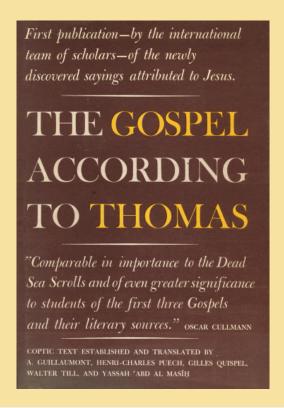
THE GOSPEL ACCORDING TO THOMAS

translated by A. Guillaumont, Henri-Charles Puech, Gilles Quispel, Walter Till, and Yassah 'Abd Al Masih © E. J. Brill, 1959

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Jesus said: I have cast fire upon the world, and see, I guard it until it (the world) is afire....

Jesus said to them: If you fast, you will beget sin for yourselves, and if you pray, you will be condemned, and if you give alms, you will do evil to your spirits....

When you see Him who was not born of woman, prostrate yourselves upon your face and adore Him: He is your Father. Jesus said: Men possibly think that I have come to throw peace upon the world and they do not know that I have come to throw divisions upon the earth, fire, sword, war. For there shall be five in a house: three shall be against two and two against three, the father against the son and the son against the father, and they will stand as solitaries....

When you make the two one, and when you make the inner as the outer and the outer as the inner and the above as the below, and when you make the male and the female into a single one, so that the male will not be male and the female (not) be female, when you make eyes in the place of an eye, and a hand in the place of a hand, and a foot in the place of a foot, (and) an image in

the place of an image

If you fast not from the world, you will not find the Kingdom; if you keep not the Sabbath as Sabbath, you will not see the Father....

And my soul was afflicted for the sons of men, because they are blind in their heart and do not see that empty they have come into the world (and that) empty they seek to go out of the world again....

You have become as the Jews, for they love the tree, they hate its fruit and they love the fruit, they hate the tree....

Jesus said: Whoever blasphemes against the Father, it shall be forgiven him, and whoever blasphemes against the Son, it shall be forgiven him; but whoever blasphemes against the Holy Ghost, it shall not be forgiven him, either on earth or in heaven....

Jesus said: If they say to you: "From where have you originated?", say to them: "We have come from the Light, where the Light has originated through itself. It stood and it revealed itself in their image". If they say to you: "(Who) are you?", say: "We are His sons and we are the elect of the Living Father". If they ask you: "What is the sign of your Father in you?", say to them: "It is a movement and a rest"....

Jesus said: Whoever does not hate his father and his mother will not be able to be a disciple to Me, and (whoever does not) hate his brethren and his sisters and (does not) take up his cross in My way will not be worthy of Me....

I am He who is from the Same, to Me was given from the things of My Father. Therefore I say, if he is the Same, he will be filled with light, but if he is divided, he will be filled with darkness....

What thy right (hand) will do, let not thy left (hand) know what it does....

Jesus said: Blessed are you when you are hated and persecuted; and no place will be found there where you have been persecuted....

Jesus said: I shall destroy this house and no one will be able to build it again....

I am not a divider, am I?....

Jesus said: Many are standing at the door, but the solitary are the ones who will enter the bridal chamber....

Jesus said: I am the Light that is above them all, I am the All, the All came forth from Me and the All attained to Me....

Jesus said: Adam came into existence from a great power, great wealth, and (yet) he did not become worthy of you. For if he had been worthy, he would not have tasted death....

Wretched is the body which depends upon a body, and wretched is the soul which depends upon these two....

Come to Me, for easy is My yoke and My lordship is gentle, and you shall find repose for

yourselves....

Jesus said: The Kingdom of the Father is like a man who wishes to kill a powerful man. He drew the sword in his house, he stuck it into the wall, in order to know whether his hand would carry through; then he slew the powerful (man)....

Whoever does not hate his father and his mother in My way will not be able to be a disciple to me. And whoever does not love his father and his mother in My way will not be able to be a disciple to me, for My mother [] but My true Mother gave me the Life....

Whoever knows father and mother shall be called the son of a harlot....

Whoever has found the world and become rich, let him deny the world....

Jesus said: Woe to the flesh which depends upon the soul; woe to the soul which depends upon the flesh....

Simon Peter said to them: Let Mary go out from among us, because women are not worthy of the Life. Jesus said: See, I shall lead her, so that I will make her male, that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the Kingdom of Heaven.

-- The Gospel According to Thomas, translated by A. Guillaumont, Henri-Charles Puech, Gilles Quispel, Walter Till, and Yassah 'Abd Al Masih

First publication -- by the international team of scholars -- of the newly discovered sayings attributed to Jesus.

THE GOSPEL ACCORDING TO THOMAS

"Comparable in importance to the Dead Sea Scrolls and of even great significance to students of the first three Gospels and their literary sources." -- Oscar Cullmann

Coptic Text Established and Translated by A. Guillaumont, Henri-Charles Puech, Gilles Quispel, Walter Till, and Yassah 'Abd Al Masih

Inside Cover

The Story of the Discovery and Translation of THE GOSPEL ACCORDING TO THOMAS

The remains of an extraordinary Coptic library, lost for 16 centuries and discovered in 1945 in a ruined tomb near Hag Hamadi, Upper Egypt, has yielded an extensive collection of *logia*, an anthology of 114 "sayings of Jesus," now published for the first time in their entirety. Preserved by dry sands covering what was apparently a thriving Gnostic community, 13 leather-bound papyrus volumes were found in jars in a cliffside by Egyptian peasants. Alone among the 49 works contained in them, THE GOSPEL ACCORDING TO THOMAS has created a stir similar to that which followed the finding of the Dead Sea Scrolls and has engaged the attention of the public at large as well as that of the learned world.

This document, containing many sayings never before seen, in addition to those resembling New Testament and patristic texts, is an exceptional find. It is one of the earliest manuscripts related to the New Testament, and is based in fact, according to the editor-translators, on "a work the primitive text of which must have been produced in Greek about 140 A. D. "

In addition, there is a prologue attributing their recording and preservation to the apostle "Didymos Judas Thomas."

Related to the *logia* of the Synoptic Gospels and apparently sharing the same or similar sources, the parables and other sayings in THE GOSPEL ACCORDING TO THOMAS are open to consideration as possibly containing genuine words of Jesus heretofore unknown. They may supply the "missing link" in the study of ancient manuscripts and texts which connects the known Gospels with Gnostic, Patristic, Manichaean and even Cathare literature.

This authoritative translation has been obtained through the unremitting efforts of an international team of five Coptic and Hebrew scholars who are specialists in Gnosticism and primitive Christian literature. It is based on a most minute reading of the manuscript itself, which has been corrected and reconstituted with the use of infrared photographs which are, as Professor Piper points out, "clear than the original itself. " Here is a complete translation in English, as literal as possible, easy to read and refer to, with the original text in Coptic characters on opposite pages, reproduced line for line and page for page. This is preceded by the translators' brief introduction and followed by a summary listing of the parallels between the new sayings and Biblical passages.

Upon the advice of the translator-editors, this most important portion of the rich Coptic material is the first to be released to the public in an unprecedented international publishing event, with conjoint publication in five languages and six editions.

With this first publication of THE GOSPEL ACCORDING TO THOMAS in Europe and America, a great number of interests will be served simultaneously. Among them:

- 1. A desire among the public to learn more of early Christianity and its setting.
- 2. Eagerness among the followers of the teachings of Jesus for more light on his actual sayings and influence.
- 3. The fascination of ancient manuscripts and archaeological discoveries aroused by the Dead Sea Scrolls and other recent findings.

"Having worked with the translators at some length last year in Holland, I am glad to commend this publication. THE GOSPEL ACCORDING TO THOMAS will exert considerable influence on a number of scholarly fields. It advances our knowledge of developing second-century Gnosticism; it offers many important implications for the history of the text of the New Testament; it provides help in advancing the form-critical analysis of the history of the sayings of Jesus; it underscores the importance of the Jewish-Christian church during the first two centuries.

"All in all, its publication is of far-reaching significance. It is bound to be the storm-center of debate, both academic and popular, and bound also to provide new material for new conceptions of the history of the Gospels."

-- Paul Minear, Professor of New Testament, Yale Divinity School

"Constituting another surprising and major archeological discovery of our time, THE GOSPEL ACCORDING TO THOMAS provides new material for a study of the transmission and transformation of the words of Jesus in the early Christian centuries."

-- Jack Finegan, Professor of New Testament Literature and Interpretation, Pacific School of Religion

"The publishing of the text and translation of THE GOSPEL ACCORDING TO THOMAS will be welcomed by students of the New Testament and of Christian origins. Confirmation of the canonical Gospel material will be of special interest to some. The Gnostic influence on early Egyptian Christianity will intrigue others. The genuineness of sayings attributed to Jesus but otherwise unknown will provoke widespread discussion."

-- Everett F. Harrison, Professor of New Testament, Fuller Theological Seminary

"THE GOSPEL ACCORDING TO THOMAS is probably the most important source for our knowledge of the beginnings of Christianity in Egypt. Other sources do not reach beyond the end of the second century, whereas this document, or its nucleus, probably originated early in the second or late in the first century. In their study of THE GOSPEL ACCORDING TO THOMAS, scholars had thus far to rely on a very unsatisfactory edition of the Coptic text, which had many gaps and led to erroneous translations and interpretations. The Puech edition is based upon infra-red photographs which are clearer than the original itself."

-- Otto A. Piper, Professor of New Testament Literature and Exegesis, Princeton Theological Seminary

"Of unexcelled importance in the reconstruction of the history of Christianity in the first and second centuries A. D., these Gnostic manuscripts will not revolutionize that reconstruction wholesale, but they will, when thoroughly studied, clarify one of the most controversial issues under consideration during the last four decades in this field."

-- Paul Schubert, Professor of New Testament Criticism and Interpretation, Yale Divinity School

"Any new material in such an important area as the teachings of Jesus is absolutely priceless to the scholar and minister. A good translation with the text of THE GOSPEL ACCORDING TO THOMAS is a great service to scholarship."

-- James R. Branton, Professor of New Testament Interpretation, Colgate-Rochester Divinity School

"For many THE GOSPEL ACCORDING TO THOMAS will be the most fascinating of the documents discovered near Chenoboskion. Admittedly, many are familiar from the Synoptics, but the new Gospel sometimes gives them with a different slant. A few of those entirely unfamiliar may be as authentic as some in our canonical Gospels. Above all, this document has caught the tradition just as it was being 'Gnosticized.' Here is work for the research expert and enjoyment for the ordinary reader."

-- Harvey K. McArthur, Professor of New Testament, Hartford Theological Seminary

PRELIMINARY REMARKS

What follows is nothing more than a fragment of a work which is much more extensive and complete: a critical, scholarly edition of *The Gospel according to Thomas*, which will include a long introduction devoted to the various problems -- philological, historical and exegetical -- which have been raised by the document, as well as the Coptic text of the writing, a translation in German, French or English, a commentary consisting of detailed notes, and an index of Coptic and Greek terms. This volume will be published in the near future. In view, however, of certain technical difficulties which have delayed the printing and publication of the larger work, we think it wise to make available in advance this extract. *The Gospel according to Thomas* is a document so important, the announcement of its discovery and what has already been said concerning it have evoked so great a curiosity on the part of the general public and so great an interest on the part of the scholarly world, that it is impossible for us to delay its publication further or to decide otherwise.

By extracting this section of the coming edition and by publishing it beforehand, we have intended above all to furnish a preliminary working tool for purposes of instruction and research, so that our colleagues may proceed on the solid ground provided by the text itself, here transcribed and occasionally reconstructed, and may more easily judge its translation, which has been made as literal as possible.

The numerals which appear at the top and in the margin of the left-hand pages refer to the plates of the photographic edition of the manuscript, which we owe to Dr. Pahor Labib (*Coptic Gnostic Papyri in the Coptic Museum at Old Cairo*, vol. I, Cairo 1956, pl. 80, line 10-pl. 99, line 28). The numerals which appear at the top of the right-hand pages, or have been inserted within parentheses on these pages, correspond to the numbers of the 114 *logia*, which represent our enumeration within this collection of "Sayings of Jesus", which comprise almost exclusively the present "Gospel".

The critical apparatus and the notes refer only to the constitution and the primary interpretation of the text. A summary list of scriptural parallels or echoes has been added in the form of an appendix. The variants, the extra-canonical parallels, the testimonies of the indirect tradition relative to this or that *logion*, the Semitisms which here or there lie beneath the surface, and other analogies, will be expounded in the commentary of the authoritative edition.

