465

s. John VII

11 Now the Jews were seeking him at the Feast, and were saying: CS

- "Where is he?" And much murmuring there was over him among the people; and there were some saying "He is a good man," and there were some saying: "He is not a good man, but one who leadeth the people astray." Now no one openly was speaking of him for
- the people astray." Now no one openly was speaking of him for fear of the Jews.
- And when the days of the Feast of Tabernacles were half gone,
- Jesus went up to the Temple and was teaching. And the Jews were wondering and saying: "How knoweth this man letters who hath
- 16 not learnt?" Jesus saith to them: "My teaching is not mine, but
- 17 his that sent me; and he that willeth to do his will knoweth this teaching, whether it be from God or if I from my own self do speak.
- 18 For he that speaketh from his own mind seeketh the glory of himself, and he that seeketh the glory of him that sent him, he is true
- 19 and wickedness is not in him. Did not Moses give you the Law, and none of you keepeth its commandments? Me wherefore are ye
- 20 seeking to kill?" Some say to him: "A demon there is in thee!
- Who is seeking to kill thee?" Jesus saith to them: "One deed I
- ²² did before your eyes, and ye all wonder. Therefore Moses gave you circumcision—not because it is of him, of Moses, but because it is of
- your fathers—and on the sabbath-day ye circumcise a man. And if a man be circumcised on the sabbath that the law of Moses should not

seeking him] + there S12 over him] because of 11 Now] And Sthe people] that great multitude that had come to the Feast S 13 for fear of the Jews] because they a good man good S (in each case) 16 saith] answered and said S were afraid of the people S17 and self] mind S**18** For he He S om. S or if and if S glory in him] in his heart S 19 none] not one S for himself Skeepeth] are doing S(sic)wherefore] why S23 And if If S sabbath] sabbath-day Sthat 1° because S a man] so also S

ورده مردد المردد المرد

«مهنده همه معه على دهسدا مد تحله مهمن لر الم المرام مهمن الم المرام مهمن المرام المرا

مديد مدخنع مدخنع بديه Marso real so also S [حصولی حد حلو ع علم عدد 8 کسر 27 S നേ ω S منه Sso also S 31 كا تامك الله عنه ا 30 ord om. Sمن oom \prec zız \sim om. SS المال S مناه S مناه S المحال S مناه S المحال S المحال S المحال مناه SS تحر حستS 32. S نسم S تحریم 33 in \subset and in \subset \subset gend of line in C; cf Joh iv 37

be loosed, against me do ye murmur that I made the man all whole on CS

the sabbath-day? Do not be judging by faces and faces, but judge

upright judgement." And some of the people of Jerusalem were

saying: "Is not this he that they were seeking to kill? And lo,

openly he standeth and speaketh, and no one saith aught to him!

Perchance our elders truly knew that this is the Messiah. But this

man—lo, we know him from whence he is; and the Messiah when
ever he cometh, no one knoweth from whence he is."

And Jesus had lifted up his voice in the Temple, teaching and saying: "Me ye know, and from whence I am ye know; from my own self I have not come, but true is he that sent me, he which ye know not. But I know him, that with him am I and he hath sent me." And they had sought to take hold of him, and no one laid hands upon him, because his hour had not come. And many from the multitude had believed in him; and they were saying: "What time the Messiah cometh, can it be that more than these signs that this man hath done he will do?" And the Pharisees heard that folk murmured concerning him, and the chief priests and Pharisees sees sent to take hold of him. And Jesus said: "A little more

against me...murmur] on me do ye look askance S (sic): cf Deut xxviii 26 truly knew] know truly S28 in the Temple, teaching 54, 56 when he was teaching in the Temple S he which ye and him ye S 30 had] sent] synonym in S am I] was I S 29 that because Shad om. S 31 And 1° Now S from the multitude om. S om. S The Messiah in him] + from that † town † S (mistake for 'multitude') these signs] the signs Sdone....do] what time he cometh S 32 the Pharisees 1°] pr. the chief priests and Sshewed....shew S·murmured concerning him] were murmuring S the chief priests....sent 33 And Jesus said Jesus saith to them S they sent guards S

ادع معدد المال المن المال الم

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[[]ست لاست کا این است کا این است کا این است کا این است کا این کست کا این است کا این کار کا این کار کا این S = S = S S = S = S S = S = S8 دیال کانک داک محدس کیده میل کرد. [دهدددد دار دای العدسور رحم $A^2/_2$ 37. No § in S א סראתו ואהלים . حضيم] the point is in S also. Here begins one of the علم [om. A 455 S בשייבה S39 രന്തെ $1^{
m o}]~om.~S$ Berlin leaves of C Konse and Konse] om. S om. S किन्द्रंक्टन] om. न S40 KENKO] MA KENK S 40,41 حيسك مه 30 مت حسك 32°] pr. o S خننن√ 2° aam 2°] om. S 42 \prec am) + \prec mes S \prec ah ia] so also S \prec mes] om. S

34 time I am with you, and I go away unto him that sent me. And ye CS will seek me and will not find me, and where I go ye cannot come." 35 The Jews say one to the other: "Whither then goeth this man that we shall not find him? Can he then be going teaching to the seed

36 of the Gentiles, that we shall not find him? Or what is this word that he saith "Ye will seek me and will not find me, and where I am ye cannot come"?

And on the great day of the Feast Jesus was standing and crying 37 out and saying: "§He that thirsteth, let him come unto me and §¶A64, 38 drink; whosoever believeth in me as saith the Scripture: 'Rivers

39 of living water shall issue from his belly." Now this he said of the Spirit that they were about to receive that were believing in him; for until that time the Spirit had not been given, because 40 Jesus until that hour had not received glory. And some from the

"Truly this is a multitude that heard his words were saying

prophet." Others were saying: "This is the Messiah." Others were

42 saying: "How cometh the Messiah from Galilee? Is it not thus written, that from the seed of David he will be, and that from

Beth Lehem village, David's town, cometh the Messiah?" there had been a division in the multitude because of him;

44 and there were some that were wishing to take hold of him,

³⁵ one to the other among 34 where] whither S time] om. S Ye will **36** Or And *S* this word the word S themselves Sseek me and will not find me] I go and ye will not find me S 37 He that Every one that $A^2/_2$ I am] I go Spr, that he saith Sand drink;] both S and C have a stop here, unto me] om. $A^{1}/_{2}$ (not E^{196}) and the quotation in E 196 ends at this point. Cf Robinson's Perpetua, p. 98. until were believing] believed S 39 were about are about S 40 And Now S his words] glory his glory S that hour om. S 40, 41 a prophet..... This is om. S 41 Others 2° And om. S 42 he will be the Messiah will be S were saying 2° say Sothers S44 some others Scometh the Messiah] he cometh S

CS محقة عنه معهمه معهمه معتب عنه ما محلم الله له و حقاله معتده محدد مهدد من من المام عند المام سعه لم منطمه الله المعاملة الم حلا من مدم محدم محدل لمنه المحنى المحنى المحنى وتعمد ولحم مو مدلم حديم لحديم مدلم عدد الحريد المحريدة Berl 3 v הולמם* בא הואר כמה משום האו משום האו אים משום האו אים משום האו אים משום האו משום האו אים משום האו משום مصا نعد من من الما المالية الم سعة حمد من المال من المال من المال المال المال المال المال المال من المال الما אסושא הנוא לבוצא בגלא ועובב מנוח מנהב מנא בבה. "אמון הלמא אפ אנה בן עלולא אנה. בץ, מעו, הנבוא $^{\$\P}A_{14}$, \ltimes $^{\$}$ $^{$ משום הבלבא. בי הבאלי, אלא לא משום הוא ביים ביים היים הואם הוא ملك معدس له دهه تست «المحنى له وتعدم كم e was come sid to mad sid omende. "sai col 2, on مناعد معا کے معمد مصا שמהוחלי בלך בינה אות בשיע אישר ביני דוף יישנים משנים אין معدم بع مل مفام بدعم مل بدء حمام . مدام

K K K Sא משפע מחם לבלמים [אלמן + odiko 8 Krizo....., pij Kriz dodo kina _om 8 Kriz _om] [وتعلم 47 اددال ع ددهم 46 مدمان 8 مدمان الم Semi> perus الاعمام المحمد المحمد المحمد المرحم المحمد ا + _ 0100 Kzuzl 8 rake مصبح $S^{
m ed}$ مصبح S49 🗸 🗘 🖂 48 حده [۱۰] محم 8 50, 51 Koniak prod Koniak prod 8 51 Kerial] لاحكم [«لحك 8 S_2 A A A A A Aڪڪل S^{ed} KriK in S viii 12. § in S After , which is in the middle of a line, there is no stop in C says the first letter is smudged 13 \leftarrow is S \sim S \sim S \bowtie so also S 14 \bowtie \bowtie \bowtie S 2° om. S (5 2°) om. S

45 but no one laid hands upon him. And those guards returned CS unto the chief priests and Pharisees, and those Pharisees say to 46 them: "How is it ye have not brought him?" The guards say to them: "Never spake a human being aught that this man 47 speaketh." The Pharisees say to them: "Can ye also be indeed 48 going astray? For who of the chiefs or of the Pharisees have believed in him, save the mob which knoweth not the Law, that are cursed?" Nicodemus saith to them, he that had gone unto 51 him by night: "Can the Law judge a man at the first, before ever 52 we have heard from him, and known what he doeth?" say: "Canst thou also be from Galilee? Search and see that a viii 12 prophet from Galilee hath not arisen." Again Jesus had said to them: "§I am the light of the world; he that after me cometh walketh not in darkness, but findeth for himself the light of life." 13 The Pharisees say to him: "Thou of thyself bearest witness; not 14 true is thy witness." Jesus saith to them: "If I bear witness of myself true is my witness, because I know from whence I have come and whither I go; but ye know not, neither from whence I have

but] and Slaid was able to lay S 45 returned] + and came Sunto...and Pharisees] unto those priests and unto the Pharisees S those Pharisees] the priests and Pharisees S 46 speaketh] spake S **47** to be...going] have...gone S them] to them, to those guards S**49** the mob] S illegible that are cursed om. S 50 gone] come Sby night] + at the first S51 at the first om. S 52 They say] + to him Sarisen] no stop in C after this word viii 12 had] om. S of life and life C^{ed} , but the MS is not clear 13 Pharisees Jews S not true] 14 If Even if S so also S (and E^{86}) from 1° om. S but and S from 2° om. S know not] om. S

באס זה אוא באה אואל אואס ב מלוא בעוד ממו The sur sur sis mo. The made cluster. אנא מכן דבדוע. יים באבי באסיות שאהו השחדת אוא הלוש עבדים שולה מור "אור השמה אנה בעל נפצי. الممد له له مديم منهم خام محلم لمحد مله له مديمهم. مو ليرد مديم مصمله ي شملم حلا ديم لايم. محصدلم · o more gram gram with what was with wha الهمد محنة ليمم عمد عمد منا ماد ماد عمد عمد، الماد عمد الماد عمد عمد الماد ال الما ماماد در الد در المادة الماداء معدمهام مامعهام בשבות אולה בי אמרים בישהוא למאל בחלור ווישבא הבותל האתשל בחלור העבעה הלו זשתה מצפו שלוםוז במלות השלום בשלות דמה [משן ואבי עקועי معلد مامام من مامام أمام مامام _asimfus _abasid _asl disser muss diam kl kika במשותוש במאמשא הוה הוהו במאור וששושש הל בה " العمرة برية المعامنة العمر على المعامنة العمرة المعامنة المعامن אלא בן הצווע שניי מם מאלה הצבעה בוח בבלוא حدلحه. "مله بدعه بدع محمد لصه وحلحه "השת הצורה מושל שו היו הוא השת השור השור השת במש "שהר שמה " אוזשג אל בשו אמשך כא אוא הוא אוא בבוא אלא איפוא ואלפני אכא שפסף מבעל אנא. ביסמן האדוני

지 S 15 지 S 15 지 S 지 S 지 S 16 지 S 17 S 17 S 18 S 18 S 19 S 19 S 21 S 21 S 22 S 21 S 22 S 23 S 26 S 26 S 26 S 27 S 28 S 28 S 29 S 29 S 20 S 20 S 20 S 20 S 20 S 21 S 22 S 23 S 26 S 26 S 26 S 26 S 27 S 28 S 28 S 29 S 29 S 20 S 20

- 15 come nor whither I go. But ye according to what is man's do judge; (C) S
- 16 and I, no one do I judge. And if I judge, my judgement is true,
- 17 because I have not been alone, but I and he that sent me. And in your Law also it is written that the witness of two men is true:
- 18 I am one that bear witness of myself, and my Father that sent
- 19 me beareth witness of me." They say to him: "Where is | thy TC
 Father?" He saith to them: "Me ye know not, neither my
 Father; if me ye had known, my Father also ye would have
 20 known." These things he spake in the Treasury and in the Temple,
- Again Jesus saith to them: "I go away and ye will seek me, and

and no one had taken hold of him, because his hour had not come.

- ye will die in your sins; and whither I go ye cannot come." The Jews say: "†Can it be that† he [is about] to kill himself, that he saith
- 23 'Ye cannot come whither I go'?" Jesus saith [to them]: "Ye are from beneath, and I am from above; ye are from this world, and I am
- 24 not from it. I said to you 'Ye will die in your sins'; if ye believe
- 25 not that I am he, ye will die in your sins." They say to him: "Who art thou?" Jesus saith to them: "The chief is, that I should speak
- 26 myself with you, seeing that I have much that I should speak concerning you and judge, but he that sent me is true, and what
- things I have heard from him I speak in the world." And they knew not that concerning the Father he said *this* to them.
- Again Jesus saith to them: "When ye shall lift up the Son of Man, then ye shall know that I am he, and nothing of my own self I do, but as the Father hath taught me even so I speak. And he

¹⁵ what is man's] what is of the body S and] om. S
17 also] om. S
18 my Father] the Father S
22 Can it be that] wherefore S^{ed}: the two readings only differ by one stroke he is about] illegible in S

عجم مه ما عدمد حلا دمن حدم وعوز الم عدده حداد مو معده مربح موسل موسات موسات موسات الموسات المو במשר בע שם מושומה בשי בשוע במי בשול במי ושאר المحمة عند عند عند مدلا عند عدد عدم المحدد المحمد المحمد المحدد بساح سدنا سا سنتحد عمانس حنند مهم حنند دمدغهم مسلم * * * حم همم حددهم الم ولسم במשל ישתי אינה בסמשלה לוא ישאר איבו ל حن محمد محند المد دحم محدد سلمهم בבה מם יים אבבה לא מפסא לבלק מם כבילא כין היים حديثه للم هم محمد حنة سنزيد عينتم مص בנו עשולה בינות בוול משולה בשבים מבבון אולם בב الحمالية حال والم العماد ومع حدم والمالية مالم والمالية لمل سحد عدد سام و ملام حدم دسر عدد ماما אכמבה בבהן אולם "אתו ולח אכם הגן אבוחק מם אמן לשם א בנחשי אנלם האכושק בבנחשי האכינשמ בבהם יישא היא מא כבין אולם בהבולה אמוא האני אינו במבי אוא האניוני אינין ארשא אינין אוא במשת שהש בבה האלא אבה שהשב אל הזה שמיםא معديد المحدود المعدد ا במצי במשל ישור משלת ל איר עשר טש יהטש בוע אוא א בסבים השבין מסביל אמש אמול מוא אישא השי אפים בים אישי בים אישי השוא לבי مه عدة به محلل مديم محلم , لم محمد عدة ب عدة مهم عدة بدا معلم معرفة معرفة معرفة معرفة معرفة معرفة معرفة معرفة ا במשור הצושה בער השוצה בשור החדש בשור החדש הו לשש שם נאבסבר שבי אבין אנאם ב לבבבה שם הבל וים

 $³³ightharpoonup * * <math>S^{ea}$; ? read رم المناس عناس ما S^{ea} : $S^{$

that sent me is with me, and he hath not left me, because that which S 30 pleaseth him I myself do at all times." And when these things he 31 was speaking, many believed in him. Then said Jesus to those Jews that believed in him: "If ye will continue by my words truly my 32 disciples ye are, and ye will know truth and the truth will free you." 33 They say to him: "The seed of Abraham are we [and to no one] ever is bondservice done by us. How sayest thou 'Ye will be 34 free-men'?" Our Lord saith to them: "Amen, amen, I say to you He that doeth sin is a slave, and the slave—he remaineth not for 36 ever in the house, but the son is in the house for ever; and if the 37 son free you, truly ye will be free-men. I know that ye are the seed of Abraham, and ye seek to kill me because my word goeth not forth 38 in you. I, that which I have seen by my Father I do; and ye also, that which ye have seen by your father ye do." They say to him: "Our father, even ours, is Abraham." He saith to them: "If ye are 40 the sons of Abraham, do the deeds of Abraham. But now, lo, ye seek to kill me—a man that truly speaketh with you what he hath heard from God! Abraham did not this. But ye do the deeds of They say to him: "Not from adultery are we; vour father." 42 we have one Father—God." Jesus saith to them: "If God had been your father, ye would have been loving to me, for I from God have gone forth and come, and not from my own self have 43 I come—he sent me. For what reason my word do ye not recognise? 44 For ye cannot hear it. But ye that are evil, and the desire of your father it is ye wish to do-he that from the beginning was a man-

³³ and to no one ever] * * and never S^{ed} 44 Cf Our Saviour said to them: Ye are sons of Cain, and not sons of Abraham' A 331 & Ye are the sons of Satan that from the beginning is a manslayer' E^{196}

