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THE
NEW TESTAMENT:

TRANSLATED FROM

THE SYRIAC PESHITO VERSION.



Design by M. Menthrop

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REV. JAMES M. BEECHER, D.D., 1873.

PROFESSOR OF ECCLESIASTICAL HISTORY

Yours, Respectfully,
 Jas^d Murdock,

New-Haven, Conn. Apr. 1851.

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THE

NEW TESTAMENT;

OR,

THE BOOK OF THE HOLY GOSPEL

OF OUR LORD AND OUR GOD,

JESUS THE MESSIAH.

A Literal Translation from the Syriac Peshito Version.

BY JAMES MURDOCK, D. D.

NEW YORK:
ROBERT CARTER & BROTHERS,

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1858.

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P R E F A C E .



To extend his own long cherished but scanty knowledge of the Syriac language, the writer commenced reading the Peshito Syriac New Testament in January, 1845, and at every step he found increasing delight. The artless simplicity, directness, and transparency of the style,—the propriety and beauty of the conceptions of Christ and his followers, as expressed in a Shemitish dialect very nearly identical with their vernacular tongue,—the pleasing thought that the words were, probably, in great part, the very terms which the Saviour and his Apostles actually uttered in their discourses and conversations,—and especially the full comprehension which the Syriac translator seemed to have of the force and meaning of the inspired original, served to chain attention and hold the mind spell-bound to the book. Such exquisite pleasure the writer longed to have others share with him; but as few persons, even among the clergy, have either leisure or facilities for acquiring the Syriac language, he soon came to the conclusion, that he could do nothing better than first read the book carefully through, and then give a literal and exact translation of it. Accordingly he furnished himself with several of the best editions of the book, and the best Syriac Lexicons and Grammars, and commenced his translation early in August, 1845, and completed it on the 16th of June, 1846. This is briefly the history of the work here presented to the public.

The Syriac text followed in the first part of this translation, was that of the beautiful edition printed by the British and Foreign Bible Society, London, 1816, 4to., which was prepared for the press, as far as the Acts of the Apostles, by the late Rev. Claudius Buchanan, D.D., Author of "Christian Researches," "Star in the East," &c., and the remainder by the Rev. Samuel Lee, D.D., Professor of Arabic in the University of Cambridge, England. The latter part of the translation was made from the second edition of the same Bible Society, London, 1826, 4to.; but the text of Leusden and Schaaf's edition, Leyden, 1717, was everywhere consulted, and much use was made of their Latin translation of it. The pocket edition of Gutbir, Hamburgh, 1664, 12mo., was also generally consulted. The Lexicons constantly used throughout, were the Lexicon Syriacum Concordantiale in Nov. Testamentum of Charles Schaaf, Leyden, 1717, 4to.; the Lexicon Syriacum of Edmund Castell, revised and enlarged by J. D. Michaelis, Göttingen, 1788, 4to.; and the small Lexicon Syriacum in Nov. Testamentum of Giles Gutbir, bound up with his Syriac New Testament. The Grammars relied upon were, the elaborate Grammaticæ Syriacæ Libri iii. of Andr. Theoph. Hoffmann, Philos. et Theol. Doctor, Halle, 1827, 4to.; and the Elementarlehre der syrischen Sprache, by Prof. Fred. Uhlemann, Berlin, 1829, 8vo.

In this translation, the Books of the New Testament are divided into Paragraphs, according to the sense; just as in Campbell's translation of the Four Gospels, and in the Greek Testaments of Bengel, Griesbach, Knapp, and others. The common divisions into Chapters and Verses are noted in the margin, and the Verses are also put in parentheses in the middle of the lines. For the benefit of those who have some knowledge of the Syriac language, the more important words are frequently placed in the side margin, with references to the corresponding words in the translation. Deviations of the Syriac text from the Greek, and also the susceptibilities of the Syriac words, or phrases, of a different rendering from that

in the text, are likewise indicated in the side margin. The foot margin is reserved for occasional comments and critical observations.

The principles adopted in this translation, were :

(1) To translate, as literally as possible, in consistence with idiomatic and perspicuous English.

(2) To use Saxon phraseology in preference to Latin, as better accordin-
ing with the spirit of the Peshito original.

(3) To adopt the obsolescent and solemn style of the English Bible, e. g. *thou speakest, he speaketh, ye speak*, instead of *you speak, he speaks, &c.*, as more seemly for this holy Book.

(4) To write the proper names of persons and places, which are mentioned in the Old Testament, as they are written in our English Old Testament; and those which occur only in the New Testament, as they are written in our English New Testament. This is the rule adopted by Dr. Campbell in his translation of the Four Gospels. Yet ܡܫܝܗܐ (*Meshihha*) has been translated *Messiah*, and not *Christ*; and ܫܡܥܘܢ (*Shemun*) has been translated *Simon*, and not *Peter*.

(5) In general, to avoid using technical theological terms, when good substitutes could be found, in order to call away attention from the *word* to the *thing*: thus ܐܘܨܬܘܠܐ (an *Apostle*) is rendered *Legate*; and ܚܝܘܢܐ (*Saviour*) is rendered *Vivifier*, as being more literal, for the verb ܠܘܘܐ (especially in the Conjug. Aphel, ܠܘܘܐ) properly signifies *to make alive, to vivify*; and its derivatives ܠܘܘܐ and ܠܘܘܐ properly signify *life, and life-giver, or vivifier*. These are the usual terms of the Syriac version, denoting that *salvation* which Christ bestows on fallen men, who are represented as "*dead in trespasses and sin.*" The terms ܠܘܘܐ (*liberator, deliverer*) and ܠܘܘܐ (*deliverance*) are indeed sometimes used of this *salvation*, but less frequently.—Yet there is one family of Syriac technicals, which have been rendered by the English technicals for the same ideas, to the neglect of their primary meaning. They are ܠܘܘܐ,

(properly, intransitive, *to stand up, to stand firm,*) which is translated, *to be baptized*:—**أَقْبَطَ** (literally, transitive, *to cause another to stand, to establish*), translated, *to baptize*:—**مَقْبِطٌ** (an *establisher, one who makes others to stand*), translated, *a baptizer*:—and **مَقْبِطَةٌ** (a *standing up*), translated, *baptism*.

(6) To translate idiomatic phrases not fully naturalized in the English language, by equivalent English phrases, and not to transfer them in their foreign costume. Thus, **أَقْبَطَ** (*a feeder on detraction*), an epithet of *Satan*, is translated a *calumniator*:—**صَدْرُ عَدَاوَةٍ** (*lord of enmity*) is translated *an enemy*:—**ذُو بَيْتٍ** (*major-domus*) is rendered, *a steward*:—**ذُو بَيْتِ لَدُنْ** (*mastership of the house*) is rendered *stewardship*:—**مَقْبِطَةٌ** (*accepting faces*) is rendered, *having respect of persons, or partiality*:—**بَسْمُ مَقْبِطَةٍ** (*assumers of faces*) is rendered *hypocrites*:—**مَقْبِطَةٌ** (*letting out breath*), *apologizing, or defending one's self*: and **مَقْبِطَةٌ** (*holding the breath*), *being patient, or long suffering*:—**مَقْبِطَةٌ** (*living away from roofs, roaming in fields*) are *lunatics*. So also many compounds of **بَنٌ**, a *son*, and of **بَيْتٌ**, a *house or home*, are paraphrased; e. g. *son of his city*, rendered, *his fellow-citizen*:—*son of my yoke*, rendered, *my yoke-fellow, or colleague*:—*son of forty years*, rendered, *forty years old*:—*son of their trade*, rendered, *one of their occupation*:—*son of a man*, rendered, *a man*:—*sons of men*, rendered *men*; &c. And *house of the prisoners*, translated, *a prison*:—*house (home) of the dead*, translated, *a grave, or sepulchre*:—*house of gatherings*, translated, *a garner, or store-house*:—*house of the publicans*, translated, *a custom house*:—*house (home) of olives*, translated, *an olive yard*:—*house (home) of the eyes*, translated, *the forehead*; &c.

When the translator had finished his work, he supposed that he had produced the only English translation of the New Testament ever made from the Peshito; but after about three months, the London press issued a book, entitled, "A Literal Translation of the Four Gospels from the

Peshito, by J. W. Etheridge;" and announced, as in preparation, by the same author, "The Apostolical Acts and Epistles, from the Peshito." The Gospels of Mr. Etheridge were speedily procured; but, on comparing them with this version, the plan and aims of Mr. Etheridge were found to be so diverse from his own, that the translator had no hesitation in going forward with his work. Accordingly, he continued to revise and correct it; and, for the sake of improving it, as he found opportunity, he pursued the study of the Syriac language and literature, for more than four years. The result he now presents to the Christian public, hoping it may prove both interesting and useful to all such as are anxious to perfect themselves in the knowledge of the holy Scriptures of the New Testament.

JAMES MURDOCK.

NEW-HAVEN, *July 23, 1851.*

And the birth of Jesus the Messiah was thus. 18
 While his mother Mary was betrothed to Joseph,
 before they had cohabited, she was found to be
 with child by the Holy Spirit. (19) And Joseph
 her husband was a righteous^d man, and unwilling
 to expose her: and he thought of putting her
 away privately. (20) And while he contemplated
 these things, an angel of the Lord appeared to him
 in a dream, and said to him: Joseph, son of
 David, fear not to take Mary thy wife; for that
 which is conceived in her, is from the Holy Spirit:
 (21) and she will bear a son; and thou shalt call
 his name Jesus,^e for he will resuscitate^f his people
 from their sins. (22) Now all this that occurred,
 was to fulfill what was spoken of the Lord by the
 prophet: (23) Behold, a virgin will conceive, and
 will bear a son, and thou shalt call his name
 Emmanuel,^g which is interpreted, Our God with
 us. (24) And when Joseph rose from his sleep,
 he did as the angel of the Lord commanded him,
 and took his wife. (25) And he knew her not,
 until she had borne her firstborn son, and called
 his name Jesus.

- Sy. ܡܪܝܡ ܘܝܫܘܥ

^e Sy. ܝܫܘܥ
 root יִשׁוּעַ,
 Hiph. יִשְׁעֶנּוּ,
salvavit.

^f Sy. ܢܫܘܥ
 Gr. ἐμψύχω.

^g Sy.
 ܡܝܟܐܝܠ

^a Sy. ܡܠܟܝܢ

^b Sy.
 ܡܠܟܝܢ

^c Sy.
 ܩܥܘܒܝܢ

^d or, *be shepherd*
of.

Now when Jesus was born in Bethlehem of II.
 Judæa, in the days of Herod^a the king, there came
 Magi^b from the east unto Jerusalem, (2) saying:
 Where is the king of the Jews that is born? For
 we have seen his star in the east, and have come
 to worship him. (3) And Herod the king heard,
 and he was disturbed; and all Jerusalem with
 him. (4) And he assembled all the chiefs of the
 priests^c and the scribes of the people, and inquired
 of them, Where is the birthplace of the Messiah?
 (5) And they said: In Bethlehem of Judæa; for
 thus it is written in the prophet: (6) Thou also,
 Bethlehem of Judæa, art not the little among the
 kings of Judæa, for a king shall come from thee
 who shall rule^d my people Israel. (7) Then Herod
 privately called the Magi, and learned from them
 at what time the star appeared to them. (8) And
 he sent them to Bethlehem, and said to them, Go,
 search diligently for the child; and when ye have
 found him, come and tell me, that I also may go
 and worship him. (9) And they, when they had
 heard from the king, went forward: and lo, the

star they had seen in the east went before them, until it came and stood over where the child was.
 10 (10) And when they saw the star, they rejoiced
 11 much, with great joy. (11) And they entered the house; and they saw the child, with Mary his mother; and they fell down and worshipped him: and they opened their treasures, and presented to
 12 him gifts, gold, and myrrh, and frankincense. (12) And it was shown them in a dream, that they should not return to Herod. And by another way, they returned to their country.
 13 And when they were gone, an angel of the Lord appeared to Joseph in a dream, and said to him, Arise, take the child and his mother, and flee into Egypt; and be thou there, until I tell thee: for
 14 Herod will seek for the child, to destroy it. (14) Then Joseph arose, took the child and his mother,
 15 by night, and fled to Egypt. (15) And he was there, until the death of Herod; that so might be fulfilled that which was spoken of the Lord by the prophet, saying, From Egypt have I called my
 16 son. (16) Then Herod, when he saw that he had been deluded by the Magi, was very angry. And he sent and slew all the children in Bethlehem, and in all its confines, from a child of two years and under, according to the time that he had
 17 carefully learned from the Magi. (17) Then was that fulfilled, which was spoken by Jeremiah the
 18 prophet, saying: (18) A voice was heard in Rama, weeping and great lamentation; Rachel bemoaning her children, and unwilling to be comforted, be-
 19 cause they are no more. (19) But when king Herod was dead, an angel of the Lord appeared
 20 in a dream to Joseph in Egypt, (20) and said to him: Arise, take the child and his mother, and go into the land of Israel; for they are dead who
 21 sought the life of the child. (21) And Joseph arose, and took the child and his mother, and
 22 went to the land of Israel. (22) But when he heard that Archelaus was king in Judæa, instead of his father Herod, he feared to go thither. And it was revealed to him in a dream, that he should
 23 go into the land of Galilee.^e (23) And he came and dwelt in a city that is called Nazareth:^f that so might be fulfilled that which was said by the prophet, that he should be called a Nazarene.^g

^e Sy. 

^f Sy. 

^g Sy. 
 an adjective from the preceding.

<p>^a Sy. صهسب</p>	<p>And in those days came John^a the Bapti- III</p>	<p>zer.^b And he proclaimed in the desert of Judæa, (2) and said: Repent; the kingdom of heaven hath 2</p>
<p>^b Sy. صهسب</p>	<p>approached. (3) For this is he of whom it was said, 3</p>	<p>by Isaiah the prophet: The voice of one crying in the wilderness, Prepare ye the way of the Lord, make smooth his paths. (4) And as to this John, 4</p>
<p>^c Sy. صهسب</p>	<p>his raiment was of camel's hair, and a girdle of skin was upon his loins; and his food was locusts and wild honey. (5) Then went out to him 5</p>	<p>Jerusalem, and all Judæa, and all the country about the Jordan. (6) And they were baptized 6</p>
<p>^d Sy. صهسب</p>	<p>by him in the river Jordan, while they confessed their sins. (7) But when he saw many of the 7</p>	<p>Pharisees^c and of the Sadducees,^d who came to be baptized, he said to them: Generation of vipers, who hath taught you to flee from the wrath that cometh? (8) Bring forth the fruits therefore, that accord with repentance. (9) And do not think, 9</p>
<p>^e i. e. so common life teaches us.</p>	<p>and say within yourselves, that Abraham is our father: for I say to you, that God is able of these stones to raise up children to Abraham. (10) And 10</p>	<p>lo, the ax is put to the root of trees.^e Every tree, therefore, which beareth not good fruit, is felled, and falleth into the fire. (11) I indeed baptize 11</p>
<p>^f or, maketh. So also the other verbs.</p>	<p>you with water unto repentance; but he that cometh after me is more powerful than I; whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire. (12) His 12</p>	<p>winnowing shovel is in his hand; and he will make^f clean his threshing-floor. The wheat he will gather into his storehouse; and the chaff he will burn with fire not extinguished.^g</p>
<p>^h i. e. fire suffered to burn on and consume what is in it.</p>	<p>Then came Jesus from Galilee to the Jordan 13</p>	<p>unto John, to be baptized by him. (14) But John 14 refused him; and said, I need to be baptized by thee, and hast thou come to me? (15) And Jesus 15</p>
<p>^h Sy. صهسب</p>	<p>answered, and said to him: Allow it now, for thus it becometh us to fulfill all righteousness.^h Then he permitted him. (16) And when Jesus was 16</p>	<p>baptized, he went up immediately from the water. And heaven was opened to him; and he saw the Holy Spirit descending like a dove, and it came upon him. (17) And lo, a voice from heaven, 17</p>
	<p>which said: This is my beloved Son, in whom I have delight</p>	

IV. Then was Jesus led by the Holy Spirit into the desert, to be tempted by the Calumniator.^a
 2 (2) And he fasted forty days and forty nights, and
 3 afterward he hungered. (3) And the Tempter came, and said to him: If thou art the Son of
 4 God, command these stones to become bread. (4) But he replied, and said: It is written, that not by bread only, doth man live; but by every word
 5 proceeding from the mouth of God. (5) Then the Calumniator took him to the holy city, and set
 6 him on a pinnacle of the temple, (6) and said to him: If thou art the Son of God, cast thyself down: for it is written, that he will give his angels charge of thee, and in their hands will they sustain thee, lest thou strike thy foot against a
 7 stone. (7) Jesus said to him: It is moreover written, that thou shalt not tempt the Lord thy
 8 God. (8) Again the Calumniator took him to a mountain that was very high, and showed him all the kingdoms of the world, and their glory; (9) and said to him: All these will I give thee, if thou
 10 wilt fall down and worship me. (10) Then Jesus said to him: Begone, Satan;^b for it is written, that thou shalt worship the Lord, thy God; and him
 11 only shalt thou serve. (11) Then the Calumniator left him: and lo, angels came, and ministered to him.
 12 And when Jesus had heard that John was
 13 delivered up, he retired to Galilee. (13) And he left Nazareth, and came and dwelt in Capernaum,^c
 14 by the side of the sea, on the confines of Zebulon and Naphthali. (14) That so might be fulfilled that which was spoken by Isaiah the prophet, who said:
 15 (15) The land of Zebulon, the land of Naphthali, the way of the sea, the ford of Jordan, Galilee of the Gentiles; (16) the people that sat in darkness, have seen great light; and to them who sat in the region and shadow of death, light is arisen.
 17 From that time began Jesus to proclaim and say: Repent; for the kingdom of heaven hath
 18 approached. (18) And as he walked on the shore of the sea of Galilee, he saw two brothers, Simon^d
 19 called Cephas,^e and Andrew^f his brother, who were casting nets into the sea; for they were fishermen.
 20 (19) And Jesus said to them: Follow me; and I
 20 will cause you to become fishers of men. (20) And

^a an appellation of Satan.

^b Sy. ܫܬܢܐ

^c Sy. ܩܦܪܢܘܡ

^d Sy. ܫܡܥܘܢ

^e Sy. ܩܦܬܐ

^f Sy. ܐܢܕܪܘܘܫܐ

<p>^g Sy. ܟܚܘܬ</p>	<p>immediately, they left their nets, and went after him. 21</p>
<p>^h Sy. ܐܚܝܒ</p>	<p>(21) And as he passed on from there, he saw two 21</p>
<p>ⁱ Sy. ܫܫܝܒܝܢ</p>	<p>other brothers, James^g the son of Zebedee,^h and 21</p>
<p>^k or, <i>was heard.</i></p>	<p>Johnⁱ his brother, in a ship with Zebedee their 21</p>
<p>^l Sy. ܫܫܝܒܝܢ</p>	<p>father, who were mending their nets. And Jesus 22</p>
<p>^m Sy. ܕܝܩܬܐ, fr. ܕܝܡܘܢ, <i>a demon.</i></p>	<p>called them. (22) And they immediately left the 22</p>
<p>ⁿ or, <i>roamers, the houseless, or, such as roam in the fields.</i></p>	<p>ship and their father, and went after him. 22</p>
<p>^o or, <i>the ford of.</i></p>	<p>And Jesus travelled over all Galilee: and he 23</p>
<p>^a Sy. ܟܚܘܬ</p>	<p>taught in their synagogues, and proclaimed the 23</p>
<p>^b or, <i>the land.</i></p>	<p>tidings of the kingdom; and he cured every 24</p>
<p>^c or, <i>word.</i></p>	<p>disease and malady among the people. (24) And 24</p>
<p>^d Sy. <i>salted.</i></p>	<p>his fame spread^k through all Syria.^l And they 24</p>
<p>^e Sy. <i>goes for.</i></p>	<p>brought to him all them that were very sick 24</p>
<p>^f Sy. ܟܚܘܬ</p>	<p>with diverse diseases, and them that were afflicted 25</p>
	<p>with pains, and demoniacs,^m and lunatics,ⁿ and 25</p>
	<p>paralytics; and he healed them. (25) And there 25</p>
	<p>followed him great multitudes from Galilee, and 25</p>
	<p>from the Ten Cities, and from Jerusalem, and from 25</p>
	<p>Judæa, and from beyond^o the Jordan. 25</p>
	<p>And when Jesus saw the multitudes, he ascend- V.</p>
	<p>ed a hill; and when he was seated, his disciples 2</p>
	<p>drew near him: (2) and he opened his mouth, and 2</p>
	<p>taught them, and said: (3) Blessed are the poor 3</p>
	<p>in spirit:^a for the kingdom of heaven is theirs! 3</p>
	<p>(4) Blessed are the mourners: for they shall be 4</p>
	<p>comforted! (5) Blessed are the meek: for they 5</p>
	<p>shall inherit the earth!^b (6) Blessed are they that 6</p>
	<p>hunger and thirst for righteousness: for they shall 6</p>
	<p>be satiated! (7) Blessed are the merciful: for on 7</p>
	<p>them shall be mercies! (8) Blessed are the clean 8</p>
	<p>in heart: for they shall behold God! (9) Blessed 9</p>
	<p>are the cultivators of peace: for they shall be 9</p>
	<p>called sons of God! (10) Blessed are they that 10</p>
	<p>are persecuted on account of righteousness: for 10</p>
	<p>the kingdom of heaven is theirs! (11) Blessed 11</p>
	<p>are ye, when they revile you and persecute you, 11</p>
	<p>and speak every evil thing^c against you, falsely, 12</p>
	<p>on my account. (12) At that time, rejoice and be 12</p>
	<p>glad: for your reward in heaven is great. For so 12</p>
	<p>they persecuted the prophets that were before you. 13</p>
	<p>Ye are the salt of the earth! But if the salt 13</p>
	<p>become insipid, with what shall it be seasoned?^d 13</p>
	<p>It is fit^e for nothing; but to be thrown out, and be 14</p>
	<p>trodden under foot by men. (14) Ye are the light 14</p>
	<p>of the world!^f A city built upon a hill, cannot 14</p>

- 15 be concealed. (15) And they do not light a lamp and place it under a bushel;^g but upon a light-stand, and it giveth light to all that are in the house. (16) Let your light so shine before men, that they may see your good works, and may glorify your Father who is in heaven.
- 17 Do not suppose that I have come to subvert the law,^h or the prophets: [I have come] not to subvert, but to fulfill. (18) For verily I say to you, that until heaven and earth shall pass away, one iota or one letterⁱ shall not pass from the law, until all shall be fulfilled. (19) Therefore, whoever shall break one of these small commands, and shall so inculcate on the children of men, shall be called little in the kingdom of heaven: but every one that shall do and teach [them], shall be called great in the kingdom of heaven. (20) For I say to you, that unless your righteousness shall abound more than that of the Scribes^k and Pharisees,^l ye shall not enter into the kingdom of heaven.
- 21 Ye have heard that it was said to the ancients, Thou shalt not kill: and every one that killeth, is obnoxious to judgment. (22) But I say to you, That every one who is angry with his brother rashly,^m is obnoxious to judgment: and every one that saith to his brother, Raka!ⁿ is obnoxious to the council:^o and every one that shall say, Fool!^p is obnoxious to hell^r-fire. (23) If therefore thou shalt bring thy oblation to the altar, and shalt there remember that thy brother hath any offence^s against thee, (24) leave there thy oblation before the altar, and go first and be reconciled with thy brother; and then come and present thy oblation.
- 25 (25) Be at agreement with thy prosecutor, forthwith, and while on the way with him; lest the prosecutor deliver thee up to the judge, and the judge deliver thee over to the sheriff,^t and thou fall into the house of prisoners. (26) Verily I say to thee, Thou wilt not come out from there until thou hast paid the last farthing.^v
- 27 Ye have heard that it hath been said, Thou shalt not commit adultery. (28) But I say to you, That whoever gazeth on a woman with concupiscence, at once committeth adultery with her in his heart.
- 29 (29) If therefore thy right eye make thee offend, pluck it out, and cast it from thee; because it is

^g Sy. ⲓⲛⲓⲛ
 Heb. סאה

^h Sy. ⲛⲉⲙⲉⲛⲉ

ⁱ Sy. ⲛⲉⲓⲛ

^k Sy. ⲛⲉⲥⲓⲃⲓⲛ

^l Sy. ⲛⲉⲥⲓⲃⲓⲛ

^m Sy. ⲛⲉⲥⲓⲃⲓⲛ

ⁿ Sy. ⲛⲉⲥⲓⲃⲓⲛ

^o Sy. ⲛⲉⲥⲓⲃⲓⲛ

^p Sy. ⲛⲉⲥⲓⲃⲓⲛ

^r Sy. ⲛⲉⲥⲓⲃⲓⲛ

^s Sy. ⲛⲉⲥⲓⲃⲓⲛ

^t Sy. ⲛⲉⲥⲓⲃⲓⲛ

^v Sy. ⲛⲉⲥⲓⲃⲓⲛ

^w Sy. *profitable.* better^w for thee that thy one member perish, than^x that thy whole body fall into hell.^y (30) And if 30
^x Sy. *and not.* thy right hand make thee offend, cut it off, and cast it from thee; because it is better for thee that one of thy members perish, than that thy whole body fall into hell.

^y Sy. *כִּי*

It hath been said, That if a man will put away his wife, he must give her a writing of divorcement. (32) But I say to you, That whoever putteth away his wife, except for the offence of whoredom, causeth her to commit adultery: and he that taketh the divorced woman, committeth adultery.

Again, ye have heard that it hath been said to the ancients, Thou shalt not be false in thy oaths; but thou shalt perform thine oaths to the Lord. (34) But I say to you, Swear not at all: not by heaven, for it is the throne of God: (35) and not by the earth, for it is the footstool under his feet: and likewise not by Jerusalem, for it is the city of the great king. (36) Moreover, thou shalt not swear by thy head, for thou canst not make one hair in it either black or white. (37) But let your language be, Yes, yes; or No, no; for whatever is beyond these proceedeth from evil.

Ye have heard that it hath been said: An eye for an eye, and a tooth for a tooth. (39) But I say to you: Resist not evil; but if a person smite thee on thy right cheek, turn to him the other also. (40) And if one is disposed to sue thee and get away thy coat,^z relinquish to him also thy cloak.^a (41) Whoever compelleth thee to go one mile, go with him two. (42) Whoever demandeth of thee, give to him: and whoever wisheth to borrow of thee, deny him not.

^z Sy. *כִּי*
 Gr. *χίτωνά.*

^a Sy. *כִּי*

^b Sy. *כִּי*

Ye have heard that it hath been said: Thou shalt love thy neighbor, and hate thy enemy.^b (44) But I say to you: Love your enemies; and bless him that curseth you; and do good to him that hateth you; and pray for them that lead you in bonds, and that persecute you: (45) that ye may be the children of your Father that is in heaven, who causeth his sun to rise upon the good and upon the bad, and sendeth his rain upon the righteous and upon the unrighteous. (46) For, if ye love them that love you, what reward have ye? Do not even the publicans do this? (47) And if 47

ye salute your brethren only, what do ye that is not common? Do not even publicans do this?
 48 (48) Be ye therefore perfect; even as your Father who is in heaven is perfect.

VI. Be cautious in your alms-giving, not to perform it before men, so that ye may be seen of them: otherwise, ye have no reward from your Father
 2 who is in heaven. (2) Therefore, when thou doest alms thou shalt not sound a trumpet^a before thee, as the hypocrites do in the synagogues and in the streets, that they may get praise from men. Verily I say to you, They have gotten their re-
 3 ward. (3) But thou, when doing alms, let not thy left hand know what thy right hand doeth:
 4 (4) that thy alms may be in secret. And thy Father, who seeth in secret, will reward thee openly.

^a Sy. a horn.

5 And when thou prayest, thou shalt not be like the hypocrites, who are fond of standing up in the synagogues and at the corners of streets to pray, so that they may be seen by people.^b Verily I say to you, They have gotten their reward.

^b Sy. the sons of men.

6 (6) But thou, when thou prayest, enter into thy closet and close the door, and pray to thy Father who is in secret; and thy Father, who seeth in
 7 secret, will reward thee openly. (7) And when ye pray, be not garrulous^c like the heathen; for they expect to be heard for their abundance of words.

^c Sy. 

8 (8) Therefore, be not like them; for your Father knoweth what is needful for you, before ye ask
 9 him.^d (9) In this manner, therefore, pray ye:

^d or, it.

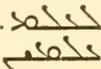
Our Father who art in heaven, hallowed be thy
 10 name: (10) Thy kingdom come: Thy will^e be
 11 done; as in heaven, so on earth: (11) Give us
 12 our needful bread, this day: (12) And forgive us
 13 our debts, as we forgive our debtors: (13) And bring us not into temptation, but deliver us from

^e or, pleasure.

evil: For thine is the kingdom, and the power,^f
 14 and the glory, for ever and ever:^g Amen. (14) For if ye forgive men their faults, your Father who is

^f or, might.

in heaven will also forgive you. (15) But if ye shall not forgive men, your Father also forgiveth not you your faults.

^g Sy. 

16 And when ye fast, be not sad like the hypocrites. For they distort their faces, that they may be seen

of men to fast. Verily I say to you, they have gotten their reward. (17) But, when thou fastest, 17 wash thou thy face, and anoint thy head: (18) that 18 thou mayest not be seen by men as a faster, but by thy Father who is in secret: and thy Father who seeth in secret, will recompense thee.

Lay not up for yourselves treasures on the earth, 19 where moth and rust spoil, and where thieves dig through and steal. (20) But lay up for yourselves 20 treasures in heaven, where no moth and no rust can spoil, and no thieves dig through nor steal. (21) For where your treasure is, there will your 21 heart also be.

^b or, *light*.

^c or, *simple*.

The lamp^h of the body is the eye. If therefore 22 thy eye shall be sound,ⁱ thy whole body will be luminous. (23) But if thy eye shall be diseased, 23 thy whole body will be dark. If then the light that is in thee be darkness, how great will be thy darkness!

^k Sy. *lords*.

No man can serve two masters:^k for either he 24 will hate the one and love the other, or he will honor the one and neglect the other. Ye cannot serve God and mammon.^l (25) Therefore I say to 25 you: Be not anxious about your life, what ye shall eat, and what ye shall drink; nor about your body, how ye shall clothe yourselves. Is not the life more important than food, and the body than raiment? (26) Look at the birds of heaven; which 26

^m or, *and*.

ⁿ or, *superior to*.

sow not, and reap not, and gather not into storehouses, but^m your Father who is in heaven feedeth them. Are not ye more importantⁿ than they? (27) And who of you that shall be anxious, can add 27 to his stature a cubit? (28) And about raiment, 28 why are ye anxious? Consider the lilies of the desert,^o in what manner they grow. They toil not; and they spin not. (29) Yet I say to you, that 29

^o or, *the wild lilies*.

^p Sy. *clothed*.

not even Solomon in all his glory, was arrayed^p like one of them. (30) And if God so clothe the grass of the field, which exists to-day, and to-morrow falls into the oven, will he not much more [clothe] you, ye small in faith? (31) Therefore 31 be not anxious; nor say, What shall we eat, or what shall we drink, or wherewith be clothed? (32) For, all these things the people^r of the world^s 32

^r Sy. *سَمَقًا*

^s Sy. *عَالَمًا*

seek after. And your Father, who is in heaven, knoweth that all these things are needful to you.

beareth good fruits; but a bad tree beareth bad fruits. (18) A good tree cannot bear bad fruits; 18
nor can a bad tree bear good fruits. (19) Every 19
tree that beareth not good fruits, is cut down and
^c Sy. *falleth.* consigned^e to the fire. (20) Wherefore, by their 20
fruits ye shall know them.

Not whoever may say to me, My Lord, my 21
Lord, will enter into the kingdom of heaven: but
^d or, *pleasure.* he that doeth the will^d of my Father who is in
heaven. (22) Many will say to me in that day, 22
My Lord, my Lord, have we not prophesied in thy
^e Sy. ما name? and in thy name cast out demons?^e and
in thy name wrought many works^f of power?
^f Sy. سعدا (23) And then will I declare to them; I never 23
knew you. Depart from me, ye doers of evil.

Every one therefore that heareth these my dis- 24
courses, and doeth them, will be like to a wise
man, one that built his house upon a rock.
^g or, *streams.* (25) And the rain descended, and the floods^g 25
rivers. came, and the winds^h blew; and they rushed upon
that house; and it fell not, for its foundations were
^h Sy. قوسا laid upon a rock. (26) And every one that hear- 26
eth these my discourses, and doeth them not, will
be like a foolish man that built his house upon
sand. (27) And the rain descended, and the floods 27
came, and the winds blew; and they rushed upon
ⁱ or, *the fall.* that house, and it fell; and great was the ruinⁱ
of it.

And so it was, that when Jesus had ended these 28
discourses, the multitudes were astonished at his
^k or, *doctrine.* teaching:^k (29) for he taught them as one having 29
authority; and not as their Scribes and Pharisees.

And as he descended from the mountain, VIII. 2
great multitudes gathered around him. (2) And be- 2
hold, a leper came and worshipped him, and said:
My Lord, if thou wilt, thou canst make me clean. (3) 3
And Jesus stretched forth his hand, touched him,
and said: I will: be thou clean. And immediatel- 4
^a Sy. *in that* ly^a his leprosy was cleansed. (4) And Jesus said 4
hour. to him, See, thou tell no man: but go, show thy-
^b Sy. موسا self to the priests, and present an oblation^b as
Moses enjoined, for a testimony to them.

And when Jesus had entered into Capernaum, 5
a centurion came to him, and besought him, (6) 6
^c Sy. *in the* and said: My Lord, my child lieth at home,^c and
house.

7 is paralytic, and badly afflicted. (7) Jesus said to
 8 him, I will come and heal him. (8) The centurion
 replied, and said: My Lord, I am not worthy that
 thou shouldst come under my roof: but speak the
 9 word only, and my child will be healed. (9) For
 I also am a man under authority, and there are
 soldiers under my hands, and I say to this one,
 Go, and he goeth; and to another, Come, and he
 cometh; and to my servant, Do this thing, and he
 10 doeth [it]. (10) And when Jesus heard [this], he
 admired [it]; and he said to those walking with
 him, Verily I say to you, I have not found faith
 11 like this even in Israel. (11) And I say to you,
 that many shall come from the east, and from the
 west, and shall recline with Abraham and Isaac
 12 and Jacob, in the kingdom of heaven; (12) but
 the children of the kingdom shall go forth into
 the outer darkness. There will be weeping and
 13 gnashing of teeth. (13) And Jesus said to the
 centurion, Go; be it to thee as thou hast believed.
 And his child was cured in that same hour.

14 And Jesus came to the house of Simon,^d and
 saw his wife's mother prostrate, confined by a
 15 fever. (15) And he touched her hand, and the
 fever left her: and she arose and ministered to
 16 them. (16) And when it was evening, they
 brought many demoniacs before him; and he ex-
 pelled their demons by a word, and healed all
 17 them that were diseased: (17) that so might be
 fulfilled that which was spoken by Isaiah the
 prophet, who said: He will bear our sorrows, and
 our infirmities he will take upon him.

18 And when Jesus saw great multitudes around
 him, he ordered that they should go to the oppo-
 19 site shore.^e (19) And a Scribe came and said to
 him: Rabbi,^f I will follow thee to the place
 20 whither thou goest. (20) Jesus said to him, For
 foxes there are holes, and for the birds of heaven
 there are nests; but for the Son of man, there is
 21 not where he may recline his head. (21) And
 another of his disciples said to him: My Lord,
 22 suffer me first to go and bury my father. (22) But
 Jesus said to him: Follow thou me, and leave the
 dead to bury their dead.

23 And when Jesus entered the ship, his disciples
 24 embarked with him. (24) And lo, a great com-

^d i. e. *Simon
Peter.*

^e *Sy. the other
side, i. e. of
the lake.*

^f *Sy. ܒܝ*

motion arose in the sea, so that the vessel was covered by the waves. But Jesus was asleep: (25) and his disciples came to awake him, and said 25 to him: Our Lord, deliver us; we are perishing! (26) Jesus said to them, Why are ye afraid, ye 26 small in faith! Then he arose, and rebuked the wind and the sea; and there was great tranquillity. (27) And the men were amazed; and they said, 27 What a man is this, to whom the winds and the sea are obedient!

And when Jesus arrived at the farther shore, in 28 the country of the Gadarenes,^g there met him two demoniacs,^h who came out from the sepulchres,ⁱ very furious, so that no one could pass that way. (29) And they cried out, and said: What have we 29 to do with thee? Jesus, thou Son of God. Hast thou come hither before the time to torment us? (30) And at a distance from them there was a herd 30 of many swine feeding. (31) And the demons 31 entreated of him, and said: If thou cast us out, suffer us to go into the herd of swine. (32) And 32 Jesus said to them, Go ye. And immediately they came out, and entered into the swine; and that whole herd ran straight to a precipice, and plunged^k into the sea, and perished^l in the waters. (33) 33 And the herdsmen fled, and entered the city, and related all that had occurred, and concerning the demoniacs. (34) And all the city came out to 34 meet Jesus: and when they saw him, they besought him to retire from their coasts.

^g Sy. ܠܘܕܝܢ

^h Sy. ܡܘܬܘܢ

ⁱ Sy. place of graves.

^k Sy. fell.

^l Sy. died.

^a Sy. the easy.

And he entered the ship, and passed over and IX. came to his own city. (2) And they brought to 2 him a paralytic, lying on a bed. And Jesus saw their faith, and said to the paralytic: Take courage, my son; thy sins are forgiven thee. (3) And 3 some of the Scribes said in their minds, This man blasphemeth. (4) But Jesus knew their thoughts: 4 and he said to them, Why do ye think evil [things] in your heart? (5) For, which is the easier,^a to 5 say, Thy sins are forgiven thee; or to say, Arise and walk? (6) But that ye may know that the 6 Son of man hath authority on earth to forgive sins, he said to the paralytic: Arise, take up thy bed, and go to thy home. (7) And he arose and 7 went to his home. (8) And when the multitudes 8

saw [it], they were struck with awe; and they praised God, who had given authority like this to men.

9 And as Jesus passed on from there, he saw a man sitting at the custom-house, whose name was Matthew.^b And he said to him, Follow me: and he arose and followed him. (10) And as they were reclining in a house, many publicans and sinners came and reclined with Jesus and his disciples. (11) And when the Pharisees saw [it], they said to his disciples, Why doth your Rabbi^c eat with publicans and sinners? (12) And as Jesus heard [it], he said to them: They who are in health have no need of a physician, but they that are very sick. (13) Go and learn what that is: I require compassion, and not a sacrifice! For I did not come to call the righteous, but the sinful. (14) • Then came to him the disciples of John,^d and said: Why do we and the Pharisees fast much, and thy disciples fast not? (15) Jesus said to them: Can the children^e of the nuptial chamber fast, so long as the bridegroom is with them? But the days will come when the bridegroom will be taken from them, and then they will fast. (16) No one inserteth a piece of new cloth on an old garment; lest that which filleth up, tear from that garment, and the rent become greater. (17) And they do not put new wine into old sacks; lest the sacks burst, and the wine run out, and the sacks perish. But they put new wine into new sacks; and they are both preserved. (18) And while he was thus discoursing with them, a certain ruler^f came, drew near, worshipped him, and said: My daughter is already dead, but come, lay thy hand upon her, and she will live. (19) And Jesus rose up, and his disciples; and they followed him. (20) And behold, a woman whose blood had flowed fourteen years, came up behind him, and touched the extremity of his robe: (21) for she had said in her mind, If I but touch his garment I shall be cured. (22) And Jesus turned himself, looked at her, and said to her: Take courage, my daughter; thy faith hath given thee life.^g And the woman was cured from that very hour. (23) And Jesus came to the house of the ruler: and he saw there pipers, and multitudes

^b Sy. ⲙⲁⲧⲧⲏⲩ

^c Sy. ⲛⲁⲃⲉ

^d Sy. ⲛⲉⲩⲉ

^e or, *guests*.

^f Sy. ⲛⲁⲃⲉⲗⲁ,
Gr. ἄρχων.

^g Sy. *hath vivified thee.*

making outcry. (24) And he said to them: Retire; 24
for the maid is not dead, but sleepeth. And they
scoffed at him. (25) And when he had ejected 25
the throngs, he entered in, and took her by the
hand, and the maid rose up. (26) And the fame 26
of this [thing] spread in all that land.

And when Jesus had passed from there, two 27
blind men followed after him, and said: Have
mercy on us, Thou Son of David! (28) And 28
when he had entered a house, those blind men ap-
proached him, and Jesus said to them: Believe ye
that I am able to do this? They said to him, Yes,
our Lord. (29) Then he touched their eyes, and 29
said: As ye have believed, so shall it be to you.
(30) And forthwith their eyes were opened. And 30
Jesus charged them and said: See, that no man
know [of it]. (31) But they went out and spread 31
the fame of it in all that land.

^a Sy. ܕܡܝܢ

And as Jesus went out, they brought to him a 32
dumb man in whom was a demon.^h (33) And 33
when the demon had gone out, the dumb man
conversed. And the multitudes admired, and
said: Never was it so seen in Israel! (34) But 34
the Pharisees said: It is by the Prince of demons,
he casteth out demons.

And Jesus travelled over all the cities and the 35
villages: and he taught in their synagogues, and
proclaimed the tidings of the kingdom, and healed
all diseases and all pains. (36) And when Jesus 36
looked on the multitudes, he pitied them; because
they were wearied and dispersed, like sheep that
have no shepherd. (37) And he said to his dis- 37
ciples, The harvest is great, and the laborers few.
(38) Entreat, therefore, of the Lord of the harvest, 38
that he would send laborers into his harvest.

^a Sy.

ܕܡܝܢ ܕܡܝܢ

And he called his twelve disciples^a [to him], X.
and gave them authority over unclean spirits^b to
cast them out, and to heal every pain and disease.

^b Sy.

ܕܡܝܢ ܕܡܝܢ

(2) And the names of those twelve Legates^c are 2
these: The first of them,^d Simon who is called
Cephas, and Andrew his brother; and James the

^c Sy.

ܕܡܝܢ ܕܡܝܢ

son of Zebedee, and John his brother; (3) and 3

^d Sy.

ܕܡܝܢ ܕܡܝܢ

Philip, and Bartholomew, and Thomas, and Mat-
thew the publican; and James the son of Alpheus,
and Lebbeus who was called Thaddeus; (4) and 4

Simon the Canaanite, and Judas Iscariot,^e he who
 5 betrayed him. (5) These twelve Jesus sent forth :
 and he commanded them and said : Go not in the
 way of the Gentiles :^f and enter not the cities of
 6 the Samaritans. (6) But, go ye rather to the lost
 7 sheep of the house of Israel. (7) And as ye go,
 proclaim and say : The kingdom of heaven hath
 8 approached. (8) Heal ye the sick ; cleanse the
 leprous ; [raise the dead ;]^g and cast out demons.
 9 Freely ye have received ; freely give. (9) Provide
 10 not gold, nor silver, nor brass in your purses ; (10)
 nor a wallet for the journey : neither two coats,
 nor shoes, nor a staff. For the laborer is worthy
 11 of his food. (11) And into whatever city or town
 ye enter, inquire, who in it is worthy ; and there
 12 stay until ye depart. (12) And when ye enter a
 13 house, salute^h the household. (13) And if the
 house be worthy, your peaceⁱ will come upon it ;
 but if it be not worthy, your peace will return
 14 upon yourselves. (14) And whoever will not re-
 ceive you, nor hear your discourses, when ye de-
 part from that house or that town, shake off the
 15 dust from your feet. (15) Verily I say to you,
 that it will be comfortable for the land of Sodom
 and Gomorrah in the day of judgment, rather than
 for that city.
 16 Behold, I send you forth as sheep among wolves.
 Therefore be ye sagacious as serpents, and guile-
 17 less as doves. (17) And beware of men ; for they
 will deliver you over to the tribunals, and will
 18 scourge you in their synagogues. (18) And they
 will bring you before governors^k and kings, on
 my account, for a testimony to them and to the
 19 Gentiles. (19) And when they deliver you up, be
 not anxious how or what ye shall speak ; for it
 20 shall be given you in that hour what to say. (20)
 For it is not ye that speak, but the spirit of your
 21 Father speaking in you. (21) And brother shall
 deliver up his brother to death, and a father his
 son ; and children shall rise up against parents,
 22 and cause them to die. (22) And ye shall be
 hated by every one, on account of my name. But
 he that shall endure to the end, shall have life.
 23 (23) And when they persecute you in one^l city,
 flee to another : for verily I say to you, Ye shall
 not have completed all the cities of the house of

^e Sy. Ἰσκαριώτης

^f Sy. the profane.

^g Omitted in most copies.

^h Sy. ask after the peace of it.

ⁱ i. e. your sal-
 lam, or salu-
 tation.

^k Sy.
 ἑταίρους,
 Gr. ἡγεμόνας.

^l Sy. this.

	Israel, till the Son of man shall come. (24) No	24
	disciple is better than his rabbi; nor a servant,	
	than his lord. (25) It is sufficient for the dis-	25
	ciple, that he be as his rabbi; and the servant,	
	as his lord. If they call the lord of the house	
^m or, <i>members.</i>	Beelzebub, how much more the children ^m of his	
	family? (26) Therefore be not afraid of them; 26	
	for there is nothing covered up, that shall not be	
	exposed; nor concealed, that shall not become	
	known. (27) Whatever I say to you in the dark, 27	
	that speak ye in the light; and what ye have	
	heard in your ears, proclaim ye on the housetops.	
	(28) And be not afraid of them that kill the body, 28	
^a Sy. ⲛⲟⲩⲏ	but cannot kill the soul; but be afraid rather of	
	Him who can destroy both soul and body in hell. ^a	
^o Sy. ⲁⲟⲓ ,	(29) Are not two sparrows sold for a farthing? ^o	29
Gr. <i>ἀσσάριον.</i>	Yet one of them doth not fall to the ground with-	
	out your Father. (30) As for you, even the hairs 30	
	of your head are all numbered. (31) Therefore be 31	
	not afraid: ye are more important than many	
	sparrows. (32) Wherefore, whoever shall confess 32	
	me before men, him will I also confess before my	
	Father who is in heaven. (33) But whoever shall 33	
	deny me before men, him will I also deny before	
	my Father who is in heaven.	
^r Sy. <i>to cast, or</i>	Think not that I have come to sow ^r quietness 34	
<i>disseminate.</i>	on the earth: I have not come to sow quietness,	
	but conflict. ^r (35) For I have come to set ^s a man 35	
^r Sy. <i>a sword.</i>	against his father, and a daughter against her	
	mother, and a daughter-in-law against her mother-	
^a Sy. <i>to divide.</i>	in-law. (36) And a man's foes will be the mem- 36	
	bers of his household. ^t (37) He that loveth father 37	
^t Sy. <i>children</i>	or mother more than me, is not worthy of me:	
<i>of his house.</i>	and he that loveth son or daughter more than me,	
	is not worthy of me: (38) and he that doth not 38	
	bear his cross and follow after me, is not worthy	
^v Sy. <i>findeth.</i>	of me. (39) He that preserveth ^v his life, shall lose 39	
	it: and he that loseth his life for my sake, shall	
	preserve it. (40) He that entertaineth you, enter- 40	
	taineth me: and he that entertaineth me, enter- 41	
	taineth him that sent me. (41) He that entertain- 41	
	eth a prophet in the name of a prophet, shall re- 42	
	ceive a prophet's reward: and he that entertaineth 42	
	a righteous man in the name of a righteous man,	
	shall receive a righteous man's reward. (42) And	
	whoever shall give one of these little ones to drink	

a cup of cold [water] only, in the name of a disciple, verily I say to you, he shall not lose his XI. reward. (XI.) And when Jesus had ended the instructions^a to his twelve disciples, he went from there, to teach and to proclaim in their cities.

^a Sy. *commands, or, precepts.*

2 Now when John, in the house of prisoners, heard of the works of Messiah, he sent by the hand 3 of his disciples, (3) and said to him: Art thou he 4 that cometh, or are we to expect another? (4) Jesus answered, and said to them: Go, tell John the 5 things that ye hear and see: (5) the blind see, and the lame walk, and the leprous are cleansed, and the deaf hear, and the dead rise up, and the needy 6 hear good tidings: (6) and happy is he, who shall 7 not be stumbled at me. (7) And when they were gone, Jesus began to say to the multitudes, concerning John: What went ye into the wilderness 8 to see? A reed that waved in the wind?^b (8) And if not; what went ye out to see? A man clothed in delicate robes? Lo, they that are clothed in delicate [robes], are in the dwelling^c of 9 kings. (9) And if not; what went ye out to see? A prophet? Yes, say I to you, and more than a 10 prophet. (10) For this is he of whom it is written: Behold, I send my messenger^d before thy face, that he may prepare the way before thee. 11 (11) Verily I say to you, Among those born of women, there hath not arisen a greater than John the Baptizer: yet the small one in the kingdom 12 of heaven, is greater than he. (12) And from the days of John the Baptizer, until now, the kingdom of heaven is assailed by force, and the violent 13 seize it. (13) For all the prophets and the law^e 14 prophesied, until the time of John. (14) And, if ye are willing, receive ye, that this is he who was 15 to come. (15) He that hath ears to hear, let him hear!

^b Sy. *ساق*

^c Sy. *house.*

^d Sy. *ملائك*

^e Sy. *الكتب*.
the Pentateuch.

16 But to what shall I compare this generation? It is like to children, that sit in the market-place 17 and call to their associates, (17) and say: We have sung to you, and ye did not dance: we have wailed 18 to you, and ye did not lament. (18) For John came, not eating and not drinking; and they said, 19 He hath a demon.^f (19) The Son of man came, eating and drinking; and they say: Behold, a

^f Sy. *شيطان*

gluttonous man, and a wine drinker, and a friend of publicans and sinners. But wisdom is justified by her works.

Then began Jesus to reproach the cities, in which his many deeds of power were wrought, yet they repented not. (21) And he said: Woe to thee, Chorazin! Woe to thee, Bethsaida! For if the deeds of power done in you, had been done in Tyre and Sidon, doubtless, they would long ago have repented in sackcloth and ashes. (22) But I say to you, It will be comfortable for Tyre and Sidon, in the day of judgment, rather than for you. (23) And thou, Capernaum, which hast been lifted up to heaven, shalt be brought down to the grave. For if those deeds of power which were done in thee, had been done in Sodom, it would have stood to this day. (24) But I say to thee, It will be comfortable for the land of Sodom, in the day of judgment, rather than for thee.

• Sy. *Woe*

At that time Jesus answered and said: I praise thee, O my Father, Lord of heaven and earth, that thou hast hid these things from the wise and knowing, and hast revealed them to little children. (26) Yes, my Father; for so it seemed good before thee. (27) Every thing is given up by my Father to me. And no one knoweth the Son, except the Father. Also, no one knoweth the Father, except the Son, and he to whom the Son is pleased to reveal [him]. (28) Come unto me, all ye wearied and heavily burdened, and I will ease you. (29) Take my yoke upon you; and learn from me, that I am gentle and subdued in my heart: and ye will find rest for your souls: (30) for my yoke is pleasant, and my burden is light.

• Sy. *place of seeds.*

At that time Jesus, on the sabbath, walked in the tillage grounds:^a and his disciples were hungry, and began to pluck the ears and to eat. (2) And when the Pharisees saw them, they said to him: See; thy disciples are doing that which it is not lawful to do on the sabbath. (3) But he said to them, Have ye not read what David did when he was hungry, and they that were with him? (4) How he went to the house of God, and ate the bread of the Lord's table; which it was not lawful for him to eat, nor for them that were

5 with him, but solely for the priests? (5) Or have ye not read in the law,^b how that in the temple the priests profane the sabbath, and are without 6 fault? (6) But I say to you, that a greater than 7 the temple is here. (7) And if ye had known what that is, I desire mercy, and not sacrifice; ye would not have crimated them who are with- 8 out fault. (8) For the Son of man, is lord of the sabbath.

^b Sy. *ἱεροτελεῖαι*,
in the Penta-
teuch.

9 And Jesus went from there, and came to their 10 synagogue. (10) And a man was there, whose hand was withered. And they questioned him, and said, Is it lawful to heal on the sabbath? that 11 they might defame him. (11) And he said to them, What man among you is there, who, if he have a sheep, and it fall into a pit on the day of the sabbath, doth not lay hold of it and lift it out?

12 (12) Now, how much better is a human being^c than a sheep! Wherefore it is lawful to do what is

^c Sy. *a son of man.*

13 good, on the sabbath. (13) Then said he to the man, Stretch forth thy hand. And he stretched out his hand; and it was restored, and like the 14 other.^d (14) And the Pharisees went out and held a consultation against him, that they might destroy him.

^d Sy. *its fellow.*

15 But Jesus knew [it]; and he retired from there. And great multitudes followed him: and he cured 16 them all. (16) And he charged them not to make 17 him known: (17) that what was spoken by the 18 prophet Isaiah might be fulfilled, saying: (18) Be-

hold my servant, in whom I have complacency; my beloved, in whom my soul delighteth. I will put my spirit upon him; and he shall proclaim judgment to the Gentiles. (19) He shall not contend, nor be clamorous, nor shall any one hear his 19 voice in the market-place.^e (20) The crushed reed he will not break; and the flickering lamp he will not extinguish; until he bring judgment^f to 21 be victorious.^g (21) And in his name shall the Gentiles trust.

^e or, *public street.*

^f i. e. *law, or justice.*

^g Sy. *to a victory.*

22 Then they brought to him a demoniac that was dumb and blind; and he healed him, so that the 23 dumb and blind man both talked and saw. (23) And all the multitude were amazed, and said: Is 24 not this the son of David? (24) But when the Pharisees heard [it], they said: This man doth not

cast out demons, except by Beelzebub the prince
of demons. (25) And Jesus knew their thoughts, 25
and said to them: Every kingdom that is divided
against itself, will become desolate; and every
house or city which is divided against itself, will
not stand. (26) Now if Satan cast out Satan, he 26
is divided against himself; how then doth his king-
dom stand? (27) And if I by Beelzebub cast out 27
demons, by whom do your children cast them out?
Wherefore they will be your judges. (28) But if 28
I by the Spirit of God cast out demons, the king-
dom of God hath come near to you. (29) Or how 29
can one enter the house of a strong man, and plun-
der his goods, unless he first bind the strong man?
and then he may plunder his house. (30) He that 30
is not with me, is against me; and he that gather-
eth not with me actually scattereth.^b (31) There- 31
fore I say to you, that all sins and contumelies
shall be forgiven to men; but the contumely which
is against the Spirit, shall not be forgiven to men.
(32) And whoever shall speak a word against the 32
Son of man, it will be forgiven him: but whoever
shall speak against the Holy Spirit, it will not be
forgiven him;—not in this world,ⁱ and not in the
world to come. (33) Either make the tree good, 33
and its fruits good; or make the tree bad, and its
fruits bad: for a tree is known by its fruits. (34) 34
Offspring of vipers, how can ye who are evil, speak
good things? For out of the fullnesses of the heart
the mouth speaketh. (35) A good man out of good 35
treasures bringeth forth good things, and a bad man
out of bad treasures bringeth forth bad things.
(36) For I say to you, That for every idle^k word 36
that men shall speak, they shall give account of it
in the day of judgment. (37) For by thy words 37
thou shalt be justified; and by thy words thou
shalt be condemned.

Then answered some of the Scribes and of the 38
Pharisees, and said to him: Teacher,^l we wish to
see from thee a sign.^m (39) But he replied and 39
said to them: A wicked and adulterous generation
demandeth a sign: but a sign will not be given to
it, unless it be the sign of Jonahⁿ the prophet.
(40) For as Jonah was in the belly of the fish three 40
days and three nights; so will the Son of man be
in the heart of the earth three days and three

^b Sy. scattereth
to scatter.

ⁱ Sy. ⲓⲛⲓⲛⲓ

^k or, useless.

^l Sy. ⲓⲛⲓⲛⲓ

^m Sy. ⲓⲛⲓ

ⁿ Sy. ⲓⲛⲓ

41 nights. (41) The people of Nineveh will stand up in the judgment against this generation, and will condemn it: for they repented at the preaching of Jonah; and lo, a greater than Jonah is here.

° Sy. ܡܝܢܘܚ

42 (42) The queen of the south^o will stand up in the judgment against this generation, and will condemn it: for she came from the extremities^p of the earth to hear the wisdom of Solomon; and lo, a

p Sy. ܡܠܟܝܬܐ

43 superior to Solomon is here. (43) And when an unclean spirit goeth out of a man, it wandereth in places where is no water, and seeketh comfort and

44 findeth [it] not. (44) Then it saith: I will return to my house, from which I came out. And it cometh, and findeth it vacated, and swept clean,

45 and set in order. (45) So it goeth and taketh with it seven other spirits, worse than itself, and they enter and dwell in it; and the end of that man is worse than his beginning. So will it be to this evil generation.

46 And while he was discoursing to the multitudes, his mother and his brothers came and stood with-

47 out, and sought to speak with him. (47) And a person said to him: Lo, thy mother and thy

48 brothers stand without, and seek to speak with thee. (48) But he replied, and said to him that

49 informed him: Who is my mother? and who are my brothers? (49) And he stretched forth his

50 hand towards his disciples, and said: Behold my mother, and behold my brothers! (50) For every one that doeth the good pleasure of my Father who is in heaven, that person is my brother, and my sister, and my mother.

XIII. And on that day Jesus went out of the house, 2 and sat by the side of the sea. (2) And great

3 multitude assembled around him; so that he embarked and seated himself in a ship, and all the

4 multitude stood on the shore of the sea. (3) And he discoursed with them much, by similitudes.^a

^a or, *parables.*

4 (4) And as he sowed, some [seed] fell upon the side of a path: and a bird came and devoured it.

Sy. ܘܥܘܪܝܬܐ

5 (5) And other [seed] fell upon a rock, so that it had not much soil: and it sprung up forthwith,

6 because there was no depth of earth. (6) But when the sun was up it wilted. And, because it

lacked root, it dried up. (7) And other [seed] fell 7
among thorns: and the thorns shot up, and choked
it. (8) And other [seed] fell on good ground; and 8
bore fruits, some a hundredfold, some sixtyfold,
and some thirtyfold. (9) He that hath ears to 9
hear, let him hear.

^b or, *parables.*

And his disciples came and said to him, Why 10
discoursest thou to them in similitudes?^b (11) And 11
he answered, and said to them: Because, to you it
is given to know the mysteries of the kingdom of
heaven, but to them it is not given. (12) For to 12
him that hath, shall be given; and he shall abound:
but from him that hath not, even what he hath
shall be taken from him. (13) For this cause I 13
discourse to them in similitudes, because they see
and do not see, and they hear and do not hear, nor
understand. (14) And in them is fulfilled the 14
prophecy of Isaiah, who said: By hearing ye shall
hear, and shall not understand; and by seeing ye
see, and shall not know: (15) For the heart of this 15
people hath grown fat, and with their ears they
have heard heavily, and their eyes they have closed;
lest they should see with their eyes, and should
hear with their ears, and should understand with
their heart, and should turn;^c and I should heal
them. (16) But happy are your eyes, for they 16
see; and your ears, for they hear. (17) For verily 17
I say to you, That many prophets and righteous
[men] longed to see what ye see, and did not see
[it]; and to hear what ye hear, and did not hear
[it]. (18) But hear ye the similitude of the seed. 18
(19) Every one that heareth the word of the king- 19
dom, and understandeth it not, the evil one cometh
and snatcheth away the seed sowed in his heart:
this is what was sowed by the side of the path.
(20) And that which was sowed on the rock, is he 20
that heareth the word, and at once receiveth it
with joy. (21) Yet hath he no root in him, but is 21
of short duration;^d and when there is trouble or
persecution on account of the word, he soon stum-
bleth. (22) And that which was sowed among 22
thorns, is he that heareth the word; and care for
this world^e and the deceptiveness of riches, choke
the word; and he is without fruits. (23) But that 23
which was sowed on good ground, is he that
heareth my word, and understandeth, and beareth

or, *be turned*;
or, *turn them-*
selves.

^d Sy. *temporary.*

^e Sy.
ⲛⲟⲩ ⲛⲟⲩⲁⲛⲟⲩ

fruits, and yieldeth, some a hundredfold, some sixtyfold, and some thirtyfold.

24 Another similitude he proposed^f to them, and said: The kingdom of heaven is like to a man who
 25 sowed good seed in his field. (25) And while people were asleep, his enemy came and sowed tares
 26 among the wheat, and went away. (26) And when the plant shot up and bore fruits, then ap-
 27 peared also the tares. (27) And the servants of the householders^g came, and said to him, Our lord,
 28 whence are the tares in it. (28) And he said to them, An enemy hath done this. The servants
 29 said to him, Is it thy pleasure that we go and gather them out? (29) And he said to them,
 30 [No,] lest, while ye gather out the tares, ye also eradicate the wheat with them. (30) Let them
 both grow together until the harvest; and at the time of harvest, I will say to the reapers, Gather
 out first the tares, and bind them in bundles to be burned; but the wheat gather ye into my granary.
 31 (31) Another similitude proposed he to them, and said: The kingdom of heaven is like to a
 32 kernel of mustard seed, which a man took and sowed in his field. (32) And this is the least of
 all seeds; but when it is grown, it is greater than all the herbs, and becometh a tree, so that a bird
 of heaven may come and nestle in its branches.
 33 (33) Another similitude spake he to them, The kingdom of heaven is like the leaven, which a
 34 woman took and buried in three measures^h of meal, until the whole fermented. (34) All these things
 Jesus discoursed to the multitude in similitudes;ⁱ and without similitudes he did not discourse with
 35 them. (35) That so might be fulfilled that which was spoken by the prophet, who said: I will open
 my mouth in similitudes; I will utter^k things concealed from before the foundation of the world.
 36 Then Jesus sent away the multitudes, and went into the house. And his disciples came to him,
 and said: Explain to us the similitude of the tares and the field. (37) And he answered, and said to
 37 them: He that soweth the good seed, is the Son of God. (38) And the field is the world.^l And the
 38 good seed are the children of the kingdom; but the tares are the children of the wicked One.

^f Sy. *allegorized.*

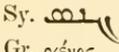
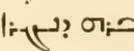
^g Sy. *lord of the house.*

^h Sy. *✠*

ⁱ or, *parables.*

^k Sy. *erucate.*

^l Sy. *✠*

<p>^m Sy. </p>	<p>(39) The enemy that sowed them, is Satan.^m 39</p>
<p>ⁿ Sy. <i>consum- mation.</i></p>	<p>The harvest is the endⁿ of the world:^o and the 40</p>
<p>^o Sy. </p>	<p>tares are gathered and burned in the fire; so will 40</p>
	<p>it be in the end of the world. (41) The Son of 41</p>
	<p>man will send forth his angels, and they will 42</p>
	<p>gather out of his kingdom all the stumbling blocks, 42</p>
	<p>and all the doers of evil; (42) and will cast them 42</p>
	<p>into a furnace of fire. There will be wailing and 43</p>
	<p>gnashing of teeth. (43) Then will the righteous 43</p>
	<p>shine as the sun, in the kingdom of their Father. 43</p>
	<p>He that hath ears to hear, let him hear. (44) Again, 44</p>
	<p>the kingdom of heaven is like a treasure that is 44</p>
	<p>hid in a field; which when a man findeth, he con- 44</p>
	<p>cealeth it, and, from his joy, he goeth and selleth 45</p>
	<p>all that he hath, and buyeth that field. (45) Again, 45</p>
	<p>the kingdom of heaven is like a merchantman, who 45</p>
<p>^p or, <i>good.</i></p>	<p>sought after rich^p pearls:^r (46) and when he found 46</p>
	<p>one pearl of great price, he went and sold all that 46</p>
	<p>he had, and bought it. (47) Again, the kingdom 47</p>
<p>^r Sy. </p>	<p>of heaven is like a sweep net, which was cast into 47</p>
	<p>the sea, and collected [fishes] of every kind.^s (48) 48</p>
<p>^s Sy.  Gr. γέρας.</p>	<p>And when it was full, they drew it to the shores of 48</p>
	<p>the sea; and they sat down and culled over: and 48</p>
	<p>the good they put into vessels, and the bad they 49</p>
	<p>cast away. (49) So will it be in the end^t of the 49</p>
<p>^t Sy. <i>consum- mation.</i></p>	<p>world. The angels will go forth, and will sever 49</p>
	<p>the wicked from among the just; (50) and will 50</p>
	<p>cast them into a furnace of fire. There will be 50</p>
	<p>wailing and gnashing of teeth.</p>
	<p>Jesus said to them: Have ye understood all 51</p>
	<p>these things? They say to him: Yes, our Lord. 51</p>
	<p>(52) He said to them: Therefore every Scribe who 52</p>
	<p>is instructed for the kingdom of heaven, is like a 52</p>
	<p>man who is master of a house, who bringeth forth 53</p>
	<p>from his treasures things new and old. (53) And 53</p>
	<p>it was so, that when Jesus had ended these simili- 53</p>
<p>^v or, <i>parables.</i></p>	<p>tudes,^v he departed thence.</p>
	<p>And he entered into his own city. And he 54</p>
	<p>taught them in their synagogues, in such manner 54</p>
	<p>that they wondered, and said: Whence hath he 55</p>
	<p>this wisdom and [these] works of power? (55) Is 55</p>
<p>^w Sy. </p>	<p>not this man the carpenter's son?^w Is not his 55</p>
	<p>mother called Mary, and his brothers James and 56</p>
	<p>Joses and Simon and Judas? (56) And all his 56</p>
	<p>sisters, are they not with us? Whence then hath</p>

57 this man all these things? (57) And they were
 stumbled at him. But Jesus said to them: There
 is no prophet who is little, except in his own city
 58 and in his own house. (58) And he did not per-
 form there many works of power, because of their
 unbelief.

XIV. And at that time Herod the Tetrarch heard
 2 the fame of Jesus: (2) and he said to his ser-
 vants: This is John the Baptizer: he is risen
 from the grave:^a therefore works of power are
 3 wrought by him. (3) Now this Herod had seized
 John, and bound him and cast him into prison;^b
 on account of Herodias, the wife of his brother
 4 Philip. (4) For John had said to him: It is not
 5 lawful for her to be thy wife. (5) And he had
 wished to kill him; but he was afraid of the peo-
 ple, seeing that they regarded^c him as a prophet.
 6 (6) But when Herod's birthday festival^d occurred,
 the daughter of Herodias danced before the guests;
 7 and she pleased Herod. (7) Therefore he swore to
 her by an oath, that he would give her whatsoever
 8 she might ask. (8) And she, as she had been in-
 structed by her mother, said: Give me here in a
 9 dish^e the head of John the Baptizer. (9) And it
 troubled the king: nevertheless, on account of
 the oath, and the guests, he commanded that it
 10 should be given her. (10) And he sent and cut
 11 off the head of John in the prison. (11) And the
 head was brought in a dish and given to the girl;
 12 and she brought it to her mother. (12) And his
 disciples came and bore away the corpse, and
 buried [it]; and they went and informed Jesus.
 13 (13) And Jesus, when he had heard [it], retired
 alone, in a ship, to a desert place. And when the
 multitudes heard [of it], they followed him by dry
 land from the cities.
 14 And when Jesus disembarked, he saw great
 multitudes; and he had compassion on them, and
 15 healed their sick. (15) And when it was evening,
 his disciples came to him, and said to him: This
 is a desert place, and the time is gone; send away
 the throngs of people, that they may go to the
 16 villages, and buy themselves food. (16) But he
 said to them: It is not necessary for them to go;
 17 give ye them to eat. (17) And they said to him:

^a Sy. *house of the dead.*

^b Sy. *house of prisoners.*

^c Sy. *held.*

^d Sy. *house of his nativity.*

^e Sy. πιάλο
 Gr. *πιάξ-ακος*

We have nothing here but five cakes and two fishes. (18) Jesus said to them: Bring them here 18
to me. (19) And he commanded the multitudes 19
to recline on the ground: and he took the five
cakes and two fishes, and he looked towards
heaven, and blessed, and brake, and gave to his
disciples; and the disciples placed before the mul-
titudes. (20) And they all ate, and were satisfied:^f 20
and they took up the broken remains, twelve full
baskets. (21) And the men who had eaten were 21
five thousand, besides^g the women and children.

And immediately he constrained his disciples to 22
embark in a ship, and to go before him to the other
side, while he sent away the multitudes. (23) And 23
when he had sent the multitudes away, he ascended
a mountain alone to pray. And when it was dark,
he was there alone. (24) And the ship was dis- 24
tant from land many furlongs: meanwhile it was
much tossed by the waves; for the wind was ad-
verse to it. (25) And in the fourth watch of the 25
night, Jesus came up to them, walking upon the
waters. (26) And his disciples saw him as he walk- 26
ed upon the waters, and they were perturbed:
and they said, What we see is a spectre: and they
cried out through fear. (27) But Jesus immediately 27
spoke to them, and said: Have courage: it is I; be
not afraid. (28) Cephas^h replied, and said to him: My 28
Lord, if it be thou, bid me come to thee on the
waters. (29) And Jesus said to him, Come. And 29
Cephas descended from the ship, and walked upon
the waters to go to Jesus. (30) But when he saw 30
the wind to be violent, he was afraid, and began to
sink. And he raised his voice, and said: My
Lord, rescue me. (31) And immediately our Lord 31
reached forth his hand, and caught him, and said
to him: O small in faith, why didst thou distrust!
(32) And as they entered the ship, the wind sub- 32
sided. (33) And they that were in the ship, came 33
and worshipped him, and said: Truly thou art the
Son of God! (34) And they rowed on, and came 34
to the land of Gennesaret.ⁱ (35) And the men of 35
that place knew him: and they sent to all the vil-
lages around them; and they brought to him all
that were very sick; (36) and they entreated of 36
him, that they might touch at least the extremity
of his garment. And they who touched, were healed.

^f or, filled.

^g Sy. aside from.

^h Gr. Peter.

ⁱ Sy. 

XV. Then came to Jesus Pharisees and Scribes that
 2 were from Jerusalem, and said: (2) Why do thy
 disciples transgress the tradition of the elders,^a
 and wash not their hands when they eat bread?
 3 (3) Jesus replied and said to them: Why do ye
 also transgress the commandment of God, on ac-
 4 count of your tradition? (4) For God hath said:
 Honor thy father, and thy mother; and he that
 revileth his father or his mother, shall be put to
 5 death.^b (5) But ye say: Whosoever shall say to
 a father or to a mother, Be that my offering, by
 which ye get profit from me: then^c he must not
 6 honor^d his father or his mother. (6) And [thus]
 ye make void the word of God, for the sake of
 7 your tradition. (7) Ye hypocrites, well did the
 8 prophet Isaiah prophesy of you, and say: (8) This
 people honoreth me with the lips, but their heart
 9 is far from me. (9) And in vain they pay me
 homage, while they teach doctrines that are the
 10 precepts of men. (10) And he called the multi-
 tudes, and said to them, Hear and understand.
 11 (11) Not that which entereth the mouth, defileth
 a man; but that which proceedeth from the mouth,
 12 that defileth a man. (12) Then came his disciples,
 and said to him: Knowest thou, that the Pharisees
 13 were offended when they heard that speech? (13)
 And he replied, and said to them: Every plant,^e
 which my Father who is in heaven hath not planted,
 14 shall be eradicated. (14) Let them alone: they
 are blind leaders of the blind. And if a blind man
 leadeth one blind, they will both fall into the ditch.
 15 (15) And Simon Cephas^f answered and said to
 him: My Lord, explain to us this similitude.^g
 16 (16) And he said to them: Are ye also, up to this
 17 time, without understanding? (17) Know ye not,
 that whatever entereth the mouth, passeth into the
 belly, and from there is ejected by purgation?
 18 (18) But that which proceedeth from the mouth,
 cometh from the heart: and that is what defileth
 19 a man. (19) For, from the heart proceed evil
 thoughts, adultery, murder, whoredom, theft, false
 20 testimony, reviling. (20) These are the things
 that defile a man. But if a man eat while his
 hands are unwashed, he is not defiled.
 21 And Jesus departed from there, and went to
 22 the confines of Tyre and Sidon. (22) And lo, a

^a Sy. 

^b Sy. *to die shall die.*

^c Sy. *and.*

^d i. e. *by kind offices.*

^e or, *planting.*

^f Gr. *Peter.*

^g or, *parable.*

^b Sy.

ܘܢܘܨܘܬܐ

ⁱ Sy. ܡܘܢܐ

woman, a Canaanitess^b from those confines, came forth, calling out and saying: Compassionate me, my Lord, thou son of David: my daughter is grievously distressed by a demon.ⁱ (23) But he 23 answered her not a word. And his disciples came and requested of him, and said: Send her away, for she crieth after us. (24) But he answered and 24 said to them: I am not sent, except to the sheep that have strayed from the house of Israel. (25) 25 And she came, and worshipped him, and said: Help me, my Lord. (26) Jesus said to her: It is 26 not proper, to take the bread of the children and throw it to the dogs. (27) And she said: Even so, 27 my Lord; yet the dogs eat of the fragments that fall from the tables of their masters, and live. (28) Then Jesus said to her: O woman, great is 28 thy faith: be it to thee, as thou desirest. And her daughter was cured from that hour.

And Jesus departed from there, and came to the 29 side of the sea of Galilee: and he ascended a mountain, and sat there. (30) And great multi- 30 tudes came to him; and with them were the lame, and the blind, and the dumb, and the maimed, and many others: and they laid them at the feet of Jesus, and he healed them. (31) So that the multi- 31 tudes were amazed, when they saw the dumb speaking, and the maimed made whole, and the lame walking, and the blind seeing: and they praised the God of Israel. (32) Then Jesus called 32 his disciples, and said to them: I pity this multitude; for lo, these three days they have continued with me, and they have nothing to eat: and I am unwilling to send them away fasting, lest they faint by the way. (33) His disciples say to him: 33 Whence can we get bread in the wilderness, to satisfy all this multitude? (34) Jesus said to 34 them, How many loaves have ye? They said to him, Seven, and a few little fishes. (35) And he 35 commanded the multitudes to recline on the ground. (36) And he took the seven loaves^k and 36 the fishes, and gave thanks, and brake, and gave to his disciples; and the disciples gave to the multitudes. (37) And they all ate, and were satisfied. 37 And they took up the remains of fragments, seven full baskets.^l (38) And they that had eaten were 38 four thousand men, besides women and children.

^k Sy. breads.^l Sy.

ܘܟܘܠܘܬܐ

Gr. σπυρίδες.

39 (39) And when he had sent away the multitudes, he took ship, and came to the coasts of Magdala.^m

^m Sy. 

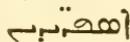
XVI. And Pharisees and Sadducees came near, tempting him, and asking him to show them a sign from heaven. (2) But he answered, and said to them: When it is evening ye say, It will be fair weather; for the heavens^a are red. (3) And in the morning ye say, There will be a storm to-day; for the heavens are sadly red. Ye hypocrites, ye are intelligent to discover the aspect of the heavens, but the signs of this time ye have no skill to discern. (4) A wicked and adulterous generation asketh for a sign; but no sign shall be given it, but the sign of the prophet Jonah. And he left them, and departed.

^a Sy. *the heaven is.*

5 And when his disciples had come to the farther shore,^b they had forgotten to take bread with them. (6) And he said to them: Take heed, and beware of the leaven of the Pharisees and the Sadducees. (7) And they reasoned among themselves, and said, [it was] because they had taken no bread. (8) But Jesus knew [it] and said to them: O ye small in faith! why reason ye among yourselves because ye have taken no bread? (9) Have ye not yet understood? Do ye not remember the five loaves and the five thousand, and the many baskets^c ye took up? (10) Nor the seven loaves and the four thousand, and the many baskets^d ye took up? (11) How is it that ye do not understand that it was not concerning bread that I spoke to you; but that ye should beware of the leaven of the Pharisees and of the Sadducees? (12) Then understood they, that he did not bid them beware of the leaven of bread, but of the doctrine^e of the Pharisees and of the Sadducees.

^b Sy. 

^c Sy. 

^d Sy. 

^e Sy. 

13 And when Jesus came into the region of Cæsarea Philippi, he questioned his disciples, and said: What do men say concerning me, that I the Son of man, am? (14) And they said: Some say that [thou art] John the Baptizer; but others, Elijah; and others, Jeremiah, or one of the prophets. (15) He said to them: But, who do ye yourselves say that I am? (16) Simon Cephas^f answered and said: Thou art the Messiah, the Son of the living God. (17) Jesus answered, and said

^f Gr. *Simon Peter.*

ε Sy. **כב**;
i. e. *a rock.*

η Sy. **דב**

ι Sy. **קב**,
the grave.

κ Sy. **קב**,
Gr. *κλιδα*.

λ Sy. **קב**

μ Sy.
קב

ν Gr. *Peter.*

ο Sy. **קב**

π Sy. *to keep his
soul alive.*

ρ Sy. **קב**

σ Gr. *Peter.*

to him: Blessed art thou, Simon son of Jonas; for flesh and blood have not revealed [it] to thee, but my Father who is in heaven. (18) Also I say 18
to thee, that thou art Cephas: and upon this rock,^ε I will build my church:^η and the gates of death^ι shall not triumph over it. (19) To thee will I 19
give the keys^κ of the kingdom of heaven: and whatever thou shalt bind on earth, shall be bound in heaven: and whatever thou shalt unbind on 20
earth, shall be unbound in heaven. (20) Then 20
he enjoined on his disciples, that they should tell no man that he was the Messiah.

And from that time Jesus began to show to 21
his disciples, that he was to go up to Jerusalem, and to suffer much from the Elders,^λ and from the chief priests^μ and Scribes, and be killed, and on the third day arise. (22) And Cephas^ν took 22
him, and began to rebuke him; and he said: Far be it from thee, my Lord, that this should be to thee. (23) But he turned, and said to Cephas: 23
Get thee behind me, Satan:^ο Thou art a stumbling-block to me; for thou thinkest not the things of God, but the things of men.

Then said Jesus to his disciples: If any one de- 24
sireth to come after me, let him deny himself; and let him bear his cross, and come after me. (25) 25
For, whoever chooseth to preserve his life,^π shall lose it; and whoever will lose his life for my sake, shall find it. (26) For what will it profit 26
a man, if he shall gain the whole world, and shall lose his soul?^ρ Or what will a man give in exchange for his soul? (27) For the Son of 27
man is to come in the glory of his Father, with all his holy angels; and then will he recompense to every man as his deeds are. (28) Verily I 28
say to you: There are some persons standing here, who shall not taste death, till they see the Son of man coming in his kingdom.

And after six days Jesus took Cephas,^σ XVII. and James, and John his brother, and conducted them alone to a high mountain. (2) And Jesus 2
was changed before them: and his face shone like the sun; and his vestments became white like the light. (3) And there appeared to them Moses and 3
Elijah, in conversation with him. (4) Then Ce- 4

phas answered and said to Jesus: My Lord, it is good for us to be here: and, if it please thee, we will make here three booths; one for thee, and
 5 one for Moses, and one for Elijah. (5) And while he was yet speaking, lo, a bright cloud overshadowed them: and there was a voice from the cloud which said: This is my beloved Son, in
 6 whom I have pleasure; hear ye him. (6) And when the disciples heard [it], they fell on their
 7 faces, and were much afraid. (7) And Jesus came to them and touched them, and said: Arise, and
 8 be not afraid. (8) And they raised their eyes, and they saw no person, except Jesus only. (9)
 9 And as they came down from the mountain, Jesus charged them, and said to them: Speak of this
 vision before no person, until the Son of man shall
 10 have arisen from the dead. (10) And his disciples asked him, and said to him: Why then do the
 11 Scribes say, that Elijah must first come? (11) Jesus answered, and said to them: Elijah doth first
 12 come, to fulfill every thing. (12) And I say to you, That, behold, Elijah hath come, and they did
 not know him; and they have done to him whatever they pleased: and, in like manner, also the
 13 Son of man is to suffer from them. (13) Then the disciples understood, that he spake to them of John
 the Baptizer.
 14 And when they came to the multitude, a man approached him, and bowed himself on his knees,
 15 (15) and said to him: My Lord, compassionate me. I have a son who is a lunatic, and grievously
 afflicted; for often he falleth into the fire, and often
 16 into the water. (16) And I brought him to thy
 17 disciples, and they could not heal him. (17) Jesus answered and said: O unbelieving and per-
 verse generation! How long shall I be with you? and how long bear with you? Bring him here to
 18 me. (18) And Jesus rebuked the demon, and it departed from him: and from that hour the child
 19 was healed. (19) Then came the disciples to Jesus, apart, and said to him: Why could not we
 20 heal him? (20) Jesus said to them: Because of your unbelief. For verily I say to you, That if
 there be in you faith like a grain of mustard seed, ye may say to this mountain, Remove hence, and
 it will remove: and nothing will be too hard for

^b Sy. ܡܢܗܘܢ
Gr. γένος. you. (21) But this kind^b goeth not out, except 21
by fasting and prayer.

^c or, *conversant*. And while they were resident^c in Galilee, Jesus 22
said to them: The Son of man is to be betrayed
into the hands of men; (23) and they will kill 23
him; and the third day he will arise. And it
saddened them much.

^d Sy. ܩܘܢܝܢܐ And when they came to Capernaum, those who 24
receive the two drachmas^d of capitation money
came to Cephias, and said to him: Doth not your 25
rabbi pay his two drachmas? (25) He said to 25
them, Yes. And when Cephias had entered the
house, Jesus anticipated him and said to him:
How doth it appear to thee, Simon? The kings
of the earth, of whom do they receive tribute and
capitation money? of their children, or of aliens? 26

^e or, *sons of freedom*. (26) Simon said to him: Of aliens. Jesus said to 27
him: Then the children are free.^e (27) But still, 27
lest they be stumbled with us, go thou to the sea
and cast in a fish-hook, and the fish that shall first
come up, open its mouth, and thou wilt find a
stater:^f that take, and give for me and for thyself.

^f Sy. ܕܐܫܬܪܐܬܐ,
Gr. στατηρα.

In that hour the disciples approached Je- XVIII.

^a Sy. ܘܠܬܝܢܐ sus, and said: Who is the greatest in the king- 2
dom of heaven? (2) And Jesus called a child,^a 2
and placed him in the midst of them, (3) and said: 3

^b Sy. ܐܡܪ ܘܠܬܝܢܐ Verily I say to you, that unless ye be converted, 4
and become like children,^b ye will not enter the 4
kingdom of heaven. (4) He therefore that shall 4
humble himself like this child, he will be great in 5
the kingdom of heaven. (5) And he that shall 5
receive in my name [one who is] like to this child, 6
he receiveth me. (6) And whosoever shall stum- 6

^c Sy. ܐܫܬܪܐܬܐ ble one of these little ones^c that believe in me, it 7
were better for him that a millstone were suspended 7
to his neck, and that he were sunk in the depths 7
of the sea. (7) Woe to the world because of stum- 7

^d Sy. *causes of stumbling*. bing blocks!^d For it must be, that stumbling 8
blocks come. But, woe to the person by whose 8
means the stumbling blocks come. (8) If then thy 8
hand or thy foot make thee stumble, cut it off and
cast it from thee: for it is good for thee to enter
into life lame or mutilated, and not that, with two 9

^e Sy. ܒܥܝܢܐ (9) And if thine eye make thee stumble, pluck it 9

<p>out and cast it from thee: for it is good for thee to enter into life with one eye, and not that, with two</p>	
<p>10 eyes, thou fall into the hell^f of fire. (10) See that ye despise not one of these little ones; for I say to you, That their angels^g in heaven, at all times, are beholding the face of my Father who is in heaven.</p>	<p>^f Sy. ⲛⲉⲛⲉⲛⲉ Gr. γέννα. ^g Sy.</p>
<p>11 (11) For the Son of man, hath come to give life^h</p>	<p>ⲙⲁⲗⲁⲛⲧⲉⲛⲉ</p>
<p>12 to that which was lost.ⁱ (12) How doth it appear to you? If a man should have a hundred sheep, and one of them should go astray, will he not</p>	<p>^h Sy. ⲛⲉⲛⲉ</p>
<p>13 leave the ninety and nine in the mountains, and</p>	<p>ⁱ Sy. ⲁⲛⲉ</p>
<p>13 go and seek the one that strayed? (13) And if he find it, verily I say to you, that he rejoiceth in it, more than in the ninety and nine that did not</p>	<p>^k Sy.</p>
<p>14 stray. (14) Just so, it is not the pleasure of your Father who is in heaven, that one of these little ones^k should perish.^l</p>	<p>ⲛⲉⲛⲉ ⲁⲛⲉⲛⲉ ^l Sy. ⲛⲉⲛⲉ</p>
<p>15 Moreover, if thy brother commit an offence^m against thee, go and admonish him between thee and him only. If he hear thee, thou hast gained</p>	<p>^m Sy. ⲁⲛⲉⲛⲉ</p>
<p>16 thy brother. (16) But if he hear thee not, take with thee one or two, that at the mouth of two or</p>	
<p>17 three witnesses every wordⁿ may be established.</p>	<p>ⁿ Sy. ⲙⲁⲗⲁ</p>
<p>17 (17) And if he will also not hear them, tell [it] to the church.^o And if he will also not hear the</p>	<p>^o Sy. ⲁⲛⲉⲛⲉ, <i>the regular meeting.</i></p>
<p>18 church, let him be to thee as a publican and a</p>	
<p>18 heathen.^p (18) Verily I say to you, That whatever ye shall bind^r on earth, shall be bound in heaven:</p>	<p>^p or, <i>profane man.</i></p>
<p>19 and whatever ye shall unbind on earth, shall be unbound in heaven. (19) Again I say to you,</p>	
<p>19 That if two of you shall agree^s on earth concerning any thing that they shall ask, it shall be to them^t</p>	<p>^r Sy. ⲁⲛⲉⲛⲉ</p>
<p>20 from my Father who is in heaven. (20) For where two or three [are] assembled in my name, there</p>	<p>^s or, <i>accord.</i></p>
<p>20 [am] I in the midst of them.</p>	
<p>21 Then Cephas^v approached him, and said to him: My Lord, how many times, if my brother commit</p>	<p>^t i. e. <i>they shall have it.</i></p>
<p>21 offence against me,^w shall I forgive him? up to seven times? (22) Jesus said to him: I do not</p>	<p>^v Gr. <i>Peter.</i></p>
<p>22 say to thee, up to seven times, but up to seventy</p>	
<p>23 times seven. (23) Therefore the kingdom of heaven is like to some king, who wished to have</p>	<p>^w Sy. ⲁⲛⲉⲛⲉ</p>
<p>24 a reckoning with his servants. (24) And when he began to reckon, they brought to him one</p>	
<p>25 debtor of ten thousand talents.^x (25) And as he had not wherewith to pay, his lord commanded</p>	<p>^x Sy. ⲁⲛⲉⲛⲉ</p>

him to be sold, him and his wife and his children, and all that he possessed, and payment to be made. (26) And that servant fell down and worshipped him, and said: My lord, have patience with me, and I will pay thee the whole. (27) And his lord had compassion on that servant, and set him free, and forgave him his debt. (28) Then that servant went out, and found one of his fellow-servants who owed him a hundred denarii.^v And he laid hold of him and choked him, and said to him: Pay me what thou owest me. (29) And that fellow-servant fell at his feet and entreated him, and said: Have patience with me, and I will pay thee the whole. (30) But he would not, but went and cast him into prison,^z until he should pay him what he owed him. (31) And when their fellow-servants saw what was done, it grieved them much; and they came and made known to their lord all that had occurred. (32) Then his lord called him, and said to him: Thou vile^a servant! Lo, I forgave thee that whole debt, because thou entreatedst of me: (33) oughtest not thou also to have compassion on thy fellow-servant, as I had compassion on thee? (34) And his lord was angry, and delivered him over to the torturers, until he should pay all he owed him. (35) So will my Father who is in heaven do to you, unless ye from your heart forgive each his brother his offence.

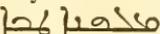
^v Sy. ⲁⲓⲛⲁⲓ,
about 15½
cents each.

^z Sy. *house of
prisoners.*

^a or, *evil, bad.*

And when Jesus had ended these dis- XIX.
courses,^a he removed from Galilee, and came to the confines of Judæa on the other side of Jordan. (2) And great multitudes followed after him, and he healed them there. (3) And Pharisees came to him, and tempted him and said: Is it lawful for a man to divorce his wife for every cause? (4) And he answered and said to them: Have ye not read, that he who made [them] at the beginning, made them a male and a female? (5) And he said: For this reason, a man shall leave his father and his mother, and adhere to his wife; and they two shall be one flesh. (6) Wherefore they were not two, but one flesh. What therefore God hath united, let not man sunder. (7) They say to him: Why then did Moses command

^a or, *words.*

- to give a bill^b of divorce, and to put her away? ^b or, *writing*.
- 8 (8) He said to them: Moses, on account of the hardness of your heart, permitted you to divorce your wives: but from the beginning it was not so.
- 9 (9) And I say to you, That whoever leaveth his wife not being an adulteress, and taketh^c another, ^c or, *marrieth*. committeth adultery. And whoever taketh her
- 10 that is divorced, committeth adultery. (10) His disciples say to him: If such is the case between man and wife, it is not expedient to take a wife.
- 11 (11) But he said to them: Not every one is capable of that thing,^d but he only to whom it is ^d or, *word*.
- 12 given. (12) For there are some eunuchs, born so from their mother's womb; and there are some eunuchs, who were made eunuchs by men; and there are some eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He that can be contented let him be contented.
- 13 Then they brought children^e to him, that he might lay his hand upon them and pray. And ^e Sy. 
- 14 his disciples rebuked them. (14) But Jesus said to them: Allow children to come to me, and forbid them not; for of those that are like them is the kingdom of heaven. (15) And he laid his hand upon them, and departed from there.
- 16 And one came, drew near, and said to him: Good Teacher,^f what good thing must I do, that ^f Sy.
- 17 eternal life may be mine? (17) And he said to him: Why callest thou me good? There is none good, except one, [namely,] God. But if thou wouldst enter into life,^g keep the commandments.^h  ^g Sy. 
- 18 (18) He said to him, Which? And Jesus said to him: Thou shalt not kill; and thou shalt not commit adultery; and thou shalt not steal; and thou shalt not bear false testimony; (19) and honor thy father and thy mother; and thou shalt love thy
- 19 neighbor as thyself. (20) The young man saith to him: All these have I kept from my childhood.
- 20 What do I lack? (21) Jesus saith to him: If thou desirest to be perfect,ⁱ go, sell thy property, ⁱ Sy.  and give to the poor; and there shall be^k for thee a treasure in heaven; and come thou after me.
- 21 (22) And the young man heard that speech,^l and he went away in sadness; for he had much property.
- 22 (23) And Jesus said to his disciples: Verily I say to you, It is difficult for a rich man to enter ^k or, *thou shalt have*. ^l or, *word*.

	into the kingdom of heaven. (24) And again, I	24
	say to you: It is easier for a camel to enter the	
	aperture of a needle, than for a rich man to enter	
	the kingdom of God. (25) And when the disci-	25
^m Sy. <i>can live.</i>	ples heard [it], they wondered greatly, and said:	
	Who then can attain to life! ^m (26) Jesus looked	26
	on them, and said to them: With men this is not	
	practicable, but with God every thing is practi-	
ⁿ Gr. <i>Pe'er.</i>	cable. (27) Then answered Cephas, ⁿ and said to	27
	him: Lo, we have forsaken every thing, and come	
^o or, <i>shall be to</i>	after thee: what therefore shall we receive? ^o (28)	28
<i>us?</i>	Jesus said to them: Verily I say to you, that, as	
	for you who have followed me, when the Son of	
^p Sy.	man shall sit on the throne of his glory in the	
صَلَاة	new world, ^p ye also shall sit on twelve seats, and	29
سِبْطِ	shall judge ^r the twelve tribes of Israel. (29) And	
	every man that relinquisheth houses, or brothers	
	or sisters, or father or mother, or wife or children,	
^r or, <i>rule.</i>	or lands, for my name's sake, shall receive an	30
	hundredfold, and shall inherit eternal life. ^s (30)	
^s Sy.	But there are many first who shall be last, and	
سَبَا	last [who shall be] first. (XX.) For the kingdom	XX.
بِحَاكِم	of heaven is like a man, the lord of a house, who	
	went out, at dawn of day, to hire laborers for his	
	vineyard. (2) And he contracted with the labor-	2
^a Sy. دِينَارِ,	ers for a denarius ^a a day: and sent them into his	
about 15½	vineyard. (3) And he went out at the third hour, ^b	3
cents.	and saw others standing idle in the market-place:	
	(4) and he said to them, Go ye also into my vine-	4
^b About 9 A. M.	yard, and what is right I will give you; (5) and	5
	they went. And again he went out at the sixth	
^c Noon, and 3	and ninth hours, ^c and did the same. (6) And	6
P. M.	about the eleventh hour, ^d he went out and found	
^d About 5 P. M.	others who were standing and idle; and he said to	
	them: Why stand ye all the day, and are idle?	7
	(7) They say to him, Because no one hath hired	
	us. He saith to them: Go ye also into the vine-	8
	yard; and what is right ye shall receive. (8) And	
	when it was evening, the lord of the vineyard said	
^e Sy.	to his steward: ^e Call the laborers, and give them	
حَسَبِ حَسَبِهِمْ	their wages; and commence with the last, and	
	proceed to the first. (9) And those of the eleventh	9
	hour came, and received each a denarius. (10)	10
	And when the first came, they supposed they	
	should receive more; but they also received each	
	a denarius. (11) And when they received [it], 11	

they murmured against the lord of the house,
 12 (12) and said: These last have labored but one
 hour, and thou hast made them equal with us who
 have borne the burden of the day and the heat of
 13 it. (13) But he answered, and said to one of
 them: My friend, I do thee no injustice: was it not
 for a denarius that thou didst contract with me?
 14 (14) Take what belongeth to thee, and go: for I
 15 am disposed to give to this last, as to thee. (15)
 Is it not lawful for me, to do what I please with
 what belongeth to me; or is thy eye evil,^f be-
 16 cause I am good?^g (16) Thus the last shall be
 first, and the first last: for the called are many,
 but the chosen are few.
 17 And Jesus was about to go up to Jerusalem:
 and he took his twelve disciples aside, on the way,
 18 and said to them: (18) Behold, we are going to
 Jerusalem; and the Son of man will be delivered
 up to the chief priests^h and to the Scribes, and they
 19 will condemn him to death. (19) And they will deli-
 ver him over to the Gentiles:ⁱ and they will mock
 him, and will scourge him, and will crucify him;
 20 and the third day, he will arise. (20) Then came
 to him the mother of Zebedee's children, she and
 her sons; and she worshipped him, and asked
 21 something from him. (21) And he said to her,
 What desirest thou? She said to him: Say, that
 these my two sons shall sit, the one on thy right
 hand and the other on thy left, in thy kingdom.
 22 (22) Jesus answered and said: Ye know not what
 ye ask for. Can ye drink of the cup, of which I
 am to drink? or be baptized^k with the baptism,^l
 that I am baptized with? They say to him: We
 23 can.. (23) He saith to them: Ye will [indeed] drink
 of my cup, and will be baptized with the baptism
 that I am baptized with: but that ye should sit on
 my right hand and on my left, is not mine to give,
 except to those for whom it is prepared by my
 24 Father. (24) And when the ten heard [it], they
 25 were angry against the two brothers. (25) And
 Jesus called them, and said to them: Ye know
 that the princes^m of the nations are their lords, and
 their great menⁿ exercise authority over them.
 26 (26) Not so shall it be among you. But whoever
 among you desireth to be great, let him be to
 27 you, a ministerer:^o (27) and whoever among you

^f i. e. *envious.*

^g i. e. *generous.*

^h Sy.

وقد حوٲه

ⁱ Sy. كحمة

^k Sy. لخمٲ

^l Sy.

مخمٲه

^m Sy.

تعمٲه

ⁿ Sy.

نٲه

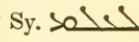
^o Sy.

معمٲه

<p>^p Sy. ܕܥܘܠܘܢ</p> <p>^r Sy. ܕܥܘܠܘܢ</p>	<p>desireth to be first, let him be your servant:^p (28) even as the Son of man came, not to be 28 served, but to serve; and to give his life a ransom^r for many.</p> <p>And as Jesus passed out of Jericho, a great 29 multitude followed him. (30) And lo, two blind 30 men were sitting by the way side. And when ^s they heard that Jesus was passing, they called out, and said: Have compassion on us, my Lord, thou son of David! (31) And the multitudes rebuked 31 them, that they might be silent. But they raised their voice the more, and said: Our Lord, have compassion on us, thou son of David. (32) And 32 Jesus stopped, and called them, and said: What wish ye, that I should do for you? (33) They 33 said to him: Our Lord, that our eyes may be opened. (34) And he had compassion on them, 34 and touched their eyes: and immediately their eyes were opened, and they followed him.</p>
<p>^a Sy. ܕܥܘܠܘܢ</p> <p>^b or, <i>near to</i>.</p>	<p>And as he approached Jerusalem, and came XXI. to Bethphage,^a by the side^b of the mount of Olives, Jesus sent two of his disciples; (2) and said 2 to them: Go into this village which is over against you, and directly ye will find an ass tied, and a colt with her. Untie and bring [them] to me. (3) And if any man say ought to you, tell him, 3 That they are needed by our Lord: and at once he will send them hither. (4) Now this whole occur- 4 rence was, that so might be fulfilled that which was spoken by the prophet, saying: (5) Tell ye 5 the daughter of Sion, Behold, thy king cometh to thee, meek, and riding on an ass, and on a colt the foal of an ass. (6) And the disciples went, and did 6 as Jesus commanded them. (7) And they brought 7 the ass and the colt. And they placed their gar- ments on the colt, and set Jesus upon it. (8) And 8 a very great throng^c strewed their clothes in the path; and others cut branches from the trees, and cast them in the path. (9) And the multitudes 9 that went before him, and that followed after him, ^d shouted and said: Hosanna^d to the son of David: Blessed is he that cometh in the name of the Lord: ^e Hosanna in the highest.^e (10) And as he entered 10 Jerusalem, the whole city was in commotion; and they said, Who is this? (11) And the multitudes 11</p>
<p>^c Sy. <i>a multi- tude of throngs</i>.</p>	
<p>^d Sy. ܕܥܘܠܘܢ</p>	
<p>^e i. e. <i>places, or the heavens</i>.</p>	

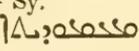
said, This is Jesus the prophet, who is from Nazareth of Galilee. (12) And Jesus entered into the temple of God, and expelled all them that bought and sold in the temple, and overset the counters of the money-brokers, and the seats of them that sold doves. (13) And he said to them: It is written, my house shall be called the house of prayer; but ye have made it a den of robbers. (14) And there came to him in the temple the blind and the lame; and he healed them. (15) And when the chief priests and Pharisees saw the wonderful things which he performed, and the children shouting in the temple and saying, Hosanna to the son of David, their indignation was excited. (16) And they said to him: Hearest thou what these are saying? Jesus said to them: Yes. Have ye never read, Out of the mouth of children and infants thou hast acquired praise? (17) And he left them, and retired out of the city to Bethany, and lodged there. (18) And in the morning, when he returned to the city, he was hungry. (19) And he saw a fig-tree by the way, and came to it and found nothing on it, except leaves only. And he said to it: There shall no more be fruit on thee for ever.^s And immediately the fig-tree withered. (20) And the disciples saw [it], and admired, and said: How suddenly hath the fig-tree withered! (21) Jesus replied and said to them: Verily I say to you, That if there be faith in you, and ye shall not doubt, ye may not only do this thing of the fig-tree, but also if ye shall say to this mountain, be thou lifted up, and fall into the sea, it will be so. (22) And whatsoever ye shall ask in prayer, and shall believe, ye shall receive. (23) And when Jesus came to the temple, the chief priests and the Elders^b of the people came to him as he was teaching, and said to him: By what authority doest thou these things? And who gave thee this authority? (24) Jesus replied and said to them: I also will ask you one question,ⁱ and if ye will tell me, I also will tell you by what authority I do these things. (25) The baptism^k of John, from whence was it? From heaven, or from men? And they reasoned among themselves,^l and said: If we should say, From heaven; he will say to us, Why did ye not believe in him? (26) And if we

^f Sy. 

^e Sy. 

^b Sy. 

ⁱ or, word.

^k Sy. 

^l or, with themselves.

should say, From men; we are afraid of the multi-
 tude, for they all hold John as a prophet. (27) 27
 And they answered, and said to him: We do not
 know. Jesus said to them: Neither do I tell you
 by what authority I do these things. (28) But 28
 how appeareth it to you? A certain man had
 two sons; and he came to the first and said to
 him, My son, go, labor to-day in the vineyard.
 (29) And he answered and said, I am not willing. 29
 But afterwards he repented and went. (30) And 30
 he came to the other, and said the same to him.
 And he answered and said: I [go], my lord; but
 did not go. (31) Which of these two performed 31
 the pleasure of his father? They say to him, The
 first. Jesus said to them: Verily I say to you,
 That publicans and harlots go before you into the
 kingdom of God. (32) For John came to you in 32
 the way of righteousness,^m and ye believed him
 not; but the publicans and harlots believed him:
 and ye, after ye had seen [it], did not even then
 repent and believe in him. (33) Hear ye another 33
 similitude.ⁿ A certain man, the lord of a house,
 planted a vineyard, and inclosed it with a hedge,
 and digged in it a wine-press, and built a tower in
 it, and leased it to cultivators, and removed to a
 distance. (34) And when the time for the fruits 34
 arrived, he sent his servants to the cultivators,
 that they might remit to him of the fruits of the
 vineyard. (35) And the cultivators laid hold of 35
 his servants, and beat one, and stoned another,
 and one they slew. (36) And again he sent 36
 other servants, more numerous than the first; and
 they did the like to them. (37) And at last he sent 37
 to them his son: for he said, Perhaps they will
 respect my son. (38) But the cultivators, when 38
 they saw the son, said among themselves: This is
 the heir: Come; let us kill him, and retain his
 inheritance. (39) And they laid hold of him, 39
 thrust him out of the vineyard, and slew him.
 (40) When the lord of the vineyard, therefore, 40
 shall come; what will he do to those cultivators?
 (41) They say to him: He will utterly^o destroy 41
 them; and will lease the vineyard to other culti-
 vators, who will render him the fruits in their
 seasons. (42) Jesus said to them: Have ye never 42
 read in the scripture, The stone which the builders

^m Sy. ܩܘܠܘܢ

ⁿ or, *parable*.

^o Sy. *badly, badly*.

rejected, hath become the head of the corner: this is from the Lord; and it is marvellous in our eyes?
 43 (43) Therefore I say to you, That the kingdom of God shall be taken from you, and shall be given
 44 to a people that will yield fruits.^p (44) And whoever shall fall upon this stone, will be fractured; but on whomsoever it shall fall, it will crush him
 45 to atoms?^r (45) And when the chief priests and Pharisees had heard his similitudes,^s they understood that he spoke in reference to them. (46) And they sought to apprehend him, but were afraid of the multitude, because they accounted him as a prophet.

^p Sy.

בבב סאן

^r or, scatter him in particles.

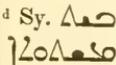
^s or, parables.

XXII. And Jesus answered again by similitudes,^a
 2 and said: (2) The kingdom of heaven is like to a royal person, who made a feast^b for his son.
 3 (3) And he sent his servants to call those that had been invited, to the feast: and they would not
 4 come. (4) And again he sent other servants, and said: Tell those invited, Behold, my entertainment is prepared, my oxen and my fatlings are slain, and every thing is prepared; come ye to the feast.
 5 (5) But they showed contempt, and went away, one to his farm, and another to his merchandise;
 6 (6) and the rest seized his servants, and abused
 7 them, and slew them. (7) And when the king heard [of it], he was angry; and he sent his military forces,^c and destroyed those murderers, and burned
 8 their city. (8) Then said he to his servants, The feast is prepared, but they who were invited were
 9 unworthy. (9) Go ye therefore to the terminations of the streets; and as many as ye find, bid
 10 to the feast. (10) And those servants went out into the streets, and collected all they found, both bad and good; and the place of feasting^d was filled
 11 with guests. (11) And the king went in to see the guests: and he saw there a man who was not clad in the festal garments. (12) And he said to him: My friend, how camest thou here without the festal robes? But he was silent. (13) Then said the king to the servitors: Bind his hands and his feet, and cast him into the outer^e darkness: there will
 14 be weeping and gnashing of teeth. (14) For the called are many, and the chosen are few.
 15 Then went the Pharisees and took counsel, how

^a or, parables.

^b or, marriage-feast.

^c or, his armies.

^d Sy. 

^e or, outside.

<p>^f Sy. ܘܢܘܩܠܘܢ</p>	<p>they might ensnare him in discourse.^f (16) And 16 they sent to him their disciples, with domestics of</p>
<p>^g Sy. ܘܢܘܩܠܘܢ ܘܢܘܩܠܘܢ</p>	<p>Herod,^g and said to him: Teacher,^h we know that thou art veracious, and teachest the way of God with truth, regardless of man, for thou hast no respect of persons. (17) Tell us, therefore, how 17 doth it appear to thee: is it lawful to pay capita- 18 tion money to Cæsar, or not? (18) But Jesus knew 18 their wickedness, and said: Why tempt ye me, ye hypocrites? (19) Show me a denarius of the 19 capitation money. And they brought to him a denarius. (20) And Jesus said to them: Whose 20 is this image and inscription? (21) They say, 21 Cæsar's. He saith to them: Give then Cæsar's things to Cæsar, and God's things to God. (22) 22 And when they heard [it] they were surprised: and they left him, and went away.</p>
<p>^h Sy. ܘܢܘܩܠܘܢ</p>	<p>The same day came Sadducees, and said to him: 23 There is no life of the dead.ⁱ And they questioned him, (24) and said to him: Teacher;^k Moses com- 24 manded us, that if a man should die childless, his brother must take his wife and raise up seed to his brother. (25) Now there were with us seven 25 brothers. The first took a wife, and deceased; and, as he had no children, he left his wife to his bro- ther. (26) In like manner also the second, and 26 the third, and up to the whole seven. (27) And 27 after them all, the woman also herself died. (28) 28 In the resurrection,^l therefore, to which of those seven will she be the wife? For they all had taken her? (29) Jesus answered, and said to them: Ye 29 do err, from not knowing the scriptures, nor the power^m of God. (30) For in the resurrection of the 30 dead, they do not take wives, nor are wives given to husbands; but they are as the angels of God in heaven. (31) But as to the resurrection of the dead, 31 have ye not read what was spoken to you by God, who said: (32) I am the God of Abraham, the 32 God of Isaac, the God of Jacob? Now he is not the God of the dead, but of the living. (33) And 33 when the multitude heard [it] they were astonished at his doctrine.ⁿ</p>
<p>ⁱ Sy. ܘܢܘܩܠܘܢ</p>	<p>And when the Pharisees heard that he had put 34 the Sadducees to silence, they assembled together; (35) and one of them, who was expert in the law,^o 35 to tempt him, inquired: (36) Teacher,^p which is the 36</p>
<p>^k Sy. ܘܢܘܩܠܘܢ</p>	<p></p>
<p>^l Sy. ܘܢܘܩܠܘܢ</p>	<p></p>
<p>^m or, <i>might,</i> <i>ability.</i></p>	<p></p>
<p>ⁿ Sy. ܘܢܘܩܠܘܢ</p>	<p></p>
<p>^o Sy. ܘܢܘܩܠܘܢ Gr. <i>νόμος.</i></p>	<p></p>
<p>^p Sy. ܘܢܘܩܠܘܢ</p>	<p></p>

37 great command in the law?^r (37) Jesus said to him: Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy might,^s and with all thy mind.^t (38) This is the great and first command. (39) And the second, which is like it, 40 is, Thou shalt love thy neighbor as thyself. (40) On these two commands hang the law^v and the 41 prophets. (41) And while the Pharisees were 42 assembled, Jesus questioned them, (42) and said: What say ye respecting the Messiah? Whose son is he? They say to him; The son of David. 43 (43) He saith to them: How then doth David, by 44 the Spirit, call him Lord? for he said: (44) The Lord said to my Lord, Seat thyself at my right hand, until I place thy enemies under thy feet. 45 (45) If David then call him Lord, how is he his 46 son? (46) And no one was able to give him an answer? And from that day, no one dared to question him.

^r Sy. ܡܫܘܚܐ,
Gr. νόμος.

^s or, strength.

^t or, reason.

^v Sy. ܕܩܕܝܫܐ,
the Pentateuch.

XXIII. Then Jesus conversed with the multitude 2 and with his disciples, (2) and said to them: The Scribes and Pharisees sit in the seat of Moses. 3 (3) Whatever therefore they tell you to observe, that observe and do. But according to their deeds, 4 practise ye not: for they say, and do not. (4) They tie up heavy burdens, and lay [them] on men's shoulders; but will not themselves touch 5 them with their finger. (5) And all their works they do, to be seen of men: for they make their phylacteries^a broad, and extend the fringes^b of 6 their garments. (6) And they love the highest couches at suppers,^c and the highest seats in the 7 synagogues, (7) and the greeting in the market places, and to be addressed by men with Rabbi.^d 8 (8) But be not ye called Rabbi; for one is your 9 Rabbi, and ye are all brethren. (9) And ye shall not call yourselves Father^e on earth; for one is 10 your Father, who is in heaven. (10) And be ye not called guides;^f for one is your Guide, the 11 Messiah. (11) And the great one among you will 12 be your servitor.^g (12) For whoever shall exalt himself, will be abased: and whoever shall abase himself, will be exalted. 13 Woe to you, Scribes and Pharisees, hypocrites: for ye devour the houses of widows, under the dis-

^a Sy.

ܠܦܝܠܬܪܝܢܐ

^b Sy. ܠܩܕܝܫܐ

^c or, dinners.

^d Sy. ܪܒܝ

^e Sy. ܐܒܐ

^f Sy. ܡܘܕܝܥܝܢܐ,
Lat. duces.

^g Sy.

ܡܫܘܚܐ

	guise of protracting your prayers. Therefore ye shall receive greater condemnation. (14) Woe to you, Scribes and Pharisees, hypocrites: for ye hold the kingdom of heaven closed before men; for ye enter not yourselves, and those that would enter ye suffer not to enter. (15) Woe to you, Scribes and Pharisees, hypocrites: for ye traverse sea and land to make one proselyte; ^h and when he is gained, ye make him a child of hell ⁱ twofold more than yourselves. (16) Woe to you, ye blind guides: for ye say, Whoever shall swear by the temple, it is nothing; but whoever shall swear by the gold that is in the temple, he is holden. ^k (17) Ye fools, and blind: ^a for which is greater, the gold, or the temple that sanctifieth the gold? (18) And, whoever shall swear by the altar, it is nothing: but whoever shall swear by the oblation upon it, he is holden. ^l (19) Ye fools, and blind: for which is greater, the oblation, or the altar that sanctifieth the oblation? (20) He therefore who sweareth by the altar, sweareth by it, and by all that is upon it. (21) And he who sweareth by the temple, sweareth by it, and by him that dwelleth in it. (22) And he who sweareth by heaven, sweareth by the throne of God, and by him that sitteth on it. (23) Woe to you, Scribes and Pharisees, hypocrites: for ye tithe mint, and anise, and cummin, and omit the graver [matters] of the law, ^m judgment, and mercy, and fidelity: these ought ye to do, and those not to omit. (24) Ye blind guides, who strain out gnats, and swallow down camels. (25) Woe to you, Scribes and Pharisees, hypocrites: for ye cleanse the outside of the cup and the dish, while within they are full of rapine and wickedness. (26) Ye blind Pharisees, cleanse first the inside of the cup and dish, that their outside may be clean also. (27) Woe to you, Scribes and Pharisees, hypocrites: for ye are like whited sepulchres, which appear comely without, but are within full of bones of the dead and all impurity. (28) So ye also, outwardly, appear to men as righteous; ⁿ but within, ye are full of iniquity and hypocrisy. (29) Woe to you, Scribes and Pharisees, hypocrites: for ye build the tombs of the prophets, and ye adorn the sepulchres of the righteous; (30) and ye say: If we had been in the days of our fathers, we	14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30
^h Sy. ܩܘܪܒܢܐ		
ⁱ Sy. ܩܘܪܒܢܐ ܨܘܪܐ		
^k Sy. <i>a debtor.</i>		
^l Sy. <i>a debtor.</i>		
^m Sy. ܩܘܪܒܢܐ		
ⁿ Sy. ܐܡܪ ܕܩܘܪܒܢܐ		

would not have been participators with them in
 31 the blood of the prophets. (31) Wherefore ye
 are witnesses, against yourselves, that ye are the
 32 children of them that killed the prophets. (32)
 And as for you, fill ye up the measure of your
 33 fathers. (33) Ye serpents, ye race of vipers: how
 34 can ye escape the condemnation of hell?° (34)
 Wherefore, behold, I send unto you prophets, and
 wise men, and scribes; some of whom ye will kill
 and crucify, and some of them ye will scourge in
 your synagogues, and will persecute them from
 35 city to city: (35) so that on you may come all the
 blood of the righteous, which hath been shed on
 the earth, from the blood of righteous Abel unto
 the blood of Zachariah,^p son of Barachiah, whom
 36 ye slew between the temple and the altar. (36)
 Verily I say to you, that all these things will
 37 come upon this generation. (37) O Jerusalem,
 Jerusalem, who killest the prophets, and stonest
 them that are sent to thee: how often would I
 have gathered thy children, as a hen gathereth
 her young under her wings, and ye would not.
 38 (38) Behold, your house is left to you desolate!
 39 (39) For I say to you, That ye shall not see me
 henceforth, until ye shall say: Blessed is he that
 cometh in the name of the Lord.

° Sy. ܕܡܝܢ ܕܢܝܢܝܗܘܢ

^p Sy. ܕܙܚܪܝܐ ܒܢ ܒܪܚܝܐ

XXIV. And Jesus passed out of the temple to go
 away: and his disciples came to him, showing him
 2 the structure^a of the temple. (2) And he said
 to them: See ye not all these? Verily I say to
 you, There will not be left here a stone upon a
 3 stone, that is not demolished. (3) And as Jesus
 sat on the mount of Olives, his disciples came, and
 said between themselves and him: Tell us when
 these things are to be; and what will be the sign
 of thy coming,^b and of the consummation of the
 4 world.^c (4) Jesus answered and said to them:
 5 Take heed, that no one deceive you. (5) For
 many will come in my name, and will say, I am
 6 the Messiah: and they will deceive many. (6)
 And ye are to hear of conflicts, and the rumor of
 battles. See that ye be not disquieted: for all
 these things must come; but the consummation is
 7 not yet. (7) For nation will rise against nation,
 and kingdom against kingdom; and there will be

^a Sy. ܘܢܘܨܬܐ

^b Sy. ܘܡܝܢ ܕܡܝܢ

^c Sy. ܕܗܘܢܐ

	famines, and pestilences, and earthquakes in divers places. (8) But all these are only the commencement of sorrows. (9) And they will deliver you up to tribulation, and will kill you: and ye will be hated by all nations, on account of my name. (10) Then many will be stumbled: and they will hate one another, and will betray one another. (11) And many false prophets will rise up; and they will deceive many. (12) And on account of the abounding of iniquity, the love of many will decline. (13) But he that shall persevere to the end, will have life. ^d (14) And this announcement of the kingdom shall be published in all the world, ^e for a testimony to all nations: and then will come the consummation. ^f (15) And when ye see the abominable sign of desolation, which was spoken of by Daniel the prophet, standing in the holy place; then let the reader consider; (16) and then let them who are in Judæa, flee to the mountain: (17) and let him who is on the roof, not come down to take what is in his house: (18) and let him who is in the field, not return back to take his clothing. (19) But woe to those with child, and to them that are nursing, in those days. (20) And pray ye, that your flight be not in winter, or on the sabbath. (21) For there will then be great distress, such as hath not been from the commencement of the world, ^g until now, and will not be. (22) And unless those days should be cut short, no flesh would remain alive. ^h But, for the elect's sake, those days will be cut short. (23) Then, if any one shall say to you, Lo, the Messiah is here, or is there; give no credence. (24) For there will arise false Messiahs, and mendacious prophets; who will exhibit great signs, so as to deceive, if possible, even the elect. (25) Behold, I have told you beforehand. (26) If therefore they say to you, Behold, he is in the desert; go not out: or, Behold, he is in a secret chamber; give no credence. (27) As the lightning cometh out of the east, and shineth unto the west, so will be the coming of the Son of man. (28) And wherever the carcass may be, there will the eagles be congregated. (29) And immediately after the distress of those days, the sun will be darkened, and the moon will not show her light, and the stars will fall from heaven, and	8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29
^d Sy. سلس		
^e Sy. للمن		
^f Sy. مهلكا		
^g Sy. للمن		
^h Sy. سلس		

- 30 the powersⁱ of heaven will be agitated. (30) And then will be seen the signal^k of the Son of man in heaven: and then will all the tribes of the earth mourn, when^l they see the Son of man coming on the clouds of heaven, with power and great glory.
- 31 (31) And he will send his angels with a great trumpet, and they will collect together his elect from the four winds, from one extremity of heaven to the other. (32) And learn ye an illustration^m from the fig-tree. As soon as its branches become tender and its leaves shoot forth, ye know that summer is coming on. (33) So also ye, when ye perceive all these things, know ye, that he is nigh [even] at the door. (34) Verily I say to you, That this generationⁿ shall not pass away, till all these things shall be. (35) Heaven and earth will pass away; but my words^o shall not pass away. (36) But of that day and of that hour, knoweth no man, nor even the angels of heaven, but the Father only.
- 37 (37) And as the days of Noah, so will the coming of the Son of man be. (38) For as, before the flood,^p they were eating and drinking, taking wives and giving to husbands, up to the day that Noah entered the ark,^r (39) and knew not, until the flood came and took them all away; so will the coming of the Son of man be. (40) Then will two [men] be in the field; the one will be taken, and the other left. (41) Two [women] will be grinding at the mill; the one taken, and the other left. (42) Watch, therefore, since ye know not at what hour your Lord cometh. (43) But know this, that if the lord^s of the house had known in what watch the thief would come, he would have been awake, and would not have suffered his house to be broken into. (44) Therefore, be ye also ready; for at an hour ye do not expect, the Son of man will come. (45) Who then, is that faithful and wise servant, whom his lord hath placed over his domestics,^t to give them their food in its time?
- 46 (46) Happy is that servant, whom, when his lord shall come, he will find so doing. (47) Verily I say to you, He will place him over all that he hath. (48) But if that servant, being wicked, shall say in his heart, My lord delayeth his coming; (49) and shall begin to beat his fellow-servants, and shall be eating and drinking with drunkards; (50) the lord
- ⁱ or, *armies.*
^k Sy. **سما**
^l or, *and they will.*
^m Sy. **١٢١٥**
ⁿ or, *race.*
^o Sy. **قلم**
^p Sy. **١٥٥١**
^r Sy. **صا**
^s or, *master.*
^t Sy. **ص١٥٨**

of that servant will come in a day he will not expect, and in an hour he knoweth not, (51) and will cut him asunder, and will assign him his portion with the hypocrites: there will be weeping and gnashing of teeth. 51

Then may the kingdom of heaven be shadowed^a forth by ten virgins, who took their lamps and went out to meet the bridegroom and bride. (2) And five of them were wise, and five were foolish. (3) And the foolish took their lamps, but took no oil with them. (4) But the wise took oil in vessels, with their lamps. (5) And while the bridegroom delayed, they all became sleepy and fell asleep. (6) And at midnight there was an outcry: Behold, the bridegroom cometh; go ye out to meet him. (7) Then all those virgins arose, and trimmed their lamps. (8) And the foolish said to the wise: Give us of your oil; for, behold, our lamps have gone out. (9) The wise answered and said: [We must refuse,] lest there should not be enough for us and for you: but go ye to them that sell, and buy for yourselves. (10) And while they went to buy, the bridegroom came; and they that were ready, went with him into the house of the nuptials, and the door was shut. (11) And at length came also the other virgins, and said: Our lord, our lord, open to us. (12) But he answered, and said to them: Verily I say to you, I know you not. (13) Watch, therefore, seeing ye know not the day nor the hour. (14) For, as a man that took a journey, called his servants and delivered to them his property: (15) to one he gave five talents; to another, two; and to another, one: to each, according to his ability:^b and he immediately departed. (16) Then he that received five talents, went and traded with them, and gained five more.^c (17) And likewise the one of two [talents], by trading gained two more. (18) But he that received one, went and digged in the earth, and hid his lord's money. (19) And after a long time, the lord of those servants came, and received account from them. (20) And he who had received the five talents, came and brought five others; and said, My lord, thou gavest me five talents; behold, I have gained

^a Sy. *likened to*.

^b or, *power*.

^c or, *others*.

21 by trading five more to them. (21) His lord said to him: Well done!^d good and faithful servant: thou hast been faithful with a little; I will set thee over much: enter thou into the joy of thy lord. (22) And he of the two talents came, and said: My lord, thou gavest me two talents; behold, I have by trading gained two more to them. 23 (23) His lord said to him: Well done! good and faithful servant: thou hast been faithful with a little; I will set thee over much: enter thou into the joy of thy lord. (24) And he also that received the one talent, came and said: My lord, I knew thee, that thou art a hard man, reaping where thou hast not sowed, and gathering where thou hast not scattered; (25) and I was afraid, and I went and hid thy talent in the earth. Behold, 26 thou hast what is thine. (26) His lord answered, and said to him: Wicked and slothful servant! Thou knewest me, that I reap where I have not sowed, and gather where I have not scattered! 27 (27) Thou oughtest to have cast my money into the exchange;^e and I might have come and demanded my property with its interest.^f (28) Take therefore the talent from him, and give it to him 29 that hath ten talents. (29) For, to him that hath, shall be given, and he shall have more; but from him that hath not, even what he hath shall be 30 taken away. (30) And cast ye the unprofitable servant into the outer darkness: there will be weeping and gnashing of teeth. 31 And when the Son of man shall come in his glory, and all his holy angels with him, then will 32 he sit upon the throne of his glory. (32) And before him will be gathered all nations; and he will separate them one from another, as a shepherd 33 severeth the sheep from the goats. (33) And he will place the sheep on his right hand, and the 34 goats on his left. (34) Then will the king say to those on his right hand: Come, ye blessed of my Father; inherit the kingdom that was prepared for 35 you from the foundation of the world.^g (35) For I was hungry, and ye gave me food; I was thirsty, and ye gave me drink; I was a stranger, and ye 36 took me home; (36) I was naked, and ye clothed me; I was sick, and ye visited me; I was in 37 prison,^h and ye came to me. (37) Then will the

^d Sy. ܘܠܝܢܝܘܢ =
Eu!

^e Sy. ܕܝܢܘܬܝܢܘܢ

^f Sy. ܕܝܢܘܬܝܢܘܢ

^g Sy. ܕܝܢܘܬܝܢܘܢ

^h or, house of
prisoners.

righteous say to him: Our Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? (38) And when saw we thee a stranger, and took thee home? or naked, and clothed thee? (39) And when saw we thee sick, or in prison, and came to thee? (40) And the king will answer, and say to them: Verily I say to you, That inasmuch as ye did so to one of these my little brothers, ye did so to me. (41) Then will he say also to them on his left hand: Go from me, ye accursed, into everlastingⁱ fire, which was prepared for the Calumniator^k and his angels. (42) For I was hungry, and ye gave me no food; and I was thirsty, and ye gave me no drink; (43) and I was a stranger, and ye took me not home; and I was naked, and ye clothed me not; and I was sick and in prison, and ye did not visit me. (44) Then will they also answer and say: 44 Our Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? (45) Then will he answer, and say to them: Verily I say to you, That inasmuch as ye did not so to one of these little ones, ye did not so to me. (46) And these will go into everlasting torment,^l and the righteous into everlasting life.^m

ⁱ Sy. **بلكلما**
^k Sy. **المصنفا**
^l Sy. **المصنفا**
^m Sy. **بتنا**
بلكلما

And it came to pass, when Jesus had concluded all these discourses, that he said to his disciples: (2) Ye know that after two days is the passover;^a and the Son of man is betrayed to be crucified. (3) Then assembled the chief priests and the Scribes and the Elders of the people, at the hall of the high priest, who was called Caiaphas.^b (4) And they held a counsel against Jesus, that they might take him by guile, and kill him. (5) But they said: Not on the festival, lest there be a commotion among the people. (6) And when Jesus was at Bethany, in the house of Simon the leper, (7) there came to him a woman having a vase of aromatic ointment very precious, and she poured it on the head of Jesus as he was reclining. (8) And when his disciples saw [it] they were displeased, and said: Why is this waste? (9) For this [ointment] might have been sold for much, and have been given to the poor. (10) But Jesus knew 10

XXVI.
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^a Sy. **صومنا**
^b Sy. **صومنا**

[their dissatisfaction], and said to them: Why trouble ye the woman? She hath performed a good deed towards me. (11) For the poor ye have at all times with you; but I am not with you always. (12) And this her act, pouring the ointment on my body, she hath done as it were for my burial. (13) Verily I say to you, That wherever this my gospel^c shall be proclaimed, in all the world,^d this thing that she hath done shall be told for a memorial of her.

^c Sy.

^d Sy.

14 Then one of the twelve, named Judas Iscariot, went to the chief priests, (15) and said to them: What will ye give me, if I will deliver him to you? And they promised him thirty pieces of silver. (16) And from that time he sought opportunity to betray him. (17) And on the first day of unleavened bread, the disciples came to Jesus, and said to him: Where wilt thou that we prepare for thee to eat the passover? (18) And he said to them:

^e Sy.

Go ye into the city, to such^e a man, and say to him: Our Rabbi saith, My time approaches: with thee will I keep the passover with my disciples.

19 (19) And his disciples did as Jesus directed them, and made ready the passover. (20) And when it was evening, he reclined with his twelve disciples.

21 (21) And as they were eating, he said: Verily I say to you, That one of you will betray me.

22 (22) And it troubled them much. And they began each one of them to say to him; My Lord,

23 is it I? (23) And he answered and said: One that dippeth his hand with me in the dish, he will

24 betray me. (24) And the Son of man goeth, as it is written of him: but woe to that man, by whom

the Son of man is betrayed. It would have been better for that man, if he had not been born.

25 (25) Judas the betrayer answered and said: Rabbi, is it I? Jesus said to him: Thou hast said.

26 (26) And as they were eating, Jesus took bread, and blessed, and brake; and gave to his disciples,

27 and said: Take, eat; this is my body.^f (27) And he took the cup, and offered thanks; and gave [it] to them, saying: Take, drink of this all of you.

^f Sy.

28 (28) This is my blood of the new testament,^g which, in behalf of many, is shed for the remission of sins.

^g Sy.

29 (29) But I say to you, that I will henceforth not drink of this product^h of the vine, until the day in

^h Sy.

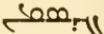
which I shall drink it with you new in the kingdom of God.

And they sang praises, and went forth to the mount of Olives. (31) Then said Jesus to them: Ye will all be offendedⁱ in me this night; for it is written, I will smite the shepherd, and the sheep of his flock will be dispersed. (32) But after I am arisen, I will go before you into Galilee. (33) Cephas^k replied, and said to him: Though all men should be offended in thee, I will never be offended in thee. (34) Jesus said to him: Verily I say to thee, That this night, before the cock crow, thou wilt thrice deny me. (35) Cephas said to him: If I were to die with thee, I would not deny thee: and so also said all the disciples.

Then came Jesus with them to a place called Gethsemane:^l and he said to his disciples, Sit ye here, while I go and pray. (37) And he took Cephas and the two sons of Zebedee, and began to be dejected and sorrowful. (38) And he said to them: There is anguish in my soul,^m even unto death. Wait for me here; and watch with me. (39) And retiring a little, he fell on his face, and prayed, and said: My Father, if it can be so, let this cup pass from me. Yet not as I choose, but as thou. (40) And he came to his disciples, and found them asleep: and he said to Cephas: So! could ye not watch with me one hour? (41) Wake ye, and pray, lest ye fall into temptation. The mindⁿ is prepared, but the body is infirm. (42) Again he went away the second time, and prayed, and said: My Father, if it cannot be that this cup pass, except I drink it, thy will be done. (43) And he came again and found them sleeping, for their eyes were heavy. (44) And he left them, and went again and prayed the third time, and used^o the same language. (45) Then he came to his disciples, and said to them: Sleep on now, and take rest. Behold, the hour is come: and the Son of man is betrayed into the hands of sinners. (46) Arise, let us go. Behold, he that betrayeth me hath come. (47) And while he was yet speaking, lo, Judas the betrayer, one of the twelve, arrived; and a great multitude with him, with swords and clubs, from the presence of the chief priests and elders of the people. (48) And Judas

ⁱ or, *stumbled.*

^k Gr. *Peter.*

^l Sy. 

^m Sy. 

ⁿ Sy. 

^o Sy. *spoke.*

the betrayer had given them a sign, saying: He it
 49 is, whom I shall kiss: him seize ye. (49) And
 forthwith he approached Jesus, and said: Hail, p
 50 Rabbi; and kissed him. (50) And Jesus said to
 him: My friend, is it for this thou hast come?
 Then they came up, and laid their hands on Jesus,
 51 and took him. (51) And lo, one of them with
 Jesus stretched out his hand, and drew a sword,
 and smote a servant of the high priest, and cut off
 52 his ear. (52) Then Jesus said to him: Return the
 sword to its place; for all they that take swords,
 53 shall die by swords. (53) Supposest thou that I
 cannot ask of my Father, and he now assign me
 54 more than twelve legions of angels? (54) But
 how then would the scriptures be fulfilled, that
 55 thus it must be? (55) At that time Jesus said to
 the multitude: Have ye come out, as against a
 cut-throat, with swords and clubs, to take me?
 I daily sat with you, and taught in the temple, and
 56 ye did not apprehend me. (56) And this occurred,
 that the writings of the prophets might be fulfilled.
 Then the disciples all forsook him and fled.
 57 And they who apprehended Jesus carried him
 to Caiaphas the high priest, where the Scribes and
 58 Elders were assembled. (58) And Simon Cephas^r
 followed after him at a distance, unto the high
 priest's hall, and entered, and sat with the servants
 59 within, that he might see the issue. (59) And the
 chief priests and the Elders and the whole assem-
 bly sought for witnesses against Jesus, that they
 60 might put him to death; (60) and found them not.
 And many false witnesses came; and at last, two
 61 came forward, (61) and said: This man said, I can
 destroy the temple of God, and in three days re-
 62 build it. (62) And the high priest rose up and
 said to him: Respondest thou nothing? What do
 63 these testify against thee? (63) And Jesus was
 silent. And the high priest answered, and said to
 him: I adjure thee by the living God, that thou
 tell us whether thou art the Messiah, the Son of
 64 God. (64) Jesus saith to him: Thou hast said.
 And I say to you, That hereafter ye will see the
 Son of man sitting on the right hand of power,^s
 65 and coming on the clouds of heaven. (65) Then
 the high priest rent his clothes, and said: Behold,
 he hath blasphemed! Why therefore should we

Sy. 
;

Gr. Peter.

^s or, might.