The manuscript, now preserved in the Coptic Museum of Old Cairo, has been collated there, in October 1956, by three of us. It belongs to one of the thirteen volumes which together form the Gnostic library found, about 1945, in the neighborhood of Nag-Hamadi (Upper Egypt); this volume is Codex III of our classification. The Codex must probably be dated either in the second half of the Fourth Century A. D. or in the beginning of the Fifth Century A. D. But the original of *The Gospel according to Thomas* -- the second of the seven writings contained in this volume -- goes back much earlier. We are dealing here with a translation or an adaptation in Sahidic Coptic of a work the primitive text of which must have been produced in Greek about 140 A. D., and which was based on even more ancient sources.

The English text of this edition has been read by Paul S. Minear of Yale University Divinity School.

For further details see:

H.-Ch. PUECH, Une collection de Paroles de Jesus recemment retrouvee: L'Evangile selon Thomas, in *Comptes Rendus de l'Academie demie des Inscriptions et Belles- Lettres* (Institut de France); 1957, pp. 146-167.

H.-Ch. PUECH, Das Thomas-Evangelium, in E. Hennecke-W. Schneemelcher, *Neutestamentliche Apokryphen* [3], t. I, Tubingen, 1959, pp. 199-223.

- G. QUISPEL, The Gospel of Thomas and the New Testament, in Vigiliae Christianae, XI, 1957, pp. 189-207.
- G. QUISPEL, L'Evangile selon Thomas et les Clementines, *ibid.*, XII, 1958, pp. 181-196.

A. GUILLAUMONT, Semitismes dans les logia de Jesus retrouves a Nag-Hamadi, in *Journal Asiatique*, CCXLVI, 1958, pp. 113-123.

W. C. TILL, New Sayings of Jesus in the Recently Discovered Coptic, "Gospel of Thomas", in *Bulletin of the John Rylands Library* XLI, 1959, pp. 446-458.

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) 10 млет не пудаже сони, ситые стонб.
   зом авы ацерайсов по забемос
  12 TOTAL OWAL (1) ATO HEXAY WE HE
   таре соержинета писетщахе спа
 14 Es the an Anaot' (2) nexe ic antpeg'
   yo usi ner, litue ed, filme fitured,
  16 жие от болон, еййонаше ино
   ідтртр ало ефилициортр чилр
 18 (blank) gruppe and ghap
   ppo exa nihpy (3) nexe ic we eriga
  30 жоос чили исл иел,сок бил, лилли
   же ен ринте ет'янтеро он тые е
 22 ые прадит' нар щори срыти ите
   THE ETWANZOOR MATH WE CON OA
  24 длеса еезе нтвт' нар шорп' ероти
   адда тинтеро сипетирови, ако
  26 сжиетивал' ротан стетицан
   COTON THETH TOTE CENACOTO
   THE ATO TETHACIAE TO TOTH HE
  2 напре жиевот' етопо ещопе же
   TETRACOPUN THYTH AN EGG TETH
  4 щооп' от отжитение ако итшти
   пе тантрике (4) пехе и чиахнат ан
  биз приме поддо он негорог ехне
    откоте: прире ина епри слий
  в проот етбе птопос жимоно атм
   читонб же оды буб нійови, мув бу
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Log. 1-4

80

10 These are the secret words which the Living Jesus spoke and Didymos Judas Thomas wrote.

12 (1) And He said:

Whoever finds the explanation (Epunveia) of these words will 14 not taste death. (2) Jesus said:

Let him who seeks, not cease seeking until he

16 finds, and when (**btay**) he finds, he will be troubled, and when he has been troubled, he will

18 marvel and he will

reign over the All. (3) Jesus said: If

20 those who lead you say to you:

"See, the Kingdom is in heaven",

22 then the birds of the heaven will precede you.

If they say to you: "It is in the sea (θάλασσα)," 24 then the fish will precede you.

But (αλλά) the Kingdom is within you and 26 it is without you. If (ὅταν) you (will) know yourselves, then (τότε) you will be known

81

and you will know that you are

2 the sons of the Living Father. But (b) if you do not know yourselves, then you 4 are in poverty and you are poverty. (4) Jesus said: The man old in days will not 6 hesitate to ask a little child of seven

8 days about the place (róπος) of Life, and he will live. For many who are first shall become last

PL 8110-89 10 € ATO RESUMBLE OFA OFOT (5) HEXE IC сотын петапато жпекоо евой. 12 аты певит, срок, пиатоли, сроу HAR. WE SPOAL LAD SUBBLE, SUITAGEPORD и евой ан (6) аухногу пот печ жаентис пехат нац же к'отще стриринстете to any the pre enament ena + the war of наостин абы епарпаратиры сот 18 HOLDENY, MEXE IC XC YLDX6 GOV VA и пететжарсте жжоц' жираац же 20 севоуи, тирох евоу жиечьо евоу нтие жи длат гар едрип' едилот 22 was espot an Arw an haar espote er HYGO OLEMH GOYLIA, (1) HERE IS OL 24 MAKADIOE TIE PLAOTES TIACI ETE приже плотожи аты птеплоте 26 gente prione and tiber not tipes же пасі ете плотеі наотоліј ат 28 ш плочен национе рршке (8) авш не жац же еприме титим атотире зо ррапонт' плен птарновже птеца Bu conduces ageing a noc copar 32 бы вручест вство итра. инолея и ераї притот ворк втнот птот ена 21 HTTRE de; L BTLE? 28 ж; А приже наздате жжоте

Log. 5-8

10 and they shall become a single one. (5) Jesus said:

Know what is in thy sight,

12 and what is hidden from thee will be revealed

to thee. For (Yap) there is nothing hidden which will

14 not be manifest. (6) His disciples (Luatinties) asked Him,

they said to Him: Wouldst thou that we fast (Ynoteiely),

16 and how should we pray (and) should we give alms (Elemptonic):

and what diet should we observe (Tapatipely)?

18 Jesus said: Do not lie;

and do not do what you hate, for 20 all things are manifest before Heaven.

For (Y44) there is nothing hidden that shall not 22 be revealed and there is nothing covered that shall remain without being uncovered. (7) Jesus said:

24 Blessed ([Laxapros]) is the lion which the man eats and the lion 26 will become man; and cursed is the man whom the lion eats and 28 the lion will become man. (8) And He said: The Man is like a wise fisherman 30 who cast his net

into the sea (θάλασσα), he drew it up

32 from the sea (θάλασσα) full of small fish; among them he found a large (and) good fish,

Notes:

11 "what" or "him who".

15 read: "How wouldst thou".

20 "Heaven": perhaps originally "the Truth".

28 read: "the man will become lion".

Pl. 8134-8288

34 нова, нет полем ръчноми, чанов ME HHEORER LINDOL HADA, 690% e[LIE] сит ввадаесь афенти. жинос и 3 1gt Xmbic Sice neas any wyaze wood есштя марец'сштя (9) пеже їс же его он 4 HIE WAS EBOY HER HEL, CILE WAVES LOOLA е част изт ибчучае чакулись биносле убисаже убостие чен бе ехи дебти, атре ехи тпетра ати жпотке нотне 8 SHECKL, SHEYS YET WHOSESE SWE SS рай етпе ато опкооте атре ежи про 10 те атикт' жиевров ани апцит отолот THE VEHEDORE SE EZH HETE ELHTHOLD. 12 ATTO AGT HAPPIOC ROPA" ETFIE EHAHOTY AG ET HEE SCOTE ATM THE MOTHET SCOTE 14 (10) HEXE IC WE ASSISTED HOPKUPT EXH LINGE WOE YAM SIC SHHLE TWASS Shod, 16 мантециеро (11) пеме и же теепте нарпа PARE ATM TETHTHE MADE HAPHAPARE 18 аты нетапотт сеоно ан аты нетоно сенькот чи пбоог нелелиодом, 20 ANETAGONT' HETETHEIPE AMOU ANE топе дотан ететнујанујопе да пот 22 оси от пететналу ра фоот стети 12/13 Ages for Agy) ? 14 ACHOTEC perhaps for ACIDI EMOTEC? 19 HETETH A: L ENGTETH

Log. 9-11

34 that wise fisherman, he threw all the small fish

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down into the sea (θάλασσα), he chose the large
2 fish without (Xwpis) regret. Whoever has ears
to hear let him hear. (9) Jesus said: See,
4 the sower went out, he filled his hand,
he threw. Some (seeds) ( LÉV) fell on the road;
6 the birds came, they gathered them. Others
fell on the rock (\pi \acute{\epsilon} \tau \rho \alpha) and did not strike root
8 in the earth and did not produce ears.
And others fell on the thorns:
10 they choked the seed and the worm ate them.
And others fell on the good earth;
12 and it brought forth good fruit (χαρπός):
it bore sixty per measure and one hundred twenty per measure.
14 (10) Jesus said: I have cast fire upon
the world (xóottoc), and see, I guard it
16 until it (the world) is afire. (11) Jesus said: This heaven shall
pass away (παράγειν) and the one above it shall pass away (παράγειν).
18 and the dead are not alive and the living
shall not die. In the days when you devoured
20 the dead, you made it alive;
when (otav) you come into light,
22 what will you do? On the day when you
Notes:
14 "I have cast"; read probably: "I have come to cast" (comp. p. 83, 32).
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о пота атегнегре жиснат ротан зе
   24 STSTHIJAUGORS BEHAV OF HE STS
     тиналу (12) неже жалонтис піс же ти
   26 COOTH ME KHABUK HTOOTH HIA' HE
     етнар пол сораї ежин пеже и нач
   28 NO TIMA STATETHE! AMAY STOTHA
     BUR' 194 TAROBOE HAIRASOE HAS HEA
   30 тие ан пкар щопе етвиту (13) пеке те
     ниецилонтие же титоит' итети
   32 NOOC HAS BE SEIZE HHEA TIENAU HAU
     HEI CIWOH LELDOC ZE EREINE HOLYL,
    34 серос иличное нежча няч наг жеф,
     очнос же евение цольтву жфіуосо
    2 фос праприт нехач нач ноз ошале
     же исар родые татапро нашапу ан
    STPANOOC ME SESTHS HHIM, HENE THO
     ME WHOM, MERICUS WH ELLET WHEN WELLES
    о ероу би линан елрарье тчет чнов,
     нтаещите авы архити аранахоры
    S ACIZIO HAU HUDAT' TADEOUS STADEOUS
     wer be et my hed, mpeed, varhoad, re
   10 HTAIC MOOK ME OF MAR, HEMAY, MAY HOL
     вижае же енцан'ям инти ота ри ища
   12 ME HTAUMOOT HAEL TETHAUL WHE HTE
     THEOTER SPOSE ATO HTSOTHOPT' EL S
     32 CEINE M: L EIGISTE
     7 yers perhaps for yearse ?
Log. 12-13
were one, you became two. But (\delta \dot{\epsilon}) when (\delta \tau \alpha \nu)
24 you have become two, what will you do?
(12) The disciples (μαθητής) said to Jesus:
26 We know that thou wilt go away from us. Who is it
who shall be great over us? Jesus said to them:
28 Wherever you have come, you will
go to James the righteous (δίκαιος)
30 for whose sake heaven and earth came into being. (13) Jesus said
to His disciples (μαθητής): Make a comparison to Me and
32 tell Me whom I am like. Simon Peter
said to Him: Thou art like a
34 righteous (δίκατος) angel (ἄγγελος). Matthew said to Him:
83
Thou art like a wise (φιλόσοφος) man of understanding.
2 Thomas said to Him:
Master, my mouth will not at all (δλως) be capable
4 of saving whom Thou art like. Jesus said:
I am not thy Master, because (ETE) thou hast drunk, thou hast become drunk
6 from the bubbling spring (TVYY) which I
have measured out. And He took him, He withdrew (ἀναχωρεῖν)
8 He spoke three words to him.
Now ( b) when Thomas came to his companions, they asked him:
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10 What did Jesus say to thee? Thomas said to them:

If I tell you one of the words 12 which He said to me, you will take up stones and throw at me; and fire will come from

Notes:

7 "measured"; perhaps: "dug",

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Pl. 8314_848
14 вод он нине исроок, жилти (14) пеке
  іс нат же ететищапринетете тетна
16 жио инти пнотнове аты ететица
  Муну, сентричичные жилын чал
18 етегншан т ехенаостин етегнаеі
  ре потвакон инстанна аты стети
20 щанвык ероти екар ніж аты птета
  жооще би ихторч елеговичьств
22 жылти петотнакалу дарыти отожу
 нетщине притот сріверапете жасо
24 от петнавых рар' броти оп тетита
 про симиобу диали чи, чуду пели
26 инт свой он тетнтапро иточ не
  тнахаря тиэти (15) пеке и же ротан
28 ететнульных епете жпотапоц'
  ероу би лебтие цеба, анали ежи
жтегибо илелиолой ней, нелу
  мат не петнекит (16) неже и же таха
32 стасете поз рршае же птаслез снож
  же почеряни ежи тисслое дую
34 CECOOTH AN TE HTACK! ANOTZE HOR
30 олмоуечос оди 402 сер нейти[е]
итьх, ехи инчо олитол, олсиле,
 он отие: оти щом тащыне еди
2 CHAY ATM CHAY EXH MOAT TREMT'
  exy uinube sam uinube exy usima
 14 REPORK AND A REPORTO
```

Log. 14-16

14 the stones and burn you up. (14) Jesus said to them: If you fast (νηστεύειν), you will 16 beget sin for yourselves, and if you pray, you will be condemned (xaraxpively), and 18 if you give alms (ἐλεημοσύνη), you will do evil (κακόν) to your spirits (πνεῦμα). And if you 20 go into any land and wander in the regions (χώρα), if they receive (παραδέχεσθαι) 22 you, eat what they set before you, heal (θεραπεύειν) the sick among them. 24 For (Υάρ) what goes into your mouth will not defile you, but (\alpha \lambda \lambda \alpha) what 26 comes out of your mouth, that is what will defile you. (15) Jesus said: When (orav) 28 you see Him who was not born of woman, prostrate yourselves upon

30 your face and adore Him: He is your Father. (16) Jesus said:

32 Men possibly (**\delta \times \alpha \times) think that I have come to throw

peace (είρήνη) upon the world (κόσμος) and 34 they do not know that I have come to throw divisions upon the earth, fire, sword,

36 war (πόλεμος). For (Υάρ) there shall be five

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in a house: three shall be against 2 two and two against three, the father against the son and the son against the father,



JESUS: Do not believe that I am here to bring peace unto earth. I am here not to bring peace but the sword!

BLIND MAN 1: Lord, a bird has just passed. I recognized it by the sound of its wings.

JESUS: For I am here to oppose son against father, daughter against mother, and step-daughter against step-mother. In truth, in truth, I tell you: man will have for enemies the people of his own family.

BLIND MAN 2: Son of David, show me what is white and what is black?

JESUS: Whoever loves his father and mother more than me is not worthy of me. Whoever loves his son and daughter more than me is not worthy of me.

-- The Milky Way, directed by Luis Bunuel

```
4 ати сенаире ератот ето жкона
  XOC (17) HEXE TO XE THAT HETE MITETE
6 Angha's nav epoq arm nere angaa
  VXC COLVED. VAN HELE YLEGEX OY
8 GINWA, VAIN MIECHEL ECDY, GI BHL,
  priore (18) nere arabithe hie be bo
10 ос ерон же тполи еспациине н
  ан пре пехе и атетизыхи бар евох
12 птарун жекаас ететнацине неа
  BAPH HE OR HAZ ETE TAPYH HAAT E
14 фари наприне жаат отжакарисс.
  нетнашее врати он тарун ачы
16 унасовыи одан авы унажі фпе
  AN MAOY (19) NEXE IC WE OPRAKADIOC
ишретапая новтар эпишолтн эп 81
  носка гран эпирукарунтэтэ эп
20 THE HTETHCHTA ANAMANE HEERO
  не нарамоне инти отптити
22 гар жаат пфот пішни дж пара'
  укос есектя ан навож, жыры
  13 and 14 magh, 16 man of toah of toah
  15 after 118711A there is 2 deleted by a horizontal stroke, It looks like Achmi-
   mic \varrho . But as this is not found in our text it extent to execut be able?
  22 mapa ili; I. tittapa
  23 CCCRIM for classical Sahidic CHCCRIM
```

Log. 17-19

```
4 and they will stand as solitaries (μοναχός)
(17) Jesus said: I will give you what
6 eye has not seen and what ear
has not heard and what hand has not touched
8 and (what) has not arisen in the heart
of man. (18) The disciples (μαθητής) said to Jesus: Tell
10 to us how our end will be.
Jesus said: Have you then (Y<sup>¢</sup>) discovered
12 the beginning (^{\lambda\rho\chi\dot{\gamma}}) so that you inquire about
the end? For where the beginning ( $\delta \rangle \chi \hat{\gamma} \hat{\gamma} \hat{\gamma} \hat{\gamma} is,
14 there shall be the end. Blessed (μακάριος) is
he who shall stand at the beginning (ἀρχή), and
16 he shall know the end and he shall not taste
death. (19) Jesus said: Blessed (μακάριος) is
18 he who was before he came into being.
If you become disciples (μαθητής) to Me
20 and hear My words, these stones
will minister (διαχονεῖν) to you.
22 For ( γάρ) you have five trees in Paradise ( παράδεισος).
which are unmoved in summer (or) in winter
```

```
24 аты маренотошве ое евой пет
   HYCOLMHOL CHYXI JUE TH, TWOL
26 (20) TIESE ARABHTHE HIE SE SOOC
   ерон же тянтеро няпите ес
28 титын еніж пехац нат же ести
   тын атвавьяе нијатал совк па
30 ра изроз тирот ротан де есууд
ре ежа пкар етотр рыв ероц щац
32 тето евой пнотнос птар нашь
  пе искепи прадате итпе (21) пе
34 же жарібаж ніс же енекжаби
   THE CINE HILL HEXAY ME EYEINE
  понщире щил ет овой для лестие етт
 2 OF AN TE DOTAN ETWAL HOL HEORIC
  нтешце сенахоос же ке тисшце
 4 евой нан итоот секак арит жпотя
  то евой етрочкаме евой нач исет точ
 6 cuiye HAT ZIA TOTTO TEW AROC ZE EU'
   щаетие нап ихее["] инет же ания нап
 в предхюте чимроевс ежпатеч'ев натж
   кууд, ейолд, еболи ецеднег иде деф.
10 житеро етреччі пнеч'скетос птшти
  29 совк не; Л. ессовк
  22 CODR m; h. eccons
33 mgAλare m; h mgAλare
3 and 5 For Kweθολ na' with same expression for a piece of land
as object, ql. Ryl 151,2; 159,18
7 mxet[] m; either for mxoeic or it is an unstressed form as in he
     πελοολε 88, 13
```

Log. 20-21

```
24 and their leaves do not fall.

Whoever knows them will not taste death.

26 (20) The disciples (μαθητής) said to Jesus: Tell us what the Kingdom of Heaven is 28 like. He said to them: It is like a mustard-seed, smaller than (παρά)

30 all seeds. But (δέ) when (δταν) it falls on the tilled earth, it 32 produces a large branch and becomes shelter (σχέπη) for birds of heaven.

34 (21) Mary said to Jesus: Whom are thy disciples (μαθητής) like? He said: They are like
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```
ж ровіє датери жикосжоє жотр ж
  12 жити ехи нетитпе они относ илт
    наміс шіна же ненхнетне ре ерін ееі
  14 ідуроды ецеі техрегу едедиолідт,
    евох рите сенаре ерос жаречишите
  16 он тетнанте поз отроже непісти
    жын ятарепкарпос пыр ачег рин оъ
  18 жени епедасо он тецжих адраси не
    TE OTH MANZE MMOY ECUTA MAPERCUTA
  20 (22) агс нат арнкоте етт ерште пехач н
    HEURAOHTHE ME HEEROTEI ETMI EDW
  22 те еттитон анетвик' ероти атан
    теро пехат нац же еег ено нкотег ти
  24 навык' ероти етжитеро пеже тис нат
    же ротан ететнууар пенат ота аты е
  26 тетнур пса неотн пое жпса нвой
    ати пса ивод ное жпса ироти ати пса
  28 тпе ное жиса жити аты ууна ете
    тнаетре жфо'отт, жи тебіме жилота
  30 отшт жеклас нефоотт р боот, ите
    теріме ў сріме ротан ететніцаеіре
  32 HOHBAY EHWY HOLBY, MAIN OLZIZ,
    епжа инотоля, чам олебиле епжа
  34 нотерите отрікши епла нотрікш
    18 gacy for classical Sahidic opey
    23 cei eno for eeie eno (haplo
    33 and 34 отерите for ототерите
Log. 22
then (\delta \dot{\varepsilon}) must watch for the world (\times \dot{\circ} \sigma \mu \circ \varsigma), gird
12 up your loins with great strength (δύναμις)
lest ( ( ) the brigands ( ) find (a) way to come
14 to you, because (ἐπεί) they will find the advantage (χρεία)
which you expect. Let there be
16 among you a man of understanding (ἐπιστήμων).
when the fruit (καρπός) ripened, he came quickly
18 with his sickle in his hand, he reaped it.
Whoever has ears to hear let him hear.
20 (22) Jesus saw children who were being suckled. He said to
his disciples (μαθητής): These children who are being suckled
22 are like those who enter the Kingdom.
They said to Him: Shall we then, being children,
24 enter the Kingdom? Jesus said to them:
When ( otav) you make the two one, and
26 when you make the inner as the outer
and the outer as the inner and the above
28 as the below, and when ( v\alpha)
you make the male and the female into a single one,
30 so that the male will not be male and
the female (not) be female, when (otav) you make
32 eyes in the place of an eye, and a hand
in the place of a hand, and a foot in the place
34 of a foot, (and) an image (είχων) in the place of an image (είχων),
```

```
тоте тетнавык' ерочи [стантеро]
   (23) неже іс же филсети тине ота евой
   2 рн 190 аты снат евод рн тва аты
    сенаще ератот его ота отшт (24) пе
   4 же нецальнтие же алтейон' епто
    HOC STRAKAY SHEE TAHACKE SPOR TO
   6 explusione need, negad, not he neget
    H MAAZE MASS MADES COUTA OFF OF
   8 оси, Моои жфоли инольжолоси
     аты ф отоем енносжое тиріј' ецта
   10 p otogen ornang me (25) next ic be aspe
     нексои нее цеск, фахи сылибет учод
   12 HOG HTENOT KHEK'BAN' (26) HEXE IC ZE HXH
     елбу идуу миек,кои княл ебой, исоег
   14 же етом неквай внат ан ероц' ротан
    екшинотке жиспет евор бя ыек,
   16 ВАХ тоте пианат евой енотае жихи
    ebox on next anescon (27) everaphh
   18 crere ennocade ternape an example
     ро ететитмегре жисамватон исав'
   29 BATON HTETHANAT AN ENGIST' (28) NEXE
     с же леноре ерат оп танте жикос
    17 evera se; l. evernya. Before it riege ic me is omitted
Log. 23-28
then (TOTE) shall you enter [the Kingdom].
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(23) Jesus said: I shall choose you, one out
2 of a thousand, and two out of ten thousand, and
they shall stand as a single one.
4 (24) His disciples (μαθητής) said: Show us the place (τόπος)
where Thou art, for (ἐπεί) it is necessary (ἀνάγκη) for us
6 to seek it. He said to them: Whoever has
ears let him hear. Within a man of light
8 there is light
and he lights the whole world (χόσμος). When he
10 does not shine, there is darkness. (25) Jesus said: Love
thy brother as thy soul (ψυχή), guard ( τηρεῖν) him
12 as the apple of thine eye. (26) Jesus said: The mote
that is in thy brother's eye thou seest,
14 but (\delta \dot{\epsilon}) the beam that is in thine eye, thou seest not. When (\delta \tau \alpha \nu)
thou castest the beam out of thine
16 eye, then (<sup>τότε</sup>) thou wilt see clearly to cast the mote
out of thy brother's eye. (27) <Jesus said:> If you fast (Υηστεύειν) not
18 from the world (χόσμος), you will not find the Kingdom;
if you keep not the Sabbath (σάββατον) as Sabbath (σάββατον),
20 you will not see the Father.
(28) Jesus said: I took my stand in the midst of the world (χόσμος)
```

Pl. 85%-86%

Notes:

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3 "single one"; same sense as μοναχός in p. 84, 4. 12 "apple"; lit.: "pupil".
```

19 "keep ... as Sabbath"; lit.: "make into Sabbath", translates: σαββατίζειν

```
Pl. 8622_8719
  22 MOC ATW ACIOTUME COOK HAT OH CAPZ
    легбе ебоол тибол еллобе жилбе еуч
  24 ат понтот ечове аты атаутхи + ткас
    ехи ишиве ивроже же бирууеел
  26 е не ож потонт. аты сенат евох ан
    же нталег епкостос еліполет, ел,
  28 щине он етроте евод ом пкосмое
    евійолен иунн ценол селобе бо
  30 тан етщаннее потирп' тоте сенар
    метанові (29) пехе іс ещхе нтатсару
  32 ушпе етве пил отупире те ещ
    же пна же етве псшка отшпире
  34 ийшибе ие. чууч чиок, 46 йшибе
37 жпает же пш[с те]етном жжитржжа
   2 о асотор он теслантрике (30) пеже и
    же пла ети щолт ниотте ллат он
   4 HOTTE HE TIMA ETH CHAT H OTA AHOR
    филоп. намай. (31) иеже ис чи профи
   е тис шип. бж педфие жовесоеги вое
    рапете инет сооти жжоч (32) пеже и
   8 XE OTHORIC STRUT MAC SIZH OTTO
    от ечхосе естахрит жи зож нере
   10 отде снаш омп' ан (33) пехе їс пет'кна
    сшти ероч он пек'нааже он пкема
   12 аже ташеоещу жжоч ріжн нетнже
    32 and 33 ππα sic; /. πππα
34 πε sic; /. τε
  20
```