S KOO The Kitz moo, make Kitzos Kom Kerk Ho ومدال والمام من والله محدال مرال ووالم معدمه، والا מואי ב במלוא השובע אוא. לא המינבון אולים ל יייכול مدده مدمه له مل سلمه مي عننه مدلا مدم لحدیم لی محصیقی مدمی کے اور محل محمد محمد کین מל במלות אבבר עלך שוא לא אבר עשלעי עקלם حبل دلم مصمامے محمد مصمد محلة الم مصا نعد مبلد مدم ممام مد مدنعد، بسد داعد ربغدی مماده سافعی بعدا حالم عمل حمد باء عمد אנלם בעוא דופע הואס אל הואסים, בסלות تر برام المرام برام المرام ال رئة مومه الم والمعر المام المام المامه الما صه مدع دين تعديم مده مده عليه محدد حية حدل. رعب ١٤١٨ معدة لصم عدمد كر عدم المحمد מהא מבהק שמבעת אתהמה, אכא המצבעת ל מה האמנים عد الا مسامعه الله عمالاء عمالاء عمالاء عمالاء א בות ממם ישל הנגז גלוז ושה עם . של הות "אכיוחק בשמע החא הנעוא מהני מעוא מעד, זייארניים ארייאריים له سهمدی حن سحیم عنب لی همده. محددهم ساب «محن خابعه عحب محنه المحن المعد عمد عمد المعدد» מם תוצאן תפתש מלפג ביות "מונה ליע אום שינה עות שמיםת o o o klam to my on greater o o o

مم ملک خانعام] S(sic): of ملک محادم خانعاء محادم محادم کانعاء کے محادم S^{sic} محادم عندم کانعاء کانعام کانعاء کانعام کانعام کانعاء کانعام کاندا کانعام کانعام کانعام کانعام کانعام کاندا کانعام کاندا کا

slayer, § and in the truth he is not and in him the truth is not,¶ and what time he speaketh a lie from his own he speaketh, because he is 312 45 a liar and his father,—I that speak the truth, ye believe me not. Which of you reprove me for sin? And if truth I speak, wherefore do ye not believe me? For he that is from God heareth the word of 48 God; therefore ye hear it not, because ye are not!." The Jews were saying: "Do we not well say that thou art a Samaritan, and a 49 demon is upon thee?" Jesus saith to them: "Upon me there is no 50 demon, but my Father I honour and ye insult me. And I seek not 51 the glory of myself; there is one that seeketh and judgeth. Amen, amen, I say to you He that keepeth my word, death he shall not 52 taste for ever." The Jews say to him: "Now we know that truly a demon is upon thee, for Abraham is dead; dost thou say 'He that 53 keepeth my word shall not taste death'? Canst thou be greater than Abraham and than the prophets that have died? Thou—whom 54 makest thou thyself?" Jesus saith to them: "If I glorify myself, nothing were my glory; there is the Father that glorifieth me, he that 55 ye say is our God. Ye have not known him; I know him, and if I should say that I know him not I should become untruthful like you. 56 But I know him and his word I keep. Abraham was delighted to 57 see my day, and he saw and rejoiced." The Jews say to him: 58 "Fifty years old thou art not, and Abraham hath seen thee?" He saith to them "Amen, amen, I say to you that before ever Abraham 59 came to be, I was." Then they took up stones to throw at him, and Jesus secretly went forth from the Temple.

he is not] S(sic): of Thos³¹², where 'the Enemy' is said to have asked our Lord Who He was, 'and of the truth He informed him not (lit. upon the truth He did not set him), because the truth is not in him.'

47. One line has been dropped by the scribe of S58 I was] so also E^{197}

בב בבו שארה שמבא עד השבא הסא כן בושה האכחי יבה אוב המשור מר הום הלש שור בה המחשולה מל עלרבי معدم ملك عدد المام مل معل عمد المام معده، معتد عصما ماه باه مسامة معقد مع مسماء مام תל אות משה הבו ביז הלאת ממ תששהת בב צודבה בשה משבע לביבה יבשא הכעלבא מהם. אוא ביו נהמים מאבה المعدد عدد محدة صلم نو حل مندم مرحل لمدم حم نموس معمل بله على معمدة المعمدة ال אפוע בוצבובהונה הבולהוא. הבה אבע אפחה, אהפהני نينه «مدة ماهمه محده معرب المرابع المام المعرب المرابع المام الما דעדו מסה דעה אבדים לא מסה מעה העדי מסה העדי ישר ישום ישום אים לאמים ומודש לשי אמנים לשה אמנים בשום לשה אמנים בישורה שלשלה השביא של היא היא אנא הא האנה ממ במשל har of ran wars west on and isk wine لاسماعة ال ال معمل موم حدده الم العدده الما المعالمة المامة نعمد مص معلمه معل بانعمد، لد. المحتم معلمه معلمه معلمه لمما , سمى المدن مما المدن مما المدن مما مراكب المدن ا معاهد أعمام من المعد من الله منه الله منه المعارد العامة ال الماح يمل لا مسل عصد مست سهمهد لاعدد لايم רין ארט * * * שמבא * * * שור שלפה א א אורם * * * שור שלפה مص عمره الله مح « عدمه الم دلخة مرهام الم عدوم » « « محله الم مرة عمر » « « محله الم مرة عمر » « « محله الم م עלם היש הנשל ששבש הושה ממם בישה בי הושה הוע אלסאא לבבבה מפלצין שמם עד בע עד השנא * * אייםאבין אלסאא תות בחשל ישת ,שמל שות ישת לשת שהלאתה חשל תישמי ביישמי שן 'שמאיש אלטים טם איזיי אוא לאל לאל במים מות בד בישהלם משתלם מותב מותבם המם תצוח הש ביז הושה אלאה השם זשו בישה במלוה הל

ix 1 And while passing by he saw a certain blind man, that had been S ² blind from the womb of his mother. His disciples ask him which 3 one sinned, this fellow or his kinsfolk, that he was born blind? He saith to them: "Neither he sinned, nor his kinsfolk, but that the 4 deeds of God might be seen in him. And me it behoves to do the deeds of him that sent me while yet it is day, but the night cometh 5 in which no one can do aught as long as it is in the world; for I am 6 the light of the world." When he said these things he spat on the earth and formed clay from his spittle and took it up and smeared 7 it upon the eyes of that blind man, and he saith to him: "Go, wash thy face with a baptism of Shiloah"; and when he washed his face 8 his eyes were opened. And when his neighbours saw him and those by whom it had been seen that he was begging, they say: "Is not this 9 he that was begging?" some say * " * it is he"; and some say "It is indeed like him." The blind man saith to them: "I am he." 10, 11 They say to him "How were thine eyes opened?" He saith to them: "The man whose name is Jesus smeared upon them clay, and said to me 'Go, wash thy face with a baptism of Shiloah'; and I went and washed, and I could see." They say to him: "And where 13 is he?" He saith to them: "I know not." They took him that was 14 healed and brought him unto the Pharisees. And that same day was 15 the sabbath. And again the Pharisees asked him: "How were thine eyes opened?" He saith to them: "Clay [he smeared] upon them 16 and opened them * * *" * and [were] saying: "The man from God [is not, because] the sabbath he keepeth not and he formed clay." But others were saying: "How can a man that is a sinner do these signs?" And they were dividing one against the 17 other * *. And they say to him that was healed: "Thou, what sayest thou of him?" He saith to them: "I say that he is a prophet." 18 And the Jews did not believe him that he had been blind, and they sent to his father and his mother [and they say:] "If this is your son, say ye not that he was born blind? But how seeth he now?"

^{4 &#}x27;And I must work the works of my Father that sent me' E^{197} 7 'Go, wash thy face' E^{199}

בו השת השור בין אבשה האהלה השתה השור בו מובה S אבזם בין מש שמה מיש מע עדש עדש ביש מיש ביש שים שבי בישים لحسام لم مدعي مسر. هم مد [هم] هنعيقه, هم. مدسه معمد منهم لمديد "شاكم محنه محمة مرسة مركبات ההעלים מסם בש במוסה בשבה לבין מפיץ הפן אה הכן האבי המצעא מה נצביהומה. "בשל מנא אביה אבשהמה, ولم عمده "معنه مهمد لهم ومهميم ممحني لم عدس لملصه. مسلم کنهٔ مدعم مسلم دصلم کدنه مولم "KILI KI OM KILU _K LOKOKI OM _ OM isk" עד היא עדרואי במצביא מסיק ישראי שא מוזא אואי سته دم معدد بل عدد المعمد الاعمام عدد المام الاعمام الاعمام المعادم عدد المام الاعمام المام ال سا مرمعا ما مام ما مربع ما مربع ما مربع ما مربعا من مستماع مه ماد سا بنعده ، ممسور برء مرسه محسب المرتدي عسر بحميه «مدمع بسر معني المعر ייטש עד איי בא איי בא איי בא אייבא שטיי במשורו מם מושואשו רומם בשרארו מם במשל ושר" لى مىرىم مىلەم لىھ. ىحر مىدىم سە. مىتىد دىلم ھەس. بعا حام ععد حا [حيات، حلم حصاح، بساح] بعدد، المام، הושל מנו העבה קבעו למה מה אמב. "המא מן נהוא השמא בובא האפשע שמבא הא אבש ממהא המן אמש אבצ אושא אמשא השא אם אל משא אמש אמש אמש هدي. "المحقوم لله مدل مدموس حقولهم مملده ما بالمحلف هداد مدل لم. ممعمه، لدغ. «معمد عمد بمعمه», חבה אשבעה יצחש שהי ושה במנה אנה בבוח האצא. "אוכי לם מם האלאמ, כנם כל, האמשק במ.

²⁰ محتم] om. a Sed 21 [am] Hole in S 26, 31 In S the upper corner of fol. 138 (69) is torn away, together with nearly two lines of the outer column

20 But his parents answered 'and' say: "We know that this is our son, S and that he was born blind; but how he seeth now, or who gave him power to see we know not. Lo, he also is of age; from him ye can know." These things said his parents because they were afraid of the Jews, for the scribes and the Pharisees decreed that him that saith "He is the Messiah" they should expel. Therefore said his parents "Ask him." And they called again him that was healed, and they say to him: "Glorify God, for we know that this man is a sinner." He that was healed saith to them: "If he is a sinner I know not; but one thing I know, that I was a blind man, and because of him, lo, I see!" They say to him [: "What did he to thee? How] did he heal thee?" [He saith to them: "But one thing I have said to you and ye have heard; why again do ye keep asking me? Or disciples do ye wish to become 28 of him?" But they cursed him, and say to him: "Thou art his disciple, and we are disciples of Moses; and we know that with Moses God 30 spake, but this one—we know not from whence he is." He that was healed saith to them: "At this we have to wonder, that ye know him 31 not from whence he is, and my eyes, even mine, he opened; and we know [that God the voice of sinners] heareth not, but him that 32 feareth him and doeth his will, him he heareth. And lo, from the day when the world came to be it hath not been heard that the eyes of a blind man have been opened that from his mother's womb 33 was blind! This one—if from God he had not been, how had he 34 done this?" They say to him: "Thou thine own self in sins wast born; hast thou come teaching us?" And they put him out. 35 And Jesus heard that they had put him forth, and when Jesus found 36 him he said to him: "Believest thou in the Son of Man?" He that was healed saith to him: "Who is he, my Lord, that I should believe

"محن لس عمد لبس بالمحم هائه مل به المراب به المحن الم

§Thos209 ¶A¶Thos

⁹ امدة A المدى S المدى A ا

 $\P A \P Thos$

37 in him?" Jesus saith to him: "Thou hast seen him, and he that S
38 speaketh with thee is he." He saith: "I believe, my Lord." And
he fell and worshipped him.

Jesus saith to him: "For the judgement of this world I came, 39 that those that are blind might see and those that see might 40 become blind." And when the Pharisees which were near him 41 heard, they say to him: "Are we blind men?" He saith to them: "If ye had been blind men, ye had had no sin; but ye say 'We x r see, therefore your sins stand. Amen, amen, I say to you He that entereth not by the door of the fold in which the flock is, but 2 goeth up by another place, he is a robber and a thief; and he 3 which by the door entereth, he is the shepherd of the flock. The door-keeper openeth to him the door, and the flock heareth his voice and his beasts he calleth, each sheep by its name, and he bringeth 4 them forth. And what time he hath brought his beasts forth before them he goeth, and the flock that is his after him goeth, because the 5 flock knoweth his voice. But after a stranger the flock goeth not, but the flock separateth itself from him, because it knoweth not the 6 voice of a stranger." These things spake Jesus with them in a parable, and they were not understanding.

Again Jesus saith to them: "Amen, amen, I say to you I am the door of the flock. And all those that have come are the thieves and the robbers, but the beasts have not heard them. I am the A195 door of the flock, and by me every one that shall enter shall live, and shall enter and go forth and find pasture. But the thief cometh not save that he may thieve and kill and destroy; but I have come that they might have life and have abundance. I am the good shepherd,

Sand the good shepherd giveth his life on behalf of his flock **I ; *A195 **Thos209

⁸ have come]+before me E^{200} 9 shall enter] entereth A Cf 'I am the door of life, that whosoever by me shall enter may live for ever' A 63 11 'The good shepherd that giveth his life on behalf of his flock' $Thos^{209}$

\$A225 Kui Ko Kis mli dam Kli Kians pi Kist $\P A$ at word when $\P a$ is a case of the Aمحددة المركدة من دمن ملم دليل لم حليم שלה אל באים אבל הוא מוד באם הבל הנה הוא מבל בזים ביות ביות ביות הוא ביות ביות ביות ביות מודי אות השל שלם הלא הוא מם מבשה מן הואה מהא. בל אונה איניה حله حمله سده مسد نحمه مده محلد مامه نسم لحمد מנו. אלא מאק אוא לוח מנו בולוא ניו דאמוביות, סלסב אבחלותה, כלל המנא פספהנא מבול כן אבן. "סבה سلم حمدال سهم سهم مهم فلاهم حدد مسهديم مدلا האנה מנוחם בהוא מחם ההיא אול בוחתי במוא האוא عدم حديم صبحب مريم مي دهم الله الله مديم محديد هلم تخلم له هه، وورده درمه معدد معدد reepars o.

12 §but the hireling, the false one, whose own the flock is not, what $\frac{S}{\$A225}$ time he seeth the wolf coming leaveth the flock and fleeth, A and the wolf cometh and snatcheth and scattereth—because he is the hireling in it and careth not for it. I am the good shepherd; and I know my own, and my own know me and I am known by my 15 own, as my Father knoweth me and I know my Father, and my life \$A105 16 I lay down on behalf of the flock. And §I have other sheep which are not of this same fold; and them also it behoves me to bring, and they also my voice will hear, and all the flock will be one and one shepherd. And my Father because of this loveth me, that I lay \P_A 18 down my life that again I may take it. And there is not any one that taketh it away from me, but I lay it down away from me, for †I have† authority that I should lay it down and again take it up; 19 because this commandment I have received from my Father." while he was speaking these things there had been a division among 20 the Jews, because some of them were saying "A demon is upon 21 him, and he is indeed mad; why stand ye and listen to him?" But others say: "These words are not those of a demon; is a demon able to open the eyes of a blind man?"

