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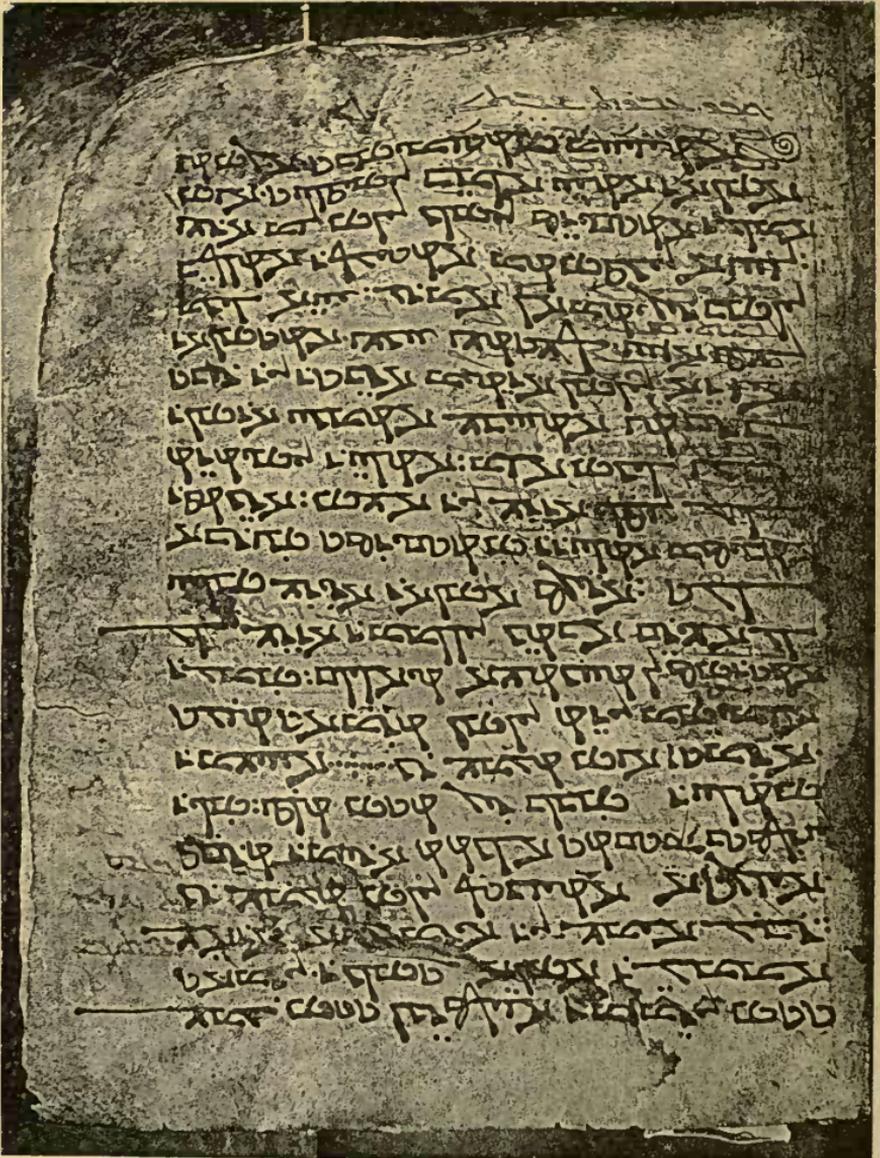
Fredrick Palmer

Auditor

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A TRANSLATION OF THE FOUR GOSPELS

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1 [From a photograph by Mrs. S. S. LEWIS.]

END OF THE GOSPEL OF MARK.

- (a) Mark xvi. 1.
- (b) Mark xvi. 7.
- (c) End of v. 8.
- (d) Here endeth the Gospel of Mark (rubric).
- (e) Row of dots (red).
- (f) Title of Luke (rubric).
- (g) Luke i. 1.
- (h) "to write" Luke i. 3.
- (ii) Blank space between the two columns.

A TRANSLATION

OF THE

FOUR GOSPELS

FROM THE

SYRIAC OF THE SINAITIC PALIMPSEST

Discovered in 892.

BY

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"A CATALOGUE OF THE SYRIAC MSS. IN THE CONVENT OF ST. KATHARINE
ON MOUNT SINAI," ETC.

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*“Jesus said, Let not your heart be troubled ; believe in God,
and in me ye are believing.”—John xiv. 1.*

For probable date of the MS.

G.P. xxxi. vii

INTRODUCTION.

THE text of the lately-discovered Codex of Old Syriac Gospels is now before the public, and as a translation into English has not been appended to it, the time seems to have come when students of the Bible, who are not Syriac scholars, should be made acquainted with the contents and characteristics of this ancient document. We think that the cause of truth will be best served by placing a translation of the whole text before our readers, and not merely isolated passages, which are apt to be misconstrued when detached from their surroundings. And in order that they may be the better able to form an opinion as to the value of the text, we shall introduce it with—firstly, a short narrative of how the manuscript was discovered and transcribed; secondly, the relation which it is supposed to hold to other Syriac versions; thirdly, a description of the manuscript itself; and fourthly, what appears to us, at first sight, to be a few of its leading features.

I. HOW THE MANUSCRIPT WAS DISCOVERED AND TRANSCRIBED.

The convent of St. Katharine on Mount Sinai stands on the barren granite rocks of a narrow desert valley 4500 feet above the level of the Red Sea, and some 2800 feet below the summit of Jebel Mousa, on whose precipitous side it rests. A community of monks dwelt there from a very early period, keeping alive the traditions which cluster around the spot;

b

traditions of Moses watering sheep at the well of Jethro ; of the rock which gushed with water at the touch of his rod ; of the burning bush which flamed on a spot now covered by the apse of the convent church ; and of the cave, a thousand feet higher, where Elijah was fed by ravens, and where he heard the still small voice. Several other monasteries flourished in the rocky valleys of that wonderful block of pink granite mountains, of which the lower part is called Horeb, and the upper part Sinai ; and numberless are the caves of hermits, chiefly Egyptian, who in those early days burrowed like rabbits amongst the sandstone or limestone cliffs of the desert peninsula. The convent of St. Katharine was in the sixth century turned into a fortress by Justinian, who surrounded it with a massive wall ; and we may well imagine that as the smaller convents fell into decay, or were threatened by turbulent or fanatic Bedawin, not only their monks but their manuscripts were transferred to it as to a place of safety.

This may account for the wealth of literary treasures which have been accumulated within these ancient walls, where indeed there is little accommodation for their due keeping. The Greek MSS. catalogued by Gardhausen are about 1223 in number ; the Arabic MSS., according to the list published by my sister, Mrs. Gibson, number about 629 ; the Syriac MSS. 267 ; and the Iberian MSS. perhaps 100. Some of these are neatly arranged on book-shelves, but the greater part are stored in chests, and are therefore inaccessible to any traveller who cannot make his wants known to the monks, and inspire them with confidence in his own integrity.

Books which have lost their bindings are kept in large baskets, and from one of these probably Tischendorf extracted

in 1844 the famous *Codex Sinaiticus*, which, containing as it does a Greek text of nearly the whole Bible, has been of such inestimable value in textual revision. It has been a cause of irritation to the monks that they did not succeed in keeping this treasure in their possession. Partly to this, and partly to the fact that Western scholars are usually ignorant of modern Greek, we may attribute the fact that a chest containing ancient Syriac MSS. has lain there undisturbed for centuries. Professor Palmer saw its contents in 1868, and thus refers to them :

“Amongst a pile of patristic and other works of no great age or interest, are some curious old Syriac books, and *one or two palimpsests*. My hurried visit prevented me from examining these with any great care ; but they would no doubt well repay investigation.”—*The Desert of the Exodus*, Vol. I. p. 70.

The first real examination of these books was reserved for Mr. Rendel Harris, who in 1889, after a stay of fifteen days at the convent, contrived to disarm all prejudices, and to obtain access to these hidden treasures. How he then found the Syriac text of the *Apology* of Aristides has been told elsewhere, and I refer to it only because it awakened in both Mr. Harris' mind and in my own the conviction that there was something more in the convent, a conviction which induced me and my twin sister, Mrs. James Y. Gibson, to fulfil a long-cherished wish by visiting Sinai in February 1892.

Amongst the ancient volumes which were produced for our inspection by the late Hegoumenos and Librarian, Father Galakteon, was a thick volume, whose leaves had evidently been unturned for centuries, as they could be separated only by manipulation with the fingers ; and in the case of ff. 65, 66,

by the steam of a kettle. A single glance told me that the book was a palimpsest, and I soon ascertained that the upper writing was a very entertaining account of the lives of women saints, and that its date was, as I then read it, a thousand and nine years after Alexander, that is A.D. 697. After the word "nine" there is a small hole in the vellum, which, as Mr. Rendel Harris believes, occupies the place of the syllable corresponding to the "ty" of "ninety," and the date is thus probably A.D. 778.

I then examined the more ancient writing which lay beneath this. It is in two columns, one of which is always projected on to the margin, and it is written in the same Estrangelo character, but in a much smaller hand than the later writing which covers it. It was also slightly reddish in colour. As I glanced down the margin for over 280 pages, every word that I could decipher was from the Gospels; and so were the lines which at the top or bottom of several pages were free of the later writing. And few indeed were the pages which had not a distinct title, such as "Evangelium," "da Mathai," "da Marcus," or "da Luca." My sister could not at that time read a single letter of Syriac, although she has since acquired enough to give me very material help in the preparation of this volume. I however succeeded in impressing these facts on her mind, and obtained her assistance in photographing the whole of the volume, and I also made an index to it by copying the top lines of each page in the later writing.

Our photographs, though they were the work of novices in the art, were fairly successful; and after we had ourselves developed them, they were shewn to more than one Semitic

scholar. Most of our learned friends, however, had not sufficiently keen eyes, nor indeed sufficient time to read what we assured them was a copy of the Gospels written not later than the fifth century. At last they were shewn to Mr. F. C. Burkitt, and he took them to the late Professor Bensly, who was then engaged on a critical edition of the Curetonian Gospels, and to whom the Old Syriac text was therefore most familiar. The decipherment by him and by Mr. Burkitt of a page was sufficient to enable him to pronounce that we had discovered a text of the same type as the Curetonian. But as the whole of it could not be transcribed from my photographs, we at once organized a second expedition, which took place in the early part of 1893.

On this second expedition, Professor Bensly, Lecturer in Aramaic to the University of Cambridge, Mr. J. Rendel Harris, University Lecturer in Palæography, and Mr. F. C. Burkitt went for the purpose of transcribing the text of the Gospels directly from the manuscript, Mr. Burkitt having already copied some thirty pages from my photographs. Two of these gentlemen were accompanied by their wives, whilst my sister and I went in order to ensure their getting access to the volume, as well as to continue our researches.

The monks received us with great cordiality, especially Father Galakteon, who at once entrusted the palimpsest to my keeping. I had already divided my photographs amongst the three transcribers—the first 104 pages to Mr. Rendel Harris, pp. 105 to 200 to Mr. Burkitt, and pp. 201 to 284 to Professor Bensly. This division determined the arrangement of their work, which they accomplished in forty days. None of them could have published his results separately, the four

Gospels having been all interleaved with each other when the vellum was used for the Martyrology. Mr. Burkitt compared what he had already copied with the original, whilst I brought up a great deal of the faded writing by the application of a chemical re-agent—hydro-sulphide of ammonia—recommended to me by Mr. Scott, of the British Museum.

Our return home was saddened by the unexpected death of Professor Bensly. He had seemed to thrive on the hardships of the desert journey, but his health had long been precarious; and the careful nursing of his devoted wife could not ward off the attack of the insidious disease which carried him off only three days after his return to Cambridge.