† or, <i>opinion.</i>	seek for witnesses? Behold, ye have now heard his blasphemy. (66) What is your pleasure? [†] 66
‡ or, <i>obnoxious.</i>	They answered and said: He is liable [‡] to death. (67) Then they spit in his face, and buffeted him; 67 and others smote him, (68) and said to him: 68 Prophecy to us, thou Messiah, who is it smote thee?
* Gr. <i>Peter.</i>	And Cephas [*] was sitting without in the hall, 69 and a certain maid approached him, and said to him: Thou also wast with Jesus the Nazarean. (70) But he denied [it] before them all, and said: 70 I know not what thou sayest. (71) And as he 71 went out into the porch, another maid saw him, and said to them: This man was also there with Jesus the Nazarean. (72) And again he denied, 72 with oaths: I know not that man. (73) And a 73 little after, those standing [there] came up and said to Cephas: Certainly, thou too art one of them; and thy speech maketh thee manifest. (74) Then 74 he began to imprecate, and to swear, I know not that man. And in that hour ^x the cock crew. (75) And Cephas remembered the declaration of 75 Jesus, who said to him: Before the cock croweth, thou wilt three times deny me. And he went out, and wept bitterly.
▪ or, <i>immediately.</i>	And when it was morning, the chief priests XXVII. and the elders of the people held a council against Jesus, how they might put him to death. (2) And 2 they bound him, and carried him and delivered him up to Pilate, the president. ^a
• Sy. Ἰωάννης, Gr. ἡγεμόνα.	Then Judas the betrayer, when he saw that Jesus 3 was condemned, repented. And he went and returned the thirty pieces of silver to the chief priests and elders; (4) and said: I have sinned, by 4 betraying innocent blood. And they said: What is that to us? See to it thyself. (5) And he cast 5 down the silver in the temple, and retiring, went and strangled himself. (6) And the chief priests 6 took up the silver, and said: It is not lawful to put it into the treasury, ^b because it is the price of blood. (7) And they took counsel, and bought 7 with it the potter's field, for a place to bury strangers. (8) Wherefore that field is called the field 8 of blood, ^c unto this day. (9) Then was fulfilled 9 that which was spoken by the prophet, saying: I
^b Sy. <i>place of offerings.</i>	
• Sy. ἵεροῦ ἰδίου	

took the thirty [shekels] of silver, the price of the precious one, which they of the children of Israel had stipulated; (10) and I gave them for the potter's field, as the Lord directed me.

11 And Jesus stood before the president. And the president asked him, and said to him: Art thou the king of the Jews? And Jesus said to him:

12 Thou hast said. (12) And when the chief priests

13 and elders accused him, he made no reply. (13) Then Pilate said to him: Hearest thou not how

14 much they testify against thee? (14) But he gave him no answer, not even one word: and therefore

15 Pilate wondered greatly. (15) And at each festival, the president was accustomed to release to the

16 people one prisoner, such as they preferred. (16) And they had then in bonds a noted prisoner,

17 called Bar Abas.^d (17) And when they were assembled, Pilate said to them: Whom will ye, that

18 I release to you, Bar Abas, or Jesus who is called

19 Messiah? (18) For Pilate knew that it was from enmity they had delivered him up. (19) And as

the president was sitting on his tribunal,^e his wife sent to him, and said: Have thou nothing to do

with that just man; for I have suffered much this day in a dream because of him. (20) But the

chief priests and the elders persuaded the multitude, that they should demand Bar Abas, and

21 destroy Jesus. (21) And the president answered, and said to them: Which of the two, will ye, that

22 I release to you? And they said: Bar Abas. (22) Pilate said to them: And what shall I do to Jesus

who is called Messiah? They all replied: Let

23 him be crucified. (23) The president^f said to them: But what hath he done, that is evil? And they

cried out the more, and said: Let him be crucified.

24 (24) And Pilate, when he saw that it availed nothing, but rather that tumult was produced, took

water, and washed his hands before the eyes of the multitude, and said: I am pure from the blood of

25 this just man: see ye to it. (25) And all the people answered, and said: His blood be on us,

26 and on our children! (26) Then released he to them Bar Abas; and scourged Jesus with whips,^g

27 and delivered him to be crucified. (27) Then the soldiers of the president took Jesus into the Præ-

torium,^h and assembled the whole regimentⁱ against

^d Gr. Βαραββας.

^e Sy. ܘܨܒܘܢܐ,
Gr. βήμα.

^f i. e. Pilate.

^g Sy. ܘܨܘܩܘܢܐ,
from Greek.

^h Sy. ܘܨܘܩܘܢܐ

ⁱ Sy. ܘܨܘܩܘܢܐ,
Gr. στραῖτα.

	him. (28) And they stripped him, and put on 28 him a scarlet military cloak. (29) And they wove 29 a crown of thorns, and set it on his head, and [put] a reed in his hand, and they bowed their knees before him, and mocked him, and said:
^k Sy. ܡܠܘܟܐ	Hail, ^k thou king of the Jews. (30) And they spit 30 in his face, and took the reed, and smote him on his head. (31) And when they had mocked 31 him, they divested him of the cloak, and clothed him in his own garments, and led him out to be crucified.
	And as they went out, they found a man of 32 Cyrene whose name was Simon; him they com- 32 pelled to bear his cross. (33) And they came to 33 a place which is called Golgotha, ^l which is inter- 34 preted a skull. (34) And they gave him to drink 34 vinegar mixed with gall. And he tasted [it], and would not drink. (35) And when they had cruci- 35 fied him, they distributed his garments by lot.* (36) And they sat down, and watched him there. 36 (37) And they placed over his head the cause of 37 his death, in the writing: THIS IS JESUS, THE KING OF THE JEWS. (38) And there were cruci- 38 fied with him two robbers, ^m the one on his right hand, and the other on his left.—(39) And they 39 that passed by reviled him, and shook their heads, (40) and said: Destroyer of the temple, and 40 builder of it in three days, deliver thyself, if thou art the Son of God, and come down from the cross. (41) So also the chief priests mocked, with 41 the Scribes and Elders and Pharisees, (42) and 42 said: He gave life ⁿ to others, his own life he can- not preserve. ^o If he is the king of Israel, let him now descend from the cross, and we will believe in him.† (43) He trusted in God; let him rescue 43 him now, if he hath pleasure in him: for he said,
^l Sy. ܩܘܠܘܬܐ	
^m Sy. ܠܘܩܐܢܝܢ Gr. λῆσται.	
ⁿ or, saved.	
^o or, save.	

* In the editions of 1815 and 1826 is the following note:—

“According to some of the Greek copies, there is added, thus: *that so might be fulfilled that which was spoken by the prophet David: They distributed my garments among them, and upon my vesture they cast the lot.*”

This addition is not found in four of the most ancient editions of the Syriac New Testament, and it is put in the margin of the more modern editions. It was doubtless a modern addition to the Syriac New Testament, borrowed from the Greek.—*Translator.*

† In some editions: *that we may see, and believe in him.*

44 I am the Son of God. (44) In like manner the
 45 marauders^p also, that were crucified with him,
 46 reproached him.—(45) And from the sixth hour
 47 there was darkness over all the land,^r until the
 48 ninth hour. (46) And about the ninth hour, Jesus
 49 cried with a loud voice and said: O God, O God;
 50 why hast thou forsaken me?*(47) And some of
 51 them that stood there, when they heard [it], said:
 52 He calleth for Elijah.^s (48) And immediately one
 53 of them ran, and took a sponge, and filled it with
 54 vinegar, and put it on a reed, and gave him to
 55 drink. (49) But the rest said: Desist; we will
 56 see if Elijah will come to rescue him. (50) Then
 57 Jesus cried again with a loud voice, and yielded up
 58 his spirit.^t—(51) And instantly, the curtain^v of the
 59 door of the temple was torn asunder, from the
 60 top to the bottom; and the earth shook; and the
 61 rocks rived; (52) and graves were opened; and
 62 many bodies of saints who slept, arose, (53) and
 63 came forth; and, after his resurrection, entered into
 64 the holy city, and appeared to many. (54) And
 65 the centurion, and they that were with him
 66 guarding Jesus, when they saw the earthquake
 67 and the things that occurred, feared greatly, and
 68 said: Verily, this was the Son of God. (55) And
 69 many women were there, looking on from a
 70 distance; the same who had followed Jesus from
 71 Galilee, and had ministered to him. (56) One of
 72 them was Mary of Magdala, also Mary the mother
 73 of James and Joses, and the mother of Zebedee's
 74 children. (57) And when it was evening, there
 75 came a rich man of Ramath,^w whose name was
 76 Joseph, who was also a disciple of Jesus. (58)
 77 This man went to Pilate, and begged the body
 78 of Jesus. And Pilate directed the body to be
 79 given him. (59) And Joseph took the body, and
 80 wrapped it in a winding-sheet of clean linen;
 81 (60) and laid it in his new sepulchre,^x that was
 82 excavated in a rock. And he rolled a great stone
 83 against the door of the sepulchre, and departed:
 84 (61) And there were present Mary of Magdala,
 85 and the other Mary, who sat over against the
 86 grave.—(62) And on the day that was next after

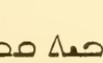
^p Sy. 

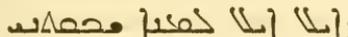
^r or, earth.

^s Sy.  =
Ilio.

^t Sy. 
^v Sy. face.

^w Sy. 

^x Sy. 

* Sy. ; Il, Il, lemòno shebákithone?

the preparation, the chief priests and Pharisees assembled before Pilate, (63) and said to him: 63
 Our Lord, we remember that this deceiver said, while he was alive, After three days, I shall arise. (64) Command, therefore, to guard the sepulchre, 64
 until the third day; lest his disciples come and steal him away by night, and say to the people, that he hath risen from the dead; and the last delusion be worse than the first. (65) Pilate said 65
 to them: Ye have soldiers: go and guard it, as ye know how. (66) And they went and set a 66
 guard to the sepulchre, and sealed the stone.

^a Sy. *evening*.

And in the close^a of the sabbath, as the XXVIII. first [day] of the week began to dawn, came Mary of Magdala and the other Mary, to view the sepulchre.—(2) And lo, there was a great 2
 earthquake: for an angel of the Lord descended from heaven, and came and rolled away the stone from the door, and sat upon it. (3) And his 3
 aspect was like the lightning; and his raiment white like snow: (4) and from fear of him 4
 the keepers were astounded, and became as dead men.—(5) And the angel answered, and said to the women: Be not ye afraid, for I know that ye seek Jesus who was crucified. (6) He is not 6

^b Sy. *said*.

here; for he is risen, as he predicted.^b Come ye, see the place where our Lord was laid. (7) 7
 And [then] go quickly, tell his disciples, that he is risen from the dead; and lo, he precedeth you to Galilee; there will ye see him. Behold, I have told you.—(8) And they went quickly from the 8
 sepulchre, with fear and great joy, and ran to tell his disciples. (9) And lo, Jesus met them, and 9
 said to them: Hail,^c ye. And they came and clasped his feet, and worshipped him. (10) Then 10
 Jesus said to them: Be not afraid; but go, tell my brethren, that they go into Galilee, and there they will see me.

^c Sy. 

And while they were going, some of the guards 11
 came into the city, and told the chief priests all that had occurred. (12) And they assembled with 12
 the Elders, and held a council; and they gave no little money to the guards, (13) and said to 13
 them: Say ye, that his disciples came and stole him away by night, while we were asleep. (14) 14

this John was clad in raiment of camels' hair; and was girded with a cincture of skin about his loins; and his food was locusts and wild honey. (7) And he proclaimed, and said: Behold, after me cometh one more powerful than I, of whom I am not worthy to stoop and untie the fastenings of his shies. (8) I have baptized you with water; but he will baptize you with the Holy Spirit. 7 8

And it occurred, in those days, that Jesus came from Nazareth in Galilee, and was baptized in Jordan by John. (10) And immediately on his coming from the water, he saw the heavens cleft, and the Spirit descending like a dove upon him. (11) And there was a voice from the heavens: Thou art my beloved Son, in whom I delight.— (12) And directly the Spirit carried him into the wilderness: (13) and he was there in the wilderness forty days, being tempted by Satan.^e And he was with the wild beasts; and angels ministered to him. 9 10 11 12 13

^e Sy. ⲓⲁⲃⲟ

After John was delivered up, Jesus came into Galilee, and proclaimed the tidings^f of the kingdom of God, (15) and said: The time is completed, and the kingdom of God is near. Repent ye, and believe the tidings.—(16) And as he walked near the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea, for they were fishermen. (17) And Jesus said to them: Come after me, and I will make you fishers of men. (18) And immediately they left their nets, and went after him. (19) And as he passed on a little, he saw James the son of Zebedee,^g and John his brother, who also were in a ship, and mending their nets. (20) And he called them: and immediately they left Zebedee their father in the ship, with the hired servants, and went after him. 14 15 16 17 18 19 20

^g Sy. ⲓⲁⲃⲟ

And when they entered Capernaum,^h he immediately taught on the sabbath in their synagogues. (22) And they were astonished at his doctrine;ⁱ for he taught them, as having authority, and not as their Scribes.—(23) And in their synagogue was a man, in whom was an unclean spirit; and he cried out, (24) and said: What have we to do with thee? Jesus thou Nazarean. Hast thou come to destroy us? I know thee, who 21 22 23 24

^h Sy. ⲓⲁⲃⲟ

or, *teaching.*

25 thou art, the Holy One of God. (25) And Jesus rebuked him, and said: Shut thy mouth, and
 26 come out of him. (26) And the unclean spirit threw him down, and cried with a loud voice, and
 27 came out of him. (27) And they were all amazed, and inquired one of another, and said: What is this? What new doctrine is this? For with authority he commandeth the unclean spirits, and
 28 they obey him. (28) And immediately his fame spread^k into all the land of Galilee.—(29) And he
 29 retired from the synagogue, and entered into the house of Simon and Andrew, with James and
 30 John. (30) And Simon's mother-in-law was lying sick with a fever: and they told him about her.
 31 (31) And he came, and took her hand, and raised her up; and immediately the fever left her,
 32 and she ministered to them.—(32) And in the evening, at the setting of the sun, they brought to him all them that were diseased, and demoniacs.
 33 (33) And all the city was collected at the door.
 34 (34) And he healed many who labored under divers diseases, and cast out many demons;^l and he suffered not the demons to speak, because they knew him.
 35 And in the morning, he rose much before others, and retired to a solitary place, and there prayed.
 36 (36) And Simon and his associates^m sought for him. (37) And when they found him, they said
 37 him. (37) And when they found him, they said to him: Every bodyⁿ is seeking for thee. (38)
 38 And he said to them: Go into the adjacent villages and towns; for there also I will preach,
 39 because therefore have I come. (39) And he preached in all their synagogues, in all Galilee, and cast out demons.
 40 And a leper came to him, and fell at his feet, and entreated him, and said to him: If thou wilt,
 41 thou canst make me clean. (41) And Jesus had compassion on him, and stretched out his hand, and touched him, and said: I will; be thou clean.
 42 (42) And in that hour, his leprosy departed from him, and he became clean. (43) And he charged
 43 him, and sent him away, (44) and he said to him: See that thou tell no person; but go, show thyself to the priests, and offer an oblation on account of thy purification, as Moses commanded, for a testi-
 44 mony to them. (45) And he, as he went out,

^k Sy. *went*.

^l Sy. } ١٥٠?

^m or, *those with him*.

ⁿ or, *every one*.

- Sy. ܡܠܟܐ began to proclaim [it] much, and to divulge the matter;° so that Jesus could not openly go into the city, but was without, in desert places; and they came to him from every quarter.
- And Jesus again entered into Capernaum, after II. some days. And when they heard that he was in the house, (2) many were assembled, so that [the house] could not contain them, not even before 2 the door. And he held^a discourse with them. (3) And they came to him, and brought to him a 3 paralytic, borne between four persons. (4) And 4 as they could not come near him on account of the crowd, they ascended to the roof, and removed the covering of the place where Jesus was, and let down the bed on which the paralytic lay. (5) And 5 when Jesus saw their faith, he said to the paralytic: My son, thy sins are forgiven thee. (6) And there 6 were some Scribes and Pharisees there, who sat and reasoned in their hearts: (7) Who is this speaking 7. blasphemy? Who can forgive sins, except God only? (8) And Jesus knew, in his spirit,^b that they 8 thus reasoned in themselves; and he said to them: Why reason ye thus^c in your heart? (9) Which 9 is the easier, to say to a paralytic, Thy sins are forgiven thee? or to say, Arise, take up thy bed, and walk? (10) But that ye may know that the Son 10 of man hath power on earth to forgive sins,—he said to the paralytic, (11) I say to thee, Arise, take 11 thy bed, and go to thy house. (12) And he arose 12 in that hour, took up his bed, and departed in presence^d of them all: so that they were all amazed, and praised God, saying: We never saw the like.
- And he went again to the sea; and all the multi- 13 tude came to him, and he taught them. (14) And 14 as he passed along he saw Levi the son of Alphaeus^e sitting among the publicans. And he said to him: Come after me. And he arose and went after him.—(15) And it was so, that as he reclined 15 in his [Levi's] house, many publicans and sinners reclined with Jesus and with his disciples: for they were many, and they followed him. (16) And 16 when the Scribes and Pharisees saw that he ate with publicans and with sinners, they said to his disciples: Why doth he eat and drink with publicans and sinners? (17) When Jesus heard [it], 17
- Sy. *spake.*
- ^b Sy. ܡܢ ܫܘܒܝܢ
- ^c Sy. *these things.*
- ^d Sy. *the eyes.*
- ^e Sy. ܠܘܘܝܐ ܒܢ ܐܠܦܗܘܝܫ

he said to them: The healthy need not a physician, but those laboring under disease: I came, not to
 18 call the righteous, but sinners.—(18) And the disciples of John and of the Pharisees were fasters; and they came and said to him: Why are the disciples of John and of the Pharisees fasters, and thy
 19 disciples fast not? (19) Jesus said to them: Can the guests^f of the nuptial chamber fast so long as the
 20 bridegroom is with them? No. (20) But the days will come, when the bridegroom will be taken from
 21 them, and then they will fast, in that day. (21) No one taketh a patch of new cloth and seweth it upon an old garment, lest the supplemental new should take from the old, and the rent become the greater.
 22 (22) And no one putteth new wine into old sacks, lest the wine burst the sacks, and the sacks be spoiled, and the wine spilled; but they put new
 23 wine into new sacks.—(23) And it was so, that as Jesus on a sabbath walked in the tillage grounds,
 24 his disciples walked and plucked the ears. (24) And the Pharisees said to him: See, how on the sabbath,
 25 they do that which is not lawful? (25) Jesus said to them: Have ye never read what David did, when he had need and was hungry, he and his attendants?^g (26) How he entered the house of God, when Abiathar was high priest, and ate the bread of the Lord's table, which it was not lawful for any but priests to eat, and gave [it] also to those with
 27 him? (27) And he said to them: The sabbath was made on man's account, and not man for the
 28 sake of the sabbath. (28) Therefore also the Son of man is lord of the sabbath.

^f Sy. *children.*

^g Sy. *those with him.*

III. And again Jesus entered into a synagogue. And there was a man there, whose hand was withered.
 2 (2) And they watched him, that if he should heal
 3 on the sabbath, they might accuse him. (3) And he said to the man of the withered hand: Stand up
 4 in the midst. (4) And he said also to them: Is it lawful to do good on the sabbath, or to do evil? to give life to a person,^a or to destroy? But they
 5 were silent. (5) And he looked on them with indignation, being grieved with the hardness of their heart. And he said to the man: Stretch forth thy hand. And he stretched forth, and his hand was
 6 restored. (6) And the Pharisees went out, that

^a Sy. *life*

very hour, with the domestics of Herod, and held a consultation against him, how they might destroy him.

And Jesus retired with his disciples to the sea. 7
 And many people joined him from Galilee, and from Judæa, (8) and from Jerusalem, and from 8
 Idumæa, and from beyond Jordan, and from Tyre, and from Sidon:—great multitudes, when they 9
 heard all that he did, came to him. (9) And he 9
 told his disciples to bring him a ship, on account of the multitude, lest they should crowd upon him. 10
 (10) For he had healed many, so that they rushed 10
 upon him, in order to touch him. (11) And they 11
 who were afflicted with unclean spirits, when they saw him, fell down and cried out, and said: Thou 12
 art the Son of God. (12) And he charged^b them 12
 much, not to make him known.

^b Sy. rebuked.

And he ascended a mountain, and called whom 13
 he pleased; and they came to him. (14) And he 14
 chose twelve to be with him, whom he would send out to preach, (15) and who would have power to 15
 heal the sick, and to cast out demons. (16) And to 16
 Simon he gave the name of Cephas.^c (17) And to 17
 James the son of Zebedee and to John the brother of James, he gave the name of Boanerges,^d that is, 18
 Sons of thunder. (18) And [he chose also] An- 18
 drew, and Philip, and Bartholomew,^e and Matthew, and Thomas, and James the son of Alpheus,^f and 19
 Thaddeus,^g and Simon the Canaanite, (19) And 19
 Judas Iscariot, who betrayed him.

^c Gr. Peter.

^d Sy.

صند فرعد

^e Sy.

صند فرعد

^f Sy.

صند فرعد

^g Sy.

صند فرعد

^h Sy.

صند فرعد

ⁱ Sy.

صند فرعد

^k or, *parables*.

And they came to the house: (20) and the mul- 20
 titude assembled again, so that they could not eat bread. (21) And his kinsmen^h heard, and went 21
 out to take him; for they said: He is out of his reason.ⁱ (22) And those Scribes that had come 22
 down from Jerusalem, said: Beelzebub is in him; and by the prince of demons he expelleth demons. 23
 (23) And Jesus called them, and said to them, by 23
 similitudes:^k How can Satan cast out Satan? 24
 (24) For if a kingdom be divided against itself, 24
 that kingdom cannot stand. (25) And if a house 25
 be divided against itself, that house cannot stand. 26
 (26) And if Satan rise up against himself and be 26
 divided, he cannot stand, but is at an end. (27) No 27
 one can enter the house of a strong man, and plunder his goods, unless he first bind the strong man;

28 and then he may rob his house. (28) Verily I say to you: All sins, and the blasphemies that men
 29 may utter,¹ may be forgiven them: (29) but whoever shall blaspheme against the Holy Spirit, to him for ever^m there is no forgiveness; but he is ob-
 30 noxious^a to eternal^o judgment. (30) Because they
 31 had said: An unclean spirit is in him.—(31) And his motherⁿ and his brothers^p came, and, standing
 32 without, sent to call him to them. (32) And the multitude were sitting around him, and they said to him: Lo, thy mother and thy brothers, without,
 33 call for thee. (33) He replied, and said to them: Who is my mother? and who are my brothers?
 34 (34) And he looked upon those who sat by him, and said: Behold my mother! and, behold my
 35 brothers! (35) For whoever shall do the pleasure of God, he is my brother, and my sister, and my mother.

¹ Sy. *blaspheme.*

^m Sy.

^a Sy. *debtor.*

^o Sy.

^p Sy.

IV. And again he began to teach by the side of the sea. And great multitudes were assembled about him; so that he embarked and sat in a ship on the sea, and all the multitude stood on the land by the
 2 side of the sea. (2) And he taught them much by similitudes.^a And in his teaching, he said:
 3 (3) Hear ye: Behold a sower went forth to sow.
 4 (4) And as he sowed, some [seed] fell on the side of the path; and a bird came, and devoured it.
 5 (5) And other [seed] fell on a rock, so that it had not much earth; and it soon shot up, because it had
 6 no depth of earth. (6) But when the sun was up, it wilted; and because it had no root, it dried up.
 7 (7) And other [seed] fell among thorns. And the thorns grew up, and choked it, and it yielded no
 8 fruits. (8) And other [seed] fell on good ground, and came up, and grew, and yielded fruits; some
 9 thirty, some sixty, and some a hundred. (9) And he said: Whoever hath ears to hear, let him hear.
 10 —(10) And when they were by themselves, those with him, together with the twelve, asked him
 11 [concerning] this similitude.^b (11) And Jesus
 12 said to them: To you it is given to know the mystery of the kingdom of God; but to them without, all is in similitudes: (12) that when they see, they may see and not see, and when they hear, they may hear and not understand; lest they

^a or, *parables.*

^b or, *parable.*

should be converted, and their sins be forgiven them. (13) And he said to them: Do ye not understand this similitude? And how will ye understand all similitudes? (14) The sower that sowed, sowed the word. (15) And those by the side of the path, are they in whom the word is sown; and as soon as they have heard [it], Satan cometh, and taketh away the word that was sown in their hearts. (16) And those sown on the rock, are they who, when they hear the word, immediately with joy receive it. (17) And they have no root in them, but are temporary; and when there is affliction or persecution on account of the word, they are quickly stumbled. (18) And those sown among thorns, are they that hear the word, (19) and the cares of this world, and the deceitfulness of riches, and the residue of other lusts enter in, and choke the word, and it is without fruits. (20) And those sown on good ground are they that hear the word, and receive it, and bear fruits, by thirties, and by sixties, and by hundreds.—(21) And he said to them: Is a lamp brought^e to be placed under a bushel, or under a bed? Is it not to be placed on a light-stand? (22) For there is nothing hid, which will not be exposed; and nothing concealed, which will not be made manifest. (23) If any one have ears to hear, let him hear.—(24) And he said to them: Take heed what ye hear: with what measure ye measure, it shall be measured to you: and there shall more be given to you who hear. (25) For to him that hath, will more be given; and from him that hath not, even what he hath, will be taken from him.—(26) And he said: So is the kingdom of God, as if a man should cast seed into the ground, (27) and should sleep and rise, by night and by day, and the seed should grow and shoot up, he knoweth not how. (28) For the earth bringeth forth the fruit; first the plant, and subsequently the ear, and at last the complete wheat in the ear. (29) And when the fruit is ripe,^d immediately cometh the sickle, because the harvest hath arrived.—(30) And he said: To what shall we liken the kingdom of God? and with what similitude^e shall we compare it? (31) It is like a grain of mustard seed which, when it is sown in the earth, is the least of all seeds sown

^e Sy. *doth come.*

^d Sy. *fat.*

^e or, *parable.*

° Sy. لجیون What is thy name? And he replied to him: Our name is Legion;° for we are many. (10) And he 10
 ° or, the land. besought him much, that he would not send him out of the country.^d (11) And there was there 11
 ° Sy. ما؟ by the mountain, a great herd of swine grazing. (12) And the demons^e besought him, and said: Send us upon those swine, that we may enter them. 12
 † Sy. تسبوا (13) And he permitted them. And those unclean spirits^f went out, and entered the swine: and the herd, of about two thousand, ran to a precipice, and fell into the sea, and were strangled in the waters. (14) And they who tended them, fled and told [it] in the city and in the villages: and they came out to see what had occurred. (15) And they came to Jesus, and saw him in whom the demons had been,—him in whom had been the legion,—clothed, and sober, and sitting; and they were afraid. (16) And those who had seen [it] told them how it occurred to him who had the demons, and also concerning the swine. (17) And they began to request him, that he would go from their border. (18) And as he ascended the ship, the late demoniacs requested that he might continue with him. (19) And he suffered him not, but said to him: Go home to thy people, and tell them what the Lord hath done for thee, and hath compassionated thee. (20) And he went, and began to publish in Decapolis,^h what Jesus had done for him. And they were all amazed. 20
 ‡ Sy. he of the demons. And when Jesus had passed by ship to the other side, great multitudes again assembled about him as he was on the shore of the sea. 21
 § Sy. بم حلق تصد (22) And one of the rulersⁱ of the synagogue, whose name was Jairus,^k came, and, on seeing him, fell at his feet, (23) and besought him much, and said to him: My daughter is very sick; but come and lay thy hand on her, and she will be cured, and will live. (24) And Jesus went with him; and a great company^l attended him, and pressed upon him.—(25) And a woman who had had a defluxion of blood twelve years, (26) and who had suffered much from many physicians, and had expended all she possessed, and was not profited, but was even the more afflicted; (27) when she heard of Jesus, came behind him in the press of the crowd, and touched his garment. (28) For she 28

said: If I but touch his garment, I shall live.
 29 (29) And immediately the fountain of her blood
 dried up; and she felt in her body that she was
 30 healed of her plague. (30) And Jesus at once
 knew in himself, that virtue had issued from him:
 and he turned to the throng, and said: Who
 31 touched my clothes? (31) And his disciples said
 to him: Thou seest the throngs that press upon
 32 thee; and sayest thou, Who touched me? (32)
 And he looked around, to see who had done this.
 33 (33) And the woman, fearing and trembling, for
 she knew what had taken place in her, came and
 fell down before him, and told him all the truth.
 34 (34) And he said to her: My daughter, thy faith
 hath made thee live: go in peace; and be thou
 35 healed of thy plague.—(35) And while he was
 speaking, some domestics of the ruler of the
 synagogue came, and said: Thy daughter is
 dead: why therefore troublest thou the teacher?^m
 36 (36) But Jesus heard the word they spoke, and said
 to the ruler of the synagogue: Fear not; only
 37 believe. (37) And he suffered no one to go with
 him, except Simon Cephas,ⁿ and James, and John
 38 the brother of James. (38) And they came to the
 house of the ruler of the synagogue; and he saw,
 that they were in a tumult, and weeping, and
 39 howling. (39) And he entered in and said to
 them: Why are ye in a tumult, and weep? The
 40 maid is not dead, but is asleep. (40) And they
 laughed at him. But Jesus put them all out.
 And he took the maid's father, and her mother,
 and those that accompanied him, and entered into
 41 where the maid lay. (41) And he took the maid's
 42 hand, and said to her: Maiden, arise.^o (42) And
 immediately the maid arose, and walked; for she
 was twelve years old. And they were astonished
 43 with a great astonishment. (43) And he enjoined
 it upon them much, that no one should know of it.
 And he directed, that they should give her to
 eat.

^m Sy. ١٤٤٥

ⁿ Gr. Peter.

^o Sy. ١٤٤٦
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VI. And Jesus departed from there and came to his
 2 own city, and his disciples attended him. (2) And
 when the sabbath came, he began to teach in
 the synagogue. And many who heard [him]
 were astonished, and said: Whence hath he

<p>• Sy. سكتا</p>	<p>obtained these things? And, what wisdom is this, which is given to him! and that such mighty works^a are done by his hands! (3) Is not this the carpenter, the son of Mary, and the brother of James and of Joses and of Judas and of Simon? And are not his sisters here with us? And they were stumbled in him. (4) And Jesus said to them: There is no prophet who is little, except in his own city, and among his kindred, and at home.^b (5) And he could not there do even one mighty work, except that he laid his hand on a few sick, and healed them. (6) And he wondered at the defect of their faith. And he travelled about the villages and taught.</p>	<p>3 4 5 6</p>
<p>^b or, in his house.</p>	<p>And he called his twelve, and began to send them forth, two and two; and he gave them authority over unclean spirits, to cast them out. (8) And he commanded them to take nothing for the journey, except a staff only; neither a wallet, nor bread, nor brass^c in their purses; (9) but to be shod with sandals, and not put on two coats. (10) And he said to them: Into whatever house ye enter, there abide till ye leave the place. (11) And whoever will not receive you, nor hear you, when ye go out from that place shake off the dust that is under your feet, for a testimony to them. Verily I say to you, There will be comfort for Sodom and Gomorrah in the day of judgment, rather than for that city. (12) And they went out and proclaimed, that [men] should repent. (13) And they cast out many demons, and many of the sick they anointed with oil, and healed them.</p>	<p>7 8 9 10 11 12 13</p>
<p>• or, small coins.</p>	<p>And Herod the king heard of Jesus,—for his name had become known to him,—and he said: John the Baptizer hath risen from the dead: and therefore it is, mighty deeds^d are done by him. (15) Others said: He is Elijah:^e and others: He is a prophet, like one of the prophets. (16) But when Herod heard [of him], he said: He is that John whose head I struck off: he is risen from the dead. (17) For Herod had sent and seized John, and bound him in prison,^f on account of Herodias, his brother Philip's wife, whom he had taken.^g (18) For John had said to Herod: It is not lawful for thee to take thy brother's wife. (19) And Herodias herself was an enemy to him, and wished</p>	<p>14 15 16 17 18 19</p>
<p>^d Sy. سكتا</p>		
<p>^e Sy. الكلم</p>		
<p>^f Sy. house of prisoners.</p>		
<p>^g i. e. to wife.</p>		

20 to kill him, but was not able. (20) For Herod was afraid of John, because he knew him to be a just and holy man: and he observed him, and gave ear to him in many things and did [the things], and he heard him with satisfaction. (21) And there was a noted day, when Herod made a supper, in the house of his nativity, for his nobles and the chiliarchs and the chiefs of Galilee. (22) And the daughter of Herodias came in, and danced; and she pleased Herod and those reclining with him. And the king said to the maid: Ask of me what thou pleasest, and I will give it thee. (23) And he swore to her: Whatever thou shalt ask, I will give thee, even to the half of my kingdom. (24) And she went out, and said to her mother: What shall I ask of him? She said to her: The head of John the Baptizer. (25) And she soon entered with eagerness to the king, and said: I desire that thou, this hour, give me in a dish the head of John the Baptizer. (26) And it pained the king greatly; yet, on account of the oath, and on account of the guests, he would not deny^h her: (27) and the king sent immediately an executioner,ⁱ and commanded [him] to bring the head of John. And he went, and struck off the head of John in the prison; (28) and brought it on a dish, and gave it to the maid; and the maid gave it to her mother. (29) And his disciples heard [of it]; and they came and took up the corpse, and laid it in a sepulchre.^k (30) And the legates^l assembled before Jesus, and told him all they had done, and all they had taught. (31) And he said to them: Come, let us go into a desert by ourselves, and rest a little. For there were many going and coming, and they had not opportunity even to eat bread. (32) And they went by ship to a desert place by themselves. (33) But many saw them, as they departed, and knew them; and from all the cities, they ran thither by land before him. (34) And Jesus disembarked and saw great multitudes: and he compassionated them, because they were like sheep having no shepherd. And he began to teach them many things. (35) And when the time was advanced,^m his disciples came to him, and said to him: This is a desert place, and the time is ad-

^h Sy. defraud.

ⁱ Sy.

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= Gr.

Σπεσκουλάτωρ.

^k or, place of burial.

^l Sy. مقلتب

Gr. ἀπίσολοι.

^m Sy. great.

° Sy. لهم	vanced. (36) Dismiss them, that they may go 36
	into the fields ^a around us and into the villages, and may buy themselves bread; for they have nothing to eat. (37) And he said to them: Give 37
° Sy. بئرب	ye them to eat. They say to him: Shall we go and buy bread of the value of two hundred 38
	denarii, ^o and give them to eat? (38) And he said 38
	to them: Go, see how many loaves ye have here. And when they had seen, they say to him: Five 39
	loaves and two fishes. (39) And he bid them 39
	make the people recline on the grass by companies. (40) And they reclined, by companies of a hundred, 40
	and of fifty. (41) And he took the five loaves 41
	and the two fishes, and looked towards heaven, and blessed and brake the bread, and gave to his 42
	disciples to set before them: and they divided [also] the two fishes among them all. (42) And 42
p Sy. صوتني	they all ate, and were satisfied. (43) And they 43
	took up twelve baskets ^p full of the fragments and of the fishes. (44) And they who had eaten 44
r Sy. صه رعا	bread were five thousand men. (45) And he immediately constrained his disciples to take ship, 45
	and go before him to the other side, to Bethsaida, ^r while he dismissed the multitudes.—(46) And 46
	when he had dismissed them, he went to a mountain to pray. (47) And when evening came, the 47
° Sy. <i>torturing.</i>	ship was in the middle of the sea, and he alone on the land. (48) And he saw them straining ^s them- 48
	selves in rowing; for the wind was against them. And in the fourth watch of the night, Jesus came 49
	to them walking on the waters; and he was disposed to pass by them. (49) And they saw 49
	him walking on the waters, and they supposed that the appearance was a spectre: and they cried 50
	out. (50) For they all saw him, and were afraid. 50
	And immediately he spoke with them, and said to them: Take courage; it is I; fear not. (51) And 51
	he entered into the ship to them; and the wind ceased. And they were greatly amazed, and 52
	astonished among themselves. (52) For they did not learn by the bread; because their heart was 52
t Sy. <i>thick.</i>	stupid. ^t —(53) And when they had passed to the 53
v Sy. بص	other shore, they came to the land of Gennesaret. ^v (54) And when they went out of the ship, immedi- 54
	ately the men of the place knew him. (55) And 55
	they ran through all that region, and began to

bring forth them that were sick, bearing them on
56 beds to where they heard he was. (56) And
wherever he entered into villages or cities, the sick
were laid in the streets: and they besought him,
that they might touch but the extremity of his
raiment. And all they that touched him, were
healed.

VII. And there gathered about him Pharisees and
2 Scribes, who had come from Jerusalem. (2) And
they saw some of his disciples eating bread, with
3 their hands unwashed; and they censured it. (3)
For all the Jews and the Pharisees, unless they
carefully wash their hands, do not eat; because
4 they hold fast the tradition of the Elders. (4) And
[coming] from the market-place, except they bap-
tize,^a they do not eat. And there are many other
things which they have received to observe, [such
as] the baptisms^b of cups, and of pots, and of
5 brazen vessels, and of couches. (5) And the
Scribes and Pharisees asked him: Why walk not
thy disciples according to the tradition of the
Elders, but eat bread with their hands unwashed?
6 (6) And he said to them: Well did Isaiah the
prophet prophecy concerning you, ye hypocrites;
as it is written: This people honoreth me with its
7 lips, but their heart is very far from me. (7) And
in vain do they give me reverence, while teaching
8 as doctrines the precepts of men. (8) For ye have
forsaken the commandment of God, and hold fast
the tradition of men, the baptisms of cups, and of
9 pots, and many things like these. (9) He said
[also] to them: Full well do ye spurn the precept
10 of God, that ye may establish your tradition! (10)
For Moses said: Honor thy father and thy mother;
and whoever shall revile his father or his mother,
11 shall surely die.^c (11) But ye say: If a man say
to his father or to his mother, Be it my oblation,
12 whatever thou mayest gain from me: (12) then ye
suffer him not to do any thing for his father or his
13 mother. (13) And ye reject the word of God, on
account of the tradition which ye hand down.
14 And many things like these, ye do.—(14) And
Jesus called all the multitude, and said to them:
15 Hear, all ye; and understand. (15) There is
nothing without a man which, by entering him, can

^a Sy. حطب

^b Sy. صنعتهم

^c or, *dying die.*

pollute him. But that which cometh out of him, that it is that polluteth a man. (16) Whoever hath ears to hear, let him hear.—(17) And when Jesus had entered the house, apart from the multitude, his disciples asked him about this similitude.^d (18) And he said to them: Are ye likewise so undiscerning? Do ye not know, that whatever from without entereth into a man, cannot defile him? (19) For it doth not enter into his heart, but into his belly, and is thrown into the digestive process, which carries off all that is eaten. (20) But that which proceedeth from a man, that defileth a man. (21) For from within, from the heart of men, proceed evil thoughts, adultery, whoredom, (22) theft, murder, avarice, malice, deceit, lasciviousness, an evil eye, reviling, haughtiness, folly. (23) All these evil things come from within, and defile a man.

Thence Jesus arose, and went to the border of Tyre and Sidon. And he entered a house, and wished no man to know him;^e but he could not be concealed. (25) For immediately a woman, whose daughter had an unclean spirit, heard of him; and she came, and fell before his feet, (26) (the woman was a Gentile from Phenicia of Syria),^f and besought him, that he would expel the demon from her daughter. (27) Jesus said to her: Permit the children first to be satisfied; for it is not becoming, to take the children's bread and cast it to dogs. (28) And she replied, and said to him: Yes, my Lord: and yet the dogs under the table eat the children's crumbs. (29) Jesus said to her: Go thou; because of this speech,^g the demon hath departed from thy daughter. (30) And she went to her house, and found her daughter lying on a bed, and the demon gone from her.

Again Jesus departed from the border of Tyre and Sidon, and came to the sea of Galilee, to the border of Decapolis.^h (32) And they brought to him a deaf and stammering man, and besought him to lay his hand on him. (33) And he led him aside from the multitude, and put his fingers into his ears, and spit, and touched his tongue, (34) and looked towards heaven, and sighed, and said to him: Be opened.ⁱ (35) And immediately

^d or, *parable*.

^e or, *it*.

^f Sy.

ܩܘܨܘܢܐ
ܕܩܘܨܘܢܐ

^g Sy. *word*.

^h Sy. *the ten cities*.

ⁱ Sy. ܕܩܘܨܘܢܐ

36 his ears were opened, and the bond of his tongue
 was loosed, and he spake plainly. (36) And he
 charged them to tell no man of it: and the
 more he charged them, the more they proclaimed
 37 it. (37) And they admired exceedingly, and said:
 He doeth every thing excellently: he maketh
 the deaf to hear, and the speechless to talk.

VIII. And in those days, when the multitude was
 great, and had nothing to eat, he called his dis-
 2 ciples, and said to them: (2) I compassionate this
 multitude; for, lo, three days have they continued
 3 with me, and they have nothing to eat. (3) And
 if I send them to their homes fasting, they will
 faint by the way: for some of them have come
 4 from a great distance. (4) His disciples say to
 him: Whence can one, here in the desert, satisfy
 5 all these with bread? (5) And he asked them:
 How many loaves have ye? They say to him,
 6 Seven. (6) And he directed the multitudes to
 recline on the ground: and he took the seven
 loaves, and brake, and brake, and gave to his
 disciples to set forth; and they set before the
 7 multitudes. (7) And there were a few fishes;
 and them he also blessed, and ordered them set
 8 forth. (8) And they ate, and were satisfied: and
 they took up seven baskets of the remaining
 9 fragments. (9) And the men who had eaten,
 were about four thousand: and he sent them
 away.

10 And immediately he entered a ship, with his
 disciples, and came to the place Dalmanutha.^a
 11 (11) And the Pharisees came out, and began to
 dispute with him; and, to tempt him, they de-
 12 manded of him a sign from heaven. (12) And
 he sighed with his breath,^b and said: Why doth
 this generation seek after a sign? Verily I say
 to you, No sign will be given to this generation.
 13 (13) And he left them, and embarked in the
 14 ship; and they passed to the other shore.—(14)
 And they had forgotten to take bread with them,
 and had but a single cake^c in the ship with
 15 them. (15) And he charged them, and said to
 them: Take heed, and beware of the leaven of
 16 the Pharisees, and of the leaven of Herod. (16)
 And they reasoned one with another, and said:

^a Sy. *Ἰαμανούθᾳ*

^b Sy. *spirit.*

^c Sy. *ἄρτος*

It is, because we have no bread. (17) And Jesus 17
 knew [it], and said to them: Why reason ye,
 because ye have no bread? Do ye still not know,
 nor understand? How long will your heart be
 hard? (18) and ye have eyes, but see not? 18
 and have ears, but hear not, nor reflect? (19) 19
 When I broke the five loaves to five thousand,
 how many baskets full of the fragments took ye
 up? They say to him: Twelve. (20) He saith 20
 to them: And when the seven to four thousand,
 how many baskets full of the fragments took ye
 up? They say: Seven. (21) He saith to them: 21
 Why is it that, to this time, ye do not consider?

^d Sy.

صفا صبا

And he came to Bethsaida:^d and they brought 22
 to him a blind man, and besought him to touch
 him. (23) And he took the blind man by the 23
 hand, and led him out of the village, and spit
 on his eyes, and laid on his hand: and asked him,
 what he saw. (24) And he gazed, and said: I 24
 see men like trees which walk. (25) Again he 25
 laid his hand on his eyes, and he was recovered,
 and saw every thing plainly. (26) And he sent 26
 him to his house, and said to him: Neither
 enter into the village, nor tell any person in the
 village.

And Jesus and his disciples went to the villages 27
 of Cæsarea Philippi. And he asked his disciples
 by the way, and said to them: Who, do men say
 of me, that I am? (28) And they said to him: 28
 That [thou art] John the Baptizer; and others:
 That [thou art] Elijah; and others: That [thou
 art] one of the prophets. (29) Jesus said to them: 29
 And who, do ye yourselves say of me, that I am?
 Simon^e replied, and said to him: Thou art the
 Messiah, the Son of the living God. (30) And he 30
 charged them, that they should say [this] of him to
 no person.—(31) And he began to teach them, 31
 that the Son of man was about to suffer much, and
 be rejected by the Elders and by the chief priests
 and by the Scribes, and be killed, and rise on the
 third day. (32) And he spoke out the thing^f 32
 distinctly. And Cephas^g took him, and began to
 rebuke him. (33) But he turned, and looked 33
 upon his disciples, and rebuked Simon,^h and said:
 Get thee behind me, Satan:ⁱ for thou dost not
 consider what is of God, but what is of men.—

^e Gr. *Peter*.

^f Sy. *the word*.

^g Gr. *Peter*.

^h Gr. *Peter*.

ⁱ Sy. صبا صبا

34 (34) And Jesus called the multitude, together with his disciples, and said to them: Whoever will come after me, let him deny himself, and take up his cross, and come after me. (35) For, whoever will preserve his life,^k shall lose it; and whoever will lose his life on my account, and on account of my tidings,^l shall preserve it. (36) For, what will a man be profited, if he gain the whole world,^m and lose his life?ⁿ (37) Or what will a man give in exchange for his life? (38) For, whoever shall be ashamed of me, and of my words,^o in this sinful and adulterous generation, of him also will the Son of man be ashamed, when he cometh in the glory of his Father, with his holy angels.—[IX.] And he said to them: Verily I say to you, There are some standing here, who will not taste of death, until they shall see the kingdom of God to be coming with power.

^k Sy. 

^l Sy. 

^m Sy. 

ⁿ Sy. 

^o or, *teachings.*

2 And after six days, Jesus took Cephas^a and James and John, and led them to a high mountain, apart; and was transformed before them.^b (3) And his raiment shone, and was very white, like snow, so as men on earth can never whiten. (4) And there appeared to them Moses and Elijah, in conversation with Jesus. (5) And Cephas^c said to him: Rabbi, it is delightful for us to be here. And let us make three booths; one for thee, and one for Moses, and one for Elijah. (6) But he did not know what he said, for they were in trepidation. (7) And there was a cloud, and it overshadowed them. And a voice issued from the cloud, which said: This is my beloved Son. Hear ye him. (8) And suddenly, when the disciples looked up, they saw no one with them, except Jesus only.—(9) And as they descended the mountain, he commanded them to tell no man what they had seen, till after the Son of man should be risen from the dead. (10) And they kept that saying in their mind;^d and inquired, What doth this saying mean: "When he shall be risen from the dead!" (11) And they asked him, and said: Why then do the Scribes say, that Elijah must first come? (12) He said to them: Elijah [truly] first cometh, to prepare all things: and, as it is written of the Son of man, he will

^a Gr. *Peter.*

^b Sy. *their eyes*

^c Gr. *Peter.*

^d or, *among themselves.*

suffer much, and be rejected. (13) But I say to 13
you: That Elijah hath come; and they have done
to him all that they desired, as it was written of
him.

And when he came to his disciples, he saw a 14
great multitude with them, and the Scribes dis-
puting with them. (15) And immediately the 15
multitude saw him, and were surprised: and they
ran and saluted him. (16) And he asked the 16
Scribes: What were ye disputing with them?
(17) And one of the multitude replied, and said: 17
Teacher,^e I have brought to thee my son, who hath
a spirit that will not speak. (18) And wherever 18
he seizeth him, he shaketh and teareth him: and
he gnasheth his teeth, and pineth away. And I
spoke to thy disciples, to cast him out; and they
could not. (19) Jesus answered, and said to them: 19
O incredulous generation! How long shall I be
with you? how long bear with you? Bring him
to me. (20) And they brought him to him. And 20
when the spirit saw him, immediately he shook
him; and he fell upon the ground, and wallowed
and foamed. (21) And Jesus asked his father, how 21
long a time he had been thus. He said to him:
Lo, from his childhood. (22) And many times it 22
hath thrown him into the fire, and into the water,
to destroy him. But, if thou canst do any thing,
aid me and have compassion on me. (23) Jesus 23
said to him: If thou canst believe; every thing can
be, to him that believeth. (24) And immediately 24
the father of the child cried out, while he wept and
said: I believe; aid thou the defect of my faith.
(25) And when Jesus saw that the people were 25
running and collecting around him, he rebuked the
unclean spirit, and said to him: Thou deaf and
unspeaking spirit, I command thee, come out of
him; and no more enter him. (26) And the 26
demon cried out greatly, and bruised him, and
came out. And he was as a dead person; so that
many would say, he is dead. (27) And Jesus took 27
him by the hand, and raised him up.—(28) And 28
when Jesus entered the house, his disciples asked
him privately: Why could not we cast him out?
(29) He saith to them: This kind^f can come out, 29
by nothing but fasting and prayer.

And when he departed from there, they passed 30

^e Sy. ἰσὺ

^f Sy. ἰσὺ
Gr. γένος.

through Galilee: and he desired that no one might
 31 know him. (31) For he taught his disciples, and
 said to them: The Son of man is delivered into
 the hands of men, and they will kill him; and
 when he is killed, on the third day, he will rise.
 32 (32) But they did not understand that speech;^g and they were afraid to ask him.

^g or, word.

33 And they came to Capernaum. And when they
 entered the house, he asked them: What disputed
 34 ye among yourselves by the way? (34) And
 they were silent; for by the way they had con-
 tended with one another, which should be the
 35 great among them. (35) And Jesus sat down,
 and called the twelve, and said to them: Whoever
 would be first, let him be last of all, and servitor
 36 to all. (36) And he took a child, and set him in
 the midst, and took him in his arms and said to
 37 them: (37) Whoever receiveth one in my name,
 like this child, he receiveth me; and he that
 receiveth me, receiveth not me [only], but him
 38 that sent me.—(38) John said to him: Rabbi, we
 saw one casting out demons in thy name, and we
 39 forbade him, because he adhereth not to us. (39)

Jesus said to them: Forbid him not; for there is
 no one who doeth mighty works^h in my name,
 40 that can readily speak evil of me. (40) Whoever
 41 therefore is not against you, is for you. (41) For
 whoever shall give you to drink a cup of water
 only, on the ground that ye are Messiah's [follow-
 ers], verily I say to you, he will not lose his
 42 reward. (42) And whoever shall cause one of
 these little ones that believe in me to stumble, it
 were better for him, if a millstone were put to his
 43 neck, and he cast into the sea. (43) And if thy
 hand make thee offend, cut it off: it is better for
 thee to enter into life maimed, than, having two
 44 hands, to go into hell;ⁱ (44) where their worm
 45 dieth not, and their fire is not extinguished. (45)

^h Sy. مغلا

ⁱ Sy. سحل

And if thy foot make thee offend, cut it off: it is
 better for thee to enter into life lamed, than, having
 46 two feet, to fall into hell; (46) where their worm
 47 dieth not, and their fire is not extinguished. (47)
 And if thy eye make thee offend, pluck it out: it
 is better for thee to enter with one eye into the
 kingdom of God, than, having two eyes, to fall into
 48 the hell of fire;^k (48) where their worm dieth not,

^k Sy. سحل

and their fire is not extinguished. (49) For every 49
 thing will be salted with fire; and every sacrifice
 will be salted with salt. (50) Salt is a good thing: 50
 but if the salt become insipid, with what will it be
 salted? Let there be salt in you: and be ye in
 peace, one with another.

And he arose from there, and came to the border X.
 of Judæa, on the other side the Jordan. And
 great multitudes came to him there; and again he
 instructed them, as he was accustomed.—(2) And 2
 the Pharisees came to him, and, tempting him,
 inquired if it were lawful for a man to divorce
 his wife. (3) He said to them: What did Moses 3
 command you? (4) They said: Moses permitted 4
 us to write a bill of divorce, and send [her] away.
 (5) Jesus answered and said to them: On account 5
 of the hardness of your heart, Moses wrote you
 this precept. (6) But, from the beginning, God 6
 made them a male and a female. (7) Therefore 7
 shall a man leave his father and his mother, and
 adhere to his wife: (8) and they two shall be one 8
 flesh. Wherefore they are not two, but one flesh.
 (9) What therefore God hath conjoined, let not 9
 man separate. (10) And in the house, the disci- 10
 ples asked him again of this matter. (11) And he 11
 said to them: Whoever shall divorce his wife, and
 take another, committeth adultery. (12) And if a 12
 woman shall leave her husband, and marry another,
 she committeth adultery.

• Sy. ملائكة

And they brought little children^a to him, that 13
 he might touch them. But his disciples rebuked
 those who brought them. (14) And when Jesus 14
 saw it, he was displeased; and he said to them,
 Suffer little children to come to me, and forbid
 them not; for of those like them is the kingdom
 of God. (15) Verily I say to you, That whoever 15
 doth not receive the kingdom of God, like a little
 child, shall not enter it. (16) And he took them 16
 in his arms, and laid his hand on them and blessed
 them.

^b Sy. ملائكة

And as he walked in the way, one ran and fell 17
 upon his knees, and asked him, and said: Good
 Teacher,^b what must I do, to inherit eternal
 life?^c (18) Jesus saith to him: Why callest thou 18
 me good? There is none good, but one, God.

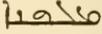
^c Sy.

مستأجرا

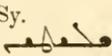
- 19 (19) Thou knowest the commandments ; thou shalt not commit adultery, thou shalt not steal, thou shalt not kill, thou shalt not give false testimony, thou shalt not defraud ; honor thy father and thy
- 20 mother. (20) And he answered, and said to him : Teacher, all these have I kept from my childhood.
- 21 (21) And Jesus looked on him, and loved him, and said to him : One thing thou lackest. Go, sell all that thou possessest, and give to the poor, and there will be a treasure for thee in heaven ; and
- 22 take thy cross, and come after me. (22) And he was made sad by that speech,^d and went away ^{d or, word.}
- 23 sorrowing : for he possessed great riches. (23) And Jesus looked upon his disciples, and said to them : How hard for those who possess wealth, to
- 24 enter into the kingdom of God ! (24) And the disciples wondered at the remark.^e And Jesus ^{e or, word.} replied again, and said to them : My children, how hard it is, for those who trust in riches, to
- 25 enter into the kingdom of God. (25) It is easier for a camel to enter the eye of a needle, than for a rich man to enter the kingdom of God. (26) And they wondered the more, and said among themselves : Who can obtain life ! (27) And Jesus
- 28 looked on them again, and said to them : With men, this is not possible, but with God [it is] ; for with God all things are possible.—(28) And Cephas^f began to say : Lo, we have left every ^{f Gr. Peter.}
- 29 thing, and have cleaved to thee. (29) Jesus answered and said : Verily I say to you, There is no man that leaveth houses, or brothers or sisters, or father or mother, or wife or children, for my
- 30 sake, and for the sake of my tidings, (30) who will not receive a hundredfold, here in the present time,—houses, and brothers and sisters, and mothers and children, and lands, with persecution ; and in
- 31 the world to come eternal life. (31) But many are first, who will be last ; and last, [who will be] first.
- 32 And as they were in the way, going up to Jerusalem, Jesus went before them : and they were amazed, and walked after him with trembling. And he took his twelve, and began to tell them
- 33 what was to befall him. (33) Behold, we are going to Jerusalem ; and the Son of man will be delivered up to the chief priests and the Scribes ;

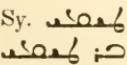
and they will condemn him to die, and will deliver
 him over to the Gentiles. (34) And they will 34
 mock him, and will scourge him, and will spit in
 his face, and will kill him; and on the third day
 he will arise.—(35) And James and John, the sons 35
 of Zebedee, came to him, and said to him: Teacher,^e
 we desire that thou wouldst do for us all that we
 ask. (36) He saith to them: What would ye, that 36
 I should do for you? (37) They say to him: 37
 Grant to us, that one may sit on thy right hand,
 and the other on thy left, in thy glory. (38) But 38
 he said to them: Ye know not what ye ask. Are
 ye able to drink the cup, of which I drink? and
 to be baptized with the baptism, that I am baptized
 with? (39) They say to him: We are able. 39
 Jesus saith to them: The cup that I drink, ye will
 drink, and the baptism that I am baptized with, ye
 will be baptized with: (40) But that ye should 40
 sit on my right hand and on my left, is not mine
 to give, except to those for whom it is prepared.
 (41) And when the ten heard [it], they began to 41
 murmur against James and John. (42) And Jesus 42
 called them, and said to them: Ye know, that
 they who are accounted chiefs^h of the nations, are
 their lords; and their great men have authorityⁱ
 over them. (43) But it shall not be so among 43
 you: but he that would be great among you, must
 be a servitor to you. (44) And he of you that 44
 would be first, must be servant to every one.
 (45) And also the Son of man came, not to be 45
 served, but to serve; and to give his life a ran-
 som for many.

And they came to Jericho. And as Jesus went 46
 out of Jericho, he and his disciples and a great
 multitude; Timeus,^k the son of Timeus, a blind
 man, was sitting by the side of the way, and beg- 47
 ging. (47) And he heard that it was Jesus the
 Nazarean; and he began to cry out, and to say:
 Thou Son of David, have mercy on me. (48) 48
 And many rebuked him, that he might be silent.
 But he cried out the more, and said: Thou Son of
 David, have mercy on me. (49) And Jesus stood, 49
 and directed him to be called. And they called
 the blind man, and said to him: Take courage:
 arise, he calleth thee. (50) And the blind man 50
 cast off his garment, and arose, and went to Jesus.

^e Sy. 

^h Sy. 

ⁱ Sy. 

^k Sy. 

51 (51) Jesus said to him : What wilt thou, that I do
for thee? And the blind man said to him : Rabbi,
52 that I may have sight. (52) And Jesus said to
him : Go ; thy faith hath procured thee life. And
immediately his sight was restored; and he fol-
lowed after him.

XI. And as they approached Jerusalem, near by
Bethphage and Bethany, at the mount of Olives,
2 he sent two of his disciples, (2) and said to them :
Go ye to the village that is over against us, and
as soon as ye enter it, ye will find a colt tied, on
which no person hath ridden : loose [him], and
3 bring him hither. (3) And, if any one say to you,
Why do ye this? Say ye to him : Because our
Lord hath need of him. And immediately he will
4 send him hither. (4) And they went, and they
found the colt tied, by the door, without in the
5 street. And as they were loosing [him], (5) some
of those standing there, said to them : What do
6 ye, untying the colt? (6) And they said to them,
as Jesus had commanded them ; and they per-
7 mitted them. (7) And they brought the colt to
Jesus, and cast their garments upon him, and set
8 Jesus upon him. (8) And many spread their gar-
ments in the way ; and others cut branches from
9 the trees, and strewed them in the way. (9) And
those preceding him, and those following him,
shouted and said : Hosanna : Blessed is he that
10 cometh in the name of the Lord. (10) And
blessed is the advancing kingdom of our father
11 David. Hosanna in the highest [heavens]. (11)
And Jesus entered Jerusalem and the temple,
and surveyed every thing. And when evening
arrived, he went out to Bethany with the
twelve.

12 And the following day, as he left Bethany, he
13 was hungry : (13) and he saw a fig-tree at a dis-
tance, on which were leaves, and he came to it, if
he could find somewhat on it. And when he
had come, he found on it only leaves ; for the
14 time of figs had not arrived. (14) And he said
to it : Henceforth and for ever, let no man eat
fruit from thee : and the disciples heard it. And
15 they came to Jerusalem. (15) And Jesus entered
the temple of God : and he began to cast out those

who bought and sold in the temple; and he overturned the counters of the money-brokers, and the seats of them that sold doves. (16) And he suffered no one to carry goods through the temple. (17) And he taught them, and said: Is it not written, My house shall be called the house of prayer for all nations? But ye have made it a den of robbers. (18) And the chief priests and the Scribes heard [him], and they sought how they might destroy him; for they were afraid of him, because all the people admired his doctrine.^a— (19) And when it was evening, they went out from the city. (20) And in the morning, as they passed by, they saw the fig-tree dried up, as it were, from its root. (21) And Simon^b remembered, and said to him: Rabbi; behold, the fig-tree which thou cursedst, is dried up. (22) And Jesus replied, and said to them: Have faith in God. (23) Verily I say to you, That whoever shall say to this mountain, Be thou removed, and fall into the sea; and shall not doubt in his heart, but shall believe that what he said will occur, to him will be the thing he spoke. (24) Therefore I say to you, That whatsoever ye shall pray and ask for, believe that it will be, and it will be to you. (25) And when ye stand up to pray, forgive what ye have against any one; that your Father who is in heaven may also forgive your offences. (26) For if ye forgive not, your Father also who is in heaven will not forgive you your offences.

And they came again to Jerusalem. And as he was walking in the temple, the chief priests and Seribes and Elders came to him, (28) and said to him: By what authority doest thou these things? And who gave thee the authority to do these things? (29) And Jesus said to them: I also will ask you one thing,^c that ye may tell me, and I will tell you by what authority I do these things. (30) The baptism of John, whence was it? from heaven, or from men? Tell me. (31) And they reasoned with themselves, and said: If we should say to him, From heaven; he will say to us, Why then did ye not believe him? (32) But if we should say, From men; there is fear from the people; for they have all held John to be truly a prophet. (33) And they answered, and said to Jesus: We

^a Sy.

ουαλο

^b Gr. Peter.

^c Sy. word

do not know. He said to them : Neither do I tell you by what authority I do these things.

XII. And he began to discourse with them in similitudes.^a A certain man planted a vineyard, and inclosed it with a hedge, and dug in it a wine vat, and built a tower in it, and put it into the hands of husbandmen, and removed to a distance. (2) And at the proper time, he sent his servant to the husbandmen, to receive of the fruits of the vineyard. (3) And they beat him, and sent him away empty. (4) And again he sent to them another servant; and him also they stoned, and wounded, and sent him away under indignities. (5) And again he sent another; and him they killed. And he sent many other servants, some of whom they beat, and some they killed. (6) At last, having an only and dear son, he sent him to them; for he said, Perhaps they will respect my son. (7) But those husbandmen said among themselves: This is the heir; come, let us kill him, and the inheritance will be ours. (8) And they took him, and slew [him], and cast [him] out of the vineyard. (9) What therefore will the lord of the vineyard do? He will come and destroy those husbandmen, and transfer the vineyard to others. (10) And have ye not read this scripture, The stone which the builders rejected, hath become the head of the corner: (11) From the Lord, was this; and it is wonderful in our eyes?—(12) And they sought to apprehend him, but were afraid of the people; for they knew that he spoke this similitude against them. And they left him, and went away. (13) And they sent to him some of the Scribes and of the household of Herod, to ensnare him in discourse. (14) And these came, and asked him: Teacher;^b we know that thou art veracious, and hast no fear of man; for thou regardest not the face of men, but teachest the way of God in truth. Is it lawful to give capitation money to Cæsar; or not? Shall we give, or not give? (15) And he knew their wile, and said to them: Why tempt ye me? Bring me a denarius, that I may see it. (16) And they brought [one] to him. And he said to them: Whose is this image and inscription? They said to him: Cæsar's. (17) Jesus said to them:

^a or, *parables*.

^b Sy. 12166

• Sv. ١٢١٥

What is Caesar's, give to Caesar; and what is God's, [give] to God. And they wondered at him.—(18) 18
 Then came to him Sadducees, who say that there is no resurrection; and they asked him, and said: 19
 (19) Teacher; Moses wrote to us, that if a man's brother die, and leave a widow, but leave no children, his brother shall take his widow, and raise up seed to his brother. (20) There were 20
 seven brothers: and the first took a wife, and died, and left no seed. (21) And the second took 21
 her, and died, and he also left no seed: and the third in like manner. (22) And the seven took 22
 her, and left no seed. Last of all, the woman also died. (23) In the resurrection, therefore, of which 23
 of them will she be the wife? For all the seven took her. (24) Jesus said to them: Is it not on 24
 this account that ye err, because ye understand not the scriptures, nor the power of God? (25) For 25
 when they rise from the dead, they do not take wives, nor are wives given to husbands; but they are as the angels that are in heaven. (26) But 26
 concerning the dead, that they rise, have ye not read in a book of Moses, how God said to him from the bush: I am the God of Abraham, and the God of Isaac, and the God of Jacob? (27) He is not 27
 the God of the dead, but of the living. Ye, therefore, do err greatly.—(28) And one of the Scribes 28
 came, and heard them as they discussed, and he saw that he gave them an excellent answer; and he asked him, Which is the first of all the commandments? (29) Jesus said to him: The first 29
 of all the commandments [is]: Hear, O Israel; the Lord our God is one Lord: (30) and thou shalt 30
 love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy might. This is the first commandment. (31) And the second, which is like it, [is]: Thou 31
 shalt love thy neighbor, as thyself. There is no other commandment greater than these. (32) The 32
 Scribe said to him: Excellently! Rabbi; thou hast spoken the truth; for he is one [God], and there is no other beside him. (33) And for a man to love 33
 him, with all the heart, and with all the mind, and with all the soul, and with all the might; and to love his neighbor, as himself; is better than all holocausts and sacrifices. (34) And Jesus per- 34

ceived that he replied wisely; and he answered, and said to him: Thou art not far from the kingdom of God.—And no one dared again to question him.

35 And as Jesus was teaching in the temple, he answered and said: How can the Scribes say, that

36 Messiah is the son of David? (36) For David himself saith, by the Holy Spirit: The Lord said to my Lord; Seat thyself on my right hand, until I place thy enemies as a footstool beneath thy feet.

37 (37) David therefore calleth him "My Lord;" and how is he his son? And all the multitude heard

38 him with pleasure. (38) And he said to them in his teaching:^d Beware of the Scribes, who choose

39 to walk in long robes, and love the salutation in the streets, (39) and the chief seats in the syna-

40 gogues, and the chief couches at feasts. (40) They devour the houses of widows, under pretence that

41 they prolong their prayers. These shall receive a

42 greater condemnation.—(41) And as Jesus sat over against the treasury-room, he saw how the

43 multitude cast money into the treasury. And many rich ones cast in much. (42) And a poor

44 widow came, and cast in two mites, which are a

45 brass farthing.^e (43) And Jesus called his disciples, and said to them: Verily I say to you, That

46 this poor widow hath cast into the treasury more

47 than all they that cast in. (44) For they all cast

48 in of that which abounded to them, but she, of her poverty, hath cast in all that she possessed, the

49 whole of her property.

XIII. And as Jesus retired from the temple, one of his disciples said to him: Teacher;^a behold; see

2 these stones, and these structures! (2) And Jesus said to him: Admirerest thou these great structures? There will not be left here one stone upon another,

3 not demolished. (3) And as Jesus was sitting on the mount of Olives, over against the temple, Cephas^b and James and John and Andrew asked him,

4 privately: (4) Tell us, when will these things be? and what [will be] the sign that these things ap-

5 proach their consummation? (5) And Jesus began to say to them: Beware, that no one mislead

6 you: (6) for many will come in my name, and will say: I am he. And they will mislead many.

^d Sy.

صالحين

^e Sy. مقلوب

^a Sy. صالحي

^b Gr. Peter.

(7) But when ye shall hear of battles, and the rumor of battles, be not afraid; for this must be; but the end is not yet. (8) For nation will rise against nation, and kingdom against kingdom, and there will be earthquakes in several places, and there will be famines and insurrections. These are the beginning of sorrows.—(9) And take heed to yourselves; for they will deliver you up to the tribunals; and ye will be beaten in the synagogues, and ye will stand before kings and governors, on my account, for a testimony to them. (10) And my tidings^c must first be proclaimed among all the nations. (11) And when they shall lead you to deliver you up, be not solicitous beforehand what ye shall say, neither premeditate; but, that which shall be given you in that hour, speak ye; for it is not ye that speak, but the Holy Spirit. (12) And brother will deliver up his brother to death, and the father his son; and children will rise up against their parents, and will kill them. (13) And ye will be hated of every man, on account of my name. But whoever shall persevere to the end, shall live.—(14) And when ye see the profane sign of desolation, which was mentioned by Daniel the prophet, standing where it ought not;—(let him that readeth, understand;) then let those that are in Judæa, flee to the mountain: (15) and let him that is on the roof, not come down and enter [it], to take any thing from his house: (16) and let him that is in the field, not return back to take his clothing. (17) But, woe to those with child, and to those who nurse children, in those days! (18) And pray ye, that your flight be not in winter. (19) For in those days will be affliction, such as hath not been from the beginning of the creation that God made until now, and shall not be. (20) And, unless God should shorten those days, no flesh would live. But, on account of the elect whom he hath chosen, he hath shortened those days.—(21) Then, if any one shall say to you: Lo, here is Messiah, or lo, there; give not credence. (22) For false Messiahs will arise, and lying prophets; and they will give signs and wonders; and will deceive, if possible, even the elect. (23) But take ye heed. Lo, I have told you the whole beforehand.—(24) And in those days, after that affliction, the sun will be

* or, *gospel*.

darkened; and the moon will not give her light;
 25 (25) and the stars will fall from heaven; and the
 26 powers of heaven will be shaken. (26) And then
 will they see the Son of man coming in the clouds,
 27 with great power and glory. (27) And then will
 he send forth his angels, and will assemble his elect
 from the four winds, from the extremity of earth
 28 to the extremity of heaven.—(28) And, from the
 fig-tree, learn ye a simile.^d When its twigs are
 tender, and its leaves bud forth, ye know that
 29 summer approacheth. (29) So also, when ye shall
 see these occurrences, know ye, that it is near, at
 30 the door. (30) Verily I say to you, That this
 generation^e shall not pass away, until all these
 31 things occur. (31) Heaven and earth will pass
 32 away, but my words will not pass away.—(32) But
 of that day and that hour, knoweth no man; nor
 the angels of heaven; neither the Son, but the
 33 Father. (33) Take heed, watch, and pray; for ye
 34 know not when the time is. (34) For it is as a
 man, who took a journey, and left his home; and
 he gave authority to his servants, and to each his
 service; and he commanded the porter to be
 35 watchful. (35) Watch ye, therefore; for ye know
 not when the lord of the house cometh; at even-
 ing, or at midnight, or at the cock-crowing, or in
 36 the morning: (36) lest he come suddenly, and find
 37 you sleeping. (37) And what I say to you, I say
 to you all: Be ye watchful.

^d or, *allegory.*

^e Sy. ⲓⲁⲃⲏ

XIV. And after two days, was the passover of un-
 leavened cakes. And the chief priests and the
 Scribes sought how they might take him by strata-
 gem, and kill him. (2) But they said: Not on
 the festival, lest there be commotion among the
 3 people.—(3) And when he was at Bethany in the
 house of Simon the leper, as he reclined, a woman
 came having an alabaster box of precious ointment
 of spikenard, of great price; and she opened and
 4 poured upon the head of Jesus. (4) And there
 were certain of the disciples, who were dissatisfied
 among themselves, and said: Why was this waste
 5 of the ointment? (5) For it might have been sold
 for more than three hundred denarii, and been
 given to the poor. And they were indignant at
 6 her. (6) But Jesus said: Let her alone; why

trouble ye her? She hath done an excellent act
 towards me. (7) For the poor ye have always 7
 with you; and when ye please, ye can do them
 kind offices: but I am not always with you.
 (8) What was in her power, she hath done; and 8
 by anticipation, hath perfumed my body, as if for
 burial. (9) Verily I say to you, That wherever 9
 this my gospel^a shall be proclaimed, in all the
 world,^b this also which she hath done shall be told,
 in memory of her.—(10) And Judas Iscariot, one 10
 of the twelve, went to the chief priests, in order to
 betray Jesus to them. (11) And when they heard 11
 [him], they rejoiced; and they promised to give
 him money. And he sought for opportunity to
 betray him.

^a Sy. ⲁⲓⲛⲁⲓⲛⲁⲓ

^b Sy. ⲁⲓⲛⲁⲓ

And on the first day of unleavened cakes, on 12
 which the Jews slay the passover, his disciples
 said to him: Where wilt thou that we go, and
 prepare for thee to eat the passover? (13) And 13
 he sent two of his disciples, and said to them: Go
 ye to the city, and behold, there will meet you a
 man bearing a pitcher of water. Go ye after him,
 (14) and where he entereth in, say ye to the lord of 14
 the house: Our Rabbi saith, Where is the place of
 refreshment, in which I may eat the passover with
 my disciples? (15) And lo, he will show you a 15
 large upper room, furnished and prepared: there
 make ready for us. (16) And his disciples went, 16
 and entered the city, and found as he had told
 them: and they made ready the passover. (17) And 17
 when it was evening, he came with his twelve.
 (18) And as they reclined and ate, Jesus said: 18
 Verily I say to you, That one of you that eateth
 with me, will betray me. (19) And they began 19
 to be distressed. And they said to him, one by
 one, Is it I? (20) And he said to them: It is 20
 one of the twelve that dippeth with me in the
 dish. (21) And the Son of man goeth, as it is 21
 written of him: but woe to that man, by whom the
 Son of man is betrayed. Better would it have
 been for that man, if he had not been born.—
 (22) And as they were eating, Jesus took bread, 22
 and blessed, and brake, and gave to them, and said
 to them: Take; this is my body. (23) And he 23
 took the cup, and gave thanks, and blessed, and
 gave to them. And they all drank of it. (24) And 24

- he said to them: This is my blood of the new testament,^c which is shed in behalf of many.
- 25 (25) Verily I say to you, That I will not drink again of the product of the vine, until the day in which I shall drink it anew in the kingdom of God. ^c Sy. ܡܘܠܐ;
- 26 And they sang praise, and went out to the
- 27 mount of Olives. (27) And Jesus said to them: All of you will this night be stumbled in me: for it is written, "I will smite the shepherd, and his
- 28 sheep will be scattered." (28) And when I am
- 29 risen, I will precede you into Galilee. (29) And Cephass^d said to him: Though they all should be
- 30 stumbled, yet I will not be. (30) Jesus said to him: Verily I say to thee, That this day, on this
- 31 night, before the cock shall crow twice, thou wilt thrice deny me. (31) And he said, in addition: If I were to die with thee, I will not deny thee, my Lord. And like him, spake all the disciples.
- 32 —(32) And they came to the place called Gethsemane;^e and he said to his disciples, Sit ye here,
- 33 while I pray. (33) And he took with him Cephass and James and John, and began to be gloomy and
- 34 distressed. (34) And he said to them: My soul hath anguish, even to death. Wait for me here, and be watchful. (35) And he advanced a little, and fell upon the ground, and prayed that, if it were possible, the hour might pass from him.
- 36 (36) And he said: Father, my Father, thou canst do all things. Let this cup pass from me. Yet
- 37 not my pleasure, but thine. (37) And he came and found them sleeping. And he said to Cephass: Sleepest thou, Simon? Couldst thou not watch
- 38 with me one hour? (38) Watch and pray, lest ye enter into temptation. The spirit^f is willing and
- 39 ready, but the body^g is weak. (39) And he went again and prayed, speaking the same language.
- 40 (40) And returning he came again and found them sleeping, for their eyes were heavy. And they
- 41 knew not what to say to him. (41) And he came the third time, and said to them: Sleep on now, and take rest. The end is near; the hour is come; and lo, the Son of man is betrayed into the hands
- 42 of sinners. (42) Arise ye; let us go. Lo, he that betrayeth me is at hand. (43) And while he was yet speaking, Judas Iscariot, one of the twelve,
- ^d Gr *Peter.*
- ^e Sy. ܡܘܠܐ;
- ^f Sy. ܡܘܠܐ;
- ^g Sy. ܡܘܠܐ;

arrived, and much people, with swords and clubs, from before the chief priests and Scribes and Elders. (44) And the traitor who betrayed [him], had given 44 them a sign, and said: He whom I shall kiss is the man. Seize promptly, and lead him away. (45) And immediately he came up, and said to 45 him: Rabbi, Rabbi; and kissed him. (46) And 46 they laid hands on him and took him. (47) And 47 one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. (48) And Jesus answered and said to them: 48 Have ye come out against me, as against a robber, with swords and clubs, to apprehend me? (49) I 49 was daily with you, while I taught in the temple, and ye seized me not. But this occurs, that the scriptures may be fulfilled. (50) Then his disciples 50 left him and fled. (51) And a young man fol- 51 lowed after him, who was clad with a linen cloth on [his] naked [body]: and they laid hold of him. (52) And he left the linen cloth, and fled naked. 52

And they led away Jesus to Caiaphas^h the high 53 priest. And with him were assembled all the chief priests and the Scribes and the Elders.

(54) And Simonⁱ followed after him, at a distance, 54 into the hall of the high priest; and he sat with the servants, and warmed himself by the fire. (55) And the chief priests and all the assembly 55 sought for testimony against Jesus, to put him to death: but they found it not. (56) For while 56 many testified against him, their testimonies were inadequate.^k (57) And some false witnesses stood 57 up against him, and said: (58) We have heard him 58 say: I will destroy this temple, which is made with hands; and in three days I will build another, not made with hands. (59) Nor even thus were 59 their testimonies adequate. (60) And the high 60 priest arose in the midst, and interrogated Jesus, and said: Returnest thou no answer? What do these testify against thee? (61) And Jesus was 61 silent, and made no reply. And again the chief priest interrogated him, and said: Art thou the Messiah, the Son of the Blessed? (62) And Jesus 62 said to him: I am. And ye will see the Son of man sitting on the right hand of power, and he will come on the clouds of heaven. (63) And the 63 high priest rent his tunic,^l and said: What need

^h Sy. صهرا

ⁱ Gr. Peter.

^k Sy. لا مقب
= not equal.

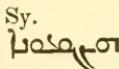
^l or, his shirt,
صهرا

64 of witnesses have we, any more? (64) Behold, from his own mouth ye have heard blasphemy. How doth it appear to you? And they all decided, that he deserved to die. (65) And some began to spit in his face, and to buffet him, saying: Prophecy thou. And the servants smote him on the cheeks.—(66) And as Simon^m was below in the court, a maid of the high priest came, (67) and saw him warming himself; and she looked upon him, and said to him: And thou too wast with Jesus the Nazarean. (68) But he denied, and said: I know not what thou sayest. And he went out into the porch; and the cock crew. (69) And the maid saw him again, and she began to say to those standing by, This man also is one of them. (70) And he again denied [it]. And a little after, those standing there said again to Cephas: Surely, thou art one of them; for thou art likewise a Galilean, and thy speech answers to it. (71) And he began to imprecate, and swore: I know not that man, of whom ye speak. (72) And immediately the cock crew the second time. And Simon remembered the declaration of Jesus, who said to him: Before the cock shall crow twice, thou wilt thrice deny me. And he began to weep.

^m Gr. *Peter*.

XV. And forthwith, in the morning, the chief priests with the Elders and the Scribes, and the whole Sanhedrim,^a held a consultation. And they bound Jesus, and led him away, and delivered him over to Pilate the president.^b (2) And Pilate asked him: Art thou the king of the Jews? He replied and said to him: Thou hast said. (3) And the chief priests accused him of many things. (4) And Pilate again questioned him, and said to him: Makest thou no reply? See how much they testify against thee! (5) But Jesus gave no answer; so that Pilate wondered. (6) And it was his custom, at each festival, to release to them one prisoner, whom they might desire. (7) And there was one named Bar Abas,^c who was confined with the movers of sedition, who had committed murder in the insurrection. (8) And the people clamored, and began to demand, that he should do to them as he was accustomed. (9) And Pilate answered, and said: Will ye, that I release to you the king of the

^a Sy. 

^b Sy. 

^c Sy. 

Jews? (10) For Pilate knew that the chief priests, 10
 from envy, had delivered him up. (11) But the 11
 chief priests further persuaded the multitudes, that
 Bar Abas should be released to them. (12) And 12
 Pilate said to them: What will ye, therefore, that
 I do to him whom ye call king of the Jews?
 (13) And they again cried out: Crucify him. 13
 (14) And Pilate said to them: But what evil hath 14
 he done? And they cried out the more: Crucify
 him. (15) And Pilate was willing to gratify the 15
 wishes of the multitudes; and he released to them
 Bar Abas; and, having scourged Jesus, he delivered
 him to them to be crucified.—(16) And the soldiers 16
 led him into the hall which was the Prætorium;^d
 and they called together the whole regiment;^e
 (17) and they clothed him in purple, and braided a 17
 crown of thorns and put upon him; (18) and began 18
 to salute him with, “Hail, king of the Jews!”
 (19) And they smote him on the head with a reed, 19
 and spit in his face, and bowed upon their knees
 and worshipped him. (20) And having mocked 20
 him, they divested him of the purple, and clothed
 him in his own garments, and led him forth to
 crucify him.

And they compelled a passer-by, Simon the 21
 Cyrenian,^f the father of Alexander and Rufus, who
 was coming from the fields, to bear his cross.
 (22) And they brought him to Golgotha,^g the 22
 place which is interpreted a Skull. (23) And 23
 they gave him to drink wine in which myrrh was
 mixed; and he would not receive it. (24) And 24
 when they had crucified him, they divided his
 garments; and cast the lot upon them, what each
 should take. (25) And it was the third hour^h 25
 when they crucified him. (26) And the cause of 26
 his death was written in the inscription: THIS
 IS THE KING OF THE JEWS. (27) And they cru- 27
 cified with him two robbers, the one on his right
 hand, and the other on his left. (28) And the 28
 scripture was fulfilled which saith: He was ac-
 counted among the wicked. (29) And they also 29
 that passed by, reviled him; and, nodding their
 heads, they said: Aha, thou that destroyest the
 temple and buildest it in three days, (30) rescue 30
 thyself, and come down from the cross. (31) And 31
 so also the chief priests, jeering one with another,

^d Sy.

ܩܘܪܝܘܢ

^e Sy. ܩܘܪܝܘܢ

Gr. σπείρα.

^f Sy.

ܩܘܪܝܘܢ

^g Sy.

ܩܘܪܝܘܢ

^h i. e. 9 A. M.

and the Scribes, said: He gave life to others, his
 32 own life he cannot save. (32) Let Messiah, the
 king of the Jews, now descend from the cross, that
 we may see [it] and believe in him. And those
 also who were crucified with him, derided him.—
 33 (33) And when the sixth hourⁱ was come, there
 was darkness over all the land until the ninth
 34 hour.^k (34) And at the ninth hour, Jesus cried
 with a loud voice, and said: El, El, lemono shebak-
 thone;^l that is: My God, my God; why hast
 35 thou forsaken me? (35) And some of them that
 stood by, when they heard it, said: He calleth
 36 for Elijah. (36) And one ran and filled a sponge
 with vinegar, and tied it on a reed, to offer him
 drink. And they said: Desist; let us see if
 37 Elijah will come to take him down.—(37) And
 Jesus cried with a loud voice, and expired.^m
 38 (38) And the curtain of the door of the temple was
 39 rent, from the top to the bottom. (39) And when
 the centurion, who was standing near him, saw
 that he so cried and expired, he said: Verily, this
 40 was the Son of God.—(40) And there were women
 looking on, from a distance, Mary Magdalena, and
 Mary the mother of James the less and of Joses,
 41 and Salome; (41) who, when he was in Galilee
 adhered to him, and ministered to him; and many
 other women, who had come up with him to
 Jerusalem.
 42 And, as it was the eve of preparation, which
 43 precedeth the sabbath, (43) Joseph of Ramath, an
 honorable counsellor,ⁿ who also himself waited for
 the kingdom of God, came, and assuming courage,
 went to Pilate, and begged the body of Jesus.
 44 (44) And Pilate wondered that he should be
 already dead. And he called the centurion, and
 45 inquired if he had been any time dead. (45) And
 when he learned it, he gave his body to Joseph.
 46 (46) And Joseph bought fine linen, and took it
 down, and wrapped it in the linen, and deposited
 it in a sepulchre that was hewed in a rock, and
 rolled a stone against the door of the sepulchre.
 47 (47) And Mary Magdalena and Mary [the mother]
 of Joses saw where he was laid.

ⁱ or, noon.

^k or, 3 P. M.

^l Sy.

אֵל אֵל
 לֵמוֹנֵי שֶׁבַק
 תְּהוֹנֵי

^m Sy. ⲉⲓⲣⲓⲃⲉ

ⁿ Sy.

ⲉⲃⲟⲗⲟⲩⲟⲩⲟⲩ
 Gr.
 βουλευτῆς.

XVI. And when the sabbath had passed, Mary
 Magdalena, and Mary [the mother] of James, and

Salome, bought aromatics, that they might come
 and anoint him. (2) And in the morning of the 2
 first day of the week, they came to the sepulchre
 as the sun arose. (3) And they said among them- 3
 selves: Who will roll back for us the stone from
 the door of the sepulchre? (4) And they looked, 4
 and saw that the stone was rolled away; for it
 was very great. (5) And entering the sepulchre, 5
 they saw a youth sitting on the right hand, and
 clothed in a white robe: and they were in pertur-
 bation. (6) But he said to them: Be not affright- 6
 ed. Ye are seeking Jesus the Nazarean, who was
 crucified. He is risen; he is not here. Behold,
 the place where he was laid. (7) But go, tell his 7
 disciples and Cephas: Lo, he precedeth you into
 Galilee; there will ye see him, as he said to you.
 (8) And when they heard, they fled and left the 8
 sepulchre; for astonishment and trembling had
 seized them; and they said nothing to any one,
 for they were in fear.—(9) And in the morning 9
 of the first day of the week, he arose; and he
 appeared first to Mary Magdalena, from whom he
 had cast out seven demons. (10) And she went 10
 and told them that had been with him, while they
 were mourning and weeping. (11) And they, 11
 when they heard [the women] say that he was
 alive, and that he had appeared to them,—did not
 believe them. (12) After this he appeared, under 12
 another aspect,^a to two of them as they walked
 and went into the country. (13) And these went 13
 and told the rest; but they would not believe
 them. (14) And at last, he appeared to the eleven 14
 as they reclined at table; and he reproved the
 slenderness of their faith, and the hardness of their
 heart; because they believed not those who had
 seen him actually risen. (15) And he said to 15
 them: Go ye into all the world, and proclaim my
 tidings^b in the whole creation. (16) He that 16
 believeth, and is baptized, liveth^c; but he that
 believeth not, is condemned.^d (17) And these 17
 signs shall attend them that believe: In my name,
 they will cast out demons; and in new tongues
 will they speak. (18) And they will take up 18
 serpents; and if they should drink a deadly
 poison, it will not harm them; and they will lay
 their hands on the sick, and they will be healed.—

^a Sy.

صبر صومعة
 ايسرا

^b or, *gospel*.

^c Sy. *صبر*

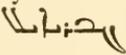
^d Sy.

صومعة

the incense. And he went into the temple of the Lord, (10) and the whole multitude of the people 10 were praying without, at the time of incense. (11) And the angel of the Lord appeared to 11 Zachariah, standing on the right side of the altar of incense. (12) And when Zachariah saw him, 12 he was agitated, and fear fell upon him. (13) And 13 the angel said to him: Fear not, Zachariah; for thy prayer is heard, and thy wife Elisabeth will bear thee a son, and thou shalt call his name John.ⁱ (14) And thou wilt have joy and gladness: and 14 many will rejoice at his birth. (15) For he will be 15 great before the Lord; and he will not drink wine nor strong drink, and will be filled with the Holy Spirit even from his mother's womb. (16) And 16 many of the children of Israel will he convert to the Lord their God. (17) And he will go before 17 him, in the spirit and power of Elijah the prophet, and will turn the heart of the fathers unto the children, and them that are disobedient to the knowledge of the righteous, and will prepare a perfect people for the Lord. (18) And Zachariah 18 said to the angel: How shall I know this? For I am old, and my wife is advanced in life.^k (19) The 19 angel answered, and said to him: I am Gabriel,^l who stand before God; and I am sent to converse with thee, and to tell thee these things. (20) Hence- 20 forth thou wilt be dumb, and unable to speak, until the day when these things take place: because thou believedst not my words, which will be fulfilled in their time.—(21) And the people were 21 standing and waiting for Zachariah; and they wondered at his tarrying so long in the temple. (22) And when Zachariah came forth, he could 22 not speak with them: and they understood that he had seen a vision in the temple: and he made many signs^m to them, and remained speechless. (23) And when the days of his ministration were 23 accomplished, he came to his house.—(24) And it 24 was after those days, that Elisabeth his wife conceived. And she secluded herself five months; and she said: (25) These things hath the Lord 25 done for me, in the days when he looked upon me to take away my reproach among men. And in the sixth month, the angel Gabriel was 26 sent by God into Galilee, to a city named Naza-

ⁱ Sy. 

^k Sy. in her days.

^l Sy. 

^m Sy. nodded to nod.

27 reth,ⁿ (27) to a virgin espoused to a man whose name was Joseph,^o of the house of David; and the virgin's name was Mary.^p (28) And the angel entered the house, and said to her: Peace to thee, thou full of grace! The Lord is with thee: and blessed art thou among women. (29) And when she saw [him], she was agitated by his speech; and she pondered, what this salutation could mean. (30) And the angel said to her: Fear not, Mary; for thou hast found favor with God. (31) For lo, thou wilt conceive in thy womb, and wilt bear a son, and wilt call his name Jesus.^r (32) He will be great, and will be called the Son of the Most High, and the Lord God will give him the throne of his father David. (33) And he will reign over the house of Jacob for ever; and of his reign there will be no end. (34) And Mary said to the angel: How can this be, as I have not known a man? (35) The angel replied, and said to her: The Holy Spirit will come, and the power of the Most High will overshadow thee; therefore he that is born of thee is holy, and will be called the Son of God. (36) And lo, Elisabeth thy kinswoman, even she too hath conceived a son in her old age; and this is the sixth month with her who is called barren. (37) Because nothing is difficult for God. (38) Mary said: Behold, I am the handmaid of the Lord; be it to me, according to thy word. And the angel departed from her. (39) And Mary arose in those days, and went hastily to the mountain [district], to a city of Judæa; and entered the house of Zachariah, and saluted Elisabeth. (41) And it was so, that when Elisabeth heard the salutation of Mary, the child leaped in her womb, and she was filled with the Holy Spirit. (42) And she cried out with a loud voice, and said to Mary: Blessed art thou among women; and blessed is the fruit of thy womb. (43) And whence is this to me, that the mother of my Lord should come to me? (44) For lo, as the voice of thy salutation fell upon my ears, with great joy the child leaped in my womb. (45) And happy is she that believed; for there will be a fulfillment of those things that were told her by the Lord.—(46) And Mary said: My soul doth magnify the Lord: (47) and my spirit rejoiceth in

ⁿ Sy. ^o Sy. ^p Sy. ^r Sy.

^s Sy.

كسبت

^t Sy. give.

God the author^s of my life. (48) For he hath 48
looked upon the humble condition of his hand-
maid; and lo, henceforth all generations will ascribe^t
blessedness to me. (49) And He that is mighty 49
hath done for me great things; and holy is his
name. (50) And his mercy is on them that fear 50
him, for generations and posterities. (51) He hath 51
wrought victory with his arm; and hath scattered
the proud in the imagination of their heart. (52) He 52
hath cast down the mighty from their thrones, and
hath exalted the lowly. (53) The hungry hath he 53
satisfied with good things, and the rich hath he
sent away empty. (54) He hath aided Israel his 54
servant, and remembered his mercy, (55) (as he 55
spoke with the fathers,) with Abraham and his
seed, for ever.—(56) And Mary remained with 56
Elisabeth about three months, and returned to her
home.

^v Sy. children
of her kindred.

And Elisabeth's time of bringing forth arrived; 57
and she bore a son. (58) And her neighbors and 58
relatives^v heard that the Lord had magnified his
mercy to her, and they rejoiced with her. (59) And 59
it occurred, that on the eighth day they came to
circumcise the child. And they called him by the
name of his father, Zachariah. (60) And his 60
mother answered and said: Not so; but John,
shall he be called. (61) And they said to her: 61
There is no one among thy kindred called by that
name. (62) And they made signs to his father, how 62
he would have him named. (63) And he asked for 63
a tablet, and wrote, and said: John is his name.
And every one was surprised. (64) And imme- 64
diately his mouth was opened, and his tongue;
and he spoke, and praised God. (65) And fear 65
came^w upon all their neighbors; and these things
were talked of in all the mountain [district] of
Judæa. (66) And all who heard, pondered them 66
in their heart, and said: What will this child be?
And the hand of the Lord was with him.—(67) And 67
Zachariah his father was filled with the Holy Spirit,
and prophesied, and said: (68) Blessed be the Lord 68
God of Israel, who hath visited his people, and
wrought redemption for them: (69) And hath 69
raised up a horn of redemption for us, in the house
of David his servant: (70) as he spake by the 70
mouth of his holy prophets, who were of old,

^w or, was.

71 (71) that he would redeem us from our enemies,
 72 and from the hand of all that hate us. (72) And
 he hath exercised his mercy to our fathers, and
 73 hath remembered his holy covenants,^x (73) and
 the oath that he sware to Abraham our father, that
 74 he would grant to us, (74) to be redeemed from
 the hand of our enemies; and that we should wor-
 75 ship before him, without fear, (75) all our days, in
 76 rectitude and uprightness. (76) And thou, child,
 wilt be called a prophet of the Most High; for
 thou wilt go before the face of the Lord, to pre-
 77 pare his way, (77) that he may give the knowledge
 of life^y to his people, and forgiveness of their sins,
 78 (78) through the compassion of the mercy of our
 God; whereby the day-spring from on high will
 79 visit us, (79) to give light to them that sit in dark-
 ness, and in the shadow of death; and to guide
 80 our feet into the way of peace.—(80) And the
 child grew, and was strengthened in spirit.^z And
 he was in the wilderness, until the day of his
 manifestation to Israel.

^x Sy. ܘܢܩܘܠܘܬܗܘܢ

^y Sy. ܚܝܐ

^z or, mind, ܘܢܘܪܐܢܐ

II. And in those days it occurred, that a decree
 went forth from Augustus Cæsar, that all the
 2 people of his dominion should be enrolled. (2)
 And this enrollment was first made under the
 3 presidency^a of Quirinus in Syria. (3) And every
 4 one went to his own city to be enrolled. (4) And
 Joseph also went up from Nazareth of Galilee to
 Judæa, to the city of David which is called Bethle-
 hem, because he was of the house and lineage of
 5 David, (5) with Mary his espoused, then pregnant,
 6 to be enrolled. (6) And it was while they were
 there, that the days for her to bring forth were
 7 completed. (7) And she brought forth her first-
 born son, and wrapped him in bandages, and laid
 him in the stall; for they had no place where
 they could lodge.
 8 And there were shepherds in that region, who
 abode there and kept watch of their flocks by
 9 night. (9) And lo, the angel of God came to them,
 and the glory of the Lord shone upon them: and
 10 they feared with great fear. (10) And the angel
 said to them: Fear not; for, behold I announce
 to you great joy, which will be to all the world.^b
 11 (11) For there is born to you this day a deliverer,^c

^a Sy. ܘܢܘܪܐܢܐ
ܘܢܘܪܐܢܐ
ܘܢܘܪܐܢܐ

^b Sy. ܘܢܘܪܐܢܐ

^c Sy. ܘܢܘܪܐܢܐ

- who is the Lord Messiah, in the city of David. (12) And this is the sign for you: Ye will find 12
the babe wrapped in bandages, and placed in a stall. (13) And instantly there were seen with 13
the angel, the many hosts of heaven, praising God, and saying: (14) Glory to God in the highest 14
^d Sy. لو [heavens], and on earth peace^d and good hope for men.—(15) And it was so, that when the angels 15
had gone from them into heaven, the shepherds conferred with one another, and said: Let us go down 16
to Bethlehem, and see this thing^e which hath occurred, as the Lord hath made known to us. (16) And they came hastily, and found Mary and 16
Joseph, and the babe laid in the stall. (17) And 17
^f Sy. word. when they saw, they made known the information^f which was given to them concerning the child. (18) And all that heard, wondered at the things 18
that were told them by the shepherds. (19) And 19
^g Sy. words. Mary laid up all these things,^g and pondered them in her heart. (20) And the shepherds returned, 20
glorifying and praising God for all that they had seen and heard, as it was told them. (21)
And when the eight days for the circumcision 21
of the child were completed, his name was called JESUS; as he was named by the angel, before he was conceived in the womb. (22)
And when the days of their purification were 22
completed, according to the law of Moses, they carried him to Jerusalem, to present him before the Lord: (23) (as it is written in the law of the 23
Lord, that every male opening the womb shall be called holy to the Lord:) (24) and to offer^h a 24
^h Sy. give. sacrifice, according as it is written in the law of the Lord, A pair of turtle-doves, or two young pigeons. (25) And there was a certain man in 25
ⁱ Sy. لو Jerusalem, whose name was Simeon.ⁱ This man was upright and just, and was waiting for the consolation of Israel, and the Holy Spirit was upon him. (26) And it had been told him by the Holy 26
Spirit, that he would not see death, until he should see the Messiah of the Lord. (27) This man came, 27
by the Spirit, into the temple; and when his parents brought in the child Jesus, to do for him as is commanded in the law, (28) he took him in 28
his arms, and blessed God, and said: (29) My 29
Lord, now release thou thy servant in peace, as

30 thou hast said: (30) for lo, my eyes have seen thy
31 mercy, (31) which thou hast prepared in the pres-
32 ence of all nations, (32) a light for a revelation to
the Gentiles, and a glory for thy people Israel.—

33 (33) And Joseph and his mother were astonished
at those things which were spoken concerning him.

34 (34) And Simeon blessed them, and said to Mary
his mother: Behold, this [child] is set forth for
the fall and for the rising of many in Israel, and

35 for a standard^k of contention; (35) (and also a dart ^k Sy. ١٢١٥
will pierce thy own soul); that the thoughts of the

36 hearts of many may be disclosed.—(36) And Hana,^l a prophetess, the daughter of Phanuel, of the
tribe of Asher,—she also was aged in days, and,

37 from her maidenhood, had lived seven years with
her husband, (37) and was a widow of about

eighty and four years, and departed not from the
temple, but worshipped by day and by night, with

38 fasting and prayer;—(38) and she too stood up, in
that hour, and gave thanks to the Lord, and spoke

of him to every one that waited for the redemption
of Jerusalem.—(39) And when they had accom-

39 plished all things, according to the law of the Lord,
they returned to Galilee, to their city Nazareth.

40 (40) And the child grew, and was strengthened in
spirit,^m and was filled with wisdom; and the grace

of God was upon him. ^m or, *mind*.

41 And his people went up to Jerusalem every
42 year, at the feast of the passover. (42) And when
he was twelve years old, they went up to the feast,

43 as they were accustomed. (43) And when the
days were completed, they returned: but the child

Jesus remained at Jerusalem, and Joseph and his

44 mother knew not [of it]; (44) for they supposed
he was with his companions.ⁿ And when they had

travelled a day's journey, they sought him among
their people, and [inquired] of every one that

45 knew them. (45) And they did not find him.
And they returned again to Jerusalem, searching for

46 him. (46) And after three days, they found him
in the temple, sitting in the midst of the teachers,^o

and listening to them, and asking them questions. ^o Sy. ١٢١٥

47 (47) And all they that heard him, were astonished
48 at his wisdom and his answers. (48) And when
they saw him they were amazed. And his mother

said to him: My son, why hast thou done so to us?

- 13 to him: Teacher,¹ what shall we do? (13) And he said to them: Exact no more than ye are re-
- 14 quired to exact. (14) And those serving in war inquired of him, and said: And what shall we do? He said to them: Be insolent to no one, and oppress no one, and let your pay satisfy you.—
- 15 (15) And while the people were thinking of John, and all pondered in their heart, whether he were
- 16 the Messiah; (16) John answered and said to them: Behold, I baptize you with water; but after me cometh one mightier than I, the strings of whose shoes I am not worthy to untie; he will baptizem you with the Holy Spirit and with fire.
- 17 (17) He holdeth his winnowing shovel in his hand, and he will make clean his threshing floor; and the wheat he gathereth into his garners, and the chaff he will burn with fire not extinguished.
- 18 (18) And many other things also, he taught and
- 19 proclaimed to the people.—(19) But Herod the Tetrarch, because he was reproved by John, on account of Herodias the wife of his brother Philip, and on account of all the evil things he had done,
- 20 (20) added this also to them all, that^a he shut up John in prison.
- 21 And it occurred, when all the people were baptized, that Jesus also was baptized. And as he
- 22 prayed, the heavens were opened; (22) and the Holy Spirit descended upon him, in the bodily likeness of a dove: and there was a voice from heaven, which said: Thou art my beloved Son, in whom I have delight.
- 23 And Jesus was about thirty years old. And he was accounted the son of Joseph, the son of Heli,
- 24 (24) the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph,
- 25 (25) the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,
- 26 (26) the son of Maath, the son of Mattathias, the son of Shimei, the son of Joseph, the son of Judah,
- 27 (27) the son of Joanna, the son of Rhesa, the son of Zorubbabel, the son of Salathiel, the son of
- 28 Neri, (28) the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er,
- 29 (29) the son of Joses, the son of Eliezer, the son of Joram, the son of Matthat, the son of Levi,
- 30 (30) the son of Simeon, the son of Judah, the son

¹ Sy. ܡܪܝܬܝܢܐ

^m Sy. ܡܝܬܝܢܐ

^a Sy. *and.*

of Joseph, the son of Jonam, the son of Eliakim, (31) the son of Melchah, the son of Mainan, the son 31
of Mattatha, the son of Nathan, the son of David, (32) the son of Jesse, the son of Obed, the son of 32
Boaz, the son of Salmon, the son of Nahshon, (33) the son of Amminadab, the son of Ram, the 33
son of Hezron, the son of Pharez, the son of Judah, (34) the son of Jacob, the son of Isaac, the son of 34
Abraham, the son of Terah, the son of Nahor, (35) the son of Serug, the son of Reu, the son of 35
Peleg, the son of Eber, the son of Salah, (36) the 36
son of Caiman, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, (37) 37
the son of Methuselah, the son of Enoch, the son of Jared, the son of Mehalaleel, the son of Caiman, (38) 38
the son of Enos, the son of Seth, the son of Adam, the son of God.

And Jesus, being full of the Holy Spirit, re-IV.
turned from the Jordan. And the Spirit led him
into the wilderness, (2) forty days, to be tempted 2
by the Calumniator.^a And during those days, he
ate nothing; and when he had completed them, 3
he was at last hungry. (3) And the Calumniator
said to him: If thou art the Son of God, command 3
this stone to become bread. (4) Jesus replied, and 4
said to him: It is written, Not by bread only,
doth man live; but by every thing^b of God. 5
(5) And Satan^c conducted him to a high mountain, 5
and showed him all the kingdoms of the land,^d in
a little time. (6) And the Calumniator said to 6
him: To thee will I give all this dominion, and
the glory of it, which is committed to me, and to
whom I please, I give it: (7) if therefore thou 7
wilt worship before me, the whole shall be thine.
(8) But Jesus replied, and said to him: It is written, 8
Thou shalt worship the Lord thy God, and him
only shalt thou serve. (9) And he brought him 9
to Jerusalem, and set him on a pinnacle of the
temple, and said to him: If thou art the Son of
God, cast thyself down hence: (10) for it is written, 10
He will give his angels charge over thee, to keep
thee: (11) and in their arms will they sustain thee, 11
lest thou strike thy foot against a stone. (12) And 12
Jesus replied and said to him: It is said, Thou
shalt not tempt the Lord thy God.—(13) And when 13

^a Sy.

احلصنيا

^b Sy. كل شيء^c Sy. شيطان^d Sy. انحاء

city was built, that they might cast him down from the rock. (30) But he passed through the midst of them, and went away. 30

And he went down to Capernaum, a city of Galilee; and taught them on sabbath days. (32) 32

ⁱ or, *doctrine*.

^k Sy. ܘܡܠܟܘܬܐ

And they were astonished at his teaching,ⁱ for his word was authoritative.^k (33) And there was in 33

^l Sy. ܕܥܝܢܐ

the synagogue a man, in whom was an unclean demon:^l and he cried out, with a loud voice, (34) and said: Let me alone: What have I to do 34

^m Sy. ܠܗܝܐ

with thee, Jesus, thou Nazarean?^m Hast thou come to destroy us? I know thee, who thou art, the Holy One of God. (35) And Jesus rebuked 35

him, and said: Shut thy mouth; and come out of him. And the demon threw him down in the midst, and came out of him, having not harmed him at all. (36) And wonder seized every one; 36

ⁿ Sy. ܘܥܠܘܬܐ

and they talked together, and said: What a word is this! For, with authority and efficiency,ⁿ he commandeth the unclean spirits, and they come out. (37) And his fame went out into all the surrounding 37

region. And when Jesus went out of the synagogue, he 38

^o Sy. *great*.

entered the house of Simon. And the mother-in-law of Simon was afflicted with a severe^o fever: 39

and they besought him in her behalf. (39) And he stood over her, and rebuked the fever; and it left her. And immediately she arose and ministered to them.—(40) And when the sun was set, 40

all those that had sick persons, afflicted with divers diseases, brought them to him; and he laid his hand on every one of them, and healed them. (41) And demons went out of many, crying out 41

and saying: Thou art the Messiah, the Son of God. And he rebuked them, and suffered them not to say, that they knew him to be Messiah.—(42) And 42

at the dawn of day, he went out and retired to a desert place. And the multitudes sought him, and went out to him, and held him fast, that he might not retire from them. (43) And Jesus said 43

to them: It behooveth me to announce the kingdom of God to other cities also; for therefore was I sent. (44) And he preached in the synagogues 44

of Galilee. And it occurred, that a multitude gathered about V.

him, to hear the word of God. And he was standing by the side of the sea of Gennesaret, (2) and he saw two ships standing near the sea, and the fishermen were gone out of them, and were washing their nets. (3) And one of them belonged to Simon Cephas:^a and Jesus entered and sat in it. And he told them to draw off a little from the shore, into the sea: and he seated himself, and taught the multitude from the ship.—(4) And when he ceased from speaking, he said to Simon: Launch out into the deep, and cast your net for a draught. (5) Simon answered, and said to him: Rabbi,^b all the night we have toiled, and have caught nothing: but, at thy bidding,^c I will cast the net. (6) And when they had done so, they inclosed very many fishes, so that the net was rent. (7) And they made signs to their associates, in the other ship, to come and help them. And when they came, they filled both the ships, so that they were near to sinking. (8) And when Simon Cephas saw [it], he fell before the feet of Jesus, and said to him: I beseech thee, my Lord, that thou leave me, for I am a sinful man. (9) For astonishment had seized him, and all that were with him, at the draught of fishes which they had caught: (10) and in like manner also James and John, the sons of Zebedee, who were partners of Simon. But Jesus said: Fear thou not; henceforth thou shalt catch men unto life.^d (11) And they brought the vessels to the land: and they left all and followed him. (12) And when Jesus was in one of the cities, a man came all full of leprosy, and seeing Jesus, he fell upon his face, and besought him, and said to him: My Lord, if thou wilt, thou canst cleanse me. (13) And Jesus put forth his hand, and touched him, and said to him: I will [it]; be thou clean. And immediately his leprosy went from him. (14) And he charged him: Speak to no one; but go and show thyself to the priests, and offer the oblation for thy purification, as Moses hath commanded, for a testimony to them.—(15) And his fame spread abroad still more: and much people assembled to hear him, and to be cured of their diseases. (16) And he retired into a desert, and prayed. (17) And it occurred, on one of the days when Jesus was teaching, that Pharisees and Doctors of the

^a Gr. *Simon*.

^b Sy. **رَبِّي**

^c or, *word*.

^d Sy. **حَيَاتِي**

- Sy. **مجلس**
بمجلس law^e were sitting by, who had come from all the
 villages of Galilee and of Judæa, and Jerusalem :
 and the power^f of the Lord was present to heal
 † Sy. **سلا** them. (18) And some persons brought a para- 18
 lytic man, on a couch, and sought to bring him in,
 and to place him before him. (19) And when 19
 they could not thus introduce him, because of the
 multitude of the people, they ascended to the roof,
 and let him down with the couch, from the cover-
 ing, into the midst, before Jesus. (20) And when 20
 Jesus saw their faith, he said to the paralytic :
 Man, thy sins are forgiven thee. (21) And the 21
 Scribes and Pharisees began to reason, and to say :
 † Sy. **سلا** Who is this that speaketh blasphemy ?^g Who can
 forgive sins, but God only ? (22) And Jesus knew 22
 their thoughts, and said to them : What think ye
 in your heart ? (23) Which is the easier, to say, 23
 Thy sins are forgiven thee, or to say, Arise and
 walk ? (24) But that ye may know, that the Son 24
 of man is competent to forgive sins on the earth,—
 he said to the paralytic : I say to thee, Arise, take
 up thy couch, and go to thy home. (25) And in- 25
 stantly, he rose up before their eyes, and took up
 his couch, and went home, glorifying God. (26) 26
 And astonishment seized every one ; and they
 praised God ; and they were filled with awe, and
 said : We have seen wonders to-day.
 † Sy. **مجلس** And after these things, Jesus went out and saw 27
 a publican,^h named Levi,ⁱ sitting among the publi-
 † Sy. **لص** cans ; and he said to him : Come after me. (28) 28
 And he left every thing, and arose, and went after
 him. (29) And Levi made a great entertainment 29
 for him at his house ; and there was a numerous
 company of publicans and others who reclined with
 them. (30) And the Scribes and Pharisees mur- 30
 mured, and said to his disciples : Why do ye eat
 and drink with publicans and sinners ? (31) And 31
 Jesus answered and said to them : A physician is
 not sought after for the well, but for those very
 sick. (32) I came not to call the righteous, but 32
 sinners, to repentance.
 † Sy. **sons.** And they said to him : Why do the disciples of 33
 John fast often, and pray, and also [those] of the
 Pharisees ; but thine eat and drink ? (34) And 34
 he said to them : Ye cannot make the guests^k of
 the nuptial chamber fast, while the bridegroom is

35 with them. (35) But the days will come, when the
 bridegroom will be taken up from them, and then
 36 will they fast, in those days. (36) And he spoke
 a similitude¹ to them: No one teareth a patch from
 a new garment, and putteth it to an old garment;
 lest he tear the new, and the patch from the new
 37 cease to make the old [garment] whole. (37) And
 no one putteth new wine into old sacks; otherwise,
 the new wine will burst the sacks, and the wine
 38 will run out, and the sacks be ruined. (38) But
 they put new wine into new sacks, and both are
 39 preserved. (39) And no one drinketh old wine,
 and immediately calleth for new; for he saith, The
 old is the delicious.

¹ or, *parable*.

VI. And on a sabbath it occurred, as Jesus walked
 among the tilled grounds, that his disciples plucked
 2 ears, and rubbed them in their hands and ate. (2)
 And some of the Pharisees said to them: Why do
 ye that, which it is not lawful to do on the sabbath?
 3 (3) Jesus replied, and said to them: Have ye not
 read what David did, when he was hungry, he and
 4 those with him? (4) How he entered into the
 house of God, and took and ate the bread of the
 Lord's table, and gave [it] to those that were with
 him; which it was not lawful, except for the
 5 priests only, to eat? (5) And he said to them:
 The Son of man is lord of the sabbath.
 6 And on another sabbath, he entered a synagogue
 and taught. And a man was there, whose right
 7 hand was withered. (7) And the Scribes and
 Pharisees watched him, whether he would heal on
 the sabbath; that they might be able to accuse
 8 him. (8) And as he knew their thoughts, he said
 to the man with a withered hand: Rise and come
 into the midst of the congregation. And when he
 9 came and stood [there], (9) Jesus said to them: I
 ask you, What is it lawful to do on the sabbath?
 that which is good? or that which is evil? to save
 10 life? or to destroy [it]? (10) And he looked upon
 them all; and [then] said to him, Stretch forth
 thy hand. And he stretched out his hand, and it
 11 was restored like the other.^a (11) And they were
 filled with envy; and they conferred one with
 another, what they should do to Jesus.
 12 And in those days, Jesus retired to a mountain

^a *Sy. us fellow*

to pray; and he passed the night there, in prayer to God. (13) And when the day dawned, he called 13
 his disciples, and selected from them twelve, whom he named Legates:^b (14) Simon whom he named 14
 Cephas,^c and Andrew his brother, and James, and John, and Philip, and Bartholomew, (15) and 15
 Matthew, and Thomas, and James the son of Alpheus,^d and Simon who was called Zelotes,^e (16) 16
 and Judas the son of James,^f and Judas Iscariot,^g who became a traitor.—(17) And Jesus descended 17
 with them, and stood in the plain; and a great company of his disciples, and a multitude of assembled people, from all Judæa, and from Jerusalem, and from the sea-shore of Tyre and Sidon; who came to hear his discourse,^h and to be healed of 18
 their diseases; (18) and they who were afflicted by unclean spirits: and they were healed. (19) And 19
 the whole multitude sought to touch him; for there went a virtueⁱ out of him and healed them all.

^b Sy. **مكلمين**,
 or, *Apostles.*

^c Gr. **Πέτρος**.

^d Sy. **حز بن حلف**

^e Sy. **زبدي**

^f Sy. **حز بن حلف**

^g Sy. **حز بن حلف**

^h or, *word.*

ⁱ Sy. **سلا**

And he lifted his eyes upon his disciples, and said: Blessed are ye poor; for the kingdom of God is yours. (21) Blessed are ye that hunger now; for ye will be satisfied. Blessed are ye that weep now; for ye will laugh. (22) Blessed are ye, when men shall hate you, and repel you, and revile you, and cast out your names as base, for the Son of man's sake. (23) Rejoice in that day and exult, for your reward is great in heaven; for so did their fathers to the prophets. (24) But, woe to you that are rich; for ye have received your consolation. (25) Woe to you that are full; for ye will hunger. Woe to you that laugh now; for ye will weep and mourn. (26) Woe to you, when men shall speak your praise; for so did their fathers to the false prophets.—(27) And to you who hear, I say: Love your enemies; and do favors to them that hate you; (28) and bless them that curse you; and pray for them that drag you with violence. (29) To him that smiteth thee on thy check, offer the other: and from him that taketh away thy cloak, keep not back thy tunic. (30) To every one that asketh of thee, give thou: and from him that taketh thy property, demand it not. (31) And as ye would that men should do to you, so do ye also to them. (32) For, if ye love them that 32

33 love you, what goodness is it in you? For even
 sinners love those that love them. (33) And if ye
 do good to them that do good to you, what good-
 34 ness is it in you? For even sinners do the same.
 (34) And if ye lend to one from whom ye expect
 recompense, what goodness is it in you? For
 35 sinners also lend to sinners, to receive adequate
 recompense. (35) But love ye your enemies, and
 do them good; and lend ye, and disappoint the
 hopes of no one: and great will be your reward,
 and ye will be children of the Highest; for he is
 36 kind to the evil, and to the unthankful. (36) Be
 ye therefore merciful, as also your Father is merci-
 37 ful. (37) Judge not, and ye will not be judged:
 condemn not, and ye will not be condemned: re-
 38 lease, and ye will be released. (38) Give ye, and
 it will be given to you; in good measure, pressed
 down, and running over, will they cast into your
 lap. For, with what measure ye measure, it will
 39 be measured to you.—(39) And he spake a similitude^k
 to them: Can a blind man lead a blind?
 40 Will not both fall into the ditch?—(40) No disci-
 ple is better than his teacher;^l for whoever is per-
 41 fect, will be like his teacher.—(41) And why
 observest thou the straw that is in thy brother's
 eye, but regardest not the beam that is in thy own
 42 eye? (42) Or how canst thou say to thy brother,
 My brother, allow me to pluck the straw from thy
 eye; when, lo, the beam that is in thy own eye,
 thou regardest not. Hypocrite! first cast the beam
 out thy eye, and then thy vision will be clear to
 43 pluck the straw from thy brother's eye. (43) There
 is no good tree, that beareth bad fruits; nor a bad
 44 tree, that beareth good fruits. (44) For every tree
 is known by its fruits. Do men gather figs from
 thorn-bushes? So, neither do they pluck grapes
 45 from brambles. (45) A good man, from the good
 treasure that is in his heart, bringeth out good
 things: and a bad man, from the bad treasure that
 is in his heart, bringeth out bad things. For, from
 46 the abundance of the heart, the lips speak. (46) And
 why call ye me, My Lord, my Lord; while ye do
 47 not that which I command you? (47) Every one
 that cometh to me, and heareth my words, and
 doeth them, I will show to whom he is like:
 48 (48) He is like a man that built a house; and he

^k or, *parable.*

^l *Sy. Rabbi.*

dug and went deep, and laid the foundations on a rock: and when a flood occurred, the flood rushed upon that house, and could not move it, for its foundation rested on a rock. (49) But he that 49
 heareth and doeth not, is like a man that built his house upon the earth, without a foundation; and when the torrent rushed upon it, it fell immediately, and the ruin of that house was great.

And when he had finished all these discourses VII.
 in the audience of the people, Jesus entered into Capernaum. (2) And the servant of a cen- 2
 turion, who was dear to him, was very sick, and near to death. (3) And he heard of Jesus, and 3
 sent the Elders^a of the Jews to him, and requested of him that he would come and save the life of his servant. (4) And when they came to Jesus, they 4
 entreated him earnestly, and said: He is worthy that thou shouldst do this for him; (5) for he loveth 5
 our nation, and hath also built us a house of assembly.^b (6) And Jesus went with them. And 6
 when he was not far from the house, the centurion sent his friends to him, and said to him: My Lord, trouble not thyself, for I am not worthy that thou shouldst come under my roof: (7) therefore I 7
 deemed myself not worthy to approach thee myself; but speak the word only, and my young man will be healed. (8) For I also am a man 8
 subjected to authority; and I have soldiers under my command;^c and I say to this one, Go; and he goeth: and to another, Come; and he cometh: and to my servant, Do this; and he doeth [it.] (9) And when Jesus heard these things, he admired 9
 him; and he turned, and said to the throng that followed him: I say to you, I have not found faith like this even in Israel. (10) And they that were 10
 sent, returned to the house; and they found the servant that had been sick, now well.

And the following day, he went to a city called 11
 Nain;^d and his disciples [were] with him, and a great multitude. (12) And as he approached the 12
 gate of the city, he saw a procession bearing a dead man, the only son^e of his mother, and she a widow; and a great company of the people^f of the city were with her. (13) And Jesus looked upon her, 13
 and had compassion on her; and he said to her,

^a Sy. 

^b or, a *synagogue*.

^c Sy. *hand*.

^d Sy. 

^e Sy. 

^f Sy. *sons*.

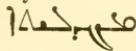
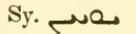
Sy. | 

compare this generation? and to what are they
like? (32) They are like children, that sit in the 32
market-place, and call to their fellows and say:
We have piped to you, and ye did not dance; we
have howled to you, and ye did not weep.
(33) For John the Baptizer came, not eating bread, 33
and not drinking wine; and ye say: He hath a
demon. (34) The Son of man came, eating and 34
drinking; and ye say: Behold, a gluttonous man,
and a wine drinker, and one fond of publicans and
sinners. (35) But wisdom¹ is justified by all her 35
children.

And one of the Pharisees came, and asked him 36
to eat with him. And he entered the house of the
Pharisee, and reclined. (37) And there was a 37
woman in the city, who was a sinner; and when
she learned that he reclined in the Pharisee's
house, she took an alabaster box of perfume,
(38) and stood behind him, at his feet, and wept; 38
and she began to bathe his feet with her tears, and
to wipe them with the hair of her head; and she
kissed his feet, and anointed [them] with the per-
fume. (39) And when the Pharisee that invited 39
him, saw it, he thought within himself, and said:
If this man were a prophet, he would know who
she is, and what is her reputation; for the woman
that toucheth him, is a sinner. (40) And Jesus 40
answered, and said to him: Simon, I have some-
thing to say to thee. He said to him: Say it,
Rabbi. Jesus said to him: (41) There were two 41
debtors to a certain creditor; the one owed him
five hundred denarii, and the other fifty denarii.
(42) And as they had not the means of pay, he 42
released them both. Which of them, therefore,
will love him most? (43) Simon replied, and 43
said: I suppose he to whom most was released.
Jesus said to him: Thou hast judged correctly.
(44) And he turned to the woman, and said to 44
Simon: Seest thou this woman? I entered thy
house, and thou gavest [me] no water for my
feet; but she hath bathed my feet with her tears,
and wiped them with her hair. (45) Thou gavest 45
me no kiss; but this woman, since she came in,
hath not ceased to kiss my feet. (46) Thou didst 46
not anoint my head with perfume; but she hath
anointed my feet with perfumed ointment. (47) I 47

therefore say to thee: Her many sins are forgiven her, for she loveth much. But he, to whom little is forgiven, loveth little. (48) And he said to the woman: Thy sins are forgiven thee. (49) And they that were reclining, began to say in themselves: Who is this, that even forgiveth sins? (50) (50) And Jesus said to the woman: Thy faith hath given thee life. Go, in peace.

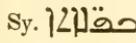
VIII. And after these things Jesus travelled about the cities and the villages, and proclaimed and announced the kingdom of God. And with him were his twelve [disciples,] (2) and those women who were healed of infirmities and of unclean spirits, Mary called Magdalena,^a out of whom went seven demons, (3) and Joanna^b the wife of Chusa, Herod's steward, and Susanna,^c and many others, who ministered to them of their property.

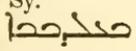
^a Sy. 
^b Sy. 

^c Sy. 
^d or, *parables.*

4 And when a great multitude was assembled, and people came to him from all the cities, he said, in 5 similitudes:^d (5) A sower went out to sow his seed: and as he sowed, some fell by the side of the path, and was trodden upon, and a bird devoured it. (6) And other fell upon a rock, and sprung up forthwith; but, as it lacked moisture, it 7 dried up. (7) And other fell among thorns, and the thorns sprung up with it, and choked it. 8 (8) And other fell on good and fair ground, and sprung up, and bore fruits, a hundred for one. Having said these things, he cried: He that hath ears to hear, let him hear.

9 And his disciples asked him: what meaneth 10 this similitude? (10) And he said to them: To you it is given, to know the mysteries^e of the kingdom of God; but to others, it is spoken in allegories;^f that, while seeing, they may not see, 11 and while hearing, may not understand. (11) But this is the similitude: The seed is the word of 12 God. (12) And those by the side of the path, are they that hear the word, and the enemy^g cometh and taketh the word out of their heart, that they 13 may not believe and live. (13) And those upon the rock, are they who, when they hear, receive the word with joy: but they have no root in them, and their faith is temporary, and in time of 14 temptation^h they are stumbled. (14) And that

^e Sy. 
^f Sy. 

^g Sy. 

^h or, *trial.*

ⁱ or, *lusts.*

which fell among thorns, are those who hear the word, but are choked by cares, and by riches, and by worldly desires,ⁱ and bear no fruits. (15) And 15 that on good ground, are those who, with a humble and good heart, hear the word, and retain it, and with patience bring forth fruits.—(16) No 16 one lighteth a lamp, and covereth it with a vessel, or placeth it under a bed, but setteth it upon a light-stand, that all who come in, may see the light of it. (17) For there is nothing covered, that shall not be uncovered; nor concealed, that shall not be known and become manifest. (18) Take heed 18 how ye hear: for to him that hath, shall be given; and from him that hath not, shall be taken even what he thinketh he hath.—(19) And his mother 19 and his brothers came to him, and they could not speak with him, because of the multitude. (20) 20 And they say to him: Thy mother and thy brothers stand without, and wish to see thee. (21) And he answered and said: My mother and 21 my brothers, are they who hear the word of God, and do it.

And on a certain day Jesus embarked and sat 22 in a ship, he and his disciples. And he said to them; Let us pass over to the other side of the sea. (23) And while they were rowing, Jesus fell 23 asleep. And there was a tempest of wind on the sea; and the ship was near to sinking. (24) And 24 they came and awaked him, and said to him: Our Rabbi, our Rabbi,^k we are perishing! And he arose, and rebuked the winds and the agitations of the water; and they ceased, and there was a calm. (25) And he said to them: Where 25 is your faith? And they being in awe, wondered, and said one to another: Who is this, that commandeth even the winds, and the waves, and the sea; and they obey him?

* Sy. 

^l Sy. 

And they rowed on, and came to the country of 26 the Gadarenes,^l which lieth over against Galilee. (27) And when he went out upon the land, there 27 met him a man of the city, in whom had been a demon for a long time; and he wore no clothing, and did not reside in a house, but among the tombs. (28) And when he saw Jesus, he cried 28 out, and fell down before him, and said, with a loud voice: What have we to do with thee? Jesus, thou

Son of the exalted God. I entreat of thee, torment
 29 me not. (29) For Jesus had commanded the
 unclean spirit, to come out of the man: for, of a
 long time he had been held captive by him; and
 he had been bound with chains, and held in
 fetters; but he had burst the bonds, and had been
 30 driven by the demon into the desert. (30) And
 Jesus demanded of him: What is thy name?
 And he said to him: Legion:^m because many
 31 demons had entered into him. (31) And they
 besought him, not to command them to depart
 32 into the abyss.ⁿ (32) And there was a herd of
 many swine grazing on the mountain. And they
 besought him, that he would permit them to enter
 33 the swine. And he permitted them. (33) And
 the demons went out of the man, and entered the
 swine; and the whole herd ran to a precipice,^o
 and plunged into the sea, and were strangled.
 34 (34) And when the herdmen saw what had
 occurred, they fled, and told [it] in the cities and
 35 the villages. (35) And the men went out to see
 what was done. And they came to Jesus, and
 found the man, out of whom the demons had
 gone, now clothed, and modest, and sitting at the
 36 feet of Jesus; and they were awed. (36) And
 they that saw [it], related to them in what manner
 37 the demoniac was cured. (37) And the whole
 throng^p of the Gadarenes requested him, that
 he would depart from them: for great fear had
 seized them. And Jesus embarked in a ship, and
 38 retired from among them. (38) And the man,
 from whom the demons had gone out, requested
 that he might remain with him. But Jesus dis-
 39 missed him, and said to him: (39) Return to thy
 home, and relate what God hath done for thee.
 And he went away, and proclaimed through all
 the city what Jesus had done for him.
 40 And when Jesus returned, a great multitude
 received him; for all were looking for him.
 41 (41) And a man, whose name was Jairus,^r a chief
 of the synagogue,^s fell down at the feet of Jesus,
 42 and besought him to enter his house; (42) for he
 had an only^t daughter, about twelve years old,
 and she was near dying. And as Jesus went with
 him, a great multitude pressed upon him.—
 43 (43) And a certain woman, whose blood had

^m Sy. 

ⁿ Sy. 

^o or, cliff.

^p or, multitude.

^r Sy. 

^s Sy. 

^t Sy. 

flowed twelve years, and who had expended all
 her property among physicians, and could not be
 cured by any one, (44) came up behind him, and 44
 touched the border of his garment; and imme-
 diately the flow of her blood stopped. (45) And 45
 Jesus said: Who touched me? And when all
 denied, Simon Cephas^v and those with him said
^v Gr. *Peter.*
^w Sy. **قيس** to him: Our Rabbi,^w crowds press upon thee;
 and sayest thou, Who touched me? (46) And 46
 he said: Some one touched me; for I perceive,
^x Sy. **سلا** that energy^x hath gone out from me. (47) And 47
 the woman, when she saw that she had not escaped
 his notice, came trembling, and fell down and wor-
^y Sy. *eyes.* shipped him. And in the presence^y of all the
 people, she declared for what cause she had touched
 him, and that she was instantly healed. (48) And 48
 Jesus said to her: Take courage, my daughter:
 Thy faith hath given thee life: Go in peace.—
 (49) And while he was speaking, one came 49
^z Sy. **ك صهعلا** from the house of the chief of the synagogue,^z
 and said to him: Thy daughter is dead; trouble
^a Sy. **صهصلا** not the teacher.^a (50) And Jesus heard [it], and 50
 said to the father of the maid: Fear not; believe
 only, and she will live. (51) And Jesus came 51
 to the house; and he suffered none to go in with
 him, except Simon, and James, and John, and
 the father and mother of the maid. (52) And all 52
 were weeping and wailing over her. And Jesus
 said: Weep not; for she is not dead, but sleepeth.
 (53) And they derided him, knowing that she was 53
 dead. (54) And he put every one out, and took 54
^b Sy. **ل كعلا صهصلا** her by the hand, and called, and said: Maid, arise.^b
 (55) And her spirit^c returned, and she instantly 55
 arose. And he directed them to give her food.
^c Sy. **زهصلا** (56) And her parents were astonished: and he 56
 charged them to tell no one what had occurred.

And Jesus called his twelve, and gave them IX.
 power and authority over all demons and diseases,
 to heal [them]. (2) And he sent them forth, to pro- 2
 claim the kingdom of God, and to heal the sick.
 (3) And he said to them: Take nothing for the 3
 journey, neither a staff, nor a wallet, nor bread,
 nor money; neither have two tunics. (4) And 4
 into whatever house ye enter, there stay, and
 thence depart. (5) And against them that receive 5

you not, when ye go out of that city, shake off even the dust of your feet against them, for a testimony. (6) And the Legates^a went forth, and travelled about the villages and cities, and preached and healed everywhere.

^a or, *Apostles.*

7 And Herod the Tetrarch heard of all the things done by him, and he was disturbed; because some said, that John had arisen from the dead. (8) But others said, that Elijah hath appeared; and others, that a prophet from among the ancient prophets hath arisen. (9) And Herod said: The head of John, I have cut off; but who is this, of whom I hear these things? And he was desirous to see him.

10 And when the Legates^b returned, they narrated to Jesus all they had done. And he took them aside, to the desert part of Bethsaida. (11) And when the multitude knew [it], they followed him: and he received them, and conversed with them respecting the kingdom of God: and such as had need of healing, he healed. (12) And when the day began to decline, his disciples came near, and said to him: Send away the multitude, that they may go to the villages around us and to the towns, to lodge in them, and to procure themselves food, for we are in a desert place. (13) Jesus said to them: Give ye them to eat. And they say: We have no more than five loaves and two fishes; unless we go and buy food for all this people: (14) for they were about five thousand men. Jesus said to them: Make them recline by companies, fifty persons in a company. (15) And the disciples did so, and made them all recline. (16) And Jesus took the five loaves and two fishes, and looked towards heaven, and blessed, and brake, and gave to his disciples to set before the multitudes. (17) And they all ate, and were satisfied: and they took up the fragments of remains, twelve baskets.^c

^b or, *Apostles.*

^c Sy.

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18 And as he was praying in private with his disciples, he asked them, and said: Who, do the multitudes say of me, that I am? (19) They answer and say to him: John the Baptizer; others, Elijah; and others, a prophet, one of the ancient prophets arisen. (20) He said to them: But who, do ye say, that I am? Simon answered, and said: The

<p>^d Sy. ܡܫܝܚܐ</p>	<p>Messiah^d of God. (21) And he chided them, and 21 charged them, that they should say this to no one. (22) And he said to them: The Son of man is to 22 suffer many things, and to be rejected by the Elders and the chief priests and Scribes; and they will kill him; and on the third day, he will arise.—</p>
<p>^e or, every one.</p>	<p>(23) And he said before all the people:^e He that 23 would follow me, must deny himself, and take up his cross daily, and [so] come after me. (24) For 24 he that will preserve his life,^f shall lose it; but he that shall lose his life, for my sake, will preserve it.</p>
<p>^f Sy. ܡܫܝܚܐ</p>	<p>(25) For, what will a man be profited, if he gain 25 the whole world, and lose his life^g or be deprived [of it]? (26) And whoever shall be ashamed of 26 me and of my words, of him will the Son of man be ashamed, when he cometh in the glory of his Father, with his holy angels.—(27) I tell you the 27 truth, that there are some standing here, who will not taste death, until they shall see the kingdom of God.</p>
<p>^h or, words.</p>	<p>And it was about eight days after these dis- 28 courses,^h that Jesus took Simon and James and 29 John, and went up a mountain to pray. (29) And 29 while he prayed, the aspect of his countenance was changed, and his garments became white and bril- liant. (30) And lo, two men were talking with 30 him: and they were Moses and Elijah, (31) who 31 appeared in glory.ⁱ And they were conversing on his departure, which was to be consummated at Jerusalem. (32) And Simon and those with him 32 were oppressed with drowsiness; and being scarcely awake, they saw his glory,^k and those two men who stood near him. (33) And when they began 33 to retire from him, Simon said to Jesus: Rabbi, it is delightful for us to be here. And let us make here three booths, one for thee, and one for Moses, and one for Elijah. But he knew not what he said. (34) And as he thus spoke, there was a cloud; 34 and it overshadowed them; and they were afraid, when they saw Moses and Elijah go up into the cloud. (35) And there was a voice from the cloud, 35 which said: This is my beloved Son; hear ye him.</p>
<p>ⁱ Sy. ܡܫܝܚܐ</p>	<p>(36) And when the voice had passed,^l Jesus was 36 found to be alone.—And they kept silence, and told no one in those days what they had seen.</p>
<p>^k Sy. ܡܫܝܚܐ</p>	<p>And the next day, as they came down from the 37</p>
<p>^l Sy. had been.</p>	<p></p>

38 mountain, a great multitude met them. (38) And a man from the throng cried out, and said: Teacher,^m I beseech thee, turn thyself to me. Here
 39 is my onlyⁿ son: (39) and a spirit cometh upon him, and he suddenly crieth out, and gnasheth his teeth, and foameth; and he hardly leaveth him,
 40 when he hath crushed him. (40) And I requested thy disciples to expel him; and they could not.
 41 (41) And Jesus answered, and said: O the unbelieving and perverse generation! How long shall I be with you, and bear with you? Bring hither
 42 thy son. (42) And while he was bringing him, the demon threw him down, and convulsed him. And Jesus rebuked the unclean spirit, and healed
 43 the lad, and delivered him to his father. (43) And they were all amazed at the majesty^o of God.—
 And while every one admired at all that Jesus
 44 did, he said to his disciples: (44) Lay up these words in your minds:^p for the Son of man is to be delivered into the hands of men. (45) But
 45 they understood not that speech;^r because it was hidden from them, that they should not know it: and they feared to ask him concerning that speech.
 46 And the thought arose among them, which of
 47 them [was to be] the greatest. (47) And Jesus knew the thought of their heart: and he took a
 48 child, and placed him near to him; (48) and said to them: Whoever receiveth a child like this, in my name, receiveth me; and he that receiveth me, receiveth him that sent me. For he that shall be least among you all, he will be the great one.—
 49 (49) And John answered, and said: Our Rabbi, we saw a man casting out demons in thy name; and we forbad him, because he doth not, with us,
 50 follow thee. (50) Jesus said to them: Forbid not: for, whoever is not against you, is for you.
 51 And when the days for his ascension were completed, so it was, that he set his face to go up to
 52 Jerusalem. (52) And he sent messengers before his face; and they went, and entered a village of the Samaritans, to prepare [lodgings] for him.
 53 (53) And they received him not, because he had
 54 set his face to go up to Jerusalem. (54) And when his disciples James and John saw [it], they said to him: Our Lord, wilt thou that we speak, and fire come down from heaven, and consume

^m Sy. ⲙⲁⲓⲁⲓⲁⁿ Sy. ⲛⲉⲙⲓⲁ^o Sy. ⲟⲩⲁⲓⲁⲓⲁ^p Sy. *ears.*^r or, *word.*

• Sy. صقلا them, as also did Elijah? (55) And he turned, 55
and rebuked them, and said: Ye know not of what
spirit ye are. (56) For the Son of man hath not 56
come to destroy souls;^s but to quicken^t [them].