Log. 29-33

```
22 and in flesh (αάρξ) I appeared to them;
I found them all drunk, I found none
24 among them athirst. And my soul (Ψυχή) was afflicted for the sons of men, because they are blind
26 in their heart and do not see
that empty they have come into the world (χόσμος)
28 (and that) empty they seek to go out of the world (χόσμος) again.
But (πλήγ) now they are drunk.
30 When (ὅταν) they have shaken off their wine, then (πότε) will they repent (μετανοείν). (29) Jesus said: If the flesh (πάρξ)
32 has come into existence because of > spirit (πνεύμα), it is a marvel; but (δε) if > spirit (πνεύμα) (has come into existence) because of 34 it is a marvel of marvels. But (ἀλλά) I marvel [the body (σώμα),
```

at how (Twos) this great wealth
2 has made its home in this poverty. (30) Jesus said:
Where there are three gods,
4 they are gods; where there are two or (1) one, I
am with him. (31) Jesus said: No prophet (1) one, I
6 is acceptable in his village, no physician heals (1) those who know him. (32) Jesus said:
8 A city (1) being built on a high mountain (and) fortified can not fall
10 nor (1) can it (ever) be hidden. (33) Jesus said: What thou shalt hear in thine ear (and) in the other ear,
12 that preach from your housetops;

Notes:

27 "that", or "because".

```
Pl. 8713-884
  неимь жабеучая, пар жебе би<u>рс</u> ид,
14 haay' ga maaze ofde mayhaay. Qm ma
  ефони, чууч емчьескаче біжи дул
16 Хигч жекчче одон игч, едрик, ебоди
  торэпа танантэ Койэ тинитэ шта
18 ови (34) пеже и же отвале едиансык
  била, инолууус малбе жиесича
20 enecht. excitit. (35) nexe ic wil dow
  итеота вык' ероти епиет жизы
22 шре нажіта, ижнуб егунті начоль
  инейгах, толе анчиттые евоу
24 жпечне (36) пехе іс жичі роотці хі
  ртооте ща ротре аты жін діротре
26 ща отооче же от не етнаталу ошт'
  титти (37) пеже нечманитис же аш и
28 доот екнаотыно евох нап аты ащ
  нбоод енчича евок, пехе је хе бо
30 тан ететищанен титти ерит жие
  тиште ато итетир инетишти
32 итетикаат ра песит, инетнотери
  те пое пикоте пшире шил' ите
34 ТИХОПЕП ЖАООТ ТОТ Е ТЕТНАНАТ
 а пінре жнетоно аты тетнар
2 роте ан (38) пеже \overline{ic} же рар \overline{ncon} атети
  реплотжен есштж анеендахе насы
 4 еташ жаоот инти атш житити
  30/31 AMETH for CAMETH (?)
```

Log. 34-38

for (Υάρ) no one lights a lamp and

14 puts it under a bushel, nor (οὐδε) does he put it in a hidden place, but (ἀλλά) he sets it on the lampstand (λυχνία), 16 so that all who come in and go out may see its light.

18 (34) Jesus said: If a blind man leads a blind man, both of them fall

20 into a pit. (35) Jesus said: It is not possible for one to enter the house of the strong (man)

22 and take him (or: it) by force unless ($\epsilon^i \mu \dot{\eta} \tau_i$) he bind

his hands; then (vote) will he ransack his house.

24 (36) Jesus said: Take no thought from morning until evening and from evening 26 until morning for what you shall put on.

(37) His disciples (tab) Tής) said: When 28 wilt Thou be revealed to us and when

will we see Thee? Jesus said: When (5722) 30 you take off your clothing without being ashamed, and take your clothes 32 and put them under your feet as the little children and

34 tread on them, then (TOTE) [shall you behold]

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the Son of the Living (One) and you shall not fear.

2 (38) Jesus said: Many times have you

desired ἐπιθυμεῖν) to hear these words

4 which I say to you, and you have

Notes:

30/31 Or: "when you take off your shame".

Pl. 886-80 кеота есотаот птоото оти упро в от нащине итетищие исше те тнаде ан' ероег (39) пеже їс же жфарісаг S OC AH REPARASTER ATES HEART нистическ атропот отте жиотвык 10 сроти аты неточьку свык, сроти ж почкаль итпоти зе произ жфронимос 12 ное пироц' али панератос пое ип орол'не (40) пехе ie отве нелооде ле 14 тоже жиел ивой жиевот' ами еста хрич ан сенапорис ра тесновне по 16 TARO (41) NEWS IC WE RETETATED SH TEN' отя сена нац' авы пете житац пяс is inny stormand, centraling misold, (42) пеже їс же щопе ететирпараге 20 (43) пехат нац' иси нец'ялонтие же итак нгч, сидо инча неп, би нефдо ч 22 ADOT HATH STETHELMS AS TE ASON' нь воп эподинтата итоги коба м 24 инотранос же сеже жищин сежос те мнескарное аты селе жикарное 26 селосте жишин (44) пеже іс же нетаке ота апекат' сенаны ейо'х нац' авы 28 нетаже ота епшире сенаны евох HAY HETABE OFA DE ATTIMA CTOPALE 21 THEXE IC HAT ME is omitted before & to 24

```
Log. 39-44
no other from whom to hear them. There will be days
6 when you will seek Me (and)
you will not find Me. (39) Jesus said: The Pharisees (Φαρισαΐος)
8 and the Scribes (Υραμματεύς) have received the keys
of Knowledge (Υνῶσις), they have hidden them. They did not (ούτε)
10 and they did not let those (enter) who wished. [enter,
But (δέ) you, become wise (φρόνιμος)
12 as serpents and innocent (ἀκέραιος) as
doves. (40) Jesus said: A vine has been
14 planted without the Father and, as it is not
established, it will be pulled up by its roots and be
16 destroyed. (41) Jesus said: Whoever has in his
hand, to him shall be given; and whoever does not have.
18 from him shall be taken even the little which he has.
(42) Jesus said: Become passers-by (παράγειν)
20 (43) His disciples (μαθητής) said to Him:
Who art Thou that Thou should say these things to us. < Jesus said to
them>: From what I say
22 to you, you do not know who I am.
but (αλλά) you have become as
24 the Jews ( Tουδαΐος), for they love the tree, they hate
its fruit (χαρπός) and they love the fruit (χαρπός),
26 they hate the tree. (44) Jesus said: Whoever
blasphemes against the Father, it shall be forgiven him, and
28 whoever blasphemes against the Son, it shall be forgiven him;
but (δέ) whoever blasphemes against the Holy Ghost (πνεῦμα).
```

```
30 сенакы ан евоў над' отте бу пкаб
   OFTE ON THE (45) HERE IS MATERIA CROSS
 32 же евох бы монье одые тучной,
  вите свой он срачиому, чат навнос
 34 Сар отаправос рршке щачене и
  олукатон евор б[т] недебо одну[кос]
 2 рриже шадете понномпрои свой
  бж недебо сосод стои исдова, ча
 4 ш нажи попионирон евой гар да
  фоло жфит, мача,еще евоу почно
 6 имрон (46) пеке и же кин, чучч йлуч побу
  ние пвантистие он ижно нирова
 в жи нетхосе аборанние пванті
  стис щим же напоси иси нецвах
10 ASIZOOS AS ZE HETHAUGUNE ON THE
  ти едо икозен филсозии тайте
12 ро аты чнажие авораниие (47) неже и
  же жи сок итеотрыке техо арто
14 снат надожн, жиле енте ато жи
 GON, WLEOLOWONY BRIBE MOSIC CHAL
16 и спартька жиота, аты плеота спа
  bungbile wood, wabelings ce blive
18 ATO STEPHOT RECEIVED AND SPIN SPIN
 Phbbe vam warnoaz, white ppbbe eve
20 HOE HAC TERALE RHOTHUP ATIC MAY
  HEZ, HOLL HYC EYCHOC PRODE BINY ME
  9 новыест й; / новольест
```

Log. 45-47

```
30 it shall not be forgiven him, either (OUTE) on earth
or (OUTE) in heaven. (45) Jesus said: They do not harvest grapes
32 from thorns, nor (OUTE) do they gather
figs from thistles; [for (\gamma \alpha \rho)] they give no fruit (\kappa \alpha \rho \pi \phi \zeta).
34 [A] good [(\dot{\alpha}\dot{\gamma})]\alpha\dot{\theta}\dot{\alpha}\dot{\gamma}) man brings forth
89
good (ἀγαθόν) out of his treasure, an evil ( κα κός)]
2 man brings forth evil things (πονηρόν) out
of his evil treasure, which is in his heart, and
4 speaks evil things (πονηρόν). For (γάρ) out of
the abundance of the heart he brings forth evil things ( \piovn pov)
6 (46) Jesus said: From Adam until John
the Baptist (βαπτιστής) there is among those who are born of women
8 none higher than John the Baptist (βαπτιστής).
so that (βαπτιστής) his eyes will not be broken.
10 But (86) I have said that whoever among you
becomes as a child shall know the Kingdom,
12 and he shall become higher than John. (47) Jesus said:
It is impossible for a man to mount two horses
14 and to stretch two bows, and it is impossible
for a servant to serve two masters,
```

16 otherwise () he will honour (τιμάν) the one and offend (ὑβρίζειν) the other. No man drinks old wine 18 and immediately desires (ἐπιθυμεῖν) to drink new wine; and they do not put new (wine into old wineskins (ἀσκός), 20 lest they burst, and they do not put old wine into a new wineskin (ἀσκός), lest (ἱνα)

22 HEITTERAY MAYAAT TORIC HAC AUTH нійчеі ецеї оди одымо наіймые 24 (48) пеже іс же ершасная р егрини жи нотерит ра пенен отыт сенахоос 26 житат же помине евой аты сунаны оне (49) пехе и хе репланарюс не н 28 монахое авш етсотн' же тетна Ковано исплита в подпить за 30 прите падин ететнавын' емат (50) пе RE IC TE CHINANZOOC NATH ZE HTA 32 тетициане свой тык жоос нач же итанен евой ож потоени има 34 ентапотоени щинте жаат евох bilouid, orayld, admote ebaid] чам четанный [ер]оу би солбтеми ел 2 МУХООС ИНТИ ЖЕ ИТШТН ПЕ ЖООС же чион недійнье часо чион иссоди, 4 AHEROT' STONG STIMANANS THEFTH ME OF HE HAARIM ARETHERUT' CTON 6 титти жоос ероот же откъв не жи отанапатске (51) пехат нач, изг нечма в онтис же ащ проот станапачене и нетжоотт, нашоше яжи ям новох 10 синостос враве ина мехай ича же ти елегиатал, евоу биле чеев чууч 12 HT OTH TETHCOOTH AN AAGE (52) HEXAT 2 me w; L max

Log. 48-51

22 it spoil it. They do not sew an old patch on a new garment, because (£751) there would come a rent.

24 (48) Jesus said: If two make peace (£1971) with each other in this one house, they shall say
26 to the mountain: "Be moved", and it shall be moved.

(49) Jesus said: Blessed (£1000) are the
28 solitary (£1000) and elect, for you shall find the Kingdom; because you come from it,
30 (and) you shall go there again (7000).