As some of the pages which had fallen to his lot and to that of Mr. Burkitt were still undeciphered, I placed fresh photographs, representing these, at Mr. Burkitt's disposal after our return home, with the result that a good many *lacunae* in the text were filled up by him.

II. RELATION OF OUR CODEX TO OTHER SYRIAC VERSIONS.

Syriac, or more properly Christian Aramaic, was the first language into which the New Testament was translated; and as the Greek text itself was written by men who habitually thought in Syriac, the early versions in this tongue have a closer affinity with the original text than those of any other can possibly have, not excepting the old Latin. Aramaic was once popularly supposed to be a corrupt form of Hebrew; but that is a mistake. It is a language quite as regularly formed, and with a grammar quite as distinct, as either Hebrew or Arabic. Almost our first record of its use is from

the lips of Laban. In Gen. xxxi. 47 we read that when Laban and Jacob set up a heap of stones as a witness of the covenant between them, Jacob called it, in good Hebrew, Galeed; and Laban, in equally good Aramaic, Jegar-sahadutha. We therefore conclude that Aramaic was the vernacular of Mesopotamia, the cradle of Abraham's family.

That it was also the vernacular of Palestine in our Lord's time, the language spoken by Him and in which He addressed the multitude, there can be no doubt. Not only the proper names of persons and the names of places which occur in the Four Gospels tell us this, but various Aramaic phrases embodied in the Greek text, such as "Epphatha," "Talitha cumi," and the last despairing cry of our Lord on the cross, "Eloi, Eloi, lama sabachthani," are not translated in this Old Syriac version, for the good reason that they are part of the text itself.

There are also other indications. Semitic peoples delight in puns, and in assonances or jingles of words. We need not go far to prove this. The Qurân derives much of its supposed sanctity from this cause alone. Babylonian royal decrees and Arabic law documents are all enlivened by it. And in the Syriac version of our Lord's discourses it seems as if one word had sometimes suggested another. For instance, John viii. 34: "He who committeth sin is the slave of sin." Here the word for "commit" and the word for "slave" are both regular forms of the triliteral verb *'bad*. There is a similar play on the same word in Luke vii. 8, "I say to my slave, do this, and he doeth it."

Another, which has been detected by my sister, Matt. x. 30: "But the very hairs of your head are all numbered." The

word for "hairs" is *mene*, and the word for "number" is *mna*, both probably from the same root.

Also Matt. xxvii. 6, *dmaya ennōn da dmā*—"the price of blood."

In Matthew x. 13 we have, "And when ye come into an house give peace to it [that is, salute it], and if the house be worthy, your peace shall rest upon it, and if not, your peace shall return unto you." In the Greek text *ἀσπάζασθε* ("salute") has no verbal relation to *εἰρήνη* ("peace"). We therefore conclude that our Lord gave this direction in a Semitic tongue, and used either the Hebrew *shalūm* or the Syriac *shalma*.

The alliteration *memath tamōth* of Mark vii. 10 can be reproduced in an English idiom, "die the death," though it is absent from the Greek.

In John xii. 32, "And I, if I be lifted up from the earth will draw all men unto me," the word "lifted up" has the secondary sense of "be crucified."

In John xx. 10 there is in the Greek text an expression, *ἀπῆλθον . . . πρὸς ἑαυτοῦς*, which is not classical, and may perhaps be a translation of the Syriac *ezal lahūn*.

And in John xx. 19 the curious grammar of *τῆ μιᾷ τῶν σαββάτων* is at once explained by the Syriac *ḥad beshaba*. These last two examples may have sprung from the Evangelist's thoughts being habitually in Syriac.

St. Paul must have been thinking in Aramaic when he wrote to the Romans (xiii. 8): *wa lenash medem la tehubun, ella ḥad leḥad lemahābbu*—"Owe no man anything, but to love one another." Here the word *ḥāb* ("owe") is not the same as *ḥabb* ("love"), but the sound is very similar: as in the case of

dmaya and *dmā*. Our Lord himself may also have made a play on the same words in the story of the two debtors, as recorded in Luke vii. 41, 42. And in the Palestinian Syriac, the words addressed by the risen Saviour to Mary Magdalene are so rhythmical, that we feel as if they must be the very accents which fell from His lips: *Attatha, ma at bakia, leman at ba'ia*—"Woman, why weepest thou, whom seekest thou?"

The Aramaic Christians adopted the name of Syrians, bestowed on them by the Greeks, because they, the Aramaia, did not wish to be confounded with Armaia (the heathen), and the country of Aram was henceforth known as Syria.

The first specimen of literature they possessed was probably a translation of the Old Testament, which was read in their synagogues. The next was a version of the New Testament (if we may not count the original of Matthew's Gospel), and after that, translations of the early Fathers, and of the works of Greek philosophers. Some of these have come down to us in a Syriac dress only. Syriac literature can shew no work of original genius, and it is prized chiefly for the light which it throws upon the history of the New Testament.

One of its most valuable products was the *Diatessarōn*, or Harmony of the Four Gospels, composed by a Syrian named Tatian, in the second century. Whether he made use of a Syriac or of a Greek text is not yet ascertained. But this Harmony was so highly valued, that for three centuries it supplanted every other book in the worship of the Syrian churches. At some period between A.D. 411 and A.D. 435 Bishop Rabbula, of Edessa, promulgated an edict that it must be replaced by the Separate Gospels. From that time copies of Tatian's work began to disappear, and its text is known

to us only from quotations in an Armenian version of Mar Ephraim's *Commentary*, and in an Arabic translation, of which two copies exist in the Vatican Library. These have been edited by Ciasca.

The Pēshittā, or "simple" version, which seems to have replaced the *Diatessarōn*, is one which underwent successive revisions in order to bring it into harmony with the Greek codices; and it is, in fact, the Syrian Vulgate.

Quotations in some of the Fathers had suggested to Griesbach, Hug, and others, the existence of a version older than the Pēshittā before the happy discovery by Canon Cureton in 1842 of the British Museum MS., which is now numbered Add. 14,451. This was one of a number of MSS. which had been brought to the Museum from the convent of St. Mary Deipara, in the Nitrian Desert, Egypt, by Archdeacon Tattam. It is written in a clear, distinct hand, only one leaf being palimpsest; and it did not therefore present the same difficulties to a transcriber which our Sinai codex did. But it has been seriously mutilated, and the sum of its contents is as follows:

Matthew i. 1—viii. 22; x. 32—xxiii. 25;

Mark xvi. 17—20;

John i. 1—42; iii. 5—viii. 19; xiv. 10—12; 15—19;
21—23; 26—29;

Luke ii. 48—iii. 16; vii. 33—xvi. 12; xvii. 1—xxiv. 44.
and from some of these verses a few words are missing.

Other Syriac versions are:

The Philoxenian, made by Philoxenus, bishop of Mabbōgh, about A.D. 508. (A revision of this, made by Thomas of Harkel a century later, is called the Harklensian.)

The Palestinian Syriac version, whose origin is attributed by Nöldeke to the fourth or fifth century, and which is now extant only in the form of a Lectionary. Till our visit to Sinai in 1892, only one copy of this was known to exist, that in the Vatican Library, which has been edited by Count Erizzo-Miniscalchi and by Paul de Lagarde. Its date is about A.D. 1029. The copy discovered by me at Sinai in 1892 is dated A.D. 1104, and that which Mr. Rendel Harris found in 1893 A.D. 1118. The translation is from a Greek manuscript quite independent of any that are now extant; yet it agrees in the main with the Codex Sinaiticus and the Codex Vaticanus. A fresh edition is in course of preparation.

III. DESCRIPTION OF THE MANUSCRIPT.

The manuscript is numbered 30 in the convent library, and is a complete book so far as the later writing is concerned. Its material is a strong vellum, the outer pages only being disposed to crumble. Here we find in sober fact what happened only metaphorically in the middle ages—the Word of God completely obscured by the legends of the saints. John the Recluse, of Beth-Mari, Kaddish, being in want of vellum, pulled to pieces a copy of the Old Syriac Gospels, and wrote above them his Select Narratives of Holy Women, viz.: Thecla, Eugenia, Pelagia, Mary or Marinus, Euphrosyne, Onesima, Drusis, Barbara, Mary, Irene, Euphemia, Sophia, Theodosia, Theodota, a short Creed, Susanna, Cyprian and Justa, and some verses of a metrical Homily of Mar Ephraim, about Paradise.

The text of the Gospels underlies about 284 pages on 142 leaves of this Martyrology. But it did not suffice for the

wants of John the Recluse. To obtain a further supply of vellum for his stories he made use of four leaves from a fourth-century Greek MS. of the Gospels ; many leaves from a volume of Syriac Apocrypha containing the Acts of Thomas and the Repose of Mary, and more leaves from another Greek MS. which has not yet been identified.

The stories in the Martyrology are of a very racy character, and throw a curious light on the monastic life at its prime. They have apparently been well read, perhaps by generations of Sinai monks, if we may judge from the thumb-stained margins. Iberian monks have certainly at one period handled the volume, for they have re-numbered its quires in their own tongue. To complete our description of this interesting volume we must state that Mr. Rendel Harris detected the existence of a still more ancient writing beneath that of the Gospels, in this the very oldest specimen of a palimpsest which has as yet come to light.

IV. A FEW OF ITS LEADING CHARACTERISTICS.

Of the titles to the four Gospels two only have been deciphered,—those to Luke and John, with the colophons to Mark, Luke, and John. The spaces between the end of one Gospel and beginning of another were pronounced to be blank, but at Mr. Harris' suggestion I applied my re-agent to them, and they came up in a rich reddish-brown colour. One result of this is that we have their title at the very end. It reads thus :

“Here endeth the Gospel of the *Mēpharrēshē* four books :
Glory to God and to his Christ, and to his Holy Spirit.
Let every one who reads, and hears, and keeps, and does,

pray for the sinner who wrote it. May God in his tender mercy forgive him his sins in both worlds. Amen and Amen."

The epithet "*mēpharrēshē*" is applied to the Gospels both in Cureton's MS. and in the Sinai one. In our text it bears unmistakably the two dots which denote the plural. It is therefore a term to be applied to all the four Gospels, just as *εὐαγγέλιον* in the colophon of our text means "Gospel" generally in the old patristic sense. The question now is, What meaning are we to attach to it?

Cureton applied to Bernstein, who suggested "Evangelium per anni circulum dispositum," a copy of the Gospels divided into lections, or portions appointed to be read throughout the year, and referred to Assemani's *Bibliotheca Orient. Clemen. Vat.*, vol. II. p. 230. Cureton made the obvious objection that there are no indications whatever of such lections in the MS. written at the same period as its title. His judgment is confirmed by the fact that there are also none in our MS.

Another explanation is that *mēpharrēshē* means "separate," as distinct from "mixed" *mēhallētē*. In favour of this it has been urged that the canons of Bishop Rabbula of Edessa (A.D. 412—435) ordain that in all churches a gospel of the separated *Evangelion da Mēpharrēshē* should be kept and read, obviously that it might supplement the *Diatessarōn* of Tatian, which seems to have been in general use before that period. This is a very strong point.

The difficulty is (1) that the term *mēpharrēshē* runs through the whole of Syriac literature, and is applied to the Pēshittā, probably by inheritance, as well as to the Curetonian; (2) that it is applied to the Psalms as well as to the Gospels.

In Dr. Wright's catalogue of the Syriac MSS. in the British Museum, we find that No. CLXVIII. contains the Psalms according to the Pëshittā version, with the title, *katba : da-tashbüchtæ : da-david : da-mëpharrëshë*.

In a note to this, Dr. Wright says : "The word *da-mëpharrëshë* seems here really to mean 'of the interpreters, or of the translators.' The strange thing is that such titles should be prefixed to the ordinary Pëshittā version, and that, too, in a MS. dated A.D. 600."