• Sy. لكنه And they went to another village.

And as they went by the way, one said to him: 57
I will follow thee to whatever place thou goest,
my Lord. (58) Jesus said to him: The foxes 58
have holes, and the birds of heaven have coverts;
but the Son of man hath not where he may lay his
head. (59) And he said to another: Come thou 59
after me. And he said to him: My Lord, permit
me first to go and bury my father. (60) And 60
Jesus said to him: Allow the dead to bury their
dead; and go thou and proclaim the kingdom of
God. (61) Another said to him: I will follow 61
thee, my Lord; but allow me first to bid adieu to
my household,^v and I will come. (62) Jesus said 62
to him: No man putting his hand to the ox-plough,
and looking backward, is fit for the kingdom of
God.

• Sy. *sons of my
house.*

And after these things, Jesus separated from X.
among his disciples seventy other persons, and sent
them, two and two, before his face, to every place
and city whither he was to go. (2) And he said 2
to them: The harvest is great, and the laborers
few: pray ye, therefore, the lord of the harvest,
that he would send laborers into his harvest.
(3) Go ye: lo, I send you forth, as sheep among 3
wolves. (4) Take to you no purses, nor wallets, 4
nor shoes; and salute no man by the way. (5) And 5
into whatever house ye enter, first say: Peace be
to this house. (6) And if the son of peace is there, 6
your salutation^a will rest upon it; but if not, your
salutation will return to you. (7) And remain in 7
that house, eating and drinking of what it affords;
for the laborer is worthy of his hire. And pass
not from house to house. (8) And into whatever 8
city ye enter, and they receive you; eat that which
is set before you. (9) And heal them that are sick 9
in it; and say to them: The kingdom of God hath
come near you. (10) And into whatever city ye 10
enter, and they receive you not; go out into the
street, and say: (11) Even the dust of your city 11
which adhereth to our feet, we shake off against

• Sy. ولكنه
lit. your peace.

you: but this know ye, that the kingdom of God
 12 hath come near to you. (12) I say to you, that for
 Sodom there will be comfort in that day, rather
 13 than for that city. (13) Woe to thee, Chorazin;
 woe to thee, Bethsaida; for if in Tyre and Sidon
 there had been the mighty deeds, that were in you,
 they would long ago have repented in sackcloth
 14 and ashes. (14) But for Tyre and Sidon there will
 be comfort in the day of judgment, rather than for
 15 you. (15) And thou Capernaum, that art lifted
 up to heaven, shalt be brought down to hell.^b—
 16 (16) He that heareth you, heareth me; and he that
 despiseth you, despiseth me; and he that despiseth
 me, despiseth him that sent me.

^b Sy. = ᾅδης.

17 And the seventy whom he sent forth, returned
 with great joy, and say to him: Our Lord, even the
 18 demons were subject to us, in thy name. (18) And
 he said to them: I saw Satan^c fall, like the light-
 19 ning from heaven. (19) Behold, I give you author-
 ity to tread on serpents, and scorpions, and on all
 the power^d of the adversary:^e and nothing shall
 20 harm you. (20) Yet rejoice not in this, that the
 demons are subject to you; but rejoice, that your
 21 names are written in heaven.—(21) In that hour
 Jesus exulted in the Holy Spirit, and said: I thank
 thee, my Father, thou Lord of heaven and earth,
 that thou hast hid these things from the wise and
 intelligent, and hast revealed them to babes: yes,
 22 my Father, for such was thy good pleasure. (22)
 And he turned himself to his disciples, and said to
 them: Every thing is committed to me by my
 Father: and no one knoweth who the Son is, but
 the Father; or who the Father is, but the Son, and
 he to whom the Son is pleased to reveal [him].
 23 (23) And he turned to his disciples, privately, and
 said: Blessed are the eyes that see, what ye see.
 24 (24) For I say to you, that many prophets and
 kings desired to see what ye see, and did not see
 [it]; and to hear what ye hear, and did not hear
 [it].

^c Sy.

^d Sy.

^e Sy.

25 And behold, a Scribe stood up to try him, and
 said: Teacher,^f what must I do, to inherit eternal
 26 life? (26) And Jesus said to him: How is it
 27 written in the law?^g How readest thou? (27) He
 answered and said to him: Thou shalt love the
 Lord thy God, with all thy heart, and with all thy

^f Sy.

^g Sy.

^a Sy. **نخبت**,
intellect.

soul, and with all thy might, and with all thy
mind;^b and thy neighbor, as thyself. (28) Jesus 28
said to him: Thou hast said correctly; do thus, and
thou wilt live. (29) And he, being disposed to 29
justify himself, said: And who is my neighbor?
(30) Jesus said to him: A certain man was going 30
down from Jerusalem to Jericho, and robbers fell
upon him, and plundered him, and smote him, and
left him with little life in him, and went their way.
(31) And a certain priest went down by that way; 31
and he saw him, and passed on. (32) So also a 32
Levite came, approached the spot, and saw him,
and passed on. (33) But a Samaritan, as he trav- 33
elled, came where he was, and saw him, and took
pity on him, (34) and went to him, and bound up 34
his wounds, and poured wine and oil on them, and
placed him upon his ass, and brought him to the
inn, and took care of him. (35) And on the morn- 35
ing of the [next] day, he took out two denarii and
gave to the host, and said: Take good care of
him; and if thou expendest any more, when I re-
turn, I will repay thee. (36) Which therefore of 36
these three, appears to thee, to have been neigh-
bor to him that fell into the hands of marauders?
(37) And he said: He that had pity on him. Jesus 37
said to him: Go, and do thou also the like.

¹ Sy. **مارتا**

² Sy. **مريم**

And it occurred, as they travelled by the way, 38
that he entered a certain village, and a woman
whose name was Martha,ⁱ received him at her
house. (39) And she had a sister whose name 39
was Mary:^k and she came and seated herself at the
feet of our Lord, and listened to his discourses.
(40) But Martha was occupied with much service; 40
and she came, and said to him: My Lord, hast thou
no concern, that my sister hath left me to serve
alone? Bid her assist me. (41) Jesus answered, 41
and said to her: Martha, Martha, thou art anxious
and troubled about many things: (42) yet but 42
one thing is necessary; and Mary hath chosen for
herself the good part, which shall not be taken
from her.

And as he was praying in a certain place, it XI.
occurred, that when he ceased, one of his disciples
said to him: Our Lord, teach us to pray, as John
also taught his disciples. (2) Jesus said to them: 2

When ye pray, thus speak ye: Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy pleasure be done, as in heaven, so on earth; (3) give us daily the bread we need; (4) and remit to us our sins, for we also remit to all that are indebted to us; and bring us not into trials, but deliver us from evil.—(5) And he said to them: Which of you shall have a friend, that shall come to him at midnight and say to him, My friend, lend me three cakes; (6) for a friend hath come to me from a journey, and I have nothing to set before him? (7) And his friend within shall answer, and say to him: Do not disturb me, for lo, the door is closed, and my children with me in bed; I cannot rise and give thee. (8) I say to you: If he give him not, on account of friendship, yet on account of [his] importunity, he will arise and give [him] as much as he asketh. (9) I say also to you: Ask, and it will be given you; seek, and ye will find; knock, and it will be opened to you. (10) For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it is opened. (11) For which of you being a father, if his son shall ask him for bread, will he reach to him a stone? Or, if he ask of him a fish, will he, instead of a fish, reach to him a serpent? (12) Or, if he ask of him an egg, will he reach to him a scorpion? (13) And if ye, who are evil, know how to give good gifts to your children, how much more will your Father from heaven give the Holy Spirit to them that ask him?

14 And as he was casting out a demon that was dumb, it occurred, that when the demon had gone out, the dumb [man] conversed: and the multitudes admired. (15) But some of them said: It is by Beelzebub,^a the prince of demons,^b that he casteth out demons. (16) And others, to tempt him, asked of him a sign from heaven. (17) But Jesus, as he knew their thoughts, said to them: Every kingdom that is divided against itself, will become a desolation: and a house that is divided against itself, will fall. (18) And if Satan be divided against himself, how will his kingdom stand? since ye say, that I by Beelzebub cast out demons. (19) And if I, by Beelzebub, cast out demons, by whom do your sons cast [them] out? Therefore

^a Sy.

صاحب

^b Sy.

بسم الله

	will they be to you judges. (20) But if I, by the 20 finger of God, cast out demons, the kingdom of God hath come near to you. (21) When a strong 21
^c Sy. <i>entry, hall.</i>	man armed keepeth his doorway, ^c his property rests securely. (22) But if a stronger than he come 22 and overpower him, he taketh away all his arms
^d Sy. <i>scattereth to scatter.</i>	(23) He that is not for me, is against me; and he 23 that gathereth not with me, actually scattereth. ^d — (24) An unclean spirit, when he goeth out of a 24 man, goeth wandering in places where no water is, in order to find rest; and, as he cannot find [it], he saith: I will return to my habitation, from which I came. (25) And when he cometh, he 25 findeth it swept clean and set in order. (26) Then 26 he goeth and taketh seven other spirits, worse than himself, and they enter in and dwell there; and the last state of that man is worse than the first.— (27) And while he was saying these things, a cer- 27 tain woman from the crowd, lifted up her voice, and said to him: Blessed is the womb that carried thee, and the breasts that nursed thee. (28) He 28 said to her: Blessed are they who hear the word of God, and keep it.—(29) And when multitudes 29 were assembled, he began to say: This evil genera- tion seeketh a sign; and no sign will be given it, but the sign of Jonah the prophet. (30) For as 30 Jonah was a sign to the Ninevites, so also will the Son of man be a sign to this generation. (31) The 31
^e Sy. <i>ἡ θύρα</i>	queen of the south ^e will stand up in the judgment with the men of this generation, and will condemn them; for she came from the other side of the earth, ^f to hear the wisdom of Solomon, and lo, one superior to Solomon is here. (32) The men of 32 Nineveh will stand up in the judgment with this generation, and will condemn it; for they repented at the preaching of Jonah, and lo, one superior to Jonah is here.—(33) No one lighteth a lamp, and 33 putteth it in a secret place, or under a bushel, but upon a light-stand; that they who come in, may see its light. (34) The lamp of thy body is thy 34
^f or. <i>land.</i>	eye. Therefore, when thy eye is sound, ^g thy whole body will be enlightened; but if it be bad, thy body also will be dark. (35) See to it, there- 35 fore, lest the light that is in thee, be darkness. (36) For if thy whole body be enlightened, and no 36
^g Sy. <i>ἡ ὄψις</i>	

part in it be dark, the whole will be luminous, as if a lamp enlightened thee by its radiance.

- 37 And while he was speaking, a certain Pharisee requested him to dine with him: and he went in, 38 and reclined. (38) And the Pharisee noticing him, wondered that he did not previously baptize^h before 39 dinner. (39) And Jesus said to him: Now ye Pharisees make clean the exterior of the cup and the dish; but your interior is full of extortion and 40 wickedness. (40) Ye deficient in understanding! did not he who made the exterior, make also the 41 interior? (41) But, give ye alms from what ye possess; and lo, every thing will be clean to you. 42 (42) But woe to you, Pharisees! for ye tithe mint and rue, and every pot-herb; but pass over justiceⁱ and the love of God. Now ye ought to do these 43 things, and not to omit those. (43) Woe to you, Pharisees! who love the chief seats in the syna- 44 gogues, and a salutation in the streets. (44) Woe to you, Scribes and Pharisees, hypocrites! for ye are like graves that are unknown, and men walk 45 over them and do not know [it]. (45) And one of the Scribes replied, and said to him: Teacher,^k while saying these things, thou reproachest us also. 46 (46) And he said: Woe to you also! ye Scribes, who lade men with heavy burdens; yet ye yourselves will not touch those burdens with one of 47 your fingers. (47) Woe to you! who build the sepulchres of the prophets, whom your fathers 48 slew. (48) Thus ye testify, that ye acquiesce in the deeds of your fathers; for they slew them, and 49 ye build their sepulchres. (49) Therefore hath wisdom said: Lo, I will send to them prophets and legates;^l and some of them they will persecute and 50 slay; (50) that from this generation may be required, the blood of all the prophets, which hath 51 been shed since the world was created; (51) from the blood of Abel, to the blood of Zachariah who was slain between the temple and the altar. Yea, say I to you: It will be required of this generation. 52 (52) Woe to you, Scribes; for ye have taken away the keys of knowledge: ye yourselves enter not, 53 and them that are entering ye hinder.—(53) And when he had said these things to them, the Scribes and Pharisees began to be offended, and became 54 angry, and carped at his discourses, (54) and prac-

^h Sy. **صم**

ⁱ Sy. **دنيا**

^k Sy. **معلم**

^l Sy. **مكتسب**

m Sy. <i>mouth.</i>	tised many wiles upon him, seeking to catch something from his lips, ^m that they might accuse him.	
	<p>And when great multitudes were assembled by XII. myriads, so that they trod one upon another, Jesus began to say to his disciples: First of all, beware for yourselves of that leaven of the Pharisees, which is hypocrisy. (2) For there is nothing hidden, which will not be revealed; nor concealed, that will not be known. (3) For whatever ye speak in the dark, will be heard in the light; and what in secret chambers, ye whisper in the ear,^a will be proclaimed on the house-tops. (4) And to you, my friends, I say: Be not afraid of them that kill the body, and afterwards have nothing more they can do. (5) But I will show you, of whom to be afraid: of him who, after he hath killed, hath authority to cast into hell.^b Yea, say I to you: be afraid of him. (6) Are not five sparrows sold for two assarii?^c and not one of them is forgotten before God. (7) And as for you, the very hairs of your head are all numbered. Fear not, therefore; for ye are superior to many sparrows. (8) And I say to you, that every one that shall confess me before men, the Son of man will also confess him before the angels of God. (9) But he that shall deny me before men, shall himself be denied before the angels of God. (10) And every one that shall speak a word against the Son of man, it shall be forgiven him: but he that shall reproach^d the Holy Spirit, it will not be forgiven him. (11) And when they shall bring you into the synagogues, before chiefs and men in authority, be not anxious how ye shall make defence, or what ye shall say; (12) for the Holy Spirit will, in that hour, instruct you what to say.</p>	
* Sy. <i>ears.</i>		2
		3
		4
		5
b Sy. <i>הוֹלֵךְ</i>		6
c = $\frac{1}{10}$ of a denarius.		7
		8
		9
		10
d or, <i>blaspheme.</i>		11
		12
		13
		14
		15
* Sy. <i>تَبَا</i>		16
f or, <i>parable.</i>		17
	<p>And he spoke to them a similitude:^f The land of a certain rich man brought forth produce in abundance. (17) And he considered with himself, and said: What shall I do; for I have not where</p>	

18 I can store up my produce? (18) And he said: This will I do; I will pull down my storehouses, and build them larger; and there will I store up all my corn and my good things: (19) and I will say to my soul: My soul,^g thou hast good things in abundance, which are stored up for many years; take thy ease; eat, drink, and live in pleasure. (20) But God said to him: Thou void of reason! This night, thy soul will be required of thee; and to whom will belong these things provided by thee? (21) Such is he that layeth up treasures for himself, and is not rich in God.

22 And he said to his disciples: Therefore I tell you, Be not anxious for your life,^h what ye shall eat; nor for your body, what ye shall put on. (23) For the lifeⁱ is more important than food, and the body than raiment. (24) Consider the ravens, which sow not, nor reap, nor have cellars and storehouses; yet God provideth them food. How much more important now are ye, than the birds! (25) And which of you, by taking pains, can add one cubit to his stature? (26) And if ye are impotent for that which is least, why are ye anxious about the rest? (27) Consider the lilies, how they grow: they toil not, nor do they spin. Yet I say to you, that not even Solomon in all his glory, was clothed like one of these. (28) And if God so clothe the herb, which to-day exists in the field, and to-morrow falls into the oven, how much more you, ye little in faith? (29) And inquire not, what ye shall eat, or what ye shall drink; nor let your mind wander upon these things. (30) For all these things the people of the world seek after; and your father knoweth that, for you also, these things are needful. (31) But seek ye the kingdom of God, and all these things will be added to you. (32) Fear not, little flock; for your Father is disposed to give you the kingdom. (33) Sell your property, and give alms: make for yourselves bags that do not become old, and a treasure that is not transient, in the heavens; where no thief approacheth, and no moth eateth. (34) For where your treasure is, there also will your heart be. (35) Let your loins be girded, and your lamps burning. (36) And be ye like persons who are waiting for their lord, when he shall return

^g Sy.

^h Sy.

ⁱ Sy.

from the house of feasting, that, when he shall come and knock, they may open to him immediately. (37) Happy are those servants, whom 37 their lord, when he cometh, shall find so doing. Verily I say to you: He will gird his loins, and make them recline, and will pass around and serve them. (38) And if in the second watch, or in the 38 third, he shall come and so find [them], happy are those servants. (39) And this know ye, that if 39 the lord of the house had known at what watch the thief would come, he would have been awake, and would not have suffered his house to be broken into. (40) Therefore be ye also ready; 40 for at an hour that ye think not, the Son of man cometh. (41) Simon Cephas^k saith to him: Our 41 Lord, speakest thou this similitude to us, or also to all men? (42) Jesus said to him: Who then is 42 that faithful and wise steward, whom his lord will place over all his domestics, to give them their portion in due time? (43) Happy is that servant 43 whom his lord, when he cometh, shall find so doing. (44) Verily I say to you: He will place 44 him over all his possessions. (45) But if that 45 servant shall say in his heart, My lord delayeth his coming; and shall begin to smite the servants and the maidens of his lord; and shall begin to eat and to drink and be drunk; (46) the lord of 46 that servant will come in a day he thinketh not, and in an hour he knoweth not, and will cut him in two; and will assign him his portion with them that are unfaithful. (47) And the servant that 47 knew his lord's pleasure, and did not prepare for him according to his pleasure, shall be beaten with many [stripes]. (48) But he that knew not, yet 48 did that which deserved stripes, shall be beaten with few stripes. For to whomsoever much is given, from him will much be required; and to whom much is committed, the more will be required at his hand.—(49) I have come to cast 49 fire on the earth; and I would, that it already burned. (50) And I have a baptism^l to be bap- 50 tized^m with; and I am much pressed until it be accomplished. (51) Suppose ye, that I have come 51 to produceⁿ tranquillity on the earth? I tell you, No: but division. (52) For from this time, there 52 will be five [persons] in one house, who will be

* Gr. *Peter*.

^l Sy.

لأبغضوا

^m Sy. *أبغضوا*

ⁿ Sy. *to cast*.

divided, three against two, and two against three.
 53 (53) For a father will be divided against his son,
 and a son against his father; a mother against her
 daughter, and a daughter against her mother; a
 mother-in-law against her daughter-in-law, and a
 daughter-in-law against her mother-in-law.

54 And he said to the multitudes: When you see
 a cloud rising out of the west, ye at once say:
 55 Rain is coming; and it is so. (55) And when a
 south wind bloweth, ye say: It will be hot: and
 56 it is so. (56) Ye hypocrites, ye know how to
 distinguish the aspect of the heavens and the
 earth; and why can ye not distinguish the present
 57 time? (57) And why do ye not, of yourselves,
 58 judge correctly?^o—(58) And when thou goest
 with thy adversary^p to the ruler,^r while on the
 way, make effort to be released by him; lest he
 bring thee to the judge, and the judge deliver thee
 to the exactor, and the exactor cast thee into
 59 prison. (59) For verily I say to thee: Thou wilt
 not come out thence, until thou pay the last mite.^s

^o Sy. *truth.*
^p or, *prosecutor.*
^r Sy. *ܐܘܨܪܝܢܐ*
^s Sy. *ܡܘܬܐ*

XIII. And at that time, some came and told him of
 those Galileans, whose blood Pilate had mingled
 2 with their sacrifices. (2) And Jesus replied, and
 said to them: Suppose ye, that these Galileans
 were sinners beyond all the Galileans, because this
 3 occurred to them? (3) No. And I say to you,
 That all of you also, unless ye repent, will likewise
 4 perish. (4) Or those eighteen, on whom the tower
 in Siloam^a fell, and slew them, suppose ye, that
 they were sinners beyond all the men inhabiting
 5 Jerusalem? (5) No. And I say to you, That ex-
 cept ye repent, ye like them will all of you perish.
 6 —(6) And he spoke this similitude: A man had a
 fig-tree that was planted in his vineyard: and he
 came, seeking fruits upon it, and found none.
 7 (7) And he said to the cultivator: Lo, these three
 years, I have come seeking fruits on this fig-tree,
 and I find none. Cut it down: why should it
 8 cumber the ground? (8) The cultivator said to
 him: My Lord, spare it this year also, until I shall
 9 work about it, and manure it. (9) And if it bear
 fruits, [well;] and if not, thou wilt cut it down:
 why should it live?

^a Sy. *ܡܘܬܐ*

10 And when Jesus was teaching in one of the

	synagogues, on the sabbath, (11) a woman was there, 11 who had had a spirit of infirmity eighteen years; and she was bent over, and could not straighten herself at all. (12) And Jesus saw her, and called 12 her, and said to her: Woman, thou art released from thy infirmity. (13) And he put his hand 13 upon her; and immediately she straightened her- self up, and glorified God. (14) And the chief ^b of 14 the synagogue, being angry that Jesus had healed on the sabbath, answered, and said to the multi- tude: There are six days, on which it is lawful to work; on them come ye, and be healed, and not on the sabbath day. (15) But Jesus replied, and 15 said to him: Thou hypocrite! Doth not every one of you, on the sabbath, loose his ox or his ass from the stall, and lead him to water? ^c (16) And this 16 woman, a daughter of Abraham, whom the Cal- umniator ^d hath bound, lo, these eighteen years, ought she not to be loosed from this bond on the sabbath day? (17) And when he had said these 17 things, all those that stood up against him were ashamed: and all the people rejoiced in all the miracles ^e that were wrought by his hand.— (18) And Jesus said: To what is the kingdom of 18 God like? and with what shall I compare it? (19) It is like a grain of mustard, which a man 19 took and cast into his garden; and it grew, and became a large tree; and a bird of heaven made her nest in its branches. (20) Jesus said again: 20 With what shall I compare the kingdom of God? (21) It is like leaven, which a woman took and 21 hid in three seahs ^f of meal, until the whole was fermented.
^b Sy. ذ	
^c Sy. to drink.	
^d Sy. احصينا	
^e Sy. امعتهن	
^f Sy. هات	
^g Sy. دسار	And he travelled through the villages and cities, 22 teaching and going towards Jerusalem. (23) And 23 a person asked him, whether they were few, who would have life? ^g (24) And Jesus said to 24 them: Strive to enter the narrow gate: for I say to you, many will seek to enter, and will not be able. (25) From the time that the lord of the 25 house shall rise and close the door, then ye will stand without, and knock at the door; and ye will begin to say: Our Lord, our Lord, open to us; and he will answer, and say: I tell you, I know you not, whence ye are. (26) And ye will begin 26 to say: We have eaten and drunken before thee;

27 and thou hast taught in our streets. (27) And he will say to you: I know you not, whence ye are: 28 depart from me, ye doers of falsehood. (28) There will be weeping and gnashing of teeth, when ye will see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God; and yourselves will be thrust out. (29) And they will come from the east and from the west, and from the south and from the north, and will recline in the kingdom of God. (30) And lo, there are last that will be first, and there are first that will be last.

31 On the same day came some of the Pharisees, and said to him: Go, depart hence; for Herod 32 purposeth to kill thee. (32) Jesus said to them: Go ye and tell that fox, Behold, I cast out demons and perform cures, to-day and to-morrow, and on 33 the third day I shall be consummated. (33) But I must labor to-day and to-morrow, and on the following day I will go; because it cannot be, that a prophet should perish away from Jerusalem.— 34 (34) O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee; how many times would I have gathered thy children, as a hen that gathereth her young under 35 her wings, and ye would not? (35) Behold, your house is left to you desolate. For I say to you: Ye will not see me, until ye will say, Blessed is he that cometh in the name of the Lord.

XIV. And it occurred, that, as he entered the house of one of the chief Pharisees to eat bread, 2 on the sabbath day, they watched him. (2) And 3 lo, a dropsical^a man was before him. (3) And Jesus answered, and said to the Scribes and Phari- 4 sees: Is it lawful to heal on the sabbath? (4) And they were silent. And he took him, and healed 5 him, and dismissed him. (5) And he said to them: Which of you, if his son or his ox fall into a pit on the sabbath day, doth not immediately lift and 6 draw him out? (6) And they could give him no 7 answer to that.—(7) And he spoke a similitude to the guests that were present, as he noticed how 8 they chose places on the highest couches. (8) When thou art invited by any one to a house of feasting, go not and recline on the highest couch; lest there

^a Sy. *who had collected water.*

should be invited there, one more honorable than
 thou; (9) and he that invited both him and thee, 9
 come and say to thee, Give place to this man;
 and thou be ashamed, when thou risest, and takest
 a lower couch. (10) But when thou art invi- 10
 ted, go and recline on the lowest [couch]; that
 when he who invited thee come, he may say to
 thee: My friend, come up higher and recline.
 And thou wilt have honor, before all that recline
 with thee. (11) For, every one that exalteth him- 11
 self, will be humbled: and every one that hum-
 bleth himself, will be exalted.—(12) And he said 12
 to him that invited him: When thou makest a
 dinner or a supper, invite not thy friends, nor thy
 brothers, nor thy relatives, nor thy rich neigh-
 bors; lest they also invite thee, and thou have
 this recompense. (13) But when thou makest a 13
 feast, invite the poor, the maimed, the lame, the
 blind. (14) And thou wilt be blessed. For they 14
 cannot recompense thee; but thy recompense will
 be at the resurrection of the just.—(15) And when 15
 one of those reclining heard these things, he said to
 him: Blessed is he that shall eat bread in the king-
 dom of God. (16) Jesus said to him: A certain 16
 man made a great supper, and invited many.
 (17) And at the time for supper, he sent his ser- 17
 vant to say to those invited: Lo, every thing is
 ready for you; come. (18) And they all to a man, 18
 began to excuse themselves. The first said to him:
 I have bought a field, and am constrained to go out
 and see it. I pray thee, allow me to be excused.
 (19) Another said: I have bought five yoke of 19
 oxen, and I go to inspect them. I pray thee, allow
 me to be excused. (20) Another said: I have 20
 married a wife, and on this account I cannot come.
 (21) And the servant came, and told his lord these 21
 things. Then the lord of the house was angry:
 and he said to his servant, Go out quickly into the
 market-places and streets of the city, and bring in
 hither the poor, and the diseased, and the lame,
 and the blind. (22) And the servant said: My 22
 lord, it is done as thou commandedst; and still
 there is room. (23) And the lord said to his ser- 23
 vant: Go out to the by-paths, and among the
 hedges, and constrain them to come in; that my
 house may be filled. (24) For I declare to you, 24

that not one of those men that were invited, shall taste of my supper.

25 And when great multitudes were travelling with
 26 him, he turned himself, and said to them: (26) He
 that cometh to me, and hateth not his father and
 his mother, and his brothers and his sisters, and
 his wife and his children, and his own life^b also,
 27 cannot become a disciple to me. (27) And he that
 doth not take up his cross and come after me, can-
 28 not become a disciple to me. (28) For, which of
 you, wishing to build a tower, doth not first sit
 down and compute the expense, whether he have
 29 the means to complete it? (29) lest, when he hath
 laid the foundation, and is unable to finish, all that
 30 see it begin to deride him; (30) and say: This
 man began to build, and was unable to finish.
 31 (31) Or what king, that is going to contend in bat-
 tle with his neighbor king, doth not first consider,
 whether he is able, with ten thousand, to meet him
 that is coming against him with twenty thousand?
 32 (32) and if not; while he is yet far from him, he
 33 sendeth envoys, and sueth for peace. (33) So
 every one of you who doth not give up all his
 34 possessions, cannot be my disciple.—(34) Salt is a
 good thing: but if the salt itself hath become in-
 35 sipid, wherewith shall it be salted? (35) It is fit^c
 for neither the earth, nor the dunghill. They cast
 it away.—He that hath ears to hear, let him hear.

^b Sy. 

^c Sy. goes to.

XV. And publicans and sinners came to him, to hear
 2 him. (2) And the Scribes and Pharisees mur-
 mured, and said: This man receiveth sinners, and
 3 eateth with them. (3) And Jesus spoke to them
 4 this similitude:^a (4) What man among you, that
 hath a hundred sheep, if he lose one of them, doth
 not leave the ninety and nine in the desert, and go
 and seek for that which is lost, until he find it?
 5 (5) And when he findeth it, he rejoiceth, and
 6 taketh it upon his shoulders; (6) and he cometh
 home, and he calleth together his friends and
 neighbors, and saith to them: Rejoice with me;
 7 for I have found my sheep that was lost. (7) I
 say to you, that there will thus be joy in heaven,
 over one sinner that repenteth, more than over
 ninety and nine just ones, to whom repentance was
 8 not necessary.—(8) Or what woman is there, who,

^a or, parable.

if she have ten drachmas, and lose one of them, doth not light a lamp, and sweep the house, and search for it carefully, until she find it? (9) And 9
 when she hath found it, she calleth together her friends and neighbors, and saith to them: Rejoice with me, for I have found my drachma that was lost. (10) I say to you, That there will thus be 10
 joy, before the angels of God, over one sinner that repenteth.—(11) And Jesus said to them 11
 again: A certain man had two sons. (12) And 12
 his younger son said to him: My father, give me the portion that falleth to me from thy house. And he divided to them his property. (13) And 13
 after a few days, the younger son collected together all that fell to him, and went to a distant place; and there squandered his property, by living in dissipation. (14) And when he had consumed all 14
 that he had, there occurred a great famine in that place; and he began to be in want. (15) And he 15
 went and connected himself with one of the citizens^b of that place: and he sent him into the field, to tend swine. (16) And he longed to fill his belly 16
 with those pods which the swine ate: and no one gave to him. (17) And when he came to himself,^c 17
 he said: How many hired servants are now at my father's house, who have bread enough, and I am here perishing with hunger. (18) I will arise and 18
 go to my father, and say to him: My father, I have sinned against heaven, and before thee; (19) and am no longer worthy to be called thy son. 19
 Make me like one of thy hired servants. (20) And 20
 he arose and went towards his father. And he was yet at a distance, when his father saw him; and he pitied him, and ran, and fell upon his neck, and kissed him. (21) And his son said to him: 21
 My father, I have sinned against heaven, and before thee, and am not worthy to be called thy son. (22) But his father said to his servants: Bring 22
 forth the best robe, and clothe him, and put a ring on his hand, and supply^d him with shoes. (23) And bring forth and slay the fatted bullock; 23
 and let us eat, and be merry. (24) For, this my 24
 son was dead, and is alive; he was lost, and is found. And they began to be merry. (25) But 25
 his elder son was in the field; and as he came and drew near to the house, he heard the sound of the

^b Sy. sons of the city.

^c Sy.

ⲙⲉⲛ ⲛⲟⲩ

^d Sy. shoe him.

26 singing of many. (26) And he called to one of
 27 the boys, and asked him what it meant. (27) And
 he said to him: Thy brother hath come; and thy
 father hath killed the fatted bullock, because he
 28 hath received him in health. (28) And he was
 angry, and would not go in: and his father went
 29 out and entreated him. (29) And he said to his
 father: Lo, these many years have I labored in thy
 service, and never transgressed thy command; and
 thou never gavest me a kid, that I might make
 30 merry with my friends. (30) But for this thy son,
 when he had dissipated thy property with harlots,
 and came [home], thou hast slain the fatted bul-
 31 lock for him. (31) His father said to him: My
 son, thou hast been ever with me, and all that I
 32 have, is thine. (32) But it was proper for us to
 be merry, and to rejoice; because this thy brother
 was dead, and is alive; he was lost, and is found.

XVI. And he spoke a parable to his disciples. There
 was a certain rich man, who had a steward; and
 accusations were brought to him of him, that he
 2 squandered his property. (2) And his lord called
 him, and said to him: What is this that I hear of
 thee? Render to me an account of thy steward-
 ship; for thou canst no longer be my steward.
 3 (3) And the steward said with himself: What
 shall I do, since my lord is about to take from me
 the stewardship? To dig, I am unable; and to
 4 become a beggar, I am ashamed. (4) I know what
 to do, that, when I am put out of the stewardship,
 5 they may receive me to their houses. (5) And he
 called each one of his lord's debtors; and he said
 to the first, How much owest thou to my lord?
 6 (6) And he said to him, One hundred measures^a of
 oil. And he said to him: Take thy bill, and sit
 7 down quickly, and write Fifty measures. (7) And
 he said to another: And how much owest thou to
 my lord? And he said to him, One hundred cors^b
 of wheat. And he said to him: Take thy bill, and
 8 sit down, and write Eighty cors. (8) And our Lord
 praised the unrighteous steward, for having acted
 sagaciously: for the children of this world are more
 sagacious than the children of light, in this their
 9 generation. (9) And I also say to you: Make to
 yourselves friends, with this unrighteous mammon;^c

^a Sy. ܩܘܢܝܢܐܝܢ,
 Gr. μεσσηριαί.

^b Sy. ܥܘܪܝܢܐܝܢ

^c Sy. ܩܘܢܝܢܐܝܢ

so that when it is finished, they may receive you to their everlasting tabernacles. (10) He that is faithful in the little, is also faithful in the much; and he that is unjust in the little, is also unjust in the much. (11) If therefore ye have not been faithful in the unrighteous mammon, who will intrust to you the reality?^d (12) And if ye have not been found faithful in that which is not yours, who will give to you that which is yours? (13) There is no servant, who can serve two lords. For, either he will hate the one and love the other, or he will honor the one and despise the other. Ye cannot serve God and mammon.

And the Pharisees, when they heard all these things, because they loved money, derided him. (15) And Jesus said to them: Ye are such as justify yourselves before men; but God knoweth your heart: for that which is exalted^e among men, is abominable before God. (16) The law and the prophets were until John: since then, the kingdom of God is proclaimed, and every one presseth it to enter in. (17) And it is easier for heaven and earth to pass away, than for one letter to pass from the law.—(18) Whoever putteth away his wife, and taketh another, committeth adultery; and whoever taketh her that is put away, committeth adultery.—(19) And there was a certain rich man, who was clothed in fine linen and scarlet, and passed every day in splendid luxury. (20) And there was a certain poor man, whose name was Lazarus;^f and he was laid at the gate of the rich man, smitten with ulcers. (21) And he desired to fill his belly with the fragments that fell from the rich man's table: and the dogs also came and licked his ulcers. (22) And so it was, that the poor man died; and angels transported him to Abraham's bosom.^g The rich man also died, and was buried. (23) And being tormented in hell,^h he raised his eyes from afar off, and saw Abraham, and Lazarus in his bosom. (24) And he called with a loud voice, and said: Abraham, my father, have pity on me; and send Lazarus, that he may dip the tip of his finger in water, and moisten my tongue; for, lo, I am tormented in this flame. (25) And Abraham said to him: My son, remember, that thou receivedst thy good things in thy lifetime,

^d or, *the truth.*

^e Sy. *سوف*, *high.*

^f Sy. *لذو*

^g Sy. *حسب*

^h Sy. *معدن*,
Gr. *ἀδης*.

and Lazarus his evil things: and now, behold, he
 26 is here at rest, and thou art tormented. (26) And
 with all these, there is a great barrierⁱ between us
 and you; so that they who would pass from here
 to you, cannot; neither [can they] pass from there
 27 to us. (27) He said to him: I pray thee, there-
 fore, my father, that thou wouldst send him to my
 28 father's house; (28) for I have five brothers; that
 he may go and protest to them; lest they also come
 29 to this place of torment. (29) Abraham said to
 him: They have Moses and the prophets, let them
 30 hear them. (30) But he said to him: No, my
 father Abraham: but if one shall go to them from
 31 the dead, they will repent. (31) Abraham said to
 him: If they hear not Moses and the prophets,
 they will not believe, though one should rise from
 the dead.

ⁱ Sy. كسوة

XVII. And Jesus said to his disciples: It cannot be,
 but that offences^a will come: but woe to him, by
 2 whom they come. (2) Better for him were it, if a
 millstone were suspended to his neck, and he cast
 into the sea, than that he should cause one of these
 3 little ones to stumble. (3) Take heed to your-
 selves.—If thy brother transgress, rebuke him;
 4 and if he repent, forgive him. (4) And if he shall
 offend against thee seven times in a day, and, seven
 times in a day, shall turn himself to thee, and say,
 5 I repent; forgive him.—(5) And the Legates^b said
 6 to our Lord: Increase our faith. (6) He said to
 them: If ye had faith like a grain of mustard seed,
 ye might say to this mulberry-tree, Be thou torn
 up by the roots, and be thou planted in the sea;
 7 and it would obey you.—(7) Which of you, having
 a servant driving a yoke of oxen, or tending sheep,
 will say to him when he cometh from the field,
 8 Pass on at once, and recline for supper? (8) But
 he will say to him: Prepare for me what I may
 sup upon, and gird thy loins and serve me, until I
 have eaten and drunken; and afterwards thou shalt
 9 eat and drink. (9) Hath he thanks for him, be-
 cause the servant did what was commanded him?
 10 I think not. (10) So also ye, when ye have done
 all the things commanded you, say: We are un-
 profitable servants, for we have done only what
 we were obligated to do.

^a Sy. عقبات,
 stumbling-
 blocks.

^b or, *Apostles.*

° Sy.

لئلا

And it occurred as Jesus advanced towards Jerusalem, that he passed among the Samaritans into Galilee.^c (12) And when he drew near to enter a certain village, there met him ten leprous men; and they stood at a distance, (13) and raised their voice, and said: Our Rabbi, Jesus, have compassion upon us. (14) And when he had looked upon them, he said to them: Go, show yourselves to the priests. And as they were going, they were cleansed. (15) And one of them, when he saw that he was cleansed, returned, and with a loud voice, glorified God. (16) And he fell on his face, at the feet of Jesus, and thanked him. And he was a Samaritan. (17) And Jesus answered, and said: Were they not ten who were cleansed? Where are the nine? (18) Have they so gone as not to come and give glory to God; except this one, who is of another nation? (19) And he said to him: Arise, and go: thy faith hath given thee life.^d

° Sy. ايسعبر

° Sy.

حتهمنا

And as [some] of the Pharisees asked him, When the kingdom of God would come; he answered, and said to them: The kingdom of God will not come with observables.^e (21) And they will not say: Behold, here it is! or, Behold, it is there! For lo, the kingdom of God is within you. —(22) And he said to his disciples: The days will come, when ye will long to see one of the days of the Son of man, and ye will not see [them]. (23) And if they shall say to you: Lo, here he is! or, Lo, there he is! go not forth. (24) For, as the lightning darteth from the heavens, and illuminateth all beneath the heavens; so will the Son of man be, in his day. (25) But, previously, he is to suffer many things, and to be rejected by this generation. (26) And as it was in the days of Noah, so will it be in the days of the Son of man. (27) They ate and drank, they took wives and were given to husbands, until the day that Noah entered the ark; and the flood came, and destroyed every one. (28) And again, as it was in the days of Lot; they ate and drank, bought and sold, planted and built. (29) But in the day that Lot went out of Sodom, the Lord rained fire and sulphur from heaven, and destroyed them all. (30) Thus will it be, in the day when the Son of

31 man shall be revealed. (31) In that day, let him that is on the house-top, and his goods in the house, not come down to take them: and let him that is in the field, not return [after what is] behind him.

32 (32) Remember Lot's wife. (33) He that desireth

33 to preserve^f his life, will lose it; and he that

34 will lose his life, shall preserve^g it. (34) I tell you, that, in that night, two will be in one bed;

35 one will be taken, and the other left. (35) And two females will be grinding together; one will be

36 taken, and the other left. (36) Two men will be in the field; one will be taken, and the other left.

37 —(37) They answered, and said to him: Whither, our Lord? He said to them: Where the body is, there will the eagles assemble themselves.—

XVIII. And he spoke to them a similitude also, that men should pray at all times,^a and not become

2 weary. (2) There was a judge in a certain city, who feared not God, and regarded not men.

3 (3) And there was a certain widow in that city; and she came to him, and said: Vindicate me

4 against my adversary. (4) And he would not, for a long time: but afterwards, he said to himself:

5 (5) yet, because this widow troubleth me, I will vindicate her; that she may not be always coming

6 and troubling me. (6) And our Lord said: Hear what the unjust judge saith. (7) And will not God, much more, vindicate his chosen, who call upon him by day and by night; and have patience

8 with them? (8) I tell you, He will vindicate them speedily. Yet the Son of man will come; and will he find faith on the earth?

9 And he spake this similitude, against certain persons, who had confidence in themselves that they were righteous, and despised every one.

10 (10) Two men went up to the temple to pray; the

11 one a Pharisee, and the other a publican. (11) And the Pharisee stood by himself, and prayed thus: God, I thank thee that I have not been like the rest of men, rapacious, oppressive, and adulterous; nor like this publican. (12) But I fast twice in a week, and tithe all I possess. (13) And the publican stood afar off, and would not even lift his eyes to heaven, but smote upon his breast, and said: God, be merciful to me, a sinner. (14) I say to

12

13

14

10

^f Sy. **يحب**;

^g Sy. **يحمي**

^a Sy.

دائمًا;

or, every opportunity.

<p>^b Sy. مكذوب</p>	<p>you, that this [man] went down to his house justified,^b rather than the Pharisee. For every one that exalteth himself, will be humbled; and every one that humbleth himself, will be exalted.</p>
	<p>And they brought to him infants, that he might touch them: and his disciples saw them, and rebuked them. (16) But Jesus called them, and said to them: Suffer little children to come to me, and forbid them not; for of those that are like them, of such is the kingdom of heaven. (17) Verily I say to you, That he who shall not receive the kingdom of God, as a little child, will not enter it.</p>
<p>^c Sy. فتعلم</p>	<p>And one of the chiefs^c asked him, and said to him: Good Teacher,^d what shall I do, that I may</p>
<p>^d Sy. ملاونا ط</p>	<p>inherit eternal life? (19) Jesus said to him: Why callest thou me, good? For, there is none good, except one; God. (20) Thou knowest the commandments: Thou shalt not kill; and thou shalt not commit adultery; and thou shalt not steal; and thou shalt not testify a false testimony; honor thy father and thy mother. (21) He said to him: All these have I kept, from my childhood. (22) And when Jesus heard these [words], he said to him: One thing is lacking to thee: go, sell all that thou hast, and give to the poor; and thou wilt have a treasure in heaven; and come after me. (23) And he, when he heard these [words], was dejected; for he was very rich. (24) And when Jesus saw that he was dejected, he said: How difficult [it is], for those that have wealth, to enter into the kingdom of God! (25) It is easier for a camel to enter the eye of a needle, than a rich man the kingdom of God. (26) They who heard [it], said to him: Who then can have^e life? (27) And Jesus said: Those things which, with men, cannot be, with God, can be.—(28) Simon Cephas^f said to him: Lo, we have left every thing, and come after thee. (29) Jesus said to him: Verily I say to you: There is no man, who hath left houses, or parents, or brothers, or wife, or children, for the sake of the kingdom of God, (30) that shall not receive manifold in the present time, and, in the coming world, eternal life.</p>
<p>^e Sy. لحسب</p>	<p>And Jesus took his twelve, and said to them: Behold, we are going up to Jerusalem; and all the</p>
<p>^f Gr. <i>Peter.</i></p>	<p>Behold, we are going up to Jerusalem; and all the</p>

things written in the prophets, concerning the Son
 32 of man, will be fulfilled. (32) For he will be deliv-
 33 ered over to the Gentiles; and they will mock
 34 him; and spit in his face; (33) and will scourge him,
 and will treat him with ignominy, and will kill
 him; and, the third day, he will arise. (34) But
 not one of these things, did they understand; but
 this subject^g was hidden from them, and they knew ^ε Sy. word.
 not the things told to them.

35 And as they came near to Jericho, a blind man
 was sitting by the side of the way, begging.
 36 (36) And he heard the noise of the multitude that
 37 passed, and inquired what it was. (37) They
 say to him: Jesus the Nazarean is passing by.
 38 (38) And he called out, and said: Jesus, Son of
 39 David, have mercy on me. (39) And they that
 went before Jesus rebuked him, that he might be
 silent. But he cried out the more, Son of David,
 40 have mercy on me. (40) And Jesus stood, and
 commanded him to be called to him. And when
 41 he came to him, he asked him, (41) and said to
 him: What wilt thou, that I do for thee? And
 42 he said: My Lord, that I may see. (42) And
 Jesus said to him: See thou; thy faith hath vivi-
 43 fied^h thee. (43) And immediately he saw. And ^h Sy. بصيرا
 he followed after him, and glorified God. And all
 the people who beheld, gave glory to God.

XIX. And as Jesus entered and passed through
 2 Jericho, (2) [there was] a certain man, whose name
 was Zaccheus,^a who was rich, and chief^b of the ^a Sy. رئيس
 3 publicans; (3) and he wished to see Jesus, who he
 was; and could not, on account of the crowd; be- ^b Sy. ذو
 4 cause Zaccheus was small in stature. (4) And he
 ran forward of Jesus, and climbed a wild fig-tree,
 in order to see him; for he was to pass that way.
 5 (5) And when Jesus came to the place, he saw
 him, and said to him: Make haste and come down,
 Zaccheus; for I must be at thy house to-day.
 6 (6) And he hastened, and came down, and received
 7 him with gladness. (7) And when they all saw
 [it], they murmured, and said: He hath gone in
 8 to be guest with a man that is a sinner. (8) And
 Zaccheus stood up, and said to Jesus: Behold, my
 Lord, the half of my riches I give to the poor;
 and to every man, whom I have wronged in any

• Sy. تتب

• Sy. سبب

• or, *parable.*

• Sy. سبب =

Gr. *μῦθος.*

• Sy. *sons.*

thing, I restore fourfold. (9) Jesus said to him: 9
This day, life^c is to this house; for he also is a son
of Abraham. (10) For the Son of man came, to 10
seek and to vivify^d that which was lost.

And when they heard these things, he proceeded 11
to utter a similitude;^e because he was near to Jeru-
salem, and they supposed that the kingdom of God
was to be soon developed. (12) And he said: A 12
certain man of high birth was going to a distant
place, to obtain royalty, and return again. (13) And 13
he called his ten servants, and gave them ten
pounds:^f and he said to them, Traffic until I come.
(14) But the inhabitants^g of his city hated him; 14
and they sent envoys after him, saying: We wish
this man not to reign over us. (15) And when he 15
had obtained the royalty, and had returned, he
commanded those servants to be called, to whom
he had committed his money; that he might know
what each of them had gained by trading.
(16) And the first came, and said: My Lord, thy 16
pound hath gained ten pounds. (17) He said to 17
him: Well done, good servant! As thou hast
been faithful over a little, thou shalt have author-
ity over ten towns. (18) And the second came, 18
and said: My lord, thy pound hath produced five
pounds. (19) He said likewise to him: Thou also 19
shalt have authority over five towns. (20) And
another came, and said: My lord, lo, this is thy
pound, which hath been with me, laid up in fine
linen. (21) For I was afraid of thee, because thou 21
art a hard man, and takest up that which thou lay-
edst not down, and reapest that which thou sowedst
not. (22) He said to him: Out of thy own mouth 22
will I judge thee, thou evil servant. Thou knew-
est me, that I am a hard man, and that I take up
what I laid not down, and reap what I sowed not!
(23) Why didst thou not put my money into the 23
broker's hands, that when I came, I might have
demanded it with interest? (24) And he said to 24
them that stood before him: Take from him the
pound, and give it to him with whom are the ten
pounds. (25) They say to him: Our lord, there 25
are with him ten pounds. (26) He said to them: 26
I tell you, that to every one that hath, will be
given; and from him that hath not, even what he
hath will be taken away. (27) But as for those 27

my enemies, who would not have me to reign over them, bring them and slay them before me.

- 28 And when Jesus had spoken these things, he
 29 went forward, to go to Jerusalem. (29) And when
 he arrived at Bethphage and Bethany, near to the
 mount called the place of Olives, he sent two of
 30 his disciples, (30) and said to them: Go ye to the
 village that is over against us, and as ye enter [it],
 ye will find a colt tied, on which no man ever rode;
 31 loose [him] and bring [him]. (31) And if any
 man ask you, Why do ye loose him? say to him:
 32 Our Lord needeth him. (32) And they went who
 were sent, and they found, as he said to them.
 33 (33) And as they loosed the colt, the owner of
 him said to them: Why do ye loose that colt?
 34 (34) And they said: Because our Lord needeth
 35 him. (35) And they brought him to Jesus. And
 they cast their garments upon the colt, and set
 36 Jesus upon him. (36) And as he went, they
 37 spread their garments in the way. (37) And when
 he came near to the descent of the place of Olives,
 the whole multitude of the disciples began to re-
 38 joyce, and to praise God, with a loud voice, for all
 the mighty deeds^h which they had seen. (38) And
 they said: Blessed be the king, that cometh in the
 name of the Lord: peace in heaven, and glory on
 39 high. (39) And some of the Pharisees from among
 the crowd, said to him: Rabbi, rebuke thy disci-
 40 ples. (40) He said to them: I tell you, that, if
 these should be silent, the stones would cry out.—
 41 (41) And as he drew near, and beheld the city, he
 42 wept over it: (42) and said: O, hadst thou known
 the things that are of thy peace, at least in this thy
 day: but now they are hidden from thy eyes.
 43 (43) For the days will come upon thee, when thy
 enemies will encompass thee, and besiege thee on
 44 every side. (44) And they will destroy thee, and
 thy children within thee; and will not leave in
 thee one stoneⁱ upon another; because thou knew-
 45 est not the time of thy visitation.—(45) And when
 he entered the temple, he began to expel those
 46 who bought and sold in it. (46) And he said to
 them: It is written, My house is a house of prayer;
 47 but ye have made it a den of robbers.—(47) And
 he taught daily in the temple: and the chief priests
 and Scribes and Elders of the people, sought to

^h Sy. مكتب

ⁱ Sy. *stone upon
stone.*

destroy him. (48) But they found not, what they 48
could do to him; for all the people hung upon him
to hear him.

And on one of those days, as he was teaching XX.
the people in the temple, and preaching, the chief
priests and Scribes, with the Elders, came upon 2
him, (2) and said to him: Tell us, by what author-
ity thou doest these things? And who is it, that 2
gave thee this authority? (3) Jesus answered, 3
and said to them: I also will ask you a word,
and tell ye me. (4) The baptism of John, was it 4
from heaven, or from men? (5) And they reason- 5
ed with themselves, and said: If we say, From
heaven; he will say to us, And why did ye not
believe him? (6) But if we say, From men; all 6
the people will stone us; for they are persuaded
that John was a prophet. (7) And they said to 7
him: We do not know, whence it was. (8) Jesus 8
said to them: Neither do I tell you, by what au-
thority I do these things.

And he began to utter this similitude to the 9
people: A certain man planted a vineyard, and
leased it to cultivators, and went abroad for a long 10
time. (10) And in time, he sent his servant to the
cultivators, that they might give him of the fruits
of the vineyard. But the cultivators beat him,
and sent him away empty. (11) And again^a he 11
sent another servant; and him also they beat, and
treated with rudeness, and sent empty away.
(12) And again^b he sent the third. And they 12
wounded him, and cast him out. (13) The lord 13
of the vineyard said: What shall I do? I will
send my dear son. Perhaps they will look upon
him, and be ashamed. (14) But when the cultiva- 14
tors saw him, they reasoned with themselves, and
said: This is the heir; come, let us kill him, and
the inheritance will be ours. (15) And they cast 15
him out of the vineyard, and slew him. What
therefore will the lord of the vineyard do to them?
(16) He will come, and destroy those cultivators, 16
and will lease the vineyard to others.—And when
they heard [it], they said: This shall not be.
(17) And he looked upon them, and said: What 17
is that which is written, The stone, which the
builders rejected, is become the chief corner stone?

^a Sy. he added
and.

^b Sy. he added
and.

18 (18) And whoever shall fall upon this stone, will be broken; and on whomsoever it shall fall, it will
19 crush him in pieces. (19) And the chief priests and Scribes sought to lay hands on him, at that
time;^c but they were afraid of the people; for they knew, that he spoke this similitude against
them.

^c Sy. *hour*

20 And they sent to him spies, who feigned themselves righteous men, that they might insnare him
in discourse, and deliver him up to a court, and to
the authority of the president.^d (21) And they
questioned him, and said to him: Teacher,^e we
know that thou speakest and teachest correctly,
and hast no respect of persons, but teachest the
22 way of God in truth. (22) Is it lawful for us to
23 pay head-money to Cæsar, or not? (23) But he
perceived their craftiness, and said: Why tempt ye
24 me? (24) Show me a denarius. Whose is this
image and superscription upon it? They said to
25 him, Cæsar's. (25) Jesus said to them: Then, give
to Cæsar what is Cæsar's, and to God what is God's.

^d Sy.

ⲛⲟⲩⲟⲩⲟⲩⲁ

^e Sy. ⲛⲟⲩⲟⲩⲟⲩⲁ

26 (26) And they could not catch from him a word
[of accusation] before the people: and they were
surprised at his answers, and were silent.

27 And some of the Sadducees, who say there is no
28 resurrection, came and questioned him, (28) and
said to him: Teacher, Moses wrote to us, that if a
man's brother die, who had a wife without children,
his [surviving] brother shall take his wife, and
29 raise up seed to his [deceased] brother. (29) Now,
there were seven brothers; and the first took a
30 wife, and died without children. (30) And the
second took her to wife; and he died without children.
31 (31) And again, the third took her, and in
like manner also all the seven; and they died, and
32 left no children. (32) At last, the woman likewise
33 died. (33) In the resurrection, therefore, of which
of them will she be the wife, for the seven took her?
34 (34) Jesus said to them: The children of this
world take wives, and wives are given to husbands.
35 (35) But they who are worthy of that world, and
of the resurrection from the dead, do not take
36 wives, nor are wives given to husbands. (36) Neither
can they die any more; for they are as the
angels, and are the children of God, because they
37 are children of the resurrection. (37) But that

the dead will arise, even Moses showed; for, at the bush, he maketh mention, while he saith: The Lord, the God of Abraham, the God of Isaac, and the God of Jacob. (38) Now God is not [the God] 38 of the dead, but of the living; for they all live to him. (39) And some of the Scribes answered, 39 and said to him: Teacher, thou hast spoken well. (40) And they did not again venture to question 40 him, on any matter.

And he said also to them: How do the Scribes 41 say of Messiah, that he is the son of David? (42) And David himself said, in the book of 42 Psalms: The Lord said to my Lord, seat thyself at my right hand, (43) until I shall place thy foes^f 43 under thy feet. (44) If David, therefore, called 44 him, My Lord; how is he his son? (45) And 45 while all the people heard, he said to his disciples: (46) Beware of the Scribes, who choose to walk in 46 long robes, and love a salutation in the streets, and the chief seats in the synagogues, and the chief couches at suppers: (47) who eat up the houses of 47 widows, under pretence that they prolong their prayers. They will receive a greater condemnation.

And Jesus looked upon the rich, who cast their XXI. oblations into the treasury. (2) And he saw also 2 a certain poor widow, who cast in two mites.^a (3) And he said: Truly I say to you, that this poor 3 widow hath cast in more than any one. (4) For 4 all they, from what was superfluous to them, have cast into the receptacle of oblations to God; but she, from her penury, hath cast in all that she possessed.

And when some spoke of the temple, as adorned 5 with goodly stones and oblations, Jesus said to them: (6) [As for] these things, on which ye gaze, 6 the days will come, in which there will not be left a stone upon a stone, that is not cast down. (7) And 7 they questioned him, and said: Teacher, when will these things be? And what is the sign that they are near to take place? (8) And he said to 8 them: See, that ye be not deceived; for many will come in my name, and will say: I am Messiah; and the time is near. But go ye not after them. (9) And when ye shall hear of wars and commo- 9 tions, be not afraid; for these things are previously

‘ Sy.

صلى الله عليه وسلم

Sy. مقلوب

10 to take place, but the end is not yet come. (10) For
 11 nation will rise against nation, and kingdom against
 12 kingdom; (11) and great earthquakes will occur in
 13 several places, and famines, and pestilences;^b and
 14 there will be terrors, and trepidations, and great signs
 15 from heaven will be seen, and there will be great
 16 tempests.—(12) But before all these things, they
 17 will lay hands upon you, and will persecute you,
 18 and will deliver you up to councils^c and to prison,
 19 and will arraign you before kings and governors,^d
 20 on account of my name. (13) But it will be to
 21 you for a testimony. (14) And settle it in your
 22 hearts, that ye will not previously seek instruction
 23 for making a defence. (15) For I will give you a
 24 mouth and wisdom, which all your enemies will
 25 be unable to withstand. (16) And your parents,
 26 and your brothers, and your relatives, and your
 27 friends, will deliver you up, and cause some of you
 28 to die. (17) And ye will be hated by every one,
 29 on account of my name. (18) But a hair of your
 30 head shall not perish. (19) And by your patience,
 31 will ye preserve your souls.—(20) And when ye
 32 shall see Jerusalem with an army encompassing it,
 33 then know ye, that its destruction draweth nigh.
 34 (21) Then let them who shall be in Judæa, flee to
 35 the mountain [district]; and let them, who are in
 36 the midst of it,^e flee away; and those in the fields,
 37 not enter it. (22) For these are days of vengeance,
 38 to fulfill all that is written. (23) But woe to them
 39 that are with child, and to them that nurse chil-
 40 dren, in those days; for then will be great distress
 41 in the land,^f and wrath upon this people. (24) And
 42 they will fall by the edges of the sword, and be
 43 carried captive to every place. And Jerusalem
 44 will be trodden down by the Gentiles, until the
 45 times of the Gentiles shall be completed.—(25) And
 46 there will be signs in the sun, and in the moon,
 47 and in the stars; and distress of nations on the
 48 earth; and clasping of hands, from astonishment
 49 at the noise of the sea; (26) and dismay that
 50 driveth out the souls of men, from fear of that
 51 which is to come on the earth; and the powers^h
 52 of heaven will be moved. (27) And then will
 53 they see the Son of man coming in the clouds, with
 54 much power, and with great glory. (28) And
 55 when these things shall begin to be, take courage,

^b Sy. mortalities.

^c or, synagogues.

^d Sy.

יהושע

^e i. e. Jerusalem.

^f Sy. earth.

^g Sy. mouth.

^h or, armies.

and lift up your heads, for your deliverance draweth nigh.—(29) And he uttered a similitude to them. Look at the fig-tree, and all the trees. (30) When they bud forth, ye at once understand from them, that summer approacheth. (31) So also, when ye shall see all these things take place, know ye that the kingdom of God is near. (32) Verily I say to you, 'That this generation' will not pass away, until all these things occur. (33) Heaven and earth will pass away; but my word will not pass away.—(34) Take heed to yourselves, that your hearts be, at no time, stupefied by gluttony and ebriety and worldly care; and so that day come upon you unawares. (35) For, like a hunter's snare, it will spring upon all them that dwell upon the face of the whole land.^k (36) Be ye therefore vigilant, at all times, and prayerful; that ye may be worthy to escape the things that are to take place, and may stand before the Son of man.—(37) And, in the daytime he taught in the temple, and at night he went out and lodged in the mount, called the Place of Olives. (38) And all the people came early to him in the temple, to hear his discourse.

• Sy. **١٨٥**

* Sy. earth.

• Sy. **١٨٦**

And the feast of unleavened cakes, which is called the passover, drew near. (2) And the chief priests and Scribes sought how they might kill him, for they were afraid of the people. (3) And Satan^a entered into Judas called Iscariot, who was of the number of the twelve. (4) And he went and conferred with the chief priests and Scribes, and the military commanders of the temple, how he might betray him to them. (5) And they were glad, and covenanted to give him money. (6) And he promised them, and sought opportunity to betray him to them, in the absence of the multitude. And the day of unleavened cakes arrived, on which it was customary for the passover to be slain. (8) And Jesus sent Cephas and John, and said to them: Go, prepare for us the passover, that we may eat it. (9) And they said to him: Where wilt thou, that we prepare? (10) He said to them: Lo, when ye enter the city, there will a man meet you, bearing a vessel of water. Go after him; (11) and where he entereth say ye to the lord of

And Jesus said to Simon: Simon, lo, Satan hath 31
 desired to sift thee, as wheat: (32) but I have 32
 prayed for thee, that thy faith may not fail. And
 thou also, in time, turn; and confirm thy brethren.
 (33) And Simon said to him: My Lord, with thee 33
 I am ready, both for prison and for death.
 (34) Jesus said to him: I tell thee, Simon, the 34
 cock will not crow this day, until thou hast three
 times denied that thou knowest me.—(35) And he 35
 said to them: When I sent you without purses,
 without wallets and shoes, lacked ye any thing?
 They say to him: Nothing. (36) He said to them: 36
 Henceforth, let him that hath a purse, take it; and
 so likewise a wallet. And let him that hath no
 sword, sell his garment, and buy himself a sword.
 (37) For I say to you, That this also, which was 37
 written, must be fulfilled in me: I shall be num-
 bered with transgressors. For, all that relates to
 me, will be fulfilled. (38) And they said to him: 38
 Our Lord, lo, here are two swords. He said to
 them: They are sufficient.

And he went out, and proceeded, as was his cus- 39
 tom, to the mount of the place of Olives; and his
 disciples followed him. (40) And when he arrived 40
 at the place, he said to them: Pray ye, that ye en-
 ter not into temptation. (41) And he retired from 41
 them, about a stone's throw; and kneeled down,
 and prayed, (42) and said: Father, if it please thee, 42
 let this cup pass from me. Yet not my pleasure,
 but thine, be done. (43) And there appeared to 43
 him an angel from heaven, who strengthened him.
 (44) And as he was in fear, he prayed earnestly; 44
 and his sweat was like drops of blood; and it
 fell on the ground. (45) And he arose from his 45
 prayer, and came to his disciples: and he found
 them sleeping, from sorrow. (46) And he said to 46
 them: Why sleep ye? Arise, and pray, lest ye
 enter into temptation.—(47) And while he was 47
 speaking, lo, a multitude, and he that was called
 Judas, one of the twelve, came at their head. And
 he came up to Jesus, and kissed him. For he had
 given them this sign: Whom I shall kiss, he it is.
 (48) Jesus said to him: Judas, is it with a kiss 48
 thou betrayest the Son of man? (49) And when 49
 they that were with him, saw what occurred, they
 said to him: Our Lord, shall we smite them with

- 50 the sword? (50) And one of them smote a servant of the high priest,^e and took off his right ear.
- 51 (51) And Jesus answered, and said: Sufficient, thus far. And he touched the ear of him that
- 52 was smitten, and healed him.—(52) And Jesus said to those who had come upon him,—the chief priests and Elders and military captains^f of the temple: Have ye come out against me, as against a robber, with swords, and with clubs, to take me?
- 53 (53) I was with you daily in the temple, and ye laid not hands upon me. But this is your hour, and the reign of darkness. (54) And they took him, and conducted him to the house of the high priest. And Simon followed after him, at a distance. (55) And they kindled a fire in the middle of the court, and sat around it; and Simon also sat among them. (56) And a certain maid saw him sitting at the fire, and she looked upon him, and said: This man also was with him. (57) But he denied, and said: Woman, I have not known him.
- 58 (58) And a little after, another [person] saw him, and said to him: Thou too art one of them. And Cephias said: I am not. (59) And an hour after, another contended and said: Certainly, this man also was with him, for he likewise is a Galilean.
- 60 (60) Cephias said: Man, I know not what thou sayest. And immediately, while he was speaking, the cock crew. (61) And Jesus turned, and looked upon Cephias. And Simon remembered the word of our Lord, which he spoke to him: Before the cock shall crow, thou wilt deny me three times.
- 62 (62) And Simon went out, and wept bitterly.—
- 63 (63) And the men who had taken Jesus, insulted him, and blinded him, (64) and smote him on his face, and said: Prophesy thou, who smote thee?
- 65 (65) And many other things they revilingly uttered, and spoke against him.
- 66 And when the day dawned, the Elders and chief priests and Scribes assembled together; and they led him to the place of their meeting, (67) and said to him: If thou art the Messiah, tell us. He said to them: If I tell you, ye will not believe in me.
- 68 (68) And if I should ask you, ye will not return me an answer; nor will ye release me. (69) From this time, the Son of man will sit on the right hand
- 70 of the majesty^g of God. (70) And they all said: ^g or, power.

° Sy.

ذک صحتا

° Sy.

ذک صحتا

Thou art then, the Son of God? Jesus said to them: Ye say that I am. (71) They say: What further need have we of witnesses? For we have heard from his own mouth. 71

^a Sy.

صلاه

And the whole company of them arose, and carried him before Pilate.^a (2) And they began to accuse him, and said: We have found this man seducing our people, and forbidding to pay the capitation money to Caesar, and declaring himself to be king Messiah. (3) And Pilate interrogated him, and said to him: Art thou king of the Jews? He said to him: Thou hast said. (4) And Pilate said to the chief priests and the company: I find no crime upon this man. (5) And they vociferated, and said: He raiseth disturbance among our people, by teaching in all Judæa, commencing from Galilee, and quite to this place. (6) And Pilate, when he heard the name Galilee, inquired if the man were a Galilean. (7) And having learned that he was from under Herod's jurisdiction, he sent him to Herod; for he was at Jerusalem on those days.—(8) And Herod rejoiced greatly when he saw Jesus, for he had been desirous to see him for a long time, because he had heard many things of him, and he hoped to see some sign from him. (9) And he asked him many questions;^b but Jesus gave him no reply. (10) And the chief priests and Scribes stood up, and accused him vehemently. (11) And Herod and his warriors^c contemned him. And when he had mocked him, he clothed him in a purple robe, and sent him to Pilate. (12) And on that day, Pilate and Herod became friends to each other; for there had previously been enmity between them.—(13) And Pilate called the chief priests and the rulers^d of the people, (14) and said to them: Ye have brought this man before me, as a disturber of your people; and lo, I have examined him before you, and I find in the man no crime, among all that ye charge upon him. (15) Neither yet Herod: for I sent him to him, and lo, nothing deserving death hath been done by him. (16) I will therefore chastise him, and release him.—(17) For it was a custom, that he should release one at the festival.—(18) And all the company vociferated, and said: Away with this man; and release

^b Sy. words.

^c Sy.

كسبتهم

^d Sy. اتصبا

19 to us Barabbas.^e (19) He was one who had been thrown into prison, on account of a sedition and murder which had occurred in the city. (20) And Pilate, being disposed to release Jesus, conversed with them again. (21) But they cried out, and said: Crucify him; crucify him. (22) And he said to them the third time: But, what evil hath he done? I find no crime in him deserving of death. I will scourge him, therefore, and release him. (23) But they were urgent, with a loud voice; and demanded of him, that they might crucify him. (24) And Pilate decreed, that their request be granted. (25) And he released to them him, who for sedition and murder had been cast into prison, for whom they petitioned; and he delivered up Jesus to their pleasure.

26 And as they led him away, they seized Simon the Cyrenian, coming from the fields, and laid upon him the cross, to bear [it] after Jesus. (27) And there followed after him a great multitude of people; and those women [also] who wailed and lamented over him. (28) And Jesus turned to them, and said to them: Daughters of Jerusalem, weep not for me; but weep rather for yourselves, and for your children. (29) For lo, the days are coming, in which they will say: Happy the barren, and the wombs that never bore, and the breasts that never nursed. (30) Then will they begin to say to the mountains, Fall upon us! and to the hills, Cover us! (31) For if they do these things in a green tree, what will be in the dry?— (32) And there went along with him two others, malefactors, to be crucified.

33 And when they came to a certain place which is called a Skull,^f they crucified him there; and the two malefactors, the one on his right hand, and the other on his left. (34) And Jesus said: Father, forgive them; for they know not what they do. And they divided his garments, casting a lot upon them. (35) And the people stood and looked on; and the rulers^g also derided him, and said: He quickened^h others; let him quicken himself, if he is the Messiah, the chosen of God. (36) And the soldiers likewise mocked him, coming to him and offering him vinegar, (37) and saying to him: If thou art the king of the Jews, quickenⁱ thyself.

^e Sy. ܒܪܒܒܐܣ

^f Sy. ܩܠܠܐ

^g Sy. ܡܠܝܚܐ
^h Gr. ἐπέωσεν.

ⁱ Gr. συνέσωσεν.

(38) And there was likewise a superscription over 38
him, written in Greek, and Latin, and Hebrew:
THIS IS THE KING OF THE JEWS.

And one of the malefactors who were crucified 39
with him, reproached him, and said: If thou
art the Messiah, rescue thyself, and rescue us.

(40) But his fellow [malefactor] rebuked him, and 40
said to him: Art thou not afraid even of God, see-

ing thou art under the same sentence? (41) And 41
we justly; for we have a retribution according to

our deserts, and according to our deeds; but noth- 42
ing hateful hath been done by him. (42) And he

said to Jesus: My Lord, remember me, when thou 43
comest into thy kingdom. (43) Jesus said to him:

Verily I say to you, That this day thou shalt be 43
with me in paradise.^k

* Sy. ⲉⲃⲣⲓⲧⲉⲛ

And it was about the sixth hour; and darkness 44
was over all the land,^l until the ninth hour.

^l or, earth.

(45) And the sun was darkened, and the curtain of 45
the door of the temple was rent through its mid-

dle. (46) And Jesus cried with a loud voice, and 46
said: My Father, into thy hand I commit my spirit.^m

* Sy. ⲉⲛⲧⲉⲛⲉⲛ

Thus he spake, and expired. (47) And when the 47
centurion saw what occurred, he glorified God,

and said: Certainly, this was a righteous man. 48
(48) And all the multitudes who had assembled at

this spectacle, on seeing what occurred, returned, 48
smiting upon their breasts. (49) And there were

standing at a distance, all they that knew Jesus, 49
and those women who came with him from Galilee;

and they beheld these things.

* Sy.

ⲉⲃⲣⲓⲧⲉⲛ

And there was a certain man, whose name was 50
Joseph, a counsellor,ⁿ from Ramath a city of Judæa,

who was a good man and righteous; (51) and he 51
had not consented to their decision and deed; and

he was waiting for the kingdom of God. (52) This 52
man went to Pilate, and begged the body of Jesus.

(53) And he took it down, and wrapped it in a 53
winding-sheet of linen; and laid it in an excava-

ted sepulchre, in which no one had hitherto been 54
laid. (54) And it was the day of preparation,

and the sabbath began to dawn. (55) And those 55
women who came with him from Galilee, approach-

ed, and viewed the sepulchre, and the manner in 56
which the body was deposited. (56) And they

returned, and prepared perfumes and aromatics;

and they rested on the sabbath, as it is commanded.

XXIV. And on the first day of the week, in the morning, while it was yet dark, they came to the sepulchre, and brought the aromatics they had prepared. And there were other women with 2 them. (2) And they found the stone rolled from 3 the sepulchre. (3) And they entered, and found 4 not the body of Jesus. (4) And as they wondered at this, behold, two men stood opposite them; and 5 their raiment was effulgent. (5) And they were in fear, and bowed their faces to the ground. And the men said to them: Why seek ye the living 6 among the dead? (6) He is not here; he is risen. Remember how he conversed with you, when he 7 was in Galilee, (7) and said, That the Son of man was to be delivered into the hands of sinful men, and to be crucified, and to rise on the third day. 8 (8) And they remembered his words.—(9) And 9 they returned from the sepulchre, and related all these things to the eleven, and to the rest. 10 (10) Now they were Mary Magdalena, and Joana,^a and Mary the mother of James, and the others with them, who related these things to the Legates.^b 11 (11) And these words appeared in their eyes as 12 dreams: and they believed them not. (12) But Simon arose, and ran to the sepulchre, and looked in, and saw the linen lying by itself: and he went away wondering in himself at what had occurred. 13 And lo, two of them, on the same day, were going to a village named Emmaus,^c distant sixty 14 furlongs^d from Jerusalem. (14) And they talked 15 together of all that had occurred. (15) And as they conversed, and questioned each other, Jesus came, and drew near, and walked with them. 16 (16) And their eyes were held, that they did not 17 recognize him. (17) And he said to them: What are these discourses, which ye hold with each other, as 18 ye walk and are sad? (18) And one of them, whose name was Cleopas,^e answered and said to him: Art thou only a stranger in Jerusalem, that thou knowest not the things that have occurred there in these 19 days? (19) He said to them: What things? They say to him: In regard to Jesus of Nazareth, a man who was a prophet, and mighty in discourse and

^a Sy. ܡܪܝܡ

^b or, *Apostles.*

^c Sy. ܐܡܡܘܨ

^a Sy.

ܐܡܡܘܨ

Gr. *στᾶδια.*

^e Sy.

ܡܠܟܐ

in action, before God, and before all the people. (20) And the chief priests and Elders delivered 20 him up to a sentence of death, and crucified him. (21) But we expected that he was to deliver Israel. 21 And lo, three days [have passed], since all these things occurred. (22) And moreover, certain 22 women of ours astonished us; for they went early to the sepulchre; (23) and as they did not find the 23 body, they came and said to us: We saw angels there, and they said that he is alive. (24) And 24 also some of us went to the sepulchre; and they found, as the women reported; but him they saw not.—(25) Then Jesus said to them: O deficient in 25 understanding, and slow of heart to believe all the things that the prophets uttered. (26) Were not 26 these things to be; that the Messiah should suffer, and that he should enter into his glory? (27) Then 27 he began from Moses, and from all the prophets, and expounded to them concerning himself from all the scriptures. (28) And they drew near to the vil- 28 lage to which they were going; and he made them feel, as if he would go to a more distant place. (29) And they urged him, and said to him: Tarry 29 with us, for the day inclineth towards dark. And he went in to remain with them. (30) And it 30 occurred, while he reclined with them, that he took bread, and blessed, and brake, and gave to them. (31) And instantly, their eyes were opened, and 31 they knew him. And he took himself from them. (32) And they said one to another: Did not our 32 heart burn* within us, while he talked with us by the way, and explained to us the scriptures?— (33) And they arose, the same hour, and returned 33 to Jerusalem. And they found the eleven assembled, and those with them, (34) who were saying: 34 Certainly, our Lord hath risen; and he hath appeared to Simon. (35) And they also related what 35 occurred by the way, and how he became known to them, when he broke bread.

And while they were talking of these things, 36 Jesus stood in the midst of them, and said to them: Peace be with you! It is I; be not afraid.

* The printed copies read, *سوزان*, *was burning*; but an old MS. at Oroomiah reads, *سودان* *was heavy, or dull*.—Perkin's Residence in Persia, p. 16.

37 (37) And they were in trepidation and fear, for
 38 they supposed they saw a spirit.^f (38) Jesus said
 to them: Why are ye agitated? And why do
 39 imaginations^g arise in your hearts? (39) Look at
 my hands and my feet, that it is myself. Handle
 me, and know; for a spirit^h hath not flesh and
 40 bones, as ye see me have. (40) And as he said
 thus, he showed them his hands and his feet.
 41 (41) And while they still believed not, for their
 joy, and were astonished; he said to them: Have
 42 ye here any thing to eat? (42) And they gave
 him a piece of broiled fish, and of honeycomb.
 43 (43) And he took, [and] ate before them.ⁱ
 44 (44) And he said to them: These are the things^k
 which I said to you while I was with you, That all
 things written of me, in the law of Moses and in
 the prophets and in the psalms, must be fulfilled.
 45 (45) Then he opened their mind to understand the
 46 scriptures. (46) And he said to them: Thus it
 is written, and thus it was right^l for Messiah to
 suffer, and rise from the dead on the third day;
 47 (47) and that, in his name, repentance for the re-
 mission of sins should be preached among all
 nations, and that the commencement be at Jeru-
 48 salem. (48) And ye are the witnesses of these
 49 things. (49) And I will send upon you the promise
 of my Father. But remain ye at Jerusalem, until
 ye shall be clothed with energy^m from on high.
 50 And he led them out as far as Bethany, and
 51 lifted his hands, and blessed them. (51) And
 it occurred, while he blessed them, that he was
 separated from them, and ascended to heaven.
 52 (52) And they worshipped him, and returned to
 53 Jerusalem with great joy. (53) And they were con-
 tinually in the temple, praising and blessing God.
 Amen.

^f Sy. ܐܘܪܝܢܐ
^g or, thoughts.
^h Sy. ܐܘܪܝܢܐ
ⁱ Sy. their eyes.
^k or, words.
^l Sy. ܐܘܪܝܢܐ
^m Sy. ܐܘܪܝܢܐ
^a Sy. ܐܘܪܝܢܐ
^b Sy. ܐܘܪܝܢܐ

Completion of the holy Gospel^a of Luke the Evangelist.^b

אלהים קדם כל עולם וקדם כל דבר
 וכל דבר היה על ידו
 ❖ ואלהים היה עם אלהים

The Holy Gospel, the Proclamation of John the Herald;

which he uttered and proclaimed, in Greek, at Ephesus.

* Sy. אלהים	IN the beginning, ^a was the Word; ^b and the	I.
* Sy. אלהים	Word was with God; and the Word was God.	2
* Sy. אלהים	(2) He was in the beginning with God. (3) Every	3
* Sy. אלהים	thing was by his hand; and without him, was not	4
* Sy. אלהים	any thing whatever that existed. (4) In him was	5
* Sy. אלהים	life; ^c and the life was the light ^d of man. (5) And	6
* Sy. אלהים	this light shineth in the darkness; and the dark-	7
* Sy. אלהים	ness apprehended it not.—(6) There was a man	8
* Sy. אלהים	sent from God, whose name was John. (7) He	9
* Sy. אלהים	came for testimony, to bear witness concerning the	10
* Sy. אלהים	light. (8) He was not himself the light, but [came]	11
* Sy. אלהים	to bear witness concerning the light.—(9) The true	12
* Sy. אלהים	light was that, which enlighteneth every man who	13
* Sy. אלהים	cometh into the world. (10) He was in the world;	14
* Sy. אלהים	and the world was by his hand; and the world did	15
* Sy. אלהים	not know him. (11) He came to his own [people];	16
* Sy. אלהים	and his own [people] received him not. (12) But	17
* Sy. אלהים	such as received him, to them gave he the pre-	18
* Sy. אלהים	rogative ^e to be children of God; [even] to them	19
* Sy. אלהים	that believe on his name; (13) who are born, ^f not	20
* Sy. אלהים	of blood, nor of the pleasures ^g of the flesh, nor of	21
* Sy. אלהים	the pleasure of man, but of God.—(14) And the	22

18 siah. (18) No man hath ever seen God; the only begotten God, he who is in the bosom of his Father, he hath declared [him].

19 And this is the testimony of John, when the Jews of Jerusalem sent to him priests and Levites, to ask him, Who art thou? (20) And he confessed, and denied not, but confessed: I am not the Mes-

21 siah. (21) And they asked him again: Who then? Art thou Elijah? And he said: I am not. Art

22 thou a prophet? And he said, No. (22) And they said to him: Who art thou? that we may give answer to them that sent us. What sayest

23 thou of thyself? (23) He said: I am the voice of one crying in the wilderness, Make smooth the way of the Lord; as said the prophet Isaiah.

24 (24) And they who were sent, were of the Phari-

25 sees. (25) And they asked him, and said to him: Why then baptizest^m thou, if thou art not the

26 Messiah, nor Elijah, nor a prophet? (26) John answered, and said to them; I baptize with water; but among you standeth one, whom ye do not

27 know. (27) He it is that cometh after me, and was before me, whose shoe-strings I am not worthy

28 to untie. (28) These things occurred in Bethany,ⁿ where John was baptizing.—(29) The day after, John saw Jesus coming towards him, and said:

29 Behold, the Lamb of God, that beareth the sin of the world. (30) This is he of whom I said, After me cometh a man, who is before me, for he was

30 prior to me. (31) And I knew him not; but that he might be known to Israel, therefore am I come

31 baptizing with water. (32) And John testified, and said: I saw the Spirit descend from heaven,

32 as a dove,^o and rest upon him. (33) And I did not know him; but he who sent me to baptize

33 with water, he said to me: On whom thou seest the Spirit descend, and rest upon him, he baptizeth

34 with the Holy Spirit. (34) And I saw; and I testify, that this is the Son of God.

35 And the next day, John was standing, and two

36 of his disciples. (36) And he looked upon Jesus as he walked, and said: Behold, the Lamb of God!

37 (37) And his two disciples heard him when he said [it], and they went after Jesus. (38) And Je-

38 sus turned, and saw them coming after him, and he said to them: What seek ye? They said to him:

^m Sy.

صَلِّصْتُمْ اِنْتُمْ

ⁿ Sy.

صَهْ بَثَانِيَا

^o Sy.

اِسْرَ دَوْنَا

Our Rabbi, where stayest thou? (39) He said to 39
 them: Come, and see. And they came and saw
 where he lodged; and they were with him that
 day, for it was about the tenth hour. (40) And 40
 one of those who heard John and went after Jesus,
 was Andrew, the brother of Simon. (41) He first 41
 saw Simon his brother, and said to him: We have
 found the Messiah.^p (42) And he brought him to 42
 Jesus. And Jesus looked upon him, and said:
 Thou art Simon the son of Jona; thou shalt be
 called Cephas.—(43) The next day, Jesus was dis- 43
 posed to depart for Galilee: and he found Philip,
 and said to him, Come after me. (44) And Philip 44
 was of Bethsaida, the city of Andrew and Simon.
 (45) And Philip found Nathaniel, and said to him: 45
 We have found him, of whom Moses wrote in the
 law, and the prophets, Jesus the son of Joseph, who
 is of Nazareth. (46) Nathaniel said to him: Can 46
 there be any good thing from Nazareth? Philip
 said to him: Come, and see. (47) And Jesus saw 47
 Nathaniel coming towards him, and said of him:
 Behold a real Israelite,^r in whom is no deceit.
 (48) Nathaniel said to him: Whence knowest thou 48
 me? Jesus said to him: Before Philip called thee,
 when thou wast under the fig-tree, I saw thee.
 (49) Nathaniel answered, and said to him: Rabbi, 49
 thou art the Son of God;^s thou art the King of
 Israel. (50) Jesus said to him: Because I said to 50
 thee, that I saw thee under the fig-tree, believest
 thou? Thou wilt see greater things than these.
 (51) He said to him: Verily, verily, I say to you, 51
 That hereafter ye will see heaven opened, and the
 angels of God ascending and descending unto the
 Son of man.

^p Sy. **كلمة**

^r Sy. *truly a son
of Israel.*

^s Sy.
חכם בלתי

^a Sy. **صهيلا**

^b Sy. **تصبي**
 = Lat. *quad-*
rantalía, or
amphora;
wine-jars.

And on the third day there was a feast in Cana,^a II.
 a city of Galilee: and the mother of Jesus was 2
 there. (2) And also Jesus and his disciples were 3
 invited to the feast. (3) And the wine fell short:
 and his mother said to Jesus: They have no wine.
 (4) Jesus said to her: What is [in common] to me 4
 and thee? Not yet hath my hour come. (5) His 5
 mother said to the waiters: Whatever he saith to
 you, do [it]. (6) And there were there six water- 6
 pots of stone, set for the purification of Jews, con-
 taining each two or three quadrantalia.^b (7) Jesus 7

said to them: Fill those water-pots with water.
 8 And they filled them to the top. (8) He said to
 9 them: Draw now, and carry to the master^c of the
 feast. And they carried. (9) And when the mas-
 ter of the feast tasted the water that had become
 wine, and did not know whence it came, (although
 the waiters knew, as they had filled the pots with
 water,) the master of the feast called the bride-
 10 groom, (10) and said to him: Every man first
 bringeth forward the good wine, and when they
 are satiated, then that which is inferior; but thou
 11 hast kept the good wine till now. (11) This is the
 first sign,^d which Jesus wrought at Cana in Galilee,
 and manifested his glory: and his disciples be-
 lieved on him.
 12 Afterwards he went down to Capernaum, he and
 his mother and his brothers and his disciples; and
 13 they were there a few days. (13) And the pass-
 over of the Jews drew near; and Jesus went up to
 14 Jerusalem. (14) And he found in the temple those
 who sold beeves and sheep and doves, and the
 15 money-changers sitting [there]. (15) And he made
 himself a whip from a cord, and turned them all
 out of the temple, and the sheep and the beeves
 and the money-changers; and he poured out their
 16 money, and upset their tables: (16) and he said
 to them that sold doves, Take away these things;
 and make not my Father's house a house of traffic.
 17 (17) And his disciples remembered, that it is writ-
 ten: The zeal of thy house hath devoured me.
 18 (18) But the Jews replied, and said to him: What
 sign showest thou to us, since thou doest these
 19 things? (19) Jesus answered, and said to them:
 Demolish this temple, and in three days I will
 20 again erect it. (20) The Jews said to him: Forty
 and six years, this temple was building; and wilt
 21 thou build it again in three days? (21) But he
 22 spake of the temple of his body.^e (22) And when
 he was arisen from the dead, his disciples remem-
 bered, that he spoke this: and they believed
 the scriptures, and the word that Jesus spake.—
 23 (23) And while Jesus was in Jerusalem, at the
 feast of the passover, many believed on him, be-
 24 cause they saw the signs he wrought. (24) But
 Jesus did not confide himself to them; because he
 25 knew all men: (25) And he needed not that any

° Sy. ثعب
١٥٥٥

° Sy. ١٢١

° Sy. ٥٦ ١٥

one should testify to him respecting any man; for he himself knew what is in man.

And there was a man of the Pharisees there, III. whose name was Nicodemus, a ruler^a of the Jews. (2) And he came to Jesus by night, and said to 2
him: Rabbi, we know that thou art a teacher sent from God; for no one can work those signs which thou workest, unless God be with him. (3) Jesus 3
replied, and said to him: Verily, verily, I say to thee, That, unless a man be born^b anew,^c he cannot behold the kingdom of God. (4) Nicodemus 4
said to him: How can an old man be born? Can he enter a second time into his mother's womb, and be born? (5) Jesus replied, and said to him: 5
Verily, verily, I say to thee, That, unless a man be born of water and the Spirit, he cannot enter the kingdom of God. (6) That which is born of the 6
flesh, is flesh; and that which is born of the Spirit, is spirit. (7) Be not surprised that I said to thee, Ye must be born anew. (8) The wind^d bloweth, 7
where it chooseth; and thou hearest its sound, but knowest not whence it cometh, and whither it 8
goeth: so is every one, that is born of the Spirit.^e (9) Nicodemus answered, and said to him: How 9
can these things be? (10) Jesus answered, and 10
said to him: Art thou a teacher^f of Israel, and knowest not these things? (11) Verily, verily, I 11
say to thee: We speak, what we know; and we testify to what we have seen; but ye receive not our testimony. (12) If I have spoken to you of 12
things on earth, and ye believe not; how will ye believe, if I speak of things in heaven? (13) And 13
no one hath ascended to heaven, but he that descended from heaven, the Son of man who is in heaven. (14) And as Moses elevated the serpent 14
in the wilderness, so must the Son of man be lifted up: (15) that every one who believeth in him, 15
may not perish, but may have life eternal.^g (16) For God so loved the world, that he gave his 16
only begotten^h Son, that whosoever believeth on him, should not perish, but should have life eternal. (17) For God sent not his Son into the world, to 17
condemn the world; but that the world might live by meansⁱ of him. (18) He that believeth on him, 18
is not condemned; but he that believeth not, is

Sy. اذ تصب

^b Sy. من لحم

^c Sy. من ماء

^d Sy. ريح

^e Sy. من روح

^f Sy. معلم

^g Sy. حياة

^h Sy. من لحم

ⁱ Sy. by his hand.

already condemned; because he hath not believed
 on the name of the only begotten Son of God.
 19 (19) And this is the [ground of] condemnation,
 that light hath come into the world, and men have
 loved darkness rather than light, for their deeds
 20 have been evil. (20) For every one that doeth
 abominable things, hateth the light, and cometh
 not to the light, lest his deeds should be reprov-
 ed.
 21 (21) But he that doeth right,^k cometh to the light,
 that his works may be known to be done in God.
 22 After these things, came Jesus and his disciples
 into the land of Judæa; and there he abode with
 23 them, and baptized. (23) And John also was
 baptizing in Ænon,^l which is near to Salim,^m be-
 cause there were many waters there: and the
 24 people came, and were baptized. (24) For John
 25 had not yet fallen into prison.—(25) And one of
 John's disciples and a certain Jew had disputed
 26 respecting purification.—(26) And they came to
 John, and said to him: Our Rabbi, he who was
 with thee beyond Jordan, and of whom thou gavest
 27 testimony, lo, he also baptizeth; and many go after
 him. (27) John answered, and said to them: A
 man cannot take any thing by his own choice, un-
 28 less it be given him from heaven. (28) Ye are
 witnesses for me, that I said: I am not the Messiah,
 29 but am sent to go before him. (29) He that hath
 the bride, is the bridegroom: and the friend of the
 bridegroom, who standeth and listeneth to him,
 rejoiceth with great joy on account of the bride-
 groom's voice: this my joy, therefore, lo, it is full.
 30 (30) To him must be increase, and to me decrease.
 31 (31) For he that cometh from above, is above all;
 and he that is from the earth, is of the earth, and
 talketh of the earth. He that cometh from heaven,
 32 is above all; (32) and what he hath seen and heard,
 he testifieth; and his testimony, no one receiveth.
 33 (33) But he that receiveth his testimony, hath set
 34 his seal, that God is true. (34) For he whom God
 hath sent, speaketh the words of God; for God
 hath not given the Spirit by measure [to him].
 35 (35) The Father loveth the Son, and hath given
 36 every thingⁿ into his hands. (36) He that be-
 lieveth on the Son, hath life eternal; but he who
 obeyeth not the Son, shall not see life. but the
 wrath of God will abide upon him.

^k Sy. **وذا**

^l Sy. **نعم**

^m Sy. **ولعمرو**

ⁿ Sy. **كل**

	And Jesus knew, that the Pharisees had heard IV.	
	that he made many disciples, and baptized more	2
	than John. (2) Yet Jesus himself did not baptize,	3
	but his disciples. (3) And he left Judæa, and	4
	went again into Galilee. (4) And in going, he had	5
	occasion to pass through the midst of the Samaritans.	6
• Sy. و	(5) And he came to a city of the Samaritans	7
	called Sychar, ^a near the field which Jacob gave to	8
	his son Joseph. (6) And Jacob's well of water	9
	was there. And Jesus was weary with the toil of	10
	travelling, and seated himself by the well: and it	11
	was at the sixth hour. (7) And a woman from	12
	Samaria came to draw water. And Jesus said to	13
	her: Give me water to drink. (8) And his disci-	14
	ples had gone to the city, to buy themselves food.	15
	(9) The Samaritan woman said to him: How dost	16
	thou, a Jew, ask drink of me, who am a Samaritan	17
	woman? For the Jews have no familiarity with	18
	Samaritans. (10) Jesus replied and said to her:	19
• Sy. كلمة	If thou hadst known the gift ^b of God, and who it	20
	is that saith to thee, Give me to drink, thou	21
	wouldest have asked of him, and he would have	22
	given thee living waters. ^c (11) The woman said	23
• Sy. كلمة	to him: My lord, thou hast no bucket, and the	24
	well is deep; how hast thou living waters?	25
	(12) Art thou greater than our father Jacob, who	26
	gave us this well, and drank from it himself, and	27
	his children, and his flocks? (13) Jesus replied	28
	and said to her: Whoever shall drink of these	29
	waters, will thirst again; (14) but whoever shall	30
	drink of the waters which I shall give him, will not	31
	thirst for ever; but the waters, which I shall give	32
	him, will be in him a fountain of waters, springing	33
	up unto life eternal. (15) The woman said to him:	34
	My lord, give me of these waters, that I may not	35
	thirst again, and may not come to draw from here.	36
	(16) Jesus said to her: Go, call thy husband, and	37
	come hither. (17) She said to him: I have no	38
	husband. Jesus said to her: Thou hast well said,	39
	I have no husband; (18) for thou hast had five	40
	husbands, and he whom thou now hast, is not thy	41
	husband. In this thou didst speak truly. (19) The	42
	woman said to him: My lord, I perceive thou art	43
	a prophet. (20) Our fathers worshipped in this	44
	mountain; but ye say, that in Jerusalem is the	45
	place where it is proper to worship. (21) Jesus	46
		21

said to her: Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, ye will worship the Father. (22) Ye worship, ye know not what; but we worship what we know; for life^d is from the Jews. (23) But the hour cometh, and now is, when the true worshippers will worship the Father in spirit and in truth; for the Father requireth that worshippers be such. (24) For God is a Spirit; and they that worship him, should worship in spirit and in truth. (25) The woman said to him: I know that Messiah will come; and when he cometh, he will teach us every thing. (26) Jesus said to her: I, who talk with thee, am he.—(27) And while he was speaking, his disciples came. And they wondered that he would converse with the woman; yet no one said, What seekest thou? or, Why talkest thou with her? (28) And the woman left her water-pot, and went to the city, and said [to the people]: (29) Come, see a man that told me every thing I ever did: is not this the Messiah? (30) And the people went out of the city, and came to him.—(31) In the mean time, his disciples entreated him, and said to him: Our Rabbi, eat. (32) But he said to them: I have food to eat, of which ye are ignorant. (33) The disciples said among themselves: Hath any one brought him something to eat? (34) Jesus said to them: My food is to do the pleasure of him that sent me, and to accomplish his work. (35) Do ye not say, that after four months cometh the harvest? Behold, I say to you, and lift up your eyes, and look upon the grounds,^e that they are white, and have already come to the harvest. (36) And he that reapeth, receiveth wages, and gathereth fruits unto life eternal; and the sower and the reaper equally rejoice. (37) For in this, is the proverb^f true, that one is the sower, and another the reaper. (38) I sent you to reap that, on which ye labored not: for others toiled, and ye entered into their labor.—(39) And many Samaritans of that city believed on him, because of the discourse of the woman, who testified, He told me all that I ever did. (40) And when these Samaritans came to him, they requested him to tarry with them; and he remained with them two days. (41) And many believed on him, because of his discourse. (42) And

^d Gr. *σωτηρία*.

^e or, *lands*.

^f Sy. *word*.

6 diseased thirty and eight years. (6) Jesus saw him lying, and knew that [his disease] had been a long time upon him, and said to him: Desirest thou to be healed? (7) And the sick man answered and said: Yes, my lord; but I have no one who, when the water is moved, will put me into the baptistery; but while I am coming, another descendeth before me. (8) Jesus said to him: Arise, take up thy bed, and walk. (9) And immediately the man was healed; and he arose, took up his bed, and walked; and it was the sabbath day. (10) And the Jews said to him that was healed: It is the sabbath; it is not lawful for thee to bear thy bed. (11) But he answered, and said to them: He that made me whole, he said to me, Take up thy bed and walk. (12) And they asked him: Who is the man that said to thee, Take up thy bed and walk? (13) But the man that was healed, knew not who it was; for Jesus had slid away, in the great multitude that was in the place. (14) After a time, Jesus found him in the temple, and said to him: Lo, thou art healed; sin not again, lest something worse come upon thee than before. (15) And the man went and told the Jews, that it was Jesus who had cured him. (16) And for this cause the Jews persecuted Jesus, and sought to kill him; because he had done these things on the sabbath. (17) But Jesus said to them: My Father worketh until now, and I work. (18) And for this, the Jews sought the more to kill him, not only because he had broken the sabbath, but because he had said of God, that he was his Father, and had equalled^d himself with God. (19) And Jesus answered, and said to them: Verily, verily, I say to you: The Son can do nothing of his own pleasure, but what he seeth the Father do: for what things the Father doeth, these in like manner doeth the Son. (20) For the Father loveth his Son, and showeth him every thing he doeth: and greater works than these, will he show him, that ye may wonder. (21) For as the Father raiseth the dead, and vivifieth them; so also the Son vivifieth whom he pleaseth. (22) For neither doth the Father judge any one, but hath given all judgment to the Son: (23) that every man may honor the Son, as he honoreth the Father. He that honoreth not the

^a Sy.

1001 1020
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	Son, honoreth not the Father that sent him.	
	(24) Verily, verily, I say to you, That he who hear-	24
	eth my word, and believeth on him that sent me,	
	hath life eternal, and will not come into condemna-	
	tion, but hath passed from death to life. (25) Verily,	25
	verily, I say to you, That the hour cometh, and is	
	even now come, when the dead will hear the voice	
	of the Son of God; and they that hear, will live.	
	(26) For, as the Father hath life in himself, so hath	26
	he given to the Son also, to have life in himself:	
• Sy. ܡܠܗܝܫ	(27) and hath moreover given him authority ^e to	27
	execute judgment.* But that he is the Son of man,	
	(28) wonder not at this; for the hour cometh,	28
	when all that are in their graves will hear his	
	voice; (29) and will come forth; they that have	29
	done good, to the resurrection of life, and they	
	that have done evil, to the resurrection of con-	
	demnation. (30) I can do nothing of my own	30
	pleasure; but as I hear, so I judge. And my	
	judgment is just; for I seek not my own pleasure,	
	but the pleasure of him that sent me. (31) If I	31
	should bear testimony respecting myself, my testi-	
' Sy. ܡܪܝܢܐ	mony would not be valid. ^f (32) There is another	32
	that beareth testimony concerning me; and I know	
	that the testimony which he beareth concerning	
	me is true. (33) Ye sent unto John; and he bore	33
	testimony to the truth. (34) And I have not re-	34
	ceived testimony from men: but these things I	
	say, that ye may live. (35) He was a burning and	35
	shining lamp; and ye were willing for a time, to	
	glory in his light. (36) But I have a testimony,	36
• Sy. ܡܚܘܒܐ	which is greater than that of John; for the works ^g	
	which my Father hath given me to accomplish,	
	these works which I do, testify of me that the	
	Father hath sent me. (37) And the Father who	37
	sent me, he testifieth of me. Ye have not at any	
	time heard his voice, nor have ye seen his visage.	
	(38) And his word abideth not in you, because ye	38
	believe not in him whom he hath sent. (39) Search	39
	the scriptures; for in them, ye think, there is life	

* The Syriac punctuation here differs from the Greek, and greatly alters the sense. If the Greek punctuation were applied to the Syriac, this and the following verse might be rendered thus:—(27) “and hath moreover given him authority to execute judgment, as he is also the Son of man. (28) Marvel not at this; for the hour cometh,” &c. This is probably the true rendering of the passage; since the other scarcely makes any intelligible sense.

40 eternal for you; and they testify of me. (40) And
 ye are unwilling to come to me, that life eternal
 41 may be yours. (41) I do not receive glory from
 42 men. (42) But I know you, that the love of God
 43 is not in you. (43) I came in the name of my
 Father, and ye receive me not: if another shall
 come in his own name, him ye will receive.
 44 (44) How can ye believe, who receive glory from
 one another, and seek not the glory which cometh
 45 from God only? (45) Do ye suppose, that I shall
 accuse you before the Father? There is one that
 will accuse you, that Moses, on whom ye rely.
 46 (46) For, if ye believed Moses, ye would also
 believe me; for Moses wrote concerning me.
 47 (47) But if ye believe not his writings, how will
 ye believe my words?

VI. After these things, Jesus went to the other side
 2 of the sea of Galilee [or] of Tiberias.^a (2) And
 great multitudes went after him; because they had
 seen the signs^b which he wrought upon the sick.
 3 (3) And Jesus ascended a mountain, and there he
 4 seated himself with his disciples. (4) And the
 5 feast of the Jewish passover was near.—(5) And
 Jesus raised his eyes, and saw a great multitude
 coming towards him; and he said to Philip:
 Whence shall we buy bread, that these may eat?
 6 (6) And this he said, to try him; for he knew
 7 what he was about to do. (7) Philip said to him:
 Two hundred denarii in bread would not suffice
 8 them, that each might take but a little. (8) One of
 his disciples, Andrew, the brother of Simon Cephas,
 9 said to him: (9) There is a lad here, who hath
 with him five cakes of barley, and two fishes; but
 10 what are these for all those [people]? (10) Jesus
 said to them: Make all the people recline. Now
 there was much grass in that place: and the people
 11 reclined, in number five thousand. (11) And Jesus
 took the bread, and blessed, and distributed to them
 that reclined. And so also, with the fish; as much
 12 as they desired. (12) And when they were satisfied,
 he said to his disciples: Gather up the fragments
 13 which remain, so that nothing be lost. (13) And
 they collected and filled twelve baskets, with frag-
 ments of what remained to them that had eaten of
 14 the five barley cakes.—(14) And those people,

^a Sy.

ܡܫܝܚܐ

^b Sy. ܐܘܨܝܢܐ

when they saw the sign which Jesus had wrought, said: Certainly, this is that prophet who was to come into the world. (15) And Jesus knew, that they were about to come and take him by force, and make him king: and he retired into a mountain alone. 15

And when it was evening, his disciples went down to the sea, (17) and sat in a ship, and were going over to Capernaum. And darkness came on, and Jesus had not come to them. (18) And the sea was boisterous against them, for a violent wind was blowing. (19) And they had gone about five and twenty or thirty furlongs, when they saw Jesus walking upon the sea: and as he drew near to the ship, they were afraid. (20) But Jesus said to them: It is I; be not afraid. (21) And they were glad to receive him into the ship. And, directly, the ship was at the land to which they were going.—(22) And the next day, the multitude, who had remained on the other side of the sea, saw that there was no other ship there, except that in which the disciples embarked, and that Jesus did not embark in that ship with his disciples; (23) yet that other ships had come from Tiberias, near to the place where they ate the bread when Jesus blessed [it]. (24) And when the multitude saw, that Jesus was not there, nor his disciples; they embarked in ships, and came to Capernaum, and sought for Jesus.—(25) And when they found him on the other side of the sea, they said to him: Our Rabbi, when camest thou hither? (26) Jesus replied and said to them: Verily, verily, I say to you, Ye seek me, not because ye saw the signs, but because ye ate the bread and were satisfied. (27) Labor not for the food that perisheth, but for the food that abideth unto life eternal, which the Son of man will give to you; for him hath God the Father sealed. (28) They said to him: What shall we do, in order to work the works of God? (29) Jesus replied and said to them: This is the work of God, that ye believe on him whom he hath sent.—(30) They say to him: What sign doest thou, that we may see and believe in thee? What workest thou? (31) Our fathers ate the manna,^c in the wilderness; as it is written, He gave them bread from heaven to eat. (32) Jesus said to them: 32

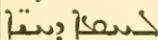
• Sy. صلى

Verily, verily, I say to you, Moses gave you not
 the bread from heaven; but my Father giveth you
 33 the real bread from heaven. (33) For the bread
 of God is, he that came down from heaven, and
 34 giveth life to the world. (34) They say to him :
 35 Our Lord, give us at all times this bread. (35) Jesus
 said to them: I am the bread of life: he that
 cometh to me, shall not hunger; and he that
 36 believeth on me, shall not thirst, for ever. (36) But
 I said to you, That ye have seen me, and do not
 37 believe. (37) All that my Father gave me, will
 come to me: and him, that cometh to me, I will
 38 not cast out. (38) For I came down from heaven,
 not to do my own pleasure, but the pleasure of
 39 him that sent me. (39) And this is the pleasure
 of him that sent me, that whatever he hath given
 me, I should lose nothing of it, but should raise it
 40 up at the last day. (40) For this is the pleasure of
 my Father, that every one who seeth the Son, and
 believeth on him, should have life eternal; and I
 41 will raise him up at the last day.—(41) Then the
 Jews murmured at him, because he said: I am the
 42 bread, who have descended from heaven. (42) And
 they said: Is not this Jesus the son of Joseph,
 whose father and mother we know? And how
 43 doth he say: I came down from heaven? (43) Jesus
 replied and said to them: Murmur not, one with
 44 another. (44) No man can^d come to me, unless
 the Father who sent me, shall draw^e him; and I
 45 will raise him up at the last day. (45) For it is
 written, in the prophet: And they shall all be
 taught of God. Whoever, therefore, heareth from
 the Father, and learneth from him, cometh to me.
 46 (46) Not that any one hath seen the Father, except
 him who hath come from God; he it is, hath seen
 47 the Father.—(47) Verily, verily, I say to you:
 That, to him who believeth in me, there is life
 48 eternal. (48) I am the bread of life.^f (49) Your
 49 fathers ate the manna, in the wilderness, and they
 50 died. (50) But this is the bread which cometh
 from heaven, that a man may eat of it, and not die.
 51 (51) I am the bread of life, who have come down
 from heaven: and if a man shall eat of this bread,
 he will live for ever. And the bread which I shall
 give, is my body,^g which I give for the life of the
 52 world.—(52) Then the Jews contended one with

^d Sy. 

^e Sy. 

^f Sy.



^g Sy. 

another, and said: How can he give us his body to eat? (53) And Jesus said to them: Verily, 53
 verily, I say to you, That, unless ye eat the body of
 the Son of man, and drink his blood, ye have no
 life within you. (54) But he that eateth of my 54
 body, and drinketh of my blood, to him is life
 eternal; and I will raise him up at the last day.
 (55) For my body truly is food, and my blood 55
 truly is drink. (56) He that eateth my body, and 56
 drinketh my blood, abideth in me, and I in him.
 (57) As the living Father hath sent me, and I live 57
 because^h of the Father; so he that shall eat me, he
 also will live because of me. (58) This is the bread 58
 that came down from heaven: not as your fathers
 ate the manna, and died; whoever shall eat of this
 bread, will live for ever.—(59) These things he 59
 uttered in the synagogue, while teaching at Capernaum.
 (60) And many of his disciples who heard 60
 [him], said: This is a hard speech, who can hear
 it.—(61) And Jesus knew in himself, that his dis- 61
 ciples murmured at this; and he said to them,
 Doth this stumble you? (62) If then, ye were to 62
 see the Son of man ascend, to where he was from
 the beginning!—(63) It is the Spirit that vivifieth; 63
 the body profiteth nothing. The words which I
 have used with you, they are spirit, and they are
 life. (64) But there are some of you, that believe 64
 not. For Jesus knew, from the beginning, who
 they were that believed not, and who it was that
 would betray him. (65) And he said to them: 65
 For this reason, I said to you, That no one canⁱ
 come to me, unless it be given to him by my
 Father.—(66) On account of this speech,^k many of 66
 his disciples turned back, and walked not with him.
 (67) And Jesus said to the twelve: Are ye also 67
 disposed to go away? (68) Simon Cephas replied, 68
 and said: My Lord, to whom shall we go? The
 words of life eternal are with thee. (69) And we 69
 believe, and know, that thou art the Messiah, the
 Son of the living God. (70) Jesus said to them: 70
 Have not I chosen you twelve? Yet one of you
 is a devil.^l (71) This he spoke of Judas Iscariot, 71
 the son of Simon; for he was afterwards to betray
 him, being one of the twelve.

^b Sy. صلى

ⁱ Sy.

كلمة

^k Sy. word.

^l Sy. شيطان

After these things Jesus walked in Galilee; for VII.

he would not walk in Judæa, because the Jews
 2 sought to slay him.—(2) And the Jewish feast of
 3 tabernacles drew near. (3) And the brothers^a of
 Jesus said to him: Leave here, and go into Judæa;
 that thy disciples may see the works thou doest.
 4 (4) For there is no one who doeth any thing in
 secret, while he wisheth to become public. If
 thou doest these things, show thyself to the world.
 5 (5) For even his brothers did not believe in Jesus.
 6 (6) Jesus said to them: My time hath not yet come:
 7 but your time is always ready. (7) The world
 cannot hate you, but me it hateth; because I testify
 8 of it, that its deeds are evil. (8) Go ye up to the
 feast; I do not go up to this feast now, because my
 9 time is not yet completed. (9) These things he
 10 said, and remained still in Galilee. (10) But when
 his brothers had gone up to the feast, then he also
 went up, not openly, but as it were secretly.—
 11 (11) And the Jews sought for him at the feast;
 12 and they said, Where is he? (12) And there was
 much altercation among the people respecting him;
 for some said, He is a good man; while others said,
 13 No; but he deceiveth the people. (13) Yet no
 one spoke openly of him, from fear of the Jews.
 14 And in the midst^b of the days of the feast, Jesus
 15 went into the temple, and taught. (15) And the
 Jews wondered, and said: How knoweth this man
 16 literature, having not been educated? (16) Jesus
 answered and said: My doctrine is not from me,
 17 but from him that sent me. (17) He that wisheth
 to do his pleasure, will understand my doctrine,
 whether it is from God, or whether I speak from
 18 my own pleasure. (18) He that speaketh accord-
 ing to the pleasure of his own mind, seeketh glory
 for himself: but he who seeketh the glory of him
 that sent him, is veracious, and evil is not in his
 19 heart. (19) Did not Moses give you the law?
 20 Yet no one of you observeth the law. (20) Why
 do ye seek to kill me? The multitude answered
 and said: Thou hast a demon: who seeketh to
 21 kill thee? (21) Jesus replied, and said to them:
 I have wrought one work, and ye all wonder.
 22 (22) Because Moses gave you circumcision, (not
 that it was from Moses, but it was from the fathers,)
 23 ye circumcise a child on the sabbath. (23) And if
 a child is circumcised on the sabbath day, that the

^a Sy. *الموتى*

^b Sy. *when the days of the feast were divided.*

law of Moses may not be violated, do ye murmur
 at me, because I have made a man entirely sound
 on the sabbath day? (24) Judge not, with a re- 24
 spect for persons; but judge ye a righteous judg-
 ment.—(25) And some from Jerusalem said: Is 25
 not this he, whom they seek to kill? (26) And 26
 lo, he discourseth publicly, and they say nothing
 to him. Do our Elders^c know, that he really is
 the Messiah? (27) Yet we know this man, whence 27
 he is; the Messiah, when he shall come, no one
 knoweth whence he is. (28) And Jesus, while 28
 teaching in the temple, raised his voice and said:
 Ye both know me, and ye know from whence I
 am. And I did not come of my own accord; but
 he that sent me is true. Him ye know not;
 (29) but I know him; because I am from him, and 29
 he sent me.—(30) And they sought to apprehend 30
 him; but no one laid hands on him, because his
 hour was not yet come. (31) And many of the 31
 multitude believed on him, and said: When the
 Messiah cometh, will he work greater signs^d than 32
 these which this man doeth? (32) And the Phari-
 sees heard the multitude say these things of him:
 and they and the chief priests sent constables to
 take him. (33) And Jesus said: A little while 33
 longer I am with you, and then I go to him that
 sent me. (34) And ye will seek me, and will not 34
 find me; and where I am, ye cannot come.
 (35) The Jews said among themselves: Whither 35
 is he about to go, that we cannot find him? Will
 he go to some region of the Gentiles, and teach the
 profane? (36) What means^e this speech he ut- 36
 tered: Ye will seek me, and will not find me;
 and where I am, ye cannot come?
 And on the great day, which was the last of the 37
 feast, Jesus stood and cried, and said: If any man 38
 thirst, let him come to me and drink. (38) Who-
 ever believeth in me, as the scriptures have said,
 Out of his belly shall flow rivers of living waters.
 (39) (This he said of the Spirit, which they who 39
 believe in him were to receive: for the Spirit
 had not yet been given, because Jesus was not
 yet glorified.) (40) And many of the multitude 40
 who heard his discourses, said: Certainly, he is
 a prophet. (41) Others said: He is the Messiah. 41
 Others said: Doth Messiah come from Galilee?

^c Sy.



^d Sy. 12021

^e or, is.

42 (42) Doth not the scriptures say, That Messiah
 cometh of the seed of David, and from Bethlehem
 43 the town of David? (43) And there was a division
 44 among the multitude respecting him. (44) And
 there were some of them who wished to apprehend
 45 him. But no one laid hands on him.—(45) And the
 constables came to the chief priests and Pharisees;
 and the priests said to them: Why have ye not
 46 brought him? (46) The constables say to them:
 Never did a man speak, as this man speaketh.
 47 (47) The Pharisees said to them: Are ye also de-
 48 ceived? (48) Have any of the chiefs,^f or of the
 49 Pharisees, believed in him? (49) But this peo-
 50 ple, who know not the law, are accursed. (50) One
 of them: Nicodemus, he who came to Jesus by
 51 night, said to them: (51) Doth our law condemn a
 man, unless it first hear him, and know what he
 52 hath done? (52) They answered, and said to him:
 Art thou also from Galilee? Search, and see, that
 53 no prophet ariseth from Galilee. (53) So they
 went every one to his own house.*

* Sy. ܩܘܘܢܐ

VIII. And Jesus went to the mount of Olives.

2 (2) And in the morning he came again to the tem-
 ple; and all the people came to him, and he sat
 3 down and taught them. (3) And the Scribes and
 Pharisees brought forward a woman that was
 caught in adultery. And when they had placed
 4 her in the midst, (4) they say to him: Teacher,
 this woman was caught openly in the act of adul-
 5 tery. (5) And in the law of Moses, [God] hath
 commanded us to stone such persons. What there-
 6 fore dost thou say? (6) And this they said, tempt-
 ing him, so that they might have [ground] to accuse
 him. But Jesus having stooped down, was writing
 7 on the ground. (7) And as they continued asking
 him, he straightened himself up, and said to them:
 Whoever among you is without sin, let him first
 8 cast a stone at her. (8) And, having again stooped
 9 down, he wrote on the ground. (9) And they,
 when they heard [it], went out one by one, begin-
 ning with the older;^a and the woman was left
 10 alone, where she had stood in the midst. (10) And

* Sy. ܩܘܘܢܐ

* This 53d verse is wanting in many early editions of the Syriac N. Testament
 So also the whole story of the adulteress, in the following chapter, v. 1-11.

when Jesus had straightened himself up, he said to the woman: Where are they? Doth no one condemn thee? (11) And she said: No man, 11
 Lord. And Jesus said: Neither do I condemn thee. Go thou, and henceforth sin no more.

And Jesus again conversed with them, and said: 12
 I am the light of the world: he that cometh to me, will not walk in darkness; but will find for himself the light of life. (13) The Pharisees said 13
 to him: Thou bearest witness of thyself, thy testimony is not certain. (14) Jesus answered and said 14
 to them: Although I bear witness of myself, my testimony is certain, because I know whence I came, and whither I go. But ye do not know, whence I came, and whither I go. (15) Ye judge 15
 according to the flesh:^b I judge no one. (16) Yet 16
 if I judge, my judgment is certain, because I am not alone, but I and my Father who sent me. (17) And in your law it is written, that the testi- 17
 mony of two persons is certain. (18) I am one 18
 who bear witness of myself, and my Father who sent me, beareth witness of me. (19) They say to 19
 him: Where is thy Father? Jesus replied, and said to them: Ye neither know me nor my Father. If ye had known me, ye would also have known my Father.—(20) These words spake Jesus in the 20
 treasury, as he taught in the temple: and no one laid hands on him, because his hour was not yet come.

Again Jesus said to them: I go away, and ye 21
 will seek me, and will die in your sins. And whither I go, ye cannot come. (22) The Jews said: 22
 Is he about to kill himself, that he should say, Whither I go ye cannot come? (23) And he said 23
 to them: Ye are from below, I am from above; ye are of this world, I am not of this world. (24) I said to you, That ye will die in your sins; 24
 for if ye believe not that I am he, ye will die in your sins. (25) The Jews said to him: Who art 25
 thou? Jesus said to them: Although I have begun to converse with you, (26) I have yet many things 26
 to say and to judge concerning you. But he that sent me is true: and the things which I have heard from him, them I speak in the world. (27) And 27
 they did not know, that he spake to them of the Father. (28) Jesus said to them again: When ye 28

^b *Sy. corporeally.*

shall have lifted up the Son of man, then will ye know that I am he, and that I do nothing from my own pleasure, but as my Father taught me, so I speak. (29) And he that sent me, is with me; and my Father hath not left me alone, because I do, at all times, that which pleaseth him.—(30) And when he had spoken these things, many believed on him. (31) And Jesus said to those Jews who believed on him: If ye continue in my word, ye will be truly my disciples. (32) And ye will know the truth; and the truth will make you free. (33) They say to him: We are the seed of Abraham, and never were in servitude to any man; and how sayest thou, Ye will be freemen? (34) Jesus said to them: Verily, verily, I say to you, That whoever committeth sin, is the servant of sin. (35) And a servant abideth not for ever in the house; but the Son abideth for ever. (36) If therefore the Son shall make you free, ye will really be free men. (37) I know that ye are the children of Abraham; but ye seek to kill me, because ye do not acquiesce in my word. (38) I speak that which I have seen with my Father, and ye do that which ye have seen with your father. (39) They answered, and said to him: Our father is Abraham. Jesus said to them: If ye were children of Abraham, ye would do the works of Abraham. (40) But now ye seek to kill me, a man who hath told you the truth, which I have heard from God: this did not Abraham. (41) But ye do the works of your father. They say to him: We are not [the offspring] of whoredom; we have one Father, God. (42) Jesus said to them: If God were your Father, ye would love me; for I proceeded and came from God: I did not come of my own accord, but he sent me. (43) Why do ye not understand my speech? It is because ye cannot hear my speech. (44) Ye are of your father, the calumniator;^d and the lust of your father ye are disposed to do. He was from the beginning a manslayer, and abode not in the truth; for the truth is not in him, and when he speaketh a lie he speaketh from himself, for he is a liar, and the father of it. (45) But me, because I speak the truth, ye believe me not. (46) Which of you convicteth me of sin? And if I speak the truth, why do ye not

° Sy. **للم**

^d Sy. **الكلية**

believe me? (47) He that is of God, heareth the 47
 words of God. Therefore ye do not hear, because
 ye are not of God. (48) The Jews answered, and 48
 said to him: Did we not well say, that thou art a
 Samaritan, and hast a demon? (49) Jesus said to 49
 them: I have no demon: but I honor God; and
 ye contemn me. (50) But I seek not my own 50
 glory: there is one that seeketh [it], and judgeth.
 (51) Verily, verily, I say to you: He that keepeth 51
 my word, will never see death. (52) The Jews 52
 say to him: Now we know, that thou hast a demon.
 Abraham is dead, and the prophets; yet thou
 sayest: He that keepeth my word, will never taste
 death. (53) Art thou greater than our father 53
 Abraham who is dead, or than the prophets who
 died? What dost thou make thyself? (54) Jesus 54
 said to them: If I glorify myself, my glory is noth-
 ing. It is my Father that glorifieth me, of whom
 ye say, He is our God. (55) And ye know him 55
 not. But I know him; and if I should say, I know
 him not, I should be a liar, like you: but I do
 know him, and I observe his word. (56) Abraham 56
 your father desired to see my day: and he saw it,
 and rejoiced. (57) The Jews say to him: Thou 57
 art not yet fifty years old, and hast thou seen
 Abraham? (58) Jesus said to them: Verily, verily, 58
 I say to you, That before Abraham existed,^e I was.
 (59) And they took up stones to stone him. But 59
 Jesus concealed himself, and went out of the
 temple, and passed along among them, and went
 away.

• Sy. ⲁⲗⲁ

And while passing, he saw a man blind from his IX.
 mother's womb. (2) And his disciples asked him, 2
 and said: Our Rabbi, who sinned, this man or his
 parents, that he was born blind? (3) Jesus said to 3
 them: Neither did he sin, nor his parents; but
 that the works of God might be seen in him. (4) I 4
 must work the works of him that sent me, while it
 is day; the night cometh, in which no one can
 work. (5) So long as I am in the world, I am the 5
 light of the world. (6) And having spoken thus, 6
 he spit on the ground, and made mud with the
 spittle, and spread it on the eyes of the blind man;
 (7) and said to him: Go, wash in the baptistery^a of 7
 Siloam. And he went, and washed, and came

• Sy.

ⲁⲗⲁⲃⲁⲃⲁⲃⲁ

8 away seeing. (8) And his neighbors, and they by
whom he had before been seen begging, said: Is
9 not this he, who sat and begged? (9) Some said, It
is he: and others said, No; but he is very like him.
10 But he said: I am he. (10) And they said to him:
11 How were thy eyes opened? (11) He answered,
and said to them: A man whose name is Jesus,
made mud and spread it on my eyes, and said to
me, Go, wash in the waters of Siloam. And I
went, and washed, and my sight was restored.
12 (12) They said to him: Where is he? He said to
them: I know not.
13 And they brought him that had been blind,
14 before the Pharisees. (14) Now it was on the sab-
bath that Jesus made the mud, and opened his
15 eyes. (15) And again the Pharisees asked him:
How was thy sight restored? And he said to
them: He put mud upon my eyes, and I washed,
16 and my sight was restored. (16) And some of the
Pharisees said: This man is not of God, for he doth
not observe the sabbath. But others said: How
can a man that is a sinner, work these signs? And
17 there was a division among them. (17) They say
again to the blind man: What sayest thou of him,
seeing he hath opened thy eyes? He said to them:
18 I say, that he is a prophet. (18) And the Jews
would not believe concerning him, that he had
been blind, and recovered sight, until they called
19 the parents of him who recovered sight. (19) And
they asked them: Is this your son, of whom ye say
that he was born blind? And how doth he now
20 see? (20) And his parents answered and said:
We know that this is our son, and that he was born
21 blind; (21) but how he now seeth, or who opened
his eyes, we know not. He hath come to his years,
22 ask him; he will speak for himself. (22) These
things said his parents, because they feared the
Jews: for the Jews had decided, that if any one
should confess him to be Messiah, they would
23 expel him from the synagogue. (23) For this
reason his parents said, He hath come to his years,
24 ask him.—(24) And they called a second time the
man who had been blind, and said to him: Give
glory to God; for we know that this man is a
25 sinner. (25) He replied, and said to them: Whether
he is a sinner, I know not; but, one thing I know,

that I was blind, and lo, now I see. (26) They 26
 said to him again: What did he to thee? How did
 he open thy eyes? (27) He said to them: I have 27
 told you, and ye did not hear. Why would ye
 hear again? Do ye also wish to become his disci-
 ples? (28) But they reproached him, and said to 28
 him: Thou art his disciple, but we are the disci-
 ples of Moses. (29) And we know that God con- 29
 versed with Moses; but as for this man, we know
 not whence he is. (30) The man replied and said 30
 to them: In this therefore is [something] to be
 admired, that ye know not whence he is, and yet
 he hath opened my eyes. (31) Now we know, that 31
 God heareth not the voice of sinners; but him that
 feareth him, and doeth his pleasure, him he hear-
 eth. (32) Never^b hath it been heard, that any one 32
 opened the eyes of one born blind. (33) If this 33
 man were not of God, he could not do this thing.
 (34) They replied, and said to him: Thou wast 34
 wholly born in sins; and dost thou teach us? And
 they expelled him.

^b Sy. not from
 of old.

And Jesus heard that they had expelled him; 35
 and he found him, and said to him: Believest thou
 on the Son of God? (36) And he that was healed, 36
 answered and said: My Lord, who is he, that I
 may believe on him? (37) Jesus said to him: 37
 Thou hast seen him, and it is he that talketh with
 thee. (38) And he said: My Lord, I believe: and 38
 he fell down, and worshipped him.—(39) And 39
 Jesus said: For the judgment of this world, have
 I come; that they who see not, might see; and
 that they who see, might become blind. (40) And 40
 [some] of those Pharisees who were with him, heard
 these things; and they said to him: How? Are
 we also blind? (41) Jesus said to them: If ye 41
 were blind, ye would be without sin; but now ye
 say, We see; therefore your sin is established.

Verily, verily, I say to you, That he who doth not X.
 enter by the door into the fold of the flock, but
 climbeth up in some other place, he is a thief and a
 robber. (2) But he that entereth by the door, is the 2
 shepherd of the flock. (3) And to him the door- 3
 keeper openeth the door; and the sheep hear his
 voice. And he calleth the sheep by their names, and
 leadeth them out. (4) And when he hath led out his 4

flock, he goeth before it; and his sheep follow him, because they know his voice. (5) But after a stranger the flock will not follow, but it fleeth from him; because it knoweth not the voice of a stranger. (6) This allegory^a spake Jesus to them; but they knew not what he said to them.—(7) And Jesus said to them again: Verily, verily, I say to you, That I am the door of the flock. (8) All those who have come, were thieves and robbers: but the flock did not hear them. (9) I am the door: and if any enter by me, he will live, and will come in and go out, and will find pasture. (10) The thief cometh not, but that he may steal, and kill, and destroy. I have come, that they may have life, and may have that which is excellent. (11) I am a good shepherd. A good shepherd exposeth his life for the sheep. (12) But a hireling, who is not the shepherd, and to whom the sheep do not belong, when he seeth the wolf coming, leaveth the flock, and fleeth; and the wolf cometh, and teareth, and disperseth the flock. (13) And a hireling fleeth, because he is a hireling, and hath no concern for the flock. (14) I am a good shepherd; and I know my own [sheep], and am known by my own. (15) As my Father knoweth me, so know I my Father; and I expose my life for the flock. (16) And I have other sheep, which are not of this fold: and them also I must bring; and they will hear my voice; and the whole will be one flock, and one shepherd. (17) For this cause my Father loveth me, that I lay down my life, to resume it again. (18) There is no one that taketh it from me; but I lay it down of my own pleasure: for I have authority to lay it down, and authority to resume it again; because I have received this command from my Father.—(19) And again there was a division among the Jews, on account of these sayings. (20) And many of them said: He hath a demon, and is wholly beside himself; why hear ye him? (21) But others said: These are not the discourses of a demoniac: can a demon open the eyes of one blind?

22 And the feast of the dedication^b was [held] at Jerusalem, and it was winter. (23) And Jesus walked in the temple, in the porch of Solomon. (24) And the Jews gathered around him; and said

^a Sy. ۱۲۱۱

^b Sy. ۱۲۱۱

to him: how long holdest thou our mind in suspense? If thou art the Messiah, tell us plainly. (25) Jesus answered, and said to them: I have told 25
 you, and ye did not believe. The works which I do in the name of my Father, they testify of me. (26) But ye do not believe, because ye are not of 26
 my sheep, as I have said to you. (27) My sheep 27
 hear my voice: and I know them: and they go after me. (28) And I give to them life eternal: and 28
 they will never be lost:^c nor will any one pluck them from my hand. (29) For my Father, who gave 29
 [them] to me, is greater than all; nor can any pluck from my Father's hand. (30) I and my Father are 30
 one. (31) And again the Jews took up stones, to 31
 stone him. (32) Jesus said to them: Many good 32
 works have I showed you from my Father; for which of those works do ye stone me? (33) The 33
 Jews said to him: It is not on account of good works, that we stone thee: but because thou blasphemest; and, whilst thou art a man, thou makest thyself God. (34) Jesus said to them: Is it not 34
 written in your law, I have said, Ye are gods?^d (35) If he called them gods, because the word of 35
 God was with them, and the scripture cannot be nullified; (36) do ye say to him, whom the Father 36
 hath sanetified and sent into the world, Thou blasphemest; because I said to you, I am the Son of God? (37) And if I do not the works of my Father, 37
 believe me not. (38) But if I do [them], although 38
 ye believe not me, yet believe the works; that ye may know and believe, that my Father is in me, and I in my Father.—(39) And again they sought 39
 to lay hold of him; but he escaped out of their hands; (40) and retired to the other side^e of the 40
 Jordan, to the place where John at first baptized, and tarried there. (41) And many persons came 41
 to him: and they said, John indeed wrought not even one sign; but every thing that John said of this man, was true. (42) And many believed on 42
 him.

° or, *perish*,
 باصير

° Sy. كاتوا

° Sy. احصوا

° Sy. احضر

And a certain man was sick, Lazarus^a of the XI.
 town of Bethany, the brother of Mary and Martha. (2) It was that Mary who anointed the feet of Jesus 2
 with perfume, and wiped [them] with her hair, whose brother Lazarus was sick. (3) And his two 3

sisters sent to Jesus, and said: Our Lord, he
 4 whom thou lovest is sick. (4) And Jesus said:
 This sickness is not that of death, but for the
 glory of God, that the Son of God may be glori-
 5 fied by means of it. (5) Now Jesus loved Martha
 6 and Mary, and Lazarus. (6) And when he heard
 that he was sick, he remained in the place where
 7 he was two days. (7) And afterwards he said to
 his disciples: Come, let us go again into Judæa.
 8 (8) His disciples say to him: Our Rabbi, the Jews
 have just sought to stone thee; and goest thou
 9 again thither. (9) Jesus said to them: Are there
 not twelve hours in the day? And if a man walk
 in the daytime, he stumbleth not; because he
 10 seeth the light of the world. (10) But if one
 walk in the night, he stumbleth; because there is
 11 no light in him. (11) These things said Jesus, and
 afterwards he said to them: Lazarus our friend
 12 reposeth.^b But I go to awake him. (12) His dis-
 ciples say to him: Our Lord, if he sleepeth, he is
 13 recovering. (13) But Jesus spoke of his death;
 and they thought, he spoke of the sleep of repose.
 14 (14) Then Jesus said to them explicitly: Lazarus
 15 is dead. (15) And I rejoyce, for your sakes, that I
 was not there; that ye may believe. But let us go
 16 there. (16) Thomas, who is called the Twin, said
 to his fellow-disciples: Let us also go [and] die
 with him.
 17 And Jesus came to Bethany, and found that he
 18 had been in the grave four days. (18) Now Beth-
 any was near to Jerusalem, distant from it about
 19 fifteen furlongs. (19) And many of the Jews had
 come to Martha and Mary, to comfort^c them con-
 20 cerning their brother. (20) And Martha, when
 she heard that Jesus was coming, went out to meet
 21 him; but Mary was sitting in the house. (21) And
 Martha said to Jesus: My Lord, if thou hadst been
 22 here, my brother had not died. (22) But even
 now, I know, that whatever thou wilt ask of God,
 23 he will give it thee. (23) Jesus said to her: Thy
 24 brother will rise. (24) Martha said to him: I
 know, that he will rise in the consolation,^d at the
 25 last day. (25) Jesus said to her: I am the conso-
 lation, and life. And he that believeth in me,
 26 though he should die, will live. (26) And every
 one that liveth, and believeth in me, will not die

^b Sy. 