And it had been the Feast in Jerusalem that is called 'Honour of the Sanctuary,' and it was winter and Jesus was walking in Solomon's Porch, that is in the Temple[. And there gathered] round him the Jews and say to him: "Till when art thou taking up our breath? If thou art the Messiah, tell us plainly." Jesus saith to them: "I am speaking with you, and ye believe not; and the

¹² but] om. A the false one] om. A whose] he whose A
16 which....fold] om. A me] om. A^b to bring] + hither A and
they....hear] om. A
17 that I lay down my life] that my life I give on
behalf of the flock A
22 Honour of the Sanctuary] A similar phrase
is found in Palmyrene inscriptions: see Introd. vol. ii
23, 24 in the
Temple....round him the Jews] The former of the suggested restorations is
translated in the text: the latter restoration means 'in the Temple, within
it. And the Jews surrounded him'

משוד שלא במשות וואומש הן במשות הלתיי אל היומש سممام حر بعدی محدی المحدد المح مل عددم مهد مهد مهد مهد مددم بعد بله مسوسه لسم و المام ماماء من مسام ماما مام مام יין במל אנה בא אנה בא הייה באר א היישה ל בא במל זה מול באל זה $\S^{\P}A$ 10, به محمد ماد \S^{30} . کی محمد ماد، ماد که محمد ماد در ماده الا 70, 120 عمل نعمر عمر نعا مقد مامد سام نعمد عمر المسر במוש הנית שלש במשיטה השני הנישה הידה הידה حر حقد الحدم مدلم مراهم الم المحدد الم المحدد المحد حلل عدته عدینه نرحم مسدر له مله حلا ددد مدله בי אנגא העל בבנ העבה הוא נפנא אלשי "אבי לשם" אושא תותו בשלב השמשום הושה המה הל .צמצי Kalki Kala Kipraj Knora Klo " Logik Kalki במאור בישר משובים מצדם משוב משובי מואל KLK" KOLKI OF LAD INKI LE BUK AILDI בבגוא בבגא האכן לא למינצונון ⁸⁸ און בבגא האכן ארס אבגא האבע معدم مستحديم عدام ومما مستحدم مستحدم ילם במלי מם בם מבולם מול מבולם מבולם رسام محمد معروب معروب المحاسدة المدهد المع حدم المارة ram . Last ight pries resist of lika comme نمسر هر مديع المرامح مهد إلى مامه مريع مديد ما محدد * * * * on kpk * * * hnors oom ه ۱۰ ه ما ماعده «در مرما» باله بالله المالا * * יחשה הבינה לבוו בן בעל בעה אעשה הבינה מהכילל

^{28, 29} של is followed in S by a short illegible word 30 של A³/3 (exc. A³ 10) 33 אבר בר בי מון 273 (exc. A³ 10) 35 (sic): ef Joh viii 54

deeds that I do in the name of my Father, they bear witness of me. S 26 But ye believe not, because ye are not of my ewes, as I said to you. 27 The sheep that are mine hear my voice, and I know them and they 28 come after me and I give them life eternal, and they shall not be lost for ever, and no one shall snatch them away from my hands; * the Father that gave to me is greater than all, and there is no 30 one that doth snatch away from the hand of the Father: §I and my Father—we are one." When he said these things they took up 32 stones to stone him. Jesus saith to them: "Many deeds of the Father I have shewn you; for which of those same deeds are ye stoning me?" The Jews say to him: "Not for fair deeds do we stone thee, but because being a human being thou dost blaspheme and makest 34 thyself a god." Jesus saith to them: "Is it not thus written in the 35 law 'I have said that ye are Gods'—and the word of God cannot be 36 loosed? To the one which the Father hath hallowed and sent into the world say ye 'Thou blasphemest,' on the ground that he said to 37 you that he is the Son of God? If I do not the deeds of my Father, 38 do not believe me; but if I do them, even if me ye do not believe, believe the deeds themselves, and ye will know that I am in the 39 Father and the Father is in me." Again after [these things the Jews were wishing to take hold of him] and he went forth from 40 between their hands, and went away to the other side of Jordan to 41 where John was baptizing of old. [And thither] came many unto him, [and] they were saying "John [no] sign said all these things." And many believed in him. And it came to pass that Lazar from Beth Ania was infirm, the

xi ı

³³ a god] The same idiom is in Ex vii 1 syr.vg, 29 init.] S illegible and cf 'to make him a god to Pharaoh' A 273

שלבי ממש מיזבו זושל מש מוחה ממש שמשל [שובשם [r.4] The perpendicular properties are sim as הושק אות במי שאב [הוש] לאות במי שאב [הב] לאות היות לבה אלא אלב לעבבם שלש האלמא הנצלפע כח כוּש قصه وبع معدد صدد عدم المالم المالمدم عدم المدادم Leiby Lleit. Bord exert retira leit and Ll rochan مة ب متحدم المالحديده، من المالد المالد المحدد الم المالحية، وم هم معقدت حدم همه الحدة الحم مهمد rice they save for the property and the אייף ביטבא בי ציבאייבבא בשולא דא ביףסך בליצר צייין تعسان المام مراكب المام تدمه الم حص المحمد عدة سلم عدة لما المحمد ا "A _ א בוא מל ביצארים ", מסונברה אור לור אלר שב הבץ מם עבא. וים בחבי בל הכנה מם למו לבון محة المود محة لمو عدم عدم المان حدة الم مرام بعم ماء معسمه، معمله ماءسم» سلحه بال لمهم المحمدة لصم محمد لسدة مصر موالعدد عدم مع معد المال دالم معدم مع معدم عمد لحدية حديث معديد مدغهم للدز مر مدهمه, مادعم معرض المسموم ومن حديم المسمام معرب المادعام المادعام المادعات المادع سهمته بعمه لحبه دبيه دبيه دبيه دحنهم مدهنيم محدد عديم حدوم وحدد عمد المعادم محدد عدد

 A^{b} : $but A^{a}$ has عمد (sic), like S 18** ممکن S^{ed} S^{e

- ² brother of Mary and of Martha. Now Mary is she that washed the S feet [of Jesus and wiped them with her hair;] the brother of her was
- 3 the Lazar that was infirm. [Now] his two sisters sent word to
- 4 Jesus: "Our Lord, lo, he that thou lovest is infirm!" [When] Jesus heard he saith[: "This] infirmity is not unto death, but for the
- 5 glory of God, that his Son may be glorified in him." Now Jesus was loving to these three, the brother and sisters, Mary, Martha, Lazar:
- 6 and from the time he heard that Lazar was infirm he remained in his
- 7 place two days. And he saith to his disciples: "Come, lèt us go
- 8 to Judaea." His disciples say to him: "Rabban, lo, the Jews were
- 9 seeking to stone thee, and again goest thou thither?" Jesus saith to them: "Are there not twelve hours in the day? He that walketh
- 10 by day stumbleth not, because he seeth the light of this world; but he that walketh by night stumbleth, because the light is not in him."
- And when he said these things he saith to them: "§Lazar our friend §A169
- is lying down, but I go that I may awaken him." They say to him: $\P A$
- "Our Lord, if he sleepeth he will live." Now Jesus on the ground that Lazar was dead had said it to them, and they were supposing that of
- 14 sleep he said it. Again Jesus said to them plainly: "Lazar is dead;
- and I rejoice for your sakes, that ye may believe, that I was not there.
- 16 But walk ye and let us go unto him." Thomas saith to them, to his
- 17 fellow disciples: "Come; let us also go and die with him." And when Jesus came to Beth Ania he found that they had buried Lazar
- 18 four days before. Now Beth Ania was distant from Jerusalem
- 19 fifteen stadia, which are * * *. And many of the Jews went forth
- 20 to Beth Ania that they might comfort Martha and Mary. And when Martha heard that Jesus was come she went forth to meet him, and

^{4 &#}x27;When'] om. S^{ed} saith': This' infirmity] so E^{200} ; in S^{ed} 'to them' is supplied instead of 'This' 5 brother and sisters] lit. 'brothers' 14 Lazar] + 'our friend' E^{201} 18 which are * *] The words to be supplied look like 'two parasangs'

s han rest alx sared represent the many of the איי בידא עדש פע ארא ארי שא ערש ארא אר ער איי איי איי איי איי المعالم المالية المالية المالية المالية المالية المالية תינית תשמים תמשוםם עוע עדידי עפוש שן שובאל ישר בי לאר ישני לאט רישר בין נומשיבי בין ארץ ביני של ישר "ב محمل سع قومح دسم محصدهم دم لعلم لع محمل $\S{A_2}$ المستحدة, هلم ما مناهم من אם אואה הבא השלאה מום מצעעם מם אואה "הוא لعلمه قمعة محفة صلم ماله معممه عنه لحنيد. ممحنه الم ، ومن معنه لد. «مدد عمده حندم Kore Kl saz ama" mhal hlir birtima hiaz व्या राम देव केवम केवम मार्थ केव देवां केव केव मार्थ المعدن المحدم. قوم، معنم عد محلم لمله المعدد بواله عل ترامس، ممحنه لم مام همره حن, لم תושם הבשבה שוש זב הבי משם . בער המש אתש לבשוסהים מום בבוצש הבבין. דמע בנפצש מאמבוו ביוחעש "مادة مالدم محموديس، محنى له حنى مار ריבאר אומים מוש אבס³⁶ במצוז ,ממב אמרס³⁵ המלים שמר, המביאה אמרים ארס³⁵ سهه دسته دهم حقمه دسه دسم حمد مع حادث האכמה. לא בסד משבע מסא דובבד מוא דלא נכסא. «معمد دم حد محطحور مهم متدهم، ملم لحمله محمدة مهم حدة محمة المناع مهم المراقة محمد אובה מומם בשבה שבוא ישרבה מונא אכין

21 Mary stayed in the house. And Martha said to Jesus: "If here thou S 22 hadst been, my brother would not have died; but even now I know 23 that what thou askest God he will give thee." Jesus saith to her: 24 "Thy brother shall arise." Martha said to him: "I know that in the 25 resurrection in the last day—." Jesus saith to her: "I am the resurrection, and he that believeth in me, even if he dieth, will live; and he that liveth and believeth in me for ever dieth not. Believest 27 thou these things?" §Martha saith to him: "Yea, my Lord, I believe¶ §¶A21 that thou art the Messiah, the Son of God, that is about to come to 28 the world." And when she said these things she went silently and called Mary, and saith to her: "Our Rabbi has come and calleth 29 thee." And when Mary heard she leaped up and eagerly went unto 30 him. And he, Jesus, until then had not entered the village, but was 31 in the same place that Martha had met him. Those also that were comforting Mary, when they saw that thus in amazement she went forth, went away after her: they were supposing that to the grave 32 she was going to weep. And she, Mary, when she arrived by Jesus, fell at his feet and saith to him: "If here thou hadst been, my 33 Lord, my brother would not have died." And he, Jesus, when he saw her weeping and saw those Jews with her weeping, was stirred in 34 himself and was excited in his spirit and said: "Where have ye laid him?" They say to him: "Our Lord, come and see." And the tears of Jesus were coming; and when the Jews saw, they were 37 saying: "See how much he was loving him!" And there were some of them that were saying "This is he that opened the eyes of him that was blind from the womb of his mother; would he not forsooth 38 have been able to make this one that he should not die?" Now Jesus, though he was excited within himself, came to the tomb; and that tomb was a hollow like a cave, and its door hidden by a Jesus saith: "Take ye away this stone." Martha saith to 39 stone.

^{23 &#}x27;Our Lord saith to Martha: If so be thou believest, thy brother shall arise' A21 (followed by ver. 27) 25 the resurrection] + and the life E^{202} : see Notes, vol. ii 31 in amazement...forth] lit. 'she was amazed and went forth': cf Mk ix 15 38 excited] see Mk viii 12, Lk xxii 59

له معنور معن عمل له لعموم دهم ها، له. مول در الماده له معنور الماده المادة الماده المادة ال

him: "My Lord, why are they taking away the stone? For lo, he hath S 40 stunk, because there have been four days for him!" He saith to her: "I said to thee, that if thou wilt believe thou shalt see the glory 41 of God." Then those folk standing by drew near and lifted the stone. But he raised his eyes to heaven, and said: "Father, I thank 42 thee that thou hast heard me; and I myself know that at all times thou dost hear me, but because of this multitude of people I say these 43 things, that they may believe that thou hast sent me." And when these things he said, she cried out with a loud voice and said: "Lazar, \$A165 44 come forth, come out!" And in the same hour came forth that $\P A$ dead man, his hands and his feet wrapped with bandages and his face wrapped with a napkin. Then said our Lord: "Loose him and 45 suffer him to go." And many Jews that came unto Jesus because 46 of Mary from that hour believed in Jesus. And there were some of them that did not believe, but went away unto the Pharisees and declared to them what Jesus had done.

Then the chief priests and the Pharisees gathered together and made a plot, and they were saying: "What shall we do? For this man doeth many signs; and if we suffer him thus, all folk will be believing in him, and the Romans will be coming and taking away our city and our people." But one of them, Caiapha was his name, the chief priest of them of that year,—that Caiapha saith to them: "Ye know not anything, nor do ye consider that it is profitable for us that one man should die on behalf of the whole people and not the whole people be lost." Now this word—not from his own mind said he it, but because he was chief priest he prophesied, because Jesus was about to die on behalf of the people; and not on behalf of the people only, but that the sons of God also that are scattered should be gathered into one. Now from that day they had meditated to kill him.

⁴³ cried out] called A and said] om. A^a come forth] om. A48 our city and our people] 'our nation, the law, and this place' E^{204}

سال له لعملنه دغند الحددنه] دهلمنه عونم مهدم حموسهم عمر موليدهس،

ימש ארין ש משלשה איזי בי ישי יושו אריש אישים יישו אישים אישים יישו אישים Lazi al ana pros conta ariani plriani ممحق سد لسد دسدلم محق ملم عدة مملم אהרו של הווא במנא מפונט הפונט השל העוא למי האארט מל הוא איים מישה איים האלים מישה איים עבדם למם הנאעדטנים ימהן מהמ באא מפבין הנשמם ولمنة بملام له عدد لديه عديم عندم الملا لحنة مه הביש מחא מעוא. "חבבה למ אעצבולא אפרן חלבוד עה בק معتقد المعتدي لمهم المعتدي المهم المعتدي المعتدي المعتدية دمعمدعهم. احدام العدم علىولهم الله معسم ناديم وصلیمه احداث الارانام الادران معدوده مد المعدود rusa ar ary occurs illow, orach carin och سه مرام، تحسم المحمدة معمدة معدة معلم محلم حى المنتجة. وه وهم حعلم وهم اله والحديم لم مادوم معساء معمد عسماهم بنيء محم مالمه مديده ماميد مريع الم حام ما موس لما حمد معدم على مرس مل م זעב אבי אסמה, מסמד המשבוא המשמעם . המש בון معمد محدة لص عدمم لص بإنه لص لمحم معدمة, "مديم المع مرا مهده و و مهده مه مهدر مه معدد المعدد المعد وساء لنعمد ملك للعاة هه ومصور من صله مسلم. سمالته، معمد تحد حصد تحد لعنة سالمس. «حالمه»، «حالمه عد مناسم معمداه عدده مستده مدري المادة المادة ממש מאדו הדידה שחש עדודט עקרו ופדן באינים لحة عمد عمد عمد محمد عمد المحافظ والعمام معمد عمد المحافظ معافد معمد المحافظ تدملك مدعدم باعاده ممس بعده . معاملاً معده ماماه ماماه

Now Jesus was not walking freely in the sight of the Jews, but S he went away to a place near to [the wilderness], called Ephraim, and there was abiding with his disciples.

And it had become the time that the Feasts were near, and many 55 went up from the country to Jerusalem that they might hallow them-56 selves. And they were seeking Jesus and saying one to the other in the Temple: "Do ye suppose that perchance he cometh not to the 57 Feast?" And the chief priests and the Pharisees commanded that he that should see him should come and reveal it to them, that they xii I might take him. And six days before it would be the Unleavened Bread came Jesus to the village Beth Ania unto Lazar, him that was ² dead and lived. And he made for him a supper there and Lazar was one of the guests that sat down to meat with him, but Martha 3 was occupied in serving. Now Mary took a vase of a pound of oil, nard of good pistic, the price of which was much, and poured it on the head of Jesus as he sat at meat, and anointed his feet and wiped them with her hair; and the whole house was full of the smell of the 4 oil. And Judas Scariot, one of the disciples, he that was himself betraying him, said: "Wherefore was not this oil sold for three 6 hundred denars and given to the poor?" Now Judas—not for the poor had he a care, but because he used to thieve and the box for the 7 poor was by him. When Jesus heard, he saith to him: "Suffer her 9 to keep it for the day of my burying." And many folk of the Jews knew that he was there, and they came thither, not because they should see Jesus but Lazar, him that he raised from among the dead. 10 And the chief priests had meditated that Lazar also they should kill, 11, 12 for because of Lazar many believed in Jesus. And the next day he went forth and came to the Mount of Olives; and those many multitudes that had come to the Feast, when they heard that Jesus 13 cometh to Jerusalem, took up branches of palms and went forth

to meet him. And they were crying out and saying: "Osanna! He

"مهده همه هم باتحدی و المهم همه المهرد دردوری المهده مهداه المهداه ال

Jesus was riding on [an ass], as it is written in Zacharia the prophet:

"Fear not, daughter of Zion; lo, thy king is coming to thee and riding on a colt the foal of a she-ass!" These things beforehand his disciples knew not, but when our Lord received his glory they remembered that these things had been written of him, and these things did they to him. And that multitude which was with him were declaring how he called Lazar from the grave and saved him alive from the dead; and all those folk ran to meet him, because they heard that he did this sign; but the Pharisees were saying one to the other: "Ye see that ye are gaining nothing? For lo, the whole world goeth after him!"

And there were some Gentiles that had come up to worship at the Feast, and they came and said to Philip, him that was from Beth Saida of Galilee: "† My Lord, Jesus we wish to see." And Philip went and told Andrew, and the two of them came and told Jesus. 23 Jesus saith to them: "The hour hath come that the Son of Man 24 should be glorified. Amen, amen, I say to you that a grain of wheat, unless it fall and die in the earth, is alone; but if it fall and die, it 25 bringeth much fruit. He that loveth his life shall lose it, and he 26 that hateth his life in this world shall keep it for life eternal. He that me will serve, after me let him come, and where I am there shall be my servant also, and he that serveth me the Father will 27 honour. Now my soul, lo, it is agitated, and what shall I say? 'Father, save me alive from this hour'? But because of this I 28 have come to this hour. Father, glorify thy name!" And in the same hour was heard a voice from heaven, that said: §"I have §A410 29 glorified, and again I am glorifying it." And the multitudes that ¶A

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¹⁴ an 'ass'] or, 'a 'she-ass''; or, 'a 'colt'': S illegible 21 My Lord] 'the Lord' S (sic): cf Matt xxii 45 26 Cf 'Where I am ye also shall be' A 197 28 I have glorified] To the quotation of these words is prefixed 'And Jesus said' in A: cf Joh xvii 4 again] om. A

قراعد ما المحمد ما المحتاب المحمد ما المحمد المحمد

معتد سلم حدد له سدده حده قدمه المحله بهده المحله المحله المحلة ا

³⁵ معامی میست A330 ختص a=0 میست a=0 معامی a=0 معامی a=0 معامی a=0 معامی a=0 معامی a=0 معامی معامی a=0 معامی معامی a=0 معامی a

were standing there and heard were astonished, and they say: "It S 3° was thunder"; and others say: "An angel spake with him." Jesus saith to them: "Not because of me was this voice heard, but because 31 of you. Now is the judgement of the world; now the sovereign of this world is thrown down. And I, what time I have been lifted up from the earth, will draw every man unto me." Now this he said that he 34 might shew by what death he should die. And some from the multitude [were] saying to him: "We have heard from the Law that the Messiah for ever remaineth; and how sayest thou that the Son of Man is about to be lifted up? Who," said they, "is this Son of 35 Man?" Jesus saith to them: "A little more the light is with you; §walk in the light while yet ye have the light, that the darkness §¶A14, 330 apprehend you not,¶ for he that walketh in the darkness knoweth not 36 whither he goeth. While yet ye have the light \$believe in the light, \$¶A14, 330 that sons of the light ye may become." ¶

And when Jesus spake these things he went and hid himself from them. And for all the signs, [though] such great ones he did, they believed not on him, that there might be fulfilled the word of Isaiah the prophet, that had said: "My Lord, who hath believed our report, and the arm of the Lord to whom hath been revealed?" [And again] saith [Isaiah "They have blinded] their eye [and darkened] their heart, that they should not see with their eyes and should hear and should repent and I should forgive them." These things said Isaiah when he saw his glory and spake of him.