The meaning "of the interpreters or translators" is corroborated by the title to No. CLXIX. (A.D. 14, 436), to which Dr. Wright draws attention. It runs :

"By the power of the Lord Jesus we begin to write (the Psalms) of David, of the *mëpharrëshë*, which we bring out of the Palestinian tongue to the Hebrew, and from the Hebrew to the Greek, and from the Greek to the Syriac."

It is generally allowed that the word פָּרַשׁ sometimes means "to transcribe" in Hebrew. Here are two cases in which it apparently means the same in Syriac ; and in a Targum on Isaiah viii. 1, the epithet מִפְּרָשׁ is applied to writing in the sense of "clear," "distinct." We must therefore leave the question to further discussion on the part of critics. There is, however, not much hope of their judgment being final until we have the Syriac text of the *Diatessarōn* in our hands. Then the great problem may be solved. Was the *Diatessarōn* compiled in the second century from the version contained in the Curetonian and in the Sinai codices ? or did that version come into existence only in the fourth century, when the use of the *Diatessarōn* was discontinued ?

Let us now see what our Codex says about the Gospel of Matthew. In chap. i. v. 8 the name of Joram is followed immediately

by that of Uzziah; and the three kings, Ahazia, Joash, and Amuzia, who came betwixt them in Cureton's MS., are absent.

In *v.* 16 we come to the most startling variation in our Codex. Although none of the surviving Syriac students, except the transcriber, who were present at Sinai in 1893, knew of this strange reading until months after our return home, and although Professor Bensly has not appended his initials to the foot of the page, we shall not venture to doubt the accuracy of the transcription, which, however, rests upon the evidence of one pair of eyes only. We ask our readers to consider carefully the whole passage, from *v.* 16 to the end of the chapter.

It is hardly possible to find a consistent narrative in this self-contradictory recital. Had *v.* 16 stood alone we might have suspected a clerical error, but the occurrence of the word *leh* ("to thee") in *v.* 21, and *leh* ("to him") in *v.* 25, with the omission of the words, *καὶ οὐκ ἐγίνωσκειν αὐτήν, ἕως οὗ*, makes it almost certain that the statement in *v.* 16 is an intentional one. Our Codex stands alone in its peculiar readings of these three verses, and doubtless some critics will be inclined to set its authority against that of all the oldest Greek MSS. of all the versions, and of its own sister manuscript, the Curetonian. If so, we hope they will be consistent, and make its text the touch-stone of accuracy everywhere else, not forgetting its reading of *v.* 18, "when they had not come near one to another, she was found with child of the Holy Ghost."

In the meantime, there are some considerations bearing on this subject which we shall do well to keep in mind.

We have in Matthew's narrative, and in Luke's, two genealogies, both of Joseph only. Possibly the one was on the father's

of David's line, 23:31 - his father & his mother travelled on their way back to Galilee

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side, the other on the mother's side, and both are probably copied from an official register, the last clause of which was perhaps added at the time of the Presentation in the Temple, and was modified by the Evangelist when he became fully acquainted with the story of Mary. It is possible that we have here a partly modified form; but even here Mary is called the Virgin—a title which no one unacquainted with the miraculous birth of her first-born would naturally have given her.

The fact that Joseph was troubled about Mary's condition is simply inexplicable if he were the father of Jesus. And it is difficult to reconcile the idea of his being a just man with that of his wishing to put her away. These circumstances the scribe of our Codex, if he were a heretic, has not been bold enough to suppress.

We have no genealogy of Mary. This is only natural. Our Lord's social position and civil rights were determined by the relation in which He stood to one who was both His reputed father and his foster-father. His disciples were eager that He should claim the throne of David and drive out the Romans, and they therefore laid great stress upon Joseph's ancestry. Even after our Lord's Ascension, as they were disappointed in their expectation that His second coming would take place in their own life-time, they took care that there should be a permanent record of this. We can easily imagine that Mary would make known her wonderful secret to a few only, and that it was not at once published abroad to a nation who would have received it with scornful incredulity. But from the few it was doubtless communicated to many of the disciples, and we can hardly believe

that they did not investigate the truth of a statement which most of them sealed with suffering and with death. The seclusion in which Eastern women are kept, not indeed in their houses, but from social intercourse with all members of the other sex who are not of kin to them, and their own gregarious habits, make it highly improbable that Mary could be guilty of a lapse from virtue without the knowledge of some female companion. St. Luke states, chap. i. *v.* 3, that he had investigated all these things from the beginning, and it is much to be regretted that Luke i. *v.* 35 occurs on a lost page of our manuscript.

Meanwhile, it is important to remember that we have not ascertained all the facts which may throw light upon the history of this Sinai Codex. In particular, we have not the initial title,—a title whose actual existence has been detected from my photographs by Mr. Rendel Harris. It is on the recto of the page which contains Matthew i. 1—17, and it may yet tell us both the name of the scribe, and the place where the MS. was written.

The various readings in this Codex afford much food for discussion. Those of our readers who are deeply interested in the subject will find many of these for themselves, but we shall point out some which appear to throw fresh light upon the sacred narrative, and some which in our humble opinion indicate an older form of the Old Syriac version than Cureton's manuscript.

In Matthew xix. 29, and in Mark x. 29, our Codex agrees with the judgment of the Revisers by omitting the word "wife" from those whom it is meritorious to leave for our Lord's sake. In Matthew xix. 29 the word "father" is also omitted.

In Matthew xx. 12 we have "the burden of the day in the heat," which seems a natural expression.

Matthew xxiii. 13 gives us a graphic picture of priestly pretensions. "Ye hold the key of the kingdom of heaven before men: for ye neither enter in yourselves, nor those that are coming do ye suffer them to enter."

Matthew xviii. 20 gives us a reading similar to that of Codex Bezae, "For there are not two or three gathered together in my name and I not amongst them." We could believe that the Syriac translator had confounded the Greek words *οὐ* and *οὐ̄*, were it not that he has given us a perfectly idiomatic expression.

In Matthew xxvi. 25, and in Mark xiv. 19, the question of the disciples, "Is it I, Lord?" is put in a somewhat stronger and more interesting form. It begins with a word which in Syriac corresponds partly to the Latin *ne . . . forte*, and to the Greek *μήπως*. This suggests that the question was a deprecatory one, and as it cannot be rendered in English, we have had recourse to the idiom which would probably rise to the lips of one of our own countrymen in a similar case, "Not I, surely, Lord?"

In Matthew xxvii. 56 the companion of Mary Magdalene is called Mary the daughter of James and mother of Joseph. This is repeated in Mark xv. 40. Mary is called the daughter of James also in the two Palestinian Syriac Lectionaries which were found by Mr. Rendel Harris and myself in the Sinai Convent. It is difficult to trace her family connections, but amongst other suggestions one of Mrs. Gibson's may be noted, that perhaps we may link her with the genealogy in Matthew, and that possibly she was the mother-in-law of the Virgin Mary.

If so, she very naturally appears both near the cross and at the sepulchre (see Matthew i. 15, 16).

In Mark x. 50 we are told that blind Timai, son of Timai, put on his garment before he rose and came to Jesus. This, to anyone who has watched Eastern habits, seems a more natural action than if he had cast it away.

The most remarkable feature in our text of Mark is the omission of twelve verses, chap. xvi. 9—20. This occurs in other ancient codices, notably in both the Sinaiticus and the Vaticanus. But in these it is open to question if their absence is not due to cancelling by a later hand. In ours there can be no doubt that they never existed. This is made abundantly clear by the frontispiece to this volume, which represents the page on which St. Mark ends and St. Luke begins. The space betwixt the two is on the left hand column, that is the second column, on the page, for our readers must remember that Syriac is read from right to left; the intervening space is filled up by the words written with red ink, "Here endeth the Gospel of Mark." Then comes a line of ornamental dots, and then, "The Gospel of Luke," also in red.

The subject is too perplexing to enter on here, but it is worthy of remark, that in the Greek codices where these twelve verses do occur, the word *τέλος* ("end") is always found after verse 8 and also after verse 20. What is very strange is that these verses must exist in Cureton's manuscript, for all that is there preserved to us of Mark's Gospel is xvi. 17, 18, 19, 20. The testimony of the Old Syriac version to their being part of the sacred record is therefore equivocal. We may hope that fresh light will be thrown on this subject through the investigations which have been prompted by

Mr. F. C. Conybeare's remarkable discovery of the signature, *Ariston Erizou* ("Ariston the Presbyter's") to the last twelve verses of Mark xvi. in an Armenian MS. of the tenth century. Our readers will find this interesting subject fully discussed in the *Expositor* for September 1894.

In Luke i. 63, 64 we have the statement, "and they marvelled all" transferred to its natural place, so that it becomes an effect produced by the string of Zacharias' tongue being suddenly loosened, and not simply by his writing the name of John.

In Luke iv. 17 a beautifully characteristic touch is restored to the narrative of our Lord's conduct in the synagogue of Nazareth. Before He stood up to read, He waited modestly until the book of Isaiah the prophet was put into His hand.

In Luke x. 41 our Lord's praise of Mary is accompanied by no reproach to Martha.

In Luke xv. 30 we seem to hear the angry tone of the elder brother as he says, "Thou hast killed for him that fatted calf."

In Luke xvi. 20 we learn that Lazarus was a poor man, but possibly not a beggar.

In Luke xxii. we have a fresh arrangement of the narrative from v. 17 to v. 21.

In Luke xxiii. 37 we are told that the crown of thorns was placed on our Lord's head whilst He was suspended on the cross.

In Luke xxiv. 47 we have the distinct assertion from His own lips of His divinity, and of His being the Messiah, "and that repentance and remission of sins should be preached in my name."

In John iv. 36 we are told that the reaper straightway receiveth wages. This, we may safely affirm, agrees with the experience of every earnest worker in the Lord's harvest-field.

In John vi. 59, "These things said he in the synagogue as he taught in Capernaum," becomes "These things said he in Capernaum, in the synagogue, as he taught." This reading would lead us to suspect that our English version of the Gospels shew a misunderstanding of the Greek text—*ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ*. Here *διδάσκων* probably refers rather to *συναγωγῇ* which precedes it, than to *ἐν Καπερναούμ* which follows.

In John vii. 48 we read, "For who of the chief men or of the Pharisees has believed on him? only this mob, which knoweth not the law."

In John viii. 57 the question, "And hath Abraham seen thee?" follows more naturally on our Lord's previous statement, than the usual reading, "And hast thou seen Abraham?"

In John ix. 35 we observe that our Lord calls Himself Son of man instead of Son of God. All passages in this Codex bearing on the assertion of His divinity must have a special interest, and we therefore note in connection with it the question of the demons in Luke viii. 28, "What have I to do with thee, Jesus, thou Son of God Most High?"

If this assertion is weakened by the statement in our Lord's prayer, as recorded in John xvii. 5, "And now also give me the glory, my Father, from beside thyself, from that which thou gavest me when the world was not yet," instead of "The glory that I had with thee before the world was," we notice that this is only in agreement with the words of v. 24. The assertion of His divinity is as clear and strong as ever in

John xx. 31. And we perceive from John xvii. 5, 6, that some part of this glory at least, is "the men which thou gavest me out of the world."

In John xi. 38 we are told that the grave of Lazarus was an artificial one, hewn out of the rock, like a cave. We can see a vivid picture also of how Martha was startled, when she saw the bystanders obeying our Lord's command, from her exclamation, "Lord, why are they taking away the stone?"

From John xii. 3 we learn that Mary began her loving ministrations to our Lord by pouring the ointment first on His head.

In John xiii. 34 a change in the punctuation shews us that our Lord said, "And now a new commandment I give unto you, that ye love one another."