^c Sy. *to speak to
their hearts.*

^d or, *resurrec-
tion.*

for ever. Believest thou this? (27) She said to 27
 him: Yes, my Lord; I believe, that thou art the
 Messiah, the Son of God, that cometh into the
 world.—(28) And when she had thus said, she 28
 went and called her sister Mary, secretly, and said
 to her: Our Rabbi hath come, and calleth for thee.
 (29) And Mary, when she heard [it], rose up 29
 quickly, and went to meet him. (30) And Jesus 30
 had not yet entered the village, but was in the
 place where Martha met him. (31) Those Jews 31
 also, who were with her in the house and consoled
 her, when they saw that Mary rose up quickly and
 went out, followed after her; for they supposed,
 she was going to the grave to weep. (32) And 32
 Mary, when she came where Jesus was and saw
 him, fell at his feet, and said to him: If thou hadst
 been here, my Lord, my brother had not died.
 (33) And when Jesus saw her weeping, and the 33
 Jews weeping who came with her, he was moved
 in spirit, and was agitated. (34) And he said: 34
 Where have ye laid him? They say to him: Our
 Lord, come, and see. (35) And the tears of Jesus 35
 came. (36) And the Jews said: See, how much he 36
 loved him. (37) And some of them said: Could 37
 not he who opened the eyes of the blind man, have
 caused that this also should not have died?—(38) 38
 And Jesus, still agitated within, came to the grave.
 Now the grave was a cave, and a stone was laid
 upon its entrance. (39) And Jesus said: Take 39
 away this stone. Martha, the sister of the de-
 ceased, said to him: My Lord, by this time he is
 putrid; for four days have elapsed. (40) Jesus 40
 said to her: Did I not tell thee, that if thou
 wouldst believe, thou shouldst see the glory of
 God? (41) And they took away the stone. And 41
 Jesus raised his eyes on high, and said: Father, I
 thank thee that thou hast heard me. (42) And I 42
 know that thou hearest me always; but on account
 of this multitude that standeth here, I say these
 things; that they may believe, that thou hast sent
 me. (43) And when he had thus spoken, he called 43
 with a loud voice: Lazarus, come forth! (44) And 44
 the dead man came forth, with his hands and his
 feet swathed with bandages, and his face with a
 napkin. Jesus said to them: Loose him, and let
 him go.

45 And many of the Jews who had come to Mary,
 when they saw what Jesus did, believed on him.
 46 (46) But some of them went to the Pharisees, and
 47 told them all that Jesus had done.—(47) And the
 chief priests and Pharisees assembled together, and
 said: What shall we do? For this man worketh
 48 many signs. (48) And if we thus let him alone,
 all the people will believe in him; and the Ro-
 mans^e will come, and will take away our place
 49 and our nation. (49) But, one of them, named
 Caiaphas, was the high priest of that year; and he
 50 said to them: Ye know not any thing. (50) Nei-
 ther do ye consider, that it is expedient for us,
 that one man die for the people, and not that this
 51 whole people perish. (51) This he said, however,
 not from the promptings of his own mind; but be-
 ing the high priest of that year, he prophesied, that
 52 Jesus was about to die for the people: (52) and
 not only for the people,^f but also that he might
 collect together the sons of God that were dis-
 53 persed. (53) And from that day, they plotted to
 54 kill him.—(54) And Jesus did not walk openly
 among the Jews; but retired from them to a place
 near the wilderness, to a town called Ephraim; ^g
 55 and there he abode with his disciples.—(55) And
 the passover of the Jews drew near: and many
 went up from the villages to Jerusalem, before the
 56 feast, that they might purify themselves. (56) And
 they sought for Jesus; and they said one to another,
 in the temple: What think ye? that he will not
 57 come to the feast? (57) And the chief priests and
 the Pharisees had commanded that if any one knew
 where he was, he should make it known to them,
 that they might take him.

^e Sy. ܠܪܘܡܝܢܝܢ

^f i. e. *the Jews*
in Judæa.

^g Sy. ܐܦܪܝܡ

XII. And six days before the passover, Jesus came
 to Bethany, where was that Lazarus whom Jesus
 2 raised from the dead. (2) And they made a sup-
 per for him there: and Martha served, and Laz-
 3 arus was one of the guests^a with him. (3) And
 Mary took an alabaster box of perfume of choice
 spikenard, of great price; and anointed the feet of
 Jesus; and she wiped his feet with her hair. And
 the house was filled with the odor of the perfume.
 4 (4) Then said Judas Iscariot, one of the disciples, he
 5 that was about to betray him: (5) Why was not

^a Sy. *recliners.*

^b or, *fell into it.*

this ointment sold for three hundred denarii, and given to the poor? (6) And this he said, not because he cared for the poor, but because he was a thief, and held the purse, and carried what was put^b in it. (7) But Jesus said: Let her alone; she hath kept it for the day of my burial. (8) For the poor are always with you, but I am not with you always. —(9) And great multitudes of the Jews heard that he was there: and they came, not only on account of Jesus, but also that they might see Lazarus, whom he raised from the dead. (10) And the chief priests deliberated about killing even Lazarus: (11) because many of the Jews, on his account, went and believed in Jesus. 6 7 8 9 10 11

• Sy. ܐܘܨܝܢܐ

And the next day, a great multitude who had come to the feast, when they heard that Jesus was coming to Jerusalem, (13) took boughs of palm-trees, and went out to meet him. And they cried, and said: Hosanna,^c Blessed is he that cometh in the name of the Lord, the king of Israel! (14) And Jesus found an ass, and sat upon it; as it is written, (15) Fear not, daughter of Sion. Behold, thy king cometh to thee; and he rideth upon a colt, the foal of an ass. (16) These things understood not his disciples, at that time; but when Jesus was glorified, then his disciples remembered that these things were written of him, and that they did them to him.—(17) And the multitude that had been with him, testified that he had called Lazarus from the grave, and raised him from the dead. (18) And for this reason, great multitudes went out to meet him, as they had heard that he wrought this sign. (19) But the Pharisees said, one to another: Do ye see, that ye are gaining nothing? For, lo, the whole world is going after him. 12 13 14 15 16 17 18 19

And there were also among the people, some who had come up to worship at the feast. (21) These came, and approached Philip, who was of Bethsaida in Galilee, and said to him: My lord, we are desirous to see Jesus. (22) Philip came and told Andrew; and Andrew and Philip told Jesus. (23) And Jesus answered, and said to them: The hour is come that the Son of man should be glorified. (24) Verily, verily, I say to you, That a kernel of wheat, unless it fall and die in the ground, remaineth alone; but if it die, it produceth numerous fruits. 20 21 22 23 24

- 25 (25) He that loveth his life,^d will lose it; and he that hateth his life, in this world, will preserve it unto life^e everlasting. (26) If any one is servant to me, he will come after me; and where I am, there also will my servant be. Him that serveth me, will the Father honor. (27) Behold, now is my soul^f troubled; and what shall I say? My Father, deliver me from this hour? But for this very cause, came I to this hour. (28) Father, glorify thy name! And a voice was heard from heaven: I have glorified [it]; and I will glorify [it] again. (29) And the multitude standing by, heard [it]; and they said: There was thunder. But others said: An angel spoke with him. (30) Jesus answered, and said to them: This voice was not for my sake, but for yours. (31) Now is the judgment of this world: now the rulers of this world is cast out. (32) And I, when I am lifted up from the earth, will draw all men to me. (33) And this he said, to show by what manner of death, he was to die.—(34) The multitude said to him: We have heard from the law, that the Messiah abideth for ever: [and] how sayest thou, that the Son of man is to be lifted up? Who is this Son of man? (35) Jesus said to them: A short time longer, the light is with you. Walk, while ye have the light, lest the darkness overtake you. He that walketh in the dark, knoweth not whither he goeth. (36) While the light is with you, confide in the light; that ye may be children of the light.—These things said Jesus, and departed, and concealed himself from them.
- 37 And although he wrought all these signs before them, they believed him not; (38) that the word of Isaiah the prophet might be fulfilled, who said: My Lord; who hath believed our report? And to whom is the arm of the Lord revealed? (39) For this reason they could not believe, because Isaiah said again: (40) They have blinded their eyes, and darkened their hearts; that they might not see with their eyes, and understand with their heart, and be converted; and I should heal them. (41) These things spake Isaiah, when he saw his glory, and spoke of him. (42) And of the chiefs^h also, many believed on him; but on account of the Pharisees, they did not confess [him], lest they

^d Sy. ܘܥܠܝܢܐ^e Sy. ܚܝܬܐ^f Sy. ܘܥܠܝܢܐ^e Sy. ܘܥܠܝܢܐ^h Sy. ܘܥܠܝܢܐ

should be put out of the synagogue; (43) for they 43
 loved the praise of men, more than the praise of
 God.—(44) And Jesus cried, and said: He that 44
 believeth in me, believeth not in me, but in him
 that sent me. (45) And he that seeth me, seeth 45
 him that sent me. (46) I have come into the 46
 world, a light, that whoever believeth in me, might
 not abide in darkness. (47) And whoever shall 47
 hear my words, and not observe them, I judge him
 not; for I did not come to judge the world, but to
 vivifyⁱ the world. (48) Whoever rejecteth me, 48
 and receiveth not my words, there is one to judge
 him; the word which I speak, will judge him, at
 the last day. (49) For I have not spoken from 49
 myself; but the Father who sent me, he gave me
 commandment, what I should speak, and what I
 should say. (50) And I know that his command- 50
 ment is life^k eternal. Therefore, these things which
 I speak, as my Father hath said to me, so I
 speak.

ⁱ or, save.

^k Sy. سقا
بلكل

And before the feast of the passover, Jesus XIII.
 knew that the hour had come when he should de-
 part from this world unto the Father. And he
 loved his own [people], who were in the world;
 and he loved them unto the end. (2) And when 2
 the supper was passed, it had been injected by
 Satan^a into the heart of Judas Iscariot, the son of
 Simon, to betray him. (3) And Jesus, because he 3
 knew that the Father had given all things into his
 hands; and that he came out from the Father, and
 was going to God; (4) arose from the supper, and 4
 laid aside his long garments, and took a linen cloth,
 and wrapped it about his loins; (5) and poured 5
 water into a wash-basin, and began to wash the feet
 of his disciples: and he wiped them with the linen
 cloth with which he had girded his loins. (6) And 6
 when he came to Simon Cephas,^b Simon said to
 him: Dost thou, my Lord, wash my feet for me?
 (7) Jesus answered, and said to him: What I do, 7
 thou understandest not now: but hereafter thou
 wilt understand. (8) Simon Cephas said to him: 8
 Never shalt thou wash my feet. Jesus said to him:
 Unless I wash thee, thou hast no part with me.
 (9) Simon Cephas said to him: Then, my Lord, not 9
 my feet only shalt thou wash, but also my hands

^a Sy صهلا

^b Gr. *Simon Peter*.

- 10 and my head. (10) Jesus said to him: He that hath bathed,^c needeth not but to wash his feet; for he is all clean. And ye also are clean; but not all
- 11 of you. (11) For Jesus knew, who would betray him: therefore he said, Ye are not all clean.—
- 12 (12) And when he had washed their feet, he resumed his long garments,^d and reclined. And he said to them: Understand ye what I have done to
- 13 you? (13) Ye call me, Our Rabbi, and Our Lord; and ye speak well; for I am so. (14) If then I, your Lord and your Rabbi, have washed your feet, how much more ought ye to wash the feet of one
- 15 another? (15) For I have given you this example, that ye might do, as I have done to you. (16) Verily, verily, I say to you, That no servant is greater than his lord; and no legate^e is greater
- 17 than he who sent him. (17) If ye know these things, happy will ye be if ye do them. (18) Not of you all, do I speak: I know whom I have chosen. But that the scripture may be fulfilled, He that eateth bread with me, hath lifted his heel
- 19 against me. (19) From this time, I tell you, before it occurs, that when it shall occur, ye may know that I am he. (20) Verily, verily, I say to you: He that receiveth him whom I send, receiveth me; and he that receiveth me, receiveth him that sent me.
- 21 These things said Jesus, and he was agitated in his spirit;^f and he testified, and said: Verily, verily, I say to you, That one of you will betray
- 22 me. (22) And the disciples stared at one another; because they knew not, of whom he spake. (23) And there was one of his disciples, who was reclining on his bosom, he whom Jesus loved; (24) to him Simon Cephas beckoned, that he should ask him, who it was of whom he spoke. (25) And that disciple fell upon the breast of Jesus, and said to
- 26 him: My Lord, which is he? (26) Jesus answered and said: He it is, to whom I give the bread when I have dipped it. And Jesus dipped the bread, and gave it to Judas Iscariot, the son of
- 27 Simon. (27) And after the bread, then Satan entered into him. And Jesus said to him: What thou doest, do quickly. (28) And no one of those reclining, knew, wherefore he said this to him.
- 29 (29) For some of them supposed, because the purse

^c Sy. ١٥٥١

^d Sy. ١٥٥٢

^e Sy. ١٥٥٣

^f Sy. ١٥٥٤

was in the hands of Judas, that Jesus expressly charged him to buy something needful for the feast, or that he should give something to the poor. (30) And Judas took the bread at once, and went out of the house. And it was night when he went out.

^g Sy.

اقدس

And Jesus said : Now is the Son of man glorified;^g and God is glorified in him. (32) And if God is glorified in him, God will glorify him in himself;^h and will glorify him speedily. (33) My children, a little longer I am with you; and ye will seek for me; and, as I said to the Jews, Whither I go ye cannot come, so I now say to you. (34) A new commandment I give to you, that ye be affectionate to each other. As I have loved you, do ye also love one another. (35) By this will every one know that ye are my disciples, if ye have love for each other.—(36) Simon Cephas said to him : Our Lord, whither goest thou? Jesus answered, and said to him : Whither I go, thou canst not now come after me; but thou wilt at last come. (37) Simon Cephas said to him : My Lord, why can I not come after thee? I would lay down my life for thee. (38) Jesus said to him : Wouldst thou lay down thy life for me? Verily, verily, I say to thee, The cock will not crow, until thou hast three times denied me.

^h Sy.

لس لس

Let not your heart be troubled: believe in XIV. God, and, believe in me. (2) There are many mansions in the house of my Father: and if not, I would have told you; for I go to prepare a place for you. (3) And if I go to prepare for you a place, I will come again and take you to myself; that where I am, there ye may be also. (4) And whither I go, ye know; and the way ye know.—(5) Thomas said to him : Our Lord, we know not whither thou goest; and how can we know the way? (6) Jesus said to him : I am the way, and truth, and life: no one cometh unto my Father, but by me. (7) If ye had known me, ye would also have known my Father: and henceforth, ye know him, and have seen him.—(8) Philip said to him : Our Lord, show us the Father, and it will suffice for us. (9) Jesus said to him : Have I been all this time with you, and hast thou not

give to you. Let not your heart be troubled, nor be afraid. (28) Ye have heard what I said to you that I go away, and come [again] to you. If ye had loved me, ye would have rejoiced, that I go to my Father; for my Father is greater than I. (29) And now, lo, I have told you, before it occur-
 28
 29
 30
 31

^r Sy.

انصت

^r Sy. *انصت*

I am the true vine; and my Father is the culti-
 vator. (2) Every branch in me, which yieldeth
 not fruits, he taketh it away: and that which
 yieldeth fruits, he cleanseth it, that it may yield
 more fruits. (3) Ye henceforth are clean, on ac-
 count of the discourse I have held with you. (4)
 Abide in me, and I in you. As the branch cannot
 yield fruits of itself, unless it abide in the vine;
 so also, neither can ye, unless ye abide in me.
 (5) I am the vine, and ye are the branches. He
 that abideth in me, and I in him, he yieldeth
 much fruit; for without me, ye can do nothing.
 (6) And if a man abide not in me, he is cast
 forth as a withered branch; and they gather it
 up, and cast it into the fire to be burned. (7) But
 if ye shall abide in me, and my instructions^a shall
 abide in you, whatever ye shall be pleased to ask,
 it will be given to you.—(8) In this is the Father
 glorified, that ye bear much fruit; and ye will be
 my disciples. (9) As my Father hath loved me,
 I also have loved you: abide ye in the love of me.
 (10) If ye shall keep my commands, ye will abide
 in the love of me, as I have kept the commands of
 my Father, and abide in his love. (11) These things
 have I spoken to you, that my joy may be in you,
 and that your joy may be complete. (12) This is
 my command, that ye love one another, as I have
 loved you. (13) There is no greater love than
 this, that a man lay down his life for his friends.^b
 (14) Ye are my friends, if ye do all that I command
 you. (15) I no longer call you servants; because
 a servant knoweth not what his lord doeth: but I
 have called you my friends;^c because, whatever I

^r Sy. words.

^b or, lovers.

^r Sy. *انصت*

have heard from my Father, I have made known
 16 to you. (16) It is not ye that chose me, but I that
 have chosen you; and I have appointed you, that
 ye also should go and yield fruits, and that your
 fruits should continue; so that whatever ye may
 ask of my Father in my name, he may give it you.
 17 (17) These things I command you, that ye should
 18 love one another.—(18) And if the world hate you,
 19 know ye, that it hated me before you. (19) And
 if ye were of the world, the world would love what
 is of it. But ye are not of the world, for I have
 chosen you out of the world; for this cause, the
 20 world hateth you. (20) Remember the word that
 I spake to you, That there is no servant, who is
 greater than his lord. If they have persecuted me,
 they will also persecute you; and if they have ob-
 served my teaching, they will also observe yours.
 21 (21) But all these things will they do to you, on
 account of my name, because they know not him
 22 that sent me. (22) If I had not come and dis-
 coursed with them, sin would not have been to
 them; but now there is no excuse for their sins.
 23 (23) He that hateth me, hateth my Father also.
 24 (24) If I had not wrought before them works which
 no other person ever did, sin would not have been
 to them: but now they have seen, and have hated,
 25 both me and my Father; (25) so that in them will
 be fulfilled the word which is written in their law:
 26 They hated me, without a cause.^d—(26) But when
 the Comforter shall come, whom I will send to you
 from my Father, that Spirit of truth who proceed-
 27 eth from the Father, He will testify of me. (27)
 And do ye also testify; for ye have been with me
 from the beginning.

^d Sy. 
gratuit usly.

XVI. These things have I said to you, that ye may
 2 not be stumbled. (2) For they will eject you from
 their synagogues; and the hour will come, that
 whoever shall kill you, will suppose that he pre-
 3 senteth an offering to God.—(3) And these things
 will they do, because they have not known either
 4 my Father, or me. (4) These things have I spoken
 to you, that when the time of them cometh, ye may
 recollect, that I told you of them. And I did not
 tell you these things from the beginning, because I
 5 was with you. (5) But now, I am going to Him

that sent me; and none of you asketh me, Whither
goest thou? (6) And because I have told you 6
these things, sorrow hath come and hath filled your
hearts. (7) But I tell you the truth, that it is 7
profitable for you that I go away; for, if I go
not away, the Comforter^a will not come to you;
but if I go, I will send him to you. (8) And when 8
he is come, he will convict^b the world of sin, and
of righteousness, and of judgment. (9) Of sin, 9
because they believe not in me: (10) and of righ- 10
teousness, because I go to my Father, and ye see
me no more: (11) and of judgment, because the 11
ruler^c of this world is judged. (12) Moreover, I 12
have much to say to you: but ye cannot compre-
hend [it] now. (13) But when the Spirit of truth 13
shall come, he will lead you into all the truth.
For he will not speak from his own mind; but
whatever he heareth, that will he speak: and he
will make known to you things to come. (14) He 14
will glorify me; because he will receive of what is
mine, and will show [it] to you. (15) Whatever^d 15
the Father hath, is mine: therefore said I to you,
that he will receive of what is mine, and will show
[it] to you.—(16) A little while, and ye will not 16
see me; and again a little while, and ye will see
me; because I go to the Father. (17) And his dis- 17
ciples said one to another: What is this that he
saith to us, A little while, and ye will not see me,
and again a little while, and ye will see me, because
I go to my Father? (18) And they said: What 18
is this little while, of which he speaketh? We
know not what he saith. (19) And Jesus knew, 19
that they desired to ask him; and he said to them:
Are ye debating with each other, of what I said to
you, A little while, and ye will not see me, and
again a little while, and ye will see me? (20) Verily, 20
verily, I say to you, That ye will weep and lament:
and the world will rejoice, while to you will be
sorrow. But your sorrow will be turned to joy.
(21) A woman, in bringing forth, hath sorrow, for 21
the day of her travail hath come: but when she
hath brought forth a son, she remembereth not her
anguish, because of the joy that a human being^e is
born into the world. (22) Ye also now have sor- 22
row; but I will see you again, and your heart will
rejoice, and no one will deprive you of your joy.

^a Sy.

رحمتهما

^b or, rebuke.

^c Sy. اذنب

^d Sy.

طام

^e Sy. جنس

23 (23) And in that day ye will ask me nothing. Verily, verily, I say to you, That whatsoever ye shall ask of my Father in my name, he will give to you. (24) Hitherto ye have asked nothing in my name. Ask, and ye will receive; that your joy may be complete.—(25) These things have I spoken to you in allegories:^f but the hour will come, when I shall not speak to you in allegories, but I will speak to you plainly of the Father. (26) In that day ye will ask in my name; and I do not say to you, that I will pray to the Father for you; (27) for the Father himself loveth you, because ye have loved me, and have believed that I proceeded from the presence of the Father. (28) I proceeded forth from before the Father, and came into the world; and again I leave the world, and go to the Father. (29) —(29) His disciples say to him: Lo, now thou speakest plainly, and thou utterest no allegory. (30) (30) Now know we, that thou knowest every thing;^g and thou hast no need, that any one should ask thee: by this we believe, that thou didst proceed from God. (31) Jesus said to them: Do ye believe? (32) Behold, the hour cometh, and hath now come, when ye will be dispersed, each to his place; and ye will leave me alone. But I am not alone, for the Father is with me. (33) These things have I said to you, that in me ye might have peace. In the world ye will have trouble: but, take courage, I have vanquished the world.

^f Sy. ۱۲۱۱۰۰

^g Sy. ۱۲۱۱۰۰

XVII. These things spake Jesus, and lifted up his eyes to heaven, and said: My Father, the hour is come: glorify thy Son, that thy Son may glorify thee. (2) As thou hast given him authority^a over all flesh, that he might give life eternal to as many as thou hast given him. (3) And this is life eternal, that they may know thee, that thou art the only true God, and whom thou hast sent, Jesus Messiah. (4) I have glorified thee on the earth; the work^b which thou gavest me to do, I have finished. (5) And now, my Father, glorify thou me, with that glory which I had with thee before the world was.—(6) I have made known thy name to the men, whom thou gavest me from the world: thine they were, and thou gavest them to me; and they have kept thy word. (7) Now I^c have known,

^a Sy. ۱۲۱۱۰۰

^b Sy. ۱۲۱۱۰۰

^c Gr. they.

	that whatever thou hast given me, was from thee.	
	(8) For, the words thou gavest to me, I have given	8
	to them; and they have received them, and have	
	known certainly, that I came from thy presence;	
	and they have believed that thou didst send me.	
	(9) And I pray for them; it is not for the world	9
	that I pray, but for them whom thou hast given	
	me, for they are thine. (10) And all that is mine	10
	is thine, and what is thine is mine; and I am glorified	
	in them. (11) Henceforth I am not in the	11
	world; but these are in the world, and I go to thee.	
^d or, <i>which</i>	Holy Father, keep them in that thy name, which ^d	
<i>name.</i>	thou hast given to me; that they may be one, as	
	we are. (12) While I have been with them in the	12
	world, I have kept them in thy name. Those thou	
	gavest me, have I kept; and none of them is lost,	
^e Sy. ܦܪܝܫܘܬܐ	but the son of perdition, ^e that the scripture might	
	be fulfilled. (13) But now I come to thee; and	13
	these things I speak in the world, that my joy may	
	be complete in them. (14) I have given them thy	14
	word: and the world hath hated them, because	
	they are not of the world, even as I am not of the	
	world. (15) I pray not, that thou wouldst take	15
	them out of the world, but that thou wouldst keep	
	them from evil: (16) for they are not of the	16
	world, even as I am not of the world. (17) Father,	17
	sanctify them by thy truth, thy word is the truth.	
	(18) As thou didst send me into the world, so have	18
	I also sent them into the world. (19) And for	19
	their sakes I sanctify myself, that they also may be	
	sanctified by the truth.—(20) And it is not for	20
	them only that I pray, but also for those who	
	shall believe in me through their discourse; ^f	
Sy. ܥܡܘܠܐܘܬܐ	(21) that they all may be one; as thou, my Father,	21
	[art] in me, and I in thee; that they also may be	
	one in us; so that the world may believe, that thou	
	didst send me. (22) And the glory which thou	22
	gavest me, I have given them; that they may be	
	one, as we are one. (23) I in them, and thou in	23
	me; that they may be perfected into one; and that	
	the world may know that thou didst send me, and	
	that thou hast loved them as also thou hast loved	
	me. (24) Father, I desire that those whom thou	24
	hast given me, may also be with me where I am;	
	that they may see that glory of mine which thou	
	hast given me, as thou lovedst me before the foun-	

25 dation of the world. (25) My righteous Father,
the world hath not known thee; but I have known
thee, and these have known, that thou didst send
26 me. (26) And I have made known to them thy
name; and I will make it known; so that the love,
with which thou lovedst me, may be in them, and
I in them.

XVIII. These things spake Jesus, and went forth
with his disciples over the brook Cedron,^a where
there was a garden, into which he and his disciples
2 entered. (2) And Judas also, the betrayer, knew
the place; because Jesus often there met with his
3 disciples. (3) Then Judas received a regiment,^b
and from the presence of the chief priests and
Pharisees he had officials;^c and he came to the place
4 with lanterns and lamps and weapons.—(4) And
Jesus, as he knew every thing that was to befall
him, went forth and said to them: Whom seek ye?
5 (5) They say to him: Jesus the Nazarean. Jesus
said to them: I am he. And Judas the betrayer
6 was also standing with them. (6) And when Jesus
said to them, I am he, they drew back and fell
7 upon the ground. (7) And again Jesus asked
them: Whom seek ye? And they said: Jesus the
8 Nazarean. (8) Jesus said to them: I have told
you that I am he; and if ye seek me, let these go
9 away: (9) that the speech might be fulfilled, which
he uttered: Of them, whom thou hast given me, I
10 have lost not even one.—(10) And Simon Cephas
had upon him a sword; and he drew it, and smote
a servant of the high priest, and cut off his right
ear. And the servant's name was Malchus.^d
11 (11) And Jesus said to Cephas: Put the sword
into its sheath. The cup which my Father hath
given me, shall I not drink it?
12 Then the regiment and the chiliarch^e and the
officials of the Jews laid hold of Jesus, and bound
13 him; (13) and they led him first to the presence
of Annas;^f for he was father-in-law to Caiaphas,
14 who was the high priest of that year. (14) And
it was Caiaphas^g who counselled the Jews, that it
was expedient, one man should die for the people.
15 —(15) And Simon Cephas and one other of the
disciples went after Jesus. And that other disciple
knew the high priest; and he entered with Jesus

^a Sy. **صَدْر**

^b Sy. **اِحْصَان**

Gr. **σπειρα.**

Lat. *cohors.*

^c Sy. **دِسْقَا**

^d Sy. **مَلِكِي**

^e Sy.

صَلْبِيَا

^f Sy. **سَبِي**

^g Sy. **صَوَا**

went into the Prætorium, and called Jesus, and said to him: Art thou the king of the Jews? 34 (34) Jesus said to him: Sayest thou this of thyself, 35 or have others said [it] to thee of me? (35) Pilate said to him: Am I a Jew? Thy countrymen and the chief priests have delivered thee to me. What 36 hast thou done? (36) Jesus said to him: My kingdom is not of this world. If my kingdom were of this world, my servants would have fought, that I might not be delivered up to the Jews: but now, 37 my kingdom is not from hence. (37) Pilate said to him: Then thou art a king? Jesus said to him: Thou hast said, that I am a king. For this was I born; and for this came I into the world, that I might bear testimony to the truth. Every one that 38 is of the truth, heareth my voice. (38) Pilate said to him: What is the truth?^k And as he said this, he went out again to the Jews, and said to them: 39 I find not any crime in him. (39) And ye have a custom that I should release one to you at the pass-over; will ye, therefore, that I release to you this 40 king of the Jews? (40) And they all cried out, and said: Not this man, but Barabbas.^l Now this XIX. Barabbas was a robber.^m—XIX. Then Pilate 2 scourged Jesus. (2) And the soldiers braided a crown of thorns, and put it on his head; and they 3 clothed him in purple garments: (3) and they said: Hail,^a king of the Jews! and smote him on his 4 cheeks. (4) And Pilate went out again, and said to them: Lo, I bring him out to you, that ye may know that I find against him no offence whatever. 5 (5) And Jesus went forth, having on him the crown of thorns, and the purple garments. And 6 Pilate said to them: Behold, the man! (6) And when the chief priests and officials saw him, they cried out, and said: Hang^b him; hang him. Pilate said to them: Take ye him, and crucify^c 7 him; for I find no offence in him. (7) The Jews say to him: We have a law, and, according to our law, he deserveth death, because he made himself 8 the Son of God. (8) And when Pilate heard that 9 declaration, he feared the more. (9) And he went again into the Prætorium; and he said to Jesus: Whence art thou? And Jesus gave him no answer. 10 (10) Pilate said to him: Wilt thou not speak to me? Knowest thou not, that I have au-

^k Sy.

ملكه منزهة

^l Sy. ص: ادب^m Sy. ربهنا^a Sy. Peace to thee.^b Sy. ١

باصطد

^c Sy.

١٠٠٠٠٠٠٠٠

^d Sy. ܡܠܚܘܬܐ

thority^d to release thee, and have authority to crucify thee? (11) Jesus said to him: Thou wouldst have no authority at all over me, if it were not given to thee from on high: therefore his sin who delivered me up to thee, is greater than thine. (12) And for this reason, Pilate was disposed to release him. But the Jews cried out: If thou release this man, thou art not Cæsar's friend: for whoever maketh himself a king, is the adversary of Cæsar. (13) And when Pilate heard this declaration, he brought Jesus forth, and sat upon the tribunal, in a place called the pavement of stones; but in Hebrew it is called Gabbatha.^e (14) And it was the preparation for the passover; and it was about the sixth hour. And he said to the Jews: Behold, your king. (15) But they cried out: Away with him, away with him; hang^f him, hang him. Pilate said to them: Shall I crucify^g your king? The chief priests said to him: We have no king, but Cæsar. (16) Then he delivered him to them, that they might crucify him.

^e Sy.

ܓܒܬܐ =
Gaphiphtha.

^f Sy.

ܡܠܘܚ

^g Sy. ܐܡܘܫ

And they took Jesus, and led him away, (17) bearing his cross, to a place called a Skull, and in Hebrew called Golgotha;^h (18) where they crucified him; and two others with him, the one on this side, and the other on that, and Jesus in the middle. (19) And Pilate also wrote a tablet, and affixed it to his cross. And thus it was written: THIS IS JESUS THE NAZAREAN, KING OF THE JEWS. (20) And many of the Jews read this label; because the place where Jesus was crucified, was near to Jerusalem; and it was written in Hebrew and Greek and Latin.ⁱ (21) And the chief priests said to Pilate: Write not that he is king of the Jews, but that he SAID I am king of the Jews. (22) Pilate said: What I have written, I have written.—(23) And the soldiers, when they had crucified Jesus, took his garments, and made four parcels of them, a parcel for each of the soldiers. And his tunic^k was without seam from the top, woven throughout. (24) And they said one to another: We will not rend it, but will cast the lot upon it, whose it shall be. And the scripture was fulfilled, which said: They divided my garments among them; and upon my vesture they cast the lot. These things did the soldiers.—(25) And

^h Sy.

ܓܘܠܓܘܬܐ
= Gagultha.

ⁱ Sy. ܘܢܝܘܢ

ܘܓܪܝܩܐ
ܘܠܬܝܢܐ

^k Sy.

ܚܘܬܐ

there were standing near the cross of Jesus, his mother, and his mother's sister, and Mary [the wife] of Cleophas, and Mary Magdalena. (26) And Jesus saw his mother, and that disciple whom he loved, standing by, and he said to his mother: Woman, behold, thy son. (27) And he said to that disciple: Behold, thy mother. And from that hour, the disciple took her near himself.— (28) After these things, Jesus knew that every thing was finished; and, that the scripture might be fulfilled, he said: I thirst. (29) And a vessel was standing there, full of vinegar. And they filled a sponge with the vinegar, and put it on a hyssop [stalk], and bore it to his mouth. (30) And when Jesus had received the vinegar, he said: Lo; Done. And he bowed his head, and yielded up his spirit.¹

31 And because it was the preparation,^m the Jews said: These bodies must not remain all night upon the cross: because the sabbath was dawning;ⁿ and the day of that sabbath was a great day. And they requested of Pilate, that they should break the legs of those crucified, and take them down.

32 (32) And the soldiers came, and broke the legs of the first, and of the other that was crucified with him. (33) But when they came to Jesus, they saw that he was already dead; and they broke not his legs. (34) But one of the soldiers thrust a spear into his side; and immediately there issued out blood and water.—(35) And he who saw [it], hath testified: and his testimony is true: and he knoweth, that he speaketh the truth, that ye also may believe. (36) For these things occurred, that the scripture might be fulfilled, which said: A bone of him shall not be broken. (37) And again another scripture, which saith: They will look on him, whom they pierced.

38 After these things, Joseph of Ramath, (for he was a disciple of Jesus, and kept concealed through fear of the Jews,) requested of Pilate, that he might take away the body of Jesus. And Pilate permitted. And he came, and bore away the body of Jesus. (39) And there came also Nicodemus, (he who previously came to Jesus by night,) and he brought with him a compound of myrrh and aloes, about a hundred pounds.^o (40) And they

¹ Sy. σπασί^m i. e. *Friday*.ⁿ or, *coming on*.^o Sy. كحل= Gr. *λίτραι*.

bore away the body of Jesus, and wound it in
linens and aromatics, as it is the custom of the
Jews to bury. (41) And there was a garden in 41
the place where Jesus was crucified, and in the
garden a new sepulchre in which no person had
ever been laid. (42) And there they laid Jesus, 42
because the sabbath had commenced, and because
the sepulchre was near.

And the first day of the week, in the morning, XX.
while it was yet dark, Mary Magdalena came to the
sepulchre: and she saw that the stone was removed
from the grave. (2) And she ran, and came to 2
Simon Cephas, and to that other disciple whom
Jesus loved, and said to them: They have taken
away our Lord from the sepulchre, and I know not
where they have laid him. (3) And Simon set 3
out, and the other disciple, and they were going to
the sepulchre. (4) And they both ran together; 4
but that disciple outran Simon, and came first to
the sepulchre. (5) And he looked in, and saw the 5
linen cloths lying: but he did not go in. (6) And 6
after him came Simon; and he entered the sepul-
chre, and saw the linen cloths lying; (7) and the 7
napkin, that had been wrapped about his head, was
not with the linen cloths, but was folded up, and
laid in a place by itself. (8) Then entered also the 8
disciple who came first to the sepulchre; and he
saw, and believed. (9) For they had not yet 9
learned^a from the scriptures, that he was to arise
from the dead. (10) And those disciples went 10
away again to their place.—(11) But Mary re- 11
mained standing at the sepulchre, and weeping;
and as she wept, she looked into the sepulchre,
(12) and saw two angels in white, who were sitting, 12
one at the pillows and one at the feet, where the
body of Jesus was laid. (13) And they said to 13
her: Woman, why weepest thou? She said to
them: Because they have taken away my Lord,
and I know not where they have laid him.
(14) Having said this, she turned round, and saw 14
Jesus standing, but did not know that it was Jesus.
(15) Jesus said to her: Woman, why weepest thou? 15
and, whom dost thou seek? And she supposed
that he was the gardener: and she said to him:
My lord, if thou hast borne him away, tell me

^a Sy. *known*.

- where thou hast laid him, [and] I will go and take
 16 him away. (16) Jesus said to her: Mary! And
 she turned, and said to him in Hebrew: Rabbuni;^b
 17 which is interpreted Teacher.^c (17) Jesus said to
 her: Touch me not; for not yet have I ascended
 to my Father. But go to my brethren, and say to
 18 them: I ascend to my Father and your Father, and
 to my God and your God. (18) Then came Mary
 Magdalena, and told the disciples that she had seen
 our Lord; and that he had said these things to her.
 19 And on the evening of that first day of the week,
 the doors being shut where the disciples were, for
 fear of the Jews, Jesus came, and stood in the midst
 of them, and said to them: Peace be with you.^d
 20 (20) Having said this, he showed them his hands
 and his side. And the disciples rejoiced, when
 21 they saw our Lord. (21) And Jesus said to them:
 Peace be with you. As my Father hath sent me,
 22 I also send you. (22) And as he said these things,
 he breathed on them, and said to them: Receive ye
 23 the Holy Spirit. (23) If ye shall remit^e sins to any
 one, they will be remitted to him; and if ye shall
 retain^f [those] of any one, they will be retained.
 24 But Thomas, who was called the Twin,^g one of
 the twelve, was not there with them, when Jesus
 25 came. (25) And the disciples said to him: We
 have seen our Lord. But he said to them: Unless
 I see in his hands the places of the nails, and put
 my fingers into them, and extend my hand to his
 26 side, I will not believe.—(26) And after eight days,
 the disciples were again within, and Thomas with
 them: and Jesus came, while the doors were closed,
 stood in the midst, and said to them: Peace be
 27 with you. (27) And he said to Thomas: Reach
 hither thy finger, and look at my hands; and reach
 out thy hand and extend it to my side: and be not
 28 incredulous, but believing. (28) And Thomas
 answered, and said to him: My Lord, and my
 29 God!^h (29) Jesus said to him: Now, when thou
 hast seen me, thou believest: blessed are they, who
 30 have not seen me, yet believe.—(30) And many
 other signs did Jesus before his disciples, which are
 31 not written in this book. (31) But these are writ-
 ten, that ye may believe that Jesus is the Messiah,
 the Son of God; and that when ye believe, ye may
 have life eternal by his name.

^b Sy. רבני^c Sy. מלמדי^d Sy. שלום

שלום

^e Sy.

למחמ

^f Sy. לרבות^g Sy. תאומ^h Sy. מלכי

מלכי

After these things, Jesus showed himself again XXI.
to his disciples, at the sea of Tiberias: and he
showed himself thus: (2) There were together, 2
• Sy. ⲟⲩⲁⲓ Simon Cephas, and Thomas called the Twin, and
Nathaniel who was of Cana^a in Galilee, and the
sons of Zebedee, and two other of the disciples. (3) Simon Cephas said to them: I will go [and] 3
catch fishes. They said to him: We will go with
thee. And they went, and embarked in a ship: 4
and that night, they caught nothing. (4) And 4
when it was morning, Jesus stood on the shore of
the sea: and the disciples did not know that it was 5
• Sy. ⲙⲁⲩⲁ Jesus. (5) And Jesus said to them: Lads,^b have 5
ye any thing to eat? They say to him: No.
(6) He said to them: Cast your net on the right 6
side of the ship, and ye will find them. And they
cast; and they could not draw up the net, because 7
of the multitude of fishes it contained. (7) And 7
that disciple whom Jesus loved, said to Cephas:
That is our Lord. And Simon, when he heard
that it was our Lord, took his tunic, and girded his
loins, (for he had been naked,) and threw himself 8
into the sea, to go to Jesus. (8) But the other 8
disciples came in the ship, (for they were not very
far from the land, only about two hundred cubits,) 9
and they dragged the net with the fishes (9) And 9
when they came upon the land, they saw coals
placed, and fish laid on them, and bread. (10) And 10
Jesus said to them: Bring [some] of the fishes,
which ye have just caught. (11) And Simon 11
Cephas embarked, and drew the net to land, full of
huge fishes, one hundred and fifty and three. And
with all this weight, the net was not rent.—(12) And 12
Jesus said to them: Come and dine. And no one
of the disciples presumed to ask him, who he was;
for they knew that it was our Lord. (13) And 13
Jesus came, and took bread and fishes, and gave to
his disciples. (14) This is the third time that 14
Jesus appeared to his disciples when he had arisen
from the dead.
And when they had dined, Jesus said to Simon 15
Cephas, son of Jonas, lovest thou me, more
than these do? He said to him: Yes, my Lord:
thou knowest that I love thee. Jesus said to him:
Feed my lambs for me. (16) Again, he said to 16
him the second time: Simon, son of Jonas, lovest

- thou me? He said to him: Yes, my Lord; thou knowest that I love thee. Jesus said to him: Feed
 17 my sheep for me. (17) Again, Jesus said to him the third time: Simon, son of Jonas, lovest thou me? And it grieved Cephas, that he said to him the third time, Lovest thou me; and he said to him: My Lord, thou understandest^c all things, thou knowest that I love thee. Jesus said to him:
 18 Feed my sheep for me. (18) Verily, verily, I say to thee: When thou wast young, thou girdedst thy own loins, and walkedst whither it pleased thee: but when thou shalt be old, thou wilt extend thy hands, and another will gird thy loins for thee, and will conduct thee whither thou wouldst not.
 19 (19) And this he said, to show by what death he was to glorify God. And having said these things,
 20 he said to him: Follow me.—(20) And Simon turned himself, and saw coming after him, that disciple whom Jesus loved, who fell on the breast of Jesus at the supper, and said, My Lord, who is it will betray thee? (21) Him Cephas saw, and said to Jesus: My Lord, as for this man, what?
 22 (22) Jesus said to him: If I will, that he abide here until I come, what [is that] to thee? Follow
 23 thou me. (23) And this saying went forth among the brethren, that this disciple would not die. Yet Jesus did not say, that he would not die; but, If I will that he abide here until I come, what [is that] to thee.
 24 This is the disciple who hath testified of all these things, and hath written them: and we know,
 25 that his testimony is true.—(25) And there are also many other things, which Jesus did; which, if written out with particularity,^d the world itself, as I suppose, would not suffice for the books that would be written.

^c Sy *ἴσκει*

^d Sy. *one by one.*

Completion of the Holy Gospel, the announcement of John the Evangelist; which he uttered, in Greek, at Ephesus.

12 And afterwards they returned to Jerusalem from the mount called the place of Olives, which was near to Jerusalem, and distant from it about seven^e furlongs. (13) And when they had entered, they went to an upper chamber; where were Peter, and John, and James, and Andrew, and Philip, and Thomas, and Matthew, and Bartholomew, and James the son of Alpheus, and Simon Zelotes,^d and Judas the son of James. (14) All these unitedly persevered in prayer, with one soul,^e together with the women, and with Mary the mother of Jesus, and with his brothers.—(15) And in those days stood up Simon Cephas in the midst of the disciples, (the persons there assembled being about one hundred and twenty,) and said: (16) Men, brethren, it was right^f that the scripture should be fulfilled, which the Holy Spirit spake, by the mouth of David, concerning Judas who was guide to them that apprehended Jesus. (17) For he was numbered with us, and had a part^g in this ministry. (18) He purchased a field with the wages of sin; and he fell upon his face on the ground, and burst in the middle, and all his entrails were poured out. (19) And this was known to all that dwelt at Jerusalem; so that the field was called, in the language of the country, *Acelanda*,^h which is interpreted Field of Blood. (20) For it is written, in the book of Psalms: Let his habitation be desolate, and let no resident be in it; and let another take his service.ⁱ (21) It should therefore be, that one of these persons, who have been with us all the time that our Lord Jesus went in and out with us, (22) commencing from the baptism of John, unto the day he was taken up from us,—should be, with us, a witness of his resurrection. (23) And they proposed two, Joseph called Barsabas, whose surname was Justus, and Matthias. (24) And when they had prayed, they said: Thou, Lord, knowest what is in the hearts of all, manifest which thou hast chosen of these two, (25) that he should take part^k in this ministry and legateship,^l from which Judas broke away, that he might go to his own place. (26) And they cast lots, and it came upon Matthias; and he was numbered with the eleven legates.^m

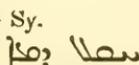
^e Gr. *a sabbath day's journey.*

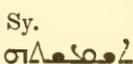
^d Sy. 

^e Sy. 

^f Sy. 

^g or, *lot.*

^h Sy. 

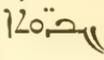
ⁱ Sy. 

^k or, *lot.*

^l or, *apostleship.*

^m or, *Apostles.*

	And when the days of pentecost were fully come, II.	2
^a Sy. ܦܫܘܝܢ	while they were all assembled together, (2) suddenly there was a sound from heaven, as of a violent wind; ^a and the whole house where they were sitting was filled with it. (3) And there appeared to them tongues, which were divided like flame; ^b and they rested upon each of them. (4)	3
^b or, fire.		4
^c Sy. ܦܫܘܝܢ	And they were all filled with the Holy Spirit, ^c and began to speak in diverse languages, as the Spirit gave them to speak. (5) Now there were resident at Jerusalem persons who feared God, Jews from all the nations under heaven. (6) And when that sound occurred, all the people collected together; and they were agitated, because they every one heard them speaking in their own languages. (7)	5
	And they were all astonished, and wondered, saying one to another: All these who speak, behold, are they not Galileans? (8) And how do we hear, each his own language, in which we were born? (9) Parthians, and Medes, and Elamites, and those dwelling between the rivers, ^d Jews and Cappadocians, and those from the region of Pontus and of Asia, (10) and those from the region of Phrygia, and of Pamphylia, and of Egypt, and of the parts of Lybia near Cyrene, and those who have come from Rome, Jews and proselytes; ^e (11) and those from Crete, and Arabians.—Lo, we hear them speak in our own languages the wonders of God. (12) And they all wondered and were astonished, saying one to another: From whom is this thing? (13) Others however ridiculed them, saying: They have drunken new wine, and are intoxicated.	6
^d Gr. <i>Mesopotamia</i> .		7
	And afterwards Simon Cephas rose up, with the eleven legates, and elevated his voice, and said to them: Men, Jews, and all ye that reside at Jerusalem; be this known to you, and hearken ye to my words. (15) For these are not intoxicated, as ye suppose: for lo, it is yet but the third hour. ^f (16) But this is what was spoken by Joel the prophet: (17) It shall be in the last days, saith God, that I will pour my Spirit upon all flesh: and your sons shall prophesy, and your daughters: and your young men shall see visions, and your old ^g men shall dream dreams. (18) And upon my servants and my handmaids will I pour my	8
^e Sy. ܦܫܘܝܢ		9
		10
		11
		12
		13
		14
^f or, middle of the forenoon.		15
		16
		17
^g or, <i>Elders</i> .		18

- Spirit, in those days, and they shall prophesy.
- 19 (19) And I will give signs in heaven, and prodigies^h on earth, blood, and fire, and vapor of smoke. ^h Sy. 
- 20 (20) And the sun shall be turned into darkness, and the moon into blood, before that great and
- 21 fearful day of the Lord come. (21) And it shall be, that whoever will call on the name of the Lord,
- 22 shall live.ⁱ (22) Men, sons of Israel, hear ye these words: Jesus the Nazarean, a man made manifest among you by God, by those deeds of power and prodigies which God wrought among you by his
- 23 hand, as ye yourselves know; (23) him, being hereto appointed^k by the prescience and the good ^k Sy. *separated.*
- 24 (24) But God hath resuscitated him, and hath loosed the cords^l of the grave; because it could not be,
- 25 that he should be held in the grave.^m (25) For David said of him: I foresaw my Lord at all times; for he is on my right hand, so that I shall
- 26 not be moved. (26) Therefore my heart doth rejoice, and my glory exult, and also my body shall
- 27 abide in hope. (27) For thou wilt not leave my soul in the grave, nor wilt thou give thy pious one
- 28 to see corruption. (28) Thou hast revealed to me the path of life; thou wilt fill me with joy with
- 29 thy presence. (29) Men, brethren, I may speak to you explicitly of the patriarch David, that he died, and also was buried; and his sepulchre is with
- 30 us to this day. (30) For he was a prophet, and he knew, that God had sworn to him by an oath: Of the fruit of thy bowels, I will seat [one] on thy
- 31 throne. (31) And he foresaw, and spoke of the resurrection of Messiah, that he was not left in the grave, neither did his body see corruption.
- 32 (32) This Jesus hath God resuscitated; and we all
- 33 are his witnesses. (33) And he it is, who is exalted by the right hand of God, and hath received from the Father a promise respecting the Holy Spirit, and hath sent this gift which, lo, ye see and
- 34 hear. (34) For David hath not ascended into heaven; because he himself said: The Lord said to
- 35 my Lord, seat thyself at my right hand, (35) until I shall place thy enemies a footstool to thy feet.
- 36 (36) Therefore, let all the house of Israel know,

^l or, *fangs.*^m Sy. 

assuredly, that God hath made that Jesus whom ye crucified, to be Lord and Messiah.

And when they heard these things, they were agitated in their heart; and they said to Simon and to the rest of the legates: Brethren, what shall we do? (38) Simon said to them: Repent, and be baptized every one of you, in the name of the Lord Jesus, for the remission of sins; so that ye may receive the gift of the Holy Spirit. (39) For the promise is to you, and to your children, and to all those afar off whom God will call. (40) And in many other words he testified to them, and entreated of them, saying: Live yeⁿ from this perverse generation.—(41) And some of them readily received his discourse, and believed, and were baptized. And there were added, on that day, about three thousand souls.^o (42) And they persevered in the doctrine of the legates;^p and were associated together in prayer, and in breaking the eucharist.^r—(43) And fear was on every mind: and many signs and prodigies were [wrought] by the hand of the legates in Jerusalem. (44) And all they who believed, were together; and whatever belonged to them, was of the community. (45) And they who had a possession, sold it, and divided to each one as he had need. (46) And they continued daily in the temple, with one soul; and at home, they broke bread and took food rejoicing, and in the simplicity of their heart. (47) And they praised God, and had favor with all the people. And our Lord added daily to the assembly those who became alive.

And it occurred, as Simon Cephas and John III. went together up to the temple, at the time of prayer, being the ninth hour, (2) that, lo, those accustomed to bring a man lame from his mother's womb, brought him and laid him at the gate of the temple called Beautiful; that he might ask alms of those going into the temple. (3) This man, when he saw Simon and John going into the temple, asked them to give him alms. (4) And Simon and John looked on him, and said to him: Look on us. (5) And he looked on them, expecting to receive something from them. (6) Simon said to him: Gold and silver, I have not; but what I have,

ⁿ or, *be saved.*

^o or, *persons.*

^p or, *Apostles.*

^r Sy.

ⲉⲛⲉⲛⲁⲓⲛⲁⲓ
= Gr. ἐνχα-
ριστία.

I give to thee; in the name of our Lord Jesus
 7 Messiah, the Nazarean, rise up and walk. (7) And
 he took him by the right hand, and raised him
 up: and forthwith, his feet and his heels recov-
 8 ered strength. (8) And he sprang, stood up, and
 walked: and he entered with them into the temple,
 9 walking, and leaping, and praising God. (9) And all
 the people saw him, as he walked and praised God.
 10 (10) And they knew that he was the beggar, who
 sat daily and asked alms, at the gate called Beautiful:
 and they were filled with wonder and admiration
 at what had occurred.
 11 And as he held fast to Simon and John, all the
 people admiring ran to them at the portico called
 12 Solomon's. (12) And when Simon saw [it], he
 answered and said to them: Men, sons of Israel,
 why do ye wonder at this? or why do ye gaze on
 us, as if by our own power or authority we had
 13 made this man to walk? (13) The God of Abra-
 ham and of Isaac and of Jacob, the God of our
 fathers, hath glorified his Son Jesus; whom ye
 delivered up, and denied in the presence of Pilate,
 when he would have justified him and set him free.
 14 (14) But ye denied the holy and just One, and de-
 manded that a murderer should be released to you.
 15 (15) And that Prince of life^a ye slew; and him,
 hath God raised from the dead, and all of us are
 16 witnesses of it.^b (16) And, by the faith in his
 name, he hath strengthened and cured this man,
 whom ye see and know; and faith in him hath
 given the man this soundness before you all.
 17 (17) And now, my brethren, I know that through
 misapprehensions ye did this, as did also your
 18 chiefs:^c (18) and God, according as he had pre-
 viously announced by the mouth of all the prophets
 that the Messiah would suffer, hath in this manner
 19 fulfilled [it]. (19) Repent, therefore, and be con-
 verted; that so your sins may be blotted out,
 20 (20) and times of rest may come to you from before
 the face of the Lord; and he may send to you him,
 who was made ready for you, Jesus the Messiah:
 21 (21) whom the heavens must retain,^d until the
 completion of the times of those things, which God
 hath spoken by the mouth of his holy prophets of
 22 old. (22) For Moses said: A prophet, like me,
 will the Lord raise up to you, from among your

^a Sy.

نَسَبًا بِنْتًا

^b or, his wit-
nesses.^c Sy.

نَسَبًا

^d or, receive.

^e or, *person*. brethren; to him hearken ye, in all that he shall
 say to you. (23) And it will be, that every soule 23
^f Sy. ܐܘܪܫܠܝܡ shall perish^f from his people. (24) And all the 24
 prophets that have been, from Samuel and those
 after him, have spoken and proclaimed of these
^g Sy. ܐܘܪܫܠܝܡ = 25
 Gr. *διαθήκη*. and that covenant^g which God made with our
 fathers,—when he said to Abraham, that in thy seed
 shall all the families of the earth be blessed,—
 (26) he hath first established to you: and God 26
 hath sent his Son to bless you, if ye will be con-
 verted, and repent of your wickedness.

^a Sy. ܐܘܪܫܠܝܡ And while they were speaking these words to IV.
 the people, the priests and the Sadducees and the
 rulers^a of the temple rose up against them; (2) 2
 being angry with them, that they taught the peo-
 ple, and preached a resurrection from the dead by
 the Messiah. (3) And they laid hands on them, 3
 and kept them until the next day; because even-
 ing was drawing near. (4) And many who had 4
 heard the word, believed; and they were, in num-
 ber, about five thousand men.—(5) And the next 5
 day, the rulers and the Elders and the Scribes
 assembled; (6) and also Annas the high priest, 6
 and Caiaphas, and John, and Alexander, and they
 who were of the kindred of the high priests. 7
^b Sy. ܐܘܪܫܠܝܡ (7) And when they had set them in the midst, 7
 they interrogated them: By what power^b or
 what name, have ye done this?—(8) Then Simon 8
 Cephas was filled with the Holy Spirit, and said to
^c Sy. ܐܘܪܫܠܝܡ them: Ye rulers^c of the people, and Elders of the 9
 house of Israel, hear ye. (9) If we are judged by 9
 you this day, respecting the good deed done to the
 infirm man, by what means he was healed; (10) be 10
 it known to you, and to all the people of Israel,
 that by the name of Jesus Messiah the Nazarean,
 whom ye crucified, and whom God hath raised
 from the dead, lo, by him, doth this [man] stand
 here before you recovered. (11) This is the stone, 11
 which ye builders rejected; and it hath become the
 head of the corner. (12) Neither is there deliv- 12
^d or, *redemption*. erance^d in any other; for there is not another
 name under heaven, which is given to men, where-
^e or, *be saved*. by to live.^e—(13) And when they heard the speech 13

of Simon and John, which they pronounced confidently, they reflected that these were unlearned and plebeian^f men; and they were surprised at them, and recognized them as having been conversant
 14 with Jesus. (14) And they saw that the lame man, who had been healed, stood near them; and
 15 they could say nothing to confront them. (15) Then they commanded to remove them from the presence of the council; and said one to another:
 16 (16) What shall we do to these men? For lo, that a manifest sign hath been wrought by them, is known to all that reside at Jerusalem, and we can-
 17 not deny it. (17) But that the fame of it spread no further, let us interdict their speaking any
 18 more to any man in this name. (18) And they called them, and commanded them not to speak
 19 nor to teach at all in the name of Jesus. (19) Simon Cephas and John answered, and said to them: Whether it be right before God, that we hearken
 20 to you more than to God, judge ye. (20) For we cannot but speak that which we have seen and
 21 heard. (21) And they threatened them, and dismissed them. For they found no ground for punishing them, because of the people: for every one
 22 praised God for what had been done; (22) for the man, on whom this sign of healing had been wrought, was more than forty years old.^g
 23 And when they were dismissed, they went to their brethren, and told them all that the priests
 24 and Elders had said. (24) And they, when they heard [it], unitedly lifted up their voice to God, and said: Lord, thou art God, who hast made heaven, and earth, and seas, and every thing in
 25 them. (25) And it is thou who hast said, by the Holy Spirit in the mouth of David thy servant: Why do the nations rage, and the people imagine
 26 a vain thing? (26) The kings of the earth and the potentates stood up, and they consulted together, against the Lord, and against his anointed.^h
 27 (27) For, in reality, against thy holy Son Jesus whom thou hast anointed,ⁱ Herod and Pilate, with the Gentiles and the congregation of Israel, have been combined together in this city,
 28 (28) to do whatever thy hand and thy pleasure
 29 previously marked out to be done. (29) And also now, Lord, behold and see their menaces:

^f Sy. **ⲕⲉⲧⲉⲛⲧⲉⲛ**
 = Gr. ἰδιώ-
 ται.

^g Sy. *son of more than 40 years.*

^h Sy. **ⲕⲉⲛⲉⲥⲧⲉⲛ**,
his Messiah.

ⁱ Sy. **ⲕⲉⲛⲉⲥⲧⲉⲛ**

and grant to thy servants, that they may proclaim thy word boldly, (30) while thou extendest thy hand for cures and prodigies, to be done in the name of thy holy Son Jesus.—(31) And when they had prayed and made supplications, the place in which they were assembled was shaken; and they were all filled with the Holy Spirit, and spoke the word of God boldly.

And in the assembly of the persons that believed, there was one soul, and one mind: and no one of them said, of the property he possessed, that it was his own; but whatever was theirs, it was the community's. (33) And with great power,^k the legates testified to the resurrection of Jesus Messiah: and great grace^l was with them all. (34) And no one among them was destitute; for those who possessed lands or houses, sold, and brought the price of what was sold,^d (35) and placed [it] at the feet of the legates; and distribution was made to every one, as he had need. (36) And Joseph, who by the legates was surnamed Barnabas, (which is interpreted Son of Consolation,) a Levite of the country of Cyprus, (37) had a field: and he sold it, and brought the price of it, and laid [it] before the feet of the legates.

^k Sy. ܩܘܘܿܬܐ

^l Sy. ܩܘܘܿܬܐ

^a Sy. ܩܘܘܿܬܐ

^b Sy. ܩܘܘܿܬܐ

^c Sy. ܩܘܘܿܬܐ

And a certain man whose name was Ananias,^a with his wife whose name was Sapphira,^b sold his field, (2) and carried away [part] of the price and concealed it, his wife consenting; and he brought [a part] of the money, and laid [it] before the feet of the legates. (3) And Simon said to him: Ananias, why hath Satan so filled thy heart, that thou shouldst lie against the Holy Spirit, and conceal of the money of the price of the field? (4) Was it not thine own before it was sold? And when sold, again thou hadst authority^c over the price of it. Why hast thou set thy heart to do this purpose? Thou hast not lied against men, but against God. (5) And when Ananias heard these words, he fell down, and died. And great fear was upon all them that heard [of it]. (6) And the young men among them arose, and gathered him up, and carried [him] out, and buried him.—(7) And when three hours had passed, his wife also came in, without knowing what had occurred. (8) Simon

9 said to her: Tell me, if ye sold the field for this price?^d And she said: Yes, for this price. (9) Simon said to her: Since ye have been equals in tempting the Spirit of the Lord, lo, the feet of the burners of thy husband are at the door, and they will carry thee out. (10) And immediately she fell before their feet, and died. And those young men came in, and found her dead; and they took up, carried forth, and buried her by the side of her husband.—(11) And great fear was on all the assembly,^e and on all them that heard [it].

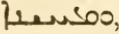
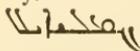
12 And there were many signs and prodigies wrought by the legates among the people. And they were all assembled together in the porch of Solomon. (13) And of the others, no one ventured to come near them; but the people magnified them. (14) And the more were those added who feared the Lord, a multitude both of men and of women. (15) So that they brought out into the streets the sick, laid on beds, that when Simon should pass, at least his shadow might cover them. (16) And many came to them from other cities around Jerusalem, bringing the sick and those who had unclean spirits; and they were all cured.

17 And the high priest was filled with indignation, and all those with him who were of the doctrine^f of the Sadducees. (18) And they laid hands on the legates, and took and bound them in prison. (19) Then the angel of the Lord, by night, opened the door of the prison, and let them out; and said to them: (20) Go, stand in the temple, and speak to the people all these words of life. (21) And in the morning, they went and entered into the temple, and taught. And the high priest and those with him, convoked their associates and the Elders of Israel, and sent to the prison to bring forth the legates. (22) And when those sent by them went, they found them not in the prison; and they returned and came back, (23) and said: We found the prison carefully closed, and also the keepers standing before the doors; and we opened, but found no one there. (24) And when the chief priests and rulers of the temple heard these words, they were astonished at them; and they studied what this could mean. (25) And one came and informed them: Those men, whom ye shut up in

^d Sy. *these prices.*

^e Sy. \int_{f} , =
the church.

^f or, *sect.*

	the prison, lo, they are standing in the temple, and teaching the people.—(26) Then went the rulers with attendants, to bring them without violence; for they feared, lest the people should stone them. (27) And when they had brought them, they placed them before the whole council; and the high priest began to say to them: (28) Did we not strictly charge you, to teach no person in this name? And behold, ye have filled Jerusalem with your doctrine; and ye would bring the blood of this man upon us.—(29) And Simon, with the legates, answered and said to them: God is to be obeyed, rather than men. (30) The God of our fathers hath raised up that Jesus, whom ye slew when ye hanged him on a tree. (31) Him hath God established as a head and vivifier; and hath exalted him to his own right hand, so that he might give repentance and remission of sins to Israel. (32) And we are the witnesses of these things; and also the Holy Spirit, whom God giveth to them that believe in him.—(33) And when they heard these things, they burned with indignation, and thought of putting them to death. (34) Then rose up one of the Pharisees whose name was Gamaliel, a teacher of the law, and honored by all the people; and he directed them to put the legates aside for a short time. (35) And he said to them: Men, sons of Israel, take heed to yourselves, and consider what ye ought to do in regard to these men. (36) For before this time, rose up Theudas, and said of himself, that he was some great one; and there went after him about four hundred men. And he was slain; and they who went after him, were dispersed and became as nothing. (37) And after him, rose up Judas Galilean, in the days when the people were enrolled for the capitation tax; and he seduced much people after him. And he died, and all they that went after him were dispersed. (38) And now, I say to you: Desist from these men, and let them alone. For if this device and this work originate from men, they will dissolve and come to nothing. (39) But if it be from God, it is not in your power to frustrate it: that ye may not be found placing yourselves in opposition to God.—And they assented to him. (40) And they called the legates,	26 27 28 29 30 31 32 33 34 35 36 37 38 39 40
^e Sy. 		
^b Sy.   prince and Saviour.		
ⁱ Sy. words.		
^k Sy. 		
^l Sy. 		
^m Sy. be.		
ⁿ Sy. It cometh not to your hand		

and scourged them, and commanded them not to teach in the name of Jesus, and dismissed them.

- 41 (41) And they went from before them, rejoicing that they were worthy to suffer abuse on account
42 of that name. (42) And they ceased not to teach daily, in the temple and at home, and to preach concerning our Lord Jesus Messiah.

VI. And in those days, when the disciples had become numerous, the Grecian disciples murmured against the Hebrew, because their widows were neglected in the daily ministration^a [to the needy].

^a Sy.

2 (2) And the twelve legates convoked the whole company of the disciples, and said to them: It is not proper,^b that we should neglect the word of

^b Sy.

3 God, and serve tables. (3) Therefore brethren, search out, and elect from among you, seven men of whom there is good testimony, men full of the Spirit of the Lord, and of wisdom; that we may

4 place them over this business: (4) and we will continue in prayer, and in the ministration of the

^c Sy. *word.*

5 word. (5) And this proposal^c was acceptable before all the people. And they elected Stephen, a man who was full of faith and of the Holy Spirit; and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas an Antiochian

6 proselyte.^d (6) These stood before the legates; and when they had prayed, they laid the hand on

^d Sy.

7 them.—(7) And the word of God increased, and the number of disciples was enlarged at Jerusalem greatly; and many people from among the Jews, were obedient to the faith.

8 And Stephen was full of grace and energy;^e and he wrought signs and prodigies among the

^e Sy.

9 people. (9) And there rose up some of the synagogue which is called that of the freed men, Cyrenians, and Alexandrians, and persons from Cilicia and from Asia; and they disputed with Stephen.

10 (10) And they could not withstand the wisdom and

11 the Spirit that spoke by him. (11) Then they sent men, and instructed them to say: We have

12 heard him speak words of blasphemy, against

13 Moses and against God. (12) And they excited the people, and the Elders, and the Scribes; and they came, and rose upon him, and seized him, and

13 carried him into the midst of the council. (13) And

they set up false witnesses, who said: This man ceaseth not to utter words contrary to the law, and against this holy place. (14) For we have heard 14
 him say, that this Jesus the Nazarean will destroy this place, and will change the rites which Moses delivered to you. (15) And all they who were 15
 sitting in the council looked upon him, and they beheld his face, as the face of an angel.—
 (VII.) And the high priest asked him: Are these VII.
 things so? (2) And he said: Men, brethren, and 2
 our fathers, hear ye. The God of glory appeared to our father Abraham, when he was between the
 rivers,^a before he came to reside in Charran; 3
 (3) and he said to him: Depart from thy country, and from thy kindred, and go to a land which I
 will show to thee. (4) And then Abraham departed 4
 from the land of the Chaldeans, and came and dwelt in Charran.^b And from there, after his
 father had died, God removed him to this land, in
 which ye this day dwell. (5) And he did not give 5
 him an inheritance in it, not even a foot-track: but he promised that he would give it him, as an inheritance to him and to his seed, when as yet he had
 no son. (6) And God conversed with him, and 6
 said to him: Thy seed will be a sojourner in a foreign land; and they will reduce it to servitude, and will treat it ill, during four hundred years.
 (7) And the nation, to whom they perform bond- 7
 service, I will judge, saith God. And afterwards, they will go out, and will worship me in this land.
 (8) And he gave them the covenant^c of circumcision. 8
 And then he begat Isaac, and circumcised him the eighth day. And Isaac begat Jacob: and Jacob begat our twelve fathers.—(9) And those
 our fathers envied Joseph, and sold him into 9
 Egypt: but God was with him, (10) and delivered 10
 him from all his afflictions; and gave him favor and wisdom before Pharaoh, king of Egypt, and he made him chief^d over Egypt, and over all his house.
 (11) And there was a famine and great distress in 11
 all Egypt, and in the land of Canaan, and our fathers lacked food. (12) And when Jacob heard 12
 that there was bread-stuff in Egypt, he sent our fathers a first time. (13) And when they went the 13
 second time, Joseph made himself known to his brethren; and the kindred of Joseph was known

^a or, in Mesopotamia.

^b Sy. ܟܚܪܐܢ

^c Sy. ܩܘܘܠܘܬܐ

^d Sy. ܩܘܘܠܘܬܐ

- 14 to Pharaoh. (14) And Joseph sent and brought his father Jacob, and all his family; and they were
 15 in number seventy and five souls.^e (15) And ^e or, persons.
 Jacob went down into Egypt; and he died there,
 16 he and our fathers. (16) And he was transported to Sychem, and was deposited in the sepulchre which Abraham bought with money of the sons of
 17 Emmor.—(17) And when the time arrived for that which God had promised to Abraham with an oath, the people had multiplied and become strong, in Egypt: (18) until there arose another king over
 18 in Egypt: (18) until there arose another king over
 19 Egypt, who knew not Joseph. (19) And he dealt craftily with our kindred, and ill-treated our fathers, and gave orders that their infants should be cast
 20 away, and should not live.—(20) At that time was Moses born; and he was lovely to God:^f and he ^f or, very lovely.
 was nursed three months in his father's house.
 21 (21) And when he was cast out, by his people, the daughter of Pharaoh found him, and brought him
 22 up for her own son. (22) And Moses was instructed in all the wisdom of the Egyptians; and he was eminent^g in his words, and also in his deeds. ^g Sy. حلم
 23 (23) And when he was forty years old, it came into his heart to visit his brethren, the children of
 24 Israel. (24) And he saw one of the race^h of his kindred treated with violence; and he avenged him, and did him justice, and killed the Egyptian
 25 who had abused him. (25) And he supposed that his brethren the sons of Israel would have understood, that by his hand God would give them
 26 deliverance; but they understood not. (26) And on another day, he appeared to them, as they were quarrelling one with another. And he exhorted them to become reconciled, saying: Men, ye are brethren; why do ye seek to harm each other?
 27 (27) But he who did the wrong to his fellow, repulsed him from him, and said to him: Who constituted thee a ruler and a judge over us? (28) Dost thou seek to kill me, as thou killedst the Egyptian
 28 yesterday? (29) And Moses fled at that speech, and became a sojourner in the land of Midian.ⁱ ⁱ Sy. مدين
 30 And he had two sons.—(30) And when forty years had been passed by him^k there, the angel of the Lord appeared to him in the wilderness of mount
 31 Sinai, in a fire that burned in a bush. (31) And when Moses saw [it], he admired the sight: and as

Sy. *in a voice.*

^m Sy. *I seeing
have seen.*

ⁿ Sy.

ⲓⲟⲩⲁⲛⲁⲛⲁ

^o Sy. ⲛⲓ

he drew near to behold [it], the Lord said to him, audibly: ^l (32) I am the God of thy fathers, the God of Abraham, and of Isaac, and of Jacob. And Moses trembled, and dared not to gaze at the sight. (33) And the Lord said to him: Loose thy shoes from thy feet; for the ground on which thou standest is holy. (34) I have attentively seen^m the affliction of my people, who are in Egypt; and I have heard their groans, and have come down to deliver them. And now, come, I will send thee to Egypt. —(35) This Moses, whom they rejected, saying, Who constituted thee a ruler and judge over us? this same did God, by the hand of the angel that appeared to him in the bush, send to them to be their captain and deliverer. (36) He it was that brought them out, working signs and wonders and prodigies in the land of Egypt, and at the sea of rushes, and in the desert, forty years.—(37) This Moses is the man who said to the children of Israel: A prophet, like me, will the Lord God raise up to you from among your brethren; to him give ear. (38) He it was, who was in the congregation in the wilderness, with the angel that conversed with him and with our fathers at mount Sinai; and he it was, received the living words to give [them] to us. (39) And our fathers would not hearken to him, but forsook him, and in their hearts returned again to Egypt; (40) when they said to Aaron: Make us gods who may go before us; because, as for this Moses who brought us from the land of Egypt, we know not what hath become of him. (41) And he made them a calf in those days; and they offered sacrifices to idols, and were voluptuous with the work of their hands. (42) And God turned away, and gave them up to worship the hosts of heaven: as it is written in the book of the prophets: Did ye, for forty years, in the wilderness, present to me a slain animal or a sacrifice, ye sons of Israel? (43) But ye bore the tabernacle of Malchum,ⁿ and the star of the god Rephon,^o images which ye had made, that ye might bow down to them. I will transport you beyond Babylon.—(44) Lo, the tabernacle of the testimony of our fathers, was in the wilderness; as he who talked with Moses, commanded to make it after the form which he showed him. (45) And

this same tabernacle, our fathers, with Joshua, actually brought into the land which God gave to them for an inheritance from those nations which he drove out before them; and it was borne about, 46 until the days of David. (46) He found favor before God; and he requested, that he might find 47 a residence for the God of Jacob. (47) But Solo- 48 mon built the house. (48) Yet the most High lodgeth not in a work of [human] hands; as saith 49 the prophet: (49) Heaven is my throne, and earth the footstool under my feet. What is the house, ye will build for me? saith the Lord: or, what is 50 the place of my repose? (50) Lo, hath not my 51 hand made all these things?—(51) O ye stiff of neck, and uncircumcised in their heart, and in their hearing; ye do always set yourselves against the 52 Holy Spirit; as your fathers, so also ye. (52) For, which of the prophets did not your fathers persecute and kill, [even] them, who foretold the coming of the Just One, whom ye delivered up and slew? 53 (53) And ye have received the law by the ordina- tion^p of angels, and have not kept it.

54 And when they heard these things, they were filled with rage in their souls; and they gnashed 55 their teeth against him. (55) And he, as he was full of faith and of the Holy Spirit, looked towards heaven, and saw the glory of God, and Jesus stand- 56 ing at the right hand of God. (56) And he said: Lo, I see heaven open, and the Son of man standing 57 on the right hand of God. (57) And they cried out with a loud voice, and stopped their ears, and 58 all rushed upon him. (58) And they seized him, and hurried him out of the city, and stoned him. And they who testified against him, laid their clothes at the feet of a certain young man who was 59 called Saul. (59) And they stoned Stephen, while he prayed and said: Our Lord Jesus, receive my 60 spirit. (60) And when he had kneeled down, he cried with a loud voice, and said: Our Lord, establish not this sin against them. And when he VIII. had said this, he fell asleep.^r (VIII.) And Saul was consenting and participating in his death.— And there was, in that day, a great persecution against the church^a that was at Jerusalem; and they were all dispersed, except the legates, among the villages of Judæa and likewise among the Sa-

^r Sy. ܩܘܪܒܐ
= *precept.*

^r Sy. ܩܘܪܒܐ
= *he laid himself down.*

^a Sy. ܩܘܪܒܐ

maritans. (2) And believing men gathered up and buried Stephen. And they lamented over him greatly. (3) And Saul persecuted the church of God, entering houses, and dragging forth men and women and committing them to prison. 2 3

And they who were dispersed, travelled about, and preached the word of God. (5) And Philip went down to a city of the Samaritans, and preached concerning the Messiah. (6) And when the people who were there heard his discourse,^b they gave ear to him, and acquiesced in all that he said; because they saw the signs which he wrought. (7) For many who were possessed by unclean spirits, cried with a loud voice, and came out of them: and others, who were paralytic and lame, were healed. (8) And there was great joy in that city.—(9) And there was a certain man there, whose name was 4 5 6 7 8

^b or, word.

^c Sy. سَمْعَان

Simon,^c who had resided in that city a long time, and who seduced the people of the Samaritans by his sorceries, magnifying himself, and saying, I am a great personage. (10) And they all inclined 9 10

^d Sy. سَمْعَان

towards him, great and small; and they said, This is the mighty power^d of God. (11) And they acquiesced in him, because for a long time he had astonished them by his sorceries. (12) But when they gave credence to Philip, as he preached the kingdom of God, in the name of our Lord Jesus Messiah; they were baptized, both men and women. 11 12

^e Sy. سَمْعَان

(13) And Simon himself also believed, and was baptized, and adhered to Philip. And when he saw the signs and mighty deeds which were wrought by his hand, he was surprised and astonished.— 13

(14) And when the legates at Jerusalem, heard that the people of the Samaritans had received the word of God, they sent out to them Simon^e Cephas and John. (15) And they went down, and prayed over them, that they might receive the Holy Spirit. 14 15

(16) For he was not yet on any one of them; and they had only been baptized in the name of our Lord Jesus. (17) Then they laid the hand on them; and they received the Holy Spirit.—(18) And 16 17 18

^f Sy. سَمْعَان

when Simon saw that, by the imposition of a hand of the legates, the Holy Spirit was given, he offered them money, (19) saying: Give me also this prerogative,^f that he on whom I impose a hand, may receive the Holy Spirit. (20) Simon Cephas said 19 20

to him: Thy money go with thee to perdition! because thou hast supposed, that the gift of God may be purchased by a worldly substance. (21) Thou hast no part nor lot in this faith; because thy heart is not right before God. (22) Nevertheless, repent of this thy wickedness, and entreat of God, if perhaps the guile of thy heart may be forgiven thee. (23) For I perceive that thou art in the bitter gall and in the bonds of iniquity. (24) Simon answered and said: Intercede ye with God for me, that nothing of which ye have mentioned may come upon me.—(25) And Simon and John, when they had testified, and had taught them the word of God, returned to Jerusalem. And they had preached in many villages of the Samaritans.

26 And the angel of the Lord spake with Philip, and said to him: Arise, go to the south, along the desert way that leadeth down from Jerusalem to

27 Gaza. (27) And he arose and went. And there met him a eunuch, who had come from Cush,^g an officer of Candace, queen of the Cushites, who had charge of all her treasure; and he had come to worship at Jerusalem. (28) And as he turned to go, he was sitting in his chariot, and was reading in Isaiah the prophet. (29) And the Holy Spirit said to Philip: Go near, and join thyself to the chariot. (30) And when he came near, he heard him reading in Isaiah the prophet; and he said to him: Understandest thou what thou readest?

31 (31) And he said: How can I understand, unless some one instruct me? And he requested of Philip, that he would come up and sit with him.

32 (32) And the section of scripture in which he was reading, was this: As a lamb to the slaughter he was led away, and as a sheep before the shearer is silent, so also he in his humility opened not his mouth. (33) From prison and from judgment he was carried: and his generation,^h who will declare? for his life is taken away from the earth.

34 (34) And the eunuch said to Philip: I pray thee, of whom speaketh the prophet this? of himself, or of some other person? (35) Then Philip opened his mouth, and, from that scripture, began to preach to him concerning our Lord Jesus. (36) And as they proceeded on the way, they came to a certain place in which there was water. And the eunuch

^g Sy. ܘܨܘܬ

^h Sy. ܘܨܘܬ

said: Lo, [here is] water; what doth forbid, that I should be baptized? (37) [And Philip said: If thou believest with all thy heart, it is allowable. And he answered, and said: I believe that Jesus Messiah is the Son of God.]* (38) And he commanded the chariot to stop; and they both went down to the water, and Philip baptized the eunuch. (39) And when they came up from the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more; but he went on his way rejoicing. (40) And Philip was found at Azotus; and from there he travelled about, and preached in all the cities, until he came to Cæsarea.

And Saul was still full of threats and deadly hatred against the disciples of our Lord. (2) And he requested that a letter from the high priest might be given him, unto Damascus to the synagogues; that if he should find persons pursuing this course,^a men or women, he might bind and bring them to Jerusalem. (3) And as he was going, and began to approach Damascus, suddenly there was poured upon him a light from heaven. (4) And he fell to the ground; and he heard a voice which said to him: Saul! Saul! why persecutest thou me? It will be hard for thee to kick against the goads.^b (5) He replied, and said: Who art thou, my Lord? And our Lord said: I am Jesus the Nazarean, whom thou persecutest. (6) But arise and go into the city, and there it will be told thee what thou oughtest to do. (7) And the men who travelled with him in the way, stood amazed; for they heard merely the voice, and no one was visible to them. (8) And Saul arose from the ground; and nothing was visible to him, with his eyes opened. And they took him by the hand, and led him into Damascus. (9) And he had no sight for three days; and he neither ate nor drank. —(10) And there was in Damascus a certain disciple, whose name was Ananias.^c And the Lord said to him, in a vision: Ananias! And he said: Lo, I [am here], my Lord. (11) And our Lord said to him: Arise, go to the street which is called Straight; and inquire in the house of Judas, for

^a or, way.

^b or, sharp points.

^c Sy. 

* This 37th verse is not in any of the earlier editions, and is excluded from the text of the London editions of 1816 and 1826

him to the legates, and related to them how the Lord appeared to him in the way, and how he conversed with him; and how, in Damascus, he had discoursed openly in the name of Jesus. (28) And he went in and out with them, at Jerusalem. (29) And he spoke openly in the name of Jesus and disputed with those Jews who understood Greek. But they wished to kill him: (30) and when the brethren knew [it], they conducted him by night to Cæsarea, and from there they sent him to Tarsus.—(31) Moreover the church,^f in all Judæa, and in Galilee, and in Samaria, had peace and was edified; and it walked in the fear of God, and abounded in the consolation of the Holy Spirit.—(32) And it occurred, that, as Simon travelled about the cities, he came down to the saints also who dwelt in the city of Lydda.^g (33) And he found a certain man whose name was Æneas, who had lain on a bed and been paralytic eight years. (34) And Simon said to him: Æneas, Jesus the Messiah doth heal thee; arise, and spread thy bed. And he rose up immediately. (35) And all they that dwelt at Lydda and Saron, saw him; and they turned to God.

^f Gr. churches.

^g Sy. ܠܝܕܕܐ

^h Sy. ܝܘܦܘܬܐ

And there was in the city of Joppa,^h a certain female disciple named Tabitha; [and] she was rich in good works, and in the alms which she did. (37) And she fell sick in those days, and died; and they washed her, and laid her in an upper room. (38) And the disciples heard that Simon was in the city of Lydda, which is near to Joppa; and they sent two men to him, to request of him that he would not delay to come to them. (39) And Simon arose and went with them. And when he arrived, they conducted him to the chamber; and there were assembled around her all the widows, weeping, and showing him the tunics and the cloaks which Tabitha had given them when alive. (40) And Simon put all the people out, and fell on his knees and prayed; and he turned to the corpse, and said: Tabitha, arise.ⁱ And she opened her eyes; and when she saw Simon, she sat up. (41) And he reached to her his hand, and raised her up: and he called the saints and the widows, and presented her to them alive. (42) And this became known throughout the city; and many

ⁱ Sy. ܘܥܘܕܐ ܘܥܘܕܐ

43 believed on our Lord. (43) And he tarried in Joppa not a few days: and he lodged in the house of Simon a tanner.

X. And there was a certain man in Cæsarea, whose name was Cornelius, a centurion of the regiment^a 2 called the Italian. (2) And he was righteous, and feared God, he and all his house; [and] he did much alms among the people, and prayed to God 3 at all times. (3) This man distinctly saw, in a vision, about the ninth hour of the day, an angel of God, who came in to him and said to him: Cornelius! (4) And he looked upon him, and was afraid; and he said: What, my Lord? And the angel said to him: Thy prayers and thy alms have 5 come up in remembrance before God. (5) And now, send men to the city of Joppa, and bring 6 Simon who is called Cephas. (6) Lo, he lodgeth in the house of Simon the tanner, which is by 7 the side of the sea. (7) And when the angel that talked with him was gone, he called two of his household,^b and a soldier who feared God and was 8 obedient to him. (8) And he related to them all 9 that he had seen, and sent them to Joppa.—(9) And the next day, as they travelled the road and approached the city, Simon ascended the roof to 10 pray, at the sixth hour. (10) And he became hungry, and desired to eat. And while they were providing for him, he fell^c into a trance. 11 (11) And he saw the heavens opened, and a certain vessel fastened at the four corners, and it was like a great sheet; and it descended from heaven to the 12 earth. (12) And there were in it all fourfooted animals, and creeping things of the earth, and 13 fowls of heaven. (13) And a voice came to him, 14 which said: Simon, arise, slay and eat. (14) And Simon said: Far be it, my Lord: for never have I 15 eaten any thing unclean and polluted. (15) And again the second time, there was a voice to him: What God hath cleansed, make thou not unclean. 16 (16) And this was done three times; and the vessel was taken up to heaven. 17 And while Simon was wondering with himself, what the vision he had seen could denote, the men who were sent by Cornelius arrived; and they inquired for the house in which Simon lodged, and

^a or, cohort.

^b Sy. sons of his house.

^c Sy. a trance fell on him.

came and stood at the gate of the court. (18) And 18
 there they called out, and asked if Simon who is
 called Cephas lodged there? (19) And while 19
 Simon was reflecting on the vision, the Spirit said
 to him: Lo, three men are inquiring for thee.
 (20) Arise, go down, and accompany them; and 20
 let not thy mind hesitate, for I have sent them.—
 (21) Then Simon went down to the men, and said 21
 to them: I am he for whom ye inquire: what is
 the cause for which ye have come? (22) They 22
 say to him: A certain man whose name is Cor-
 nelius, a centurion fearing God, and of whom all
 the people of the Jews bear good report, was told
 in vision, by a holy angel, to send and bring thee
 to his house, that he might hear discourse from
 thee. (23) And Simon led them in, and enter- 23
 tained them where he lodged.

And the following day, he arose, departed, and
 went with them: and some of the brethren of
 Joppa also went with them. (24) And the next 24
 day, they entered Cæsarea. And Cornelius was
 expecting them: and all the kindred^d of his family,
 and also such intimate friends as he had, were
 assembled with him.—(25) And as Simon came up, 25
 Cornelius met him, and fell down worshipping at
 his feet. (26) And Simon raised him up, and said 26
 to him: Arise; I also am a man. (27) And as he 27
 talked with him, he went in, and found that many
 had come there. (28) And he said to them: Ye 28
 know, that it is not lawful for a Jewish man, to
 associate with an alien who is not of his race: but
 God hath showed me, that I should not say of any
 one, that he is defiled or unclean. (29) Therefore 29
 I came readily, when ye sent for me. But, I
 ask you, for what cause did ye send for me?
 (30) And Cornelius said to him: It is four days 30
 ago,^e that, lo, I was fasting; and at the ninth hour,
 while I was praying in my house, a certain man
 stood before me, clothed in white, (31) and said to 31
 me: Cornelius, thy prayer is heard, and there is
 remembrance of thy alms before God. (32) But 32
 send to the city of Joppa, and bring Simon who is
 called Cephas: lo, he lodgeth in the house of
 Simon the tanner, which is by the side of the
 sea. And he will come and converse with thee.
 (33) And immediately I sent to thee; and thou 33

^d Sy. sons of his
 kindred.

^e Sy. up to now.

hast done well to come: and lo, we are all of us before thee, and desirous to hear whatever is commanded thee from God.

34 And Simon opened his mouth, and said: Truly,
 35 I discover that God is no respecter of persons:
 36 (35) but, among all the nations, he who feareth
 37 him, and worketh righteousness, is acceptable with
 38 him. (36) For [this is] the word, which he sent to
 39 the sons of Israel, announcing to them peace and
 40 rest by Jesus Messiah,—He is Lord of all;—
 41 (37) and ye also know the word, which was in
 42 all Judæa, which commenced from Galilee, after the
 43 baptism that John preached, (38) concerning Jesus,
 44 who was of Nazareth, whom God anointed with
 45 the Holy Spirit and with power.^f And he it was,
 46 who went about and healed those that were suffer-
 47 ing from evil, because God was with him. (39)
 48 And we [are] his witnesses, as to whatever he did
 49 in all the region of Judæa and in Jerusalem. This
 50 same person the Jews hanged on a tree, and slew
 51 him. (40) And him did God raise up, on the third
 52 day; and caused him to be seen with naked eyes;
 53 (41) not indeed by all the people, but by us, who
 54 were chosen of God to be his witnesses, [and] who
 55 ate and drank with him after his resurrection from
 56 the dead. (42) And he commanded us to proclaim
 57 and testify to the people, that he is appointed^g of
 58 God to be judge of the living and of the dead.
 59 (43) And of him all the prophets testify, that who-
 60 ever believeth in his name, will receive remission
 61 of sins.—(44) And while Simon was uttering these
 62 things, the Holy Spirit overshadowed^h all them
 63 that were hearing the word. (45) And the circum-
 64 cised brethren who came with him, were amazed
 65 and astonished, that the gift of the Holy Spirit was
 66 poured out upon the Gentiles also. (46) For they
 67 heard them speak with diverse tongues, and mag-
 68 nify God. (47) And Simon said: Can any one
 69 forbid water, that those should not be baptized,
 70 they who have received, lo, the Holy Spirit, as well
 71 as we? (48) Then he commanded them to be bap-
 72 tized in the name of our Lord Jesus Messiah. And
 73 they requested him to remain with them [some]
 74 days.

^f Sy. سواء

^g Sy. *separated.*

^h or, *covered.*

XI. And it was reported to the legates and the

brethren in Judæa, that the Gentiles also had received the word of God. (2) And when Simon went up to Jerusalem, they who were of the circumcision contended with him, (3) saying; that he had gone in to be with uncircumcised persons, and had eaten with them.—(4) And Simon began to address them methodically: (5) As I was in Joppa, praying, I saw in vision, that a certain vessel descended, which was like a sheet, and it was tied at its four corners; and it descended from heaven, and came to me. (6) And I looked upon it, and I saw that in it were fourfooted animals, and reptiles of the earth, and fowls of heaven. (7) And I heard a voice, which said to me: Simon, arise, slay and eat. (8) And I said: Far be it, my Lord. For never hath any thing polluted or unclean entered my mouth. (9) And again, a voice from heaven said to me: What God hath cleansed, make thou not unclean. (10) And this was done three times: and the whole was taken up to heaven. (11) And at the same instant, three men, who were sent to me by Cornelius from Cæsarea, came and stood at the gate of the court where I lodged. (12) And the Spirit said to me: Go with them, without hesitation. And these six brethren went also with me, and we entered the man's house. (13) And he related to us, how he had seen an angel in his house, who stood and said to him: Send to the city of Joppa, and bring Simon who is called Cephas; (14) and he will utter to thee discourses,^a by which thou wilt live,^b thou and all thy house. (15) And when I there commenced speaking, the Holy Spirit overshadowed them, as it did us from the beginning. (16) And I remembered the word of our Lord, when he said: John baptized with water, but ye shall be baptized with the Holy Spirit. (17) If then God equally gave the gift to the Gentiles that believed in our Lord Jesus Messiah, as he did to us: who was I, that I could forbid God?—(18) And when they heard these words, they desisted;^c and they glorified God and said: Now to the Gentiles also doth God give repentance unto life.^d

And they who were dispersed, by the oppression which occurred on account of Stephen, travelled as far as Phenicia, and even to the country

^a Sy. words.

^b or, be saved.

^c Sy. were still.

^d or, salvation.

of Cyprus, and to Antioch, speaking the word to
 20 none except to Jews only. (20) And there were
 some of them from Cyprus and from Cyrene, who
 went up to Antioch, and spoke to the Greeks, and
 21 preached concerning our Lord Jesus. (21) And
 the hand of the Lord was with them; and many
 22 believed, and turned to the Lord. (22) And this
 came^e to the ears of the sons of the church at
 Jerusalem: and they sent Barnabas to Antioch.
 23 (23) And when he came there, and saw the grace
 of God, he rejoiced: and he entreated them, that
 with all their heart, they would adhere to our
 24 Lord. (24) For he was a good man, and was full
 of the Holy Spirit, and of faith. And many
 25 people were added to our Lord.—(25) And he
 26 went away to Tarsus, to seek for Saul. (26) And
 when he had found him, he brought him with him
 to Antioch. And a whole year they met together
 in the church, and instructed many people.—From
 that time forth, the disciples were first called
 CHRISTIANS,^f at Antioch.
 27 In those days came prophets thither from Jeru-
 28 salem. (28) And one of them whose name was
 Agabus, stood up and informed them, by the
 Spirit, that there would be a great famine in all
 the country. And that famine occurred in the
 29 days of Claudius Caesar. (29) And moreover the
 disciples, each of them according to his several
 ability,^g determined to send to the relief of the
 30 brethren who dwelt in Judæa. (30) And they
 sent, by the hand of Barnabas and Saul, unto the
 Elders there.

^e Sy. *was heard by.*

^f Sy. **Χριστιανοί**
 = Gr.
 Χριστιανοί.

^g or, *means.*

XII. And at that time Herod the king, who was sur-
 named Agrippa, laid hands on some of the church,
 2 to maltreat them. (2) And he killed James the
 3 brother of John with the sword. (3) And when
 he saw that this pleased the Jews, he proceeded^a
 also to arrest Simon Cephas. And the days of
 4 unleavened bread were then passing. (4) He
 seized him and cast him into prison,^b and deliv-
 ered him to sixteen soldiers, who were to guard
 him; that he might, after the passover, deliver
 5 him up to the people of the Jews. (5) And while
 Simon was in custody in the prison, continual
 prayer to God in his behalf, was offered to God

^a Sy. *added.*

^b Sy. *house of prisoners.*

^c *Sy. pertaining to.*

by the church.—(6) And on the night before^c the 6
 morning in which he was to be delivered up, while
 Simon was sleeping between two soldiers, and was
 bound with two chains, and others were guarding
 the doors of the prison; (7) an angel of the Lord 7
 stood over him, and a light shone in all the building;
 and he pricked his side, and awaked him, and said
 to him: Arise, instantly. And the chains fell from
 his hands. (8) And the angel said to him: Gird 8
 thy loins, and put on thy sandals. And he did so.
 And again he said to him: Wrap thyself in thy
 cloak, and come after me. (9) And he went out 9
 and followed him, not knowing that what had
 been done by the angel was a reality; for he sup-
 posed, that he saw a vision. (10) And when the 10
 first ward was passed and the second, they came
 to the iron gate, and it opened to them of its own
 accord. And when they had gone out, and had
 passed one street, the angel departed from him.
 (11) Then Simon recognized [where he was]; and 11
 he said: Now I know, in reality, that God hath
 sent his angel, and delivered me from the hand of
 Herod the king, and from what the Jews were
 devising against me.—(12) And when he had con- 12
 sidered, he went to the house of Mary, the mother
 of John surnamed Mark; because many brethren
 were assembled there and praying. (13) And he 13
 knocked at the gate of the court; and a maid
 named Rhoda came to reply to him. (14) And 14
 she recognized the voice of Simon: and, in her
 joy, she did not open to him the gate, but ran
 back,^d and told them: Lo, Simon is standing at
 the gate of the court. (15) They said to her: 15
 Thou art delirious.^e But she maintained that it
 was a fact. They said to her: Perhaps it is his
 ghost. (16) And Simon was knocking at the gate; 16
 and they went out, saw him, and were astonished.
 (17) And he beckoned to them with the hand to 17
 be still; and he went in, and related to them how
 the Lord had released him from the prison. And
 he said to them: Tell these things to James and to
 the brethren. And he went out, and departed to
 another place.—(18) And when it was morning, 18
 there was a great dispute among the soldiers con-
 cerning Simon, what had become of him. (19) And 19
 Herod, when he sought him, and could not find

^d *Sy. turned up-
 on her course.*

^e *Sy. art con-
 fused to be
 confused*

him, arraigned^f the keepers, and sentenced them to die. And he went from Judæa, and resided at Cæsarea.

^f Sy. *judged.*

20 And because he was angry against the Tyrians and Sidonians, they assembled and came to him in a body; and having persuaded Blastus, the king's chamberlain, they begged of him that they might have peace; because the supplies of their country were derived from the kingdom of Herod.

21 (21) And on a day appointed,^g Herod was arrayed in royal apparel, and sat on a tribunal, and made a

^g or, *celebrated.*

22 speech to the assembly. (22) And all the people shouted, and said: These are the utterances^h of a

^h Sy. *daughters of the voice.*

23 God, and not of a mortal. (23) And, because he gave not the glory to God, immediately the angel of God smote him; and he was eaten of worms, and died.—(24) And the gospel of God was proclaimed, and madeⁱ progress.

ⁱ Sy. *grew.*

25 And Barnabas and Saul, after they had completed their ministration, returned from Jerusalem to Antioch. And they took with them John, who

XIII. was surnamed Mark.—(XIII.) Now there were in the church at Antioch, [several] prophets and teachers; Barnabas, and Simon called Niger, and Lucius who was from the city Cyrene, and Menaen, a son of the guardians of Herod the Tetrarch, and

2 Saul. (2) And while they were fasting and making supplication to God, the Holy Spirit said to them: Separate to me Saul and Barnabas, for the

3 work to which I have called them. (3) And after they had fasted and prayed, they laid the hand on

4 them, and sent them away.—(4) And they, being sent forth by the Holy Spirit, went down to Seleucia, and from there they went by sea as far as

5 Cyprus. (5) And when they entered the city of Salamis, they announced the word of our Lord in the synagogues of the Jews. And John minis-

6 tered to them. (6) And when they had travelled over the whole island as far as the city Paphos, they found a certain man, a sorcerer, a Jew, who was a false prophet, and whose name was Bar-

7 Suma.^a (7) He adhered to a wise man, who was the proconsul, and was called Sergius Paulus. And the proconsul sent for Saul and Barnabas, and requested to hear from them the word of God.

^a Sy.

σοο. ιδ

8 (8) And this sorcerer, Bar-Suma, (whose name

is interpreted, Elymas,) withstood them; because he wished to divert the proconsul from the faith. (9) And Saul who is called Paul, was filled with the Holy Spirit; and he looked upon him, (10) and said: O thou full of all subtilties, and all mischiefs, thou child of the calumniator, and enemy of all righteousness; wilt thou not cease to pervert the right ways of the Lord? (11) And now, the hand of the Lord is upon thee, and thou shalt be blind, and shalt not see the sun for a time. And immediately there fell upon him a mist and darkness; and he went about, inquiring who would take him by the hand. (12) And when the proconsul saw what occurred, he was astonished; and he believed the doctrine of the Lord.

And Paul and Barnabas went by sea, from the city of Paphos, and came to Perga, a city of Pamphylia. And John separated from them, and went away to Jerusalem. (14) And they departed from Perga, and came to Antioch, a city of Pisidia: and they entered the synagogue, on the sabbath day, and sat down. (15) And after the law had been read, and the prophets, the Elders^b of the synagogue sent to them, and said: Men, brethren, if ye have a word of exhortation, address the people.— (16) And Paul arose, and waved his hand, and said: Men, sons of Israel, and ye that fear God, hear ye. (17) The God of this people chose our fathers, and raised them up, and multiplied them, when they resided in the land of Egypt; and, with a high arm, he brought them out of it. (18) And he fed them in the wilderness forty years. (19) And he extirpated seven nations in the land of Canaan, and gave them their land for an inheritance. (20) And for four hundred and fifty years he gave them judges, until Samuel the prophet. (21) And then they asked for themselves a king: and God gave them Saul the son of Kish, a man of the tribe of Benjamin, during forty years. (22) And he removed him, and raised up to them David as king: and he testified of him, and said: I have found David the son of Jesse, a man after my heart: he will do all my pleasure. (23) From the seed of this man, hath God raised up to Israel, as he promised, Jesus a deliverer. (24) And, before his advent, he sent John to proclaim the baptism of

^b Sy. 

25 repentance to all the people of Israel. (25) And while John was fulfilling his ministry, he said: Who, suppose ye, that I am? I am not he. But lo, he cometh after me; of whom I am not worthy to untie his shoe-strings.—(26) Men, brethren, children of the stock of Abraham, and all who, with you, fear God, to you is this word of life^c sent. (27) For, those inhabitants of Jerusalem and their chiefs, did not apprehend it; neither [did they apprehend] also the writings of the prophets, which are read every sabbath; but they condemned him, and fulfilled all the things written. (28) And while they found no ground for [his] death, they desired of Pilate that they might kill him. (29) And when they had fulfilled all that was written concerning him, they took him down from the cross, and laid him in a sepulchre. (30) But God raised him from the dead. (31) And he was seen many days, by them who came up with him from Galilee to Jerusalem; and they are now his witnesses to the people. (32) And lo, we also announce to you, that the promise, which was made to our fathers, (33) lo, God hath fulfilled it to us their children, in that he raised up Jesus; as it is written in the second psalm: Thou art my Son; this day have I begotten thee. (34) And God hath so raised him from the dead, that he will not return again and see corruption; as he said: I will give to you the sure^d grace of David. (35) And again he said, in another place: Thou hast not given thy devout one to see corruption. (36) For David, in his generation, served the pleasure of God, and went to rest,^e and was added to his fathers, and saw corruption. (37) But this person, whom God raised up, did not see corruption. (38) Know therefore, brethren, that through this man remission of sins is proclaimed to you. (39) And every one that believeth in this man, is made just^f from all things, from which ye could not be made just by the law of Moses. (40) Beware, therefore, lest that come upon you, which is written in the prophets: (41) Behold, ye despisers, and wonder, and perish; for I work a work in your days, which ye will not believe, though a man relate it to you. (42) And when they had gone from them, they besought them to speak the same things^g to them the

^c or, *salvation*.

^d or, *faithful*.

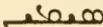
^e or, *fell asleep*.

^f Sy. *مكبرين*

^g Sy. *these words*.

next sabbath day. (43) And when the synagogue 43
 was dismissed, many Jews went after them, and
 likewise proselytes who feared God. And they
 conversed with them, and persuaded them to ad-
 here to the grace of God.—(44) And the next sab- 44
 bath, the whole city assembled to hear the word
 of God. (45) And when the Jews saw the great 45
 assembly, they were filled with envy, and set them-
 selves against the words which Paul spoke, and
 blasphemed. (46) And Paul and Barnabas said, 46
 openly: To you first, ought the word of God to
 be spoken; but because ye repel it from you, and
 decide, against yourselves, that ye are not worthy
 of life eternal, lo, we turn ourselves to the Gen-
 tiles. (47) For so hath our Lord commanded us; 47
 as it is written: I have set thee a light to the
 Gentiles; that thou shouldst be for life^h unto the
 ends of the earth. (48) And when the Gentiles 48
 heard [this], they rejoiced and glorified God. And
 those believed, who were appointedⁱ to life eternal.
 (49) And the word of the Lord was talked of in 49
 all that region.—(50) But the Jews stirred up the 50
 chiefs of the city, and the opulent women who
 with them feared God, and set up a persecution
 against Paul and against Barnabas, and expelled
 them from their borders. (51) And when they 51
 went out, they shook off the dust of their feet
 against them, and went to the city of Iconium.
 (52) And the disciples were filled with joy, and 52
 with the Holy Spirit.

^h or, *salvation*.

ⁱ Sy. 

And they came and entered into the synagogue XIV.
 of the Jews, and so spoke with them, that many
 of the Jews and of the Greeks believed. (2) But 2
 Jews of the class of unbelievers, excited the
 Gentiles, to maltreat the brethren. (3) And they 3
 continued there a long time, and spoke openly
 concerning the Lord; and he gave testimony to the
 word of his grace, by the signs and prodigies
 which he wrought by their hands. (4) And the 4
 whole multitude of the city was divided; and a part
 were with the Jews, and a part adhered to the
 legates. (5) And an assault was made on them, by 5
 the Gentiles, and by the Jews and their chiefs, to
 insult them, and to stone them with stones. (6) And 6
 when they knew [it], they departed and fled to the

cities of Lycaonia and Lystra and Derbe, and to the
 7 villages around them; (7) and there they preached.
 8 —(8) And a certain man dwelt in the city Lystra,
 who was afflicted in his feet, a cripple from his
 9 mother's womb, who had never walked. (9) He
 heard Paul speak: and when Paul saw him, and
 10 knew that he had faith to live;^a (10) he said to
 him, with a loud voice: In the name of our Lord
 Jesus Messiah, I say to thee, Rise upon thy feet.
 11 And he sprang up, stood, and walked. (11) And
 the assembly of people, when they saw what Paul
 had done, raised their voice, and said, in the lan-
 guage of the country: The gods have assumed
 the likeness of men, and have come down to us.
 12 (12) And they named Barnabas the Lord of the
 Gods; and Paul Hermes,^b because he commenced
 13 the speaking. (13) And the priest^c of the Lord of
 the Gods, who was without the city, brought oxen
 and garlands to the gate of the court where they
 lodged, and was disposed to offer sacrifices to
 14 them.—(14) But Barnabas and Paul, when they
 heard [it], rent their garments, and sprang and
 15 went among the throng,^d (15) and called out, and
 said: Men, what do ye? We also are frail mortals
 like yourselves, who preach to you, that ye should
 turn from these useless things, unto the living God,
 who made heaven and earth and seas, and what-
 16 ever is in them. (16) He, in former ages, left all
 17 the nations to go in their own ways: (17) although
 he did not leave himself without testimony, while
 he did them good from heaven, and sent down the
 rain, and made the fruits to grow in their seasons,
 and filled their hearts with food and pleasure.
 18 (18) And, by saying these things, they with diffi-
 culty prevented the people from offering sacrifice
 to them.
 19 But Jews came hither from Iconium and An-
 tioch, and excited the people against them. And
 they stoned Paul, and dragged him out of the city,
 20 supposing that he was dead. (20) And the disci-
 ples assembled around him; and he arose, and went
 into the city.—And the next day, he departed from
 there, with Barnabas; and they came to the city of
 21 Derbe. (21) And while they were preaching to
 the inhabitants of that city, they made many disci-
 ples. And turning back, they came to the city

^a or, *be cured.*

^b Sy. **ܘܡܪܝܢܘܨ** =
 Gr. Ἑρμῆς.

^c Sy. **ܩܘܪܒܢܐ**

^d Sy. **ܘܡܪܝܢܘܨ** =
 Gr. ὄχλος.

Lystra, and to Iconium, and to Antioch, (22) con- 22
 firming the souls of the disciples, and entreating
 them to persevere in the faith; and they told them,
 that it was necessary, through much affliction, to
 enter into the kingdom of God. (23) And they 23
 established^e for them Elders^f in each church, while
 they fasted with them, and prayed, and commended
 them to our Lord in whom they believed. (24) And 24
 when they had travelled over the region of Pisidia,
 they came to Pamphylia. (25) And when they 25
 had spoken the word of the Lord in the city of
 Perga, they went down to Attalia. (26) And 26
 thence they proceeded by sea, and came to Anti-
 och; because from there they had been commended
 to the grace of the Lord, for that work which they
 had accomplished. (27) And when they had col- 27
 lected together the whole church, they narrated all
 that God had wrought with them, and that he had
 opened a door of faith to the Gentiles. (28) And 28
 they remained there a long time with the disciples.

And certain men came down from Judæa, and XV.
 taught the brethren, that unless ye be circumcised,
 in accordance with the rite of the law, ye cannot
 have life.^a (2) And Paul and Barnabas had much 2
 trouble and disputation with them. And it re-
 sulted, that Paul and Barnabas, and others with
 them, went up to the legates and Elders at Jerusa-
 lem, because of this matter. (3) And the church 3
 waited on them, and sent them away; and they
 travelled through all Phenicia and the territory^b of
 the Samaritans, narrating the conversion of the
 Gentiles, and causing great joy to all the brethren.
 (4) And when they came to Jerusalem, they were 4
 received by the church, and by the Elders, and by
 the legates; and they recounted all that God had
 wrought by them. (5) And some who from the 5
 sect^c of the Pharisees had believed, rose up and
 said: It is necessary for you to circumcise them,
 and to command them to observe the law of Moses.

And the legates and Elders assembled, to look 6
 into this matter.^d (7) And when there had been 7
 much discussion, Simon arose and said to them:
 Men, brethren, ye know that, from the earlier days,
 God chose that from my mouth the Gentiles should
 hear the word of the gospel, and should believe.

^e Sy. *صحبوه*

^f Sy. *صفتوا*

^a or, *be saved.*

^b Sy. *home.*

^c or, *doctrine.*

^d Sy. *word.*

8 (8) And God, who knoweth what is in hearts, bore testimony concerning them, and gave the Holy Spirit to them, even as to us. (9) And he made no distinction between them and us; because he purified their hearts by faith. (10) And now, why tempt ye God, by putting a yoke on the necks of the disciples, which neither our fathers nor we could bear? (11) But we believe, that we as well as they, are to have life^e by the grace of our Lord Jesus Messiah.—(12) And the whole assembly were silent, and listened to Paul and Barnabas, who related how God by their hands had wrought signs and prodigies among the Gentiles.—(13) And after they ceased,^f James arose and said: Men, brethren, (14) hearken to me. (14) Simon hath related to you, how God hath begun to elect a people for his name from among the Gentiles. (15) And with this the words of the prophets accord, as it is written: (16) After these things I will return, and will set up the tabernacle of David that had fallen; and will build that which was in ruins in it, and will raise it up: (17) so that the residue of men may seek the Lord, and all the nations on whom my name is called; saith the Lord, who doth all these things. (18) Known, from of old, are the works of God. (19) Therefore I say to you, let them not crush those who from among the Gentiles have turned unto God. (20) But let word be sent to them, that they keep aloof from the defilement of a sacrifice [to idols], and from whoredom, and from what is strangled, and from blood. (21) For in every city, from former ages, Moses hath heralds in the synagogues, who read him every sabbath. (22) Then the legates and Elders, with all the church, chose men from among themselves, and sent them to Antioch, with Paul and Barnabas; [namely], Jude, who was called Barsabas, and Silas,^g men (23) who were chiefs^h among the brethren. (23) And they wrote a letter by them, thus: The legates and Elders and brethren, to them that are in Antioch, and in Syria, and in Cilicia, brethren who are from the Gentiles, greeting:ⁱ (24) We have heard, that some have gone from us and disquieted you, by discourses, and have subverted your minds,^k by saying, That ye must be circumcised and keep the law; things which we have not commanded them.

^e or, *be saved.*

^f *Sy. were silent.*

^g *Sy.* جدا

^h *Sy.* رؤسا

ⁱ *Sy. peace.*

^k or, *souls.*

or, *in discourse.*

= Sy. **ⲁⲥⲟⲩ**

(25) Therefore we all have thought fit, when assembled, to choose and send men to you, with our beloved Paul and Barnabas, (26) men who have given up their lives for the name of our Lord Jesus Messiah. (27) And we have sent with them Jude and Silas, that they may tell you the same things orally.¹ (28) For it was pleasing to the Holy Spirit, and to us, that there should not be laid upon you any additional burden, besides these necessary things: (29) that ye keep aloof from a sacrifice [to idols], and from blood, and from what is strangled, and from whoredom. And if ye keep yourselves from these, ye will do well. Be ye steadfast in the Lord.

And they who were sent, came to Antioch, and assembled all the people, and delivered the letter. (31) And when they had read [it], they rejoiced and were comforted. (32) And with abundant discourse they strengthened the brethren; and the associates^m of Jude and Silas established them, because they also were prophets. (33) And when they had been there some time, the brethren dismissed them in peace to the legates. [(34)* But it was the pleasure of Silas to remain there.] (35) Paul also and Barnabas remained at Antioch; and they taught and proclaimed, with many others, the word of God.

And after [some] days, Paul said to Barnabas: Let us return, and visit the brethren in every city, in which we have preached the word of God; and let us see what they are doing. (37) And Barnabas was disposed to take John, who was surnamed Mark. (38) But Paul was not willing to take him with them; because he left them when they were in Pamphylia, and went not with them. (39) In consequence of this strife, they separated from each other: and Barnabas took Mark, and they travelled by sea and went to Cyprus. (40) But Paul chose Silas for his companion, and departed, being commended by the brethren to the grace of God. (41) And he travelled through Syria, and through Cilicia, and strengthened the churches.

* This verse is removed to the margin in the editions of the British and Foreign Bible Society.

XVI. And he came to the city Derbe, and to Lystra.

And there was a certain disciple there, whose name was Timothy, the son of a believing Jewess, but his

2 father was a Gentile.^a (2) And all the disciples of Lystra and Iconium gave good testimony of him.

3 (3) Him Paul was disposed to take with him : and he took him, and circumcised him, because of the Jews that were in that region ; for they all knew

4 that his father was a Gentile. (4) And as they went among the cities, they preached and taught them, that they should observe those injunctions which the legates and Elders at Jerusalem had

5 written. (5) And so were the churches established in the faith, and were increased in number daily.

6 (6) And they travelled through the regions of Phrygia and Galatia ; and the Holy Spirit forbid

7 them to speak the word of God in Asia. (7) And when they came into the region of Mysia, they were disposed to go from there into Bithynia, but

8 the Spirit of Jesus permitted them not.—(8) And when they departed from Mysia, they came down

9 to the region of Troas. (9) And in a vision of the night, there appeared unto Paul, a man of Macedonia, who stood and besought him, saying : Come

10 to Macedonia and help us.—(10) And when Paul had seen this vision, immediately we were desirous to depart for Macedonia ; because we inferred, that our Lord called us to preach to them.

11 And we sailed from Troas, and came direct to Samothrace ; and from there, on the following day,

12 we came to the city Neapolis. (12) And from there to Philippi, which is the chief^b [city] of Macedonia, and is a colony. And we remained in

13 that city certain days. (13) And on the sabbath day, we went without the gate of the city to the side of a river, because a house of prayer was seen there. And when we were seated, we conversed

14 with the women who there assembled. (14) And a certain woman who feared God, a seller of purple, whose name was Lydia, from the city of Thyatira, [was there]. Her heart our Lord opened,

15 and she hearkened to what Paul spake. (15) And she was baptized, and her household.^c And she

16 entreated us, saying : If ye are really persuaded that I have believed in our Lord, come and take lodging in my house. And she urged us much.—

^a Sy. **ܐܪܡܝܐܝܢ**,
or, *Aramaean.*

^b Sy. **ܩܝܫܐ**

^c Sy. **ܥܝܢܐ ܘܥܝܠܐ**

Lord to him, and to all the membersⁱ of his house. ⁱ Sy. *sons.*
 33 (33) And the same hour of the night, he took and washed them from their stripes; and he was baptized immediately, he and all the members^k of his ^k Sy. *sons.*
 34 house. (34) And he took them and brought them into his house, and set a table for them; and he rejoiced in the faith of God, he and all the members^l ^l Sy. *sons.*
 35 of his house.—(35) And when it was morning, the prefects sent rod-bearers^m to say to the superiorⁿ ^m i. e. *lictors.*
 36 the prison: Let those men loose. (36) And when the superior of the prison heard [it], he went in, and said the same thing^o to Paul; [namely], that the prefects have sent [word] that ye be set free. ^o Sy. *ω;*
 37 And now, [said he,] Go ye out, and depart in peace. (37) But Paul said to him: They have scourged us, unoffending men, and Romans, before all the world, and have cast us into prison; and now, do they secretly let us out? No, surely: but let them come themselves and bring us out. ^o or, *word.*
 38 (38) And the rod-bearers went and told to the prefects the words which were told to them: and when they heard that they were Romans, they
 39 were afraid, (39) and came to them, and entreated of them that they would come out, and that they
 40 would leave the city. (40) And when they came out from the prison, they entered the house of Lydia; and there they saw the brethren, and comforted them, and departed.

XVII. And they passed through the cities of Amphipolis and Apollonia, and came to Thessalonica,
 2 where was a synagogue of the Jews. (2) And Paul, as was his custom, went in to them; and during three sabbaths he discoursed with them
 3 from the scriptures; (3) expounding and showing, that the Messiah was to suffer, and to arise from the dead, and that this Jesus whom I announce to you
 4 is the Messiah. (4) And some of them believed, and adhered to Paul and Silas; and of those Greeks who feared God, a great many; and also of noted
 5 women, not a few. (5) But the Jews were indignant, and gathered to themselves evil men from the market-place of the city, and formed a great mob; and they alarmed the city, and came and assaulted the house of Jason, and sought to draw them from
 6 it, and to deliver them up to the mob. (6) And

when they found them not there, they drew Jason and the brethren who were there, and brought them before the chiefs of the city, crying out: These are they who have terrified all the country; and lo, they have come hither also: (7) and this Jason is their entertainer: and they all resist the commands of Cæsar, saying that there is another king, one Jesus. (8) And the chiefs of the city, and all the people, were alarmed when they heard these things. (9) And they took sureties from Jason, and also from the brethren, and then released them.—(10) And the brethren immediately, on the same night, sent away Paul and Silas to the city of Berea. And when they came there, they entered into the synagogue of the Jews. (11) For the Jews there were more liberal^a than the Jews of Thessalonica; and they gladly heard the word from them daily, and searched from the scriptures whether these things were so. (12) And many of them believed; and so likewise of the Greeks, many men, and women of note. (13) And when the Jews of Thessalonica had knowledge that the word of God was preached by Paul in the city of Berea, they came thither also, and they ceased not to excite and alarm the people. (14) And the brethren sent away Paul, that he might go down to the sea. But Silas and Timothy abode in that city.

^a Sy. بناقة,
ingenuous.

And they who conducted Paul, went with him to the city of Athens. And when they departed from him, they received an epistle from him to Silas and Timothy, that they should come to him speedily. (16) And while Paul was waiting [for them] at Athens, he was pained^b in his spirit; because he saw that the whole city was full of idols. (17) And in the synagogue he spoke with the Jews, and with those that feared God, and in the market-place with them who daily assembled there. (18) And also philosophers of the sect of Epicureans, and others who were called Stoics, disputed with him. And one and another of them said: What doth this word-monger^c mean? Others said: He announceth foreign deities;^d because he preached to them Jesus and his resurrection. (19) And they took him and brought him to the place of judgments called Areopagus, and said to

^b Sy. *made bitter.*

^c Sy. *collector of words.*

^d Sy. كلمات,
gods.

him: May we know what this new doctrine which
 20 thou preachest is? (20) For thou scatterest^e in
 our ears strange words; and we wish to know
 21 what they are. (21) For all the Athenians and
 the foreigners residing there, cared for nothing else
 22 but to tell or to hear something new.—(22) And
 as Paul stood in the Areopagus, he said: Men,
 Athenians, I perceive that in all things ye are ex-
 23 cessive in the worship of demons. (23) For, as I
 was rambling about, and viewing the temples of
 your worship, I met with an altar, on which was
 inscribed, TO THE HIDDEN GOD. Him, therefore,
 whom ye worship while ye know him not, the
 24 very same I announce to you. (24) For the God
 who made the world and all that is in it, and who
 is Lord of heaven and of earth, dwelleth not in
 25 temples made with hands. (25) Nor is he minist-
 ered to by human hands, neither hath he any
 wants; for he it is giveth life and breath^f to every
 26 man. (26) And of one blood hath he made the
 whole world of men, that they might dwell on the
 face of all the earth: and he hath separated the
 seasons by his ordinance; and hath set bounds to
 27 the residence of men: (27) that they might inquire
 and search after God, and, by means of his crea-
 tions, might find him; because he is not afar off
 28 from each one of us: (28) for in him it is we live,
 and move, and exist: as one of your own wise men
 29 hath said: From him is our descent. (29) There-
 fore we, whose descent is from God, ought not to
 suppose that the Deity^g hath the likeness of gold,
 or silver, or stone, sculptured by the art and skill
 30 of men. (30) And the times of this error God hath
 made to pass away; and at the present time, he
 commandeth all men, that each individual, in every
 31 place, should repent. (31) Because he hath appoint-
 ed a day, in which he will judge all the earth, with
 righteousness, by the man whom he hath designat-
 ed: and he turneth every man to faith in him, in
 32 that he raised him from the dead.—(32) And when
 they heard of the resurrection from the dead, some
 of them ridiculed, and others of them said: At
 another time, we will hear thee on this matter.
 33 (33) And so Paul departed from among them.
 34 (34) And some of them adhered to him, and be-
 lieved; one of these was Dionysius from among

^e Sy. *sowest*

^f or, *a soul.*

^g Sy. *ἰδωσιν*

the judges of Areopagus, and a woman named Damaris, and others with them.

And when Paul departed from Athens, he XVIII. went to Corinth. (2) And he found there a man, a 2 Jew, whose name was Aquila, who was from the region of Pontus, and had just then arrived from the country of Italy, he and Priscilla his wife, because Claudius Cæsar had commanded that all Jews should depart from Rome. And he went to them; (3) and, because he was of^a their trade, he took 3 lodgings with them, and worked with them; for by their trade they were tent-makers. (4) And he 4 spoke in the synagogue every sabbath, and persuaded the Jews and Gentiles.^b (5) And when Silas and Timothy had come from Macedonia, Paul was impeded in discourse, because the Jews stood up against him, and reviled, as he testified to them that Jesus is the Messiah. (6) And he shook his 6 garments, and said to them: Henceforth I am clean; I betake myself to the Gentiles. (7) And 7 he went away, and entered into the house of a certain man named Titus,^c one who feared God, and whose house adjoined the synagogue. (8) And 8 Crispus, the president^d of the synagogue, believed on our Lord, he and all the members^e of his house. And many Corinthians gave ear, and believed in God, and were baptized. (9) And the Lord said 9 to Paul in a vision: Fear not, but speak and be not silent: (10) for I am with thee, and no one is 10 able to harm thee; and I have much people in this city. (11) And he resided in Corinth a year 11 and six months, and taught them the word of God.

And when Gallio was proconsul^f of Achaia, the 12 Jews assembled together against Paul; and they brought him before the judgment-seat, (13) saying: 13 This man persuadeth the people to worship God contrary to the law. (14) And when Paul re- 14 quested that he might open his mouth and speak, Gallio said to the Jews: If your accusation, O Jews, related to any wrong done, or any fraud, or base act, I would listen to you suitably. (15) But if the 15 contests are about words, and about names, and concerning your law, ye must see to it among yourselves, for I am not disposed to be a judge of

^a Sy. *son of their trade.*

^b Sy. *the profane.*

^c Gr. *Justus.*

^d Sy. Ϟ

^e Sy. *sons.*

^f Sy.

ϞϞϞϞϞϞ

Gr. *ἀνθύπατος.*

- 16 such matters. (16) And he repelled them from
 17 his judgment-seat. (17) And all the Gentiles^g laid hold of Sosthenes an Elder^h of the synagogue, and smote him before the judgment-seat. And Gallio disregarded these things.
- 18 And when Paul had been there many days, he bid adieu to the brethren, and departed by sea to go to Syria. And with him went Priscilla and Aquila, when he had shaved his head at Cenchrea, because he had vowed a vow.—(19) And they came to Ephesus; and Paul entered the synagogue, and
 20 discoursed with the Jews. (20) And they requested him to tarry with them: but he could not be per-
 21 suaded. (21) For he said: I must certainly keep the approaching feast at Jerusalem. But, if it
 22 please God, I will come again to you. (22) And Aquila and Priscilla he left at Ephesus, and he himself proceeded by sea and came to Cæsarea. And he went up and saluted the membersⁱ of the
 23 church, and went on to Antioch.—(23) And when he had been there some days, he departed, and travelled from place to place in the regions of Phrygia and Galatia, establishing all the disciples.
- 24 And a certain man named Apollos, a Jew, a native of Alexandria, who was trained to eloquence, and well taught in the scriptures, came to Ephesus.
 25 (25) He had been instructed in the ways of the Lord, and was fervent in spirit; and he discoursed and taught fully respecting Jesus, while yet he
 26 knew nothing except the baptism of John. (26) And he began to speak boldly in the synagogue. And when Aquila and Priscilla heard him, they took him to their house, and fully showed him the way of the
 27 Lord. (27) And when he was disposed to go to Achaia, the brethren anticipated him, and wrote to the disciples to receive him. And, by going, through grace, he greatly assisted all them that be-
 28 lieved. (28) For he reasoned powerfully against the Jews, before the congregation; and showed from the scriptures, respecting Jesus, that he is the Messiah.

^g Sy. *the profane.*

^h Sy. 

ⁱ Sy. *sons.*

XIX. And while Apollos was at Corinth, Paul travelled over the upper countries to Ephesus. And he inquired of the disciples whom he found there,
 2 (2) Have ye received the Holy Spirit, since ye be-

	lied? They answered and said to him: If there be a Holy Spirit, it hath not come to our hearing. (3) He said to them: Into what then were ye baptized? They say: Into the baptism of John. (4) Paul said to them: John baptized the people with the baptism of repentance, while he told them to believe in him who was to come after him, that is, in Jesus the Messiah. (5) And when they heard these things, they were baptized in the name of our Lord Jesus Messiah. (6) And Paul laid [his] hand on them; and the Holy Spirit came upon them, and they spoke in various tongues, and prophesied. (7) And all the persons were twelve.— (8) And Paul entered into the synagogue, and spoke boldly three months, persuading in regard to the kingdom of God. (9) And some of them were hardened, and disputatious, and reviled the way of God before the assembly of the people. Then Paul withdrew himself, and separated the disciples from them. And he discoursed with them daily in the school of a man named Tyrannus. (10) And this continued for two years, until all who resided in [Proconsular] Asia, both Jews and Gentiles, ^a heard the word of the Lord. (11) And God wrought very great miracles ^b by the hand of Paul: (12) so that, from the clothes on his body, napkins and rags were carried and laid upon the sick, and the diseases left them, and demons also went out.—(13) And moreover certain Jews, who went about exorcising ^c demons, were disposed to exorcise in the name of our Lord Jesus over those who had unclean spirits, by saying: We adjure you, in the name of that Jesus whom Paul announceth. (14) And there were seven sons of one Sceva, ^d a Jew, and chief ^e of the priests, who did this. (15) And the evil demon answered and said to them: Jesus I well know, and Paul I know, but as for you, who are ye? (16) And the man in whom was the evil demon leaped upon them, and overpowered them, and threw them down: and they fled out of the house denuded and bruised. (17) And this became known to all the Jews and Gentiles, ^f who resided at Ephesus. And fear fell on them all, and the name of our Lord Jesus Messiah was exalted.—(18) And many of them that believed, came and narrated their faults, and confess-	3
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		10
^a Sy. Aramaeans.		11
^b Sy. مُعْجَزَاتٍ		12
		13
^c Sy. مُخْرِصِينَ		14
^d Sy. سِمْعَا		15
^e Sy. رَبِّ		16
		17
^f Sy. Aramaeans.		18

19 ed what they had done. (19) And also many magicians collected their books, and brought and burned them before every body: and they computed the cost of them, and it amounted to fifty thousand [pieces] of silver. (20) And thus with great power was the faith of God strengthened and increased.

21 And when these things had been accomplished, Paul purposed in his mind, to make the circuit of all Macedonia and Achaia, and [then] go to Jerusalem. And he said: After I have gone thither, I must also see Rome. (22) And he sent two persons, of those that ministered to him, Timothy and Erastus,^g into Macedonia; but he himself remained for a time in Asia.—(23) And at that time there was great commotion respecting the way of God. (24) For a certain silversmith was there, named Demetrius, who made silver shrines for Diana, and afforded great profits to the artisans^h of his trade. (25) He assembled all the artisans of his trade, and those who labored with them, and said to them: Gentlemen,ⁱ ye know that our gains are all from this manufacture. (26) And ye also know and see, that not only the citizens^k of Ephesus, but also the mass of all Asia, this Paul hath persuaded and enticed away, by saying, that those are not gods, which are made by the hands of men. (27) And not only is this occupation slandered and impeded, but also the temple of the great goddess^l Diana is accounted as nothing; and likewise the goddess herself of all Asia, and whom all nations worship, is contemned.—(28) And when they heard these things they were filled with wrath; and they cried out, and said: Great is Diana of the Ephesians. (29) And the whole city was in commotion; and they ran together, and entered the theatre. And they caught, and bore along with them, Gaius and Aristarchus, men of Macedonia, and associates of Paul. (30) And Paul was disposed to go into the theatre: but the disciples restrained him. (31) And likewise the chiefs^m of Asia, because they were his friends, sent and requested of him, that he would not expose himself by going into the theatre. (32) And the multitudes that were in the theatre were in great confusion, and cried, some one thing, and some another: and many of them knew not

^g Sy. *Aristus.*

^h Sy. *sons.*

ⁱ Sy. *Men.*

^k Sy. *sons.*

^l Sy. *اللات*

^m Sy. *سقا*

for what cause they had come together. (33) And 33
 the Jewish people who were there, brought for-
 ward one of their men, a Jew, named Alexander.
 And he, rising up, waved his hand, and wished to
 make a defence before the people. (34) But they, 34
 knowing him to be a Jew, all cried out with one
 voice, about two hours: Great is Diana of the Ephe-
 sians. (35) But the chief^a of the city tranquillized 35
 them, by saying: Men of Ephesus, What person
 is there, among men, who doth not know the city
 of the Ephesians to be devoted to the worship of
 the great Diana, and of her image that descended
 from heaven? (36) Since therefore no one can 36
 gainsay this, ye ought to be tranquil, and to do
 nothing with precipitancy. (37) For ye have 37
 brought forward these men, when they have robbed
 no temples, and have not reviled our goddess.
 (38) But if Demetrius and the men of his trade 38
 have a controversy with any one, lo, there is a pro-
 consul in the city, they are men of dexterity, let
 them approach and litigate with one another.
 (39) Or if you desire any other thing, it may be 39
 determined in the place assigned by law for an as-
 sembly.^o (40) Because too we are now in danger 40
 of being accused as seditious, since we cannot give
 a reason for the meeting of this day, because we
 have assembled needlessly, and been tumultuous
 without a cause. And having said these things,
 he dismissed the assembly.^p

^a Sy. **٤٤**

^o Sy. **٤٤**

^p Sy. **٤٤**

And after the tumult had subsided, Paul called XX.
 the disciples to him, and comforted them, and
 kissed them, and departed, and went into Mace-
 donia. (2) And when he had travelled over those 2
 regions, and had comforted them with many dis-
 courses, he proceeded to the country of Greece.
 (3) And he was there three months. And the 3
 Jews formed a plot against him, when he was about
 to go to Syria: and he contemplated returning to
 Macedonia. (4) And there departed with him, as 4
 far as Asia, Sopater of the city Berca, and Aristar-
 chus and Secundus who were of Thessalonica, and
 Gaius who was of the city of Derbe, and Timothy
 of Lystra, and of Asia Tychicus and Trophimus.
 (5) These proceeded on before us, and waited for 5
 us at Troas. (6) And we departed from Philippi, 6

a city of the Macedonians, after the days of unleavened bread; and proceeded by water and arrived at Troas in five days, and remained there seven days.—(7) And on the first day of the week, when we assembled to break the eucharist,^a Paul discoursed with them, because he was to depart the next day; and he continued his discourse till midnight. (8) And there were many lamps burning in the chamber where we were assembled. (9) And a young man named Eutychus was sitting in a window and listening. And while Paul prolonged his discourse, he sunk into a deep sleep; and, in his sleep, he fell from the third loft, and was taken up as dead. (10) And Paul went down, and bent over him and embraced him, and said: Be not agitated, for his soul^b is in him. (11) And when he had gone up, he broke the bread and tasted [it], and discoursed until the morning dawned. And then he departed to go by land. (12) And they brought the young man alive, and rejoiced over him greatly.—(13) And we went on board the ship, and sailed to the port of Thesos;^c because, there we were to take in Paul: for so had he bidden us, when he proceeded on by land. (14) And when we had received him at Thesos, we took him on board ship and proceeded to Mitylene. (15) And from there, the next day, we sailed over against the island Chios; and again, the next day we arrived at Samos, and stopped at Trogyllium; and on the following day we arrived at Miletus. (16) For Paul had determined with himself to pass by Ephesus, lest he should be delayed there; because he hastened on, if possible, to keep the day of pentecost in Jerusalem.

17 And from Miletus, he sent and called the Elders^d of the church^e at Ephesus. (18) And when they had come to him, he said to them: Ye yourselves know, how, at all times, since the first day that I entered Asia, I have been with you; (19) laboring for God, in great humility,^f and with tears, amid the trials which beset me from the plottings of Jews: (20) and I shunned not that which was advantageous to your souls, that I might preach to you, and teach in the streets and in houses, (21) while I testified to Jews and to Gentiles,^g as to repentance towards God and faith in our Lord Je-

^a Sy. ܩܘܪܒܢܐ

^b Sy. ܢܦܫܐ

^c Gr. Assos.

^d Sy. ܩܘܪܒܢܐ

^e Sy. ܩܘܪܒܢܐ

^f or, depression.

^g Sy. ܩܘܪܒܢܐ
Aramaean.

his face no more. And they accompanied him to the ship.

- XXI. And we separated from them, and proceeded in a straight course to the island of Coos: and the next day, we reached Rhodes, and from there Patara.
- 2 (2) And we found there a ship going to Pheucicia;
- 3 and we entered it, and proceeded on. (3) And we came up with the island of Cyprus, and leaving it on the left we came to Syria; and from there we went to Tyre, for there the ship was to discharge
- 4 her cargo. (4) And, as we found disciples there, we tarried with them seven days: and they, by the
- 5 Spirit, told Paul not to go to Jerusalem. (5) And after those days, we departed and went on [our] way; and they all clung to us, they and their wives and their children, until [we were] without the city; and they fell on their knees by the seaside,
- 6 and prayed. (6) And we kissed one another: and we embarked in the ship, and they returned to their
- 7 homes.—(7) And we sailed from Tyre, and arrived at the city Acco;^a and we saluted the brethren
- 8 there, and stopped with them one day. (8) And the next day, we departed and came to Cæsarea; and we went in and put up in the house of Philip
- 9 the Evangelist,^b who was one of the seven. (9) He had four virgin daughters, who were prophetesses.
- 10 (10) And as we were there many days, a certain prophet came down from Judæa, whose name was
- 11 Agabus. (11) And he came in to us, and took the girdle of Paul's loins, and bound his own feet and hands, and said: Thus saith the Holy Spirit, So will the Jews in Jerusalem bind the man, who owns this girdle; and they will deliver him into
- 12 the hands of the Gentiles. (12) And when we heard these words, we and the residents^c of the place begged of him, that he would not go to Jerusalem. (13) Then Paul answered and said: What do ye, weeping and crushing my heart? For I am prepared, not only to be bound, but also to die at Jerusalem, for the name of our Lord Jesus Messiah.
- 14 (14) And as he was not to be persuaded by us, we desisted; and we said: Let the pleasure of our
- 15 Lord take place.—(15) And after those days, we prepared ourselves and went up to Jerusalem.
- 16 (16) And some disciples of Cæsarea went along

^a Sy. **حاص**,
Gr. *Ptolemais*.

