SAINT EPHREM: AN EXPOSITION OF THE GOSPEL


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Presented to
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In Partial Fulfillment
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Doctor of Philosophy

by
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In the following study it is hoped to present an important tool for the textual criticism of the New Testament. Since it was first noticed by F. C. Burkitt, "An Exposition of the Gospel" has been essentially put aside by textual critics. This situation is probably due to the wrong impression that the treatise is "pseudo-Ephrem," or possibly because it is extant only in classical Armenian and no critical edition of the text has been available. The Biblical quotations are full of distinctive early readings. The treatise itself will give fresh material for students of early Christian thought.

I am indebted to Professor Matthew Black, who suggested this study and supervised my work. His enthusiasm and interest in this work have been a great help.

I am also grateful for the patient help of Mr. L. P. Elwell-Sutton, my language supervisor. For the assistance of Mr. S. Topalian, Mr. A. Safrastian and the Very Reverend Bessak Toumayon, I should like to express my gratitude.

For my knowledge of microfilming technique and for the complicated task of the photographic presentation of the Armenian text, I am indebted to the staff of the University Library and its photographic laboratory, especially Mr. Mackay.

I am also grateful to Father Cherakian and the Armenian Mechitarist Monastery of San Lazzaro, for permission to photograph these rare manuscripts, and for their help and hospitality while
at the monastery.

The spelling used is according to the American style.

Edinburgh, June 7, 1954

G.A.E.
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INTRODUCTION

Among the fourth century Syrian writers, Ephrem (d.373) stands out. He was "the most celebrated father of the Syrian Church and certainly one of its most voluminous and widely read writers."¹ His writings consisted of commentaries on the Scriptures, homilies, hymns and sermons. According to Sozomen (Eccl. Hist. iii. 16), Ephrem wrote three million lines, but a large portion of his writings have been lost. Many of his works have been translated into Greek, Armenian, Coptic, Arabic and Ethiopic. A four volume edition of the Armenian version of a number of Ephrem's works, was published in Venice, in 1836, by the Mechtarist Fathers of San Lazzaro, from MSS which they possess. The best known work in this edition is Ephrem's Commentary on the Diatessaron, extant only in two classical Armenian MSS. Since Moesinger's Latin translation (1876), many New Testament scholars have studied it. Unfortunately Moesinger's work is inadequate for textual study,² and a critical edition of the Armenian text (alone) has only recently been published by Louis Leloir (1953),³ with a French translation and critical analysis to follow later.

Another important Ephrem writing extant only in classical

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¹ Wright, W.: A Short History of Syriac Literature, p. 33. J. Gwynn has made a critical study of the biographical material available on Ephrem, which appears as the Introductory Dissertation to Ephrem in Vol. XIII of the Nicene and Post-Nicene Fathers, New Series, pp. 119-152. See also the article on 'Ephrem' in the Dictionary of Christian Biography ed. by W. Smith and H. Wace.

² J. Rendel Harris shares this viewpoint and expressed the need for a critical edition as far back as 1895. See his Fragments of the Commentary of Ephrem Syrus upon the Diatessaron, p. 7.

Armenian, is titled Πρωτοεκλογισμοί Ορθοδόξως, An Exposition of the Gospel. This treatise follows the Commentary on the Diatessaron, in Vol. II of the Venice edition. Though this treatise has come to the attention of several scholars, mainly F. C. Burkitt, J. Rendel Harris, S. Lyonnet and Joseph Schäfers, only Schäfers attempted an edition and study of the treatise as a whole. F. C. Burkitt has a brief reference to it in Evangelion Da-Mepharreshe, Vol. II, 1904, pp. 188-9; J. Rendel Harris wrote an article on a small portion of it, entitled: Tatian: Perfection According to the Saviour, in the Bulletin of the John Rylands Library, Vol. 8, 1924, pp. 15-51; S. Lyonnet reviewed Schäfers' work in his book, Les Origines de la Version Arménienne et le Diatessaron, 1950, pp. 135-143; Joseph Schäfers' book is titled, Eine altsyrische antimarkionistische Erklärung von Parabeln des Herrn und zwei andere altsyrische Abhandlungen zu Texten des Evangeliums, which is Vol. VI, parts 1-2 of Neutestamentliche Abhandlungen, 1917. This study contains no Armenian text, only a German translation and a study of the Biblical quotations and the problem of authenticity. It should also be mentioned that E. Preuschen wrote an article on this treatise: Eine altkirchliche antimarcionitische Schrift unter dem Namen Ephraëms, in Zeitschrift für die Neutestamentliche Wissenschaft, 1911, pp. 243-69.

Schäfers' work is the only serious attempt thus far to study this treatise as a whole. Though he thought the New Testament quotations were pre-Peshitta, he came to the conclusion that they were essentially from Marcion's New Testament.

Although Schäfers' work is not well known, those who have known of it (Burkitt, Harris, Lyonnet) have more or less accepted his negative conclusions and the treatise has been essentially
put aside, i.e. for textual purposes—though it was acknowledged to contain a pre-Peshitta New Testament text. But unfortunately Schäfer's work was done before the existence of Harnack's critical edition of Marcion's New Testament;¹ and his analysis of the Biblical quotations is inadequate, incomplete, and uncrystallized, and his conclusions do not always stand up to closer analysis. His work is also based on only one manuscript, due to inadequate information given to him by the Vienna Mechtitarists, when in fact there are two manuscripts of this treatise. Beyond these points, the fact also remains that no critical edition of the Armenian text has ever been made. The following study is an endeavor to fulfill this deficiency and to attempt to bring out the value of this treatise to New Testament textual studies. The question of authenticity is also re-examined.

The sequence of study is in its logical form. The critical text with its apparatus is determined and presented, based on collations and checks of microfilm copies of two MSS. This is followed by a translation, with its resultant apparatus. Then all Biblical quotations are separated from the treatise and presented with a critical apparatus of the variants from the original text, i.e. the Greek and Hebrew, with their witnesses, pro and con. This apparatus to the quotations had to be limited to those witnesses only which are relevant to this study. From these basic studies then, the quotations are analysed and oriented, in order to determine the form of New Testament text cited by the author of this treatise. With all this material then the question of authenticity is studied.

¹ Harnack, A.: Marcion: Das Evangelium vom fremden Gott, 1921.
CHAPTER I

THE ARMENIAN TEXT

PRELIMINARY REMARKS

The two MSS which alone contain this treatise are the same two which contain Ephrem's Commentary on the Diatessaron. An Exposition of the Gospel, is the second treatise in both MSS.

These MSS are in the MS library of the Armenian Mechitarist Monastery on the island of San Lazzaro, which is located in the lagoon in Venice. They are listed in the MS index as Codex #452 and #312. The former MS is the sole basis of the Armenian edition (1836) of this treatise, and the basis of Schäfer's work. Neither of these MSS is listed in any of the many, published catalogs of Armenian MSS, which the monastery has in its library.

With the permission of Father Cherakian, these MSS were personally microfilmed at the Monastery, one on one occasion and the second on another occasion. Microfilm¹ was used for two reasons: it eliminated extensive handling of these old MSS and removed the necessity of a long, expensive stay in Venice. Two other advantages should be mentioned: because of the high contrast characteristics of microfilm it is easier to read than the MSS, and also makes it possible to refer to the MSS at any time.

When the first MS (Codex #452) was photographed, it was not known to the writer that there existed two MSS of the Commentary on the Diatessaron. But from handling that MS, it was found that this treatise followed the Commentary on the Diatessaron.

¹ The microfilm used was Kodak 35 mm. Microfile panchromatic safety film, and was developed and checked at the Monastery.
At the time the writer was not informed by the Monastery that a second MS existed. A short time later, upon further research it was found (from Moesinger's work) that there existed a second MS containing the Commentary on the Diatessaron. Immediately the question arose as to whether or not this treatise also followed the Commentary in the second MS. This second MS was copied by Nerses of Lambron. Close to the end of the Venice edition of this treatise (Vol. II, 343) there is a footnote containing a variant from a MS copied by a "Lambronatsi." This was a strong clue to the existence of a second copy of this treatise. Upon writing to the Monastery, Father Cherakian gave full details of the second MS, verifying its existence, and stating that the general information existed in the preface to the Venice edition of the Works of St. Ephrem.1 Shortly after this Codex #312 was microfilmed.

Moesinger called Codex #452—Codex A, and Codex #312—Codex B.2 This practice will also be followed here.

Both MSS were copied in the same year, 1195 A.D., Codex A at Χοματόν (Hagbat) and Codex B at Ταρσόν (Tarsus). Codex A is 7 by 10½ inches, with 632 pages. Codex B is 5 by 6½ inches, with 590 pages. Both are written on paper and the first few pages are damaged, but which affects only the Commentary on the Diatessaron. Both MSS are written in πηπηθή (round-writing),

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1 Vol. I, pp.7,8. It was the misunderstanding of what this preface said about the MSS behind Vol. II, and the inadequate information from the Vienna Mechitarists, that led Schäfers, and subsequently others, to believe that no second MS of this treatise existed.

2 Schäfers (p. 198) states that the MS behind the Armenian edition of this treatise is Codex B. This is an error, for upon checking it proved to be Codex A.
Codex A rather coarse and Codex B in a good hand.\(^1\) In Codex A, the treatise begins at p. 331 and ends at p. 457, in Codex B it begins at p. 461 and ends at p. 590.

After comparison of the two texts, it was evident that Codex A is the superior text. This is also the case in regard to the text of the Commentary on the Diatessaron. In both MSS one copyist copied both treatises in the given order. Thus, this order probably existed in the original translation, meaning also that very likely one man translated both treatises.

A comparison of the apparatus under the Armenian text of the Commentary on the Diatessaron in Leloir's critical edition, with the critical apparatus under this treatise, will show the strong similarity between the copyists of the two treatises, in the respective MSS. It should be pointed out that Nerses of Lambron, a well known Armenian writer and scholar,\(^2\) was the copyist of Codex B. The copyist of Codex A is an obscure person, and from the tone of his colophon he was a monk of "lower rank," apologizing for his Άλπηριυ πίς άσηπτη (rough and unskilled) writing.

The difference between the two copyists is important, because the "unlearned" copyist of Codex A is not likely to desire or attempt any changes in the text. But the "learned" Nerses of Lambron, Bishop of Tarsus, probably would have liked to smooth out the literalness and the roughness of the translation Armenian. In fact this is the case. Codex A shows very little, if any, sign of revision, but Codex B is definitely a revision.

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\(^1\) For a complete description of these MSS and their respective colophons, see the Introduction in Leloir's edition of the Armenian text of Ephrem's Commentary on the Diatessaron.

\(^2\) He was Bishop of Tarsus. For his life and works see: H. Thorossian: *Histoire de la Litterature Armenienne*, pp. 13ff, or Keparian, *History of Armenian Literature* (in Armenian) part 1, pp. 284ff.
Nerses of Lambron seems to have a reputation for revising ancient texts. Conybeare, in his book *The Armenian Version of Revelation*, p. 165, speaks of this same problem in other MSS copied by him: "Nerses not so much copied, as corrupted and interpolated the text." J. Rendel Harris found the same situation in regard to Nerses' copy (in Codex B) of Ephrem's Commentary on the Diatessaron: "(It) is an editorial recension made by a certain Nerses, in which difficulties have been conjecturally got rid of, and texts speculatively improved."

In addition to the evidence of revision in the first treatise in Codex B, there is considerable internal evidence of revision in the second treatise. This revision is apparent in several ways: condensation, omission, addition and changes in style.

There are many cases of condensation. They occur mainly in sections with difficulties or sections which have rather "frank" discussions, with a view to making it more simple and proper reading for monks and their pupils. Part of the readings at the "congregational" meals in an Armenian monastery, besides the Scriptures, is a long passage of some "interpretation."

Some good examples of condensation occur on pages 1 53, #1; 45, #6; 89, #5. The question arises whether these condensations might not actually be an expansion by Codex A. But many cases could not be expansions, especially where a long passage of Scripture is condensed. For example, p. 41-2 Isa. 5:1b-7.

Here the passage is severely condensed, even to the use of \( \text{L} \, \eta \, \nu \, \omega \, \lambda \, \sigma \) (and etc.), an expression which Codex A does not use. A series of actions or items is sometimes condensed and followed

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1 The first number is the page reference and the second is the number of the variant in the apparatus ("#" is a symbol for "number").
by "and etc."; for example, p. 44, #14. These are definite signs of condensation.

Omissions abound throughout the text, especially in sections with long, tedious lists of details; even more so in long, tedious Old Testament passages. Here again these omissions by Codex B can be shown not to be additions by Codex A. This is most clearly seen in the omission of parts of Biblical quotations (see p. 51, #3; p. 59, #1; p. 43, #1). This again occurs especially in long, tedious Old Testament passages or in sections with difficulties or cumbersome and "over frank" details. Another frequent omission is the conjunction "and," because of its excessive use in the Syriac original.

The additions by Codex B are minor, mainly for the purpose of smoothing out the translation Armenian, with the exception of two large additions on pp. 18, 67. The former case might possibly be an omission by Codex A, but since there is not sufficient evidence, pro or con, the preferred text (A) is given the benefit of the doubt. Many additions, though shown as such, are part of longer variants, the purpose being to simplify the apparatus.

The changes in style are mainly in a smoothing out of the translation Armenian and the use of words and phrases that are generally strange to the text. See especially the larger additions by Codex B, e.g. p. 67: ἡμῶν καὶ πρῶτον ἔφθασεν and ἡμῶν ἔφθασεν ἤπιον ἤπιον Συριακόν. This sounds strange to the general style of the text. In fact this addition contains a Biblical quotation, whose only distinct variant is not found in the Syriac witnesses or the Armenian Vulgate but is found in the Latin Vulgate (ἐστὶν οὐκ ἔπεσεν ἐπὶ τὸν ἔλαχιστον), do not bind the
mouth of the ox). The following are some examples of words used by Codex B, which are strange to the text: ηηπεταρεςγουβηβ (p. 61, #31), Λτυπλη (p. 71, #14), η γυνημη (p. 82, #27), ιωνυμ (p. 84, #30).

The sections most severely revised are centered around the long Old Testament quotations, simply because they raise the most difficulties. But this can also happen to New Testament quotations; see especially p. 27, Luke 8:12-15.

Though there is much evidence as to the inferiority of Codex B, it should be pointed out that because of the type of revision used by Nerses, it still has textual value. The revision consists mainly of omissions and condensations which are many times a series of omissions and the affected sections are rather distinguishable. The method of revision was essentially one of simplification, rather than alteration. This leaves a large percentage of probably unrevised material. Sometimes when the case is fairly clear and the text is simply "chopped," Codex B contains "preferred readings." Codex B also serves to clarify some of the weak spots in the preferred text, especially obscure textual corruptions and copyist errors, which are relatively few.

When Codex B is apparently unrevised and differs from Codex A, and there is no obvious way of determining which is the right reading, Codex A is given the benefit of the doubt, simply because it is the superior text. This occurs rather frequently, because there are only two manuscripts.

Because of the latter situation it was thought better to use a method of presentation which kept the two texts separated and yet showed the preferred readings. By such a method no readings of either MS would be obscured, and both MSS would be
completely presented and yet evaluated. Therefore the superior text, Codex A, is presented as the given text and all of the variants by Codex B appear in the apparatus. This viewpoint was also held by J. Rendel Harris in his criticism of Moesinger's work. In fact, it is also the method used by Leloir in his critical edition of Ephrem's Commentary on the Diatessaron.

The method of indicating the various types of variants is very similar to the method used by Leloir and is as follows:

1. A simple variant has no special symbol and the word which follows the corresponding footnote number stands in place of the word which precedes the number in the given text. If the variant involves more than one word there is a bracket "r" to the left of the first word and the footnote number is at the right of the last word, and the variant in the apparatus simply contains more than one word.

   If the variant is a "preferred" reading, the word or words in the apparatus will be preceded by "read:" and followed by "B", the "B" referring to Codex B.

2. An addition is preceded by the mathematical plus sign "+". A "preferred" addition is preceded by "add:" and followed by "B".

3. An omission is indicated by the abbreviation "om". A "preferred" omission is preceded by "del:" (abbreviation for the word "delete") and followed by "B".

Since the printed edition of this treatise is actually a collated copy of Codex A, a photographic reproduction of it (with the apparatus) is used as the given text. This removed the necessity of copying the whole text by hand. But it should be said that it was carefully checked against the MS and a number of corrections have been made.

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1 See Fragments of the Commentary of Ephrem Syrus upon the Diatessaron, p. 7.
Biblical references\(^1\) and marginal readings in Codex A are indicated in the right hand margin of the given text. A marginal reading is preceded by the abbreviation "MR:”. The following are the abbreviations used in the Biblical references:

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<tr>
<th>Abbreviation</th>
<th>Book</th>
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<tr>
<td>Mt,</td>
<td>Matthew</td>
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<td>Mk,</td>
<td>Mark</td>
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<td>Lk,</td>
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<td>Ezekiel</td>
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<td>Dan,</td>
<td>Daniel</td>
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Chapter and verse numbers are separated by a colon. In a few cases some letters in Codex A are illegible and are put in brackets "[...]". The same brackets are used in marginal readings, but imply that the letters in the brackets have been supplied for clarification and are not actually in the MS.

There are many unimportant variants which do not appear in the apparatus. Spelling variants (including ρῇ, ξῇ), when both spellings appear in one or the other of the dictionaries listed in the bibliography, are not indicated in the apparatus (e.g. ἰαματία, ἰαματία; ἀποθεόω, ἀποθεόω; ἐως ζήτη, ἐως ζήτη). This also includes obvious misspellings and variations in the spelling of case endings (e.g. -η, -ην: -ην, -ην). Variations in the use of the definite article and the suffixes "ὁ", "η" and "ου" are indicated.

In both MSS "ο" is always "ων" and "ξ" is always "ξ", but "ο" and "ξ" are used here throughout, in their proper

\(^1\) When a reference contains a verse, or verses, which are not fully quoted, the reference is usually followed by "a" or "b", indicating which half of the verse is available. Occasionally a long verse is divided into three parts, whereupon a third letter "c" is also used, thus indicating which "third" of the verse is available.
places, which simplifies reading and is the form used by all
dictionaries listed in the bibliography. In Codex A "L" is
always written "Ł Ł", but in Codex B "Ł" is always used; "Ł"
is used in the text as in most published Armenian texts.

In both MSS the words are not separated and sentences
seldom begin with capital letters. Names are seldom capitalized,
but capital letters are sometimes used at points which could be
taken as a beginning of a paragraph. Red ink is used occasionally
in both MSS, though not consistently. It usually appears at a
change of subject. Both MSS have some punctuation, probably
added by a later hand, but it is not used consistently. The
punctuation in the given text is, with few exceptions, that ac¬
cording to the Venice Mechitarist Fathers and their printing of
the text.

It remains only to emphasize that a "preferred reading,"
although it is in the apparatus, is always to be taken as though
it were in the given text. The text cannot be properly read,
many times, without the "preferred reading."
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14.
1. ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ो ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ու ��
2.1. Աստվածության հարց անօդչության արժեքներով հանդես է գալու համար նախապատրաստ զերափակ առաջադրություն են։ Հետևյալ դեպքերում էլ պետք է համարվի իրավականություն։ Եթե դիմակն աստված է, ապա այն իրավական է։ Եթե աստված չէ, ապա այն իրավական է։ Նախապատրաստության առաջադրությունները հնարավոր են իրավական տեսության արժանականությունների համապատասխան։ Այսպիսով, հետևյալ դեպքում էլ պետք է համարվի իրավականություն։
τον αυτό τον χρήστη. "Ας υπάρξει άνοιγμα.

δύναμη, και τον άνθρωπο. Ας υπάρξει άνοιγμα.

ευθύνης. Ας υπάρξει άνοιγμα.

άνοιγμα. Ας υπάρξει άνοιγμα.

και τον άνθρωπο. Ας υπάρξει άνοιγμα.

ευθύνης. Ας υπάρξει άνοιγμα.

δύναμη, και τον άνθρωπο. Ας υπάρξει άνοιγμα.

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δύναμη, και τον άνθρωπο. Ας υπάρξει άνοιγμα.

ευθύνης. Ας υπάρξει άνοιγμα.
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2. ՀՀ ՀՏՀ ՊՀ ԱՐՄԱՆ ԲԱՀԱՐ

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22. ՀԱՆՁՆՈՒԹՅՈՒՆ

23. ՀԱՆՁՆՈՒԹՅՈՒՆ

24. ՀԱՆՁՆՈՒԹՅՈՒՆ
لا يمكنني قراءة النص العربي من الصورة المقدمة.
27

Lk 8:5-8a

Lk 8:12-15

Lk 19:13c

Lk 19:21a

Lk 19:12

1. գրի դեռ կանուն չի կարող 2. զխ. 3. 8. 4. հայ ագուն առաջ 5. ինչ գրի 6. տեղ 7. և 8. գրել են ի երգել կառուցվել կարգի-


READ: աթնական 28. զխ. 29. կարգ 30. սեր 31. բարդանք
Isa 7:23-25

1. No man is a copyist.

ERROR FOR: no

1. No man is a copyist.

ERROR FOR: no
أ. خطأ الباحث، قراءة: 

إكز 17:22-24

1. أم
Mt 25:34b-36

1. The parable of the faithful servants, 2. Then he said, 3. When he returned... 4. Then Peter said. 5. And he was not able... 6. And his master said, 7. Who is faithful... 8. If you therefore were faithful... 9. And cast... 10. And all His servants, 11. But to you I say. 12. But when he came... 13. When they had... 14. When the master... 15. And Peter said. 16. And the servant answered. 17. You evil and slothful servants... 18. And the master... 19. And the servant with... 20. And he said. 21. The master was pleased...
Isa 1:11b-15

Rom 12:1

Rom 8:36b
1. Այստեղ մեր տեսանելու համար ընդգրկված տեքստը հարմար է դասավանդման համար, որպեսզի սուրբ երաժշտություններ և լուսաբանություններ լինեն առանձնահատուկ, հանդիպող և հարմար ճանաչում հասնեն էլեկտրականության կարգավիճակի վրա մասնակցությունների մեջ, երբ հարարվում է անհրաժեշտությունները։ 2. Այստեղ 3. Այստեղ 9. առանձնահատուկ հարաբերություններ են կազմում միջազգային ճանաչում հասնեն հասկացությունը համապատասխան երաժշտության համար, որպեսզի համեմատություններ անց են կազմվում համալիրների մեջ։ 7. այս առանձնահատուկ կապեր ու համակարգեր առաջադրել է միջազգային ճանաչում։ 1. առանձնահատուկ հարաբերություններ են կազմում միջազգային ճանաչում հասնեն հասկացությունը համապատասխան երաժշտության համար, որպեսզի համեմատություններ անց են կազմվում համալիրների մեջ։
II Cor 11:2b

I Cor 13:12a

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63.
I Thess 2:19

Gen 24:2b-4

Allusion to
Gen 24:3b
Gen 24:5

Gen 24:8

I Cor 9:16c

8. հ. կերպին 9. առաքել, եթե գիտակցեք դեռ ընդգրկեք, եթե պատճառ է: Հիմնական Միջադեպ, եթե որոշ հարավորություն, որը երբ դիմական գործիչներին լուծել է, այլ քան զարման իրենց խոսքն ենթարկվում կարծիքի բեկությունները, որի ներ երբ դիմական գործիչների ուժան շարժվել չի, այն քան զարման երազել մեծ արգելություններ, երբ դիմական գործիչների ուժամբ արգելել չի ձայնագրել երբ դիմական գործիչների ուժամբ արգելել չի, այլ քան զարման երազել մեծ արգելություններ, որի ներ երբ դիմական գործիչների ուժամբ արգելել չի, այլ քան զարման երազել մեծ արգելություններ, որի ներ երբ դիմական գործիչների ուժամբ արգելել չի, այլ քան զարման երազել մեծ արգելություններ, որի ներ երբ դիմական գործիչների ուժամբ արգելել չի, այլ քան զարման երազել մեծ արգելություններ, որի ներ երբ դիմական գործիչների ուժամբ արգելել չի, այլ քան զարման երազել մեծ արգելություններ, որի ներ երբ դիմական գործիչների ուժամբ արգելել չի, այլ քան զարման երազել մեծ արգելություններ, որի ներ երբ դիմական գործիչների ուժամբ արգելել չի, այլ քան զարման երազել մեծ արգելություններ, որի ներ երբ դիմական գործիչների ուժամբ արգելել չի, այլ քան զարման երազել մեծ արգելություն

10. օր
Jn 12:26a

Gal 4:12

Acts 20:33-35a

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Heb 5:14a
I Cor 3:1c-2a
Lk 13:24a
Mt 13:45, 46

Mt 13:45, 46

Mt 13:44
(Condensed Paraphrase)
"...And do you not remember when I went into the temple and drove out those who were selling merchandise there, and those who were money changers? But those who sell doves, do you not remember the Scripture, 'My house shall be called a house of prayer, but you have made it a den of robbers'?

Then those who sold the doves spoke to Him and said, 'Sir, what do you rebuke us for? These things have been done for many years in the temple and who are you to condemn us?'"
Mt 24:20

Mt 24:20

Lk 21:36ab

Mt 24:22b

Lk 21:25-26a
Heb 7:12
Mk 13:14ab

Mt 21:20

(Paraphrase)

II Thess 2:3,4

II Thess 2:7,8a

Allusion to Dan 9:25,26
Mt 24:15a (Paraphrase)

Mt 24:15a, 16

Allusion to Jewish Writings?
Mt 24:6ab

Allusion to
Jewish Writings?

II Thess 2:11,12a
1. Lk 22:32

(Agraphon?)

Gal 5:17ab
Mk 9:12a

Mt 24:22b

Paraphrase of
Mt 24:17,18a; or
Mk 13:15,16a

a.MR:[�hννλυ]γκ

Lk 17:34–36

Lk 17:37b
CHAPTER II

THE TRANSLATION

PRELIMINARY REMARKS

The translation is not purely literal, as this would not give the proper meaning many times. In order for the translation to be of textual value, all paraphrasing is avoided as much as possible. Idiomatic expressions are properly rather than literally translated, whenever some authority, i.e. a dictionary, grammar or Biblical usage, has been found for it. Sometimes conjunctions are altered or omitted in order to make sentences complete and coherent. The "number" of verbs (or nouns) occasionally is modified in order to be put in proper English. Relative pronouns are always translated. The excessive use of "he says", to indicate a quotation, is always translated, but to simplify the reading, if it occurs within a quotation it is put before the quotation. Although it tends to make the translation seem somewhat "rough" at times, key words and expressions are translated as closely as possible to the meaning of the Armenian in its context. By these means it is hoped to preserve the style of the original.

Schäfers' German translation is on the whole good, though too literal at times. For textual purposes, the original should be read alongside the German, to avoid a misleading impression of the original from the limitations of a translation, which applies to any translation. Corruptions in the text are sometimes overlooked, but this is mainly because of the lack of the use of a second MS. There are a few minor errors, which can be
expected in such a long text. One in particular should be pointed out because it occurs in a Biblical quotation (pp. 80-1) and obscures an Old Syriac reading from Mt 13:45,46. "Eine kostliche und wertvolle Perle" (in verse 46) is rendered for ܝܘܲܐܠܠܫܐ ܡܠܫܡܐܠܡܛܝܠܡܐ (an excellent and costly pearl). The adjectives are simply reversed.²

The Biblical references are inserted after each Biblical quotation and are always put in parentheses and are not part of the translation but are for convenience. Words supplied for clarification are also put in parentheses. It should also be said that for obvious reasons the punctuation in the translation does not necessarily follow the punctuation in the Armenian text, though this is minimized as much as possible.

The method of presenting variants is the same as used with the Armenian text. But a separate apparatus had to be used for explanatory notes, which are indicated by letters of the alphabet. The explanatory notes are in the first apparatus and the variants are in the second apparatus. The bracket "(~)" used in connection with the variants does not apply to the "lettered" explanatory notes, though such an indication may occur within a variant of more than one word.

The apparatus containing the variants is not simply a literal translation of the variants under the Armenian text. The Armenian variants have been "inserted" into the Armenian text and the text is then retranslated and the differences from

1 ܐܘܠܗܐ ܠܫܡܐܠܡܛܝܠܡܐ occurs in verse 45 also, again wrongly translated "kostliche."

2 This inaccuracy also appears in F. C. Conybeare's translation of "Pseudo-Ephrem B," which he did for J. Rendel Harris in the article, Tatian: Perfection According to the Saviour, p. 32; see bibliography. (The translation there is somewhat paraphrased.)
the original translation (translation of Codex A) are then listed as the variants from Codex B. For example, if an Armenian variant was simply a different word meaning the same thing as the word in the text (Codex A), then no variant would appear at that point in the translation.

When a "preferred reading" is part of a larger "unpreferred" variant, e.g. a condensation (in the apparatus under the Armenian text), it is indicated in the apparatus under the translation. As in the Armenian variants, a "preferred reading," though it is in the apparatus, should be considered as though it were in the given text. The text cannot be properly read, many times, without the "preferred reading."
AN EXPOSITION OF THE GOSPEL

All books whichever\(^1\) are written from the minds of men and speak not from the Law and the Prophets, (such) books are the production and creation of opposing minds. And\(^2\) if anyone approaches to examine their minds, he finds them heretical and wavering because they are not based on the true foundation of the Holy Scriptures. Marcion writes in his book which they indeed named Προευαγγελιον, that is, translated into our language it is called "Before the Gospels," and I have wondered how could there be a book of the Marcionites which they indeed named "Before the Gospels," when his disciples hopefully think\(^3\) that the beginning of the divinity in which they believe appeared at those times, in the years of Pontius Pilate, at the time in which the Gospels were written\(^4\). If it is true for you, O Marcion, that truly the beginning of the divinity concerning which you speak was from the Gospels, really how or in what manner can your book be before the Gospels? And if you are truly affirmed and\(^5\) your book could be before the Gospels, do not say that the life-giving divinity emanated recently and strangely\(^6\), but he was in fact already here. And it is written\(^7\) in the beginning of the book in this manner, it says, "O the exceeding greatness, the folly, the power\(^8\), and the wonders, for there is nothing to say about it, nor to think concerning it, and there is nothing to render like unto it."

Now let us leave aside all his books and against this thing let us say that this\(^9\) what you say, Marcion, certainly\(^10\) (is) true, it is not manifested by the tongue, nor is it explained

\(^1\)which 2.om 3.read 4.add:'and' 5.that 6.strange voice 7.+ moreover 8.read:'the wisdom of the power' 9.that 10.now also (it)
through thoughts, and nothing resembles it. Now silence! and
speak not concerning that which you yourself have insisted upon
and say, that it is not manifested, nor are there thoughts con-
cerning it, nor does it resemble anything. How much Marcion
lied I will show, for he speaks not from the true foundation.
The Lord says\(^1\) in his Gospels, that\(^2\) faith in various matters
is like everything whatever is of this world. He says in this
manner that it is like a building, wine, a garment, fire, seeds,
a kingdom, silver,\(^3\) a talent,\(^4\) a plant,\(^5\) a grain of mustard-seed,
and\(^6\) leaven. Now how is anyone able to listen to the Gospel
which says, faith with its aspects is like all these things and
in the meantime listen to Marcion who says, it is not like any-
thing? And how it is like all those things, I show just now.

It is like buildings; because like a building, they are
brought together by many works; it is composed of parts and
becomes a house. In like manner also, we of all races, and of
all languages, and of all kingdoms, and of all minds, are brought
together, and we become one mind, a completed people, a holy
tent, a camp of God. Moreover it is like buildings; because
when man constructs a building, he does not despise concerning
all the necessities; whatever may be necessary for material for
the buildings, he gathers, and brings stone, wood and reeds,
earth, and iron and copper, and of all the things of necessity
for material for the building. But if he despises each of
those, then his building will not be crowned with accomplish-
ment. In like manner also, it is not right for us to despise,

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1. spoke (not) from the truth and our Lord taught 2. + his 3. om
4. plants 5. om 6. buildings 7. materials 8. and it is assembled of
many parts 9. om 10. house 11. a building 12. becomes a building
13. (things) are 14. building 15. bricks 16. om 17. read: 'one'B 18. om

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1. or: members
because we build faith through fasting\(^1\), through holiness\(^2\), through giving gifts\(^a\), and through visiting the sick, through loving\(^3\) the brethren, and through worship of God, and by attending church, and by praying continually, and by considering the mysteries in the Scriptures. And if we despise any one of these, moreover neither will our faith be built. But as those by whom the building is made do not sleep, as also David himself says: "I will not give sleep to my eyes nor slumber to my eyelids, until I shall make a temple for the Lord and a place of abode for the God of Jacob"; (Ps 132:4,5) in like manner also, we are obliged to run by day, and to watch and to be vigilant\(^7\) by night with prayers and supplications, so that we also shall be built on the foundation of the Apostles and the Prophets, as also the Apostle says, for if they who build earthly houses do give themselves to labor\(^9\) in order that they might make their shelters\(^10\) for a few years, but we make an eternal camp for our souls and a house of praise to heaven, it is more necessary for us to work and labor.

And as they who make buildings are never ashamed when anyone may watch them—for they may pull up reeds and cut wood and roll stones and carry\(^11\) rocks, and it is not possible to hide their works—in like manner also, it is not right for any of us to be ashamed of this good, handsome fruit which we make, and it is not possible for us to hide, while we attend church, and visit the sick and give gifts\(^b\), and pray and fast; and if anyone

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\(^1\) holiness \(^2\) fasting \(^3\) visiting \(^4\) om \(^5\) but \(^6\) om \(^7\) by night also to watch and to be vigilant by day and \(^8\) om \(^9\) to toils and to vigilance \(^10\) dwellings \(^11\) beat \(^12\) om \(^13\) om
is ashamed of these, he can not be a part of the divine building. But they who construct buildings, although the building itself is not hid, nevertheless not in order that their brethren might see them and praise them, do they labor (and) offer whatever may be necessary for material for the building, but they work and labor for themselves. Moreover the outsiders see that they work not in order that they might be praised by men. In like manner also, it is not right for us to hide, and we ought not to take anew so that men might see and praise us, and we should not run for the praise of others. But as some men, we do mer-
cies for ourselves, and others who might meet us will see that we labor not for them.

And as those by whom buildings are made, are urged to build and complete everything in the summer-time, that they may be under shelter and may rest in the winter-days, because the summer-days are for buildings. But he who in the summer-days does not make his buildings, disgrace and outrage will reach him in the winter-days. And as the time for buildings is set (as) the summer-days, in like manner is set the time of our habitation which is here in the world, in order to go and hasten and make for us a habitation in heaven. And he who in this time does not prepare and make his place of abode with the righteous, after his death he cannot make or prepare his, because it is not possible for buildings to be made in the winter-days. And with this parable with which our Lord likened
his faith to the buildings of men, he fulfilled\(^1\) the word of prophecy\(^2\). Isaiah says, "But Zion said, the\(^3\) Lord abandoned me and\(^4\) God forgot me. Is it possible (that) a woman might forget her babe\(^5\), or\(^6\) (that) she might not be moved to compassion on the child of her womb; and perhaps a woman might forget this, nevertheless I shall not forget\(^7\), says the Lord. Behold on my hands I pictured\(^8\) your walls and before my eyes you are all the time."(Isa 49:14-16)

Moreover David says, "The stone which the builders despised became the chief\(^a\) corner (stone) of the buildings\(^9\); by the Lord it became this."(Ps 118:22,23a) And Paul takes this from the Prophet and the Gospels; he says\(^10\), "Christ himself (is)\(^11\) the chief corner (stone) of the building, through which all the building is joined and fitted."(Eph 2:20b,21) And he makes clear that we who have believed are the building\(^12\), and Christ\(^13\) the chief corner (stone) of the building. And\(^15\) David was not\(^14\) the corner\(^15\), for one wall of the buildings was made in him, only circumcision\(^16\).

Now since Christ preached circumcision and uncircumcision\(^17\), two walls were made from him and he became\(^18\) the head\(^b\). And how or in what manner he became a despised stone, in the Gospels it says, "It is necessary for the Son of Man to pass through much sufferings\(^19\), to be scorned and to be despised by the elders and by the scribes\(^e\)."(Lk 9:22) And\(^20\) because the name of the stone is not far from it, the Apostle himself says\(^21\) concerning the spiritual stone which gave to drink to the sons of Israel. But that\(^22\)

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1. fulfills 2. which 3. my 4. my 5. babes 6. and 7. add: 'you' B 8. shall picture 9. the building 10. add: 'Jesus' B 11. is 12. om 13. + is 14. not David 15. om 16. he only in circumcision became the wall of the building 17. but Christ, the corner-stone, because circumcision and uncircumcision were preached by him 18. is 19. + and 20. om 21. was saying 22. the
stone is Christ himself." (I Cor 10:4c) He, even Simon whom Christ left, in his place, he called him in order that he might lead his church. And on these parables of the Prophets, the Church was established in the likeness of buildings.

Therefore our Lord likened his faith to buildings, in that he says, "Everyone who comes to me and hears my words and does them, is like a wise man who built his house; he digged and deepened, and laid the foundation upon rugged rock." (Lk 6:47,48a) And because he says, he digged and deepened, in this way he makes clear to us that the renewal and stability which the instruction of the teaching embraces, not only did it indeed come to us, but it was within us at one time. And as I shall continue to dig, how can we stand on the truth, if it had not reached us from the Father from the beginning from all eternity? And when we shall look to the rock yonder to the stone which we have allegorized, and we see that it is fixed before his creation, and when it indeed falls down, its base is ground from the falling and the grinding, and the artisan takes a strong tool of iron and he diggs (and) takes from it the superfluous earth and ground soil, and he, puts his foundation on rugged, solid rock, which is able to endure the force of buildings. In like manner also, in our childhood we were pure and innocent in the teaching of divinity, and as the stability of our truth decays in the licentiousness of fornication and sensuality of folly, then we are not able to endure the force of the foundation of the building.

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a. lit. instead of him  b. lit. was (copyist error)  c. i.e. skilled-worker; lit. architect  d. lit. dirt  e. or: sincerity

1. a rock  2. made  3. the building  4,5. om  6. these  7,8,9. om  10. read: 'we'B  11. there  12. add: 'takes (and)'B  13. building  14. om  15. we fell from the stability of our truth  16. and
But when we take in our hand the Gospel of redemption\textsuperscript{a} in the likeness of iron\textsuperscript{b}, and we gather (and) remove from us all these\textsuperscript{1} works of evil, and then we put the foundation of faith on our hearts, on rugged rock, when our minds shall be purified of all evil, and\textsuperscript{2} when the foundations of the building are established, thenceforth\textsuperscript{3} we also\textsuperscript{4} become laborers\textsuperscript{c} and artisans\textsuperscript{d}. And for example\textsuperscript{5}, everything whatever may be lacking to the artisan, there is nowhere\textsuperscript{6} for him to go, except to the doors of the master of the work. In like manner also let us know\textsuperscript{7} that he is wealthy, this one\textsuperscript{7} who is the master of our work, from whom we received the pledge to make these buildings for him. For whatever material for the work of life may be lacking for us, from him let us ask: holiness, mercy, love, cheerfulness,\textsuperscript{8} brotherly love\textsuperscript{8}, and he personally gives to us abundantly from his good treasures\textsuperscript{9} with his hand, when we press his doors and ask from him\textsuperscript{10}.

\begin{itemize}
  \item \textsuperscript{a} marginal reading: truth
  \item \textsuperscript{b} probably an iron tool, e.g. shovel
  \item \textsuperscript{c} i.e. field-workers
  \item \textsuperscript{d} i.e. skilled workers; lit. architects
  \item \textsuperscript{1,2,3,4,5}om
  \item \textsuperscript{6} else him
  \item \textsuperscript{7}om
  \item \textsuperscript{8} works
  \item \textsuperscript{9} But when he completes the work of the building, always alert and courageous, with precaution, he takes care lest in the rainy season having become wet from the roofs being caved in, the waters freely drip down; and from that time they who shall be in the house will go outside; because they do not suffer patiently the unpleasant sight of the dripping waters which by a fellow-laborer is seen on the ceiling. In like manner also, when we hear the instruction of the teaching of our Lord and we are made his divine habitation, it is necessary for us from that time to cut and cleanse (ourselves) by fasts and prayers and confession; lest the sensuality of impurity as accumulated clouds will strongly rain on us, and scatters from us the graces of the spirit which we were clothed (with) in the (baptismal) pool. Moreover also, from the time of the completion of the work one must be watchful, lest thieves, by digging into the house, plunder everything which may be in the house; in like manner also, when we receive the gifts of our Lord which are compared to possessions, it is necessary to be continually watchful and vigilant in the night and in the day, with virtuous and pure conduct; lest we having been found by Satan, who like a thief strays and turns, in dissolute and unbecoming conduct of pleasure, he indeed cuts off the strength of our buildings and enslaves our whole mind to his will; for which also the Lord cautions us always to be watchful with good works, and therefore the instruction of the teaching of our Lord is likened to a building.
\end{itemize}
the teaching of our Lord is likened to buildings.⁴

And moreover our Lord likened his faith to wine, in that he says, "No one puts new wine into old leather bottles, otherwise the new wine bursts the old leather bottles, the wine is poured out and the leather bottles are destroyed; but they put new wine into new leather bottles." (Lk 5:37,38) Now what perhaps may they think, they who may imitate? Is it possible (that) the innovation may be foreign to antiquity? Perhaps they may think that the old leather bottles are old originally and have never been new. It is clear to every man, that when God created them, or when their author made them, they were new and were enduring the power of the new wine. But if they shall grow old, they will not endure the power of the new wine. In like manner also, in the beginning of our creation we were new, handsome and becoming, in order to receive the instruction of the teaching of God, on account of the innocence of childhood. And moreover after many years, as long as we shall be innocent of evil, we will be able to receive the power of the teaching as a child, as new leather bottles, which endure the power of the new wine. But if we are soiled and are worn out in the sensualities of folly, in the depriving of greed, and in the drunkenness of indulgence, at that time beaten (and) spoiled, we are worn out in our sins and iniquities, thenceforth we are not able to receive the instruction of the teaching.

