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THE TEACHING OF ADDAI

translated by George Howard

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TABLE OF CONTENTS

Introduction	vii
Text and Translation	2
Footnotes	109
Selected Variant Readings	111
Appendix	116

INTRODUCTION

The Teaching of Addai, usually dated c. AD 400, is a Syriac account of King Abgar of Edessa (ostensibly Abgar V who ruled from 4 BC-7 AD and again from AD 13-50) and his contact with Jesus. Upon hearing from his servants that the Messiah was performing healings in Palestine, Abgar sends a letter to Jesus inviting him to come to Edessa to heal a certain illness that he has and to find refuge from the hostility of the Jews. Jesus receives the letter and sends word back to Abgar that his work here is finished and that he is ready to return to his heavenly Father. He informs him, however, that after he has ascended he will send one of his disciples to heal him. This disciple turns out to be Addai the Apostle, who according to Eusebius (H.E. 1.13) is to be identified with Thaddaeus, one of the Seventy disciples. 1 Addai comes to Edessa, heals Abgar, and establishes the church there. Much of the document is taken up with the teaching of Addai to the people of Edessa; hence the title, The Teaching of Addai.

The Abgar legend was very popular in the early church, especially the story about the exchange of correspondence between Jesus and Abgar [f. 3a-f. 3b]. It first appears c. AD 325 in Eusebius (H.E. 1.13.1-10) who says that Jesus upon receiving the letter of Abgar wrote a letter in reply. In the Teaching of Addai there is no mention of Jesus writing a letter. Addai says simply that Jesus sent a reply by Hanan, Abgar's archivist. Eusebius, however, affirms that both letters were to be found in the archives of Edessa. His statement on this is worth quoting.

There is also documentary evidence of these things taken from the archives at Edessa which was at that time a capital city. At least, in the public documents there, which contain the things done in antiquity and at the time of Abgar, these things too are found preserved from that time to this; but there is nothing equal to hearing the letters

viii Introduction

themselves, which we have extracted from the archives, and when translated from the Syriac they are verbally as follows.

H.E. 1.13.5 (Loeb)

Eusebius thereupon follows with a translation of the letters.

The story also appears in the sixth century Greek Acts of Thaddaeus and becomes widely disseminated in Armenian, Latin, Greek, Arabic, Persian, Coptic, and other languages.

The Syriac text appearing in this edition is a reprint of that found in George Phillips, The Doctrine of Addai, The Apostle, Now First Edited in a Complete Form in the Original Syriac (London: Trübner and Co., 1876). Phillips' text comes from a manuscript of the sixth century belonging to the "Imperial Public Library of St. Petersburg." are two other copies of the Syriac Addai, both fragmentary, which belong to the British Library. They come from materials acquired in the last century from the Nitrian Monastery in Lower Egypt. Copy 1, comprised of one leaf only, is part of MS No. 14,654 at fol 33, and dates not later than the beginning of the fifth century. Copy 2 is part of MS No. 14,644 and dates about the sixth century. The dates were set by William Cureton who published both texts with translation in Ancient Syriac Documents (London: Williams and Norgate, 1864).

The present edition includes a new translation of the text with a few explanatory notes and a list of selected variant readings from Cureton's manuscripts supplementary to those listed in Phillips. A number of insignificant (mainly orthographic) variants have been left out. The translation attemtps to be loyal to the Syriac without being slavishly literal.

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Leeph mr. elum.

مراهم دمحن هلعه حا هده هلعه. مدمهه، عدان همه له لعن لمانعلم. مدمهه، مهم عدان همه له لعن لمانعلم. مدمه مهم محدم دها علمه لمانه، محدم دهال حصداله مدرون مدمه مرحله مدرون همه مرحله مدرون همه مرحله دون همه مرحله دونه مدرونه مدرون

وعده هله المحمم ممةوحدم مهله لعلومهم

[الانتاساء] موسولومه الله المحني المنوني المولاء المحني المحلوم المحني المولاء المحلوم المحني المحلوم المحني المحلوم المحني المحلوم المحني المحلوم الم

THE TEACHING OF ADDAI

The letter of King Abgar, the son of King Manu, the time when he sent it to our Lord in Jerusalem, the time when Addai the apostle came to him in Edessa, that which he spoke in the gospel of his preaching, and the things which he said and commanded when he went out from this world to those who had received ordination from him to the priesthood.

In the three hundred and forty-third year of the kingdom of the Greeks³ in the reign of our lord Tiberius,⁴ the Roman Caesar, in the reign of King Abgar, the son of King Manu, in the month of October⁵ on the twelfth day, Abgar Ukkama⁶ sent Maryahb and Shmeshgram, noble and honorable men of his kingdom, and Hanan the faithful archivist with them, to the city called Eleutheropolis (in Aramaic Bethgubrin)⁷ to the honorable Sabinus, the son of Eustorgius, the Procurator of our lord Caesar, who was governor over Syria, Phoenicia, Palestine, and all the country of Mesopotamia. They brought to him letters about the affairs of the kingdom. When they reached him he received them [f. 2a] happily