^b Sy.
פלפלוס

^c Sy. *sons*.

with us, taking with them a brother from among the earlier disciples, whose name was Mnason, and who was from Cyprus; that he might entertain us at his house.

And when we arrived at Jerusalem, the brethren received us joyfully. (18) And the next day, with Paul, we went unto James, when all the Elders were with him. (19) And we gave them salutation: and Paul narrated to them, with particularity, what God had wrought among the Gentiles by his ministry. (20) And when they heard [it] they glorified God. And they said to him: Our brother, Thou seest how many myriads there are in Judæa who have believed: and these are all zealous for the law. (21) And it hath been told them, of thee, that thou teachest all the Jews that are among the Gentiles to depart from Moses, by telling them not to circumcise their children, and not to observe the rites of the law. (22) Now, because they have heard that thou hast arrived here, (23) do thou what we tell thee. We have four men, who have vowed to purify themselves. (24) Take them, and go and purify thyself with them, and pay the expenses along with them, as they shall shave their heads; that every one may know, that what is said against thee is false, and that thou fulfillst and observest the law. (25) As to those of the Gentiles who have believed, we have written, that they should keep themselves from [an idol's] sacrifice, and from whoredom, and from what is strangled, and from blood.—(26) Then Paul took those men, on the following day, and was purified with them; and he entered and went into the temple, manifesting to them the completion of the days of the purification, up to the presentation of the offering by each of them.

And when the seventh day arrived, the Jews from Asia saw him in the temple: and they excited all the people against him, and laid hands on him, (28) crying out and saying: Men, sons of Israel; help. This is the man, who teacheth in every place, against our people, and against the law, and against this place; and he hath also brought Gentiles^f into the temple, and hath polluted this holy place. (29) For they had previously seen with him in the city Trophimus the Ephesian;

^d Sy. 

^e Sy. *walk in.*

^f Sy.
Aramæans.

and they supposed, that he had entered the temple with Paul. (30) And the whole city was in commotion; and all the people assembled together, and laid hold of Paul, and dragged him out of the temple: and instantly the gates were closed.—

31 (31) And while the multitude were seeking to kill him, it was reported to the Chiliarch of the cohort,^g that the whole city was in uproar. (32) And immediately he took a centurion and many soldiers, and they ran upon them. And when they saw the Chiliarch and the soldiers, they desisted from beating Paul. (33) And the Chiliarch came up to him, and seized him, and ordered him to be bound with two chains: and he inquired respecting him, who he was, and what he had done. (34) And persons from the throng vociferated against him this thing and that. And, because he could not, on account of their clamor, learn what the truth was, he commanded to conduct him to the castle. (35) And when Paul came to the stairs, the soldiers bore him along, because of the violence of the people.

36 (36) For a great many people followed after him, and cried out, saying: Away with him. (37) And when he came near to entering the castle, Paul said to the Chiliarch: Wilt thou permit me to speak with thee? And he said to him: Dost thou know Greek?^h (38) Art not thou that Egyptian who, before these days, madest insurrection, and ledest out into the desert four thousand men, doers of evil? (39) Paul said to him: I am a Jew, a man of Tarsus, a noted city in Cilicia, in which I was born: I pray thee, suffer me to speak to the people.

40 And when he permitted him, Paul stood upon the stairs, and waved to them his hand; and when they were quiet, he addressed them in Hebrew,ⁱ and XXII. said to them: (XXII.) Brethren, and fathers, 2 hearken to my defence before you. (2) And when they perceived^a that he addressed them in Hebrew, they were the more quiet: and he said to 3 them: (3) I am a man who am a Jew; and I was born in Tarsus of Cilicia, but was brought up in this city, at the feet of Gamaliel,^b and instructed perfectly in the law of our fathers; and I was zealous for God, as ye also all are. (4) And I persecuted this way, even to death; for I bound, and delivered up to prison, [both] men and women.

^g Sy. ϰϰϰ,
Gr. σπείρα.

^h Sy. Αββα

ⁱ Sy. Αβραμ

^a Sy. heard.

^b Sy. Γαμαλιηλ

° Sy.  (5) As the high priest is my witness, and likewise 5
 all the Elders; ° from whom I received letters, that
 I might go to the brethren in Damascus, and bring
 those who were there prisoners to Jerusalem, to
 receive capital punishment. ° (6) And as I travelled 6
 and began to approach Damascus, at noonday, from
 amidst tranquillity, a great light from heaven burst
 upon me. (7) And I fell to the earth: and I 7
 heard a voice, which said to me: Saul, Saul! why
 persecutest thou me? (8) And I answered and 8
 said: Who art thou, my Lord? And he said to
 me: I am Jesus the Nazarean, whom thou perse-
 cutest. (9) And the men who were with me, saw 9
 the light, but heard not the voice that talked with
 me. (10) And I said: My Lord, what must I do? 10
 And our Lord said to me: Arise, go to Damascus;
 and there will be told thee, all that it is commanded
 thee to do. (11) And as I could see nothing, be- 11
 cause of the glory of that light, those with me took
 me by the hand, and I entered Damascus. (12) And 12
 a certain man, Ananias, who was upright according
 to the law, as all the Jews there testified concern-
 ing him, came to me. (13) And he said to me: 13
 My brother Saul! open thine eyes. And instantly
 my eyes were opened; and I looked upon him.
 (14) And he said to me: The God of our fathers 14
 ° Sy.  hath ordained ° thee to know his will, and to behold
 the Just One, and to hear the voice of his mouth.
 (15) And thou shalt be a witness for him before 15
 all men, concerning all that thou hast seen and
 heard. (16) And now, why delayest thou? Arise, 16
 be baptized, and be cleansed from thy sins, while
 thou invokest his name.—(17) And I returned and 17
 came hither to Jerusalem. And I prayed in the
 temple. (18) And I saw him in a vision, when he 18
 said to me: Make haste, and get thee out of Jeru-
 salem; for they will not receive thy testimony
 concerning me. (19) And I said: My Lord, they 19
 well know that I have delivered up to prison, and
 have scourged in all synagogues, those who believed
 in thee. (20) And when the blood of thy martyr 20
 Stephen was shed, I also was standing with them,
 and performed the pleasure of his slayers, and took
 charge of the garments of those that stoned him.
 (21) But he said to me: Depart; for I send thee 21
 afar, to preach to the Gentiles. °

° or, nations.

- 22 And when they had heard Paul as far as this sentence,^g they raised their voice, and cried out: ^g Sy. *word.*
 Away with such a man from the earth! for he
 23 ought not to live! (23) And as they vociferated, and cast off their garments, and threw dust into the
 24 air, (24) the Chiliarch gave orders, to carry him into the castle: and he commanded, that he should be examined with stripes; that he might know, for
 25 what cause they cried out against him. (25) And as they were stretching him with ropes,^h Paul said ^h or, *thongs.*
 to the centurion who stood over him: Is it lawful for you to scourge a man, who is a Roman,ⁱ and
 26 not yet found guilty? (26) And when the centurion heard [it], he went to the Chiliarch, and said to him: What doest thou? For this man is a
 27 Roman. (27) And the Chiliarch came to him, and said to him: Tell me; Art thou a Roman? And
 28 he said to him: Yes. (28) The Chiliarch replied and said to him: With much money I acquired ^k Sy. *Roman-*
 Roman citizenship.^k Paul said to him: And I was *ship.*
 29 born in it. (29) And immediately they who were intending to scourge him, fled from him: and the Chiliarch was afraid, when he learned that he was a Roman, because he had stretched him [for scourging].
 30 And the next day, he wished to know truly what the accusation was, which the Jews brought against him: and he unbound him, and commanded the chief priests, and the whole company of their head-men,^l to assemble; and he took Paul, and brought him down, and placed him among them.—
 [XXIII.] And when Paul had looked on the assembly of them, he said: Men, my brethren; I have lived in all good conscience before God up to
 2 this day.—(2) And Ananias, the priest, commanded those who stood by his side, to smite Paul on the
 3 mouth. (3) And Paul said to him: God is hereafter to smite thee, [thou] Whited Wall! For, sittest thou judging me agreeably to law, while thou transgressest the law, and commandest to smite
 4 me? (4) And those standing by, said to him: 5 Dost thou reproach the priest of God! (5) Paul said to them: I was not aware, my brethren, that he was the priest: for it is written, Thou shalt not
 6 curse the ruler^a of thy people.—(6) And, as Paul ^a Sy. *سعد*
 knew that a part of the people were of the Saddu-

cees, and a part of the Pharisees, he cried out, in the assembly: Men, my brethren; I am a Pharisee, the son of a Pharisee; and for the hope of the resurrection of the dead, I am judged. (7) And when he had said this, the Pharisees and Sadducees fell upon one another, and the people were divided. (8) For the Sadducees say that there is no resurrection, nor angels, nor a spirit: but the Pharisees confess all these. (9) And there was great vociferation. And some Scribes of the party of the Pharisees rose up, and contended with them, and said: We have found nothing evil in this man: for if a spirit or an angel hath conversed with him, what is there in that?—(10) And, as there was great commotion among them, the Chiliarch was afraid lest they should tear Paul in pieces. And he sent Romans, to go and pluck him from their midst, and bring him into the castle. (11) And when night came, our Lord appeared to Paul, and said to him: Be strong; for as thou hast testified of me in Jerusalem, so also art thou to testify at Rome.—(12) And when it was morning, several of the Jews assembled together, and bound themselves by imprecations,^b that they would neither eat nor drink until they had slain Paul. (13) And they who had established this compact by oath, were more than forty persons. (14) And they went to the priests and Elders, and said: We have bound ourselves by imprecations, that we will taste of nothing, until we shall have slain Paul. (15) And now, do ye and the chiefs^c of the congregation request of the Chiliarch, that he would bring him unto you, as if ye were desirous to investigate truly his conduct: and we are prepared to slay him, ere he shall come to you.—(16) And the son of Paul's sister, heard of this plot: and he went into the castle, and informed Paul. (17) And Paul sent and called one of the centurions, and said to him: Conduct this youth to the Chiliarch; for he hath something to tell him. (18) And the centurion took the young man, and introduced him to the Chiliarch, and said: Paul the prisoner called me, and requested me to bring this youth to thee, for he hath something to tell thee. (19) And the Chiliarch took the young man by his hand, and led him one side, and asked him: What hast thou to tell me? (20) And the

• Sy. ⲓⲛⲉⲛⲉⲛⲉ

• Sy. ⲧⲉⲗⲁ

young man said to him: The Jews have projected to ask thee to bring down Paul to-morrow to their assembly, as if wishing to learn something more from him. (21) But be not thou persuaded by them: for, lo, more than forty persons of them watch for him in ambush, and have bound themselves by imprecations, that they will neither eat nor drink until they shall have slain him: and lo, they are prepared, and are waiting for thy promise. (22) And the Chiliarch dismissed the young man, after charging him: Let no man know, that thou hast showed me these things.—(23) And he called two hundred Romans to go to Cæsarea, and seventy horsemen, and shooters with the right hand^d two hundred; and let them set out at the third hour of the night. (24) And provide also a saddle beast, that they may set Paul on it, and carry him safely to Felix the governor. (25) And he wrote a letter and gave them, in which was, thus: (26) Claudius Lysias to the excellent governor Felix; greeting. (27) The Jews seized this man, in order to kill him; but I came with Romans, and rescued him, when I learned that he was a Roman. (28) And as I wished to know the offence, for which they criminated him, I brought him to their assembly. (29) And I found, that it was about questions of their law they accused him, and that an offence worthy of bonds or of death, was not upon him. (30) And when the wiles of a plot formed by the Jews against him came to my knowledge, I forthwith sent him to thee. And I have directed his accusers, to go and contend with him, before thee. Farewell.—(31) Then the Romans, as they had been commanded, took Paul by night, and brought him to the city of Antipatris. (32) And the next day, the horsemen dismissed the footmen their associates, that they might return to the castle. (33) And they brought him to Cæsarea: and they delivered the letter to the governor, and set Paul before him. (34) And when he had read the letter, he asked him of what province he was? (35) And when he learned that he was of Cilicia, (34) he said to him: I will give thee audience, when thy accusers arrive. And he ordered him to be kept in the Prætorium of Herod.

^d or, javelin men.

And after five days, Ananias the high priest, with the Elders, and with Tertullus the orator, went down, and made a communication to the governor against Paul. (2) And when he had been called, Tertullus began to accuse him, and to say: (3) Through thee, we dwell in much tranquillity; and many reforms have come to this nation, under thy administration; and we all, in every place, receive thy grace, excellent Felix. (4) But, not to weary thee with numerous [particulars], I pray thee to hear our humbleness, in brief. (5) For we have found this man to be an assassin, and a mover of sedition among all Jews in the whole land: for he is a ringleader^a of the sect^b of the Nazareans. (6) And he was disposed to pollute our temple. And having seized him, we wished to judge him according to our law. (7) But Lysias the Chiliarch came, and with great violence took him out of our hands, and sent him to thee. (8) And he commanded his accusers to come before thee. And if thou wilt interrogate him, thou canst learn from him respecting all these things of which we accuse him. (9) And the Jews also pleaded against him, saying that these things were so.—(10) Then the governor made signs to Paul, that he should speak. And Paul answered and said: I know thee to have been a judge of this nation for many years, and I therefore cheerfully enter upon a defence of myself. (11) Because thou canst understand, that there have been but twelve days, since I went up to Jerusalem to worship. (12) And they did not find me talking with any person in the temple, nor collecting any company, either in their synagogues, or in the city. (13) Nor have they the power to prove, before thee, the things of which they now accuse me. (14) But this indeed I acknowledge, that in that same doctrine of which they speak, I do serve the God of my fathers, believing all the things written in the law and in the prophets. (15) And I have a hope in God, which they also themselves expect,—that there is to be a resurrection of the dead, both of the righteous and the wicked. (16) And for this reason, I also labor to have always a pure conscience before God, and before men. (17) And, after many years, I came

^a Sy. 

^b or, doctrine.

to the people^c of my own nation, to impart alms,^d ^{° Sy. sons.}
 18 and to present an offering. (18) And when I had ^{d Sy. }Δο?}
 purified myself, these men found me in the temple;
 not with a throng, nor with a tumult. But certain
 19 Jews, who came from Asia, were tumultuous; (19)
 who ought, with me, to stand before thee, and
 20 make accusation of their own affair. (20) Or let
 these here present say, whether they found any
 offence in me, when I stood before their assembly;
 21 (21) except this one thing,^e that I cried, while ^{° Sy. word.}
 standing in the midst of them: Concerning the
 resurrection of the dead, am I this day on trial
 22 before you.—(22) And Felix, because he under-
 stood that way fully, deferred them, saying:
 When the Chiliarch shall come, I will give hearing
 23 between you. (23) And he commanded a centu-
 rion to keep Paul, at rest; and that no one of his
 acquaintances should be forbidden to minister to
 24 him.—(24) And after a few days, Felix, and Dru-
 silla his wife who was a Jewess, sent and called for
 Paul; and they heard him concerning faith in the
 25 Messiah. (25) And while he was discoursing with
 them on righteousness, and on holiness, and on the
 future judgment, Felix was filled with fear; and
 he said: For the present time, go: and when I
 26 have opportunity, I will send for thee. (26) He
 hoped, moreover, that a present would be given
 him by Paul; [and] therefore, he often sent for
 27 him, and conversed with him.—(27) And when
 two years were fulfilled to him, another governor,
 whose name was Porcius Festus, came into his
 place. And Felix, that he might do the Jews a
 favor, left Paul a prisoner.

XXV. And when Festus arrived at Cæsarea, he, after
 2 three days, went up to Jerusalem. (2) And the
 chief priests and the head men^a of the Jews made ^{° Sy. }سأ}
 3 representations to him concerning Paul. (3) And
 they petitioned him, asking of him the favor, that
 he would send for him to come to Jerusalem;
 they placing an ambush to slay him by the way.
 4 (4) But Festus made answer: Paul is in custody
 5 at Cæsarea, whither I am in haste to go. (5) There-
 fore, let those among you who are able, go down
 with us, and make presentment of every offence
 6 there is in the man.—(6) And when he had been

there eight or ten days, he came down to Cæsarea. And the next day, he sat on the tribunal, and commanded Paul to be brought. (7) And when he came, the Jews who had come from Jerusalem surrounded him, and preferred against him many and weighty charges, which they were unable to substantiate. (8) Meanwhile Paul maintained, that he had committed no offence, either against the Jewish law, or against the temple, or against Cæsar. (9) But Festus, because he was disposed to conciliate the favor of the Jews, said to Paul: Wilt thou go up to Jerusalem, and there be tried before me for these things? (10) Paul replied, and said: I stand before Cæsar's tribunal: here I ought to be tried. Against the Jews I have committed no offence, as thou also well knowest. (11) If I had committed any crime, or done any thing worthy of death, I would not refuse to die. But if none of the things of which they accuse me, is upon me, no one may sacrifice me to their pleasure.^b I announce an appeal to Cæsar. (12) Then Festus conferred with his counsellors,^c and said: Hast thou declared an appeal to Cæsar? Unto Cæsar, shalt thou go.

And when [some] days had passed, Agrippa the king, and Bernice, came down to Cæsarea to salute Festus. (14) And when they had been with him [some] days, Festus related to the king the case of Paul, saying: A certain man was left a prisoner by Felix: (15) And when I was at Jerusalem, the chief priests and the Elders of the Jews informed me respecting him, and desired that I would pass judgment upon him in their favor. (16) And I told them, It is not the custom of the Romans, to give up a man gratuitously to be slain; until his accuser appeareth and chargeth him to his face, and opportunity is afforded him to make defence respecting what is charged upon him. (17) And when I had come hither, without delay, I the next day sat on the tribunal, and commanded the man to be brought before me. (18) And his accusers stood up with him; and they were not able to substantiate any criminal charge against him, as I had expected; (19) but they had certain controversies with him respecting their worship,^d and respecting one Jesus, who died, but who, as Paul

^b Sy. give me to them as a gift.

^c Sy. sons of his counsel.

^d Sy. ⲛⲓⲁⲓⲛⲓⲁⲓ

20 said, was alive. (20) And because I was not well established in regard to these questions, I said to Paul: Dost thou ask to go to Jerusalem, and there
 21 be judged concerning these matters? (21) But he requested to be reserved for a trial before Cæsar: and I ordered him to be kept, till I could send
 22 him to Cæsar.—(22) And Agrippa said: I should like to hear that man. And Festus said: To-mor-
 23 row thou shalt hear him. (23) And the next day, came Agrippa and Bernice, with great pomp, and entered the house of trials, with the Chiliarchs and chiefs of the city: and Festus commanded, and
 24 Paul came. (24) And Festus said: King Agrippa, and all persons present with us; concerning this man whom ye see, all the people of the Jews applied to me, at Jerusalem and also here, crying
 25 out, that he ought no longer to live. (25) Yet on investigation, I found that he hath done nothing deserving death. But, because he requested to be reserved for the hearing of Cæsar, I have ordered
 26 him to be sent. (26) And I know not what I can write to Cæsar, in regard to him: and therefore I wished to bring him before you, and especially before thee, king Agrippa; that when his case shall have been heard, I may find what to write.
 27 (27) For it is unsuitable, when we send up a prisoner, not to designate his offence.

XXVI. And Agrippa said to Paul: Thou art permitted to speak in thy own behalf. Then Paul extended his hand, and made defence, saying:
 2 (2) In regard to all the things of which I am accused by the Jews, king Agrippa, I consider myself highly favored, that I may this day make
 3 defence before thee: (3) especially, as I know thee to be expert in all the controversies^a and laws of the Jews. I therefore request thee to hear me
 4 with indulgence.—(4) The Jews themselves, if they would testify, know well my course of life from my childhood, which from the beginning was
 5 among my nation and in Jerusalem. (5) For they have long been persuaded of me, and have known, that I lived in the princely^b doctrine^c of the Phari-
 6 sees. (6) And now, for the hope of the promise which was made by God to our fathers, I stand
 7 and am judged. (7) To this hope, our twelve

^a Sy. **منازعات**
 Gr. Ζητηματα.

^b Sy. **نسب**
^c or, sect.

^a Sy. ⲥⲓⲛⲉⲗⲁ

^e Sy. ⲥⲓⲛⲉⲗⲁ

tribes hope to come, with earnest prayers by day and by night: and for this same hope, king Agrippa, I am accused by the Jews. (8) How judge ye? Are we not to believe, that God will raise the dead?—(9.) For I myself, at first, resolved in my own mind, that I would perpetrate many adverse things against the name of Jesus the Nazarean. (10) Which I also did at Jerusalem; and by the authority I received from the chief priests, I cast many of the saints^d into prison; and when they were put to death by them, I took part with those that condemned them. (11) And in every synagogue I tortured them, while I pressed them to become revilers of the name of Jesus. And in the great wrath, with which I was filled against them, I also went to other cities to persecute them. (12) And, as I was going for this purpose to Damascus, with the authority and license of the chief priests, (13) at mid-day, on the road, I saw, O king, a light exceeding that of the sun, beaming from heaven upon me, and upon all those with me. (14) And we all fell to the ground; and I heard a voice, which said to me, in Hebrew: Saul, Saul! why persecutest thou me? It will be a hard thing for thee to kick against the goads. (15) And I said: My Lord, who art thou? And our Lord said to me: I am Jesus the Nazarean, whom thou persecutest. (16) And he said to me: Stand upon thy feet; for I have appeared to thee, for this purpose, to constitute thee a minister and a witness of this thy seeing me, and of thy seeing me hereafter. (17) And I will deliver thee from the people of the Jews, and from other nations; to whom I send thee, (18) to open their eyes; that they may turn from darkness to the light, and from the dominion of Satan unto God; and may receive remission of sins, and a portion with the saints,^e by faith in me. (19) Wherefore, king Agrippa, I did not contumaciously withstand the heavenly vision: (20) but I preached from the first to them in Damascus, and to them in Jerusalem and in all the villages of Judæa; and I preached also to the Gentiles, that they should repent, and should turn to God, and should do the works suitable to repentance. (21) And on account of these things, the Jews seized me in the temple, and

22 sought to kill me. (22) But unto this day God hath helped me; and lo, I stand and bear testimony, to the small and to the great; yet saying nothing aside from Moses and the prophets, but the very things which they declared were to take place:
 23 (23) [namely,] that Messiah would suffer, and would become the first fruits^f of the resurrection from the dead; and that he would proclaim light to the
 24 people and to the Gentiles.—(24) And when Paul had extended his defence thus far, Festus cried, with a loud voice: Paul, thou art deranged: much
 25 study hath deranged thee. (25) Paul replied to him: I am not deranged, excellent Festus; but
 26 speak words of truth and rectitude. (26) And king Agrippa is also well acquainted with these things; and I therefore speak confidently before him, because I suppose not one of these things hath escaped his knowledge; for they were not done in
 27 secret. (27) King Agrippa, believest thou the
 28 prophets? I know that thou believest. (28) King Agrippa said to him: Almost, thou persuadest me
 29 to become a Christian. (29) And Paul said: I would to God, that not only thou, but likewise all that hear me this day, were almost, and altogether,
 30 as I am, aside from these bonds. (30) And the king rose up, and the governor, and Bernice, and
 31 those who sat with them. (31) And when they had gone out, they conversed with one another, and said: This man hath done nothing worthy of death
 32 or of bonds. (32) And Agrippa said to Festus: The man might be set at liberty, if he had not announced an appeal to Cæsar.

^f Sy. ⲁⲓⲃⲉⲛⲉ;

XXVII. And Festus commanded, respecting him, that he should be sent to Italy, unto Cæsar. And he delivered Paul, and other prisoners with him, to a certain man, a centurion of the Augustan cohort,^a
 2 whose name was Julius. (2) And when we were to depart, we embarked in a ship which was from the city of Adramyttium, and was going to the country of Asia. And there embarked with us in the ship, Aristarchus, a Macedonian of the city of
 3 Thessalonica. (3) And the next day, we arrived at Zidon. And the centurion treated Paul with kindness, and permitted him to visit his friends
 4 and be refreshed. (4) And on sailing from there,

^a or, *regiment*.

	because the winds were against us, we sailed around to Cyprus. (5) And we passed over the sea of Cilicia and Pamphylia, and arrived at Myra, a city of Lycia.—(6) And there the centurion found a ship of Alexandria, which was going to Italy; and he set us on board of it. (7) And as it was hard navigating, we had scarcely arrived, after many days, over against the isle of Cnidus. And, because the wind would not allow us to pursue a straight course, we sailed around by Crete, [and came] opposite the city of Salmone. (8) And with difficulty, after sailing about it, we arrived at a place called the Fair Havens, near to which was the city called Lassa.—(9) And we were there a long time, and till after the day of the Jewish fast. ^b And it was hazardous [then] for any one to go by sea; and Paul counselled them, (10) and said: Men, I perceive that our voyage will be [attended] with peril, and with much loss, not only of the cargo of our ship, but also of our lives. (11) But the centurion listened to the pilot, and to the owner of the ship, more than to the words of Paul. (12) And, because that harbor was not commodious for wintering in, many of us were desirous to sail from it, and if possible, to reach and to winter in a certain harbor of Crete, which was called Phenice, ^c and which opened ^d towards the south.—(13) And when the south wind breezed up, and they hoped to arrive as they desired, we began to sail around Crete. (14) And shortly after, a tempest of wind ^e arose upon us, called Typhonic Euroclydon. (15) And the ship was whirled about by the wind, and could not keep head to it; and we resigned [the ship] to its power. ^f (16) And when we had passed a certain island, called Cyra, ^g we could hardly retain the boat. (17) And after hoisting it [on board], we girded the ship around [the waist], and made it strong. And, because we were afraid of falling upon a precipice ^h of the sea, we pulled down the sail; and so we drifted. (18) And as the storm raged violently upon us, we the next day threw goods into the sea. (19) And on the third day, with our own hands, we threw away the tackling of the ship. (20) And as the storm held on for many days, and as no sun was visible, nor moon, nor stars, all hope of our surviving was	5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
^b i. e. on the 10th of Tisri, or Sept. 20th.		
^c Sy. <i>Phœnix</i> .		
^d Sy. <i>looked</i> .		
^e Sy. <i>wind of tempest</i> .		
^f Sy. <i>hand</i> .		
^g Gr. <i>Clauda</i> .		
^h Gr. <i>a quicksand</i> .		

21 wholly cut off.—(21) And as no one had taken a
meal of food, Paul now stood up in the midst of
them, and said: If ye had given heed to me, O
men, we should not have sailed from Crete, and
we should have been exempt from this loss and
22 peril. (22) And now, I counsel you to be without
anxiety; for not a soul of you will be lost, but
23 only the ship. (23) For there appeared to me
this night, the angel of that God whose I am, and
24 whom I serve;ⁱ (24) and he said to me: Fear
not, Paul; for thou art yet to stand before Cæsar;
and, lo, God hath made a gift to thee of all them
25 that sail with thee. (25) Therefore, men, be ye
courageous; for I confide in God, that it will be as
26 was told to me. (26) Yet we are to be cast upon
27 a certain island.—(27) And after the fourteen days
of our roaming and tossing on the Adriatic sea,
at midnight, the sailors conceived that they ap-
28 proached land. (28) And they cast the lead, and
found twenty fathoms.^k And again they advanced
29 a little, and they found fifteen fathoms. (29) And
as we feared lest we should be caught in places
where were rocks, they cast four anchors from the
stern of the ship, and prayed for the morning.^l
30 (30) And the sailors sought to flee out of the ship.
And from it they lowered down the boat into the
sea, under pretence that they were going in it to
31 make fast^m the ship to the land. (31) And when
Paul saw [it], he said to the centurion and to the
soldiers: Unless these remain in the ship, ye can-
32 not be saved. (32) Then the soldiers cut the boat-
33 rope from the ship, and let the boat go adrift.—(33)
And while it was not yet morning, Paul advised
them all to take food, saying to them: In conse-
quence of the peril, it is now the fourteenth day
34 that ye have tasted nothing. (34) Therefore I
entreat you, to take food for the sustenance of your
life; for not a hair from the head of any of you,
35 will perish. (35) And having said these things,
he took bread, and gave glory to God before them
36 all; and he broke [it], and began to eat. (36)
And they were all consoled; and they took nourish-
37 ment. (37) And there were of us in the ship two
38 hundred and seventy-six souls. (38) And when
they were satisfied with food, they lightened the
ship, and took the wheat and cast it into the sea.—

ⁱ or, *worship*.^k *Sy. statures,*
i. e. of a man.^l *Sy. day.*^m *Sy. to tie.*

(39) And when it was day, the sailors knew not 39
 what land it was: but they saw on the margin of
 the land an inlet of the sea; whither, if possible,
 they intended to drive the ship. (40) And they 40
 cut away the anchors from the ship, and left them
 in the sea. And they loosened the bands of the
 rudder, and hoisted a small sail to the breeze, and
 made way towards the land. (41) And the ship 41
 struck upon a shoal^a between two channels^o of the
 sea, and stuck fast upon it. And the forward part
 rested upon it, and was immovable; but the after
 part was shattered by the violence of the waves.—
 (42) And the soldiers were disposed to slay the 42
 prisoners; lest they should resort to swimming, and
 escape from them. (43) But the centurion kept 43
 them from it, because he was desirous to preserve^p
 Paul. And those who were able to swim, he com-
 manded to swim off first, and pass to the land. (44) 44
 And the rest, he made to transport themselves on
 planks, and on other timbers of the ship. And so
 they all escaped safe to land.

^a Sy. *high place.*

^o Sy. *deeps.*

^p Sy. *حيا =*
give life to.

And we afterwards learned, that the island XXVIII.
 was called Melita.^a (2) And the barbarians who 2
 inhabited it, showed us many kindnesses. And
 they kindled a fire, and called us all to warm our-
 selves, because of the great rain and cold at that
 time.^b—(3) And Paul took up a bundle of fagots 3
 and laid them on the fire: and a viper, [driven]
 by the heat, came out of them, and bit his hand.
 (4) And when the barbarians saw it hanging on 4
 his hand, they said: Doubtless, this man is a mur-
 derer; whom, though delivered from the sea, jus-
 tice will not suffer to live. (5) But Paul shook 5
 his hand, and threw the viper into the fire: and
 he received no harm. (6) And the barbarians 6
 expected, that he would suddenly swell, and fall
 dead on the ground. And when they had looked
 a long time, and saw that he received no harm;
 they changed their language, and said, that he was
 a god.—(7) And there were lands in that quarter, 7
 belonging to a man named Publius, who was the
 chief man^c of the island: and he cheerfully re-
 ceived us at his house three days. (8) And the 8
 father of Publius was sick with a fever and dysen-
 tery. And Paul went in to him, and prayed, and

^a Now, *Malta.*

^b Sy. *which was.*

^c Sy. *رجل*

- 9 laid his hand on him, and healed him. (9) And after this event, others also in the island who were
 10 sick, came to him and were healed. (10) And they honored us with great honors: and when we left the place, they supplied us with necessaries.
- 11 And after three months we departed, sailing in a ship of Alexandria, which had wintered in the island, and which bore the signal of the Twins.^d
- 12 (12) And we came to the city of Syracuse; and
 13 remained there three days. (13) And from there we made a circuit, and arrived at the city Rhegium. And, after one day, the south wind blew [favorably] for us, and in two days we came to Puteoli, a city of Italy. (14) And there we found brethren; and they invited us, and we remained with them seven days: and then we proceeded towards
 15 Rome. (15) And the brethren there, hearing [of our approach], came out to meet us as far as the village called Appii Forum, and as far as the Three Taverns. And when Paul saw them, he gave
 16 thanks to God, and was encouraged. (16) And we went on to Rome. And the centurion allowed Paul to reside where he pleased, with a soldier who guarded him.
- 17 And after three days, Paul sent and called for the principal Jews. And when they were assembled, he said to them: Men, my brethren, although I had in nothing risen up against the people or the law of my fathers, I was at Jerusalem delivered over in bonds to the Romans:
 18 (18) and they, when they had examined me, were disposed to release me, because they found in
 19 me no offence deserving death. (19) And, as the Jews withstood me, I was compelled to utter an appeal to Cæsar; but not because I had any thing of which to accuse the people^e of my nation.
- 20 (20) For this reason I sent for you to come, that I might see you, and might state these things to you: for it is on account of the hope of Israel,
 21 that I am bound with this chain. (21) They said to him: We have received no epistle from Judæa against thee; and none of the brethren who have come from Jerusalem, have told us any evil thing
 22 of thee. (22) But we are desirous to hear from thee what thou thinkest; for this doctrine, we
 23 know, is not received by any one.—(23) And they

^d Sy. **Κοιλ**,
 i. e. *Castor*
 and *Pollux*.

^e Sy. *sons*.

appointed him a day; and many assembled, and came to him at his lodgings. And he explained to them respecting the kingdom of God, testifying and persuading them concerning Jesus, out of the law of Moses, and out of the prophets, from morning till evening. (24) And some of them assented to his discourses, and others did not assent. (25) And they went out from him, disagreeing among themselves. And Paul addressed to them this speech: Well did the Holy Spirit, by the mouth of Isaiah the prophet, speak concerning your fathers, (26) saying: Go unto this people, and say to them, Hearing ye will hear, and will not understand; and ye will see, and will not comprehend. (27) For the heart of this people is stupefied,^g and their hearing they have made heavy, and their eyes they have closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted unto me, and I should forgive them. (28) Therefore, be this known to you, that to the Gentiles is this redemption^h of God sent: and, moreover, they will hear it. (29) And when he had thus said, the Jews retired; and there were great disputations among them.*

And Paul hired a house, at his own cost, and resided in it two years; and there he received all that came to him. (31) And he preached concerning the kingdom of God, and taught boldly concerning our Lord Jesus Messiah, without hindrance.

^f Sy. *against.*

^g Sy. *made fat.*

^h Sy.
 ἰσως

Completion of the Acts of the blessed Legates; that is, their Histories.

* This verse (29) is not in the MSS., nor in any of the earlier editions: and the later editions place it in the margin.

The Epistle of Paul the Legate, to the Romans.

- | | |
|--|---|
| <p>I. PAUL, a servant of Jesus the Messiah, called and sent;^a and separated unto the gospel^b of God,</p> <p>2 —(2) (which he had before promised, by his prophets, in the holy scriptures,—(3) concerning his Son, (who was born in the flesh,^c of seed of the house of David, (4) and was made known as the Son of God, by power,^d and by the Holy Spirit,) who arose from the dead, Jesus Messiah, our Lord,—(5) by whom we have received grace, and a mission among all the Gentiles, to the end that they may obey the faith in his name; (6) among whom, ye also are called by Jesus Messiah;—(7) to all those who are at Rome, beloved of God, called and sanctified:—Peace and grace be with you, from God our Father, and from our Lord Jesus Messiah.</p> <p>8 In the first place, I give thanks to God by Jesus Messiah, on account of you all; because your</p> <p>9 faith is heard of in all the world. (9) And God, whom in spirit I serve in the gospel of his Son, is my witness, that I unceasingly make mention of you, at all times, in my prayers. (10) And I likewise supplicate, that hereafter a door may be opened to me, by the good pleasure of God, to come unto you. (11). For I long much to see you; and to impart to you the gift of the Spirit, whereby ye may be established; (12) and that we may have comfort together, in the faith of both yourselves and me. (13) And I wish you to know, my brethren, that I have many times desired to come to you, (though prevented hitherto,) that I might have some fruit among you also; even as among other</p> | <p>^a or, a Legate.</p> <p>^b Sy. ܡܫܘܠܡܐ</p> <p>^c Sy. ܡܫܘܠܡܐ</p> <p>^d or, display of power.</p> |
|--|---|

Gentiles, (14) Greeks and barbarians, the wise and 14
 the unwise: for to every man am I a debtor, to
 preach [to him]. (15) And so I am eager to 15
 preach to you also who are at Rome. (16) For I 16
 am not ashamed of the gospel; for it is the power^e
 of God unto life,^f to all who believe in it;^g
 whether first they are of the Jews, or whether they
 are of the Gentiles. (17) For in it is revealed the 17
 righteousness^h of God, from faith to faith; as it is
 written, The righteous by faith, shall live.

For the wrath of God from heaven is revealed 18
 against all the iniquity and wickedness of men,
 who hold the truth in iniquity. (19) Because 19
 knowledge of God is manifest in them; for God
 hath manifested it in them. (20) For, from the 20
 foundations of the world, the occult things of God
 are seen, by the intellect,ⁱ in the things he created,
 even his eternal power and divinity;^k so that they
 might be without excuse; (21) because they 21
 knew God, and did not glorify him and give
 thanks to him as God, but became vain in their
 imaginings, and their unwise heart was darkened.
 (22) And, while they thought within themselves 22
 that they were wise, they became fools. (23) 23
 And they changed the glory of the incorruptible
 God into a likeness to the image of a corruptible
 man, and into the likeness of birds and quadrupeds
 and reptiles on the earth.—(24) For this cause, 24
 God gave them up to the filthy lusts of their
 heart, to dishonor their bodies with them. (25) 25
 And they changed the truth of God into a lie; and
 worshipped and served the created things, much
 more than the Creator of them, to whom belong
 glory and blessing, for ever and ever: Amen.
 (26) For this cause, God gave them up to vile 26
 passions: for their females changed the use of
 their natures, and employed that which is unnatu-
 ral. (27) And so also their males forsook the use 27
 of females, which is natural, and burned with lust
 toward one another; and, male with male, they did
 what is shameful, and received in themselves the
 just recompense of their error. (28) And as they 28
 did not determine with themselves to know God,
 God gave them over to a vain mind; that they
 might do what they ought not, (29) being full of 29
 all iniquity, and lewdness, and bitterness, and

^e or, *energy.*

^f or, *salvation.*

^g or, *him.*

^b Sy. ܩܠܘܒܐ

ⁱ Sy. ܩܠܘܒܐ

^k Sy.
ܩܠܘܒܐ

malice, and covetousness, and envy, and slaughter,
 30 and strife, and guile, and evil machinations, (30)
 and backbiting, and slander; and being haters of
 God, scoffers, proud, vain-glorious, devisers of evil
 things, destitute of reason, disregarding of parents,
 31 (31) and to whom a covenant is nothing, neither
 affection, nor peace, and in whom is no compassion.
 32 (32) These, while they know the judgment of God,
 that he condemneth those to death who perpetrate
 such things, are not only doers of them, but the
 companions of such as do them.

II. There is therefore no excuse^a for thee, O man,
 that judgest thy neighbor; for by judging thy
 neighbor, thou condemnest thyself; for thou that
 2 judgest, dost practise the same things. (2) And
 we know that the judgment of God is in accord-
 ance with truth,^b in regard to those who prac-
 tise these things. (3) And what thinkest thou, O
 man, that judgest those who practise these things,
 while practising them thyself,—that thou wilt es-
 4 cape the judgment of God? (4) Or wilt thou
 abuse^c the riches of his benevolence, and his long
 suffering, and the opportunity^d which he giveth
 thee? And dost thou not know, that the benevo-
 lence of God should bring thee to repentance?
 5 (5) But, because of the hardness of thy unrepent-
 ing heart, thou art treasuring up a store of wrath
 against the day of wrath, and against the revelation
 6 of the righteous judgment of God: (6) who will
 recompense to every man, according to his deeds;
 7 (7) to them who, by perseverance in good works,
 seek for glory and honor and immortality, to them
 8 he will give life eternal; (8) but to them who are
 obstinate and obey not the truth, but obey iniqui-
 9 ty, to them he will retribute wrath and ire. (9)
 And tribulation and anguish [will be] to every
 man that doeth evil; to the Jews first, and also to
 10 the Gentiles: (10) but glory and honor and peace
 to every one that doeth good; to the Jews first,
 11 and also to the Gentiles.—(11) For there is no re-
 spect of persons with God: (12) for those without
 law, who sin, will also perish without law; and
 those under the law, who sin, will be judged by
 13 the law,—(13) (for not the hearers of the law,
 are righteous before God; but the doers of the

^a Sy. ‏

^b or, *is true.*

^c Sy. ‏

^d or, *space.*

° Sy.

ܘܢܘܨܘܢܝܢ

‘ Sy.

ܘܢܘܨܘܢܝܢ

- Sy. ܘܢܘܨܘܢܝܢ

° or, intelligence,

ܘܢܘܨܘܢܝܢ

i Sy. writing.

law are justified; (14) for if Gentiles who have 14
 not the law, shall, by their nature,^e do the things
 of the law; they, while without the law, become
 a law to themselves: (15) and they show the work 15
 of the law, as it is inscribed on their heart; and
 their conscience^f beareth testimony to them, their
 own reflections rebuking or vindicating one
 another,)—(16) in the day in which God will 16
 judge the secret [actions] of men, as my gospel
 [teacheth], by Jesus the Messiah.—(17) But if 17
 thou, who art called a Jew, and reposest thyself
 on the law, and gloriest in God, (18) that thou 18
 knowest his good pleasure, and discernest obliga-
 tions,^g because thou art instructed in the law; (19) 19
 and hast confidence in thyself, that thou art a
 guide to the blind, and a light to them who are in
 darkness, (20) and an instructor of those lacking 20
 knowledge,^h and a preceptor to the young; and
 thou hast the appearance of knowledge and of
 verity in the law:—(21) Thou therefore, who 21
 teachest others, teachest thou not thyself? And
 thou who teachest that men must not steal, dost
 thou steal? (22) And thou who sayest, Men must 22
 not commit adultery, dost thou commit adultery?
 And thou who contemnest idols, dost thou plun-
 der the sanctuary? (23) And thou who gloriest 23
 in the law, dost thou, by acting contrary to the
 law, insult God himself? (24) For, the name of 24
 God, as it is written, is reviled among the Gentiles
 on your account.—(25) For circumcision profiteth, 25
 indeed, if thou fulfillest the law: but if thou de-
 partest from the law, thy circumcision becometh
 uncircumcision. (26) And if uncircumcision should 26
 keep the precepts of the law, would not that uncir-
 cumcision be accounted as circumcision? (27) 27
 And the uncircumcision, which from its nature ful-
 filleth the law, will judge thee; who, with the
 scripture, and with circumcision, transgresses
 against the law. (28) For he is not a Jew, who is 28
 so in what is external: nor is that circumcision,
 which is visible in the flesh. (29) But he is a Jew, 29
 who is so in what is hidden: and circumcision is
 that of the heart, in the spirit, and not in the letter,ⁱ
 whose praise is not from men, but from God.

What then is the superiority of the Jew? Or III.

- 2 what is the advantage of circumcision? (2) Much, every way. And first, because to them were in-
- 3 trusted the oracles^a of God. (3) For if some of them have not believed, have they, by their not believing, made the faith of God inefficient? ^a Sy. فلا
- 4 (4) Far be it: for God is veracious, and every man false: as it is written: That thou mightest be upright,^b in thy declarations; and be found pure, ^b Sy. ط
- 5 when they judge thee. (5) But if our iniquity establish the rectitude of God, what shall we say? Is God unrighteous, when he inflicteth wrath? (I speak as a man.) (6) Far from it. Otherwise how
- 7 will God judge the world? (7) But if the truth of God hath been furthered by my falsehood, to his glory; why am I then condemned as a sinner?
- 8 (8) Or shall we say—as some have slanderously reported us to say:—We will do evil things, that good [results] may come?—The condemnation of
- 9 such is reserved for justice.—(9) What then, have WE the superiority, when we have before decided as to both Jews and Gentiles, that all of them are
- 10 under sin? (10) As it is written: There is none
- 11 righteous; no, no one: (11) and none that under-
- 12 standeth; nor that seeketh after God. (12) They have all turned aside, together; and become repro-
- 13 bates. There is none that doeth good; no, not
- 14 one. (13) Their throats are open sepulchres, and their tongues treacherous; and the venom of
- 15 the asp is under their lips. (14) Their mouth is
- 16 full of cursing and bitterness; (15) and their feet
- 17 are swift to shed blood. (16) Destruction and
- 18 anguish are in their paths: (17) and the path of
- 19 peacefulness they have not known: (18) and the
- 19 fear of God is not before their eyes.—(19) Now we know, that whatever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world be guilty before
- 20 God. (20) Wherefore, by the deeds of the law, no flesh^c is justified before him: for, by the law, sin is known. ^c or, man.
- 21 But now, the righteousness^d of God without the ^d Sy. ط
- 22 law, is manifested; and the law and the prophets
- 22 testify of it: (22) even the righteousness of God, which is by faith in Jesus Messiah, for every one, and on every one, that believeth in him: for there
- 23 is no distinction; (23) for they have all sinned,

and failed of the glory of God. (24) And they 24
 are justified gratuitously,^e by grace, and by the
 redemption^f which is in Jesus Messiah; (25) whom 25
 God hath preconstituted a propitiation,^g by faith
 in his blood, because of our sins, which we before
 committed, (26) in the space which God in his 26
 long suffering gave to us, for the manifestation of
 his righteousness at the present time; that he
 might be righteous, and might with righteousness^h
 justify him who is in the faith of our Lord Jesus
 Messiah.—(27) Where then is glorying? It is 27
 annihilated.—By what law? by that of works?
 Nay: but by the law of faith. (28) We therefore 28
 conclude, that it is by faith a man is justified, and
 not by the works of the law. (29) For, is he the 29
 God of the Jews only, and not of the Gentiles?
 Nay: of the Gentiles also. (30) Because there is 30
 one God, who justifieth the circumcision by faith,
 and the uncircumcision by the same faith. (31) Do 31
 we then nullifyⁱ the law by faith? Far be it. On
 the contrary, we establish the law.

^e Sy. مجانا

^f Sy. فدوا

^g Sy. فداء

^h or, *righteously*.

ⁱ or *make void*.

What then shall we say concerning Abraham IV.
 the patriarch, that by the flesh he obtained? (2) 2
 But if Abraham was justified by works, he had
 [ground of] glorying; yet not before God. (3) 3
 For what saith the scripture? That Abraham
 believed God, and it was accounted to him for
 righteousness.^a (4) But to him that worketh, the 4
 reward is not reckoned as of grace, but as a debt
 to him. (5) Whereas, to him that worketh not, 5
 but only believeth in him that justifieth sinners,
 his faith is accounted to him for righteousness.^b
 (6) As David also speaketh of the blessedness of 6
 the man, to whom God reckoneth righteousness^c
 without works, (7) saying: Blessed are they, whose 7
 iniquity is forgiven, and whose sins are covered
 up: (8) and, Blessed is the man, to whom God 8
 will not reckon his sin. (9) This blessedness, 9
 therefore, is it on the circumcision? or on the un-
 circumcision? For we say, that Abraham's faith
 was reckoned to him for righteousness. (10) How 10
 then was it reckoned to him? In circumcision, or
 in uncircumcision?—Not in circumcision, but in
 uncircumcision. (11) For he received circumcision, 11
 as the sign and the seal of the righteousness^d of his

^a Sy. حسابه

^b Sy. حسابه

^c Sy. اِحسانه

^d Sy. طوباه

- faith while in uncircumcision: that he might become the father of all them of the uncircumcision who believe; and that it might be reckoned to them
- 12 also for righteousness:^e (12) and the father of the circum-^e Sy. **لحمه**
 13 cision; not to them only who are of the circum-
 14 cision.—(13) For the promise to Abraham and to
 15 his seed, that he should become the heir of the
 16 world, was not by the law, but by the righteousness
 17 of his faith. (14) For if they who are of the law were
 18 heirs, faith would be made void, and the promise
 19 of no force. (15) For the law is a worker of wrath;
 20 because where no law is, there is no transgression
 21 of law. (16) Wherefore, it is by the faith which is
 22 by grace, that we are justified^f: so that the promise
 23 may be sure to all the seed; not to that only
 24 which is of the law, but also to that which is of
 25 the faith of Abraham, who is the father of us all:
 26 (17) as it is written: "I have constituted thee a
 27 father to a multitude of nations;" [namely] before
 28 God, in whom thou hast believed; who quickeneth
 29 the dead, and calleth those things which are not, as
 30 if they were. (18) And without hope, he confided
 31 in the hope of becoming the father of a multitude
 32 of nations; (as it is written: So will thy seed be.)
 33 (19) And he was not sickly in his faith, while con-
 34 templating his inert^g body, (for he was a hundred
 35 years old,) and the inert^h womb of Sarah. (20)
 36 And he did not hesitate at the promise of God, as
 37 one lacking faith; but he was strong in faith, and
 38 gave glory to God; (21) and felt assured, that what
 39 God had promised to him, he was able to fulfill.
 40 (22) And therefore it was accounted to him for
 41 righteousness.—(23) And not for his sake alone,
 42 was it written, that his faith was accounted for
 43 righteousness; (24) but for our sakes also; because
 44 it is to be accounted [so] to us, who believe in him
 45 that raised our Lord Jesus Messiah from the dead;
 46 (25) who was delivered up, on account of our sins;
 47 and arose, that he might justifyⁱ us. ^f Sy. **بمؤمنه**
- V. Therefore, because we are justified^a by faith, we
 48 shall have peace with God, through our Lord
 49 2 Jesus Messiah. (2) By whom we are brought
 50 by faith into this grace, in which we stand and
 51 ^a Sy. **بمؤمنه**

	rejoice in the hope of the glory of God. (3) And	3
	not only so, but we also rejoice in afflictions;	
	because we know that affliction perfecteth in us	
	patience; (4) and patience, experience; and expe-	4
	rience, hope: (5) and hope maketh not ashamed,	5
	because the love of God is diffused in our hearts,	
	by the Holy Spirit who is given to us. (6) And if,	6
	at this time, on account of our weakness, Messiah	
	died for the ungodly: (7)—(for rarely doth one	7
	die for the ungodly; though for the good, some	
	one perhaps might venture to die:)—(8) God hath	8
	here manifested his love towards us. Because, if	
	when we were sinners, Messiah died for us; (9) how	9
	much more, shall we now be justified by his blood,	
	and be rescued from wrath by him? ^b (10) For	10
^b or, <i>it</i> .	if when we were enemies, God was reconciled ^c with	
^c Sy. لقد	us by the death of his Son; how much more shall	
	we, in his reconciliation, live ^d by his life? (11) And	11
^d or, <i>be saved</i> .	not only so, but we also rejoice in God, by means	
	of our Lord Jesus Messiah, through whom we	
^e Sy. لقد	have now received the reconciliation. ^e	
	As by means of one man, sin entered into the	12
	world, and, by means of sin, death; and so death	
	passed upon all the sons of men, inasmuch as they	
	all have sinned:—(13) For until the law, sin, al-	13
	though it was in the world, was not accounted sin,	
	because there was no law. (14) Yet death reigned	14
	from Adam until Moses, even over those who had	
	not sinned after the likeness of the transgression	
	of the command by Adam, who was the type ^f of	
^f or, <i>likeness</i> .	him that was to come.—(15) But not, as the fault, ^g	15
^g Sy. لقد	so also the free gift. For if, on account of the fault	
	of one, many died; how much more, will the grace	
	of God and his free gift, on account of one man,	
	Jesus Messiah, abound unto many? (16) And	16
^h Sy.	not, as the offence ^h of one, so also the free gift. For	
لقد	the judgment, which was of one [offence], was unto	
	condemnation; but the free gift was, of many sins,	
	unto righteousness. ⁱ (17) For if, on account of the	17
Sy. لقد	offence of one, death reigned; still more, they who	
	receive the abundance of the grace, and the free	
	gift, and the righteousness, will reign in life, by	
	means of one, Jesus Messiah. (18) Therefore, as	18
	on account of the offence of one, condemnation was	
	to all men; so on account of the righteousness of	
^k <i>justification,</i> <i>or, acquittal.</i>	one, will the victory unto life ^k be to all men. (19)	19

For as, on account of the disobedience of one man, many became sinners; so also, on account of the obedience of one, many become righteous.—(20) And the entrance given to the law, was that sin might increase: and where sin increased, there grace abounded. (21) So that, as sin had reigned in death, so grace might reign in righteousness¹ unto life eternal, by means of our Lord Jesus Messiah.

¹ Sy. | 20 | 21

VI. What shall we then say? Shall we continue in sin, that grace may abound? (2) Far be it: for if we are persons that have died to sin, how can we again live in it? (3) Or do ye not know, that we who are baptized into Jesus Messiah, are baptized into his death? (4) For we are buried with him in baptism unto^a death; that as Jesus Messiah arose from the dead into the glory of his Father, so also we, to walk in a new life. (5) For if we have been planted together with him into the likeness of his death, so shall we be also into his resurrection. (6) For we know, that our old man is crucified with him; that the body of sin might be abolished, and we be no more servants to sin: (7) for he that is dead [to it], is emancipated from sin. (8) If then we are dead with Messiah, let us believe that we shall live with the same Messiah. (9) For we know that Messiah rose from the dead, and no more dieth; death hath no dominion over him. (10) For in dying, he died for sin, once; and in living, he liveth unto God. (11) So also do ye account yourselves as being dead to sin, and alive to God, through our Lord Jesus Messiah.—(12) Therefore let not sin reign in your dead^b body, so that ye obey its lusts. (13) And also give not up your members as instruments of evil unto sin, but give up yourselves to God, as those who have been resuscitated from the dead; and let your members be instruments for the righteousness^c of God. (14) And sin shall not have dominion over you; for ye are not under the law, but under grace.—(15) What then? Shall we sin, because we are not under the law, but under grace? Far be it. (16) Know ye not, that to whomsoever ye give up yourselves to serve in bondage, his servants ye are, whom ye serve; whether it be to sin, or whether it be to righteousness, that ye give ear? (17) But thanks

^a or, into

^b or, mortal.

^c Sy. | 20 | 21

be to God, that ye were [once] the servants of sin, but have [now] from the heart obeyed that form of doctrine to which ye are devoted. (18) And when ye were emancipated from sin, ye became servants to righteousness. (19)—(I speak as among men, because of the infirmity of your flesh.)—As ye [once] gave up your members to the servitude of pollution and iniquity, so also now give ye up your members to the servitude of righteousness and sanctity. (20) For when ye were the servants of sin, ye were emancipated from righteousness. (21) And what harvest had ye then, in that of which ye are now ashamed? For the result thereof is death. (22) And now, as ye have been emancipated from sin, and have become servants to God, your fruits are holy; and the result thereof is life everlasting. (23) For the wages of sin is death; but the free gift of God is life eternal, through our Lord Jesus Messiah.

Or do ye not know, my Brethren,—(for I am VII. speaking to them that know the law,)—that the law hath dominion over a man, as long as he is alive? (2) Just as a woman, by the law, is bound to her husband, as long as he is alive: but if her husband should die, she is freed from the law of her husband. (3) And if, while her husband is alive, she should adhere to another man, she would become an adulteress: but if her husband should die, she is freed from the law; and would not be an adulteress though joined to another man. (4) And now, my brethren, ye also have become dead to the law, by^a the body of Messiah; that ye might be joined to another, [even] to him who arose from the dead; and might yield fruits unto God. (5) For while we were in the flesh, the emotions of sin which are by the law, were active^b in our members, that we should bear fruits unto death. (6) But now we are absolved from the law, and are dead to that which held us in its grasp; that we might henceforth serve in the newness of the spirit, and not in the oldness of the letter.^c

What shall we say then? Is the law sin? Far be it. For I had not learned sin, except by means of the law: for I had not known concupiscence, had not the law said, Thou shalt not covet: (8) and

^a or, *in*; i. e. *in the spiritual body of Messiah.*

^b or, *excited*

^c *Sy. writing.*

by this commandment, sin found occasion, and perfected in me all concupiscence: for without the law, sin was dead. (9) And I, without the law, was alive formerly; but when the commandment came, sin became alive, and I died; (10) and the commandment of life was found by me [to be] unto death. (11) For sin, by the occasion which it found by means of the commandment, seduced me; and thereby slew me. (12) Wherefore, the law is holy; and the commandment is holy, and righteous, and good.—(13) Did that which is good, therefore, become death to me? Far be it. But sin, that it might be seen to be sin, perfected death in me by means of that good [law]; that sin might the more be condemned, by means of the commandment. (14) For we know, that the law is spiritual;^d but I am carnal,^e and sold to sin. (15) For what I am doing, I know not: and what I would, I do not perform; but what I hate, that I do. (16) And if I do what I would not, I testify of the law, that it is right.^f (17) And then, it is no more I who do that thing; but sin, which dwelleth in me. (18) For I know, that in me, (that is, in my flesh,) good dwelleth not: because, to approve the good, is easy for me; but to do it, I am unable. (19) For I do not perform the good, which I would perform; but the bad, which I would not perform, that I do perform. (20) And if I do what I would not, it is not I that do it, but sin which dwelleth in me. (21) I find therefore a law coinciding with my conscience,^g which assenteth to my doing good, whereas evil is near to me. (22) For I rejoice in the law of God, in the interior man. (23) But I see another law in my members, which warreth against the law of my conscience, and maketh me a captive to the law of sin which existeth in my members. (24) O, a miserable man, am I! Who will rescue me from this body of death? (25) I thank God; by means of our Lord Jesus Messiah [I shall be rescued.] (26) Now, therefore, in my conscience,^h I am a servant of the law of God; but in my flesh, I am a servant of the law of sin.

^d Sy. of the Spirit.

^e Sy. of the flesh.

^f Sy. **قوله**

^g or, reason.

Sy. **قوله**

^h or, reason.

Sy. **قوله**

VIII. There is therefore no condemnation, to them who, in Jesus Messiah, walk not after the flesh.
2 (2) For the law of the spirit of life, which is in

	Jesus Messiah, hath emancipated thee from the law of sin and death. (3) Inasmuch as the law was im-	3
• Sy. صانه	(4) so that the righteousness ^a of the law might be fulfilled in us; since it is not in the flesh that we	4
• Sy. صانه	walk, but in the Spirit. (5) For they who are in the	5
• Sy. صانه	flesh, do mind ^b the things of the flesh: and they who are of the Spirit, do mind the things of the Spirit.	6
	(6) For minding ^c the things of the flesh, is death; but minding the things of the Spirit, is life and	7
	peace. (7) Because minding the things of the flesh, is enmity towards God: for it doth not subject it-	8
	self to the law of God, because it is not possible. (8) And they who are in the flesh cannot please	9
	God.—(9) Ye, however, are not in the flesh, but in the Spirit; if the Spirit of God truly dwelleth in you.	10
• Sy. صانه	And if in any one there is not the Spirit of Messiah, he is none of his. (10) But if Messiah is in you,	11
• Sy. صانه	the body is dead, in regard ^d to sin; and the Spirit is alive in regard ^e to righteousness. (11) And if the	12
• or <i>mortal.</i>	Spirit of him, who raised our Lord Jesus Messiah from the dead, dwelleth in you; he who raised our	13
	Lord Jesus Messiah from the dead, will also vivify your ^f dead ^f bodies, because of his Spirit that dwelleth	14
	in you.	15
	Now we are debtors, my Brethren, not to the flesh, that we should walk according to the flesh:—	16
• or, <i>conduct.</i>	(13) (For if ye live according to the flesh, ye are to die. But if, by the Spirit, ye mortify the practices	17
	of the body, ye will live. (14) For they who are led by the Spirit of God, they are the sons of God:—	18
	(15) For ye have not received the spirit of bondage, again to fear; but ye have received the Spirit of	19
	adoption, by which we cry, Father, our Father. (16) And this Spirit testifieth to our spirit, that we	20
• Sy. <i>sons.</i>	are the sons of God. (17) And if sons, then heirs; heirs of God, and participators ^h of the inheritance	
	of Jesus Messiah: so that, if we suffer with him, we shall also be glorified with him.—(18) For I reckon,	
• or, <i>revealed.</i>	that the sufferings of the present time, are not comparable with the glory which is to be developed ⁱ	
• or, <i>revelation.</i>	in us. (19) For the whole creation is hoping and waiting for the development ^k of the sons of God.	
• Sy. صانه	(20) For the creation ^l was subjected to vanity, not by	

its own choice, but because of him who subjected it,
 21 (21) in the hope, that also the creation itself would
 be emancipated from the bondage of corruption,
 into the liberty of the glory of the sons of God.
 22 (22) For we know, that all the creatures^m are groan-
 23 ing and travailing in pain unto this day. (23) And
 not only they, but we also in whom are the first
 fruits of the Spirit, we groan within ourselves, and
 look anxiously for the adoption of sons, the redemp-
 24 tion of our bodies. (24) Because we live inⁿ hope. But
 hope that is seen, is not hope: for if we saw it,
 25 how should we hope for it? (25) But if we hope
 for that which is not seen, we are in patient waiting.
 26 (26) So also the Spirit aideth our weakness. For
 we know not what to pray for, in a proper manner;
 but the Spirit prayeth for us, with groans not
 27 expressible: (27) and the explorer of hearts, he
 knoweth what is the mind of the Spirit; because he
 prayeth for the saints, agreeably to the good pleas-
 28 ure of God.—(28) And we know that he aideth
 hem in all things, for good, who love God; them
 29 whom he predestined^o to be called. (29) And he
 knew them, previously; and he sealed^p them with
 the likeness of the image of his Son; that He might
 30 be the first-born of many brothers. (30) And
 those whom he previously sealed, them he called:
 and those whom he called, them he justified: and
 31 those whom he justified, them he glorified. (31)
 What then shall we say of these things? If God
 32 [is] for us; who [is] against us? (32) And, if he
 spared not his Son, but gave him up for us all,
 how shall he not give us all things, with him?
 33 (33) Who will set himself against the chosen of
 34 God? It is God who justifieth. (34) Who is it
 that condemneth? Messiah died, and arose, and is
 on the right hand of God, and maketh intercession
 35 for us. (35) What^r will sever me from the love
 of Messiah? Will affliction? or distress? or perse-
 36 cution? or famine? or nakedness? or peril? or the
 sword? (36) As it is written: For thy sake, we
 37 die daily: and, we are accounted as sheep for the
 38 slaughter. (37) But in all these things we are vic-
 38 torious, by means of him who loved us. (38) For
 I am persuaded, that neither death, nor life, nor
 39 angels, nor principalities, nor powers, nor things
 present, nor things to come, (39) nor height, nor

^m Sy. ܩܪܝܢܐ

ⁿ or, by.

^o Sy. ܩܪܝܢܐ
^p or, marked

^r Sy. Who!

depth, nor any other creature, will be able to sever me from the love of God, which is in our Lord Jesus Messiah.

I say the truth in Messiah, and do not misrepresent; and my conscience beareth me witness in the Holy Spirit; (2) that I have great sorrow, and the sadness of my heart is unceasing. (3) For I have prayed, that I myself might be accursed^a from Messiah, for^b my brethren and my kinsmen in the flesh: (4) who are sons of Israel, to whom belonged the adoption of sons, and the glory, and the covenants,^c and the law, and the ministration, and the promises, and the fathers; (5) and from among whom, Messiah appeared in the flesh, who is God over all; to whom be praises and benediction, for ever and ever; Amen.

Not, however, that the word of God hath actually failed.^d For all are not Israel, who are of Israel. (7) Neither are they all sons, because they are of the seed of Abraham: for it was said, In Isaac shall thy seed be called. (8) That is, it is not the children of the flesh, who are the children of God; but the children of the promise, are accounted for the seed. (9) For the word of promise was this: At that time will I come, and Sarah shall have a son. (10) Nor this only; but Rebecca also, when she had cohabited with one [man], our father Isaac, (11) before her children were born, or had done good or evil, the choice of God was predeclared; that it might stand, not of works, but of him who called. (12) For it was said: The elder shall be servant to the younger. (13) As it is written: Jacob have I loved, and Esau have I hated. (14) What shall we say then? Is there iniquity with God? Far be it. (15) Behold, to Moses also he said: I will have pity, on whom I will have pity; and I will be merciful, to whom I will be merciful. (16) Therefore, it is not of him who is willing, nor of him who runneth, but of the merciful God. (17) For in the scripture, he said to Pharaoh: For this very thing, have I raised thee up; that I might shew my power in thee, and that my name might be proclaimed in all the earth. (18) Wherefore, he hath pity upon whom he pleaseth; and whom he pleaseth, he hardeneth.—

^a Sy. *مصقلا*

^b Sy. *بالحال*
= in behalf of.

^c Sy. *صقلا*

^d Sy. *fallen to fall.*

IX.
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19 (19) But, perhaps thou wilt say: Of what [then] doth he complain? For, who hath resisted his
 20 pleasure? (20) Thou, thus! Who art thou? O man; that thou repliest against God! Shall the
 21 potter's vessel say to the former of it, Why hast thou formed me so? (21) Hath not the potter
 22 dominion over his clay out of the same mass to make vessels, one for honor, and another for dis-
 23 honor? (22) And if God, being disposed to exhibit his wrath and to make known his power, in
 24 abundance of long-suffering, brought wrath upon the vessels of wrath which were complete for de-
 25 struction; (23) and made his mercy flow forth upon the vessels of mercy, which were prepared
 26 by God for glory; (24) namely, upon us who are called, not of the Jews only, but also of the Gen-
 27 tiles:—(25) As also he said in Hosea: I will call them my people, who were not my people; and
 28 will pity, whom I have not pitied: (26) For it shall be, that in the place where they were called
 29 Not my people, there shall they be called The children of the living God. (27) And Isaiah pro-
 30 claimed concerning the children of Israel: Though the number of the children of Israel should be as
 31 the sand on the sea, a remnant of them will live.^e
 32 (28) He hath finished and cut short the matter:^f and the Lord will do it on the earth. (29) And according to what Isaiah had before said: If the Lord of hosts had not favored us with a residue, we had been as Sodom, and had been like Gomor-
 33 rha.
 34 What shall we say then? That the Gentiles, who ran not after righteousness,^g have found
 35 righteousness, even the righteousness which is by faith: (31) But Israel, who ran after the law of
 36 righteousness, hath not found the law of righteousness. (32) And why? Because [they sought it],
 37 not by faith, but by the works of the law. For they stumbled at that stumbling-stone: (33) As it
 38 is written, Behold, I lay in Zion a stumbling-stone, and a stone of offence: and he who believeth in
 39 him,^h shall not be ashamed.

^e or, be saved.^f Sy. the word.^g Sy. *ἄδικον*^h Sy. *it*.

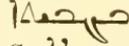
X. My Brethren, The desire of my heart, and my intercession with God for them, is, that they might
 2 have life.^a (2) For I bear them witness, that there

^a or, be saved.

	is in them a zeal for God; but it is not according to knowledge. (3) For they know not the righteousness of God, but seek to establish their own righteousness: and therefore they have not submitted themselves to the righteousness of God.	3
^b Sy. قوله = <i>end, scope, summary.</i>	(4) For Messiah is the aim ^b of the law, for righteousness, ^c unto every one that believeth in him.—	4
^c Sy. لحوائج	(5) For Moses describeth the righteousness, which is by the law, thus: Whoever shall do these things, shall live by them. (6) But the righteousness which is by faith, saith thus: Thou shalt not say in thy heart, Who ascendeth to heaven, and bringeth Messiah down? (7) Or, Who descendeth to the abyss of the grave, ^d and bringeth up Messiah from the place of the dead? (8) But what saith it? The thing ^e is near to thy mouth, and to thy heart: that is, the word of faith, which we proclaim. (9) And if thou shalt confess with thy mouth our Lord Jesus, and shalt believe with thy heart, that God hath raised him from the dead; thou shalt live. ^f	5 6 7
^d Sy. موت	(10) For the heart that believeth in him, is justified; and the mouth that confesseth him, is restored ^g to life. (11) For the scripture saith: Every one that believeth in him, shall not be ashamed. (12) And in this, it discriminateth neither Jews nor Gentiles. For there is one Lord over them all, who is rich, towards every one that calleth on him. (13) For every one that shall call on the name of the Lord, will have ^h life. (14) How then shall they call on him, in whom they have not believed? Or, how shall they believe in him, of whom they have not heard? Or, how shall they hear, without a preacher? (15) Or, how shall they preach, if they are not sent forth? As it is written: How beautiful are the feet of the heralds of peace, and of the heralds of good things?—(16) But all of them have not obeyed the proclamation of the gospel. (For, Isaiah said: My Lord, who hath believed our proclamation? ⁱ) (17) Therefore, faith is from the hearing of the ear; and the hearing of the ear, is from the word of God. (18) But I say: Have they not heard? And, lo, their proclamation ^k hath gone out into all the earth; and their words to the ends of the world. (19) But I say: Did not Israel know? First, Moses said, thus: I will awaken your emulation, by a people which is not a	8 9 10 11 12 13 14 15 16 17 18 19
^e Sy. قوله		
^f or, <i>be saved.</i>		
^g or, <i>is saved.</i>		
^h or, <i>be saved.</i>		
ⁱ Sy. <i>daughter of our voice.</i>		
^k Sy. <i>daughter of their voice.</i>		

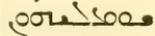
people; and by a disobedient people, I will provoke you. (20) And Isaiah was bold, and said: I was seen by those who sought me not; and I was found by those who inquired not for me. (21) But to Israel, he said: All the day, have I stretched out my hands to a contentious and disobedient people.

XI. But I say: Hath God cast off his people? Far be it. For I also am of Israel, of the seed of Abraham, of the tribe of Benjamin. (2) God hath not cast off those his people whom he before knew. Do ye not know, what, in the scripture of God, he said to Elijah? When he had complained to God against Israel, and said: (3) My Lord, they have slain thy prophets, and have thrown down thy altars; and I am left alone; and they seek my life. (4) And it was said to him, by revelation: Behold, I have reserved for myself seven thousand men, who have not bowed their knees, and have not worshipped Baal. (5) So also at the present time, a remnant is preserved, by the election^a of grace. (6) But if by grace, it is not by works: otherwise, grace^b is not grace.^b And if by works, it is not by grace: Otherwise, work^c is not work.^c (7) What then? Israel did not obtain that which it sought: but the election^d obtained it; and the rest of them were blinded in their heart, (8)—(as it is written: God gave them a stupid spirit, and eyes to see not, and ears to hear not,)—unto this very day. (9) And again, David said: Let their table become a snare before them; and let their recompense be a stumbling block. (10) Let their eyes be darkened, that they see not; and let their back, at all times, be bowed down.—(11) But I say: Have they so stumbled as to fall entirely? Far be it. Rather, by their stumbling, life^e hath come to the Gentiles, for [awakening] their jealousy. (12) And if their stumbling was riches to the world, and their condemnation riches to the Gentiles; how much more their completeness?^f (13) But [it is] to you Gentiles, I am speaking: as I am a legate to the Gentiles, I honor my ministry; (14) if, perhaps, I may provoke emulation in the children of my flesh, and may vivify some of them. (15) For if the rejection of them, was a reconciliation of the world; what will their

^a Sy.

^b Sy.

^c Sy.

^d Sy.

^e or, *salvation*.^f Sy.

^g or, *save*.

conversion be, but life from the dead? (16) For, 16
 if the first-fruits [are] holy, then the mass [is] also:
 and if the root is holy, then also the branches.—
 (17) And if some of the branches were plucked 17
 off; and thou, an olive from the desert, wast in-
 grafted in their place, and hast become a partici-
 pator of the root and fatness of the olive-tree;
 (18) do not glory over the branches. For if thou 18
 gloriest, thou sustainest not the root, but the root
 sustaineth thee. (19) And shouldst thou say, The 19
 branches were plucked off, that I might be grafted
 into their place. (20) Very true. They were 20
 plucked off, because they believed not; and thou
 standest by faith. Be not exalted in thy mind, but
 fear. (21) For if God spared not the natural 21
 branches, perhaps he will not spare you.—(22) Be- 22
 hold now the benignity and the severity of God:
 on them who fell, severity; but on thee, benignity,
 if thou continuest in that benignity; and if not,
 thou also wilt be plucked off. (23) And they, if 23
 they do not continue in their destitution of faith,
 even they will be grafted in; for God is able to
 graft them in again. (24) For if thou wast pluck- 24
 ed from the wild olive-tree, which was natural to
 thee, and wast grafted, contrary to thy nature,
 into a good olive-tree; how much more may they
 be grafted into their natural olive-tree?—(25) And 25
 that ye, my brethren, may not be wise in your
 own apprehension, I wish you to know this myste-
 ry, that blindness of heart hath in some measure
 befallen Israel, until the fullness of the Gentiles
 shall come in: (26) and then, will all Israel live.^h 26
 As it is written: A deliverer will come from Zion,
 and will turn away iniquity from Jacob. (27) And 27
 then will they have the covenantⁱ that proceedeth
 from me, when I shall have forgiven their sins.
 (28) Now, in the gospel, they are enemies for your 28
 sake; but in the election, they are beloved for the
 fathers' sake. (29) For God is not changeable in 29
 his free gift and in his calling.^k (30) For as ye 30
 too were formerly disobedient to God, and have
 now obtained mercy, because of their disobedience;
 (31) so also are they now disobedient to the mercy 31
 which is upon you, that there may be mercy on
 them likewise. (32) For God hath shut up all 32
 men in disobedience, that upon all men he might

^h or, *be saved.*

ⁱ Sy. ⲓⲛⲁⲓ

^k Sy.

ⲓⲛⲁⲓ

33 have mercy.—(33) O the depth of the riches, and the wisdom, and the knowledge of God! For man hath not searched out his judgments; and his
 34 ways are inscrutable. (34) For who hath known the mind of the Lord? Or who hath been a coun-
 35 sellor to him? (35) Or who hath first given to
 36 him, and then received from him? (36) Because, all is from him, and all by him, and all through him: to whom be praises and benedictions, for ever and ever: Amen.

XII. I beseech you, therefore, my brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, by a
 2 tional service [of him]. (2) And be not conformed to this world; but be ye transformed, by the renovation of your minds: and discern ye what is the good and acceptable and perfect pleasure of God.
 3 (3) And, by the grace given to me, I say to you all: Do not carry thoughts, beyond what ye ought to think; but think with modesty, as God hath distributed to each one his measure of faith.
 4 (4) For as we [severally] have many members in one body, and all those members have not the
 5 same functions; (5) so also we, who are [collectively] many persons, are one body in Messiah,
 6 and are naturally members of each other. (6) But we have different gifts,^a according to the grace given to us. There is that of prophecy, according
 7 to the measure of his faith. (7) And there is that of ministration, possessed by one in his ministry. And there is that of a teacher, in his teaching.
 8 (8) And there is that of a consoler, in his consoling: And that of a giver,^b with simplicity: And that of a presider,^c with dexterity: And of a sym-
 9 pathizer, with cheerfulness.*—(9) Let not your love be guileful: but be haters of evil things, and
 10 adherers to good things. (10) Be affectionate to your brethren: and love one another. Be foremost
 11 in honoring one another. (11) Be active; and not slothful. Be fervent in spirit. Be laborers for

^a Sy.

ܐܘܨܘܪܘܬܐ

^b or, distributor.

^c Sy. standing at the head.

* In this catalogue of gifts, verses 6, 7, 8, the Syriac merely describes them, giving no directions for the right use of them. Whether the Greek original will admit the same exposition, the learned will decide. I see no evidence, that the Syriac translator had an essentially different Greek text before him.

^d Sy.

=
 Gr. ξεποι.

our Lord. (12) Be joyful in your hope. Be pa- 12
 tient under your afflictions. Be persevering in
 prayer. (13) Be communicators to the wants of 13
 the saints. Be kind to strangers.^d (14) Bless 14
 your persecutors: bless, and curse not. (15) Re- 15
 joice with them who rejoice: and weep with them
 who weep. (16) What estimation ye make of 16
 yourselves, [make] also of your brethren. And
 indulge not high thoughts; but unite yourselves
 with the lowly minded. And be not wise in your
 own estimation. (17) And repay to no man evil 17
 for evil: but let it be your study to do good,
 before all men. (18) And if possible, so far as it 18
 dependeth on you, live in peace with every man.
 (19) And be ye not avengers of yourselves, my 19
 beloved: but give place to wrath. For it is writ-
 ten: If thou dost not execute judgment for thyself,
 I will execute judgment for thee, saith God. (20) 20
 And if thy adversary be hungry, feed him: and if
 he be thirsty, give him drink. For if thou doest
 these things to him, thou wilt heap coals of fire on
 his head. (21) Be ye not overcome by evil; but 21
 overcome evil with good.

^a Sy.

,
 commanded.

Let every soul be subject to the authorities of XIII.
 magistracy. For there is no authority which is
 not from God: and the authorities which exist, are 2
 established^a by God. (2) He therefore who oppo-
 seth the authority, opposeth the establishment of
 God; and they who oppose them, shall receive 3
 judgment. (3) For judges are not a terror to good
 deeds, but to evil deeds. Wouldst thou then not
 be afraid of the authority? Do good, and thou
 shalt have praise from it. (4) For he is the min- 4
 ister^b of God; but it is to thee for good. But if
 thou doest evil, be afraid; for he is not girded
 with the sword in vain; for he is a minister of
 God, and an avenger of wrath to them that do evil 5
 things. (5) And therefore, it is necessary for us
 to be obedient, not only on account of wrath, but
 likewise on account of our consciences. (6) For 6
 this cause also ye pay tribute money; for they are
 the ministers of God, established for these same
 objects. (7) Render therefore to every one, as is 7
 due to him; tribute-money, to whom tribute-money;
 and excise, to whom excise; and fear, to whom

^b Sy.

8 fear; and honor, to whom honor.—(8) And owe nothing to any one; but to love one another. For he that loveth his neighbor, hath fulfilled the
 9 law. (9) For this likewise, which it saith: Thou shalt not kill; nor commit adultery; nor steal; nor covet; and if there is any other commandment, it is completed in this sentence: Thou shalt love
 10 thy neighbor as thyself. (10) Love doeth no evil to one's neighbor; because love is the fulfillment
 11 of the law.—(11) And this also know ye, that it is the time and the hour, that we should henceforth be awake from our sleep. For now our life^e hath
 12 come nearer to us, than when we believed. (12) The night now passeth away, and the day draweth near. Let us therefore cast from us the works of darkness; and let us put on the armor of light.
 13 (13) And let us walk decorously, as in daylight; not in merriment, nor in drunkenness, nor in impurity of the bed, nor in envy and strife. (14) But clothe yourselves with our Lord Jesus Messiah: and be not thoughtful about your flesh, for the indulgence of appetites.

^e or, *salvation*.

XIV. To him who is feeble in the faith, reach forth the hand. And be not divided in your thoughts.
 2 (2) For one man believeth, that he may eat every
 3 thing: and he that is feeble, eateth herbs. (3) And he that eateth, should not despise him that eateth not; and he that eateth not, should not judge him
 4 that eateth, for God hath received him. (4) Who art thou, that thou judgest a servant not thine; and who, if he standeth, he standeth to his Lord; and if he falleth, he falleth to his Lord? But he will assuredly stand; for his Lord hath power to
 5 establish him. (5) One man discriminateth between days;^a and another judgeth all days alike. But let every one be sure, in regard to his knowl-
 6 edge. (6) He that esteemeth a day, esteemeth [it] for his Lord: and he that esteemeth not a day, for his Lord, he doth not esteem [it.] And he that eateth, eateth to his Lord, and giveth thanks to God: and he that eateth not, to his Lord he eateth
 7 not, and giveth thanks to God. (7). For there is not one of us, who liveth for himself: and there
 8 is not one, who dieth for himself. (8) Because, if we live, to our Lord it is we live; or if we die, to

^a *Sy. a day from a day.*

our Lord it is we die. Whether we live, therefore, or whether we die, we are our Lord's. (9) Moreover, for this cause Messiah died, and revived, and arose; that he might be Lord of the dead and of the living. (10) But thou, why dost thou judge thy brother? or, why dost thou despise thy brother? For we must all stand before the judgment seat of Messiah, (11) as it is written: As I live, saith the Lord, to me every knee shall bow; and to me every tongue shall give praise. (12) So then, every one of us must give account of himself to God.—(13) Henceforth, judge ye not one another; but rather, judge ye this, that thou erect not a stumbling-block for thy brother. (14) I know, indeed, and am persuaded by the Lord Jesus, that there is nothing which is unclean in itself; but to him who thinketh any thing to be unclean, to him only it is defiled. (15) But if thou grievest thy brother, because of food, thou walkest not in love. On account of food, destroy not him for whom Messiah died.—(16) And let not our good thing be matter of reproach. (17) For the kingdom^b of God, is not food and drink; but is righteousness, and peace, and joy in the Holy Spirit. (18) For he who is in these things a servant of Messiah, is pleasing to God, and approved before men. (19) Now let us strive after peace, and after the edification of one another. (20) And let us not, on account of food, destroy the work of God. For every thing is, [indeed,] pure; yet it is evil, to the man who eateth with stumbling. (21) It is proper,^e that we neither eat flesh, nor drink wine, nor [do] any thing, whereby our brother is stumbled. (22) Thou art one in whom there is faith; keep it to thyself, before God. Blessed is he, who doth not condemn himself, in that thing which he alloweth. (23) For he who eateth and doubteth, is condemned; because [he eateth] not in faith. For every thing which is not of faith, is sin.

We then who are strong, ought to bear the infirmity of the weak, and not to please ourselves.

(2) But each of us should please his neighbor, in good things, as conducive to edification.^a (3) Because Messiah also did not please himself; but, as it is written: The reviling of thy revilers fell upon

^b Sy. מלכות

^e Sy. נכון

^a Sy.

לחייב

- 4 me. (4) For every thing written of old, was written for our instruction; that we, by patience and by the consolation of the scriptures, might possess hope.
- 5 (5) And may the God of patience and of consolation, grant to you, to think in harmony one with
- 6 another, in Jesus Messiah; (6) so that with one mind and one mouth, ye may glorify God, the
- 7 Father of our Lord Jesus Messiah.—(7) Wherefore, receive ye and bear up one another, as also Messiah
- 8 received you, to the glory of God. (8) Now I say, that Jesus Messiah ministered to the circumcision, in behalf of the truth of God, in order to confirm
- 9 the promise [made] to the fathers; (9) and that the Gentiles might glorify God for his mercies upon them, as it is written: I will confess to thee among the Gentiles, and to thy name will I sing psalms.
- 10 (10) And again he said: Rejoice, ye Gentiles, with
- 11 his people. (11) And again he said: Praise the Lord, all ye Gentiles; [and] laud him, all ye nations. (12) And again Isaiah said: There will be a root of Jesse; and he that shall arise, will be a prince for the Gentiles; and in him will the Gentiles hope.—(13) Now may the God of hope fill you with all joy and peace, by faith; that ye may abound in his hope, by the power^b of the Holy Spirit.
- 14 Now I am persuaded, my Brethren, even I, concerning you; that ye too are full of goodness, and are replenished with all knowledge, and are able
- 15 also to instruct others. (15) Yet I have written rather boldly to you, my Brethren, that I might put you in remembrance; because of the grace
- 16 which is given to me by God, (16) that I should be a minister of Jesus Messiah among the Gentiles, and should subserve the gospel of God, that the oblation^c of the Gentiles might be acceptable, and
- 17 be sanctified by the Holy Spirit. (17) I have therefore a glorying in Jesus Messiah, before God.
- 18 (18) Yet I presume not to speak of any thing [done] for the obedience of the Gentiles, which Messiah hath not wrought by me, in word and in deeds,
- 19 (19) by the power of signs and wonders, and by the power of the Holy Spirit; so that from Jerusalem I have made a circuit quite to Illyricum, and have fulfilled the announcement of the Messiah;
- 20 (20) while I was careful not to preach where the

^b or, energy.

^c Sy. *ἱερατεῖον*

name of Messiah had been invoked, lest I should build upon another man's foundation ; (21) but, as it is written : They, to whom mention of him had not been made, will see him ; and they, who had not heard, will be obedient.—(22) And on this account, I have been many times prevented from coming to you. (23) But now, since I have no place in these regions, and as I have been desirous for many years past to come to you, (24) when I go to Spain, I hope to come and see you ; and that ye will accompany me thither, when I shall have been satisfied, in some measure, with visiting you.—(25) But I am now going to Jerusalem, to minister to the saints. (26) For they of Macedonia and Achaia, have been willing to make up a contribution^d for the needy saints who are at Jerusalem. (27) They were willing, because they were also debtors to them : for if the Gentiles have been participators with them in the Spirit, they are debtors to serve them also in things of the flesh. (28) When therefore, I shall have accomplished this, and shall have sealed to them this fruit, I will pass by you into Spain. (29) And I know that when I come to you, I shall come in the fullness of the blessing of the gospel of Messiah.—(30) And I beseech you, my Brethren, by our Lord Jesus Messiah, and by the love of the Spirit, that ye labor with me in prayer to God for me ; (31) that I may be delivered from them in Judæa, who believe not ; and that the ministration,^e which I carry to the saints in Jerusalem, may be well received ; (32) and that, by the good pleasure of God, I may come to you with joy, and may take comfort with you.—(33) And may the God of peace be with you all : Amen.

^d Sy. *that a communication should be,* &c.

^e Sy. 

^a Sy. 

^b Sy. *ask ye of the peace of.*

And I commend to you Phebe, our sister, who XVI. is a servant^a of the church in Cenchea : (2) that ye may receive her in our Lord, as is just for saints ; and that ye may assist her, in whatever thing she may ask of you : for she also hath been assistant to many, and to me also.—(3) Salute^b ye Priscilla and Aquila, my fellow-laborers in Jesus Messiah ; (4) who, for my life, surrendered their own necks ; and to whom, not only I am grateful, but also all the churches of the Gentiles. (5) And give a salu- 5

- tation to the church^c which is in their house. Salute my beloved Epenetus, who was the first-fruits of Achaia in Messiah. (6) Salute Mary, who hath toiled much with you. (7) Salute Andronicus and Junia, my relatives,^d who were in captivity with me, and are of note among the legates, and were in Messiah before me. (8) Salute Amplias, my beloved in our Lord. (9) Salute Urbanus, a laborer with us in Messiah; and my beloved Stachys. (10) Salute Apelles, chosen in our Lord. Salute the members^e of the house of Aristobulus. (11) Salute Herodion, my kinsman. Salute the members^e of the house of Narcissus, who are in our Lord. (12) Salute Tryphena and Tryphosa, who toil in our Lord. Salute my beloved Persis, who toiled much in our Lord. (13) Salute Rufus, chosen in our Lord; and his and my mother. (14) Salute Asyncritus, and Phlegon, and Hermas, and Patrobas, and Hermes, and the brethren who are with them. (15) Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. (16) Salute one another, with a holy kiss. All the churches of Messiah salute you.
- 17 And I beseech you, my Brethren, that ye beware of them who cause divisions and stumblings [among you], aside from the doctrine which ye have learned: and that ye stand aloof from them.
- 18 (18) For they who are such, do not serve our Lord Jesus Messiah, but their own belly: and by bland speeches and good wishes,^f they beguile the hearts of the simple. (19) But your obedience is known to every one. I therefore rejoice in you: and I would have you be wise in what is good, and blameless in what is evil. (20) And the God of peace will soon crush Satan under your feet. The grace of our Lord Jesus Messiah, be with you.
- 21 Timothy, my fellow-laborer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
- 22 (22) I Tertius, who have written this epistle, salute you in the Lord. (23) Gaius, hospitable to me and to all the church, saluteth you. Erastus, the steward of the city, and Quartus a brother, salute you.
- 25 Now unto God, who is able to establish you,— (according to my gospel, which is proclaimed

^c Sy. حزب

^d Sy. إتعمد

^e Sy. *sons*.

^f or, *benedictions*.

ε Sy. from the times of ages.

concerning Jesus Messiah; and according to the revelation of the mystery, which was hidden from the times that are past,^ε (26) but is at this time 26 revealed, by means of the scriptures of the prophets; and by the command of the eternal God, is made known to all the Gentiles, for the obedience of faith;) (27) [to him] who only is wise, be glory, 27 through Jesus Messiah, for ever and ever: Amen.

The grace of our Lord Jesus Messiah, be with 24 you all: Amen.*

End of the epistle to the Romans; which was written from Corinth; and was sent by the hand of Phebe, a faithful servant.^a

^a or, deaconess.

❖ ܐܘܢ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

The First Epistle of Paul to the Corinthians.

^a Sy. ܐܘܢ ܕܥܘܠܡܐ

PAUL, called and sent by Jesus Messiah in the I. good pleasure of God; and Sosthenes, a brother; (2) to the church^a of God which is at Corinth, to 2 the [people] called and sanctified, who are sanctified in Jesus Messiah; and to all them, in every place, who invoke the name of our Lord Jesus Messiah, their and our [Lord]: (3) Grace [be] with you, and 3 peace; from God our Father, and from our Lord Jesus Messiah.

^b or, by.

I thank my God at all times on your behalf, for 4 the grace of God which is given to you in^b Jesus Messiah; (5) that in every thing ye are enriched by him, in all discourse, and in all knowledge; 5 (6) even as the testimony of Messiah was confirmed among you: (7) so that ye are not inferior in any 7 one of his gifts; but are waiting for the manifestation^c of our Lord Jesus Messiah: (8) who will 8 confirm you unto the end, so that ye may be blame-

^c or, revelation.

* In the Syriac, the 24th verse is thus placed at the end of the Epistle.

- 9 less in the day of our Lord Jesus Messiah. (9) God is faithful; by whom ye have been called into^d the fellowship of his Son, Jesus Messiah, our Lord. ^{d or, unto.}
- 10 And I beseech you, my Brethren, by the name of our Lord Jesus Messiah, that to you all there may be one language;^e and that there may be no divisions among you: but that ye may become perfectly of one mind, and of one way of thinking. ^{e or, word, or, discourse.}
- 11 (11) For concerning you, my Brethren, it hath been reported to me by the house of Chloe, that there are contentions among you. (12) And this I state: That one of you saith, I am of Paul; and another saith, I am of Apollos; and another saith, I am of Cephas; and another saith, I am of Messiah.
- 13 (13) Now was Messiah divided? Or was Paul crucified for you? Or were ye baptized in the name of Paul? (14) I thank my God that I baptized none of you, except Crispus and Gaius; (15) lest any one should say, that I baptized in my own name. (16) I moreover baptized the household^f of Stephanas: but further, I know not that I baptized any other.—(17) For Messiah did not send me to baptize, but to preach; not with wisdom of words, lest the cross of Messiah should be inefficient. ^{f Sy. house.}
- 18 (18) For a discourse concerning the cross is, to them who perish, foolishness; but to us who live,^g it is the energy of God. (19) For it is written: I will destroy the wisdom of the wise; and I will dissipate the intelligence of the sagacious. (20) Where is the wise? Or where is the scribe? Or where is the disputant of this world? Lo, hath not God showed, that the wisdom of this world is folly? ^{g or, are saved.}
- 21 (21) For in the wisdom of God, because the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to quicken^h them who believe. (22) Because the Jews ask for signs, and the Gentilesⁱ demand wisdom. (23) But we preach Messiah as crucified; [which is] a stumbling-block to the Jews, and foolishness to the Gentiles;ⁱ (24) but to them who are called, both Jews and Gentiles,ⁱ Messiah is the energy of God, and the wisdom of God. (25) Because the foolishness of God, is wiser than men; and the feebleness of God, is stronger than men.—(26) For look also at your calling, my Brethren; that not many among you are wise, according to the flesh; and not many ^{h or, save.} ^{i Sy. Aramaeans.}

among you are mighty, and not many among you
 are of high birth. (27) But God hath chosen the 27
 foolish ones of the world, to shame the wise; and
 he hath chosen the feeble ones of the world, to
 shame the mighty; (28) and he hath chosen those 28
 of humble birth in the world, and the despised, and
 them who are nothing, to bring to naught them
 who are something: (29) so that no flesh might 29
 glory before him. (30) And ye, moreover, are of 30
 him in Jesus Messiah; who hath become to us
 wisdom from God, and righteousness^k and sanctifica-
 tion,^l and redemption:^m (31) according to that 31
 which is written: He that glorieth, let him glory
 in the Lord.

^k Sy. ܘܢܘܨܘܬܐ

^l Sy. ܘܨܘܬܐ

^m Sy. ܘܨܘܬܐ

And I, my Brethren, when I came to you, did II.
 not preach to you the mystery of God in magnifi-
 cent speech, nor in wisdom.^a (2) And I did not 2
 govern^b myself among you, as if I knew any thing,
 except only Jesus Messiah; and him also as cru-
 cified. (3) And in much fear and much trembling, 3
 was I with you. (4) And my speech and my 4
 preaching were not with the persuasiveness of the
 discourses of wisdom; but with the demonstration
 of the Spirit, and with power: (5) that your faith 5
 might not arise from the wisdom of men, but from
 the power of God.—(6) Yet we do speak wisdom,^c 6
 among the perfect; the wisdom not of this world,
 nor of the potentates^d of this world, who will come
 to naught. (7) But we speak the wisdom of God, 7
 in a mystery; the wisdom which was hidden, and
 which God predetermined before the world was,
 for our glory: (8) which no one of the potentates 8
 of this world knew; for had they known it, they
 would not have crucified the Lord of glory.
 (9) But, as it is written: The eye hath not seen, 9
 nor hath the ear heard, nor hath it entered into the
 heart of man, that which God hath prepared for
 those who love him. (10) But God hath revealed 10
 it to us, by his Spirit; for the Spirit exploresth all
 things, even the profound things of God. (11) For 11
 what man is there, who knoweth that which is in a
 man, except it be the spirit of the man, which is in
 him? So also, that which is in God, no one know-
 eth, except the Spirit of God. (12) Now we have 12
 received, not the spirit of the world, but the Spirit

^a or, *philosophic
 subtilty.*

^b Sy. *judge.*

^c Sy. ܘܨܘܬܐ

^d Sy. ܘܨܘܬܐ

shall endure, will receive his reward. (15) And 15
 he, whose work shall burn up, will suffer loss;
 yet himself will escape; but it will be, as from
 the fire.—(16) Know ye not, that ye are the temple 16
 of God? and that the Spirit of God dwelleth in
 you? (17) Whoever shall mar the temple of God, 17
 God will mar him: for the temple of God is holy,
 which [temple] ye are. (18) Let no one deceive 18
 himself. Whoever among you thinketh that he is
 wise in this world, let him become a fool, that he
 may be wise. (19) For the wisdom of this world 19
 is fatuity with God: for it is written, He catcheth
 the wise in their own craftiness. (20) And again: 20
 The Lord knoweth the devices of the wise, that
 they are vain. (21) Wherefore, let no one glory 21
 in men: for all things are yours; (22) whether 22
 Paul, or Apollos, or Cephas, or the world, or life,
 or death, or things present, or things to come; all
 things are yours: (23) and ye are Messiah's, and 23
 Messiah is God's.—[IV.] Let us be so accounted IV.
 of by you, as the servants^a of Messiah, and the
 stewards of the mysteries of God. (2) Now it is 2
 required of stewards, that each be found faithful.
 (3) But to me, it is a light matter to be judged of 3
 by you, or by any man whatever; nay, I am no
 judge of myself. (4) (For I am not conscious in 4
 myself of any thing [flagrant]; yet I am not by
 this justified; for the Lord is my judge.) (5) There- 5
 fore pronounce not judgments before the time, [or]
 until the Lord come, who will pour light upon the
 hidden things of darkness, and will make manifest
 the thoughts of [men's] hearts: and then will each
 one have [due] praise from God.

These things, my Brethren, I have stated concern- 6
 ing the person of myself and of Apollos, for
 your sakes; that, in us, ye might learn not to
 think [of men], above what is written; and that
 no one might exalt himself in comparison with his
 fellow, on account of any person. (7) For who 7
 exploreth thee? Or what hast thou, which thou
 didst not receive? And if thou receivedst it, why
 gloriest thou, as if thou didst not receive it?
 (8) Now ye are yourselves full, and enriched; and 8
 without us, are on thrones! And I wish ye were
 enthroned; that we also might reign with you.
 (9) But I suppose, that God hath placed us legates 9

• Sy.

1150050

the last, as for death; since we have become a spectacle to the world, to angels and to men.
 10 (10) We are fools, on account of Messiah; but ye are wise in Messiah! We are feeble; but ye are strong! Ye are lauded, we are contemned. (11) Unto this hour, we hunger, and thirst, and are naked, and are buffeted, and have no permanent home: (12) and we toil, working with our own hands: they defame us, and we bless: they persecute
 12 us, and we endure it: (13) they revile us, and we entreat them: we are as the filth of the world, and
 14 the expiation for all men, up to this time.—(14) I write these things, not to shame you; but I instruct
 15 you, as dear children. (15) For though ye have a myriad of teachers in Messiah, yet not many fathers; for in Jesus Messiah, I have begotten you
 16 by preaching.^b (16) I beseech you, therefore, that ye be like me.—(17) For this cause have I sent to
 17 you Timothy, who is my beloved son, and faithful in the Lord, that he might bring to your recollection my ways in Messiah, agreeably to what I teach in
 18 all the churches. (18) Now some of you are inflated, as though I would not [dare] come to you.
 19 (19) But I will come to you speedily, if God be willing: and I will know,—not the speech^c of them
 20 who exalt themselves, but their power: (20) for the kingdom of God is not in word, but in power.
 21 (21) What will ye? Shall I come to you with the rod, or with love and a gentle spirit?

^b or, the Gospel.^c Sy. word.

V. In short,^a it is reported, there is whoredom among you; and such whoredom as is not even named among the heathen, that a son should even
 2 take the wife of his father. (2) And ye are inflated, and have not rather sitten down in grief, that he who hath done this deed might be separated
 3 from you. (3) And I, while distant from you in body but present with you in spirit, have already, as if present, judged him who perpetrateth this
 4 deed; (4) that ye all assemble together, in the name of our Lord Jesus Messiah, and I with you in spirit, together with the energy^b of our Lord
 5 Jesus Messiah; (5) and that ye deliver him over to Satan, for the destruction of the flesh,^c that in spirit he may have life, in the day of our Lord Jesus Messiah.

^a Sy. ⲁⲓⲛ^b Sy. ⲟⲩⲛⲉⲣⲓⲁ^c or, body.

Sy. فصل	<p>Your glorying is not praiseworthy.^d Know ye not, that a little leaven leaveneth the whole mass? (7) Purge out from you the old leaven, that ye may be a new mass, as ye are unleavened. For our passover is the Messiah, who was slain for us. (8) Therefore let us celebrate the festival, not with the old leaven, nor with the leaven of wickedness and bitterness, but with the leaven^e of purity and sanctity.—(9) I wrote to you by letter, not to commingle with whoremongers. (10) But I say not, with the whoremongers who are in the world, nor [speak I] of the avaricious, or of the rapacious, or of the idol-worshippers, otherwise ye would be obliged to go out of the world. (11) But this is what I wrote to you, that ye commingle not, if any one is called a brother, and is a whoremonger, or avaricious, or an idol-worshipper, or a railer, or a drunkard, or rapacious,—with him who is such, not even to eat bread. (12) For what business have I to judge them who are without? But those within the body, judge ye, (13) and those without, God judgeth; and remove ye the wickedness^f from among you.</p>	6 7 8 9 10 11 12 13
* alii: <i>unleavened.</i>		
† or, <i>wicked person.</i>		
* Sy. فصل	<p>Dare any of you, when he hath a controversy VI. with his brother, litigate before the iniquitous, and not before the sanctified? (2) Or know ye not, that the sanctified will judge the world?^a And if the world will be judged by you, are ye unfit to decide trivial causes? (3) Know ye not, that we shall judge angels?^b How much more things that are of the world? (4) But if ye have a controversy about a worldly matter, seat ye on the bench for you those who are contemned in the church! (5) For shame to you I say [it]. So, there is not even one wise man among you, who is competent to do equity between a brother and his brother: (6) but a brother litigateth with his brother, and also before them that believe not! (7) Now therefore ye condemn yourselves, in that ye have litigation one with another. For why do ye not rather suffer wrong? why not rather be defrauded? (8) But ye yourselves commit wrong, and ye defraud even your brethren. (9) Or do ye not know, that the unrighteous will not inherit the kingdom of God? Do not mistake; neither whoremongers,</p>	2 3 4 5 6 7 8 9
* Sy. فصل		

nor idol-worshippers, nor adulterers, nor debauchees, nor liars with males, (10) nor the avaricious, nor thieves, nor drunkards, nor railers, nor extortioners,—will inherit the kingdom of God. (11) And these things have been in some of you: but ye are washed, and are sanctified, and made righteous, in the name of our Lord Jesus the Messiah, and by the Spirit of our God.

12 Every thing is in my power:^c but every thing is not profitable to me. Every thing is in my power; but none [of them] shall have dominion over me.

13 (13) Food is for the belly; and the belly is for food; but God will bring them both to naught. But the body is not for whoredom, but for our

14 Lord; and our Lord for the body. (14) And God hath raised up our Lord; and he will raise us up,

15 by his power. (15) Know ye not, that your bodies are the members of the Messiah? Shall one take a member of the Messiah, and make it the member

16 of a harlot? Far be it. (16) Or know ye not, that whoever joineth himself to a harlot, is one body [with her]? For it is said, They twain shall be

17 one body. (17) But he that joineth himself to our Lord, is with him one spirit. (18) Flee whoredom. For every [other] sin which a man committeth, is external to his body; but he that committeth

19 whoredom, sinneth against his own body. (19) Or know ye not, that your body is the temple of the Holy Spirit who abideth^d in you, whom ye have received from God? And ye are not your own.

20 (20) For ye are bought^e with a price. Therefore, glorify ye God, with your body, and with your spirit, which are God's.

^c Sy.

طا
كله
لله

^d Sy. يمسك

^e Sy.

انتم اشتريتم

VII. And concerning the things of which ye wrote to me, it is praiseworthy^a for a man not to approach

2 a woman. (2) But, on account of whoredom, let each have his own wife; and let a woman have

3 her own husband. (3) And let the man render to his wife the kindness which is due; and so

4 also the woman to her husband. (4) The woman is not the sovereign^b over her body, but her husband: so also the man is not the sovereign over

5 his body, but the wife. (5) Therefore, deprive not one another, except when ye both consent, at the time ye devote yourselves to fasting and prayer;

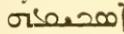
^a Sy. حسن

^b Sy. ملكه

	and return again to the same disposition, that Satan tempt you not because of the concupiscence of your body. (6) But this I say, as to weak persons, not of positive precept. ^c (7) For I would that all men might be like me in purity. But every man is endowed with his gift of God; one thus, and another so. (8) And I say to them who have no wives, and to widows, that it is advantageous to them to remain as I am. (9) But if they cannot endure [it], let them marry: for it is more profitable to take a wife, than to burn with concupiscence. (10) And on them who have wives, I enjoin,—not I, but my Lord,—that the woman separate not from her husband. (11) And if she separate, let her remain without a husband, or be reconciled to her husband; and let not the man put away his wife. (12) And to the rest, say I,—I, not my Lord,—that if there be a brother, who hath a wife that believeth not, and she is disposed to dwell with him, let him not put her away. (13) And that woman, who hath a husband that believeth not, and he is disposed to dwell with her, let her not forsake her husband. (14) For the husband who believeth not, is sanctified by the wife that believeth; and the wife who believeth not, is sanctified by the husband that believeth: otherwise their children would be impure; but now are they pure. ^d (15) But if the unbeliever separateth, let him separate: A brother or sister is not in bondage in such cases: it is to peace, God hath called us. (16) For how knowest thou, O wife, whether thou wilt procure life ^e to thy husband? Or, thou husband, knowest thou, whether thou wilt procure life ^f to thy wife? (17) Every one, however, as the Lord hath distributed to him, and every one as God hath called him, so let him walk. And also thus I enjoin upon all the churches. (18) Is a circumcised person called, let him not revert to uncircumcision: and if one uncircumcised be called, let him not become circumcised. (19) For circumcision is nothing, neither is uncircumcision; but the keeping of God's commands. (20) Let every one continue in the vocation, in which he was called. (21) If thou wert called, being a servant; let it not trouble thee. But if thou canst be made free, choose it rather than to serve. (22) For he that	6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22
^c Sy. كفهم		
^d Sy. ص		
^e Sy. الحياة		
^f Sy. الحياة		

is called by our Lord, being a servant, is God's freedman: likewise, he that is called, being a free man, is the Messiah's servant. (23) Ye are bought with a price; become not the servants of men. (24) Let every one, my Brethren, continue with God, in whatever [state] he was called. (25) And concerning virginity, I have no precept from God; but I give counsel, as a man who hath obtained mercy from God to be a believer. (26) And I think this is suitable,^g on account of the necessity of the times; it is advantageous for a man to remain as he is. (27) Art thou bound to a wife? Seek not a release. Art thou free from a wife? Seek not a wife. (28) But if thou takest a wife, thou sinnest not. And if a maiden is given to a husband, she sinneth not. But they who are such, will have trouble in the body: but I am forbearing to you. (29) And this I say, my Brethren, that the time to come is short; so that they who have wives, should be as if they had none; (30) and they who weep, as if they wept not; and they who rejoice, as if they rejoiced not; and they who buy, as if they acquired not; (31) and those occupied with this world, not going beyond the just using: for the fashion^h of this world is passing away. (32) And therefore I wish you to be without solicitude. For he who hath not a wife, considereth the things of his Lord, how he may please his Lord. (33) And he who hath a wife, is anxious about the world, how he may please his wife. (34) There is a difference also between a wife and a maiden. She who is without a husband, thinketh of things pertaining to her Lord, that she may be holy in her body and in her spirit. But she who hath a husband, thinketh of things pertaining to the world, how she may please her husband. (35) And this I say for your advantage; I am not laying a snare for you; but that ye may be faithful towards your Lord, in a suitable manner, while not minding worldly things. (36) But if any one thinketh that there is reproach, on account of his maiden [daughter], because she hath passed her time, and he hath not presented her to a husband, [and] it be fitting that he present her; let him do what he desireth, he sinneth not; let her be married. (37) But he who hath firmly determined

^g Sy. 

^h Sy. 
= Gr. σχῆμα.

Sy. **فص**

^k Sy. **فص**, or,
*more com-
 mendably.*

in his own mind, and nothing compelleth him, and he can act his own pleasure, and he so judgeth in his heart, that he keep his maiden [daughter], he doeth commendably.ⁱ (38) And therefore, he who presenteth his maiden [daughter], doeth commendably; and he who presenteth not his maiden [daughter], doeth very commendably.^k (39) A woman, while her husband liveth, is bound by the law; but if her husband sleepeth [in death], she is free to marry whom she pleaseth, [yet] only in the Lord. (40) But she is happier, in my opinion, if she remain so: and I think also, that I have the Spirit of God. 38 39 40

And concerning sacrifices to idols, we know, VIII. that in all of us there is knowledge; and knowledge inflateth, but love edifieth. (2) And if any one thinketh that he knoweth any thing, he knoweth nothing yet, as he ought to know [it]. (3) But if any one loveth God, that man is known of him. (4) As to the eating of the sacrifices of idols, therefore, we know that an idol is nothing in the world; and that there is no other God, but one. (5) For although there are what are called gods, whether in heaven, or on earth, (as there are gods many, and lords many,) (6) yet to us, on our part, there is one God, the Father, from whom are all things, and we in him; and one Lord, Jesus the Messiah, by whom are all things, and we also by him. (7) But there is not [this] knowledge in every man; for there are some, who, to the present time, in their conscience,^a eat [it] as an offering to idols; and because their conscience is weak, it is defiled. (8) But food doth not bring us near to God; for if we eat, we do not abound; and if we eat not, we are not in want. (9) See to it, however, lest this your authority^b become a stumbling-block to the weak. (10) For if one should see thee in whom there is knowledge, reclining in the temple of idols, will not his conscience, seeing he is a weak person, be encouraged to eat what is sacrificed? (11) And by thy knowledge, he who is feeble, and on account of whom the Messiah died, will perish. (12) And if ye thus sin against your brethren, and wound the consciences of the feeble, ye sin against the Messiah. (13) Wherefore, if food is a stumbling- 2 3 4 5 6 7 8 9 10 11 12 13

^a i. e. conscientiously.

^b Sy. **فص**

block to my brother, I will for ever eat no flesh, lest I should be a stumbling-block to my brother.

- IX. Am I not a free man? Or; am I not a legate?^a *a* Sy. **مكتوب**
- Or, have I not seen Jesus Messiah our Lord? Or,
 2 have ye not been my work in my Lord? (2) And
 if I have not been a legate to others, yet I have
 been so to you; and ye are the seal of my legate-
 3 ship. (3) And [my] apology to my judges, is
 4 this: (4) Have we not authority,^b to eat and to
 5 drink? (5) Or have we not authority to carry
 about with us a sister as a wife; just as the other
 legates, and the brothers of our Lord, and as Ce-
 6 phas? (6) Or I only, and Barnabas, have we no
 7 right to forbear labor? (7) Who, that serveth in
 war, [doth so] at his own expense? Or who, that
 planteth a vineyard, eateth not of its fruits? Or
 who, that tendeth sheep, eateth not of the milk
 8 of his flocks? (8) Is it as a man, I say these
 9 things? Behold, the law also saith them. (9) For
 it is written in the law of Moses, Thou shalt not
 muzzle the ox that thresheth.^c Hath God regard
 10 for oxen? (10) But manifest it is, for whose sake
 he said it. And indeed, for our sakes it was writ-
 ten: because the plougher ought to plough in hope,
 11 and the thresher in hope of fruit. (11) If we have
 sowed among you the things of the Spirit, is it a
 great matter, if we reap from you the things of
 12 the body? (12) And if others have this preroga-
 tive^d over you, doth it not belong still more to us? *a* Sy. **وهو مكتوب**
- Yet we have not used this prerogative; but we
 have endured every thing, that we might in noth-
 ing impede the announcement of the Messiah.
- 13 (13) Know ye not, that they who serve in a tem-
 ple,^e are fed from the temple? And they who
 serve at the altar, participate with the altar? *e* Sy. **اهاكل من بيت الله**
house.
- 14 (14) Thus also hath our Lord commanded, that
 they who proclaim his gospel, should live by his
 15 gospel. (15) But I have used none of these things:
 and I write not, that it may be so done to me; for
 it would be better for me to actually die, than that
 16 any one should make void my glorying. (16)
 For while I preach, I have no [ground of] glory-
 ing; because necessity is laid upon me, and woe
 17 to me, if I preach not. (17) For if I do this vol-
 untarily, there is a reward for me: but if involun-

tarily, a stewardship is intrusted to me. (18) What 18
 then is my reward? [It is,] that when I preach, I
 make the announcement of the Messiah without
 cost, and use not the prerogative given me in the
 gospel.^f (19) Being free from them all, I have 19
 made myself servant to every man; that I might
 gain many: (20) and with the Jews, I was as a 20
 Jew, that I might gain the Jews; and with those
 under the law, I was as under the law, that I might
 gain them who are under the law; (21) and to 21
 those who have not the law, I was as without the
 law, (although I am not without law to God, but
 under the law of the Messiah,) that I might gain
 them that are without the law. (22) I was with 22
 the weak, as weak, that I might gain the weak: I
 was all things to all men, that I might vivify^g
 every one. (23) And this I do, that I may partic- 23
 ipate in the announcement.—(24) Know ye not, 24
 that they who run in the stadium, run all of them;
 yet it is one who gaineth the victory. Run ye, so
 as to attain. (25) For every one who engageth in 25
 the contest,^h restraineth his desiresⁱ in every thing.
 And they run, to obtain a crown that perisheth;
 but we, one that perisheth not. (26) I therefore so 26
 run, not as for something unknown; and I so
 struggle, not as struggling against air:^k (27) but 27
 I subdue my body, and reduce it to servitude; lest,
 when I have preached to others, I myself should
 be a reprobate.

And, my Brethren, I would have you know, that X.
 our fathers were all of them under the cloud, and
 they all passed through the sea; (2) and they 2
 were all baptized^a by Moses, in the cloud and in
 the sea; (3) and they all ate the same spiritual 3
 food; (4) and they all drank the same spiritual 4
 drink; for they drank from the spiritual rock that
 attended them, and that rock was the Messiah.
 (5) But with a multitude of them, God was not 5
 pleased; for they fell in the wilderness. (6) Now 6
 these things were an example^b for us, that we
 should not hanker after evil things as they hank-
 ered. (7) Neither should we serve idols, as some 7
 of them served; as it is written, The people sat
 down to eat and to drink, and rose up to sport.
 (8) Neither let us commit whoredom, as some of 8

^f Sy.

طاهي لعم

^g Sy. انا

^h Sy.

ا =

Gr. ἀγωνα.

ⁱ or, mind.

^k Sy. ا = ἀρ.

^a Sy. اعم

^b Sy.

ا =

Gr. ἑβραϊσ.

them committed; and there fell in one day twenty
 9 and three thousand. (9) Neither let us tempt the
 Messiah, as some of them tempted; and serpents
 10 destroyed them. (10) Neither murmur ye, as some
 of them murmured; and they perished by the
 11 destroyer.^c (11) All these things which befell
 them, were for an example to us; and they are
 written for our instruction, on whom the end of the
 12 world^d hath come. (12) Wherefore, let him who
 13 thinketh he standeth, beware lest he fall. (13) No
 trial cometh on you, but what pertaineth to men:
 and God is faithful, who will not permit you to be
 tried beyond your ability, but will make an issue
 to your trial, that ye may be able to sustain it.—
 14 (14) Wherefore, my Beloved, flee from idolatry.
 15 (15) I speak as to the wise; judge ye what I say.
 16 (16) The cup of thanksgiving which we bless, is it
 not the communion of the blood of the Messiah?
 And the bread which we break, is it not the com-
 17 munion of the body of the Messiah? (17) As
 therefore that bread is one, so we are all one body;
 for we all take to ourselves from that one bread.
 18 (18) Behold the Israel who are in the flesh; are
 not they who eat the victims, participators of the
 19 altar? (19) What then do I say? That an idol is
 any thing? Or, that an idol's sacrifice is any thing?
 20 No. (20) But that what the Gentiles sacrifice, they
 sacrifice to demons,^e and not to God. And I would
 21 not, that ye should be associates of demons. (21) Ye
 cannot drink the cup of our Lord, and the cup of
 demons; and ye cannot be partakers at the table
 22 of our Lord, and at the table of demons. (22) Or,
 would we sedulously provoke our Lord's jealousy?
 Are we stronger than he?
 23 Every thing is in my power;^f but every thing
 is not profitable. Every thing is in my power;
 24 but every thing doth not edify. (24) Let no one
 seek his own things, but also the things of his
 25 fellow-man. (25) Whatever is sold in the flesh-
 market, eat ye, without an inquiry on account of
 26 conscience: (26) for the earth is the Lord's, in its
 27 fullness. (27) And if one of the Gentiles invite
 you, and ye are disposed to go, eat ye whatever is
 set before you, without an inquiry on account of
 28 conscience. (28) But if any one shall say to you,
 This pertaineth to a sacrifice; eat not, for the sake

^c Sy. مفسد

^d Sy. العالم

^e Sy. ديا

^f Sy. كل

	of him who told you, and for conscience's sake. 29
	(29) The conscience I speak of, is not your own, but his who told you. But why is my liberty judged of, by the conscience of others? (30) If I 30
	by grace partake, why am I reproached for that, for which I give thanks? (31) If therefore ye eat, 31
	or if ye drink, or if ye do any thing, do all things for the glory of God. (32) Be ye without offence 32
^g Sy. Aramaeans.	to the Jews, and to the Gentiles, ^g and to the church of God: (33) even as I also, in every thing, 33
	please every man; and do not seek what is profitable to me, but what is profitable to many; that they may live. ^h [XI.] Be ye imitators of me, as XI.
^h or, <i>be saved</i> .	I am of the Messiah.
	Moreover I commend you, my Brethren, that in 2
	all things ye are mindful of me, and that ye hold fast the precepts as I delivered them to you. (3) 3
^a Sy. نبع	And I would have you know, that the head ^a of every man is the Messiah, and the head of the woman is the man, and the head of the Messiah is God. (4) Every man, who prayeth or prophes- 4
^b Sy. مغطا	eth ^b with his head covered, dishonoreth his head. (5) And every woman, who prayeth or prophes- 5
	eth with her head uncovered, dishonoreth her head; for she is on a level with her whose head is shaven. (6) For if a woman be not covered, let her also be shorn; but if it be shameful for a woman to be shorn or shaven, let her be covered. (7) The man, indeed, ought not to cover his head, 7
	because he is the likeness and glory of God: but the woman is the glory of the man. (8) For the man was not from the woman, but the woman from the man. (9) Neither was the man created for the woman's sake, but the woman for the man's sake. 9
^c Sy. مغطا	(10) For this cause ought the woman to have on 10
	her head [the mark of] authority, ^c because of the angels. ^d (11) Nevertheless, the man is not with- 11
^d Sy. مغطا	out ^e the woman, nor the woman without the man, in our Lord. (12) For as the woman [was] from 12
^e or, <i>exclusive of</i> .	the man, so the man is by the woman; and every thing is from God. (13) Judge for yourselves, 13
	among yourselves; is it becoming, that a woman pray to God with her head uncovered? (14) Doth 14
^f Sy. صعبا	not nature ^f teach you, that in a man, if his hair groweth long, it is a reproach to him? (15) But 15
	for a woman, if her hair is abundant, it is a glory

to her; for her hair is given to her for a covering.
 16 (16) But if any one is contentious about these things, we on our part have no such custom, nor hath the church of God.

17 This which I now enjoin, is not as praising you; for ye have not made progress, but have deteriorated.

18 (18) Because, first; when ye assemble in the church, there are, I hear, divisions among you; and

19 I partly believe it. (19) For there are to be contentions among you, that the approved among

20 you may be known. (20) When therefore ye come together, ye eat and drink, not as is becoming

21 on the day of our Lord. (21) But, one and another proceedeth to eat his own supper; and one

22 is hungry, and another is drunken. (22) What! have ye no houses in which ye can eat and drink?

or, despise ye the church of God, and shame them who have nothing? What shall I say to you? Shall I praise you? In this I praise you not.

23 (23) For I have received from our Lord, that which I imparted to you; that our Lord Jesus, on the

24 night he was betrayed, took bread, (24) and blessed, and brake [it], and said: "Take, eat; this is my

body, which is broken for your sakes: thus do ye, in remembrance of me."

25 (25) So, after they had supped, he gave also the cup, and said: "This cup is the new testament^h in my blood: thus do ye, as often as ye drink [it], in remembrance of me."

26 (26) For as often as ye eat this bread, and drink this cup, ye commemorate the death of our Lord,

27 until his advent. (27) He therefore, who eateth of the bread of the Lord, and drinketh of his cup, and is not worthy of it, is guilty of the blood of the

28 Lord, and of his body. (28) For this reason, a man should examine himself, and then eat of this

29 bread, and drink of this cup: (29) for, whoever eateth and drinketh of it, while he is unworthy, eateth and drinketh condemnation on himself, by

30 not discerning the body of the Lord. (30) For this cause, many among you are diseased and sickly,

31 and many sleep.ⁱ (31) For if we would judge ourselves, we should not be judged. (32) But when we are judged by our Lord, we are really chastised,^k that we may not be condemned with

33 the world. (33) Wherefore, my Brethren, when ye assemble to eat, wait ye one for another. (34) And

34

^g Sy. ⲛⲓⲛⲁ

^h Sy. ⲛⲓⲛⲁ =
Gr. διαθήκη.

ⁱ or, have died.

^k Sy. are chastised to be chastised.

let him who is hungry, eat at home; that ye may assemble, not for condemnation. And as to other things, I will give you directions when I come.

^a Sy.

١٢٥٤

^b Sy. ١٢٥٤

^c or, *voice*.

^d Sy. ١٢٥٤

^e Sy.

١٢٥٤

^f Sy.

١٢٥٤

^g or, *speech*.

^h Sy. ١٢٥٤

ⁱ Sy.

Aramaeans.

And concerning spirituals,^a my brethren, XII. I would have you know, (2) that ye have been 2 pagans;^b and have been, without distinction, led away after idols, in which there is no speech.^c (3) I therefore inform you, that there is no man, 3 that speaketh by the Spirit of God, who saith that Jesus is accursed:^d neither can a man say that Jesus is the Lord, except by the Holy Spirit. (4) Now there are diversities of gifts;^e but the 4 Spirit is one. (5) And there are diversities of min- 5 istrations; but the Lord is one. (6) And there 6 are diversities of energies;^f but God, who worketh all in all men, is one. (7) And to each man, there 7 is given a manifestation of the Spirit, that it may aid him. (8) To one, by the Spirit, there is given 8 a word^g of wisdom; and to another, by the same Spirit, there is given a word of knowledge: (9) to 9 another, by the same Spirit, faith: to another, by the same Spirit, gifts of healing: (10) and to 10 another, miracles;^h and to another, prophecy: and to another, the discerning of spirits: and to another, [divers] kinds of tongues: and to another, 11 the interpretation of tongues. (11) But all these, 11 worketh that one Spirit; and he distributeth to every one as he pleaseth. (12) For as the body is 12 one, and in it are many members; and all those members of the body, though many, are one body; so also is the Messiah. (13) For all of us, likewise, 13 by one Spirit, have been baptized into one body, whether Jews or Gentiles,ⁱ whether slaves or free; and all of us have drunk in one Spirit. (14) For 14 a body also, is not one member, but many. (15) For 15 if the foot should say, Because I am not the hand, I am not of the body; is it, on that account, not of the body? (16) Or if the ear should say, Be- 16 cause I am not the eye, I am not of the body; is it, on that account, not of the body? (17) And if 17 the whole body were an eye, where would be the hearing? Or if it were all hearing, where would be the smelling? (18) But now hath God placed 18 every one of the members in the body, according to his pleasure. (19) And if they were all one 19

20 member, where would be the body? (20) But
 now they are many members, yet but one body.
 21 (21) The eye cannot say to the hand, Thou art not
 needful to me: nor can the head say to the feet, Ye
 22 are not needful to me. (22) But rather, those
 members which are accounted feeble, are indispen-
 23 sable. (23) And those which we think dishonora-
 ble in the body, on them we heap more honor;
 and those that are uncomely, on them we put the
 24 more decoration. (24) For the honorable members
 in us, have no need of honor: for God hath tem-
 25 pered the body, and given more honor to the mem-
 ber which is inferior; (25) that there might be no
 disunion^k in the body, but that all the members,
 26 equally, might care for one another; (26) so that,
 when one member is in pain, they will all sympa-
 27 thize; and if one member is exalted, all the mem-
 28 bers will be exalted. (27) Now ye are the body
 of Messiah, and members in your place. (28) For
 God hath placed in his church, first, legates; after
 them, prophets; after them, teachers; after them,
 workers of miracles; after them, the gifts of heal-
 ing, and helpers, and leaders, and [various] kinds
 29 of tongues. (29) Are they all legates? Are they
 all prophets? Are they all teachers? Are they
 30 all workers of miracles? (30) Have all of them
 the gifts of healing? Do they all speak with
 31 tongues? Or do they all interpret?—(31) And if
 ye are emulous of the superior gifts, on the other
 hand, I show to you a better way.

^k or, *division*.

XIII. If I could speak in every tongue of men, and
 in that of angels, and there should be no love^a in
 me, I should be like brass that resoundeth, or the
 2 cymbal that maketh a noise. (2) And if there
 should be in me [the gift of] prophecy, and I should
 understand all the mysteries, and every science;
 and if there should be in me all faith, so that I
 could move mountains, and love should not be in
 3 me, I should be nothing. (3) And if I should feed
 out to the destitute all I possess; and if I should
 give my body to be burned; and there should be no
 4 love in me, I gain nothing.—(4) Love is long-suf-
 fering, and is kind; love is not envious; love is not
 5 boisterous; and is not inflated; (5) and doth noth-
 ing that causeth shame; and seeketh not her own;

^a Sy. *love*

is not passionate; and thinketh no evil; (6) rejoiceth not in iniquity, but rejoiceth in the truth; (7) beareth all things, believeth all things, hopeth all, and endureth all. (8) Love will never cease. But prophesyings will end; and tongues will be silent; and knowledge will vanish. (9) For we know but partially;^b and we prophesy but partially. (10) But when completeness shall come, then that which is partial will vanish away. (11) When I was a child, I talked as a child, and I reasoned as a child, and I thought as a child: but when I became a man, I laid aside the things of childhood. (12) And now we see, as by a mirror, in similitude; but then face to face: now I know partially;^c but then shall I know, just as I am known. (13) For these three things are abiding, faith, and hope, and love; but the greatest of these is love.

^b Sy. a little of much.

^c Sy. a little of much.

Follow after love; and be emulous of the gifts XIV. of the Spirit, and especially, that ye may prophesy. (2) For he that speaketh in a tongue, speaketh not unto men, but unto God; for no one understandeth what is said; yet in the spirit, he speaketh a mystery. (3) But he that prophesieth, speaketh unto men, for edification, and exhortation, and consolation. (4) He that speaketh in a tongue, edifieth himself: and he that prophesieth, edifieth the church. (5) Now I would that ye all spoke with tongues, but rather that ye prophesied; for greater is he that prophesieth, than he that speaketh in a tongue, unless he interpret; and if he interpret, he edifieth the church. (6) And now, my brethren, if I should come among you, and speak to you in tongues, what should I profit you; unless I should speak to you either by revelation, or by knowledge, or by prophecy, or by doctrine? (7) For even inanimate things that emit sound, whether pipe or harp, if they make no distinction between one sound and another, how will it be known, what is sung or what is harped? (8) And if the trumpet shall give an uncertain sound, who will prepare himself for the battle? (9) So likewise if ye utter a discourse in a tongue, and there is no interpretation given, how will it be known what ye have said? Ye will have been as if ye spoke into the air. (10) For lo, there are many kinds of tongues in the world; and

- there is not one of them without meaning.^a
- 11 (11) But if I do not know the import^b of the sound, I shall be a barbarian^c to him that speaketh, and
- 12 the speaker will be a barbarian to me. (12) So also ye, since ye are emulous of the gifts of the Spirit for the edification of the church, seek ye to
- 13 excel. (13) And let him that speaketh in a tongue, pray that he may interpret. (14) For if I should
- 14 pray in a tongue, my spirit prayeth, but my understanding is without fruits. (15) What then shall I
- 15 do? I will pray with my spirit, and will pray with my understanding; and I will sing with my spirit, and will sing with my understanding.
- 16 (16) Otherwise, if thou blessest in the spirit, how shall he that filleth the place of one unlearned,^d say Amen, on thy giving thanks; for he knoweth not
- 17 what thou sayest? (17) Thou blessest, indeed, very well; but thy neighbor is not edified. (18) I
- 18 thank God, that I speak with tongues more than all of you. (19) But in the church, I would rather
- 19 speak five words with my understanding, that I might instruct others, than a myriad of words in a
- 20 tongue.—(20) My brethren, be ye not children in your thoughts; but to evil things be ye infants; and in your thoughts be men.^e (21) In the law it is written, With a foreign speech, and in another
- 21 tongue, will I speak with this people; and even so also they will not hearken to me, saith the Lord.
- 22 (22) Wherefore, tongues are established for a sign, not to the believers, but to them that believe not. But prophesyings are not for those who believe not,
- 23 but for them that believe. (23) If therefore the whole church^f assemble, and they all speak with tongues, and there come in unlearned persons, or
- 24 such as believe not, will they not say: These people are crazy? (24) But if ye should be all prophesying, and one unlearned or an unbeliever should come among you, he is explored by you all,
- 25 and rebuked by you all; (25) and the secrets of his heart are laid open [to him]: and so he will fall upon his face, and will worship God, and say:
- 26 Verily, God is in you.—(26) I therefore say [to you] my brethren, that when ye assemble, whoever of you hath a psalm, let him speak; and whoever hath a doctrine, and whoever hath a revelation, and whoever hath a tongue, and whoever hath an

^a Sy. *a voice.*^b Sy. סגס^c Sy. בבבב^d Sy.ἄμαρτυροίGr. *ιδιώται.*^e Sy. *full, complete.*^f Sy. ἐκκλησία

interpretation. Let them all be for edification. (27) And if any speak in a tongue, let two speak, 27
 or at most, three; and let them speak one by one; and let [some] one interpret. (28) And if there is 28
 none to interpret, let him that speaketh in a tongue, be silent in the church; and let him speak to him-
 self and to God. (29) And as to prophets, let two 29
 or three speak, and let the rest judge. (30) And 30
 if to another sitting by, there should be a revela-
 tion, let the first stop speaking. (31) For ye can 31
 all prophesy, one by one; so that every one may
 learn, and every one be comforted. (32) For the 32
 spirit of the prophets is subject to the prophets.
 (33) Because, God is not [the author] of tumult, but 33
 of peace, as in all churches of the saints.—(34) Let 34
 your women be silent in the church: for it is not
 permitted them to speak, but to be in subjection, as
 also the law saith. (35) And if they wish to be 35
 informed on any subject, let them ask their hus-
 bands at home: for it is unbecomings for women to
 speak in the church. (36) What! was it from you 36
 that the word of God came forth? Or did it reach
 only to you? (37) And if any one among you 37
 thinketh that he is a prophet, or that he is spiritual,
 let him recognize the things which I write to you,
 as being the precepts of our Lord. (38) But if any 38
 one be ignorant, let him be ignorant.—(39) Where- 39
 fore, my brethren, be emulous of prophesying: and
 to speak with tongues, prohibit not. (40) But let 40
 every thing be done with decency and regularity.

ε or, immodest.

• Sy.

انتم احيتم

▷ or, are saved.

And I make known to you, my brethren, the XV
 gospel^a which I preached to you, and which ye 2
 received, and in which ye stand, (2) and by which
 ye have life.^b In what terms I preached to you,
 ye remember; unless ye have believed in vain. 3
 (3) For I delivered to you from the first, as I had
 received it; that the Messiah died on account of 4
 our sins, as it is written: (4) and that he was
 buried and arose on the third day, as it is written: 5
 (5) and that he was seen by Cephas; and after 6
 him, by the twelve: (6) and after that, he was
 seen by more than five hundred brethren at once;
 many of whom survive at the present time, and 7
 some of them sleep. (7) And subsequently to this,
 he was seen by James; and after him, by all the

8 legates. (8) And last of them all, he was seen by
 9 me, as it were by an abortion. (9) I am the least
 of the legates; and am not worthy to be called a
 legate; because I persecuted the church of God.
 10 (10) But by the grace of God, I am what I am:
 and his grace, that was in me, was not in vain; but
 I labored more than they all:—not I, but his grace
 11 that was with me. (11) Whether I, therefore, or
 whether they, so we preached; and so ye believed.
 12 —(12) And if the Messiah is proclaimed, as rising
 from the dead; how is it that there are some among
 you, who say, There is no reviviscence of the
 13 dead?^c (13) And if there is no reviviscence of the
 14 dead, the Messiah also hath not risen. (14) And
 if the Messiah hath not risen, our preaching is vain,
 15 and your faith also vain. (15) And we too are
 found false witnesses of God; for we have testified
 concerning God, that he raised up the Messiah,
 16 when he did not raise him up. (16) For, if the
 dead will not arise, the Messiah also hath not risen.
 17 (17) And if the Messiah rose not, your faith is
 18 inane;^d and ye are yet in your sins: (18) and also,
 doubtless, they who have fallen asleep in the Mes-
 19 siah, have perished. (19) And if, in this life only,
 we have hope in the Messiah, we are the most
 20 miserable of all men.—(20) But now the Messiah
 hath risen from the dead, and become the first-fruits
 21 of them that slept. (21) And as by a man came
 death, so also by a man came the reviviscence of
 22 the dead. (22) For as it was by Adam, that all men
 23 die, so also by the Messiah they all live: (23) every
 one in his order; the Messiah was the first-fruits;
 afterwards, they that are the Messiah's, at his
 24 coming. (24) And then will be the end, when he
 shall have delivered up the kingdom to God the
 Father; when every prince, and every sovereign,
 25 and all powers shall have come to naught. (25) For
 he is to reign, until he shall put all his enemies
 26 under his feet. (26) And the last enemy, death,
 27 will be abolished. (27) For he hath subjected all
 under his feet. But when he said, that every thing
 is subjected to him, it is manifest that he is ex-
 28 cepted, who subjected all to him. (28) And when
 all shall be subjected to him, then the Son himself
 will be subject to him who subjected all to him, so
 29 that God will be all in all.—(29) Otherwise, what

^c Sy.