In John xiii. 37 a similar change shews us that Peter said, "I will lay down my life now for thy sake."

In John xvii. 11 we have an addition to one of our Lord's prayers for His people, "O my holy Father, take, keep them in thy name."

The effect of the transposition of the narrative in John xviii. is to shew that Caiaphas, not Annas, was the high priest who questioned our Lord, and to make the story of Peter's denial an unbroken narrative. It seems as if we had now the episode in something like its original form.

In John xx. 8 Peter shares with John the credit of having been first to see and believe in our Lord's resurrection.

The interpolations in our Codex are not numerous. That which will attract most attention is already known from Codex Bezae in Luke xxiii. 48, "Woe unto us, what hath befallen us? woe unto us, for our sins!"

Another occurs in John xx. 16. Here we are told that Mary Magdalene, when she recognised our Lord by the sound of her own name, "ran towards him, that she might touch him."

In John vi. 63 we are told that it is the Spirit that quickeneth the body; and in John iii. 6 that God is a living Spirit.

Some of these readings, as we have already said, indicate a greater antiquity for the Sinai manuscript than for Cureton's. But on the other hand, there are a few expressions which may point to a later origin.

The chief of these is, as it seems to us, the persistent use of the title, Our Lord, instead of the name Jesus throughout the narrative of all the Evangelists. Also the pleonastic phrase, "He was troubled in his soul, and was disturbed in his spirit," of John xi. 33. This is somewhat puzzling, as one characteristic of our MS., as compared with other early texts, is its conciseness. I believe that the transcribers are willing to assign it to the beginning of the fifth century, that is to an earlier period than Cureton's, or any other Syriac MS. in the British Museum. Their opinion is founded partly upon its orthography. The *facsimiles* of several pages which are now before the world, will enable other scholars to form an independent judgment. We observe from the final colophon, that the MS. must have been written at a period when prayer for departed saints had become a recognised custom.

The Curetonian Gospels have been of inestimable value in the work of New Testament revision. It is a matter of congratulation that the Sinai manuscript, discovered fifty years later, makes the text of the Old Syriac version nearly complete.

* The usage seems chiefly confined to Luke & John.
Univ Calif - Digitized by Microsoft®

*J. Matt. 1, 8
no case - m
Luke 7, 4
13, 2
17, 37
John 1, 42
2, 22
3, 2, 3*

Yet the two do not perfectly coincide, as any one who will place this translation beside Cureton's may easily ascertain. Dr. Nestle, of Ulm, and Mr. Rendel Harris have both expressed the opinion that it represents, not a duplicate of the Curetonian, but the very first attempt at rendering the Gospel into Syriac, of which Tatian and the Curetonian are both revisions.

We have endeavoured, by means of the marginal notes, to indicate those variations from our English Authorised Version, which have their equivalents either in the Revised Version, as substantially representing the testimony of the most ancient Greek manuscripts, in Cureton's MS., or in Codex Bezae as the chief representative of the Old Latin.

We have referred to other manuscripts only in the case of remarkable variants, which are justified by none of these three texts. Beyond all these, a number of readings will be observed for which our Codex alone is responsible. And we have added, in an Appendix, a list of Greek words and phrases from the *Textus Receptus* for which the Syriac of our manuscript presents no equivalent.

We would point those of our readers to whom the subject of "various readings" in the text of a divinely inspired book may be new or startling, to the weighty and well-considered statement of the late Dr. Hort, in his Introduction to the *Text of the New Testament in the Original Greek*, the joint work of himself and Dr. Westcott :

"With regard to the great bulk of the words of the New Testament, as of most other ancient writings, there is no variation or other ground of doubt, and therefore no room for textual criticism; and here therefore an editor is merely a

transcriber. The same may be said with substantial truth respecting those various readings which have never been received, and in all probability never will be received, into any printed text. The proportion of words virtually accepted on all hands as raised above doubt is very great, not less, on a rough computation, than seven-eighths of the whole. The remaining eighth, therefore, formed in great part by changes of order and other comparative trivialities, constitutes the whole area of criticism. If the principles followed in the present edition are sound, this area may be very greatly reduced. Recognising to the full the duty of abstinence from peremptory decision in cases where the evidence leaves the judgment in suspense between two or more readings, we find that, setting aside differences of orthography, the words in our opinion still subject to doubt only make up one sixtieth of the whole New Testament. In this second estimate the proportion of comparatively trivial variations is beyond measure larger than in the former; so that the amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a thousandth part of the entire text."

Our study of this ancient Syriac version has convinced us that it is not the work of an heretic, and that its peculiar reading of Matthew i. 16 must be explained by some other hypothesis. No man, who entertained the slightest doubt of our Lord's Divinity, would have left John xiv. 1 in its present very interesting form. And Luke surely gives us a strong confirmation of the view that both genealogies are modified copies of an official register, when he prefaces his own account with "Jesus . . . as he was called, the son of Joseph." We would entreat our readers not to decide this matter from the consideration of a single passage, but from that of the text as a whole.

In conclusion, I have to thank my sister, Mrs. James Y. Gibson, for her careful revision of my proof-sheets; Mr. J. Rendel Harris for several valuable suggestions; and Dr. Eberhard Nestle, of Ulm, for the solution of some important idiomatic difficulties, also for the marginal references to Luke i. 3, xi. 54, xvi. 25; John viii. 47, xi. 18, and for the changes of punctuation in John xiv. 1, 2, xvii. 24, 25.

AGNES SMITH LEWIS.

CASTLE-BRAE, CAMBRIDGE,
December, 1894.

CORRIGENDA.

MATTHEW.

- *IX. 9. After "publicans" add ". . . followed him and."
- 17. After "spilled" add "and the skins perish."
- X. 3. For "Alphæus" read "Halfai."
- XXIII. 24. For "gnat" read "gnats."
- *XXIV. 39. Add "the flood" before "came."
 - *39. Add "shall be . . . of men . . . then two."
- XXV. 46. For "punishment" read "torture."
- XXVI. 20. For "the twelve" read "his twelve."
 - 29. For "this fruit" read "the fruit."
- XXVII. 28. For "a robe" read "robes."
 - *60. For "they departed" read "he departed" (doubtful).

MARK.

- I. 38. For "that I may" read "and I will."
- III. 7. For "multitude" read "great multitudes."
 - 19. For "Iscariot" read "Scariota," *passim*.
- V. 23. For "hands" read "hand."
- *VII. 35. After "Be opened" add "and in that . . . were opened."
 - *36. Before "a great deal more" add ". . . them . . ."
- *VIII. 23. After "in his eyes" read "hand."
- *IX. 15. After "and straightway" read "when they saw him, they."
 - *22. Omit "to destroy" (doubtful).
 - 23. For "the house" read "his house."
- X. 7. For "for this cause" read "therefore."
 - 30. For "mothers" read "mother."
 - *40. For "others" read "another." (The word is masculine singular. Professor Bensly gave it the seyâmê points which denote the plural; and but for my photograph, it might have been edited in the plural. The parallel passage, Matt. xx. 21, has a plural pronoun.)

* See Note on next page.

MARK—*continued.*

- X. 52. For "Jesus" read "He."
 XI. 11. For "and when" read "but when."
 XIV. 44. After "saying" add "unto them."
 XV. 3. After "give" add "them."
 *7. For "because of murder" read "there was a man who
 had done evil and committed murder."
 *12. Add "again" after "answered."
 *15. Add "to be crucified" before "And the soldiers."

LUKE.

- I. 7. For "And" read "But."
 50. For "on the generation" read "unto the generation."
 II. 36. For "her husband" read "a husband."
 *XXIV. 34. Omit "came."

* Those marked with an asterisk are owing to additions and alterations having been made from my photographs by the transcribers on the last revise of their proof-sheets, and which did not come under my observation in time to be included in this volume.—A. S. L.

EMENDATIONS SUGGESTED
IN THE SYRIAC TEXT.



MARK X. 12,	<i>for</i>	ܐܠܗܐ	<i>read</i>	ܫܠܗܐ
„ XIV. 5,	„	ܩܫܬܗܘܢ	„	ܩܫܬܗܘܢ
„ XV. 20,	„	ܫܘܒܘܢ	„	ܫܘܒܘܢ
LUKE I. 53,	„	ܫܘܒܘܢ	„	ܫܘܒܘܢ
„ I. 70,	„	ܕܐܝ	„	ܕܐܝܢ
„ V. 1,	„	ܡܫܘܒܐ	„	ܡܫܘܒܐ
„ XIV. 21,	„	ܫܘܒܘܢ	„	ܫܘܒܘܢ
„ XX. 34,	„	ܡܫܘܒܐ	„	ܡܫܘܒܐ
„ XXIV. 23,	„	ܫܘܒܘܢ ܕܗܘܢ	„	ܫܘܒܘܢ ܕܗܘܢ
JOHN VI. 49,	„	ܫܘܒܘܢ	„	ܫܘܒܘܢ
„ VI. 64,	„	ܫܘܒܘܢ	„	ܫܘܒܘܢ
„ X. 9,	„	ܫܘܒܘܢ	„	ܫܘܒܘܢ
„ XI. 17,	„	ܫܘܒܘܢ	„	ܫܘܒܘܢ
„ XVII. 7,	„	ܫܘܒܘܢ	<i>read perhaps</i>	ܫܘܒܘܢ
„ XXI. 16,	„	ܫܘܒܘܢ	„	ܫܘܒܘܢ

THE FOUR GOSPELS

THE GOSPEL OF MATTHEW

1 The book of the generations of Jesus the Christ,
2 the son of David, the son of Abraham. Abraham
begat Isaac; Isaac begat Jacob; Jacob begat Juda
3 and his brethren; Juda begat Phares and Zara of
Thamar; Phares begat Hēsron; Hēsron begat Aram;
4 Aram begat Aminadab; Aminadab begat Naḥson;
5 Naḥson begat Shela¹; Shela¹ begat Boaz of Rahab; ¹ Cureton.
6 Boaz begat Obed of Ruth; Obed begat Jesse; Jesse
begat David the king; David² begat Solomon of the
7 wife of Uria; Solomon begat Rehoboam; Rehoboam
8 begat Abia; Abia begat Asa; Asa begat Josaphat;
9 Josaphat begat Joram; Joram begat Ozia; Ozia
begat Jotham; Jotham begat Achaz; Achaz begat
10 Hezekia; Hezekia begat Manassa; Manassa begat
11 Amon; Amon begat Josia; Josia begat Juchonia
12 and his brethren in the captivity³ of Babylon; And ³ Cureton.
after the captivity³ of Babylon, Juchonia begat Sheal-
13 tiel; Shealtiel begat Zorobabel; Zorobabel begat
Abiur⁴; Abiur⁴ begat Eliakim; Eliakim begat Azor; ⁴ Cureton.
14 Azor begat Sadoc; Sadoc begat Achin⁵; Achin⁵ begat ⁵ Cureton.
15 Eliud; Eliud begat Eleazar; Eleazar begat Matthan;
16 Matthan begat Jacob; Jacob begat Joseph; Joseph,
to whom was betrothed Mary the Virgin, begat
Jesus, who is called the Christ.
17 All these generations from Abraham until David
are fourteen generations; and from David until the
captivity of Babylon are fourteen generations; and
from the captivity⁶ of Babylon until the Christ are ⁶ Cureton
fourteen generations.

*For explanation
of marginal note
cf. p. xxxii.*

² R. V.
Cureton.

³ Cureton.

⁴ Cureton.

⁵ Cureton.