(50) Jesus said: If they say to you:
32 "From where have you originated?", say to them:
"We have come from the Light,
34 where the Light has originated through itself. It [stood]

90

and it revealed itself in their image (εἰχών)".

```
2 If they say to you: "(Who) are you?", say:
"We are His sons and we are the elect
4 of the Living Father". If they ask you:
"What is the sign of your Father in
6 you?", say to them: "It is a movement and a

rest" ((\alpha\alpha\alpha\alpha\alpha\sigma). (51) His disciples (\alpha\alpha\alpha\alpha\sigma) said to Him:

8 When will the repose ((\alpha\alpha\alpha\alpha\sigma)) of
the dead come about and when

10 will the new world ((\alpha\alpha\alpha\sigma)) come? He said to them:

What you expect has come, but (\alpha\lamba\lamba\alpha\alpha)
12 you know it not.
```

Notes:

2 "(Who) are you?"; Ms.: "It is you".

```
Pl. 904-911
                       нац недлавитис ие котт ацте
               и жибофилис удійуже бу пісьуну,
               чие атщахе тирот орай прити не заправания от заправания о
                     тим од экашитета шта кодо отапт
               18 лоовт' (53) пехат нац тол неставитис
                    ze ucype binbeyer u wvou nezvd,
              20 нат же неприфеден непотелит' на
             жноот евой он тогалат етсбонт
22 лада невое кале он пик мужн онг
                   тиру (54) неже и же римакарное не ири
             24 ке же тыти те тантеро напите
                  (55) HEXE TO ME HETAMECTE HEG'ERST
             26 ан' жи термаат среду р мафитис ап
                   nael and minecie heliculta wh
             28 negeone nage Anege Poc stage
                   цимине ин едо надлос име: (56) пе
             30 Ze ic he netadeounn thousace ad,
                   ре ститика ати глентарре санти
            32 жа пянськое жища жжиц ан (57) не
                 же и же тантеро жиский сститы
           34 АТРИНЕ ЕГИТАЦ ЖААТ ПНОТОРОЗ
                 [бичноа]d, чивфхуде ег иловфи,
91 Adeire Hoalifation wit necholo 6]
                 31 TIGHTAQQE: the second Q is added above the line 31 CATITUS No. A CYPTICO
         30
```

Log. 52-57

(52) His disciples (μαθητής) said to Him: Twenty-four 14 prophets (προφήτης) spoke in Israel and they all spoke about (lit.: in) Thee.
16 He said to them: You have dismissed the Living (One) who is before you and you have spoken about the 18 dead. (53) His disciples (μαθητής) said to Him: Is circumcision profitable (μαθητής) or (ή) not? He said 20 to them: If it were profitable (μαθητής), their father

```
would beget them circumcised from their mother.
22 But (ἀλλά) the true circumcision in Spirit (πνεύμα) has
become profitable in every way. (54) Jesus said: Blessed ( [axxapios]) [are the poor,
24 for yours is the Kingdom of Heaven.
(55) Jesus said: Whoever does not hate his father
26 and his mother will not be able to be a disciple (μαθητής) to Me.
and (whoever does not) hate his brethren and
28 his sisters and (does not) take up his cross (σταυρός) in My way
will not be worthy (αξιος) of Me.
30 (56) Jesus said: Whoever has known the world (χόσμος) has found
a corpse (πτωμα), and whoever has found a corpse (πτωμα),
32 of him the world (χόσμος) is not worthy.
(57) Jesus said: The Kingdom of the Father is like
34 a man who had [good] seed.
His enemy came by night,
91
```

he sowed a weed ($\zeta_{\iota}\zeta\alpha\nu\iota\circ\nu$) among the good seed.

```
Pl 018-8
 2 thanory: Then pulse koof equile
  житиль ж тан расен новаругия
 4 птетивых же енарыде житпанью
  итетиблує жисоло нучуй, бу фо
 6 от тар жище признон наотшир
  евод' серодат исерокоот (58) пеже и
 в же озмакарює не проже итаррісе
  ачре анино (59) неже и же жици неа не
10 топо рыс стетнопо рила же нетакот
   аты птетпунке енат ероц аты тетнац
12 съвсов ин енат (60) атсаварентие еги п
  полбину, едрин, еболи ефолучи не
14 ZAT' RREG'AAGHTHC ZE THE ATHUTE
  wisebierg, merra and reserve other
16 моотту, парагома, пехма или бые е
  доно дихолочи, чи чуду едійчно
18 OFTH HUMANE HOPHTWAA NEXAS
  TE HECKOT THAN AC AR NEXAT RAT
30 ME HAPLE SPOT, THALL Blue HCY OA
  топос инти сроти етанапателе
22 MERAAC MHETHEROITE ATTURAL HEE
  отыж, тилли (19) неже је оди сича чуч
  12 At the beginning of (60) ATMAY is omitted by haptography
32
```

Log. 58-61

2 The man did not permit them (the workers) to pull up the weed ($\zeta\iota\zeta\alpha\nu\iota\circ\nu$). He said to them: Lest perhaps ($\iota\iota\dot{\gamma}\pi\omega\varsigma$) 4 you go to pull up the weed ($\iota\dot{\zeta}\iota\dot{\zeta}\alpha\nu\iota\circ\nu$) and pull up the wheat with it.

```
6 For (Υάρ) on the day of harvest the weeds (ζιζάνιον) will appear.
they (will) pull them and burn them. (58) Jesus said:
8 Blessed (μαχάριος) is the man who has suffered,
he has found the Life. (59) Jesus said: Look upon the
10 Living (One) as long as (ως) you live, lest (ξνα) you die
and seek to see Him and be unable
12 to see, (60) < They saw> a Samaritan carrying
a lamb on his way to Judea.
14 He said to His disciples (μαθητής): (Why does) this man (carry) the
lamb with him? They said to Him: In order that he may
16 kill it and eat it. He said to them: As long as ( $\oldsymbol{\omega} \zeta_{\oldsymbol{\infty}}$)
it is alive, he will not eat it, but (ἀλλά) (only) if he has
18 killed it and it has become a corpse (πτωμα). They said:
Otherwise he will not be able to do it. He said to them:
20 You yourselves, seek a
place (τόπος) for yourselves in Repose (ανάπαυσις),
22 lest you become a corpse (πτωμα) and be eaten.
(61) Jesus said: Two will rest
```

Notes:

4 "to pull up"; lit.: "saying: "We will pull up".
13 "on his way": lit.: "going".
14-15 lit.: "He concerning (or: around) the lamb". The text must be corrupt.

Pl. 9124-925 24 тон жаат ді отзару пота налот пот а пашир тієже садыми йтак' нім' 26 приме дие евой он ота митело ежа пастос аты актогын евой оп та 38 Abruely mere ic hac ze shoe, he петшооп, евоу бу петійній чаф 30 HAES EBOX ON HA HAERUT' AHOR' TER' жабитис етве пает Таш жасе же 32 болчи вайнчитые вайна, анучолб PROBLEM SE BELLEVING BE HEADER BELLEVING 34 пица чиллото нилие (62) пеже [г]с же ег жи ниалетирин инјетлица и на]ачетирии пе[т]е текотная наац 2 митретеновотр' егме же еср от (63) пеже и же неан ольоже унуоленое едилия ж ч мат прар пурнал пехац же тнаруры п нахрима мекаас ееннамо птанео 6 птатыве пталото янаерыр пкар пос шил же нір фрод Дучах насі не 8 HECKWEELE COOL OF HEGGHL, YEAR OF SEAR RESTSIT TOADS TARKES RESTOR 10 жаоц зарец'скота (64) пеке и ке очры же нетитац опубажо ато итарецеоф 30 NEED CAROLES ME (or the like) is omitted before ANDE 31 TICKE IC HAC Me (or the like) is omitted after MAGNITUS 5 ωCQ: after to there is Q cannelled by a horizontal stroke

```
24 on a bed: the one will die, the one
will live. Salome said: Who art thou,
26 man, and ( ws) whose (son)? Thou didst take thy place upon
my bench and eat from my
28 table (τράπεζα). Jesus said to her: I am He
who is from the Same.
30 to Me was given from the things of My Father. <Salome said>: I
am Thy disciple (μαθητής). <Jesus said to her>: Therefore I say,
32 if (otav) he is the Same, he will be filled
with light, but (\delta \varepsilon) if (\delta \tau \alpha v) he is
34 divided, he will be filled with darkness. (62) Jesus said: I
tell My mysteries (μυστήριον) to those [who are worthy
92
of my] mysteries ( μυστήριον). What thy right (hand) will do,
2 let not thy left (hand) know what it does. (63) Jesus said:
There was a rich (πλούσιος) man who had
4 much money (χρῆμα). He said: I will use (χρῆσθαι)
my money (χρημα) that I may sow and reap
6 and plant and fill my storehouses with fruit (χαρπός).
so that ( (va) I lack nothing. This was
8 what he thought in his heart. And
that night he died. Whoever has ears
10 let him hear. (64) Jesus said: A man
had guest-friends, and when he had prepared
Notes:
26 Lit: as from whom ( ώς ἐχ τίνος). Ms.: as from somebody ( ὡς ἐχ τινός).
```

```
Pl. 92** **
     12 те жиминон мухоот жпецежелх щи
      на еднатыря пищажось адбов, ж
     14 приорт' пехац нац же пажовів тора
      WWON, MEXAL ZE OLHLYET SHBOWL,
     16 аренежизорос селинт шарогі еротре
      Тиавык, итлолеостоке нал. Допараг
     18 тег жизлинон ацвов' ща веота пе
      ZAU HAU XE ANAZORIC TUDA AROK'
     20 nezag hay ze aerroot other atm ce
      рагтег жасег потримера Тнасрце а
     22 ацег јул кеота пехац нац же пажо
      ен доби чион, шехий нчи же нчійднь
     24 нар учедеет авы анок стнар эпінон
      Lush i an Abusbeiler Burrinon, vd,
     26 вож, Му кеоля межей ичи же мухоно
      THEM ANOR' HEMAI HAIL' ME ASITOOF H
     28 откоми ссебик, чте избоч фичей і
      ан Трпарантег ацег поз прарай ацио
     30 ос апецхоетс же нентак тармот а
      панинов авпаранты неже пжоск ж
     32 пецемодах же вын' енса ивох аною
      оте неткнаре сроот енют жекаас
     34 ехнаратиет ирецтоот ай пещо
      [16 еличит]к чи, еболи, ентопос упатол,
Log. 64
12 the dinner (\delta \epsilon \tilde{\iota} \pi \nu o \nu), he sent his servant to (\tilde{\iota} \nu \alpha)
invite the guest-friends. He went to
14 the first, he said to him: "My master invites
thee". He said: "I have some claims
16 against some merchants (ξμπορος); they will come to me in the evening;
I will go and give them my orders. I pray to be excused (παραιτεῖσθαι)
18 from the dinner (\delta \epsilon i \pi v \circ v)." He went to another.
he said to him: "My master has invited thee".
20 He said to him: "I have bought a house and they
request (αἰτεῖν) me for a day (ἡμέρα). I will have no time".
22 He came to another, he said to him: "My master
invites thee". He said to him: "My friend
24 is to be married and I am to arrange a dinner (δεῖπνον):
I shall not be able to come. I pray to be excused (παραιτεῖσθαι) from the dinner" (δεῖπνον.
26 He went to another, he said to him: "My master
invites thee". He said to him: "I have bought
28 a farm (χώμη), I go to collect the rent. I shall not be able to come.
I pray to be excused" (παραιτεῖσθαι). The servant came, he said
30 to his master: "Those whom thou hast invited to
the dinner (δεῖπνον) have excused (παραιτεῖσθαι) themselves". The master said to
32 his servant: "Go out to the roads.
bring those whom thou shalt find, so that
34 they may dine (δεΐπνον). Tradesmen and merchants
[shall] not [enter] the places \tau \delta \pi o \varsigma) of my Father".
```

Notes:

21 "me for a day", or "a day from me".

```
93 (65) nezad ze ofdome uxbu[c1]óc negu[tad]
   2 norma nedoode agrand neghoroese
     muy eaurh omp, ebod udzi guedkyb,
   4 пос итоотот апхоот апецрарай же
     RAAC CHOTOCK HAT HAT' ATRAPTIOC A
   была недооде ателарта япецрадай
     VANDIDAE COOL, HEREKOASI ME HECWOOLLII,
   8 ATTOMORY BUILD ATTEMORY STREET THE
    Me medianere me wenter, when count
  10 нот лухоот пяврядах листовие ра
     OTE EDREOTA TOTE AUSDEIG ZOOF A
   13 педійнье пехуд, же жейлу, сенчійше
    SMAA, WHYSHADE VII, OADERS ELWWAL CLESS
   14 сесооти же пточ пе пекхиронолос
    чичч церооре чалона, чачоовля,
   16 THETETA ALAXE AROLY MAPELY COUTA (66) THE
    ME IC ME MATCEBOES ERRUHE HARS MTAY
  18 сточ, ероу, иол недлям, илой ме мом
    не якще (67) пеже іс же петсооти житирці
  30 edb abod олчий b абоб чичу 1 ньй,
   22 сущанжесте тнути исеранове ж
     AMI AG SOSTOTS IN SGRESS WEA HIME
  24 ентагальке жашти драг приту' (69) пе
     9/10 ATTEQUATION OF probably for ATLOTCOTUNITY
```

Log. 65-68

93 (65) He said: A good (χρηστός) man had 2 a vineyard. He gave it to husbandmen so that (ίνα) they would work it and that he would receive its fruit (καρπός) 4 from them. He sent his servant so that the husbandmen would give him the fruit (χαρπός) of 6 the vineyard. They seized his servant, they beat him; a little longer and they would have killed him. 8 The servant came, he told it to his master. His master said: "Perhaps he did not know them". 10 He sent another servant; the husbandmen beat him as well. Then (TÓTE) the owner sent 12 his son. He said: "Perhaps they will respect my son". Since (ἐπεί) those husbandmen 14 knew that he was the heir (κληρονόμος) of the vineyard, they seized him, they killed him. 16 Whoever has ears let him hear. (66) Jesus said: Show me the stone which 18 the builders have rejected; it is the corner-stone. (67) Jesus said: Whoever knows the All 20 but fails (to know) himself lacks everything. (68) Jesus said: Blessed (μακάριος) are you when (ὅταν)

22 you are hated and persecuted (διώχειν); and no place (τόπος) will be found there 24 where you have been persecuted (διώχειν).