سے قیامت

^d Sy. حلال

• Sy.

shall they do who are baptized for^e the dead, if the
 dead rise not? Why are they baptized for the
 dead? (30) And why also do we stand every 30
 hour in peril? (31) I protest, my brethren, by 31
 your exultation, which is mine in our Lord Jesus
 the Messiah, that I die daily. (32) If, as amongst 32
 men, I was cast to wild beasts at Ephesus, what
 did it profit me, if the dead rise not? "Let us eat
 and drink; for to-morrow we die." (33) Be not 33
 deceived; "Evil stories corrupt well-disposed
 minds." (34) Let your hearts be righteously exci- 34
 ted, and sin not: for there are some, in whom is
 not the love of God: it is to your shame, I say it.

^e Sy. *the body
 of its nature.*

But some one of you may say: How will the 35
 dead arise? and with what body will they come
 forth? (36) Foolish man! The seed which thou 36
 sowest, is not quickened, unless it die. (37) And 37
 that which thou sowest, thou sowest not the body
 that is to be, but the naked kernel of wheat or bar-
 ley, or of the other grains: (38) and God giveth it 38
 a body, as he pleaseth; and to each of the grains
 its natural body.^f (39) And every body is not 39
 alike; for the body of a man is one thing, and that
 of a beast is another, and that of a bird is another,
 and that of a fish is another. (40) And there are 40
 bodies celestial, and bodies terrestrial; but the
 glory of the celestial [bodies] is one, and that of
 the terrestrial is another. (41) And the glory of 41
 the sun is one thing, and the glory of the moon is
 another, and the glory of the stars is another; and
 one star exceedeth another star in glory. (42) So 42
 also in the reviviscence of the dead. They are
 sown in corruption, they arise without corruption:
 (43) they are sown in dishonor, they arise in glory: 43
 they are sown in weakness, they arise in power:
 (44) it is sown an animal body, it ariseth a spirit- 44
 ual body. For there is a body of the animal life,^g
 and there is a body of the spirit. (45) So also is it 45
 written: "Adam, the first man, became a living
 soul;"^h the second Adam [became] a quickening
 spirit. (46) And the spiritual was not first; but 46
 the animal, and then the spiritual. (47) The first 47
 man was of dust from the earth; the second man
 was the Lord from heaven. (48) As he was of the 48
 dust, so also those who are of the dust; and as was
 he who was from heaven, so also are the heavenly.

^f Sy.

^g Sy.

49 (49) And as we have worn the likeness of him from the dust, so shall we wear the likeness of him from heaven.—(50) But this I say, my brethren, that flesh and blood cannot inherit the kingdom of heaven: neither doth corruption inherit incorruption. (51) Lo, I tell you a mystery; we shall not all sleep, but we shall all be changed, (52) suddenly, as in the twinkling of an eye, at the last trumpet, when it shall sound; and the dead will arise, without corruption; and we shall be changed. (53) For this which is corruptible, is to put on incorruption; and that which dieth, will put on immortality. (54) And when this that is corruptible, shall put on incorruption, and this that dieth, immortality; then will take place the word that is written, "Death is absorbed in victory." (55) Where is thy sting, O death? And where is thy victory, O grave?ⁱ (56) Now the sting of death is sin; and the strength^k of sin is the law. (57) But thanks be to God, that giveth us the victory, through our Lord Jesus the Messiah. (58) Wherefore, my brethren and my beloved, be ye steadfast, and be not vacillating; but be ye at all times abundant in the work of the Lord; seeing ye know, that your labor is not in vain in the Lord.

ⁱ Sy. صوت

^k Sy. قوة

XVI And as to the collection for the saints, as I directed the churches of the Galatians, so do ye. (2) On each first day of the week, let every one of you lay aside and preserve at home, what he is able;^a that there may be no collections when I come. (3) And when I come, those whom ye shall select, I will send with a letter, to carry your bounty to Jerusalem. (4) And if it should be suitable that I also go, they shall go with me. (5) And I will come to you, when I pass from Macedonia; for I am about to pass through Macedonia. (6) And perhaps I shall remain with you, or winter with you; that ye may accompany me whither I go. (7) For I am not disposed to see you now, as I pass along; because I hope to spend some time with you, if my Lord permit me. (8) For I shall continue at Ephesus until Pentecost: (9) because a great door is opened to me, which is full of occupations;^b and the opposers are numerous. (10) And if Timothy come to you, see that he may

^a Sy. *what cometh to his hand.*

^b Sy. عمدة

be without fear among you ; for he doeth the work
of the Lord, as I do. (11) Therefore, let no one 11
despise him ; but conduct him on in peace, that he
may come to me ; for I wait for him with the
brethren.—(12) As for Apollos, my brethren, I en- 12
treated him much to go with the brethren to you ;
but his inclination was not to go to you now ; but
when he shall have opportunity, he will go to you.
—(13) Watch ye, stand firm in the faith, act like 13
men, be valiant. (14) Let all your affairs be con- 14
ducted with love.

I beseech you, my brethren, concerning the 15
household of Stephanas ; (for ye know, that they
were the first-fruits of Achaia, and that they have
devoted themselves to ministering to the saints ;)
(16) that ye also give ear to them who are such ; 16
and to every one, that laboreth with us and aideth.
—(17) And I rejoyce at the arrival of Stephanas 17
and Fortunatus and Achaicus : for they have sup-
plied that wherein ye were deficient towards me.
(18) And^e they have refreshed my spirit, and 18
yours : therefore acknowledge ye them who are
such.—(19) All the churches that are in Asia, 19
salute you. Aquila and Priscilla, with the church
in their house, salute you much in the Lord.
(20) All the brethren salute you. Salute ye one 20
another with a holy kiss.

The salutation in the handwriting of myself, 21
Paul. (22) Whoever loveth not our Lord Jesus 22
the Messiah, let him be accursed :^d our Lord com-
eth.^e (23) The grace of our Lord Jesus the Mes- 23
siah be with you. (24) And my love be with 24
you all, in the Messiah, Jesus. Amen.

^e or, for.

^d Sy. ܡܢ ܕܢܝܢܐ

^e Sy. ܡܢ ܕܢܝܢܐ

*End of the first epistle to the Corinthians ; which was written
at Philippi of Macedonia, and was sent by the hand of Timothy.*

The Second Epistle of Paul to the Corinthians.

- I. PAUL a legate of Jesus the Messiah, by the good pleasure of God; and Timothy a brother; to the church of God that is at Corinth, and to all the
 2 saints that are in all Achaia. (2) Grace be with you, and peace, from God our Father, and from our Lord Jesus the Messiah.
 3 Blessed be God, the Father of our Lord Jesus the Messiah, the Father of mercies, and the God of
 4 all consolation; (4) who comforteth us in all our afflictions, that we also might be able to comfort those who are in all afflictions, with the consolation
 5 wherewith we are comforted by God. (5) For, as the sufferings of the Messiah abound in us, so also
 6 our consolation aboundeth by the Messiah. (6) And whether we be afflicted, it is for your consolation and for your life^a that we are afflicted; or whether we be comforted, it is, that ye may be comforted; and that there may be in you an eagerness,^b
 7 wherewith ye may endure those sufferings which we also suffer. (7) And our hope concerning you is steadfast: for we know, that if ye partake of the sufferings, ye will also partake of the consolation.
 8 —(8) But, my brethren, we wish you to know, respecting the affliction that was upon us in Asia, that we were afflicted exceedingly, beyond our strength, insomuch that our life was ready to terminate. (9) And we passed a sentence of death upon ourselves, that our confidence might not be in ourselves, but in God, who raiseth up the dead;
 10 (10) who rescued us from imminent death: and we hope that he will again rescue us, (11) by the aid of your prayers in our behalf; so that his gift to us may be a favor done for the sake of many, and many may praise him on our account.
 12 For our rejoicing is this, the testimony of our

^a or, *salvation.*

^b *Sy.*

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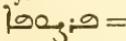
<p>° Sy. كفء</p> <p>ª Sy. <i>body.</i></p> <p>• Sy. فء?</p> <p>† Sy. <i>is faithful.</i></p> <p>• Sy. كفء = Gr. <i>ἀπαβω.</i></p>	<p>conscience,^c that in simplicity and purity, and by the grace of God, and not in the wisdom of the flesh,^d we have conducted ourselves in the world, and especially towards you. (13) We write no other things unto you, than those which ye know and acknowledge. And I trust, ye will acknowl- edge them to the end: (14) as ye have also par- tially acknowledged that we are your rejoicing, as ye also are ours, in the day of our Lord Jesus the Messiah. (15) And in this confidence, I was be- fore disposed to come to you, that ye might receive the grace doubly; (16) and to pass by you into Macedonia, and again to come to you from Mace- donia, and [so] ye would accompany me to Judæa. (17) When therefore I thus purposed, did I pur- pose as one inconsiderate? Or, were the things I purposed, things of the flesh;^e so that there should be in them Yes, yes, and No, no? (18) God is the witness,^f that our word to you was not Yes and No. (19) For the Son of God, Jesus the Messiah, who was preached to you by us, [namely,] by me, by Sylvanus, and by Timotheus,—was not Yes and No; but it was Yes in him. (20) For all the promises of God in him, the Messiah, are Yes; for which cause, we through him give [our] Amen, to the glory of God. (21) Now it is God who establisheth us, with you, in the Messiah, and hath anointed us, (22) and hath sealed us, and hath given the earnest^g of his Spirit in our hearts.</p> <p>Moreover, I call God for a witness on my soul, that it was in order to spare you, that I came not to Corinth. (24) Not that we are lords over your faith, but we are helpers of your joy; for it is by faith ye stand. (II.) And I determined this with myself, that I would not again come to you in sad- ness. (2) For if I should make you sad, who would make me joyful, unless he whom I had made sad? (3) And I wrote that very thing to you, lest when I came, those persons whom I ought to make joyful, should make me sad. For I have confidence concerning you, that my joy is the joy of you all. (4) And in much affliction, and in anguish of heart, I wrote those things to you, with many tears; not that ye might have sorrow, but that ye might know the exceeding love I have for you.—(5) And if one hath caused grief, he hath</p>	<p>13</p> <p>14</p> <p>15</p> <p>16</p> <p>17</p> <p>18</p> <p>19</p> <p>20</p> <p>21</p> <p>22</p> <p>23</p> <p>24</p> <p>II.</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p>
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not grieved me [only], but,—that the declaration may not bear too hard on you—in a measure, all 6 of you. (6) And sufficient for him, is this rebuke 7 proceeding from many: (7) so that, on the other hand, ye ought to forgive him and console him; lest he who is such a man, should be swallowed up 8 with excessive grief. (8) I therefore beseech you, 9 that ye confirm to him your love. (9) For it was for this also that I wrote [to you], that I might learn by a trial, whether ye would be obedient in 10 every thing. (10) And whom ye forgive, I also [forgive]: for that which I forgave to any one, for your sakes I forgave it, in the presence^a of the 11 Messiah; (11) lest Satan should overreach us; for we know his devices.

12 Moreover, when I came to Troas in announcing the Messiah, and a door was opened to me by the 13 Lord, (13) there was no quietude in my spirit, because I found not Titus my brother: and I took 14 leave of them, and went into Macedonia.—(14) But thanks be to God, who always procureth us a triumph in the Messiah, and manifesteth by us the odor of the knowledge of him in every place. 15 (15) For, through the Messiah, we are unto God a sweet odor, in them that live^b and in them that 16 perish: (16) to these, an odor of death unto death; and to those, an odor of life unto life. And who 17 is adequate to these things! (17) For we are not like others,^c who dilute the words of God; but as

of the truth, and as of God, we speak in the Messiah before God.—(III.) Do we begin again to show you who we are? Or do we, like others, need that letters commendatory of us should be written to you? Or, that ye should write recom-

2 mendations of us? (2) Ye are our epistle, written on our hearts, and known and read by every man. 3 (3) For ye know that ye are an epistle of the Messiah, ministered by us; not written with ink, but by the Spirit of the living God; not on tables of stone, but on the tablets of the heart of flesh.— 4 (4) And such confidence have we in the Messiah 5 towards God. (5) Not that we are sufficient to think any thing, as of ourselves; but our efficiency^a 6 is from God: (6) who hath fitted us to be ministers of the new Testament,^b not in the letter, but in the Spirit; for the letter killeth, but the Spirit giveth

^a Sy.  =
Gr. προσωπων.

^b or, are saved.

^c Sy. the rest.

^a Sy. 

^b Sy. 

* or, saveth. life.^c (7) Now if the ministration of death was engraved upon stones in writing, and was so glorious that the children of Israel could not look on the face of Moses, on account of the glory upon his face which vanished away; (8) how then shall not the ministration of the Spirit be still more glorious? (9) For if there was glory in the ministration of condemnation, how much more shall the ministration of justification^d excel in glory? (10) For that which was glorious, was as if not glorious, in comparison with this which excelleth in glory. (11) For if that which is abolished was glorious, much more must that which abideth be glorious.—(12) Seeing therefore we have this hope, we the more speak with boldness; (13) and are not like Moses, who threw a veil over his face, that the children of Israel might not behold the termination of that which was abolished. (14) But they were blinded in their understanding; for until this day, when the old Testament^e is read, the same veil resteth upon them; nor is it manifest [to them], that it is abolished by the Messiah. (15) And unto this day, when Moses is read, a veil is thrown upon their hearts. (16) But when any of them is turned unto the Lord, the veil is taken from him. (17) Now the Lord himself is the Spirit. And where the Spirit of the Lord is, there is freedom. (18) And we all, with uncovered faces, behold as in a mirror the glory of the Lord; and are transformed into the same likeness, from glory to glory, as by the Lord the Spirit.

* Sy. لا اذ

Therefore, we are not weary in this ministry IV. which we have received, according to the mercies that have been upon us: (2) But we have renounced the concealments of dishonor, and we walk not in craftiness, nor do we treat the word of God deceitfully; but by the manifestation of the truth, we exhibit ourselves to all the consciences of men before God.—(3) And if our gospel^a is veiled, it is veiled to them that perish; (4) to them whose minds the God of this world hath blinded, in order that they might not believe, lest the light of the gospel of the glory of the Messiah (who is the likeness of God) should dawn upon them. (5) For it is not ourselves that we preach, but the Messiah, Jesus our Lord;

* Sy.

اذ لا

and, as to ourselves, that we are your servants for
6 Jesus' sake. (6) Because God, who commanded the
light to arise from darkness, hath himself shined in
our hearts, that we might be illuminated with the
knowledge of the glory of God on the face of Jesus
7 the Messiah.—(7) But we have this treasure in an
earthen vessel, that the excellency of the power^b Sy. ﻫﻮﻧﻮﺭ
8 might be from God, and not from us. (8) And in
every thing we are oppressed, but not suffocated ;
9 we are corrected, but not condemned ; (9) we are
persecuted, but not forsaken ; we are prostrated, but
10 perish not. (10) For we bear in our body, at all
times, the dying of Jesus ; that the life also of Jesus
11 might be manifested in our body. (11) For if we
are delivered over alive unto death, for Jesus' sake,
even so also will the life of Jesus be manifested in
12 this our mortal body.—(12) Now therefore, in us
13 death is active, but in you, life. (13) Having there-
fore the same spirit of faith,—(as it is written, I
believed, therefore also have I spoken,) we also
14 believe, and therefore speak ; (14) knowing that he,
who resuscitated our Lord Jesus, will also resuscitate
us by Jesus, and will receive us, with you, to
15 himself. (15) For all things are for your sakes, that
while grace aboundeth by means of many, thank-
giving may abound to the glory of God.
16 For this cause we faint not ; for though our out-
ward man perish, yet the inner [man] is renovated
17 day by day. (17) For the affliction of the present
time, though very small and light, prepareth for us
great glory, without end, for ever and ever ;
18 (18) while we look not at these seen things, but at
those not seen ; for these seen things are tempo-
V. rary, but those not seen are eternal. (V.) For we
know that, if our house on earth—this of the body,
were dissolved, yet we have a building of God, a
house not made with hands, eternal in heaven.
2 (2) And on this account also, we groan, and wish
3 to be clothed with our house from heaven : (3) if
indeed, when clothed, we shall not be found naked.
4 (4) For while we are here in this house, we groan
under its burden ; yet ye desire, not to throw it
off, but to be clothed over it, so that its mortality
5 may be absorbed in life. (5) And he that pre-
pareth us for this thing, is God ; who hath given
6 us the earnest^a of his Spirit. (6) Therefore, because^a or, *pledge*.

Sy. $\text{ܣܘܨܐ} =$
Gr. $\beta\eta\mu\alpha$.

we know and are persuaded, that while we lodge in the body we sojourn away from our Lord; (7) (for we walk by faith, and not by sight;) (8) therefore we are confident, and desirous to be away from the body, and to be with our Lord. (9) We are assiduous, that whether we are absent, or whether at home, we may please him. (10) For we are all to stand before the judgment-seat^b of the Messiah, that each may receive retribution in the body, [for] what he hath done in it, whether of good, or whether of evil.

Therefore because we know the fear of our Lord, we persuade men; and we are made manifest unto God; and I hope also, we are made manifest to your minds. (12) We do not again laud ourselves to you; but we give you occasion to glory in us, to them who glory in appearance and not in heart. (13) For if we are extravagant, it is for God: and if we are discreet, it is for you. (14) For the love of the Messiah constraineth us to reason thus: One died for all; therefore are all dead. (15) And he died for all, that they who live should not live to themselves, but to him who died for them and rose again. (16) And therefore, we know no person after the flesh: and if we have known the Messiah after the flesh, yet henceforth we know [him] no more. (17) Whoever therefore is in the Messiah, is a new creature:^c old things have passed away; (18) and all things are made new, by God; who hath reconciled us to himself by the Messiah, and hath given to us the ministry of reconciliation. (19) For God was in the Messiah, who hath reconciled the world with his majesty, and did not reckon to them their sins; and who hath placed in us the word of reconciliation.^d—(20) We are therefore

^c Sy. ܣܘܨܐ
 ܣܘܨܐ

^d Sy. ܣܘܨܐ

^e Sy. ܣܘܨܐ

^f Sy. ܣܘܨܐ

^a or, *salvation*.

ambassadors for the Messiah, and it is as if God was beseeching you by us. In behalf of the Messiah, therefore, we beseech [you], be ye reconciled to God. (21) For, on your account, he hath made him who knew no sin to be sin,^e that we might by him become the righteousness^f of God.—(VI.) And VI. as aiders we entreat of you, that the grace of God which ye have received, may not be ineffectual in you. (2) For he hath said, In an acceptable time have I heard thee, and in the day of life^a I have aided thee. Behold, now is the acceptable time!

3 and behold, now is the day of life! (3) Give ye no occasion of offence to any one in any thing, that
 4 there may be no reproach on our ministry. (4) But we, in all things, would show ourselves to be the ministers of God, in much endurance, in afflictions,
 5 in necessity, in distresses, (5) in scourgings, in imprisonments, in tumults, in toil, in watching, in fasting;
 6 (6) by purity, by knowledge, by long suffering, by benignity, by the Holy Spirit, by love unfeigned,
 7 (7) by the speaking of truth, by the energy of God, by the armor of righteousness on the right hand and
 8 on the left; (8) amid honor and dishonor, amid praise and contumely; as deceivers, and yet true;
 9 (9) as not known, and yet we are well known; as dying, and behold, we live; as chastised, yet not
 10 killed; (10) as sorrowful, yet always rejoicing; as indigent, yet enriching many; as possessing nothing,
 11 yet having all things.—(11) O ye Corinthians, our mouth is opened towards you, and our heart
 12 expanded. (12) Ye are not straitened in us, but
 13 ye are straitened in your own bowels.^b (13) I speak as to [my] children, Pay me the debt which
 14 ye owe,^c and expand your love towards me.—
 14 (14) And be ye not yoke-fellows with them that believe not: for what fellowship hath righteousness
 15 with iniquity? or what communion hath light with darkness? (15) or what concord hath the Messiah
 16 with Satan? or what part hath a believer with an unbeliever? (16) or what agreement hath the temple
 17 of God with that of demons? For ye are the temple of the living God; as it is said, I will dwell
 18 among them, and walk among them, and will be
 17 their God, and they shall be my people. (17) Wherefore, come ye out from among them, and be ye
 18 separate from them, saith the Lord; and come not near the unclean thing, and I will receive you;
 18 (18) and will be to you a Father, and ye shall be sons and daughters to me, saith the Lord Almighty.
 VII.—(VII.) Seeing, therefore, we have these promises, my beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit; and let us work righteousness, in the fear of God.
 2 Bear with us, my brethren; we have done evil to no one; we have corrupted no one; we have
 3 wronged no one. (3) I speak [thus], not to condemn you; for I have said before, that ye are treas-

^b or, *affections.*
^c or, *the interest-money which is wilt. you.*

<p>^a Sy. $\mu\sigma\tau\epsilon\theta$ Gr $\sigma\alpha\rho\rho\eta\sigma\iota\alpha$.</p>	<p>ured in our hearts, to die and to live together. (4) I have great assurance^a before you, and have much glorying in you; and I am full of comfort. And joy greatly aboundeth to me, in all my afflictions. (5) For, after we came to Macedonia, there was no rest for our body, but we were distressed in every thing; without was conflict, and within was fear. (6) But God who comforteth the depressed, comforted us by the arrival of Titus. (7) And not merely by his arrival, but also by the refreshing with which he was refreshed by you. For he told us of your love towards us, and of your grief, and of your zeal in our behalf: and when I heard it, my joy was great. (8) And although I made you sad by the epistle, I do not regret it, though I did re- gret it; for I see that that epistle, though for a time it made you sad, (9) yet it procured me joy,—not because ye had sorrow, but because your sorrow brought you to repentance; for ye sorrowed in godly sorrow; so that ye received no detriment from us. (10) For, sorrowing on account of God, worketh a conversion^b of the soul which is not re- versed, and a turning unto life:^c but the sorrowing of the world worketh death. (11) For behold this same thing, that ye were distressed on account of God, what solicitude it wrought in you, and apolo- gizing, and indignation, and fear, and love, and zeal, and revenge? And in all things ye have shown, that ye are [now] pure in that matter. (12) And it will be [seen] that I wrote to you, not for the sake of him who did the wrong, nor for the sake of him who received the wrong, [only,] but that your solici- tude in respect to us might be known before God. (13) Wherefore we were comforted; and with our consolation, we were the more joyful for the joy of Titus, because his spirit was refreshed by you all: (14) so that I was not ashamed of that in which I had gloried to him, respecting you; but as in every thing we spoke the truth to you, so also our glory- ing before Titus, is found to be in truth: (15) and also his bowels^d are the more enlarged towards you, while he remembereth the submission of you all, and how ye received him with fear and trembling. (16) I rejoice, that in every thing I have full confi- dence in you.</p>	<p>4 5 6 7 8 9 10 11 12 13 14 15 16</p>
<p>^b Sy. $\lambda\omicron\lambda$</p>		
<p>^c or, <i>salvation</i>.</p>		
<p>^d or, <i>affections</i>.</p>		

VIII. And, my brethren, we make known to you the grace of God which was conferred on the churches
 2 of the Macedonians ; (2) that in the great trial of their affliction, there was an abounding to their joy, and the depth of their poverty was exuberant in
 3 the riches of their liberality.^a (3) For I testify that, according to their ability,^b and beyond their
 4 ability, in the spontaneity of their mind, (4) they besought us, with much entreaty, that they might participate in the beneficence of the ministration to
 5 the saints. (5) And not [only] as we had expected, but they first gave themselves unto the Lord, and
 6 to us by the will of God. (6) So that we requested Titus, that as he had begun, so he would perfect in
 7 you also the same beneficence.—(7) And as ye are enriched in every thing, in faith, and speech, and knowledge, and in all diligence, and in our love towards you, so abound ye in this beneficence also.
 8 (8) I do not actually command^c you, but by the promptitude of your fellow [disciples], I would test
 9 the sincerity of your love. (9) For ye know the goodness^d of our Lord Jesus the Messiah, who when he was rich, for your sakes became poor, that
 10 by his poverty ye might be made rich. (10) And I urgently recommend^e to you, that which is for your advantage ; inasmuch as ye began, a year ago, not only to purpose, but also to perform. (11) And now complete ye by action, what ye purposed ; that as ye had a promptitude in your purposing, so ye may fulfill [it] in action, according to your ability.^f
 12 (12) For if there is a willingness, a person is accepted according to what he hath, and not according to what he hath not. (13) For it is not, that others may have easement, and you pressure ;
 14 (14) but that ye may be on equality at the present time ; and that your abundance may be [a supply] to their want ; that their abundance likewise may be [a supply] to your want ; that there may be equality. (15) As it is written, He who gathered much, had nothing over ; and he that gathered little, was not deficient.—(16) But thanks be to God, who put into the heart of Titus this solicitude for you. (17) For he received our exhortation ; and, because he was very anxious, he cheerfully set out
 18 to visit you. (18) And we also sent with him that our brother, whose praise in the gospel is in all

^a or, *simplicity.*

^b Sy. , or *power.*

^c Sy. *commanding command.*

^d Sy. 

^e Sy. *recommending recommend.*

^f Sy. *from what ye have.*

^e Sy.

للمجد

^b Sy. **مكتسبا**,
Gr. ἀπόστολοι.

• Sy. **لصحة**

the churches; (19) inasmuch as he likewise had 19
 been expressly chosen by the churches, to accom-
 pany me with this beneficence which is ministered 20
 by us to the glory of God and to our cordiality.^g
 (20) And we hereby guarded, that no one should cast
 censure on us, in [respect to] this abundance which
 is ministered by us. (21) For we are attentive to 21
 things commendable, not only before God, but also
 before men. (22) And we also sent with them that 22
 brother of ours, who hath often, and in many things,
 been proved diligent by us; and is now particu-
 larly diligent, from the great confidence [he hath]
 in you. (23) And therefore, if Titus [be inquired 23
 about], he is my associate and assistant among
 you: or if our other brethren, they are the legates^h
 of the churches of the Messiah's glory. (24) There- 24
 fore, exhibit ye to them, in the presence of all the
 churches, a demonstration of your love and of our
 glorying respecting you.—(IX.) And concerning IX.
 the ministration by the saints, it would be super-
 fluous for me to write to you: (2) for I know the 2
 goodness of your mind; and therefore I gloried of
 you before the Macedonians, that Achaia was ready
 a year ago; and your zeal hath excited many. 3
 (3) Yet I sent the brethren, lest the glorying with
 which we have gloried in you in regard to this
 matter, should prove vain; and that ye, as I said, 4
 may be ready; (4) so that, if the Macedonians
 should come with me, and should find you unpre-
 pared, we—not to say, ye—should be put to shame
 for that glorying in which we gloried. (5) There- 5
 fore I was careful to request these my brethren, to
 go before me unto you, that they might make up
 this benefaction,^a of which ye were advised long
 before to have it ready, as being a benefaction, and
 not a matter of cupidity. (6) And this [I say]: 6
 He that soweth sparingly, shall also reap sparingly;
 and he that soweth bountifully, shall also reap
 bountifully. (7) Every man, according to his own 7
 views, not with sadness, not by constraint: for the
 Lord loveth a joyous giver. (8) For it is in the 8
 power of God, to make all good abound to you, so
 that ye may have, at all times, and in every thing,
 what is sufficient for you; and may abound in
 every good work. (9) As it is written, He hath 9
 dispersed and given to the poor; and his righteous-

- 10 ness^b is established for ever. (10) Now he that giveth seed to the sower, and bread for food, may he give and multiply your seed, and increase the fruits of your righteousness: (11) so that in every thing, ye may be enriched unto all liberality,^c the completion of our thanksgiving to God. (12) For the performance of this ministration, not only supplieth the want of the saints, but is also rich in many thanksgivings to God. (13) For on account of the test of this ministration, we glorify God, that ye do subject yourselves to the profession of the gospel^d of the Messiah, and that in your liberality,^e ye communicate with them and with all men: (14) and they put up prayer for you, with much love, because of the abundance of the grace of God that is upon you. (15) Thanks be to God for his unspeakable gift.

^b Sy. ܐܝܨܘܚܐ^c or, *simplicity.*^d Sy. ܡܫܘܥܐ^e or, *simplicity.*

X. Now I, Paul, beseech you, by the mildness and gentleness of the Messiah,—although I am mild towards you when present, but bold towards you when absent!—(2) yet I beseech of you that, when I come, I may not be compelled by the boldness that is in me to be daring, as I estimate it, towards the persons who think we walk according to the flesh. (3) For, although we walk in the flesh, our warfare is not after the flesh. (4) For the arms of our warfare are not those of the flesh, but those of the power of God;^a by which we subdue rebellious castles. (5) And we demolish imaginations, and every lofty thing that exalteth itself against the knowledge of God, and subjugate all reasonings to obedience to the Messiah. (6) And we are prepared, when your obedience shall be complete, to execute judgment on all the disobeying.—(7) Do ye look on outward appearances? If any one is confident in himself that he is of the Messiah, let him know, from himself, that as he is of the Messiah, so also are we. (8) For if I should glory somewhat more, in the authority^b which our Lord hath given me, I should not be ashamed; for he gave it to us for your edification, and not for your destruction. (9) But I forbear, lest I should be thought to terrify you terribly, by my epistles. (10) For there are some who say, [His] epistles are weighty and forcible, but his bodily presence^c is

^a or, *divine power.*^b Sy.

ܡܫܘܥܐ

^c Sy. *presence of his body.*

weak, and his speech contemptible. (11) But let 11
 him who saith so, consider this, that such as we are
 in our epistolary discourse, when absent, such also
 are we in action, when present. (12) For we dare 12
 not value, or compare ourselves, with those who
 vaunt: but they, because they compare themselves
 with themselves, are not wise. (13) But we will 13
 not glory beyond our measure,^d but within the
 measure of the limits which God hath imparted to
 us, that we should reach as far as you. (14) For 14
 we do not stretch ourselves, as if not reaching to
 you; for we do reach as far as you in the annunciation
 of the Messiah. (15) And we do not glory 15
 beyond our measure, in the toil of others: but we
 have the hope, that when your faith shall mature,
 we shall be magnified by you, as [being within] our
 measure; (16) and that we shall so abound also, as 16
 to make announcements beyond you. It is not in
 the measure of others, [and] in things ready pre-
 pared, that we will glory. (17) But let him that 17
 will glory, glory in the Lord. (18) For not he 18
 who praiseth himself, is approved; but he whom
 the Lord praiseth.

^d or, out of our
 province.

I would that ye could bear with me a little, that XI.
 I might talk foolishly: and indeed, bear ye with
 me. (2) For I am jealous over you, with a godly 2
 jealousy:^a for I have espoused you to a husband
 as a chaste virgin, whom I would present to the
 Messiah. (3) But I fear, lest, as the serpent be- 3
 guiled Eve by his craftiness, so your minds should
 be corrupted from simplicity towards the Messiah.
 (4) For if he that cometh to you, had proclaimed 4
 to you another Jesus, whom we have not proclaimed;
 or if ye had received another Spirit, which ye
 have not received; or another gospel,^b which ye
 have not accepted; ye might well have given as- 5
 sent.—(5) For, I suppose, I came not short of those
 legates who most excel. (6) For, though I be rude 6
 in speech, yet not in knowledge; but in all things
 we have been manifest among you. (7) Did I 7
 indeed commit^c an offence, by humbling myself
 that ye might be exalted? and by proclaiming the
 gospel of God to you gratis? (8) And I robbed 8
 other churches, and I took pay [of them] for min-
 istering to you. (9) And when I came among you 9

^a Sy. a jealousy
 of God.

^b Sy. ١٢:٥٥

^c Sy. commit-
 ting commit.

and was needy, I was burdensome to none of you ;
 for the brethren who came from Macedonia, sup-
 plied my wants : and in all things I kept myself,—
 and I will keep myself, from being burdensome to
 10 you. (10) As the truth of the Messiah is in me,
 this glorying shall not be made vain as to me in
 11 the regions of Achaia. (11) Why? Because I
 12 do not love you? God knoweth. (12) But what
 I do, that also I will do ; that I may cut off occa-
 sion, from them who seek occasion : so that in the
 thing wherein they glory, they may be found even
 13 as we. (13) For they are false legates, crafty
 workers, and feign themselves to be legates of
 14 the Messiah. (14) And in this there is nothing
 strange. For if Satan feigneth himself an angel of
 15 light, (15) it is no great thing if his ministers feign
 themselves ministers of righteousness; whose end
 16 shall be according to their works.—(16) Again I
 say, let no one think of me, as being a fool : or if
 otherwise, receive me as a fool, that I may glory a
 17 little. (17) What I am [now] saying, I say not in
 our Lord, but as in folly, in this matter^d of glory-
 18 ing. (18) Because many glory after^e the flesh, I
 19 also will glory. (19) For ye hear with indulgence
 20 them who lack reason, seeing ye are wise. (20)
 And ye give ear to him, who putteth you in bon-
 dage ; and to him, who devoureth you ; and to
 him, who taketh from you ; and to him, who ex-
 alteth himself over you ; and to him, who smiteth
 21 you in the face. (21) I speak as if under contempt :
 I speak as if we were impotent, through deficiency
 of understanding ; that in whatever thing any one
 22 is presuming,^f I also am presuming. (22) If they
 are Hebrews, so I also : or if they are Israelites, I
 also : If they are the seed of Abraham, I also.
 23 (23) If they are ministers of the Messiah, (in de-
 fect of understanding, I say it,) I am superior to
 them : in toils more than they, in stripes more than
 they, in bonds more than they, in deaths many
 24 times. (24) By the Jews, five times was I scourged,
 25 each time with forty stripes save one. (25) Three
 times was I beaten with rods : at one time I was
 stoned : three times I was in shipwreck, by day and
 by night ; I have been in the sea, without a ship.
 26 (26) In journeyings many, in peril by rivers, in
 peril by robbers, in peril from my kindred, in peril

^d or, *place*.
^e or, *in*.

^f or, *bold*,
daring.

from Gentiles: I have been in peril in cities; I have been in peril in the desert, in peril in the sea, in peril from false brethren. (27) In toil and weariness, in much watching, in hunger and thirst, in much fasting, in cold and nakedness: (28) besides many other things, and the thronging around me every day, and my anxiety for all the churches. (29) Who becometh weak, and I become not weak? Who is stumbled, and I burn not? (30) If I must glory, I will glory in my infirmities. (31) God, the Father of our Lord Jesus the Messiah, blessed for ever and ever,—he knoweth that I lie not. (32) At Damascus, the commander of the army of Aretas the king, guarded the city of the Damascenes, to seize me. (33) And from a window, in a basket, they let me down from the wall, and I escaped from his hands.—(XII.) Glorifying must be, but it is not profitable: so I proceed to visions and revelations of our Lord. (2) I knew a man in the Messiah fourteen years ago, (but whether in a body, or whether out of a body, I know not; God knoweth;) who was caught up to the third [region] of heaven. (3) And I knew this same man; (but whether in a body, or out of a body, I know not; God knoweth;) (4) and he was caught up to Paradise, and heard ineffable words,^b which it is not permitted^c a man to utter. (5) Of him^d I will glory: but of myself I will not glory, except in my infirmities. (6) Yet if I were disposed to glory, I should not be without reason; for I declare the truth. But I refrain, lest any one should think of me, beyond what he seeth in me and heareth from me.—(7) And, that I might not be uplifted by the excellency^e of the revelations, there was imparted to me a thorn in my flesh, the angel of Satan, to buffet me, that I might not be uplifted. (8) Respecting this, I thrice besought my Lord, that it might depart from me. (9) And he said to me, My grace is sufficient for thee; for my power^f is perfected in weakness. Gladly, therefore, will I glory in my infirmities, that the power of the Messiah may rest upon me. (10) Therefore I have pleasure in infirmities, in reproach, in afflictions, in persecutions, in distresses, which are for the Messiah's sake: for when I am weak, then am I strong.—(11) Behold, I have become foolish in my glory-

^a Sy. لله

^b Sy. قلا

^c Sy. لمن

^d or, of this
(thing.)

^e or, abundance.

^f Sy. سك

- ing, for ye compelled me. For ye ought to bear witness for me; because I was inferior in nothing to those legates who most excel, although I was
 12 nothing. (12) I wrought among you the signs^e of Sy. ١٢٥٦
 13 the legates, with all patience; and in prodigies, and in wonders, and in mighty deeds.^h (13) For in what fell ye short of the other churches, except in
 14 this, that I was not burdensome to you? Forgive me this fault. (14) Behold, this third time I am ready to come to you, and I will not burden you; for I seek not yours, but you: for children ought not to lay up treasures for the parents, but the parents for their children. (15) And cheerfully will I both pay [my] expenses, and also give myself for your souls; although the more I love you, the less ye love me.—(16) But perhaps, though I was not burdensome to you, yet, like a cunning man, I
 17 filched from you by craftiness! (17) Was it by the hand of some other person whom I sent to you, that I pilfered from you? (18) I requested Titus, and with him I sent the brethren: did Titus pilfer any thing from you? Did we not walk in one spirit, and in the same steps?
 19 Do ye again suppose, that we would apologize to you? Before God, in the Messiah we speak: and all these things, my beloved, [are] for the sake
 20 of your edification. (20) For I fear, lest I should come to you and not find you such as I would wish; and lest I also should be found by you, such as ye would not wish; lest [there should be] contention, and envying, and anger, and obstinacy, and slandering, and murmuring, and insolence, and
 21 commotion; (21) lest, when I come to you, my God should humble me; and I should mourn over many, who have sinned, and have not repented of the impurity, the whoredom, and the lasciviousness, which they have committed.

XIII. This is the third time that I have prepared to come to you; that, by the mouth of two or three
 2 witnesses, every word^a may be established. (2) I have before said to you, and again I say to you beforehand, (as also I said to you a second time, while I was with you; and now also, while absent, I write to those who have sinned and to the others,)
 3 that if I come again, I will not spare: (3) because

^a or, thing, ١٣٥

	ye demand proof, that it is the Messiah that speaketh by me, who hath not been powerless among you, but powerful among you. (4) For, though he was crucified in weakness, yet he liveth with ^b the power of God. We also are weak with him; yet we are alive with him, by that power of God which is among you. (5) Examine yourselves, whether ye stand in the faith: prove yourselves. Do ye not acknowledge that Jesus the Msesiah is in you? And if [he is] not, ye are reprobates. (6) But, I trust, ye will know that we are not reprobates. (7) And I beseech God, that there may be no evil in you; so that the proof of us may appear: and yet, that ye may be doers of good things, though we be as reprobates. (8) For we can do nothing against the truth, but [only] for the truth. (9) And we rejoice, when we are weak and ye are strong. And this also we pray for, that ye may be perfected. ^c (10) Therefore, while absent, I write these things; lest when I come, I should act with rigor, according to the authority ^d which my Lord hath given me for your edification, and not for your destruction.	4
^b or, in.		5
		6
		7
		8
		9
^c Sy.		10
معه		
^d Sy.		
معه		
	Finally, my brethren, rejoice, and be perfected, and be comforted: and may harmony and quietness be among you; and the God of love and of peace will be with you.—(12) Salute ye one another, with a holy kiss. All the saints salute you. (13) The peace ^e of our Lord Jesus the Messiah, and the love of God, and the communion of the Holy Spirit be with you all. Amen.	11
		12
^e Sy		13
معه		

End of the second epistle to the Corinthians: which was written from Philippi of Macedonia, and was sent by the hands of Titus.

The Epistle of Paul to the Galatians.

<p>I. PAUL, a legate, not from men, nor by man, but 2 raised him from the dead; (2) and all the brethren who are with me; unto the churches which are in 3 Galatia. (3) Grace be with you, and peace, from God the Father, and from our Lord Jesus the Mes- 4 siah; (4) who gave himself for our sins, that he might deliver us from this evil world,^a agreeably 5 to the pleasure of God our Father: (5) to whom be glory for ever and ever. Amen.</p> <p>6 I admire, how soon ye have turned from the Messiah, who called you by his grace, unto another 7 gospel;^b (7) which doth not exist, except as there are some who would disquiet you, and are disposed 8 to pervert the gospel of the Messiah. (8) But if we, or an angel from heaven, should announce to you differently from what we have announced to 9 you, let him be accursed.^c (9) As I have just said, and now I again say it, that if any one announce to you differently from what ye received, let him 10 be accursed. (10) For do I now persuade men, or God? Or do I seek to please men? For if I had till now pleased men, I should not have been a 11 servant of the Messiah.—(11) But I make known to you, my brethren, that the gospel^d announced 12 by me, was not from man. (12) For I did not re- ceive it and learn it from man, but [I had it] by 13 revelation from Jesus the Messiah. (13) For ye have heard of my former course of life in Judaism, that I persecuted the church of God exceedingly, 14 and destroyed it: (14) and that I went much far- ther in Judaism than many of my contemporaries who were of my nation, and was peculiarly zealous 15 for the doctrine of my fathers. (15) But when it pleased him, who separated me from my mother's</p>	<p>^a Sy. ܕܡܘܠܐܢܐ</p> <p>^b Sy. ܐܘܘܠܐܘܪܝܢܐ</p> <p>^c Sy. ܕܡܘܠܐܢܐ</p> <p>^d Sy. ܐܘܘܠܐܘܪܝܢܐ</p>
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10 and they among the circumcision. (10) Only [they desired] that we would be mindful of the needy; and I was solicitous to do the same.—
 11 (11) But when Cephas^g was come to Antioch, I rebuked him to his face; because they were stum-
 12 bled by him. (12) For before certain ones came from James, he ate with the Gentiles: but when they came, he withdrew himself, and separated; because he was afraid of them of the circumcision.
 13 (13) And the rest of the Jews also were with him in this thing; insomuch that even Barnabas was
 14 induced to regard persons. (14) And when I saw, that they did not walk correctly, in the truth of the gospel,^h I said to Cephas, before them all: If thou art a Jew, and livest in the Gentile way, and not in the Jewish, why dost thou compel the Gen-
 15 tiles to live in the Jewish way? (15) For if we, who are Jews by nature, and are not sinners of the
 16 Gentiles, (16)—because we know that a man is not made justⁱ by the works of the law, but by faith in Jesus the Messiah;—even we have believed in Jesus the Messiah, in order to be made just by faith in the Messiah, and not by the works of the law: for, by the deeds of the law, no flesh is made
 17 just. (17) And if, while we seek to become just by the Messiah, we are found to be ourselves sinners, is Jesus the Messiah therefore the minister of
 18 sin? Far be it! (18) For if I should build up again the things I had demolished, I should show myself to be a transgressor of the precept. (19) For I, by the law, have become dead to the law, that I might live to God; and I am crucified with the
 20 Messiah. (20) And henceforth it is no more I who live, but the Messiah liveth in me: and the life I now live in the flesh, I live by faith in the Son of
 21 God, who loved me and gave himself for me. (21) I do not spurn the grace of God. For if righteousness is by means of the law, the Messiah died in vain.

^g Gr. *Peter*.

^h Sy.

اولم

ⁱ or. *justified*.

III. O ye Galatians, deficient in understanding! Who hath fascinated you? For lo, Jesus the Messiah hath been portrayed as in a picture, crucified
 2 before your eyes. (2) This only would I learn from you, Was it by works of the law, that ye received the Spirit? or by the hearing of faith?

	(3) Are ye so foolish, that having begun in the Spirit, ye now would consummate in the flesh?	3
	(4) And have ye borne all these things in vain?	4
	And I would, it were in vain! (5) He therefore	5
^a Sy. مقتل	who giveth the Spirit in you, and who worketh miracles ^a among you, [doth he these things] by the deeds of the law? or by the hearing of faith?	
	(6) In like manner Abraham believed God, and it was accounted to him for righteousness. (7) Know ye, therefore, that those who are of faith, they are the children of Abraham. (8) For, because God	6 7 8
^b or, <i>be justified.</i>	just ^b by faith, he preannounced it to Abraham; as saith the holy scripture, In thee shall all nations be blessed. (9) Believers, therefore, it is, who are blessed with believing Abraham. (10) For they	9 10
	who are of the deeds of the law, are under the curse: for it is written, Cursed is every one who shall not do every thing written in this law.	
^c or, <i>is justified.</i>	(11) And that no one becometh just ^c before God, by the law, is manifest: because it is written, The just by faith, shall live. ^d (12) Now the law is not	11 12
^d or, <i>be saved.</i>	of faith; but, whoever shall do the things written in it, shall live by them. (13) But the Messiah hath redeemed us from the curse of the law, and hath been a curse for us; (for it is written, Cursed is every one that is hanged on a tree;) (14) that	13 14
	the blessing of Abraham might be on the Gentiles, through Jesus the Messiah; that we might receive the promise of the Spirit by faith.—(15) My brethren, I speak as among men; a man's covenant ^e	15
^e Sy. مواثيق	which is confirmed, no one setteth aside, or changeth any thing in it. (16) Now to Abraham was the promise made, and to his seed. And it said to him, not, to thy <i>seeds</i> , as being many; but to thy <i>seed</i> , as being one, which is the Messiah. (17) And this I say: That the covenant which was previously confirmed by God in the Messiah, the law which was four hundred and thirty years after, cannot set it aside, and nullify the promise. (18) And if the inheritance were by the law, it would not be by promise: but God gave it to Abraham by promise.	16 17 18
	What then is the law? It was added on account of transgression, until that seed should come, to whom belonged the promise: and the law was given by angels through a mediator. ^f	19
^f Sy. موسى		

20 (20) Now a mediator is not of one; but God is
 21 one. (21) Is the law then opposed to the promise
 of God? Far be it. For if a law had been
 given, which could make alive,^s certainly, righ-
 22 teousness would have been by the law. (22) But
 the scripture hath inclosed all under sin, that the
 promise by faith in Jesus the Messiah might be
 23 given to them that believe. (23) But before the
 faith came, the law kept us shut up unto the faith
 24 that was to be revealed. (24) The law, therefore,
 was a monitor^h for us unto the Messiah, that we
 25 might become justⁱ by faith. (25) But the faith
 having come, we are not under the monitor.
 26 (26) For ye are all the children of God, by faith in
 27 Jesus the Messiah. (27) For they who have been
 baptized into the Messiah, have put on the Messiah.
 28 (28) There is neither Jew nor Gentile, neither
 slave nor free-born, neither male nor female; for
 29 ye are all one in Jesus the Messiah. (29) And if
 ye are the Messiah's, then are ye the seed of Abra-
 IV ham, and heirs by the promise.--(IV.) But I say,
 that the heir, so long as he is a child, differeth not
 2 from a servant, although he is lord of all; (2) but
 he is under supervisors and stewards, until the time
 3 established by his father. (3) So also we, while
 we were children, were in subordination under the
 4 elements^a of the world. (4) But when the consum-
 mation of the time arrived, God sent forth his Son;
 and he was from a woman, and was under the law;
 5 (5) that he might redeem them that were under the
 law; and that we might receive the adoption of
 6 sons. (6) And, because ye are sons, God hath sent
 forth the Spirit of his Son into your hearts, who
 7 crieth, Father, our Father.^b (7) Wherefore, ye
 are no longer servants, but sons; and if sons, then
 8 heirs of God, through Jesus the Messiah. (8) For
 then, when ye knew not God, ye served them who
 9 in their nature are not gods. (9) But now, since
 ye have known God,—or rather, have been known
 by God, ye turn yourselves again to the weak and
 beggarly elements, and wish again to be under
 10 them! (10) Ye observe days and moons, and set
 11 times, and years! (11) I am afraid, lest I have
 12 labored among you in vain. (12) Be ye like me;
 because I have been like you.

^s or, save.

^h Sy. $\text{||} \text{; 2}$

ⁱ or, be justified.

^a Sy.

$\text{[} \text{ } \text{]} =$
 Gr. $\text{γοργ\text{e}\text{ia}}$.

^b Sy.

$\text{[} \text{ } \text{]}$

My brethren, I beseech you. Ye have not in-

jured me at all. (13) For ye know, that under the 13
 infirmity of my flesh, I at first announced the gos- 14
 pel to you; (14) and the trial in my flesh, ye did 14
 not despise nor nauseate: but ye received me as
 an angel of God, and as Jesus the Messiah. (15) 15
 Where then is your blessedness? For I testify of
 you, that if it had been possible, ye would have
 plucked out your eyes, and have given them to
 me. (16) Have I become an enemy to you, by 16
 preaching to you the truth?—(17) They are zealous 17
 towards you, yet not for good; but they wish to
 shut you up, that ye may be zealous towards them.
 (18) And it is a good thing to be zealous at all 18
 times in good things; and not merely when I am
 present with you. (19) [Ye are] my children, of 19
 whom I travail in birth again, till the Messiah be
 formed in you. (20) And I could wish to be now 20
 with you, and to change the tone of my voice; be-
 cause I am astonished at you.—(21) Tell me, ye 21
 who desire to be under the law, do ye not hear the
 law? (22) For it is written, that Abraham had 22
 two sons, one by the bondmaid, and one by the
 free woman. (23) But he that was by the bond- 23
 maid, was born after the flesh; and he that was by
 the free woman, was by the promise. (24) And 24
 these are allegorical^c of the two covenants;^d the
 one from mount Sinai, which bringeth forth for
 bondage, is Hagar. (25) For Hagar is the mount 25
 Sinai in Arabia, and correspondeth with the pres-
 ent Jerusalem, and is serving in bondage, she and
 her children. (26) But the Jerusalem above, is the 26
 free woman, who is the mother of us. (27) For 27
 it is written, Be joyful, thou barren, who bearest
 not: exult and shout, thou who hast not travailed:
 for more numerous are the children of the desolate
 than the children of the married woman. (28) Now 28
 we, my brethren, like Isaac, are the children of the
 promise. (29) And as then, he that was born after 29
 the flesh, persecuted him [who was born] of the
 Spirit; so also [is it] now. (30) But what saith 30
 the scripture? Cast out the bondmaid, and her
 son; because the son of the bondmaid shall not in-
 herit with the son of the free woman. (31) So 31
 then, my brethren, we are not sons of the bond-
 woman, but sons of the free woman.

^c Sy. ١٢١٤ =
allegories.

^d Sy.

١٢١٤;

V. Stand fast, therefore, in the liberty with which the Messiah hath made us free; and be not sub-
 2 jected again to the yoke of bondage. (2) Behold, I Paul say to you, That if ye become circumcised,
 3 the Messiah is of no advantage to you. (3) And again, I testify to every one who becometh circum-
 4 cised, that he is bound^a to fulfill the whole law. (4) Ye have renounced the Messiah, ye who seek
 5 justification by the law: and ye have apostatized from grace. (5) For we, through the Spirit, which
 6 is from faith, are waiting for the hope of righteous-
 7 ness. (6) For, in the Messiah Jesus, circumcision is nothing, neither is uncircumcision, but the faith
 8 that is perfected by love. (7) Ye did run well: who hath interrupted you, that ye acquiesce not in
 9 the truth? (8) The bias of your mind^b is not from him who called you. (9) A little leaven leaveneth
 10 the whole mass. (10) I confide in you through our Lord, that ye will entertain no other thoughts.
 11 And he that disquieteth you, shall bear his judgment, whoever he may be. (11) And I, my brethren,
 12 if I still preached circumcision, why should I suffer persecution? Hath the offensiveness of the
 13 cross ceased? (12) But I would, that they who disquiet you, were actually cut off.^c
 14 And ye, my brethren, have been called into liberty: only let not your liberty be an occasion to
 15 the flesh; but, by love, be ye servants to each other. (14) For the whole law is fulfilled in one
 16 sentence;^d in this, Thou shalt love thy neighbor as
 17 thyself. (15) But if ye bite and devour one another, beware, lest ye be consumed one by another.—(16) And I say: Walk ye in the Spirit; and
 18 never follow^e the cravings of the flesh. (17) For the flesh craveth that which is repugnant to the
 19 Spirit; and the Spirit craveth that which is repugnant to the flesh: and the two are the opposites of
 20 each other, so that ye do not that which ye desire. (18) But if ye are guided by the Spirit, ye are not
 21 under the law. (19) For the works of the flesh are known, which are whoredom, impurity, lascivious-
 22 ness, (20) idol-worship, magic, malice, contention, rivalry, wrath, strife, divisions, discords, (21) envy,
 23 murder, drunkenness, revelling, and all the like things. And they who perpetrate these things, as I have before told you, and also now tell you, do

^a Sy. 

^b Sy.



^c Sy. *cutting were cut off.*

^d or, *word.*

^e or, *do.*

not inherit the kingdom of God. (22) But the 22
 fruits of the Spirit are, love, joy, peace, long suffer-
 ing, suavity, kindness, fidelity, modesty, patience.
 (23) Against these there standeth no law. (24) And 23
 they who are of the Messiah, have crucified their 24
 flesh, with all its passions^f and its cravings. (25) 25
 Let us therefore live in the Spirit; and let us press
 on after the Spirit. (26) And let us not be vain- 26
 glorious, despising one another, and envying one
 another.

^f or, *affections*.

^a or, *reclaim*.

My brethren, if one of you should be overtaken VI.
 in a fault, do ye who are of the Spirit recover^a him,
 in a spirit of meekness: and be ye cautious, lest ye
 also be tempted. (2) And bear ye one another's 2
 burdens, that so ye may fulfill the law of the Mes-
 siah. (3) For if any one thinketh himself to be 3
 something, when he is not, he deceiveth himself.
 (4) But let a man examine his own conduct; and 4
 then his glorying will be within himself, and not
 in others. (5) For every man must take up his 5
 own load.—(6) And let him that heareth the word, 6
 communicate to him who instructeth him, in all
 good things.—(7) Do not mistake; God is not de- 7
 ceived; for what a man soweth, that also will he
 reap. (8) He who soweth in the flesh, reapeth 8
 from the flesh corruption: and he who soweth in
 the Spirit, will from the Spirit reap life everlasting.
 (9) And while we do what is good, let it not be 9
 wearisome to us; for the time will come when we
 shall reap, and it will not be tedious to us. (10) 10
 Now, therefore, while we have the opportunity, let
 us practice good works towards all men, and espe-
 cially towards them of the household of faith.

Behold, this epistle have I written to you with 11
 my own hand. (12) They who are disposed to 12
 glory in the flesh, they urge you to become circum-
 cised, only that they may not be persecuted on
 account of the cross of the Messiah. (13) For 13
 not even they themselves, who are circumcised,
 keep the law: but they wish you to become cir-
 cumcised, that they may glory in your flesh.
 (14) But as for me, let me not glory, except in the 14
 cross of our Lord Jesus the Messiah; by whom^b
 the world is crucified to me, and I am crucified to
 the world. (15) For circumcision is nothing; nei- 15

^b or, *by which*.

- 16 ther is uncircumcision ; but a new creation.^c (16) ^c Sy. ܘܢܘܩܘܢܝܘܬܐ ܕܘܢܘܩܘܢܝܘܬܐ
 And they who press forward in this path, peace be
 on them, and mercy ; and on the Israel of God.—
 17 (17) Henceforth let no one put trouble upon me ;
 for I bear in my body the marks of our Lord Jesus
 18 the Messiah.—(18) My brethren, the grace of our
 Lord Jesus the Messiah, be with your spirit.
 Amen.

End of the Epistle to the Galatians ; which was written from Rome.

ܘܢܘܩܘܢܝܘܬܐ ܕܘܢܘܩܘܢܝܘܬܐ ܘܢܘܩܘܢܝܘܬܐ ܕܘܢܘܩܘܢܝܘܬܐ

The Epistle of Paul to the Ephesians.

- I. PAUL, a legate of Jesus the Messiah by the pleasure of God, to them who are at Ephesus, sanctified,
 2 and believing in Jesus the Messiah : (2) Peace be with you, and grace from God our Father, and from our Lord Jesus the Messiah.
 3 Blessed be God, the Father of our Lord Jesus the Messiah, who hath blessed us with all blessings of
 4 the Spirit in heaven, by the Messiah : (4) according as he had previously chosen^a us in him, before ^a Sy. ܘܢܘܩܘܢܝܘܬܐ ܕܘܢܘܩܘܢܝܘܬܐ
 the foundation of the world, that we might be holy and without blame before him ; and, in love, pre-
 5 destined^b us for himself ; (5) and adopted us for sons, in Jesus the Messiah, as was agreeable to his ^b Sy. ܘܢܘܩܘܢܝܘܬܐ ܕܘܢܘܩܘܢܝܘܬܐ
 6 pleasure : (6) that the glory of his grace might be glorified, which he poured upon us by his Beloved
 7 One ; (7) by whom we have redemption,^c and the ^c Sy. ܘܢܘܩܘܢܝܘܬܐ ܕܘܢܘܩܘܢܝܘܬܐ
 forgiveness of sins by his blood, according to the
 8 riches of his grace, (8) which hath abounded in us, in all wisdom and all spiritual understanding.
 9 (9) And he hath made us know the mystery of his pleasure, which he had before determined in him-
 10 self to accomplish, (10) in the dispensation of the fullness of times ; that all things might again be made new in the Messiah, things in heaven and

<p>^d Sy. أنت حسب</p> <p>^e Sy. صبراً وقص</p> <p>^f or, <i>salvation.</i></p> <p>^g or, <i>are saved.</i></p> <p>^h Sy. بسلط</p> <p>ⁱ Sy. تبعاً لكم</p>	<p>[things] on earth. (11) And in him we are elected,^d 11 according as he predestined^e us and willed, who worketh all things according to the counsel of his pleasure; (12) that we should be they who first 12 hoped in the Messiah, to the honor of his glory. (13) In whom, ye also have heard the word of 13 truth, which is the gospel of your life,^f and have believed in him; and have been sealed with the Holy Spirit, who was promised, (14) who is the 14 earnest of our inheritance, until the redemption of them that are alive,^g and for the praise of his glory. Therefore, lo I also, since I heard of your faith 15 in our Lord Jesus the Messiah, and of your love 16 towards all the saints, (16) cease not to give thanks 16 on your account, and to remember you in my pray- 17 ers; (17) that the God of our Lord Jesus the Mes- 17 siah, the Father of glory, may give to you the Spirit of wisdom and of revelation, in the recogni- 18 tion of him; (18) and that the eyes of your hearts 18 may be enlightened, so that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; (19) and 19 what is the excellence of the majesty of his power^h in us who believe; according to the efficiency of the strength of his power, (20) which he put forth 20 in the Messiah, and raised him from the dead, and seated him at his right hand in heaven, (21) high 21 above all principalities, and authorities, and powers, and lordships, and above every name that is named, not only in this world but also in that to come: (22) and he hath subjected all things under his 22 feet; and hath given him who is high over all, to be the head of the church;ⁱ (23) which is his body, 23 and the fullness of him who filleth all in all: (II.) and also you, [he filleth,] who were dead in II. your sins, and in your offences, (2) in the which 2 ye before walked, according to the worldliness of this world, and according to the pleasure of the prince potentate of the air, that spirit which is ac- tive in the children of disobedience: (3) in which 3 deeds we also, formerly, were conversant, in the cravings of our flesh; and we did the pleasure of our flesh, and of our mind, and were altogether the children of wrath, like the rest. (4) But God who 4 is rich in his mercies, because of the great love with which he loved us, (5) when we were dead in our 5</p>
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- sins, quickened us with the Messiah, and rescued^a us by his grace; (6) and resuscitated us with him, and seated us with him in heaven, in Jesus the Messiah: (7) that he might show to the coming ages^b the magnitude of the riches of his grace, and his benignity towards us in Jesus the Messiah. (8) For it is by his grace we are rescued, through faith; and this is not of yourselves, but it is the gift of God: (9) not of works, lest any one glory. (10) For we are his creation;^c who are created in Jesus the Messiah, for good works, which God hath before prepared for us to walk in.
- 11 Wherefore be mindful, that ye formerly were carnal Gentiles; and ye were called the uncircumcision, by that which is called the circumcision, and which is the work of the hands in the flesh.
- 12 (12) And ye were, at that time, without the Messiah; and were aliens from the regulations^d of Israel; and strangers to the covenant of the promise; and were without hope, and without God, in the world. (13) But now, by Jesus the Messiah, ye who before were afar off, have been brought near by the blood of the Messiah. (14) For he is himself our peace,^e who hath made the two [become] one, and hath demolished the wall which stood in the midst, and the enmity, by his flesh; (15) and by his prescriptions he hath abolished the law of ordinances; that, in himself, he might make the two to be one new man; and he hath made peace, (16) and hath reconciled^f both with God, in^g one body, and hath slain the enmity by his cross. (17) And he came, and proclaimed peace to you afar off, and to those near: (18) because, by him there is access for us both, by one Spirit, unto the Father.—(19) Wherefore, ye are not strangers, nor sojourners, but ye are fellow-citizens with the saints, and of the household of God. (20) And ye are built upon the foundations of the legates and the prophets; and Jesus the Messiah hath become the head of the corner in the edifice. (21) And in him all the edifice is framed together, and groweth into a holy temple in the Lord; (22) while ye also are builded in him, for a habitation of God through the Spirit.

^a Sy. صاح^b Sy. حلقه^c Sy. صحة^d Sy. وصية^e or, *peace-maker.*^f Sy. نحو^g or, *by.*

III. On this account, I Paul am a prisoner of Jesus
2 the Messiah, for the sake of you Gentiles: (2) if so

	be, ye have heard of the dispensation of the grace of God, which was given to me among you : (3) that by revelation there was made known to me the mystery, (as I have [now] written to you in brief, (4) so that while ye read, ye might be able to understand my knowledge of the mystery of the Messiah,)—(5) which in other generations was not made known to the sons of men, as it is now revealed to his holy legates and to his prophets, by the Spirit ; (6) that the Gentiles should be sharers ^a of his inheritance, and partakers of his body, and of the promise which is given in him by the gospel ; ^b (7) of which I have been a minister, according to the gift of the goodness of God, which was imparted to me by the operation of his power : ^c —(8) to me, who am the least of all the saints, hath this grace been given, that I should announce among the Gentiles the unsearchable riches of the Messiah, (9) and should show to all men what is the dispensation of the mystery, which for ages was hid up in God the Creator of all [things] : (10) so that, by means of the church, the manifold ^d wisdom of God might become known to the principalities and powers that are in heaven : (11) which [wisdom] he arranged ^e ages before, and he hath executed it by Jesus the Messiah our Lord ; (12) through whom we have boldness and access, in the confidence of his faith. ^f (13) Therefore I pray, that I may not be discouraged by my afflictions, which are for your sakes ; for this is your glory. (14) And I bow my knees to the Father of our Lord Jesus the Messiah, (15) from whom the whole family ^g in heaven and on earth is named ; (16) that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit ; that in your inner man (17) the Messiah may dwell by faith, and in your hearts by love, while your root and your foundation waxeth strong ; (18) and that ye may be able to explore, with all the saints, what is the height and depth, and length and breadth, (19) and may know the greatness of the Messiah's love ; and [that] ye may be filled with all the fullness of God.—(20) Now to him who is able, by his almighty power, ^h to do for us even more than we ask or think, according to his power that worketh in us ; (21) to him be glory, in his church, by Je-	3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21
^a Sy. <i>sons.</i>		
^b Sy. اوهبكم		
^c Sy. بقوته		
^d Sy. <i>full of diversities.</i>		
^e or, <i>prepared.</i>		
^f i. e. <i>faith in him.</i>		
^g Sy. صوت 		
^h or, <i>power above all.</i>		

sus the Messiah, in all generations, for ever and ever. Amen.

IV. I therefore, a prisoner in our Lord, beseech of you, that ye walk, (as it becometh the calling where-
 2 with ye are called,) (2) with all lowliness of mind, and quietness, and long suffering; and that ye be
 3 forbearing one towards another, in love. (3) And be ye solicitous to keep the unity^a of the Spirit, in
 4 a bond of peace; (4) so that ye may become one body, and one Spirit; even as ye are called unto one
 5 hope of your calling. (5) For, the Lord is one, and
 6 the faith one, and the baptism one; (6) and one God is the Father of all, and over all, and by all, and in
 7 us all.—(7) And to each of us grace is given, according to the measure of the gift of the Messiah.
 8 (8) Wherefore it is said: He ascended on high, and carried captivity captive, and gave gifts to men.
 9 (9) Now that he ascended, what is it but that he also previously descended to the inferior [regions]
 10 of the earth? (10) He who descended, is also the same that ascended up, high above all the heavens,
 11 that he might fulfill^b all things. (11) And he gave some, legates; and some, prophets; and some, evangelists;^c and some, pastors^d and teachers:^e
 12 (12) for perfecting the saints, for the work of the ministry, for the edification of the body of the Messiah;
 13 (13) until we all become one and the same,^f in faith and in the knowledge of the Son of God, and one complete man according to the measure of
 14 the stature of the fullness of Messiah: (14) and that we might not be children, agitated and turned about by every wind of the crafty doctrines of men
 15 who plot to seduce by their subtilty: (15) but that we might be established in our love; and that every thing in us might progress in the Messiah,
 16 who is the head: (16) and from him [it is], the whole body is framed together and compacted by all the junctures, according to the gift that is imparted by measure to each member, for the growth of the body;—that his edifice may be perfected in love.
 17 And this I say, and testify in the Lord, that henceforth ye walk not as the other Gentiles, who
 18 walk in the vanity of their mind: (18) and they are dark in their understandings, and are alienated

^a Sy. [١٥٥٥]

^b Sy. بملء

^c Sy.

معلمين

^d Sy. [١٥٥٥]

^e Sy. معلمين

^f Sy. بملء

	from the life of God, because there is not in them knowledge, and because of the blindness of their heart. (19) They have cut off their hope, and have given themselves over to lasciviousness, and to the practice of all uncleanness in their greediness. (20) But ye have not so learned the Messiah; (21) if ye have truly heard him, and by him have learned as the truth is in Jesus. (22) But [ye have learned], that ye should lay aside your former practices, the old man that is corrupted with the lusts of error; (23) and should be renewed in the spirit of your minds; ^g (24) and should put on the new man, that is created by God in righteousness and in the holiness of truth.—(25) Wherefore, put away from you lying, and speak ye the truth each with his neighbor; for we are members one of another. —(26) Be ye angry, and sin not: and let not the sun go down upon your wrath. (27) And give no place to the Accuser. ^b —(28) And let him that stole, steal no more; but let him labor with his hands, and do good acts; that he may have to give to him who needeth.—(29) Let no hateful language ⁱ come from your mouth, but that which is decorous, and useful for edification, that it may convey grace to those who hear. (30) And grieve not the Holy Spirit of God, whereby ye are sealed for the day of redemption.—(31) Let all bitterness, and anger, and wrath, and clamoring, and reviling, be taken from you, with all malice: (32) and be ye affectionate towards one another, and sympathetic; and forgive ye one another, as God by the Messiah hath forgiven us. (V.) Be ye therefore imitators of God, as dear children: (2) and walk in love; as the Messiah also hath loved us, and hath given up himself for us, an offering and a sacrifice to God, for a sweet odor.	19 20 21 22 23 24 25 26 27 28 29 30 31 32
^e Sy. فهمتكم, understandings.		
^b Gr. to the Devil.		
ⁱ Sy. word, speech.		
^a Sy. it.	But whoredom, and all impurity, and avarice,	3
^b Sy. be named to name.	let them ^a not be at all heard of ^b among you, as it becometh the saints; (4) Neither obscenities, nor words of folly, or of division, or of scurrility, which are not useful; but instead of these, thanksgiving. (5) For this know ye, that every man who is a whoremonger, or impure, or avaricious, or a worshipper of idols, hath no inheritance in the kingdom of the Messiah and of God. (6) Let no man deceive you with vain words; for it is on account	4 5 6
		V. 2

of these things that the wrath of God cometh on
 7 the children of disobedience. (7) Therefore be ye
 8 not like them. (8) For ye were heretofore dark-
 9 ness, but now are ye light in our Lord: therefore,
 10 as the children of light, so walk ye. (9) For the
 11 fruits of the light are in all goodness, and righteous-
 12 ness, and truth. (10) And search out what is
 13 pleasing before our Lord: (11) And have no com-
 14 merce with the works of darkness which are
 15 unfruitful, but reprove them. (12) For the things
 16 they do in secret, it is nauseous even to mention.
 17 (13) For all things are exposed and made manifest
 18 by the light: and whatever maketh manifest,^e is
 19 light. (14) Wherefore it is said: Awake thou that
 20 sleepest, and arise from the dead, and the Messiah
 21 will illuminate thee. (15) See therefore, that ye
 22 walk circumspectly; not like the simple, (16) but
 23 like the wise, who purchase their opportunity;
 24 because the days are evil. (17) Therefore, be not
 25 lacking in understanding; but understand ye what
 26 is the pleasure of God. (18) And be not drunk
 27 with wine, in which is dissoluteness;^d but be ye
 28 filled with the spirit. (19) And converse with
 29 yourselves^e in psalms and hymns; and with your
 hearts sing to the Lord, in spiritual songs. (20)
 And give thanks to God the Father, at all times,
 for all men, in the name of our Lord Jesus the
 Messiah. (21) And be submissive one to another,
 in the love of the Messiah.
 22 Wives, be ye submissive to your husbands, as to
 23 our Lord. (23) Because the husband is the head
 24 of the wife, even as the Messiah is the head of the
 25 church; and he is the vivifier^f of the body. (24)
 And as the church is subject to the Messiah, so
 also let wives be to their husbands in all things.
 25 (25) Husbands, love your wives, even as the Mes-
 26 siah loved his church, and delivered himself up for
 27 it; (26) that he might sanctify it, and cleanse it,
 28 by the washing of water, and by the word; (27)
 and might constitute it a glorious church for him-
 29 self, in which is no stain, and no wrinkle, and
 nothing like them; but that it might be holy and
 without blemish. (28) It behooveth men so to love
 their wives, as [they do] their own bodies. For he
 that loveth his wife loveth himself. (29) For no
 one ever hated his own body; but nourisheth it,

^e Sy. *uncovereth.*

^d Sy.

ἡ ἀσώτεια =
 Gr. *ἀσώτεια.*

^e or, *your souls.*

^f or, *Saviour.*

	and provideth for it, even as the Messiah the church. (30) For we are members of his body, 30 and of his flesh, and of his bones. (31) For this 31 reason, a man should quit his father and his mother, and adhere to his wife; and the two should	
• Sy. ܠܝܢ	be one flesh. (32) This is a great mystery;‡ but I 32 am speaking of the Messiah, and of his church. (33) Nevertheless, let each of you severally so love 33 his wife, even as himself: and let the wife reverence her husband.—(VI.) Children, obey your VI.	
• Sy. ܠܘܒ	parents in our Lord; for this is right. ^a (2) And 2 the first commandment with promise, is this: Honor thy father and thy mother; (3) that it may 3 be well with thee, and that thy life may be prolonged on the earth.—(4) And parents, anger not 4 your children; but train them up in the discipline and doctrine of our Lord.—(5) Servants, be obedient 5 unto the Messiah. (6) Not in the sight of the eye, as if ye were pleasing men; but as the servants of 6 the Messiah, who are doing the will of God. (7) And serve them with your whole heart, in love, as 7 if serving our Lord and not men; (8) knowing that whatever good thing a man may do, the same will 8 be recompensed to him by our Lord, whether he be a servant or a free man.—(9) Also ye masters, ^b do 9 ye so to your servants. Forgive them a fault; because ye know, that ye have a master in heaven; and there is no respect of persons with him.	
• Sy. ܠܘܒܝܢܝܢ, lords.	Finally, my brethren, be strong in our Lord, and 10 in the energy of his power: (11) And put ye on 11 the whole armor of God, so that ye may be able to stand against the wiles of the Accuser. ^c (12) For 12 our conflict is not with flesh and blood, but with principalities, ^d and with those in authority, and with the possessors of this dark world, and with the evil spirits that are beneath heaven. (13) Therefore 13 put ye on the whole armor of God, that ye may be able to meet the evil [one]; and, being in all respects prepared, may stand firm. (14) Stand up 14 therefore, and gird your loins with truth; and put on the breastplate of righteousness; (15) and 15 defend ^e your feet with the preparation of the gospel of peace. (16) And herewith take to you the 16 confidence ^f of faith, by which ye will have power	
• Gr. the Devil.		
• Sy. ܠܘܒܝܢܝܢ = Gr. ἀρχαίς.		
• Sy. shoe your feet.		
• Sy. ܠܘܒܝܢܝܢ		

- 17 to quench all the fiery darts of the evil [one]. (17) And put on the helmet of rescue;^g and take hold of the sword of the Spirit, which is the word of God. (18) And pray ye, with all prayers and supplications, in spirit, at all times: and in prayer be watchful, at all seasons, praying constantly, and interceding for all the saints: (19) and also for me; that language^h may be given me, in the opening of my mouth; so that I may boldly proclaim the mystery of the gospel, (20) of which I am a messenger in chains; that I may utter it boldly, as I ought to utter it.
- 21 And that ye also may know my affairs, and what I am doing, lo, Tychicus, a beloved brother, and a faithful minister in our Lord, will acquaint you; (22) whom I have sent to you for this purpose, that ye might know what is [going on] with me, and that your hearts may be comforted.
- 23 Peace be with the brethren, and love with faith, from God the Father, and from our Lord Jesus the
- 24 Messiah.—(24) Grace be with all them who love our Lord Jesus the Messiah without corruptness. Amen.

^g Sy. **ἰσχυρῶς,**
Gr. *σωτηρίων.*

^h Sy. *word, discourse.*

End of the Epistle to the Ephesians; which was written from Rome, and was sent by the hand of Tychicus.

✠ **Ἐπιστολὴ τοῦ Παύλου πρὸς τὸν Φίλιππον**

The Epistle of Paul to the Philippians.

- I. PAUL and Timothy, servants of Jesus the Messiah, to all the saints that are in Jesus the Messiah at Philippi, with the elders^a and deacons.^b (2) Grace be with you, and peace from God our Father, and from our Lord Jesus the Messiah.
- 3 I thank my God at the constant recollection of you, (4) in all my prayers respecting you; and while I rejoice, I adore; (5) on account of your fellowship in the gospel, from the first day until

^a Sy. **ἐπίσκοποι**

^b Sy. **διακόνες**

now. (6) Because I am confident of this, that he who hath begun the good works in you, will accomplish them until the day of our Lord Jesus the Messiah. (7) For thus it is right for me to think of you all, because ye are permanently in my heart, and because, both in my bonds and in the vindication of the truth of the gospel, ye are my associates in grace. (8) For God is my witness, how I love you in the bowels of Jesus the Messiah. —(9) And this I pray for, that your love may still increase and abound, in knowledge, and in all spiritual understanding: (10) so that ye may discern the things that are suitable; and may be pure and without offence, in the day of the Messiah, (11) and be full of the fruits of righteousness which are by Jesus the Messiah, to the praise and glory of God.

And I would that ye might know, my brethren, that the transaction in regard to me, hath eventuated rather for the furtherance of the gospel; so that my bonds, on account of the Messiah, are matter of notoriety^c in all the court, and to all others. (14) And many of the brethren in our Lord have become confident, on account of my bonds, and are more bold to speak the word of God without fear.—(15) And they herald [it], some from envy and contention; but others with good will, and with love for the Messiah; (16) because they know that I am appointed for the vindication of the gospel. (17) And they who herald the Messiah in contention, do it not sincerely; but they hope to add pressure to my bonds. (18) And in this I have rejoiced, and do rejoice, that in every form, whether in pretence or in truth, the Messiah is heralded. (19) For I know, that these things will be found [conducive] to my life,^d through your prayers and the gift of the Spirit of Jesus the Messiah. (20) So that I hope and expect, that I shall in nothing be put to shame; but with uncovered face, as at all times, so now, the Messiah will be magnified in my body, whether by life or by death.—(21) For my life is, the Messiah; and if I die, it is gain to me. (22) But if I have fruits of my labors in this life of the flesh, I know not what I shall choose. (23) For the two press upon me: I desire to be liberated, that I may be with the Messiah; and this

^c Sy. are manifested.

^d or, for life to me.

24 would be very advantageous to me. (24) But also the business in regard to you, urges upon me to
 25 remain in the body.—(25) And this I confidently know, that I shall continue and remain, for your joy,
 26 and for the furtherance of your faith; (26) so that when I come again to you, your glorying, which is in Jesus the Messiah only, will abound through me.

27 Let your conduct be as becometh the gospel of the Messiah; so that if I come I may see you, and if absent I may hear of you, that ye stand fast in one spirit and in one soul,^e and that ye strive together
 28 in the faith of the gospel. (28) And in nothing be ye startled, by those who rise up against us; [which is] an indication of their destruction, and of life^f
 29 for you. (29) And this is given to you by God, that ye not only really believe^g in the Messiah, but
 30 also that ye suffer on his account; (30) and that ye endure conflict, as ye have seen in me, and now hear

II. concerning me.—(II.) If, therefore, ye have consolation in the Messiah, or if a commingling^a of hearts in love, or if a fellowship of the Spirit, or if compassions and sympathies; (2) complete ye my joy, by having one apprehension, and one love, and one
 3 soul, and one mind. (3) And do nothing in strife, or in vain glory; but, with lowliness of mind, let each esteem his neighbor as better than himself.
 4 (4) And let not each be solicitous [only] for himself, but every one also for his neighbor. (5) And think ye so in yourselves, as Jesus the Messiah also
 6 thought; (6) who, as he was in the likeness of God, deemed it no trespass^b to be the coequal^c of God;
 7 (7) yet divested^d himself, and assumed the likeness of a servant, and was in the likeness of men, and
 8 was found in fashion as a man; (8) and he humbled himself, and became obedient unto death, even the
 9 death of the cross. (9) Wherefore, also, God hath highly exalted him, and given him a name which
 10 is more excellent than all names; (10) that at the name of Jesus every knee should bow, of [beings]
 11 in heaven, and on earth, and under the earth; (11) and that every tongue should confess that Jesus the Messiah is the Lord,^e to the glory of God his
 12 Father.—(12) Therefore, my beloved, as ye have at all times obeyed, not only when I was near to you, but now when I am far from you, prosecute the work of your life,^f more abundantly,^g with fear

^e Sy. 

^f or, salvation.

^g Sy. believing ye believe.

^a Sy. converse with the heart.

^b or, robbery.

^c Sy. 

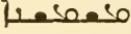
^d or, emptied.

^e Sy. 

^f or, salvation.

^g Sy. 

and with trembling. (13) For God is operating in 13
 you, both to purpose, and also to perform that
 which ye desire. (14) Do all things without mur- 14
 muring, and without altercation; (15) that ye may be 15
^h or, *pure.* perfect and without blemish, as the sincere^h children
 of God, who are resident in a perverse and crooked
 generation; and that ye may appear among them
 as luminaries in the world; (16) so that ye may be 16
ⁱ or, *salvation.* to them in place of life;ⁱ for my glory in the day
 of the Messiah, that I may not have run in vain,
 or toiled for naught.—(17) And if I should be 17
 made a libation upon the sacrifice and service of
 your faith, I rejoyce and exult with you all. (18) 18
 And so also do ye rejoyce and exult with me.

But I hope in our Lord Jesus, that I shall 19
 shortly send Timothy unto you, so that I also may
 have composure, when informed concerning you.
 (20) For I have no other one here, who, like my- 20
 self, will sincerely care for your welfare. (21) For 21
 they all seek their own, not the [things] of Jesus
 the Messiah. (22) But ye know the proof of him, 22
 that as a son with his father, so he labored with me
 in the gospel. (23) Him I hope shortly to send to 23
 you, when I shall have seen how [things result]
 with me. (24) And I trust in my Lord, that I 24
 shall shortly come myself to you.—(25) But now, 25
^k Sy.  a circumstance urged me to send to you Epaphro-
 ditus, the brother who is an assistant and laborer
 with me, but is your legat^k and minister^l to my
 wants. (26) For he longed to see you all, and was 26
 Sy.  anxious, because he knew ye had heard, that he
 was sick. (27) And indeed he was sick, nigh unto 27
 death: but God had mercy on him: nor was it on
 him only, but also on me, that I might not have
 trouble upon trouble. (28) Promptly, therefore, 28
 have I sent him to you; so that when ye see him,
 ye may again be joyful, and I may have a little
 breathing. (29) Receive him then in the Lord, 29
 with all joy; and hold in honor those who are
 such. (30) For, because of the Messiah's work, he 30
 came near to death, and little regarded his life, that
 he might fulfill what you lacked in the ministration
 to me.

Finally, my orethren, rejoyce in our Lord. To III.
 write these [things] again and again to you, is not

irksome to me, because they make you cautious.
 2 (2) Beware of dogs; beware of evil doers; beware
 3 of the clipped in flesh. (3) For we are the [real]
 circumcision, who worship God in spirit, and glory
 in Jesus the Messiah, and place no reliance on the
 4 flesh. (4) And yet I might place reliance on the
 flesh. For, if any one thinketh that his reliance
 should be on the flesh, I might [do so] more than
 5 he. (5) Circumcised when eight days old; of the
 stock of Israel; of the tribe of Benjamin; a He-
 brew, descendant of Hebrews; as to the law, a
 6 Pharisee; (6) as to zeal, a persecutor of the church;
 and as to the righteousness^a of the law, I was with-
 7 out fault. (7) But these things, which had been
 my excellence, I have accounted a detriment, be-
 8 cause of the Messiah. (8) And now also I account
 them all a detriment, because of the excellency of
 the knowledge of Jesus the Messiah my Lord; for
 the sake of whom, I have parted with all things,
 and have accounted [them] as dung, that I might
 9 gain the Messiah, (9) and be found in him; since
 my righteousness is not [now] that from the law,
 but that which is from faith in the Messiah, that is,
 10 the righteousness^b which is from God; (10) that
 thereby I might know Jesus, and the efficacy^c of
 his resurrection; and might participate in his suf-
 11 ferings, and be assimilated to his death: (11) if so
 be, I may attain to the resurrection from the dead.
 12 (12) Not as though I had already taken [the prize],
 or were already complete; but I run [in the race],
 if so I may take that, for which Jesus the Messiah
 13 took me. (13) My brethren, I do not consider
 myself, as having taken [it]. But one thing I
 know, that I forget the things behind me, and reach
 14 for the things before me; (14) and I run straight
 for the goal,^d that I may obtain the [prize] of vic-
 tory of the call of God from on high, by Jesus the
 15 Messiah. (15) Therefore let those who are perfect,
 have these views; and if ye differently view any
 16 thing, God will reveal that also to you. (16) Never-
 theless, that we may attain to this, let us proceed on
 17 in one path, and with one consent.—(17) Be like me,
 my brethren; and contemplate them, who walk
 18 after the pattern ye have seen in us. (18) For there
 are many who walk otherwise; of whom I have
 often told you, and I now tell you, with weeping,

^a Sy. ܡܘܨܝܘܬܐ

^b Sy. ܡܘܨܝܘܬܐ

^c Sy. ܡܘܨܝܘܬܐ

^d or, *standard*.

	that they are adversaries of the cross of the Messiah ;	
	(19) whose end is destruction ; whose god is their	19
	belly, and their glory their shame ; whose thoughts	
	are on things of the earth. (20) But our concern is	20
° or, <i>Saviour.</i>	with heaven ; and from thence we expect our Vivi-	
	fier, ^e our Lord, Jesus the Messiah ; (21) who will	21
	change the body of our abasement, that it may have	
	the likeness of the body of his glory, according to	
	his great power, whereby all things are made sub-	
	ject to him.—(IV.) Wherefore, my beloved and IV.	
	dear brethren, my joy and my crown !—so stand	
	ye fast in our Lord, my beloved !	
	I beseech of Euodias and Syntyche, that they be	2
	of one mind in our Lord. (3) I also beseech of	3
	thee, my true yokefellow, that thou assist those	
	women who toiled with me in the gospel ; together	
	with Clement, and with the rest of my helpers,	
	whose names are written in the book of life.—(4)	4
	Rejoice ye in our Lord, at all times ; and again I	
° or, <i>mildness,</i>	say, Rejoice. (5) Let your humility ^a be recognized	5
<i>sweetness of</i>	among all men. Our Lord is near. (6) Be	6
<i>disposition.</i>	anxious for nothing ; but at all times, by prayer	
	and supplication with thanksgiving, make known	
	your requests before God. (7) And the peace of	7
	God, which surpasseth all knowledge, will keep	
	your hearts and your minds, through Jesus the	
	Messiah.—(8) Finally, my brethren, what things	8
	are true, and what things are decorous, and what	
	things are right, and what things are pure, and	
	what things are lovely, and what things are com-	
	mendable, and deeds of praise and approbation,—	
	on these be your thoughts. (9) What things ye	9
	have learned, and received, and heard, and seen, in	
	me,—these do ye : and the God of peace will be	
	with you.	
	And I rejoice greatly in our Lord, that ye have	10
	[again] commenced caring for me ; even as ye had	
	before cared [for me,] but ye had not the opportu-	
	nity. (11) Yet I say this, not because I was in	11
	want ; for I have learned to make that satisfy me,	
	which I have. (12) I know how to be depressed,	12
	and I also know how to abound in every thing ;	
	and in all things am I exercised, ^b both in fullness	
° or, <i>trained,</i>	and in famine, in abundance and in penury. (13)	13
<i>disciplined.</i>	I find strength for every thing, in the Messiah who	
	strengtheneth me. (14) Yet ye have done well, in	14

- 15 that ye communicated to my necessities.^c—(15) And ye know also, Philippians, that in the beginning of the annunciation, when I left Macedonia, not one of the churches communicated with me in respect to receiving and giving, except ye only;
- 16 (16) that also at Thessalonica, once and again ye sent me relief. (17) Not that I desire a gift; but
- 18 I wish fruits may multiply unto you. (18) I have [now] received all, and I abound, and am full: and I accepted all that ye sent to me by Epaphroditus, a sweet odor, and an acceptable sacrifice that
- 19 pleaseth God.—(19) And may God supply all your necessity,^d according to his riches, in the glory of
- 20 Jesus the Messiah. (20) And to God our Father, be glory and honor, for ever and ever. Amen.
- 21 Salute all the saints who are in Jesus the Messiah.
- 22 The brethren who are with me, salute you. (22) All the saints salute you, especially those of Cæsar's
- 23 household.—(23) The grace of our Lord Jesus the Messiah, be with you all. Amen.

^c Sy. اتكلم

^d or, want, indigence.

End of the Epistle to the Philippians; which was written from Rome, and sent by the hand of Epaphroditus.

❖ اَلْاٰتِىَهِ بِصَلٰوةٍ وَسَلَامٍ

The Epistle of Paul to the Colossians.

- I. PAUL, a legate of Jesus the Messiah by the pleasure of God, and Timothy a brother, (2) to them who are at Colosse, the brethren, holy and believing in Jesus the Messiah: peace be with you, and grace from God our Father.
- 3 We give thanks to God, the Father of our Lord Jesus the Messiah, at all times, and pray for you;
- 4 (4) lo, ever since we heard of your faith in Jesus the Messiah, and of your love to all the saints;
- 5 (5) because of the hope that is laid up for you in heaven, of which ye heard before in the word of
- 6 truth of the gospel; (6) which is announced to

• Sy. كلمة	you, as also to all the world; ^a and which groweth and yieldeth fruits, as it doth also among you from the day ye heard and knew the grace of God in reality: (7) as ye learned from Epaphras, our beloved fellow-servant, who is for you a faithful minister of the Messiah; (8) and who hath made known to us your love in the Spirit.—(9) Therefore we also, from the day we heard [of it], have not ceased to pray for you; and to ask ^b that ye may be filled with a knowledge of the good pleasure of God, in all wisdom, and in all spiritual understanding; (10) that ye may walk as is right, ^c and may please God with all good works, and may yield fruits, and grow in the knowledge of God; (11) and may be strengthened with all strength, according to the greatness of his glory, in all patience and long suffering; (12) and may, with joy, give thanks to God the Father, who hath fitted us for a portion of the inheritance of the saints in light; (13) and hath rescued us from the dominion of darkness, and transferred us to the kingdom of his beloved Son; (14) by whom we have redemption ^d and remission of sins:—(15) who is the likeness ^e of the invisible God, and the first-born of all creatures: (16) and by him was created every thing that is in heaven and on earth, all that is seen and all that is unseen, whether thrones, or dominions, or principalities, or sovereignties; every thing was through him, and was created by him: (17) and he was prior to all, and by him every thing exists. ^f (18) And he is the head of the body the church; as he is the head and first-born from among the dead, that he might be the first ^g in all things.—(19) For it pleased [the Father], that in him all fullness should dwell; (20) and by him, to reconcile all things to himself; and through him, he hath pacified, with the blood of his cross, both [those] on earth and those in heaven. (21) And also to you, who were before alienated and enemies in your minds, because of your evil deeds,—(22) to you, he hath now given peace, by the body of his flesh, and by his death; that he might establish you in his presence, holy, without blemish, and without offence; (23) provided ye continue in your faith, your foundation being firm, and ye be not	7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23
^b or, <i>supplicate.</i>		
• Sy. د		
^d Sy. صحة		
• Sy. صورة		
^f or, <i>standeth, is established.</i>		
• Sy. صحة		

^e Sy. Ⲛⲟⲩⲁⲓ of the Divinity^e corporeally. (10) And in him 10
 ye are also complete, because he is the head of
 all principalities and authorities. (11) And in 11
^f or, *body*. him ye have been circumcised with a circumcision
 without hands, by casting off the flesh^f of sins, by
 a circumceision of the Messiah. (12) And ye have 12
 been buried with him, by baptism; and by it ye
 have risen with him; while ye believed in the
 power of God, who raised him from the dead.
 (13) And you, who were dead in your sins, and by 13
 the uncircumeision of your flesh, he hath vivified
 with him; and he hath forgiven us all our sins:
 (14) and, by his mandates, he blotted out the hand- 14
 writing of our debts, which [handwriting] existed
 against us, and took [it] from the midst, and affixed
 [it] to his cross. (15) And, by yielding up his 15
 body, he showed contempt for principalities and
 authorities; and put them to shame, openly, in his
^g Sy. ⲛⲟⲩⲟⲩⲟⲩⲉ own person.—(16) Let no one therefore disquiet 16
 you about food and drink, or about the distinctions
^h Sy. ⲙⲁ of festivals, and new moons, and sabbaths;^h (17) 17
 which were shadows of the things then future;
ⁱ or, *substance*. but the bodyⁱ is the Messiah. (18) And let no 18
 one wish, by abasing the mind, to bring you under
 bonds, that ye subject yourselves to the worship
 of angels; while he is prying into that which he
 hath not seen, and is vainly inflated in his fleshly
 mind, (19) and holdeth not the head, from which 19
 the whole body is framed and constructed, with
 joints and members, and groweth with the growth
 [given] of God.—(20) For if ye are dead with the 20
 Messiah from the rudiments^k of the world, why are
 ye judged as if ye were living in the world? (21) 21
 But, touch thou not, and taste thou not, and han-
 dle thou not: (22) for these things perish in the 22
 using; and they are the commandments and doc-
 trines of men. (23) And they seem to have a kind 23
 of wisdom, in a show of humility, and of the fear
 of God, and of not sparing the body; not in any
 thing of excellence, but in things subservient to the
 body.—(III.) If then ye have risen with the Mes-III.
 siah, seek the things on high, where the Messiah
 sitteth on the right hand of God. (2) Think of 2
 things on high; not of the things on earth: (3) for 3
 ye are dead; and your life is hidden with the Mes-
 siah, in God. (4) And when the Messiah, who is 4

See *verse 8*.

our life,^a shall be manifested, then shall ye also be manifested with him in glory.

^a or, source of life.

5 Mortify therefore your members that are on the earth; whoredom, impurity, and the passions, and evil concupiscence, and avarice which is idolatry.

6 (6) For on account of these [things], the wrath of

7 God cometh on the children of disobedience. (7) And in these [things] ye also formerly walked,

8 when ye lived in them. (8) But now, put away from you all these, wrath, anger, malice, reviling,

9 filthy talking: (9) and lie not one to another; but put off the old man, with all his practices; (10) and

10 put ye on the new [man], that is renewed in knowledge, after the likeness of his Creator; (11) where^b

^b i. e. in which new man.

11 there is neither Jew nor Gentile,^c neither circumcision nor uncircumcision, neither Greek nor barbarian, neither bond nor free; but the Messiah is

^c Sy. Aramaean.

12 all, and in all.—(12) Therefore, holy and beloved, as the elect of God, put ye on compassions, and tenderness, and suavity, and humbleness of mind, and

13 gentleness, and long suffering. (13) And be ye indulgent towards one another, and forgiving to one another: and if any one has a complaint against

14 his neighbor, as the Messiah forgave you, so also do ye forgive. (14) And with all these, [join]

15 love, which is the girdle^d of perfection. (15) And let the peace of the Messiah direct^e your hearts; for to that ye have been called, in one body; and

^d Sy. *ἵμην*

16 be ye thankful to the Messiah.—(16) And let his word dwell in you richly, in all wisdom. And teach and admonish yourselves, by psalms and

^e or, lead, govern.

17 hymns and spiritual songs, and with grace in your hearts sing ye unto God. (17) And whatever ye

18 do in word or act, do it in the name of our Lord Jesus the Messiah, and give thanksgiving through

19 him to God the Father.

18 Wives, be ye subject to your husbands, as is right in the Messiah. (19) Husbands, love ye your wives,

20 and be not bitter towards them.—(20) Children, obey your parents in every thing; for this is pleasing before our Lord. (21) Parents, anger not your

21 children, lest they be discouraged.—(22) Servants, obey in all things your bodily masters; ^f not in the sight of the eye only, as those who please men, but with a simple heart, and in the fear of the Lord.

^f or, lords.

22 children, lest they be discouraged.—(22) Servants, obey in all things your bodily masters; ^f not in the sight of the eye only, as those who please men, but with a simple heart, and in the fear of the Lord.

23 (23) And whatever ye do, do it with your whole

24

soul, as unto our Lord, and not as to men: (24) and 24
 know ye, that from our Lord ye will receive a
 recompense as the inheritance; for ye serve the
 Lord the Messiah. (25) But the delinquent will 25
 receive a recompense, according to the delinquency;
 and there is no respect of persons.

^a Sy. ܐܢܬܘܢ

^b Sy. ܐܘܪܘܢ,
a lord.

Masters, do equity and justice^a to your servants; IV.
 and be conscious that ye also have a master^b in
 heaven.

^c or, *whom.*

Persevere in prayer; and be watchful in it, and 2
 in giving thanks. (3) And pray also for us, that 3
 God would open to us a door of speech, for uttering
 the mystery of the Messiah, for the sake of which^c
 I am in bonds; (4) that I may unfold it, and utter 4
 it, as it behooveth me.—(5) Walk in wisdom to- 5
 wards them without: and redeem your opportunity.
 (6) And let your speech at all times be with grace, 6
 as it were, seasoned with salt: and know ye, how
 ye ought to give answer to every man.

And what is [occurrent] with me, will Tychicus 7
 make known to you; who is a beloved brother, and
 a faithful minister, and our fellow-servant in the
 Lord: (8) whom I have sent to you for this pur- 8
 pose, that he might know your affairs, and might
 comfort your hearts; (9) together with Onesimus, 9
 a faithful and beloved brother, who is from among
 you. These will make known to you what is [oc-
 current] with us.—(10) Aristarchus, my fellow-cap- 10
 tive, saluteth you; also Marcus, an uncle's son^d to
 Barnabas, of whom ye have received directions,
 that if he come to you, ye may kindly receive him:
 (11) also Jesus,^e who is called Justus. These are of 11
 the circumcision, and they only have aided me in
 the kingdom of God; and they have been a comfort
 to me. (12) Epaphras saluteth you, who is from 12
 among you, a servant of the Messiah, always
 laboring for you in prayer, that ye may stand per-
 fect and complete in all the good pleasure of God.
 (13) For I testify for him, that he hath great zeal 13
 for you, and for them of Laodicea, and for them of
 Hierapolis. (14) Luke the physician, our beloved, 14
 saluteth you; also Demas. (15) Salute ye the 15
 brethren in Laodicea, and Nymphas, and the church
 in his house. (16) And when this epistle shall have 16
 been read among you, cause it to be read also in the

^d See *Num.*
 xxxvi. 11.

^e Sy. ܝܫܘܥ

ship of idols unto God, that ye might worship the living and true God; (10) while ye wait for his Son from heaven, that Jesus whom he raised from the dead, who delivereth us from the wrath to come. 10

And ye yourselves, my brethren, know our entrance among you, that it was not in vain: (2) but we first suffered and were treated with indignity, as ye know, at Philippi; and then, in a great agony, with confidence in our God,^a we addressed to you the gospel of the Messiah. (3) For our exhortation proceeded not from deceit, nor from impurity, nor in guile: (4) but as we had been approved of God to be intrusted with the gospel, so we speak, not as pleasing men, but God who searcheth our hearts. (5) For at no time have we used flattering speech, as ye know; nor a cloak of cupidity, God is witness. (6) Neither have we sought glory from men, either from you or from others, when we might have been chargeable as legates of the Messiah. (7) But we were lowly among you; and like a nurse, who fondleth^b her children, (8) so we also fondled [you], and were desirous to impart to you, not the gospel of God merely, but also our own soul, because ye were dear to us. (9) For ye recollect, brethren, that we labored and toiled, working with our own hands, by night and by day, that we might not be chargeable to any one of you. (10) Ye are witnesses, and God [also], how we preached to you the gospel of God, purely, and uprightly, and were blameless towards all them that believe: (11) as yourselves know, we entreated each one of you, as a father his children, and comforted^c your hearts: (12) and we charged you, to walk as it becometh God, who hath called you to his kingdom and his glory.—(13) Therefore also we give thanks unceasingly to God, that the word of God which ye received from us, ye did not receive as the word of men, but as being truly the word of God, which worketh efficiently in you and in them that believe. (14) For ye, my brethren, became assimilated to the churches of God in Judæa, the persons who are in Jesus the Messiah; in that ye so suffered, even ye from your own countrymen, as also they from the Jews, (15) the persons who slew our Lord Jesus the Messiah, and persecuted their own prophets and us; 11 12 13 14 15

^a Sy.

ܘܢܘܨܘܢܐ
ܘܢܘܨܘܢܐ

^b Sy.

ܘܢܘܨܘܢܐ

^c Sy. conversed
with.

and they please not God, and are made hostile to all
 16 men; (16) and they forbid us to speak to the Gen-
 tiles, that they may have life;^d—to fill up their
 sins at all times. And wrath cometh on them to
 the uttermost.

^d or, *be saved.*

17 But we, my brethren, have been bereaved of you
 for a short time, (in visible presence,^e not in
 our hearts,) and have the more exerted ourselves,
 18 to behold your faces, with great affection. (18)

^e *Sy. by face.*

And we purposed to come to you,—I Paul, once
 19 and again; but Satan hindered me. (19) For what
 is our hope, and our joy, and the crown of our glo-
 rying; unless it be ye, before our Lord Jesus at
 20 his coming? (20) For ye are our glory, and our
 III. joy.—(III.) And, because we could no longer en-
 dure it, we were willing to be left alone at Athens,

2 (2) and to send to you Timothy our brother, a
 servant^a of God, and our assistant in the announce-
 ment of the Messiah; that he might strengthen

^a or, *minister.*

3 you, and inquire of you respecting your faith: (3)
 lest any of you should be disheartened^b by these
 afflictions; for ye know, that we are appointed

^b *Sy*
 ܐܢܝܢ ܡܫܘܚܝܢ

4 thereto. (4) For also when we were with you, we
 forewarned you, that we were to be afflicted; as
 5 ye know did occur. (5) Therefore also I could
 not be quiet, until I sent to learn your faith; lest
 the Tempter should have tempted you, and our
 6 labor have been in vain.—(6) But now, since
 Timothy hath come to us from among you, and
 hath informed us respecting your faith and your
 love, and that ye have a good remembrance of us
 at all times, and that ye desire to see us, even as

7 we [to see] you; (7) therefore we are comforted in
 you, my brethren, amid all our straits and afflic-
 8 tions, on account of your faith. (8) And now,
 9 we live,^c if ye stand fast in our Lord. (9) For
 what thanks can we render to God in your behalf,
 for all the joy with which we are joyful on your
 10 account; (10) unless it be, that we the more sup-
 plicate before God, by night and by day, that we
 may see your faces, and may perfect what is lack-
 11 ing in your faith?—(11.) And may God our Father,
 and our Lord Jesus the Messiah, direct our way
 12 unto you; (12) and increase and enlarge your love
 towards one another, and towards all men, even as
 13 we love you; (13) and establish your hearts un-

^c *Sy.* ܡܫܘܚܝܢ

blamable in holiness, before God our Father; at the advent of our Lord Jesus the Messiah, with all his saints.

Wherefore, my brethren, I entreat you, and IV. beseech you by our Lord Jesus, that, as ye have received from us how ye ought to walk, and to please God, so ye would make progress more and more. (2) For ye know what command we gave you in our Lord Jesus the Messiah. (3) For this is the pleasure of God, your sanctification;^a and that ye be separated from all whoredom; (4) and that each one of you might know how to possess his vessel, in sanctity and in honor; (5) and not in the concupiscence of lust, like the rest of the Gentiles who know not God: (6) and that ye dare not to transgress and to overreach any one his brother, in this matter; because our Lord is the avenger of all these, as also we have said and testified to you in time past. (7) For God did not call you unto impurity, but to sanctification. (8) He therefore who spurneth, spurneth not man but God, who hath given his Holy Spirit in you.—(9) Now concerning love to the brethren, ye need not that I should write to you; for ye yourselves are taught of God to love one another. (10) Ye likewise do so, to all the brethren who are in all Macedonia: but I entreat you, my brethren, to be exuberant: (11) and that ye strive to be quiet, and to attend to your own affairs; and that ye labor with your own hands, as we directed you; (12) and that ye walk becomingly towards those without; and that ye be dependent^b on no man.

^a Sy.

ⲉⲃⲉⲛⲉⲛⲉⲛⲉⲛⲉⲛ

^b Sy. *be in need of.*

And, I wish you to know, my brethren, that ye should not mourn over them who have fallen asleep, like other people who have no hope. (14) For if we believe that Jesus died and rose again, even so them who sleep, will God, by Jesus, bring with him. (15) And this we say to you, by the word of our Lord, that we who may survive and be alive, at the coming of our Lord, shall not precede them who have slept. (16) Because our Lord will himself descend from heaven, with the mandate,^c and with the voice of the chief angel, and with the trump of God; and the dead who are in the Messiah, will first arise; (17) and then, we who survive

^c Sy.

ⲉⲃⲉⲛⲉⲛⲉⲛⲉⲛⲉⲛ

and are alive shall be caught up together with them to the clouds, to meet our Lord in the air; and so shall we be ever with our Lord. (18) Wherefore, comfort ye one another with these words.

V. But concerning the times and seasons, my brethren, ye need not that I write to you: (2) for ye know assuredly, that the day of our Lord so cometh, as a thief by night. (3) While they will be saying, Peace and quietness, then suddenly destruction will burst upon them, as distress upon a child-bearer, and they will not escape.—(4) But ye, my brethren, are not in darkness, that that day should overtake you as a thief. (5) For ye are all children of the light, and children of the day; and are not children of the night, and children of darkness. (6) Let us not therefore sleep, like others; but let us be vigilant and considerate.^a

^a Sy.

مكتوب

(7) For they who sleep, sleep in the night; and they who are drunken, are drunken in the night.

^b Sy. impose.

(8) But let us who are children of the day, be wakeful in mind, and put on the breastplate of faith and love, and take^b the helmet of the hope of life^c. (9) For God hath not appointed us to wrath, but to the acquisition of life^d, by our Lord

^c or, salvation.

^d or, salvation.

Jesus the Messiah: (10) who died for us^e, that whether we wake or sleep, we might live together with him. (11) Therefore comfort one another, and edify one another, as also ye have done.

^e Sy.

لا اقب

And we entreat you, my brethren, that ye recognize them who labor among you, and who stand before your faces^f in our Lord, and instruct you:

^f Sy. صمط

صمطهم

(13) that they may be esteemed by you with abundant love; and, on account of their work, live ye in harmonys with them. (14) And we entreat you, my brethren, that ye admonish the faulty, and encourage the faint-hearted, and bear the burdens of the weak, and be long suffering towards all men.

^g Sy.

اعلنه

(15) And beware, lest any of you return evil for evil, but always follow^h good deeds, towards one another, and towards all men.—(16) And be joyful always. (17) And pray without ceasing. (18) And in every thing be thankful: For this is the pleasure of God in Jesus the Messiah, concerning you. (19) Quench not the Spirit. (20) Despise not prophesying. (21) Explore every thing, and hold fast

^h Sy. run after.

the good: (22) and fly from every thing evil. 22
 (23) And may the God of peace sanctify you all, 23
 perfectly, and keep blameless your whole spirit,
 and your soul, and your body, till the coming of
 our Lord Jesus the Messiah. (24) Faithful is he 24
 that hath called you, who will do it.

My brethren, pray for us.—(26) Salute all our 26
 brethren with a holy kiss. (27) I conjure you by 27
 our Lord, that this epistle be read to all the holy
 brethren.—(28) The grace of our Lord Jesus the 28
 Messiah be with you. Amen.

End of the first Epistle to the Thessalonians; which was written from Athens, and was sent by the hands of Timothy.

✧ ܠܗܘܘܢ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

The Second Epistle of Paul to the Thessalonians.

PAUL and Sylvanus and Timothy, to the church I.
 of the Thessalonians, which is in God our Father 2
 and our Lord Jesus the Messiah: (2) Grace be with
 you, and peace, from God our Father, and from our
 Lord Jesus the Messiah.

We are bound to give thanks to God always, on 3
 your account, my brethren, as it is proper; because
 your faith groweth exceedingly, and, in you all, the 4
 love of each for his fellow increaseth. (4) Inso- 4
 much that we also boast of you in the churches of
 God, on account of your faith, and your patience in 5
 all the persecution and trials that ye endure; (5) for 5
 a demonstration of the righteous judgment of God;
 that ye may be worthy^a of his kingdom, on account 6
 of which ye suffer. (6) And since it is a righteous 6
 thing with God, to recompense trouble to them that 7
 trouble you: (7) and you, who are the troubled, he 7
 will vivify, with us, at the manifestation of our
 Lord Jesus the Messiah from heaven, with the host^b
 of his angels; (8) when he will execute vengeance, 8
 with the burning^c of fire, on them that know not
 God, and on them that acknowledge not the gospel^d

• Sy. ܠܗܘܘܢ

• Sy. ܡܫܝܚܐ

• Sy. ܡܫܝܚܐ

• Sy. ܡܫܝܚܐ

9 of our Lord Jesus the Messiah. (9) For these will be recompensed with the judgment of eternal destruction, from the presence of our Lord, and from the glory of his power; (10) when he shall come to be glorified in his saints, and to display his wonders in his faithful ones; for our testimony concerning you, will be believed, in that day.—
 11 (11) Therefore we pray for you, at all times; that God would make you worthy of your calling, and would fill you with all readiness for good deeds, and with the works of faith by power; (12) so that the name of our Lord Jesus the Messiah, may be glorified in you, (and) ye also in him; according to the grace of God, and of our Lord Jesus the Messiah.

II. But we entreat of you, my brethren, in regard to the coming of our Lord Jesus the Messiah, and in
 2 respect to our being congregated unto him, (2) that ye be not soon agitated in your mind, nor be troubled,—neither by word, nor by spirit, nor by letter, as coming from us,—that lo, the day of our
 3 Lord is at hand. (3) Let no one deceive you in any way; because [that day will not come], unless there
 4 previously come a defection,^a and that man of sin
 5 be revealed, the son of perdition; (4) who is an opposer, and exalteth himself above all that is called God and Worshipful;^b so that he also sitteth in the temple of God, as a God, and displayeth himself, as if he were God.—(5) Do ye not remember, that, when I was with you, I told you these things?
 6 (6) And now, ye know what hindereth his being manifested in his time. (7) For the mystery of the evil One already beginneth to be operative: and only, if that which now hindereth shall be taken
 8 from the midst;—(8) then at length will that evil One be revealed; whom our Lord Jesus will consume by the breath^c of his mouth, and will bring to
 9 naught by the visibility of his advent. (9) For the coming of that [evil One], is the working of Satan, with all power, and signs, and lying wonders,
 10 (10) and with all the deceptiveness of iniquity, in them that perish; because they did not receive the love of the truth, by which they might have life.^d
 11 (11) Therefore God will send upon them the operation of deception, that they may believe a lie;

^a or, rebellion.

^b Sy. ܡܘܨܝܘܢܐ

^c Sy. ܡܘܨܝܘܢܐ

^d or, be saved.

(12) and that they all may be condemned, who believe not the truth, but have pleasure in iniquity. 12
 —(13) But we are bound to give thanks to God always, on your account, my brethren beloved of our Lord, that God hath from the beginning chosen you unto life,^e through sanctification of the Spirit, and through faith in the truth. (14) For unto these 14
 it was, that God called you by our preaching; that ye might be the glory to our Lord Jesus the Messiah. (15) Therefore, my brethren, be established, 15
 and persevere in the precepts which ye have been taught, whether by word or by our epistle. (16) 16
 And may our Lord Jesus the Messiah himself, and God our Father, who hath loved us, and given us everlasting consolation and a good hope through his grace, (17) comfort your hearts, and establish 17
 [you] in every good word, and in every good work.

• or, *salvation*.

Henceforth, brethren, pray ye for us, that the III. word of our Lord may, in every place, run and be glorified, as with you; (2) and that we may be 2
 delivered from evil and perverse men; for faith is not in all. (3) And faithful is the Lord, who will 3
 keep you and rescue you from the evil One. (4) 4
 And we have confidence in you, through our Lord, that what we have inculcated on you, ye both have done, and will do. (5) And may our Lord direct 5
 your hearts to the love of God, and to a patient waiting for the Messiah.—(6) And we enjoin upon 6
 you, my brethren, in the name of our Lord Jesus the Messiah, that ye withdraw from every brother who walketh wickedly,^a and not according to the 7
 precepts which ye received from us. (7) For ye 7
 know how ye ought to imitate us, who did not walk wickedly among you. (8) Neither did we 8
 eat bread gratuitously from any of you; but, with toil and weariness, we labored by night and by day, that we might not be burdensome to any of you. 9
 (9) It was not because we have no authority,^b but 9
 that we might give you an example in ourselves, that ye might imitate us. (10) And while we were 10
 with you, we also gave you this precept, That every one who would not work, should likewise not eat. 11
 (11) For we hear, there are some among you who 11
 walk wickedly,^c and do nothing except vain things.

^a Sy.

Gr. *disorderly*.

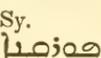
^b Sy.

^c Gr. *disorderly*.

of the law, while they understood not what they speak, nor the thing about which they contend. 8
^c Sy. **صحيح** (8) Now, we know, that the law is a good^c thing, if a man conduct himself in it, according to the law, 9
 (9) he knowing that the law was not established for the righteous, but for the evil, and the rebellious, and the ungodly, and the sinful, and the perverse, and for the impure, and for smiters of their fathers and smiters of their mothers, and for murderers, (10) and for whoremongers, and for copulators with 10
 males, and for the stealers of free people, and for liars, and for violators of oaths, and for whatever is contrary to sound doctrine, (11) [namely] that of 11
^d Sy. *Gospel of the glory of, &c.* the glorious gospel^d of the blessed God, with which I am intrusted. (12) And I thank him who 12
 strengthened me, [even] our Lord Jesus the Messiah; who accounted me faithful, and appointed me to his ministry; (13) me [I say], who before 13
 was a blasphemer, and a persecutor, and a reviler; but I obtained merey, because I did it while ignorant and without faith. (14) And in me the grace 14
 of our Lord abounded, and faith and love, which is in Jesus the Messiah. (15) Faithful is the declaration, and worthy to be received, that Jesus the 15
 Messiah came into the world to give life^e to sinners, of whom I was the primary.^f (16) But for this 16
^e or, *to save.* cause had he merey on me, that in me first Jesus the Messiah might display all his long suffering, for 16
^f Sy. **صحيح** an example to them who were to believe on him unto life eternal. (17) And to the king eternal, 17
 incorruptible, and invisible, the sole God, be honor and glory for ever and ever! Amen.—(18) This 18
 injunction I commit to thee, my son Timothy, according to the former predictions concerning thee, that in them thou mightest war this good warfare, 19
 (19) in faith and a good conscience; for they who have repudiated this, have become destitute of faith; 19
 (20) like Hymeneus and Alexander, whom I have 20
 delivered up to Satan, that they may learn not to be blasphemers.

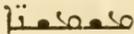
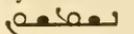
I exhort thee, therefore, first of all, that thou II.
 present to God supplication, and prayer, and intercession, and thanksgiving, for all men: (2) for 2
 kings and magistrates, that we may dwell in a quiet and tranquil habitation, with all reverence for God,

3 and with purity. (3) For this is good and accept-
 4 able before God our life-giver;^a (4) who would
 5 have all men live,^b and be converted to the knowl-
 6 edge of the truth. (5) For God is one; and the
 7 mediator^c between God and men is one, [namely]
 8 the man Jesus the Messiah; (6) who gave himself a
 9 ransom^d for every man;—a testimony that arrived
 10 in due time, (7) of which I am constituted a herald
 11 and legate. I speak the truth, and do not lie, for I
 12 am the teacher of the Gentiles in the belief of the
 13 truth.—(8) I desire therefore, that men may pray
 14 in every place, while they lift up their hands with
 15 purity, without wrath, and without disputations.
 16 (9) So also, that women [appear] in a chaste fashion
 17 of dress; and that their adorning be with modesty
 18 and chastity; not with curls, or with gold, or with
 19 pearls, or with splendid robes; (10) but with good
 20 works, as becometh women who profess reverence
 21 for God.—(11) Let a woman learn in silence, with
 22 all submission: (12) for I do not allow a woman to
 23 teach, or to be assuming over the man; but let her
 24 remain in stillness. (13) For Adam was first form-
 25 ed, and then Eve. (14) And Adam was not seduced,
 26 but the woman was seduced and transgressed the
 27 command. (15) Yet she shall live^e by means of
 28 her children, if they continue in the faith, and in
 29 love, and in sanctity, and in chastity.

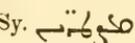
^a or, *Saviour.*^b or, *be saved.*^c Sy. ^d Sy. ^e or, *be saved.*

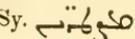
III. It is a faithful saying, that if a man desireth the
 2 eldership,^a he desireth a good work. (2) And an
 3 elder^b ought to be such, that no blame can be found
 4 in him; and he should be the husband of one wife,
 5 with a vigilant mind, and sober and regular [in his
 6 habits], and affectionate to strangers, and instruct-
 7 ive;^c (3) and not a transgressor in regard to wine,
 8 and whose hand is not swift to strike; but he
 9 should be humble, and not contentious, nor a lover
 10 of money; (4) and one that guideth^d well his own
 11 house, and holdeth his children in subjection with
 12 all purity. (5) For if he knoweth not how to guide
 13 his own house well, how can he guide the church
 14 of God. (6) Neither let him be of recent disciplesh-
 15 ip; lest he be uplifted, and fall into the condemna-
 16 tion of Satan. (7) And there ought to be good
 17 testimony of him from those without; lest he fall
 18 into reproach and the snare of Satan.—(8) And so

^a Sy.
the Gr. ἐπίσκοπος.^b Sy.
Gr. ἐπίσκοπος.^c Sy.^d Sy. 

<p>° Sy.  Gr. διακόνοι.</p>	<p>also the deacons^e should be pure, and not speak double, nor incline to much wine, nor love base gains; (9) but should hold the mystery of the faith 9</p>
<p>† Sy. </p>	<p>with a pure conscience. (10) And let them be first 10</p>
	<p>tried, and then let them serve,^f if they are without blame. (11) So also should the wives be chaste, 11</p>
<p>‡ Sy. ܩܘܪܝܢܘܬܝܢ</p>	<p>and of vigilant minds; and they should be slanderers. (12) Let the deacons be such as have each one wife, 12</p>
	<p>and guide well their children and households. (13) For they who serve well [as deacons], procure 13</p>
	<p>for themselves a good degree,^g and much boldness in the faith of Jesus the Messiah.</p>
<p>‡ Sy. ܩܘܪܝܢܘܬܝܢ</p>	<p>These things I write to thee, while hoping soon 14</p>
<p>‡ Sy. ܩܘܪܝܢܘܬܝܢ</p>	<p>to come to thee; (15) but if I should delay, that 15</p>
<p>‡ Sy. ܩܘܪܝܢܘܬܝܢ</p>	<p>thou mayest know how thou oughtest to conduct thyself in the house of God, which is the church of the living God.*—The pillar and the foundation of the truth, (16) and truly great, is this mystery of 16</p>
<p>‡ Sy. ܩܘܪܝܢܘܬܝܢ</p>	<p>righteousness,^h which was revealedⁱ in the flesh, and justified in the spirit, and seen by angels, and proclaimed among the Gentiles, and believed on in the world, and received up into glory.—(IV.) But the IV. Spirit saith explicitly, that in the latter times, some will depart from the faith; and will go after deceptive spirits, and after the doctrine of demons. (2) These will seduce, by a false appearance; and will 2</p>
<p>‡ Sy. ܩܘܪܝܢܘܬܝܢ</p>	<p>utter a lie, and will be seared in their conscience; (3) and will forbid to marry; and will require 3</p>
<p>‡ Sy. ܩܘܪܝܢܘܬܝܢ</p>	<p>abstinence from meats, which God hath created for use and for thankfulness, by them who believe and know the truth. (4) Because whatever is created 4</p>
<p>‡ Sy. ܩܘܪܝܢܘܬܝܢ</p>	<p>by God is good; and there is nothing which should be rejected^a if it be received with thankfulness; 5</p>
<p>‡ Sy. ܩܘܪܝܢܘܬܝܢ</p>	<p>(5) for it is sanctified by the word of God and by prayer.—(6) If thou shalt inculcate these things on thy brethren, thou wilt be a good minister^b of Jesus the Messiah, being educated in the language of the faith, and in the good doctrine which thou hast been taught. (7) But the silly tales of old women, 7</p>
	<p>shun thou; and occupy thyself with righteousness. (8) For, exercising the body is profitable a little 8</p>

* The structure of these sentences is the same in the Syriac and in the Greek: and by following the punctuation of Griesbach, Knapp, and other modern editors of the Greek Testament, the Syriac is accurately translated as above. The reading of $\theta\varsigma$ or $\delta\iota$; instead of $\Theta\epsilon\delta\varsigma$, in verse 16, is supported by the Syriac version.

- while; but righteousness is every way profitable and hath promise of the life of the present time and of that to come. (9) This is a faithful saying, and worthy of reception. (10) For on this account, we toil and suffer reproach; because we trust in the living God, who is the life-giver^c of all men, especially of the believers. ^c or, *Saviour*.
- 11 (11) These things teach thou, and inculcate.
- 12 And let no one despise thy youth; but be thou a pattern for the believers, in speech, and in behavior, and in love, and in faith, and in purity. (13) Until I come, be diligent in reading, and in prayer, and in teaching. (14) Despise not the gift that is in thee, which was given thee by prophecy, and by the laying on of the hand of the eldership.^d (15) On these things meditate; give thyself wholly to them: that it may be obvious to all that thou makest advances. (16) Be attentive to thyself, and to thy teaching; and persevere in them. For in doing this, thou wilt procure life^e to thyself and to them who hear thee.—(V.) Chide not an elder,^a but entreat him as a father; and the younger men, as thy brothers; (2) and the elder women,^b as mothers; and the younger women, as thy sisters, with all purity.—(3) Honor widows, who are truly widows. (4) But if a widow hath children, or grandchildren, let them first learn to show kindness to their own households, and to repay the obligations to their parents; for this is acceptable before God. (5) Now she who is truly a widow, and solitary,—her hope is in God; and she persevereth in prayers, and in supplications, by night and by day: (6) But she who followeth pleasure, is dead while she liveth. (7) These things enjoin thou on them, that they may be blameless. (8) But if any one careth not for them who are his own, and especially for them who are of the household^c of faith, he hath rejected the faith, and is worse than the unbelievers. ^c Sy. *sons of the house*.
- 9 (9) Therefore elect thou the widow, who is not less than sixty years [old], and who hath been the wife of one man, (10) and hath a reputation for good works;—if she have trained up children, if she have entertained strangers, if she have washed the feet of saints, if she have relieved the afflicted, if she have walked in every good work. (11) But the younger widows do thou reject; for they wax wanton^d against the Messiah, and desire to be married: ^d Sy. 

^d Sy.^e or, *save*.^a Sy. ^b Sy.^d Sy. 

(12) and their condemnation is fixed, because they 12
 have cast off their former faith. (13) And they 13
 also learn idleness, wandering from house to house;
 and not only idleness, but also to talk much, and
 to pursue vanities, and to utter what they ought
 not. (14) I would therefore, that the younger wo- 14
 men marry, and bear children, and regulate their
 houses; and that they give no occasion to the ad-
 versary for reproach. (15) For some have already 15
 begun to turn aside after Satan. (16) If any be- 16
 lieving man or believing woman have widows, let
 them support them; and let them not be a burden
 on the church; so that there may be a sufficiency
 for such as are really widows.—(17) Let the elders^e 17
 who conduct^f themselves well, be esteemed worthy
 of double honor; especially they who labor in the
 word and in doctrine. (18) For the scripture saith, 18
 Thou shalt not muzzle the ox in threshing; and,
 The laborer is worthy of his pay.—(19) Against an 19
 elder,^g receive not a complaint, except at the mouth
 of two or three witnesses.—(20) Those who sin be- 20
 fore all, rebuke; that the rest of the people may
 fear.—(21) I charge thee, before God, and our Lord 21
 Jesus the Messiah, and his elect angels, that thou
 observe these things; and let not your mind be
 preoccupied by any thing: and do nothing with a
 respect for persons.—(22) Lay not the hand hastily 22
 on any man; and participate not in the sins of
 others; keep thyself pure.—(23) And hereafter 23
 drink not water, but drink a little wine; on account
 of thy stomach, and thy continuing infirmities.—
 (24) There are persons, whose sins are known, and 24
 go before them to the place of judgment; and there
 are some, whom they follow after. (25) So also 25
 good deeds^h are known: and those which are other-
 wise cannot be hid.

^e Sy. صفتهم

^f Sy. صالحين

^g Sy. صاحبهم

^h Some copies
 read *men*.

^a Sy. صاحبهم

Let them who are under the yoke of servitude,^a VI.
 hold their masters in all honor; lest the name of
 God and his doctrine be reproached. (2) And let 2
 them who have believing masters, not treat them
 with disrespect, because they are their brethren;
 but let them be more obedient, because they are
 believers and beloved, in whose service they enjoy
 quietness. These things teach thou, and request of
 them.

3 But if there be any one, who teacheth a different doctrine, and doth not accede to the salutary words of our Lord Jesus the Messiah, and to the doctrine
 4 of the fear of God, (4) he is one that exalteth himself, while he knoweth nothing; and he languisheth^b in the search and inquiry about words, from which come envy, and contention, and railing, and
 5 evil surmising, (5) and the disputation of men, whose minds are corrupt and destitute of the truth, and who suppose that gain is godliness. But from
 6 these stand thou aloof. (6) But great is our gain, which is the fear of God, with the use of our com-
 7 petence. (7) For we brought nothing into the world; and we know that we can carry nothing out
 8 of it. (8) Therefore, food and clothing satisfy us.
 9 (9) But they who desire to become rich, fall into temptations, and into snares, and into many lusts which are foolish and hurtful, and which drown men in
 10 destruction and perdition: (10) for the love of money is the root of all these evils. And there are some who, coveting it, have erred from the faith, and brought themselves into many sorrows.—
 11 (11) But thou, O man of God, flee from these things; and follow after righteousness, and rectitude, and faith, and love, and patience, and humility.
 12 (12) And contend in the good contest of faith; and lay hold of life eternal, to which thou art called, and [of which] thou hast confessed a good confession before many witnesses. (13) I charge^c thee, before God, who quickeneth all, and [before] Jesus the Messiah who attested a good testimony before
 14 Pontius Pilate, (14) that thou keep the injunction, without stain, and without blemish, until the mani-
 15 festation of our Lord Jesus the Messiah; (15) which^d God will, in due time make visible; [God] the blessed and only Potentate, the King of kings, and the
 16 Lord of lords; (16) who only is incorruptible, and dwelleth in light to which no one can approach; and whom no man hath seen, or even can see: to him be glory and dominion for ever and ever. Amen.
 17 Charge the rich of this world, that they be not uplifted in their minds; and that they confide not in riches, in which is no security; but in the living God, who giveth us all things abundantly for our
 18 comfort: (18) and that they do good works, and be rich in well-doings; and be ready to give and

^b Sy. ܩܠܝܢܐ

^c Sy. ܩܘܪܝܢܐ

^d or, whom.

to communicate: (19) and that they lay up for 19
themselves a good foundation for that which is
future; that they may take hold of real life.

O Timothy, be careful of that which is committed 20
to thee; and shun vain words, and the oppositions
of false science: (21) for they who profess it, have 21
erred from the faith. Grace be with thee. Amen.

*End of the first Epistle to Timothy; which was written from
Laodicea.*

❖ ܠܘܕܝܥܐ ܕܡܫܝܚܐ ܕܝܫܘܥ ܕܡܫܝܚܐ ܕܝܫܘܥ ܕܡܫܝܚܐ ܕܝܫܘܥ

The Second Epistle of Paul to Timothy.

<p>* or, <i>salvation.</i></p>	<p>PAUL, a legate of Jesus the Messiah by the pleas- I. ure of God, according to the promise of life^a which is in Jesus the Messiah; (2) to Timothy a beloved 2 son; grace, and mercy, and peace, from God the Father, and from our Lord Jesus the Messiah.</p>	<p>1. 2</p>
<p>Sy. <i>wake up.</i></p>	<p>I thank God, whom I serve from my forefathers 3 with a pure conscience, that I continually remem- ber thee in my prayers, by night and by day: (4) and I desire to see thee, and I call to mind thy 4 tears; that I may be filled with joy, (5) by the 5 recollection which I have, by thy genuine faith, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and also, I am persuaded, in 6 thee.—(6) Wherefore I remind thee, that thou ex- 6 cite^b the gift of God, that is in thee by the imposi- tion of my hands. (7) For God hath not given us 7 a spirit of fear, but of energy, and of love, and of instruction. (8) Therefore be not thou ashamed of 8 the testimony of our Lord, nor of me his prisoner; but endure evils in connection with the Gospel;</p>	<p>3 4 5 6 7 8</p>
<p>* or, <i>saved.</i></p>	<p>through the power of God; (9) who hath vivified^c 9 us, and called us with a holy calling; not accord- ing to our works, but according to his good pleas- ure, and his grace that was given us in Jesus the Messiah from time before the ages, (10) and is 10</p>	<p>9 10</p>

- now made known by the appearing of our Vivifier,^d Jesus the Messiah; who hath abolished death, and hath made manifest life and immortality, by the
- 11 gospel: (11) of which I am constituted a herald and a legate, and a teacher of the Gentiles.
- 12 (12) Therefore I suffer these things: and I am not ashamed; for I know in whom I have believed, and I am persuaded that he is competent to keep for
- 13 me my deposit against that day.—(13) Let the form^e of sound words, which thou hast heard from me, abide with thee; with faith and love, in Jesus
- 14 the Messiah. (14) Keep thou the good deposit, by the Holy Spirit who dwelleth in us.—(15) This
- 15 thou knowest, that all those in Asia have turned from me; and that among them are Phygellus and
- 16 Hermogenes. (16) May our Lord bestow mercy on the house of Onesiphorus; for, many times, he refreshed me, and was not ashamed of the chains
- 17 of my imprisonment. (17) But also, when he came to Rome, he sought for me with diligence, and
- 18 found me. (18) May our Lord grant him, that he may find mercy with our Lord, in that day. And how he ministered to me at Ephesus, thou very well^f knowest.
- II. Thou therefore, my son, be strong in the grace
- 2 which is by Jesus the Messiah. (2) And the things thou hast heard from me by many witnesses, these commit thou to faithful men, who are competent to
- 3 teach others also.—(3) And endure evils, as a good
- 4 soldier of Jesus the Messiah. (4) No man, on becoming a soldier, entangleth himself with the business of the world; that he may please him who en-
- 5 listed^a him. (5) And if one contend [in the games], he is not crowned, unless he contendeth according
- 6 to the rules. (6) The husbandman who laboreth,
- 7 ought first to feed on his fruits. (7) Consider what I say. Our Lord give thee wisdom in all things.
- 8 (8) Be mindful of Jesus the Messiah, that he arose from the dead; who was of the seed of David, according to my gospel, (9) in which I suffer evils unto bonds, as if an evil-doer: but the word of God
- 9 is not in bonds. (10) Therefore I endure every thing, for the elect's sake; that they also may obtain life,^b in Jesus the Messiah, with eternal glory.
- 11 (11) Faithful is the saying, For if we shall have

^d or, *Saviour.*^e Sy. *ἵκω,*
pattern, exemplar.^f Sy. *abundantly.*^a Sy. *selected.*^b or, *salvation.*

died with him, we shall also live with him; (12) and, 12
 if we shall have suffered, we shall also reign with
 him. But if we shall have rejected him, he will
 reject us. (13) And if we shall have not believed in 13
 him, he abideth in his fidelity; for he cannot reject
 himself.—(14) Of these things admonish thou them; 14
 and charge [them,] before our Lord, that they dis-
 pute not, with unprofitable words, to the subversion
 of those who hear them. (15) And study to present 15
 thyself before God, perfectly, a laborer who is not
 ashamed, one who correctly announceth the word of
 truth. (16) Avoid vain discourses,^c in which there is 16
 no profit; for they very much add to the wickedness
 of those occupied with them. (17) And their dis- 17
 course, like an eating cancer, will lay hold upon many.
 And one of these is Hymeneus, and another Phile-
 tus; (18) who have wandered from the truth, while 18
 they say, The resurrection of the dead hath passed:
 and they subvert the faith of some. (19) But the 19
 firm foundation^d of God standeth; and it hath this
 seal, The Lord knoweth them who are his: and,
 Let every one who invoceth the name of our Lord,
 stand aloof from iniquity. (20) But in a great 20
 house, there are not only vessels of gold or silver,
 but also of wood and of pottery; and some of them
 for honor, and some for dishonor. (21) If there- 21
 fore any one purge himself from these things, he
 will be a pure vessel for honor, fit for the use of his
 Lord, and prepared for every good work.—(22) Fly 22
 from all the lusts of youth; and follow after righ-
 teousness, and faith, and love, and peace, with them
 that invoke our Lord with a pure heart. (23) Avoid 23
 those foolish discussions which afford no instruc-
 tion; for thou knowest, that they generate contests.
 (24) And a servant of our Lord ought not to con- 24
 tend, but to be mild towards every one, and in-
 structive, and patient; (25) that with mildness he 25
 may enlighten those who dispute against him, if
 perhaps God may give them repentance, and they
 may acknowledge the truth, (26) and may recollect 26
 themselves,^e and may escape out of the snare of Sat-
 tan, at whose pleasure they have been held ensnared.

^c Sy. مَقَالٍ

^d Sy. } اِسْتِثْنَانٌ
 } وَبِنِيَّةٍ

^e or, may come
 to their con-
 sciousness.

But this know thou, that in the latter days hard III.
 times will come: (2) and men will be lovers of 2
 themselves, and lovers of money, boasters, proud,

censorious, unyielding towards their own people,
 3 denyers of grace, wicked, (3) calumniators, addicted
 to concupiscence, ferocious, haters of the good,
 4 (4) treacherous, rash, inflated, attached to pleasure
 5 more than to the love of God, (5) having a form
 of respect for God, but wide from the power of God.
 6 Them who are such, repel from thee. (6) For of
 them are they who creep into this and that house,
 and captivate the women who are plunged in sins
 7 and led away by divers lusts, (7) who are always
 learning, and can never come to the knowledge of
 8 the truth. (8) Now as Jannes and Jambres with-
 stood Moses, so also do these withstand the truth:
 men whose mind is corrupted, and [they] repro-
 9 bates from the faith. (9) But they will not make
 progress, for their infatuation will be understood by
 10 every one, as theirs also was understood.—(10) But
 thou hast followed after my doctrine, and my man-
 ner of life, and my aims, and my faith, and my
 long suffering, and my love, and my patience
 11 (11) and my persecution, and my sufferings. And
 thou knowest what I endured at Antioch, and at
 Iconium, and at Lystra; what persecution I en-
 12 dured: and from all these my Lord delivered me.
 12 (12) And likewise all, who choose to live in the
 fear of God, in Jesus the Messiah, will be perse-
 13 cuted. (13) But evil and seducing men will add
 to their wickedness, while they deceive and are de-
 14 ceived. (14) But continue thou in the things thou
 hast learned and been assured of; for thou knowest
 15 from whom thou learnedst; (15) because from thy
 childhood, thou wast taught the holy books, which
 can make thee wise unto life,^b by faith in Jesus the
 16 Messiah.—(16) All scripture that was written by
 the Spirit, is profitable for instruction, and for con-
 17 futation, and for correction, and for erudition in
 righteousness; (17) that the man of God may be-
 come perfect, and complete for every good work.—
 IV.(IV.) I charge thee, before God, and our Lord Je-
 2 sus the Messiah, who is to judge the living and the
 3 dead, at the manifestation of his kingdom, (2) Pro-
 claim the word; and persist [in it] with diligence,
 in time and out of time;^a admonish, and rebuke,
 3 with all patience and instructiveness. (3) For the
 time will come, when they will not give ear to
 sound teaching; but, according to their lusts, will

^a Sy.