Now of the chiefs also many believed in Jesus, but because of the Pharisees they were not confessing him, that they should not expel them: they loved the glory of men more than [the glory of God.] But [Jesus] cried out [and said: "He that in me] believeth,

³⁵ walk] believe A 330 in the light] om. $A^2/_2$ light ult.] day-light A^a 14 that...apprehend] while yet the darkness apprehendeth $A^2/_2$ 36 believe] walk A^b 330 become] be called A^b 330 43 the glory 2^o] S^{ed} , but perhaps it should be omitted

الم مارم مارم مرد موس مد بداله المراب المرد الم

⁴⁶ [הרבי] or [הרבי] sead (photograph illegible except sead ? sead [sead] sead [sead] sead] sead [sead] sead] sead [sead] sead] sead sead sead] sead s

⁶ _ a>> ≥ 2°] om. A 7, 8° _ a>> ≥ ... i>> ∠¹] om. A

- 45 not [in me doth he believe] but [in him that sent me; and he that S
- 46 seeth me] seeth him that [sent me. For] I [as a light] have come into the world, and he that believeth in me will not remain in not-
- 47 light. He that heareth my words and keepeth them not, I do not judge him; for I came not that I should judge the world, but that I
- 48 should save the world alive. Now he that asketh me and receiveth not my words, there is one that judgeth him: that word which I
- 49 have spoken with him, that will judge him in the last day; for I from my words have not spoken, but the Father that sent me, he hath
- 50 commanded me what I should speak and what I should say. And I know that his commandments are life eternal; and that which I speak, as he hath commanded me that do I speak."
- Now before the Unleavened Bread Jesus had known that his hour was come that he should remove from this world unto his Father; he was loving to his own that were in this world, and until the last was he
 - 2 loving to them. And it was supper and Satan was lying in the heart
 - 3 of Judas son of Simon Scariot, so that he might betray him. And he, Jesus, because he was knowing that everything the Father gave into his hands and was knowing that from God he came and unto
 - 4 God was going, rose up and laid aside his garments, and he took a
 - 5 cloth and put it on his loins, and he took water and poured it into a washing-dish, and had begun washing the feet of his disciples
 - 6 and wiping them with the cloth which he put on his loins. §And §A226 f. when he arrived at Simon Kepha, Simon saith to him: "Thou, my
 - 7 Lord, my feet dost thou wash for me?" Jesus saith to him: "That which I do to thee thou knowest not; but after a time thou wilt
 - 8 know." Simon saith to him: "Never shalt thou wash for me my feet!" Jesus saith to him: "If I wash them not for thee, thou hast

46 For] or, 'but'
48 asketh] S^{ed} 4, 5 5a For when our Saviour took water and poured it into a washing-dish, 4b and took a cloth and put it on his loins, 5b (then) he began to wash the feet of his disciples. 6And when he arrived &c.' A
6 Simon 2°] om. A
7, 8 Jesus saith......8Simon saith to him] om. A

عدده حديم هذا له تال حله له عدد هده هداه هدا له عدده عدده هديم هذا له تال حلمة المعد له المعدد هذا المعدد هدام المعدد ال

المحمر محمد المحادة الما محدة الله عددة الله على المدادة الما المدادة الما المحدة المحدة الما المحدة المحدة

^{10&}lt;sup>b</sup>, 11.] not quoted in A 9 9K0] 9K A 12ª عمد عمد المات غب√a A 14 KIK _KO] om. A [متحبلحم A [[[[[]]] + [] 15 جم om. A Liam Kik K K [موسوم حصوبا الاعدة A محمد om. A _andrawa] om. a A 16 ∠خنیک] above the line in S, but by the first hand: A صحب المحددو cf Matt v 48

 $\P A$

- 9 with me no part." Simon saith to him: "Then, my Lord, not my S feet only shalt thou wash for me, but also my hands and my head too."
- Jesus saith to him: "He that hath bathed needeth not except to wash his feet only," because he is all of him clean; and ye also are clean, "A
- but not all of you." For he knew who was betraying him: because
- of him said he this word. Now when he had washed their feet A227 he took his garments and sat down to meat. He saith to them:
- "Know ye what I have done to you? Lo, ye call me 'Rabban' and
- 'our Lord,' and well say ye, for I am so. And if I, your Rabbi and your Lord, wash for you your feet, how much doth it behove you
- that ye also shall be washing the feet of one another? Now this type that I have shewn you—that as I have done to you ye shall be doing.¶
- "Amen, amen, I say to you There is no slave that is greater than his lord, and no apostle that is greater than him that sent 17, 18 him. If these things ye know and do, happy is it for you! Not of every one do I say it, because I know those which I have chosen, but because the Scripture should be accomplished that saith 'He 19 that eateth with me bread hath lifted up against me his heel.' From
 - now I say to you before yet it come to pass, that what time it hath
 - 20 come to pass ye may know that I am he. Amen, I say to you He that receiveth him that I send, me it is he receiveth; and he that me
 - receiveth, him that sent me he receiveth." And when Jesus said these things he was troubled in his spirit, and he bore witness

^{10&}lt;sup>b</sup>, 11.] not quoted in A

12 'And when he washed the feet of his disciples he took' A

He saith] and said A

Know ye.... to you]

om. A

13 and well say ye, for] and A

14 And if I] If I therefore A

also] om. A

15 Now this type that] This type A

to you] om. A

ye shall be doing] so shall ye do A

20 send, sent] of Matt xi 2

عمدنه لعم وسد مددم معلم لر. "الملحدوس, وم سنوم ع מחחם עד בעד הכלהמין דבל מן מבן אמי אני ניעד מחח אלמבינהם, הן אנא המב זעב מוא מם המבע מם בבחבה "וכן לה בהבח באבא הנבאלהה, בל בן אבן ودهما مالحدی بزیر همی اس عمد بول عل سیره العدم ممحة لم حة, حده مدة المحمدة لم مه مه הקבנא לשתא השנה לש השל בשב בשב לשבה השבו השבה لسممت حة عحدم صحة محلمة محمد نعمد المحلا مم בח שלנא אהו לח שמב הנק וצבו אול בבו כשל «مالحدين من بعد مدم على ممس مدن «مدن مدن» מסם [עון] בלבל ועלבשתבא אונסש, מסא הנמסגא. המפסד פסד לה מא העבן לבדבידא המא הואל למשביא. «صديع مح مصمت مصمت السحاء مدم الما لحة محدث דין לעד מסא. ייסבה נפם אתי במבי זאר נפם אל אל מאה מביל אבלכעו Addai בין לעד מסא. ייס בוֹם דַלבוֹא האלמה במי במי במה הבה הבה הבה הבבה תן מונות מומז ושומז משמו שושותו משור שומבשלם معدسم مام المام معا عد مصم مهم المعالم المعدمة $^{\$}$ هم ست ست سد المت مصدیم معددیم معددیم معددیم همدیم همدیم معددیم م مسلمه مديم بني مريسه الله ما مريم المريم ال المالخدة مناهم على سمويم دوم معد ممام دوم معدد المام سع "محنة لص عحدم عدد، لمالح مال من المحنة المال من المالك محنة תוםו תומם תאתשו אות שצבם תו תות לותו ואתו מו دے سنیل معدم اللہ عدم اللہ عد

and said: "Amen, I say to you that one of you betrayeth me." S Now his disciples were looking one on the other and wondering of 23 whom then he spake. But one of his disciples, he which our Lord loved, he that was sitting at meat in his bosom, to him Simon Kepha beckoned that he should ask him of whom he said it. That disciple which Jesus loved fell on the breast of Jesus and said to him: 26 "My Lord, who is this?" He saith to him: "He it is for whom I dip bread; I give it him." And Jesus dipped bread and gave to Judas, 27 son of Simon Scariot; and after the bread Satan had made an entry into him. Jesus saith to him: "That which thou doest, do quickly." 28, 29 And his disciples did not know of what he said it, [for] they were supposing, because the box was with Judas, that he had in fact commanded him what he should buy for the Feast and what he 30 should give to the poor. Then Judas arose and took the bread and went forth outside; now the season was night. And when he went forth Jesus saith: "\$Lo, henceforth hath the son of a man been \$Addai 32 glorified, and God hath been glorified thereby; and God that thereby 33 glorifieth him at once glorifieth him. My sons, a little more am I Addai with you, and ye will seek me, as I said to the Jews that where I go 34 they cannot come; and lo, to you also I say it! But for now a new A_{34} commandment I give you, that ye should be loving one to another, ¶ ¶A 35 as I myself have been loving to you. For by this all of them will know that ye are my disciples, if love be in you one towards the other." 36 Simon Kepha saith to him: "My Lord, whither goest thou?" He saith to him: "Whither I go ye cannot come at this time, but in the Simon saith to him: "Wherefore 37 last thou shalt come after me."

³⁰ Then] S (sic)

31 the son of a man (see on Matt xii 40,
Lk xxii 48)] 'the Son of Man' Addai and God hath been glorified thereby] on. Addai thereby] or, 'in him' (in each place)

בצבע אנא האלא כלוף. מבא ופצי אמוב שופיף. "אהבי S له سعمد للوعي المصنع شاهر. بمحمد به محدديم لم سنه هنها احس بمله احتم هعمه حالانه مخمه عدد بعدد لعمراهد لحدم سنعده حمالهم مدر المراه معل عبله الماله الماله مناله عمل مله الماله الماله المما معناء المد عمل عمل معادة عمد عمد معناه مرمع $^{\$A_{119}}$, $^{\$A_{119}}$, $^{\$A_{119}}$, $^{\$A_{119}}$, $^{\$A_{119}}$, $^{\$A_{119}}$ $\P[A^3]_3$ KNOKA al ink ink into color with سخة لك مدعم مسلم لملحم مال مال مديم معدسم אות לוא במבי של ישתי שהא אינה לשנה במבי אושר سر سام عدم الما مهد عد سام منابعه مدامه حد تم مدعم عد المحد مدعم مح مح بدعي مناهم اله مسامه مساه عدد اله فيليده حذ [سام] شامع مزارما عمد سا نصم با معمم محمد عمد مرعمره عمرم [بريم الم الم الم المعالم المراه المحمد المرام مرام [-abid] المرام [-abid] مرام [-abid] من مام [-abid]נר [משל] לעיד אר נאר [נאר [מסל "שר ביל [לנול] לבול] אבולם [לנול] לבולם נאבן זממינגן [כי] בבינא הין [גאנא] בבינא מס [יבבג]

cannot I come after thee? Now my life will I lay down for thee!" S 38 Jesus saith to him: "Thy life wilt thou lay down for me? Amen, I say to thee Before ever the cock crow twice, for the third time thou xiv I wilt deny me." And then said Jesus: "Let not your heart be alarmed; ² believe in God, and in me ye will believe. §Many are the places in my Father's house; \P and if not, I would have said to you \$ that a place \$ A4603 I go to make ready for you. And if I go and prepare for you, again I will come and take you unto me, \$that where I am ye also may be. ¶¶ \$A119, 4, 5 And whither I go ye know and the way ye know." Thomas saith to $\PA^3/_3$ him; "My Lord, we know not whither thou goest; how can we know 6 the way which it is?" Jesus saith to him: "I am the way and the 7 truth and the life; no man cometh unto my Father, save by me. If me ye have not known, my Father also will ye know? And from now 8 ye know him and have seen him." Philip saith to him: "Our Lord, 9 shew us the Father, and it is enough for us." Jesus saith to him: "All this while [I] am with you, and [thou hast] not [known me?] He that seeth me [seeth] my Father, and how [sayest] thou 'Shew us to the [Father'? Do ye not] believe §that I [am] in the Father and my §¶A70 Father [is] in me? [Amen], amen, I say [to you] He that believeth § C [in me], those deeds [that I] do he [will do]; and greater than [these

Abodes' Addai⁴⁵, but on the same page 'to the Places that the Son hath gone to prepare for every one worthy of them'

3 And if...again] And then A unto me] om. A

10 the Father] my Father A; cf 'Jesus that art in the Father and the Father in thee' Thos²¹⁶

10^b, 11.] omitted in S. Half a leaf of C is here preserved, beginning 'not of my own mind speak I with you, but my Father that is in me doeth these deeds.

11 Believe me that I am in my Father and my Father is in me; and if me ye believe not, even if only because of the deeds believe.

12 he also will do C

 \mathbb{I}_{C}^{S} $\kappa \omega_{1} \kappa$, κ , מבהק המצא בבה אבבה לבה בוצלבע אכא בבומ ינר במדין אולם ב במסגע יללים. יולים אבבא הלים בל" محد أو المام الما النامسة بعزنه والمحالم وعدما لحمداء المعالم ال معممام . معل معدم سعدم منه معلم معلم معلم سلام سيم عصعد سامه مصم عماماه سنعد TC _adura . I Tru Kl Kalea _ int Illa . ashal Kok त्यक वक्ष्यव²⁰ राम राम राम कार्य कार्य कार्य कार्य יורות במשו אלוט הוצמש ששמן שיעי לאין ארוע בעדה באין ארוע בעדי מה זעק ל הכן הועק ל האב מה נהועק כן אכן האב ביש השמהל מן ישה ישם ישתח המשול הוא حده دعامه منه لحسه ما مدعه مام مهم اعلم "A ". see is userom, olohon hot por cons." Al الا [ممام بعدم] مطابه نها الم الما المام رسامه بابعدم رسم حام الم مصم ما محلم مص

¹⁶ كيليغ خانسك] Cf Ishô'dâd (Harris, 15 aid C; aid * S(sic)p. 86): Kikus Kiwik m'. Awith certain Kinkin and $17 \prec$ نتجا + سرت C்ப்...ர்வக்க (vid) பை (vid) மை C களை (vid) கை 18 _02002× C ,>≮....om ≥≮o] C הכשב C20 ama S(sic)ംതവായotag C ചരുവotag aച≪ര 2°] ച≪ *C* Kak amaususi C S(sic) و المنافع منافع S(sic) و المنافع منافع من Kom] om. C yza du K Kows] om. C (om. ~ before ~~) $23 \, \mu$ הרשק CA לם הכנהלץ בפושהע בעל שובת. לבולה אלין אישון האים לבולה נבבה (sic) حلمه [تخلم 24 (A^{b})

13 deeds will he do, because I go unto my Father. And that which ye S_C shall ask in my name I will do for you,] that the Father may be 15 glorified in his Son. If ye are loving to me, \$keep my commandments; \$C and I myself will be seech my Father that he should send you another, 17 the Paraclete, [that he may be] with you for ever, [even the Spirit of] truth, which the world [cannot] receive, [for it hath not] seen it nor known it, but ye know it and with you it dwelleth and with you it 18 shall be. And I will not leave you orphans, but I will come unto 19 you. A little more, and the world seeth \P me not, and ye shall see me, $\P C$ 20 and I am alive and ye also shall live; and in that day ye shall know that I am in my Father and sye are in me and I am in you. He that sales, 70, hath by him my commandments and keepeth §them, he it is loveth 486 me; and he that loveth me, he also is loved by my Father, and I 22 also will love him and will shew him myself." Thomas saith to him: "Our Lord, what is it that thou art about to shew to us thyself, and 23 not to the world dost thou shew thyself?" Jesus saith to him: "8He that loveth me, my word he keepeth, and my Father will love \$A130 him and unto him we come and an abode with him we will make. ¶¶A ²⁴ He that loveth me not, my words he doth not keep, and the ¶C word [that ye hear]; and that word is not mine, but his that 25 sent me. These things have I spoken with you, while I am by you,

¹⁵ keep] C; S illegible 16 another, the Paraclete cf Ishô'dâd (Harris, p. 86): "This 'another Paraclete' means 'another Comforter," and 'another Advocate I send unto you, i.e. Consoler' E^{225} it shall be] 19 Lo, a little more C 18 but I will come unto you] om. C it is C 21 loveth 2° is loving to C he also...my Father the Father will love him C22 Thomas S(sic); Judas Thomas Cdost....thyshew] pr. also C23 we come I come Cwe will make I will make C self] om. C 'He that walketh in my commandments and keepeth my love, unto him we come and an abode with him we will make 'A 24 my words my word C

ally reco as lower and each of the sealth s تنعية لحم عمر دعيم ش, ملوجم حمل مدر. m. عدر. سر أ $$^{\$}A_{410}$ $^{\$}$ as the Kalk $^{\$}$ Kik iski Ks las asimeth תושה תאוד שמיז עוזיע אן שיון עושה יףיו אאר [سعسن] [ماه عماهما] سعلمه [سعلم] فاعمد TC assembly Komi Komi Kl is and disor "Kom «محدل کے محل عمد معمد کنا مادمس العمد کے العمد معمد کا محلام לאכן אובוא הפתרו, אכן מבסה בבגנא. תבוא באול مرحم. المربع ال תותם תשמו היותם מושבו תשמה הל היותם בשו האשע ניבים במשור מזב בשמי * י הרנו ש היותם המנים מוביו مرير [معما الم المال معاني المال ا عدم حرومه صوبه مولم مدلم حدم لم معدسم תאשע היותש שמש ממ האל הממ מש האל שה המם حلل وحلمه، حدم لحدد له معدسه مدلمه ومحم وله מפסא כן מצאהא לבי איף שבצאא הובצא המצאהיא לבי ململي منحب له حدمة تمامد تي مممد احدم مجلد بعما حمد حمد عمد المحمد