Also this is clear, that in our infancy, when God made us, there was not in us, that which they supposed, for having

a. or: worn  b. lit. architect  c. or: desires  d. or: deprivation

1. om 2. om 3. the 4. om 5. is 6. you 7. has 8. he 9. + God 10. And then 11. children 12. + and 13. + and
departed they deprive us of life and afterwards the works of evil are attached to us, as leather bottles that afterwards are worn out (and) grown old. And the Apostle bears witness to me when he says, he says "Be not children in your thoughts, but in evil be a children, for in your thoughts you should be perfected." (I Cor 14:20) And when we are found innocent of evil, as at the beginning of our creation, then we are able to receive the instruction of the teaching, and (are) leather bottles that endure the power of the new wine, that (are) in their newness; as also the Prophet says, "Why do they say, O house of Israel, that our sins and iniquities are in us and we in those same are worn out." (Ezk 33:10b) And the Prophet makes clear that our creation at the start was new, and sin and iniquities make (one) old and worn out.

Our Lord likened the instruction of his teaching to wine, and he indeed fulfilled the words of the Prophet, for David says, "God raises food from the earth and wine makes the heart of man joyful." (Ps 104:14b-15a) And as the Prophet said concerning wine, that it is that which makes joyful, in like manner also the instruction of the teaching of our Lord is our rejoicer. For example, wine not only makes the sorrowful joyful, but elevates the humble and enriches the poor, and indeed takes away cares and sorrows from all minds. If anyone may be weak in strength and shall drink wine, afterwards he will forget the weakness of his strength because of the wine drinking. If giants may fight with him, he will not at all be afraid

a. or: become  b. or: mature

of them. Also it is clear (that) if anyone drinks enough wine and gets drunk, he will not care, nor be frightened, nor sorrow, nor be sad. In like manner also, the instruction of the teaching of our Lord, when we drink it and it is mixed with our minds, it strengthens our weakness, and we forget our lowness and it indeed takes away from us all cares and sorrows.

And more than all the words of wisdom, wine comforts the hearts of mourners. For if you have sat down in order that you may comfort those for whom there may be mourning and sorrow, and pain and judgment, as much as you have pondered on (and) shall compare the time with the sufferings which are before him, you will awaken his mind to remember his loss. But if you will give him to drink and intoxicate him, you remain silent (and) cease from him, and the wine forgotten drives out from him all his misfortunes and sorrows. And that which enflames his sufferings of his mind, which had burned like the lighted lantern, the wine having ceased (and) calmed extinguishes (it) and brings sleep. In like manner also we, when the things of the world happen to us and we would seek comfort on account of them and can not find (it), when we shall turn to the instruction of the teaching of our Lord, at that time little by little it indeed penetrates into our hearts. And when we confess and rejoice in it, thenceforth we are at rest (and) become calm, even from all these things which were enflaming us. And in that way the instruction of the teaching of our Lord was likened to wine.

a. i.e. leave him alone

1. om 2. iniquity 3. om 4. For the words make mention of the events to him; but the wine (makes) joyful because he is silent and becomes calm and in sleep he carries away all the cares of his sorrows; in like manner also we, when something sorrowful happens in this world

5. om 6. minds 7. om 8. om 9. this
Moreover, why the instruction of the teaching of our Lord was likened to wine, I shall say. If it happens to a poor man seated in the house of royalty to drink of the royal wine and he gets drunk, thenceforth he will forget the house of his poverty. And the feet which are thirsty (and) carried him to the royal house—when he enters (and) drinks of the royal wine—his feet do not inquire to carry him again to the house of his poverty, for he drank wine and got drunk. In like manner also, when we are called into the Church of our Lord, and we drink of his teaching and it enters (and) is mixed with our minds and thoughts, thenceforth we forget our previous home, and our feet do not inquire to carry us to the house of our idolatry and to the road with which we came from heathenism, and we turn no more to it, for it was forgotten from our minds because of our wine drinking.

And that which our Lord says, "He who strikes you on your cheek, offer to him the other also; and he who takes away your coat, give to him your tunic; he who asks something from you, do not withhold from him; and he who takes away something (of) yours, do not ask for that from him," (Lk 6:29,30) all this the intoxicated are able to do. For if we drink (and) get drunk and are submerged into the instruction of the teaching of our Lord, then we are able to do all this. For they abuse the intoxicated and he laughs, he is without and

a. lit. gives you a slap  b. i.e. outer garment  c. i.e. inner garment  d. or: whoever

1. I shall say also moreover 2. om 3. a poor (man) shall happen to sit 4. om 5. om 6. to drink 7. om 8. are not disposed 9. om 10. his poor house 11. om 12. our thoughts and minds 13. our heathen idolatry 14. om 15. return 16. om 17. om 18. + other 19. om 20. + from you 21. + also 22,23,24,25. om 26. if anyone abuses 27. or takes away his (things),
he asks not, they indeed take away whatever is his and he feels not, they laugh at him and he thinks nothing (about it). In like manner also, when we drink the instruction of the teaching of our Lord who himself is that which makes joyful, and we get drunk by it, thenceforth we are able to do all this which we heard. If the idolatrous heathen who are debased, ruined (and) deprived of the wine from this which we drank, shall laugh at and mock us, we think nothing (about) their mockery on account of our drunkenness, and if they slander us, it is nothing to us, we do not harbor resentment and indignation. Even extreme suffering wine is able to make (one) forget; for when anyone is condemned to death and they take him away to be executed, they give him wine to drink that he may be fearless and without pain. In like manner also, when believers drink the instruction of the teaching of our Lord they get drunk. He is condemned to death before the judges and he dies fearlessly; and they do not care about the fear and dread of the judges, for they are intoxicated with the instruction of the teaching of our Lord. Therefore the instruction of the teaching of the Lord is likened to wine.

Moreover the instruction of the teaching of our Lord is likened to garments. If it may be really true for us that our Lord truly called his instruction "garments," (one) will know that Moses foretold (and) indicated the garments in the parables of the mysteries of this new teaching. Moses made for

1. in like manner also when the idolatrous slander us, we laugh about them, and 2. om 3. they who are 4. when 5. them 6. and 7. they are 8. they die 9. om 10. read: 'our' B 11. a garment; therefore he says, "There is no one who takes a new piece of cloth and puts (it) upon an old and worn garment" 12. certainly he writes for us his true instruction in the name of a "garment," 13. having known 14. and 15. garment 16. in this new teaching of the mystery. For
Aaron and his sons ephods and robes\(^a\),\(^1\) and girdles and various new garments; and he brought (and) placed them before God, that they may please him. When the sons of Aaron transgressed the law, fire went out from before\(^2\) God and consumed them; and Moses said\(^b\) to their tribe, "Draw near! Take them outside the camp." (Lev 10:4b—Paraphrase) And Moses says to Aaron, Eleazar (and)\(^3\) Ithamar, "Do not weep, lest you should soil\(^c\) the holy garments which you may have." (Lev 10:6b—Paraphrase) And\(^1\) therefore our Lord also likened his\(^5\) teaching to garments. And in this manner the instruction of our Lord is truly likened to new garments, and to the honorable and holy garment\(^6\). For every man who may be\(^7\) clothed with the garment of honor\(^8\), there is praise and honor and a great assembly\(^d\) for him; on account of his\(^9\) outer garment they fear him, and his family respect him, and the tyrant masters who raise laborers\(^e\) and workmen in the course\(^f\) of hostilities, do not approach him because of respect for his\(^10\) garments. In like manner also, because we are clothed with the instruction of the teaching\(^11\), the Apostles are glad for us and the angels of heaven honor and praise us, the hosts of demons flee from us, and sensualities are controlled\(^g\) by us.

And as garments prevent\(^1\) and keep\(^12\) the cold and heat and outrages\(^\) from all who may be clothed with them\(^13\), in like manner also the instruction of the teaching of our Lord prevents and withholds from us all sicknesses and sorrows and outrages. Moreover they who shall be clothed with the garment of honor and praise,

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\(^a\) or: cassock \(^b\) lit. says \(^c\) or: abuse \(^d\) or: public celebration \(^e\) i.e. field-workers \(^f\) lit. operation \(^g\) lit. obeys

1.\(\text{om}\) caps and mitres 2.\(\text{om}\) 3.\(\text{and}\) 4.\(\text{om}\) 5. the instruction of the 6. garments 7. is 8. honorable garment 9. the 10. the 11.\(\text{+}\) of our Lord 12.\(\text{om}\) 13.\(\text{om}\)
will be a spared in their garments; and they keep it from every stain of contamination, for if the garments with which they shall be clothed are offended b and are soiled, they also in fact will be laughed at and mocked because disgraces and outrages reached their garments; for if they offend and lose their garments, in the same moment their honor and praise also are lost1. In like manner also2, they who may be3 clothed with the instruction of the teaching of our Lord, if4 they offendc and soil it, at that time also they will lose even5 the honor which they found by reason of the teaching of our Lord.

For if anyone may have outwardly, with words, put on the teaching of our Lord, and in his heart he is bare of the good teaching, he is likened to Nabath and Abiuth, the sons of Aaron, when they were clothed with the holy garments, and without command they dared according to their desires to offer the service of worship on the altar, and they were burned with fire. In like manner also, they who will take the name of our Lord outwardly and shall not do his will, fall into severe punishment, because they soil the holy garments, and they are indeed condemned. Moreover after the death of Nabath and Abiuth Moses gave the command5 to their brothers6, that they must not weep and soild their holy7 garments. And as the sons of Aaron8, while they were clothed with the holy9 garments, their minds were found divided from the will (of God); when they died their10 brothers took them and11 they were taken away outside of the camp; in this manner also we, when

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a. lit. were (apodosis of conditional sentence) b. or: found with fault c. or: debase d. or: abuse

1. For if they who are clothed with honorable garments, soil them, they will be laughed at 2. om 3. are 4. and 5, 6, 7, 8, 9. om 10. (their) 11. (and)
any doubt and works of corruption should appear in anyone\(^1\), although he shall cover himself with the \(\text{garment of the teaching}\)\(^2\), nevertheless after having died they\(^3\) expel him\(^4\) outside of the Church—(they who were his beloved brothers—and when dead he is cast outside of the camp of life\(^5\)). Accordingly here the teaching of our Lord is likened to clothes, for we learn\(^6\) by it. And it is likened to wine, for it was mixed with out minds; \(\therefore\) therefore it is not strange, for everything\(^7\) whatever may be here, it is like in many ways.

Moreover in\(^8\) all these parables, our Lord fulfilled the Law and the Prophets. The old and worn out clothes, as\(^9\) we heard concerning the leather bottles, let us know that the old and worn out clothes also are\(^10\) not old and worn out from the beginning, but when they are soiled and stained, then they become old and worn out. In like manner also, the teaching of our Lord which was sent to us in order that we might be completely (and) perfectly clothed with it as with the garment of glory, and \(\therefore\) they renew\(^a\), let us hold it\(^11\). But if we may be soiled\(^12\), worn out and spoiled in our sins, \(\therefore\) though we intend to separate the teaching of our Lord and bring (it) back to this oldness which approached in us, nevertheless\(^13\) there is no agreement of the teaching of our Lord\(^14\) with our oldness. \(\therefore\) Therefore our Lord says, "There is no one who takes (and) tears a piece of cloth from a new garment, and sews it upon an old and worn out garment\(^15\). (Lk 5:36a)

Moreover our Lord likened his teaching to fire, in that

\(\text{a. text is corrupt here, see Codex B}\)

\(^1\) us 2. teaching of the garment 3. add: 'remove (and)' B 4. him 5. om 6. read: 'are clothed' B 7. accordingly 8. the 9. \(+\) also 10. were 11. read: 'let us embrace it anew' B 12. \(+\) and 13. om 14. the new teaching of our Lord does not agree 15. om (see Codex B p. 23)
he says,"I came to cast fire upon the earth, and I wish that it were already kindled." (Lk 12:49) Moreover he also fulfilled this prophecy in the beginning. God said to Jeremiah the Prophet, "Thus says the Lord God of hosts, because you spoke this word, now behold I give my words in your mouth, Jeremiah, as fire, and this people shall be as wood, and you shall consume them." (Jer 5:14) Moreover Jeremiah himself says, "I said that I will remember no more the oracles of thy prophecy in my mouth, and in thy name on the house of Israel I will prophesy no more, and thy oracles in my mouth were as fire; for it is enflamed and burns in all my bones; and I wished to be calm (and) sober with my prophecy in my heart, and I was not able to be patient." (Jer 20:9)

And the Prophet made clear to us that this was by God Almighty by the Lord, that his gifts should be called fire. And Jesus came as the fulfiller of the prophecy; he called his teachings fire, that he might make clear that they are the same as the former prophecy. As Jeremiah made clear and showed concerning the fire which was burning and was enflamed in his heart and it was not harming him at all but was aiding him, others who were not doing the will of God, even the oracles, the fire which was the rejoicer and helper of Jeremiah, was enflaming and was setting fire to them; in like manner also he called the oracles of our Lord a burning fire, for the fire does not enflame and set fire to the truth, nor gold and silver and precious stones, but to wood, grass (and) reeds, as also the Apostle says, for he became the fulfiller of the Gospel and prophecy. In this manner the

a. lit. says  b. or: endure
1. said  2. om  3. it  4. spoke  5. wish  6. thy  7,8,9. om  10. were  11. om
fire of our Lord dwells in our hearts and gives pleasure to us.
If we shall be firm and true through faith, it does not set fire
and enflame us but intoxicates and urges us to preach the way and
to perfect it, as Jeremiah. And to them who were discouraged and
empty, because the oracles of the prophecy of our Lord which they
hear and do them not were urging (them), those same oracles have
become fire and they burn them.

Moreover the teaching of our Lord is likened to fire,
for the fire burns and flames only upward, because everything
whatever they cast downwards goes downward, but fire burns and
flames only upward. And enslaved, our minds are conducted to
the heights of heaven with love to our Lord, and when we receive
the teaching of our Lord, it burns and is enflamed as fire in
our minds. Moreover the teaching of our Lord is likened to fire,
for when it dwells in us (and) burns in our minds and is enflamed in our bodies, it enflames and burns from us all works of
corruption, fornication, impurity, idolatry, fraud, revenge, bitterness and together with every evil. And by that same fire
we are perfected into beautiful vessels for use as the divine
ornament; as gold and silver that enters the fire and the fire
enflames and burns from it every impurity and rust, and the gold
and silver remain true. In this manner all works of corruption
are burnt from us by the fire of our Lord, and good works

1. For as the oracles, the fire did not burn Jeremiah, but helped
and strengthened and did not burn the truth; and the Lord says,
"I came to cast fire," which purifies and cleans his true preaching
as true gold; and yet the same words when having become fire,
burn, if anyone may have wood, grass (or) straw. 2. read: 'In the
same manner also, when we receive the teaching of our Lord, it
burns and is enflamed in our minds. And enslaved, our minds are
conducted to the heights of heaven with love to our Lord B 3. the
fire burned from 4. and they remain beautiful 9. also
remain for us. They who become beautiful by fire are perfected in love, knowledge, mercy, humility and willingness. And in this way the teaching of our Lord is likened to fire. And in all this we found that our Lord Jesus Christ confirmed prophecy and was following the ways of the Prophets, and was fulfilling those same things.

Moreover our Lord likened his word of life to seeds, and because he likened to the ground which receives the seeds, in that he says, "Behold a sower went out to sow his seed, and when he sowed, there was that which fell on the road, was trampled and the birds gathered it; and there was that which fell on the rock, when it sprung up, it immediately dried up because there was not moisture under its roots; and there was that which fell among thorns, the thorns grew up and choked it; and there was that which fell on good ground, it sprung up, grew and gave fruit." (Lk 8:5-8a) And when he explained concerning the saying, he says, "That which fell on the road are those who hear the word and the devil comes (and) takes away the word from their hearts. And that which fell on the rocky place are those who when they hear the word, receive it with joy but because it has no roots in it, for a time they believe and in time of temptation they fall away. And that which fell among the thorns are those who heard the word and in the cares of the world and the distraction of riches and the pleasures of folly they are choked, and they become unfruitful. And that which fell

a. text is corrupt here, see Codex B b. or: trodden underfoot c. lit. there are not for it roots in it d. or: occupation e. or: desires

1. and 2. read: 'pity' B 3. (is) 4. om 5. the teaching of our Lord is likened to 6. read: 'us' B 7. 8. om 9. the bird-- 10. and 11. seed 12. om 13. (it) 14. om
on fertile ground are those who with a pure heart and clean mind heard the word of truth, and they became fruitful." (Lk 8:12-15) And he made clear and showed to us that he called the good men, good fertile ground.

Moreover also once more and in this manner also we found that he is the fullfiller of prophecy; for Jeremiah the Prophet says, "Thus says the Lord God, to the house of the Judeans\(^1\) and the inhabitants of Jerusalem, choose for yourselves a good and fertile land, and sow not among the thorns; be purified before the Lord and remove the evil from your hearts, O house of Judah and inhabitants of Jerusalem." (Jer 4:3,4ab) \(^\text{\textless}\) And this parable with which our Lord said that the good ground gives the fruit of life, the Prophet foretold and said, (that) even where the thorns were, if the husbandman\(^\text{\textae}\) takes courage, gathers (and) takes away the thorns, the seeds of life will live; for even the Prophet said that we are good and fertile ground, and the works of evil (are) thorns\(^2\). And this also\(^3\) we ought to know; that the thorns are not from some other place, but (are) from him and from the same thing as the oldness of the garments and the leather bottles; and the weeds of the land are not from some other place, but (are) from contempt and idleness. \(^\text{\textgt}\) In like manner also, all ground which destroys seeds, we find that it is from the idleness of the husbandman\(^\text{\textbe}\); not that the ground itself is not able to cause the seeds which fell on the road to live, for the ground

\[^\text{\textae}\text{. i.e. field-worker} \]^\(^\text{\textae}\)\[^\text{\textbe}\text{. i.e. field-worker} \]

\(^1\text{om}\) \(^2\text{om}\) \(^3\text{om}\) \(^4\text{\textgt}\text{. also}\)
on which the road had beaten hard is itself by nature the same as all of the ground, and the seeds were trampled and destroyed because of the multitude of the trampling feet of passing men and animals. In like manner also, we by our natures are good soil, in order to receive the seeds of the kingdom and to give the fruit of life, but if we will give our hearts to be an avenue of the road for the words of strangers, then in that time, the good seeds which may be sown in us shall be trodden underfoot.

And (as) always with these parables of nature and the creation in which God indeed established us, those things which are superfluous and additional kill us; like the seeds which may be on the road which passed over the ground, are trampled, and it was deprived of its fruit, lest there be anyone who will think that the road did not pass over the prepared ground and injure it. But if a husbandman shall be diligent, he labors by day and watches by night, and he fences in his seeds and digs all around it a trench, he stays and keeps it from strange hoofs. And there are fruits of goodness in the watchful care of the diligent and steadfast husbandman. For the husbandman knows that in no other way are there fruits of life for him, except by the seeds which may be sown by him. In like manner we, if there is not life from anywhere else, except from the seed which we received from the Gospel, as the Prophets witness to everything therein, let us close our ears to rebellious hearing and our hearts to vain useless thoughts, and let us not make our

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a. lit. its fruit was deprived  b. i.e. field-worker

1. Likewise the road is ground by nature and the trampling of passing men and animals killed the seeds. 2. witchcraft, astrology, divination, and vain things. 3. om 4. and 5. one who 6. and 7. (and) 8. (it) 9. There is good fruit for the diligent and steadfast husbandman. But in no other way is there life except by the word which is sown in us.
minds\(^1\) a bridge for all the superstitious words\(^2\) to cross over; and then we live.

Our Lord spoke to us concerning the thorns; for as the thorns do harm to the ground because they spring forth from it, in like manner sensualities are harmful for us. And if anyone is able to show that the thorn is not from the ground, it is a possible thing for him to believe, that also the sensualities of evil are sent to us. But as it is possible to gather (and) take away the thorns and for the seeds to live\(^3\), in like manner also\(^4\) the Prophet said\(^5\) to us, he says, "Choose for yourselves a good\(^6\) and fertile\(^6\) land, and sow not among the thorns,\(^7\) be pure before the Lord, and remove the evil from your hearts, lest the wrath of the anger of the Lord shall have gone forth\(^7\) as fire and shall burn you;\(^8\) and there shall be no one who can extinguish (it);"(Jer 4:3b, 4ac) for the thorn is food for the fire, and wheat (is) for the use of the living.\(^8\) But if our works shall be wicked and painful as thorns, with those same as with the thorns, we shall be burned in the fire. And if we remove all wicked desires from our minds, thenceforth we will dwell in good and fertile ground with the good seeds which we receive and keep as wheat in the storehouse of life.

As concerning the rock which our Lord spoke of, that those who are on the rock flourish for a little time and quickly dry up, at the time when I spoke about the glories of divinity, this

\(^1\)hearts \(^2\)om \(^3\)As the thorn grows in the ground, in like manner the thorn of sensuality is sent into our wills; and as it is possible to gather the thorns and (for the seeds) to live in the ground \(^4\), \(^5\), \(^6\)om \(^7\)purify your hearts from evil lest the wrath of God shall have gone forth \(^8\)om
name of stone, with the weak seeds, this itself is chosen for the
use of buildings. And our Lord introduced this parable in order
that it might make clear that nothing in all creation is strange
to him. Moreover why are the seeds which may be on the rock weak? Because they snatch (and) receive the first rain and there is
no place of condensation in the earth for it, to enclose itself
with the moisture of the water. Moreover when the rays of the
sun come (and) reach (it), they are dispersed not only on a
rocky place but on all the ground. And because there can not
be moisture for it in the rocky place, it is moved from the pow-
er of the sun, and all the seeds flourish together, when that
which dries up the seeds which may be on the rock shines on them.
In like manner also, we who heard the teaching of our Lord, and
enclosed (and) gathered it into our hearts, were as a good and
fertile ground which enclosed the moisture in itself; and they
who immediately snatch (and) receive the teaching as soon as
they have opened (and) shall read the Scriptures before them,
and the truth of the teaching does not remain in their minds,
they are likened to the rocky ground; for the abundant waters
are indeed upon it, as also upon all the ground, and it does
not receive them; and when any temptations reach (them) in the
likeness of the sun, not only on a man who may have resembled
the rock, do they reach, but on every man.

Moreover they who kept the truth of the teaching in
their minds, remember that our Lord is the Son of God; he
was persecuted, imprisoned, tortured, hungered, despised and

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a. lit. loosened  b. lit. enjoy

1. moreover the seed on the rock 2. rocky (place) 3, 4, 5, 6, 7. om
8. has 9. om 10. keep 11. hearts 12. (is) 13. om
molested, and he taught us the same thing; and as long as we remember this, we rejoice, and grow and are nourished in our temptations, as seeds flourish through drinking water, and it keeps them, and they are not moved from before the sun. Moreover they who receive the teaching as a cure for temporary benefit, when any temptation overtakes them, they are considered superficial. And in this manner the faith of our Lord is likened to seeds.

Moreover our Lord likened his faith to a grain of mustard-seed, in that our Lord says, "To what is the Kingdom of Heaven like, or to what resemblance do I liken it? It is likened to a grain of mustard-seed, which when a man took, he sowed it in the garden, and it grew (and) became larger and arose like a tree and the birds of the air dwelt in its branches." (Lk 13:18,19) And in that same oracle he says, "The Kingdom of Heaven is like leaven, which a woman took and mixed it in three bushels of meal, until all the dough was leavened." (Mt 13:33) And for that reason let us know that with every one of its aspects, our faith is likened to the forms of all things; because a grain of mustard-seed is not like leaven in its appearance, and the kingdom of God, he says, is like both in its effect. He likened it to a grain of mustard-seed which having risen like a tree (and) grown large, becomes a repose

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a. lit. on the face. (text is corrupt here, see Codex B) b. or: heavens c. or: flour d. or: whole e. This quotation is from Mt in spite of preceding statement.

1. (and) we 2. which 3. when 4. om 5. read: 'wither before it' B 6. he 7. as 8. del: om B 9. del: om B 10. read: 'his' B 11. om 12. For he shall make clear that all our faith is likened in many ways 13. om 14. which a woman took and hid in the dough, until the whole was leavened; nevertheless it is compared to faith in one aspect here 15. om 16. grown (and) risen like a tree
for the birds of the air. Because our Lord came, appeared to us a man short of stature, ignoble, despised and humble, died and was buried as a stranger, arose\(^a\) through divinity, and\(^1\) appeared with glory, and\(^2\) became the\(^\text{rest and peace}\)\(^3\) of all mankind, which we have\(^4\) compared to the birds, therefore our form has come forth from above, and with our minds and faith we took flight and\(^5\) soared and ascended from all the distractions of the world, and from all\(^7\) the evil thoughts; and\(^8\) moreover from the same place\(^9\) we knew that our habitation is in heaven, whence\(^9\) we expect the Savior, our Lord Jesus Christ.

Moreover the faith of our Lord is like\(^10\) a grain of mustard-seed which grew (and) grew large and\(^11\) arose like a tree; because it is sown and dwells in us first as something little\(^b\), and\(^12\) little by little it grows and takes root and its roots are established in our minds; for at first we\(^13\) desire only this, to believe in God; and then afterwards when\(^14\) faith\(^15\) becomes established in us, thenceforth we separate from our fathers, and forgotten we depart from our mothers, and we detach ourselves from our family\(^c\), and we do not intermingle with our friends who (are)\(^16\) of the world, and we are\(^17\) cut from all our conduct which (is) of the world, because the faith which we received previously as something little\(^d\), as a grain of mustard-seed, conquers us completely\(^18\). If our Lord himself\(^19\) is the seed like a grain of mustard-seed, and his\(^20\) Father sowed him into the world, as in a garden, for the world is of the Father, and if\(^\text{the faith}\)\(^21\)

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\(a\). or: came back to life again  
\(b\). lit. with littleness  
\(c\). or: kindred  
\(d\). lit. with littleness

1. om 2. om 3. peace and rest 4. are 5. (and) 6. this 7. om 8. read: 'we already'\(^B\) 9. + also 10. likened to 11. (and) arose (and) 12. + then 13. if 14. om 15. our faith 16. om 17. finished with 18. add: 'And'\(^B\) 19. (is) 20. the 21. we believe
of our Lord is compared to a grain of mustard-seed, and it was sown in us, we will know that in fact we were his, for the sower sowed in his garden.

And it is likened to leaven; for leaven is one that draws and takes captive, and it always has this power; when it is mixed with all the dough, it changes and draws all the dough into its form of being; and the leaven never turns (and) becomes flour.

In like manner also, the Kingdom of God was likened to leaven, because it is mixed in us in body and soul and spirit in the likeness of the three bushels of dough; and it is never sown into our humanity in order for this to become like us, but in that manner only, because it is made in us and draws and takes captive and changes all of us into divinity, after the fashion of leaven. And as leaven, which at first mixes itself with the flour and together they become like the dough when unleavened, but the power of the leaven having hidden in the dough in an invisible manner and having taken captive much dough little by little, acts in the leaven which in appearance was smaller than the dough, and turns it (the dough) to itself, and thenceforth the dough is no longer separated from the leaven, because it was absorbed; in this manner the divinity of Christ came, (and) was mixed with our humanity; and Christ became like us, and he was mixed with our dough; and it did not appear that he was not mortal, as leaven is not apparent from the dough when it is mixed; and little by little they enter by the power of Christ

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a. lit. breath b. text is corrupt here, see Codex B c. or: meal d. lit. with it e. lit. submerged f. lit. man

1. he was compared 2. add; 'and takes away' B 3. add: 'in itself' B 4. del: om B 5, 6, 7, 8, om 9. man 10. this 11. read: 'mixed' B 12. changes, draws, (and) takes captive 13. om 14. om 15. has 16. seemed 17. om 18. (it) 19. om 20. not 21. + into it 22. into 23. in 24. read: 'he enters' B
in secret. And as leaven, we were drawn and were mixed\(^1\) with his divinity, as also he was mixed with our humanity, and no longer are we separated from him, for we were\(^2\) absorbed into him. And in the same manner is the saying which the Apostle spoke, he says\(^3\), "Death was submerged\(^a\) by life." (I Cor 15:54c-II Cor 5:4c) In this manner the Kingdom of our Lord (is) likened to leaven\(^4\).

Moreover also let us know this, that if you would like to mix leaven with something else, it does not receive nor mix with gold nor pearls, which are exalted and glorious\(^5\); nor with dung, for it appears repulsive\(^6\); nor with iron, which is hard\(^7\); nor with wool and silk, which are fine and delicate; and with something else which is mixed and becomes useful\(^8\); and there is not another thing which turns and becomes leaven, except flour\(^b\) and leaven, which are consolidated and are united\(^9\) with one another. In like manner also, the Kingdom of Heaven is\(^10\) confirmed and united\(^c\)\(^11\) with us, and we are\(^12\) confirmed in order to receive it, and we shall be separated from it no more\(^13\). Altogether we were to know that we ought to receive\(^14\) it, as the stone for the building, and as\(^15\) the ground for the seeds, and as a garden for herbs, and as\(^16\) flour\(^d\) for the leaven, and as\(^17\) the vineyard for the plants, and\(^18\) as leather bottles for wine, as garments for a piece of cloth. Therefore as all these things which our Lord showed us\(^19\) by parables that they are proper to

\(^a\) or: absorbed \(^b\) or: meal \(^c\) lit: mixed \(^d\) or: meal
each other in whatever (way) they are confirmed; in like manner also we were confirmed in order to receive this kingdom which was sent to us, and the kingdom itself was confirmed, that he might send (it) to us.

Moreover our Lord likened his faith to silver, in that he says, "A noble man went to a distant land to receive the crown of a kingdom and to return. He called his ten servants, and gave them each a talent, and he says to them, 'let out on hire (and) employ that until I come.'" (Lk 19:12,13) But it is proper for me to say that Jesus is the noble and rich man; because I have believed that by nature of divinity he is the one who is the great, high, transcendent, glorious, rich person and Lord of all natures, who appears and who does not appear, and (is) the creator (and) decorator of all natures, visible and invisible. Moreover (he was) a noble man, because he was from the tribe of Judah. Accordingly, there were kings and prophets from it. Although there were other wise men, nevertheless in behalf of Solomon it is written in the Book of Kings that, "Not to anyone previous to him was given such wisdom, nor since him was given to anyone." (Allusion to I Kg 3:12) And although there were other kings, nevertheless on David was put the testament with oaths concerning the kingdom, as also Jeremiah the Prophet says, "If it may be possible for you to interrupt the day and the night from their (proper) time, then also my oath which I swore to David my servant may be interrupted, for him to have a son who shall sit on the throne of his kingdom." (Jer 33:20,21)
And it appears that our Lord with his divinity and with his humanity is noble\(^1\). Moreover they who think that Christ is from another nature, and from God nothing was established by him, and deny him human nobility, it is not right for them to call him noble\(^2\).

Moreover in Wisdom of Solomon it is written, it says\(^3\), "A gold apple on a silver tray\(^4\), things of reproach to obedient ears." (Prov 25:11b, 12b) And our Lord made clear to us that his words are equivalent to the writings which they preached before him.

Moreover the faith of our Lord is like engraved silver, which is counted at the rendering of accounts; for every man who has silver in his hand\(^5\), everything\(^6\) is found before him because of the silver\(^7\): wheat\(^8\), wine, garments and food, and everything which may be necessary\(^9\) to life and to the necessities of man. In like manner also, when we possess\(^10\) faith, thenceforth by means of it\(^11\) we are able to fast, to love the brethren, to give gifts\(^\text{a}\), to be persecuted, and to be patient in all desires; as a believer we know that our wages of compensation remain\(^b\) for us in heaven. As when our Lord was here, to everyone whoever approached him concerning all pains and sicknesses\(^12\), in this manner he spoke to each of them\(^13\), "Your faith saved you." (Lk 7:50b) Moreover when the Apostles possessed faith, then by means of it they began to cast out demons, to cleanse the leprous, to raise the dead, and to give new life to men in heavenly places\(^14\).

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\(\text{a. i.e. tithes and offerings} \)
\(\text{b. lit. rest} \)

1. A great man and a noble Christ 2. om 3. As also Solomon in (the Book) of Wisdom says 4. table 5. om 6. \(+\) with silver 7. om 8. \(+\) and 9. and that which is necessary 10. keep 11. om 12. om 13. as also our Lord when he healed the sick, said 14. After which the disciples also by faith began to raise the dead and heal the sick and cleanse the leprous, and etc.
And in this manner faith is likened to silver; for as everything which may be necessary to life in this world is purchased with silver, in like manner all things whichever may be necessary for the (coming) life are purchased with faith. Also because of that, love, which the Apostle values more than all, when we believe we are able to purchase it with faith. Therefore our faith is likened to silver, for silver is able to satisfy all the necessities of those who may have it; that (is) (silver) which shall have the stamp of the image of the lord of the land, that it might circulate through it (i.e. the land) which is under his command. But if anyone shall go to a foreign land and shall have silver engraved with the stamp of the image of a different king, and shall not have a letter for the lord of the land, he will be in very much trouble, for even the poor borrowers will not receive from him that which is not useful to them; because not even the merchants receive that by which they do not profit. Although clothes and food and all necessary things are found in abundance, nevertheless he is caused to suffer famine and cold and he dies, because the silver he has in (his) hand (was) scorned (and) rejected.

Moreover when our Lord preached to us this faith which he likened to silver, he spoke with frankness to his servants, he says, "You shall employ that until I come"; (Lk 19:13c) because he knew that the true stamp of the image of the lord of

a. or: shall become a foreigner  b. or: another

1. For as all things of necessity in this world are bought with silver, in like manner also all (things) for life in the (other) world are accomplished with faith 2. the faith of our Lord 3. of the writing 4. its 5. great 6. om 7. and a merchant does not receive that which is not of use to him. From famine and from the cold he dies, although there may be much clothing and food in that land; they do not receive (the silver) 8. distributed the silver to his servants, he says with frankness 9. shall come
the land is on it, and it is honored by all persons. Even here there is that which is like his which he brought, for upon his arrival he demanded with interest. But if the silver is in the same manner in which it came, there shall not be any interest for him, and from where is the interest given? Or why does Marcion say that his way is not likened to things? When he came, he who had one talent, that is, he who is like Marcion and the other sects, and the rich (man) was (there) for the one who had one talent to give an answer, and instead of having stood and said with a brazen-face, "I was afraid of you, because you were a severe man, and therefore I did not lend your silver," (Lk 19:21a) he ought to have said that "the borrowers did not take it from me; I intended to find something similar, and I did not find (it) in order to increase it."

Moreover because the silver which came to this world of our Lord was honored (and) was acceptable, and they who received it added to it, each as much as he was able to gather, there was he who (had) ten doubled and there was he who (had) five. And in fact this same silver which was gathered in this present life, was honored in celestial regions, and it was clear that there is one Lord with these two natures, above and below, and on account of his decree (there is) one issue of silver, (and) this is in circulation in all regions and is honored. And in this way his faith is likened to silver. And with these parables with which our Lord said that the Kingdom of Heaven is like everything; because he likened it, he made clear and showed us how the Kingdom shall be, and it was likened to various things,
as it is easy for him to decrease and to increase, to grow poor, to grow rich, to die and to live, and all that which he is able to do.

And moreover this parable that our Lord said, he says, "A noble man went to a distant land to receive a kingdom and to return," (Lk 19:12) made clear to us that the habitation of the Kingdom and its nature are above, and thence it comes here, on account of this our Lord was here with us. And indeed he was true man, for he clothed himself with humanity, and he was noble; for that reason that which (is) above was written. And for that reason he says, "To receive the crown of a kingdom and to return," (Lk 19:12) for when he comes with his formidable and glorious arrival, the king comes and God and the judgment and the sentence of death and life, of rejoicing and suffering, when he shall sit on the throne of terrible fear and encouragement, as the hosts of angels shall stand before his face with fear and dread. Therefore (as) true man he departed from us; as king he is for us, for the head of the Kingdom and of the divinity is above. But it is clear to every man, as it is proper for a king to become and be called a king in this manner, when he shall have cities and villages and crops, treasures, troops, executioners, deputies, attendants, couriers, throne guards, and chamber guards and all the services of the kingdom, which clearly appear before his eyes. But if the king should

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1. In this manner the faith of our Lord is likened to silver, for having received the silver from us he rendered it celestial; and he likened the Kingdom of heaven to various things, for everything traveled the crown of a and the kingdom by its nature and being is moreover for judge in terror and suffering, and glory when he sits on the glorious throne also read: 'that' B also 18. services 19, 20.
go all alone, and he should be in a desolate place, when all these services will be far from him, he is not a king, or who shall there be that can call him a king, when he shall be alone and there shall be no one with him.

Therefore truly indeed our God is the great king, whose are the heavens and the earth, the angelic archangels and stars and death and life, principalities and powers, lightning and thunder, heights and depths, and all created things which appear and which do not appear. He is the king and the Lord of all natures and on account of the image of the form of man which Christ was clothed with by the Father in the heights, thus he himself is the king, who said that he goes forth (and) receives his kingdom and returns. And those who reject the humanity of Christ, how can they think that he went forth to receive the kingdom from a place which can not exist? But if there may be some who might think that at one time he had dwelt without angels, principalities and powers, and he had nothing, over whom was he even called a king, this one who was without possessions until he came here? And if he acquired the kingdom from men who are created here by the true king, wherefore they said, "Christ made his angels, principalities and powers, and he was called king over them"; it was clear that certainly he did not become king, except by the true king who is Lord of all natures. For behold Christ when the sects of heresy intended to alienate him; it is clear that he acquired his possessions here in the creation of

1. and when a king shall not have these, how shall he be king? 2. and rightly 3. angels 4. om 5. depths and heights 6. add: 'And' 7. which he received from 8. he 9. a 10. the crown of a kingdom and come 11. crown of a
the great and wealthy king, and he was called king over it.

And our Lord called the city his glorious habitation; in that he gave ten cities of authority to him who gained ten talents; and five cities to him who gained five talents. Moreover in fact in the beginning (of this parable) it is written, it says, he called his ten servants. And when he came at his arrival, and they came to give (their) accounts, only three are written who came, and it spoke not to us concerning the seven, what happened to them, nor why they did not come. But since it is written, it says, that he called his ten servants, he spoke (this) in order to fulfill the whole number of the discipleship; as also in fact from the beginning, God established the number ten in order to number all the peoples: the Greeks, Romans, Syrians, Parthians, and he who counts all the numbers up to ten, also returns to (the number) one in order to add on to the tenth number. Moreover God abundantly showed to us his patience and indignation in the tenth number; for to the tenth generation God forgave through his patience the first iniquity of man, and then he brought the flood upon them, and then he showed only Noah, for he was just. Moreover God purified the children of Noah to the tenth generation, and raised Abraham. And in Sodom if there had been found ten righteous (people), says the Lord, it would have escaped from the destruction. And God punished the unjust (and) guilty Egyptians with a rod of ten plagues, and he added no more. In like manner also,
our Lord introduced the tenth number in the first example which he has set, and the total of all the number of the discipleship, he called ten.

And moreover they all appeared in three forms; the one with ten talents interest, the one with five and the other one without interest; that one who had ten talents received authority (over) ten cities. He gained ten talents because he did and fulfilled every command; for every command which our Lord gave us, was compared to ten talents. And this other one who came with ten talents interest, because he did and fulfilled all the commands, even to this one are compared, all those who heard and did and fulfilled what ever was commanded of them. And the other one who came with five talents interest, because he did half of the command which he heard, and half he did not do, even to this one are compared, all those who heard the command of life, and they accosted the practice of our way (of life), and were not able to fulfill (it). And the other one also who came without interest, even to him are compared, all those who heard the word of life and did not accost its practice.