*(cf. next p.
+ Luke 2, 3)*

And the birth of the Christ was on this wise: 18
 When Mary his mother was espoused to Joseph,
 when they had not come near one to the other,¹ she
 was found with child of the Holy Ghost. Then 19
 Joseph her husband, because he was just, did not
 wish to expose Mary, and was minded quietly to
 repudiate her.² But while he thought on these 20
 things,³ the angel of the Lord appeared to him in
 a vision, and said unto him, Joseph, son of David,
 fear not to take Mary thy wife: for that which is
 begotten⁴ from her is of the Holy Ghost. And she 21
 shall bear to thee a son, and thou⁵ shalt call his
 name Jesus: for he shall save his people from their
 sins. Now this which happened was that it might be 22
 fulfilled which was spoken of the Lord by Isaia⁶ the
 prophet, who said, Behold a virgin shall be with 23
 child, and shall bring forth a son, and they shall call
 his name Emmanuel, which being interpreted is,
 God with us. When Joseph arose from his sleep, 24
 he did as the angel of the Lord had commanded him,
 and took his wife: and she bore to him a son, and 25
 he called his name Jesus.

And when Jesus was born in Beth Lehem of 2
 Judæa in the days of Herod the king, behold, there
 came wise men from the east to Jerusalem, and 2
 said, Where is the King of the Jews that is born⁷?
 for we have seen his star from the east, and are
 come to worship him. And when Herod the king 3
 heard, he was troubled, and all Jerusalem with
 him. And he assembled all the chief priests and 4
 scribes of the people, and said to them, Where
 is the Christ born? They say unto him, In Beth 5
 Lehem of Judæa, for thus it is written by the

6 prophet, And thou too, Beth Lehem of Juda art
 not the least of the kings of Juda: for out of thee
 shall come a king, who shall shepherd¹ my people ¹ R. V.
 7 Israel. Then Herod called those wise men privily, Cureton.
 and enquired of them that he might know at what Bezae.
 8 time the star appeared to them. And he sent them
 to Beth Lehem, and said unto them, Go search con-
 cerning him, the child; and when ye have found
 him, come and shew me, that I also may go and
 9 worship him. They then, when they had received
 the commandment² of the king, departed: and there ² Cureton.
 appeared³ to them the star which they had seen in ³ Cureton.
 the east; it went before them till it came and stood
 10 there where the child was. And they, when they saw
 11 the star, rejoiced with great joy. And they came into
 the house, and saw the child with Mary his mother,
 and fell down and worshipped him: and they opened
 their treasures, and presented unto him gifts; gold,
 12 and myrrh⁴ and frankincense. And it appeared to ⁴ Cureton.
 them in a vision that they should not return unto
 Herod,⁵ and they departed by another way into their ⁵ Cureton.
 13 country. And after them⁶ there appeared to Joseph ⁶ Cureton.
 the angel of the Lord in a dream, and said unto
 him,⁷ Arise, take the child and his mother, and flee ⁷ Cureton.
 into Egypt, and be thou there until I tell thee: for
 Herod is about to seek the young child to destroy
 14 him. And Joseph⁸ arose, and took the child and his ⁸ Cureton.
 mother by night: and departed into Egypt: and was
 15 there until Herod the king⁹ was dead: that it might ⁹ Cureton.
 be fulfilled which was spoken of the Lord by the
 mouth of Isaia the prophet, who had said, Out of Egypt
 16 did I call my son. Then Herod, when he saw that
 the wise men had mocked him, was exceeding wroth,

and sent and slew the children, all that were in Beth Lehem and in its borders, from two years old and under, according to the time which the wise men had said to him. Then was fulfilled the word which ¹⁷ ¹ Cureton. Jeremia the prophet¹ had spoken. A voice was heard in Ramtha, wailing and weeping, and much ¹⁸ ² Cureton. sighing, the voice² of Rachel who was weeping for her children, and she would not be comforted because they are not.

But when Herod the king³ was dead,⁴ there ¹⁹ ³ Cureton. appeared unto Joseph in Egypt an angel of the ²⁰ ⁴ Cureton. Lord, saying to him⁵ in a dream, Arise, take the ²¹ ⁵ Cureton. child and his mother, and go into the land of Israel: for they are dead that sought the child's life. And ²² ⁶ Cureton. he arose, took the child and his mother, and came into the land of Israel. But when Joseph⁶ ²³ ⁷ Cureton. heard that Archelaus was king in the room of his father Herod, he was afraid to go thither: and it ²⁴ ⁸ Cureton. appeared⁷ in a dream that he should go into the region of Galilee: and he came thither,⁸ and dwelt in ²⁵ ⁸ Cureton. a city which is called Nazareth: and the word was fulfilled which was spoken by the prophet, that he should be called a Nazarene.

In those days came John the Baptist, preaching ³ ⁹ Cureton. in the wilderness of Judæa, saying, Repent ye: for the kingdom of heaven is at hand. This is he ⁴ ⁹ Cureton. that was written⁹ about by Isaia the prophet, who said, Prepare ye a way for the Lord. And the same ⁵ ¹⁰ Cureton. John was clothed¹⁰ in raiment of camel's hair, and was girded about his loins with a girdle; and his meat ⁶ ¹¹ Cureton. was locusts and honey of the mountain.¹¹ Then ⁷ ¹¹ Cureton. went to him they of Jerusalem, and all Judæa, and ⁸ ¹² Cureton. all from beyond the river¹² Jordan, and he bap- ⁶

tized them in the river¹ Jordan, each² man confessing his sins. But when he saw many of the Pharisees and Sadducees who were coming to his baptism, he said to them, O generation of vipers, who hath shewn you to flee from the wrath that is about to come³? Bring forth therefore fruits which are meet for repentance: and say not,⁴ We have Abraham for our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And behold,⁵ the axe has reached the roots of the trees: and every tree that bringeth not forth fruit is cut down, and is cast into the fire. For I baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with fire, and with the Holy Ghost: he who holds⁶ the fan in his hand, and will cleanse his threshing-floor, and will gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

13 Then cometh Jesus from Galilee unto John that he might baptize him in the Jordan, and John forbad him, saying unto him,⁷ I have need that thou shouldst baptize me, and thou art come to me. Jesus answered and said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then he suffered him to be baptized.⁹ And when he¹⁰ was baptized and went up out¹¹ of the water, lo, the heavens were opened, and he saw the Spirit of God descending in the likeness of a dove, and it abode upon him: and a voice was heard¹² from heaven, saying to him, Thou art my Son and my beloved,¹³ in thee I am well pleased.

Then Jesus was led up of the Spirit into the 4 wilderness, to be tempted of the devil. And after 2 forty days and forty nights that he had fasted, he hungered. And the tempter came near and said 3 unto him,¹ If thou be the Son of God, say to these stones that they become² bread. Jesus³ answered and 4 said⁴ unto him, It is written, Not by bread alone shall man live, but by every word that proceedeth out of the mouth of the Lord.⁵ Then the devil led 5 him and brought him into the holy city, and set him on the pinnacle of the temple, and said unto him, If 6 thou be the Son of God, cast thyself from hence: for it is written, that to his angels he shall command concerning thee to keep thee, and on their arms they shall bear thee up, lest thou shouldest strike with thy foot on a stone. Jesus said unto him, It is 7 written, Thou shalt not tempt the Lord thy God. Again Satan led him and took him up, and set him 8 on a mountain which was very high, and shewed him all the kingdoms of this world; and said unto him, 9 These kingdoms and their glory thou hast seen; to thee will I give them, if thou wilt fall down and worship before me. Then said Jesus unto him, 10 Get behind with thee, Satan: for it is written, The Lord thy God shalt thou worship, and him only shalt thou serve. Then the tempter withdrew from 11 him until the time, and angels came near and were ministering unto Jesus.

¹ Cureton. Bezae.² Cureton. Bezae.³ Cureton.⁴ Cureton.⁵ Cureton.⁶ R. V. Bezae.

And when he⁶ heard that John was apprehended, 12 he withdrew into Galilee; and left Nazareth, and 13 came to Capernaum, which is beside the sea, in Zebulon and in Naphtali: that the word might be 14 fulfilled which was spoken by Isaia the prophet,

15 saying, The land of Zebulon, and the land of Naphtali,
 the way of the sea, and beyond the river Jordan,
 16 Galilee of the nations; the people that sat in dark-
 ness saw a light; and those who sat in sadness and
 17 the shadows of death light is sprung up on them. From
 that time began Jesus to preach, saying,¹ The king-¹ Cureton.
 18 dom of heaven hath come near. And as was
 by the shore of the sea, he saw two brethren,
 Simon and Andrew his brother, preparing their nets
 and casting [them] into the sea: for they were fisher-
 19 men.² He saith unto them, Follow me, and I will² Syriac—
 20 make you fishers of men. And they in that hour³ hunters, of
 21 left their nets and followed him. And again he
 came near, and saw two other brethren, James and
 John, sitting³ in the ship with Zebedee their father,³ Cureton.
 22 and preparing their nets, and he called them. And
 they left their father in the ship, and followed him.
 23 And Jesus went round about in all Galilee, teaching
 in their synagogues, and preaching the gospel of the
 kingdom, and healing all disease and all sickness
 24 which were among the people. And they brought
 unto him many that were tormented with hateful
 torments, and with sore sicknesses, and on each of
 them he laid his hand; and he healed everyone.
 25 And when there was a great multitude who
 were from Galilee, and from Decapolis, and from
 Jerusalem, and from Judæa, and from beyond
 5 Jordan, when he saw the great multitudes, he went
 up the mountain: and when he had sat down, his
 2 disciples came unto him: and he began to say unto
 them,
 3 Blessed are the poor in spirit: for theirs is the
 kingdom of heaven.

Blessed are they that mourn: for they shall be 4
comforted.

Blessed are the meek: for they shall inherit the earth. 5

Blessed are they which do hunger and thirst for 6
justice: for they shall be satisfied.

¹ Cureton. Blessed are the merciful: for upon¹ them shall 7
be mercies.

² Cureton. Blessed are those² who are pure in heart: for 8
they shall see God.

Blessed are the peacemakers: for they shall be 9
called the children of God.

Blessed are they which are persecuted for righteous- 10
ness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall hate you, and 11
persecute you, and when they shall say against you
what is evil, for my own name's sake. But rejoice ye, 12

³ Cureton. and be glad in³ that day: for great is your reward in
heaven: for so persecuted their fathers the prophets.

Ye are the salt of the earth: if the salt have 13
become insipid, wherewith shall it be salted? it is good

⁴ Cureton. for nothing, but to be cast out, and men⁴ shall trample
upon it. Ye are the light of the world. And a city 14

⁵ Cureton. that is built⁵ on a hill cannot be hid. And a man⁶ doth 15
⁶ Cureton.

not light a lamp, and set it under a bushel, but he
setteth it on the top of a candlestick; and it giveth
light unto all that are in the house. So let your 16
light shine before men, that they may see your good
works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law and 17
the prophets: I am not come to destroy, but to fulfil

⁷ Cureton. them.⁷ For verily I say unto you, till heaven and 18
earth pass away, one letter iota shall not pass from

⁸ Syriac—
'relax.' the law, till all shall be. And whosoever shall destroy⁸ 19

19 one of these small commandments, and shall teach men
 so, he shall be called little in the kingdom of heaven :
 20 but whosoever shall do and teach thus . . . cal . . . except
 21 your uprightness shall exceed Ye have heard . . .
 to them of old time, Thou shalt not kill; and whosoever
 22 shall kill shall be condemned in the judgment: but I
 say unto you, that whosoever is angry with his brother
 without a cause shall be condemned in the judgment:
 and whosoever shall say to his brother, Raca, shall be
 condemned by the council: and whosoever shall say to his
 brother,¹ . . . shall be condemned to the Gehenna of fire. ¹ Cureton.