26 but that Spirit, the Paraclete that §my Father will send to you in my §C name, it shall teach you everything, it shall remind you of all what 27 I say. §Peace I leave you; ¶ peace, even mine, I give to you: not as §¶A410 the world giveth give I to you. Let not your heart be alarmed, 28 neither let it fear. Ye heard that I myself said [that I go] and come [unto you; if] ye had [loved] me ye would rejoice that I go unto my Father, who is greater than I. And now, lo, I have said it to you, Cbefore ever it happen, that what time it hath happened ye may 30 believe. Henceforth I shall not speak with you, for he cometh, the 31 ruler of the world, and in me he hath nothing. But because the world shall know that I love my Father, as my Father hath commanded me xv $_{\rm I}$ so I do. Arise, let us go hence. I am the vine of truth and my Father of A2882 is the husbandman. Every vine that in me giveth not fruit will he take away, and the one which giveth fruit he will cleanse that it may bring 3 forth much fruit. And already ye are clean because of the word that 4 I have spoken with you. Remain in me and I in you; as the shoot cannot give fruit [of itself if] it be not set in the vine, so neither can 5 ye do aught apart from me, in that I am the vines and ye the shoots. He that is in me and I also come to be in him, he giveth much fruit; 6 because without me nothing can ye do. And he that remaineth not in me is thrown out as the shoot that withereth and is thrown out, and 7 they pluck and cast it into the fire that it may burn. But if ye remain [in me and my words remain in you, all what] ye [wish to ask shall be

²⁶ it shall remind you of all what] om. C I say]+to you C

27 Peace 1°]+even mine A 28 myself] om. C would rejoice] would have rejoiced C 1 the vine of truth] 'the vineyard of truth' A 288

Ephr Cyrillona: see Introd. vol. ii 5 shoots] 'vines' A 288 Cyrillona: cf ver. 1 and see Introd. vol. ii

תות תשת שבשתו השביר "הידשוף בטטשפט בטקות nuchen ann ciurd, "n diin enaru hann בשמבת אות המבאם במתונמה, האבן מתבא אוא בשמבום الصلع حدمه والمعامد معدم حدم ما المعامدات אעבול בה זור ובן מוא לבול הבו אנז נפעת روعه سلف تسحمه، المراهم المحدد مراهم مراهم المحددم هرال العدد الله مد حدد حدد الله المعدد الله عدد الله المعدد الله الم المراه المرامة ا משמששם במשושל אוא אוא לביוקנים במשמקים بمعدم عدنده لي ممان مالم مالم ممانده بالم היו אולם בהת לאכן כצבן שבר לפה משל באלי הין معمدت لحم علمهمم أسعر سع لسة «مم علم "A KL KLK "KOOD Dus in melal Kale _ advan Kale سمیماء کے ماحک مہدی کونیوں کے مہدی مرك ساعد علم معاد معاد معادم من المحالم لده ی دوره د می حالم، عدده مرانه مید و ماده الماتع المال علم معدد محمد معل عمد المال ا الم مدمد المحم المعادد "مملم ماهم المعالم المع حمص ليل سهم ليم سلم، سعب دم ليل ليم على عد معد سلقوس ي وحلا وحل والم عدم عد المحد ععد ما عديه عديم المساعة ما مربع مامره م

 $A^3/_3$; cf ver. 17 ביש a=10 om. A 20 The clauses are transposed in A 484; cf also A 414

8 to you. In this is the Father glorified, that] much [fruit] ye shall S 9 bring forth yourselves, and ye shall be my disciples. As the Father hath been loving to me I have been loving to you; remain in my 10 affection. If ye keep my commandments ye will remain in my love, as I have kept the commandments of my Father and remain in his love. These things have I spoken with you, that my joy may be in you and 12 your joy may be complete. §This is my commandment, that ye be §¶A12, 13 loving one to the other as I have been loving to you. Love greater than this is there not, that a man lay down his life for his friends; 14, 15 ye are my friends if ye do what I am commanding you. Not henceforth do I call you slaves, because the slave knoweth not what his lord doeth; *but my friends I have called you, because all that I have \$A389 16 heard from my Father I have made known to you. And it is not A ye have chosen me, but I have chosen you and set you that ye should be going on bringing forth fruit and your fruit should remain, that whenever ye ask anything of my Father in my name he giveth it you. 17, 18 Now this I command you that ye should be loving one another. And 19 if the world hateth you, know that me it hated before you. And §if §A484 of the world ye had been, the world its own would have loved; ¶ ¶A but ye are not of the world, and I have chosen you from the world, 20 therefore the world hateth you. And be recollecting that I said There is no slave greater than his lord. §If me they §A484 have persecuted, you also they will persecute; and if my word they 21 have heard and kept, yours also they will keep. All these things A they will do with you because of my name, even mine, because 22 they know not him that sent me. And if I had not come and spoken with them, they would have had no sins; but now they have 23 no excuse for their sins, because he that hateth me hateth my And if deeds I had not done in their sight that 24 Father also.

¹² be loving to] love $A^3/_3$; cf ver. 17 15 but] om. A 20 The clauses are transposed in A 484; cf also A 414

عمراء مس علم علد المعلم ملك المعادد مس عمراء השנחחם בל ייבא הין האלא פום לא המצהוא לבת במוחם להל אבי וחשא הצדוא הכן מהק אבי נפתא מה נשמה בלי במות בובן מהוא במולה בונים בהות בולים במות שרים حر ددمیدهمی مفهم حمله دهر ددمیدهمی مصدن مراحة بالمراعة المراعة المراع المعصدة معدنه لعم معل محنه لعمد حم معرم حادم ومعمد عدمه ومعدد عمالم معرب مام الم معدل با المعم ومعام بال ماء، باز ماه الملك محدده لحمد حية صلم ممله حدمهم محله معا سعوء عما سنخمد منع مدام سام عمامعا Laber . as well in arity caring as allow تهمام دم مه بعصبه، لحلحه حقبلهمه، محل البعمامه محل دیام. "محل تنام حلم همدیه در المحله الاستهام שביי או במאור הוש שמא הו לישבים הואור שר שמוז היו שיע יל מט ליז עום עבקדי שוטאועי ליז עדייי שייי אייי איייי שוטאועיי לייי עדייי لم لحمحة لعم ملم لم حعدسم مدلمي لحعمله سامعے معنعه به مرانعه به مامم محادیه دیا عنائه. حولا دلم المحلا هم احم وعده ملم ده داه داهعدد مه معدن معل مل هم بهم معدندم المعدند، معدسه حمل ورجم والم المعدد ور مهمدندم والمحدد والمحدد الم مه محل مد محنه لحم ومر الم المعدد مهمدة مم ما حدم العدم بمامسهم علم عمهم بمامسه حام علمه אבת יוסאמים ללבת הסמה, עד לעד מנא מה מהא האמי

no other hath done, they would have had no sins; but now S they have seen [me], and me they hate and my Father they hate but because the word should be accomplished that is written in 26 their Law, namely 'They have hated me for naught.' time the Paraclete cometh that I am sending to you from my Father, the Spirit of truth that from before my Father goeth forth, he shall 27 bear witness of me. Ye also bear witness, ye that from of old with Now these things have I spoken with you that ye xvi i me have been. 2 be not offended. For they will send you forth from their synagogues, and the hour will come that he that shall kill you will suppose that 4 to God he is doing service. These things have I spoken among you, that what time the hour hath come ye may recollect that I said to you these things that I said not to you from of old, because I was 5 with you. But now that I go unto him that sent me, no one of you 6 asketh me 'Whither goest thou?' For because I have said to you 7 these things, grief hath come and hath filled your hearts. But I—the truth I tell you—it is profitable for you that I go, because if I go not the Paraclete cometh not unto you, but what time I have gone I send 8 you the Paraclete. Now what time he hath come he will reprove the world in its sins and about his righteousness and about judgement. 9 10, and about sinners that they believed not in me, and then about righteousness that unto my Father I go and henceforth again ye do not see me, but about judgement that the ruler of this world is judged. Much have I to say to you, but ye are not able to take it to-day; but what time the Spirit of truth hath come, it shall lead you into all truth, because it will not speak from the mind of its own self, but all that it shall hear that will it say, and about all what cometh it will announce to you. And it will glorify me, because from mine it will 15 take and will announce it to you. That which my Father hath is mine, therefore I have said to you that from mine it will take and 16 will announce it to you. A little and ye will not see me, and again a little and ye will see me, for I go unto my Father." And his disciples say one to the other; "What is this that he saith 'A little

s lika izakao mompo the sope momp klo thes من الم المرد والحديد من المرد المرد والمرد المرد المر مدح حصا تحد صمام لحديم مممة لصم حديم صب مدام کام عدد معا معتمدة حريما حرمام مدام مماه ملط مهدمات محمد محدة عدم عمدة وموسد معساره و مسهمه و ماهمه و معامة MADER - KOMBA KHORNI _ asharis KIK _ asyMB حم معامم محمد مراعه ما به مدنه محمده محمده تا علماده حمدیم عصرامد معدد منا معدد عدم عمل معل معلم عدم عدم عدم معلم معلم الما عمر ما معتما المعتم معتما معتما العمر معتما العمر معتما العمر معتما المعتما معتما المعتما معتما المعتما ا אמן אמינא לבם בבם בבם המאום באבי כשמי ماحد معدد ماحدها حدما معدد عدد عدد عدد عدد مفصده ماهمه سيمفده حمداعه. قصلم معمسه مالعسدة مهدد به مدمه مهماع معمد معا مناعم مامعه مامعه معمد مصعه عمد عد במשא זכנא מה אבות במבבה בא אכנ די אנא אכנא הוא אניבא הא भणना प्रधाप भणा भण राष्ट्राच्या भाष्ट्राच्या राष्ट्राच्या سا منعد سعد مما سد ادر عملم معلا مهده المالحديده، هم مح هدم وعدمه مدها مده مدريه المالكم שבא שהא אתבות ל "משא ינבין אנשון הבסל מהת יהב سسر سعسع دعمت احدل عبداء مبد مسع هام ماد תם עדש הסדו בשר ושר משן אוישדע עשקע לשינ حصنعیم مامده محمد مدمد ده ی کے مهام سعمم مريع لعمة مامعجموس دلسه.. ملع مهما دلسه. دمري حصر هه . «هلم محنه درهم لعم محلحه

¹⁹ محم 1°] جحم Sed

and ye will not see me, and again a little and ye will see me,' and that S 18 he saith 'I go away unto my Father'? What is then this 'A little' 19 that he saith?" Now Jesus knew what they were seeking to ask him. He saith to them: "Do ye indeed seek this that I said to you 'A little and ye will not see me, and again a little and ye will see me'? 20 Amen, amen, I say to you Ye will weep and wail and groan, and the world will rejoice; ye will be anxious, but your grief will become joy. A woman what time she is giving birth it grieveth her, because the day of her child-bearing hath arrived, and what time she hath given birth to a son she doth not recollect her distress, because of the joy that a 22 human being hath been born in the world. And ye also now it grieveth you, [but] again [I shall see] you and your heart will rejoice 23 and your joy no one taketh from you. And in that day nothing shall ye ask of me: amen, amen, I say to you All what ye shall ask of 24 my Father in my name he will give to you. Until now ye have not asked in my name; ask and ye shall receive, that your joy may be 25 completed. These things have I spoken with you in parables, but the hour cometh that openly I will shew you concerning my Father. In that day ye shall ask in my name, and I say not to you that I will beseech my Father on behalf of you, but my Father himself hath loved you that ye have loved me, and that ye have believed that from God I have come forth and come to the world and again I go unto the Father." His disciples said to him: "Lo, now also plainly dost thou speak, and not even one parable hast thou said to us: now know we that everything thou knowest, and needest not that any one thou shouldest ask: by this we believe that from God thou hast 31, 32 been sent." Jesus saith to them: "Now, lo, ye believe me; lo, the hour cometh and hath come that ye will be scattered each to his place, and ye will leave me alone—and I am not alone, in that the 33 Father is with me. These things have I said that there may be to you in me peace and in the world there may be to you distress; but

\$\$\IA 134 mohus in King _alund Kl Klk Kindak _asl Kami لعلمه "مديد محن سلم عمد منسر عسمه، لعصب משבי משבי מובי מים שבי האבי אאר ביל זשהם معا معسم المع علم المعالم علم المعالمة معا معسم ىلەك كە شىم دلكلىر. ئەلىم مىم دىكلىر دىدىدەب relupry sub slow raits alog rarit has a warms. יאבעה א לבבה מם הישכה על האבבה مهما بعد مد مد مد مد مد مد مدمه عدم عدمه من من و مناكره برعاء بروس براعه ما معدم ومن במות משמה אם ממש מלדיו נצוך לא א ששמי עדוע معلم بعد المعدم مدحم المعلم معلم معلم معلمهم רוא משבם במשל אוא אשה א אשמה אלאה באלה אים משר حدر مديده عنينهم وهدم مصنحته دعيم عدنور معله بقد له مديه حاه ميك مسقد له مديره ملم عد صدم دسمده له ددله مدم مدمد هدم הדול מם דוש מם. סבדת הולא מם. דול מם. מכצבע معام دهما المحدود المحدود المعام المع בער יל שם מניבה שר ישלם ל השלה הורם ב מור תוזשתו שום בת תלת זשת במשם צות תלם משוצם स्मिन स्पेक स्पेक्ष प्रकार प्रकार स्वापेश्व नाक्षेत्र स्वापेश्व حملته وسمون تحلب مع سدهم المدم مصل حله معلم مولم مراء لله عوم معلم معلم معلم معمد عدم حلح حديد من حمل عدم المعلمة المولمة منعد معلد بي هنه بير موه مكاء معدم مرادم משושה שוש הובד במוע בינון שוש שרטש ען אועי

³³ in] om. A 16 mm trans to Kiki yk . Kill po _attan Kl A 484; the last clause occurs also in A 414

xvii 1 fear ye not, §for I have overcome the world." And when Jesus said these things he lifted up his eyes to heaven and said: "My Father, the hour hath come; glorify thy son, that thy son may glorify thee, as thou hast given him authority over all flesh, that all what thou 3 hast given him he may give to it life eternal. This is life eternal, that they should know thee, that alone art the God of truth, and him 4 that thou didst send, Jesus the Messiah. I have glorified thee in the earth, and the deed which thou gavest me to do I have finished. And now also give me glory, even thou my Father, from thyself, from that 6 which thou gavest me before ever the world was. And I have revealed thy name to the men that thou gavest me from the world, seeing that thine they were and to me didst thou give them and thy 7 word they have kept. And now I know that all what thou hast given 8 me is from thyself, because the words that thou didst give to me I have given to them, and they have received them from me and they have known truly that from thee I came forth and they have believed 9 that thou hast sent me. And I on their behalf do beseech, and I do not beseech on behalf of the world, but for them that thou hast 10 given me, seeing that thine they are. And everything that is mine is thine, and that which is thine is mine, and I am glorified in them. And henceforth I am not in the world and these are in the world, and I come away unto thee; my holy Father, take and keep them in thy 12 name. When with them I was in the world I was keeping them in thy name, and none of them hath perished save the son of perdition, 13 that what was written might be accomplished. Now unto thee do I come, and these things I speak in the world that they may be full of my joy. I have given to them thy word, and the world hath hated 15 them, because they were not of it. Not that thou shouldest take them away from the world do I beseech thee, but that thou shouldest 16 keep them from the Evil One; for they are not of this same world, 17 even as I myself am not of it. Hallow them in thy truth, because

³³ for] om. A 16 'Ye are not of the world, as I myself am not of it' A 484; the last clause occurs also in A 414

S dizz Kik ak Kall udizz diki Kisik in Kiżz מום שלו אבו הנבותה במהשא לבמי האב שוא مراعه المر المراعة ال حدم دلسة عدم عدم عدم مدم ومن والمعالم معمد مدم مدم المعالم معالم المعالم المعا [بع بعد] مادة معمد عن موسك مسلم عدد المادة אואה בא האפ שנה נול ** בנשיבן בלבא האנה בהואות במשוא מחם השבה ל אשמה אואמים בואמים בהואנים עד איבוא דאנען עד. באמר אורי אמרא באמול אונה איבוא איבוא האינו تنصمه علساد مادة دنده علمه ماسده אנה בשר ב אשבה במשבה השבה לו עד במור ולארי הביא האלי תשבת בוש בממוז אשר בממו שות שור אולז ماسر عدیه حماسه مهدیه ام بدید مرحه بدر محمله מה השמשה במה בזמהם . ששב במה שב אמהם בשל בים מה יִּיִי יִּיִּי בְּטְמִב הממה האר שֹלם בי ממם הממו שְּלְבוּאים יִּיִּי יִּיִּי יִּיִּי יִּיִּי יִּיִּי الصلع حلا معمد منعم حج الملحقية مصر المحناء والمام raria_ fain. This was such all they was موالحيده في المالا والمالية المالية المالية المالية المالية المالية المالية حهل داقس ههته درم سهم المحر معمد حمر الملحدوس، المعادي دع معلمي دحة عمم بمعونة محر ومد معتدم مدنيم مديع محدد عمتلم مونعه ملتحديم مهمهم بودد ساء معدم حمد دهم دهم دهم محن لصم حديم حديم مرفع عمدة بالم المعدد بازيم במשאמן מזמש שמ ביז ממש דות הוא הוא ביש ישת مامام معنا مادر مدر مدرة عمد باله العمرة عمد عمد عل بمزيم. "مهمد بحدة لصم عمد لحر دعم بملهم