And all the disciples who are compared to the number who fulfilled to the tenth, come in three forms. They come from them, when the whole shall be done and fulfilled; and they come from them, when the half shall be done, and half not done; and they come from them, when the half of the half shall be done; and they

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a. lit. hire, wages  b. text is corrupt here, see Codex B  c. lit. work

1. according to 2. had been 3. came 4. + and 5. other 6. added 7. teaching 8. del: om B 9. + showed 10. addition 11. that one who 12. om 13. om 14. command
come from them, when absolutely nothing shall be done. That one by whom the whole shall be done and fulfilled, he comes with joy, (and) stands before the Lord and says, "Lord, thy talents gained ten talents;" (Lk 19:16b) and he received authority (over) ten cities, because he did and fulfilled the whole; (and) he received all unfailing glories, and the glories which he (the Lord) gave to him were called, ten cities, because (he had) fulfilled to the tenth. And that one who gained five talents, received authority (over) five cities, for this one receives half as much glory as the first one, in the world of life, and his pay was called, five cities, as half of the tenth number; as the Apostle says, "Each man according to his labor receives his wages." (I Cor 3:8b) Moreover the one who came without pay, his lord called him, unbeliever, because he believed not and did not gain; for he who believes that there is payment for good works, in that time also he begins to work. And if we would teach other men, when we induce them to believe in the faith, we should also commend to them the Word of our Lord. And because he did not believe in one of these forms, even the name of faith which he has, is taken away from him in the end, and then he is cast to extermination and to perdition. For everyone who is condemned to death, at first they stripe him and then they execute (him). In like manner also, this one who shall have taken only the name of faith, who is compared to silver and

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1. Now by this he made clear that the disciples who come, some have fulfilled the whole and some half of the command, and some none. 2. the talents which 3. om 4. + did (and) 5. it is clear that 6. om 7. he 8. om 9. received wages 10. he 11. empty 12. the 13. 14. om 15. when we obtain through instruction the things in faith, we are paid it when the Lord teaches it
garments, and did not accost its practice, the name of faith which was called, talent, is taken away from him, and then he is condemned.

Since our Lord called his glorious habitation the city, truly the faith of our Lord is likened to cities; because the king may give the authority over cities and villages to anyone of his servants. And the servant resides in the palace of the king, and washes himself in his bathing tubs and he sits on the throne of his kingdom and he strolls on his walks. And in this only is the servant-ruler smaller than the great king, that he is his lord, and he knows that he himself is not the head, and the authority he has over his dominion (is) from his lord. In like manner also, when our Lord renders to us the compassion of his mercy, and draws us to himself and to his place, we dwell in his paradise and we indeed become delicate in his light, and become joyful in his goodneses, and we share in and partake of all his possessions, with the exception of this (that) we shall be smaller than he, for he shall be the head, and we receive from him the privilege to enjoy his gifts. And the faith of our Lord is likened to this.

It is written in the Gospels, that our Lord likened his faith to plants; it says, "A man planted his vineyard; he encircled and closed it with a wall; he prepared a wine-press vat in it, and indeed built a tower in it." (Mk 12:1b) And

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1. om 2. one 3. the 4. in like manner also we, for we go up and enjoy of the glory of his Kingdom, and of the delicacies of his possessions 5. we are small 6. is our 7. om 8. a plant 9. om 10. dug 11,12. om
in the same oracle he makes clear that he indeed worked in the vineyard until the time for fruit, and the laborers\(^a\) denied him\(^1\). And moreover\(^2\) in another place it says, "I am the vineyard\(^3\) and you are the vines\(^4\), every vine which in me may be planted and does not give fruit, is taken away\(^b\),\(^5\)." (Jn 15:5a,2a) For although this is hidden from the Gospels which the strange Marcionites read, nevertheless from that which is written by the Apostle, there is proof for them that this was truly written in the Gospels, that we are compared to plants; and the Marcionites erased this: The Apostle writes in the letter to the Romans, he says, "For if we have been planted together in the death of our Lord, in like manner also in his resurrection." (Rom 6:5) And moreover it is written in the first letter to the Corinthians, that they are plants of God, it says\(^6\), "I planted, Apollos watered, but God gave the growth\(^c\)." (I Cor 3:6)

And with these parables the\(^7\) Scriptures fulfilled the teaching of prophecy. Isaiah the Prophet says that men who have believed are plants of life, and when they\(^8\) had become\(^9\) void of the works\(^9\) of life, thenceforth they become a desolate vineyard, he says, "I planted a vineyard in a favorite\(^10\) place, in a fertile place; I enclosed (it) with a fence and strongly\(^d\) circled (it) with a wall; I planted new plants, I cleaned, I pruned, I cultivated\(^e\), I adorned (it) with arbors; I built a tower, I made a

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\(^a\) i.e. field-workers  
\(^b\) lit. pulled up  
\(^c\) lit. made to grow  
\(^d\) lit. with strength  
\(^e\) lit. made soft
wine-press vat\textsuperscript{a}; I expected\textsuperscript{b} that it would bring forth\textsuperscript{c} grapes for me, (and) it brought forth thorns and thistles. Now, men of Judah and inhabitants of Jerusalem, do justice between me and my vineyard. What was there still to do to my vineyard, and I did not do (that) for it? I expected that it would bring forth\textsuperscript{d} grapes for me, (and) it brought forth\textsuperscript{e} thorns and thistles for me. Now I personally will tell what I will do to my vineyard: I will break down the solidness\textsuperscript{f} of the fence and it shall be for plundering, I shall destroy and trample the walls with armies; I will abandon my vineyard, for it shall not be pruned and cleaned nor shall it be cultivated; thorns shall sprout out and add to it as in the wasteland; I shall command my clouds, that they shall not shower on my vineyard; for the vineyard of the Almighty is the House of Israel, and the men of Judah a beloved\textsuperscript{g} new plant; I expected that I would find in it justice and injustice was found\textsuperscript{h}; I expected righteousness and there was deprivation\textsuperscript{i,1}.

(Isa 5:1b-7)

And after the desolation of\textsuperscript{2} this vineyard, concerning which he said that he himself is the House of Israel, God makes the desolate mountains (to be) with seeds and plants. Isaiah says\textsuperscript{3}, "It shall happen in that day\textsuperscript{(that)} every place in which\textsuperscript{4} there shall be a thousand measures\textsuperscript{j} of the vineyard at\textsuperscript{k} a thousand

\begin{itemize}
  \item \textsuperscript{a} lit. a ditch by the wine-press \textsuperscript{b} or: waited \textsuperscript{c} lit. come (and) bring \textsuperscript{d} lit. come (and) bring \textsuperscript{e} lit. came (and) brought \textsuperscript{f} or: strength \textsuperscript{g} or: favorite \textsuperscript{h} or: appeared \textsuperscript{i} or: injustice (lit. degradation) \textsuperscript{j} lit. palm of the hand (i.e. unit of measure; here it would be a vine) \textsuperscript{k} i.e. worth

1. and fertile (place); I digged, I pruned, I cultivated, and etc.; because it did not produce fruit, I indeed abandoned (it), he says, and it became trampled by armies, and it shall not be cleaned and pruned 2. om 3. add: 'And 4. where
thousand

measures, shall become wasteland and shall return to thorns. And many skillful archers shall descend into (it), for all the land shall become wasteland and full of thorns. And every mountain which shall not be plowed up (and) furrowed, and no fear shall reach there, for there shall become from the wasteland and thorny place, pasture for the lamb and trampling for the ox. (Isa 7:23-25) As concerning the vineyard, the Prophet explained and showed us that it is not the vineyard, but the goodness of the House of Israel (which) is called the desirable vineyard, and the faith of God was planted in them as a newly planted vineyard, and when they returned to idolatry they became desolate mountains, produced in them evil works as thorns; in like manner also, we were desolate mountains, for we never produced fruit to God. He said, it says, "as the plant"; faith should dwell in us as a seed, that with joy we may produce fruit to God.

As Isaiah preached concerning the vineyard which was planted and its fruit improved that it might be plucked up, and spoke concerning the desolate mountains, that it should become furrowed; in like manner also it is written in Ezekiel that God had destroyed the first plant as newly planted men, and he caused other men to rejoice, who were desolate and dried up in idolatry, and makes them into glorious, beautiful trees, as from the first people, he takes the plant, (and) engraves into them
Jesus Christ, that he might be taken from the people of the House of Judah, after scorning the first kingdom; for more than all the sons of Israel which were called the scorned and despised plant, the people of the House of Judah were great and honorable, for Jesus Christ came forth from it. Ezekiel the Prophet says, "Thus says the Lord Almighty, 'I will take from the choice of the top of the cedars and the cypress, and I will remove from the highest, the shoot which (is) from the young shoots, and I will plant them on a high mountain, and I will hang it from the high mountain of Israel, I will plant and establish (it); it shall put forth branches and shall bear fruit; and it shall become a great tree, and in the strength of its branches the birds of the air shall rest, and all its branches in it shall be restored a, and all the trees of the forest shall indeed know that I am the Lord, that I bring down the high trees and raise up the low trees, I dry up the green tree and I make green the dried tree.'" (Ezk 17:22-24) Therefore in the parables our Lord likened us to plants of trees and to the vine.

And in this manner we are likened to plants; for at first a shoot from the vines is planted simply alone (and) unadorned b in the ground, and then it grows stronger, and it secretly receives strength for the vine, and branches and leaves and blossoms and grapes, then it becomes wine; and when a cutting from the vine is unadorned, the laborer c is set d over it, who having cultivated around its roots, and having indeed cleaned its branches of dried ends and pulled the weeds and done all his work at the proper time, and with the watchful care of the laborer the vine

a. lit. confirmed  
b. lit. bare  
c. i.e. field-laborer  
d. lit. left
receives the service which is sent to it by God: sun, rain, clouds, dew and gentle breezes, and it has good fruit, which makes the lord of the vineyard joyful. But if the laborer despised it, and the nourishing nurse is wanting in service to it, the vine indeed dries up and the fruit which was prepared to be produced from it, is left destitute, and it becomes fuel for tinder. In like manner also men who become disciples in the Kingdom of Heaven and monks are planted by faith; in this way we rejoice to call upon the name of God and to believe that there is only one God; and at first we are without fruit, for in all labors and works we are novices, and then the teachers, in the likeness of the laborers, become our overseers.

And as the laborer does all the work at the proper time and cleans and prunes the vine, in like manner also the teachers present to us the instruction of the teaching, with wisdom and encouragement, at the proper time, and they rebuke us and show fear, and clean (and) take away from us all works of evil, as thorns and thistles which the laborer gathers (and) takes away from the vineyard, and we receive in the likeness of the rain, dew, sun, clouds, mist and breezes: the reading of the Scriptures, the interpretation, the prayers, and consecration, and the blessing of the praise of the sacrifice; and with those we grow ourselves.
and flourish as a becoming vineyard, and we shall stand firm on the right hand of our Lord, when we shall have raised fruits of holiness pleasing to our Lord; and that they shall save us our Lord witnessed concerning it and he says 1, "Come blessed ones of my Father, \(\sqrt{\text{inherit the Kingdom which shall have been prepared for you from the foundation}}\) of the world; for \(\sqrt{\text{I was}}\) hungered and you gave to me to eat, \(\sqrt{\text{I was thirsty and you gave to me to drink, I was a stranger and you gathered me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.}}\)" (Mt 25:34b-36) And \(\sqrt{\text{in this manner}}\) we are like a plant.

\(\sqrt{\text{Now in what manner we are able to give pleasing fruit to God, or how we are able to give to eat to Christ, behold our Lord advises us when he says, he says, }}\)"Truly I say to you, as much as what you did to any one of the least of my brethren, you did (it) to me." (Mt 25:40bc) For Isaiah the Prophet foretold and he says, "Behold the virgin shall conceive and bring forth a little child and they shall call his name Emmanuel, which interpreted is called, our God with us." (Mt 1:23) And in this manner Jesus became our God (who is) with us. For he said, he says, "whoever you honored, I shall be honored with them," for he is with us and in us. Now they who look down upon their brethren, our Lord calls before the seat of judgment and he is their accuser, as if they looked down upon him.\(^{13}\)

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\(a\) rejoice  \(b\) lit. beginning  \(c\) or: received, welcomed  
\(d\) or: acceptable  \(e\) lit. tiny  \(f\) or: maiden  
\(g\) or: boy  \(h\) lit. cast down their eyes from  
\(i\) lit. cast down their eyes from  
\(j\) we produce the fruit which the Lord spoke of  
\(k\) and etc.  
\(l\) with all this fruitfulness  
\(m\) for with  
\(n\) God became he who (is) Emmanuel, God with us; and to anyone whom also we shall do, we do it to Christ; for he is with us always  
\(o\) him  
\(p\) 12,13.om
Moreover, these in which faith was planted and they received not the service of the nourishment, those which we considered above, they indeed dry up like a dried-up vine, and the beautiful fruit which was prepared in them to come forth, is indeed deprived. And when the Lord of the vineyard shall come to receive the fruitful fruit of the vineyard, and he finds them desolate of good works, they are rooted out and fall into tinder as the dried-up vine. And as the vine when it is planted, they do not go to dig (and) see if it might have taken hold and held fast on to fruit, but in a year it shows evidence of leaves on its ends, and then afterwards it gives fruit. In like manner also, when faith is planted in us and we have taken hold of (it), someone does not come to our minds to enter (and) see if it might have taken hold of (faith), or not. But as the vine that in a year shows color when the leaves flourish, in like manner also, when faith becomes confirmed in our minds, at first we bud, for he produces love in our minds and it appears outwardly, and then we become visibly fruitful. And in this way our faith is likened to plants.

And moreover our Lord likened his Church to sheep, and he himself became the shepherd; as also in the Gospels there it says, "Who shall there be of you who shall have sheep, and one sheep shall be lost; will he not leave the ninety and nine on the hill in the wilderness and go after the lost one (and) will..."
search until he will find it?" (Lk 15: 4) And therefore he said to his disciples 1, "Fear not little flock," (Lk 12: 32) and therefore he says, "Behold I send you as lambs among the wolves." (Lk 10: 3) And with many parables he called the disciples, believers and sheep, and he himself became the shepherd 4. Moreover in this manner the 5 Lord followed the Law and the Prophets, for many prophets 6, kings and princes became 7 shepherds before our Lord. Abel who was pleasing to God was at first a shepherd; and Abraham, to whom 8 the testament of inheritance was put 9 , was a master of sheep; and God took Jacob from the shepherds and spoke to him; and he took Moses from the sheep, and he became a king and messenger  a of God; and David was called from the sheep, and he became king over Israel. And all these men became shepherds of the pastures of men 10 prior to our Lord; because at first they would learn from the sheep, what is the watchful care  b of the shepherd for his flocks, for when a lamb might go astray from the flock, he will search for and bring and put 11 it in his arms, and he will join  c, 12 it to its companions; and he knows how necessary it is to feed the sick, and to anoint the leprous, and to bind  d the broken.

Since they will know how 14 the shepherd humbles himself and toils for his flock, in like manner, he will be careful with the pasture of men. And Ezekiel the Prophet also bears witness concerning these 15, "The Word  e of the Lord was upon me, and he says, 'Son of man prophesy against  f the shepherds 16 of Israel

a. lit. angel b. or: guardianship c. lit. mix it with d. lit. enclose e. or: oracle f. lit. over

1, 2. om 3. sheep 4. om 5. our 6. righteous 7. were 8. who had 9. om 10. according to the will of 11. searches and puts 12. joins 13. om 14. how as 15. to the flock, in like manner also he will be careful also with the pastures of men; even Ezekiel the prophet writes 16. sons
and you shall say to them, thus says the Lord Almighty; 0 shepherds of Israel, can it be that shepherds would feed themselves? Do not shepherds feed the sheep? Now behold, you consume the milk, you clothe yourselves delicately, you eat the fats, and you feed not my sheep; you healed not the sick, and you strengthened not the weak, you bound not the broken, and you comforted not the suffering, you did not bring back those gone astray and you did not search for the lost; you overthrew the very strong maliciously, you tormented the powerful with violence and with fraud; and my sheep were scattered, because there was not a shepherd for them; and they became meat for the wild beasts of the wilderness; my sheep were scattered (and) gone astray to all the high mountains, they were scattered throughout the earth, and there was no one who searched for (them), nor those who brought (them) back. Therefore shepherds, hear you all the Word of the Lord. I am alive says the Lord Almighty, because my sheep became a prey, and my sheep were meat for all the wild beasts of the wilderness, because there was not a shepherd over them and they did not go out in search for my sheep, but they were feeding themselves and were not feeding my sheep, for this reason, shepherds, hear the Word of the Lord, thus says the Lord Almighty, behold I have come (and)
taken in hand\(^a\) those shepherds and I will require my sheep at their\(^1\) hands, and\(^2\) I shall stop the shepherds of my sheep and they shall feed my sheep no more, and I shall save my sheep from their mouths, and no more will they be meat for them. \(\text{\textquoteright}\) Thus says the Lord Almighty: behold, I will examine my sheep, and I will make an inspection of my sheep, as the shepherd should make an inspection of his flock on a dark and foggy day, thus I shall search for them and shall gather them from all places, where (ever) they may be scattered on the dark day (and) on the foggy day; and I will take them away from the Gentiles\(^b\), and I will gather them from the countries."\(\text{(Ezk 34:1-13a)}\) And moreover he says, "I myself will feed my sheep, and I will give repose to them, says the Lord All-powerful, I will search for the lost, I will bring back that which went astray, I will bind the broken, I will strengthen the sick, I will guard\(^c\) the fat and the strong\(^d\) and I will feed them with justice and with righteousness\(^e,3\)." \(\text{(Ezk 34:15-16)}\) In this manner he made clear\(^f\) to us\(^h\) that he\(^i\) rejects\(^j\) all kings and princes. \(\text{\textquoteright}\) Moreover the Lord Almighty says, "Behold I have taken you in hand\(^g\); I will judge\(^k\) sheep with sheep, I will judge the strong\(^l\) with the weak\(^m\), and the weak with the strong; because you strong indeed struck and trampled upon the weak until you drove (them) out and my sheep were scattered. Therefore I shall save my sheep, and no more will I abandon them

\(1.\) your 2.\(\text{om 3.}\) And as the shepherd makes an inspection of his flocks, in the same manner also I will do (that); and I will gather the scattered from all peoples and from the Gentiles, and I will enclose the wounded and the suffering, and 4.\(\text{om 5.}\) the Lord
to prey\textsuperscript{a},\textsuperscript{1} and I will judge ram with ram, and he-goat with he-goat\textsuperscript{2}. And I will indeed set over them one shepherd, my servant David, who\textsuperscript{3} will tend\textsuperscript{b} them, and he will give them repose, and he shall be their shepherd."(Ezk 34:20b-23)

The words of the Prophets are always\textsuperscript{4} true, but these two words are varied to one another, because at first he says, "I shall be their shepherd," and afterwards he says, "David my shepherd will tend them." Nevertheless these words are the same and\textsuperscript{5} equal to one another, when one takes the shepherd to be one who is God and man; that\textsuperscript{6} our Lord himself is, for he\textsuperscript{7} was born from the descendants of David and he is God, for both are accomplished in him. And Isaiah the Prophet\textsuperscript{8} bears witness that by birth God is savior, he says, "A child was born to us, and\textsuperscript{9} a son was given to us; and his\textsuperscript{10} government\textsuperscript{c} shall be bestowed\textsuperscript{d} on his shoulders; his name shall be called, wonderful counsellor, God, mighty";( Isa 9:6) for Christ was God, and the Son of God\textsuperscript{11}. Therefore it was indeed fulfilled\textsuperscript{e} in him\textsuperscript{12}, that which God says, "I shall be the shepherd of my sheep, and I will feed them."

And because he is the son of David, (and) David himself became a shepherd, he also fulfilled\textsuperscript{13} the Word which God spoke\textsuperscript{f} to them\textsuperscript{14}, "David my shepherd shall pasture them, and he shall be the shepherd over them."

And if anyone shall say to me that because he is the son of David, how is it\textsuperscript{15} possible to call him David and for David to fulfill\textsuperscript{16} the pastorship\textsuperscript{g}, it is easy for me to show in Holy Scripture that he is called David who (is) from the descendants

\begin{itemize}
\item \textsuperscript{a} or: permit them to be prey
\item \textsuperscript{b} or: pasture; feed
\item \textsuperscript{c} or: rule
\item \textsuperscript{d} lit. given (or: put)
\item \textsuperscript{e} or: leadership
\item \textsuperscript{1} om
\item \textsuperscript{2} my sheep
\item \textsuperscript{3} read: 'and he'
\item \textsuperscript{4} om
\item \textsuperscript{5} (and)
\item \textsuperscript{6} om
\item \textsuperscript{7} he who
\item \textsuperscript{8} om
\item \textsuperscript{9} del
\item \textsuperscript{10} om
\item \textsuperscript{11} the 11, 12
\item \textsuperscript{12} in him
\item \textsuperscript{13} he says
\item \textsuperscript{14} shall
\item \textsuperscript{15} it be
\item \textsuperscript{16} in him
\end{itemize}
of David and has the throne of his kingdom. For it is written in the Books of Kings, at the time when the hosts of the sons of Israel came and they say to Rehoboam the son of Solomon, "Relieve us\(^a\) of the taxes\(^b\) of your father\(^1\)," (I Kg 12:14b—Paraphrase) he says to them, "My little finger is larger\(^c\) than the thumb of my father; my father chastised you with a whip, but I will chastise\(^d\) (you) with iron rods." (I Kg 12:10b,11b) And\(^2\) they say to him, "And\(^3\) henceforth we have no\(^e\) portion in David, nor inheritance in the son of Jesse. Now go everyone to your tents\(^f\), sons of Israel; now see your own house, David." (I Kg 12:16b) Not that David was there, but his son. For if this one who (is) only a descendant\(^g\) born from the house of David, and (who) according\(^h\) to the justice and the works and the power\(^i\) of David was small, and (who) reigned over only the two nations, (if) he was called David, how much more Christ (should be called David)? For he was born from the people of the house of David, and\(^1\) his\(^5\) works and justice\(^6\) and power\(^4\) are\(^7\) very great (and)\(^8\) excellent, and he caused his name to shine from one end of the heavens to the other end of that same\(^9\); and\(^10\) his teaching\(^11\) was proclaimed, and his kingdom was established in every place\(^12\). Therefore\(^\_\_\) it is right to call him\(^13\) David, and he fulfilled\(^14\) through him the pastorship of David. And as David was at first a shepherd and then became king, after the same manner also,\(^\_\_\_\_\) at first\(^15\) Christ previously was for us a shepherd, and those gone astray he turned back to life, and healed the sick and\(^16\) strengthened the weak and

\(\text{a. lit. lighten from us b. or: services c. or: thicker d. or: discipline e. lit. there is not for us a f. or: dwellings g. lit. from h. or: rule i. lit. for j. lit. rights}

1-16 and 2,3. om 4.(and) was 5.the 6.powers he did 7.justice was 8.and 9.om 10.for 11.kingdom 12.land 13.he was called 14.in order to fulfill 15.came 16.om
cleansed the leprous; and then afterwards he became king, and he comes at his second coming (as) the mighty king, and the glorious God. And in this way the Church (is) likened to sheep and Christ to the shepherd.

And in order that he might make clear that men are called the sheep of the pasture, Ezekiel spoke in this manner from the same oracle, "But you my sheep, the sheep of my pasture, are men and I am your God, says the Lord Almighty." (Ezk 34:31)

Therefore even Christ, in order that he might make clear that (men) are entirely the same as in the above prophecy, he also called men who hearkened to him sheep, and he became a shepherd for them. Therefore our Lord said, "I came not to dissolve the Law or the Prophets, I came not to dissolve but to fulfill." (Mt 5:17)

And after comparison we agree that all these shepherds, whose names I considered, are likened to Christ; they killed some of them, and some of them escaped from death and became kings; all these men are in the likeness of the image of the forms of Christ. And as the image of the king is painted in his childhood and in his youth and old age and during (his) reign, in like manner also all these shepherds in their times (were) in the image of the forms of Christ; for the image of the king which they paint in his childhood is not large, but it keeps the likeness of (his) childhood; and moreover they set up another image of him when he becomes a man; likewise also, this image keeps the likeness of (his) time; and when he

a. or: loose  b. lit. when having compared  c. lit. images  d. or: described  e. or: great

1. (as) 2. om 3. great 4. is 5. For Christ is 6. om 7. as he also 8. om 9. / with the Scriptures 10. + (and) we find 11. were 12. + and 13. were 14, 15. om 16. were 17. he sets 18. + also
becomes king, moreover they paint another one of him. In like manner also (are) these which I considered, because they kept the likeness of the forms of Christ; and they were painted of him, each of them with the likeness of one or the other of the times of Christ, in which also they were represented by him and they kept (it).

Abel became a shepherd, a priest and was wounded; and he took of his first-born sheep, and he offered a sacrifice to God and the sacrifice which he offered of his sheep on the altar with the intention of satisfaction was acceptable; and after this the elder brother of the same killed him, and he deceived him. And because the Most High knew the deception in the heart of Cain, he did not receive his sacrifice. In like manner also Christ became a shepherd, a priest and was wounded, because he offered a sacrifice to God, and then he was wounded at the hands of people who were older than him by birth, for they betrayed him and delivered him up. And as God did not receive the sacrifices of Cain because he doubted, and his hands were stained with blood because he was (so) full of anger he killed his brother, and the killed sacrifice became acceptable, in like manner also God receives our sacrifices, because we follow the shepherd, the priest and the one who was killed; and the Israelites, who do not acknowledge Christ, because he would sacrifice it to God his Father, and (who) stood in the will of Herod and (who) follow the murderous Pharisees, nor are they acceptable at the
altar for satisfaction, because they partake of and are parties to the blood of Christ.

Isaiah the Prophet says "I have had my fill a, now it is enough for me, burnt-offerings of rams and fat of lambs and blood of your bulls and he-goats T I do not want to see 1, and none of your appearance b do I want 2. Who required this of your hands, then all of you do not continue to trample my courts. If you shall offer to me the fine flour c for sacrifice, it is in vain d for you; and if you cast incense to me, that also is considered an abomination to me. Your new moons and your sabbaths I disapprove; your important days I do not accept; your fasts and idleness and chief anniversaries e my soul hated, and I have had my fill of you f. It is impossible, hereafter I will forgive your sins no more; when you shall stretch forth your hands to me, I will turn my face g from you. And if you shall continue to offer your prayers, I will not listen h to you, for your hands are full of blood i (Isa 1:11b-15) And k the Prophet made clear and showed to us that prayer and truth l are the end of immolations and sacrifices; and they who participate in killing and are stained with blood, ℄ not even m their prayers are n acceptable, because ℄ they are in fact sacrifices o as Cain's sacrifices ℄ which were not acceptable p. And q we who follow Christ, who is likened to Abel in r his righteousness and priesthood and death, our sacrifices shall be accepted s on the altar; for by the Father of the true t, just shepherd we are offered without sin on the altar; as also the Apostle

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a. or: I am full  b. or: presentation  c. lit. finest quality of wheat flour  d. or: useless  e. or: feasts  f. or: I am satiated by you  g. or: eyes  h. or: hear  i. lit. verity  j. lit. with  
1 says, "I pray you, brethren, prepare your members\(^1\) (as) a living sacrifice, holy (and) pleasing\(^b\) to God." (Rom 12:1) And moreover\(^c\) he says\(^2\), "Daily\(^c\) we are\(^3\) counted\(^4\) as sheep for the slaughter." (Rom 8:36b) And in this way we are like\(^5\) sheep. And see, that Abel was likened\(^6\) to the shepherd, to the\(^7\) righteousness\(^8\) of Christ\(^8\) and to his\(^9\) priesthood and death.

Jacob the Patriarch\(^10\) of the Fathers\(^10\), was a shepherd of Isaac his Father, and he was persecuted by his brothers who were older than he, and then he\(^11\) received his Syrian sheep. In like manner also Christ became a teacher\(^12\) to the Jews, to the first sheep; and when he was persecuted by Herod the king\(^13\), he became a shepherd\(^14\) of the Syrian heathens\(^d\). In the time when Jacob became shepherd of the sheep of Laban, Laban divided his own sheep with Jacob, so that every lamb which should be dappled and speckled, that one should be for Jacob, and the sheep entirely of one color, that one should be for Laban. Jacob painted the rods according to the Word of the Lord, and cast (them) before the sheep, and the offspring of the sheep were like the color of the appearance of the painted rods\(^15\). And the sheep followed the just shepherd to the holy\(^9\) land of the Israelites, which they had not seen. The mothers of one common color who gave birth to the variegated lambs, were reared in the impure land\(^16\); in like manner also we were delivered\(^e\) from heathenism, and are spotted (and) speckled with the white marks in the likeness of the cross according to

\(^a\) or: whole bodies  
\(^b\) or: acceptable  
\(^c\) or: the whole day  
\(^d\) or: Gentiles  
\(^e\) or: blessed  
\(^f\) lit. born

1. read: 'bodies'\(^B\) 2, 3. om  
4. ourselves 5. counted (as) 6. he was like the first Abel in 7, 8, 9, 10. om 11. add: 'he came (and)'\(^B\)  
12. read: 'shepherd'\(^B\) 13. the Jews 14. teacher 15. om 16. the flock which gave birth to the variegated lambs for Jacob which went to the holy land of the Jews, they themselves remained in the impure land for Laban.
the marks of the rods; and we are not like our ungodly fathers from which we are begotten; and according to the likeness of the sheep of Jacob we follow the just shepherd to the holy land, and to the inheritance of Israel. And our fathers which begot us in heathenism, and the marks on the rods do not appear on them, they remain in the impure land. And as Jacob at his persecution turned foreign sheep to the land of Israel, in like manner also Christ when he was persecuted by the Jews, he turned heathen men to the worship of his God, and to the first inheritance of Israel. And as the sheep of Jacob are nothing like those sheep which begot them, in like manner also we are nothing like our heathen fathers; for we were indeed attracted by the rods, and we became like them. And in this way we are likened to sheep, and Christ to the shepherd. These are the marks of Christ which were represented by Jacob in his pastorship and persecution, because he turned foreign sheep to the land of Israel with the marks on the rods.

Concerning Joseph, whose elder brothers were also shepherds: His father sent him to go (and) to see his shepherd brothers, and the shepherd brothers had great envy towards him because the father was fond of him, and they considered (how) to kill him. And according to the word of Judah, Joseph was sold for the price of silver, and they sent his garment to the father, as if he shall have been torn by a wild beast. And when this persecuted, wounded and sold one went into the land where they...
knew him not, he became the feeder-savior of all the inhabitants of the land. Because the king of Egypt had made him lord over the nourishment of the living, and food was not found elsewhere, whoever went up and subjected themselves under the hand of Joseph, lived. Likewise when his brothers came and prostrated themselves to him, he fed them with food. In like manner also Christ, his brothers were older shepherds; God his Father sent him to see the shepherds and their sheep, and his brothers the Israelites considered (how to bring) death upon him, because they had envy toward him; and according to the word of Judah he was sold and was killed; not only that, he died after being wounded; and after he was sold, the Eternal King made him lord over the nourishment of the living, and everyone whoever is confirmed in him, he feeds with food. And as the brothers of Joseph when they prostrated themselves to him they were fed more than every man, in like manner also (are) the Israelites, for they are in fact the killers, the sellers and the persecutors; when they come and subject themselves to Christ, they find life from him, and they become respectable. And as in that time there was great famine in every land and all men individually went to buy their food in order to live; and when the sons of Israel went and brought their food from Joseph, they strengthened their hearts with food, but they were not indeed satisfied until they went into the city, in which the wounded and sold one had become a.

a. lit. bread  b. lit. go

1. He was sent to his brothers who were envious (of him); according to the mouth of Judah, they sold (him), and this wounded one became a ruler of Egypt, and lord and feeder of all peoples; and when his brothers came to him 2. the brothers of Christ 3. and the shepherds of Israel 4. the sheep 5. shepherds 6. shepherds 7. however, he became lord over all the living and ruler for his Eternal Father always 8. other men 9. om 10. persecutors 11. sellers 12. read: 'were going'
lord; and to him was gathered and prepared the storehouses of life. In like manner also in present times there is great famine, for we all shall be hungry for the Word of God and we all have the instruction of the teaching, and we strengthened our hearts only with the Word of our Lord, and as much as we feed (on) him, the more we want for him; and when we go to Christ, for he himself is wounded and sold, and we dwell in the country of life, in which Christ is lord, then in that time we are indeed satisfied. And as the sons of Jacob went to buy their food and indeed received food and did not give their silver in its respective weight, in like manner also we indeed receive life free (of cost) and give nothing, yet we receive life without silver, as also the Prophet said. As the brothers did not recognize Joseph at the time because he became a minister for the king and was the lord and prince over life, because he became great (and) surpassed very much from that time since they killed and sold him, since they did not believe that he could be alive, in like manner also Christ, when his killers, persecutors and sellers see him, they do not recognize him on account of his greatness, since, because of that, they do not believe that he could really be alive. And in all this Christ is likened to a commander of sheep. And Joseph tended and kept the form

a. lit. with b. lit. with c. or: region d. or: reigns e. or: steward f. lit. absolutely

1. the sons of Israel who were not satisfied with the food which they brought until they went to the wounded Joseph in Egypt. are 3. of God, as (was) brought with bread to Jacob 4. to 5. dwells, and in that time then we are filled with satisfaction 6. the brothers received wheat free (of cost), and they brought the silver to the same one; in like manner also we received life without payment and price, as the Prophet says; and since that day they sold Joseph, he became very great; and his brothers, the killers, did not recognize him, 7. om 8. add: 'really' 9, 10. om 11. they are astonished 12. did 13. like
of the pastorship of Christ even by his\(^1\) death and being sold and\(^2\) feeding.

Moreover David was a shepherd and the younger of his brothers\(^3\), and God was pleased with him when Saul the king\(^4\) at first did not know\(^4\) him; but Saul called him, and he approached by himself in order that he might kill Goliath the Giant, because he was battling with\(^a\) the sons of Israel\(^5\) and they were not able to oppose him\(^5\). But when David\(^6\) saw Goliath and killed him\(^6\), the daughters of Israel\(^7\) blessed David\(^8\) and praised him, and Saul had envy toward David (and) persecuted him. In like manner also Christ first became a shepherd, for he was in fact a teacher.

When the sons of Israel were oppressed by evil spirits and by defeats\(^b\), and when he healed them of insufferable\(^c\) defeats, and\(^9\) his power appeared to the people and\(^10\) they praised him, Herod had envy towards him (and)\(^11\) persecuted him. When Saul sent (someone) in order to kill\(^12\) David, he escaped from the killer\(^13\) from the wicked king, who was\(^14\) signified\(^15\) to be king for\(^16\) a little while, and he became a righteous king. In like manner also Christ escaped from death, from the killer\(^17\) from Herod the wicked king, and he became an Eternal King after escaping from death. Abel the shepherd first depicted\(^e\) the killing of Christ, for truly he was killed; and David another shepherd depicted the resurrection of Christ from\(^18\) the dead, for he truly escaped from the killing, and became king. And in this manner the Church of our Lord is likened to sheep, and he is likened\(^19\) to a shepherd.

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\(^a\) or: making war on  \(^b\) lit. bruises  \(^c\) lit. very bad  \\
\(^d\) lit. of  \(^e\) lit. painted

1. om 2. but also his 3. om 4. was before 5. om 6. killed Goliath 7. Jerusalem 8,9. om 10.(and) 11.and 12.persecute 13,14.om 15.\(+\) him 16.in 17,18,19.om
And as the shepherd, that goes at the head of the sheep into every place; into the rough and soft (places) and into the mountains and the valleys, into the dry (places) and into the marshes, and the sheep follow him; in like manner also Christ, everything whatever he taught us, he first did that, and through that (means) he went before us, so that we might follow him. For he taught us, he says, "Happy shall it be for the poor in spirit"; (Mt 5:3) he in fact became poor before us, as also the Apostle says in the second letter to the Corinthians, he says, "You know not the grace of our Lord Jesus Christ", that for your sakes the rich became poor, that you through his poverty might become rich," (II Cor 8:9) And our Lord taught us, that he was reviled and was killed for our sakes, since he said to us, he says, "Happy shall it be for you when they shall revile you", (Mt 5:11) as in the first place his name was reviled, when he was kind to every man who approached him. Since he taught us that when we die, we live, he died before us, and he arose from the dead. Since he promised to seat us at the right hand of God his Father, he ascended before us to the celestial kingdom, and entirely (by) himself, beforehand, he paved the way for us, as the shepherd goes before his sheep.

But nevertheless we should know this, that all sheep follow the paths of the shepherd everywhere, and the lamb which goes astray from the sheep and from the paths of the shepherd, also becomes carrion and meat for the ravenous

a. or: difficult  b. or: blessed  c. lit. with d. insertion of 'not' is probably copyist error  e. or: cleared  f. or: food

wolves and for the greedily hungered wild beasts. In like manner also we; every church which is itself the sheep, follows the path; and the person who separates himself from the flock of the sheep, which is itself the Church, and goes astray from the path of the Shepherd Christ, he goes to perdition, extermination and torments of fire. And every church follows the just shepherd, and is gathered together to him, in the region of life. And in this way we are likened to sheep.

And more than all this, our Lord likened (us), with the invitation and our affection and the ravishment which is ravished, and our minds are diffused with it and we are attached to it, he likened us in the habitation of the world here, to the bride and bridegroom, to those whom the foreigners profaned and say that they are impure; and our Lord compared his path to this symbol, for John says, "He who has the bride, he is the bridegroom." (Jn 3:29a) Although this is not written for the strangers, nevertheless in theirs which also for them in fact is written in the Gospels, and as they read, it says, thus our Lord says, "you cannot order the bridegroom's companions to fast, as long as the bridegroom shall be with them." (Lk 5:34) And he made clear and showed us that he himself is the bridegroom and we are his table companions and his friends of the bridegroom. Moreover the Apostle says in the Letter to the Ephesians, thus he says, "Each man should love his wife as himself, as also Christ loved his Church, because we are

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a. or: country  b. or: custom  c. or: unclean  d. lit. to whom there is a bride  e. lit. it is not possible for you to

1. which tear to pieces 2. of the Shepherd Christ 3. that one 4. om 5. and 6. add: also Christ 7. om 8. read: others 9. his 10. om 11. it received 12. compared 13. physical 14. paths 15. since 16. om 17. for 18. It is not for you to 19, 20, 21. om
members of his body\(^1\); (Eph 5:28a, 29b-30) in like manner also you\(^2\), each one\(^3\) of you individually ought to love his wife as himself, as also Christ loved his\(^4\) Church\(^5\). "Therefore a man shall leave his father and mother, and shall follow\(^6\) his wife, and the two shall be one flesh. This is a great mystery, but I speak in Christ and in the Church." (Eph 5:31, 32)

Moreover in this manner our Book fulfilled the chief prophecy, which is written by Isaiah the Prophet, \(^6\) he says, "As the bridegroom rejoices over\(^b\) the bride, in the same manner your God rejoices\(^7\) over you; and as a young man\(^\gamma\) shall settle\(^8\) with the virgin\(^c\), in this same manner shall your sons settle in you." (Isa 62: 5b, 5a) And moreover David says, "Their voice went out to all the earth, and\(^9\) their words\(^10\) to the ends of the world; he pitched his tent in the sun, and he\(^\tau\) comes forth like the bridegroom\(^11\) from his chamber." (Ps 19: 4, 5a) And the prophets always speak concerning the people\(^12\) of the Church: when it causes\(^d\) itself\(^13\) to fear God, and cares\(^e\) for him as for a bridegroom and\(^f\) (as) the care of the wife for her husband\(^f\); and\(^14\) they read these parts even with distrust; and\(^15\) having doubted, the people are divided as a woman who\(^\tau\) is separated from and distruts\(^16\) her husband, and she commits adultery with someone.