[Kοινωνοι],

Gr. μὲροφωσιν.

^b or, salvation.^a i. e. at regular times, and times not regular.

	multiply to themselves teachers, in the itching of their hearing; (4) and will turn away their ears	4
	from the truth, and incline after fables. (5) But be	5
^b Sy. ܡܢܝܢܘܨܘܢܐ	thou vigilant in all things; and endure evils, and do the work of an evangelist, ^b and fulfill thy minis- try.—(6) But I am soon to be immolated; and the	6
	time of my dissolution hath come. (7) I have	7
	fought a good combat, I have completed my race, I have preserved my fidelity; (8) and henceforth	8
	there is preserved for me a crown of righteousness, with which my Lord, the righteous Judge, will re- compense me in that day; and not me only, but	
^c or, <i>appearing</i> .	them also who love his manifestation. ^c	
	Exert thyself to come to me quickly. (10) For	9
	Demas hath left me; and hath loved this world,	10
	and gone away to Thessalonica; Crispus to Gala- tia, Titus to Dalmatia. (11) Luke only is with me.	11
	Take Mark, and bring him with thee; for he is suitable for me, for ministration. (12) And Tych- icus I have sent to Ephesus. (13) And when thou	12
	comest, bring the bookcase, which I left at Troas with Carpus, and the books, but especially the roll of parchments.—(14) Alexander the coppersmith	13
	showed me many ills: our Lord will reward him according to his doings. (15) And do thou also	14
	beware of him; for he is very insolent against our words.—(16) At my first defence, no one was with	15
	me, but they all forsook me. Let not this be reck- oned to them. (17) But my Lord stood by me,	16
	and strengthened me; that by me the preaching ^d	17
Sy. ܡܢܝܢܘܨܘܢܐ	might be fulfilled; and [that] all the Gentiles might hear: and I was rescued from the mouth of the lion.	
	(18) And my Lord will rescue me from every evil	18
	work; and will give me life in his heavenly king- dom.—To him be glory, for ever and ever. Amen.	
	Present a salutation to Priscilla and Aquila, and	19
	to the household of Onesiphorus. (20) Erastus	20
	hath stopped at Corinth; and Trophimus I left sick at the city of Miletus. (21) Exert thyself to come	21
	before winter.—Eubulus saluteth thee, and Pudens, and Linus, and Claudia, and all the brethren.—	
	(22) Our Lord Jesus the Messiah be with thy spirit.	22
	Grace be with thee. Amen.	

End of the Second Epistle to Timothy; which was written from Rome.

❖ ܘܢܘܩܠܘܢ ܠܘܕܝܐ ܘܢܘܩܠܘܢ ܠܘܕܝܐ

The Epistle of Paul to Titus.

- I. PAUL, a servant of God, and a legate of Jesus the Messiah; according to the faith of the elect of God, and the knowledge of the truth which is in
 2 the fear of God, (2) concerning the hope of eternal life, which the veracious God promised before the
 3 times of the world;^a (3) and in due time he hath manifested his word, by means of our announce-
 4 of God our Life-giver;^b (4) to Titus, a real son after the common faith:—Grace and peace from God our Father, and from our Lord Jesus the Mes-
 5 siah, our Life-giver.^c
- 5 For this cause left I thee in Crete, that thou mightest regulate the things deficient, and establish
 6 elders^d in every city, as I directed thee: (6) him, who is blameless, who is the husband of one wife, and hath believing children, who are no revellers,
 7 nor ungovernable in sensuality. (7) For an elder ought to be blameless, as the steward of God; and not be self-willed, nor irascible, nor excessive in wine, nor with hands swift to strike, nor a lover of
 8 base gains. (8) But he should be a lover of strangers, and a lover of good [deeds], and be sober, upright, kind-hearted, and restraining himself from
 9 evil passions; (9) and studious of the doctrine of the word of faith, that he may be able by his wholesome teaching both to console, and to rebuke
 10 them that are contentious.—(10) For many are unsubmissive, and their discourses vain; and they mislead the minds of people, especially such as are
 11 of the circumcision. (11) The mouth of these ought to be stopped: they corrupt many families;^f and they teach what they ought not, for the sake
 12 of base gains. (12) One of them, a prophet of their own, said, The Cretans are always mendacious, evil beasts, idle bellies. (13) And this tes-

^a Sy. ܠܘܕܝܐ

^b or, *Saviour*.
Gr. σωτήρ.

^c or, *Saviour*.

^d Sy. ܘܢܘܩܠܘܢ
ܘܢܘܩܠܘܢ

^e Sy. ܘܢܘܩܠܘܢ
Gr. ἐπισκοπος.

^f Sy. *houses*.

^g Sy. ܘܢܘܩܠܘܢ

15 ous in good works. (15) These things speak thou, and exhort, and inculcate, with all authority;^e and let no one despise thee. ^e Sy. ܩܪܝܢܘܢܐ

III. And admonish them to be submissive and obedient to princes and potentates; and that they be 2 ready for every good work; (2) and that they speak ill of no man; that they be not contentious, but mild; and that in every thing they manifest 3 benignity towards all men.—(3) For we also were formerly reckless, and disobedient, and erring, and serving divers lusts, and living in malice and envy, and were hateful and also hating one another.

4 (4) But when the kindness and compassion of God 5 our Life-giver^a was revealed, (5) not by works of righteousness which we had done, but according to his mercy, he vivified^b us, by the washing of the new birth, and by the renovation of the Holy Spirit, (6) which he shed on us abundantly, by Jesus

7 the Messiah our Life-giver:^c (7) that we might be justified^d by his grace, and become heirs in the 8 hope of eternal life.—(8) Faithful is the word: and in these things, I would have thee also establish them; so that they, who have believed in God, may be careful to cultivate good works: these are the things, which are good, and profitable to men.

9 (9) But foolish questions, and stories of genealogies, and the disputes and contests of the scribes, avoid: for there is no profit in them, and they are

10 vain. (10) An heretical^e man, after thou hast instructed him once and again, avoid: (11) and know thou, that such a man is perverse, and sinful, and self-condemned.

12 When I shall send Artemas to thee, or Tychicus, strive thou to come to me at Nicopolis; for I have 13 purposed to winter there. (13) As for Zenas the scribe, and Apollos, endeavor to help them well on 14 their way, that they may want nothing. (14) And let our people learn also to perform good works, on occasions of emergency, that they may not be un- 15 fruitful.—(15) All they that are with me salute thee. Salute all them who love us in the faith.—Grace be with you all. Amen.

^e Sy. ܩܪܝܢܘܢܐ

^a Gr. Saviour.

^b or, saved.

^c Gr. Saviour.

^d Sy. ܕܡܫܝܚܐ

^e Sy. ܩܪܝܢܘܢܐ

ܩܪܝܢܘܢܐ = Gr. ἀρετικός.

End of the Epistle to Titus; which was written from Nicopolis, and was sent by the hands of Zenas and Apollos.

❖ ܘܢܝܢܘܢ ܠܘܟܘܢ ܘܠܘܟܘܢܐ ܠܘܟܘܢܐ

The Epistle of Paul to Philemon.

PAUL, a prisoner of Jesus the Messiah, and Timothy a brother;—to the beloved Philemon, a laborer with us, (2) and to our beloved Apphia, and to Archippus a laborer with us, and to the church in thy house.—(3) Grace be with you, and peace from God our father, and from our Lord Jesus the Messiah. 2 3

I thank my God always, and remember thee in my prayers, (5) lo, from the time that I heard of thy faith, and of the love thou hast towards our Lord Jesus, and towards all the saints; (6) that there may be a fellowship^a of thy faith, yielding fruits in works, and in the knowledge of all the good things ye possess in Jesus the Messiah. (7) For we have great joy and consolation, because the bowels of the saints are refreshed by thy love.—(8) Therefore I might have great freedom in the Messiah, to enjoin upon thee the things that are right. (9) But for love's sake, I earnestly beseech^b thee—even I, Paul, who am aged, as thou knowest, and now also a prisoner for Jesus the Messiah. (10) I beseech thee for my son, whom I had begotten in my bonds—for Onesimus; (11) from whom formerly thou hadst no profit, but now very profitable will he be both to thee and to me; and whom I have sent to thee. (12) And receive thou him, as one begotten by me. (13) For I was desirous to retain him with me, that he might minister to me in thy stead, in these bonds for the gospel. (14) But I would do nothing without consulting thee; lest thy benefit should be as if by compulsion, and not with thy pleasure.—(15) And, perhaps, also, he therefore departed from thee for a season, that thou mightest retain him for ever; (16) henceforth, not as a servant, but more than a servant, a brother dear to me, and much more to thee, both in the flesh and in our Lord? (17) If 4 5 6 7 8 9 10 11 12 13 14 15 16 17

^a Sy.

ܠܘܟܘܢܐ

^b Sy. *beseeching*
I beseech.

therefore thou art in fellowship^c with me, receive him
 18 as one of mine. (18) And if he hath wronged thee,
 19 or oweth thee aught, place it to my account. (19)
 I, Paul, have written [it] with my own hand, I will
 repay :—not to say to thee, that to me thou owest
 20 thy ownself. (20) Yes, my brother, let me be re-
 freshed by thee in our Lord: refresh thou my
 21 bowels in the Messiah. (21) Being confident that
 thou wilt hearken to me, I have written to thee:
 and I know that thou wilt do more than I say.
 22 And herewith, prepare also a house for me to
 lodge in; for I hope that, by your prayers, I shall
 23 be given to you. (23) Epaphras, a fellow-captive
 24 with me in Jesus the Messiah, saluteth thee; (24)
 and Mark, and Aristarchus, and Demas, and Luke,
 25 my coadjutors.—(25) The grace of our Lord Jesus
 the Messiah be with your spirit, my brethren.—
 Amen.

^c Sy. ܡܫܪܝܩܐ

End of the Epistle to Philemon; which was written from Rome, and was sent by the hands of Onesimus.

⋆ ܐܢܝܢ ܕܢܘܨܬܐ

The Epistle to the Hebrews.

1. In many ways, and many forms, God anciently
 2 conversed with our fathers, by the prophets: (2)
 But in these latter days, he hath conversed with us,
 by his Son; whom he hath constituted heir of all
 3 things, and by whom he made the worlds;^a (3) who
 is the splendor of his glory, and the image of him-
 self,^b and upholdeth all by the energy of his word;
 and by himself he made a purgation of sins, and
 sat down on the right hand of the Majesty on high.
 4 (4) And he is altogether superior to the angels, as
 he hath also inherited a name which excelleth theirs.
 5 (5) For to which of the angels did God ever say,
 Thou art my SON, this day have I begotten thee?
 And again, I will be to him a Father, and he shall
 6 be to me a Son? (6) And again, when bringing the

^a Sy. ܕܡܩܬܐ

^b Sy. ܘܡܝܢܐ
ܫܘܒܐܢܐ ܕܡܝܢ ܕܡܝܢܐ
of his Being.

him, who was depressed somewhat lower than the angels, to be this Jesus, because of the passion of his death; and glory and honor are placed on his head; for God himself, in his grace,* tasted death for all men. (10) For it became him, by whom are all things, and on account of whom are all things, and [who] bringeth many sons unto his glory, to perfect the prince of their life^c by suffering. (11) For he that sanctifieth, and they who are sanctified, are all of one [nature]. Therefore he is not ashamed to call them brethren; (12) as he saith, I will announce thy name to my brethren; in the midst of the assembly,^d I will praise thee. (13) And again, I will confide in him. And again, Behold me, and the children whom thou, God, hast given to me. (14) For because the children participated in flesh and blood, he also, in like manner, took part in the same; that, by his death, he might bring to naught him who held the dominion of death, namely Satan; (15) and might release them, who, through fear of death, are all their lives subject to bondage. (16) For he did not assume [a nature] from angels, but he assumed [a nature] from the seed of Abraham. (17) Wherefore it was right, that he should be in all respects like his brethren; that he might be merciful, and a high priest^e faithful in the things of God, and might make expiation for the sins of the people. (18) For, in that he himself hath suffered, and been tempted, he is able to succor them who are tempted.

^c Gr. *salvation*.

^d Sy. ܢܚܝܠܝܢ

^e Sy. ܢܚܝܠܝܢ

III. Wherefore, my holy brethren, who are called with a calling that is from heaven, consider this Legate^a and High Priest^b of our profession, Jesus the 2 Messiah: (2) who was faithful to him that made 3 him, as was Moses in all his house. (3) For much greater is the glory of this man, than that of Moses; just as the glory of the builder of a house, is greater 4 than that of the edifice. (4) For every house is built by some man; but he who buildeth all things 5 is God. (5) And Moses, as a servant, was faithful in all the house, for an attestation to those things

^a Sy. ܡܠܟܝܢܐ

^b Sy. ܢܚܝܠܝܢ

* So the Jacobite copies read; but the Nestorian copies read, *But he, apart from God, tasted, &c.* The Greek is, *ὁπως χάριτι Θεοῦ . . . γεύσθηται, &c.*: but some copies have, *ὁπως χάρις Θεοῦ, &c.*

^c Sy. *showing
of faces.*

^d Sy. *his hope.*

• Sy. *صعد*

• Sy. *صعد
صعد*

that were to be spoken by him : (6) but the Messiah, 6
as the SON, [is] over his own house ; and we are his
house, if we retain unto the end assurance,^c and the
triumph of hope in him.^d (7) Because the Holy 7
Spirit hath said : To-day, if ye will hear his voice,
(8) harden not your hearts to anger him, like the 8
provocators, and as in the day of temptation in the
wilderness, (9) when your fathers tempted me, and 9
proved, [and] saw my works forty years. (10) 10
Therefore I was disgusted with that generation, and
said :—This is a people, whose heart wandereth, and
they have not known my ways : (11) so that I swore 11
in my wrath, that they should not enter into my
rest. (12) Beware, therefore, my brethren, lest 12
there be in any of you an evil heart that believeth
not, and ye depart from the living God. (13) But 13
examine yourselves all the days, during the day
which is called to-day ; and let none of you be
hardened, through the deceitfulness of sin. (14) For 14
we have part with the Messiah, if we persevere in
this firm confidence,^e from the beginning to the
end : (15) as it is said, To-day, if ye will hear his 15
voice, harden not your hearts, to anger him. (16) 16
But who were they that heard, and angered him ?
It was not all they, who came out of Egypt under
Moses. (17) And with whom was he disgusted 17
forty years, but with those who sinned, and whose
carcasses fell in the wilderness ? (18) and of whom 18
swore he, that they should not enter into his rest,
but of those who believed not ? (19) So we see that 19
they could not enter, because they believed not.—
(IV.) Let us fear, therefore, lest while there is a IV.
firm promise^a of entering into his rest, any among
you should be found coming short of entering.
(2) For to us also is the announcement, as well as 2
to them : but the word they heard did not profit
them, because it was not mingled with the faith of
those who heard it. (3) But we, who have believed, 3
do enter into rest. But as he said, As I have sworn
in my wrath, that they shall not enter into my rest :
for lo, the works of God existed from the founda-
tion of the world. (4) As he said of the sabbath, 4
God rested on the seventh day from all his works.
(5) And here again, he said, They shall not enter 5
into my rest. (6) Therefore, because there was a 6
place, whither one and another might enter ; and

those earlier persons, to whom the announcement was made, entered not, because they believed not:—
 7 (7) again he established another day, a long time afterwards; as above written, that David said, To-day, if ye will hear his voice, harden not your
 8 hearts. (8) For if Joshua,^b the son of Nun, had given them rest, he would not have spoken afterwards of another day. (9) Therefore it is established, that the people of God are to have a sabbath.^c (10) For he who had entered into his rest, hath also rested from his works, as God did from
 11 his. (11) Let us, therefore, strive to enter into that rest; lest we fall short, after the manner of
 12 them who believed not. (12) For the word of God is living, and all-efficient, and sharper than a two-edged sword, and entereth even to the severance of the soul and the spirit, and of the joints and the marrow and the bones, and judgeth the thoughts
 13 and reasonings of the heart: (13) neither is there any creature, which is concealed from before him; but every thing is naked and manifest before his eyes, to whom we are to give account.
 14 Seeing then that we have a great High Priest,^d Jesus the Messiah, the son of God, who hath ascended to heaven; let us persevere in professing
 15 him. (15) For we have not a high priest, who cannot sympathize with our infirmity; but [one] who was tempted in all respects like us, aside
 16 from sin.—(16) Let us, therefore, approach with assurance^e to the throne of his grace, that we may obtain mercy, and may find grace for assistance in
 V. the time of affliction.—(V.) For every high priest,^a who is from among men, is established over the things of God, in behalf of men, that he may present the offering and the sacrifices for sin: (2) and he can humble himself, and sympathize with the ignorant and the erring, because he also is clothed
 3 with infirmity. (3) And, therefore, he is obliged as for the people, so also for himself, to present an offering for his sins.—(4) And no one taketh this honor on himself, but he who is called of God, as
 5 Aaron [was]. (5) So also the Messiah did not exalt himself to become a High Priest; but He [appointed him] who said to him, Thou art my Son;
 6 this day have I begotten thee. (6) As he said also in another place: Thou art a priest^b for ever, after

^b Sy.  =
 Jesus.

^c or, a rest.

^d Sy. 

^e Sy. with open countenance.

^a Sy. 

^b Sy. 

	the likeness of Melchisedec. (7) Likewise, when he	7
	was clothed in flesh, he presented supplication and	
	entreaty with intense invocation, and with tears, to	
	him who was able to resuscitate him from death;	
	and he was heard. (8) And though he was a son,	8
° Sy. ܘܠܕܝܢܐ	yet, from the fear and the sufferings he endured, he	
	learned obedience. (9) And thus he was perfected	9
	and became the cause ^c of eternal life ^d to all them	
° Gr. <i>salvation.</i>	who obey him. (10) And he was named of God,	10
	the High Priest after the likeness of Melchisedec.	
	Now, concerning this person, Melchisedec, we	11
	have much discourse, which we might utter; but it	
	is difficult to explain it, because ye are infirm in	
° Sy. <i>a time.</i>	your hearing. (12) For ye ought to be teachers,	12
° Sy.	seeing ye have been long ^e in the doctrine. But now,	
	ye need to learn again the first lines ^f of the com-	
	mencement ^g of the oracles of God: and ye have	
° Sy. ܕܢܝܥܐ	need of milk, and not of strong food. (13) For every	13
	one whose food is milk, is unversed in the language	
	of righteousness, because he is a child. (14) But	14
	strong food belongeth to the mature who, being in-	
	vestigators, have trained their faculties to discrimi-	
	nate good and evil.—(VI.) Therefore let us leave VI.	VI.
° Sy. ܘܠܕܝܢܐ	the commencement ^a of the word of the Messiah, and	
	let us proceed to the completion. ^b Or will ye	
° Sy.	again lay another foundation for the repentance	
° Sy. ܘܠܕܝܢܐ	which is from dead works, and for the faith in God,	
	(2) and for the doctrine of baptism, and ^f or the lay-	2
	ing on of a hand, and for the resurrection from the	
	dead, and for the eternal judgment? (3) We will	3
	do this, if the Lord permit.—(4) But they who have	4
° Gr. τὸν ἀπαξ	once descended to baptism, ^c and have tasted the gift	
φωτισθέντας.	from heaven, and have received the Holy Spirit,	5
	(5) and have tasted the good word of God, and the	5
	power of the world to come,—(6)* cannot again	6
	sin, and a second time be renewed to repentance;	
	or a second time crucify and insult the Son of God.	
	(7) For the earth that drinketh the rain which	7
	cometh often upon it, and produceth the herb	
	that is of use to those for whom it is cultivated, re-	
	ceiveth a blessing from God. (8) But if it should	8
	put forth thorns and briers, it would have reprob-	

* The Syriac translation supposes the Greek in this verse to be, παραπέσειν, καὶ πάλιν ἀνακαινίζεσθαι, &c.; instead of the received reading, καὶ παραπεσόντας, πάλιν ἀνακαινίζειν, &c.

tion, and be not far from a curse, and its end would
 9 be a burning. (9) But, in regard to you, my
 brethren, we are persuaded better things, and things
 10 pertaining to life,^d although we thus speak. (10) For God is not unrighteous, to forget your works,
 and your charity which ye have shown in his name,
 in that ye have ministered and do minister to the
 11 saints. (11) And we desire, that each one of you
 may show this same activity,^e for the completion of
 12 your hope, even to the end: (12) and that ye faint
 not; but that ye be emulators of them who by
 faith and patience have become heirs of the promise.
 13 (13) For when God made the promise to Abraham,
 because there was none greater than himself by
 14 whom he could swear, he swore by himself; (14)
 and said: Blessing, I will bless thee, and multiplying
 15 I will multiply thee. (15) And so he was patient,
 16 and obtained the promise. (16) For men swear by
 one greater than themselves: and in every contro-
 17 versy that occurs among them, the sure termination
 of it is by an oath. (17) Therefore, God, being
 abundantly willing to show to the heirs of the
 promise, that his promising was irreversible, bound
 18 it up in an oath; (18) so that, by two things which
 change not, and in which God cannot lie, we, who
 have sought refuge in him, might have great con-
 19 solation, and might hold fast the hope promised to
 us; (19) which is to us as an anchor, that retaineth
 our soul, so that it swerveth not; and it entereth
 20 into that within the veil, (20) whither Jesus hath
 previously entered for us, and hath become a priest^f
 for ever, after the likeness of Melchisedec.^g

^d Gr. *salvation*.

^e Sy.
 ܡܨܝܘܬܐ

^f Sy. ܡܨܝܘܬܐ

^g Sy.
 ܡܨܝܘܬܐ

VII. Now this Melchisedec was king of Salem,^a a
 priest of the most high God: and he met Abraham,
 when returning from the slaughter of the kings;
 2 and blessed him. (2) And to him Abraham im-
 parted tithes of all that he had with him. More-
 over his name is interpreted king of righteousness;^b
 and again [he is called] King of Salem, that is King
 3 of Peace.^c (3) Of whom neither his father nor his
 mother are written in the genealogies; nor the
 commencement of his days, nor the end of his life;
 but, after the likeness of the Son of God, his priest-
 4 hood^d remaineth for ever.^e (4) And consider ye,
 how great he was; to whom the patriarch Abraham

^a Sy.
 ܡܨܝܘܬܐ

^b Sy.
 ܡܨܝܘܬܐ

^c Sy.
 ܡܨܝܘܬܐ

^d Sy.
 ܡܨܝܘܬܐ

^e Sy.
 ܡܨܝܘܬܐ

gave tithes and first-fruits. (5) For they of the sons 5
of Levi who received the priesthood, had a statute
of the law, that they should take tithes from the
people; they from their brethren, because they also
are of the seed of Abraham. (6) But this man, who 6
is not enrolled in their genealogies, took tithes from
Abraham; and blessed him who had received the
promise. (7) But it is beyond controversy, that 7
the inferior is blessed by his superior. (8) And 8
here, men who die, receive the tithes; but there,
he of whom the scripture testifieth that he liveth.
(9) And through Abraham, as one may say, even 9
Levi who receiveth tithes, was himself tithed.
(10) For he was yet in the loins of his father, when 10
he met Melchisedec. (11) If, therefore, perfection^f 11
had been by means of the priesthood of the Levites,
in which the law was enjoined on the people; why
was another priest required, who should stand up
after the likeness of Melchisedec? For it should
have said, He shall be after the likeness of Aaron.
(12) But as there is a change in the priesthood, so 12
also is there a change in the law. (13) For he of 13
whom these things were spoken, was born of another
tribe, of which no one ever ministered at the altar.
(14) For it is manifest that our Lord arose from 14
Judah, from a tribe of which Moses said nothing
concerning a priesthood. (15) And moreover this 15
is further manifest, from his saying that another
priest will stand up, after the likeness of Melchise-
dec, (16) who was not according to the law of corporeal 16
injunctions, but according to the energy of
an indissoluble life. (17) For he testified of him: 17
Thou art a priest for ever,^g after the likeness of
Melchisedec. (18) And the change which was 18
made in the first statute,^h was on account of its im-
potency, and because their was no utility in it.
(19) For the law perfected nothing; but in the 19
place of it there came in a hope, which is better than
it, and by which we draw near to God.—(20) And 20
he confirmed it to us by an oath. (21) For they 21
became priests without an oath; but this man by an
oath. As he said to him by David: The Lord
hath sworn, and will not lie, Thou art a priest for
ever, after the likeness of Melchisedec. (22) By all 22
this, is that a better covenantⁱ of which Jesus is the
sponsor.^k—(23) And they as priests were numerous, 23

^f Sy.

לְכֹהֵנִים
completeness.

^g Sy. לְעֹלָם

^h Sy. לְכֹהֵנִים

ⁱ Sy. לְכֹהֵנִים

^k Sy. לְכֹהֵנִים

because they were mortal, and were not permitted
 24 to continue: (24) but this man, because he standeth
 25 up for ever, his priesthood doth not pass away: (25)
 and he is able to vivify¹ for ever, them who come
 to God by him; for he always liveth, and sendeth
 26 up prayers for them.—(26) For, a priest like to him,
 was also suitable for us; one pure, and without evil
 and without stain; one separated from sins, and
 27 exalted higher than heaven; (27) and who is not
 obliged, every day, like the [Aaronic] high priest,
 to first offer sacrifices for his own sins, and then for
 the people; for this he did once, by offering up him-
 28 self. (28) For the law constituted feeble men priests;
 but the word of the oath, which was subsequent to
 the law [constituted] the Son perfect for ever.

¹ Gr. *save*.

VIII. Now the sum^a of the whole is this, we have a ^a Sy. **ذمعا**

High Priest, who is seated on the right hand of the
 2 throne of the Majesty in heaven: (2) And he is the
 minister of the sanctuary, and of the true tabernacle,
 3 which God hath pitched, and not man. (3) For
 every high priest is established, to offer oblations
 and sacrifices; and therefore, it was proper that this
 4 one should also have something to offer. (4) And,
 if he were on earth, he would not be a priest; be-
 cause there are priests [there], who offer oblations
 5 agreeably to the law: (5) [namely] they, who
 minister in the emblem and shadow of the things
 in heaven: as it was said to Moses, when he was
 about to build the tabernacle, See, and make every
 thing according to the pattern which was showed
 6 thee in the mount. (6) But now, Jesus the Mes-
 siah hath received a ministry which is better than
 that: as also the covenant,^b of which he is made the
 Mediator,^c is better, and is given with better prom-
 7 ises than the former.—(7) For, if the first [cove-
 nant] had been faultless, there would have been no
 8 place for this second [one]. (8) For he chideth them
 and saith: Behold, the days come, saith the Lord,
 when I will complete with the family of the house
 of Israel, and with the family of the house of Judah,
 9 a new covenant; (9) not like the covenant which I
 gave to their fathers, in the day when I took them
 by the hand, and brought them out of the land of
 Egypt; [and] because they continued not in my
 10 covenant, I also rejected them, saith the Lord. (10)

^b Sy. **بصا**

^c Sy. **صوحعا**

^d Sy. *give*.

But this is the covenant which I will give to the family of the house of Israel after those days, saith the Lord: I will put^d my law in their minds, and inscribe it on their hearts; and I will be to them a God, and they shall be to me a people. (11) And one shall not teach his fellow-citizen, nor his brother, nor say: Know thou the Lord: because they shall all know me, from the youngest of them to the oldest. (12) And I will forgive them their iniquity; and their sins will I remember no more. (13) In that he said a New [Covenant], he made the first old; and that which is old and decaying, is near to dissolution.

^a Sy. *עֲוֹנוֹת*

Now, under the first [covenant], there were ordinances^a of ministration, and a worldly sanctuary. IX.

^b Sy. *the holy house*.

(2) For in the first tabernacle which was erected, there was the candlestick, and the table, and the bread of the presence; and this was called the Sanctuary.^b (3) But the inner tabernacle, which was within the second veil, was called the Holy of Holies. (4) And there were in it the golden censer, and the ark of the covenant, which was all overlaid with gold; and in it were the golden urn which contained the manna, and the rod of Aaron which sprouted, and the tables of the covenant; (5) and over it were the cherubim of glory, which overshadowed the mercy seat.^c But there is not time to speak particularly of each of the things which were so arranged. (6) And into the outer tabernacle the priests, at all times, entered, and performed their ministration. (7) But into the interior tabernacle, once a year only, the high priest entered, with the blood which he offered for himself and for the sins of the people. (8) And by this the Holy Spirit indicated, that the way to the holy [places] was not yet manifested, so long as the first tabernacle was standing: (9) and it was a symbol,^d for that time, during which oblation and sacrifices were offered that could not make perfect the conscience of him who offered them: (10) but [they consisted] only in food and drink, and in the ablutions^e of divers things; which were carnal ordinances, and were set up until the time of a reformation.—(11) But the Messiah who came, was a High Priest of the good things which he wrought: and he entered

^c Sy. *כִּסֵּא*

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^d Sy. *סֵמֶל*

^e Sy. *טְהוּרֵי*
= Eng. *baptism*.

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into the great and perfect tabernacle, which was not made with hands and was not of these created things. 12 (12) And he did not enter with the blood of goats and calves; but with the blood of himself, he entered once into the sanctuary, and obtained eternal redemption.^f (13) For if the blood of goats and calves, with the ashes of a heifer, was sprinkled upon them that were defiled, and sanctified them as to the 13 purification of their flesh; (14) then how much more will the blood of the Messiah, who by the eternal Spirit offered himself without blemish to God, purge our consciences from dead works, so that we may 14 serve the living God? (15) And for this reason he became the Mediator of the new covenant,^h that he might by his death be redemption,ⁱ to them who had transgressed the first covenant; so that they, who are called to the eternal inheritance, might receive 15 the promise.—(16) For where there is a testament,^k it 16 indicateth the death of him who made it. (17) For it is valid, only of a deceased [person]; because it 17 hath no use, so long as the maker of it liveth. (18) Therefore also the first [covenant] was not confirmed without blood. (19) For when the whole ordi- 18 nance^l had been propounded by Moses to all the 19 people, according to the law; Moses took the blood of a heifer, and water, with scarlet wool and hyssop, and sprinkled upon the books and upon all the peo- 20 ple; (20) and said to them, This is the blood of the 21 covenant which is enjoined by God. (21) With that blood he also sprinkled upon the tabernacle, 22 and upon all the vessels of ministration: (22) be- 23 cause every thing, according to the law, is purified with blood: and without the shedding of blood, there 24 is no remission. (23) For it was necessary that these, the emblems of heavenly things, should be purified, with those things; but the heavenly things 24 themselves, with sacrifices superior to them. (24) For the Messiah entered not into the sanctuary made with hands, which is the emblem^m of the true [sanctuary]: but he entered into heaven itself to 25 appear in the presence of God for us. (25) Neither [was it necessary], that he should offer himself many times, as the high priest entered every year into 26 the sanctuary, with blood not his own: (26) other- wise, he must have suffered many times, since the commencement of the world; but now in the end

^f Sy. ܦܘܨܘܥܘܬܐ

^g Sy. ܕܝܘܠܘܬܐ

^h Sy. ܦܘܨܘܬܐ

ⁱ Sy. ܦܘܨܘܥܘܬܐ

^k Sy. ܦܘܨܘܬܐ,
*which is both
a covenant and
a testament.*

^l Sy. ܦܘܨܘܥܘܬܐ

^m Sy. ܦܘܨܘܬܐ

• Sy. כחא	of the world, ^a he hath once offered himself in a self-sacrifice, to abolish sin. (27) And, as it is appointed to men, that they must once die, and after their death is the judgment; (28) so also the Messiah was once offered; and, by himself, he immolated the sins of many: and a second time, without sins, will he appear for the life ^o of them who expect him.—(X.) For in the law there was a shadow of the good things to come; not the substance of the things themselves. Therefore, although the same sacrifices were every year offered, they could never perfect those who offered them. (2) For, if they had perfected them, they would long ago have desisted from their offerings; because their conscience could no more disquiet them, who were once purified, on account of their sins. (3) But in those sacrifices, they every year recognized their sins. (4) For the blood of bulls and of goats cannot purge away sins. (5) Therefore, when entering the world, he said: In sacrifices and oblations, thou hast not had pleasure; but thou hast clothed me with a body. (6) And holocausts on account of sins, thou hast not asked. (7) Then I said: Behold I come, as it is written of me in the beginning ^a of the books, to do thy pleasure, O God. (8) He first said: Sacrifices and oblations and holocausts for sins, which were offered according to the law, thou desiredst not; (9) and afterwards he said: Behold I come to do thy pleasure, O God: hereby, he abolished the former, that he might establish the latter. (10) For by this his pleasure, we are sanctified; through the offering of the body of Jesus the Messiah a single time. (11) For every high priest who stood and ministered daily, offered again and again the same sacrifices, which never were sufficient to purge away sins. (12) But this [Priest] offered one sacrifice for sins, and for ever sat down at the right hand of God; (13) and thenceforth waited, until his foes should be placed as a footstool under his feet. (14) For by one offering, he hath perfected for ever, them who are sanctified by him. (15) And the Holy Spirit also testifieth to us, by saying: (16) This is the covenant ^b which I will give them after those days, saith the Lord; I will put my law ^c into their minds, and inscribe it on their hearts; (17) and their iniquity and their sins, I will not remem-
• Gr. <i>salvation.</i>	X.
• Sy. כחב	2
• Sy. כחג	3
• Sy. כחד	4
• Sy. ככה	5
• Sy. ככז	6
• Sy. ככח	7
• Sy. ככט	8
• Sy. ככא	9
• Sy. ככב	10
• Sy. ככג	11
• Sy. ככד	12
• Sy. ככה	13
• Sy. ככז	14
• Sy. ככח	15
• Sy. ככט	16
• Sy. ככא	17

18 ber against them. (18) Now, where there is a remission of sins, there is no offering for sin demanded.

19 We have therefore, my brethren, assurance^d in entering into the sanctuary, by the blood of Jesus, and by a way of life, (20) which he hath now consecrated for us, through the veil, that is his flesh.

20 (21) And we have a high priest over the house of God. (22) Let us, therefore draw near, with a true heart, and with the confidence of faith, being sprinkled as to our hearts, and pure from an evil conscience, and our body being washed^e with pure

21 water. (23) And let us persevere in the profession of our hope, and not waver; for he is faithful who hath made the promise to us. (24) And let us look on each other, for the excitement of love and good works. (25) And let us not forsake our meetings,^f as is the custom of some; but entreat ye one another; and the more, as ye see that day draw near.—

22 (26) For if a man sin, voluntarily, after he hath received a knowledge of the truth, there is no longer a sacrifice which may be offered for sins: (27) but the fearful judgment impendeth, and the zeal of fires that consumeth the adversaries. (28) For if he, who transgressed the law of Moses, died without mercies, at the mouth of two or three witnesses; (29) how much more, think ye, will he receive capital punishment, who hath trodden upon the Son of God, and hath accounted the blood of his covenant, by which he is sanctified, as the blood of all men, and hath treated the Spirit of grace with contumely? (30) For we know him who hath said, Retribution is mine; and I will repay: and again, The Lord will judge his people. (31) It is very terrible,^h to fall into the hands of the living God.—(32) Therefore, recollect ye the former days, those in which ye received baptism,ⁱ and endured a great conflict of sufferings, with reproach and affliction; (33) and ye were a gazing stock, and also were the associates of persons who endured these things: (34) and ye were grieved for those who were imprisoned; and ye cheerfully endured the plundering of your goods, because ye knew that ye had a possession in heaven, superior and not transitory. (35) Therefore cast not away your assurance^k which is to have a great reward. (36) For ye have need of patience; that ye may do the pleasure of God, and may receive the prom-

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^d Sy. open face.

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^f Sy.

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^g Gr. πρὸς ζῆλος.

^h Sy. a great fear.

ⁱ Gr. φωτισθέντες.

^k Sy. openness of countenance.

ise. (37) Because, yet a little,—and it is a very 37
 little time,—when he that cometh, will come, and
 will not delay. (38) Now the just by my faith, 38
 will live: but if he draw back, my soul will not
 have pleasure in him. (39) But we are not of that 39
 drawing-back, which leadeth to perdition; but of
 that faith, which maketh us possess our soul.

• Sy. صبر

• Sy. إيمان

• or, *the fiat.*

Sy. إيمان

• Gr. *salvation.*

Now faith is the persuasion^a of the things that XI.
 are in hope, as if they were in act; and [it is] the
 manifestness^b of the things not seen. (2) And 2
 for it the ancients are well testified of.—(3) For by 3
 faith, we understand that the worlds were framed
 by the word^c of God; and that things seen, origi-
 nated from those that are not seen.—(4) By faith, 4
 Abel offered to God a better sacrifice than that of
 Cain; and on account of it, he is testified of that he
 was righteous, and God bore testimony to his offer-
 ing; and in consequence thereof, though dead he
 yet speaketh. (5) By faith, Enoch was translated,^d 5
 and did not taste death; and he was not found, be-
 cause God had translated him: for, before he trans-
 lated him, there was testimony of him, that he
 pleased God. (6) But, without faith, a man cannot 6
 please God. For he that draweth near to God, must
 believe his existence, and that he will recompense
 those who seek him. (7) By faith Noah, when he 7
 was told of things not seen, feared; and he made
 himself an ark, for the life^e of his household; where-
 by he condemned the world, and became an heir
 of the righteousness which is by faith.—(8) By faith 8
 Abraham, when he was called, obeyed, and depart-
 ed to the place which he was to receive for an in-
 heritance: and he departed, while he knew not
 whither he was going. (9) By faith, he became a 9
 resident in the land that was promised him, as in a
 foreign land; and abode in tents, with Isaac and
 Jacob, the heirs with him of the same promise.
 (10) For he looked for the city that hath a founda-
 tion, of which the builder and maker is God. (11) By 11
 faith, Sarah also, who was barren, acquired energy
 to receive seed; and, out of the time of her years,
 she brought forth; because she firmly believed, that
 he was faithful who had promised her. (12) There- 12
 fore, from one man failing through age, numbers
 were born, like the stars in the heavens, and like

the sand on the shore of the sea which is innumerable. (13) All these died in faith, and received not their promise; but they saw it afar off, and rejoiced in it; and they confessed that they were strangers and pilgrims on the earth. (14) Now they who say thus, show that they seek a city. (15) But if they had been seeking that city from which they came out, they had opportunity to return again and go to it. (16) But now it is manifest that they longed for a better [city] than that, [namely,] for that which is in heaven. Therefore God did not refuse to be called their God; for he prepared for them the city. (17) By faith Abraham, in his trial, offered up Isaac; and he laid on the altar his only son, whom he had received by promise. (18) For it had been said to him, In Isaac shall thy seed be called. (19) And he reasoned with himself, that God was able even to raise [him] from the dead; and therefore, in the similitude^f [of a resurrection], he was restored^g to him. (20) By faith in what was to be, Isaac blessed Jacob and Esau. (21) By faith Jacob, when dying, blessed each of the sons of Joseph, and bowed himself on the top of his staff. (22) By faith Joseph, when dying, was mindful of the departure of the children of Israel, and gave direction concerning his bones.—(23) By faith the parents of Moses, after he was born, hid him three months; because they saw he was a goodly child; and they were not deterred by the command of the king. (24) By faith Moses, when he became a man, refused to be called the son of Pharaoh's daughter. (25) And he chose to be in affliction with the people of God, and not to live luxuriously in sin for a short season: (26) and he esteemed the reproach of the Messiah a greater treasure than the hoarded riches of Egypt; for he looked upon the recompense of reward. (27) By faith, he left Egypt, and was not terrified by the wrath of the king; and he continued to hope, just as if he saw the invisible God. (28) By faith, they kept^h the passover, and the sprinkling of blood, that he who destroyed the first-born might not approach them. (29) By faith, they passed the Red Sea,ⁱ as on dry land; and in it the Egyptians were swallowed up, when they dared to enter it.—(30) By faith, the walls of Jericho fell down, when they had been encompassed seven days.

^f Sy. פאסא

^g Sy. אסא

^h Sy. *made.*

ⁱ Sy. אסא

	(31) By faith Rahab, the harlot, perished not with them who believed not, when she received the spies in peace. (32) What more shall I say? For I have little time to tell of Gideon, and of Barak, and of Sampson, and of Jephtha, and of David, and of Samuel, and of the other prophets: (33) who, by faith, subdued kingdoms, and wrought righteous- ness, and received promises, and shut the mouths of lions, (34) and quenched the fire ^k of fire, and were rescued from the edge of the sword, and were healed of diseases, and became strong in battle, and routed the camps of enemies, (35) and restored to women their children, by a resurrection from the dead. And some died under tortures, and did not hope to escape, that there might be for them a better resur- rection; (36) and others endured mockings and scourgings; others were delivered up to bonds and prisons; (37) others were stoned; others were saw- ed; others died by the edge of the sword; others roamed about clothed in sheep skins and goat skins, and were needy, and afflicted, and agitated; (38) persons of whom the world was not worthy, and yet they were as wanderers in the desert, and in mountains, and in caves, and in caverns of the earth. —(39) And all these, of whose faith there is testimo- ny, received not the promise: (40) because God had provided the aid for us; so that without us they should not be perfected.—(XII.) Therefore let us also, who have all these witnesses surrounding us like clouds, cast from us all encumbrances, ^a and sin, which is always prepared for us; and let us run with patience the race that is appointed for us. (2) And let us look on Jesus, who hath become the commencement and the completion of our faith; who, on account of the joy there was for him, en- dured the cross, and surrendered himself to oppro- brium; and is seated on the right hand of the throne of God. (3) Behold, therefore, how much he suffered from sinners, from them who are adversaries of their own soul, ^b that ye may not be discouraged, nor your soul become remiss. Ye have not yet come unto blood, in the contest against sin. (5) And ye have forgotten the moni- tion, which saith to you, as to children, My son, dis- regard not the chastening of the Lord; nor let thy soul faint, when thou art rebuked by him. (6) For,	31 32 33 34 35 36 37 38 39 40 XII. 2 3 4 5 6
* Sy. سعل		
* or, <i>burdens.</i>		
^b or, <i>selves.</i>		

whom the Lord loveth, he chasteneth; and he scourgeth those sons, for whom he hath kind regards. (7) Therefore endure ye the chastisement; because God is dealing with you as with sons. For what son is there, whom his father chasteneth not? (8) But if ye are without that chastisement, with which every one is chastened, ye are become strangers and not sons. (9) And if our fathers of the flesh chastened us, and we revered them, how much more ought we to be submissive to our spiritual fathers,^{c*} and live? (10) For they chastened us for a short time, according to their pleasure; but God, for our advantage, that we may become partakers of his holiness. (11) Now all chastisement, in the time of it, is not accounted a matter of joy, but of grief: yet, afterwards, it yieldeth the fruits of peace and righteousness to them who are exercised by it.—(12) Wherefore, strengthen ye your relaxed hands, and your tottering knees: (13) and make straight paths for your feet, that the limb which is lame may not be wrenched, but may be healed. (14) Follow after peace with every man; and after holiness, without which a man will not see our Lord. (15) And be careful, lest any be found among you destitute of the grace of God; or lest some root of bitterness shoot forth germs, and trouble you; and thereby many be defiled: (16) or lest any one be found among you a fornicator; or a heedless one like Esau, who for one mess of food, sold his primogeniture. (17) For ye know that, afterwards when he wished to inherit the blessing, he was rejected; for he found not a place for repentance, although he sought it with tears.—(18) For ye have not come to the fire that burned, and the tangible [mount]; nor to the darkness and obscurity and tempest; (19) nor to the sound of the trumpet, and the voice of words, which they who heard, entreated that it might no more be spoken to them; (20) for they could not endure what was commanded. And even a beast, if it approached the mountain, was to be stoned. (21) And so terrible was the sight, that Moses said, I fear and tremble. (22) But ye have come to Mount Zion, and to the city of the living

^c Gr. τῶ πατρὶ
τῶν πνευμάτων.

* This, undoubtedly, is a spurious reading; for it conflicts with the Greek, and disagrees with the context.

^a Sy. حِبْرِي God, the Jerusalem that is in heaven; and to the assemblies of myriads of angels; (23) and to the church^d of the first-born, who are enrolled in heaven; and to God the judge of all; and to the spirits of the just, who are perfected; (24) and to Jesus, the Mediator^e of the new covenant; and to the sprinkling of his blood, which speaketh better than that of Abel.—(25) Beware, therefore, lest ye refuse [to hear] him who speaketh with you. For if they escaped not, who refused [to hear] him who spake with them on the earth, how much more shall we not, if we refuse [to hear] him who speaketh with us from heaven? (26) Whose voice [then] shook the earth; but now he hath promised, and said, yet again once more, I will shake not the earth only, but also heaven. (27) And this his expression, Once more, indicateth the mutation of the things that are shaken, because they are fabricated; that the things which will not be shaken, may remain. (28) Since, therefore, we have received a kingdom that is unshaken, let us grasp the grace wherewith we may serve and please God, with reverence and fear. (29) For our God is a consuming fire.

^a or, *in you.*

Let love for the brethren dwell among^a you. XIII. (2) And forget not kindness to strangers; for thereby some have been privileged to entertain angels, unawares. (3) And remember those in bonds, as if ye were bound with them: and recollect those in affliction, as being yourselves clothed in flesh.—(4) Marriage is honorable in all; and their bed undefiled: but whoremongers and adulterers, God will judge. (5) Let not your mind love money; but let what ye have, satisfy you. For the Lord himself hath said, I will never leave thee, nor slacken the hand towards thee. (6) And it belongeth to us, to say confidently, My Lord is my aider, I will not fear. What can man do to me? (7) Remember your guides,^b who have spoken to you godly discourse;^c examine the issue of their course, and imitate their faith.—(8) Jesus the Messiah is the same, yesterday, to-day, and for ever. (9) Be not led away by strange and variable doctrines. For it is a good thing, that we strengthen our hearts with grace, and not with meats; for those have not been benefited, who walked in them.

^b Sy.

مُرَبِّينَا

^c or, *discourse of God.*

- 10 (10) And we have an altar, of which they who minister in the tabernacle have no right to eat.
- 11 (11) For the flesh of those animals, whose blood the high priest brought into the sanctuary for sins,
- 12 was burned without the camp. (12) For this reason, Jesus also, that he might sanctify his people
- 13 with his blood, suffered without the city. (13) Therefore, let us also go forth to him, without the
- 14 camp, clothed with his reproach: (14) (for we have here no abiding city; but we expect one that is
- 15 future :) (15) and through him, let us at all times offer to God the sacrifices of praise, that is, the
- 16 fruits of lips which give thanks to his name. (16) And forget not commiseration and communication with the poor; for with such sacrifices a
- 17 man pleaseth God. (17) Confide in your guides,^d and hearken to them; for they watch for your souls, as men who must give an account of you, that they may do this with joy and not with anguish; for that would not be profitable to you.
- 18 —(18) Pray ye for us; for we trust we have a good consciousness, that in all things we desire to conduct ourselves well. (19) Especially do I request you to do this, that I may return to you speedily.
- 20 May the God of peace,—who brought up from the dead the great Shepherd of the flock, by the blood of the everlasting covenant, namely Jesus
- 21 the Messiah, our Lord,—(21) make you perfect in every good work, that ye may do his pleasure; and himself operate in you that which is pleasing in his sight, through Jesus the Messiah; to whom be glory for ever and ever. Amen.
- 22 And I beseech you, my brethren, that ye be patient under this word of exhortation; for it is in
- 23 few words I have written to you.—(23) And know ye, that our brother Timothy is set at liberty: and if he come soon, I, with him, shall see you.—
- 24 (24) Salute all your guides,^e and all the saints. ^e Sy.
- 25 All they of Italy salute you.—(25) Grace be with you all. Amen.

^d Sy.
 مَرْتَبَتِنَا

^e Sy.
 مَرْتَبَتِنَا

End of the Epistle to the Hebrews; which was written from Italy of Rome; and was sent by the hands of Timothy.

The Epistle of James the Legate.

	JAMES, a servant of God, and of our Lord Jesus the Messiah;—to the twelve tribes dispersed among the Gentiles;—greeting. ^a	I.
^a or, <i>peace</i> .	Let it be all joy to you, my brethren, when ye enter into many and various trials. (3) For ye know, that the trial of [your] faith, maketh you possess patience. (4) And let patience have its perfect work, so that ye may be complete and perfect, and may lack nothing.—(5) And if any of you lacketh wisdom, let him ask [it] of God, who giveth to all freely, ^b and reproacheth not; and it will be given him. (6) But let him ask in faith, not hesitating: he who hesitateth is like the waves of the sea, which the wind agitateth. (7) And let not that man expect to receive any thing of the Lord, (8) who is hesitating in his mind, and unstable in all his ways.—(9) And let the depressed brother rejoice, in his elevation; (10) and the rich, in his depression; because, like the flower of an herb, so he passeth away. (11) For the sun riseth in its heat, and drieth up the herb; and its flower fall-eth, and the beauty of its appearance perisheth; so also the rich man withereth in his ways. ^c —(12) Blessed is the man who endureth temptations; so that when he is proved he may receive a crown of life, which God hath promised to them that love him. (13) Let no one when he is tempted, say, I am tempted of God: for God is not tempted with evils, ^d nor doth he tempt any man. (14) But every man is tempted by his own lust; and he lusteth, and is drawn away. (15) And this [his] lust conceiveth, and bringeth forth sin; and sin, when mature, bringeth forth death.—(16) Do not err, my beloved brethren. (17) Every good and perfect gift cometh down from above, from the Father of	2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17
^b Sy. ١٢١٦		
^c Sy. ١٢١٦, — in his doings.		
^d Sy. ١٢١٦		

lights, with whom is no mutation, not even the
 18 shadow of change. (18) He saw fit, and begat us
 by the word of truth; that we might be the first-
 19 fruits of his creatures.—(19) And be ye, my be-
 loved brethren, every one of you, swift to hear, and
 20 slow to speak; and slow to wrath: (20) for the
 wrath of man worketh not the righteousness of
 21 God. (21) Wherefore, remove far from you all
 impurity, and the abundance of wickedness; and,
 with meekness, receive the word that is implanted
 in our nature, which is able to vivify^e these your
 souls.

^e Gr. *save*.

22 But be ye doers of the word, and not hearers
 23 only; and do not deceive yourselves. (23) For if
 any man shall be a hearer of the word, and not a
 doer of it, he will be like one who seeth his face in
 24 a mirror: (24) for he seeth himself, and passeth on,
 25 and forgetteth what a man he was. (25) But every
 one that looketh upon the perfect law of liberty,
 and abideth in it, is not a hearer of something to
 be forgotten, but a doer of the things; and he will
 26 be blessed in his work. (26) And if any one
 thinketh that he worshippeth God, and doth not
 restrain his tongue, but his heart deceiveth him;
 27 his worship is vain. (27) For the worship^f that is
 pure and holy before God the Father, is this: to
 visit the fatherless and the widows in their afflic-
 tion, and that one keep himself unspotted from the

^f Sy.

12. 2

II. world.—(II.) My brethren, hold ye not the faith
 of the glory^a of our Lord Jesus the Messiah, with
 2 a respect to persons. (2) For if there come into
 your assembly a man with rings of gold or splen-
 did garments, and there come in a poor man in
 3 sordid garments; (3) and ye show respect to him
 who is clothed in splendid garments, and say to
 him, Seat thyself here, conspicuously; while to the
 poor man, ye say, Stand thou there, or sit thou
 4 here before my footstool; (4) are ye not divided
 among yourselves, and become expositors of evil
 5 thoughts? (5) Hear, my beloved brethren; hath
 not God chosen the poor of the world, but the rich
 in faith, to be heirs in the kingdom which God
 6 hath promised to them that love him? (6) But
 ye have despised the poor man. Do not rich men
 exalt themselves over you, and drag you before the
 7 tribunals? (7) Do they not revile that worthy

^a or, *the glorious faith*.

name, which is invoked upon you? (8) And if in 8
 this ye fulfill the law of God, as it is written, Thou
 shalt love thy neighbor as thyself, ye will do well :
 (9) but if ye have respect of persons, ye commit sin ; 9
 and ye are convicted by the law, as transgressors of
 the law. (10) For he that shall keep the whole 10
 law, and yet fail in one [precept], is obnoxious^b to
 the whole law. (11) For he who said, Thou shalt 11
 not commit adultery, said also, Thou shalt not
 kill. If then thou commit no adultery, but thou
 killest, thou hast become a transgressor of the law.
 —(12) So speak ye, and so act, as persons that are 12
 to be judged by the law of liberty. (13) For 13
 judgment without mercy shall be on him, who hath
 practised no mercy : by mercy, ye will be raised
 above judgment.

^b Sy. لست

What is the use, my brethren, if a man say, I 14
 have faith ; and he hath no works? can his faith
 vivify^c him? (15) Or if a brother or sister be na- 15
 ked, and destitute of daily food, (16) and one of 16
 you say to them, Go in peace, warm yourselves, and
 be full ; and ye give them not the necessaries of
 the body, what is the use? (17) So also faith 17
 alone, without works, is dead.—(18) For a man 18
 may say, Thou hast faith, and I have works ;
 show to me thy faith that is without works ; and I
 will show to thee, my faith by my works. (19) 19
 Thou believest that there is one God ; thou dost
 well ; the demons also believe, and tremble. (20) 20
 Wouldst thou know, O frail man, that faith with-
 out works is dead? (21) Abraham our father, was 21
 not he justified by works, in offering his son Isaac
 upon the altar? (22) Seest thou, that his faith 22
 aided his works ; and that by the works his faith
 was rendered complete? (23) And the scripture 23
 was fulfilled, which saith : Abraham believed in
 God, and it was accounted to him for righteousness,
 and he was called the Friend of God.—(24) Thou 24
 seest, that by works a man is justified^d, and not by
 faith alone. (25) So also Rahab, the harlot, was 25
 not she justified by works, when she entertained
 the spies, and sent them forth by another way?
 (26) As the body without the spirit, is dead ; so 26
 faith without works, is dead also.

^c Gr. *save*.

^d Sy. كلا

Let there not be many teachers among you, my III.

brethren; but know ye, that we^a are obnoxious to
 2 a severer judgment. (2) For we all offend in many
 things. Whoever offendeth not in discourse, is a
 3 perfect man, who can also keep his whole body in
 subjection. (3) Behold, we put bridles into the
 4 mouth of horses, that they may obey us; and we
 turn about their whole body. (4) Huge ships also,
 when strong winds drive them, are turned about by
 a small timber, to what place the pleasure of the
 5 pilot looketh. (5) So likewise the tongue is a
 small member, and it exalteth itself. Also a little
 6 fire inflameth large forests. (6) Now the tongue
 is a fire, and the world of sin is like a forest. And
 this tongue, which is one among our members,
 marreth our whole body; and it inflameth the
 series of our generations that roll on like a wheel;
 7 and it is itself on fire. (7) For all natures^b of beasts
 and birds and reptiles, of the sea or land, are sub-
 8 jugated by the nature^c of man. (8) But the tongue
 hath no one been able to tame: it is an evil thing,
 9 not coercible, and full of deadly poison. (9) For
 with it, we bless the Lord and Father; and with it
 we curse men, who were made in the image of God:
 10 (10) and from the same mouth, proceed curses and
 blessings. My brethren, these things ought not to
 11 be so. (11) Can there flow from the same fountain,
 12 sweet waters and bitter? (12) Or can the fig-tree,
 my brethren, bear olives? or the vine, figs? So also
 13 salt waters cannot be made sweet.—(13) Who is
 wise and instructed among you? Let him show his
 works in praiseworthy actions, with modest wisdom.
 14 (14) But if bitter envy be in you, or contention in
 your hearts, exalt not yourselves against the truth,
 15 and lie not. (15) For this wisdom cometh not
 down from above; but is earthly, and from the
 16 devices^d of the soul, and from demons. (16) For
 where envy and contention are, there also is confu-
 17 sion, and every thing wrong. (17) But the wisdom
 which is from above, is pure, and full of peace, and
 mild, and submissive, and full of compassion and of
 good fruits, and without partiality, and without re-
 18 spect of persons. (18) And the fruits of righteous-
 ness are sown in stillness, by them who make
 peace.

^a i. e. the teach-
 ers.

^b Sy. صفة

^c Sy. لصية

^d Sy. سموة

IV. Whence is it, that there are among you fightings

^a Sy. *it cometh
not into your
hand.*

^b or, *superior.*

^c Gr *save.*

and broils? Is it not from the lusts, which war in
your members? (2) Ye covet, and possess not; 2
and ye kill, and envy, and effect nothing^a: and ye
fight and make attacks; and ye have not, because 3
ye ask not. (3) Ye ask, and receive not; because
ye ask wickedly, that ye may pamper your lusts. 3
(4) Ye adulterers, know ye not, that the love of the 4
world is hostility towards God? He therefore who
chooseth to be a lover of this world, is the enemy 4
of God. (5) Or think ye, that the scripture hath 5
vainly said: The spirit dwelling in us lusteth with
envy? (6) But our Lord hath given us more^b 6
grace. Therefore he said: The Lord humbleth the
lofty, and giveth grace to the lowly. (7) Subject 7
yourselves therefore to God; and stand firm against
Satan, and he will flee from you. (8) Draw nigh 8
to God, and he will draw nigh to you. Cleanse
your hands, ye sinners: sanctify your hearts, ye 9
divided in mind. (9) Humble yourselves, and
mourn: let your laughter be turned into mourning, 9
and your joy into grief. (10) Humble yourselves 10
before the Lord, and he will exalt you.—(11) Speak 11
not against each other, my brethren; for he that
speaketh against his brother, or judgeth his brother,
speaketh against the law, and judgeth the law.
And if thou judgest the law, thou art not a doer
of the law, but its judge. (12) There is one Law- 12
giver and Judge, who can make alive,^c and [can]
destroy: but who art thou, that thou judgest thy
neighbor?

But what shall we say of those, who say: To-day 13
or to-morrow we will go to such or such a city, and
will abide there a year; and we will traffic, and
get gain? (14) And they know not what will be 14
to-morrow: for what is our life, but an exhalation
that is seen a little while, and then vanisheth and is
gone? (15) Whereas they should say: If the 15
Lord please, and we live, we will do this or that.
(16) They glory in their vaunting. All such 16
glorying is evil. (17) He that knoweth the good, 17
and doeth it not, to him is sin.—(V.) O ye rich V.
ones, wail and weep, on account of the miseries
that are coming upon you. (2) For your wealth is 2
spoiled and putrid; and your garments are moth-
eaten: (3) and your gold and your silver have con- 3
tracted rust; and the rust of them will be testimony

against you; and it will eat your flesh. Ye have heaped up a fire to you against the latter days.

4 (4) Behold, the wages of the laborers who have reaped your ground, which ye have wrongfully retained, crieth out; and the clamor of the reapers hath entered the ears of the Lord of Sabaoth.

5 (5) For ye have lived in pleasure on the earth, and revelled, and feasted your bodies as in a day of slaughter. (6) Ye have condemned and slain the just, and none resisted you.

7 But, my brethren, be ye patient until the advent of the Lord; like the husbandman, who waiteth for the precious fruits of his ground, and is patient as to them, until he receive the early and the latter

8 rain. (8) So also be ye patient, and fortify your hearts; for the advent of our Lord draweth nigh.

9 —(9) Be not querulous^a one against another, my brethren, lest ye be judged: for lo, the judgment standeth before the door. (10) For patience in your afflictions, my brethren, take to you the example of the prophets, who spoke in the name of

11 the Lord. (11) For lo, we ascribe blessedness to them who have borne suffering. Ye have heard of the patience of Job; and ye have seen the result which the Lord wrought for him: for the Lord is merciful and compassionate.

12 But above all things, my brethren, swear ye not; neither by heaven, nor by the earth, nor by any other oath: but let your language be yes, yes, and no, no; lest ye become obnoxious to judgment.

13 And if any of you shall be in affliction, let him pray; or if he be joyous, let him sing psalms.

14 (14) And if one is sick, let him call for the elders^b of the church; and let them pray for^c him, and anoint him with oil in the name of our Lord:

15 (15) and the prayer of faith will heal him who is sick, and our Lord will raise him up; and if sins have been committed by him, they will be forgiven

16 him. (16) And confess ye your faults one to another, and pray ye one for another, that ye may be healed; for great is the efficacy of the prayer which a

17 righteous man prayeth. (17) Elijah also was a man of sensations like us, and he prayed that rain might not descend upon the earth; and it descended

18 not, for three years and six months. (18) And again he prayed, and the heavens gave rain, and

^a Sy. =
Gr. *μὴ σενάζετε.*

^b Sy. =
^c or, over him.

the earth gave forth its fruits.—(19) My brethren, 19
 if one of you err from the way of truth, and any
 one convert him from his error; (20) let him 20
 know, that he who turneth the sinner from the
 error of his way, will resuscitate^d his soul from
 death, and will cover the multitude of his sins.

^d Gr. *save*.

End of the Epistle of James, the Legate.

⋆ ܠܘܩܝܘܢ ܕܡܫܝܚܐ ܕܝܫܘܥ ܕܡܫܝܚܐ ܕܝܫܘܥ ܕܡܫܝܚܐ

Again :

The Epistle of Peter, the Legate ; Simon Cephas.

PETER, a legate of Jesus the Messiah,—to the I.
 elect and sojourners, who are dispersed in Pontus,
 and in Galatia, and in Cappadocia, and in Asia, and
 in Bithynia,—(2) to them who have been chosen, 2
 by the foreknowledge of God the Father, through
 sanctification of the Spirit, unto the obedience and
 the sprinkling of the blood of Jesus the Messiah :
 —May grace and peace abound towards you.
 Blessed be God, the Father of our Lord Jesus the 3
 Messiah, who in his great mercy hath begotten^a us
 anew, by the resurrection of our Lord Jesus the 4
 Messiah, to the hope of life, (4) and to an inheri- 4
 tance incorruptible, undefiled, and unfading, which
 is prepared for you in heaven ; (5) while ye are 5
 kept, by the power of God and by faith, for the 5
 life^b that is prepared and will be revealed in the 6
 last times ; (6) wherein ye will rejoice for ever, not- 6
 withstanding ye at the present time are pressed a
 little, by the various trials that pass over you ;
 (7) so that the proof of your faith may appear more 7
 precious than refined gold that is tested by fire,
 unto glory and honor and praise, at the manifesta-
 tion of Jesus the Messiah : (8) whom having not 8
 seen, ye love ; and in the faith of whom ye rejoice,
 with joy that is glorious and ineffable, (9) that ye 9
 may receive the recompense of your faith, the
 life^c of your souls ; (10) that life [namely], about 10

^a Sy.

ܐܘܢܝܢܐ ܕܡܫܝܚܐ

^b Gr. *salvation*.

^c Gr. *salvation*.

which the prophets inquired, when they were prophesying of the grace which was to be given to you. (11) And they searched for the time, which the Spirit of the Messiah dwelling in them did show and testify, when the sufferings of the Messiah were to occur, and his subsequent glory. (12) And it was revealed to them, [in regard to] all they were searching, that,^d not for themselves were they inquiring, but for us they were prophesying of those things, which are now manifested to you by means of the things we have announced to you, by the Holy Spirit sent from heaven; which things the angels also desire to look into. (13) Wherefore, gird up the loins of your minds, and be awake perfectly, and wait for the joy, which will come to you at the revelation of our Lord Jesus the Messiah, (14) as obedient children: and be ye not conversant again with those former lusts, with which ye lusted when without knowledge. (15) But be ye holy in all your conduct, as he is holy who hath called you. (16) Because it is written: Be ye holy, even as I am holy. (17) And if so be ye call on the Father,—with whom is no respect of persons, and who judgeth every one according to his deeds,—pass the time of your sojournment with fear; (18) since ye know, that neither with perishable silver, nor with gold, ye were redeemed from your vain doings, which ye had by tradition from your fathers; (19) but with the precious blood of that Lamb in which is no spot nor blemish, namely, the Messiah: (20) who was predestined to this, before the foundation of the world; and was manifested at the termination of the times, for your sakes; (21) who, by means of him, have believed in God, who raised him from the dead and conferred glory on him; that your faith and hope might be in God, (22) while your minds became sanctified, by obedience to the truth; and ye be full of love, without respect of persons, so that ye love one another out of a pure and perfect heart; (23) like persons born again,^e not of seed that perisheth, but of that which doth not perish, by the living word of God, who abideth for ever. (24) Because all flesh is as grass, and all its beauty like the flower of the field. The grass drieth up, and the flower withereth away; (25) but the word of our God

^d or, because.

^e Sy.
 ملك زئبق
 اذئبق

abideth for ever: and this is the word that is announced to you.—(II.) Therefore, cease ye from all malice, and all guile, and hypocrisy, and envy, and backbiting. (2) And be like infant children; and crave the word, as being the pure spiritual milk by which ye are nourished up to life; (3) if ye have tasted and seen that the Lord is good: (4) to whom ye have come, because he is a living stone, rejected indeed by men, but with God elect and precious. (5) And ye also, as living stones, are builded and become spiritual temples, and holy priests, for the offering of spiritual sacrifices,^a acceptable before God, through Jesus the Messiah. (6) For it is said in the scripture, Behold, in Zion I lay a chosen and precious stone, for the head of the corner; and whoever believeth in him, will not be ashamed. (7) On you therefore who believe, is this honor conferred: but to them who believe not, (8) he is a stone of stumbling and a rock of offence. And they stumble at it, because they believe not the word: whereto they were appointed.^b (9) But ye are an elect race, officiating as priests of the kingdom; a holy people, a redeemed congregation; that ye should proclaim the praises of him who called you out of darkness to his precious light: (10) who formerly were not accounted a people, but now are the people of God; and also, there were [once] no mercies on you, but now mercies are poured out upon you.

My beloved, I entreat you as strangers and pilgrims, separate yourselves from all lusts of the body; for they war against the soul. (12) And let your behavior be decorous before all men; so that they who utter evil speeches against you, may see your good actions, and may praise God in the day of trial.—(13) And be ye submissive to all the sons of men, for God's sake;—to kings, on account of their authority; (14) and to judges, because they are sent by him for the punishment of offenders, and for the praise of them that do well. (15) For so is the pleasure of God, that by your good deeds ye may stop the mouth of the foolish, who know not God: (16) as free men, yet not like men who make their freedom a cloak for their wickedness, but as the servants of God. (17) Honor all men; love your brethren; fear God; and honor kings.

• Sy. **بصتبا
توسبا**

• Sy. **صصصص**

18 And those among you who are servants, be subject to your masters,^c with reverence; not only to the good and gentle, but also to the harsh and morose. (19) For there is favor before God for them who, for the sake of a good conscience, endure sorrows that come upon them wrongfully. (20) But they who endure afflictions on account of their offences, what praise have they? But if, when ye do well, they vex you, and ye endure it; then great is your praise with God. (21) For unto this were ye called; because the Messiah also died for us, and left us this pattern, that ye should walk in his steps. (22) He did no sin; neither was guile found in his mouth. (23) When he was reviled, he reviled not; and he suffered and threatened not, but committed his cause to the Judge of righteousness. (24) And he took away^d all our sins, and, in his body, lifted them to the cross; that we, when dead to sin, might live by his righteousness: for by his wounds, ye are healed. (25) For ye, [once] went astray, like sheep; but ye have now returned to the Shepherd and Curator^e of your souls.

^c Sy. *to your lords.*

^d Sy.

^e Sy. =
Gr. ἐπίσκοπος.

III. So also ye wives, be ye subject to your husbands; that, by your pleasing behavior, ye may gain over, without difficulty, those who obey not the word, (2) when they see, that ye conduct yourselves with reverence and chastity. (3) And adorn not yourselves with the external ornaments of curls of the hair, or of golden trinkets, or of costly garments. (4) But adorn yourselves in the hidden person of the heart,^a with a mild and uncorrupted spirit, an ornament that is precious before God. (5) For so also the holy women of old, who trusted in God, adorned themselves, and were subject to their husbands: (6) just as Sarah was subject to Abraham, and called him, My lord: whose daughters ye are, by good works, while ye are not terrified by any fear.—(7) And ye husbands, likewise, dwell with your wives according to knowledge; and hold them in honor, as the feebler vessels; because they also will inherit with you the gift of eternal life: and let not your prayers be hindered. (8) The summing up,^b is, that ye all be in harmony, that ye be sympathetic with them who suffer, and affectionate one to another, and be merciful and

^a Sy.

^b Sy.

kind. (9) And that ye recompense to no one evil 9
 for evil, neither railing for railing; but, in contra-
 riety to these, that ye bless: for to this were ye
 called, that ye might inherit a blessing. (10) There- 10
 fore, whoever chooseth life, and desireth to see good
 days, let him keep his tongue from evil, and his
 lips that they speak no guile; (11) let him turn 11
 away from evil, and do good; let him seek peace,
 and follow after it. (12) Because the eyes of the 12
 Lord are upon the righteous, and his ears [ready]
 to hear them: but the face of the Lord is against
 the wicked. (13) And who will do you harm, if 13
 ye are zealous of good works? (14) But if it 14
 should occur, that ye suffer on account of righteous-
 ness, happy are ye. And be not terrified, by those
 who would terrify you, nor be agitated: (15) but 15
 sanctify the Lord the Messiah, in your hearts.

And be ye ready for a vindication, before every
 one who demandeth of you an account of the hope
 of your^c faith, (16) in meekness and respect, as 16
 having a good conscience; so that they who speak
 against you as bad men, may be ashamed, for hav-
 ing calumniated your good conduct in the Messiah.
 (17) For it is profitable to you, that ye suffer evil 17
 while ye do good deeds, if this should be the pleas-
 ure of God; and not, while ye do evil deeds.
 (18) For the Messiah also once died for our sins, 18
 the righteous for sinners; that he might bring you
 to God. And he died in body, but lived in spirit.
 (19) And he preached to those souls, which were 19
 detained in Hades,^d (20) which were formerly dis- 20
 obedient, in the days of Noah, when the long suf-
 fering of God commanded an ark to be made, in
 hope of their repentance; and eight souls only en-
 tered into it, and were kept alive^e in the waters.
 (21) And ye also, by a like figure, are made alive^f 21
 by baptism,^g (not when ye wash your bodies from
 filth, but when ye confess God with a pure con-
 science,) and by the resurrection of Jesus the Mes-
 siah; (22) who is taken up to heaven, and is on 22
 the right hand of God, and angels, and authorities,
 and powers, are subject to him.—(IV.) If then the IV.
 Messiah hath suffered for you in the flesh, do ye
 also arm yourselves with the same mind: for every
 one that is dead in his body, hath ceased from all
 sins, (2) that he may no longer be alive to the 2

* some: *the*.

^a Sy.

ⲛⲟⲩⲉⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ

^b Gr. *saved*.

^c Gr. *saved*.

^d Sy.

ⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ

lusts of men, while he is in the body, but [only] to
 3 do the pleasure of God. (3) For the time that is
 past was enough, when ye wrought the pleasure of
 the profane,^a in dissoluteness, and in ebriety, and
 in lasciviousness, and in revelling, and in the wor-
 4 ship of demons. (4) And lo, they now wonder,
 and reproach you, because ye revel not with them
 5 in the same former dissoluteness; (5) who must
 give account to God, who is to judge the living and
 6 the dead. (6) For on this account the announce-
 ment is made also to the dead, that they may be
 judged as persons in the flesh, and may live accord-
 ing to God in the spirit.
 7 But the end of all things approacheth: therefore
 8 be sober, and be wakeful for prayer. (8) And
 above all things, have fervent love one towards
 9 another; for love covereth a multitude of sins. (9)
 And be ye compassionate to strangers, without
 10 murmuring. (10) And let each of you minister to
 his associates the gift which he hath received from
 God; as being good stewards of the manifold grace
 11 of God. (11) Whoever will speak, let him speak
 as the word of God: and whoever will minister,^b—
 as of the ability that God hath given him: so that
 in all ye do, God may be glorified, through Jesus
 the Messiah; to whom belongeth glory, and honor,
 for ever and ever. Amen.
 12 My beloved, be not dismayed at the trials that
 befall you, as if some strange thing had come upon
 13 you; for these things are for your probation. (13)
 But rejoice, that ye participate in the sufferings of
 the Messiah, that so ye may also rejoice and exult
 14 at the revelation of his glory. (14) And if ye are
 reproached on account of the name of the Messiah,
 happy are ye: for the glorious Spirit of God resteth
 15 upon you. (15) Only let none of you suffer, as a
 16 murderer, or as a thief, or as an evil-doer. (16)
 But if he suffer as a Christian,^c let him not be
 ashamed; but let him glorify God on account of
 17 this name. (17) For it is the time when judgment
 will commence with the house of God: and if it
 commence with us, what will be the end of those
 18 who obey not the gospel of God? (18) And if the
 righteous scarcely liveth,^d where will the ungodly
 19 and the sinner be found!—(19) Wherefore, let
 them who suffer according to the pleasure of God,

^a Sy. 

^b Sy. 

^c Sy. 

^d Gr. *is saved*.

° Sy. <i>by good deeds.</i>	commend their souls to him in well doing, ^e as to a faithful Creator.	
° Sy. 	And I, an Elder, ^a your associate, and a witness	V.
° Sy. 	of the sufferings of the Messiah, and a participator in his glory which is to be revealed,—entreat the Elders ^b who are among you:—(2) Feed ye the flock of God which is committed to you: have care [for it], spiritually; not from compulsion, but voluntarily; not for base gain, but with all your heart; (3) not as lords of the flock, but so as to be a good example for them: (4) that when the chief shepherd shall be revealed, ye may receive from him a crown of glory that fadeth not.—(5) And ye juniors submit yourselves to your seniors ^c ; and clothe yourselves, stringently, with lowliness of mind one towards another; because God resisteth them who exalt themselves, and giveth grace to the humble. (6) Humble yourselves, therefore, under the powerful hand of God: and it will exalt you in due time. (7) And cast all your solicitude upon God; for he careth for you. (8) Be sober and guarded, because Satan ^d your adversary, like a lion, roareth, and goeth about, and seeketh whom he may devour. (9) Therefore resist him, being steadfast in the faith: and know ye, that the same sufferings befall your brethren that are in the world.	2
° Sy. 	[for it], spiritually; not from compulsion, but voluntarily; not for base gain, but with all your heart; (3) not as lords of the flock, but so as to be a good example for them: (4) that when the chief shepherd shall be revealed, ye may receive from him a crown of glory that fadeth not.—(5) And ye juniors submit yourselves to your seniors ^c ; and clothe yourselves, stringently, with lowliness of mind one towards another; because God resisteth them who exalt themselves, and giveth grace to the humble. (6) Humble yourselves, therefore, under the powerful hand of God: and it will exalt you in due time. (7) And cast all your solicitude upon God; for he careth for you. (8) Be sober and guarded, because Satan ^d your adversary, like a lion, roareth, and goeth about, and seeketh whom he may devour. (9) Therefore resist him, being steadfast in the faith: and know ye, that the same sufferings befall your brethren that are in the world.	3
° Sy. 	him a crown of glory that fadeth not.—(5) And ye juniors submit yourselves to your seniors ^c ; and clothe yourselves, stringently, with lowliness of mind one towards another; because God resisteth them who exalt themselves, and giveth grace to the humble. (6) Humble yourselves, therefore, under the powerful hand of God: and it will exalt you in due time. (7) And cast all your solicitude upon God; for he careth for you. (8) Be sober and guarded, because Satan ^d your adversary, like a lion, roareth, and goeth about, and seeketh whom he may devour. (9) Therefore resist him, being steadfast in the faith: and know ye, that the same sufferings befall your brethren that are in the world.	4
° Sy. 	Now it is the God of grace, who hath called us to his eternal glory by Jesus the Messiah, that hath given us, while we sustain these light afflictions, to be strengthened, and confirmed, and established by him for ever: (11) to whom be glory, and power, and honor, for ever and ever. Amen.	5
° Sy. 	These as I account [them] few [things], ^e I have written to you by Sylvanus, a faithful brother. And I would persuade, and would testify, that this is the true grace of God,—this in which ye stand.—(13) The elect church which is in Babylon, ^f saluteth you; also Mark, my son. (14) Salute ye one another with a holy kiss.—Peace be with you all, who are in the Messiah. Amen.	6
° Sy. 	I have written to you by Sylvanus, a faithful brother. And I would persuade, and would testify, that this is the true grace of God,—this in which ye stand.—(13) The elect church which is in Babylon, ^f saluteth you; also Mark, my son. (14) Salute ye one another with a holy kiss.—Peace be with you all, who are in the Messiah. Amen.	7
° Sy. 	—(13) The elect church which is in Babylon, ^f saluteth you; also Mark, my son. (14) Salute ye one another with a holy kiss.—Peace be with you all, who are in the Messiah. Amen.	8
° Sy. 	—(13) The elect church which is in Babylon, ^f saluteth you; also Mark, my son. (14) Salute ye one another with a holy kiss.—Peace be with you all, who are in the Messiah. Amen.	9
° Sy. 	all, who are in the Messiah. Amen.	10
° Sy. 	all, who are in the Messiah. Amen.	11
° Sy. 	all, who are in the Messiah. Amen.	12
° Sy. 	all, who are in the Messiah. Amen.	13
° Sy. 	all, who are in the Messiah. Amen.	14

End of the first Epistle of Peter the Legate.

The Second Epistle of Peter.

SIMON PETER, a servant and legate of Jesus the Messiah,—to those who have obtained equally precious faith with us, through the righteousness of our Lord and Redeemer, Jesus the Messiah;—(2) May grace and peace abound to you through the recognition^a of our Lord Jesus the Messiah, (3) as the giver to us of all things that be of the power of God, unto life and the fear of God, through the recognition of him who hath called us unto his own glory and moral excellence: (4) wherein he hath given you very great and precious promises; that by them ye might become partakers of the nature of God, while ye flee from the corruptions of the lusts that are in the world. (5) And, while ye apply^b all diligence in the matter, add to your faith moral excellence; and to moral excellence, knowledge;^c (6) and to knowledge, perseverance; and to perseverance, patience; and to patience, the fear of God; (7) and to the fear of God, sympathy with the brotherhood; and to sympathy with the brotherhood, love. (8) For, while these are found in you, and abounding, they render you not slothful, and not unfruitful, in the recognition of our Lord Jesus the Messiah. (9) For he, in whom these things are not found, is blind and seeth not, and hath forgotten the purgation of his former sins. (10) And therefore, my brethren, be ye exceedingly diligent to make your calling and election sure,^d by your good actions: for, by so doing, ye will never fall away. (11) For thus will entrance be given you abundantly, into the everlasting kingdom of our Lord and Redeemer Jesus the Messiah. (12) And for this reason I am not wearied in reminding you continually of these things; although ye know them well, and are established in this truth. (13) And it seemeth right to me, so long as I am

^a or, *acknowledgment.*

^b Sy. *introduce.*
^c or, *intelligence.*

^d Sy. 12:13

in this body, to excite you by monition; (14) since I know, that the demise of my body is speedy, as also my Lord Jesus the Messiah hath showed me. (15) And I am anxious,^e that, after my departure, ye too may have it always with you to make mention of these things. (16) For we have not gone after fables artfully framed, in making known to you the power and advent of our Lord Jesus the Messiah; but [it was] after we had been spectators of his majesty. (17) For, when he received from God the Father honor and glory, and, after the splendid glory of his majesty, a voice came to him, thus: This is my beloved Son, in whom I am well pleased; (18) we also heard this identical voice from heaven, which came to him while we were with him in the holy mount. (19) And we have moreover a sure word of prophecy; and ye will do well, if ye look to it as to a light that shineth in a dark place, until the day shall dawn, and the sun shall arise in your hearts; (20) ye having the previous knowledge, that no prophecy is an exposition of its own text.^f (21) For at no time was it by the pleasure of man, that the prophecy came; but holy men of God spoke, as they were moved by the Holy Spirit.

^e Some copies: *strive ye.*

^f i. e. *is not its own expositor.**

^a Sy. ܐܘܢܝܢܐ
= Gr. ἀνέσεις.

^b Sy. ܠܘܬܘܬܐܘܪܐ
ܠܘܬܘܬܐܘܪܐ

But in the world, there have been also false prophets, as there will likewise be false teachers among you, who will bring in destructive heresies,^a denying the Lord that bought them; thus bringing on themselves swift destruction. (2) And many will go after their profaneness; on account of whom, the way of truth will be reproached. (3) And, in the cupidity of raving words, they will make merchandise of you:—whose judgment, of a long time, is not idle; and their destruction slumbereth not. (4) For, if God spared not the angels that sinned, but cast them down to the infernal regions^b in chains of darkness, and delivered them up to be kept unto the judgment of torture, (5) and spared

* The Greek of this difficult passage reads: *πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.* The Syriac requires *ἐπιλύσις*, for *ἐπιλυσεως*; and then, supposing *γραφῆς* to depend on *ἐπιλύσις*, it obtains the significant interpretation, that no prophecy explains itself, and consequently cannot well be understood, until its fulfillment shall make it clear.

not the former world, but preserved Noah the eighth^c person, a preacher of righteousness, when he brought a flood on the world of the wicked; (6) [and] burned up the cities of Sodom and Gomorrah, and condemned them by an overthrow, making them a demonstration to the wicked who should come after them; (7) and also delivered righteous Lot, who was tormented with the filthy conduct of the lawless; (8)—for that upright man dwelling among them, in seeing and hearing from day to day, was distressed in his righteous soul by their lawless deeds;—(9) the Lord knoweth how to rescue from afflictions those who fear him; and he will reserve the wicked for the day of judgment to be tormented, (10) and especially them who go after the flesh in the lusts of pollution, and despise government. Daring and arrogant, they shudder not with awe while they blaspheme; (11) whereas angels, greater than they in might and valor, bring not against them a reproachful denunciation. (12) But these, like the dumb beasts that by nature are for slaughter and corruption, while reviling the things they know not, will perish in their own corruption; (13) they being persons with whom iniquity is the reward of iniquity, and by them rioting in the daytime is accounted delightful; defiled and full of spots [are they], indulging themselves at their ease, while they give themselves up to pleasure; (14) having eyes that are full of adultery, and sins that never end; seducing unstable souls; and having a heart exercised in cupidity; children of malediction: (15) and, having left the way of rectitude, they have wandered and gone in the way of Balaam the son of Beor, who loved the wages of iniquity, (16) and who had for the reprover of his transgression a dumb ass, which, speaking with the speech of men, rebuked the madness of the prophet. (17) These are wells without water, clouds driven by a tempest,^d persons for whom is reserved the blackness of darkness. (18) For, while they utter astonishing^e vanity, they seduce, with obscene lusts of the flesh, them who have almost abandoned these that walk in error. (19) And they promise them liberty, while they themselves are the slaves of corruption: for, by whatever thing a man is vanquished, to that is he enslaved. (20) For if,

^c i. e. one of the eight persons.

^d Some copies. from above.

^e Some copies: ridiculous.

^f or, *acknowledged.*

when they have escaped the pollutions of the world by the knowledge of our Lord and Redeemer Jesus the Messiah, they become again involved in the same, and are vanquished, their latter state is worse than the former. (21) For it would have been better for them, not to have known^f the way of righteousness, than after having known [it], to turn back from the holy commandment that was delivered to them. (22) But the true proverb hath happened to them: the dog returneth to his vomit; and the sow that was washed, to her wallowing in the mire. 21 22

^a Sy. *in the end of days.*

This second epistle, my beloved, I now write to you; in [both of] which I stir up your honest mind by admonition: (2) that ye may be mindful of the words which were formerly spoken by the holy prophets, and of the injunction of our Lord and Redeemer by the hand of the legates: (3) knowing this previously, that there will come in the last days^a scoffers, who will scoff, walking according to their own lusts; (4) and saying, Where is the promise of his coming? for, since our fathers fell asleep, every thing remaineth just as from the beginning of the creation. (5) For this they willingly forget, that the heavens were of old; and the earth rose up from the waters, and by means of water, by the word of God. (6) [And,] by means of these [waters], the world which then was, [being submerged] again perished in the waters. (7) And the heavens that now are, and the earth, are by his word stored up, being reserved for the fire at the day of judgment and the perdition of wicked men. —(8) And of this one thing, my beloved, be not forgetful, That one day, to the Lord, is as a thousand years; and a thousand years, as one day. (9) The Lord doth not procrastinate his promises, as some estimate procrastination; but he is long suffering, for your sakes, being not willing that any should perish, but that every one should come to repentance. (10) And the day of the Lord will come, like a thief; in which the heavens will suddenly pass away; and the elements,^b being ignited, will be dissolved; and the earth and the works in it, will not be found.—(11) As therefore all these things are to be dissolved, what persons ought ye 2 3 4 5 6 7 8 9 10 11

^b Sy.
 ἡμέτεροι
 Gr. στοιχεῖα.

- 12 to be, in holy conduct, and in the fear of God, (12) expecting and desiring the coming of the day of God, in which the heavens being tried by fire will be dissolved, and the elements being ignited will melt? (13) But we, according to his promise, expect new heavens, and a new earth, in which righteousness dwelleth.
- 14 Therefore, my beloved, as ye expect these things, strive that ye may be found by him in peace, without spot and without blemish. (15) And account the long suffering of the Lord to be redemption; as also our beloved brother Paul, according to the wisdom conferred on him, wrote to you; (16) as also in all his epistles, speaking in them of these things, in which there is something difficult to be understood; [and] which they who are ignorant and unstable, pervert, as they do also the rest of the scriptures, to their own destruction.—(17) Ye therefore, my beloved, as ye know [these things] beforehand, guard yourselves, lest, by going after the error of the lawless, ye fall from your steadfastness. (18) But be ye growing in grace, and in the knowledge of our Lord and Redeemer Jesus the Messiah, and of God the Father: whose is the glory, now, and always, and to the days of eternity.^c Amen.

Sy. ١٥٥

End of the second Epistle of Peter the Legate.

١٥٥ (١٢) : ١٥٥ : ١٥٥

Again :

The Epistle of John the Legate.

- I. WE announce to you that, which was from the beginning, which we have heard, and have seen with our eyes, looked upon, and handled with our hands, that which is the word of life.^a (2) And the life was manifested, and we have seen and do testify and announce to you, the life which is eternal; which was with the Father, and was revealed

^a Sy.

١٥٥ : ١٥٥

11 (11) But he that hateth his brother, is in darkness, and walketh in darkness; and he knoweth not whither he goeth, because the darkness hath blinded his eyes.

12 I write to you, ye children, because your sins are forgiven you for his name's sake. (13) I write to you, ye fathers, because ye have known him who existed from the beginning. I write to you, ye young men, because ye have vanquished the

14 evil one.^c (14) I have written to you, ye little ones, because ye have known the Father. I have written to you, ye fathers, because ye have known him who [was] from the beginning. I have written to you, ye young men, because ye are strong, and the word of God dwelleth in you, and ye have van-

15 quished the evil one. (15) Love not the world, nor any thing in it; for whoever loveth the world, hath not the love of the Father in him. (16) For all that is in the world, is, the lust of the body, and the lust of the eyes, and the pride of the world; which are not from the Father, but from the world

17 itself. (17) And the world is passing away, [both] it and the lust thereof; but he that doeth the pleasure of God, abideth for ever.—(18) My children, it is the latter time; and as ye have heard that a false Messiah^d was to arise, so there are now many false Messiahs;^e and from this we know that it is

18 the latter time. (19) From us they went out, but they were not of us; for if they had been of us, they would have continued with us: but they went out from us, that so it might be known, that they

19 were not of us. (20) But ye have an unction^f from the Holy [One]; and ye discriminate every person. (21) I have not written to you, because ye know not the truth, but because ye know it, and

20 because no falsehood is of the truth. (22) Who is false, but he that denieth that Jesus is the Messiah? And that person is a false Messiah. He that denieth the Father, denieth also the Son. (23) And he that denieth the Son, also believeth not the Father. He that confesseth the Son, confesseth

21 also the Father. (24) And what ye heard from the first, let that remain with you. For if that, which ye heard from the first, remaineth with you, ye also will remain in the Father and in the Son.

22 (25) And this is the promise, which he hath prom-

23

24

25

^c Sy.

^d Sy.

^e Sy.

^f Sy.

	ised us, [even] life eternal. (26) And these things 26
	I have written to you, on account of those who se- 27
	duce you. (27) And ye also, if the unction which 27
	ye have received from him remaineth in you, need
	not that any one should teach you; but as that
	unction is from God, it teacheth you all things; and
	it is true, and no falsehood is in it. And as it hath
^e or, it.	taught you, remain ye in him. ^g
	And now, my children, remain ye in him; that 28
	so, when he shall be manifested, we may not be
	ashamed before him, but may have an open coun- 29
^b i. e. confi- dence.	tenance ^h at his coming. (29) If ye know that he 29
	is righteous, ye also know, that whoever doeth
	righteousness, is from him. (III.) And ye see, III.
	how great is the love of the Father towards us, who
	hath called us sons, and made us [such]. There- 2
	fore the world knoweth us not, because it likewise
	knoweth him not. (2) My beloved, now are we 2
	the sons of God; and hitherto, it hath not appeared
	what we are to be: but we know that, when he
	shall appear, we shall be in his likeness, and we
	shall see him as he is.—(3) And every one that 3
^a i. e. the Mes- siah.	hath this hope from him, ^a purifieth himself, as he 3
	is pure. (4) And every one that practiseth sin, 4
^b Sy. ⲛⲟⲥ	perpetrateth iniquity; for all sin is iniquity. ^b 4
	(5) And ye know, that he was manifested to take 5
	away our sins; and in him was no sin. (6) And 6
	every one that abideth in him, sinneth not: and
	every one that sinneth, hath not seen him, nor 7
	hath known him. (7) My children, let no one 7
	deceive you: he that doeth righteousness, is right- 8
	eous, as the Messiah also is righteous. (8) And 8
^c Sy. ⲛⲟⲥ	he that committeth sin, is of Satan; ^c because Satan
	was a sinner from the beginning: and for this
	cause, the Son of God appeared, that he might de- 9
	stroy the works of Satan. (9) Every one that is 9
	born of God, doth not practise sin; because his
	seed is in him, and he cannot sin, because he is
^d Sy. ⲛⲟⲥ	born ^d of God. (10) By this are the children of 10
	God discriminated from the children of Satan.
	Every one that practiseth not righteousness, and
	that loveth not his brother, is not of God: (11) be- 11
	cause this is the commandment, which ye heard
	from the beginning, that ye should love one
	another. (12) Not like Cain, who was of the evil 12
	one, and slew his brother. And why did he slay

him, but because his own works were evil, and those
 13 of his brother righteous? (13) And wonder not,
 14 my brethren, if the world hate you. (14) We
 know that we have turned from death unto life, by
 this, that we love the brethren. He that loveth
 15 not his brother, remaineth in death. (15) For every
 one that hateth his brother, is a man-slayer; and
 ye know, that no man-slayer can have eternal life
 16 abiding in him.—(16) By this we know his love
 towards us, because he gave up his life^e for us: ^e or, *himself*.
 and we also ought to give up our lives^f for our ^f or, *ourselves*.
 17 brethren. (17) But whoever hath worldly posses-
 sions, and seeth his brother in want, and shutteth
 up his bowels from him, how is the love of God in
 18 him? (18) My children, let us not love one another
 in words and in tongue, but in acts and in truth.
 19 (19) And by this, we recognize that we are of the
 truth; and, before he shall come, we make our
 20 hearts confident. (20) But if our heart condemneth
 us, how much greater is God than our heart, and
 21 knowing all things? (21) My beloved, if our heart
 condemneth us not, we have open countenances^g be- ^g or, *confidence*.
 22 fore God. (22) And whatever we ask, we receive
 from him; because we keep his commandments, and
 23 do acceptable things^h before him. (23) And this is ^h Sy. } 2: 20
 his commandment, that we believe on the name of
 his Son Jesus the Messiah, and that we love one
 24 another as he hath commanded us. (24) And he
 that keepeth his commandments, is kept by him,
 and he dwelleth in him: and by this we under-
 stand that he abideth in us, from his Spirit which
 he hath given to us.

IV. My beloved, believe not all spirits; but discrimi-
 nate among spirits, whether they are of God: for
 many false prophets have gone out into the world.
 2 (2) By this the Spirit of God is known, every spirit
 that confesseth that Jesus the Messiah hath come in
 3 the flesh, is of God. (3) And every spirit which
 confesseth not that Jesus the Messiah hath come in
 the flesh, is not of God; but he is of the false
 Messiah, of whom ye have heard that he cometh,
 4 and now is he already in the world. (4) But ye,
 children, are of God; and ye have overcome them;
 because greater is he who is in you, than he who is
 5 in the world. (5) And they are of the world:

therefore they speak from the world, and the world heareth them. (6) But we are of God; and he that knoweth God, heareth us; and he that is not of God, heareth us not. By this, we know the spirit of truth, and the spirit of error.—(7) My beloved, let us love one another: because love is from God; and whoever loveth, is born of God, and knoweth God. (8) Because God is love; and whoever loveth not, doth not know God. (9) By this was the love of God towards us made known, because God sent his only-begotten^a Son into the world, that we by him might live.^b (10) In this is love; it was not that we loved God, but that God loved us, and sent his Son a propitiation^c for our sins. (11) My beloved, if God hath so loved us, we also ought to love one another. (12) No one hath ever seen God; but if we love one another, God abideth^d in us, and his love is perfected in us. (13) And by this we know, that we abide in him, and that he abideth in us, because he hath given of his Spirit to us.—(14) And we have seen, and do testify, that the Father hath sent his Son, a Redeemer^e for the world. (15) Whoever confesseth Jesus to be the Son of God, God abideth in him, and he abideth in God. (16) And we have believed and known the love, which God hath towards us: for God is love, and whoever abideth in love, abideth in God. (17) And hereby is his love perfected with us; that we may have open countenances^f in the day of judgment; because as he was, so also are we in this world. (18) In love there is no fear; but perfect love casteth out fear; because fear existeth in peril, and he that feareth is not perfected in love. (19) Let us, therefore, love God; because he hath first loved us. (20) And if any one shall say, I love God, and yet hateth his brother, he is a liar: for he that loveth not his brother who is visible, how can he love God who is invisible? (21) And this command we have received from him, that whoever loveth God, must love also his brother.—(V.) Whoever believeth that Jesus is the Messiah, is born^a of God. And whoever loveth the begotten, loveth him also that is begotten of him. (2) And by this we know, that we love the children of God, when we love God, and follow his commandments. (3) For this is the love of God, that

^a Sy. ܡܫܝܚܐ

^b i. e. *be saved.*

^c Sy. ܡܫܝܚܐ

^d Sy. ܡܫܝܚܐ

^e Sy. ܡܫܝܚܐ

^f or, *confidence.*

^a Sy. ܡܫܝܚܐ

we keep his commandments: and his command-
 4 ments are not burdensome. (4) Because, whoever
 is born of God, overcometh the world: and this is
 the victory that overcometh the world,—our faith.
 5 (5) For who is he that overcometh the world, but
 he that believeth that Jesus is the Son of God?
 6 This is he who came by the water and the blood.
 —Jesus the Messiah; not by the water only, but
 by the water and the blood. And the Spirit testi-
 7 fieth; because the Spirit is truth. [(7*) For there
 are three that testify in heaven, the Father, the
 Word, and the Holy Spirit: and these three are
 8 one.] (8) And there are three witnesses, the
 Spirit, and the water, and the blood: and these
 9 three are in union. (9) If we receive the testimony
 of men, how much greater is the testimony of God?
 And this is the testimony of God, which he hath
 10 testified concerning his Son. (10) Whoever believeth
 in the Son of God, hath this testimony in
 himself. And whoever believeth not God, hath
 made him a liar, by not believing the testimony
 11 which God hath testified concerning his Son. (11)
 And this is the testimony, that God hath given to
 12 us life eternal, and this life is^b in his Son. (12)
 Every one that taketh hold^c of the Son, taketh
 hold of life; and every one that taketh not hold of
 the Son, hath not life.
 13 These things have I written to you, that ye may
 know that ye have life eternal,—ye who believe in
 14 the name of the Son of God. (14) And this is the
 confidence^d that we have towards him, that what-
 ever we ask of him, agreeably to his will, he hear-
 15 eth us. (15) And if we are persuaded that he
 heareth us respecting what we ask of him, we are
 confident of receiving presently the petitions which
 16 we asked of him.—(16) If any one shall see his
 brother sin a sin which doth not deserve death, he
 shall ask, and life will be given him,—to them [I
 say] who sin not as unto death. For there is a sin
 of death; and I do not say of this, that a man
 17 should pray for it. (17) For all iniquity is sin;
 18 and there is a sin which is not of death. (18) And
 we know, that every one who is born of God, sin-
 neth not: for he that is born of God keepeth him-

^b Sy. *exists.*

^c Sy. *اسم*?

^d Sy.

πιστις,

Gr. *παρρησια.*

* This verse is wanting in most MSS., and is omitted in the edit. London, 1826.

self, and the evil one toucheth him not. (19) We 19
 know, that we are of God; and all the world is
 reposing on the evil one. (20) And we know, 20
 that the Son of God hath come, and hath given us
 knowledge^e that we might know the True One;f
 and that we might be in the True One,—in his Son
 Jesus the Messiah. He is the true God,^g and the
 life eternal. (21) My children, keep yourselves 21
 from idolatry.

^e Sy. ܡܘܨܪܐ

^f Sy. ܡܘܨܪܐ

^g Sy. ܡܘܨܪܐ

End of the first Epistle of John the Legate.

❖ ܐܢܝܢ ܕܡܘܨܪܐ

The Second Epistle of John.

^a Sy. ܡܘܨܪܐ THE Elder,^a to Kuria^b the elect, and to her chil-
^b Sy. ܡܘܨܪܐ dren: whom I love in the truth, and not I only, but 2
 Gr. *Kuria*. all they who know the truth; (2) for the sake of the
 Eng. *Lady*. truth, which abideth in us and is with us for ever. 3
 (3) May grace be with you, and mercy, and peace,
 from God the Father, and from our Lord Jesus the
 Messiah, the Son of the Father, in truth and love. 4
 I have rejoiced greatly, that I found [some] of
 thy children, who walked in the truth, as we have
 received commandment from the Father. (5) And 5
 now, I beseech thee, Kuria,—(I write no new com-
 mandment to thee, but that which was with us from
 the beginning,)—that we should love one another. 6
 (6) And this is love, that we walk according to the 6
 commandment. This is the commandment, as ye
 have heard from the beginning, that we should
^c or, *him*. walk in it.^c (7) Because many seducers have gone 7
 forth into the world, who confess not that Jesus the
 Messiah hath come in the flesh. This is a seducer
 and Antichrist.^d (8) Take heed to yourselves, that 8
^d Sy. ܡܘܨܪܐ ye lose not what ye have wrought; but that ye 9
 may be recompensed with a full reward. (9) Every 9
 one who transgresseth, and abideth not in the doc-
 trine of the Messiah, God is not in him. And he
 who abideth in his doctrine, he hath the Father and

10 the Son. (10) If any one cometh to you, and
bringeth not this doctrine, entertain him not in your
11 house, nor say to him, Joy^e to thee: (11) for he
that saith to him, Joy to thee, is a participator in
his evil deeds.

° Sy. بهد

12 Having many things I could write to you, I would
not with paper^f and ink; but I hope to come to
you, and to converse mouth to mouth, that our joy
13 may be complete.—(13) The children of thy elect
sister salute thee. Grace be with you. Amen.

° Sy.

ⲉⲛⲁⲓⲛⲁⲓⲛⲁⲓ =

Gr. χάρτης =

Lat. *Charta*.

End of the second Epistle of John the Legate.

❖ ⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ

The Third Epistle of John.

THE Elder,^a to my beloved Gaius, whom I love
2 in the truth.—(2) Our beloved; in all things, I
pray for thee that thou mayest prosper and be in
3 health, as thy soul doth prosper. (3) For I re-
joiced greatly, when the brethren came and testified
concerning thy integrity, even as thou walkest in
4 the truth. (4) And I have no greater joy, than to
5 hear that my children walk in the truth. (5) Our
beloved, thou doest in faith, what thou performest
towards the brethren; and especially towards stran-
6 gers, (6) who have borne testimony to thy charity
before the whole church, to whom thou doest good,
7 as is pleasing to God. (7) For they went forth in
behalf of his name, taking nothing of the Gentiles.
8 (8) We therefore ought to receive such persons,
that we may be aiders of the truth.

° Sy. ⲉⲛⲁⲓⲛⲁⲓⲛⲁⲓ

9 I was desirous of writing to the church; but he
who loveth to be foremost among them, Diotrophes,
10 receiveth us not. (10) Therefore, if he come, re-
member those his doings, that he treated us with
malignant words; and this not sufficing him, he re-
ceived not the brethren; and those who would
receive [them], he prohibited, and even ejected
11 them from the church. (11) Our beloved, be not

^b or, *imitator*.

a follower^b of what is evil, but of what is good. He that doeth good, is of God; but he that doeth evil, hath not seen God.—(12) Of Demetrius, there is good testimony from every one, and from the church, and from the truth itself: and we also bear [him] testimony, and ye know that our testimony is true. 12

Sy. *reed.*

I had many things to write to thee; but I will not write [them] to thee with ink and pen.^c (14) But I hope soon to see thee, and to converse mouth to mouth. (15) Peace be with thee.—The friends salute thee. Salute the friends, severally, by name. 15

End of the third Epistle of John the Legate.

❖ אַסְתָּוּתָא דְּיִשְׁרָאֵל דְּיִשְׁרָאֵל דְּיִשְׁרָאֵל

The Epistle of Jude, the Brother of James.

^a Gr. *salvation*.

JUDE, a servant of Jesus the Messiah, and the brother of James,—to the called people, the beloved of God the Father, the preserved by Jesus the Messiah:—(2) Mercy and peace in love, be multiplied to you. 2

My beloved, while I take all pains to write to you of our common life,^a it is needful for me to write to you, exhorting you to maintain a conflict for the faith which was once delivered to the saints. (4) For some have obtained entrance, who from the beginning were registered beforehand under this condemnation: wicked men, who pervert the grace of God to impurity, and deny him who is the only Lord God and our Lord, Jesus the Messiah.— (5) And I wish to remind you,—though ye all know it,—that God, after once rescuing the people from Egypt, again destroyed them who believed not. (6) And the angels that kept not their primacy,^b but left their station, he hath reserved in chains unknown, under darkness, unto the judgment 6

^b or, *priority*.

7 of the great day. (7) As Sodom and Gomorrah, and the surrounding cities, which in like manner followed whoredom and went after strange flesh, are placed beneath everlasting fire, being doomed 8 to judgment.—(8) In the same manner, too, these sensual dreamers^c defile the flesh, and despise au- 9 thority, and revile excellency. (9) But Michael the archangel, who, in debate with the Accuser, con- tended about the body of Moses, did not venture to bring against him a reviling declaration; but said, 10 The Lord will rebuke thee. (10) But these [men] revile things which they do not understand; and in the things of which they have a natural persua- sion as animal beings, in these they corrupt them- 11 selves. (11) Woe to them; for they have gone in the way of Cain; and, after the error of Balaam, they have lusted for gain; and, in the rebellion 12 of Korah, they have perished.^d—(12) These are they who, in their feastings, riot while polluting themselves, feeding themselves without fear; clouds without rain, moved about by the winds; trees whose fruit hath failed, and they are without fruit, 13 twice dead, and uplifted from their root; (13) ra- ging waves of the sea, which, by their foam, mani- fest their confusion; shooting-stars,^e for which is reserved the blackness of darkness for ever.— 14 (14) And of them also prophesied Enoch, who was the seventh from Adam, when he said: Behold, the Lord cometh, with myriads of his saints; 15 (15) to execute judgment upon all; and to convict all the wicked, because of all the deeds they have wickedly committed; and because of all the hard speeches, which they, ungodly sinners, have ut- 16 tered. (16) These are they who murmur and com- plain of every thing, while they walk according to their lusts; and their mouth speaketh shocking things; and they flatter people, for the sake of 17 gain.—(17) But do ye, my beloved, remember the words which were before spoken by the legates of 18 our Lord Jesus the Messiah; (18) because they told you, that in the end of the times there would be scoffers, going after wickedness, according to their lusts. 19 These are they that separate [themselves], sen- 20 sual persons,^f not having the Spirit. (20) But, my beloved, be ye built up anew, in your holy faith,

^c or, *debauched in dreams.*

^d i. e. *will perish.*

^e or, *meteors.*

^f Sy.

ἄνευ

through the Holy Spirit, while ye pray. (21) And 21
 let us keep ourselves in the love of God, while we
 wait for the mercy of our Lord Jesus the Messiah,
 unto our eternal life. (22) And some of them, 22
 snatch ye from the fire. (23) And when they repent, 23
 have compassion on them, with fear, hating even
 the tunic that is defiled by the flesh.

And to him who is able to preserve you faultless, 24
 and spotless, and to establish you without a blemish,
 (25) before his majesty, with joy,—[namely,] the 25
 only God, our Deliverer, by means of Jesus the
 Messiah our Lord,—be praise, and dominion, and
 honor, and majesty, both now and in all ages.
 Amen.

*End of the Epistle of Jude the Legate, the brother of James
 and Joses.*

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 ܘܠܗܘܢ ܕܢܘܨܘܢ ܕܡܫܝܚܐ ܕܝܫܘܥ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ

The Revelation, which was made by God to John the Evangelist, in the Island of Patmos,

To which he was banished by Nero the Emperor.

THE Revelation of Jesus the Messiah, which God I.
 gave to him, to show to his servants the things that
 must shortly occur: and he signified [it] by send- 2
 ing, through his angel, to his servant John; (2)
 who bore witness to the word of God, and to the
 testimony of Jesus the Messiah, as to all that he
 saw. (3) Blessed is he that readeth, and they who 3
 hear the words of this prophecy, and keep the
 things that are written in it; for the time is near.

John to the seven churches which are in Asia: 4
 Grace to you and quietude, from him who is, and
 who was, and who is to come; from the seven
 Spirits which are before his throne; (5) and from 5
 Jesus the Messiah, the Witness, the Faithful, the

First-born of the dead, and the Prince of the kings of the earth; who hath loved us, and released us
 6 from our sins by his blood; (6) and hath made us a kingdom sacerdotal^a to God and his Father: to whom be glory and power, for ever and ever.
 7 Amen.—(7) Behold, he cometh with clouds; and all eyes shall see him, and also they who speared him; and all the tribes of the earth shall mourn on
 8 account of him. Yes: Amen. (8) I am Alpha, also Omega,^b saith the Lord God; who is, and was,
 9 and is to come, the omnipotent.^c—(9) I John, your brother, and partaker with you in the affliction and suffering that are in Jesus the Messiah, was in the island called Patmos,^d because of the word of God, and because of the testimony of Jesus the Messiah.
 10 (10) I was in the Spirit on the Lord's day; and I heard behind me a great voice, as of a trumpet,
 11 which said: (11) That which thou seest, write in a book, and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.
 12 —(12) And I turned myself to look at the voice that talked with me; and when I had turned, I saw
 13 seven candlesticks of gold; (13) and, in the midst of the candlesticks, one like the Son of man, clothed to the feet,^e and girded about his paps with a girdle
 14 of gold. (14) And his head and his hair were white, like white wool, like snow; and his eyes,
 15 like a flame of fire: (15) and his feet were like fine^f brass, flaming in a furnace: and his voice, like the
 16 sound of many waters. (16) And he had in his right hand seven stars; and from his mouth issued a sharp two-edged sword; and his visage was like
 17 the sun shining in its strength. (17) And when I saw him, I fell at his feet like one dead. And he laid his right hand upon me, and said, Fear not:
 18 I am the First and the Last; (18) and who liveth and was dead; and behold, I am alive for ever and ever. Amen. And I have the keys of death and
 19 of the unseen world.^g (19) Therefore, write what thou hast seen, and the things that are; and the
 20 things that are to be hereafter: (20) the mystery of these seven stars which thou sawest in my right hand, and the seven candlesticks of gold. Those seven stars are the angels^h of the seven churches; and the seven candlesticks are the seven churches.

^a Sy.
 ܡܠܟܘܬܐ
 ܡܠܟܘܬܐ

^b Sy. *Olaph,*
and also Tau
 = A & Z.

^c Sy. *Who*
holdeth all in
his power.

^d Sy.
 ܦܬܡܘܨ

^e Sy.
 ܡܠܟܘܬܐ =
 Gr. *σούηρη.*

^f Sy.
 ܕܒܪܐܝܬ

^g Sy.
 ܡܠܟܘܬܐ

^h Sy.
 ܡܠܟܘܬܐ

^a Sy. ملائكة

To the angel^a of the church which is at Ephesus, II. write: These things saith he who holdeth all things, and the seven stars, in his right hand; he that walketh in the midst of the seven candlesticks of gold; (2) I know thy works, and thy toil, and thy patience; and [that] thou canst not endure the wicked; and thou hast tried them who say they are legates, and are not; and thou hast found them liars. (3) And thou hast had patience, and hast borne the burden, on account of my name, and hast not fainted. (4) Yet I have [a charge] against thee, on account of thy former love, which thou hast left. (5) Therefore, remember whence thou hast fallen; and repent, and do the former works: or if not, I will come to thee quickly, and I will remove thy candlestick from its place, except thou repent. (6) But this thou hast, that thou hatest the deeds of the Nicolaitans,^b which I also [hate].—(7) He that hath ears, let him hear what the Spirit saith to the churches. To him who is victorious, will I give to eat of the tree of life which is in the paradise^c of my God.

^b Sy.

بغداد

^c or. garden.

And to the angel of the church which is at Smyrna, write: These things saith the First and the Last, he who was dead, and liveth. (9) I know thy works, and the affliction, and the poverty,—(yet thou art rich;—)and the railing which is from them who say they are Jews, and they are not, but are of the congregation of Satan. (10) Be not terrified at any of the things thou art to suffer. For lo, the Accuser will throw some of you into custody, that ye may be tried; and there will be trouble to you ten days. Be faithful unto death, and I will give thee the crown of life.—(11) He that hath ears, let him hear what the Spirit saith to the churches. He that is victorious, shall not be harmed by the second^d death.

^d Sy. ثاني

And to the angel of the church at Pergamos, write: Thus saith he who hath the sharp two-edged sword; (13) I know thy works, and where thou dwellest, [even] where the throne of Satan is: and thou holdest fast my name, and hast not denied the faith of me, in those days when my faithful witness, who was slain among you, was made a spectacle where Satan dwelleth. (14) Yet I have a small [charge] against thee. Thou hast there them

who hold the doctrine of Balaam, who taught Balak to throw a stumbling-block before the children of Israel, that they might eat the sacrifices of idols,^e and might commit whoredom. (15) So also thou hast them who hold the doctrine of the Nicolaitans.^f In like manner, repent thou. (16) Or if not, I will come to thee quickly, and I will war upon them with the sword of my mouth.—(17) He that hath ears, let him hear what the Spirit saith to the churches. To him that is victorious, will I give to eat of the hidden manna; and I will give him a white counter,^g and upon the counter a new name written, which no one knoweth but he that receiveth it.

^e Some MSS.,
what idolaters
do.

^f Sy.
بعلبانه

^g Sy.
معدن

18 And to the angel of the church at Thyatira, write: These things saith the Son of God, who hath his eyes like a flame of fire, and his feet like fine brass: (19) I know thy works, and love, and faith, and service, and also thy patience; and that these thy latter works are more than the former. (20) But I have [a charge] against thee, because thou sufferest thy woman^h Jezabel, who saith she is a prophetess, and teacheth, and seduceth my servants to whoredom, and to eating of the sacrifices of idols. (21) And I gave her a season for repentance, and she is not disposed to repent of her whoredom. (22) Behold, I will cast her upon a bed, and them who commit adultery with her into great affliction, unless they repent of their deeds. (23) And her children will I slay with death: and all the churches shall know, that I am he who searcheth reins and hearts; and I will render to each of you according to your works. (24) And I say to you,—to the rest that are in Thyatira, to all them who have not received this doctrine, the men who have not known the profound things of Satan, as they say;—I lay no other burden upon you: (25) but, what ye have, hold fast until I come.—(26) And to him that is victorious, and to him that observeth my works unto the end, to him will I give authorityⁱ over the nations; (27) and he shall rule them with a rod of iron; and like vessels of pottery, shall they be broken: as I also have received of my Father. (28) And I will give him the morning star.—(29) He that hath ears, let him hear what the Spirit saith to the churches.

^h or, wife.

ⁱ Sy.
مملكتهم

And to the angel of the church which is at Sardis, write: These things saith he who hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead. (2) Awake, and preserve the things that remain, which are ready to die; for I have not found thy works complete before my God, (3) Remember therefore how thou hast received and heard; and observe [those precepts], and repent. If then thou wilt not wake up, I will come upon thee as a thief; and thou shalt not know at what hour I will come upon thee. (4) Yet thou hast a few names in Sardis, who have not defiled their garments; and they shall walk with me in white, for they are worthy.—(5) He that is victorious, shall be so clothed in white robes; and I will not blot out their name from the book of life; and I will confess their name before my Father, and before his angels. (6) He that hath ears, let him hear what the Spirit saith to the churches. 2 3 4 5 6

And to the angel of the church which is at Philadelphia, write: These things saith he that is holy, he that is true, he that hath the key of David, who openeth and no man shutteth, and shutteth and no man openeth; (8) I know thy works. And lo, I have set before thee an open door, which no man can shut: because thou hast a little strength; and thou hast kept my word, and hast not denied my name. (9) Behold, I will give^a them of the congregation of Satan, who say they are Jews, and are not, but lie,—behold I will make them to come and do obeisance before thy feet; and to know that I have loved thee. (10) Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, that is to come on all the inhabited world, to try them who dwell on the earth. (11) I come quickly: hold fast what thou hast, so that no one take thy crown.—(12) Him that is victorious, will I make a pillar in the temple of my God; and he shall not again go out: and I will write upon him the name of my God, and of the new Jerusalem which descendeth from heaven from my God, and my own new name. (13) He that hath ears, let him hear what the Spirit saith to the churches. 7 8 9 10 11 12 13

^a i. e. will cause.

And to the angel of the church which is at Lao- 14

dicea, write: These things saith the Amen, the Witness, the faithful, the true, the Chief^b of the
 15 creation of God: (15) I know thy works, that thou art neither hot, nor cold; I would that thou wert
 16 cold or hot. (16) So, because thou art lukewarm,^c neither hot nor cold, I am about to vomit thee
 17 from my mouth. (17) Because thou sayest, I am rich and affluent, and have no want of any thing; and thou knowest not, that thou art impotent, and
 18 miserable, and needy, and blind, and naked; (18) I counsel thee to buy of me gold tried in the fire, that thou mayest become rich; and white raiment, to be clothed, and that the shame of thy nakedness may not be seen; and put eye-salve on thine
 19 eyes, that thou mayest see. (19) As many as I love, I rebuke and chasten. Be emulous therefore, and repent. (20) Behold, I have been standing at the door, and I will knock: if any man hear my voice, and open the door, I will come in to him,
 21 and will sup with him, and he with me.—(21) And to him that is victorious, to him will I give to sit with me on my throne, even as I was victorious, and sat down with my Father on his throne. (22) He that hath ears to hear, let him hear what the Spirit saith to the churches.

^b Sy. 

^c Sy. 

IV. After these things, I looked and lo, a door [was] open in heaven. And the first voice which I heard, was as of a trumpet talking with me. It said, Come up hither; and I will show thee the things
 2 that must occur hereafter. (2) Instantly, I was in the Spirit: and lo, a throne was placed in heaven;
 3 and there was [one] seated on the throne. (3) And he who sat, was like the appearance of a jasper-stone, and of a sardine, and of a rainbow of the clouds, round about the throne, in form as the ap-
 4 pearance of emeralds. (4) Around the throne were twenty and four seats; and upon those seats sat twenty and four Elders,^a who were clothed in white robes, and on whose heads were coronets of gold.
 5 (5) And from the throne proceeded lightnings, and the sound of thunders; and seven lamps of fire were burning before his throne, which are the
 6 seven Spirits of God. (6) And before the throne, as it were a sea of glass like crystal; and in the midst of the throne, and around it, and before the

^a Sy. 

^b Sy. ملائكة

throne, were four Animals,^b full of eyes in their front and in their rear. (7) And the first Animal resembled a lion; and the second Animal resembled a calf; and the third Animal had a face like a man; and the fourth Animal resembled an eagle when flying. (8) And these four Animals had, each of them, six wings around it: and within they were full of eyes: and they have no cessation, day or night, from saying: Holy, Holy, Holy, the Lord God, the Omnipotent, who was, and is, and is to come. (9) And when these Animals give glory and honor and praise to him that sitteth on the throne, to him who liveth for ever and ever, (10) the twenty and four Elders fall down before him who sitteth on the throne, and they worship him who liveth for ever and ever; and they cast their coronets before the throne, saying, (11) Worthy art thou, O Lord our God, the Holy, to receive glory and honor and power; for thou hast created all things, and by thee they exist; and because of thy pleasure they had being and were created.

^a Sy. مساوي,
equal, or wor-
thy

And I saw, at the right hand of him who sat on the throne, a book, which was written within and on the back side, and which was sealed with seven seals. (2) And I saw a strong angel, who proclaimed with a loud voice, Who is competent^a to open the book, and to loose the seals thereof? (3) And no one either in heaven above, or on the earth, or beneath the earth, was able to open the book, or to look thereon. (4) And I wept much, because no one was found, who was competent to open the book, or to look on it. (5) And one of the Elders said to me, Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath been victorious: He will open the book, and its seven seals.—(6) And I looked, and in the midst of the Elders stood a lamb,^b as if slain; and it had seven horns, and seven eyes, which are the seven Spirits of God that are sent into all the earth. (7) And he came, and took the book from the right hand of him who sat on the throne. (8) And when he took the book, the four Animals and the twenty and four Elders fell down before the Lamb, each of them having a harp, and cups of gold full of odors, which are the supplications of the saints. (9) And they sung

^b Sy. ملائكة

a new anthem, saying: Competent art thou, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God by thy blood, out of every tribe, and tongue, and people, and nation; (10) and thou hast made them kings and priests to our God; and they reign on the earth. (11) And I looked, and I heard, as it were the voice of many angels, around the throne, and the Animals and the Elders; and the number of them was a myriad of myriads, and thousand of thousands, (12) who said, with a loud voice; Competent is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; (13) and [to be over] every created thing, that is in heaven, or on earth, or under the earth, or in the sea; and all that are in them.^c And I heard him who sat on the throne say: Unto the Lamb be given, blessing, and honor, and glory, and power, for ever and ever. (14) And the four Animals said: Amen. And the Elders fell down, and adored.

^c The Syriac here differs much from the Greek.

VI. And, when the Lamb had opened one of the seven seals, I looked, and I heard one of the four Animals say, as with a voice of thunder, Come, and see. (2) And I looked, and there was a white horse: and he who sat on it, had a bow; and a coronet was given to him, and he went forth conquering, that he might conquer.—(3) And when he had opened the second seal, I heard the second Animal say, Come. (4) And there went forth another, a red horse; and to him who sat thereon, it was given, to take tranquillity from the earth; and that they should kill one another; and there was given to him a great sword.—(5) And when he had opened the third seal, I heard the third Animal say, Come, and see. And I looked, and lo, a black horse; and he that sat thereon, had a balance in his hand. (6) And I heard a voice in the midst of the four Animals, saying: A choenix of wheat for a denarius,^a and three choenices of barley for a denarius; and hurt not the oil and the wine. —(7) And when he had opened the fourth seal, I heard the fourth Animal say, Come, and see. (8) And I looked, and lo, a pale horse; and the name of him who sat thereon was Death;^b and Hades^c

^a i. e. about a quart for 15 cents.

^b Sy. 

^c Sy. 

^d *Sy. beast of tooth.*

^e *or movement.*

followed after him. And there was given him authority over the fourth part of the earth, to slay with the sword, and by famine, and by death, and by the ravenous beast^d of the earth.—(9) And when he had opened the fifth seal, I saw under the altar, the souls of them who were slain on account of the word of God, and on account of the testimony to the Lamb which was with them. (10) And they cried with a loud voice, saying: How long, O Lord, thou holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? (11) And to each one of them was given a white robe; and it was told them, that they must be quiet yet a little while, until the consummation of their fellow-servants and brethren, who were to be killed as they had been.—(12) And I looked, when he had opened the sixth seal, and there was a great earthquake;^e and the sun became black, like sackcloth of hair; and the whole moon became like blood. (13) And the stars of heaven fell on the earth, as a fig-tree casteth its unripe figs, when it is shaken by a strong wind. (14) And the heavens separated, as a book is rolled up: and all mountains and islands were removed out of their places. (15) And the kings of the earth, and the nobles, and the captains of thousands, and the rich men, and the men of valor, and every servant and free man, hid themselves in caves, and in the clefts of the mountains; (16) and they said to the mountains and to the clefts, Fall over us, and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb: (17) For the great day of their wrath is come; and who is able to stand?

And after these things I saw four angels, who VII. stood on the four corners of the earth; and they held the four winds of the earth, so that the wind blew not on the earth, nor on the sea, nor on the trees.—(2) And I saw another angel, and he came up from the rising of the sun; and he had the seal of the living God; and he called out, with a loud voice, to the four angels to whom it was given to hurt the earth and the sea, saying: (3) Hurt ye not the earth, nor the sea, nor the trees, until we shall have sealed the servants of our God upon

4 their foreheads.^a (4) And I heard the number of
 5 them that were sealed, a hundred and forty and four
 6 thousand, sealed from every tribe of Israelites. (5)
 7 of the tribe of Judah, twelve thousand were sealed:
 8 of the tribe of Reuben, twelve thousand: of the
 9 tribe of Gad, twelve thousand: (6) of the tribe of
 10 Ashur, twelve thousand: of the tribe of Naphtali,
 11 twelve thousand: of the tribe of Manasseh, twelve
 12 thousand: (7) of the tribe of Simeon, twelve thou-
 13 sand: of the tribe of Levi, twelve thousand: of the
 14 tribe of Issachar, twelve thousand: (8) of the tribe
 15 of Zebulon, twelve thousand: of the tribe of Jo-
 16 seph, twelve thousand: of the tribe of Benja-
 17 min, twelve thousand.—(9) And after these things,
 I looked, and lo, a great multitude, which no one
 could number, from all kindreds, and nations, and
 tribes, and tongues; who stood before the throne,
 and before the Lamb, clothed in white robes, and
 palms in their hands; (10) and they cried, with a
 loud voice, saying: Salvation^b to our God, to him
 11 who sitteth on the throne, and to the Lamb. (11)
 And all the angels stood around the throne and the
 Elders and the four Animals; and they fell upon
 their faces before his throne, and worshipped God,
 12 (12) saying: Amen. Blessing, and glory, and
 wisdom, and thanksgiving, and honor, and power,
 and might, [be] to our God, for ever and ever:
 13 Amen. (13) And one of the Elders turned,^c and
 said to me: These who are clothed in white robes,
 14 who are they, and whence came they? (14) And I
 said to him: My lord, thou knowest. And he said
 to me: These are they who came from great afflic-
 tion; and they have washed their robes, and made
 15 them white in the blood of the Lamb. (15) There-
 fore are they before the throne of God; and they
 serve him day and night, in his temple; and he
 16 who sitteth on the throne, will protect them: (16)
 they will not hunger, nor thirst any more; nor
 will the sun fall on them, nor any heat. (17) Be-
 17 cause the Lamb, which is in the midst of the throne,
 will feed them; and will lead them to fountains of
 living water; and God will wipe every tear from
 their eyes.

^a Sy. *between
 their eyes.*

^b Sy. *βοιας*

^c or, *answered.*

VIII. And when he had opened the seventh seal, there
 was silence in heaven, for about half an hour.

	(2) And I saw the seven angels, who stood before God; and to them were given, seven trumpets.	2
	(3) And another angel came and stood by the altar; and he held a golden censer: and much incense was given him, so that he might offer, ^a with the prayers of all the saints, upon the golden altar before the throne. (4) And the smoke of the incense of the prayers of the saints went up before God, from the hand of the angel. (5) And the angel took the censer, and filled it with fire from the altar, and cast it upon the earth: and there were thunders, and lightnings, and voices, and an earthquake. ^b	3 4 5 6
^a Sy. give.	(6) And the seven angels, who had the seven trumpets, prepared themselves to sound.—(7) And the first sounded; and there was hail, and fire, which were mingled with water: and these were thrown upon the earth; and a third part of the earth was burned up, and a third part of the trees were burned, and all green grass was burned.—(8) And the second angel sounded, and, as it were a great mountain burning with fire, was cast into the sea; and also a third part of the sea became blood. (9) And a third part of all the creatures in the sea, that had life, died; and a third part of the ships were destroyed.—(10) And the third angel sounded, and there fell from heaven a star, burning like a lamp; and it fell upon a third part of the rivers, and upon the fountains of water.	7 8 9 10
^b or, movements.	(11) And the name of the star was called Wormwood; ^c and a third part of the waters became wormwood; and many persons died from the waters, because they were bitter.—(12) And the fourth angel sounded, and a third part of the sun was smitten, ^d and the third part of the moon, and the third part of the stars; so that the third part of them were dark, and they became dark; and the day did not give light for the third part of it, and the night in like manner. (13) And I saw and heard an eagle, which flew in the midst, and it had a tail of blood,* while it said, with a loud voice: Woe, woe, to them who dwell on the earth, because	11 12 13
^c Sy. ωοδιμοσ], Gr. *Αψιδος.		
^d or, was absorbed.		

* The Greek word is, μεσουρανήματι, in mid heaven; compounded of μέσος, middle, and οὐρανός, heaven. But the Syriac translator supposed it to be a compound of μέσος middle, οὐρά tail, and αἷμα blood; and he rendered it accordingly.

of the remaining sounds of the trumpets of the three
 IX. angels, who are to sound.—(IX.) And the fifth an-
 gel sounded; and I saw a star, which fell from
 heaven upon the earth. And there was given to
 2 him the key of the pit of the abyss.^a (2) And he
 opened the pit of the abyss; and smoke issued from
 the pit, like the smoke of a furnace that is in blast;
 and the sun and the air were darkened by the
 3 smoke of the pit. (3) And out of the smoke, came
 locusts upon the earth: and power was given them,
 4 like that which scorpions have on the earth. (4)
 And it was commanded them, that they should not
 hurt the grass of the earth, nor any herb, nor any
 tree; but [only] the persons, who had not the seal
 5 of God upon their foreheads. (5) And it was given
 them, that they should not kill them, but should
 torment them five months: and their torment was
 like the torment of a scorpion, when it striketh a
 6 person. (6) And in those days, men will desire
 death, and will not find it; and they will long to
 7 die, and death will fly from them. (7) And the
 appearance of the locusts [was this]; they were like
 the appearance of horses prepared for battle; and
 on their heads, was, as it were a coronet, resembling
 gold; and their faces were like the faces of men.
 8 (8) And they had hair, like the hair of women:
 9 and their teeth were like those of lions. (9) And
 they had breastplates, like breastplates of iron:
 and the sound of their wings, was like the sound
 of the chariots of many horses rushing into battle.
 10 (10) And they had tails like those of scorpions, and
 stings; and with their tails they had the power
 11 of hurting men five months. (11) And they had
 a king over them, the angel of the abyss; and his
 name, in Hebrew, is Abaddon;^b and in Greek, his
 12 name is Apollyon.^c (12) One woe is past; lo,
 13 there come yet two woes after them.—(13) And
 the sixth angel sounded; and I heard a voice from
 the horns of the golden altar which was before God,
 14 (14) that said to the sixth angel having a trumpet:
 Loose the four angels that are bound at the great
 15 river Euphrates. (15) And the four angels were
 loosed; who are prepared, for an hour, and a day,
 and a month, and a year, to slay the third part of
 16 men. (16) And the number of the warrior horse-
 men was two myriads of myriads: and I heard

• Sy. ܩܘܨܬܐ

• Sy. ܚܒܘܐ

• Sy. ܐܦܘܠܝܘܢ

their number. (17) And while I looked on the 17
 horses in the vision, and on them who sat on them,
 [I saw] that the breastplates were of fire, and of
 jacinth, and of sulphur. And the heads of the
 horses were like the heads of lions; and from their
 mouths issued fire, and smoke, and sulphur. (18) 18
 And by these three plagues, a third part of the
 men were slain; [namely,] by the fire, and by the
 smoke, and by the sulphur, which issued from their
 mouths. (19) For the power of the horses was in 19
 their mouth, and in their tails; for their tails were
 like serpents, having heads to strike with. (20) 20
 And the residue of men who were not slain by
 these plagues, repented not of the works of their
 hands, so as not to worship demons, and idols of
 gold, and of silver, and brass, and stone, and wood,
 which cannot see, nor hear. (21) And they re- 21
 pent not of their murders, nor of their sorceries,
 nor of their whoredom, nor of their thefts.

And I saw another mighty angel, that descended X.
 from heaven, clothed with a cloud; and a cloud-
 bow was over his head, and his face was like the
 sun, and his feet like pillars of fire. (2) And he 2
 had in his hand an open little book: and he placed
 his right foot upon the sea, and his left upon the
 land: (3) and he cried with a loud voice, as a lion 3
 roareth: and when he had cried, the seven thun-
 ders uttered their voices. (4) And when the seven 4
 thunders had spoken, I was about to write. And
 I heard a voice from heaven, saying: Seal up the
 things which the seven thunders have uttered, and
 write them not. (5) And the angel whom I saw 5
 standing upon the sea and the land, raised his
 right hand to heaven, (6) and swore, by him who 6
 liveth for ever and ever, who created heaven and
 the things in it, and the earth and the things in it,
 and the sea and the things in it,—that the time
 should be no longer; (7) but, in the days of the 7
 voice of the seventh angel, when he shall^a sound,
 and the mystery of God shall be consummated; as
 he announced to his servants the prophets.—
 (8) And the voice which I heard from heaven, 8
 spoke to me again, and said: Go, take the little
 open book in the hand of the angel that standeth
 on the sea and on the land. (9) And I went to 9

^a or, *is about to*.

the angel, telling him to give me the little book. And he said to me, Take, and eat it: and it will make thy bowels bitter, but in thy mouth it will
 10 be sweet as honey. (10) And I took the little book from the hand of the angel, and ate it: and it was in my mouth sweet like honey: and when I
 11 had eaten it, my bowels were bitter. (11) And he said to me, Thou must again prophesy upon^b many nations, and peoples, and princes, and kings.
 XI.—(XI.) And a reed was given to me, like a rod; and the angel stood, saying, Arise, and measure the temple of God, and the altar,^a and them that worship therein. (2) But the court which is without the temple, leave out, and measure it not; because it is given to the Gentiles; and they will tread down
 3 the holy city forty and two months. (3) And I will give my two witnesses; and they will prophesy a thousand and two hundred and sixty days,
 4 clothed in sackcloth. (4) These are the two olive-trees, and the two candlesticks which stand before
 5 the Lord of the earth. (5) And if any person will harm them, fire cometh out of their mouth, and consumeth their adversary; and if any one will
 6 harm them, thus must he be slain. (6) They have power to shut up heaven, so that the rain shall not fall in those days: and they have power over the waters, to turn them into blood; and to smite the earth with all plagues, as often as they please.
 7 (7) And when they shall have completed their testimony, the beast of prey that came up from the abyss, will make war upon them, and will overcome them. (8) And their dead bodies [will be] in the open street of that great city, which is spiritually called Sodom and Egypt, where also their
 9 Lord was crucified. (9) And [they]^b of the nations and tribes and peoples and tongues, will look upon their dead bodies, three days and a half; and will not suffer their dead bodies to be laid in the grave.
 10 (10) And they who dwell on the earth will rejoice over them, and will be merry, and will send presents to one another; because those two prophets
 11 tormented them who dwell on the earth. (11) And after these three days and a half, the spirit of life from God entered into them, and they stood upon their feet: and great fear fell on those who saw
 12 them. (12) And they^c heard a great voice from

^b Sy. 