^{21 * *} من] A possible restoration is منه <math>S(sic) S(sic) S(

18 thy word is truth. Even as thou didst send me to the world I also S19 have sent them to the world, and on their behalf I hallow myself that 20 they also may be hallowed in truth. And not on behalf of these do I beseech thee—these alone, but also on behalf of those that believe 21 from their word, that all of them may become one, even as thou, [my Father, in me] and I in thee that they also may be * * that the 22 world may believe that thou hast sent me. And I—the glory which thou gavest me I have given to them, that they may be one even 23 as we are one. I shall be with them and thou with me, that they may become perfected into one, that the world may know that thou hast sent me, and I have been loving to them as to me, Father, 24 thou hast been loving. And that which thou hast given to me, I wish that where I am they also may be with me, that they may be seeing the glory that thou hast given to me, and that thou hast been 25 loving to me from before the world was. My upright Father, and the world knew thee not, but I knew thee and they knew that thou 26 didst send me; and I have made known to them thy name and will make them known, that the love wherewith thou hast been loving to me may be in them, and I also will be in them."

xviii 1 These things spake Jesus and went forth with his disciples to the other side of the torrent of Cedron, a hill where there was a 2 garden, and he entered thither, he and his disciples. Now Judas the betrayer used to know that place, because many times used 3 Jesus to gather there with his disciples. Now Judas the betrayer brought with him a cohort and some of the chief priests and Pharisees and guards and a multitude of the people carrying lanterns and 4 torches, and came there. And when Jesus saw all what had come upon 5 him, he went forth and said to them: "What seek ye?" They say to him: "Jesus the Nazarene." He saith to them: "I am he." 6 Judas also was standing by them. And when Jesus said these 7 things "I am he," they went back and fell on the earth. And again Jesus saith to them: "Whom seek ye?" They say to him: "Jesus

66

^{21 * *]} The suggested restoration means 'united' 23 sent] cf Matt xi 2 26 them 2°] S(sic) 1 Cedron, a hill] cf 'the lake (or, fruit-garden) of Cedron the hill, the place where....' Diatax xlviii 1 (sic)

"שמבתם בין באפא מאמ ממא מן לבי בל מנפת למ

مالحد، محسومه دند حسب مهم هي تحد الله المناهم معلمه الم

¹⁰ בלבף [S (sic): cf Bevan's Daniel, p. 213, and Nehem vi 6; syr.vg has אבר און איבוים און איבוים א

s the Nazarene." He saith to them: "I said to you that I am he; S if me ye seek, let them go," that the word which he had said might be accomplished "Them that thou gavest me, I have not lost any of them." Now Simon Kepha drew a sword and smote the slave of the chief priest and took off his right ear; and the name of the man was Malku. And Jesus said to Kepha: "Put back thy sword into its place; the cup that my Father hath given me, shall I not drink it?" And that cohort and the chiliarchs and the guards of the Jews bound him, and brought him first unto Hanan the father-in-law of Caiapha that was the chief priest of that year. Now Hanan sent him bound unto Caiapha the chief priest, him that had counselled the Jews that it was fitting that one man should die on behalf of the people.

Now Simon Kepha and one of the †disciples† was an acquaintance of the chief priest, therefore he entered with Jesus into the court.

Now the chief priest was asking Jesus about his disciples who they were, and about his teaching what it was. Jesus saith to him: "I openly have spoken with the world and at all times have taught in the synagogue and in the Temple and where all the Jews are gathered together, and nothing in concealment have I spoken. But now why askest thou me? Ask them that have heard what I have spoken with them; lo, they know that which I have spoken!"
When he spake these things one of the guards that were standing by smote him on his cheek, even Jesus, and said to him: "So dost thou return an answer to the chief priest?" Jesus saith to him: "Well have I spoken; wherefore didst thou smite me?"

Now Simon Kepha was standing outside; then entered and came forth to him the disciple that was the acquaintance of the chief

¹⁰ Malku] S (sic). This is the original form of the name (Arab. Δυω), of which Mάλχοs is a Greek equivalent: syr.vg has Mâlêk 11 thy sword] S (sic): cf 'Put back thy sword behind' Thos²56, and 'Put up again thy sword into his place' E¹186, 232, 236 15 disciples] after this word some words should follow in S, so as to make the verse run 'Now Simon Kepha and one of the other disciples were coming after Jesus: now that disciple was...' 13—24.] The rearrangement of these verses in S does not follow the order of the Diatessaron, neither according to the Arabic nor according to the Latin Cod. Fuldensis: see Journ. of Theol. Studies ii 141.

lescent "er unden lescent nochen reft dien z לה לבא אב אנה עד בין הלבינוסה, אנה במו של בין بعد له له المستحم مهم دم محدثه مدسته مصبحب प्रवक्त प्रका प्रवेश प्रवास्था प्रविदेश प्रवेश व्यक्त משל בישאת השצם במשלם במצב שא ביז אמש האביים هلم معم وعسم لحم مع مله سد حم الملحدوس، مله. מס הן בפי האכי הלא "מבנא עד כן בבהמש, הוב בשנא באר מוזר מן לפרם במצא למה במפז מהז מושל לש לבוצבו האוא מנושף אבה בלואא בים בעבון של ن به بدا مدعد معام ما مدعد معام ماء معدد " ner year reinm, lister of had aren anochom, Leifain restrano, la Jan mus my la Laifain Eampal salla asia "some entro asaton Kla معدة لما حدم معدد منه عدم عدم عدم ساعد مه معنی عبد دا ماد بغهده معد» ها معلمي همي له له. قممة لهم عالمه مدير بمدنهم، با سيمه ما بنعد حميمه مهر , مهمامه حمله کہ علیات کے لتحصیات

[The three leaves of S which contained Joh xviii 31—xix 40 are missing.

For xix 31^a and 36, see the apparatus.]

سرم برمان معن معنومی دخون می المنام المنام

عدد [العسم 31 عدد [المعدد] S (sic) xix 31 is paraphrased in syr.vg as follows المعدد المعدد

- priest and told the door-keeper and let in Simon. When the maid of S the door-keeper saw Simon she saith to him: "Art thou also not one
- of the disciples of this man?" He saith to her: "No." Now there were standing there slaves and guards, and they were making for themselves a fire in the court that they might warm themselves,
- because it was cold. Now Simon also was standing by them and warming himself, and they say to him, these folk that were warming themselves: "Art not thou also one of his disciples?" Now he
- denied and said "No." And there answered one of the slaves of the chief priest, a relation of him whose ear Simon Kepha had cut off, and he saith to Simon: "Did not I see thee with him in the garden?"
- 27 And again Simon denied, saying "I know him not"; and in the same hour the cock crew.
- And when day dawned they brought Jesus from the house of Caiapha and carried him along to the Praetorium, that they might deliver him up to the Governor. Now they themselves entered not the Praetorium, that they might not be polluted while eating the unleavened bread. And Pilate went forth unto them, and saith to them: "What accusation have ye against this man?" They answered and say: "If he had not been an evil-doer neither should we have been delivering him up to thee." Pilate saith to them: "Why then lead him away yourselves and judge him according to your law." The Jews say to him: "For us it is not lawful to kill * * * *

[The three leaves of S which contained Joh xviii 31—xix 40 are missing.

For xix 31^a and 36, see the apparatus.]

xix 40 the body of Jesus, and wrapped it in linen cloths with that balm, as
41 it was the law for Jews to be buried. Now there was in that place a

²⁸ while eating the unleavened bread] that they might first eat the lamb in holiness E^{238} xix 31° is paraphrased in syr.vg (and aeth) as follows: "Now the Jews, because it was the Friday, say: These bodies shall not pass the night upon their crosses, because the Sabbath is dawning,... and they besought...." The agreement of aeth with syr.vg makes it almost certain that these authorities have here preserved the text of syr.vt 36 'The word was accomplished that is written "A bone shall not be broken in him" 'A 225

دم دده دول من المام مده ولا مده مده مده المام ا

الملك والم المراجع معد حدد معون المكان الم معنم مردليم لحية مده مده المعلم المعلم المعام مديدة المعام المعا معصله مع محمد فالم المؤلف مناعه معمد معمده معمده and dient som was as the control of dala بامحلم، "مدهم مة معمل الحمال لحدة مدهنم "منسها מסם מם דין ללובנדא מהכת לבובעה במשא לבנה ממח مما الم حل برم مدم مدم مدم مدم مدم الم عل الم العمل محمدة عصدة دري حد محله مساء خالمان השסהדה הבדיש השים לשלג ישוחים אך אה שם של אבינים and the example of the contraction of the contraction حم دهدی مدهد سه لحمح حم دره حدمی، «ملحتیی مدنا محديم محمد محدية المدين محدة المسلم محدة المسلم المحر المناع حدمة عدم ماديم سد حر المقدم دهر המבא הוכל הו במב מש למה לשוא הובה له هدر مدلمه منه دمه مدلم وحدله والمر دعيله. $$^{\$}A_{3}84f.$ $^{\$}$, mass Kerk Kla, isl, males. $^{\$}$ and Kisk "ner neid only nheud leadin. nuthon liene er ang. مل معدد ما عصد بدء مها، والمام معدد مامه معدد مامه

¹ אונים אונ

garden and in the garden a new tomb that no man had been buried S 42 in, and hastily at once they laid him in the new tomb that was near there, because the sabbath was dawning.

And in the night that was dawning into the first day of the week, XX I while yet it was dark in the early morning, came Mary Magdalene to the tomb and saw the stone †rolled† and taken away from the mouth 2 of the grave, and she ran and came unto Simon Kepha and unto that disciple that Jesus used to love and saith to them "They have taken away our Lord from that tomb, and I know not where they have 3 carried him." And the two of them went forth to go to the tomb 4 and were running. Now that disciple outwent Simon and came to 5 the tomb, and he looked in and saw those linen cloths laid, but enter indeed the tomb he did not. But Simon, when he arrived, 7 entered and saw the linen cloths, and the napkin wrapped up and laid on one side; and then entered also that disciple into the grave, and they saw and believed. Because not yet were they knowing from the 10 Scriptures that he was about to rise from among the dead. Now the 11 disciples when they saw these things went away, but Mary was standing by the grave and weeping; and as she was weeping she looked into 12 the tomb, and she saw there two angels in white sitting one at the head of the place that Jesus had been lying in and one at the feet. 13 Those angels say to her: "Woman, why weepest thou, and whom

seekest thou?" She saith to them §"They have taken away my §A384 f.

14 Lord, and I know not where they have laid him." And when she A said these things she turned round behind her, and saw Jesus 15 standing, and she was not knowing that it was Jesus. Now he said

to her: "Woman, why weepest thou, and whom seekest thou?"

^{1 †}rolled†] S appears to have 'Magdalene,' but this must be a mistake in the MS, as the 'and' which follows is clear 2 Cf below on ver. 13 where they have laid him] so Aa, but Ab has 13 my Lord] our Lord A 'whither they have carried him'; both MSS of A then add 'And those angels said to Mary He hath arisen and gone unto him that sent him.'

our ceut, olog ceut, om, weith la run mo. nein ? له حنة ب عدل عمللمنه بمحنة له مدم محدة مال han malahom rais La est of mader onein la icola. oimth ley loba thaire la "ano الم محة لم المعند لم عدمل علمه لمه محم سلم الم لما منده محدة المام وهم معلم المام dish six bara " asalra, mlr dala asasra holourn rundon lacin on his las las con lacin lange o o בשנה הציאלף טטשו ושל באר שחם שום האמים שום מחם לוצימום בי העלא הנמחודה אלא נצחב מב مسلف علم علم علم معلد مسلف معلم مصفيا سه, مدت مدده معلزه مدد ساهه فالحقيم سده الهمد محنة لصم علم عمده عمد معلة عمد عمد المعاد عمد المعاد عمد المعاد ا معدة الما لحمي "مود عمدة سالم بعد دعموسم معدة سا عصعه عداده المعادة سالمهمه بعدم محمد المه محمد مصده علمه 000:00m 3444

"همچ ده فحتی ده دی است دیدی کسیدی همه فالحیدی کسیدی دیدی مهمی همی مفتی کسیدی همه مهمی مهمی مفتی کسیدی همه مهمی میدی کسیدی معد دیده مهمی میدی کسیدی کس

she supposed that it was the gardener. She saith to him: "My S Lord, if thou hast taken him away, say to me where thou hast laid 16 him that I may go and take him away." Then said Jesus to her: "Mary!" And she perceived him and answered and saith to him: "Rabbuli!" And she ran forward unto him that she might draw 17 near to him. But he said to her: "Do not draw near to me; not yet have I gone up unto my Father. But go unto my brothers and say to them Lo, I go up unto my Father and your Father and 18 unto my God and your God!" And Mary came and said to the disciples "I have seen our Lord"; and the things which he revealed to her she said to them.

And on that same day of the first of the week, where the disciples were—and their doors were shut for fear of the Jews—came Jesus and stood among them, and he saith to them: "Peace be with you."

And when he had said this he shewed them his hands and his side; and when the disciples saw him they rejoiced. Again he saith to them: "Peace be with you; as my Father sent me, I send you."

And when he said these things he breathed in their faces and said to them: "Receive a holy Spirit; whom ye shall forgive the sins of, they shall be forgiven him, and whom ye shall shut your door against—it is shut."

Now Thomas, one of the Twelve, was not there with the others when Jesus came unto them. They say to him: "Our Lord came, and we saw him." He saith to them: "Except I see his hands and the place of these nails and put forth my finger in the places and put forth my hand in [the] place that is in his side I do not believe."

And after eight days, on the first day of the next week, the disciples were gathered together in the house and Thomas with them, and the doors were shut. Jesus came and stood among them, and saith to them: "Peace be with you." Then said he to Thomas: "Put forth thy finger and see my hands, and lay thy hand on my side, and do not be lacking in faith." Thomas saith to him: "My Lord and my God!" Jesus saith to him: "Now that thou hast seen me hast thou believed in me? Happy is it for them that have not seen me and have believed in me!"

B. S. G.

²² a holy Spirit] cf Mk xiii 11, Lk ii 25, 26 23 shut] see Notes, vol. ii

«معید کموملی کسندسی سه، بعد المالحدده، کیلی ک دلی دلین دخلی شیل در دکلوخود دلاستحده دیمد جعیسی شه دنش دیالها، ملاستحده ده مالیه دیمده.

تحلة صلع بماسد, عمد للالحدوس, لما محله ترلحة بع ملاند و المام و المام و المام و المام مام و المام مام المام المام المام المام المام المام المام المام المام الم الملك، حيله منه منه المناهام محمد معدد معدد محدد احدر مرفة من المستدب المحدد المم عمد سال سرور دود محنى المعام عدم ما مانان مسلم عجم. معلمه ماده وعدويهم مدهم للب مدور لم ١٥٠٠ أمدة ور على الما مع على الما معلم المالحدوس، الم معمل و المعمد عمر المعمد عمل العم من المعمد لحلعه دم محنم لم الم المحن معند ممانحه معامد בן לבש ניתיוא נמפיוקאי טמביחיו אוקט ב טבנ אומים प्रकाणका प्रमान्त्री व्यवक्रमा वन्न व्या रंजपः प्रमान مله معدده در معنه درنانه مانه دراه محنة الماحدين من موسم من المحدد العصدي من حن مه. عحده ، در در عحد احد مه. نعد תארם משא בעוצים ישום ביוצאא שמאים שוטאים איים שוטאים بهد دیمهای دعنده دعه مه مه بست درا، علی مماه معدسهم مد بالما لحريدهم مر "مديد هلمه בב אומום הומוז הישמע במביז הממשתם משצבה הצבעל نحم علیهمے ملیحم دہ صبح المحن المهم عمد ممل سعب عمعه عاهم «حص مهعري «تاما ماه م لحامة حيم مه ممعدم مسعد م معمل مهميرم س مره المراوي مرامع مرامع مرامه مرحم مرامه مرحم مراعب مراعب مراعب مرامع La sudiate estate rous cons contration our contration our contrations of the contration of the contrat Alexanom, la exia mos less mosesala And many other signs shewed Jesus to his disciples which are not S

31 written in this book; but these that are written are that ye may
believe that Jesus is the Messiah, the Son of God, and ye shall
believe in him and be saved alive in his name.