Jeremiah the Prophet says concerning the first people. "Behold I judge you\(^17\), because you say\(^18\), " he says\(^19\), "I have not sinned\(^20\),' now that you have become mad (enough) to relate your

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\(^a\) or: go after\(^b\) or: is delighted with\(^c\) or: maiden\(^d\) lit. gives\(^e\) or: serves\(^f\) text is corrupt here, see Codex B

1.2.3.4. om 5.\(\text{—}\) for we are members of his body 6. om 7. shall rejoice 8. settles 9. om 10.\(\text{—}\) are 11. (is) as a bridegroom that comes forth 12. Jews 13. also 14. read: 'she marries him, as also the woman her man; since they do not attend to this'B 15. for 16. read: 'having doubted, is separated from'B 17.\(\text{—}\) and 18. were saying 19. om 20.\(\text{—}\) at all
ways, even by the Egyptians you shall be put to shame, according to the shame which you were put by the Assyrians. Even from that also you shall go forth with (your) hands on (your) head, for the Lord was angry on account of the shoulders of your refuge, and you shall not prosper with them; they say, 'if a man shall give up his wife, and the wife shall go from him;' and shall become another man's, and if he shall indeed return again to her, behold that woman would indeed be impure; and you committed adultery (and) were prostituted with many shepherds. Return to me, says the Lord Almighty; lift up your eyes to the roads, and see, what place is there which shall not be polluted by you? You prepared yourself for them on the roads as a crow in the wilderness; you polluted the land with your prostitution and with your wickedness; and the rain was withheld in the heavens, and the dew did not bedew; and a shameless and indecent face you made for yourself as a prostitute." (Jer 2:35b-3:3)

And moreover he says, "As the wife (who) cheats her companion, in like manner the sons of Israel cheated me." (Jer 3:20)

Moreover Ezekiel says, "The Word of the Lord was upon me and he says, 'Son of Man go (and) rebuke Jerusalem and cause her to remember her abomination; and you shall say to her, thus says the Lord Almighty to Jerusalem: Was not your tribe Canaanite; your father was an Amorite and your mother a Hittite; (concerning) your birth, on the day that they gave birth to you, no one has cut off your navel, and no one had washed you with water for salvation, and no one'

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a. lit. soiled  b. lit. soiled  c. or: belied  d. or: remind her of  e. or: impurity  f. or: generation

had salted you with salt, and no (one) had wrapped you in swaddling clothes; because my eyes did not spare you, nor did I for you any one of all these things or take care (of you), that some lamentation might pass to you; but having been cast (out), you laid on the face of the field because of your perverse mind and your hardened heart. On the day in which they gave birth to you, I passed by you and saw you drenched with blood, and I said to you, be lifted up from your blood, and your life shall be raised up from the blood, be indeed increased with cleanliness. I made you as a green plant in the field; and you increased and grew, and you came and entered into the great cities. Your breasts were formed and (your) hair (had) come forth, and you were naked and bare; I passed by you and saw that you were no longer a child and the time for your veils (had come); I spread my wings over you and I covered your nakedness, and I swore to you and entered into a firm covenant with you, says the Lord Almighty. And I brought you (as) the bride for me, and I washed you with water and cleaned your blood from you, and I cleaned and anointed you with oil; I adorned you with various attire: I clothed you in purple and red, I adorned you and I brought to your bosom fine linen, and I spread silk about you; and I adorned you with ornaments: I put bracelets on your arms, and I put a necklace on your neck, I put ear-rings on your ears, and I put ear drops with your ears, and I put a crown of glory on your head; I adorned you always with gold (and) silver, and I made

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a. or: grassy  b. lit. cities of the cities  c. lit. fallen  d. lit. unfolded  e. lit. unclothed  f. lit. put to shame, or exposed naked  g. lit. came (or: passed) (and) reached over you  h. lit. you had reached your time  i. lit. bloody blood  j. or: excellent (or: varigated) finery  k. i.e. long ear-rings (or: ear-ring)

1,2.om 3. which happened 4. were 5. hard 6. and 7. I adorned you 8. om 9. gave 10,11,12.om
your garments (with) fine linen and your finery (with) silk, satin, and embroidery. I clothed you and made your food with fine flour and honey and olive oil; you ate and became soft and abounded; you became beautiful and you fondled with the delicacies of royalty; and the reputation of your beauty went to all the nations, for I put the grace of beauty upon your loveliness, says the Lord Almighty. And you became proud and were charming with the beauty of your face; you committed adultery (and) were prostituted with your grand reputation, you indeed had spread your prostitution to everyone who passed on their journeys; and you took your garments of finery and made tattered idols, and you were prostituted upon them. Moreover you shall not enter there, because they did not happen and shall not take place. And you took the ornaments of glory of gold and silver which were given to you and you made for yourself male, raving images and were prostituted with them. And the beautiful, fine garment which I had given to you, with that you adorned them; you offered to them my perfume and splendid incense; and you fed them my bread of fine flour which I gave to you and olive oil and honey; and you put all this before them for a sweet odor. And you took your sons and your daughters which you had borne to me (and) sacrificed (these) to them to destruction; and you considered that fornication as (such) a small matter, you killed my children; this was in fact greater than all your fornications and abominations. And you remembered the days of your childhood to

a. lit. gave b. or: the kingdom c. lit. name d. or: heathen e. lit. in f. or: roads g. lit. mended h. or: happen i. or: prepared j. lit. sons k. Greek and Hebrew have 'not remembered'

1. garment 2. del: om B
the time that you were naked (and) bare\(^a\), drenched (and) mixed with blood\(^b\). And there was woe, woe upon woe, says the Lord Almighty. You made for yourself a brothel, a house for your fornications, and you made for yourself idol altars\(^c\) in all your public places\(^d\)." (Ezk 16:1-24) Moreover he says, "And you were not like\(^e\) a prostitute who gathers her price of prostitution, but you were as a wife who commits adultery with her husband\(^f\), who receives treasures from her husband and gives pay\(^g\) to her lovers. And all prostitutes receive the price of prostitution for themselves, but you gave pay to your lovers\(^h\)." (Ezk 16:31b-33a)

After these\(^2\) proclamations\(^i\) of the Prophets our new Scriptures certified\(^j\), that truly the Church is likened to the bride, and Christ to the bridegroom. Even Paul says, "I betrothed you to one husband as a pure virgin in order to offer\(^k\) you to Christ (II Cor 11:2b) And in this manner our path is\(^3\) likened to a betrothal and\(^4\) the preparations\(^5\) for a wedding. For when a woman is betrothed to a man, she is removed\(^6\) from his sight; and there shall be many\(^7\) mediators, who\(^8\) stand between (them) and go to the bride; and she hears from them about the greatness of the bridegroom, and about the splendor of his beauty\(^9\),\(^\ldots\) and about his nobleness\(^10\). And by the ears\(^11\) of the mediators the love for the bridegroom drops and is sown into the heart of the virgin, and enslaved her mind is carried away with her love\(^12\) for him. And having contemplated\(^k\) she expects to leave her...

\(^{a}\) or: shameful; \(^{b}\) lit. bloody blood; \(^{c}\) or: temples; \(^{d}\) or: market-places; \(^{e}\) lit. you were not in that manner as; \(^{f}\) lit. man; \(^{g}\) or: wages; \(^{h}\) lit. speeches; \(^{i}\) or: affirmed; \(^{j}\) lit. give; \(^{k}\) lit. looked

1 om 2.this 3.paths are \(^4\) (and) 5.\ldots of the bride 6.seen 7.by 8.\ldots (as) mediators 9.his splendor and beauty 10.om 11.hearing 12.\ldots even
mother who gave birth to her, and her father and her brothers and their familiar habits; and having contemplated she expects to go out from the house of her nurture, in order to go to be joined to (her) husband, who with her eyes she had not seen him, but only his name that was mentioned to her. In like manner also we, the Apostles were mediators for us, and they told us about the greatness of Christ, and about his glories, about his great nobleness, and we believed them, and having contemplated we expect to leave this world of our habitation; and to leave our fathers who begot us, and our mothers who brought us up, our brothers and their familiar habits and to go to be in the presence of Christ, who with our eyes we have not seen him, but only his name was mentioned to us, and his love is indeed enflamed in our hearts, and enslaved we are carried away with love for him.

As the bridegroom that sends bridal men, after they shall have been clothed with splendid garments, to go to take away the bride from her brothers and from their family, and in fact she considers those same bridegroom's men (as) her brothers and sisters, and the bride indeed confides in them, in like manner also the Lord sends the angels of Heaven with glory, in order to take us away (and) present us to the bridegroom, and we indeed confide in them. And as the bridegroom's men are clothed with fine garments, and are less glorious than their bridegroom, in like manner the Apostles and the angels are

a. lit. man b. lit. face c. or: riches d. lit. looked e. lit. bridegroom's men f. or: kindred g. lit. smaller with their glory

1,2.om 3.† even 4. the 5. had 6. the 7,8.om 9. † and 10,11,12.om 13. † even 14.om 15.is kindled and is 16. † which (is) 17.are 18. read: 'her'B 19. † she becomes 20.om 21.for 22.our 23. see 24. the 25. † also
clothed with glorious garments, nevertheless they are less glorious than Christ. And as the bridegroom, who is himself head of all the bridegroom's men and the table companions and friends, the Apostle says concerning Christ, that "He himself is the head of all principalities and powers." (Col 2:10b) As the virgin works and labors in the house of her father, in order to make her clothes at her native home, that she may be pleasing to the bridegroom with them, in like manner also, we labor and work in this world, in which we shall have been born, in order to make (and) prepare for us good works in this world, that at our ascension we also shall be pleasing to Christ with them.

And as the bridegroom is not strange to the virgin who shall have been betrothed to him because they are of one nature and of one God who has created them, and according to the will of their Creator they are joined to each other; in like manner also we are not strange to our Lord, for by one God who has created us, and according to the will of our Creator we are joined to Christ. And as it is not proper for the wife to exchange the bed of her husband with (the bed of) another man, otherwise she is considered adulteress; in like manner also we, instead of the employment of the bed, God asks from us adoration and thanksgiving, as he also asked from Jerusalem. And as the wife, as long as she has honorably the husband who was called for her, the modesty of chastity is with her, but if the wife is

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a. lit. garments of glory 
b. or: guests 
c. or: sovereignies 
d. or: authorities 
e. or: maiden 
f. or: confirmed 
g. or: service 
h. or: worship 
i. or: named

1.om 2.glorious 3.in like manner 4.her 5,6,7,8,9.om 10.was 11.the 12.from our created nature we have received a body, true, intelligent and reasonable, and indeed united with an indissoluble union with his uncreated divine nature with the concurrence of the Father and the Holy Spirit 13,14,15.om 16.her 17.she
troubled in her mind, and she has considered every man as her husband, she shall be called afterwards an adulteress and a prostitute; not that she has any more affairs with them who are prostituted, but she received them as her husband; in like manner also, as long as we have dread and fear, the worship of God and adoration for him, because his divinity is indicated to us from the beginning, we also are changed through chastity; but if we turn aside to strange teaching and make other gods, thenceforth we become adulterers and prostitutes. And in this manner we are compared to the bride, for she goes (and) is joined to the bridegroom. And as the bride prepares herself and is adorned with gold ornaments and she personally is evidently becoming for the bridegroom, and her clothes with her finery make her pleasing in the presence of her bridegroom, and she is evidently becoming to him for his needs, and he is completely happy with (his) wife, in like manner also, our good and righteous works become to us clothes, as dressed with finery, that we may be pleasing to our Lord with them. And in fact we personally are becoming to Christ, for he himself is the bridegroom.

And as a woman when she adorns herself, does not go (and) inquire to one of her companions whether she may be beautiful or not, nor does she believe anyone concerning her finery, whether it is becoming to her, but she takes her mirror and looks at herself and is happy with herself in her finery,
and she knows that she shall be pleasing for herself, then she shall be pleasing also to the bridegroom, to whom she is going. And if there shall be any spot on the front of her face, or any color of stain, or wrinkle, she cleans (and) clears it; and she adorns herself, so that she shall be pleasing to the bridegroom. In like manner also we, for we are betrothed to Christ the bridegroom, and no one knows whether we may be beautiful or ugly, unless we take in (our) hand the Holy Scriptures in the form of a mirror; and having looked we examine ourselves, and if we with our works shall be good to ourselves, we also shall be likened to the living commandments; for they are the mirror, then we also shall be good to our Lord. And as it is not possible in the world that anyone who indeed sees his face, shall also succeed in the presence of it to see the beauty and the ugliness of himself, except only by means of a mirror; in like manner there is no one in the world who is able to see the image of himself, whether his works shall be ugly or beautiful, but every man appears good in his own eyes. But when we take in (our) hands the mirror of the Holy Scriptures, we do not embellish ourselves as our minds shall suppose that we shall have been good, but as our Scriptures show (us) with the image in the mirror; for the Apostle says, "Now we see the glory of the Lord by an example as with a mirror," (I Cor 13:12a) and we resemble to the same

a. lit. corner of wrinkling  
b. i.e. seem good to ourselves  
c. i.e. shall seem good  
d. lit. be successful  
e. lit. adorn

1. shall know 2. the satisfaction 3. and 4. indeed 5. om 6. spots 7. of color on 8. om 9. corner or wrinkling 10. + Christ 11. om 12. one knows not 13. are 14. om 15. add: 'shall' B 16. om 17. good 18. which 19. + considered 20. om 21. or 22. his face 23. om 24. ugliness 25. are bad 26. good 27. supposed 28. (are) 29. thus 30. the mirror of the 31. us 32. the same (thing) 33. and 34. + as 35. of
image. As much as we look into the Scriptures, there is in them, the power to put our images before our faces. And they shall be for us a mirror, and he shall be happy with our good condition, and he shall clean and take away from us the evil stains and spots of impurity, and when our minds know that we shall be good to ourselves, as the mirror of our Scriptures shows us, then we know that we shall be pleasing to the Lord; and he is happy with us, as the bridegroom is happy with the bride, as she is in no way at all imperfect.

Moreover, they who shall be the bridal mediators, they tell the bride about the greatness of the bridegroom, and about his reputation and about his nobleness and power. In like manner also they praise the bride before the bridegroom, and they tell him about the beautiful disposition of the virgin whom they betrothed to him, and about her chastity, and about her good condition. And when the bride goes (and) is united with the bridegroom and he is happy with her, afterwards she possesses his property, and she becomes partaker of his glory. Moreover they who shall be the bridal mediators are seated in the wedding chamber, and they are happy with the bride and with the bridegroom, when the crown of glory is placed on their heads, and they shall be happy at the wedding. For while the bride was afar off from the bridegroom, they taught her the desires of the bridegroom, when she saw the bridegroom, she was happy.
with him, and the words of the mediator were indeed confirmed; and from the bridegroom there appears the honor of praises for them. In like manner also, the Apostles became for us the bridal mediators and approachers, and they told us about the greatness and the honor of the praises of our Lord; and they offered to him the good words, and with their prayers they offered reconciliation and our supplications before the Most High, and they showed us all the desires of our Lord; if we learn chastity and modesty and holiness and all the desires of the bridegroom, when we go (and) are joined to him he is happy with us, and from him there appears the honor of praises for the Apostles, for they instructed us and taught us the things of the bridegroom, and presented offerings of joy for us, and they were honored on account of us. For Paul himself bears witness and says, "What recompense shall there be for us, or joy, or crown of glory, unless you (are) before our Lord Jesus Christ at his coming?" (I Thess 2:19)

For concerning all this the law itself bears witness, for it is written in the Book of Genesis at the time when they betrothed Rebecca to Isaac; Abraham called the eldest of his servants, and he himself was his steward, and he says to him "Bring (and) put your hand under my thigh, and swear to me by the Lord God whose are the heavens and the earth, that you shall not take a wife for my son of the daughters of the Canaanites, among whom I have settled at present, but go to my country and to my heritage, and there you shall take a wife

a. lit. wills  b. or: elder  c. or: manager

to my son Isaac." (Gen 24:2b-4) The peace of God had\(^1\) dwelt in
the land of the Canaanites and the inhabitants of the land were\(^2\)
wicked and unjust; therefore Abraham took the oath with the el-
dest\(^a\) of his servants, and he says "Take not a wife for my son
from this land." (Allusion to Gen 24:3b) However because Isaac\(^3\)
blessed God\(^4\), because they\(^5\) shall be the lord of that land, Abra-
ham commanded that he shall not take a wife for Isaac from the
wicked men, for\(^6\) the evil woman and her children would inherit
the good land; but that one who shall be worthy, she shall come
from the distant land, and from the impure land, for she shall be
the wife for the son who was born according to the promise\(^b\), and
he shall become king over the good land. In like manner the peace
of the Lord\(^7\) God had dwelt in the House\(^8\) of Israel, but\(^c\) they
were not worthy to be united and joined to Christ because of their
wickedness. However the Word of our Lord was sent by means of
his Apostles that they might persuade and bring the people, that
those, who are from the heathens from the impure\(^d\) land\(^f\) and are\(^9\)
in the likeness of a wife,\(^f\) might come (and)\(^10\) be joined to Christ,
who has been born according to the promise and he shall be king
over the inheritance of life.

The\(^e\) eldest of his servants\(^11\) says to\(^e\) his master\(^12\), "Master,
if the woman shall not want to come\(^13\) with me, do I indeed return
your son?" (Gen 24:5) Abraham says to his servant, "If the woman
does not wish to follow you, you shall be innocent\(^e\) from this
oath, but only you shall not bring my son thither." (Gen 24:8)
For if the eldest of the servants shall not go to persuade the

\(a\). or: elder \(b\). lit. good news \(c\). lit. and \(d\). or: unclean \(e\). lit. expiated

woman from the distant land, he will be bound to severe punish-
ment by his master. But if he shall go, and the woman shall not
want (to come), the woman shall indeed become forsaken from the
inheritance to which she was called, and the servant is freed
from severe punishment. In like manner also our people are from
the heathens, for these were called to go to inherit the inheri-
tance which shall never have been seen by them; if we are persuaded
to follow our mediator Apostles, we shall approach and shall be
joined to the children of promise and to the Blessed Bridegroom,
and we shall inherit the Kingdom which will have never been seen
by us; and our persuasive Apostles receive praise and honor.
But if they indeed would have been afraid and would not go to
preach and to call us, they would be bound to severe punishment;
as also the Apostle says, "Woe is unto me, if I shall not preach
the Gospel." (I Cor 9:16c) But if they shall come to us and we
will not go, they are freed from severe punishment, and we become
forsaken and unprovided from the inheritance which we were
called, and Christ comes not (nor) is joined to us or dwells with
us, as also the command the servant received from Abraham, says,
"You shall not return my son thither." (Gen 24:8b)

While the servant was going on the road, he supplicated
God and prayed that with love and willingly he might know the
woman for whom he had come, as previously was promised seriously
to be before him, and to diligently give an answer, for in this
manner he spoke, "O Lord God of my master Abraham, if you would
make prosperous my journey before me today, let it happen to me

a. lit. impoverished b. lit. needy c. or: voluntarily
d. lit. before the time

1. come 2. om 3. om 4. from
(that) when I shall see a virgin on this well and shall say to her, 'Give to me a little water to drink,' and she shall say to me, 'Drink, and give to your camels so that they might drink; --let this be the woman who shall be prepared by the Lord God for his servant Isaac.' (Gen 24:12ff--paraphrase) In like manner also, as we were elected before coming into the world, (as) they who listened to the Apostles with love and willingly, with joy and consistence, when we stand before our Gospel writers, at that time we are presented to the glorified Bridegroom.

Even as the eldest of the servants came, he found there a gentle, discreet maiden, and the water (was) on her shoulder, and he said to her, "Give to me water from that place to drink." And she quickly hastened (and) lowered the pitcher, bent down her arms and said, "You also drink and your camels." And as he drank and gave to the camels, he said to her, "Whose daughter are you," and she said to him, "I am the daughter of Bethuel the son of Nahor, who was born to him of Milcah." He said to her, "Is there in your house a place for us for lodging?" And she said to him, "There is plenty food for the animals at our house, and ample place for lodging." And the servant took bracelets, (and) put (them) on the arms of the girl, and earrings on her ears; there on the water fountain. In like manner also at the fountain of baptism we are betrothed, with the Apostles for our bridal mediators, and by baptism we receive the ornament of good works in the likeness of gold and precious gems. And

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a. or: maiden b. or: chosen c. lit. being d. lit. says e. lit. says f. lit. says g. lit. says h. lit. says i. lit. says

1. have seen 2. to drink 3. that 4. the 5. + and 6. + bridal men 7. + of the 8,9. om 10. + And 11. om 12. and 13. + and silver
this is clear to us that the eldest of the servants who was the steward for Abraham, came to Bethuel the father of Rebecca and to Laban her brother, not to be fed and that he might receive him, but that he might take the girl and carry (her) to the good inheritance. However it was necessary to the affairs and was proper first to receive him and his animals at the house there in which the bride was brought up; and then having taken her away, she is carried to the great and honorable inheritance. In like manner also in the time when our Lord sent the twelve Apostles in order to preach to every man eternal life, and to call the people from the world to heaven; even he, gave the command to them.

The more so our Lord says, "He who wants to be my disciple, unless he is separated from all his possessions, he can not be my disciple"; (Lk 14:33) however that also he taught (them) by the first prophets, that they shall have disciples. And they learned their ways and the modesty of their wisdom and their thoughts about poverty and the monastic life, which was in their teacher's worship of God. When the thoughts and example of our Savior were preached to them and he came and accomplished

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a. or: manager b. or: not only c. lit. preach the Gospel d. lit. there shall be for them e. or: solitude f. or: religious devotion g. or: fulfilled

1. om 2. +he says, "whatever they put before you eat, for the laborer is worthy of his food" (I Cor 10:27b + Mt 10:10b); and he taught the apostles to feed the animals as well as their bodies; not that by feeding they are converted to them, but that they might lead them from earth to heaven to the marriage. Nevertheless it is very necessary according to the writing of Paul, "Who would pasture sheep and would not drink from the milk, or would plant a vineyard and would not taste of the fruit? which also the law expressed with the proverb, 'You shall not bind the mouth of the ox which treads the threshing-floor': for not that the animal, but for us it was written, who for the spiritual we confirm among you grace." (I Cor 9:7b-11) Now thus according to the parables and prophecies (i.e. the writings of the prophets) of the Scriptures our Lord was likened to a bridegroom and the people of his Church to the bride. 3. om 4. this 5. shall learn 6. the 7. For 8. by
their thoughts and ways which were on account of him, and their words which were on account of him were verified and sealed to their hearers. Even our Savior himself taught nothing from his mind, but he taught according to the will of his Father, as also he says, "The Son speaks not his own will, but whatever he sees and hears from his Father, that he speaks." (Allusion to Jn 8:28) For this reason: lest anyone might think that our Lord spoke anything from himself. For the example and thoughts, which were on account of him, and the figures of the forms of his works, through which also the Prophets worked everything which was on account of him, he came, accomplished and sealed them to his hearers.

Now let us fear his powerful and severe Father, as also the Scriptures say, "It is a great fear to fall into the hands of the living God." (Heb 10:31) for he himself works through his Son all that he wills. Therefore as our Savior himself and his Prophets and Apostles were separated from the world through their worship of God and their wisdom and their spiritual ways, and through their habits, and through their eating and drinking, and through their glorified words, in like manner also let us be imitators of our Teacher and of our partners, his first disciples; for our souls shall be separated from the world through the worship of God and through wisdom, and through habits in the world, and through eating and drinking and through spiritual conduct; and do not be confused between the words and worldly talk; for if through our conduct and habits and eating and drinking...
drinking and our words we are not separated and we are not divided from worldly men, if then it will be thus, then to the winds and to the stones our Lord came (and) spoke the glorious commandments from his Father, and he was not sent to us personally, or perhaps the throne of his greatness (is) terrible (and) violent, when his Father directs according to his will, he judges the winds and the stones, and he does not judge us personally.

Let us come then and do that which the Savior recommended to us of the will of his Father, for God is a burning fire, as also the Scriptures say. If anyone applies to himself the name of discipleship, and he is not worthy of it, he shall be regarded with Gehazi, the disciple of Elisha who appropriated the name, and he did not in effect fulfill (it). For he abandoned the heavenly possessions and he desired worldly possessions, therefore he was rejected and he took on leprosy. And moreover he shall be regarded with Judas, who was one in the number of the twelve Apostles of our Savior; since he desired of the possessions of the world, he also was rejected and his name was erased from the list of life.

Now let us be afraid of this world and its goods, so that we also shall not be rejected and fallen from the place in which we stand, as also they in fact were rejected. For to oppose and resist against the discipleship, this is envy and greed, and all desires of the world. And these in fact subverted the wise and the strong giants, and it removes many from...
the kingdoms in that day; for they are the weapon of the enemy, for through them he fights with us, therefore our Lord stripped (and) removed his weapon and delivered us, for he said to us, "He who will be my servant, let him follow me." (Jn 12:26a)

Therefore we follow him, and we are imitators of his conduct, and we put it on as a weapon; for our Savior knows the cunning of the hypocrisy of Satan, for he agitates and disturbs the men who believe, so that he fraudulently deceives some through possessions and goods, and through many other things, so that this might subvert him; and sometimes he sees someone that is clothed with armor, (and) he makes war with him and with the thoughts of the Scriptures, that he might break (his) vow and subvert him; and it is because one from the lists of teachings deposes him. Therefore our Lord pitied us when he said that we should keep his commandments; and the grace of his mercy shall come (and) reach us, to deliver us from evil; for when we keep his commandments we escape from Satan who makes war with us in diverse ways; and the Holy Spirit hovers over us, as also over the Prophets.

Now let us liken to our Master and the Prophets and the Apostles whom we were founded upon, they who wore the armor of their Lord and overcame the enemy; moreover the blessed Paul says, "I wish, brethren, that you would be imitators of me"; (Gal 4:12) Wherefore, he says, "I desired not gold and silver, nor fine clothes, but I loved to labor with my hands and to feed..."
and to give also to the weak in need;" (Acts 20:33-35a) moreover he showed that by those ways we should walk. And moreover as the Apostles, whatever there was for them, they brought that into (their) midst, and no one among them was poor, for all persons are equal with their home and love. But if we do not listen to Paul and we do not obey our Savior, we do not become imitators of the Prophets and the Apostles. Then let us not despise the words of Holy Scripture because of our weakness, for the Word of God is yea, yea and nay, nay; as also Paul says, "The Word of God is living, and it is sharper than every two edged sword, cutting through (and) reaching to the separation of spirit and body, to the joints and shanks; and he is the judge of the thoughts and intentions of the heart; and there is no created thing which is hidden from him, but everything is manifest before him, for we are standing naked before his face, to whom each one of us is to give account." (Heb 4:12,13)

This example of the discipleship of which our Lord spoke, he spoke for the sake of perfection, for he who wants to be perfected should be like this.

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1. and needy," behold 2. also 3. + first 4. they had 5. + Thus we ought to have equality with our possessions to the poor and to the needy brethren 6. we inherit perdition 7. Nevertheless 8. + our 9. del: on B 10. om 11. all 12. is able to hide 13. him 14. om 15. read: 'shall want'B 16. remain 17. + all 18. + to renounce all (things) and with the cross to follow him, according to the absolute purpose of the desire for perfecting (one's) condition 19. Moreover that which 20. not 21. om
s\textsuperscript{1}, "The solid food is for the perfected, \textsuperscript{2}for those whose senses are trained, to distinguish evil and good." (Heb 5:14)

And in this manner, this which he says \textsuperscript{(is) true, "As to babes in Christ I fed you milk,\textsuperscript{2}" (I Cor 3:1c-2a) for as a babe at first sucks milk, and with that it is brought up and little by little it grows stronger on the nourishment of the tastes of meat\textsuperscript{a}, and it begins to distinguish the good and the evil and the sweet from the bitter\textsuperscript{b} and then it advances to eat meat with bread\textsuperscript{b} and everything as a man, and he forgets\textsuperscript{c} his childhood (and)\textsuperscript{d} the milk which was\textsuperscript{6} sucked in his infancy for the strength of his force, and because\textsuperscript{6} with meats\textsuperscript{8} he was perfected to the measure of his\textsuperscript{9} being which God confirmed in him, in like manner also we in the likeness of the milk study the first books, and with them we are brought up, and little by little our faith and worship of our Lord\textsuperscript{10} grows stronger in us, and then we begin to understand\textsuperscript{11}, to distinguish the good and the evil and the sweet from the bitter\textsuperscript{12}. When our faith\textsuperscript{13} becomes confirmed in\textsuperscript{c} its intensity, and then with our involuntary wills our minds drive\textsuperscript{c} us\textsuperscript{14} to the perfection of the truth of the Gospels, for they themselves are the solid foods, as also\textsuperscript{15} the Apostle says, "The solid food is for the perfected\textsuperscript{16}" (Heb 5:14a) For this reason moreover\textsuperscript{17} the Apostle said\textsuperscript{18}, "As to babes in Christ I fed you milk." (I Cor 3:1c-2a) Though at first as milk we drank the instruction of the teaching, when we are perfected\textsuperscript{d} and are confirmed in it, in that time we indeed approach to the commandments of the Gospels, and\textsuperscript{19}

\textsuperscript{a.} or: food \textsuperscript{b.} or: the food of bread \textsuperscript{c.} lit. throw \textsuperscript{d.} or: matured

1 and 2.del: om B 3,4,5. om 6.he 7,8,9,10. om 11. \textsuperscript{+} and 12. \textsuperscript{+} Moreover 13.minds 14.the worship of our Lord and his wisdom, then in his condescension our minds take us in wisdom 15.om 16.and 17.om 18. \textsuperscript{+} that 19. for
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from them and

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fellow-comrades; and

some

raise their eyes

(is) in front of them and behind them,

and

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and

say

in their minds, "If we are indeed weakened in this war,

the

sword

lit. undertake war
b. text is corrupt here, see Codex
falls among
d. or: humming
e. or: horns
f. lit. pass

a,
c.

lit.

forward blood

l,2.om 3«was h-.

g.

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is

singular in Armenian

For 7,6.0m 7.also 8.om 9.+ And 10.the rank of

soldiers 11.add:'every day he takes care of his things; and when
the day of battle comes (and) arrives'?. 12.they hear 13.trumpet
l^f.the beat of the drum, the alaming encouragement of the songs

l^.om

B


before us the sword will kill us, and if we shall turn back, they who shall be ours will beat (us) with rods, but I will die like a man," and they raise their eyes to heaven and call to God with prayers, and they give themselves to the battle like men. This is what our Savior-Redeemer said, he says, "He who joins me, joins with fire, and he who is far from me is far from life." (Agraphon—see Origen's Commentary on Jeremiah 20:3, and Didymus of Alexandria on Ps 88:8; John Rylands Library Bulletin #8, 1924, p.22) In like manner also, we who desired the heavenly door of the kingdom and shall be written in the lists of life with the soldiers, with the Prophets, with the Apostles, at first we shall learn the things of war; the commandments and the laws of our Lord, and with them we instruct ourselves every day, and we are cleansed as the armor, and we are confirmed in our hearts, and then we wear them as armor, thenceforth we are brave and powerful to oppose in war since we shall have been clothed with them.

But if we are not clothed with this armor, when there is war or persecution, or any other adversity shall rise against us—for our war is daily and we should have the armor of faith—and when Satan approaches to any one of us in order to make war against him, some deny in fear, and have not the armor of faith; and some hear the sound of the trumpet, for it urges, and having been encouraged they grow stronger in order to oppose; and some are asleep and are not

a. lit. over  b. or: disavow

1.swords kill 2.our backs 3.(and) 4.Lord 5.om 6.they 7.shall be 8.om 9.ore 10.numbered 11.om 12.wear 13.+ and 14.om 15.after we have been instructed of them, with the knowledge of soldier 16.om 17.shall be 18.19.om 20.+ if 21.+ not 22.this 23,24.om 25.makes war 26.us 27.for 28.om
watchful, and some have vows to God and are not firm to it, for they consider strange, vain ministers\(^1\) of God. And all these persons are written on the lists\(^a\) of the number of the soldiers at the call of the Gospels and they were overcome\(^b\) by Satan\(^2\).

In like manner also Paul spoke\(^3\), he says, "For us the battle is not with flesh\(^c\) and blood, but with principalities\(^4\), and with the world\(^5\) rulers of this darkness,\(^f\) who (are) under heaven, and with these spirits of perversion\(^6\)." (Eph 6:12)

And as the soldier who is\(^7\) enlisted, from (his) smallness he attains to greatness of\(^8\) dignity because of his\(^9\) battles\(^e\) and his services\(^f\) of bravery, and because of his disposition, for with devotion\(^10\) he stands before the king\(^11\), and he\(^12\) receives from him\(^13\) very great gifts\(^14\): praises and honors and greatness\(^15\), and he indeed is raised in his\(^16\) dignity\(^g\), and he stands at the royal door\(^17\), and having fed delicately he becomes delicate\(^h\) in the house of greatness\(^18\); in like manner also, we are called in\(^i\) littleness and we attain\(^19\) to greatness because of our wars, and our war-braveries\(^20\) and our devotion\(^21\), and we stand before the Heavenly King and receive from him\(^22\) very great gifts; praises and honor and greatness, and we indeed are raised in dignity with the Prophets and Apostles, and we become great and rise, and we stand before the Heavenly King\(^23\), and having fed delicately we become delicate in the heavenly\(^24\) house of greatness\(^25\).

And moreover the more so our Lord says, he says, "The

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\(a\). or: number
\(b\). or: conquered
\(c\). lit. body
\(d\). lit.
\(e\). lit. body
\(f\). or: worship
\(g\). lit. wars
\(h\). lit. labor
\(i\). or: rank
\(j\). or: nice

1. worship
2. 3. om
4. add: 'and with powers'B
5. om
6. read: 'with these spirits of wickedness which are under heaven'B
7. (is)
8. om
9. the 10. having excelled
11. thenceforth, having become proud with
12. by which he also
13. om
14. and
15. honor
16. 17. om
18. at
19. are confirmed
20. war bravery
21. 22. 23. om
24. royal
25. om
Kingdom of Heaven is likened to a merchant man who searches for an excellent pearl; and he found an excellent and costly pearl; he went (and) sold his everything, and he bought it. (Mt 13:45,46)

And moreover he spoke this to the complete discipleship; for he himself is the pearl and we (are) the merchants who found him. And as the excellent pearl that makes the heart joyful and lifts up the mind and spirit and body of him who has it, and makes him becoming and handsome and (is) lifted up in his mind; in like manner also, if we possess the pearl of our Lord, that is, the commandments, one becomes joyful and it rejoices his soul and spirit, and his heart becomes joyful within, and having become handsome we are becoming in ourselves through our pearl which is within us. And as they do not put the excellent and costly pearl carelessly (and) vainly into the treasury of the kingdom, but having bound (and) wrapped (it) up with many seals, they put it in keeping with a large guard;
in like manner also, our pearl having wrapped up, bound and sealed (it) with various seals, it has been put in our hearts in keeping with great precaution; and the worship of God our Lord remains (and) is kept in the heart and the soul and the spirit.

And moreover the more so our Lord says, "The Kingdom of Heaven is likened to a man who found a treasure in a field; and from his joy he went (and) sold, and bought it." (Mt 13:44—condensed paraphrase) And moreover he spoke this for the complete discipleship, for he himself is the treasure which his Father arranged for us. But as when we find treasure, it was not

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1.read:'was searching'B 2.read:'pearls'B 3.om 4.costly and excellent 5.for 6.om 7.is 8,9.om 10.our souls 11,12.om 13.pearls 14.should be 15,16,17.om 18.our 19.add:'his everything'B 20.read: 'treasured up'B 21.he finds
only treasured up at the time in which he found it, but in fact it was treasured up in ancient times, and according to the will of God he found that which he found. Therefore the treasure is our Savior and not what even now we have found, as the Marcionites say, but he had been treasured up (and) placed by his Father in ancient times, and he did not reveal (it) to those nations which were hoping and were waiting for him, but he revealed it to us to our nation here; therefore, he was compared to the treasure and the pearl and we to its finder, according to the will of our Creator. And as concerning treasure, he has not only one treasure or riches, but he has many treasures and riches; when he discovers that which he finds, he indeed is astonished and indeed hastens himself, and there is mixed up with the joy in his heart, fear and dread, and his eyes indeed carefully look about to this side and that side, and he lifts up his eyes to the heavens; and bread nor water is necessary for him from the anxiety and labors and sleeplessness of his joys, for his discoveries which he found are greater than himself. In like manner also our Savior who revealed to us his Father, disclosed with his mouth the treasures of joys, and he produced from him not only one riches and treasure but many riches and treasures. And when having been settled we will carry with our minds the riches and treasures of his Father, our hearts are indeed astonished by the pleasure of his joys, for there is

a. or: concern

1. om 2. And now 3. it 4. it was revealed 5. + now he who finds the treasure moves his eyes from one side to the other, looks, rejoices and is surprised 6. + we rejoice with it 7. it is not counted 8. until they discover it; and 9. om 10. because of the joy there is in his heart 11. the 12. is 13. + and 14. his 15. om 16. om 17. the minds 18. and joy
mixed up with it fear and dread because of the riches we found; and with labor and sleeplessness and anxieties, by day and by night, we are anxious about our treasure; and we do not feel hungry or thirsty, and our eyes are always lifted to the heavens.

Moreover, the more so our Lord said, he says, "When anyone shall invite you to weddings or feasts, do not go (and) sit down at the highest place lest there should come (and) enter to the host a man more honorable than you, and that one who shall have invited both you and him, shall come and shall say, 'Arise, make a place for this one'; and then with shame you shall be presented to a lower place. However when they shall invite you, go (and) sit down at a lower place; when he who has called you shall come (and) say, 'Friend, go higher up and sit,' then there shall be glory for you before all the guests; for everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted." (Lk 14:8-11) And he spoke this word, because he looked (and) saw that they were seeking the first place. And in fact this same thing is accomplished for the Church; for our Lord is the lord of the guests and we his guests who were invited to the banquet; and thus this same thing itself is accomplished. But as the man when he invites the guests, at first he invites them with a word, and then afterwards they come (and) arrive at the banquet, in like manner also our Savior at first invited us with his Word and then afterwards we go to the banquet.

And our Lord beheld (and) saw that they were seeking the first place at the banquet: this is accomplished among us;
for today we hasten to be the chief leader, and we do not hasten to do the works worthy of the leadership. And today those who humble themselves in the world are despised in our eyes; as also our Lord said, \( \text{he says} \), "He who shall exalt himself, shall be humbled, and he who shall humble himself, shall be exalted." (Lk 14:11) Therefore they sit down at the highest place, because they humbled themselves and kept the commands of their Lord. Those whom our Savior beheld (and) saw, that they were pressing and seeking the first place at the banquet, they are those who hasten to advance themselves to stand at the head of the people. And they themselves chose this for themselves, and their intentions were not at all just, but the choice was for themselves. But this is the choice of God: when you shall keep and observe his commandments, and your works shall be clear among men; when you shall not want that anyone shall know your works which you do, except God; when your works themselves do not permit you to be concealed, as the good works of our Lord do not permit him to be concealed; and (the same applies) to the Prophets and to the Apostles. Now such a person is fit for leadership; for before he shall have become a leader his works were clear among men, and God (was) glorified in him.

When one becomes such a chief leader by his strength and good works, so that he awakens many and many men are cured by him, so that they repent and live, because the leader stands at the head of the people; and he is like the physician, for the physician cures the wounded with his medicines, and with

\[ a. \text{ lit. thoughts} \quad b. \text{ lit. turn to God} \]

the medicine 1 the living Word of God, he heals broken hearts and troubled souls. And as the physician who 2 sees the wounds and with his knowledge knows what medicine is necessary for it, in like manner also the learned physician of the Church, when he sees someone whose heart is broken 3 and whose spirit is grieved, he knows what medicine is necessary for him 4 in 5 the Holy Scriptures 6 in order to heal 7 him with comfort to the sufferings of his soul. As Moses, who 8 became a leader, and he led righteously; and (who became) a shepherd, and pastured well; and (who became) a physician, and healed the people of Jacob with health. Now such a leader 8 is becoming to the leadership 9.

Since our Savior said, he says 10, "Pray and implore that your flight shall not be in the winter nor on the Sabbath," (Mt 24:20) he spoke concerning the bitterness of the manifestations of the enemy, which is coming upon the earth. And heaven and earth and all creation keep the Sabbath, for the tribulation is coming, and 11 the terrible sound of the voices 12, and the horror and the terror upon the earth, and the hands 13 of all men are disabled from the agitation of the terror 14 of the voice. Therefore he says, "Pray, that your flight shall not be in the winter, nor on the Sabbath," (Mt 24:20) for the winter and the Sabbath day came (and) reached upon him. And God caused Jerusalem to keep the Sabbath, and he abolished 15 its sabbaths and its laws 16, and the wicked justice 17 of its inhabitants at the final end of the days of his crucifixion; and there was tribulation, and the terrible sound of the voice, and the dread and fear of it upon the earth,

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and the hands of the disciples were disabled from the terror of the fear, and the sun was darkened. Therefore he says, "Pray that you may be worthy to escape from all those things which are to be." (Lk 21:36ab) As also in his day when the Jews raised him on the cross, there was the terrible sound of the voice, the fear and dread and persecution and sorrow of the disciples for their Lord. In like manner also, if that day happens to us, the tribulation shall be upon us, and the terrible sound of the voice, and the dread and the fear, and agitation and persecutions, grief and sorrow for our Lord. And as to them in fact, the dawn of the morning was near to them for the good news of the joy of their Lord; in like manner also if that day happens to us, the dawn of the morning will be near to us for the good news and joy of our Lord; as also our Savior said, he says, "For the sake of the elect those days will be shortened." (Mt 24:22b)

And moreover the more so, he says, "There will be the groaning of men from the agitation fear, and from the terrible sound of the voice as the sea that is agitated." (Lk 21:25-26a) Therefore our Savior precautioned us, for he pitied us. And as any man who might bury fire in his house upon the lower (floor) and he shall sleep on the upper (floor) of the house, it shall send forth much smoke, and the smoke shall go up (and) reach to him by the holes in the floors and through the gaps in the ceiling and the house shall be filled with smoke, and the man shall awake with his much fear and shall say in his mind, "Woe to me and what have I suffered? Perhaps my fire which had been buried was kindled

a. lit. if we happen in that day  b. or: heaving of sighs  
c. or: perplexity

1. + all 2. before the fear and the terror 3. the 4, 5, 6. om 7. and 8. cared for 9. om 10. fire into the house 11. om 12. + is 13. om
again." In like manner also, he is aware of Satan on account of the fire, that has been buried in hell underground, that was kindled in order to burn; therefore he is furious and is enraged, in order to destroy (and) exterminate men, he together with his hosts.