Notes:

9 read: "perhaps they did not recognize him".

23-24 read: "you will find a place, where you will not be persecuted".

```
Pl. 9385_9418
  же їс ожнакаріос не насі птатышке
26 жжоот драї дж потрит' нетжав'
  нентарсотын пешт, би олче бу
28 жакаріос нетокасіт' щіна стна
  тего ноен жпетотиц (70) пехе те ро
30 тан ететищамие пи ри титти паї
ететнтиц цилтот\mathbf{z}е титти ещ\omega 32 пе литити пи он [тит]ти плеі ете
литития он тине у[нал]отт' тине
34 (71) пехе и хе тнашор[шр лпееі]неі
   п[озэян на] ртоя щан чаал на шча
 (72) [пех]е о[тршже] нач же жоос инаснит
2 шина етн[а]поще пнонавт жпасост
  намает пехач нач же ш приме нам
 4 пе итараат' предпище адкоту а'
  нечжаетис пехач нат же жи еег
 6 μοοπ' πρεη'πωμε (73) πεχε το χε πωρο
  жен нашиц' нерчатис же совк' сопс
 8 76 WUZOGIC Мінч банчиба, въбатис
  εβολ' επωρε (74) πεχλη Σε πχοεις οπη
10 PAD WHEMLE HIZMLE WH JVAL DE BH
  тщине: (75) пехе іс отн рар арератот
12 дірж про адда жжонахос нетнавшк'
  ероти епла ищелеет (76) пехе іс хе
  29 HOOH ATTETOTOMY should probably be HOHTOT ATTETOTOTA-
.gg
10 тхште ж; Л туште
11 тушне ж; Л туште
```

Log. 69a-76

(69a) Jesus said: Blessed (μακάριος) are those who have been persecuted (διώκειν) 26 in their heart; these are they who have known the Father in truth.

28 (69b) Blessed (μακάριος) are the hungry, for (να) the belly of him who desires will be filled. (70) Jesus said:

30 If (5700) you bring forth that within yourselves, that which you have will save you.
32 If you do not have that within yourselves, that which you do not have within you will kill you.
34 (71) Jesus said: I shall de[stroy this] house and no one will be able to build it [again].

94

(72) [A man said] to Him: Tell my brethren

2 to (ίνα) divide my father's possessions

Notes:

29 possibly: "they will fill their belly with what they desire".

```
14 тжитеро жпешт' еститын атрыже
  нещоот, елитай, жwал нолфорти
16 он вачре атмартарітне пецішт
  еталат отсаве не аут пефортион
18 евой ачтоот нач' жизкарчаритис
  отшт' птшти ошт' титти щине и
20 са печеро ежачихи ечжин, евоу
  пла еларехообес тоно еротн' елат
22 сотшм' отъе марецият тако (77) пехе
  IC WE AHOR THE THOTOGIH THAT STOIL
24 хшот тирот анок' пе птирц' ита
  илирд, ет евоу ибил, чам илчилирд,
26 пыр шарові пыр ннотуув анок'
  Тамат ці мпшне ерраї аты тетна
28 ge epoei maar (78) nexe ic xe etbe or
   атетнег евой етсыще енат еткащ
30 ецкім е[вод] рітм птит аты енат
етр[шже ер]нштин етэни ришв.
32 [егс нетн]рршот жи нетжжегг
  станос наег ен[шти]н [ет]
 2 они ошот аты се[на]щ сотн
  THE AH (79) HEXE OFCOIN[8] HAY ON
 4 плище же невыт[с и]ори и
  тарчі рарок аты нкі[в]е ентар
  20 πετίερο ('his treasure'): at first πετίρο ('his face') to which the see
e was added. Correct is περο
22 .καρετίτητ sic; λ. καρετίτητ
```

Log. 77-79

14 The Kingdom of the Father is like a man,
a merchant, who possessed merchandise (Φορτίον)
16 (and) found a pearl (μαργαρίτης). That merchant
was prudent. He sold the merchandise (Φορτίον),
18 he bought the one pearl (μαργαρίτης) for himself.
Do you also seek for
20 the treasure which fails not, which endures,

32 [See, your] kings and your great ones (μεγιστανος)

95

are those who are clothed in soft [garments] 2 and they [shall] not be able to know the truth. (79) A woman from the multitude said to Him: 4 Blessed is the womb which bore Thee and the breasts which

```
6 сарионик пехач на[с] же не
  вытов инентарешта а:
8 11/AOTOC AMEINT ATAPED EPOST
  by oane oan subsole gab hydrmie
AT NOOR TE HEELATE HOOM TA
  YONAS IBAN SHIRM OFA WAITA, BYD 19
12 🕇 ерыте (80) пеже їс же пентарсотын
  пиосьое вире епсшка пентарре
14 ME STICKER MESCARC ATRIES ANOTH
  AR (81) HEXE IC XE HERTAPD PARAO AA
16 рецр рро аты пететитац потатна
  мис марепарна (82) пеке їс же петрии
18 срост едрим стелте аты петотит
  жьоег потит ятыятеро (83) неже те
20 же приком свотомо ввой жиро
  же аты потоети стиритот чрни,
22 оп викон жпотоен жиског пла
   жоўы, ераў чэт лейбжты бый,
24 cho's gith neif'oroem (84) newe ic noo
  от ететинат спетиене шарети
26 page potan as eterniganisay.
  PHELUGIERI, HAVERROLLE DE LELHE
28 OH OTTE MATMOT OTTE MATORING
  евод тетнаці бя однь, (82) неже и же
30 HTANAA MOORE EBO'N OHH OTHOUS
  6 саркотик т; І санотик
```

Log. 80-85

6 nourished Thee. He said to [her]:
Blessed are those who have heard
8 the word (λόγος) of the Father (and) have kept it
in truth. For (γάρ) there will be days
10 when you will say: Blessed is the womb
which has not conceived and the breasts which have not suckled.
12 (80) Jesus said: Whoever has known

the world ($\times \acute{o}\sigma\mu o\varsigma$) has found the body ($\sigma \acute{o}\mu \alpha$), and ($\delta \acute{\epsilon}$) whoever has found 14 the body ($\sigma \tilde{\omega} \mu \alpha$), of him the world ($\chi \dot{\omega} \sigma \mu \sigma \zeta$) is not worthy. (81) Jesus said: Let him who has become rich 16 become king, and let him who has power (δύναμις) renounce (ἀρνεῖσθαι) (it). (82) Jesus said: Whoever is near 18 to me is near to the fire, and whoever is far from me is far from the Kingdom. (83) Jesus said: 20 The images (εἰχών) are manifest to man and the Light which is within them is hidden 22 in the Image (εἰχών) of the Light of the Father. He will manifest himself and His Image (εἰχών) is concealed 24 by His Light. (84) Jesus said: When you see your likeness, you 26 rejoice. But $(\delta \dot{\boldsymbol{\epsilon}})$ when $(\delta \boldsymbol{\tau} \boldsymbol{\alpha} \boldsymbol{\nu})$ you see vour images (εἰχών) which came into existence before you, 28 (which) neither (OUTE) die nor (OUTE) are manifested. how much will you bear! (85) Jesus said: 30 Adam came into existence from a great

Notes:

29 Exclamation or question.

Pl. 9581-9683 HATHARIC AN OTHOS ARREPARA 32 0 AND KYRTHUMDIR REGETTING MADE TH HETATION DAP HE [HEGHANT T]H[E] 34 AH AHAOT (86) NEXE IC XC [HEATHOD OF птају н[еввиб] авы пракате опптав 2 maar a[ne]raag numpe as anpoas WHAM, HH [02] WY SDIRE, HASH YER HH, 4 жтон жаоју (87) пехач изи и же овтадан TRUPOST ITEL TICUMA STAIRS HOYEUMA' 6 APLS OF [A] AMIBOPOC TE T'WYXH STABLE BRASI ARCHAT (88) NEXE IS THE HAPPENOS в нит шароти жи ппрофитис ато се NY NHAM MUSASAMAHANCE VAM. 10 итшти рыт титти нетитот, тине TAAN HAT HTETH MOOC HHTE ME ASS H 12 2007 NETOYNHET HEEK! THETE HUNDY (89) HERE IC ME ETBE OF TETHEROE ARCA H 14 фод "жипотирной техирнось ан же но роти втори кагж объетратия 16 пентацталью жиса пвод' (90) пехе інс же ажиенти шароен же отхристос 18 не панарв' ато такиттоси отра раць те авы тетнаде атапатнаси ин 20 TH (91) HEXAF HAT! XE XOOC SPON XS THE REA BINA CHAPTRETETE CPOR' TIC

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power (δύναμις), great wealth,
32 and (yet) he did not become worthy of you.
For (\Upsilon^{\alpha} P) if he had been worthy (\alpha \xi^{\alpha} \xi^{\alpha}), [he would] not [have tasted]
34 death. (86) Jesus said: [The foxes]
96
[have] the[ir holes] and the birds have
2 [their] nest, but (\delta \epsilon) the Son of Man
has no place to lay his head and
4 to rest. (87) Jesus said: Wretched (ταλαίπωρον)
is the body (σῶμα) which depends upon a body (σῶμα),
6 and wretched (ταλαίπωρον) is the soul (ψυχή) which depends
upon these two. (88) Jesus said: The angels (ἄγγελος)
8 and the prophets (προφήτης) will come to you and they
will give you what is yours. And
10 you, too, give to them what is in your hands,
and say to yourselves: "On which
12 day will they come and receive what is theirs?"
(89) Jesus said: Why do you wash the outside
14 of the cup (ποτήριον)? you not understand (νοείν) that
he who made the inside is also he
16 who made the outside? (90) Jesus said:
Come to Me, for easy (χρηστός)
18 is My yoke and My lordship is gentle,
and you shall find repose (ἀνάπαυσις) for yourselves.
20 (91) They said to Him: Tell us
who Thou art so that (ἴνα) we may believe (πιστεύειν) in Thee.
Notes:
7 "The angels", or "The messengers",
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22 хад нат же тетирпирате апро итпе
    ян пкар аки петипетиято свой
  24 ARETHEOTORY ATO RECHAIPER TE
    тисовти ан приграде жасу (92) неже
  ж іс хе щіне ата тегнасіне адда не
    татетижност сроот интроот ежиг
  28 NOOT HETH A DOOT STRAKT TEHOT
     ернай ехоот авш тетнууне ан неш
  30 от (93) жирт петотаав инотроор жекас
    нотножот сткопра жприотке на
  32 мартари [ис и] нешат щика же нотаму
     * * ал (± 4 (94) пеже) и петупне чилопне
  34 [част петлиби в боли сенчолон няй,
    (95) [пекац ног їс] ещьме отнтити долг
     After this page two pages of the MS, have been left empty.
97 Ampt etance about [± 4] ame[te]
   2 THAXITOT AN REPORT (96) [NEXE] TO ME TAN
     теро жискот еститым сот среме
    одина чеми ибино в иски, чем искови би
    S TIETETH MANTE MADY MA PET COTH
     (97) пеже їс же таптеро апіснот ес]тн
    8 TOH ATTERINE ECH DA OTTE (MEET) ET!
     web HHOELL, servoolde fou oafbin
   TO CCOTHOY ATHABASE ATTABASE OF
     поли, чинови, Моло испе (б) леби
   12 II HECCOOTH AN IN MEATHERSTAR
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Log. 92-97

97

22 He said to them: You test (πειράζειν) the face of the sky and of the earth, and him who is before your face 24 you have not known, and you do not know to test (πειράζειν) this moment (καιρός).

26 (92) Jesus said: Seek and you will find, but (ἀλλά) those things which you asked me in those days, I did not 28 tell you then; now I desire to tell them, but you do not inquire after them. 30 (93) < Jesus said:> Give not what is holy to the dogs, lest they cast it on the dung-heap (κοπρία). Throw not the 32 pearls (μαργαρίτης) to the swine, lest (τια) they make it []. (94) Jesus [said]: Whoever seeks will find 34 [and whoever knocks], it will be opened to him. (95) [Jesus said]: If you have money,

do not lend at interest, but () give [them] to him 2 from whom you will not receive them (back). (96) Jesus [said]: The Kingdom of the Father is like [a] woman, (who) 4 has taken a little leaven [(and) has hidden] it in dough (and) has made large loaves of it. 6 Whoever has ears let him hear. (97) Jesus said: The Kingdom of the [Father] is like 8 a woman who was carrying a jar full of meal. While she was walking [on a] distant road, 10 the handle of the jar broke.