After these things Jesus appeared to his disciples by the Lake [of] xxi 1 Tiberias. Now he appeared to them thus: when they were gathered all of them together,—Simon Kepha and Thomas and Nathaniel that was from Câtnê of Galilee and the sons of Zebedee and two others of 3 the disciples. Simon saith to them: "I shall go and catch fish." They say to him: "We also go with thee." And they went up and 4 sat in the boat, and in that night nothing did they catch. And when it dawned Jesus came and stood by the side of the lake; and his 5 disciples did not perceive that it was he. He saith to them: "Children, have ye not aught to eat of?" They say to him: "No." 6 He saith to them: "Cast your net from the right-hand side of the boat, and ye will find." And when they cast as he said to them, they sought to take up the net into the boat, and they could not from the 7 weight of the many fish that it held. Then said the disciple whom Jesus used to love to Simon: "This is our Lord!" Now Simon, when he heard it was our Lord, took his coat and put it on his 8 loins and fell into the lake and was swimming and coming, because they were not far from the dry land. And the rest of the disciples 9 were coming in the boat, drawing that net. And when they came up to the dry land they found in front of Jesus coals of fire and a fish 10 laid upon them and bread set ready. Jesus saith to them: "Bring 11 of those fishes that ye have caught now." And Simon went up and drew the net to the dry land quite full, and they had found in it great fishes, an hundred and fifty and three; and with all this weight 12 that net was not rent. Jesus saith to them: "Come and breakfast." And not one of his disciples was daring to ask him who it was,

السواحة المامع برمك برمك برمه حصاء حصاء حصاء عدم للالحديده، دله بعد هم ديل مديله المديد لحصه محدة عدم لعجم منه عصد معمد منه ومع عدم لم محنة له من حنه محنة له مند، لم محنة. المهدد محة له عدم مده عحمه دنه بدم اسم مده لم لمد محة لم من حة محة لم مند له بدمه الموهد محة له سعمد عصدم حنه درمه وسم مدله لر دوره له لعصم علد دامله ادسم محدة له معمد صعمه محدة له عصم حمل حدم مدد مدل دؤسم مدم له مدد مدله ممحنة لم منحم لم حدد، "محن محند مدد بلام مدمله תשם שות תשבה משבה שומה שומה לששם משבה זמה المعادم مايد مايد عامد عامد مايد مايد مايد مايدسم אלם הנא זשא היז המה . של הבץ הלא ibncl عصمعا نعد باس نعد عدم حساها عصعه سعد An edi,. "Theu sees out has latern riux mon ilm use er sich ediem mo rieb et urim ruse. בה עובה, דובה האלא כלום אמן לה מחנא מין, אמן אמם השה בר שמנה של ישאי השא השא האשר ביים אושר ביים אושר ביים אושר של האשר ביים אושר ביים א י ס אלה אל שור הבושה אל הבה על הור האהה

13 because they were believing it was he. And Jesus took bread S 14 and fish, and blessed God over them and gave to them. This was the third time that Jesus appeared to his disciples after he arose from 15 among the dead. And when they had eaten Jesus said to Simon: "Thou, Simon son of Jonan, lovest thou me?" He saith to him: "Yea, my Lord." He saith to him: "Tend for me my lambs." 16 Again Jesus saith to him: "Thou, Simon son of Jonan, lovest thou me much?" He saith to him: "Yea, my Lord." He saith to him: 17 "Tend for me my ewes." Again Jesus saith to him: "Simon son of Jonan, lovest thou me?" It grieved Simon for that three times Jesus said to him thus. Simon saith to him: "Everything thou knowest; that I love thee thou knowest!" And he said to him: 18 "Tend for me my sheep. Amen, I say When thou wast young thou wast girding thy loins and wast walking whither thou wouldest, and what time thou hast grown old thou wilt lift up thy hands and another will gird for thee thy loins and will thrust thee whither thou 19 wouldest not." Now this he said of by what death Simon should glorify God. And when he said these things he said to Simon: "Come after me." Simon turned round and saw that disciple whom Jesus used to love coming after him, him that fell on the breast of Jesus at the supper and had said to him: 'My Lord, who is betraying 21 thee?' This one when Simon saw coming after him, he saith to him: 22 "And this one, my Lord, what—?" Jesus saith to him: "If I will that this one should remain until I come, what is it to thee? Now

come thou after me."

^{15—17 &#}x27;For he said to Simon Kepha: Tend for me my flock and my sheep and my ewes' A 195. For 'my sheep,' A^b has 'my lambs'

على مركباره ودويع ماده هدين عادم المراس والمعسم والدوس والمراس والمرا

- And this word went forth among the disciples that that disciple S was not to die; but Jesus—not for that he was not to die said he
- 24 it, but 'If I will that he should remain until I come—.' This is the disciple that bare witness of these things and wrote them, and we know that true is his witness.
- And many other things did Jesus, that if one by one they were all written the world would not be sufficient for them.

[Subscription in S.]

HERE ENDETH THE EVANGEL OF THE SEPARATED, FOUR VOLUMES. GLORY TO GOD AND TO HIS MESSIAH AND TO HIS HOLY SPIRIT. EVERY ONE THAT READETH AND HEARETH AND KEEPETH AND DOETH PRAY FOR THE SINNER THAT WROTE: GOD IN HIS MERCY FORGIVE HIM HIS SINS IN BOTH WORLDS. AMEN AND AMEN.

fol. 42 v, col 1

الحته حاسب من حاتك حماحة مارمة حاتك تعماح حامصد .ه.

حمع بع عمد تعا وه کنده مرتعده می בברב מס בס Kam 1222 2 202 + الهلخسدوهب **Z** ومحصن ليسود والأ La boc Lelela. المحددي مامه لم * * أ وبحدة حك ∠d
65 .
50
60
15 الحديمة المستحدة ~ 1 - b - 53 تعصر عذبكه عذبه **≪**00 20 تحصود ليوهد دنه. المعلم الما المحامدة تحصم درجاء درجاه -de sar Kaka ألط حديق وحديدي ج * « ديومت م

- 1. 3. There is no room for
- 1. 6. [המשבה] cf Rom v 20 syr.vg.
- 1. 9 init.] There is, I think, just room for __ar an: at least, the space is too long for __ar.
- l. 11. [inner] so syr.vg and S(sic): the five letters exactly fit the space. For the construction inner in
- l. 13. حدد المحدد المادة so syr.vg.
- l. 14 init.] The space is almost too big for היי only (so syr.vg), but no other word suits. Perhaps there was a blank space, as often in C.
- l. 16. It is certain. This shews us that C had the fem. (as syr.vg), and not the masc. (as S).
- 1. 25 init.] The word to be supplied may be \checkmark or \checkmark . S is unfortunately illegible at this point.

APPENDIX II.

Fragments of Joh xiv from a detached leaf of C.

These fragments of the text of C are contained on the upper half of a leaf now numbered fol. 52. They thus consist of the upper half of four columns. For the sake of clearness I kept the corresponding portions of S in the text (p. 506 f) putting the readings of C in the apparatus at the foot of the page.

It is worthy of notice that there are no stops on fol. 52 r. Probably therefore this page and the one that stood opposite it (now lost) were passed over by the punctuator, as in the case of foll. 48 v, 49 r. Further details will be found in the description of C in vol. ii, chapter 1.

fol. 52 r, col 2

כץ אכת הנצהה לבם_ eich KJ ZUK درسه حدده لحلم را دور المعادة المعادة ELICA LA CALE لحصدله لم المن المنا سره محرة سعدم سع موسح Topo Cropes 81 ACE DE 0720 (18) سججه معتمتد كأسذم 19 Km 19 لاأس لال لاتملكة

fol. 52 r, col 1

fol. 52 v, col 1

fol. 52 v, col 2

xiv 26 ← حدر. مر الملعدم حمل حدم محاد غرما ما مام 27 مام عام 27 مام عام 19 مام عام 19 مام دمعا لاملا معد علم ملء محمله کمک لحمے لک میں محمد درود حلحه مرد کی لحد کے سهفت لحدم ملك 28 بدمار. عددمان ديمودنه حطحم محلاء عما ale askal KIK ونسحب هممهم كر مادع موسوس سعم الملك بحدر وزد

APPENDIX III.

Corrigenda for the printed text of S.

The readings of S as given in this edition differ in more than 250 places from the text as originally printed in 1894 and supplemented by Mrs Lewis in 1896. These new readings have mostly been ascertained by my own study of the photograph of S given by Mrs Lewis to the Cambridge University Library. Besides these there are some corrections made by Mrs Lewis from a fresh perusal of the palimpsest itself at Sinai, and published by her in the Expositor for August 1897.

I cannot claim to have re-read the photograph absolutely through, but I have done so for a great part of S. The method adopted was to attempt to verify in the photograph every alleged reading of S which either by faulty grammar or construction invited suspicion, together with those where a very slight change in the text would make it agree with C. In many cases the reading of S as edited was correct: these verified readings are recorded in the apparatus to this edition with no special mark and are not repeated here. In other cases the photograph was illegible: these readings are marked here and in the apparatus by the sign " S^{ex} ". Where the recorded reading of S was found to be incorrect I inserted the true reading with the sign "S(sic)", or in cases where the true reading agreed with the reading of C in the text by the sign "so also S". In a few instances S(sic) was put to readings where the edition gave the correct reading but it might have been supposed that a mistake had been made.

In this Appendix I give all the readings of S which differ from the Syndics' Edition (1894) as corrected and supplemented by Mrs Lewis's Some Pages (1896), the only exceptions being a few instances where the seyâmê (") marking the plural and dots marking punctuation are visible in the photograph though not represented in the edition. After some hesitation I have also included the readings marked S^{ed} in the apparatus.

Note that in all cases where the symbol S^{ed} is used the photograph is illegible. An upright stroke | marks the beginnings and ends of lines in S.

S. MATTHEW

i	2 fa	r ~wm≠o	read	ب∽ تنه ص			
ii	16 ,,	Kill	,,	Kill.			
	16 ,,	صهراسر. وحبه سوحم	,,	صه لسح. محمقتمحسم			
	16 ,,	$\sigma \Delta (S^{nunc})$,,	$m = (so S^{*(vid)})$			
	20 ,,	ح>بصد بح	"	T-Kjorky			
	20 ,,	_ വന	,,	مهمح			
	21 ,,	, , ,	,,	وسو ا			
	21 ,,	_ im√a	,,	مر بح بعد مح			
	22 ,,		,,	∠wo (sic)			
iv	18* "	רמתים מאיבים	"	محب وحدة			
v	20 T	his verse should be printed					
Tandamin ighty Kliki							
		<u>~ × 190</u>					
		مرسعة برطاه	له حلد	~q ≪7			
viii	21 o	Δ is S^{ed} : in the pho	otograph o	is illegible, and perhaps			
we ought to read 'sim' im							
24 for those Kina Kina Ki Klasus (S^{ed}) , I have							
		conjectured dom <-	~yo ~\d'	בשים אביין העלא המפיי			
	28 fc	יר ✓ יֹה ביים יי	read	≼ i⊆o			
	32 ,	מבים ('Some Page	s') " a	الحم مصعا (Syndics' Ed.)			
	33* aj	לב הבוקר fter	add	הבבה			
	34 fo	r ⊿mo≺w S ^{ed}	read	นัก กิด เก			
	34* ,,		read ∠bu	c) Lobon sould lace			
ix	104	وحفد بهرسمتوسي	read	ورمه به المحدومي			
	10* ,	,					
	10 [*] ,,		,,	صنب			
	01	حيرم	"	مست			
	21 , 27 ,	حيرم	"	وعجتاه			

```
xi 3 wind Sed: read ind
   21 میں ا اُم اُم S^{ed}: read میں اُم اُم میں (as C)
   mistaken in 1893
   24 جلحي Sed: read علم (as C)
xii 6 בי Sed: read הוֹב (as C)
   22* This verse begins a fresh paragraph in S, and is legible
         at the end of the second line
   33 in Sed: read in
                                      -Kighagh
               √÷400b
                            read
   34 for
from the photograph
xiv 24 Kom | * * * ar heko Sed: read | _ amb de de co
         Kom (or possibly Kom | Lower how her here)
     S^{ed}, but C does not come to the end of
         the line, a blank space being left
   19 for Linari | Languago read Linar | digirania
   24 حنے مالیہ ہلات Sed: the photograph suggests to me rather
         حب صلع دلحم
                6000
                                      بحصهم
                           read
   32 for
xvi 1 \mu S^{ed}: read \mu \mu \sigma \sigma \sigma \sigma \sigma
      as C
                                رسعدد [i.e. رسعدد]
              مسععس
                          read
xvii 19
                                   71×40
             1 grec 20
xviii
       in 'Some Pages' is a misprint for . and
                          read
   15
      for
      A line is here missed out. Read
                 אות אשת שמל שמל
                 لحم آی اله حکم
                 کے ہدے کے مواجع
                             حول عحو
                                     -might≪o
              →migh~
                          read
    27 for
```

* See Expositor for August, 1897, p. 114.

xviii	29	for in	read	ile			
	32	. " ∠თ	"	⊿ m			
xxi	3 8	∠diai Sed: perhap	s we should read	mdii (as C)			
xxii	13	for amonuo	∠ read	~wo™<			
	15	<u>رحمه</u>	(misprint) ,,	رهده			
	16	ייביניטמיי	7 q "	(sic) الملحقدوهد			
	17	" ≪ ≥i	,,	≪ £i			
	18	" يوم مورح ا	≻೧% ,,	معمد دم حد مدحد			
	19	" سوبحوا	, ,	מטסת			
	19	" of offered	, <± i ,,	al africa Kri			
-	24	" ∠i⊃	**	حتے			
	27	" ∠dr.jn≪	- "	~ dr. in ~ -			
	2 8	<i>"</i> ← ← ← + + + + + + + + + + + + + + + +	,,,	حدمك الحوست وسات			
	30	" ~~~~	., ",	and a			
	31	ا دما	"	הא המבץ			
xxiii	6	" ≺qizor		حنصة			
	37	" مناعات الاستان	•	ومطلهد مصع وبرحم			
	37	" = = = = = = = = = = = = = = = = = = =	"	له المحر			
	37	" र्षायकाम्य भू	1	المكمكنة المراح بعتصل			
xxiv	39	" ₹ ××3 ₹		₹			
	43	،، ∣∗ بعضته برء ح	, ,,	المعد ومورس حيسور			
xxvi	10	Kal Kinge Sed:					
	24	for کماولمح	read	المعهر (sic)			
	34	<i>"</i> ∠\	,,	~ 12			
	5 0			a by Mrs Lewis in 1902			
	•	shews the initial a clearly					
		حلم * * ع * منا is clear, as in Sed: read حلم نابع المنابع المناب					
	67	`					
xxvii	4 3	Kow Tragilow &	ed: ? read ∠om	TOO ELECT			

S. MARK

```
021773
                                                                                                    read
 iii 28 for
                                                                                                                          حمل أميا الميكاد
                                     בסל * * | היי הנגהב
          29
                      The last word I thought was ____, but Mrs Lewis in 1902
                                 considered that was legible in the MS
                                                                                                                                       حصنيت
                                                                                                     read
                                                         حصذه
  iv 5
                                                                                                                       محمد حمساء حمسة
                                            ×===0 * * ₹0003
                                                                                                                      معلمه حجم احدكم
                                            معلعه احمح
                                   المرامع * * * حزيجع ، معامد | حمريم * * * احمريم
             8
                                                                                                                              הוצוכב וצוכב
                                                  * * >>>277777
                                                                                                                  معتدك الم سهدام
                                " تعددت إوراج تصودات
                                                   _رمععیے
                                                                                                                                             \alpha
          17
                                                  ىقمر...حكر
                                                                                                                                     ىعمىك
     v 13
                                            K7K27 000
                                                                                                                                 מוס ורבציהנה
           18
   vi 49 שמעמה Sed, but I feel doubtful whether we should not read
                                  as elsewhere
                                                                                                                                              عدده
                                                         حذعه
                                                                                                     read
           55* for
                                                                                                                                          حدوظ
                                                      Küaza
           56
  vii 30 صعره Sed: read منعام
                                                                                                    read
           31 for
           35 mondar Sed: read whate
viii 3 Kik Kira om Ko Sed: ? read
                                                                                           Lam Cira am La (as syr.vg)
           19, 20* read | حدد عدد عدد المراكة ألم الماكة المراكة المراكة
           20, 21* " ا مما تتمح محمد ما راعمد ومما المعدد وما
           25* for | * * → man > 1 | read | < * * → man 1 | 1 |
                                                          حتجب
   ix 2 Andres of Sed: this spelling is probably correct, as it is found
                                  here in the better MSS of syr.vg
                                               * See Expositor for August, 1897, p. 114f.
```

```
ولحنك
                √5523€
                              read
ix 28
                                          7149
                71497
   45
                              ,,
                                          71×59
                714913
   47
     for hit read _as (the first letter not quite certain)
x 21
                                     س حت سدت
         mal aux and in read
                 رعدا
   22*
                                           ڪر:
                                          به حدد
                دبوححد
   35
                                        «لمحلحه _
              ولعودلحو
xi 2
                                        ചതവർഗ≪റ (sic)
              よるの人ぞんの
    3
                                         ورحدته
                لحذب
      [ Law Land Sed (photograph illegible, but there is only room for
         one word): read ~ didi
             ✓ (misprint)
                                         12m
                              read
   20
     for
      מה Sed: this word is not visible in the photograph (? omit)
             KORY KORT
                              read
   23 for
             تركه وتصويح
                                        מכא המתם
xii 23
   23^{(*)} جن (S^{ed}) is correct, not
                                    مصطعمع ند حمد
            عدده مص
                            read
   24^{(*)}, 25 The text of S is
                 -> 0x K1>24
                  حدد لمر حرال مد
                 سراء حومام سمل من
                 مدعم حملم سعم
                 حملح، ملس حل آعر
                 مح بعده لمن حا
                  معد محل محملية لمع
                  Ker Klako John
                           مهم لاحت
                ومصحد
                             read
                                         د کے مصب
   26
                                  |* * 木豆木 木るo
   27*
                Z->==
                                          םה תבי
   29
   29* ,,
            | • • • • • • |
                              ر. ا حدثت
                                                 ∠خصخـٰد
```