Therefore our Lord commanded us and says, "If they shall say to you, behold Christ is here, or he is there, do not go out, lest you be led away"; (Lk 17:23) as the disciples were nowhere (around) on account of the Jews when they raised him on the cross, but when he rose from the dead, then they appeared and they escaped from their killers, and they saw him. Therefore before the rise of the Man of Wickedness, we must teach and admonish men (about) his ways, and his deceits which he has prepared to work upon the earth; for he makes himself an imitator of God with all the signs and miracles; for he sends him for the temptation of the world. Thus God gives to him authority, as also Daniel himself said, he says, "Over all gods and idols of worship he shall pride himself, and rise with arrogance with false signs and miracles and with temptations." (Dan 11:36ab) Even our Savior said, he says, "If possible, he would lead astray many of the elect." (Mt 24:24b)

Therefore it is necessary for us to precaution and to preach to ignorant men, for they are ignorant of the knowledge of the Scriptures; lest suddenly he should arise somewhere, and shall deceive with the signs which he works; for he imitates

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a. i.e. testing b. lit. if he could make the means

1. and 2. moreover the more so he says, "the groaning of men"
Christ himself, lest they should follow him. And they are required at our hands, unless we precautioned them; but we precautioned them in this manner, that absolutely by no means should they believe anything in that sound of the terrible voice from the dreadful fear which is coming, and in the wonders which they hear, lest they should believe them, but in these signs which are coming in the heavens should they believe. When they shall see the sun and the moon that they shall be darkened and the sign which is coming in the heavens, this itself is the cross of light which is spread in the heavens, in this only should they believe, and in nothing else: as our Lord said, he says "In those days after that tribulation, the sun shall be darkened and the moon shall not give its light, and the powers of heaven shall be shaken, and then the sign of the Son of Man shall appear in heaven, and all the tribes of the earth shall see it, and the Son of Man; for he shall come with the bright clouds." (Mt 24:29,30) And when we precaution them, it shall be fulfilled upon us that which Daniel spoke, he says, "They who justify many shall shine as the stars of heaven." (Dan 12:3) Because they say to men the thing which amazes the minds of men, and his head reaches to the heavens, do not believe them, because he is a man like us. Daniel and the Prophets made clear concerning him, for in that time when he perceived the vision of the kings, he also named them: horns and beasts; moreover he also called those same, beast and horn. Therefore he is a man like us. Behold also Isaiah the Prophet says moreover, in the time when he was speaking

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1. it is 2. shall precaution 3. om 5. that sign 6. them, 7. om 8. men say 9. that
concerning the King of the Babylonians, he says, "You said in your heart, I shall ascend into heaven, and above the stars of God I shall put my throne, and I shall dwell in the high mountain in the sides of the north; and I will ascend to the heights of the clouds, and in the likeness of the Most High I will be"; (Isa 14:13,14) as a man he was like us, nevertheless thus he was proud and was risen and ascended in his heart, for God raised him in order to chastise the earth through him.

And moreover let us look to Moses, and to those who stood in front of a him and made before him miracles and signs and wonders, terrible temptations and spectacles of fear which God gave for the obstinate. For he shall be glorious, through that which he had worked, and his name shall be proclaimed in all places; as also he said, "he says," "For this reason I showed you in front of me, so that I might tell you my power and my glory below all the heavens." (Ex 9:16--Paraphrase) And though they are men as we, nevertheless in this manner the Scriptures make manifest concerning them: that they ascended, were proud and were presumptuous, with their great reign, power and tyranny over all creatures, and (concerning) the minister who is indeed called into the earth; and some (are) with power and signs and wondrous spectacles and with terrible signs. In like manner also the Man of Sin who is to come at the end of the world, he is a man like us, nevertheless powers and signs and temptations and wondrous spectacles are to come through him; as also the Lord himself said, and not as many men say in their understanding;

\[\text{a. or: opposed b. or: in you c. lit. by his hand}\]

1.om 2.om 3.wondrous deliverances and spectacles of terrible fear 4.+ in fact 5.om 6.read: 'set'B 7.my power might be told by you 8.told 9.reign of power 10.ministers 11,12,13.om 14.from
they say¹ his head reaches to the clouds and he makes very great signs. And if they² look to the signs of very great power,³ they say⁴, they will see in those things, which were contrary to Moses, that in fact they made signs and wonders and terrible spectacles before him.

Moreover because ofᵃ this our opposition they worked all this; and that one who is coming, comes because of this opposition; and very great signs are coming by him for the temptation of the world, and because of the abundant iniquity which is in the earth, he is sent with temptations, so that the world may be tried by him, as also Daniel the true Prophet says. And perhaps someone might say that what Daniel said was⁵ fulfilled by the Maccabees and his mind is taken away with this. However⁶ it should be known that in this manner only⁷, whatever God created, he created two by two, one over against the other; he created darkness over against light, and death against life, and evil against good. Now everything which has been created by him is⁸ like this: they stand one over against the other according to his glorious decree. In like manner also, the people of the Israelites were our examples; our behavior and our religion were made through them, and there was variation between people, and between altars, and between the Church and Jerusalem, and between laws; as also the Apostle says¹¹. "As there was change in his priesthood, thus also it was necessary for the law to be changed"; (Heb 7:12) although there is one Law, nevertheless the fulfillment of the law is Christ. Therefore as in the sons of Israel our¹² laws and our¹³ behavior and the ways¹⁴ of our worship

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¹ lit.
² that
³ shall
⁴ is
⁵ om
⁶ he knows
⁷ om
⁸ Israel
⁹ the
¹⁰ and
¹¹ in agreement with which the Apostle also writes
¹² om
¹³ om
¹⁴ way
were made through them previously, and we came (and) reached, and it was made (and) was accomplished with us everything which the Holy Spirit showed on our behalf through them as with signs.

In like manner also the four kings of the house of Alexander, when they arose and subdued all the land, and ruled over it, they are the example of the four kings who are to come at the end of time; they make clear that they invade and subdue, and devour all the land, and rule over it. And as Antiochus arose after them with a brazen-face and with tyrannical power, and he arose (and) ascended with arrogance, agitation and tyranny over everything which is indeed called gods and religion in the land of the Jerusalemites, in like manner also (shall be) that one who is to arise at the end of the four kings who are to arise, at the final end of the world; for he is indeed proud and rises over everything which is indeed called gods and religion in the land.

But when the four kings shall arise according to the likeness of the previous ones, then are fulfilled, the sign of the image which concerning them was made by them; for they showed concerning them before the time, as also we (were shown) by the Israelites. And in this manner we expect that the desolations (will) be made in the days of the four kings; as also it says in the Gospels Mark, he says, "When you shall see the abomination of desolation which shall stand in the place where it is not proper, he who reads shall understand." (Mk 13:14ab) And

a. lit. indication

1. om 2. who 3. and 4. and became arrogant 5. with 6. was 7. Jerusalem 8. be 9. 10. om 11. or 12. as also the Scriptures say 13. Now 14. read: 'is'B 15. (and) 16. it was shown 17. it appears 18. shall not be
what is the interpretation of the abomination which it speaks (of), except the shaking and trembling, and extirpation and dissolution; for the sons of men are extirpated and are undone and are shaken and wander from place to place, after they have dwelt in the desolation in which they indeed are made; and the hands of men shall despair (of) what shall happen over all the land; as also Mark has written in the four-part Gospels; and many wise (men) bring these words over Jerusalem and the Gentiles, for they say the renowned abomination, (was) at the time when they besieged it, and it was desolated. But since our Lord pitied us, he made clear to us about Jerusalem, and he showed us also what is coming at the end; and when he explained about Jerusalem, he spoke in this manner to them, "When you shall see (that) Jerusalem (is) indeed surrounded with armies, then know that her desolation has arrived."(Lk 21:20) And they indeed surrounded Jerusalem, with armies and it was desolated. And moreover Matthew speaks about this, "When you shall see the abomination of the desolation which shall stand in the Holy place in Jerusalem; it was proclaimed by Daniel the Prophet; he who reads shall understand."(Mt 24:15—Paraphrase) Therefore we know that Jerusalem was desolated, and all the things that the Prophets spoke concerning it were fulfilled.

Now it is built by the Man of Sin, otherwise how is the deception of the one who comes and deceives proved? Behold the

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1. desolation 2. are shaken and wander and are undone 3. om 5. the 6. he says, the abomination is called 7. pillaged; and moreover this which Matthew* says over Jerusalem, "when you shall see Jerusalem (that it is) indeed surrounded, then know her desolation(Lk 21:20—Paraphrase) 8. cared for 9. om 10. for after 11. it came to pass that it was 12. om 13. them

* Marginal reading: 'Luke'
Apostle says, he said in his precaution concerning the last times, he says¹, "Let no one deceive you, and by no means," if they say² (that) behold the day of the Lord (has)³ arrived, for (he shall not come) "unless the rebellion shall come first and the Man of Sin shall be revealed, the son of perdition, the adversary; he⁴ becomes arrogant over everything what is called god or religion. For he comes (and) enters into the temple of God to sit⁵ and to make himself appear that he shall be God."(II Thess 2:3,4) And in what temple does he sit? Behold (is) it not in Jerusalem because of his deception⁶? "Behold I am⁷ Christ, that one who the Prophets spoke concerning me⁸." And what more shall he say, for he shall sit⁹ in their temple, for¹⁰ he makes himself a god to them¹¹. This we know, that this one is in this manner because he makes¹² himself a god, and sits according to the likeness¹³. Moreover in fact the Apostle made clear his deception now and what is coming¹⁴, in that he says, "The mystery of the iniquity even already increases, even until the time that the prince shall be taken from the midst, and then the Evil One, the son of perdition shall be revealed."(II Thess 2:7,8a) Therefore by the indication of the words we know; for in regard to the Weeks, Daniel says, they repair and¹⁴ build for Jerusalem the public places and the streets at the end time; and sixty and two weeks after Christ shall have died¹⁵, the Holy City with destruction shall be taken away, along with the king who is coming¹⁶, and its end (shall be) with the flood, even with the war of final destruction.(Allusion to Dan 9:25,26)

¹. om ². om ³. has ⁴. read: 'who' ⁵. om ⁶. + and he says ⁷. + the ⁸. him ⁹. this he says when he sits ¹⁰. and ¹¹. the Jews. And ¹². in this manner is to make ¹³. to sit in the temple of God ¹⁴. read: '(and)' ¹⁵. been killed
And moreover concerning this same thing, that is, what happens from this, which was done (and) accomplished, and what happens from this one who still remains to come, and what still remains to happen from that one, that is what Daniel spoke (of), that at his second coming our Lord will flood him. Moreover who is it, except that deceiver who is seated with assurance in it, for he makes him into a flood of fire of wrath; for in him judgment is coming. The more so Matthew said, "When you shall see the abomination of desolation, which shall stand in the Holy place," (Mt 24:15a--Paraphrase) because of the desolation, which spoils and desolates and arises by the Wicked One; the Spirit made clear and showed through Matthew, through the memory of his mind, from the mouth of his Lord, he says, "When you shall see that sign, then they who shall be in Judea, let them flee to the mountains." (Mt 24:15a,16) And who shall be Judea, except the universal Church which was called Judea, and (who) believed in it? Because in fact it is Judea, for it is from the people of Judah, and Judea named itself, and they who (were) from it, were named Judea; and he precautioned them.

When you shall see, he says, the abomination of the desolation and the destruction of Jerusalem, for it is to arise in the flood of fire and in the temptation of the world, and in the decree which is coming by the iniquity; (when) he says, "Then you who shall be in Judea,"--he spoke (that) concerning his Church--"flee," he says, "into the mountains." And if anyone shall say what ever the Gospels said concerning

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a. lit. to be b. i.e. the temple c. lit. to be d. See Dan 9:26 e. lit. election

the end times, nevertheless the Word upon Jerusalem has been fulfilled, in the time when the armies surrounded it and they were destroyed; in that way which one understands, in that way he shall understand, for although all the Prophets prophesied concerning our Lord, nevertheless the signs were not like to each other, which they showed concerning him. Some made clear and showed concerning him, that he has been born from a virgin; some showed about his crucifixion; and some, since he is coming with the clouds, showed concerning that; and all other persons, in this manner made clear and showed about something. And he came, and everything whatever they said concerning him was done, was accomplished and was verified by him. In like manner also, the words of our Lord which he spoke, the signs have explained and separated, and they are not likened to one another, concerning the end times which he showed to us; for the Holy Spirit made clear and showed at that time what was to happen then in various places at the final end; for from men has been hidden the approach of the time of their sorrow; as also it has been spoken. And with mercy it is revealed to them who are worthy to preach it at that time, each in his place; and his glory shall be increased, as also the mouth of the Lord bore witness.

Now the Spirit showed and made clear through Mark according to the memory of the words of his Lord, that the desolations which are not proper are to be made; and through Matthew he

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1. om 2. read: 'it was pillaged'B 3. But 4. according to this way 5. om 6. the 7, 8. om 9. + and 10. were 11. om 12. separated and explained 13. om 14. + that which 15, 16. om 17. what then at the final end is to happen in various places 18. have 19. in each place 20. om 21. the 22. + of the Lord 23. same 24. + when he said, "This Gospel of the Kingdom will be preached in all the world and then will come the end" (Mt 24:14) 25. made clear and showed 26. were
made clear the desolation and destruction of Jerusalem, for it is to arise in the deception of the flood of fire. Concerning this time which is to arise then, and concerning Jerusalem, he explained and made clear to us, also concerning those who believed in him. "Then, when you shall see (that) Jerusalem (is) indeed surrounded with armies, know that her desolation has arrived."

(Lk 21:20) And the armies indeed surrounded it and it was desolated, as also he said. And that desolation and wrath and tribulation which came (and) arrived on it in its final days, is an example of the works of tribulation which are to be for us next, (and it) was worked and was shown through it. Because he said to his believers, "Then when you shall see," he says, "the sign of the terror of the desolation of Jerusalem," concerning which he has spoken, "then," he says, "you who shall be in Judea," who believed in me, that I myself am Judea, "flee to the mountains," before it shall have enclosed and encompassed you with sufferings. And moreover this same thing returns and is accomplished upon us; for the Word which has been written turns to both sides, as Israel indeed was turned to us; for we also should be ready and watchful, so that when we see the desolations which are desolated from the wrath, that is raised up and made in order for many armies to gather, which brought together and go there; when you shall see this sign of terror, that great tribulation that approaches and comes upon us, let us flee to the mountains before we shall have fallen

a. See Dan 9:26 b. or: presently c. lit. is

1. om 2. the deception 3. 4. om 5. For concerning the believers, he says, to those who were in that time, 6. om 7. + many 8. om 9. was an example of Great Tribulation which in the final days is to be worked 10. 11. 12. om 13. + that is, those 14. om 15. you shall 16. destruction 17. they 18. they 19. having gathered together 20. + know
into (its) hands. For everything whatever happened (and)\(^1\) was worked previously, is our example and work which was worked and was shown through them\(^2\), whether it shall be\(^3\) good or evil,\(^4\) for by us all certainly shall be fulfilled; as also the Spirit and the examination of the Scripture shows and makes clear, as also it has been written\(^4\).

And as I believe, it seems to me that the desolations of Mesopotamia are made in order to draw near to the end of the world, as also it has been written in the Gospels in Mark; and after the desolations have been made, the report goes out to the world as with a sign after a short time. "Behold here," they say, "The Jews are gathered\(^a\)," and know that they are gathered to false beliefs\(^5\), and heretical authority. Woe shall be to that age, in which the four kings shall arise according to the likeness of the previous ones; for there remains hidden\(^b\) in it, the weeping and lamentation and persecutions and very great tribulations\(^6\) of bitterness; as for\(^7\) heaven and earth, they observe the Sabbath in that age. In that time in which the\(^8\) mind shall be\(^9\) to itself, let us not do the works of the world, but (let us) only pray and implore and supplicate, so that one shall be able to escape and to flee, and overcome. For at the final end of the four kings, all the kingdoms of the earth are troubled and disturbed by the war\(^10\) and the troops of the kings who shall\(^11\) arise over all the earth according to the power of this air; as also it is written\(^12\). As moreover our Lord also said\(^13\). "Behold here, you hear the sound\(^14\) of war and the rumor\(^c\),\(^15\) of war; in that time watch that\(^16\)

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1. Now as we said, what 2, 3, 4, om 5. belief 6. tribulations and very great bitterness 7. also 8. his 9. is 10. read: 'wars' B 11. om 12. om 13. add: 'he says' B 14. sounds 15. om 16. and
you be not troubled." (Mt 24:6ab)

And then the Tempter shall arise after the wars and the
troubl. and there shall be for him a little time, and then he
shall be proud, as ¹ the Scriptures say; for he shall arise sud-
denly and destroy many. For firstly² is the arrival of the Temp¬
ter with the signs and miracles and powers³, with temptations
and with wondrous and terrible spectacles, for he comes having
taken⁴ the world captive ⁵ in death ⁶; "Behold here ⁶, I am ⁷ Christ,"
he says) and all the Jews believe in him, because their hearts
are set on their ⁸ desolated lands.° "Behold here," they say,
"Christ comes, and we are all gathered." And according to their
desire he comes, and then he gathers them, as also the Apostle
said, he says, "Therefore God sends ¹⁰ to them false power, so that
they shall believe in the falsehood ¹¹ and shall be condemned by
it ¹²." (II Thess 2:11,12a) ¹³ They believe in him , and then there
shall be great tribulation, grief and sorrow, fear and dread, and
agitation and very great fright, and ¹⁴ the sons of men shall be
disheartened so that they shall groan from the great ¹⁵ terrible
fright; many of them become exhausted from the sound of the
voice and from the agitation from the fright, and from the coming
tribulation, under all the heavens. And the fathers turn not
to (their) sons, nor the sons to (their) mothers, for all the
souls ¹⁸ stand shuddered from their agitation ¹⁹, and the eyes of
men have looked from one side to the other from the sound of the
quaking, and from the amazement of ²⁰ the astonishing fear.

Woe shall be to them who shall be with child, and who

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a. Allusion to Jewish writings?

¹. also ². om ³. power ⁴. read: tc take'B ⁵. del: om B ⁶. add: 'he asks'B ⁷. + the ⁸. om ⁹. land ¹⁰. read: 'shall send'B ¹¹. lie ¹². by believing in it ¹³. om ¹⁴. om ¹⁵. + and ¹⁶. add: 'and'B ¹⁷. there shall be ¹⁸. they ¹⁹. om ²⁰. and
shall have sucking babes in these days; for those who shall be
with child, their children shall be cooked and spoiled in them;
and they who shall have sucking babes shall see the sufferings
of their children\(^1\). And the heavens and \(^2\) the earth \(^3\) are desolated
with ruin in the eyes of men, as the sea when its waves are agi-
tated, from the fright which is to come to him; for in this man-
er all the creatures are agitated by it\(^4\), and heaven and earth
mourn from it, because of the Son\(^5\) of God; for he passes them
through heat,\(^5\) he examines and cleans the believers and the elect
ones. As gold, that enters into the furnace of fire and is exa-
named and tested and its distinction has appeared; and when it
goes out from the furnace of fire and is wetted with water, then
its distinction has doubly appeared; in like manner\(^6\) they pass
through heat and are examined and are distinguished and the sons
of the Kingdom have appeared\(^6\) with powers, signs and temptations\(^7\)
and with terrible spectacles and wonders\(^8\) which he does. He is
the furnace of examination for us; and then after this\(^9\) he shall
turn and shall wet us in the baptism of blood of the sword\(^10\) of
his sufferings, as\(^11\) gold, when it\(^12\) goes out of the furnace of
fire\(^13\), and then it is wetted\(^14\) afterwards with water, and\(^15\) it
becomes beautiful and is brightened.

Therefore before the action\(^16\) of the Tempter it is neces-
sary for us to teach and to show innocent men,\(^17\) whose ears\(^18\) are
ignorant of Scriptures; for there are many\(^19\) who do not know that
at first the false Christ is to come, and then the Son of God

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a. i.e. testings

\(^1\) and they die 2. for all 3. shall appear desolate and 4. om 5. read: 'sons' 6. as gold which passes and is wetted with water and its beauty appears, the believers 7. with temptations of powers and signs 8,9,10. om 11. with 12. + also 13. which 14,15,16. om 17. read: 'rise' 18. who 19. shall be 20. and
comes after him. For unless we henceforth precaution, he shall suddenly arise and their minds shall stumble after him, and they shall say, "behold here, this one would be Christ." In order for them to see the agitation and the fright, and for them to hear concerning the powers and wonders which he does, they shall be as they who will follow the straight road; and they shall have a place, for they shall be fellow-travellers, and they shall stand (and) look to the right (and) to the left, for they shall not know what they should do or by which road they should go, for they will not have a leader who shows them the road on which they remain to the end, in order for them to know the sound of the terrible voice and the agitations and the fright, even the wonders which they shall hear, for thus unexpectedly he shall arise. And every man is turned to himself, in order to flee, to hide and to save himself from the ravage which is to come.

And there shall be afterwards men whom we did not instruct and show the signs and distinction of the end of the narrow road, on which they came previously, so that their eyes are lowered. When they look, they shall say, "Perhaps this one is Christ or that one shall not be," for want of a leader who will show them the signs and the opening to the right road; because they labored and came to him with fasts and prayers and righteousness of service.

a. lit. it shall happen for them b. lit. be to them c. lit. see d. lit. hung

1. the real one; and because of the signs they believe in him, but we ate their first fruits, and their fruits of sacrifice
2. om 3. add: 'them' B 4. be revealed 5. om 6. om 7. about the sound of the terrible voice and about the agitation and the fright which he makes, and they shall say, "Behold this one shall be the Christ, and 8. om 9. and 10. and 11. om 12. in like manner also these that we do not precaution, go astray 13. om 14. read: 'see the works of deception and to bear' B 15. voices 16,17,18,19. om
and by the crucifixion of their Lord—because for them he ascended on the cross—and through the preaching of the Apostles. If they go astray, they are required of our hands; for we ate the first-fruits, which they honored us in faithfulness, and we did not watch them. But they are the sheep of Christ, which he gave and he entrusted them to us in order to pasture and keep them; and we pastured ourselves, and did not keep them; as also it is written. And we like that flee and hide ourselves in order to escape the ravage of the tribulation, fear, (and) dread, and the groanings of men. And they who themselves have not of the joy of this diligent disposition, know not the power to confide in that will; although they hide in the invisible places, nevertheless they themselves are lost because of the groaning of the spirits which are lost, who were themselves of them before (those) times.¹

Therefore it is necessary for us to persuade and to strengthen, wherefore Christ was crucified, and he commended it to us; therefore he said, he says², "He who gathers not with me, indeed scatters";³(Mt 12:30b) to teach and to show and to send to preach⁴ to the children of the universal Church before the flood and the ravage of heresy⁵ which is to come over the world in the examination and in the temptation⁶, and⁷ we shall be innocent and pure⁸; and⁹ in that time the gates of the cities are

¹. or: corruption  b. lit. for

1.so that their eyes are lowered and they shall say, "This one perhaps shall be the Christ or he shall not be." But because we ate their first-fruits and their fruits of sacrifice, it is proper to show the right road, lest they go astray; for though we who know the Scriptures hide in secret places, still our spirits are poured out and we are lost because of the spirits which were entrusted to us, in not precautioning them before the time 2. And because Christ who was crucified for us said 3.read: 'it is necessary'⁴ om 5.in order to examine and test 6. but 7.om
shut, and the villages and the mountains are examined, and the passage of the roads and the bridges over the rivers are closed for us according to the authority of the command of his Word, so that no one shall be able to flee and escape from it. And all this (is) for the elect of God, until he judges and examines us by suffering. And then the strength and the firmness of each of us shall be examined and judged. Therefore our Lord said, to those who are from him, that in that time they should be watchful in order to flee to the mountains before they will be enclosed under the sufferings; for before the sufferings, according to the way of the Scriptures he comes, so that the world will believe in him, that he really is Christ. For to the Jews, as at this time, he says, "I was revealed in the Book of the Prophets; for you waited and hoped for me beforehand"; and to us likewise, he says, behold, I came with greatness, and whereas in the past I came with lowness, now behold I come with greatness, and both were accomplished by me; and this mystery (is) in our minds, because when he arises, that one who reasons, he also divides the mind of each of us with these mysteries, some in this manner and some in that manner, as also in these days; for behold the tribulations that the mysteries shall agitate, have not come yet.

Therefore the Apostle precautioned us when he said, "Be not afraid and be not perplexed to anxiety from the terrible agitation," (Allusion to II Thess 2:2?) therefore he said

a. lit. tortures us (but ἀνειλημμένος can also mean ἀραβανίζει) b. or: agitated

to us, he says, "Henceforth we know no one by the flesh, although we knew Christ, but henceforth no more do we know (him) by the flesh; (II Cor 5:16) because of the coming of that one who is to come according to the likeness of Christ, he spoke, lest they shall believe in him. Because our Lord Jesus Christ is revealed through the spirit, and he comes in the heavens in the flesh, and he judges the living and the dead, in like manner (it is) also with this heresy, for he is coming according to the likeness of Christ. "Behold here first I judge the living, and then the dead; therefore that tribulation is severe and bitter. And then after the great tribulation and trouble, there shall be very little peace (and) joy in the desolation, in the sufferings and in the ignominy of the bitterness.

And when the beginning of the measure shall be fulfilled, which is given to him for the examination and temptations, the Jews shall answer him and shall say, "When does our Lord God your Father raise up the dead, and we see our fathers and our brothers? for we waited and hoped for you for ages; and our Prophets who prophesied concerning your first (coming and) your present coming. And you judge the dead, and we are avenged of our enemies, who desolated our holy sanctuary; who trampled and profaned it, and they took (and) cast us from the midst of it, and we were scattered everywhere and to the cities, according to the goodness

a. or: corruption b. lit. corruption c. lit. holiness

1. om 2.† for 3. read: 'Christ by the flesh' B 4. del: om B 5. in the same manner 6. do to judge 7. but he who is to come according to the likeness of Christ, with this heresy 8. om 9. add: 'he says' B 10. add: 'and' B 11. the agitation 12. om 13. om 14. agitation 15. from the desolations, which in the bitter ignominy they make sufferings 16. then 17. is 18.† beforehand 19. om 20. ravages 21. om 22. and
of our God, whom our Fathers angered with their strife:

And while they shall speak this, the mark of the sign of the cross of our Lord appears in the heavens. And when they see (it), they stand astonished, amazed, bewildered, and staggered (and) frightened; and they shall lower their eyes and they shall indeed be fallen upon their faces upon the ground, in shame and in fear and in lamentation. And then the persecuted and the tormented and the worked and the labored who shall be (there) in that time, (shall) lift up their heads to the good news of their Lord, within the caves, in which they shall be hidden in the caves and in the caverns and in the holes of the ground, in all parts of the hiding places, for they see in the heavens the mark of the sign of his cross. And the grief of their sorrow becomes submerged in joy, to fly into the air of the heavens, as the young doves when their wings shall first appear, they will want to fly and they shall not be able; at first they shall flutter (their) wings, and then they shall rise.

Now thus we should be watchful and we should be clothed with activity all the time, with labors and vigilance and care and reflection by day and by night, with diverse signs and miracles, whatever is written in the Scriptures recently, which is to be revealed to us. As also Noah, for he labored and watched with vigilance for the signs of the time, which was commanded to him. And as Abraham, for he was watchful.

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a. Allusion to Jewish writings? b. or: vigilance c. or: activity

and waited for his good news and he had hope. And as Job, for he was watchful in the temptations\(^a\) of his righteousness and kept patience in his vigilance, in his temptations,\(^b\) in the work and labor of his righteousness\(^c\). And as Moses, for he was watchful with his mercy, and with the prayers of his supplications for the people, whose leader he was. And as Aaron in his praises. And as Daniel and his companions with the vigilance of their faith. Thus all the prophets were watchful in something according to the works which had been given to them. Therefore\(^2\) in like manner also we who were founded upon them,\(^3\) for we also\(^4\) should be watchful like them with labors, vigilance\(^5\), and reflection\(^6\) by day and by night\(^7\) on the signs of the times, and on their forms, and moreover on the form of the signs which are to come\(^8\) and unexpectedly astonish us. For we shall be cleansed by them from this day in our minds, lest that day shall arise for us unexpectedly\(^9\), and we shall not be found ready\(^10\) in that day.

If\(^11\) anyone shall say that, "not in my years, and not in these days; for the day that I die, that in fact\(^12\) is my day"; in fact\(^13\) such a person who says that\(^14\) sleeps and has\(^15\) become blind, and is overcome with sin, and (has) not repented; and as that one who\(^16\) shall neglect\(^17\) the tradition which was transmitted to him, he is\(^18\) also unexpectedly deprived of it, for he was\(^19\) not watchful, and he does not awaken in this time of\(^20\) war; as also our\(^21\) Lord said to Simon, he says, "Awake and keep your brothers\(^22\)." (Lk 22:32?--Agraphon?) For everyone who

\(^a\) i.e. testings  \(^b\) lit. to be
\(^1,2,3.\) om \(^4\) vigilant labors \(^5,6.\) by night and by day \(^7,8.\) by diligence \(^9,10.\) careless \(^11.\) But if \(^12,13.\) even that \(^14,15.\) this \(^16,17.\) he \(^18,19.\) neglects \(^20,21.\) read: 'shall be' \(^22.\) read: 'is' \(^23.\) awake
loves the world \(\text{and delicate garments}^1\) and excellent foods, and possesses\(^2\) beautiful vessels, such a person is the servant of sin \(\text{and is its minister}^3\); though he should be excessively poor, he also \(\text{has envied}^4\) the world and \(\text{shall not have envied}^5\) the spiritual road to heaven; as also it is written, \(\text{he says}^7\), "The flesh desires what injures the Spirit, and the Spirit desires what is not the will of the flesh; and both are opposed to each other." (Gal 5:17ab) And Paul the Blessed, the Prophet and Apostle \(\text{according to the decree of our Lord}^8\), explained and said, "For if you walk with the Spirit and act with the Spirit\(^9\), not that\(^10\) you will do everything which you would like (to do); not that we have not\(^11\) power for this\(^12\), but lest the Holy Spirit which (has)\(^13\) dwelt in us be grieved, and he shall\(^14\) accuse us to God." (General reference to Paul)\(^b\) For the Son of God Jesus Christ and the Prophets and the Apostles who came into the world, not that they resisted outwardly but inwardly, those who abandoned the truth and did not trust. But let us serve the Holy Spirit with purity, with solitude\(^c\) and \(\text{with vigilance, and let us take ourselves to the mirror of the Scriptures and let us see ourselves by it; and whatever stains, marks and leprosy of wickedness there shall be on us}^16\), let us clean and wash from us, lest even we be found abject as they, for they \(\text{took not themselves to vigilance.}\)

Now let us be watchful \(\text{from this day after}^18\) for the manifestation (and)\(^19\) coming of the sedition which is \(\text{to be revealed}^20\) upon the earth\(^21\) with diverse forms\(^22\); and let us

\begin{align*}
\text{a. lit. desired} & \quad \text{b. see Gal 5:16-17; Eph 4:30; etc.} \\
\text{c. or: monastic life} &
\end{align*}

\(1,2,3,4,5,\text{om 5.envies 6.not 7,8,9,10.om 11.read:}'\text{shall not have}'\B 12.\text{that 13.has 14.om 15.om 16.are 17.who 18.hereafter 19.an 20.to come 21.om 22.signs} \)
inherit this vigilance and proneness to diligence, for those who are to follow us. For when there is war, the trumpet is sounded for it; and moreover this same trumpet (that) sounds for it, also calls the warriors. And the two sounds are from the trumpet, and their sounds are separated (and) divided from each other; the first sound invites to greatness, and the other to war; though it is one; as also it is written in the Law of Moses and in Jeremiah the Prophet.

Then it is necessary for us from this day after to arm, to prepare, and to get ready to oppose that one who is armed, prepared and ready before us, with diverse means and deceits, with signs and miracles of his powers in order to frighten us suddenly with very great temptations. For at first in the beginning of his manifestation he comes with signs, temptations, powers and terrible spectacles. Even his powers and signs and spectacles are the example of the spectacle which he shows for fear, and as the enchanters, who show only the spectacle and the example, and what ever they show with the spectacle and the example, they show with these, for they obeyed them and did their will, and they submit to them everything whatever they want to show in the world: if it shall be with fire, it submits to them; and if there shall be someone dead, to die or to be live, is given into their hands; whether it shall be with snakes, or whatever it shall be, as the Scriptures show; and in the eyes of men these are as a real miracle.

1, 2, 3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.
Now in this manner also that one who is the source of that flood which is to be manifested, this same one operates the powers and shows a miraculous example of spectacles (and) signs; whatever he wishes to show, they are given into his hands; whatever miracles he shows, he shows with them; for this is, and to all who wish, from him for fear to the elect. Therefore Paul says his powers and signs are false.

And then Elijah shall follow him, to bring back the hearts of all mortals to God; (and) the Jews, lest they believe in him; and the world all returned, lest they be destroyed; as also it is written, "First Elijah shall come, so that he shall prepare everything." (Mk 9:12a) And this is the preparation which Elijah prepares, for he brings back the hearts of all men to God; if they listen to him. For he is sent into the world with mercy, lest they be destroyed; for they shall confirm and shall stand in the faith and shall endure in the great tribulation, and they shall not believe in him. And then after the signs and the power and temptations which he makes, he turns to destroy everything that he finds, with diverse sufferings which shall be invisible to our eyes. Therefore our Lord said, "For the sake of the elect those days shall be shortened." (Mt 24:22b) And the angels of heaven shall lament very great sorrow for all men.

And then when the tribulations shall cease, the sun and the moon shall be darkened, and the stars of the heavens...
shall be moved and shaken. And then his sign shall appear in
the sky, the cross of light, which is spread in the heavens for
a seven-day period. And then nations shall lament over nation
with distraction, with amazement at the fear and fright, and
at the agitation and the perversion which shall be perverted,
because they opposed us.

The more so our Lord said, "In that day in which the Son
of Man is revealed, in that time if anyone shall be on the
roof and his possessions shall be in his house, let him not
descend to take thence; and he who shall be in the field, in
like manner let him not return back; remember the wife of Lot;
he who wants to save his soul, shall lose it; and he who loses
his soul, he shall find it." (Lk 17:30bc-33) And our Lord
said this because we should always be watchful, waiting and
hoping, for those who are sent for us, in order to take us away
before him, every day and every night (for) that Sunday on which
he enters. Whether we shall be on the roof or somewhere outside,
we shall be ready; and if we shall be with great precaution,
let us also raise our eyes to the East to the high heavens,
in order to look for the sign of the cross every day
and every night; for our Lord is to be revealed. And let
us persevere, and have ourselves ready with great precaution
every day and every night, for that Sunday in which he enters.

And let us not return to take something, because naked
we are to rise in a soul, in spirit and in body; as also

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1. the bright cross remains 2. or 3. are upset 4. and 5. with 6. because of 7. or 8. with which they were opposing 9. says 10. or 11. when (there is) a cry 12. read: 'the' B 13. turn 14. it 15. read: 'shall want' B 16. read: 'shall lose' B 17. (it) for my sake 18. he 19. + to us 20. om 21. the Lord 22. 23. 24. om 25. del: 'om' B 26. + in the East 27. om 28. + there 29. (and) 30. om 31. naked 32. + soul 33. om
Elijah, for naked he ascended (and) was taken away into the heavens in soul, spirit and body, for he did not take any garments with him; and that he took nothing with him is clear, for even the mantle which he once had, that also he left here.

And perhaps at the time we might want to return to take one thing, then we shall be found deprived to the depredation of (our) joys, and our labors and endurement of great tribulation which we endured shall be lost; and thenceforth shall we be carried away instead of to the high heavens, we shall be carried away to the underground pits; as also the wife of Lot, who despised and transgressed the commandment. And moreover let us not be afraid of the agitation at the shaking of the earth, for it is shaken and is agitated and trembles, and of the sound of the thunder and the inevitable crash and the lightning, which are to come upon us in that time on account of the trumpet, for it shall call and shake the underground pits of the abyss, so that they awake in it, everybody who sleeps in the ground.

For in this manner our people are allegorized, and this means is fulfilled for our invitations to the wedding of the bride and the bridegroom. And as the virgin that shall be betrothed to the bridegroom, and that last day shall approach, for which she waited and hoped and longed for before her approach to the bridegroom, and that night shall be in the heart of both of (them); and she labors and watches and works in the joy of her mind every night, and sleep is cut from her eyes, in the anxieties and exhilaration of (her) mind with the joy of her heart, and she waits

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a. or: cloak

1. when 2, 3, 4, 5. om 6. there 7. om 8. are 9, 10. om 11. it 12. we are plunged 13. om 14. from 15, 16. om 17. the call of the trumpet shakes 18. whoever slept
and expects that the time immediately shall be dawned, so that she shall go to present herself before the bridegroom, and having come to (him) she shall be enclosed in his bosom unadorned, and the bridegroom shall rest and become joyful with her, with her beauty and the sweetness of her chastity and her understanding and the good condition of his bride, and she has dominion over all the treasures of her husband, of the small and of the great. Accordingly in like manner also, because we are betrothed to the bridegroom, who is himself Christ the King, by his Father, with blood itself beforehand; and when the last day approaches, in which there shall be one night for the Sunday to dawn, in our hearts and in the heart of the bridegroom, in like manner we shall have labored and watched and with anxiety and exhilaration (our) minds, with the joy in our minds, so that the sleep shall be cut from our eyes; and we shall have lifted up our eyes to the heavens every night with expectation, for we wait and hope and long, that behold he was revealed. Thus we shall speak to each other all the night, in which our Lord is revealed.