The meal streamed out behind her on the road. 12 She did not know (it), she had noticed no

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Pl. 9714.98#
  ерісе нтарестыр ероти епеснеі
14 ACHA TISTARGE ATTECHT ACGE EDON EN
  MOTELT' (98) NEXE IC TARTEPO ATTERNT
16 еститын етрыме ецогицу емогт
  отриже жжегистаное афиналь, и
18 тенце да пецны мухоте итхо же
  кале ециасіле же теубіх, наток,
20 ерочи тоте мурыя Втилегистанос
  (99) пеке жалонтие нац же невсина
22 MH TERMANY CENCEPATOY OF TICK H
  вой пехач нач же нетинеема
24 etpe amorum anaesor' haes he
  HACHHT AH TARAST HTOOF HE STHA
26 вын' ероти етантеро жпаскот
  (100) автееве те авнотв аты пехат нац
 28 ME HETHIT ARABCAP' CERRITE MAON H
   HISMA' REZAG HAT ZE T HA KAKAP
 30 пнакар † на пнотте жинотте
   MARK HTAR BIT 1900IT STRIT OUTS
 32 (101) HETALECTE HEGEGUT AM AN TEG!
   а ізан э[нтифа]а ў щанр ядати таак
 34 APOJ ISETAAPPE HELDENUT AN AIN TEU
   маат итаре чиащ р ж[авитис па]
 36 EL AN TAMAAT PAP HTA
  SHOULT INAH TO SAK DE TRACKAT ROLLS
  2 (102) пеже и же отом нат жрарисаюс же
   33 MTAP€: € added above the line
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Log. 98-102
accident. After she came into her house,
14 she put the jar down, she found it empty.
(98) Jesus said: The Kingdom of the Father
16 is like a man who wishes to kill
a powerful (μεγιστανος) man. He drew
18 the sword in his house, he stuck it into the wall,
in order to know whether his hand would carry through;
20 then (<sup>τότε</sup>) he slew the powerful (μεγιστᾶνος) (man).
(99) The disciples (μαθητής) said to Him: Thy brethren
22 and Thy mother are standing outside.
He said to them: Those here
24 who do the will of My Father, they are
My brethren and My mother; these are they who shall
26 enter the Kingdom of My Father.
(100) They showed Jesus a gold (coin) and said to Him:
28 Caesar's men ask taxes from us.
He said to them: Give the things of Caesar
30 to Caesar, give the things of God to God
and give Me what is Mine.
32 (101) < Jesus said: > Whoever does not hate his father and his
mother in My way will not be able to be a [disciple (μαθητής)] to me.
34 And whoever does [not] love [his father] and his
mother in My way will not be able to be a [disciple (μαθητής)]
36 to me, for (\Upsilon^{\alpha} P) My mother []
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but $(\delta \boldsymbol{\xi})$ [My] true [Mother] gave me the Life.

2 (102) Jesus said: Woe to them, the Pharisees (Φαρισαΐος), for

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елеше [и]ололбов, епичоли, біжи пол
4 онец препредоот же атте чотов ви
 отте управи писроот сотах (103) пете п
 6 же отманарнос не приме плет етсоот
 же бри чт вчевос внунстис ина вбоа
в ти в елијатнови, иленово илел,
  MITA[.] ATH HUMOTP AMOU EXIT TEG'
10 те [да] тери емпаточен ерочи (104) пе
 жат [нац] же алот птишана, лисот
13 ATW RTRPHHCTERE TIRKS IC ME OF CAP
  не иноре илявама, и иляжью ерові
14 ри от ахха ротан ерудантичжерное ег
  евой он пилифии тоте нарочни
16 стете аты жарогуулий (105) пеке ic же пе
  TRACOPUR TRUST AR TARAF CERAMOT
18 де евод, же ийнье жиобин (100) иеже и же
  ратан ететицар пенат ота тетнацы
20 пе напре жироже ато стетицан
  жоос же илоол миние ероу, дич
22 повоне (107) пеже и же тактеро еститы
  бабоче ийок бандуй, жчул ийе и
24 ecoor aora neutor cuipa' ennos ne
  чани унстелья чатые исч нютя.
26 шантецре срод итарепрісе пежац
   B CHARTS: after in there is g cancelled by a horizontal stroke
52
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Log. 103-107

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they are like a dog sleeping in the
4 manger of oxen, for neither (OUTE) does he eat
nor (ούτε) does he allow the oxen to eat. (103) Jesus said:
6 Blessed (μακάριος) is the man who knows
i[n which] part (\mu \in POC) (of the night) the robbers (\lambda \eta \sigma \tau \eta c) will come in,
8 so that ( (va) he will rise and collect his
[] and gird up his loins
10 before they come in.
(104) They said [to Him]: Come and let us pray today
12 and let us fast ( Υποτεύειν). Jesus said: Which then ( Υάρ)
is the sin that I have committed, or (1) in what have I been vanquished
14 But (ἀλλά) when (ὅταν) the bridegroom (νύμφιος) comes
out of the bridal chamber (νυμφών), then (τότε) let them
16 fast (אוס דבט and let them pray. (105) Jesus said:
Whoever knows father and mother shall be called
18 the son of a harlot (\pi \acute{o}\rho V \gamma). (106) Jesus said:
When (OTXY) you make the two one, you shall become
20 sons of Man, and when you
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say: "Mountain, be moved", it will
22 be moved. (107) Jesus said: The Kingdom is like
a shepherd who had a hundred
24 sheep. One of them went astray, which was the largest.
He left behind ninety-nine, he sought for the one
26 until he found it. Having tired himself out, he said

Pl. 9827_9914 жиесоот же фотошк, пуру истелля 28 (108) πεχε το χε πεταςω εβολ επ ταταπρο читійтие <u>нт</u>чбе чнок бю фичійтие 30 ентод не аты невни. наотыно ерод, (109) пеже іс же тжитеро еститын етры 32 же етнтац [жж]ат он тецещие пнот ебо ейб[ни ей]о нуссооди, евой уд 34 w M[HHCA T]pegmor agraad Arreg' [шире неп]шире сооти ан апрі темиче етжаль адтал[у евод] аты пен 2 тартоотс аче ечека [ачре] аперо ач архен п† роат' етансе п[нет]фотацот 4 (110) педе те де пентартне [ап]косаюс нур равло маречарна апкослос 6 (111) HEXE IC TE ATHYE HASWA AYW THAD миетичто ероу, чам иетоно ероу би в иетоно ероу, чам иетоно ероу би 200 жиос же петабе ерод, одлуй инос 10 чос чийч жчой, чи (115) иеже іс же одобі итсира, тиел едоше идлажи овоег 12 нтфухи таез етоше итсару (113) пежач нач изг нечжавитие же тжитеро 14 еснинт наш проот еснинт ан он от 27 <code>@COOT: @COTO</code> has been corrected by cancelling v and adding v after the second o above the line 32 ρ H: ρ added above the line ATW de; L. AH 8 OFA OOTS sic; I. OTAC COOTE OOTS (haplography)

Log. 108-113

to the sheep: I love thee more than (Taxpax) ninety-nine. 28 (108) Jesus said: Whoever drinks from My mouth shall become as I am and I myself will become 30 he, and the hidden things shall be revealed to him. (109) Jesus said: The Kingdom is like a man 32 who had a treasure [hidden] in his field, without knowing it. 34 And [after] he died, he left it to his [son. The] son did not know (about it), he accepted

Jesus says: Whoever finds himself,

99

that field, he sold [it]. And he who bought it,

2 he went, while he was plowing [he found] the treasure.

He began (ἀρχεσθαι) to lend money to whomever he wished.

4 (110) Jesus said: Whoever has found the world (χόσμος)

and become rich, let him deny (ἀργεῖσθαι) the world (χόσμος).

6 (111) Jesus said: The heavens will be rolled up and the earth in your presence, and he who lives on

8 the Living (One) shall see neither death nor (οὐδε) <fear>, because (ὅτι)

10 of him the world (χόσμος) is not worthy. (112) Jesus said: Woe to the flesh (σάρξ) which depends upon the soul (ψυχή); woe 12 to the soul (ψυχή) which depends upon the flesh (σάρξ). (113) His disciples (μαθητής) said to Him: 14 When will the Kingdom come? <Jesus said:> It will not come by

Notes:

6 Ms. literally: "and the earth is in your presence".

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p), ognere

p), og
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Log. 114

expectation; they will not say: "See,

16 here", or (): "See, there". But (αλλα) the Kingdom of the Father is spread upon the earth and

18 men do not see it. (114) Simon Peter said to them: Let Mary go out from among us,

20 because women are not worthy of the Life. Jesus said: See, I shall lead her,

22 so that I will make her male, that (ενα) she too may become a living spirit (πνεύμα), resembling

24 you males. For every woman who makes herself male will enter the Kingdom

26 of Heaven.

28

The Gospel (εναγγέλιον)

according to (κατά) Thomas

Lk. XI, 34-35.