23 If therefore thine offering on the altar, and
 24 there r . . . hath enmity against thee, leave [it] there on
 the altar, and go . . . be reconciled to thy brother, and
 25 then come, offer thine offering . . . Be agreed with thine
 adversary quickly, whilst . . . in the way . . . into
 26 prison. . . . unto thee . . . no thence, till . . .
 27 shalt pay the last farthing. Ye have heard that it
 28 was said,² Thou shalt not commit adultery: but I say ² R. V.
 unto you, That whosoever looketh on a woman and
 lusteth after her, hath committed adultery with her³ ³ Cureton.
 29 in his heart. And if thy right eye offend thee, pluck
 it out, and cast it from thee: for it is profitable for
 thee that one of thy members should perish, and not
 that thy whole body should go to hell.

31 ⁴It hath been said, whosoever shall leave his wife, ⁴ Omit v. 30.
 let him give her a writing of divorcement: but I say ⁴ Bezae.
 32 unto you, That whosoever putteth away his wife,
 against whom adultery hath not been alleged,⁵ he ⁵ Cureton.
 causeth her to commit adultery. And whosoever
 taketh a forsaken one committeth adultery.

33 Ye have heard that it hath been said, Thou shalt
 not forswear thyself, but shalt give⁶ unto the Lord an ⁶ Cureton.

oath : but I say unto you, Swear not at all ; not by 34
 1 Cureton. the heavens¹ ; for they are the throne of God : and 35
 2 Cureton. feet² : and not by Jerusalem ; for it is the city of the
 great King. And swear not by thy head, because 36
 thou canst not make one hair of the hair on it black or
 white. But let thy word be, Yea, yea ; and Nay, nay : 37
 3 R. V. whatsoever is more than these is of the evil³ one.
 Cureton.
 Bezae.

Ye have heard that it hath been said, An eye for 38
 an eye, and a tooth for a tooth : but I say unto you, 39
 That ye resist not evil : but whosoever shall smite thee
 on thy cheek, offer to him the other. And who- 40
 soever will go to law with thee, and take thy coat,
 4 Bezae. leave⁴ to him also thy cloke. Whosoever shall compel 41
 5 Cureton. thee to go with him a mile, go again with him other⁵
 Bezae. twain. And whosoever asketh of thee, give to him, and 42
 whosoever desireth to borrow of thee, refuse him not.

Ye have heard that it hath been said, Thou shalt 43
 love thy neighbour, and hate thine enemy. But I say 44
 unto you, Love your enemies, and pray for them who
 6 Cureton. persecute you,⁶ that ye may be the children of your 45
 Father which is in heaven : he who maketh his sun
 7 Cureton. to rise on the good and on the evil, and letteth down⁷
 his rain on the just and on the unjust. For if ye love 46
 them which love you, what reward have ye ? the
 publicans do thus. Be ye therefore perfect, even as 48
 your Father which is in heaven is perfect.

8 Syriac— And do not your alms in the presence⁸ of men, 6
 'eye.' that ye may be seen by them, and no reward be yours
 with your Father which is in heaven.

When thou doest alms, do not sound a trumpet 2
 before thee, as the hypocrites do in the synagogues
 and in the streets, that they may be glorified

of men. Verily I say unto you, they have received
 3 their reward. But when thou doest alms, let not thy
 4 left hand know what thy right hand doeth: that
 thine alms may be in secret: and the Father, which
 6 seeth in secret, shall reward thee openly. ¹But thou, ¹ Omit r. 5.
 when thou prayest, enter into the closet, and shut the
 door, and pray to thy Father in secret; and thy Father,
 7 who seeth in secret, he shall reward thee. And when
 ye pray, do not say vain things, like the heathen: who
 think that with much speaking they shall be heard.
 8 Be not ye therefore like unto them: for he, your
 Father, knoweth, when ye have not yet asked him,
 9 what is wanted by you. After this manner there-
 fore pray ye. Our Father which art in heaven,
 Hallowed be thy name. And let come

[vi. 10 to viii. 3 is on pages which have been lost from
 the original MS. before John the Recluse used it in A.D. 778.]

8 Our Lord his hand, and touched him, say-
 3 ing to him, I will: be thou clean. And immediately
 4 the leprosy was cleansed from him. Our Lord said
 unto him, See thou tell no man; but go thy way,
 shew thyself to the priest, and offer the sacrifice as
 Moses commanded, that it may be a testimony unto
 them.

5 After these things² a chiliarch³ came to him ² Cureton.
 6 saying, My servant is paralyzed, and lieth at home⁴ in ³ Or 'military
 7 great torment. He⁵ saith unto him, I will come ⁴ Cureton.
 8 The chiliarch answered and said unto him, Lord, I am ⁵ R. V.
 not worthy that thou shouldest enter under my roof:
 but speak⁶ with a word, and my boy shall be healed. ⁶ R. V. marg.
 9 For I also am a man who has authority, and soldiers
 are under me⁷: and I say to this man, ⁷ Syriac—
 'my hand.'

Come, and he cometh; and I say to my servant, do such a thing, and he doeth it. When our Lord heard this, 10 he marvelled, and said to them that followed, Verily I say unto you, I have not found faith like this even among Israel. I say unto you, That . . . shall come 11 from the east and from the west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven . . . the kingdom shall go¹ out into outer 12 darkness: there shall be weeping and gnashing of teeth. Then our Lord said unto the chiliarch, Go: 13 as thou hast believed so be it to thee. And in that hour his boy was healed.

¹ Cureton.

And Jesus came into the house of Simon C[epha] 14 and saw his wife's mother laid, and sick of a fever. And he touched her hand, and immediately the fever 15 left her: and she arose, and ministered to them. And . . . sunset . . . they brought to him all those 16 who had demons: and he cast them out with a word, and those that . . . he healed: that it might be ful- 17 filled which was spoken by Isaia, saying, He will take our infirmities, and bear our sicknesses. Now when 18 our Lord saw a great multitude about him, he commanded that they should depart thence to the other side. And a certain scribe came near, and said unto 19 him, Master, I will follow thee whithersoever thou goest. Our Lord said, The foxes have holes, and the 20 birds of the heaven² have nests; but the Son of man hath not where to lay his head. And another of his 21 disciples said unto him, Suffer me first to go and bury my father, and I will come. He said unto him, Let 22 the dead bury their dead; . . . come after . . . And he went up . . . and his disciples followed 23 him. And there was a tempest in . . . was almost 24

² R. V.
Cureton.

25 covered with the waves: but he was asleep. And
 they came near and awoke him, to him,
 26 Our Lord, save us: for behold, we perish. He said
 Why are ye fearful? Then he arose, and
 rebuked the wind and the sea; and there was a great
 27 calm. But the men marvelled, saying, this,
 that the sea and the wind obey him!
 28 And when he was come to the country of the
 Gadarenes,¹ there met him two men demons,^{1 R. V.}
 and were very wicked, . . . so that no man could pass
 29 by that way. . . . What have we to do with thee, . . .
 30 of God? art thou come was feeding a good

[In many parts of this page the writing has been completely scraped out with a knife.—J.R.H.]

31 way off from them. And these demons besought
 him, saying, If thou cast us out, send² us into that ^{2 R. V.}
 32 herd of swine. He said unto them, Go. And they ^{Bezae.}
 came out, and entered into the swine: and the whole
 herd ran to a steep rock and fell into the sea, and the
 33 h[erdsmen] fled, and entered into the city, and told
 34 all of the demons the whole city

9

2

to 5 whether is easier to say, Thy sins be for-

6 given thee; or to say, Arise, walk? But that ye may

know that the Son of man hath power on earth to

forgive sins, (then saith he to the sick of the palsy),

Arise, take up thy bed, and go unto thine house.

7 And he arose, and took up his bed, and went to his

8 house. But when the multitudes saw it, they were

afraid, and glorified God, who had given this power unto men.

And he departed thence, and when our Lord was passing, he saw a certain man sitting amongst the publicans: 10

. 11

¹ R. V.
² R. V.

. But when he¹ heard it, he said,² 12
They that are whole need not a physician, but they that are sick. But go ye and learn what that is, I 13
seek mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. Then 14
came the disciples of John, saying, Why do we and the Pharisees fast assiduously, but thy disciples fast not? Our Lord said unto them, The children of the 15
bride-chamber cannot keep a mourning as long as the bridegroom is with them: but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

No man putteth a piece of new cloth on a worn- 16
out garment, lest the filling-up of the new piece should draw away the weak parts of the worn-out one, and the rent should be worse than before. And also 17
they do not put new wine into worn-out wine-skins, lest the wine split these wine-skins, and the wine be spilled: but they put new wine into new wine-skins, and both are preserved. While he spake with them, 18
behold, a certain ruler of their synagogue came, and falling down, worshipped him, saying, My daughter is now dead: but lay thy hand, and she shall live. And our Lord arose, and went with him, he and his 19
disciples. And behold, a woman, who had an issue 20
of blood twelve years, came and touched the hem of his garment: for she said within herself, If I may 21

*of the skins parish:
cf. corrigenda*

but touch the hem of his garment, I shall be healed.

22 And he turned, and said unto her, Daughter, thy faith hath saved thee. And from that hour that woman

23 was made whole. And when our Lord came into the house of that ruler of the synagogue, and saw the minstrels and the crowd who were making a tumult,

24 he said unto them, Give place: for the maid is not

25 dead, but sleepeth. And they laughed at him. And when he had put out the crowd, he came and touched

26 her hand, and immediately she arose. And the fame hereof went abroad into all that land. And as our

27 Lord passed by, two blind men followed him, crying with a loud voice, Have mercy on us, thou son of

28 David. And when he was come into the house, the blind men came to him: he saith unto them, Believe ye that I am able to do this? They say unto him,

29 Yea, our Lord, we believe. Then touched he their eyes, saying, According as ye believed be it unto you.

30 And immediately their eyes were opened; and our Lord charged them, saying unto them, Behold, see

31 that ye tell it to no man. And when they had gone out, they made it known to every man in that

32 country. And after they had gone out, they brought to him a dumb man¹ possessed with a demon. And

33 when the demon had gone out of him, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

35 ²And our Lord went among the cities and villages, ² Omit v. 34. teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness

36 and every disease. But when he saw the multitudes, he had compassion on them, because they were weary, and were scattered as sheep having no shepherd.

¹ Syriac—
'whom a demon rode upon.'

Then saith he unto his disciples, The harvest is 37
plenteous, and the labourers few; pray ye therefore 38
the Lord of the harvest, that he will send forth
labourers into his harvest.

And he called his twelve, and gave them power 10
to cast¹ out unclean spirits, and to heal every sickness
and every disease. Now these are the names of his 2
twelve disciples; The first, Simon Peter, and Andrew
his brother; and James and John the sons of Zebe-
dee; and Philip and Bar-Tholomi; and Thomas, and 3
Matthew the publican; and James the son of
Alphæus; and Simon the Zealot, and Juda the 4
son of James, and Juda Iscariot, he who was the
betrayer. And our Lord sent forth these his twelve 5
disciples, and commanded them, saying unto them,
Go not into the way of the Gentiles, and into any
city of the Samaritans enter ye not: but go to the 6
lost² sheep of the house of Israel. And as ye go, 7
preach, saying, The kingdom of heaven cometh near.
Heal the sick, raise the dead, cleanse the lepers, cast 8
out demons: freely ye have received, freely give.
Provide neither gold, nor silver, nor brass in your 9
purses, nor scrip for the way, neither two coats, 10
neither shoes, nor yet staves: for the workman is
worthy of his meat. Into whatsoever city ye enter, 11
inquire who is worthy; and be there till ye go
thence. And when ye come into an house, salute³ 12
that house. And if that house be worthy, your 13
peace shall be on it⁴: but if not, your peace shall return
upon you. Whosoever shall not receive you, nor hear 14
your words, when ye depart out of that house or out
of that city, shake off the dust of your feet.
And verily I say unto you, that for the land of Sodom 15

¹ Bezae.