And there shall come to pass the starting, rising and mounting one by one every night, of the sound of the thunder and the crash and with the shaking and with the turbulence. And brother shall say to brother, when he shall have been

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a. or: naked  b. or: agitation

1. And we come to the bridegroom whom we longed for: for as sleep is cut from the eyes of the bride, and every night she longs for the morning that she shall present herself to the bridegroom, in like manner also we are betrothed to the bridegroom Christ by his Father beforehand; when the last day approaches for the Sunday to dawn, we labor and watch and with anxiety (and) the joy of our minds we shall cut sleep from our eyes and we shall lift our eyes to the heavens with longing and we will continually say to each other that behold he is revealed, even in the night in which our Lord shall be revealed.
frightened, "At this time this name remained with me, and I do not know how it happened." And when he shall say this, the other also shall say, "At this time even my brother remained with me, and I do not know how it happened." For many others also shall speak in this manner. Therefore that which he said to us, he says, "He who shall be on the roof, or shall be outside somewhere, let him not return to take away something from his house," (Paraphrase of Mt 24:17,18a or Mk 13:15,16a) lest when he shall want to take one thing, he shall be deprived to the depredation of (his) joys, and shall lose himself. And moreover this same thing Luke shows, in the Gospels, for he says, "In this night there shall be two in one bed; the one they shall take (and) restore, and the one they shall leave; there shall be two who shall grind at one mill, the one they shall take (and) restore, and the one they shall leave; and there shall be two in the field, the one they shall take, and the one they shall leave." (Lk 17:34-36) And it says, "Where the body is, there also the eagles will be gathered together." (Lk 17:37b) And as the eagles, that are gathered together and they fly and they soar into the high heavens over the meat which they see, in like manner also we who are compared to eagles, and our Lord to the body; for the angels are brought to us on all the winds and to all parts, and they soar and fly into the high heavens, to carry us before our Lord, who is compared to the body and we to the eagle, before the

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a. marginal reading of Codex A is used here (instead of 'he loses')  b. or: carcass  c. or: regions

1. and he says 2. om 3. did 4. om 5. And this happens to many 6. it was said to us 7. om 8. back 9. for 10. is 11. om 12. loses 13. om 14. if 15. raise 16. and if two 17. in order to restore 18. if 19. one 20. other 21. shall be left 22. om 23. having flown 24. food 25. all 26. to all parts and on all the winds 27. eagles
fury of the flaming fire, and the sound of the great trumpet and the flute which the archangel urges, with praises to his Father and with the hosts of his angels, in that night in which the bridegroom is revealed to her. At the dawning of the Sunday, he sends all his bridal men and friends to take (and) carry the bride before the bridegroom in order to be placed in his presence, before the praises and the sound of the trumpets, at which the bridegroom is to come, at the sound of praise to the glory of the noble (one) with the hosts of the angels. And then when our eyes see our hope and inheritance, with love and bubbling spirit and longing and labors and our battles we sit with him on the bright clouds, and he shall lift us on high with them, through great sacrifices in order for us to appear before the face of our Creator, who is the Lord of glory, after the judgment; as he promised us and said, "Happy shall it be for them who are pure in heart, for they shall see God." (Mt 5:8)

And they indeed confirmed to us that which the Scriptures say, that our people are after the fashion of the bride. John showed and made clear concerning wedding and its grandeur, which was (discussed) previously; and Luke showed and made clear about the last day, in which having ascended they are taken away before the bridegroom. Accordingly happy (is it) for those who endure the Great Tribulation, who strive more than

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1. at 2. om 3. om 4. read: 'And' B 5. om 6. the 7. of his 8. at the coming of the bridegroom, with the sound of the trumpet, the hosts of the angels give praise to the glory of the noble (one) 9. om 10. read: 'glory' B 11. om 12. him 13. 14. om 15. (is it) 16. it is indeed confirmed 17. the grandeur of the wedding 18. 19. om 20. read: 'shall it be' B 21. for they long
the ancients 1 for the 2 Day of the Lord with the angels in heaven 3 in the splendor of glory. And let it not be that anyone shall 4 despise 5 of the wise 6 on account of that which 6 is written, for the spirit 7 of the Prophets obeys; as also it is written 8. And if anyone despises 9, he should look at the sons of Israel, for 10 having become proud they had boasted and said, "we are wise and we have 11 the Scriptures," 12 and they were reading 12 as we. "Behold," they say 13, "Christ comes"; and he came and they knew him not, because they were asleep; and 14 the Prophets 15 were crying to them 16 concerning their Lord that he is coming. Now 17 in this manner also, if we shall not look for the approaching of the time of his coming, we also shall (start to) awake and look about 18 and awake, and (we will see that) we have been rejected (and) cast out 19 according to their example. Even the Apostle said to us concerning them, "Those things were an example for us 20, lest we 21 be desire of iniquity 22, as some of them desired 23."(I Cor 10:6) And moreover he says, "The end of the world has arrived upon us."(I Cor 10:11b)

Therefore happy shall it be for them who shall be watchful from this day after 24 with righteousness for the revelation of their Lord; for they are grown strong 24. Even as he 25 says, "Pray that you may be worthy to escape from all those things which are to be."(Lk 21:36ab) because he knew the infirmity of the weakness of the faith of men, that they are not able to resist the Tempter; thus he spoke. Therefore happy shall it be for them who shall

1. ancient martyrs (or: witnesses) 2. final 3. om 4. But let not anyone 5. add: 'these sayings' 6. because it 7. spirits 8. om 9. the despiser 10. who 11. om 12. they read 13. They who say, "Behold 14. om 15. by the Prophets who 16. om 17. om 18. having also awakened, we shall look about 19. om 20. For their example was for us, as Paul says 21. at us not 22. om 23. they 24. and they shall wait for the Lord 25. who
have the intelligence and shall understand in those days, in which the four kings arise at the end of the world, to build (and) establish, having affirmed in buildings and in plants of the world, the Apostles and their preaching, which there also they taught to the spiritual men, that they should be of one mind, and equal; whether they shall be wealthy or shall be poor, everything of theirs shall be in common together, before there shall have come devastation, ravage and destruction for all the Churches. And they shall persevere through fasts, prayers, sackcloth and ashes, night and day, with very great supplications, so that they shall be worthy to flee before the great wrath and terrible spectacles which are to come, in order to flee before it, or else to be strong and to establish many. And their praises shall indeed be multiplied more than the first and the last, for they save men from before the kindled fire of the flood which is to come upon the heretical deception of men; having trusted in their gold and silver, they confided in them more than in God; and upon all the sensualities of them who (are) in the world, there shall be prepared for them the bribe and sacrifice of fire from the refuge of them who trusted in it to escape through it. Senseless, foolish, feeble and wavering man who does not understand; know you not that the food which you eat day by day, that part and share is thine? You have the Scriptures and you read it for the reproach and admonition of yourself, lest be find you excusing yourself. And you look not to the foundation of the Apostles

1. om 2, for they shall be able to build and establish the plant of the Apostles which is shaken. 3. om 4. Now with 5 and 6. om 7, let us seek 8, 9, 10. om
and the Prophets upon which you were built, and he resembled them.

Now let us arise in behalf of ourselves, and let us immediately reach to our wills; and let us make war against pride, arrogance, doubt and envy, which have dwelt in us, for they are the enemies of our lives; and let us gain our lives immediately, which is in our God according to all the Scriptures. To Christ eternal praises, Amen.
CHAPTER III

CRITICAL ANALYSIS OF BIBLICAL QUOTATIONS

INTRODUCTION

This analysis is made by means of a critical apparatus, by which a large amount of material is concentrated. This makes it possible for one to see at a glance, all of the important "facts" regarding any reading. To use any other method, especially a written form, would make it very inconvenient and difficult to see the relationships between the various given witnesses.¹

The analysis does not pretend to be an extensive coverage of all witnesses available to the study of New Testament textual criticism; this would be impractical. Since the purpose of the critical apparatus is to help determine the form of New Testament text cited by the author of this treatise, only those witnesses which have a bearing on this problem are presented, keeping in mind that the original behind this treatise is Syriac, which is admitted by all who have studied it to any degree.

The witnesses are presented by means of symbols, e.g. "syC" represents the Curetonian Version of the Four Gospels. A list is given of all symbols used, with their respective witnesses. The symbol ">", which means "against," separates the witnesses, pro and con. Many times the reading of a witness or group of witnesses is supplied. In such cases the witness or witnesses are followed by a colon, which introduces the reading. If any of the witnesses preceding such a reading are not identical

¹ i.e., the MSS and versions compared
in meaning with the given reading, then the symbol "cf", is placed immediately before that witness, and applies only to that witness. In cases where a reading of a witness is not supplied and its "support", pro or con, is only approximate, then it also is preceded by "cf". When the witnesses on one side of the symbol "->" differ from each other considerably, they are separated by the word "and," making it possible to give separately, the reading of the various witnesses. If a witness or witnesses omit a variant they are followed by ":om".

When there is more than one witness to a given reading, the reading is given in English. If a given reading has only one witness, it is usually given in its original language, unless it would not be convenient, e.g. a Hebrew or Syriac pronominal suffix, or if a particular meaning of the word is emphasized.

The variants themselves are listed in English, as are the quotations, so that they will be useful to those who cannot read classical Armenian. But if it is at all possible, the Armenian should be followed in each case. This is made convenient by giving the page number of the quotation in the Armenian text at the end of the quotation. This eliminates duplicating the Armenian and makes the critical apparatus less cumbersome. The critical apparatus and its variants are based on their Armenian text, though only the English appears in the quotation analysis.

The quotations are divided into three groups, each preceded by "Preliminary Remarks." The groups are: 1. The Gospel Quotations 2. The Quotations from the Acts and the Pauline Epistles 3. The Old Testament Quotations. Only those quotations which have textual value are given in this analysis.
For consistency, the Biblical references are always numbered according to the Revised Standard Version of the Bible, 1953. In the appendices, there are two lists of quotations, one in the order which they occur in the treatise (Appendix A) and a second list in the order of the books of the Bible (Appendix B). The first list includes all quotations, allusions, etc., but the second list contains only the quotations which are covered in the critical analysis. There are four quotations, all from the New Testament, which occur only in Codex B, these are given in both lists and are indicated as such, but their analysis is separated from the rest of the critical analysis and is given at the end of the Biblical quotations.

The method of analysis is implied in the term "variant." A "variant" is any deviation from the original text of the Biblical quotations, i.e. the Greek or Hebrew, as the case may be. It is assumed that the original text of the New Testament is Greek and Hebrew for the Old Testament. Thus the "deviations," i.e. variants from the original, are examined to see in what direction or directions, the quotations tend to go, in order to determine the form of New Testament text cited by the author of this treatise.
PRELIMINARY REMARKS TO THE GOSPEL QUOTATIONS

The Gospel quotations are given in the order in which they occur in the Gospels. Each quotation is given as it is in the treatise, whether its internal order is conventional or not. All quotations are followed by their page reference to the Armenian text, so that the Armenian can be conveniently found, and simultaneously followed with the English. "Preferred readings" in the apparatus under the quotations should be taken as though they were in the given text, although they are in the apparatus. Omissions from the "original" are given as "variants" also, but are followed by ":om".

The following are the symbols and their respective witnesses which are used in the critical analysis of the Gospel quotations:

- sys signifies the Sinai Palimpsest of the Four Gospels
- syc signifies the Curetonian Version of the Four Gospels
- sysc signifies sys and syc
- syVg signifies Syriac Vulgate (Peshitta)
- ArmVg signifies Armenian Vulgate
- Aphr signifies Aphraates
- Mn signifies Marcion (Harnack)
- Lg signifies The Liber Graduum
- Eb signifies Ephrem, according to Burkitt's study: St. Ephrem's quotations
- Ta signifies Tatian's Diatessaron: Arabic
- Tc signifies Tatian's Diatessaron, according to Ephrem's Commentary on the Diatessaron, (Leloir's edition)
- Tnl signifies Tatian's Diatessaron: Liege edition, by D. Plooij
- Clps signifies the Pseudo-Clementines (Lagarde)
- D signifies Codex Bezae
- Gk signifies the Greek text, Nestle edition (BX text; when Nestle is otherwise, "Gk" is followed by a parenthesis stating the nature of the change)

The witnesses are named in only a brief manner, but full details of the text used in each case can be obtained from the bibliography. If any of these witnesses are not mentioned in connection with a given variant, it is because the passage of
Scripture is not available in that witness. When the Diatessaron is compared, the passage in the Diatessaron is first checked to see whether or not it quotes (or partially quotes) the proper passage and not a parallel passage from one of the other Gospels.
THE GOSPEL QUOTATIONS

MATTHEW

1:23 Behold the virgin shall conceive and bring forth a child and they shall call his name Emmanuel, which interpreted is called, our God with us.(45)...Happy shall it be for the poor in spirit(55)...Happy shall it be(2) for them who are pure in heart, for they shall see God(98)....

5:3a Happy shall it be for you when they shall revile you(55), and shall say an evil thing about you (55)....I came not to dissolve the Law or the Prophets, I came not to diss-

12:30b solve(49)....He who gathers not with me, the Kingdom of Heaven is like leaven, which a woman took and mixed it in three bushels of meal, until all the dough was leavened(31)....

13:33 The Kingdom of Heaven is likened to a man who found a treasure in a field; and from his joy he went (and) sold(7), and bought it(75)....

1. (is it) for the poor 2. (is it) 3.is it 4.read: 'persecute you and shall revile you'(B 5,6,om) 7.add: 'his everything'B

1:23 'child' Tn1 > syScsyvTg TA ArmVGkD: 'son' and Aphr: om ; 'is called' is unwitnessed ; 'our' syScsyvTg AphrTA > Tn1ArmVGkD: om --5:3a 'for' syScsyvTg AphrTA ArmVG --5:8 'for them who are' sySc syvTgTA ArmVEGkLg --5:11 'for you' sySc syvTgTA ArmVG ; 'persecute you and revile you' syCTg > csyScsyvVEArmVGk: 'revile you and perse- cute you' ; 'an' syG > syScsyvVEArmVGkD: 'every' --5:17 'I came not' TgAphrClins > syScsyvTgTA ArmVGkD: 'think not that I came' --12:30b 'indeed' syScsyvTgTA > ArmVGkD: om --13:33 'and' syCTg > syScsyvVEArmVGkD: om ; 'mixed' cTAcfTe > syScsyvVEArmVGkD: 'hid' ; 'it' > syScsyvVEArmVGkD: om ; 'the dough' > syScsyvTgTA ArmVGkD: om --13:44 The passage is a partially condensed paraphrase, but note: 'he went (and) sold his everything, and bought' syScsyvVG > Tn1 ArmVGkD: 'he goes and sells all that he has and buys'
13:45. The Kingdom of Heaven is likened to a merchant man who searches 1 for an excellent pearl 2; and 3 he found an excellent and costly 4 pearl; he went (and) sold his everything, and he bought it(74). ... Behold here, you hear the sound 5 of war and the rumor 6 of war; in that time watch that 7 you be not troubled(87). ... Then when you shall see the sign of the terror 8 of the desolation of Jerusalem, ... then 9 you who shall be 10 in Judea, ... flee 11 to the mountains (85-6, 84). ... Pray 12 and implore 12 that your flight shall not be in the winter nor on the Sabbath. 

24:20 For the sake of the elect those days will be shortened(78, 94). ... If possible, 13 he would lead astray 13 many of the elect (79). ... In those days after that tribulation, the sun shall be darkened and the moon shall not give its light, and the powers of heaven shall be shaken, and then the sign of the Son of Man shall appear in heaven, and all the tribes of the earth shall see it, and the Son of Man; for he shall come with the bright clouds (80). ... 

a. lit. sound

1. read: 'was searching'B 2. read: 'pearls'B 3. om 4. costly and excellent 5. sounds 6. om 7. and 8, 9. om 10. read: 'they who shall be'A(84) 11. read: 'let them flee'A(84) 12. del: om A(78) 13. to destroy (lit. to lose)
25:34-36 - Come blessed ones of my Father, inherit the Kingdom which shall have been prepared for you from the foundation of the world; for I was hungered and you gave to me to eat, I was thirsty and you gave me to drink, I was a stranger and you gathered me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. Truly I say to you, as much as what you did to any one of the least of my brethren, you did (it) to me.

(The given variants are not true variants, because they are a part of a severely condensed section of the text)
9:12a First Elijah shall come, so that he shall prepare
12:1b everything(94). ... A man planted his vineyard; he encircled and closed it with a wall; he prepared a wine-press vat in it, and (indeed) built a tower in it(41)
13:14ab ....When you shall see the abomination of desolation which shall stand in the place where it is not proper, he who reads shall understand(82)....

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a. 'vat' is optional
1. having come 2. om 3. digged 4. shall not be

9:12a 'shall come' cf Tn  > Ta sy sy vGkD: 'comes' and Arm vG: 'came' (Ltw); 'in order that he shall prepare' * sy sy vGt A vG > GkD: 'he restores' and Tn: 'he shall renew' -- 12:1b ** 'his' cfT e > sy sy vGArm vG; 'prepared' cf T e > sy sy vGcfT A vG GkD: 'dug'; (vat) 'in it' sy sy vGcfT A cfT > Arm vGKd: om; (tower) 'in it' sy sy vGcfT AcfT > Arm vGKd: om -- 13:14ab 'which shall stand' *** cf sy cf sy vGArm vG > GkD: ΕΤΗΚΟΤΑ(set-up); 'in the place' sy vGArm vG > sy vGKd: om

* or: 'put in order'
** Ta gives Mt parallel here; Tn gives Mk passage in a corrupt form; Te gives Mt parallel message
*** Ta has Mt 24 at this point
5:34 You cannot\(^1\) order\(^b\) the bridegroom's companions to fast, as long as the bridegroom shall be with them\(^{56}\). . . . There is no one who takes\(^c\) (and) tears\(^2\) a\(^3\) piece of cloth from a new garment\(^4\), and sews\(^5\) it\(^6\) upon an old and worn out garment\(^c\)(25). . . . No one puts new\(^7\) wine into old leather bottles, otherwise the new wine bursts the old leather bottles, the wine is poured out and the leather bottles are destroyed; but they put new wine into new leather bottles(19). . . . He who strikes you on your\(^8\) cheek, offer to him the other also\(^9\); and he who takes away\(^10\) your coat\(^d\), give to him\(^11\) your tunic\(^e\); (vs 30 on next page)

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\(^a\) lit. 'it is not possible for you'  \(^b\) idiomatic for 'make' in Arm.  \(^c\) For Codex B see apparatus p.23  
\(^d\) i.e. an outer garment  \(^e\) i.e. an inner garment

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5:34 'you cannot' cf\(\text{T}\)\(\text{G}\)\(\text{V}\)\(\text{G}\) > \(\text{Tn}\)\(\text{Arm}\)\(\text{V}\)\(\text{G}\)K(B only):'can you' and M\(\text{Mc}\)\(\text{D}\)':can they'; 'shall be' \(\text{T}\)\(\text{Arm}\)\(\text{V}\) > \(\text{sy}\)\(\text{V}\)\(\text{G}\)\(\text{D}\)\(\text{K}\)\(\text{M}\)\(\text{c}\)\(\text{N}\)\(\text{G}\)\(\text{K}\):'is' and D: 'they have': --5:36a \(\text{T}\)\(\text{s}\)\(\text{A}\)\(\text{p}\)\(\text{R}\)\(\text{L}\)\(\text{G}\) have no reference available for this passage for Mt, Mk or Lk; \(\text{Tn}\) gives Mk 2:21; \(\text{T}\)\(\text{A}\) gives a combination of Mt 9:16a and Lk 5:36a. Arm\(\text{V}\)\(\text{G}\) has the Mt passage at Lk 5:36a. In the given sources only sy\(\text{V}\)\(\text{G}\)\(\text{D}\) are available beside \(\text{T}\)\(\text{A}\), and the three agree, (sy\(\text{V}\)\(\text{G}\) is giving the Greek). The given passage as a whole is a paraphrase. The first half could be a paraphrase of the Gk, but also possibly of the Old Syriac. The second half of the passage is a paraphrase of the same part of T\(\text{A}\), because 'sews' T\(\text{A}\) > sy\(\text{V}\)\(\text{G}\)\(\text{D}\):'puts'. --5:37* 'old' (from: 'bursts the old leather bottles!') Arm\(\text{V}\)\(\text{G}\) \(\text{D}\) > sy\(\text{V}\)\(\text{G}\)\(\text{D}\): om; 'the wine' sy\(\text{V}\) > Arm\(\text{V}\)\(\text{G}\)\(\text{D}\):'it' --38* 'they put' sy\(\text{V}\)\(\text{G}\) > Gk\(\text{c}\)\(\text{A}\)\(\text{r}\)\(\text{m}\)\(\text{V}\)\(\text{E}\)\(\text{M}\)\(\text{c}\)\(\text{N}\)\(\text{G}\)\(\text{K}\)\(\text{D}\)\(\text{C}\)\(\text{l}\)\(\text{P}\)\(\text{s}\) > sy\(\text{G}\)\(\text{D}\):'one must put' --6:29*** 'your' (cheek) T\(\text{E}\)\(\text{s}\)\(\text{G}\)\(\text{s}\)\(\text{A}\)\(\text{p}\)\(\text{R}\)\(\text{L}\)\(\text{G}\) > sy\(\text{V}\)\(\text{G}\)\(\text{D}\)\(\text{M}\)\(\text{c}\)\(\text{N}\)\(\text{C}\)\(\text{l}\)\(\text{P}\)\(\text{s}\) > sy\(\text{G}\)\(\text{D}\): (offer) to him! T\(\text{E}\)\(\text{s}\)\(\text{G}\)\(\text{s}\)\(\text{A}\)\(\text{p}\)\(\text{R}\)\(\text{L}\)\(\text{G}\) > Gk\(\text{C}\)\(\text{l}\)\(\text{P}\)\(\text{s}\): om; 'he who' (takes away) sy\(\text{G}\)\(\text{D}\)\(\text{M}\)\(\text{c}\)\(\text{N}\)\(\text{C}\)\(\text{l}\)\(\text{P}\)\(\text{s}\) > sy\(\text{G}\)\(\text{D}\):'from him who' and M\(\text{c}\)\(\text{N}\)\(\text{G}\)\(\text{K}\)\(\text{D}\)\(\text{C}\)\(\text{l}\)\(\text{P}\)\(\text{s}\):'give to him' cf\(\text{M}\)\(\text{c}\)\(\text{N}\)\(\text{G}\)\(\text{D}\);'give in addition!'(\(\text{p}\)\(\text{p}\)\(\text{o}\)\(\text{s}\)\(\text{s}\)\(\text{i}\)\(\text{d}\)\(\text{a}\)\(\text{v}\)\(\text{e}\)\(\text{n}\)\(\text{i}\)\(\text{t}\)) > sy\(\text{G}\)\(\text{D}\)\(\text{M}\)\(\text{c}\)\(\text{N}\)\(\text{G}\)\(\text{K}\)\(\text{D}\)\(\text{C}\)\(\text{l}\)\(\text{P}\)\(\text{s}\) > sy\(\text{G}\)\(\text{D}\):'forbid not'; 'also'(your tunic): om > sy\(\text{G}\)\(\text{D}\)\(\text{M}\)\(\text{c}\)\(\text{N}\)\(\text{G}\)\(\text{K}\)\(\text{D}\)\(\text{C}\)\(\text{l}\)\(\text{P}\)\(\text{s}\):'include it'; 'your'(tunic) sy\(\text{G}\)\(\text{D}\) > Arm\(\text{V}\)\(\text{G}\)\(\text{D}\)\(\text{M}\)\(\text{c}\)\(\text{N}\)\(\text{G}\)\(\text{K}\)\(\text{D}\)\(\text{C}\)\(\text{l}\)\(\text{P}\)\(\text{s}\): om

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* \(\text{Ta}\)\(\text{n}\) give Mk 2:22 in place of Lk 5:37,38.
** Lk 5:38 as in TXT is also in Mk 2:22b and Mt 9:17b of sy\(\text{c}\).
*** \(\text{T}\)\(\text{a}\)\(\text{n}\) give Mt parallel passage instead of Lk 6:29, 30. Ap\(\text{h}\)\(\text{r}\)\(\text{L}\)\(\text{G}\) give Mt parallel passage but in another place Ap\(\text{h}\)\(\text{r}\) gives Lk 6:30b. (In this passage 'outer garment' then 'inner garment,' is against the order of M\(\text{c}\), who reverses the two).
he who asks something⁰ from you, do not withhold from him; and he who takes something (of) yoursⁱ, do not ask

For that³ from him(22)....Everyone who comes to me and⁴ hears my words and does them⁵, is⁸ like a wise man who built his house; he digged and deepened, and laid the foundation upon rugged rock(17)....Your faith saved you....Everyone who came and heard my words and does them¹, is like a wise man who digged and deepened, and laid the foundation upon rugged rock(17)....Your faith saved you....Behold a sower went out to sow his seed, and when he sowed, there was that which fell on the road, was trampled and the birds gathered it; and there was that which fell on the rock, when it sprung up, it immediately dried up because there was not moisture under its roots;

(verses 7, 8a on next page)

a. lit. was, copyist error

1,2,3. om 4. om 5. these

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* 'wise' comes from Mt 7:24
** TnI: 'vasten steen' (cf D. Plooi: Liege Diatessaron, part 1, p.38)
and there was that which fell among thorns, the thorns 
v6a
grew up and choked it; and there was that which fell on 
good ground, it sprung up, grew and gave fruit\(^1\)(27)....

That which fell on the road are those who hear the word 
and\(^2\) the devil comes (and)\(^3\) takes away the word\(^4\) from 
their hearts. And that which fell on the rocky place 
are those who when they hear the word\(^5\), receive it\(^6\) with 
joy\(^7\) but because it has no roots in it, for a time they 
believe and in time of temptation they fall away. (vs 14, 
15 on next page)

1.om 2.+ the bird, 3. and 4. seed 5.om 6.(it) 7.om
And that which fell among the thorns, are those who heard the word and in the cares of the world and the distraction\(^a\) of riches and the pleasures of folly they are choked, and they become unfruitful. And that which fell on fertile ground are those who with a pure heart and clean mind heard the word of truth, and they became fruitful\(^1\) (27-28).

It is necessary for the Son of Man to pass through much sufferings\(^2\), to be scorned and to be despised by the elders and by the scribes\(^b\) (17).

Behold\(^3\) I send you as lambs among the wolves\(^5\) (46).

Fear not little flock (46) ... I came to cast fire upon the earth, and I wish that it were already kindled (25).

... To what is the Kingdom of Heaven like, or to what resemblance do I liken it? (vs 19 on next page)

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\(^a\) or: occupation
\(^b\) Codex B has ἐκμήλωτοι, 'lawyers' (lit. judges), but ἠγαθός, 'scribe', can also mean 'lawyer.'

1. (This section is severely condensed in Codex B and thus has no textual value)
It is likened to a grain of mustard-seed, which when a man took, he sowed it in the garden, and it grew (and) became larger and arose like a tree and the birds of the air dwelt in its branches. Endeavor to enter at the narrow door. When anyone shall invite you to weddings or feasts, do not go (and) sit down at the highest place, lest there should come (and) enter to the host a man more honorable than you, and that one who shall have invited both you and him, shall come and shall say, "Arise, make a place for this one"; and then with shame you shall be presented to a lower place. However when they shall invite you, go (and) sit down at a lower place; when he who has called you shall come (and) say, "Friend, go higher up and sit," then there shall be glory for you before all the guests; (vs 11 on next page)
for everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted (76)...

He who wants to be my disciple, unless he is separated from all his possessions, he cannot be my disciple (68)... Who shall there be of you who shall have sheep, and one sheep shall be lost; will he not leave the ninety and nine on the hill in the wilderness and go after the lost one (and)

will search until he will find it (45-6)....If they shall say to you, behold Christ is here, or he is there, do not go out, lest you be led away (79)....

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1. humbles 2. exalted 3. exalts 4. humbled 5. he leaves the ninety and nine sheep 6. om 7. om

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14:33 'He who wants to be my disciple' Ta > syllable Arm vgGkD: 'whoever of you'; 'unless he is separated' Lg > syllable Arm vg GkD: 'does not renounce' and Ta: 'unless he renounces' --15:4 'Who shall there be' E and syll: 'who (shall there be)' > Arm vg: 'what man shall there be' and syll: 'what man (shall there be)' and Ta GkD: 'what man'; 'who shall have' E syll Arm vg E > Tnlg: 'who has'; 'sheep' E: 'animals'; > syll Arm vg Tnlg: 'hundred sheep'; 'one sheep' E cf Tn > syll Arm vg GkD: 'one of them'; 'shall be lost' E syll Arm vg E > Tnlg: 'having lost'; 'will he not leave' E syll Arm vg > GkD: ou kathale (does he not leave); 'ninety and nine' E syll Arm vg Ta > Tnlg: 'ninety-nine'; 'on the hill'; E syll Arm vg Tn > syll Arm vg GkD: om; 'he will search' E syll Arm vg Tn and D: sy > Arm vg GkD: om --17:23 'if' syll Arm vg > GkD: om; 'Christ' > T sy Arm vg GkD: om; 'Behold...is here or he is there' cf T cf sy: 'Lo...is here; or Lo, he is there' and cf sy: 'Lo, he is there, and Lo, he is here' and sy: 'Lo, he is there, and Lo, here' and cf Arm vg; 'he behold he is here or there' > D cf Gk: idou eketa i dou mase: 'lest you be led away' cf T cf sy: cf sy: 'do not run' and Ta*: 'believe not' and sy: om and Arm vg GkD: 'do not follow'

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* The word used by Ephrem here is نما، which is usually translated 'animals,' but according to Burkitt it is used as "a rendering for πρόβατα" in Jn 10:3ff in sy (see, Evang. Da-Meph. Vol. II, p.120.)

** from Mt 18:12; Tn l has both

*** Ta omits
In that day in which the Son of Man is revealed, if anyone shall be on the roof and his possessions shall be in his house, let him not descend to take thence; and he who shall be in the field in like manner let him not return back; remember the wife of Lot; he who wants to save his soul, shall lose it; and he who loses his soul, he shall find it. In this night there shall be two in one bed; the one they shall take (and) restore, and the one they shall leave; there shall be two who shall grind at one mill, the one they shall take (and) restore, and the one they shall leave; and there shall be two in the field, the one they shall take, and the one they shall leave.

17:30bc In that day in which the Son of Man is revealed, if anyone shall be on the roof and his possessions shall be in his house, let him not descend to take thence; and he who shall be in the field in like manner let him not return back; remember the wife of Lot; he who wants to save his soul, shall lose it; and he who loses his soul, he shall find it. In this night there shall be two in one bed; the one they shall take (and) restore, and the one they shall leave; there shall be two who shall grind at one mill, the one they shall take (and) restore, and the one they shall leave; and there shall be two in the field, the one they shall take, and the one they shall leave.

17:34-36

1. om 2.when (there is) a cry 3.read: 'the B turn 5.it 6.read: 'shall want' 7. read: 'shall lose' 8.(it) for my sake (Mt, Mk) 9.+ if 10.raise 11.and if two 12.in order to restore 13.+ if 14.one 15.other 16.shall be left

17:31 'time' sy 2 time 3 syvGetaArmV GkD: 'day' sy 4 'if anyone' E 5 'he who' sy 6 'shall be' sy5GetaArmV GkD: 'in (the field) sy 7 GkD: 'is' sy 8 'he who' sy 9 'shall want' sy 10 GkD: 'ArmV Gk: 'shall seek' sy 11 'he who' sy 12 GkD: 'whoever' sy 13 'loses' sy 14 GkD: 'ArmV GkD: 'shall save' sy 15 GkD: 'one they shall take (and) restore' sy 16 GkD: 'one shall be taken' and D: 'is παραλαμβάνετε' sy 17 'the one they shall leave' sy 18 'one shall be left' sy 19 GkD: 'the other will be left' and D: 'ο επερας αφετα' sy 20 GkD: 'at one mill' sy 21 sy 22 'at one mill together' sy 23 GkD: 'together' sy 24 GkD: 'the other shall be left' --36 'and there shall be two in the field' sy 25 GkD: 'the other shall be left' --36 'and there shall be two in the field' sy 26 GkD: 'the other shall be left' --36 'and there shall be two in the field' sy 27 GkD: 'the other shall be left'.
17:37b Where the body is, there also the eagles will be gathered

19:12, together(97)... . A noble man went to a distant land to receive the crown of a kingdom and to return. He called his ten servants, and gave them each a talent, and he says to them, "Let out on hire (and) 1 employ that until

19:16b I come"(33,36,37)... . "Lord, thy 2 talent 3 gained ten

19:21a talents 4 "(39)... . "I was afraid of you, because you were 5 a severe man, and therefore I did not lend your silver"

21:20 (36)... When you shall see (that) Jerusalem (is) indeed surrounded with armies, then know that her desolation has arrived 6 (83,85).....

1. and 2. the 3. which 4. om 5. read: 'are' B 6. om

19:12* ΤΩ: om sySc syVe̱aPhrTa > ArmVeGkD: include it; ἐσφρέω : om sySc AphrTa > GkD: include it, and syVeArmVe: 'his'; 'the crown of' > sySc syVeGPhrTaArmVeGkD: om —13 &c: om > sySc syVeGkTaArmVeGkD: include it; 'and' (gave) sySc syVeGkTa > ArmVeGkD: om; 'a' (talent) Acts of Thomas**: > sySc syVeGkTaArmVeGkD: 'ten' and Mch: '...μνά'; 'let out on hire' alternate for 'employ'; 'that' sySc ArmVeG > syVeGkD: om — 19:21a 'and therefore I did not lend your silver': is probably a loose paraphrase of Mt 25:25b: 'I went and hid your talent in the ground' — 21:20 'Indeed': implies an emphatic use of the verb, but since it is literally two participles with the same meaning, the second one could be considered as an alternate. The duplicate quotation on p. 85 agrees completely with sySc.

* 19:12-21 apparently omitted in Tn, (but last part of Liege edition is not available.) Ta gives the Lk passage at 31:37ff (and the Mt passage at 43:22ff.)

** Aphraates shares the same idea that the servant received 'a' talent and not 'ten' talents. See Dem.XXII, 18 (Pat. Sy. I,1. p.1027). The same idea is found in the Acts of Thomas in his discourse in the prison: 'with thy pound I have gained ten' see Burkitt Vol.II, 102.
21:25-26a  There will be, the groaning of men from the agitation (and) fear, and from the terrible sound of the voice as the sea that is agitated.

22:32?  (78, 98) ....Awake and keep your brothers.

Agraphon?

a. or: the heaving of sighs  b. or: perplexity

1. and 2. the 3. + awake

21:25-26a This quotation is a paraphrase, in that the sequence is altered and a large part of 25a is omitted; --25b 'and from the terrible sound of the voice as the sea that is agitated': is a paraphrase of 'ηχός θαλασσής καὶ σαλαν'; 'sea that is agitated' > Msl: 'swelling sea' and syρτα: 'sea and an earthquake' and syς: 'sea' and ArmvgcfckcfD: 'sea and the agitation' --21:36ab 'you may be worthy' syςςςςτακρυν > Gk: καθότεροντες; 'are to be' Armvg > syςςςςςτακρυνD: 'are about to be' --22:32? (Agraphon?) the Gk reads: επιστρέψας στηρισον τους ἄνελφος σου
JOHN

3:29a He who has the bride, he is the bridegroom(56)....He who
12:26a will be my servant, let him follow me(70)....I am the
15:5a vineyard and you are the vines, every vine which in
2a me may be planted and does not give fruit, is taken away (41)....

I.is 2.vine 3.(are) the branches 4.om

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12:26 'he who' syS > syVrgArmvGkD: 'if anyone' ; 'will be my
servant' cf syScfArmvg: 'will serve me' > syVrgGkD: 'serves me'
15:5a 'I am the vineyard and you are the vines' cf Cyrillona
of Aphr* > syS syVrgArmvgGkD: 'I am the vine and you are the
branches' --15:2a 'every vine' syS > syVrgArmvgGkD: 'every
branch' ; (in me) 'may be planted and' cf Aphr** > syS syVrg Armvg GkD:om

* Cyrillona is a late 4th century Syriac writer and
Aphraates middle 4th century; both quote Jn 15:1. Cyrillona:
'I am the Vineyard of Truth; and my Father, He is the husbandman';
Aphraates: 'He is the Vineyard of Truth and His Father the hus-
bandman.' These statements show that they must have read verse
5a as 'I am the vineyard and you are the vines' and not 'I am
the vine and you are the branches.' This was first pointed out
by Burkitt in connection with Cyrillona's quotation as a 'certainty'
but it applies as well to Aphraates' quotation. (See Burkitt: Ev.
Da-Mehn, II, 151)
** Aphraates: 'He is the Vineyard of Truth, and His Father
the husbandman, and we the vines planted within him!' (Pat. Sy: I.1.
681). This points strongly toward this quotation by Ephrem as
being from the Diatessaron.
These quotations are given in the order in which they occur in the New Testament, and are divided according to the books of the New Testament from which they come. Each quotation is given as it is in the treatise, whether its internal order is conventional or not. All quotations are followed by their page reference to the Armenian text, so that the Armenian can be conveniently found, and simultaneously followed with the English. "Preferred readings" in the apparatus under the quotations should be taken as though they were in the given text, although they are in the apparatus. Omissions from the "original" are given as "variants" also, but are followed by ":\om".

The following are the symbols and their respective witnesses which are used in the critical analysis of these quotations. The witnesses are named in a brief manner only, but full details of the text used in each case can be obtained from the bibliography. If any of these witnesses are not mentioned in connection with a given variant, it is because the passage of Scripture is not available in that witness.

- sy\textsuperscript{VG} signifies the Syriac Vulgate New Testament
- Arm\textsuperscript{VG} signifies the Armenian Vulgate
- EP signifies Ephrem's Commentary on the Pauline Epistles (Venice Armenian edition)
- E\textsuperscript{d}c signifies Ephrem's Commentary on the Diatessaron (Leloir's edition)
- Aphr signifies Aphraates
- L\textsuperscript{g} signifies The Liber Graduum
- M\textsuperscript{cn} signifies Marcion (Harnack)
- Cl\textsuperscript{Ps} signifies The Pseudo-Clementines (Lagarde)
- Gk signifies Greek text, Nestle edition
ACTS

20:33-35a I desired not gold and silver, nor fine clothes, but I loved to labor with my hands and to feed and to give also to the weak in need; (70)...

ROMANS

6:5 For if we have been planted together in the death of our Lord, in like manner also (shall we be) in his resurrection(...). Daily we are counted as sheep for the slaughter(...). I pray you, brethren, prepare your members (as) a living sacrifice, holy (and) pleasing to God(...).

6:5 'planted together' EPsyVEArmVG > Gk: συμμοιριωμεν (we have been united) -- 12:1 δια των οικτριμων του θεου τοις δια ΕΠ > syvG ArmVGK; include it; 'prepare' (imper 2p) ΕΠ and syvG: ἐπαραστησόμεθα (you should present) > cfArmVG: 'to prepare' and Gk: παραστησόμεθα.
3:1c-3a As to babes in Christ I fed you milk, and I did not give you solid food, for at this time you are yet carnal, for you were not able to receive (it) while you are carnal. I planted, Apollos watered, but God gave the growth. Each man according to his labor receives his wages. Woe is unto me, if I shall not preach the Gospel. Those things were an example for us, lest we be desirous of iniquity, as some of them desired. 

3:6 The end of the world has arrived upon us. Now we see the glory of the Lord by an example as with a mirror. Be not children in your thoughts, but in evil be children, for in your thoughts you should be perfect.

15:5c Fected (20)....Death was submerged by life. 

I are not, 2. om 3. om 4. received wages 5. the 6. their example was for us 7. let us not 8. om 9. they 10. as 11. of

3:2 'I fed' E\textsuperscript{P}Arm\textsuperscript{VE} > sy\textsuperscript{VE}Aphr\textsuperscript{LE}McnGk: 'I gave to drink'; 'and I did' (not) give you! E\textsuperscript{P}sy\textsuperscript{VE} > L\textsuperscript{E}McnArm\textsuperscript{VEGk}:om; 'you are (yet) carnal' cfE\textsuperscript{P} > sy\textsuperscript{VE}McnArm\textsuperscript{VEGk}: 'you were not able'; 'you were not able' (to receive) > E\textsuperscript{P}sy\textsuperscript{VE}McnArm\textsuperscript{VEGk}: 'you are not able'; 'to receive (it)' cf\textsuperscript{sy} \textsuperscript{VE} > E\textsuperscript{P}McnArm\textsuperscript{VEGk}:om --3:6b' each man' cf\textsuperscript{sy} \textsuperscript{VE}Aphr > Arm\textsuperscript{VEGk}: 'each one'; 'receives' sy\textsuperscript{VE}Aphr > Arm\textsuperscript{VEGk}: 'shall receive' --10:4c 'that' sy\textsuperscript{VE} > McnArm\textsuperscript{VEGk}:om; 'is' E\textsuperscript{P} > sy\textsuperscript{VE}McnArm\textsuperscript{VEGk}: 'was'; 'himselV' E\textsuperscript{P}sy\textsuperscript{VE} > McnArm\textsuperscript{VEGk}:om --10:11b 'upon us' is an explanation of Ε\textsuperscript{P}ο\textsuperscript{S} --13:12a 'by an example' E\textsuperscript{P}sy\textsuperscript{VE}Arm\textsuperscript{VE} > Gk: ἐν διανύομαι; 'the glory of the Lord' is an interpretive addition --14:20 'in your thoughts... in your thoughts... in thoughts' cfE\textsuperscript{P}sy\textsuperscript{VE} > cfL\textsuperscript{E}Arm\textsuperscript{VEGk}: 'in thoughts... in thoughts.'

* It should be noted that 'you were not able to receive (it)' occurs in vs 2 of the sy\textsuperscript{VE}, but is transposed.

** The word order in this quotation is the same as sy\textsuperscript{VE} Aphr Arm\textsuperscript{VEGk}.
II CORINTHIANS

5:16 Henceforth we know no one by the flesh
de, although we knew Christ,
but henceforth do we know (him) by the flesh.

8:9 You know not the grace of our Lord Jesus Christ,
that for your sakes the rich from his riches became poor,
that you through his poverty might become rich.

11:2b I betrothed you to one husband as a pure virgin in order to offer you to Christ.

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1. † for 2. read: 'Christ by the flesh'B 3. del: om B 4. in the same manner 5. om 6. read: 'he who was rich'B 7. om

8:9 'not' is probably a scribal error, but might be a negative question; 'from his riches' \(E\) > \(sy\) > \(Phr\) > \(Arm\) \(=\) \(Gk\): om -- 11:2b 'in order to offer' cf \(sy\): \(Arm\) \(=\) \(Gk\): παραστήσεσθαι

GALATIANS

4:12 I wish brethren, that you would be imitators of me.

5:17ab The flesh desires what injures the Spirit, and the Spirit desires what is not the will of the flesh; and both are opposed to each other.