SCRIPTURAL PARALLELS AND ECHOES

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Log. 1, pl. 80, 12-14: cf. In. VIII, 51 and 52.
Log. 2, pl. 80, 14-16: cf. in one sense, Mt. VII, 7-8 = Lk. XI, 9-10.
Log. 3, pl. 80, 19-24: cf. in one sense, Deut. XXX, 11-14 and Rom. X,
6-8; pl. 80, 25: Lk. XVII, 21b.
Log. 4, pl. 81, 6-8: cf. in one sense, Mt. XI, 25 = Lk. X, 21; pl. 81,
9-10: Mt. XIX, 30 et XX, 16 = Mk. X, 31 = Lk. XIII, 30.
Log. 5, pl. 81, 13: Lk. VIII, 17 (= Mk. IV, 22); cf. Mt. X, 26 = Lk.
XII, 2.
Log. 6, pl. 81, 15-18: cf. Mt. VI, 1-18; pl. 81, 18: cf. Eph. IV, 25 and
Col. III, 9; pl. 81, 19: cf. in one sense, Mt. VII, 12 = Lk. vI, 31;
pl. 81, 21-23: Mt. X, 26 = Lk. XII, 2 (cf. Mk. IV, 22 = Lk.
VIII, 17).
Log. 8, pl. 81, 29-pl. 82, 2: cf. Mt. XIII, 47-50; pl. 82, 2-3: Mt. XI, IS,
XIII, 9 and 43; Mk. IV, 9 and 23, VII, 16; Lk. VIII, 8, XIV, 35; Rev.
II, 7, XIII, 9.
Log. 9, pl. 82, 3-13: Mt. XIII, 3-9 = Mk. IV, 3-9 = Lk. VIII, 5-8.
Log. 10, pl. 82, 14-16: cf. Lk. XII, 49.
Log. 11, pl. . 82, 16-17: cf. Mt. XXIV, 35 = Mk. XIII, 31 = Lk. XXI, 33;
Mt. V, 18 = Lk. XVI, 17; I Cor. VII, 31; I Jn. II, 17.
Log. 12, pl. 82, 26-27: cf. perhaps, Mt. XVIII, 1 = Mk. IX, 34 = Lk.
IX, 46.
Log. 13, pl. 82, 30-pl. 83, 4: cf. in one sense, Mt. XVI, 13-16 = Mk. VIII,
27-30 = Lk. IX, 18-21; pl. 83, 5: cf. Mt. XXIII, 8 and, perhaps,
In. xv, 15; pl. 83, 6: cf. Jn. IV, 10-14; pl. 83, 7: cf. Lk. IX, 10;
pl. 83, 12-13: cf. Jn. VIII, 59 and X, 31.
Log. 14, pl. 83, 19-23: Lk. X, 8-9 (d. Mt. X, 8; I Cor. X, 27); pl. 83,
24-27: Mt. XV, 11 = Mk. VII, 15.
Log. 16, pl. 83, 31- pl. 84, 3: Lk. XII, 49 and 51-53; cf. Mt. X, 34-36.
Log. 17, pl. 84, 5-9: cf. I Cor. II, 9 (quoting Is. LXIV, 3).
Log. 19, pl. 84, 19: cf. perhaps, In. XIII, 35 and XV, 8; pl. 84, 20-21:
d., perhaps, Mt. III, 9 = Lk. III, 8 or Mt. IV, 3 = Lk. IV, 3;
pl. 84, 21-25: cf. in one sense, Rev. II, 7.
Log. 20, pl. 84, 26-33: Mk. IV, 30-32; cf. Mt. XIII, 31-32 and Lk. XIII, 18-19.
Log. 21, pl. 85, 4-5: cf. perhaps, II Cor. V, 3; pl. 85, 7-14: Mt. XXIV,
43-44 = Lk. XII, 39-40 (cf. Mt. VI, 19-20); pl. 85, 10: cf.
Mt. XII, 29 = Mk. III, 27 = Lk. XI, 21-22; pl. 85, 11-12: Lk.
XII, 35 and 37 (cf. Mt. XXV, 13); pl. 85, 17-18: cf. Mk. IV, 29
(Joel III, 13); pl. 85, 19: Mt. XI, 15, XIII, 9 and 43; Mk. IV, 9 and
23, VII, 16; Lk. VIII, 8, XIV, 35; Rev. II, 7, XIII, 9.
Log 22, pl. 85, 20-22: Mt. XVIII, 1-3 (cf. Mk. IX, 36 and Lk. IX, 47-
48); compare also Mt. XIX, 13-15 = Mk. X, 13-15 = Lk. XVIII,
15-17; pl. 85, 28-31: cf. Gal. III, 28, Eph. II, 14-16.
Log 23, pl. 86, 1-2: cf. Mt. XXII, 14; Jn. VI, 70, XIII, 18, XV, 16 and 19.
Log 24, pl. 86, 4-6: cf. perhaps, In. XIV, 4-5; pl. 86, 6-7: Mt. XI, 15,
XIII, 9 and 43; Mk. IV, 9 and 23, VII, 16; Lk. VIII, 8, XIV, 35;
Rev. II, 7, XIII, 9; pl. 86, 7-10: compare, perhaps, Mt. VI, 22-23 =
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Log 25, pl. 86, 10-11: Mt. XIX, 19b and XXII, 39 = Mk. XII, 31 = Lk.
X, 27 (= Lev. XIX, 18, quoted also by Jam. II, 8); pl. 86, 12: cf.
Deut. XXXII, 10, Ps. XVII, 8, Provo VII, 2, Eccles. XVII, 22.
Log 26, pl. 86, 12-17: Mt. VII, 3-5 = Lk. VI, 41-42.
Log 27, pl. 86, 18-19: cf. perhaps, Mt. VI, 33 = Lk. XII, 31; pl. 86,
20: cf. In. XIV, 9 and Mt. V, 8.
Log 28, pl. 86, 22: cf. I Tim. III, 16.
Log 30, pl. 87, 3-5: cf. Mt. XVIII, 20.
Log 31, pl. 87, 5-7: Mt. XIII, 57 = Mk. VI, 4; Lk. IV, 23-24; Jn. IV, 44.
Log 32, pl. 87, 8-10: Mt. V, 14b; cf. Mt. VII, 24-25 and Is. II, 2.
Log 33, pl. 87, 10-13: Mt. X, 27 = Lk. XII, 3; pl. 87, 13-17: Mk. IV,
21 = Lk. VIII, 16; Mt. V, 15 = Lk. XI, 33.
Log 34, pl. 87, 18-20: Mt. XV, 14, Lk. VI, 39.
Log 35, pl. 87, 20-24: Mt. XII, 29 = Mk. III, 27; cf. Lk. XI, 21-22.
Log 36, pl. 87, 24-27: Mt. VI, 25 = Lk. XII, 22; cf. Mt. VI, 31 = Lk.
XII, 29.
Log 37, pl. 87, 27-29: cf. Jn. XIV, 22andIJn. m, 2; pl. 87, 30-31: cf.
in one sense, Gen. II, 25 and III, 7; pl. 88, 1: cf. Mt. XVI, 16.
Log 38, pl. 88, 2-5: cf. perhaps, Mt. XIII, 17 = Lk. X, 24; pl. 88, 5-6:
cf. Mt. IX, 15, Mk. II, 20, Lk. V, 35 and XXI, 6; pl. 88, 6-7: cf.
Jn. VII, 33-34 and 36.
Log 39, pl. 88, 7-11: Mt. XXIII, 13 = Lk. XI, 52; pl. 88, 11-13: Mt.
x, 16.
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Log 40, pl. 88, 13-16: cf. Mt. XV, 13 and Jn. XV, 1-10.

Log 41, pl. 88, 16-18: Mt. XIII, 12 = Mk. IV, 25 = Lk. VIII, 18; cf. Mt. XXV, 29 = Lk. XIX, 26.

Log 43, pl. 88, 20-22: cf. Jn. XIV, 8-11; pl. 88, 24-26: cf. Mt. XII, 33 =

Lk. VI, 43-44; Mt. VII, 17-20.

Log 44, pl. 88, 26·32: Mt. XII, 31-32 = Mk. III, 28-29 = Lk. XII, 10.

Log 45, pl. 88, 31-pl. 89, 5: Lk. VI, 44-45 = Mt. VII, 16 +XII, 35 + XII, 34.

Log 46, pl. 89, 6-12: Mt. XI, 11 = Lk. VII, 28.

Log 47, pl. 89, 14-17: Mt. VI, 24 = Lk. XVI, 13; pl. 89, 17-19: Lk.

v, 39; pl. 89, 19-23: Mt. IX, 16-17 = Mk. II, 21-22 = Lk. v, 36-38.

Log. 48, pl. 89, 24-25: Mt. XVIII, 19 (cf. perhaps, Mt. XII, 25 =

Mk. III, 25); pl. 89, 25-27: Mt. XVII, 20 (cf. Mt. XXI, 21 =

Mk. XI, 22-23). CE. I Cor. XIII, 2.

Log. 50, pl. 90, 3: cf. Lk. XVI, 8, Jn. XII, 36, Eph. V, 8, I Thess. V, 5; pl. 90, 4: cf. Jn. VI, 57, Rom. IX, 26.

Log. 51, pl. 90, 11: cf. in one sense, Mt. XVII, 11-12, or Jn. V, 25.

Log. 52, pl. 90, 12-18: cf. in one sense, Jn. V, 39-40 and VIII, 53;

moreover, Lk. XXIV, 5 and Mt. VIII, 22 = Lk. IX, 60.

Log. 53, pl. 90, 19: cf. Rom. II, 25 and III, 1; pl. 90, 22: cf. Rom. II, 29.

Log. 54, pl. 90, 23-24: Mt. v, 3 = Lk. VI, 20.

Log. 55, pl. 90, 25-29: Mt. X, 37-38 = Lk. XIV, 26-27; cf. Mt. XVI, 24 =

Mk. VIII, 34 = Lk. IX, 23.

Log. 56, pl. 90, 32: cf. Heb. XI, 38.

Log. 57, pl. 90, 33-pl. 91, 7: Mt. XIII, 24-30.

Log. 58, pl. 91, 8-9: cf. in one sense, jam. I, 12 and I Pet. III, 14.

Log. 61, pl. 91, 23-25: Lk. XVII, 34 (cf. Mt. XXIV, 40-41); pl. 91, 29-30:

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Log. 62, pl. 92, 1-2: Mt. VI, 3.
Log. 63, pl. 92, 3-9: Lk. XII, 16-21; pl. 92, 9-10: Mt. XI, 15, XIII, 9 and
43;Mk. IV, 9 and 23, VII, 16; Lk. VIII, 8, XIV, 35; Rev. II, 7, XIII, 9.
Log. 64, pl. 92, 10-35: Le. XIV, 16-24 = Mt. XXII, 2-10.
Log. 65, pl. 93, 1-15: Mt. XXI, 33-41 = Mk. XII, 1-8 = Lk. XX, 9-16;
pl. 93, 16: Mt. XI, 15, XIII, 9 and 43; Mk. IV, 9 and 23, VII,
16; Lk. VIII, 8, XIV, 35; Rev. II, 7, XIII, 9.
Log. 66, pl. 93, 16-19: Mt. XXI, 42 (= Ps. CXVII, 22) = Mk. XII, 10 =
Lk. XX, 17; cf. also I Pet. II, 4-6.
Log. 67, pl. 93, 19-20: cf. Mt. XVI, 26 = Mk. VIII, 36 = Lk. IX, 25.
Log. 68, pl. 93, 21-22: cf. Mt. V, 11 = Lk. VI, 22.
Log. 69, pl. 93, 25: cf. Mt. V, 10; pl. 93, 27: cf. Mt. XXII, 16, Jn. IV, 23
and 24, XVII, 17 and 19, etc.; pl. 93, 28: cf. Mt. v, 6 = Lk. VI, 21.
Log. 71, pl. 93, 34-35: cf. in one sense, Mt. XXVI, 61 (and XXVII, 40)
Mk. XIV, 58; Jn. 11, 19; Acts VI, 14.
Log. 72, pl. 94, 1-6: Lk. XII, 13-14.
Log. 73, pl. 94, 6-9: Mt. IX, 37-38 = Lk. X, 2.
Log. 75, pl. 94, 11-13: cf. perhaps, Mt. XXII, 10-14, IX, 15 (= Mk. II,
19 = Lk. v, 34; cf. Jn. III, 29) and XXV, 10.
Log. 76, pl. 94, 14-19: Mt. XIII, 45-46; pl. 94, 19-20: cf. Mt. XIII, 44;
pl. 94, 19-22: Mt. VI, 19-20 = Lk. XII, 33.
Log. 77, pl. 94, 23: cf. Jn. VIII, 12; pl. 94, 25-26: cf. Rom. XI, 36, and
I Cor. VIII, 6.
Log. 78, pl. 94, 28-pl. 95, 2: Mt. XI, 7-8 = Lk. VII, 24-25; pl. 94, 32:
Rev. VI, 15 (cf. Ps. II, 2, Is. XXIV, 21) and Mt. XX, 25.
Log. 79, pl. 95, 3-8: Lk. XI, 27-28; pl. 95, 9-12: Lk. XXIII, 29. Cf. also
Mt. XXIV, 19 = Mk. XIII, 17 = Lk. XXI, 23.
Log. 81, pl. 95, 15-16: cf. I Cor. IV, 8.
Log. 82, pl. 95, 17-19: cf. in one sense, Mk. XII, 34.
Log. 86, pl. 95, 34-pl. 96, 4: Mt. VIII, 20 = Lk. IX, 58.
Log. 88, pl. 96, 7-9: cf. Mt. XVI, 27 = Mk. VIII, 38b= Lk. IX, 26b.
Log. 89, pl. 96, 13-16: Mt. XXIII, 26 = Lk. XI, 39-40.
Log. 90, pl. 96, 17-19: Mt. XI, 28-30.
Log. 91, pl. 96, 21: cf. In. VI, 30; pl. 96, 22-25: Lk. XII, 56 = Mt.
XVI, 3.
Log. 92, pl. 96, 26: cf. in one sense, Mt. VII, 7-8 = Lk. XI, 9-10.
Log. 93, pl. 96, 30-33: Mt. VII, 6.
Log. 94, pl. 96, 33-34: Mt. VII, 8 = Lk. XI, 10.
Log. 95, pl. 96, 35-pl. 97, 2: Lk. VI, 34-35 (cf. VI, 30 and Mt. V, 42).
Log. 96, pl. 97, 2-5: Mt. XIII, 33 = Lk. XIII, 20-21; pl. 97, 6: Mt. XI,
15, XIII, 9 and 43; Mk. IV, 9 and 23, VII, 16; Lk. VIII, 8, XIV, 35;
Rev. II, 7, XIII, 9.
Log. 99, pl. 97, 21-26: Mt. XII, 47-50 = Mk. III, 32-35 = Lk. VIII, 20-21.
Log. 100, pl. 97, 27-30: Mt. XXII, 16-21 = Mk. XII, 13-17 = Lk. XX, 21-25.
Log. 101, pl. 97, 32-33: Mt. X, 37 = Lk. XIV, 26; cf. Mt. XIX, 29 = Mk.
X, 29 = Lk. XVIII, 29b.
Log. 102, pl. 98, 2: cf. Lk. XI, 42 and 43, Mt. XXIII, 13, 14, 15, 23, 25, 27
and 29.
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Log. 103, pl. 98, 6-8: cf. Mt. XXIV, 43 = Lk. XII, 39; pl. 98, 9-10: cf.

cf. Mt. XI, 27 = Lk. X, 22, jn. VI, 37 and 39, XVII, 2, 6 and 9;

Lk. II, 49.

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Lk. XII, 35.
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Log. 104, pl. 98, 10-16: Mt. IX, 14-15 = Mk. II, 18~20=Lk. V, 33-35.

Log. 105, pl. 98, 17-18: cf. perhaps, In. VIII, 41.

Log. 107, pl. 98, 22-27: Mt. XVIII, 12-13 = Lk. XV, 3-6.

Log. 108, pl. 98, 28-29: cf. in one sense, In. VII, 37.

Log. 109, pl. 98, 31-pl. 99, 3: cf. Mt. XIII, 44.

Log. 111, pl. 99, 6: cf. Is. XXXIV, 4, Heb. I, 12, Rev. VI, 14.

Log. 113, pl. 99, 12-18: Lk. XVII, 20-21; cf., perhaps, Mt. XXIV, 23 and

Jn. I, 26.