(The space between the two words is probably blank)

^{*} See Expositor for August, 1897, p. 115.

```
~ستر
xii 32
                                  read
       for
                * * 16¢ cor
                                              حصوب هه
   33
                    ەكە
xiii 15
             محمد استلمه
                                         حطملتس | محمده (sic)
   25
           רבה read mei (so I now read the photograph)
   27
                                              (sic) הלבם
                                  read
   28
       Kond Sed: read Kinda
                 حجمهما
                                              حتىھەت
       for
                                  read
       רבה S^{ed}: read הבה (with Merx)
                  ~di=
                  حمورحم
   12
   13
                                             عذبه دبهجذ
              | * * ishon wire
   19
   22
                                                رحهبهم
                                                صهدم
   54
                                              56
   62
       ∠ino ∠o Sed: read ino ∠o
       for
     8
                                 read
                   ~~emo
   11
                                   ,,
        Kaina and Sed: read Kain and
                                  read
   23
                                                 744€
xvi 2
                                                -di≪a (sic)
                   5
                                                 Zuza
                    ەدىكر
     5
       ביב \Deltaו\prec S^{ed}: in 1893 I read בידה \Deltai from the MS
        തുവെൻ S^{ed}: in 1893 I read താവച
        Sed: read
       בבת, Sed (and Mrs Lewis in Expositor for 1897, p. 115): the photo-
           graph is illegible, but S may have . . . with a dot
    8 for Liko read Liko (Syndics' Ed., p. xxxvi)
      ,, ההעלב my transcript has בההעלב:
```

S. LUKE

```
دحسده
                             read
                                        وحسه
                           ה ויצמשי ליא צום יישום
           80* ,,
ii 8, 9 ממש הבינין and משמה must be wrong, but the photograph is
         quite illegible. \neg \leftarrow \neg (v. 9) is visible
  12 King Ko Sed must be wrong: photograph illegible
  15 * * bu od Sed: read 12 od
     _ amin Sed: read _ amin
              * m: | m *
                             read
                                      ححم ههه
              ححکه
  44
                              ,,
                                       ~~ 120
  45
                                      وكرمحموه
              ولمحدوه
  52
iii 1 \iff (S^{nune}): I thought the first hand of S wrote =
         (as C), but Mrs Lewis in 1902 thought the final \( \sqrt{was} \)
         original
                            read
          سبع حنوليء مرح
                                מוס בי הבנית (sic)
                              ,,
  \mathbf{2}3
                                  יקי ישור טקיבי
          ינרי יצוב * סריבים
iv 6
                                    محكع عصم
               عدحه
  28
  35
     w∠ Sed: read www
     حولهوب
              وحلمو
  40
  begin with - or w
                                        194×30
            مص مهده
                             read
                                  (sic) השתחה האים (sic)
           تملعة أم المحمدة
  17
                                  حمعت لحمت حلسم
           >02 * * * < \_
  17
                                   大学人 乙四018
          18
          حدنعه حمنع
                                   حعنه حدنعه
             * See Expositor for August, 1897, p. 115.
```

```
v 18 for مد مداه * * * ممم و read
        وحمر ١٥٥٥ محمدها المرامية
                                ا* منتعه مرتهه
  25 for Solve is poo read Too Koles onso
     " הראגאשים read בשאל sic, as Syndics' Ed.)
                     read
                                الما حروب
  23
                                     ححملمحت
  24
      " * * * * | * * בבה | בהיבה הלב read בלה הבים בי * * * * *
                          read
  34
     ،، حتمع بعلما نسر محل ،، محتمع مع بعلما محل (sic)
vii 14* ,, _____ read <.... : the word is probably <i > (not
         KoiK)
  20 " سنے read نسخے, and in the next line س (Sed) should
         be سنح
                بعله
                           read
viii 6
     Sed: all the letters to the left of are now
         torn away
     is no room for Lalks Later before Lake as in C
     for ברשה, the photograph suggests הניבללם ברשה
      This verse begins a paragraph in S
                                 ocied es | embia
           varcy | coopie
                           read
   44
              Kam ml
                                     ₹300 ~00
   47
     بناصحت Sed: ? read بناصحترم
   S^{ed}: read 	extstyle L ניסויםין
   17, 18 for a conjectural restoration of S, see p. 302
      This verse begins a paragraph in S
                            read
               حيللم
   33
   36
   38
              Leetasha
   40**..
                                       مصحه
```

^{*} See Expositor for August, 1897, p. 115f.

^{**} I feel certain myself of manipulation, but in this instance I could not persuade Dr Rendel Harris.

```
ix 45 for . העלבן בישוח בישוח read . העלב מום בישוח ב
                                                                                   പ്≺o read
               52
                                                        الده حسك ملك " المنحلك ملك * *
المنحلك ملك حسك " المنحلك ملك * *
    x 4* ,,
                                                                 رم می سورمی "
                                                                                                                                                                                           \ll (sic)
                                                                                                                                                                                                                  mbud
               S^{ed}: read ריבים S^{ed}: read ריבים (as C)
               17 The extra line indicated at the top of col. 2 in 'Some Pages,'
                                                 p. 75, is a mistake
                                                                               حليهم
                                                                                                                                                                                                               حلعصم
                                                                                                                                               read
               34 for
    xi 6 \iff S^{ed}: ? read \iff (as C)
                   7 \longrightarrow S^{ed}: the initial \circ does not show on the photograph of 1902,
                                                 and I doubt whether S did not simply read
                                                                   ∠dane w read ∠dane (sic)
               13 John Kingan Sed: read John King po (as C)
               15 من ا ﴿ اللَّهِ الل
               17 \longrightarrow S^{ed}: read \longrightarrow \longrightarrow |(as C)|
               24 read Loud Luai, and Lama (for Lama)
               24 for | when > 1 / name | ? read | ( ) when you me
               26 S^{ed}: read (as \ C)
               32 Law S^{ed}: ? read \precaw (as C)
               37 \Rightarrow S^{ed}: see note on p. 324
                                                                                      ₹om
                                                                                                                                                      read
               50 for
                                                                                      ھىج
 xii 19
                                                                    ر ('Some Pages') ,,
                א העבים אוי איז Sed: the suffix is not clear in the photograph
                54 Konzin Sed: read money
                                                                                  الأسادي
                                                                                                                                                     read
                                                                                                                                                                                                             הבסליאי
               55 for
xiii 3 Kiam [ aduk Sed: read Kiam [ aala]
                   5 for aduk another Kle read another Kle and
                    6 m S^{ed}: read m = (as C)
                    7 Kh Sed: ? read whi
```

^{*} See Expositor for August, 1897, p. 116.

^{**} This correction is due to Mrs Lewis, who examined the passage at Sinai in 1902.

```
read
xiii 7 for
    7 As Sed: read
      Konse is a Sed: read mobile is a
       Sed (cf Lk xx 29): photograph illegible
                                                 مح∞م م
       for
                   യമന്ന≪ാ
                                    read
       Kanalal Sed: read Kanala (as C)
    25 حنص منام S^{ed}: the \Rightarrow is illegible in the photograph (i.e. S may
            have < hunin | min)
                                                ەكىمىسى م
                   o Luceura
                                    read
    \mathbf{28}
       for
   28 malan Sed: ? read Zahanlan (as Counce)
xiv 1 This verse begins a paragraph in S
                                                 ្តែក្នា (as \ C)
       for
                    _ ಉರು
                                                 بسامع
                    حمامص
     4
                                                Kgr jn≪
                   ~~~~~~
    10
                                                 mean
                    بحصوك
    28
       \sim S^{ed}: read \sim (as C)
                    2240
                                    read
       S^{ed}: read S^{ed}: S^{ed}: S^{ed}
       sed: read sed (cf ver. 4)
                                            رسوح حرس مست
                  * * * * * *
                                    read.
    12* for
                                                برطمع
xvi 2
                                               بد صبوک
                                                ٥٠ ٢٠٠٠
     3
                                                  97.2°
             ישר * * ביו משה read ישר
                                              (nothing lost)
                    ₹
                                    read
                                                ∠i⇒ (as C)
     8
                                            حمندصهمت سديم
               בהרום במהא
                  لحظللمه
                                               حجللمهم
     9
        S^{ed}: \ read رحمS^{ed}: \ read رحمS^{ed}: \ read رحم
                                                حمومح
                  محوست
                                    read
    16
       for
                    הַבּבּסרָר
                                                  تصەذذ
    24
                                                در و جدد و دور
                 سال عدد توسد
    27
                                                   تحعح
                     أتحعك
xvii 2
                  حمم لاسح
     6
```

^{*} See Expositor for August, 1897, p. 116.

```
xvii 9* for max | max / read mux | main x danut
   11 for Alily I think we should read Ally (but not Alily)
   13* "
                                             ه که خدده
                 مستخرم
                                 read
   14 بالح | 32 Sed: ? read بالح | 350
   17 for Kins Kins is to read
                                       Kims Kom iska
                                             >سے
                   ∠√سم
xviii 31
                                           حجمعه
                 حکانحوسہ
   32
xix 7 oom S^{ed}: ? read \longrightarrowco
   15 [as] S^{ed}, but there is only room for one word: read [as]
           (as \ C)
                                             ت حصليك
                   حمليك
   17
                                 read
      for
                                               بحم
                   بعص
   28
                                              وحلع
   47
                                          KETO KETO
   47
                                             ₹₽7₽3
                  ペタフタッ
 xx 12
                                       محمد لم حده
           12
                                             K=11=
                  حاد بصب
   20
       And de Sed: read months (as C)
                   وتصمك
                                 read
                                              ويصمك
   28
       for
                                        معمد معمد محلة
               حربت محراء
xxi 34*
       S^{ed}: read הוצת בסנמה (as C)
                 ←3>>
                                             لححدق
xxii 50
                                 read
                                              لكدن
                  よぶる
   51
                                             KLIN
                  لحليك
    59
    62, 63 There is a point after dution in S, but ver. 63 does not
           begin a fresh paragraph
                   رعمدا
                                               705
xxiii 3 for
                                 read
                                              യാറ്റ
                   ಯಾಗಂಗಣ
     8
                                  ,,
                                              סובהמך
                   מכנימר
    15
                                            wamar 47
                wanonear
xxiv 26
                                             √31100
    31
                   ₹300000
                                             ™qraqı≪
                  ~ peppr
    31
                                       |* * « در مودهم ههه
               OOM * * * * |
    41* ,,
```

^{*} See Expositor for August, 1897, p. 116f.

S. JOHN.

```
| -> Km Km/Ki]
           | 6m <m\/> * * * |
   29
                                 read
       for
                                           שישישים אישיישים
               全ける たえっ
   30
       Kw Kik Sed: possibly we should read Kurs
                                         שה בנים.
                נשסהרבטש.
                                 read
      for
 iii 1
                    ⇜
                                       ✓—w (see Note, vol. ii)
    6
                                             مصعددي
                 لعصود بدحوها
    9
                                               لحذي
   14
                   min
                    797
                                                عدد
   16
                                           وحذكم حسنكم
                المرتعب المرتب
   18
                                      Latize (? read Latize)
                  ~∠∂h÷ ∗
   21
                                         حصند له له نهنج
             mo. etc. Lomiz
   21
                                               7---
   21
   31-33
           See notes on p. 434
                                             حصله
                                 read
   34* for
   34* KIK KIK KONK S'ed: KIK is distinct (Mrs Lewis in
           Expositor, p. 117), but there is apparently no decisive evidence
           against reading \Loi' for Lol
   36 Kings S^{ed}: read things (as \ C)
iv 4, 5ª S reads
                     حظم حکمت
                    Kom ZdiZ Kinen
                                           ا عمله ديموس
                * * # tepin
    6* for
                                              ے حس
    34
                                              _iu~
                   >ستم
       אסבים Sed (as syr.vg): I suspect we should read המכים (as C)
       אם בב שלם ביש בב ביש משלם איני (as syr.vg): a comparison
           with C suggests to me that S has not been correctly deciphered
           here
 read במסמב | לאל בינים מח * *
                * See Expositor for August, 1897, p. 117.
```

vi	15	for	n-r	read	معحم
	15*	· ,,	معدر	,	owl a
	21	1297z	= Sed: read Zhaz	[as]	<i>O</i>)
	29	~ 332	. Zim S ^{ed} : read Z==	ه به خم	
	37	<u>~200</u>	Sed: read Tours		
	69	رسح ا	Sed: read tw≺o		
vii	10	for	* * */=	read	ص <u>√ع</u> مر ۱۵۰
	11,	12 "	KKLO KILIO OB	"	we will be better and
	12	,,	✓ ∱~~²³	,,,	~4-27
•	19	,,	್ತಿ ದ್ವಾಸದರನ್	,,	್ಲಿ ಬ್ಲಾಬ್ ಬ್ಲಾ
	20,	* ,,	Kris	"	KUK
	23	,,	rik ju	,,	ير بالم
	23	"	بجهومير	,,	در سڌم
	2 6	for w	o * * Klyne read	≈14€0 7F	حسركرام محاط ا ومحد
	29	,,	كعة	read	623
	32	,,	רושא השונה מנוחם	,,	rundum Kir Kring
	33	,,	12/14°	**	7 <1/
	35	" .	~ ∠\0	,,	~ ∠1,3
	35	,,	<i>⊱</i> س≺ (1°)	,,	çımı≮ (sic)
	42	,,	√duiaa	,,,,	∠du.in
viii	49,	** for	Kan	,,,	حدثہ ۔
	5 0	"	تصديح له	,,	യാചാലച്ച
	5 0	"	Topical	,,	(sic)
	51	,,		"	(sic)
		,,	≪\0	**	<i>←</i> .
			عرض المام	,,	عدد رمما نصح
			Sed: read		
			←\	read	<i>₹</i> 25
			2 Sed: ? read id		
			12040 KIK 11K1		
) (Fo * * * Sed: ? 1		
	44	for 1	Kznu Tognk	read	جمعے ان حوماد

^{*} See Expositor for August, 1897, p. 117.

** The photograph taken by Mrs Lewis in 1902 leaves no doubt that the word began with __.

```
مصعدنك لحفهمه
                  * Kl Kiisso
                                  read
viii 44
                                             "> Togning
                  \neg opr \prec
   46
                                               ~∞74<3
                  \prec \omega \prec \omega
   54
                                         or S* (vid), now erased
                    രന
   54
                                           العمدماسي مسك
                   * * 0 027
ix 13
                                          ₹>0 ₹100 0000
   13, 14
                                            1 Zaga gam
                  * * q10w
   14, 15
   20 منت Sed: read منتخرم
                 حلكم دملت
                                  read
                                                دده.
 x 11 for
   23, 24 See the note on p. 484
   28, 29* after Little is an illegible word of two letters
                                             入入 入色か?
                *** * **
                                     read
   36, 37 for
xi 4 Sed: read See [32]
    18 The words to be supplied after רמזם look like בימשין אלים look like בימשין אלים
      ביים Sed: אם is certain, but the photograph might be
           read Labour
   46 for משבנה ('Some Pages') read משבנה (as Syndics'
           Ed.)
                                               حموبحم
                                  read
   50
   55*
                                                ≪×20
xii 17*
                                               صعاوحم
                  ومحوحم
   17*
       To Kation * * * Kanan & Sed: ? read Kation to Kanan
   43 Kusaz | Sed: there is no room for two words here,
           so that probably we should read here \sum only
       אר הכשאל Sed: only ביה is legible in the photograph: ? read
           or possibly אהכבע
                                   read
   48 for
                                               ودويسي
                 ms Lond
   48
                                       جه (see note on p. 504)
                  ,≥∞ | (⊃
xiii 22
   23* ,,
                                            707= * * 00W
   29* ,,
               * See Expositor for August, 1897, p. 117 f.
```

```
೯೩ಡ
       xiii 30
                        حد دم
                                      read
                                                   14:M=
          32
                                       ,,
          36
                  heet c, * * | >nct
                                            הבפו ב, המתן באכו
                                                 فتلبعه
                       عللعهم
       xiv 8
                                                ₹>>0 00>0
                     大りら しこうりっ
                                                 人りの人み
                      ₹2000 d
          22
                    Less Togrow
                                               17 Togrow
          28
             Ladi & Sed: we must read Ladi au
             Kidnen Sed: read Killer (cf C)
       xv 24 * * am Sed: read > aam
          25 pledun Sed: read pledin
             אסלים איני read אסמים (as elsewhere)
                         ~d~
                                       read
                                                    714
       xvi 5 for
             Lamo Sed: read Lasso
          10
          15 הכהמך Sed: read הכהמך
          19 جدم Sed: read
                      آجر] آجدها
                                                 KI KEDI
          24* for
                                       read
                                                 مه حسامع
      xvii 22
                        Ku⊃az
                                                   _01~
          26
                  _{\alpha} (misprint)
                                                 Leabteno
      xviii 6 ,,
                       حلحوه ا
           10 ,,
                       محکے ا
           11 ,,
                      مصحومه
           15 ,,
           25 * * Kik Sed: the transcript of Mrs Lewis has * 1227 Krk,
                 i.e. we must read Live 7 Kerk
                       ו בבלסמה
                                      read
                                                בים בלים מזב
           31 for
                                            בוציו אלחש איומשם
      xix 41*,
                     מבסלא האוש
                                            حصبه محدودك سدوك
                 14
                                                لحلحه حم
          5 ,,
```

^{**} See Theol. Literaturzeitung for 1898, col. 440.

^{*} See Expositor for August, 1897, p. 118.