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4:12* 'I wish' > \(sy\): \(Arm\) \(=\) \(Gk\): 'I beseech you' -- 5:17ab 'what injures' \(sy\): \(\Lambda\) > \(E\): 'what is not the will' and \(Arm\): 'against'; 'the Spirit desires' \(E\): \(sy\): \(Arm\): 'the Spirit'; 'what is not the will of' > cf \(E\): \(sy\): 'what injures' and \(Arm\): 'against'; 'and both' cf \(E\): \(sy\) > \(Gk\): ταύτα χαρά

* This quotation is a paraphrase, and is not exactly Gal 4:12, see also Phil 3:17; I Cor 4:16; 11:1
2:20b, Christ himself (is) the chief corner (stone) of the building, through whom all the building is joined and

5:28a, fitted (16) ... Each man should love his wife as himself, as also Christ loved his Church, because we are

5:31, 32 members of his body ... Therefore a man shall leave his father and mother, and shall follow his wife, and the two shall be one flesh. This is a great mystery,

6:12 but I speak in Christ and in the Church. For us the battle is not with flesh and blood, but with principalities, and with the world rulers of this darkness, who (are) under heaven, and with these spirits of pervers

1. read: 'Jesus Christ' B 2. is 3, 4, 5. om 6. add: 'and with powers' B 7. om 8. read: 'with these spirits of wickedness which are under heaven'

2:20b 'Jesus Christ' Epsy > Armsgk: 'Christ Jesus' and Men: Χριστού; 'of the building' Epysy > Menarmvsgk: om -- 21 'is joined and fitted' cfpcarmv > syvGk: 'is fitted together' -- 5:28a ** 'Each man' > EpsyvSarmvsgk: 'men' ; 'herself' > syvGk: 'their bodies' -- 29b *** 'loved' Ep > syvEmcnarmvGk: om ; 'his' (Church) Epsyv > Armsgk: om -- 5:31 (leave) 'his' syvGarmvGk: > McnGk: om ; 'shall follow' syv GarmvGk: > Gk: προσκολλήθησαν προς and Men: om -- 6:12 'flesh and blood' EpsyvSvElsarmvGk > Gk: αἷμα καὶ σάρκα ; 'under heaven' cfepsvv > armvGk: > McnGk: εν τοῖς ἐπουρανίοις

* E uses the word 'building' in the comment which follows verse 20b.
** Men gives 28b
*** The omission of 29a occurs also in E and Men.

COLOSSIANS

2:10b He himself is the head of all principalities and powers (61) ...
2:19 What recompense shall there be for us, or joy, or crown of glory, unless you (are) before our Lord Jesus Christ at his coming?

2:3,4 Let no one deceive you, by no means, unless the rebellion shall come first, and the Man of Sin shall be revealed, the son of perdition, the adversary; he becomes arrogant over everything what is called god or religion. For he comes (and) enters into the temple of God to sit and to make himself appear that he shall be God. The mystery of the iniquity already increases, even until the time that the prince shall be taken from the midst, and then the Evil One, the son of perdition shall be revealed. Therefore God sends false power, so that they shall believe in the falsehood and shall be condemned by it.

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2:4 'he comes (and) enters' $E^p > \text{sy}^V \text{Gk}; 'he shall be'(God) $E^p \text{Gk}; 'he is' $E^p \text{Gk}; 'increases' $c_f \text{Gk}; 'the prince' $E^p \text{Gk}; 'operates' $E^p \text{Gk}; 'for them to believe' --12 'by it' $E^p \text{Gk};

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* See Eph 6:12 (\text{sy}^V) ; $\hat{\text{p}}$ = prince, ruler
4:12, 13 The Word of God is living, and it is sharper than every two-edged sword, cutting through \(\Gamma\) (and) reaching\(^1\) to the separation of spirit and body, to the joints and shanks; and he is the judge \(\Gamma\) of the thoughts and intentions\(^2\) of the\(^3\) heart: and there is no created thing which \(\Gamma\) is hidden\(^4\) from him, but everything is manifest before him, for we are standing naked before \(\Gamma\) his face\(^5\), \(\Gamma\) to whom\(^6\) each of us is to give account\((71)\)....The solid food is for the perfected, for those\(^7\) whose senses are trained, to distinguish evil and good\((71,72)\)....As there was change in his priesthood, thus also it was necessary for the law to be changed\((81)\)....It is a great fear to fall into the hands of the living God\((68)\)....

\[1,\text{del: om B} 2,\text{om 3, all 4, is able to hide 5, him 6, om 7, del: om B} \]

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4:12 \(\text{καὶ ἐνεργεῖσαι} : \text{om cfEP > syv\textsuperscript{V} Gk: include it;} \) 'spirit and body' > \(\text{syv\textsuperscript{V} cfArm\textsuperscript{V} Gk: 'soul and spirit'}\); 'shanks' > \(\text{syv\textsuperscript{V} Arm\textsuperscript{V} Gk: ἐνωμικον αὐτοῦ;}\) 'is manifest before him, for we are standing naked' (cfEP Arm\textsuperscript{V} \(\text{**}\)) is a paraphrase, and of the syv\textsuperscript{G} and not the Gk, because syv\textsuperscript{G} reads: \(\text{ἐνωμικον αὐτοῦ;}\) '(naked and manifest), while the Gk reads: \(\text{συμφάνται Καὶ τεταρακηλισμένα} \) (naked and laid bare); 'each of us' cf syv\textsuperscript{G} > cfArm\textsuperscript{V} Gk: \(\text{γυμνών;}\) 'to give account' syv\textsuperscript{G} > Arm\textsuperscript{V} Gk: 'is our account' \(--5:14\) 'for those' cm EPsyv\textsuperscript{G} Arm\textsuperscript{V} Gk > L\textsuperscript{G} Gk: include it; \(\text{διὰ τὴν ἐκείνων;}\) om > EPsyv\textsuperscript{G} L\textsuperscript{G} Arm\textsuperscript{V} Gk: include it; 'to distinguish' syv\textsuperscript{G} > Arm\textsuperscript{V} Gk: \(\text{πρὸς διακρίσειν;}\) 'evil and good' is a translation of the syv\textsuperscript{G} from left to right \(--7:12\) 'As there was change' cfEP syv\textsuperscript{G} > cfArm\textsuperscript{V} Gk: 'when there is change'; 'his' is unwitnessed \(\text{thus also} \) cfEP syv\textsuperscript{G} > Arm\textsuperscript{V} Gk: om; 'it was necessary' cfEP Arm\textsuperscript{V} > syv\textsuperscript{G}: \(\text{ἐνωμικον (there was), and Gk: ἐνωμικον (from necessity); 'to be changed' EP Arm\textsuperscript{V} > syv\textsuperscript{G}: ἐνωμικον (a change) and Gk: μεταβεβλησεν γενεαί (there is a change) --10:31 'It is a great fear' syv\textsuperscript{G} Aphe L\textsuperscript{G} Arm\textsuperscript{V} > Gk: φοβερον\)

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* syv\textsuperscript{G} reads: \(\text{ἐνωμικον (from before him), but the source of 'from him' is Syriac not Greek.}\)

** 'is manifest before him' is omitted by EP Arm\textsuperscript{V}, essentially following the Greek: \(\text{συμφάνται Καὶ τεταρακηλισμένα}\)
PRELIMINARY REMARKS TO THE OLD TESTAMENT QUOTATIONS

These quotations are given in the order in which they occur in the Old Testament, and are divided according to the books of the Old Testament from which they come. Each quotation is given as it is in the treatise, whether its internal order is conventional or not. All quotations are followed by their page reference to the Armenian text, so that the Armenian can be conveniently found, and simultaneously followed with the English. "Preferred readings" in the apparatus under the quotations should be taken as though they were in the given text, although they are in the apparatus. Omissions from the "original" are given as "variants" also, but are followed by ":om".

The following are the symbols and their respective witnesses which are used in the critical analysis of Old Testament quotations. The witnesses are named in only a brief manner, but full details of the text used in each case can be obtained from the bibliography. If any of these witnesses are not mentioned in connection with a given variant, it is because the passage of Scripture is not available in that witness.

He signifies the Hebrew Bible (Kittel)
Gk signifies the Septuagent (Rahlfs)
sy signifies the Syriac Old Testament (Lee)
sy signifies the "Pinkerton text" (see his article listed in the bibliography)
ArmSIGNIFICATES THE ARMENIAN VULGATE
Aphr signifies Aphraates
Lg signifies The Liber Graduum
Clps signifies The Pseudo-Clementines (Lagarde)
(Two other abbreviations used: "TL", translation; "Pat. Sy.", Patrologia Syriaca)
THE OLD TESTAMENT QUOTATIONS

GENESIS

24:2b-4 Bring (and) put your hand1 under my thigh, and swear2 to me2 by the Lord God whose are the heavens and the earth, that you shall not take a wife for my son3 of the daughters of the Canaanites3, among whom I have settled at present, but go to my country and to my heritage, and there you shall take a wife to my son Isaac(64)....

24:5 Master, if the woman shall not want to come4 with me,

24:8 do I indeed return your Son?(65)....If the woman does not wish to follow you, you shall be innocent5 from this oath, but only you shall not bring my son thither (65,66)....

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1. your hand and put (it) 2. om 3. om 4. read: 'follow' B

24:2b 'Bring (and)'* > GkArmv&syHe: om --3 'swear to me' free TL of GkcfArmv&syHe ; 'whose are' free TL of GkcfArmv&syHe --4 'heritage' syHe > GkcfArmv&= 'tribe where I was born' ; 'there' GkArmv& > syHe: om --5 'Master'** cf sy > GkArmv&He ; ἵνα ἔρχομαι τοῦτο τῆς γῆς (to this land): om > GkSyHe: include it ; 'do I indeed return' syHe > Gk; 'shall I return' --6 'my'(oath): om GkArmv&sy&d > syHe

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* 'Bring (and) put' is Old Syriac idiom; e.g. Mt 12:44 and Lk 11:24: ἐπιστρέψω 'I will return (and) go,' while the Gk has ἐπιστρέψω.
** 'Master' (λ,φ) is a misreading of the Syriac for 'he said' (/>.3).
12:10b, My little finger is larger\textsuperscript{a} than the thumb of my father;
11b \textsuperscript{v}llb
my father chastised you with a whip, but I will chastise
12:16b (you) with iron rods(48-9)\ldots And\textsuperscript{1} henceforth we have no
portion in David, nor inheritance in the son of Jesse.
Now\textsuperscript{b} go everyone to your tents, sons of Israel; now see
your own house, David\textsuperscript{(49)}\ldots 

\textsuperscript{a} or: thinner \quad \textsuperscript{b} or: then

1.om

12:10b 'thumb' sy > Gk\textsuperscript{Arm}V\textsuperscript{E}He: 'loins' --11b 'iron rods' Arm\textsuperscript{V}E\textsuperscript{Sy}He > Gk: 'scorpions' --16b 'And henceforth' is editorial > Gk\textsuperscript{Arm}V\textsuperscript{E} Sy\textsuperscript{He}:om ; 'we have no portion in David, nor inheritance in the
son of Jesse' sy > Gk\textsuperscript{Arm}V\textsuperscript{E}He: 'What portion have we in David?
neither have we inheritance in the son of Jesse' ; 'sons of'(Israel) cf sy > Gk\textsuperscript{Arm}V\textsuperscript{E}He: '0'(Israel).
19:4,5a Their voice went out to all the earth, and their words to the ends of the world; he pitched his tent in the sun, and he comes forth like the bridegroom from his chamber. God raises food from the earth and wine makes the heart of man joyful. The stone which the builders despised became the chief corner (stone) of the buildings; by the Lord it became this. I will not give sleep to my eyes nor slumber to my eye lids, until I shall make a temple for the Lord and a place of abode for the God of Jacob. I will not give sleep to my eyes nor slumber to my eye lids, until I shall make a temple for the Lord and a place of abode for the God of Jacob.

PROVERBS

25:11b, A gold apple on a silver tray; things of reproach to obedient ears....

a. or: 'basin' b. or: words c. or: 'admonition'

1. table

25:11b 'tray' cfsy > He: 'carving' and GkArmVg: 'necklace of sardine stone' (instead of 'silver tray') -- 12b 'things of reproach' sy > He: 'a wise reproof' and GkArmVg: 'a wise word'
I have had my fill, now it is enough for me; burnt-offerings of rams and fat of lambs and blood of your bulls and he-goats I do not want to see, and none of your appearance do I want; who required this of your hands, then all of you do not continue to trample my courts. If you shall offer to me fine flour for sacrifice, it is in vain for you; and if you cast incense to me, that also is considered an abomination to me. Your new moons and your sabbaths I disapprove, your important days I do not accept; your fasts and idleness and chief anniversaries my soul hated, and I have had my fill of you. It is impossible, hereafter I will forgive your sins no more; when you shall stretch forth your hands to me, I will turn my face from you. And if you shall continue to offer your prayers, I will not listen to you, for your hands are full of blood.

a. or: I am full
b. or: presentation
c. or: feasts
d. or: eyes

1:11b-15 a. or: I am full b. or: presentation c. or: feasts d. or: eyes

Though this passage is somewhat paraphrased, as a whole it follows generally the Gk rendering, also the ArmVE, because the ArmVE follows the Gk even closer. But the following are the important variants from the He, in this passage: --1:11b 'fat of lambs' GkArmVE > syAphrHe: 'fat of fatlings'; תוצר( of lambs): om Gk ArmVEAphr > syHe: include it; 'your' cfArmVE > GksyAphrHe: om --13 (offer)' to me' ArmVEsy > GkHe: om; 'sacrifice' cf syArm > GkArmVE > 'fine flour' GkArmVE > syHe: 'sacrifice'; 'your' (new moons) GkArmVEAphr > syHe; 'important days' cfGkcfArmVE > cf syHe: 'calling of assemblies'; 'I do not accept' ArmVE > GksyHe: 'I cannot endure' --14 'fasts and idleness' GkArmVE > cf syHe: 'wickedness and assembly'; 'hated' ArmVEsyAphrHe > Gk: µισεί; 'I have had my fill of you' cfGkArmVE > syHe: 'they are a burden on me'; 'I will forgive your sins no more' GkArmVE > syHe: 'I am tired of carrying' --15 'I will turn' GkArmVEsy > He: νὴπτχ (I will hide)
5:1b-7 I planted a vineyard in a favorite place, In a fertile place; I enclosed (it) with a fence, and strongly circled (it) with a wall; I planted new plants, I cleaned, I pruned, I cultivated, I adorned (it) with arbors; I built a tower, I made a wine-press vat; I expected that it would bring forth grapes for me, (and) it brought forth thorns and thistles. Now, men of Judah and inhabitants of Jerusalem, do justice between me and my vineyard. What was there still to do to my vineyard, and I did not do (that) for it? I expected that it would bring forth grapes for me (and) it brought forth thorns and thistles for me.

Now I personally will tell what I will do to my vineyard: I will break down the solidity of the fence and it shall be for plundering, I shall destroy and trample the walls with armies; (vs 6, 7 on next page)

1. read: 'visible' (or: high)
I will abandon my vineyard, for it shall not be pruned and cleaned nor shall it be cultivated; thorns shall sprout out and add to it as in the wasteland; I shall command my clouds, that they shall not shower on my vineyard; for the vineyard of the Almighty is the House of Israel, and the men of Judah a beloved new plant; I expected that I would find in it justice and injustice was found; I expected righteousness and there was deprivation. It shall happen in that day (that) every place, in which there shall be a thousand measures of the vineyard at a thousand thousand measures, shall become wasteland and shall return to thorns. (vs 24, 25 on next page)

5:6 'I will abandon my vineyard' GkArmVG > syAphrHe: 'I will lay it waste'; '(be) cleaned' is unwitnessed; 'thorns' GkArmVG > syAphrHe: thorns and thistles'; 'and add to it' is unwitnessed; 'as in the wasteland' GkArmVG > syAphrHe: om; 'my' (clouds) ArmVG > GksyAphrHe: om; (shower on) 'my vineyard' ArmVG > GksyAphrHe: 'it' --7 'the Almighty' is a synonym for 'the Lord of hosts'; 'a beloved new plant' GkArmVGsyAphr > He: 'his') beloved plant'; 'I expected that...there was deprivation' is a paraphrase, but note that: deprivation > GkArmVGsyAphrHe: 'cry' --7:23 'measures of the vineyard', i.e. the unit of measure in a vineyard -- 'the vine'; 'thousand thousand': the second 'thousand' is probably a copyist error (duplication); 'measures': i.e. of money, usually of silver, e.g. 'shekel'; 'it shall become wasteland and shall return to thorns' ArmVE and cfGk: εἰς γέρων ἐσονταὶ καὶ εἰς ἀκανθαν > syHe: 'it shall be for briers and thorns'
And many skillful archers shall descend into (it), for all the land shall become wasteland and full of thorns. And every mountain which shall certainly be plowed up (and) furrowed, and no fear shall reach there, for there shall become from the wasteland and thorny place, pasture for the lamb and trampling for the ox. 

A child was born to us, and a son was given to us; and his government shall be bestowed on his shoulders; his name shall be called Wonderful Counsellor, God, Mighty... You said in your heart, I shall ascend into heaven, and above the stars of God I shall put my throne, and I shall dwell in the high mountain in the sides of the north; and I will ascend to the heights of the clouds, and in the likeness of the Most High I will be. But Zion said, the Lord abandoned me and God forgot me. Is it possible (that) a woman might forget her babe, or (that) she might not be moved to compassion on the child of her womb; and perhaps a woman might forget this, nevertheless I shall not forget, says the Lord. (v 16 on next page)
Behold on my hands I pictured your walls and before my eyes you are all the time(16).... As the bridegroom rejoices over the bride, in the same manner your God rejoices over you; and as a young man shall settle with the virgin, in this same manner shall your sons settle in you(57)....

1. shall picture 2. shall rejoice 3. settles

49:16 'says the Lord' GkArmvE > syHe:om; (I pictured)'your walls' GkArmvG > syHe:'you'; 'you'(are) GkArmvG > syHe:'your walls' —62:5 The transposition of this verse is not witnessed by GkArmvGsyHe; 'shall settle....shall....settle' GkArmvG > syHe:'shall marry....shall marry'

JEREMIAH

2:35b-3:3 Behold I judge you, because you say, "I have not sinned," now that you have gone mad (enough) to relate your ways, even by the Egyptians you shall be put to shame, according to the shame which you were put by the Assyrians. Even from that also you shall go forth with (your) hands on (your) head, for the Lord was angry on account of the shoulders of your refuge, and you shall not prosper with them; (vs 3:1-3:3 on next page)

1. and 2. were saying 3. at all 4. this 5. and
they say, "if a man shall give up his wife, and the wife shall go from him, and shall become another man's; and if he shall indeed return again to her, behold that woman would indeed be impure"; and you committed adultery (and) were prostituted with many shepherds. Return to me, says the Lord Almighty; lift up your eyes to the roads, and see, what place is there which shall not be polluted by you? You prepared yourself for them on the roads as a crow in the wilderness; you polluted the land with your prostitution and with your wickedness; and the rain was withheld in the heavens, and the dew did not bedew; and a shameless and indecent face you made for yourself as a prostitute... As the wife (who) cheats her companion, in like manner the sons of Israel cheated me...
Thus says the Lord God, to the house of the Judeans and the inhabitants of Jerusalem, choose for yourselves a good and fertile land, and sow not among the thorns; be purified before the Lord and remove the evil from your hearts, 0 house of Judah and inhabitants of Jerusalem, lest the wrath of the anger of the Lord shall have gone forth as fire and shall burn you, and there shall be no one who can extinguish it. Thus says the Lord God of hosts, because you spoke this word, now behold I give my words in your mouth, Jeremiah, as fire, and this people shall be as wood, and you shall consume them.... I said that I will remember no more the oracles of thy prophecy in my mouth, and in thy name on the house of Israel I will prophesy no more, and thy oracles in my mouth were as fire, for it is enflamed and burns in all my bones; and I wished to be calm (and) sober with my prophecy in my heart, and I was not able to be patient....

4:3,4 God > GkArmVg>He:om; 'house' > GkArmVg>He:'men'; 'inhabitants' (of Jerusalem) > GkArmVg>He:om; 'choose for yourselves a good and fertile land' > GkcfArmVg>He:'break up your fallow ground' and sy: (let the lamp give forth light to you) --4 'be purified before' (the Lord) > GkArmVg>He:'circumcise yourselves to' (the Lord); 'evil' > cfGkArmVg>He:'foreskins'; 'house' > GkArmVg>He:'men'; (wrath) 'of the Lord' > GkArmVg>He:'my' --5:14 'Jeremiah' is unwitnessed; 'shall be as' Aphr > GkArmVg>He:om; 'you shall consume' sy > GkArmVg>He: 'it shall consume' --20:9 This quotation as a whole is a paraphrase, but it is clear that it is not based on the Gk or Arm but on the sy or He, because: 'I will (not) remember' syHe > GkArmVg; 'I will (not) name' syHe > GkArmVg; 'oracles' (.....were as fire) Aphr > GkArmVg>He: 'it' (oracles) 'in my mouth' Aphr* > ArmVg>He: 'in my heart' and Gk:om; 'in my heart' cfGycfAphr > GkArmVg:om. The evidence points toward a sy base.

* see Pat. Sy. I.1,p.712
This verse is paraphrased and abbreviated, but note:
'If it may be possible for you' sy > Arm\textsuperscript{v}He; 'interrupt' Arm\textsuperscript{v}g sy > He: 'break' --21 'which I swore' sy > cfArm\textsuperscript{v}He:om; 'may be interrupted' Arm\textsuperscript{v}g sy > He: \(\frac{\text{n}}{\text{n}}\) (may be broken); i\textsuperscript{b} :om > Arm\textsuperscript{v}g syHe:include it; 'sit' > Arm\textsuperscript{v}g syHe: 'reign'; 'the throne of his kingdom' > Arm\textsuperscript{v}g syHe: 'his throne'

\* In LXX, chapter 33 is transposed and has become chapter 40, but verses 15-26 are omitted.

EZEKIEL

16:1-24 The Word of the Lord was \(\frac{\text{R}}{\text{R}}\) upon me\textsuperscript{1} and he says, \(\frac{\text{v}^2}{\text{v}^2}\) "Son of Man go (and) rebuke Jerusalem and \(\frac{\text{R}}{\text{R}}\) cause her to remember\textsuperscript{2} her abomination; and you shall say to her\textsuperscript{3}, thus says the Lord Almighty to Jerusalem: Was not your tribe\textsuperscript{4} Canaanite; \(\frac{\text{R}}{\text{R}}\) your father was an Amorite\textsuperscript{5} and your mother a Hittite; \(\frac{\text{R}}{\text{R}}\) (concerning) your birth, on the day that they gave birth to you\textsuperscript{6}, no one had\textsuperscript{a} cut off your navel, and no one had washed you with water for salvation\textsuperscript{7}, \(\frac{\text{R}}{\text{R}}\) and no (one) had salted you with salt, and \(\frac{\text{R}}{\text{R}}\) no (one) had wrapped you in swaddling clothes; (passage continues on next page)

\* This occurs also in vs. 8, 14, 23.
because my eyes did not spare you, nor did I for you any one of all these things for take care (of you), that some lamentation might pass to you; but having been cast (out), you laid on the face of the field because of your perverse mind and your hardened heart. On the day in which they gave birth to you, I passed by you and saw you drenched with blood, and said to you, be lifted up from your blood, and your life shall be raised up from the blood, be indeed increased with cleanliness. I made you as a green plant in the field; and you increased and grew, and you came and entered into the great cities. Your breasts were formed and (your) hair (had) come forth, and you were naked and bare; I passed by you and saw that you were no longer a child and the time for your veils (had come); I spread my wings over you and I covered your nakedness, and I swore to you and entered into a firm covenant with you, says the Lord Almighty. And I brought you (as) the bride for me (passage continues on next page)

a. lit. cities of the cities b. lit. fallen c. lit. unfolded d. lit. put to shame or exposed naked e. lit. came (or: passed) (and) reached over you f. lit you had reached your time g. or: shame

16:5 'your perverse mind' GkArmV8sy > cfHe --6 (drenched) 'with blood' GkArmV8 > syHe: 'with your blood' --7 'with cleanliness' is unwitnessed, but see vs 4; 'great cities' GkArmV8cfsy > He --8 'wings' GkArmV8 > cfHe: 'skirt' and sy: 'hands' --9 'firm' cfsy: مسجد (standing firm, or covenant) > GkArmV8He:om ; 'the bride' > GkArmV8EsyHe:om
v9 and I washed you with water and I cleaned your blood\(^a\) from you, and I cleaned and anointed you with oil; I adorned you with various attire\(^b\); I clothed\(^c\) you in purple and red, I adorned you and I brought to your bosom fine linen, and I spread silk about you; and I adorned you with ornaments\(^1\): I put\(^2\) bracelets on your arms, and v10 I put a necklace on your neck, I put ear-rings on your ears, and put ear drops\(^d\) with your ears, and I put\(^3\) a crown\(^e\) of glory\(^f\) on your head; I adorned you always with gold (and) silver\(^5\), and I made your garments\(^6\) (with) fine linen and your finery (with) silk, satin\(^7\), and embroidery. I clothed you\(^8\) and made\(^e\) your food with fine flour and honey and olive oil; you ate and became soft and abounded; you became beautiful and you fondled with the delicacies of royalty\(^f\); and the reputation\(^g\) of your beauty went to all the nations\(^h\), for I put the grace of beauty upon your loveliness, says the Lord Almighty.

(passage continues on the next page)

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a. lit. bloody blood b. or: excellent (or: varied) finery c. or: shod d. i.e. long ear-rings (or: ear-ring) e. lit. gave f. or: the kingdom g. lit. name h. or: heatheans

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16:9 'and I cleaned' (and anointed) is a copyist error, duplicated from preceding phrase --10 'purple and red'\(^*\) cf Gk cf Ar m\(^g\): 'blue' > sy: 'sandals' and He: 'leather' --12 'ear-rings on your ears' cf sy: مَلَامِيل (gold rings on your ears), and Ar m\(^g\): 'rings for you' > cf Gk He: 'a ring on your nose' --13 'I made' > Gk Ar m\(^g\) sy He: om; 'your finery' > Gk Ar m\(^g\) sy He: om

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* 'purple', or 'purple garments' occurs in the Syriac in vs 13.
And you became proud and were charming with the beauty of your face; you committed adultery (and) were prostituted with your grand reputation, you indeed had spread your prostitution to everyone who passed on their journeys; and you took your garments of finery and made tattered idols, and you were prostituted upon them. Moreover you shall not enter there, because they did not happen and shall not take place. And you took the ornaments of glory of gold and silver which were given to you and you made for yourself male, raving images and were prostituted with them. And the beautiful, fine garment which I had given to you, with that you adorned them; you offered to them my perfume and splendid incense; and you fed them my bread of fine flour which I gave to you and olive oil and honey; and you put all this before them for a sweet odor. And you took your sons and your daughters which you had borne to me (and) sacrificed (these) to them to destruction; and you considered that fornication as (such) a small matter, you killed my children; (passage continues on next page)

1. om... a. lit. in b. or: roads c. lit. sons

* See verse 18 for 'which I had given', where it is out of place.
"This was in fact greater than all your fornications and abominations. And you remembered the days of your childhood to the time that you were naked (and) bare, drenched (and) mixed with blood. And there was woe, woe upon woe, says the Lord Almighty. You made for yourself a brothel, a house for your fornications, and you made for yourself idol altars in all your public places."
Thus says the Lord Almighty, "I will take from the choice of the top of the cedars and the cypress, and I will remove from the highest, the shoot which (is) from the young shoots, and I will plant them on a high mountain, and I will hang it from the high mountain of Israel, I will plant and establish (it); it shall put forth branches and shall bear fruit; and it shall become a great tree, and in the strength of its branches the birds of the air shall rest, and all its branches in it shall be restored, and all the trees of the forest shall indeed know that I am the Lord, that I bring down the high trees and raise up the low trees, I dry up the green tree and I make green the dried tree. Why do they say, O house of Israel, that our sins and iniquities are in us and we in those same are worn out...

17:22 'Almighty' cf sy > ArmVÈHe: 'God' and Gk: om; 'choice' Gk ArmVÈSy > He: 'lofty'; 'and the cypress' cf sy > GkArmVÈ: om and He: *HJ*(and I will set); 'high mountain' GkArmVÈ > syHe: 'high and lofty mountain' --23 'and I will hang it' GkArmVÈ > syHe:om; 'and establish (it)' > GkArmVÈSyHe:om; 'tree' > GkArmVÈSyHe: 'cedar'; 23b is paraphrased, but note: '(they) shall be restored' Gk > syHe: 'they shall dwell' --24 'forest' > GkArmVÈSyHe: 'field'; 'I am the Lord' ArmVÈ > GksyHe: 'I, the Lord'; 'bring down.... raise up.... dry up.... make green' GkArmVÈ > syHe: 'brought down.... raised up.... dried up.... made to flourish' --33:10b 'Why do they say, O house of Israel' is a paraphrase; 'sins and iniquities' cfGkcfArmVÈ > syHe: 'iniquities and sins'

* See sy which gives: לְמַעְרֹם (juniper); the word for cedar occurs in sy in vs 23: מַעְרֹם (cedar). 'Cypress' probably is an attempt to translate the אֲרֻעָה of the sy.
The Word of the Lord was upon me, and he says, "Son of Man, prophesy against the shepherds of Israel, and you shall say to them, thus says the Lord Almighty, 0 shepherds of Israel, can it be that shepherds would feed themselves? Do not shepherds feed the sheep? Now behold, you consume the milk, you clothe yourselves delicately, you eat the fats, and you feed not my sheep; you healed not the sick, and you strengthened not the weak, you bound not the broken, and you comforted not the suffering, you did not bring back those gone astray and you did not search for the lost; you overthrew the very strong maliciously, you tormented with violence and with fraud; and my sheep were scattered, because there was not a shepherd for them; and they became meat for the wild beasts of the wilderness; (passage continues on next page)

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a. lit. over  b. lit. pasture  c. lit. eat  d. or: beasts
my sheep were scattered (and) gone astray to all the high mountains, they were scattered throughout the earth, and there was no one who searched for (them), nor those who brought (them) back. Therefore shepherds, hear you all the Word of the Lord. I am alive says the Lord Almighty, because my sheep became prey, and my sheep were meat for all the wild beasts of the wilderness, because there was not a shepherd over them and they did not go out in search for my sheep, but they were feeding themselves and were not feeding my sheep; for this reason, shepherds, hear the Word of the Lord; thus says the Lord Almighty, behold I have come (and) taken in hand those shepherds and I will require my sheep at their hands, and I shall stop the shepherds of my sheep and they shall feed my sheep no more, and I shall save my sheep from their mouths, and no more will they be meat for them.

Thus says the Lord Almighty: behold, I will examine my sheep, and I will make an inspection of my sheep, (passage continues on next page)

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a. or: food  b. or: beasts  c. lit. reached upon (or: taken over)

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1,2. om 3. thus 4. you acted in this manner and my sheep were scattered 5. thus says the Lord Almighty, shepherds, hear my words 6. your 7. om

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3:4:6 'were scattered' Gk; '(were) gone astray' ArmVgsyHe; 'high mountains' is a condensed paraphrase; 'they'(were scattered) Gksy > ArmVgsyHe: 'my sheep'; 'brought back' Gksy > He: ύδηκ (did seek) -7 'all' is an addition. -8 'Almighty' cfGk cfsy > He: אלוהים (God); 'over them' is an addition; 'they'(did not go) > GkArmVgsyHe: 'the shepherds' -10 'the shepherds'(of my sheep) > GkArmVgsyHe: 'from feeding' and sy:om; (the shepherds of) 'my sheep' GkArmVg > He: ἔξεχος (the sheep) and sy:om; 'they shall feed my sheep no more' sy and GkArmVg: 'they shall feed them no more' > He: ἐξεχοσ τῶν ἀγελομάτων (the shepherds shall feed themselves no more); 'no more' (will they be meat) Gksy > ArmVg He:om --11 'of my sheep' > GkArmVgsyHe: 'then'

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* ArmVg has both the Gk and the He readings (here only); 'Almighty' occurs also in vs 10,11.
as the shepherd should make an inspection of his flock on a dark and foggy day, thus I shall search for them and shall gather them from all places, where (ever) they may be scattered on the dark day (and) on the foggy day; and I will take them away from the Gentiles, and I will gather them from the countries."

"(46-47)...

I myself will feed my sheep, and I will give repose to them, says the Lord All-Powerful, I will search for the lost, I will bring back that which went astray, I will bind the broken, I will strengthen the sick, I will guard the fat and the strong and I will feed them with justice and with righteousness."

"(47)...

Behold I have taken you in hand; I will judge sheep with sheep, I will judge the strong with the weak, and the weak with the strong; (vs 21-23 on next page)

---a. or: keep b. or: valiant c. lit. reached upon (or: taken over you)

1. and as a shepherd makes an inspection of his flocks, in the same manner also I will do (that); and I will gather the scattered from all peoples and from the Gentiles, and I will enclose the wounded and the suffering, and.... 2.(is actually part of preceding variant)
because you strong indeed struck and trampled\(^a\) upon the weak until you drove (them) out and my sheep were scattered. Therefore I shall save my sheep, and no more will I abandon them to \(\text{vrey}\); and I will judge ram with ram, and he-goat with he-goat\(^b\). And I will indeed set up over them one shepherd, my servant David, who\(^3\) will tend them, and he will give them repose, and he shall be their shepherd\(^4\).... But you my sheep, the sheep of my pasture, are men and I am your God, says the Lord Almighty\(^4\)....

\(^a\) a. or: trodden underfoot \(^b\) b. or: pasture; feed

\(\text{v22}\) 'ram with ram' Gk\text{Arm} G\text{gs} \text{csy} > He: 'sheep with sheep' \(\text{v23}\) 'he will give them repose' > cf Gk\text{Arm} G\text{s} \text{sy} He: 'he shall feed them' \(\text{v24}\) 'Almighty' Gk\text{Arm} G\text{gs} \text{csy} > He: \(\pi\) \(\pi\) (God)

\(\text{DAINIEL}\)

\(\text{11:36ab}\) Over all gods and idols of worship he shall pride himself, and rise\(^1\) with arrogance with false\(^2\) signs and miracles and with temptations\(^7\).... They who justify many shall shine as the stars of heaven\(^8\)....

\(\text{12:3}\) 'and he rises and prides himself' \(\text{om}\)

\(\text{11:36} \) 'and idols of worship' > Gksy He: 'God of Gods'; \(\tau\) \(\tau\) (he shall speak): \(\text{om}\) > Gk\text{Arm} G\text{s} \text{He}: include it; 'false signs, etc.' interpretation of \(\eta\) \(\chi\) \(\nu\) \(\tau\) \(\sigma\) \(\gamma\) \(\iota\) (marvellous things) \(\text{v12:3}\) 'of heaven' Gksy > Arm G\text{He}: \(\text{om}\)
MATTHEW

10:10b For the laborer is worthy of his food.

24:14 This Gospel of the Kingdom will be preached in all the world and then will come the end.

(There are no variants from the Greek in the above passages.)

I CORINTHIANS

9:7b-11 Who would pasture sheep and would not drink from the milk, or would plant a vineyard and would not taste of the fruit? which also the law expressed with the proverb, "You shall not bind the mouth of the ox which treads the threshing-floor"; for not that for the animal, but for us it was written; we who confirm among you spiritual grace, it is also not a great thing (for us) to reap material needs. Whatever they put before you eat.

9:7b-11 This passage is essentially a paraphrase. There is only one distinctive variant: 'you shall not bind the mouth' which is from the Latin Vulgate which reads: 'non alligabis os' > Gk Arûsvsyvg: 'do not muzzle'
ANALYSIS OF THE BIBLICAL QUOTATIONS

One general assumption which applies to all the Biblical quotations here, is that the original of this classical Armenian translation of this treatise was Syriac. Burkitt, a Syriac expert, said, "That the tract is a translation from the Syriac seems clear."¹ This statement was accepted by J. Rendel Harris in his article, _Tatian: Perfection According to the Saviour:_ "And certainly all the three divisions of the book have a common Syriac origin."(p. 36) Preuschen also agrees, saying, "Die Übersetzung ist nach einer syrischen Vorlage angefertigt, wie die nicht seltenen Semitismen beweisen."² Schäfers³ and Lyonnet⁴ also acknowledge a Syriac original. The text is full of Semitisms, especially compound verbs and the excessive use of conjunctions. The quotations also show a strong affinity to the Syriac texts. The first treatise in Codex A and B, the Commentary on the Diatessaron, has been already generally accepted as a genuine Ephrem work, and thus lends support to a Syriac original in this second treatise of the same MSS.


Basic to any study of Gospel quotations, is the date of

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² Preuschen, E.: _Eine altkirchliche antimarcionitische Schrift unter dem Namen Ephrams_, p. 244. He also argues for a Greek original to the Syriac, but his arguments are based on the erroneous idea that this treatise does not quote the Diatessaron.
the Syriac Vulgate. Here F. C. Burkitt's work is taken for granted. The Syriac Vulgate did not come into existence until the first half of the fifth century, approximately a half century later than Ephrem (d.373), in the time of Rabbula.¹ So that in the latter part of the fourth century, the Gospels in Syriac existed in only two forms—the first was a Syriac translation of Tatian's Diatessaron (T) and the second a translation of the Four Gospels into Old Syriac (syēC). The former dates from about 170 A.D. and the latter from about 200 A.D.²

The first problem is, whether or not there is any Syriac Vulgate influence in the Gospel quotations. There are over 175 variants from the Greek original in these Gospel quotations. Out of this number there are four possible cases of Syriac influence, i.e. cases where there is agreement with the Syriac Vulgate against the Old Syriac and the Diatessaron.

1. Lk 5:37 'the wine' syVSG > ArmVSGkD: 'it'
2. Lk 5:38 'they put' syVSGD > cfArmVSGk: 'one must put'
3. Lk 8:14 πορευομενοιοι ημι syV > syCArmVη: 'are occupied' and Ta: 'enter in' and GkD: include it.
4. Lk 14:10 'and sit' syVSTN > syCΤηSArmVSGkD: om

The first two cases occur because syēC and T are not available at that point, and are probably Old Syriac or Diatessaron readings. Numbers 3 and 4 could possibly be Syriac Vulgate readings, but no contemporary Syriac witnesses are available. There is essentially no definite Syriac Vulgate influence.

The second problem is, whether or not there is any Armenian Vulgate influence. There are over 135 cases of disagreement with the Armenian Vulgate, but less than forty cases of agreement, among all the given variants. Most of these agreements are in

¹ Burkitt, op. cit., Vol. II
² Ibid., p. 5
conjunction with the Old Syriac (sy\$ or sy$c$, or both) or the Diatessaron, or both, and thus are not distinctive Armenian readings. The disagreements with the Arm$^\text{VE}$ arise mainly from the fact that the Armenian Vulgate, most of the time, is following the Greek literally. In spite of that, many Syriac readings remain in the Armenian Vulgate, simply because that version was made at least partially from the Syriac.\textsuperscript{1}

Among the agreements with the Armenian Vulgate, there are 4 cases which could be taken as Armenian Vulgate influence—a remarkably small number for quotations existing in the Armenian language.

1. Lk 5:37 'old' Arm$^\text{VE}$> sy$^\text{Gk}$:om
2. Lk 8:15 'fertile' Arm$^\text{VE}$> sy$^\text{Gk}$:om
3. Lk 14:8 'or feasts' Arm$^\text{VE}$> sy$^\text{Gk}$:om
4. Lk 21:36ab 'are to be' Arm$^\text{VE}$> sy$^\text{Gk}$:om

The first case is probably an Old Syriac or Diatessaron reading, but neither is available at that point. The other three cases are probably Armenian Vulgate influence on the Armenian copyists, though the given contemporary Syriac writers are not available at those points.

The question of the influence of a "primitive Armenian version" will not be considered here, in this quotation analysis, for several reasons. The "primitive Armenian version" is hypothetical and no MSS of such a version are extant, for a "concrete" basis of comparison. Lyonnet has attempted to pick out a number of readings which he thought were due to the influence of "Arm 1." His studies are based on a comparison with other Biblical quotations.

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\textsuperscript{1} The question as to whether or not this Syriac influence in the Armenian Vulgate was from the Old Syriac or Syriac Vulgate is an interesting one, but this study has shown that there is at least a possibility that the Old Syriac had some influence on the Armenian Vulgate.
in "Armenian dress," i.e. quotations from other early Armenian translations and Armenian writers. The principle used is that, where distinctive readings occur in more than one writer they have the same source—a lost pre-Vulgate Armenian version. Thus all distinctive readings in Ephrem's Diatessaron Commentary which have parallels in other Armenian quotations, are said to be from "Arm 1." There are several weaknesses in this approach. No attempt is made to compare the readings from other Armenian writers and translations with their ultimate sources. For example, λπωλαμνον (happy shall it be), from Mt 5:3a,8,11, etc. is taken as a characteristic Arm 1 reading. But this is a Semitism found in all Syriac sources, and all the Armenian writers and especially translators, who are very familiar with the Syriac Bible, could very possibly have such a reading. Many of these distinctive readings in this treatise and the Diatessaron Commentary are Old Syriac or Diatessaron readings, but this is not taken into account. Lyonnet's sources must each be examined separately on its own evidence to determine what form of New Testament text is cited, before it is applied to his type of analysis. Merely common use of a distinctive reading in "Armenian dress" does not necessarily mean they have a common Armenian source. That is, several Armenian writers could very possibly transmit a distinctive Syriac reading (e.g. a distinctive Ephrem reading) directly from a Syriac text, but it could not be seen, if all distinctive readings in "Armenian dress" are attributed to a lost "Arm 1." It should also be remembered that most of the Armenian sources used by Lyonnet, come from the first period of Armenian literature, and the translation of the Scriptures into Armenian was a rather recent event for them, and the Syriac
Scriptures were probably very familiar to the clergy of a very "young" Armenian Church. All this is not to say that there were not any pre-Vulgate Armenian translations, but it takes a much more comprehensive method to distinguish from Syriac sources an early text strongly influenced by Old Syriac.