^a i. e. the inner court.

^b or, some.

^c Some copies: I heard.

heaven, which said to them: Come up hither. And they ascended to heaven in a cloud; and their enemies saw them. (13) And in the same hour ^d there was a great earthquake,^d and the tenth part of the city fell: and the persons killed in the earthquake, were seven thousand names: and they who remained were afraid, and gave glory to God.— (14) The second woe is passed: behold, the third woe cometh quickly.

^d or, *movement*.

And the seventh angel sounded; and there were voices and thunders, which said: The kingdom of the world hath become [the kingdom] of our Lord and of his Messiah; and he will reign for ever and ever. (16) And the twenty and four Elders, who are before the throne of God, [and] who sit upon their seats, fell upon their faces, and worshipped God, (17) saying: We praise thee, O Lord God, Omnipotent, who art, and wast; because thou hast assumed thy great power, and hast reigned. (18) And the nations were angry; and thy anger is come, and the time of the dead, that they should be judged: and that thou shouldst give a reward to thy servants, the prophets, and the saints, and to them that fear thy name, the small and the great; and that thou shouldst destroy them who destroyed the earth.

^e or, *movement*.

And the temple of God in heaven was opened; and the ark of his covenant was seen in his temple: and there were lightnings, and thunders, and voices, and an earthquake,^e and great hail.—(XII.) And a great wonder was seen in heaven; a woman clothed with the sun, and the moon under her feet, and on her head a coronet of twelve stars. (2) And, being with child, she cried, and travailed, and had the pangs of bringing forth. (3) And there appeared another wonder in heaven; and lo, a great fiery dragon, which had seven heads and ten horns, and upon his head seven diadems.^a (4) And his tail drew along the third part of the stars of heaven, and east them on the earth. And the dragon was standing before the woman, who was about to bring forth, so that, when she should bring forth, he might devour her child. (5) And she brought forth a male child, who was to rule all nations with a rod of iron. And her child was caught up to God and to his throne. (6) And the woman fled into

^a Sy. 

the wilderness, where she had a place which was prepared for her by God ; so that they might nourish her there a thousand and two hundred and 7 sixty days.—(7) And there was war in heaven : Michael and his angels fought against the dragon ; 8 and the dragon and his angels fought, (8) and prevailed not ; nor was their place found any more 9 in heaven. (9) And the great dragon was cast out, the old serpent, who is called the Deceiver, and Satan, who seduceth all the inhabited world : he was cast upon the earth, and his angels were cast 10 out with him. (10) And I heard a great voice in heaven, which said : Now is there deliverance, and the power and the kingdom of our God, and the dominion of his Messiah : because the Accuser of our brethren is cast out, who accused them day and 11 night before our God. (11) And they overcame him, because^b of the blood of the Lamb, and because of the word of their testimony : and they 12 loved not their life, even to death. (12) Therefore, be joyful, O heaven, and ye that dwell there. Woe to the earth, and to the sea ; for the Deceiver hath come down to you, being in great wrath since he 13 knoweth that his time is short.—(13) And when the dragon saw that he was cast out upon the earth, he persecuted the woman who brought forth the 14 male child. (14) And to the woman were given the two wings of the great eagle, that she might fly into the wilderness, to her place ; where she is nourished a time^c and times and half a time, from 15 the face of the serpent. (15) And the serpent ejected from his mouth waters like a river, after the woman, that he might cause her to be carried away 16 by the flood. (16) And the earth helped the woman : and the earth opened its mouth, and drank up the flood which the serpent ejected from his 17 mouth. (17) And the dragon was enraged against the woman ; and he went to make war upon the residue of her seed, who keep the commandments of God, and have the testimony of Jesus. (18) And he stood on the sand of the sea.

^b Sy. صهلا

^c Sy. حبا

XIII. And I saw a beast of prey^a come up from the sea, having ten horns, and seven heads ; and upon his horns ten diadems, and upon his heads names of 2 blasphemy. (2) And the beast of prey which I

^a Sy. of tooth.

b Sy. 102	<p>saw, was like a leopard; and his feet like [those] of a wolf,^b and his mouth like the mouth of lions: and the dragon gave to him his own power and his throne, and great authority. (3) And one of his heads was wounded as it were to death; and his deadly wound was healed. And all the earth wondered after the beast of prey. (4) And they worshipped the dragon, because he had given authority to this beast of prey; and [they said], who can make war upon him? (5) And there was given to him a mouth speaking great things, and blasphemies: and authority was given him to operate forty and two months. (6) And he opened his mouth in blasphemy towards God, to blaspheme his name, and his tabernacle, and them who dwell in heaven. (7) And authority was given him over every tribe and people and tongue and nation: and it was given him to wage war with the saints, and to overcome them. (8) And all that dwell on the earth, whose names are not written in the book of life of the Lamb slain from the foundation of the world, will worship him. (9) If any one hath ears, let him hear. (10) If [any one] carrieth into captivity, he shall himself go into captivity; and if any one slayeth with the sword, he must be slain with the sword: here is the patience and the faith of the saints.—(11) And I saw another beast of prey, which came out of the earth; and he had two horns like those of a lamb, and he spoke like the dragon. (12) And before him he exercised all the authority of the first beast of prey, whose deadly wound was healed. (13) And he wrought great signs,^c even so as to make fire come down from heaven upon the earth, before men. (14) And he seduced them that dwell on the earth, to erect an image to the beast of prey who had the wound from a sword and recovered. (15) And it was given him to put life^d into the image of the beast of prey; and to cause that all they who would not worship the image of the beast of prey, should be slain: (16) and to cause that all, great and small, rich and poor, bond and free, should receive a mark^e on their right hands, or upon their foreheads; (17) so that no one might be able to buy or to sell, except those who had the mark of the name of the beast of prey, or the number of his</p>
• Sy. 12021	<p>3 4 5 6 7 8 9 10 11 12 13 14</p>
d Sy. 1003, a spirit.	<p>15 16</p>
• Sy. 10003	<p>17</p>

18 name. (18) Here is wisdom: let him that hath intelligence,^f compute the number of the beast of prey; for it is the number of a man: and its number is six hundred and sixty and six.

^c Sy. 𐤀𐤓𐤏𐤍

XIV. And I looked, and behold, a Lamb stood on mount Zion; and with him the number of a hundred and forty and four thousand, having his name and the name of his Father written upon their

2 foreheads. (2) And I heard a sound from heaven, as the sound of many waters, and as the sound of great thunder; and the sound which I heard, was

3 like that of harpers striking on their harps. (3) And they sang a new song before the throne, and before the four Animals and the Elders: and no one was able to learn that song, except the

4 hundred and forty and four thousand who were redeemed from the earth. (4) These are they who have not defiled themselves with women, for they are virgins. These are they who followed the

Lamb, whithersoever he went. These have been redeemed by Jesus from among men, the first fruits

5 to God and the Lamb. (5) And in their mouth was found, no falsehood; for they are without faults. (6) And I saw another angel flying in heaven:

and with blood, he had the everlasting gospel, to proclaim to dwellers on the earth, and to every

7 nation and tribe and tongue and people; (7) saying with a loud voice, Worship God, and give glory to him; because the hour of his judgment is come; and adore ye Him, who made heaven and earth,

8 and the sea, and the fountains of water. (8) And another, a second angel followed him, saying: Fallen, fallen is Babylon^a the great, which made

all nations drink of the wine of the rage of her whoredom. (9) And another, a third angel followed them, saying with a loud voice: If any man

shall worship the beast of prey and its image, and shall receive its mark upon his forehead or on his

10 hand, (10) he also shall drink of the wine of the wrath of God, which is poured undiluted^b into the cup of his indignation, and shall be tormented with fire and sulphur, before the holy angels, and before the throne. (11) And the smoke of their tor-

11 ment ascendeth up for ever and ever; and there is no rest, by day or by night, to those that worship

^a Sy. ܘܒܒܝܠ

^b Sy. ܘܢܘܨܝܢ =
Gr. ἄκρατον.

the beast of prey and its image. (12) Here is the 12
 patience of the saints, who keep the commandments
 of God, and the faith of Jesus. (13) And I heard 13
 a voice from heaven, saying: Write, Blessed are
 the dead that die in the Lord, henceforth: yes, saith
 the Spirit, that they may rest from their toils; for
 their deeds do accompany them.—(14) And I 14
 looked, and lo, a white cloud; and upon the
 cloud sat one who was like the Son of man; and
 on his head was a crown of gold, and in his hand a
 sharp sickle. (15) And another angel came out of 15
 the temple, crying with a loud voice, to him that
 sat on the cloud. (16) And he thrust his sickle 16
 over the earth; and the earth was reaped. (17) 17
 And another angel came out of the temple that is
 in heaven, having also a sharp sickle.^c (18) And 18
 another angel came out from the altar, having au-
 thority over fire. And he cried with a loud voice,
 to him who had the sharp sickle, saying: Thrust
 in thy sickle which is sharp, and gather the clusters
 of the vineyard of the earth, because the grapes of
 the earth are ripe. (19) And the angel thrust in 19
 his sickle on the earth, and gathered the vintage of
 the earth, and cast [it] into the wine-press of the
 wrath of the great God. (20) And the wine-press 20
 was trodden, up to the horses' bridles, for a thou-
 sand and six hundred furlongs.

^a or, *vintage-*
knife.

^b Sv. 121

And I saw another prodigy^a in heaven, great XV.
 and wonderful; seven angels, having seven plagues,
 the last in order, because with them the wrath of
 God is consummated. (2) And I saw as it were, a 2
 sea of glass mixed with fire: and they, who had
 been victorious over the beast of prey, and over its
 image, and over the number of its name, were
 standing on the sea of glass; and they had the
 harps of God. (3) And they sing the song of Moses 3
 the servant of God, and the song of the Lamb,
 saying: Great and marvellous are thy deeds, Lord
 God Almighty; just and true are thy ways, O
 King of worlds.^b (4) Who shall not fear thee, O 4
 Lord, and glorify thy name? Because thou only
 art holy and just: Because all nations shall come
 and worship before thee, since thy righteousnesses
 have been revealed.—(5) And after this I beheld, 5
 and the temple^c of the tabernacle of the testimony in

^b Sy. *מלכות*,
worlds, or
ages.

^c i. e. *the holy*
of holies.

6 heaven, was opened. (6) And the seven angels who had the seven plagues, went forth from the temple, clothed in clean splendid linen, and girded about 7 their breast with girdles of gold. (7) And one of the four Animals gave to those seven angels seven cups^d of gold, full of the wrath of God who liveth 8 for ever and ever. (8) And the temple was filled with smoke, from the glory of God and from his power; and no one was able to enter the temple, until the seven plagues of the seven angels were accomplished.

^d Sy.
 ܩܦܠܝܢ =
 Gr. φιάλας.

XVI. And I heard a voice, which said to the seven angels: Go forth, and pour those seven cups of the 2 wrath of God upon the earth.—(2) And the first went, and poured his cup upon the earth; and there was a malignant and painful ulcer upon those men who had the mark of the beast of prey, and who 3 worshipped its image.—(3) And the second angel poured his cup upon the sea; and it became blood, like that of a dead person; and every living soul 4 of things in the sea, died.—(4) And the third angel poured his cup upon the rivers and the fountains 5 of water; and they became blood. (5) And I heard the angel of the waters say: Righteous art thou, who art and who wast, and art holy; because 6 thou hast done this judgment. (6) For they have shed the blood of saints and prophets; and thou hast given them blood to drink, for they deserve it. 7 (7) And I heard [one from] the altar^a say: Yes, Lord God Almighty: true and righteous is thy 8 judgment. (8) And the fourth poured his cup upon the sun: and it was permitted him,^b to scorch 9 men with fire. (9) And men were scorched with great heat; and men blasphemed the name of God, who hath authority over these plagues; and they 10 repented not, to give glory to him.—(10) And the fifth poured his cup on the throne of the beast of prey; and his kingdom became darkness; and they 11 gnawed their tongues, from pain; (11) and they blasphemed the God of heaven, on account of their pains and their ulcers, and did not repent of their 12 deeds.—(12) And the sixth poured his cup upon the great river Euphrates;^c and its waters dried up, so that a way might be prepared for the kings 13 from the rising of the sun. (13) And I saw [issu-

^a Sy.
 ܩܦܠܝܢ

^b or, it.

^c Sy. ܕܢܗܪܝܢ

ing] from the mouth of the dragon, and from the mouth of the beast of prey, and from the mouth of the false prophet, three unclean spirits like frogs: (14) (for they are the spirits of demons, who work prodigies;^d) and they go forth to all the kings of all the habitable world, to gather them to the battle of the great day of God Almighty. (15) (And lo, I come as a thief. Blessed is he that watcheth, and keepeth his garments; lest he walk naked, and they see his shame.) (16) And they collected them together in a place called, in Hebrew, Armageddon.^e—(17) And the seventh poured his cup on the air; and there issued a loud voice from the temple, from the throne, which said: It is done! (18) And there were lightnings, and thunders, and voices; and there was a great earthquake, the like of which there was never, since men were on the earth, such an earthquake, and so great. (19) And the great city became three parts. And the city of the nations fell; and Babylon the great was remembered before God, to give her the cup of the wine of the heat of his wrath. (20) And every island fled away; and the mountains were not found. (21) And a great hail, as it were of a talent weight, fell from heaven upon men: and the men blasphemed God, on account of the plague of hail; for the plague of it was very great.

^a Sy. }LöZ}

^e Sy.
 اذملا

^a Sy. }ص

Then came one of the seven angels who have XVII. the seven cups, and talked with me, saying: Come, I will show thee the judgment of the great harlot, who sitteth upon many waters; (2) with whom the kings of the earth have practised whoredom, and the inhabitants of the earth have been inebriated with the wine of her whoredom. (3) And he led me in spirit into the wilderness: and I saw a woman sitting on a red beast of prey, which was full of names of blasphemy, and had seven heads and ten horns. (4) And the woman was clothed in purple and scarlet, and gilded with gold, and precious stones, and pearls; and she had a cup^a of gold in her hand, which was full of the pollutions and impurity of her whoredoms of the earth. (5) And upon her forehead was the name written: Mystery: Babylon the great; the Mother of Harlots, and of the contaminations of the Earth. (6) And

I saw that the woman was intoxicated with the blood of the saints, and with the blood of the witnesses^b of Jesus. And when I saw her, I wondered
 7 with great amazement.—(7) And the Angel said to me, Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast of prey that beareth her, which hath the seven heads and
 8 the ten horns. (8) The beast of prey which thou sawest, was, and is not; and he will ascend from the abyss and go into perdition: and the dwellers on the earth, whose names are^c not written in the book of life from the foundation of the world, will wonder when they see the beast of prey, which
 9 was, and is not, and approacheth. (9) Here is intelligence, for him who hath wisdom. Those seven heads are the seven mountains,^d on which the
 10 woman sitteth. (10) And there are seven kings: of whom five have fallen, one exists, and the other hath not yet come; and when he cometh he must
 11 continue for a short time. (11) And the beast of prey, which was and is not, is the eighth, and is
 12 from the seven, and is for perdition. (12) And the ten horns which thou sawest, are ten kings. These persons have not yet received royalty; but they receive authority, as if kings, with the beasts of
 13 prey, for one hour. (13) They have one mind;^e and they will give their power and authority unto
 14 the beast of prey. (14) They will make war upon the Lamb; and the Lamb will vanquish them; because he is Lord of lords, and King of kings, and those with him [are] called and chosen and faithful.
 15 (15) And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and
 16 multitudes, and nations, and tongues. (16) And the ten horns which thou sawest, and the beast of prey, will hate the harlot; and they will make her desolate and naked, and will eat her flesh, and
 17 burn her with fire. (17) For God hath put into their hearts, to do his pleasure,^f and to execute one purpose, and to give their kingdom to the beast of prey, until these words of God shall be fulfilled.
 18 (18) And the woman whom thou sawest, is the great city,^g which hath dominion over the kings of the earth.

^b or, martyrs.

^c Sy. name is.

^d Sy. ἑπτὰ

^e Sy. واحد
or, will.

^f Sy. واحد

^g Sy. مَدِينَة

XVIII. After these things, I saw another angel come

	down from heaven; and he had great authority, and the earth was illumined by his glory. (2) And he cried with a strong voice, saying: Fallen, fallen, is Babylon the great: and hath become a cavern of demons, and the home ^a of every unclean spirit, and the home of every unclean and hateful bird, and the home of every unclean and hateful beast of prey. (3) For all the nations have drunken of the wine of her wrath; and the kings of the earth have practised whoredom with her; and the merchants of the earth have been enriched by the abundance of her luxuries.—(4) And I heard another voice from heaven, saying: Come ye out of her, my people; that ye may not participate in her sins, and may not partake of her plagues. (5) For her sins have reached ^b up to heaven; and God hath remembered her iniquities. (6) Recom- pense ye to her, as she also hath recompensed; and render to her double, ^c according to her deeds; in the cup which she hath mixed, mix ye to her twofold. (7) As much as she pleased herself with lasciviousness, so much of anguish and sorrow give ye to her. Because she saith in her heart, I sit a queen, and am no widow, and I shall see no sorrow; (8) therefore, in one day, shall these her plagues come, death, and mourning, and famine; and she shall be burned with fire: for strong is the Lord God who judgeth her.—(9) And the kings of the earth who committed whoredom and were lascivious with her, shall weep, and mourn, and bewail her, when they shall see the smoke of her burning, (10) standing afar off, from fear of her torment, [and] saying, Alas, alas! that great city Babylon, that powerful city; for in one hour is thy judgment come! (11) And the merchants of the earth will mourn over her, because no one purchaseth their cargo; (12) no more, the cargo of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and every aromatic wood, and all vessels of ivory, and all vessels of very precious wood, and of brass, and of iron, and of marble, (13) and cinnamon, and amomum, and aromatics, and unguents, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts of burden, and sheep, and horses, and chariots, and the bodies and souls of	2 3 4 5 6 7 8 9 10 11 12 13
• Sy. 𐤀𐤆𐤁𐤃		
• Sy. adhered to.		
• Sy. duplicate to her double.		

14 men. (14) And the fruits which thy soul desired, have departed from thee; and all things delicious and splendid have perished from thee; and the
 15 traders in them shall obtain them no more. (15) And they who were enriched from her, will stand afar off, for fear of her torment; and will weep and
 16 mourn, (16) saying: Alas, alas! that great city, which was clothed in fine linen, and purple, and scarlet, and gilded with gold, and precious stones, and pearls; because, in one hour, such riches
 17 are laid waste. (17) And every pilot, and every navigator to the place, and the sailors, and all who
 18 do business by sea, stood afar off, (18) and cried, when they saw the smoke of her burning, saying:
 19 What [other] is like this great city! (19) And they cast dust on their heads, and cried, weeping, and mourning, and saying: Alas, alas! that great city, in which all that have ships in the sea became rich, by her preciousness; for in one hour she hath
 20 become desolate.—(20) Rejoice over her, O heaven, and ye Angels, and Legates, and Prophets; because
 21 God judgeth your cause^d with her.—(21) And an angel took up a stone like a great millstone, and cast it into the sea, saying: So shall Babylon, the great city, be thrown down with violence, and shall
 22 no more be found: (22) and the voice of harpers and musicians and pipers and trumpeters, shall no more be heard in thee; and no artificer of any
 23 trade, shall be found any more in thee. (23) And the light of a candle, shall not be seen in thee; and the voice of a bridegroom and bride, shall no more be heard in thee: for thy merchants were the great men of the earth, because all nations were
 24 seduced by thy sorceries. (24) And in her was found the blood of prophets and saints, and of all those that have been slain on the earth.

^d Sy. judgment.

XIX. And after these things, I heard a loud voice of a great multitude in heaven, saying: Hallelujah:^a
 1 Deliverance, and strength, and glory, and honor,
 2 unto our God: (2) for, true and righteous are his judgments; for he hath judged that great harlot, who corrupted the earth with her whoredom; and hath avenged the blood of his servants at her hand.
 3 (3) And again they said: Hallelujah: and her
 4 smoke ascendeth up for ever and ever. (4) And

^a Sy. הללו

the twenty-four Elders fell down, and the four
 Animals, and worshipped God who sitteth on the
 throne, saying: Amen: Hallelujah! (5) And a
 voice came forth from the throne, saying: Praise
 our God, all ye his servants; and such as fear him,
 small and great. (6) And I heard, as it were the
 voice of a great multitude, and as the voice of many
 waters, and as the voice of heavy thunders, saying:
 Hallelujah; for our Lord God, Omnipotent, reign-
 eth. (7) Let us rejoice and exult, and give glory
 to him: for the marriage supper of the Lamb hath
 come, and his bride hath made herself ready.
 (8) And it was granted her to be clothed in fine
 linen, bright and clean: for fine linen is the righ-
 teousnesses^b of the saints.—(9) And he said to me,
 Write; Blessed are they who are called to the sup-
 per of the marriage feast of the Lamb. And he
 said to me, These my [sayings] are the true words
 of God. (10) And I fell at his feet, to worship
 him. And he said to me, See, [thou do it] not;
 I am thy fellow-servant, and of those thy brethren
 who have the testimony of Jesus. Worship ye
 God: for the testimony of Jesus is the spirit of
 prophecy.

^b Sy. ܩܘܪܒܐ

And I saw heaven opened: and lo, a white
 horse; and he that sat on it, is called Faithful and
 True: and in righteousness he judgeth, and maketh
 war. (12) His eyes [were] like a flame of fire, and
 on his head [were] many diadems; and he had
 names inscribed; and the name which was written
 on him, no one knew, except himself. (13) And
 he was clothed with a vesture sprinkled with
 blood; and his name is called, The Word of God.^c
 (14) And the soldiery of heaven followed him, on
 white horses, clad in garments of fine linen, pure
 [and] white. (15) And from his mouth issued a
 sharp two-edged sword, that with it he could smite
 the nations; and he will rule the nations with a
 rod of iron; and he will tread the wine-press of the
 wrath of God Almighty. (16) And he hath upon
 his vesture and upon his thigh the words written:
 King of kings, and Lord of lords.—(17) And I saw
 an angel standing in the sun; and he cried with a
 loud voice, saying to all the fowls that fly in the
 midst of heaven: Come ye, assemble unto this
 great supper of God; (18) that ye may eat the 18

^c Sy. ܩܘܪܒܐ
ܩܘܪܒܐ

flesh of kings, and the flesh of captains of thousands, and the flesh of valiant men, and the flesh of horses and of those who sit on them, and the flesh of all the free-born and of slaves, and of the small and the great.—(19) And I saw the beast of prey, and the kings of the earth, and their warriors, that they assembled to wage battle with him who sat on the [white] horse, and with his warriors.

(20) And the beast of prey was captured, and the false prophet that was with him, who did those prodigies before him, whereby he seduced them who had received the mark of the beast of prey and who worshipped his image. And they were both cast alive into the lake^d of fire, which burneth with sulphur. (21) And the rest were slain by the sword of him that sat on the horse, by that [sword] which issueth from his mouth: and all the fowls were satiated with their flesh.—(XX.) And I saw an angel that descended from heaven, having the key of the abyss, and a great chain in his hand.

(2) And he seized the dragon, the old serpent, who is the Deceiver^a and Satan, who seduced the whole habitable world: and he bound him a thousand years. (3) And he cast him into the abyss, and closed and sealed upon him; so that he might deceive the nations no more, until these thousand years shall be completed: but after that, he will be loosed for a little time. (4) And I saw thrones, and [persons] sat on them, and judgment was given to them, and to the souls that were beheaded for the testimony of Jesus and for the word of God: and these are they who had not worshipped the beast of prey, nor its image, neither had they received the mark upon their forehead or on their hand; and they lived and reigned with their Messiah those thousand years. (5) This is the first resurrection.^b (6) Blessed and holy is he that hath part in this first resurrection: over them the second death hath no dominion; but they shall be,—[nay] are, priests of God and of his Messiah; and they will reign with him the thousand years.—(7) And when these thousand years shall be completed, Satan will be released from his prison; (8) and will go forth to seduce the nations that are in the four corners of the earth, Gog and Magog; and to assemble them for battle, whose number is as the

^d Sy. ܡܝܢ ܗܝܘܠܐ

^a Sy. ܡܝܢ ܫܝܬܢ

^b Sy. ܘܟܠ ܗܘܢܐ

° Sy.

احصوا

sand of the sea. (9) And they went up on the 9
breadth of the earth, and encompassed the camp of
the saints, and the beloved city. And fire came
down from God out of heaven, and consumed them.
(10) And the Accuser^c who seduced them, was cast 10
into the lake of fire and sulphur, where also were
the beast of prey and the false prophet: and they
shall be tormented, day and night, for ever and ever.

° Sy. صعد

And I saw a great white throne, and Him who 11
sitteth thereon; from whose presence the earth and
heaven fled away, and this their place was not
found. (12) And I saw the dead, great and small, 12
standing before the throne; and the books were
opened; and another book was opened, which is
[the book] of life. And the dead were judged
from the things written in the books, according to
their deeds. (13) And the sea gave up the dead 13
in it; and death and the grave^d gave up the dead
in them. And they were judged, each one accord-
ing to his deeds. (14) And death and the grave 14
were cast into the lake of fire. This is the second
death, [namely,] this lake of fire. (15) And if any 15
one was not found enrolled in the book of life, he
was cast into this lake of fire.

• Sy. Olaph
and Tau.

And I saw new heavens, and a new earth: for XXI.
the former heaven and the former earth had passed
away: and the sea was no more. (2) And I saw 2
the holy city, the New Jerusalem, descending from
God out of heaven, prepared like a bride adorned
for her husband. (3) And I heard a great voice 3
from heaven, which said: Behold, the tabernacle
of God is with men; and he dwelleth with them:
they will be his people; and God will be with
them, a God to them. (4) And every tear will be 4
wiped from their eyes; and there will no more be
death, nor mourning, nor wailing; nor shall pain
be any more; because the former things are passed
away. (5) And He who sat on the throne, said: 5
Behold, I make all things new. And he said:
Write; because these are the faithful and true
words of God. (6) And he said to me: I am 6
Alpha and Omega,^a the Beginning and the Com-
pletion: to him who thirsteth, will I give of the
fountain of living water, gratis. (7) He that over- 7
cometh, shall inherit these things; and I will be his

8 God, and he shall be my son. (8) But to the timid, and the unbelieving, and to the sinful, and polluted, and to manslayers, and whoremongers, and sorcerers, and idolaters, and to all false persons, their portion shall be in the lake that burneth with fire and sulphur, which is the second death.—(9) And there came one of those seven angels, who have the seven cups filled with the seven last plagues, and talked with me, saying: Come, I will show thee the bride, the wife of the Lamb. (10) And he bore me away in the spirit, to a mountain great and high, and he showed me the holy city, Jerusalem, descending out of heaven from God; (11) in which was the glory of God, as a brilliant light, and resembling a very precious gem; like a jasper stone, resembling crystal. (12) And it had a wall great and lofty, which had twelve gates, and names inscribed on them, which are the names of the twelve tribes of the children of Israel. (13) On the east, three gates; on the north, three gates; [on the south, three gates; and on the west, three gates]. (14) And the wall of the city had twelve foundations, and upon them the twelve names of the twelve legates of the Lamb. (15) And he that talked with me, had a measure, a golden reed; so that he could measure the city, and its gates, and its wall. (16) And the city stood up four square; and its length was the same as its breadth. And he measured the city with the reed, to twelve furlongs of twelve thousand;^b and the length and the breadth and the height of it were [all] equal. (17) And he measured its wall, a hundred and forty and four measures of the cubits of a man, that is, of the angel. (18) And the structure of its wall [was of] jasper; and the city was of pure gold, like pure glass. (19) And the foundations of the wall of the city were adorned with every precious stone. The first foundation, a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; (20) the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chryso-prasus; the eleventh, a jacinth; the twelfth, an amethyst. (21) And the twelve gates [were] twelve pearls; each [pearl] one gate, and each [gate] one pearl: and the broad street of the city was pure

^b Gr. to 12,000 furlongs.

evil, let him do evil still; and he that is filthy, let him be filthy still; and he that is righteous, let him practise righteousness still; and he that is sanctified, let him be sanctified still.—(12) Behold, I come quickly; and my reward is with me, to recompense every one according to his work. (13) I am Alpha and Omega,^b the First and the Last, the Com-
 14 mencement and the Completion.—(14) Blessed are they who do his commandments, that they may have a right^c to the tree of life, and may enter
 15 through the gates into the city. (15) Without [will be] dogs, and sorcerers, and whoremongers, and manslayers, and idolaters, and every one that
 16 loveth and doeth falsehood.—(16) I Jesus have sent my angel, to testify to you these things before the churches. I am the root and offspring of David: like the splendid star of the morning.—
 17 (17) And the Spirit and the bride say, Come thou. And let him that heareth, say, Come thou. And let him who thirsteth, come; and he that is inclined, let him take the living water gratis.
 18 I testify to every one that heareth the words of the prophecy of this book, that if any one shall add to them, God will add to him the plagues that
 19 are written in this book. (19) And if any one shall take away from the words of the book of this prophecy, God will take away his portion from the tree of life, and from the holy city, which are de-
 20 scribed in this book.—(20) He who testifieth these things, saith: Yes, I come quickly.—Amen. Come, Lord Jesus!
 21 The grace of our Lord Jesus the Messiah, [be] with all the saints. Amen.

^b Sy. *Olaph and Tau.*

^c Sy. 

End of the Revelation of John the Evangelist; and of the whole New Testament, as translated into the language of the
 21 *Syrians.**

^{*} Sy. 

Glory be to God.

APPENDIX I.

DISTRIBUTION OF THE SYRIAC NEW TESTAMENT INTO LESSONS

AS READ IN THE PUBLIC WORSHIP.

THE manuscripts of the Syriac New Testament are strangers to the modern division of the Books into Chapters and Verses: instead of which, they divide the several Books (except the Apocalypse) into reading *Lessons*, **ܟܘܪܝܢܐ**, which are of different lengths, but will average about fifteen of our verses.

The printed Syriac New Testaments exhibit our division into Chapters and Verses, marked commonly in the side margin. The text of the London editions of 1816 and 1826 (which were intended for circulation in the East) is divided (except the Apocalypse) into paragraphs corresponding with the reading Lessons in the common manuscripts. These Lessons are separately numbered in each Book, and the occasions are stated on which they are to be read.—This distribution into reading Lessons, its correspondence with the division into Chapters and Verses, and the occasions to which the Lessons are appropriated, are contained in the following Table:—

LESSONS FOR PUBLIC WORSHIP.

The occasions which are starred [*] are omitted in the edition of 1826.

Lessons.	MATTHEW. Chap. and Ver.	OCCASIONS.
I.	i. 1-17.	Sunday before Christmas (ܟܘܪܝܢܐ).
II.	18-25.	The Revelation to Joseph.
III.	ii. 1-12.	Vespers of Christmas (ܟܘܪܝܢܐ ܕܟܘܪܝܢܐ).
IV.	13-18.	Matins (ܟܘܪܝܢܐ) of Slaughter of the Infants.
V.	19-23.	Oblation (ܟܘܪܝܢܐ) at Slaughter of the Infants.
VI.	iii. 1-17.	Feast of Epiphany (ܟܘܪܝܢܐ ܕܝܦܝܢܐ).
VII.	iv. 1-11.	{Sunday, commencement of Lent (ܟܘܪܝܢܐ): and, Obla-
VIII.	12-25.	{tion of the Forty. Sunday after Epiphany (ܟܘܪܝܢܐ).

LESSONS FOR PUBLIC WORSHIP—*Continued.*

Lessons.	MATTHEW. Chap. and Ver.	OCCASIONS.
IX.	v. 1-20.	The Apostles and Patriarchs.
X.	20-48.	Matins, Tuesday, 1st Week in Lent.
XI.	vi. 1-15.	Matins, Wednesday, 1st Week in Lent.
XII.	16-24.	Monday of 2d Week in Lent.
XIII.	25-34.	Tuesday, 1st Week in Lent.
XIV.	vii. 1-12.	Tuesday of 2d Week in Lent.
XV.	13-29.	Matins on Friday, 1st Week in Lent.
XVI.	viii. 1-13.	Lesson for Vespers, 2d Sunday in Lent.
XVII.	14-22.	Lesson, Oblation, 1st Saturday in Lent.
XVIII.	{ viii. 23- ix. 8. }	Vespers, 3d Sunday in Lent.
XIX.	ix. 9-17.	Thursday of Week in Albis (Whitsun-week).
XX.	18-26.	*Commemoration of the Dead.
XXI.	27-35.	Friday of 5th Week in Lent.
XXII.	{ ix. 36- x. 15. }	Commemoration of the holy Apostles.
XXIII.	x. 16-33.	*Commemoration of the holy Martyrs.
XXIV.	34-42.	*Lesson for the Dead.
XXV.	xi. 1-15.	Oblation, Decapitation of John.
XXVI.	16-24.	Monday of 3d Week in Lent.
XXVII.	{ xi. 25- xii. 8. }	Vespers, 2d Sunday after Epiphany.
XXVIII.	xii. 9-21.	Saturday of 3d Week in Lent.
XXIX.	22-37.	Vespers, the Sunday commencing Lent.
XXX.	38-50.	*Vespers, Commemoration of the Mother of God.
XXXI.	xiii. 1-23.	Wednesday, 2d Week in Lent.
XXXII.	24-52.	*Oblation, Sunday of Priests.
XXXIII.	{ xiii. 53- xiv. 14. }	Vespers, Decapitation of John.
XXXIV.	xiv. 15-23.	Oblation on any day.
XXXV.	24-36.	Vespers, 2d Sunday after the Resurrection.
XXXVI.	xv. 1-20.	Sunday after Pentecost.
XXXVII.	21-31.	Vespers, 4th Sunday in Lent.
XXXVIII.	{ xv. 32- xvi. 12. }	Oblation on any day.
XXXIX.	xvi. 13-20.	Commemoration of the holy Apostles.
XL.	21-27.	2d Sunday after Pentecost.
XLI.	{ xvi. 28- xvii. 13. }	*Vespers, Feast of the Slaughtered.
XLII.	xvii. 14-21.	Monday, 3d Week in Lent.
XLIII.	22-27.	Tuesday, 3d Week in Lent.
XLIV.	xviii. 1-14.	3d Sunday after Pentecost.
XLV.	15-22.	4th Sunday after Pentecost.
XLVI.	23-35.	Friday, 2d Week in Lent.
XLVII.	xix. 1-15.	*Matins, Sunday after Feast of the Cross.
XLVIII.	16-26.	*Commemoration of F. Anthony and his Brethren.
XLIX.	27-30.	Matins, Feast of Peter the Apostle.
L.	xx. 1-16.	Lesson for Paul the Apostle.
LI.	17-28.	5th Sunday after Pentecost.
LII.	29-34.	Oblation, 5th Sunday in Lent.

LESSONS FOR PUBLIC WORSHIP—*Continued.*

MATTHEW.		OCCASIONS.
Lessons.	Chap. and Ver.	
LIII.	xxi. 1-16.	Vespers, Sunday of Hosannas (Palm Sunday.)
LIV.	17-27.	Lesson for Thursday, 4th Week in Lent.
LV.	28-46.	2d Station, 2d Night in Passion Week.
LVI.	xxii. 1-14.	1st Service, 2d Night in Passion Week.
LVII.	15-22.	Vespers, Tuesday in Passion Week.
LVIII.	23-33.	*Lesson for the Dead.
LIX.	{ xxii. 34- xxiii. 12. }	Matins, Tuesday in Passion Week.
LX.	xxiii. 13-28.	1st Station, 3d Night in Passion Week.
LXI.	29-39.	2d Service, 3d Night in Passion Week; and, of Stephen.
LXII.	xxiv. 1-35.	*Vespers on Feast of the Cross.
LXIII.	36-44.	*Lesson for the Dead.
LXIV.	45-51.	*Oblation, Sunday of Priests.
LXV.	xxv. 1-13.	3d Station, 2d Night in Passion Week: *Also, Commemoration of the holy Women.
LXVI.	14-30.	*Sunday of the Priests.
LXVII.	31-46.	Commemoration of the Just and Righteous: Also, Friday in Albis, (Whitsun Week.)
LXVIII.	xxvi. 1-16.	Thursday of the Mysteries, (115,) Holy Thursday. *Also, Consecration of the Chrism, same day.
LXIX.	17-30.	Thursday in Week of Mysteries, (Passion Week.)
LXX.	31-75.	Night of Preparation for the Crucifixion.
LXXI.	xxvii. 1-25.	Matins, Preparation for the Crucifixion.
LXXII.	26-37.	Lesson for the 3d Hour, (on Day of Crucifixion.)
LXXIII.	38-44.	Lesson for the 6th Hour, (Noon, Day of Crucifixion.)
LXXIV.	45-56.	Lesson for the 9th Hour, (Day of the Crucifixion.)
LXXV.	57-61.	Vespers, Saturday of Annunciation.
LXXVI.	62-66.	Matins, Saturday of Annunciation.
LXXVII.	xxviii. 1-20.	Vespers, Sunday of the Resurrection.
MARK.		
I.	i. 1-13.	Lesson, Feast of Epiphany.
II.	14-34.	Vespers, Sunday after Epiphany.
III.	35-45.	Matins, 2d Sunday in Lent.
IV.	ii. 1-13.	Oblation, 3d Sunday in Lent.
V.	14-22.	Matins, 3d Sunday after the Resurrection.
VI.	{ ii. 23- iii. 12. }	Fourth Saturday in Lent.
VII.	13-30.	6th Sunday after Pentecost.
VIII.	{ 31- iv. 23. }	*Matins, Commemoration of Mary, Mother of God.
IX.	24-34.	Saturday in Albis, (Whitsun Week.)
X.	35-41.	Thursday, 5th Week in Lent.
XI.	v. 1-20.	Matins, Thursday, 5th Week in Lent.
XII.	21-43.	*Lesson, the Martyrs, and the Dead.
XIII.	vi. 1- 6.	Oblation, 6th Sunday after Epiphany.
XIV.	7-13.	7th Sunday after Epiphany.
XV.	14-29.	Matins, Decapitation of John Baptist.
XVI.	30-46.	Oblation, any Day.
XVII.	47-56.	Lesson, for any Day, in general.

LESSONS FOR PUBLIC WORSHIP—*Continued.*

MARK.		OCCASIONS.
Lessons.	Chap. and Ver.	
XVIII.	vii. 1-23.	Lesson for Mid Lent.
XIX.	24-37.	Matins, 4th Sunday in Lent.
XX.	viii. 1-10.	Oblation, any Day.
XXI.	11-33.	Thursday of Week in Albis, (Whitsun Week.)
XXII.	34-38.	*Lesson for the Martyrs.
XXIII.	ix. 1-13.	*Oblation, on Feast of Tabernacles.
XXIV.	14-32.	Sunday, 4th Week in Lent.
XXV.	33-50.	Fifth Sunday after Pentecost.
XXVI.	x. 1-16.	Blessing a Bridegroom and Bride.
XXVII.	17-27.	Vespers, 4th Sunday after Epiphany.
XXVIII.	28-34.	Peter the Apostle.
XXIX.	35-52.	Oblation, 6th Sunday in Lent.
XXX.	xi. 1-18.	Matins, Hosanna Sunday, (Palm Sunday.)
XXXI.	{ 19- } { xii. 17. }	Saturday, 2d Week in Lent.
XXXII.	18-27.	*Oblation for the Dead.
XXXIII.	28-40.	Matins, 4th Sunday after Epiphany.
XXXIV.	{ xii. 41- } { xiii. 37. }	*Matins, on Feast of the Cross.
XXXV.	xiv. 1-26.	*Consecration of the Chrism, (on Holy Thursday.)
XXXVI.	27-72.	Night of the Crucifixion.
XXXVII.	xv. 1-20.	Matins, Friday of the Crucifixion.
XXXVIII.	21-28.	Third Hour (= 9. A. M.) Day of Crucifixion.
XXXIX.	29-32.	Mid-day, (noon,) on Day of Crucifixion.
XL.	33-41.	Ninth Hour, (= 3. P. M.) Day of Crucifixion.
XLI.	{ xv. 42- } { xvi. 1. }	Vespers, Saturday in Passion Week.
XLII.	2-13.	Oblation, Sunday of Resurrection, (Easter Sunday.)
XLIII.	14-20.	Oblation, on Ascension Day,
LUKE.		
I.	i. 1-25.	Matins, Annunciation to Zacharias.
II.	26-38.	Annunciation to the Mother of God.
III.	39-56.	Visit of Mary to Elizabeth.
IV.	57-80.	Matins, Nativity of John.
V.	ii. 1-20.	Matins, Feast of the Nativity, (Christmas.)
VI.	21-35.	Matins, Entrance of our Lord into the Temple.
VII.	36-41.	Oblation, our Lord's Entrance into the Temple
VIII.	42-52.	Sunday after the Nativity.
IX.	iii. 1-22.	Oblation, Feast of Epiphany,
X.	23-38.	Vespers, 2d Sunday after Epiphany.
XI.	iv. 1-13.	Sunday, commencement of Lent.
XII.	14-30.	Circumcision of our Lord.
XIII.	31-44.	Vespers, 4th Friday in Lent.
XIV.	v. 1-11.	Matins, 2d Sunday after the Resurrection.
XV.	12-39.	Matins, Sunday, 5th Week in Lent.
XVI.	vi. 1-11.	Matins, Tuesday, 5th Week in Lent.
XVII.	12-19.	The Apostles; *and the Martyrs.
XVIII.	20-36.	Friday, 4th Week in Lent.
XIX.	37-49.	Vespers, Wednesday, Week before Lent.
		*And Commemoration of the Patriarchs.

LESSONS FOR PUBLIC WORSHIP—*Continued.*

LUKE.		OCCASIONS.
Lessons.	Chap. and Ver.	
XX.	vii. 1-10.	Oblation, Sunday, 4th Week in Lent.
XXI.	11-18.	Oblation, Sunday, 5th Week in Lent.
XXII.	19-35.	Sunday after Epiphany.
XXIII.	36-50.	Third Hour, Thursday of the Mysteries.
XXIV.	viii. 1-15.	Thursday, 2d Week in Lent.
XXV.	16-21.	*Commemoration of Mary the Mother of God.
XXVI.	22-39.	Vespers, 5th Sunday in Lent.
XXVII.	40-56.	Matins, 5th Sunday in Lent.
XXVIII.	ix. 1-11.	Vespers, 5th Sunday after the Resurrection. And Commemoration of the Apostles.
XXIX.	12-17.	Oblation on any Day.
XXX.	18-26.	Feast of the Apostles.
XXXI.	27-36.	*Matins, Feast of Tabernacles.
XXXII.	37-50.	Monday, 2d Week in Lent.
XXXIII.	51-62.	Vespers, 6th Sunday after the Resurrection.
XXXIV.	x. 1-24.	Wednesday, Week in Albis, (Whitsun Week.)
XXXV.	25-37.	Vespers, 6th Sunday in Lent.
XXXVI.	38-41.	*Commemoration of the Holy Women.
XXXVII.	xi. 1-13.	Vespers, Tuesday, 1st Week in Lent.
XXXVIII.	14-26.	Tuesday, 6th Week in Lent.
XXXIX.	27-36.	*Feast of Mary the Mother of God.
XL.	37-48.	Wednesday, 6th Week in Lent.
XLI.	49-54.	Oblation, Annunciation to Zacharias.
XLII.	xii. 1-12.	*Commemoration of the Martyrs.
XLIII.	13-31.	Friday, 3d Week in Lent.
XLIV.	32-48.	*Lesson for (the Ordination of) Bishops.
XLV.	49-59.	Lesson for (Days of) Supplication, (Rogation Days.)
XLVI.	xiii. 1-9.	*Lesson, 2d Sunday after Feast of the Cross.
XLVII.	10-22.	Vespers, 5th Saturday in Lent.
XLVIII.	23-35.	*Commemoration of the Just, and the Patriarchs.
XLIX.	xiv. 1-24.	Tuesday, 4th Week in Lent.
L.	{ 25- } { xv. 10. }	*Commemoration of the Monks.
LI.	11-32.	Vespers, Thursday before Lent.
LII.	xvi. 1-18.	Matins, Sunday commencing Lent.
LIII.	19-31.	*Vespers, Sunday of the Dead.
LIV.	xvii. 1-10.	Vespers, Friday, 1st Week in Lent.
LV.	11-19.	Oblation, Sunday of 2d Week in Lent.
LVI.	20-37.	Thursday, 3d Week in Lent.
LVII.	xviii. 1-17.	Vespers, 1st Saturday in Lent.
LVIII.	18-30.	*Commemoration of F. Anthony and his fellow Saints.
LIX.	{ 31- } { xix. 27. }	Thursday, 6th Week in Lent.
LX.	28-40.	Sunday of Hosannas, (Palm Sunday.)
LXI.	41-48.	Vespers, Monday of Passion Week.
LXII.	xx. 1-26.	3d Station, 3d Night in Passion Week.
LXIII.	27-40.	*Lesson for the Dead.
LXIV.	{ 41- } { xxi. 4. }	Oblation, 5th Sunday after Epiphany.
LXV.	5-28.	Oblation, on Feast of the Crucifixion.

LESSONS FOR PUBLIC WORSHIP—*Continued.*

LUKE.		OCCASIONS.
Lessons.	Chap. and Ver.	
LXVI.	xxi. 29-38.	Vespers, Sunday after Feast of Crucifixion.
LXVII.	xxii. 1-30.	Vespers, Friday of the Crucifixion.
LXVIII.	31-65.	Lesson, Night of Friday of the Crucifixion.
LXIX.	{ 66- xxiii. 25. }	Matins, Friday of the Crucifixion.
LXX.	26-33.	Third Hour, on Friday of the Crucifixion.
LXXI.	34-43.	Midday, Friday of the Crucifixion.
LXXII.	44-49.	Ninth Hour, on Friday of the Crucifixion.
LXXIII.	{ 50- xxiv. 12. }	Twilight, Saturday of Annunciation.
LXXIV.	13-35.	Monday of Week in Albis, (Whitsun Week.)
LXXV.	36-53.	The Ascension of our Lord.
JOHN.		
I.	i. 1-17.	Feast, Nativity of our Lord, (Christmas.)
II.	18-28.	Matins, Sunday after Epiphany.
III.	29-42.	Oblation, Sunday after Epiphany.
IV.	43-51.	Oblation, 3d Sunday after Epiphany.
V.	ii. 1-11.	Matins, Sunday commencing Lent.
VI.	12-22.	Oblation, Saturday of Resurrection of Lazarus.
VII.	{ 23- iii. 12. }	Matins, Sunday after Epiphany.
VIII.	13-21.	Matins, Mid Lent.
IX.	{ 22- iv. 3. }	Oblation at Dedication of a Church.
X.	4-42.	Night of consecrating Water, (at Epiphany.) *And, the Genuflection at Pentecost.
XI.	43-54.	Vespers, Tuesday, 5th Week in Lent.
XII.	v. 1-18.	Matins, 3d Sunday in Lent.
XIII.	19-29.	*Lesson for the Dead.
XIV.	30-47.	Matins, 3d Sunday after Epiphany.
XV.	vi. 1-15.	Oblation, 4th Sunday after Epiphany.
XVI.	16-29.	Wednesday, 5th Week in Lent.
XVII.	30-46.	Oblation, any Day.
XVIII.	47-60.	Oblation, any Day.
XIX.	61-71.	Matins, Wednesday of Passion Week.
XX.	vii. 1-36.	Matins, Wednesday, 5th Week in Lent.
XXI.	37-44.	*Commemoration of Doctors of the Church.
XXII.	{ 45-52. 53- viii. 11. }	Matins, Saturday, 5th Week in Lent. Lesson of the sinning Woman: [not in MSS.]
XXIII.	12-27.	Oblation, 2d Sunday after Epiphany.
XXIV.	28-59.	Wednesday of Week in Albis, (Whitsun Week.)
XXV.	ix. 1-41.	Matins, 6th Sunday in Lent.
XXVI.	x. 1-21.	Vespers, Consecration of a Church: *And, Creation of Bishops.
XXVII.	22-42.	Lesson, at Consecration of a Church.
XXVIII.	xi 1-46.	Oblation of the Forty: [Quadragesima?]-
XXIX.	47-54.	Matins, Wednesday of Passion Week.

LESSONS FOR PUBLIC WORSHIP—*Continued.*

JOHN.		OCCASIONS.
Lessons.	Chap. and Ver.	
XXX.	{ xi. 55- xii. 11. }	Matins, Saturday of Resurrection of Lazarus.
XXXI.	12-22.	Hosanna Sunday, (Palm Sunday.)
XXXII.	23-50.	Matins, Wednesday of Passion Week.
XXXIII.	xiii. 1-30.	Lesson of the mystical Washing (of Feet.)
XXXIV.	31-38.	Matins, 5th Sunday after the Resurrection.
XXXV.	xiv. 1-14.	Commemoration of Thomas and Philip, Apostles.
XXXVI.	{ 15- xv. 7. }	Vespers, Pentecostal Sunday.
XXXVII.	{ 8- xvi. 3. }	Matins, Pentecostal Sunday in Albis, (Whitsunday.)
XXXVIII.	4-15.	Oblation, Pentecost, (Whitsunday.)
XXXIX.	16-30.	Vespers, 3d Sunday after the Resurrection.
XL.	{ 31- xvii. 12. }	Matins, 6th Sunday after the Resurrection : *And, at Creation of Presbyters.
XLI.	13-26.	*3d Sunday after the Feast of the Cross.
XLII.	xviii. 1-27.	Night, Friday of the Crucifixion.
XLIII.	{ 28- xix. 4. }	Matins, Friday of the Crucifixion.
XLIV.	5-14.	Third Hour, Friday of the Crucifixion.
XLV.	14-22.	Sixth Hour, Friday of the Crucifixion.
XLVI.	23-30.	Ninth Hour, Friday of the Crucifixion.
XLVII.	31-42.	Vespers, Saturday of the Annunciation.
XLVIII.	xx. 1-18.	Matins, Sunday of the Resurrection, (Easter Day.)
XLIX.	19-25.	Vespers, New Sunday, (Whitsunday.)
L.	26-31.	Matins, New Sunday, (Whitsunday.)
LI.	xxi. 1-14.	Oblation, New Sunday, (Whitsunday.)
LII.	15-19.	Commemoration of Simon Peter : and, Consecration of a Church : and *Creation of Bishops.
LIII.	20-25.	Commemoration of John the Evangelist.

ACTS.

I.	i. 1-14.	Ascension of our Lord.
II.	15-26.	Oblation, Thursday of the Mysteries.
III.	ii. 1-21.	The Genuflection.
IV.	22-36.	Twilight, great Sunday of the Resurrection, (Easter.)
V.	37-47.	Monday, 6th Week in Lent.
VI.	iii. 1-10.	Golden Friday.
VII.	11-26.	Monday in Albis, (in Whitsun Week.)
VIII.	iv. 1-18.	*Commemoration of the Martyrs.
IX.	19-31.	*Lesson for the Martyrs.
X.	32-37.	Tuesday in Albis, (in Whitsun Week.)
XI.	v. 1-11.	*For the Dead.
XII.	12-28.	For the Apostles.
XIII.	29-42.	Wednesday in Albis, (Whitsun Week.)
XIV.	vi. 1-12.	Friday of Repose : and, of Saints in General.
XV.	{ 13- vii. 10. }	Thursday in Albis, (Whitsun Week.)

LESSONS FOR PUBLIC WORSHIP—*Continued.*

ACTS.		OCCASIONS.
Lessons.	Chap. and Ver.	
XVI.	vii. 11-29.	Slaughter of the Children.
XVII.	30-36.	Matins, Hosanna (Palm) Sunday.
XVIII.	37-43.	Saturday in Albis, (Whitsun Week.)
XIX.	44-53.	For Baptism: *and, the Mother of God.
XX.	{ viii. 5-2. }	Commemoration of Stephen.
XXI.	3-13.	
XXII.	14-25.	Third Sunday after the Resurrection.
XXIII.	26-40.	Monday, 1st Week in Lent.
		Benediction of Waters, (on Night of Epiphany:)
		And, at Baptism.
XXIV.	ix. 1-21.	Sunday commencing Lent.
XXV.	22-35.	Second Sunday in Lent.
XXVI.	36-43.	*For the Dead.
XXVII.	x. 1- 8.	Third Sunday in Lent.
XXVIII.	9-24.	The Apostles: and, Golden Friday.
XXIX.	25-33.	Tuesday, 1st Week in Lent.
XXX.	{ xi. 3-1. }	Wednesday, 1st Week in Lent.
XXXI.	2-18.	
XXXII.	19-30.	Thursday, 1st Week in Lent.
XXXIII.	xii. 1-24.	Friday, 1st Week in Lent.
		Saturday, 1st Week in Lent.
XXXIV.	{ xiii. 25-12. }	Sunday, 4th Week in Lent.
XXXV.	13-25.	
XXXVI.	26-43.	Monday of Passion Week.
XXXVII.	{ xiv. 44-6. }	Tuesday of Passion Week.
XXXVIII.	7-19.	
XXXIX.	{ xv. 20-3. }	Wednesday of Passion Week.
XL.	4-12.	
XLI.	13-22.	Monday, 4th Week in Lent.
XLII.	23-33.	Tuesday, 4th Week in Lent
XLIII.	35-41.	Mid Lent.
XLIV.	xvi. 1- 7.	Thursday, 4th Week in Lent.
XLV.	8-15.	Friday, 4th Week in Lent.
XLVI.	16-35.	Saturday, 4th Week in Lent.
XLVII.	{ xvii. 36-1. }	Sunday, 5th Week in Lent.
XLVIII.	2-14.	
XLIX.	15-21.	Sunday, 6th Week in Lent.
L.	22-34.	Night of the Crucifixion.
LI.	xviii. 1-11.	4th Sunday after the Resurrection.
LII.	12-28.	5th Sunday after the Resurrection.
LIII.	xix. 1-12.	Commemoration of the Saints.
LIV.	13-22.	5th Sunday after Pentecost.
LV.	23-29.	Matins, Pentecostal Sunday, (Whitsunday.)
LVI.	{ xx. 30-6. }	First Sunday after Pentecost.
LVII.	7-16.	
		Second Sunday after Pentecost.
		Third Sunday after Pentecost.
		*For the Dead.

LESSONS FOR PUBLIC WORSHIP—*Continued.*

ACTS.		OCCASIONS.
Lessons.	Chap. and Ver.	
LVIII.	{ xx. 17- xxi. 12. }	*For the Saints and Martyrs.
LIX.	{ 13- xxii. 29. }	Fourth Sunday after Pentecost.
LX.	{ 30- xxiii. 11. }	Matins, Friday of the Crucifixion.
LXI.	12-35.	Third Hour, Friday of the Crucifixion.
LXII.	{ xxiv. 1- xxv. 12. }	Mid-Day, Friday of the Crucifixion.
LXIII.	{ 13- xxvi. 23. }	Ninth Hour, Friday of the Crucifixion.
LXIV.	{ 24- xxvii. 8. }	Fifth Sunday after Pentecost.
LXV.	9-26.	Sixth Sunday after Pentecost.
LXVI.	27-44.	Seventh Sunday after Pentecost.
LXVII.	xxviii. 1-10.	Eighth Sunday after Pentecost.
LXVIII.	11-22.	Ninth Sunday after Pentecost.
LXIX.	23-31.	Tenth Sunday after Pentecost.
ROMANS.		
I.	i. 1-12.	Lesson for any Day.
II.	13-25.	Friday, 2d Week in Lent.
III.	{ 26- ii. 1. }	Lesson for any Day
IV.	2-13.	Friday, 3d Week in Lent.
V.	14-27.	Any Day.
VI.	{ 28- iii. 18. }	Any Day.
VII.	{ 19- iv. 12. }	*For the Martyrs.
VIII.	13-25.	Any Day.
IX.	v. 1-11.	Monday in Albis, (in Whitsun Week.)
X.	12-21.	Saturday, 1st Week in Lent.
XI.	vi. 1-23.	Monday, 6th Week in Lent: and, at Baptism.
XII.	vii. 1-25.	Tuesday of Passion Week.
XIII.	{ 26- viii. 11. }	Twilight, great Sunday of the Resurrection.
XIV.	12-27.	Tuesday, 6th Week in Lent.
XV.	{ 28- ix. 5. }	*Lesson for the Martyrs.
XVI.	6-21.	Annunciation to Zacharias.
XVII.	22-29.	Lesson for Pilgrims.
XVIII.	{ 30- x. 4. }	Entrance of our Lord into the Temple: And, Commemoration of Prophets and Apostles.
XIX.	5-21.	Middle of Pentecost.
XX.	xi. 1-12.	Tuesday in Passion Week.
XXI.	13-36.	Hosanna (Palm) Sunday.
XXII.	xii. 1-21.	Monday, 1st Week in Lent.
XXIII.	xiii. 1-10.	Time when a Church makes an Election.

LESSONS FOR PUBLIC WORSHIP—*Continued.*

ROMANS.		OCCASIONS.
Lessons.	Chap. and Ver.	
XXIV.	{ xiii. 11- xiv. 23. }	Matins, Sunday commencing Lent.
XXV.	xv. 1-13.	Tuesday, 1st Week in Lent.
XXVI.	14-38.	Second Sunday in Lent.
XXVII.	xvi. 1-24.	*For the Holy Women.
1 CORINTHIANS.		
I.	i. 1-17.	Friday of the Crucifixion.
II.	{ 18- ii. 4. }	Matins, Friday of the Crucifixion.
III.	10-16.	First Sunday after Pentecost.
IV.	iii. 1-15.	Second Sunday after Pentecost.
V.	{ 16- iv. 5. }	Third Sunday after Pentecost.
VI.	6-16.	Fourth Sunday after Pentecost.
VII.	{ 17- v. 5. }	Fifth Sunday after Pentecost.
VIII.	6-13.	Sunday after the Resurrection.
IX.	vi. 1-11.	Sixth Sunday after Pentecost.
X.	12-20.	Thursday, 1st Week in Lent.
XI.	vii. 1-24.	Wednesday, 1st Week in Lent.
XII.	25-40.	For the holy Martyrs.
XIII.	{ viii. 1- ix. 12. }	For any Day.
XIV.	13-27.	*Commemoration of Anthony and his Companions.
XV.	x. 1-13.	Oblation, on Epiphany Day.
XVI.	{ 14- xi. 22. }	Matins, Thursday of the Mysteries.
XVII.	23-34.	Oblation, Thursday of the Mysteries.
XVIII.	xii. 1-27.	Sunday of Pentecost, (Whitsunday.)
XIX.	{ 28- xiii. 3. }	The Apostles.
XX.	{ 4- xiv. 19. }	The Washing.
XXI.	20-33.	The Genuflection.
XXII.	34-40.	Seventh Sunday after Pentecost.
XXIII.	xv. 1-19.	Matins, Resurrection (Easter) Day.
XXIV.	20-33.	Oblation, Resurrection (Easter) Day.
XXV.	34-58.	For the Dead.
XXVI.	xvi. 1-12.	Fifth Sunday after Epiphany.
XXVII.	13-24.	Tuesday, 4th Week in Lent.
2 CORINTHIANS.		
I.	i. 1- 7.	Matins, Saturday of Annunciation.
II.	8-22.	Fourth Sunday after Epiphany.
III.	{ 23- ii. 11. }	Thursday, 4th Week in Lent.
IV.	{ 12- iii. 3. }	*Consecration of the Chrism.
V.	4-18.	*Basil and his Associates.

LESSONS FOR PUBLIC WORSHIP—*Continued.*

2 CORINTHIANS.		OCCASIONS.
Lessons.	Chap. and Ver.	
VI.	iv. 1-6.	Third Sunday after Epiphany.
VII.	7-18.	*The Martyrs.
VIII.	v. 1-10.	*The Dead.
IX.	11-19.	New Sunday, (Whitsunday.)
X.	{ 20- vi. 10. }	Sunday commencing Lent: and, Rogations.
XI.	{ 11- vii. 3. }	Friday, 1st Week in Lent.
XII.	4-16.	Any Day.
XIII.	viii. 1-8.	Any Day.
XIV.	9-24.	Sixth Sunday after Epiphany.
XV.	ix. 1-15.	Mid-Lent.
XVI.	x. 1-18.	Sixth Sunday in Lent.
XVII.	xi. 1-15.	Monday, 4th Week in Lent.
XVIII.	{ 16- xii. 18. }	Commemoration of Paul.
XIX.	{ 19- xiii. 13. }	Friday of Mid-Lent.
GALATIANS.		
I.	i. 1-10.	For any Day.
II.	11-24.	For Stephen.
III.	ii. 1-10.	*For the Patriarchs.
IV.	11-16.	For any Day.
V.	{ 17-iii. 14. 15-29. }	*The Adoration of the Cross. *The Annunciation of the Mother of God.
VI.	iv. 1-18.	Oblation, on the Nativity, (Christmas.)
VII.	19-27.	The Nativity of John.
VIII.	{ 28- v. 12. }	The Circumcision of our Lord.
IX.	{ 13- vi. 6. }	The 3d Sunday in Lent.
X.	7-18.	Matins, Wednesday of Passion Week.
EPHESIANS.		
I.	i. 1-14.	For Baptisms.
II.	{ 15- ii. 3. }	After the Resurrection, (on Easter Day.)
III.	4-18.	Thursday of Repose.
IV.	{ 19- iii. 12. }	Thursday after the Resurrection.
V.	13-21.	*Elevation of the Cross.
VI.	iv. 1-16.	Ascension of our Lord.
VII.	17-24.	New Sunday, (Whitsunday.)
VIII.	{ 25- v. 2. }	Friday of Repose.
IX.	3-21.	Seventh Sunday after Epiphany.
X.	{ 22- vi. 9. }	For any Day.
XI.	10-20.	*The Tonsure of Monks.

LESSONS FOR PUBLIC WORSHIP—*Continued.*

PHILIPPIANS.		OCCASIONS.
Lessons.	Chap. and Ver.	
I.	i. 1-11.	For any Day.
II.	12-20.	Commemoration of Peter and Paul.
III.	ii. 1-11.	Twilight, Wednesday of Passion Week.
IV.	12-30.	For any Day.
V.	iii. 1-12.	For any Day.
VI.	{ 13- }	For any Day.
	{ iv. 7. }	
VII.	8-23.	For any Day.
COLOSSIANS.		
I.	i. 1- 8.	For any Day.
II.	9-20.	4th Sunday after the Resurrection.
III.	{ 21- }	Thursday after the Resurrection.
	{ ii. 5. }	
IV.	6-15.	Mid-Day, Friday of the Crucifixion.
V.	16-23.	For any Day.
VI.	iii. 1-17.	Wednesday of the Week of Repose.
VII.	{ 18- }	For any Day.
	{ iv. 18. }	
1 THESSALONIANS.		
I.	{ i. 1- }	For any Day.
	{ ii. 12. }	
II.	13-16.	Twilight, Saturday of the Annunciation.
III.	{ 17- }	For any Day.
	{ iii. 13. }	
IV.	iv. 1-12.	For Baptism.
V.	{ 13- }	*For the Dead.
	{ v. 11. }	
VI.	12-28.	Fourth Sunday in Lent.
2 THESSALONIANS.		
I.	{ i. 1. }	Twilight on Epiphany.
	{ iii. 19. }	
1 TIMOTHY.		
I.	i. 1-20.	Friday, 5th Week in Lent.
II.	ii. 1-15.	For Rogations.
III.	{ iii. 1- }	Second Sunday after Epiphany.
	{ iv. 8. }	
IV.	{ 9- }	Thursday after the Resurrection.
	{ v. 23. }	
V.	{ 23- }	Fifth Sunday in Lent
	{ vi. 12. }	
VI.	13-21.	Fifth Sunday after the Resurrection.
2 TIMOTHY.		
I.	{ i. 1- }	*Commemoration of Aegenetus and Companions.
	{ ii. 3. }	

LESSONS FOR PUBLIC WORSHIP—*Continued.*

2 TIMOTHY.		OCCASIONS.
Lessons.	Chap. and Ver.	
II.	{ ii. 4- iii. 9. }	*Commemoration of Peter of Alexandria.
III.	{ 10-15. }	*Commemoration of our Lord Severus.
IV.	{ 16- iv. 8. }	*On the death of a Bishop.
V.	{ 9-22. }	*Commemoration of Gregory.
TITUS.		
I.	{ i. 1- ii. 10. }	On making a Presbyter.
II.	{ 11- iii. 15. }	At Baptism: also, Sunday after Epiphany.
PHILEMON.		
I.	{ 1-25. }	For any Day.
HEBREWS.		
I.	{ i. 1- ii. 4. }	Twilight and Matins, on the Nativity.
II.	{ 5-13. }	First Station, Friday of the Crucifixion.
III.	{ 14- iii. 13. }	*For the Mother of God.
IV.	{ 14- iv. 13. }	Saturday in Albis, (Whitsun Week.)
V.	{ 14- v. 11. }	Second Station, Friday Night of the Crucifixion.
VI.	{ 12- vi. 20. }	Second Night in Passion Week.
VII.	{ vii. 1-17. }	*For the Mother of God.
VIII.	{ 18-28. }	Tuesday in Albis, (Whitsun Week.)
IX.	{ viii. 1- ix. 10. }	The Nativity: and, The Consecration of a Church, or an Altar.
X.	{ 11-15. }	Third Station, Friday Night of the Crucifixion.
XI.	{ 16-28. }	Twilight, Thursday of the Mysteries.
XII.	{ x. 1-14. }	Third Sunday after the Resurrection.
XIII.	{ 15-25. }	*Night of Blessing Water.
XIV.	{ 26-38. }	For Baptism.
XV.	{ 39- xi. 7. }	Matins, Monday in Passion Week.
XVI.	{ 8-22. }	Twilight, Tuesday in Passion Week.
XVII.	{ 23-31. }	Slaughter of the Infants.
XVIII.	{ 32- xii. 2. }	The Prophets, Apostles, *and Patriarchs.
XIX.	{ 3-11. }	"When there is Wrath," (Time of Calamity.)
XX.	{ 12-27. }	Oblation on the Forty, (Quadragesima?)
XXI.	{ 28- }	*The 318 Fathers, (Council of Nice:)
XXII.	{ xiii. 8. }	*Also, Commemoration of believing Kings.
	{ 9-25. }	Ninth Hour, Friday of the Crucifixion.

LESSONS FOR PUBLIC WORSHIP—*Continued.*

JAMES.		OCCASIONS.
Lessons.	Chap. and Ver.	
I.	i. 1-21.	Commemoration of the Martyrs.
II.	ii. 22-13.	Second Sunday after Epiphany.
III.	14-26.	Eleventh Sunday after Pentecost.
IV.	iii. 1-iv. 6.	Third Sunday after Epiphany.
V.	v. 7-6.	Twelfth Sunday after Pentecost.
VI.	7-20.	Fourth Sunday after Epiphany.
1 PETER.		
I.	i. 1-25.	New Sunday, (Whitsunday.)
II.	ii. 1-10.	Fifth Sunday after Epiphany.
III.	iii. 11-6.	John the Baptist.
IV.	7-15.	Sixth Sunday after Epiphany.
V.	15-iv. 6.	Thirteenth Sunday after Pentecost : And, at Consecration of Bishops.
VI.	7-19.	Seventh Sunday after Epiphany.
VII.	v. 1-14.	Fourteenth Sunday after Pentecost.
2 PETER.		
I.	i. 1-ii. 8.	Lesson for Mount Tabor.
II.	9-iii. 18.	Great Feast of Ascension.
1 JOHN.		
I.	i. 1-ii. 6.	First Sunday after the Nativity.
II.	7-iii. 1.	Oblation, Hosanna (Palm) Sunday.
III.	2-24.	*The Mother of God.
IV.	iv. 1-10.	Nativity of our Lord.
V.	11-21.	The mystical Washing : and, Sunday after Epiphany.
VI.	v. 1-21.	The Feast of Lights, (Candlemas.)
2 JOHN.		
I.	1-13.	Entrance of our Lord into the Temple.
3 JOHN.		
I.	1-15.	Wednesday, 2d Week in Lent : and, Wednesday in Passion Week.
JUDE.		
I.	1-25.	*Anthony and his Companions : Tuesday in Passion Week : Also, the Prophets.

The Apocalypse is not divided into Lessons, nor is it, in the London editions, broken into Paragraphs, but is printed in one solid mass. Yet it has the Chapters and Verses noted in the margin, like the other Books.

The Four Gospels contain 248 Lessons, of which 7 are unappropriated, or serve for *any day*, and the remaining 241 serve for 252 different occasions. The Acts and the Epistles (which are collectively called the *Apostles*) contain 242 Lessons, of which 20 are unappropriated, and the remaining 222 serve for 241 occasions. On most of the occasions, there was one Lesson appointed from the Gospels, and one also from the Apostles.

This Table designates the Lessons for forty successive Sundays, from the Sunday before the Nativity onward to the 14th Sunday after Pentecost. The remaining twelve Sundays appear not to have been always designated in the same manner by the Syrian Christians, and therefore they are not provided for in the London editions, which we follow. *Asseman* tells us, (*Biblioth. Orient. Clem. Vat. tom. i. p. 530, note.*) that the Chaldean Christians denominate the four Sundays next before Christmas, *Advent Sundays*, and the four preceding them, Sundays of the *Consecration of Churches*. Other Syrian Christians designated the Sundays in the latter part of the ecclesiastical year, by the Gospels that were read.

The Sundays mentioned in this Table, derive their names from the two immovable Festivals, the *Nativity*, (ܩܕܝܫܐ, *Christmas*, December 25th,) and *Epiphany*, (ܩܕܝܫܐ ܕܡܝܫܝܚܐ, January 6th;) and from the movable Feasts dependent on the day of our Lord's *Resurrection*, (ܩܕܝܫܐ ܕܡܝܫܝܚܐ,) that is, *Easter Sunday*. From the Nativity are named the Sundays before, and the Sunday after Christmas. From Epiphany are named the seven Sundays after Epiphany, if there should be so many before Lent commences. The Sundays in *Lent* (ܩܕܝܫܐ ܕܡܝܫܝܚܐ, the *Fast*) are numbered 1st to the 6th in Lent. Then follows *Hosanna* (*Hallelujah*, or *Palm*) Sunday, which is the Sunday before Easter. The week before Easter is called *Passion Week*, being the week on which our Lord was crucified. The Thursday of that week was called Thursday of the Mysteries, because on that day Christ instituted the Holy Supper. The Friday of that week was called Friday of the Crucifixion. The Sunday following was the great Sunday of our Lord's *Resurrection*, (ܩܕܝܫܐ ܕܡܝܫܝܚܐ,) or *Easter Day*. The *five* next succeeding Sundays were called the second to the sixth after the Resurrection; after which came the Sunday of *Pentecost*, (ܩܕܝܫܐ ܕܡܝܫܝܚܐ ܕܡܝܫܝܚܐ,) called also *New Sunday*, and Sunday *in White*, (in *Albis*,) Whit-Sunday; and the succeeding week

was called the *Week in White*, (in Albis,) Whitsun-Week. This was followed by fourteen Sundays, named the *first, second, &c.*, after *Pentecost*.

Besides the forty Sundays provided for as above, this Table assigns particular Lessons for the Nativity of our Lord, or Christmas Day; for Epiphany, and the annual Consecration of Water on that Festival; for daily public worship during the six weeks of Lent, and the week before Easter, or Passion Week; also for the annual Consecration of the Chrism on Thursday of Passion Week, and for daily worship throughout the week in Albis, or Whitsun-Week. The other appropriations are for Saints' Days, commemoration of Martyrs, Ordinations, Baptisms, &c.

APPENDIX II.

THE SYRIAC TRANSLATIONS OF THE SCRIPTURES.

THERE are *three* Syriac translations of the New Testament, which are denominated the *Peshito*, the *Philoxenian*, and the *Hierosolymitan* versions; and also *two* Syriac translations of the Old Testament, which are known by the designations of the *Peshito*, and the *Syriac Hexapla*. Of the *first* of these five versions, the *Peshito New Testament*, it is here proposed to give a pretty full account; and then to treat, more summarily, of the other versions in their order.

THE PESHITO SYRIAC VERSION OF THE NEW TESTAMENT.

CHARACTER AND CONTENTS OF THIS VERSION.

This is not only much older than the *Philoxenian* or the later Syriac version, but is very generally admitted to be the oldest version that has come down to us, of the New Testament in any language. It is called by the Syrians the *Peshito* version, on account of its style or character. The Syriac verb  signifies to *unfold* or *spread out* that which was folded up, so that it can be seen in its true form, dimensions, and character. Hence the participle  signifies *spread out, not involved or folded up, simplex and not duplex*; or, as applied to a translation, *explicit, free from ambiguities, direct, simple, and easy to be understood*. And precisely such is, in fact, the character of this venerable version.*

* It was therefore a great mistake of *Bertholdt*, (in his *Einleitung in das Alt. u. Neue Testament*, § 18, vol. i. ii. p. 593,) to suppose, that this version was called the *Peshito*, because it was the version *in common use*, among the sects of Syrian Christians; thus making the word *Peshito* equivalent to the Greek ἡ κοινὴ, and the Latin *vulgata*. The word does not denote an expansion or extension *ad externa*, or over a larger space, but an *internal* development, an *unfolding*, which exhibits the thing in its fair and full proportions.

The Peshito version embraces all the canonical books of the New Testament, except the second Epistle of *Peter*, the second and third Epistles of *John*, the Epistle of *Jude*, and the *Apocalypse*; that is, all the *γραφαὶ ὁμολογούμεναι* of Eusebius, together with one only of the *ἀντιλεγόμεναι* viz., the Epistle of *James*. Thus the Peshito *Canon* embraces all the books, which were universally admitted to be genuine in the early ages of the Church; and it excludes all but one of the books concerning which there was for a time doubt and uncertainty. It is almost precisely the same with the Canon derived from the writings of Irenæus, Tertullian, and others in the first ages of the Church. And this may be considered as evidence of the high antiquity of the version. It was made before the New Testament Canon was fully settled.

THE TIME, PLACE, AND AUTHORS OF THIS VERSION.

Among the Aramaean Christians the tradition is universal, and uniform everywhere, that this version was made at the time when Christianity was first preached, and when Christian churches were first established, in Syria and Mesopotamia: and, of course, that it was made by some one or more of the primitive Apostles and Evangelists, or by persons who were their companions and associates. Some name *Mark* the Evangelist; others, *Thaddeus* the reputed Apostle of Mesopotamia; others, *Achaëus* or *Ag-hæus*, a pupil and immediate successor of Thaddeus.

Anterior to the present century, most of the Europeans who gave attention to Syriac learning, so far assented to this Syrian tradition, as to maintain, that the Peshito version must have been made either by an Apostle, or by some companion and assistant of the Apostles. A few, however, men of talents and erudition, but not versed in Syriac learning,—e. g. *Bp. Fuller*, *Grotius*, and *J. J. Wetstein*,—maintained that the *Philoxenian* was the only Syriac version of the New Testament; and that, as this version was not made till the *sixth* century, of course *that* must be the date of our Syriac New Testament. Such reasoning needs no confutation at the present day. And accordingly, since the middle of the last century, all the learned men of Europe seem to be agreed, that the Peshito version was probably in existence in the latter part of the *second* century, and certainly in the beginning of the *third*. Thus *Michaelis*, *Storr*, *Adler*, *Eichhorn*, *Hug*, *Bertholdt*, *Hoffman*, *Uhlmann*, *Horne*, *Guerike*, *Roediger*, &c.

The more recent German writers content themselves with tracing back the existence of this version to the latter part of the *second* century. But

the English, and also the Germans before the year 1800, very generally believed, and argued, that it must have been made either near the close of the *first* century, or early in the *second* century. Says the Rev. *T. H. Horne*, in his Introduction, (vol. i. p. 270. ed. New York, 1844): “Bishop *Walton*, *Carpzov*, *Leusden*, Bishop *Lowth*, and Dr. *Kennicott*, fix its date to the *first* century; *Bauer*, and some other German writers, to the *second* or *third* century; *Jahn* fixes it, at the least, to the *second* century; *De Rossi* pronounces it to be very ancient, but does not specify any precise date. The most probable opinion, (he adds,) is that of *Michaelis*, (Introduction to New Testament, vol. ii. P. 1, pp. 29–38,) who ascribes the Syriac version of *both* Testaments to the close of the *first*, or to the earlier part of the *second* century; at which time the Syrian churches flourished most, and the Christians at Edessa had a temple for divine worship erected after the model of that at Jerusalem: and it is not to be supposed that they would be without a version of the Old Testament, the reading of which had been introduced by the Apostles.”

Those who attempt to trace back the existence of this version, by means of historical proofs, tell us, that the Peshito version certainly existed, and was in common use, in the middle of the *fourth* century. For, at that period, *Ephraim Syrus* composed his voluminous writings, which abound in quotations and expositions of the sacred books, as they are found in this version. And going back of that period, we are able to trace a solid Christian literature, and a series of well-informed theologians reaching up to the age of *Bardesanes*, in the latter part of the *second* century. Now such able theologians, and such a Christian literature, could not have existed without a knowledge of the Scriptures: and yet, through all this period, we have no intimation that the Aramaean churches lacked the holy Scriptures in their vernacular tongue. We therefore infer that the Peshito version existed, and was in common use from at least as early as the latter part of the *second* century. And this inference seems to have the support of direct *testimony*. For Eusebius says, (H. E. iv. 22,) that *Hegesippus*, (who lived and wrote about A. D. 188,) “made some quotations from the Gospel according to the Hebrews, and from the Syriac Gospel:”—ἐκ τοῦ κατ’ ἑβραίων εὐαγγελίου καὶ τοῦ συριακοῦ. This language (as *Hug* has clearly shown: *Einleitung*, vol. i. p. 367, ed. 1826) implies that there was, in the days of *Hegesippus*, a *Syriac Gospel*, and that it was a different book from the Gospel according to the Hebrews.—And in the *Passio Sancti Procopii Martyris*, (annexed by *Valesius* to the *Hist. Eccles. of Eusebius*, lib. viii. c. 1, ed. Amsterdam, 1695. Annotatt, p. 154,) the martyr is said to have been born at Jerusalem, and to have passed his life at Scythopolis, where he performed *three* functions in the church,—

“unum in legendi officio, alterum in *Syri interpretatione sermonis*, et tertium adversus daemones manus impositione consummans;” until his martyrdom, under Diocletian, A. D. 303. The words *Syri interpretatione sermonis*, explicitly, make him the *public translator*, (of the Scriptures, undoubtedly,) from the *Syriac language* into some other, the Greek, most probably: for we may suppose there were some Greeks in the Syrian church of Seythopolis, for whose benefit the Scripture lessons were translated as they were read.

The arguments for carrying back the origin of this version to the last part of the *first* century and the first part of the *second*, are the following:—

1. This accords with the constant and uniform tradition of all the Aramaean churches, Nestorian, Monophysite, Melchite, and Maronite; in all of which this version has been in public use, time out of mind, and has ever been revered as coeval with the origin of those churches. Moreover, there is no contradictory tradition from any quarter; nor does ecclesiastical history afford any invalidating testimony. All the evidence in the case is therefore on one side, or stands uncontradicted and unopposed by any contrary evidence. By what laws of historic reasoning, then, can the tradition just referred to be set aside?

2. The uncertainty which is found in the tradition, respecting the precise *time*, and *place*, and *author* of this version, is good evidence of the truth of the tradition; for it shows, that this version was made at so early a period, that the particular circumstances attending its formation were hid in obscurity.

This argument may be thus stated:—We know, that there was an uninterrupted series of learned writers in the Aramaean churches, from the times of *Bardesanes*, who was cotemporary with *Irenæus* and *Clemens Alex.*, in the latter part of the *second* century,—down to *Barhebræus* in the *thirteenth* century. Yet not one of them could authenticate the universal tradition, or trace it to its source, or correct the minuter details of it. They could only repeat the generally received *fact*, that this version was made when their first churches were planted by the Apostles and their coadjutors; and then give their conjectures respecting the precise time, and place, and author of the version. And the early Greek Fathers, many of whom lived in Syria and Palestine, were equally in the dark respecting these points. Now the fair inference from these facts is, that the translation must have been made in the very earliest times of the Church, and so long before the days of the learned ecclesiastical writers,—(that is, before the times of *Justin Martyr*, *Irenæus*, *Bardesanes*, *Clemens Alex.*, &c.)—that the circumstances of the *time*, *place*, and *author* of the version could

not be ascertained, and therefore the door was open for different conjectures respecting them.

For the due appreciation of this argument, it should be recollected, that from the termination of the New Testament narratives to about the middle of the *second* century,—(that is, for about 60 or 80 years,)—the only Christian writers were those called the *Apostolic Fathers*; whose writings are few and meagre, and scarcely throw any light on sacred literature and the occurrences in the churches. Hence, that early period was, emphatically, the *OBSCURE AGE* of the Church, and one which it has baffled the attempts of learned theologians to explore, from the times of Eusebius to the present day. After that period, learned Christian writers began to arise, and to multiply more and more; so that from that time onward, and especially after the commencement of the third century, all the more important occurrences in the Church became tolerably well known, being mentioned by the cotemporary writers; while all that occurred in the latter part of the first century, and in the first half of the second, is almost as little known as the events before the flood.

This argument receives confirmation from the fact, that the very early translation of the Scriptures into *Latin*, (which no one calls in question,) is exactly parallel with this asserted early origin of the Syriac version. Both versions were supposed to have been made in the times of the Apostles, or shortly after, and by an author, or authors, unknown to the subsequent ages. The chief difference in regard to them is, that there are said to have been *several* early Latin versions, one of which, being superior to the others, obtained the greatest circulation, and was called the *ITALA*, whereas we read of only *one* early Syriac version, that called the *Peshito*. Augustine's declaration concerning those early *Latin* versions is well known. He says, (*de Doctrina Christ.* l. ii. c. 11 :) "One can easily enumerate those who translated the holy Scriptures from Hebrew into Greek; but not so, the Latin translators. For, in those early times of Christianity, whoever got hold of a Greek MS., and thought he possessed some knowledge of both languages, at once undertook to translate it."—In regard to these very early versions, both Latin and Syriac, the entire *ignorance* of all the learned fathers, in subsequent ages, as to their authors, and as to the precise time and place of their composition, arises from the same causes; namely, the very early period at which the versions were made, and the scantiness of the records of those times. And hence the vagueness, or the want of uniformity and consistency in the details, is the very best internal evidence of the general truth and authenticity of both traditions.

3. The character and circumstances of the first Syrian Christians, and of their teachers, would both demand and facilitate an early translation

of the New Testament into the common language of the country. The first converts of that country were, doubtless, to a great extent, from among Jews. And we know that the first Christians were, generally, from the humbler walks of life, or from the common people,—that class of persons who, in Syria and Mesopotamia, spoke and understood no language but the Syriac. An early translation of the Scriptures into this language was therefore exceedingly necessary. Indeed, it was nearly indispensable for the due instruction of the new converts, and for qualifying their principal men to be teachers and guides in the new-formed churches. What modern missionary attempts to propagate Christianity, and to establish Christian churches, in any unevangelized country, without at once putting the Bible into the hands of the common people, in a language they can understand?—The first preachers of the Gospel in Syria and Mesopotamia, and the founders of the first Aramaean churches, we may suppose, were for the most part Palestine Jews. For such were all the Apostles, the seventy disciples, the seven Deacons, and among the Evangelists, Mark, Barnabas, Silas, and perhaps others. But to all the Jews of Palestine, an Aramaean dialect, very similar to the Syriac, was vernacular, and was the ordinary language of all public addresses in the synagogues of their country. Hence we may suppose, that the Gospel was first preached among the Syrians in the Aramaean language, either in pure Syriac or in the dialect of the Jews. And if so, the first founders of the Syrian churches were fully competent, to give them Syriac translations of the several books of the New Testament, as soon as they successively arrived in the country. And we can hardly suppose it possible, that they would neglect a work so easy of accomplishment, so necessary to lighten their own labors, and so indispensable to the full establishment and permanent prosperity of the churches.

4. The character of the version itself affords evidence that it was produced in the very earliest ages of the Christian Church. Its style has all the simplicity and directness of those sincere and honest-hearted men who first propagated Christianity. It is, precisely, what its name *Peshito* implies—a perfectly explicit and lucid version, every word of which seems to be the spontaneous efflux of a warm heart, and of a mind fully master of its own conceptions. There is no pomp of words, no artificial constructions or phraseology, nothing that betrays vanity or ostentation, nothing factitious, elaborate, and studied. It exhibits no undue veneration for the technical terms of the new religion, or of the Church and its organization. Indeed, it seems not to know that there are technical words and phrases, belonging to the new dispensation. And although it is the translation of a sacred book, it seems to have no superstitious reverence for the mere words, the phraseology, or the grammatical constructions of the original

text. To give the substance of what is written, and in the plainest, simplest manner possible, seems to be its sole aim. In these respects it stands alone among all the ancient versions of the Bible; and especially is it totally unlike the second Syriac version, which will be described hereafter. And this fascinating artlessness of the Peshito version, while it affords strong evidence of its very early formation, will account for its permanent and very strong hold on the affections of all Aramaean Christians in every age of the Church.

5. If this version was not made till near the end of the *second* century, it is utterly unaccountable that neither any notice of the time, place, and circumstances of its formation, nor any intimation whatever of its recent origin, can be found in any cotemporary, or any subsequent ecclesiastical writer, Syrian, Greek, or Latin. For if the Aramaean Christians had been destitute of the holy Scriptures in a language they could understand, during one hundred and fifty years, and had then first received the full light of the Gospel from this translation, surely the publication of it must have produced an astonishing change in the character and condition of the Aramaean churches. It must have formed a grand epoch in their history; and the learned writers of those times, witnessing the wonderful changes that occurred, could not have failed to notice them, and to dwell on them with wonder and delight. And yet no notice is taken of any such occurrences by any writer of those times, either Syrian or Greek. Surely this is very strange; and the advocates of this hypothesis may be challenged to produce a parallel case in the whole history of the Christian Church. For what other equally venerated version can be named, that was made as late as A. D. 200, and for so numerous a body of Christians previously for ages destitute of a vernacular Bible, the formation of which is not noticed, nor even alluded to, by so numerous a body of writers all deeply interested in the momentous transaction?

If these arguments, collectively, afford satisfactory evidence in the case, then we are to believe that most of the books called ὁμολογούμεναι, or the greater part of those forming the proper *Peshito Canon*, were translated in the latter part of the *first* century, for so early they must have been well known in Syria, having been written before the destruction of Jerusalem, A. D. 70.—The only books forming an exception are the Gospel and the Epistles of St. John, which, if written (as many suppose) near the end of the century, may not have reached Syria in time to be translated before the commencement of the *second* century.—The Peshito ἀντιλεγόμεναι (namely, the 2d Epistle of Peter, the 2d and 3d of John, the Epistle of Jude, and the Apocalypse) were undoubtedly translated considerably later. Their style, which differs somewhat from the rest of the

Peshito, and approximates towards that of the *Philoxenian*, is evidence of this. *Hug*, indeed, (Introduction, i. p. 356,) maintains that these books originally formed a part of the *Peshito Canon*, and were afterwards left out of it; while others maintain that they belong exclusively to the *Philoxenian* version. Neither of these opinions is admissible. For if, according to *Hug*, they originally belonged to the *Peshito* version, it is strange that they should differ so much from the usual style of the *Peshito*, and also that they are found, almost invariably, omitted in the MSS. of this version. The opinion that they belong to the *Philoxenian* version, is equally objectionable, for the style of these books coincides more with that of the *Peshito* than with that of the *Philoxenian*, though differing from both. It is, moreover, scarcely supposable, that these important books remained unknown to the Syrians, and untranslated by them, until so late as the *sixth* century. Besides, they are actually quoted by *Ephraim Syrus*, in the middle of the fourth century, or more than 200 years before the *Philoxenian* version was produced. (See *Hug*, Introduction, vol. i. p. 356, and *Michaelis*, Introduction, ii. i. p. 55.) It is therefore probable that they were translated after the decease of those excellent men who translated the *Peshito* canonical books; and that, for this and other reasons, they were held in less estimation by the Syrian Christians, and were but rarely inserted among their canonical books.

THE PLACE OF TRANSLATION.

Most of those who carry back the origin of this version to the close of the *first*, and the commencement of the *second* century, regard *Antioch* as most probably the place where it was produced: because, there the first Syrian church was gathered, and chiefly by the labors of *Barnabas* and *Paul*; there also the Apostle *Peter* taught; and *John*, surnamed *Mark*; and *Silas*, a companion of *Paul*; and there the disciples first bore the name of *CHRISTIANS*. That city was the capital of all Syria; and thither *Paul* and *Peter*, and other apostolical men, often resorted. There the mother church of all Syria long flourished; and from it, undoubtedly, Christianity was propagated, not only throughout Syria, but also in Mesopotamia, and in all the countries in which the Syriac language prevailed. No place, in that early age, afforded such advantages, or afforded such inducements, for producing a correct Syriac version of the Christian Scriptures.

Michaelis, however, (Introduction, ii. i. 39,) dissents from this opinion: and he has been followed by most of the later German writers. He says: "The common opinion in Europe, that the version was made at Antioch—was never entertained in Asia:" and "it is highly improbable in itself:

for, *Greek* being the current language in all the cities to the west of the Euphrates, and especially at Antioch, no motive could have existed for making a translation of the Greek Testament in that city. Though no tradition were still extant, that the Syriac version was written at *Edessa*, it would naturally occur as the most probable place, it being a city where the Christian religion was planted in the first century, was adopted by its sovereigns, who erected churches with all the magnificence of heathen temples,—was thence early and widely propagated in the eastern parts of Asia;—and a city, not only whose language was Syriac, but which, during many ages, was the eastern metropolis of the Christian world.”—Again he says, (p. 74,) “Syria had an established church at an earlier period than any country in Europe, for the kings of Edessa were converted to Christianity before the middle of the first century, and the ceremonies of the Church were attended with solemnity and pomp. When a religion is thus publicly introduced, the first care is to procure an authentic version of the sacred writings for the public service.”—But, surely, it is assuming a great deal, to affirm, that *Greek* was so far the current language of all Syria west of the Euphrates, and was so universally understood by the common people, that no translation of the Scriptures into Syriac was there needed. (See Dr. E. Robinson’s *Biblical Repository*, vol. i. pp. 309–363, Andover, 1831.) And, although we admit that Christianity early gained a footing in Osrhoena, and particularly at Edessa, yet there is so much uncertainty about the conversion of *Abgarus*, and his making Christianity the religion of the state, in the first century, and so little evidence of the frequent resort of Apostles and apostolical men to that city, or that it was really “the eastern metropolis of the Christian world,” till far into the second century,—that we may suitably hesitate on this subject. In our view, *Antioch* has as strong claims as *Edessa*, to be regarded as the birthplace of the Peshito, provided it originated from Apostles or apostolical men, and was written as early as the first century.

THE VALUE OF THE PESHITO VERSION.

The great value of this translation depends on its high antiquity, on the competence and fidelity of the translators, and on the near affinity of its language to that spoken by our Lord and his Apostles. In all these respects it stands pre-eminent among the numerous versions of the New Testament.

On this subject we will here give the published statements of various learned men who have devoted particular attention to this unrivalled version.

JAMES MARTINI, a Professor at Wittemberg, in his elaborate Preface to the Syriac New Testament, edited by Trostius, in 1610, says: "Let those who speak lightly of this version know, that the Syriac, if not the very language in which CHRIST himself conversed with his Apostles, approaches very nearly to the vernacular tongue of our Saviour and his companions, and that into it the recent books of the New Testament were the first of all translated, and that, too, at the very time when the Apostles, (those divine teachers whom Christ himself had educated, and who were enlightened and instructed by the Holy Spirit,) were laying the first foundation of the Christian church among the nations. I admit that it is a *version*, but it is the *first* and most ancient of all versions. It is a *version*, I say, but one to be preferred before all others, as being more authentic and more correct. It is a version, I say again, but made either by some one of the Evangelists, or certainly by one of those who had the Apostles present with them at Antioch, whom they could consult and hear speak on many of the obscurer passages. And therefore to this version only can we safely go, when any obscurity or difficulty occurs in the original Greek. This only can be safely consulted and relied upon, whenever there is doubt respecting the import or the rendering of any passage. By this only is the Greek text illuminated and correctly explained. For the authority of this version very nearly approximates (*proximè accedit*) to that of the Greek original."

WOLFGANG FRANCIUS, a colleague of *Martini*, in his Treatise on Hermeneutics, (p. 46,) says: "This version, all the learned pronounce and declare to be the *purest* of all versions: and, doubtless, it was so exactly transferred by the holy men, because *Christ* spoke and discoursed in the Syriac language: so that we cannot doubt, that the Apostles and the apostolical men carefully inquired after and laid up the very words of Christ, and, with a holy veneration, endeavored to record them in this version."—And (p. 38) he says: "Among all the versions of the New Testament, that which holds the first rank, and is the most exact, felicitous, and divine, is certainly the Syriac, which, undoubtedly, was most faithfully handed down by apostolical men, who remembered well the recently uttered words of Christ and his Apostles, and understood their meaning. For CHRIST himself used this language."

EMANUEL TREMELLIUS, in the Preface to his Syriac New Testament, A. D. 1568, says: "It is entirely consonant with truth, that this version was formed at the very commencement of the Christian church, either by the *Apostles* themselves or by their disciples: unless we would suppose that in writing they had regard only to strangers, and cared little or nothing for their own countrymen."

BRIAN WALTON, in the Prolegomena to his *Biblia Polyglotta*, (p. 92,) says: "The Syriac version of the New Testament exhibits the native aspect, (*faciem nativam*,) of the original text, and confirms its integrity. For it follows the Greek text for the most part, *κατὰ πρόδα*, strictly. For, the New Testament being written in *Greek*, by men whose vernacular language was *Syriac*, everywhere savors of *Syriasm*s. Hence, *Ludovicus de Dieu* (in his *Harmonia trium Linguarum*) affirms, that the true import of the phraseology of the New Testament *can scarcely be learned, except from the Syriac*. For no one will say that the phraseology of the Evangelists and Apostles is *pure Greek*: and it would be easier for Europeans to imitate the elegance of Plato and Aristotle, than for Plato and Aristotle to explain to us the New Testament, because the holy men *conceived in Syriac*, that which they *wrote in Greek*, injecting the force of their vernacular tongue into foreign words." After accounting for some diversity in the orthography of certain Syriac words, such as *Golgotha*, *Aceldama*, *Mammona*, &c., in the Greek and Syriac New Testaments, by saying, that the Peshito of both Testaments is written in *the Antiochian dialect*, and not in the dialect of Jerusalem, he concludes thus: "From these most ancient versions we infer, that this (the Syriac) language is of the highest importance, because the writers of the New Testament, to whom this language was vernacular, first preached the divine oracles in it to the Jews, and to the nations around them, and afterwards wrote them out in Greek, yet retaining everywhere the *spirit (gustum)* of the Syriac. Nay, it was vernacular to the Lord and Saviour himself; He drew it in with his mother's milk: and in it, the only-begotten Son of God revealed to the world the will of God, and the express promises of eternal life. This language, He consecrated by his holy lips; in this language, He taught the doctrines of the Gospel; in it, He offered his prayers to the Father, laid open the mysteries hidden from the world, and heard the voice of the Father coming from heaven: so that we may say,

'Lingua hominum est lingua nobilitata Dei'

And, as a poet has said of a Syrian lexicographer,

'Nos docet hic unus, Numinis ore loqui'

Moreover, this is the language of the Christian doctors through nearly all the East, as appears from the Liturgies and Divine Offices almost everywhere performed in it."

REV. EZRA STILES, D.D., Pres. of Yale College, in his Inaugural Oration, says: "Kindred with this, [the Hebrew,] or rather a *bath-kol*, and daughter-voice, is the *Syriac*, in which the greater part of the New Testa-

ment (I believe) was originally *written*, and not merely translated, in the Apostolic age. . . . The Syriac Testament, therefore, is of high *authority*; nay, with me, of the same authority as the Greek."

The opinion of *Dr. Stiles*, that the greater part of the books of the New Testament were originally *written* in Syriac, and not merely translated, is far from being so strange as to have no other advocate. Many have believed that Matthew's Gospel and the Epistle to the Hebrews, if not also some other books, were originally written in Hebrew or Jewish Aramaean. And *J. A. Bolten* (in his German Translation of the Epistles, with Notes, Altona, 1800, 2 vols. 8vo.) maintains, that nearly all the Epistles must have been first composed by the Apostles *in Aramaean*, their native tongue, and then committed by them to some of their Grecizing companions, (e. g. *Titus, Timothy, Tertius, Sosthenes, &c.*), by whom they were translated into Greek before their publication. And *Bertholdt* (Einleitung, § 46, vol. i. p. 148-154) accedes to, and defends, this opinion. And he thinks that, after due time for reflection, the learned world will generally come into it. Such an hypothesis does not militate at all against the *authority* of the original Greek, because it supposes the Greek translation to have been made by the special direction of the Apostles, and to have been inspected, and fully approved by them. But it does show us that the Syriac version *may be* something more than a mere translation, and may have nearly, or quite equal authority, with the Greek.

JOHN D. MICHAELIS, in his *Introductio* to the New Testament, (translation of Marsh, ed. London, 1802, vol. ii. P. I. p. 40, &c.,) says: "The Peschito is the very best translation of the Greek Testament that I have ever read; that of *Luther* . . . holding the second rank. Of all the Syriac authors with which I am acquainted, not excepting Ephraim and Bar-Hebraeus, its language is the most elegant and pure; not loaded with foreign words, like the Philoxenian version and other later writings, and discovers the hand of a master in rendering those passages where the two idioms deviate from each other. It has no marks of the stiffness of a translation, but is written with the ease and fluency of an original: and this excellence of its style must be ascribed to its antiquity, and to its being written in a city that was the residence of Syrian kings. . . . It is true that the Syriac version, like all human productions, is not destitute of faults, and (what is not to be regarded as a blemish) differs frequently from the modern mode of explanation. But I know of none that is so free from error, and none that I consult with so much confidence, in case of difficulty and doubt. I have never met with a single instance where the Greek is so interpreted, as to betray any weakness or ignorance in the translator: and though in many other translations, the original is rendered in so extraordinary a

manner as almost to excite a smile, the Syriac version must ever be read with profound veneration." After a few sentences, *Michaelis* adds: "The affinity of the Syriac to the dialect of Palestine, is so great as to justify, in some respects, the assertion that the Syriac translator has recorded the actions and speeches of Christ in the very language in which he spoke. . . . The difference between the dialect which was spoken by Christ, and that of the Syriac translator, consisted almost wholly in the mode of pronouncing; and if a proper use had been made of this advantage, the Syriac version would be the most valuable commentary on the New Testament. Many obscure passages would be made clear, if the words were still on record which Jesus spoke with his disciples in the Aramaean language. But the translator appears not to have been fortunate in rendering passages of this nature. . . . This circumstance alone affords sufficient evidence that the Syriac version was not written by one of Christ's *immediate disciples*."—(Ibid. p. 44.) "The Syriac version . . . leads us sometimes to just and beautiful explanations, where other help is insufficient, e. g. Matt. vi. 7; John, xvi. 2; Rom. ix. 22; and xiii. 3; and confirms some ancient rites in which we are deeply interested, such as the celebration of Sunday, 1 Cor. xi. 20. And in discovering either the meaning of an unusual word, or the unusual meaning of a common word, where no assistance can be had from the Greek authors, the Syriac version may be of singular service, as the translator was probably acquainted with the language of common life, as well as the language of books; and is, at least, of equal authority with a Greek lexicon of later ages."—(p. 45.) "The chief advantage to be derived from the Syriac version is, in applying it to the purposes of criticism. Its high antiquity, and frequent deviation from the common reading in passages of importance, must recommend the use of it to every critic, who in general will find himself rewarded for his trouble. . . . The difference between the Syriac version and the greatest part of the Greek manuscripts, is no ground for condemning the former. It is natural to suppose, from its great antiquity, that it must deviate in many cases from the Greek manuscripts, the oldest of which were written above four hundred years later, and are mostly the productions of countries remote from Syria."

MANUSCRIPTS OF THE PESHITO NEW TESTAMENT.

In his *Novi Test. Versiones Syriacæ*, Hafn. 1789, 4to., *J. G. C. Adler* divides the manuscripts of the Peshito New Testament into *two* classes, the *Jacobite* and the *Nestorian*, the former written in Mesopotamia, Syria, Pales-

tine, and Egypt, the latter written in Persia and in the East Indies; but there is very little difference between the texts of the two. Most of the copies of both omit the 2d Epistle of Peter, the 2d and 3d Epistles of John, the Epistle of Jude, and the Apocalypse. They likewise generally omit the story of the Adulteress, John, vii. 53 to viii. 11; and the disputed text, 1 John, v. 7; and also Luke, xxii. 17, 18.

The *Nestorian* manuscripts arrange the books of the New Testament in an order peculiar to themselves. After the Four Gospels, which they commonly put into into a separate volume, and denominate the GOSPEL, they arrange the other books, which they call *the APOSTLES*, in the following order: (1) the Acts; (2) the three Catholic Epistles, (1st Epistle of Peter, 1st Epistle of John, and the Epistle of James); (3) the Fourteen Epistles of Paul, in the same order as in our Bibles.

Both the Jacobites and the Nestorians divide all these books into LESSONS for public worship, and in such a manner, that the whole are read over once a year. The Lessons from the Gospels are 248; and those from the Acts and Epistles are 245. The *length* of the Lessons varies, according to the solemnity of the days for which they were appointed, and the connection and sense of the passages. The average length of the Lessons is about $15\frac{1}{4}$ of our verses, or half the average length of our chapters. Besides this division into Lessons for the public worship, there is a division into *Chapters* or *Paragraphs*, according to the sense. One Nestorian manuscript divides these books in 165 Chapters; each, on an average, being equal to one and a half of our chapters. Another, a Jacobite Codex Evengeliorum, divides the Four Gospels into 1389 short Chapters or *Paragraphs*, averaging less than three verses each.

Till recently, the greatest collection of Syriac manuscripts was to be found in the Vatican Library at Rome, of which *Asseman* has given a good account in his *Bibliotheca Orientalis Clementina Vaticana*. But others were to be found at Florence, Milan, Paris, Vienna, Oxford, and elsewhere. *Adler* (in the work above mentioned) gives account of fourteen Peshito manuscripts of the New Testament, eight of them Jacobite, and six Nestorian. Of the eight Jacobite, seven contained only the Four Gospels, and the eighth only the Acts and Epistles. Of the six Nestorian, three contained all the books of the proper Peshito Canon; one contained only the Four Gospels; and two contained only the Epistles of Paul. The dates of these fourteen manuscripts ranged from A. D. 548, down to the Reformation. Those written before A. D. 800, were all in the *Estrangelo* character. Those of later date, if Jacobite, slide more and more into the cursive character terminating at last in the modern Syriac letters. The Nestorian manuscripts since A. D. 800, are written in the character still in use among the

Nestorian Christians, a modified form of the Estrangelo, differing considerably from our printed Syriac.

Dr. *Buchanan*, who travelled extensively among the Syrian Christians of India, in the years 1806 and 7, "discovered and obtained," (says Dr. *Horne*,) "numerous ancient manuscripts of the Scriptures, which are now deposited in the public library at Cambridge. One of these, which was discovered in a remote Syrian church near the mountains, is particularly valuable. It contains the Old and New Testaments, engrossed with beautiful accuracy in the Estrangelo character, on strong vellum, in large folio, and having three columns in a page." "In the opinion of Mr. *Yeates*, who has published a collation of the Pentateuch, it was written about the *seventh* century." *Mar Johanan*, the Bishop of Gavalân in Oroomiah, who visited this country a few years since, brought with him a Syriac New Testament, written on vellum, in the Nestorian character, and forming a very thick 4to. volume. Its date is not ascertained, but from the character of the writing, it is probably not very ancient. This, and some other Syriac manuscripts, are lodged in the Missionary Rooms of A. B. For. Miss. at Boston. The Library of the American Oriental Society, at Boston, likewise contains some Syriac manuscripts.

The "London Quarterly Review," for December, 1845, has an article on Valuable Manuscripts recently brought to England from the Monasteries of Egypt. This treasure was first discovered by Lord Prudhoe, in 1828, and has since been almost wholly bought up and transported to England. The manuscripts are in Coptic, Ethiopic, Syriac, and Arabic. Their ages vary from A. D. 411 downwards. A manuscript, dated A. D. 464, of the Syriac Peshito Pentateuch, is the oldest biblical manuscript. There are about *thirty* volumes of this version of portions of the Old Testament, dated about the *sixth* century. Of the Peshito New Testament, there are *forty* manuscripts, of about the same date. The age of these, and the authority of this version, will make them of great value to critical students of the Bible. Among other works in this collection, there is said to be "the Recension of the Old and New Testament, by *Mar Jacob*, Bishop of Edessa" (in the seventh century.) Besides these biblical works, in this rich collection there is a large number of theological productions, of the same ancient times.

EDITIONS OF THE PESHITO NEW TESTAMENT.

The first edition was printed at Vienna, in Austria, A. D. 1555, at the expense of the Emperor Ferdinand I., prompted by his Chancellor, *Albert Widmansted*. It was intended for distribution among the Jacobite Christians

in the East, whose Patriarch, in the year 1552, sent *Moses of Marden* as his envoy to Europe, for the twofold purpose of cementing a union with the See of Rome, and procuring the printing of the Syriac New Testament for the use of his people. *Moses of Marden* brought with him a manuscript copy, prepared in the East; and likewise superintended the press. One other manuscript, containing the Four Gospels, was also consulted. The edition was neatly and accurately printed in 4to., containing the simple text, and embracing all the Books of the New Testament, except the 2d Epistle of Peter, the 2d and 3d of John, the Epistle of Jude, and the Apocalypse. It also omitted the story of the Adulteress. As this edition was nearly all sent to the East, copies of it are rare in Europe.

2. In 1568, *Emanuel Tremellius* republished, at Heidelberg, in folio, the edition of Vienna, in Hebrew characters, and accompanied it with a Latin translation made by himself. He likewise had a Syriac manuscript, but he made little use of it.

3. In 1571, *Guy le Fevre de la Boderie*, (*Boderianus*,) reprinted the same text, both in Syriac and Hebrew letters, accompanied with a Latin translation, in the third volume of the Antwerp Polyglott Bible. Boderie also had a Syriac manuscript, brought from the East by William Postell, from which he drew some various readings.

4 and 5. The fourth and fifth editions were in Hebrew letters, and without points, printed at Antwerp, by *Plantin*, in 1573 and 1575; the first in 8vo. the other 18mo.

6. In 1584, *La Boderie* reprinted, at Paris, 4to., the Syriac text in Syriac letters, with an interlineary Latin translation.

7. In 1579, *Elias Hutter* inserted Tremellius Hebrew-Syriac text in his Polyglott New Testament, and supplied the deficient Books by Syriac of his own making.

8. In 1621, *Martin Trost*, at Köthen, in Anhalt, reprinted the Syriac text of the Vienna edition, in fair Syriac types, with a Latin translation; 1 vol. 4to.

Hitherto, the 2d Epistle of Peter; the 2d and 3d of John, the Epistle of Jude, and the Apocalypse, had not been printed from manuscripts. But in 1627, *Lewis de Dieu* published, at Leyden, the Apocalypse, from a manuscript brought from India, which had been the property of Scaliger; and in 1630, *Edward Pocock* published, also at Leyden, the four lacking Epistles, from a manuscript in the Bodleian library at Oxford. And since that time, the editions of the Peshito New Testament have contained all the books that compose the New Testament Canon.

9. In 1645, the Peshito New Testament was inserted in the Paris Polyglott, copied from the Antwerp Polyglott, and enlarged by the

insertion of the wanting Epistles and the Apocalypse; the whole being revised and corrected by *Gabriel Sionita*.

10. In 1653, the London Polyglott republished the entire Syriac New Testament from the Paris Polyglott, and added, for the first time, the history of the Adulteress, from a manuscript belonging to Archbishop *Usher*.

11. In 1664, *Giles Gutbir* published his Syriac New Testament at Hamburg, in a moderate sized 12mo. volume, for common use. His text is that of Trost, with some amendments, and is followed with a list of various readings, chiefly derived from the printed editions. This is a cheap edition and very common, and it would be a good edition, if the typography were what it should be. It is generally accompanied with a good compendious Lexicon to the Syriac New Testament.

12. In 1684, *Christian Knorre* reprinted, in 12mo., at Salzbach, Plantin's edition of 1573, in Hebrew letters.

13. In 1713, the Congregatio de Propaganda Fide, at Rome, printed the New Testament, Syriac and Arabic, in 2 vols., folio, for the use of the Maronites.

14. In 1708, *John Leusden* and *Charles Schaaf* published at Leyden their excellent edition, Syriac and Latin, in large 4to., with a copious list of the various readings in different editions. This edition was reprinted by *Schaaf* in 1717. He also published, with both editions, his highly esteemed Lexicon Syriacum Concordantiale in Novum Test. Syr., in large 4to.

15. In 1713, the Schaafian text was inserted in the Biblia Quadrilinguia of *Christian Reineccius*, Leyden, folio.

16. In 1805, *Richard Jones* republished, at Oxford, in 4to., the Schaafian text, corrected by two Syriac manuscripts in the Bodleian Library, and by the Commentary of *Bar-Hebraeus*, existing in the same library.

17. In 1816, the British and Foreign Bible Society published at London, (*Richard Watts*, printer,) a very beautiful edition of the Syriac text, corrected by manuscripts, in 552 pages, 4to., intended for distribution in India. "This edition" (says Mr. *Horne*) "was corrected for the press, as far as the Acts of the Apostles, by the late Rev. Dr. *Buchanan*, and was completed by Rev. *Samuel Lee*, D.D., Professor of Arabic in the University of Cambridge."

18. In 1826, the British and Foreign Bible Society reprinted their edition of 1816, in a fair, but smaller type, in 360 pages, 4to. This edition was, probably, superintended by Professor *Lee*.

19. Lastly: In 1846, the Missionaries of the A. B. C. F. M., at

Oroomiah, in Persia, having completed their translation of the New Testament into the vernacular dialect of the modern Nestorians, printed it, with the Syriac text, in parallel columns, and both in the modern Nestorian character, with a marginal notice of all the deviations of the Syriac from the Greek text: printed at Oroomiah, in one vol., large 4to. The Syriac text of this edition appears to coincide with that of the British and Foreign Bible Society.

It has often been regretted, that the editors of the Peshito New Testament have taken so little pains to collate manuscripts, and to obtain a correct text. They have, for the most part, followed the *editio princeps*, with some changes in the vowel points, and have admitted but few changes of words on the authority of manuscripts. The received text, it is said, appears to have been derived chiefly from the Nestorian family of manuscripts, and needs a thorough collation, especially with manuscripts of the Jacobite family.

THE PHILOXENIAN VERSION OF THE NEW TESTAMENT.

ITS ORIGIN.

The history of this version is given in the Syriac Indorsements on its manuscripts. One of the fullest of these Indorsements is subjoined to a manuscript of the Four Gospels, in the *Bibliotheca Angelica* of the Augustinians at Rome. It may be thus rendered in English:—"This Book has been collated with two approved manuscripts.—This Book of the Four Holy Evangelists was translated from the Greek tongue into Syriac, with much accuracy and great labor; and first, in the city of *Mabug* (ܡܒܘܓ), in the days of the holy PHILOXENUS, Confessor, and Bishop of that city. It was afterwards collated, with much care, by me, THOMAS, a poor sinner, with two highly approved and correct Greek copies, at Antonia, of the great city Alexandria, in the Monastery of St. Anthony. Its completion will, surely, conduce to the benefit of my sinful soul, and of the many who love and desire to know and preserve this accuracy in the sacred books. It was written and collated, at the place above named, in the year 927 of Alexander, in the 4th Indiction. But, how much labor and anxiety I had, in this and the other [books], the Lord only knoweth, who will recompense every man according to his works in the day of his righteous judgment."—The Indorsements on two other manuscripts, as cited by *Adler*, are substantially the same with this, although more concise. Instead of the two

first sentences, they simply say :—"This is the Book of the Four Holy Evangelists, which was translated from the Greek tongue in the year of Alexander the Macedonian, 819, in the days of the holy *Mar Philoxenus*," &c.

From these Indorsements, it appears that this translation was made at MABUG, or *Menbij*, as it is called in Arabic, the *Hierapolis* of the Greeks, a city of Syria, near the Euphrates, and the See of both a Nestorian and a Jacobite Bishop: and that it was made in the year 819 of Alexander, that is, A. D. 508, and in the days of *Philoxenus*, the Bishop of Mabus. It is not said that it was made *by* Philoxenus, but only *in his days*. This *Philoxenus*, otherwise called *Xenaias*, was the Monophysite Bishop of Mabus, from A. D. 488 to A. D. 518, (see *Asseman's Bibliotheca Orient.* tom. ii. p. 10-46;) but he did not sit quietly on his throne. Being a warm partisan of *Peter Fullo*, he was in sharp conflict nearly all his life, and he could have had but little leisure for biblical studies. The persecutions he suffered, procured for him the title of *Confessor* among his own sect. According to *Moses Aghaeus*, (in *Asseman's Bibliotheca Orient.* tom. ii. c. 10,) one POLYCARP, a rural Bishop under *Philoxenus*, made this translation; and dedicated it, in the year specified, to Philoxenus, by whom he had been prompted to undertake the work. And hence this version is often called the *Translation of Polycarp*.

It further appears, from these Indorsements, that about 100 years after this version was made by Polycarp, one *Thomas*, a monk, at Antonia, a quarter in the city of Alexandria, and in the monastery of St. Anthony, in that city, revised and re-wrote this translation, collating it with *two* (or some indorsements say, *three*) highly approved Greek manuscripts. This was in the year of Alexander 927, or A. D. 616. Who this *Thomas* was, and when and where he lived, we learn from *Bar-Hebraeus' Chronicon*, (year of the Seleucidæ 927, or A. D. 616.) *Bar-Hebraeus* there says:—"About this time flourished *Thomas Harclensis*, (i. e. Thomas of Harkela, or Harkla, ܬܘܡܘܨ, an obscure village in Palestine,) a monk of the monastery of Taril; who, in his childhood, learned Greek in the Kenserine monastery, and was afterwards Bishop of Mabus. Being persecuted by Domitian, the Meletian, he went to Egypt, and resided in Antonia of Alexandria, in the holy monastery of the Antonies; where, with praiseworthy diligence, he restored, by a very exact and accurate emendation, the holy Codex of the Gospels, and the other Books of the New Testament, after the first version of them by the procuration of *Philoxenus*, of Mabus."—From this statement, and from an inspection of the manuscripts, it appears, that *Thomas Harclensis* corrected the text of *Polycarp's* translation; added various readings, derived from his collation of Greek

manuscripts; and subjoined other marginal notices, especially the division into Lessons for the public worship through the year. That he did not materially alter the text of Polycarp, *Adler* infers from a manuscript that he examined at Florence, which had none of the marginal notes and indorsements of the Harclension recension, yet contained almost precisely the same text; whence he concluded, that it was copied from an ancient manuscript of Polycarp's version, written before its revision by *Thomas Harclensis*.

Such is the *origin* of the so-called *Philoxenian version*. It is the translation of *Polycarp*, as revised, and furnished with marginal notes, by THOMAS HARCLENSIS. It was exclusively of *Jacobite* origin; and it never obtained currency among the other oriental sects. Yet it was not made for any sectarian purposes; nor in hostility to the Peshito version. The sole aim of its author and reviser, was, to produce a Syriac version, which should more perfectly resemble the Greek original as it existed in their times.—It embraces all the books of the New Testament, except the Apocalypse. The history of the adulteress, is also wanting; but not so, the 2d Epistle of Peter, the 2d and 3d of John, and the Epistle of Jude; which are here found in the same style with the other books, and differing from the style of the same Epistles in the Peshito version.

CHARACTER AND VALUE OF THIS VERSION.

The prominent characteristic of the Philoxenian version, is *extreme servility*, even to the habitual sacrifice of the purity and propriety of the Syriac language. It generally copies the Greek phraseology, so exactly, that it would often not be difficult to translate it back again into the identical words of the original. As the Syriac has no *Article*, the definite Article of the Greek is often expressed by the Syriac pronouns for *he, she, and they*. The Greek *expletives*, which could not be expressed in Syriac, are sometimes transcribed in the translation. Greek *compounds* are awkwardly expressed, by two or more words in strange combination. Greek *diminutives* are imitated in the Syriac. The Greek construction is followed, as closely as possible, without regard to the laws of Syriac construction. And in all the *proper names*, even those of Hebrew origin, the Greek *orthography* is imitated in Syriac letters, though subversive of every trace of the etymology, and perverting the true pronunciation. Even the *case endings* of these names are retained; which could only serve to puzzle the brains of a Syrian who did not understand Greek.

Of the *value* of this translation, *J. D. Michaelis*, (in his Introduction to the New Testament, vol. ii. P. 1. p. 67, &c., ed. Marsh,) says: "The in-

trinsic worth of the Philoxenian version, admits no comparison with that of the Peshito. The style is much inferior, and more difficult to be understood; the version is less accurate; and the translator was less acquainted with the Greek. It is neither so valuable to a *divine*, for the purpose of instruction in the Christian religion; nor to the learned *expositor*, as a mean of explaining difficult and doubtful passages. But the version is not devoid of value, and is of real importance to a *critic*, whose object is to select a variety of readings, with the view of restoring the genuine text of the Greek original. For he may be fully assured, that every phrase and expression is a precise copy of the Greek text, as it stood in the manuscript from which the version was made. But it is not prior to the *sixth* century; and as the Peshito was written either at the end of the *first*, or at the beginning of the *second* century, it is of less importance to know the readings of the Greek manuscript, that was used in the former, than those of the original employed in the latter."

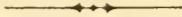
EDITIONS AND MANUSCRIPTS OF THE PHILOXENIAN VERSION.

No portion of this version was printed prior to the year 1778. Of course, up to that time, the learned had not the means of examining it, and ascertaining its true character. The Rev. *Gloucester Ridley*, LL.D., Prebend of Salisbury, about the middle of the last century, received a copy of the entire version, brought from Amida in Mesopotamia, by a Mr. *Palmer*. Ridley immediately applied himself to the study of Syriac: and in 1761, published a learned Dissertation, *de Syriacarum Novi Testamenti Versionum Indole et Usu*; in which he gave the first good account of both translations, and a full description of the Philoxenian. He also prepared for the press, a copy of the four Gospels, transcribed from his Amidan manuscript, and collated with another found at Oxford. But he did not live to see it published. It was printed at Oxford, Syriac and Latin, with critical notes &c., by *Joseph White*, Professor of Arabic, in 1778, 2 vols. in 1, 4to. Professor White then proceeded to prepare the remainder of the work for the press; and published the book of Acts and the seven Catholic Epistles, in 1799; and the fourteen Epistles of Paul, in 1803, uniform with the previous volumes. The whole is ordinarily bound in two large vols. 4to. This edition, so far as I have learned, is the only one ever printed.—The *Manuscripts* of this version are less numerous than those of the Peshito. *Adler* examined six manuscripts of the Gospels; and he learned the existence of some others, containing the Epistles. Perhaps some of the forty manuscripts of the New Testament, lately brought from Egypt, will be found to belong to this version.

OTHER SYRIAC VERSIONS OF THE NEW TESTAMENT.

Besides the manuscripts of the Peshito and Philoxenian versions, *Ad. er* found in the Vatican at Rome, one manuscript of the four Gospels, in a translation different from either. It is more servile and inelegant than the Peshito; but is not so servile as the Philoxenian. Its idiom also differs from both; for it is not pure Syriac, but is a species of Chaldee, or Jewish Aramaean: and the characters in which it is written, approximate to the Hebrew. Adler supposed it was made by some Jewish Christian, about the *fourth* century. And as it is written in Jewish Aramaean, and not Syriac, he called it the HIEROSOLYMITAN VERSION. It has never been published, and is not considered of any great value.

What some have called the KARKAPHENSION VERSION, is found not to be a new *version*, but merely a recension of the Peshito Old and New Testaments, made near the close of the *tenth* century, by a Jacobite monk named *David*, residing in the monastery of St. Aaron, on Mount Sigari, in the northeastern part of Mesopotamia. Dr. *Wiseman*, in his *Horae Syriacae*, (Rome, 1828, 8vo.,) has carefully investigated the history and character of this recension, and he pronounces it to be the *Peshito text*, with merely a change in the *orthography* of proper names, and of Graeco-Syriac words, conformably with the orthography of the Philoxenian version. He also declares it to be of Monophysite or Jacobite origin. Dr. *Lee*, however, defends the old opinion, that it was intended for use among the Nestorians.



SYRIAC TRANSLATIONS OF THE OLD TESTAMENT.

PASSING on to the Old Testament, we there find *two* distinct translations of nearly the whole, as we before found two of the New Testament. One of these is likewise called the *Peshito*, and is very ancient. The other is more modern, resembles the Philoxenian, and bears the name of the *Syriac Hexapla*.

THE PESHITO SYRIAC OLD TESTAMENT.

ITS ORIGIN AND CHARACTER.

This version, as appears from internal evidence, was made directly from the *Hebrew*, and before the Masoretic points came into use. It is quoted and commented on by *Ephraim Syrus*, in the fourth century; was received by all the Aramaean Christians, of whatever sect, and is held by them all in high estimation at the present day. They have a tradition, that it is of the same age with the Peshito New Testament, and that it was made in the days of *Thaddeus*, the Apostle of Mesopotamia. The learned also of modern times, suppose it to be at least as old as the Peshito New Testament, placing its formation in the latter part of the *first* century, or early in the *second*. From some diversity in the mode of translating the different books, it is supposed not to have been the work of one man: and from certain peculiarities of diction, and from other considerations, it is concluded that the translators were Christians. It is universally pronounced a judicious and faithful translation. *Dathe* regarded it as a sure guide to the true state of the Hebrew text, in the *second* century: and both Dr. *Kennicott* and *De Rossi* derived from it many valuable readings. "Indeed," (says Mr. *Horne*, Introd. vol. i. p. 270,) "*De Rossi* prefers it to all the other ancient versions, and says that it closely follows the order of the sacred text, rendering word for word, and is more pure than any other." After comparing a large portion of the Syriac Pentateuch with the Hebrew, the Septuagint, and the Latin Vulgate, the impression on our own mind is, that the Syriac does not yield precedence, in accuracy or fidelity, to either of the other two versions; while in its style, it is much more easy and natural. It is, undoubtedly, more servile than the Peshito New Testament, and throws less light on the true meaning of the original; yet, on the whole, it is a noble version.—It embraces all the books of the Old Testament; but it arranges them in a different order. *First* comes the Pentateuch; then the book of Job; then Joshua, Judges, the two books of Samuel, the two books of Kings, and the two books of Chronicles; then the Psalms, Proverbs, and Ecclesiastes; then Ruth and the Canticles; then Esther; then Ezra and Nehemiah; then Isaiah, followed by the twelve minor Prophets; then Jeremiah, followed by Lamentations; then Ezekiel; and lastly, Daniel.—Most of the *Apocryphal* books of the Old Testament are extant in Syriac; and several of them are found in the Peshito *Codices* of the canonical books: but I have not the means of ascertaining their character as translations. According

to Mr. *Horne*, four of them, viz.: *Tobit*, *Judith*, the third book of *Maccabees*, and the *Story of Bel and the Dragon*, were translated from the Greek. Five others are said to be found in Syriac, viz.: *Ecclesiasticus*, *Susanna*, *Baruch*, and the second and fifth books of *Maccabees*. But I have not learned from what language they were translated.

EDITIONS OF THE PESHITO OLD TESTAMENT.

(1.) The *first* edition was that in the Paris Polyglott, printed A. D. 1645. The manuscript from which this was printed was imperfect, and *Gabriel Sionita* supplied its deficiencies with translations of his own, from the Latin Vulgate. He also annexed the vowel points to the Syriac of the manuscript. (2.) *Walton's Polyglott*, A. D. 1657, also contained the Peshito Old Testament, derived from four manuscripts, and from the text of the Paris Polyglott. This edition, therefore, is purged from the factitious additions of *Gabriel Sionita*. (3.) In 1823, the British and Foreign Bible Society printed, at London, all the canonical books of the Old Testament, in this version; 1 vol. 4to. pp. 705. In this edition, which was intended for circulation among Eastern Christians, the *vowel points* are not added, except to the proper names, and to here and there an ambiguous word. Prof. *Lee*, who prepared the work for the press, made use of *three* manuscripts. One of them, of great value, was brought by Dr. *Buchanan* from India; and this was collated by Dr. *Lee* very carefully. Another belonged to the late Dr. *Adam Clarke*. The third was a Syriac Pentateuch, which Prof. *Lee* found in a college library at Oxford. This is the edition which I use.—These, so far as I know, are the only editions of the entire Old Testament in this version. Of the book of *Psalms* only, there have been *six* editions; the last and best by *Dathe*, 1768, 8vo. Of the Pentateuch there has also been a separate edition, by *Kirsch*, 1787, 4to.—Of the *manuscripts* of this version I can say little more than has already been incidentally mentioned. Among those manuscripts lately brought from Egypt, it is said, there is a Peshito Syriac Pentateuch, dated in the year A. D. 464, besides thirty other volumes of this version, containing portions of the Old Testament, and dated about the *sixth* century.

THE SYRIAC HEXAPLA.

Of this version I have heard of only *two* manuscripts, and one of them containing only a single book. These manuscripts lay hidden at Milan and Paris, or rather were overlooked and not carefully examined, until after the

middle of the last century. They contain a Syriac translation of the *corrected Greek text* of the Septuagint version in *Origen's Hexapla*, with all its marginal notes and various readings, and hence its name, the *Syriac Hexapla*. From the *indorsements* on the manuscripts of the Syriac Hexapla, we gather the following facts. The Greek *Hexapla* of Origen was left by him at Cæsarea in Palestine, and fell into the hands of *Eusebius*, the ecclesiastical historian, who was bishop of Cæsarea; and Eusebius, aided by his friend Pamphylus, early in the fourth century, extracted from this Hexapla a *corrected Greek text* of the Septuagint, with all its marginal readings and glosses. Of this Eusebian text, with such a margin, a *copy*, indorsed by Eusebius himself, was found at Alexandria, in the beginning of the *seventh* century; and *Athanasius*, at that time the Jacobite Patriarch of Alexandria, caused one *Mar Paulus*, a monk and bishop, to translate that Greek copy into Syriac, retaining all its marginal readings and glosses. This task *Mar Paulus* accomplished, at Alexandria, in the year A. D. 616.

TRANSLATIONS OF SOME OF THE SYRIAC INDORSEMENTS.

The *third Indorsement* to the *second* book of Kings. "And (now) this (book) of the four kingdoms, [this second book of Kings,] is added (to this volume), being translated from the Greek into Syriac. And this, here present, is from the *Heptapla Codex*, which has *seven* compartments, and which belongs to the library of Cæsarea, in Palestine; and from which, likewise, the interpretations [fragments of versions, or the various readings] are annexed. And it was collated carefully, with the Codex of seven compartments, there being at the end of it this inscription:—'Fourth Book of the Kingdoms, according to the seventy: and I, *Eusebius*, have carefully corrected it, *Pamphylus* having commenced the correction.'—Immediately after, follows the *fourth Indorsement*, thus:—"This book is translated from the Greek tongue into Syriac, from the version of the Seventy-Two, by the religious monk, MAR PAULUS, Bishop of the Faithful, in the great city of Alexandria, by the injunction and solicitude of the holy and blessed ATHANASIUS, Patriarch of the Faithful, in the monastery of Mar Zacchæus Callinicensis, while they resided at Alexandria, in the days of the religious *Mar Theodorus*, Prefect of the house of his monastery; in the year DCCCXXVIII., in the fifth Indiction, [that is, in the year of the Greek, 928, or A. D. 617.] Whoever reads, let him pray for the religious MAR THOMAS, Deacon, and Syncellus of the holy and blessed Patriarch, MAR ATHANASIUS, who labored and was at pains; and for the others who toiled and labored with him, that God may grant them the salvation of their souls, on account of their labor and pains, through the prayers of his [God's]

Mother, and of all saints.”—At the end of most of the other books are Indorsements of much the same general import: thus, at the end of the Book of Isaiah, there is the following:—“End of the Prophecy of Isaiah. This is annexed (to the other books), from the Codex of EUSEBIUS and PAMPHYLUS, which also they corrected from the *Bibliotheca* of ORIGEN.”—See also the Indorsements at the end of the twelve minor Prophets, at the end of the Book of Proverbs, end of the Book of Canticles, and of the Book of Ecclesiastes. In all these places, it is stated that the Syriac translation was made from a Codex, set forth by *Eusebius* and *Pamphylus*, from the *Bibliotheca of Origen*, containing various readings and marginal notes.

PUBLICATION OF THE SYRIAC HEXAPLA.

Both manuscripts of the Syriac Hexapla are written in the Estrangelo character; and are apparently ancient. That of Paris contains only the 4th [2d] Book of Kings: and it was first brought into notice in 1770, by *Paul Jacob Bruns*. That in the Ambrosian library at Milan, contains nearly or quite all the Old Testament. To this valuable manuscript, *John Baptist Branca*, a doctor in the Ambrosian college, directed the attention of Dr. *Kennicott* and of *J. P. Bruns*, while on a visit to Milan, about the year 1767. A few years after, *J. J. Bjornthal*, of Sweden, visited Milan, examined the manuscript, sent some specimens of it to England and Sweden, and also published a description of it. *De Rossi* then became interested in it, and in 1778, published the first Psalm as a specimen, accompanied by a full account of the manuscript. In the same year, *Matthew Norberg*, of Sweden, visited Milan, and took a copy of a large part of it: and in the year 1787, he published at Lund, in 4to., the books of Jeremiah and Ezekiel, from his copy. The next year, *Cajetan Bugatus*, of Milan, published the book of Daniel, Syriac and Latin, 4to. He also commenced the publication of the book of Psalms, about the same time; but it was not carried through the press till 1820. In the mean time, *Bruns* had procured a copy of the Paris manuscript. But neither he nor *Norberg*, met with sufficient encouragement to proceed with the publication of their copies. They left their manuscripts in the hands of *Eichhorn*; who at length transferred them to *Henry Middeldorpf*, a professor in the university of Breslau, in Silesia; and he published so much of these transcripts, as had not before been published,—(viz. the 4th [2d] book of Kings, Isaiah, the twelve minor Prophets, Proverbs, Job, Canticles, Lamentations, and Ecclesiastes,)—in one large vol. 4to., Berlin, 1835; with a learned Preface, containing the facts above stated. The following books, we suppose, have never been published, viz.: the entire Pentateuch, Joshua, Judges, Ruth,

first and second of Samuel, first of Kings, the two books of Chronicles, Ezra, Nehemiah, and Esther.

This Syriac version adheres very closely to the Greek; and therefore will aid us, so far as it extends, in ascertaining *what text* of the Septuagint was approved by *Origen*, and by *Eusebius* and *Pamphylus*. It may also help us to recover some of the deviations from the Septuagint, in the several Greek versions collated by *Origen*. Of course, for criticism of the Septuagint *Greek text*, it is of great value. But for the interpretation of the Scriptures, it cannot be of much use, on account of its servility, and its adherence to the Septuagint. As a translation, it is very like the *Philoxenian* New Testament: which *Thomas Harclensis* was revising at Alexandria at the very time, when *Mar Paulus* was producing this version. As the *Peshito New Testament* is far more valuable, for exegetical purposes, than the *Philoxenian* version; so the *Peshito Old Testament* which is a faithful translation from the Hebrew, must be far more valuable to an interpreter, than the *Syriac Hexapla*, which is a servile translation from the Septuagint Greek.

THE END.