² Syriac—
'wandering.'

³ Syriac—
'give peace
to.'

⁴ Bezae.

and of Gomorra it shall be more tolerable in the day
 16 of judgment, than for that city. Behold, I send you
 forth as lambs in the midst of wolves: be ye there-
 fore wise as serpents, and simple¹ as doves.

¹ Bezac.

17 Beware of men: who will deliver you up to law
 courts, and will scourge you in their synagogues;
 18 and before kings and governors shall ye stand for my
 name's sake, for a testimony to them and to the
 19 nations. When they bring you near, take no thought
 what ye shall speak: for it shall be given you in that
 20 hour what ye shall speak. For it is not ye that
 speak, but the Spirit of your Father speaketh in
 21 you. For the brother shall deliver up his brother to
 death, and the father his son to death: and children
 shall rise up against their parents, and cause them
 22 to be put to death. And men shall hate you for my
 name's sake: but he that endureth to the end, he
 shall be saved.

23 When they persecute you in this city, flee ye
 from it to another: and if they persecute² you in the ² Bezac.
 other city, flee ye to another: for verily I say unto
 you, Ye shall not have finished all the cities of the
 24 house of Israel, till the Son of man be come. A
 25 disciple is not greater than his master. It is enough
 for the disciple that he be as his master, and for the
 servant as his lord. And if they have called the
 master of the house Beelzebub, what shall they call
 26 them³ of his household? Therefore fear them not: ³ Syriac—
 'the sons of
 his house.'
 for there is nothing covered that shall not be re-
 vealed; nor hid, that shall not be made known.
 27 What I tell you in darkness, speak ye in the light:
 and what ye hear in your ears, proclaim upon the
 28 house-tops. And be not afraid of them which kill

the body, but the soul they have no power to kill: 28
 but rather fear him who is able to cast both body
 and soul into hell. Two sparrows are sold for a 29
 farthing; and one of them doth not fall on the ground
 without your Father. But even the hairs of your 30
 hair are all numbered. Fear not therefore, for ye 31
 are of more value than many sparrows. Every man 32
 who shall confess me, I also will confess him before
 my Father which is in heaven. And whosoever shall 33
 deny me before men, I also will deny him before my
 Father which is in heaven. Think not that I came 34
 to sow¹ peace on this earth: I came not to sow peace,
 but a sword. For I came to separate² a son from his 35
 father, and the daughter from her mother, and the
 daughter-in-law from her mother-in-law. And a 36
 man's foes shall be they³ of his household. But he 37
 who loveth his⁴ father and his⁴ mother more than me,
 is not worthy of me: and he who loveth his son or
 his daughter more than me, is not worthy of me.
 And whosoever doth not take up his cross and follow 38
 me, is not worthy of me. For whosoever will find his 39
 life shall lose it: and whosoever will lose his life for
 my sake shall find it. He that receiveth you receiveth 40
 me, and he that receiveth me receiveth him that
 sent me. For whosoever receiveth a prophet in the 41
 name of a prophet, receiveth a prophet's reward;
 and whosoever receiveth a righteous man in the
 name of a righteous man, shall take a righteous
 man's reward. And whosoever shall give to drink a 42
 cup of cold water unto one of these little ones in
 the name of discipleship,⁵ verily I say unto you, his
 reward shall not be lost.

¹ Syriac—
 'cast.'

² Cureton.

³ Syriac—
 'the sons
 of his
 house.'

⁴ Cureton.

⁵ Cureton.

And it came to pass, when our Lord had made an 11

end of commanding his twelve disciples, he departed
 2 thence to t and to preach John
 3 of our Lord he sent unto him who
 4 should come
 5
 6
 7 what to say unto the multitude
 8
 9 they king's But what went ye
 out for to see? A prophet? yea, I say unto you, and
 10 he is more than a prophet. This is he of whom it
 is written, Behold, I send my messenger before thy
 11 face, which shall prepare the way before thee. Verily
 I say unto you, there hath not arisen among them
 that are born of women a greater than John the
 Baptist: but he that is little¹ in the kingdom of ^{1 R.V.}
 12 heaven is greater than he. From the days of John ^{Careton.}
 the Baptist until now the kingdom of heaven suf-
 13 fereth violence, and the violent it For all
 14 the prophets until John receive it
 15 which was Who hath ears, let him hear.
 16 this generation? It is like unto children
 sitting in the market, and sending² to their fellows, ^{2 Careton.}
 17 We have piped unto you, and ye have not danced;
 we have mourned unto you, and ye have not lamented.
 18 For John came neither eating nor drinking, and they
 19 say, He hath a demon. And the Son of man came eat-
 ing and drinking, and they say, Behold a man glutton-
 ous and a wine-bibber, and a friend of publicans and
 sinners. But wisdom is justified of her children.
 20 Then began to upbraid those
 21 repented of Sidon would have
 22 in sackcloth repented I say unto
 you, It shall be more tolerable for Tyre and Sidon at
 23 the day of judgment than for you. . . . which art

exalted shalt be brought down to Sheol; 23
 in Sodom mighty works that have
 been seen in thee 24
 from the wise, and hast revealed them unto ^{to} 26
 babes before thee. All things are delivered ^{to} 27
 unto me of my Father: and no man knoweth the
 Son but the Father; neither any man the
 Father, but Come unto me all ye laden, 28
 and I my yoke and learn I am lowly 29
 in heart rest unto your souls, for my yoke is 30
 gentle, and my burden is small.¹

¹ Cureton.

At that time he walked 12
 ^{to} 2
 had known 7
 mercy sacrifice 8
 and will he not draw, lifting ^{to} 11
 How much then . . . men than . . . lawful . . . well . . . 12
 Then . . . to the man . . . thy hand. And he stretched 13
 forth . . . and it was restored like as And 14
 as they went out how that it might ^{to} 17
 be fulfilled heard not demons, but ^{to} 24
 by of the [demons]. And when he saw ^{to} 25
 sins and blasphemies shall be forgiven unto men: ^{to} 31
 but whosoever shall blaspheme against the Spirit it
 shall not be forgiven him. And whosoever speaketh 32
 a word against the Son of man, it shall be forgiven
 him: but whosoever blasphemeth² against the Holy
 Spirit, it shall not be forgiven him, neither in this
 world, nor in the world to come. Either make the 33
 tree good, and his fruit good; or make the tree
 corrupt, and his fruit corrupt: for the tree is known
 by his fruit. O generation of serpents, how can ye, 34
 when ye are evil, speak good things? for out of the

² Cureton.

35 abundance of the heart the mouth utters. And a
 good man, out of the good treasures which are in¹ his ¹ Cureton.
 heart, bringeth forth good things; and an evil man
 out of the evil treasures that are in his heart,
 36 speaketh evil things. But I say unto you, That
 every idle word that men shall speak, they shall give
 37 account of it in the day of judgment. For by thy
 words thou shalt be justified, and by thy words thou
 shalt be condemned.

38 Then certain of the scribes and of the Pharisees
 said unto him, Teacher, we would see some sign from
 39 thee. But he answered and said unto them, An evil
 and adulterous generation seeketh a sign; no sign
 shall be given to it, but the sign of Jona the
 40 prophet. And as Jona the prophet was in the
 belly of the fish three days and three nights, so shall
 the Son of man be three days and three nights in
 41 the heart of the earth. The men² of Nineveh shall
 rise in the judgment with this generation, they shall
 condemn it: for they repented at the preaching of
 Jona; and behold, a greater than Jona is here.
 42 The queen of the South shall rise up in the judgment
 with this generation, and shall condemn it: for she
 came from the uttermost parts of the earth to hear
 the wisdom of Solomon; and behold, a greater than
 Solomon is here.

43 When the spirit of uncleanness is gone out of
 a man, it goeth wandering about through places,
 where no water is, to find rest; and when it hath
 44 not found it, it saith, I will return and go to
 my house, from whence I came out; and if it
 cometh, it findeth it empty, and swept, and gar-
 45 nished. Then it goeth, and taketh seven spirits

² Syriac—
 'men, the
 sons of
 Nineveh.'

worse than itself, and they enter in and dwell in it: 45
 and the last state of the man is worse than his first.
 Even so shall it be unto this wicked generation.
 While he yet talked to the multitude, behold, his 46
 mother and his brethren stood without, desiring to
¹ speak with him. ¹But he answered and said unto 48
 him that told him, Who is my mother? or who are
 my brethren? And he stretched forth his hand 49
 towards his disciples, and said, These are my mother
 and my brethren; for whosoever doeth the will of 50
 my Father which is in heaven, he is my brother and
 my sisters and my mother.

¹ Omit ε. 47.
 R. V. marg.

The same day Jesus went out, and sat by the 13
 sea-side. And great multitudes were gathered to- 2
 gether unto him, and he went up and sat in a ship;
 and the whole multitude stood on the shore of the
 sea. And he spake with them many things in 3
 parables, saying, Behold, a sower went forth to sow
 seed; and when he sowed, some fell by the way-side, 4
 and the fowls came and picked it up: and some fell 5
 on the rock: and because the sun rose, and there was
 not much earth, forthwith it sprung up: and with the 6
 shining of the sun which was upon it, it sank down:
 and because it had not struck root, it withered. 7
 And some fell among thorns; and the thorns sprang
 up with it, and choked it; but other fell into good 8
 ground, and gave fruit, some an hundred-fold, some
² sixty-fold, some thirty-fold. Everyone that hath ears² 9
 let him hear.

² R. V.

And his disciples came near, and said unto him, 10
 Why speakest thou unto them in parables? But he 11
 answered and said unto them, Because it is given unto
 you to know the mysteries of the kingdom, but to

12 them it is not given. For whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken away even that he hath. Because of this speak I with them in parables: that what they see they may not see; and what they hear they may not hear, and may not understand, and they¹ may never be converted; and in them may be fulfilled the prophecy of Isaia the prophet,² who said, By hearing ye shall hear and shall not understand; and seeing ye shall see, and shall not see: for this people's heart is waxed gross, and their ears have they made heavy, that they may not hear,³ and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and should understand with their heart.

16 But as for your eyes, blessed are they, for they see: 17 blessed⁴ are your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Hear ye therefore 19 the parable of the sower. When a man⁵ heareth the word of the kingdom, and understandeth not, the wicked one cometh, and snatcheth the seed from his heart.⁶ This is he which receiveth seed by the way-side. And that which was sown on the rock, this is he that heareth the word and with joy receiveth it; 21 because⁷ he hath not root in himself, a short time it stays in him: but when there is distress or persecution 22 because of the word, quickly⁸ he is offended. And that which fell among the thorns is he that heareth the word, and is in the care of this world, and in the deceitfulness of riches; and these choke it, and it

¹ Cureton. Bezae.² Cureton.³ Cureton.⁴ Cureton.⁵ Syriac—
'every man who.'⁶ Cureton.⁷ Cureton.⁸ Cureton. Bezae.

¹ Cureton. becomes without fruit.¹ And that which fell upon 23
good ground is he that heareth the word, and under-
standeth it; and then giveth fruit, and produceth,
some an hundred, and some sixty, and some thirty.

Again he continued, and spake another parable ²⁴
unto them, The kingdom of heaven is like unto
a man which sowed good seed in his field: but while ²⁵
men slept, the enemy came and sowed tares among
the wheat, and went his way. But when the blade ²⁶
was sprung up, and brought forth fruit, the tares

² Cureton. appeared.² The servants drew near to their lord, saying ²⁷

³ Cureton. in thy field? whence the tares in it³? He said unto ²⁸

them, A man, an enemy, hath done this. His servants
say unto him, If thou wilt, we will go and gather

⁴ Cureton. them up.⁴ He said unto them,⁵ Nay; lest while ye ²⁹
⁵ Cureton. Bezae.