The third problem is whether or not there is any Marcion influence. There are only 17 points at which Marcion is available for comparison, 4 in agreement with the given text and 13 disagreeing with it. The following are the four cases of agreement with the given text:

1. Lk 6:29 (offer) 'to him' syArsyAr \(\text{Men} > \text{GkClbs:om}
2. Lk 6:29 'give to him' cf\(\text{Men: προσθέσας αὐτῷ} \) (give in addition to him) and cf\(\text{Clps: προσθέσας} \) (to give in addition) \(\text{syAr} \text{VG} \text{GkD: forbids not}'
3. Lk 9:22 'elders and scribes' sy\(\text{TnlMen} > \text{syAr} \text{VG} \text{TnGkD: 'elders and chief priests'} \) and Ar\(\text{m VG: 'chief priests and elders'}\)
4. Lk 13:19 'sowed' T\(\text{aTn1Men} > \text{syAr} \text{VG} \text{GkD: 'cast'}\)

Cases 1, 3 and 4 cannot be considered as due to Marcion influence because they appear in conjunction with either the Old Syriac or the Diatessaron, or both. The second case is in conjunction with another second century text, 1 and thus cannot be considered as Marcion influence. The nature of this "agreement" shows that the text has a certain amount of affinity with second century texts, which is to be expected of a "pre-Peshitta" text. There is no definite Marcion influence upon these quotations.

This latter conclusion is against the findings of Schäfers, 2 and to some degree against Lyonnet who more or less follows him.

Schäfers divided this treatise up into three separate

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1 The Pseudo-Clementines is a third century writing but has a second century Biblical text.

2 Harris and Burkitt do not discuss (in their writings listed in the bibliography) the problem of Marcion influence on this treatise.
treatises. In his translation the first extended from p. 3 to p. 72; the second from p. 72 to p. 85; the third from p. 85-p. 115. These were called by Lyonnnet, Pseudo-Ephrem A, B, C, respectively.

Only the Gospel (and Pauline) quotations in Pseudo-Ephrem A were explicitly said to be from Marcion’s Bible. Schäfers says in reference to Pseudo-Ephrem A:

Die markionitische Bibel muss unser Verfasser direkt vor sich gehabt haben: so ausgezeichnet kennt er sie. Er weiss genau, was darin steht und was nicht. An entscheidender Stelle gibt er immer ein Evangelienzitat, das auch im Lukasevangelium, d. i. im Evangelium Markions, steht; ist das einmal nicht der Fall, dann bemerkt er das ausdrücklich und begründet, warum er es doch gebraucht, und warum auch Markion die Beweiskraft anerkennen muss. Wir müssen also sicher damit rechnen, dass an jenen Stellen, wo ein auch in Lukas stehendes Zitat erscheint, so gut wie niemals der Diatessaron text rein zum Vorschein kommt. Das Diatessaron wird somit nur da zitiert sein, wo der Verfasser ausdrücklich bemerkt, dass die Stelle im Markionitenevangelium nicht steht. In diesem Falle wird er natürlich die Lesart des von ihm und seiner eigenen Kirche gebrauchten Evangelientextes reproduzieren. Solcher Stellen gibt es nun in der Schrift vor allem vier. ...Mk 12,1; Jo 15,5f; 3:29; Lk 5:34. (Schäfers, p. 209)

Schäfers thought that only Pseudo-Ephrem A was antimarcionistic, and preceding the above quotation Schäfers assumed that the author of Pseudo-Ephrem A wanted to argue against the Marcionites from their own Bible (which had only the Gospels and the "Apostolicon"). One must agree that the writer of this treatise was very familiar with the Marcionite Bible, simply because any anti-Marcionite writer would be. But as to whether or not he based his arguments on only what was accepted as "Scripture" by the Marcionites, can be determined only by the facts of the case.

1 Corresponding pages in the translation are: the first treatise p. 103 to p. 175; the second p. 175 to p. 188; the third p. 188 to p. 219.

2 The Gospel quotations in the remaining sections of the treatise were considered as generally from the Old Syriac.
First, no such statement of purpose exists in this writing. Furthermore, the author does not say that he is not quoting the Marcion Bible whenever he quotes the Diatessaron. There are only two cases where the author states the relationship between his quotation and Marcion's Bible. On p. 139 he says that the preceding quotation (Jn 15:5a,2a) is "hidden from the Gospels which the strange Marcionites read." On p. 160 the author says in reference to Jn 3:29a that "Although this is not written for the strangers (i.e. the Marcionites), nevertheless in theirs which also for them in fact is written in the Gospels, and as us they read, it says, thus our Lord says, '......'" (Lk 5:34). The statements in regard to Jn 15:5a,2a and Jn 3:29a are simply saying that those passages do not appear in Marcion's Bible, implying that he was always quoting his own Bible, and not as Schäfers thought, that the author was stating that he was not quoting Marcion's Bible at those points. The statement in regard to Lk 5:34 could possibly be taken either way, but the evidence shows that he is not quoting Marcion's Bible (there are two variants there, in disagreement with Marcion's Gospels and no variants in agreement).

As to whether or not the author always quotes Marcion's Gospels at a decisive point, or every time a passage from Luke is given, has already been decided in the above research. There was no sign of Marcion influence on the Gospel quotations.\(^2\) In fact many decisive arguments rest on passages from the Old

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1 Although Schäfers includes Mk 12:1, according to the comment which follows, the quotation which precedes Jn 15:5a,2a, i.e. Mk 12:1b could not be included in the statement.

2 It should be said that Schäfers did his work before Harnack's critical edition of Marcion's text existed. He used Zahn's reconstruction.
Testament and Mt, Mk and Jn (and Heb), none of which the Mar¬
cionites accepted. Furthermore, in Schafers' conclusions, he
did not recognize the possible influence of the Old Syriac Gos-
pels in Pseudo-Ephrem A, a serious oversight. Perhaps he thought
that the Diatessaron was so strongly prevalent in the Syrian
Church, that there was almost no room for the Evangelion Da-
Mepharreshe.

Another point of inquiry is in regard to Marcion as a
witness in Schafers' "critical" apparatus, to the Gospel quota-
tions. There were only five quotations, the discussions of which
contained any reference to Marcion, only two of which were from
Luke: Lk 12:32 and Lk 5:34. The former is "Fear not little flock"
which has no distinctive variants upon which to make a decision.
The question then arises, on the basis of what evidence had
Schafers decided that the author was generally quoting Marcion?
No specific evidence is offered, but his conclusions can be ex-
plained from his belief that the author had a Syriac translation
of Marcion's Bible and that it was influenced by the Diatessaron, 1
both of which would be very difficult to prove. It never occurred
to Schäfers that many of his "Marcion passages influenced by the
Diatessaron" might be found in St. Ephrem's Commentary on the
Diatessaron. He also should have noticed that the author of this
treatise states that the title of the Marcion Bible which he is
to argue against, had a Greek title, Προευαγγελιον, a translit-
eration of the Greek word "auγγελίον. 2 But this was
Schäfers' solution to the problem of a postulated Marcion text

2 This was first pointed out by Preuschen; op cit.,
p. 245.
with many Diatessaron readings. He never tried to solve the problem of a postulated Marcion text with Old Syriac readings. In addition, Schäfers' "critical" apparatus is not thorough. He had no systematic method of showing all the distinctive characteristics of the quotations, and all of the witnesses were not always compared. He also failed to "crystallize" the material in his apparatus, leaving many of his discussions without drawing conclusions.

Two fourth century Syriac witnesses were compared, i.e. The Liber Graduum and Aphraates. Four readings of the Liber Graduum are given, all in support of the text. Twelve readings of Aphraates are given, 10 in support of the text and two disagreeing. The two latter are:

1. Mt 1:23 'child' Tn1 > syScsyVgTaArmVgGkD: 'son' and Aphr:om
2. Lk 19:12 'the crown of' > syScsyVgAphrTaArmVgGkD:om

The first case, because it is against the Syriac witnesses and is an omission, is probably due to the fact that Aphraates' quotation comes from a commentary. In the second case, Aphr is in agreement with the Syriac witnesses and the given variant is un-witnessed, which means that it is an "Ephrem" reading, and thus in reality these two "disagreements" are not in conflict with Aphraates. We have here, then, good contact with two fourth century Syrian witnesses. This is verified by distinctive readings in both witnesses. The Liber Graduum has a reading found only in this treatise: 'unless he is separated' Lk: ὃς δὲ ἀποκλείσῃ ἔν τις μηδὲν οὐκ ἀναστήσεται; and Tα: 'unless he renounces.' In Aphraates there are three interesting readings, two from John and one from Luke; the first is also found in another fourth century Syriac writing by Cyrillona, the second in Aphraates alone, the third is found also in the Acts of Thomas,
a third century witness.

1. 'I am the vineyard and you are the vines' cf Cyril. Ephr (Syriac) > syv syv T Arm vGkD: 'I am the vine and you are the branches'
2. (in me) 'may be planted and' cf Cyril. Ephr (Syriac) > syv syv T Arm vGkD: om
3. 'a' (talent) Acts of Thomas > syv syv T Arm vGkD: 'ten' and Mcn: "... φορά"

These are four distinctive contacts with fourth century Syriac sources, one of which (Cyril. Ephr) is considered by Wright to be a late fourth century writer and a disciple of Ephrem.²

Two other fourth century Syriac sources were compared, but which are attributed to Ephrem: Ephrem's Commentary on the Diatessaron and Burkitt's edition of genuine Ephrem Gospel quotations.

There are twenty-five readings from Ephrem's Commentary on the Diatessaron; twenty-three are in agreement with the text and only two disagree. The latter two are as follows:

1. Mt 24:15a 'of Jerusalem' > syv syv T Arm vGkD: om
2. Lk 17:31 'if anyone' Eb > T syv syv T Arm vGkD: 'he who'

The first case is a "peculiar" reading of this text, since it is unwitnessed. The second is supported by a genuine Ephrem reading given by Burkitt, but is of a minor nature. These twenty-five "agreements" are a strong connection with a genuine work of Ephrem. In addition to these readings, a striking piece of internal evidence should be given here. On page 75 we read:

If anyone applies to himself the name of discipleship, and he is not worthy of it, he shall be regarded with Gehazi, the disciple of Elisha who appropriated the name, and he did not in effect fulfill (it). For he abandoned the heavenly possessions and he desired worldly possessions, therefore he was rejected and he took on leprosy. And moreover he shall be regarded

¹ See the footnotes in connection with these variants.
(See Jn 15:5a; 15:2a; Lk 19:13)

² Wright, W.: A Short History of Syriac Literature, p. 39.
with Judas, who was one in the number of the Twelve Apostles of our Savior; since he desired of the possessions, he also was rejected and his name was erased from the list of life.

The following is a passage translated from Ephrem's Commentary on the Diatessaron (Leloir, p. 107):

"DO NOT POSSESS GOLD"; because (only a Judas acquires those things), for it deprived Achan of life, it clothed Gehazi with leprosy and caused all the people to sin in the wilderness.

The affinity between the two texts needs only to be mentioned. It should also be pointed out that a similar connection between Gehazi and Judas occurs in Aphraates, which is pointed out by J. Rendel Harris. ¹

The other Ephrem source is Burkitt's genuine Ephrem quotations. This produced 13 readings, 12 in agreement and only one disagreeing. The latter one is as follows: Lk 17:31 $\omega \tau \alpha$: om $> E^b c f s y ^sc y v g T A r m v g$: include it. This one disagreement is minor and negligible. We have here remarkably close agreement with genuine Ephrem quotations from early Syriac sources. ²

The strong influence of the Diatessaron and the Old Syriac Gospels upon the Gospel quotations, needs only to be mentioned, because of the many Diatessaron and Old Syriac readings among the variants. The Diatessaron and Old Syriac readings are "lumped" together because of the difficulty in separating the two. Although our knowledge of the history of the two texts is meager, it can be said that a major portion of these readings is

¹ Harris, op. cit., p. 49.

² In view of this remarkable agreement with Ephrem, from two sources, one would like to see Lyonnet's evidence for his statement in reference to Pseudo-Ephrem A, that "les citations de Luc suivent un texte qui s'oppose souvent à Ephrem" (op. cit., p. 136). Many of the agreements with E² are in Lk 15:4, which occurs in Pseudo-Ephrem A.
probably from the Diatessaron, because of their tendency to be of a "mixed" nature. But there are at least 20 variants which are not supported by TaTnl, TeE, or Lg, thirteen of which are not minor. See Mt 5:11; 13:45,46--Mk 13:14ab--Lk 6:29; 8:12; 17:31, 33,34,35,36; 19:13--Jn 12:26; (15:2a). There are many cases where an Old Syriac reading is supported by only one of the sources of Diatessaron readings (given above). Many of these cases might possibly be Old Syriac readings. But on the other hand it is possible that many of the "Old Syriac readings" are Diatessaron readings, which cannot be distinguished because of corruption in the given Diatessaron sources. TaTnl are rather late sources. Te is a rather early source, but none of the above mentioned twenty cases of Old Syriac readings had a parallel in Te.

It should also be pointed out that the writer of the treatise is familiar with the Old Syriac Gospels, because on p. 195 he refers to the "four-part Gospels." F. C. Burkitt said in regard to Ephrem's Gospel quotations, "There cannot be a question that S. Ephraim habitually quoted from the Diatessaron. At the same time his voluminous writings contain some clear indications that he was aware of the existence of the separate Gospels, and he seems occasionally to have quoted from them."¹

In view of the above situation, no precise line can be drawn between the Old Syriac readings and Diatessaron readings. But the weight of the evidence indicates that the writer used the Diatessaron in the majority of the cases, but that he was also familiar with the Old Syriac Gospels.

The relatively high number of "distinctive" readings and their frequent Syriac "dress" is an indication of the rather pure state of these Gospel quotations.

2. Analysis of Pauline quotations

Unfortunately no Old Syriac text is extant of the Pauline letters, as there is for the Old Syriac Gospels. There is, no doubt, a large Old Syriac element in the Pauline Epistles of the Syriac Vulgate (and to a lesser extent in the Armenian Vulgate), but these elements can be distinguished only by disagreement with the Greek or by reference to a pre-Syriac Vulgate Syriac source. Three such sources were compared: Ephrem's Commentary on the Pauline Epistles, Aphraates and the Liber Graduum. These are given precedence over the syVG and ArmVG. The syVG or the ArmVG is given precedence over the other, when the other is in agreement with the Greek. When EP, Aphr or L6 is the only support for a variant and is opposed by only one of the others, the support is given precedence because the opposing reading is in agreement with the Gk. Thus, it is very likely that a variant is an Old Syriac reading when it occurs with one of the following types of support (all of which occur):

1. syVGAphr > ArmVGGk
2. EPA syVG > ArmVGL6Gk
3. syVG > ArmVGGk
4. EP > syVGArmVGGk
5. syVG > EPArmVGGk
6. EPA syVG > ArmVGGk
7. EPA syVG ArmVG > Gk
8. EP > syVGApbrArmVGGk
9. EP > syVGGk
10. EPsyVG > Gk
11. EPArmVG > syVGGk
12. syVGArmVG > Gk
13. EPA syVGArmVGL6 > Gk
14. EPA syVGArmVG > Gk
15. syVGArmVG > EPGk
16. EPA syVGArmVG > L6Gk
17. EPArmVG > syVGGk
18. syVGApbrL6ArmVG > Gk
Out of over 60 variants in the Pauline quotations, there are over 45 cases of the above type of support. These give evidence for a strong influence from the Old Syriac New Testament.

There is only one variant which is supported by only the Arm $^V_G$ (I Thess 2:19): 'Christ' Arm $^V_G >$ sy $^V_G$Gk:om. This is not definite Arm $^V_G$ influence, because there is no means of comparison with contemporary Syriac sources. There is one possible case here, of Arm $^V_G$ influence on $^P_E$, in I Cor 3:2, 'I fed' $^P_E$Arm $^V_G$. sy $^V_G$Aphr$L_G$McnGk: 'I gave to drink.' This variant could be an idiomatic Armenian expression, just as on p. 293 it says (in Isa 34:3), ἐδόθη το νηστευτικον, you ate the milk.

There are several cases of support by $^P_E$Arm $^V_G$ against the sy $^V_G$Gk. This might also be taken as Arm $^V_G$ influence on $^P_E$, but it should be pointed out that here sy $^V_G$ has evidently been revised to agree with the Greek.

There are four cases of $^P_E$Arm $^V_G$ opposing a variant (I Cor 3:2; II Cor 11:2b; Gal 5:17ab; Col 2:10b). The first, second and fourth cases are due to either Gk or Arm $^V_G$ influence, probably the former. The second one is definitely a case of Greek influence because it is not identical with the Arm $^V_G$ reading. These four cases cover four of the five times $^P_E$ disagrees with the text (outside of "peculiarities" of the text which disagree with all the witnesses). See II Thess 2:4. Here $^P_E$ follows the Greek. Beyond these several cases of disagreement with the text, which are explained by external influence, there are thirty-one cases of support for the text by $^P_E$. This reveals a strong affinity, not only with a Syriac source, but with Ephrem. In Eph 6:12 there is also one positive contact with Ephrem's Diatessaron Commentary.

There are five readings from Aphraates, three in support
of the text and two in disagreement. One of the two is covered above, I Cor 3:2 'I fed' and is negligible. The second case (II Cor 8:9) is an omission, but the variant is a peculiar addition supported by Ephrem (EP). The three cases supporting the text are in conjunction with at least one other Syriac witness. We have here then an affinity with another fourth century Syriac source.

There are seven readings from the Liber Graduum, two in support and five in disagreement. One of the disagreements is I Cor 3:2 'I fed,' covered above and is negligible. The second (Heb 5:14) is in disagreement with a peculiar omission by the text against all witnesses. The other three are possibly readings which have been altered according to the Greek, because they are countered in each case by two Syriac sources:

1. I Cor 3:2 'and I did (not) give you' EPSYG > ArmVG > MCn
   Gk: om
2. I Cor 14:20 'in your thoughts ... in your thoughts'
   cf EPSYG > ArmGk: 'in thoughts ... in thoughts'
3. Heb 5:14 'for those': om EPSyVEm > L > Gk: include it

The two cases of agreement with the text are distinctive variants and are well supported by Syriac sources:

1. 'flesh and blood' EPSyVEArnVGL > Gk: αἷμα καὶ σάρκα (Eph 6:12)
2. 'It is a great fear' syVGAphRL > ArmVG > Gk: φοβέρον (Heb 10:31)

The two distinctive Syriac readings show an affinity with another fourth century Syriac witness.

One other witness was compared: Marcion. There are 15 readings from Marcion, all in disagreement with the text. This again is against the conclusions of Schäfers. He states, in regard to Pseudo-Ephrem A:

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1 The Pauline quotations in Pseudo-Ephrem B, C were not explicitly discussed, but the implication from his discussion of the Gospel quotations in B and C, was that he thought these were from the Old Syriac.
There is only one Pauline quotation in his "critical" apparatus which has any reference to Marcion's text. This is "inadequate" evidence for general conclusions. On pp. 212-17 he discusses several Pauline quotations, especially Eph 5:25ff, with the result that he attributes them to Marcion. The difficulty of a large Syriac element is solved by postulating a Syriac Apostolicum. The criticisms which have been made of Schafer's work in regard to the Gospel quotations, apply here also. On the basis of Harnack's critical edition of Marcion's Apostolicum, not one deviation from the Greek in the Pauline quotations of this treatise is in the direction of Marcion. The fact arises simply because of the basically Greek character of Marcion's Apostolicum, whereas the Pauline quotations in this treatise have a strongly Syriac character and agree with fourth century Syriac sources.

3. Analysis of Old Testament Quotations

The orientation of these quotations is made difficult by the lack of a critical edition of the Syriac Old Testament. Relatively little is known about its history in the fourth century. Therefore an analysis such as this is limited by these circumstances.

Because of the excessive amount of paraphrasing, only those variants which are supported by at least one witness, are considered in the estimates of the influence of the various witnesses. Those variants not considered are peculiar to the text and have no bearing on the general orientation of the quotations.

This first task is to ascertain the amount of definite ArmVg influence, i.e. variants supported by the ArmVg only. This
would naturally be only cases where the Arm\textsuperscript{VG} differs from the Greek. These are few because of the strong influence of the Greek on the Arm\textsuperscript{VG} Old Testament. Out of over 1\,450 variants (outside of peculiarities of the text) there are only 11 cases of definite Arm\textsuperscript{VG} influence. This is not to overlook the possibility of Arm\textsuperscript{VG} influence in cases where Gk support is in conjunction with Arm\textsuperscript{VG}. This "possible" Arm\textsuperscript{VG} influence should be considered as minor, or at least neutral, because the only indication, pro or con, is that in the Gospel and Pauline quotations there was little Arm\textsuperscript{VG} influence, which could be expected to be the case here also.

There are approximately 50 cases of support by Arm\textsuperscript{VG}Gk only\textsuperscript{1}, which speaks of a large Gk influence. This is supplemented by only three cases of support by Gk only, which is due to the close agreement between Gk and Arm\textsuperscript{VG} Old Testament. But this apparent strong agreement is minimized by over 50 similar cases of disagreement with the text. Many other cases of Gk support occur but these are in conjunction with other witnesses which will be discussed later. The point thus far is that there is a considerable Greek element in these quotations which must be taken into account. Most of this occurs in Isaiah (19 in all), but only two cases arise in Jeremiah and 15 cases in Ezekiel. The latter number is quite small in view of the fact that the bulk of the Old Testament quotations are from Ezekiel.

In addition to the above mentioned Greek element, there are 33 cases of syGk > He. These cases are due to a Greek element in the Syriac (Vulgate) Old Testament, but are to be regarded

\textsuperscript{1} Arm\textsuperscript{VG} support also occurs in conjunction with other witnesses, but such cases are neutral to the problem.
as Syriac, and not Greek, influence on the Old Testament quotations in this treatise. This Syriac element is augmented by 21 cases of support by the Syriac in conjunction with at least another witness, against the Greek.\(^1\) In addition, there are 31 cases of support by the sy only. Some of the more interesting cases are:

1. I Kg 12:10b 'thumb' sy > GkArm\(^{vg}\)He:'loins'
2. I Kg 12:11b 'iron rods' syArm\(^{vg}\)He > Gk:'scorpions'
3. Ps 118:22 'of the buildings' sy > GkArm\(^{vg}\)He:om
4. Jer 2:37 'was angry on account of' sy > GkArm\(^{vg}\)He: 'rejected'
5. Jer 3:20 'sons' sy > GkArm\(^{vg}\)He:'house'
6. Jer 5:14 'you shall consume' sy > GkArm\(^{vg}\)He:'it shall consume'
7. Jer 33:21 'which I swore' sy > cfArm\(^{vg}\)He:om
8. Ezk 16:15 'in it; om, sy > cfGkcfArm\(^{vg}\)He:include it
9. Ezk 34:2 מים ישבו עָשִׂים (that he is among his sheep that are scattered abroad);om sy > cfGkcfArm\(^{vg}\)He:include it

The total of all these cases of agreement with the sy add up to 85. This is a substantial amount of affinity with the Syriac Old Testament.

Another Syriac source compared was Aphraates, yielding 26 readings; 16 in support of the text and 10 in disagreement with it. The bulk of the 26 agreements was from the fifth chapter of Isaiah. Of the 10 disagreements, three are due to Arm\(^{vg}\) influence, the other 7 are in opposition to GkArm\(^{vg}\), which may possibly be Arm\(^{vg}\) influence, if not Gk. At any rate 16 additional cases of support come from this Syriac source. This also gives further evidence of the connection of the text with a fourth century Syriac witness.

One reading from Pinkerton's D text (sy\(^{d}\)) arises, in support of the text. The source is said by Pinkerton to be of the type of

\(^{1}\) It is interesting to note that in several of these latter cases, it was in conjunction with Arm\(^{vg}\) only, indicating that the Armenian Vulgate Old Testament has some definite sy elements.
Pentateuch text used by Ephrem. 1

In all then, we have approximately 100 variants out of over 145, which are supported by a Syriac source. This is evidence of a strong affinity to the Syriac Bible and its witnesses. It remains only to explain the presence of a considerable number of Gk variants, in opposition to the sy. Almost all of these are in conjunction with the Armvg, and might be taken as Armvg influence, but this is not a general characteristic of the quotations in this text. Greek influence on the Armenian copyist is not likely. A remaining possibility is given as best fitting the facts of the situation.

The text must come from a period before the "accumulated" Gk readings were taken out, i.e. before a "standard" text of the Syriac Old Testament was established. Pinkerton concluded that this "standard" text dates from about the fifth century. 2 Such a "standard" text is the type used in the Lee edition. Pinkerton gave the Codex Ambrosianus as the best example of this "standard" text. Codex Ambrosianus is classified by Buhl as a representative of the West Syrian recension, which he states as being given in the Lee edition from the Parisian Polyglot edited by Gabriel Sionita. 3

In his arguments for a "pre-Aphraates" date for this treatise, Schäfers expresses his viewpoint concerning the Old Testament quotations. "Von dieser (i.e. the Peshitta) weicht aber Ephr bedeutend ab" 4 This opinion is based on an underestimate

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2 Ibid., p. 41.
4 Schafers, op. cit., p. 220fn.
of the Syriac support; the evidence for such an opinion was not delineated. The above statement by Schäfers continues, "Seine Abweichungen sind aber nicht solche, die von LXX herbeigeführt sind." Though this statement is essentially true, and he recognizes a Greek element, he failed to explain the proper significance of this element.

On the basis of a variant ('choose for yourselves a good and fertile') in Jer 4:3, he states that the treatise is not by Ephrem and dates it before Aphraates. The variant does not occur in any of the witnesses, but Schäfers saw a similarity between the variant and Hosea 10:12 in the LXX. He then compared the variant to a comment by Ephrem (in a Syriac source) on the passage and found no sign of the variant, and concluded that Ephrem could not have been the writer of this treatise. He then relegated it to a pre-Aphraates period, because "die Peš in Jer 4:3 noch nicht nach LXX Os 10:12 verschlimmbessert war." (p. 220) This last statement is based on his belief that the revision of the Peshitta according to the LXX was at a later point of time, and since he believed that Aphraates generally agreed with the Peshitta (i.e. was not influenced by the LXX) and since Aphraates did not show signs of familiarity with the given variant, he concluded that the date of the treatise must be earlier than Aphraates.

First it should be said that the similarity between Hosea 10:12 in LXX with the variant is too thin to be plausible, especially since the two passages are from different books. The variant is a peculiarity of this text, because it is unwitnessed.

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1 Ibid.
It is very possible that a peculiarity may arise in one treatise by an author and not in another treatise by the same author. This is especially the case when the source of the peculiarity is in the same treatise. The last thing in the paragraph preceding Jer 4:3, 4ab is the following statement: "good fertile ground." In order to put his argument over, the writer had altered the quotation slightly, by adding "choose for yourselves a good and fertile land"--the point of the preceding exegesis of the parable of the seeds in Lk 8:5-8a, 12-15. It should also be noted that the quotation is probably given from memory, according to the variation between the two times he quotes it.

As to Aphraates' "lack of similarity" to the LXX, Buhl has this to say: "The similarity with the LXX is in all essential respects equally strong in all, even the oldest, manuscripts, and in the quotations of Aphraates."¹ It is needless to say that Schäfers' grounds for a pre-Aphraates date are inadequate. The question of the authenticity and date of this treatise will be fully discussed later.

4. General conclusions regarding the Biblical quotations.

There are some signs of Armvg influence, though relatively small. There is no definite influence from Marcion's Bible, on evidence of a comparison, using Harnack's critical edition. Some affinity is admitted between Marcion, though it is small and due to the fact that both texts are of early origin.

The Gospel quotations are definitely pre-Syriac Vulgate, by reason of the lack of influence by the latter. On the other hand, there are definite signs of the use of the Diatessaron and

¹ Buhl, op. cit., p. 189.
of the Old Syriac Gospels, to a lesser degree. These readings can be picked out from the critical apparatus under the Gospel quotations, and traced to the original Armenian by means of the page reference after the respective quotation. There was also a strong connection with genuine Ephrem texts. Though the quotations are based on a fourth century treatise, according to the evidence of fourth century Syriac sources, the text of the quotations is at least from the third century, if not from the second century.

The Pauline quotations are equally ancient. Here definite signs of the use of Old Syriac occur, under specific conditions. This conclusion is strengthened by the support of fourth century witnesses. These readings can also be seen in the original Armenian by way of the critical apparatus in the Pauline quotations.

The Old Testament quotations are definitely of Syriac origin, and pre-date the "standard" Syriac Old Testament, which explains the Greek element in a Syriac text. Though there is much paraphrasing in these quotations, there are many good Syriac readings.
CHAPTER IV

THE PROBLEM OF AUTHENTICITY

Involved in this problem is the question of the unity of this treatise. This question arises because its unity has been open to doubt by Schafers and is more or less followed by Lyonnet and to some extent by J. Rendel Harris. But Schafers is the only one who has approached the problem as a whole.

He divided the treatise into three parts. These divisions have been previously indicated and the convenient nomenclature of Lyonnet is used (Pseudo-Ephrem A, B, C). These are the titles given by Schafers, which are essentially a "table of contents" to the treatise:

I. Die antimarkionitische Parabelerklärung
II. Von der vollkommenen Jüngerschaft und der vollkommenen Führerschaft, erläutert an Aussprüchen und Parabeln Jesu
III. Von der Wiederkunft des Herrn und dem Ende der Welt

The reason for separating the treatise into three unconnected treatises, at these points, is that "Für die Dreiteilung tritt ja schon der überlieferte Titel ein", i.e. that the title in "the MS" has already made such a division, and goes on to say that the title in the printed edition is false.

At this point an error in Schafers' information should be straightened out. His error is due to a misunderstanding of what the preface to the printed edition of Works of Ephrem (1836) had to say about the MS situation. Schafers thought that the MS behind the printed edition (on which his work is based) was Codex B, when in fact it is Codex A. The title which he quotes as being from the MS behind the printed edition (A), is actually the title of Codex B, and the "false" title (An Exposition of the Gospel) is the title of the MS behind the printed edition (Codex A, the preferred text).
The following is the title in Codex B:

...against Marcion who says nothing is like it, and an exposition concerning the parables of the evangelists and the final coming of the Lord.

The purpose of the superscription to a treatise in an Armenian MS is to tell the reader what the treatise is about, and is not a formal title. This superscription is put on by copyists and varies with the copyists, as these two MSS show. The superscription on the treatise in Codex A is Ṝωμανάλαλα.getService Άλτινωρώθη 

"An Exposition of the Gospel." The implication of the superscription in Codex B is that the treatise is an anti-Marcionite writing, involving an exposition concerning the parables in the Gospels and concerning the second coming of the Lord. The title suggests a dual division, if it suggests any at all. The superscription in Codex A (the preferred text), which is the title in the printed edition is entirely legitimate and proper, though not as detailed as the superscription in Codex B.

His second argument is based on a supposed stylistic difference. "Alle Evangelienzitate" (p. 200) in Pseudo-Ephrem A are said to begin with "our Lord," when he is quoted; in Pseudo-Ephrem B they are said to begin with "our Savior"; and in Pseudo-Ephrem C "our Lord" is said to be displaced by the names of the Gospel writers. Lyonnet alters this formula a little by saying that A uses the expression Ἀλήωτις, the more so, instead of "our Lord," but lists one exception in A.¹ To say the least, this is a superficial support for dividing a treatise, nevertheless,

¹ Lyonnet, op. cit., p. 140.
"our savior" appears also in the first phrase following Pseudo-Ephrem B, and two more cases appear on page 324; \\emph{\textit{ως ὁ γινήθη}} appears also in Pseudo-Ephrem C; "our Lord" is used at least several times in reference to a Gospel quotation in all three divisions. I need only to mention that many of the various introductions to Gospel quotations appear in Ephrem's Commentary on the Diatessaron.

Besides the two given arguments, in his analysis of the Gospel quotations, Schäfers implies another argument for division, which should be mentioned. Only in reference to Pseudo-Ephrem A, does he mention the use of the Diatessaron, implying that A can be differentiated from B and C by a lack of Diatessaron readings in the latter. If this implication is true, it is based on an improper conception of the facts. B starts out with a very unique Diatessaron reading, which was also pointed out by Harris,\footnote{Harris, \emph{op. cit.}, pp. 24-5.} though he failed to see that as a strong argument for the unity of divisions A and B.

Another argument, which could be taken as against the unity of this treatise, is put forward by Harris in one of his arguments for a Tatian authorship of division B. In it there is a rather lengthy discussion of the duties of a soldier. Harris took this "sketch of military life," and after a long discussion of the possibility of Tatian's military experiences, gave it as a proof for the Tatian authorship of B. The implication is that Ephrem, a "pillar" of the Orthodox Church, could not have given such a detailed description of military life. But it should be remembered that while Ephrem was living in Nisibis, it was subjected to a long siege by Sapor, King of Persia, and Ephrem is said to have
been "the hero" of its resistance. Any man who has lived through over "seventy days" of siege has had sufficient "military" experience to write the given description, whether he was a "hero" or not.

It should also be said that Harris expressed some doubt about the disunity of this treatise, but rather than undermine his thesis, he explains it by assuming that all three divisions were written by one author, though they were three different treatises.

In contrast to the lack of evidence of disunity, there is sufficient evidence of unity for a decision. First to point out the obvious unity between Schäfers' division A and C.

Ps-Ephr A

And by that same fire we are perfected into beautiful vessels...as gold and silver that enters the fire....becomes beautiful by fire...(p.18)

...the sheep, which is itself the Church, and he goes astray from the path of the Shepherd Christ...
(p.58)

there was not a shepherd over them and they did not go out in search for my sheep, but they were feeding themselves and were not feeding my sheep(p.45)
(from Ezk 34:1ff)

Ps-Ephr C

He is the furnace of examination for us...as gold, when it goes out of the furnace of fire...it becomes beautiful(p.100)

sheep of Christ(p.102)

But they are the sheep of Christ, which he gave and entrusted them to us in order to pasture (or;feed) and keep them; and we pastured ourselves, and did not keep them; as also it is written(p.102)

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Ps-Ephr. A

no one knows whether we may be beautiful or ugly, unless we take in (our) hand the Holy Scriptures in the form of a mirror... they shall be for us a mirror... and he shall clear and take away from us evil stains and spots of impurity (pp. 67-8)

the Lord sends the angels of Heaven with glory, in order to take us away and present us to the bridegroom (p. 64)

I betrothed you to one husband as a pure virgin (II Cor 11:2b)... love for the bridegroom drops and is sown into the heart of the virgin (p. 63)

...Christ, for he himself is the bridegroom (p. 66)

And when the bride goes (and) is united with the bridegroom... afterwards she possesses his property (p. 68)

These parallels leave no doubt concerning the close connection between A and C. ¹ The passages from C are allusions to the previous long discussions in A.

It is not as simple a task to show the connection between B and the rest of the treatise, because it is short and its subject matter is limited. Nevertheless there are parallels, though fewer in number than in the above case:

Ps-Ephr. C

let us take ourselves to the mirror of the Scriptures and let us see ourselves by it; and whatever stains, marks... let us clean and wash from us (p. 107)

we should always be watchful, waiting and hoping, for those who are sent for us, in order to take us away before him (p. 110)

as a virgin that shall be betrothed to the bridegroom (p. 111)

the bridegroom, who is himself Christ (p. 112)

and she (i.e. bride) has dominion over all the treasures of her husband (p. 112)

¹ On the basis of only two of the above parallels Harris concluded that, "these coincidences show that A and C come from the same hand (op. cit., p. 36)
Ps-Ephr B

he (i.e. the warrior) hears...the ring of the trumpets (p.79)...when there is war...some deny...some hear the sound of the trumpet (p.80)

Moses, who became a leader (p.86)

they learned...about...the monastic life(p.73)

Ps-Ephr C

For when there is war, the trumpet is sounded(p.108)

Moses...his supplications for the people, whose leader he was(p.106)

let us serve...with solitude(or: monastic life) (p.107)

Ps-Ephr A

New Scriptures(or: books) (p.63)

Ps-Ephr B

first books(or: original Scriptures)(p.78)

In regard to Ps-Ephr B, J. Rendel Harris reports:

Mr. Conybeare suggests that Anti-Marcionism and not Encratite Perfection is the real meaning of the tract (i.e. B): "the figures and the forms which each of the prophets set in action were all in regard to Christ himself, which is what Marcion denied...The very perfection he insists on is led up to by the earlier writings (i.e. A) as a sort of milk."1

Conybeare is supported by the fact that there is an actual reference to the Marcionites on p. 83. Moreover, Harris himself said, "It will have been noticed that our author is definitely not in agreement with the view of Marcion."2

There is one case of a strong connection between three passages, coming from the three different divisions.

Ps-Ephr A: when the bride goes (and) is united with the bridegroom and he is happy with her, afterwards she possesses his property, and she becomes partaker of his glory.(p.68)

Ps-Ephr C: and she (i.e. the bride) has dominion over all the treasures of her husband(p.112)

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2 Ibid., p. 40.
Ps-Ephr B: And when having been settled (i.e. after the "marriage" with Christ) we will carry with our minds the riches and treasures of his Father (p. 185)

In addition to the above evidence it should be mentioned that A, B and C all make reference to the authority of the Sayings of Jesus, the Prophets and the Apostles. Moreover, all three divisions quote the Diatessaron and the Old Syriac Gospels. J. Rendel Harris has also acknowledged this: "And certainly all three divisions of the book have a common Syriac origin... and show dependence upon Tatian's Diatessaron, or upon the separate Old Syriac Gospels."¹

Taking the above evidence as sufficient to declare the unity of this treatise, its date must be considered next, before discussing its authorship. It has been generally accepted by all that the treatise dates from the fourth century. One exception is Harris's attempt to make Tatian the author of Ps-Ephr B, but the difficulties in such an attempt have already been pointed out even by himself and others. The distinctive affinity with fourth century witnesses has already been pointed out, i.e. with Aphraates, the Liber Graduum, Ephrem and Cyrillona.

The more difficult problem is, from which part of the fourth century did the treatise come? The lack of internal historical references of a specific nature, forces one to depend mainly on the Biblical quotations. Schäfers tried to use an internal argument based on the author's reference to the heathen, persecution, etc., but these are not specific enough to determine from which part of the fourth century the treatise comes. Schäfers' main argument for dating it before Aphraates was based on Jer 4:3. The weaknesses of this argument have already been pointed out.

¹ Ibid., p. 36.
In view of the fact that Cyrillona is a late fourth century witness, it is interesting to note that F. C. Burkitt said that "some of the quotations present a text such as would be used by a Syriac writer at the end of the fourth century."¹ The point here is that the treatise could be as late as the latter part of the fourth century.

Let us consider F. C. Burkitt's argument against an Ephrem authorship. He says, "But the style is not very like S. Ephraim's and the number of direct quotations from the Scriptures is far larger than we should expect to find in a genuine work of his."² This opinion was accepted by Schäfers.

The statement is to be taken as a whole, for the stylistic problem which he mentions is concerned only with the use of Biblical quotations. This is evident from the content of his study. The background to this statement is important and is contained in the original article which F. C. Burkitt wrote on the subject: *St. Ephraim's Quotations from the Gospel, in Texts and Studies*, edited by J. A. Robinson, Vol. VII, No. 2. (Cambridge, 1901).

Burkitt's analysis is based on genuine extant (Syriac) works of Ephren, every one of which has been "attested by at least one MS not later than the 7th century."(p.25) This list of genuine works includes only "Prose Writings" and "Metrical Works" (including both "Hymns" and "Homilies"). There is only one Commentary in the whole list and that is on Genesis and Exodus. Burkitt points out, "We may notice in passing the very small total number of Gospel quotations ... We must therefore look with suspicion on documents claiming to be Ephraim's work, which are full of Biblical quotations."(p.27) By "Biblical quotations"

² Loc. cit.
I assume he means "Gospel" quotations, in view of the first part of the statement. This is the background to the statement quoted above from his book Evang. Da-Meph. Vol. II, p. 189.

It should be pointed out that his list of quotations did not include any Commentaries on the New Testament, which would be expected to have a considerable number of Biblical quotations, such as Ephrem's Commentary on the Diatessaron or "An Exposition of the Gospel." It is granted that his list included discourses "concerned with Marcion and his followers," but though this treatise is anti-Marcion, it is also, essentially an exposition of the Sayings of Jesus. Burkitt improperly applied his principle to a type of treatise not included in the original basis of his judgment.

It remains only to say that only Ephrem Syrus fits the facts of the situation. The famous, outspoken anti-Marcionite Syriac witness of the fourth century is Ephrem Syrus. The affinity of the Biblical quotations with his Commentary on the Diatessaron and with genuine Ephrem quotations have been previously established.


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## APPENDIX A

**Quotations in the Order They Occur**

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