⁶ Cureton. gather up the tares, ye root up also the wheat with
them. But⁶ let them grow together until the har- ³⁰

vest: and in the time of harvest I will say to the
reapers, Gather ye together first the tares, and bind

⁷ Cureton. them in bundles as for the fire⁷: but gather the
wheat into the barns.

And he spake another parable unto them: The ³¹
kingdom of heaven is like to a grain of mustard-seed,

which a man taking, sowed it in his field. And ³²
it is the least of all seeds: but when it is grown, it is

⁸ Cureton. the greatest of all⁸ herbs, and becometh a tree, and
the birds come and lodge in its branches. Another ³³

parable: The kingdom of heaven is like unto leaven,
which a woman took, and hid in three measures of

meal, till the whole was leavened. All these things ³⁴
spake Jesus unto the multitude in parables; and

without a parable spake he not unto them: that it ³⁵

- might be fulfilled which was spoken by the prophet, who said, I will open my mouth in parables; I will
- 36 speak hidden things which are from of old.¹ Then ¹ Cureton.
 he² sent the multitude away, and went into the ² Cureton.
 house: and his disciples came, saying unto him, ^{Bezae.}
 Declare unto us the parable of the tares of the field.
- 37 He answered and said unto them, The sower of the
 38 good seed is the Son of man; and the field is the
 world; and the good seed are the children of the
 kingdom; and the tares are the children of the
 39 wicked one. And the sower of them is the wicked
 one³; and the harvest is the end of the world; and ³ Cureton.
 40 the reapers are the angels. As therefore the tares
 are gathered and burned in the fire; so shall it be in
 41 the end of the⁴ world. The Son of man shall send
 forth his angels, and they shall choose⁵ out of⁶ his ⁴ R. V.
 42 kingdom all things that offend, and all the doers of ^{Cureton.}
 iniquity; and shall cast them into a furnace of fire: ^{Bezae.}
⁵ Cureton.
 43 there shall be weeping⁷ and gnashing of teeth. And ⁶ Syriac—
 then shall the righteous shine in the kingdom of ^{'the house}
 their Father. Who hath ears to hear, let him hear. ^{of.'}
⁷ R. V.
 44 ⁸The kingdom of heaven is like unto treasure hid ^{Cureton.}
 in a field; which whoso hath found, he hideth it, and ^{Bezae.}
 with joy he goeth and selleth all that he hath, and
 buyeth that field.
- 45 Again, the kingdom of heaven is like unto a
 46 merchant man seeking pearls: and when he had
 found one good⁹ pearl of great price,⁹ he went and ⁹ Cureton.
 sold all that he had, and bought it.
- 47 Again, the kingdom of heaven is like unto a
 great¹⁰ net, which was cast¹⁰ into the sea, and gathered ¹⁰ Cureton.
 48 of every kind: and when they had filled it, they drew
 it to the shore of the sea, and sat down, and chose the

¹ Cureton. very¹ good fishes, and cast the bad away. So shall 49
it be at the end of the world: the angels shall come
forth, and sever the wicked from among the just,
and shall cast them into the furnace of fire: there 50
² Cureton. shall be weeping² and gnashing of teeth. Have³ ye 51
³ R. V. Bezae. understood all these things? They say unto him,
⁴ R. V. Cureton. Yea.⁴ He⁵ said unto them, Therefore every scribe 52
⁵ Cureton. Bezae. which is instructed unto the kingdom of heaven is
Bezae. like unto a man that is an householder, which
bringeth forth from his treasure things new and old.
⁶ Cureton. And⁶ when Jesus had finished these parables, he 53
⁷ Cureton. departed thence, and came to his city.⁷ And he 54
taught them in their synagogues, insomuch that they
were astonished, and said, Whence hath this man all
this wisdom and mighty works? Is not this the son 55
of Joseph? and is not his mother's name Mary? and
his brothers, James, and Joseph, and Simon, and Juda?
and his sisters, are they not all with us? Whence 56
then hath this [man] all these things? And they 57
were offended in him. Jesus said unto them,
who is despised, except . . . and in his house
because belief. 58

At time Herod the tetrarch heard of the 14
fame of Jesus, and said unto his servants, 2
⁸ Syriac— John the Baptist; he is risen from the⁸ dead; there-
'midst of the.' fore great is his power.⁹ For Herod had laid hold 3
⁹ Cureton. on John, and cast him into prison for Herodia's sake,
his brother Philip's wife. For John had said unto him, 4
It is not lawful for thee to take her. And he would 5
have put him to death, and he feared the people,
because they held him as a prophet. But when it 6
was Herod's birthday, the daughter of Herodia came
in,¹⁰ and danced, and pleased Herod. And he promised 7

¹⁰ Cureton.

her with an oath that whatsoever she would ask him
 8 he would give her. And she, because¹ was¹ Cureton.
 of her mother, said, Give me [here] on a charger the
 9 head of John the Baptist and because of
 and because of them which sat at meat, he commanded
 10 it to be given And he sent, and took off the
 11 head of John from the prison. And they brought the
 head of John in a charger,² and it was given to the² Cureton.
 12 damsel: and she carried it to her mother. And his
 disciples took up his body, and buried him,
 13 told Jesus. When Jesus heard of it, he departed
 14 thence to a place apart: the people
 15 who were from they came to him that
 16 they should buy themselves He said unto
 them, to them to go you to eat.
 17 to him, there is not five them
 18 to and he commanded the multitude to sit
 19 down on the green, and took these five loaves, and
 two fishes, and looked to heaven, and blessed, and
 brake the bread, and gave it to his disciples, and his
 20 disciples gave³ to the multitude. And they did all³ Cureton.
 to eat, and were filled: and they took up which
 24 were broken from and they were troubled
 25 the lake contrary to them but [in] the fourth
 26 came unto walking when they saw
 that he was w waves of the sea saying
 27 and for fear a cry; and Jesus

*[This page is on a leaf in the binding of the book; some of it
 could have been read by detaching the flap. This Mr. Rendel
 Harris could not venture to do as the MS. was not our property.]*

32 didst thou doubt? And when they were come
 33 into the ship, the wind ceased. And they that

were in the ship came near and worshipped him, 33 saying, Of a truth thou art the Son of God. And 34 when they went up to the dry land, they came to Gennesar.¹ And the men of that place had 35 knowledge of him, and sent to their country, and brought unto him all that were very sick; and 36 besought him that they might only touch the hem of his garment: and as many as touched were made whole.

¹ Cureton.
Bezae.

² Bezae.

³ Cureton.

⁴ R. V.
Cureton.
Bezae.

⁵ R. V.
Cureton.
Bezae.

⁶ Cureton.

⁷ R. V.
Cureton.
Bezae.

Then came to him² from Jerusalem scribes and 15 Pharisees, saying unto him, Why do thy disciples 2 transgress the commandment³ of the e[lder]s? they wash not their hands and eat br[ead]. He answered 3 and said unto them, Why do ye also transgress the commandment of God, because of your commandments? For God said,⁴ Honour thy father and thy 4 mother: and whosoever curseth his father or his mother, let him die the death. But ye say, Whoso- 5 ever shall say to his father or to his mother, It is an offering, if thou mightest be profited by me; and he 6 honoureth not his father⁵ or his mother. Thus have ye made the word of God of none effect because of your commandments. Ye hypocrites, well did 7 Isaia the prophet⁶ prophecy concerning you, saying, This people honoureth⁷ me with its lips, and in 8 its heart it is far from me. But in vain do 9 they fear me, teaching doctrines of the commandments of men. And he called the multitude, and 10 said unto them, Hear and understand: not that 11 which goeth into the mouth defileth a man; but that which cometh out of the mouth, this . . . a man. Then came near his disciples, and said unto him, 12 Knowest thou that the Pharisees when they heard

13 this saying were offended? But he answered and
 said, Every plant, that the Father which is in heaven
 14 hath not planted, shall be rooted up. Let them
 alone: they be leaders of the blind. And the blind
 man who leads the blind man shall fall with him
 15 into the ditch. Simon¹ Cepha answered and said unto ¹ Cureton.
 16 him, Expound unto us this parable. He² said unto ² R. V.
 17 him, Do ye not yet understand? Do ye not know Cureton.
 that whatsoever entereth in at the mouth goeth into Bezae.
 the belly, and is cast out thence into the cleansings?
 18 And whatsoever proceeds out of the mouth, comes
 19 forth . . . and that defiles the man. For out of the
 heart proceed evil thoughts of murders, and adulteries,
 20 and fornications, and thefts, and false witness, and
 blasphemies: these are the things which defile a man:
 but when a man eats bread³ with unwashen hands, the ³ Cureton.
 21 man is not defiled. And Jesus went forth from thence,
 22 and went into the coasts of Tyre and Sidon. And
 behold, a Canaanite woman came out of these coasts,
 and cried,⁴ saying, Have mercy upon me, O Lord, thou ⁴ R. V.
 Son of David; my daughter is grievously vexed with Cureton.
 23 But he gave her no answer. And his disciples
 came near and besought him for behold, she
 24 cried, and followeth⁵ us. But he answered and said ⁵ Cureton.
 to them,⁶ I am not sent but to the lost⁷ of the ⁶ Cureton.
 25 house of Israel. Then she came near and worshipped ⁷ 'wandering.'

26 him, to him, Lord help me. But he answered
 and said unto her,⁸ It is not meet to take the ⁸ Cureton.
 27 children's bread and cast it to dogs. She said to him,
 Yea,⁹ Lord, even the dogs eat from the tables of their ⁹ R. V.
 28 masters, and live.¹⁰ Then he¹¹ answered and said, O ¹⁰ Cureton.
 woman, great is thy faith: be it unto thee even as ¹¹ Cureton.
 thou wilt. And from that very hour her¹² daughter ¹² Bezae.
¹³ Cod. 'thy.'

was made whole. And Jesus departed from thence, 29
 and came to the shore of the lake of Galilee; and
 went up, and sat down on a mountain. And great 30
 multitudes came near unto him, having with them
 the lame, the blind, the maimed, the dumb, and
 many others, and cast them down at his¹ feet; and
 he healed them: and the multitude wondered, for 31
 they saw the dumb who spake,² the lame who walked,
 and the blind who saw: and they glorified the God
 of Israel. And Jesus called his disciples, and said, I 32
 have compassion on this multitude, for behold, three
 days they continue with me, and have nothing to eat:
 and I do not wish to send them away fasting, lest they
 faint in the way. His disciples say unto him, Whence 33
 should we have bread in the wilderness, to feed all
 this multitude? Jesus said unto them, How many 34
 loaves have ye? They said, Seven loaves, and a few
 fishes. And he commanded the multitude to sit 35
 down on the ground. And he took these seven loaves 36
 and the fishes, and gave thanks and brake, and gave to
 his disciples, and his disciples placed them before the
 multitude. And they did all eat, and were satisfied: 37
 and they took up from before them what was left of
 the loaves seven baskets full. And the men that did 38
 eat were four thousand, besides women and children.
 And he sent away the multitude, went up, and sat in 39
 a ship, and came into the coasts of Magdan.³

And the Pharisees and Sadducees came near, 16
 tempting him, and asking him to shew them a sign
 from heaven. But he answered and said,⁴ A wicked 2
 and adulterous generation seeketh a sign; and no 4
 sign shall be given unto it, but the sign of Jona
 the prophet. And he left them and departed. And 5
 6

¹ R.V.
Cureton.
Bezae.

² Cureton.

³ Cureton.
Magdon.

⁴ Omit part
of v. 2;
omit v. 3.
R.V. marg.
Cureton.