محمسة مرتب مهوم لمهن مهند مسحد. محباد سمه لسم عيد بهرية المهر معدة سه ممس معدد مدين مديد ممس مده مده Labor. usas mas somba consium Lacel maisla. . הישוח הם מש באלה הרגצים הצור ממש משום السام لحسه . حلا وبوء مه لجه والاحتراك وسات ماه محتدیم، محد ساه مرد المعلم شدم حزيمه معمعانم: منب المدانم. The mee min women Laistala. Der علم مهم لعنعلج. سعمه، مهم لحسب. مبده. حح حتع المام هده له وندر هده مد لتشمدك . منعصم عدم حتعم خلعم . محفوسعدم عدم הכוא נבבה לוח. בבנון שחם ביו: היון שחם . משם ממש בחשש במתושה האמצואה ההלמשה مصوره الهند محاوته علام معاته معادم هم نسر لحدولني ولحدم دنيام همه دخد هخر. عدم دسالم عدم المخر. و مدم المخر. عدم المناسب man also esign and and also esign משבם . במול ממה זוצו במהיש משבא זשה حمصه معم ماءمد، حماياد، حجسه ما ممه محر حمة بملامية بهة محرية المعرب عنده مهمه الغامده مدم حلم حد حدم دسان مدل حدم دعجه مه حسع حمونه مونه مدم سر لحدمانه مدهمهند حل هدم دداده همه

and with honor; so they were there twenty-five days. Then he wrote for them a reply to the letters and sent them to King Abgar.

When they went out from his presence they left and went on the road to Jerusalem. They saw many people coming from far away to see the Messiah because a report of the wonders of his mighty deeds had gone out to distant places. When they saw them, Maryahb, Shmeshqram, and Hanan, the archivist, also went with them to Jerusalem. Upon entering Jerusalem they saw the Messiah and celebrated with the crowds who were following him. On the other hand they saw the Jews standing in groups and plotting what they might do to him, for they were distressed at seeing that some of the multitude of the people were believing in him. Thus they were there in Jerusalem ten days. Hanan the archivist wrote down everything which he saw that the Messiah was doing, along with the rest of the things done by him there before they had come there [f. 2b]. Then they left and came to Edessa.

When they entered in before King Abgar, their lord who had sent them, they gave him the reply to the letters they had brought with them. After the letters had been read they began to relate to the king everything which they had seen and everything which the Messiah had done in Jerusalem. Hanan the archivist read to him everything which he had written

ممبره, عدمه عدد عدد ممه محدة هدم. אכבה מסא האלהכין: אב ווון בנותה, המובן מים مدهمهر. معجة ليم عصرة. هلم سلم عمده سناء علاء عمله . مصامء بحام خعام ماءء بع محمد مناح مسام حر مام . بنات سحدني بهم منعجم بحدة معهم ماسال لعلم لمنت مسلم همم حصتمهد . حل حدم دحند همم Kipky is a comment of the same was such that منعم مراك محماء : بدمه مهاء ماء بجمعه والم سمه لحملة حدمه مسلم . خود سمه بمرازمين رادع بنت هيد (f. 3 a) محمدة ويت المحمدة Δ موه هم هم بمونه د Δ نام موه موه مرتز Δ سمه لعانعلم دهة عصاب دسع في دعة حدم دعده. معدسه مه لحسين حمل كعلمل نحم المناهدين المنافعة من المنافعة י לאבטע אבאר אבעי אכעי אבעי אבעלי Lear now fir when whis wirela. حن عفده علم علم معله معده بنع תלת . שול השלש הישבים השששה המש حداله محدة بدهاه عدله والمالية معالم . فأم محمع بحدتهام . فام محمح بحاتكام أ فام ملتمسم ملحة محتمه: حق ححلم ساس عده . مد تحبي جملت عد . مد د صحع لمحتسمات تمادمات عبده المحتب تمدل فالخط حنصعه بع ملمية مدم محمله محمد عصد

and had brought with him. When King Abgar heard, he was speechless and astonished; so were his nobles who were standing before him. Abgar replied: "These powers are not of men but of God. For there is none who can restore life to the dead except God alone."

Abgar wished that he himself might cross over and go to Palestine and that he might see with his own eyes everything that the Messiah was doing. But because he could not pass over a district of the Romans which was not his, lest this occasion should provoke bitter enmity, he wrote a letter and sent it [f. 3a] to the Messiah by Hanan the archivist. went out from Edessa on the fourteenth of March, 8 entered Jerusalem on the twelfth of April on the fourth day of the week, and found the Messiah in the house of Gamaliel a prince of the Jews. The letter was read to him, written as follows: "Abgar Ukkama to Jesus, the good Physician who has appeared in the land of Jerusalem; my Lord, peace. I have heard concerning you and your healing that you do not heal with drugs or roots; it is rather by your word that you give sight to the blind, cause the lame to walk, cleanse the lepers, and cause the deaf to hear; by your word you heal spirits, lunatics, and those in pain. You even raise the dead. when I heard of the great wonders which you do I decided either that you are God in that you have come down from heaven

محجده صلب ، به حنه مده بسامه محجده حملهم حدد مه و حلا هدم حادم خصم حدب. تهمه المهند حد صهد مدم لم . محمحه الحدم שר . עם אושומז ער השרא (f. 3 b) ל ארא سه المود عنجمه ديسه والمراجع مادهم له: همه دروهه خدب هلحها حب سنب. هدر مدم احماله مدم احماله مدم احماله مدم احماله مدم احماله المعالم ال ملهة ب معمل لحمحة حنه حملته . معمد محلنه بجءمشء حرشه عد مله تكرك عمع حمه Act to Ling feelth. It oxici to Lein دعدن محدد، فوصله دحد لم سمون صعفه حد . عمد حلة عليه المحملي وبيام ليه على مصححت حد، محملم الله شام لب شام سمحم حد، مدحنه در دیمه المهاری ماه محدم دیمهدنه حدم مانهم . معلم الله عنه . معالم ماد لد لمه صحد وعدود وحد ومناهم لمهم وعدو منه له ما هلخدد. دعمد مدر درم لبه نصمه مسلح. ملعمد ها بصمه لمهرب. بونع من بدنه الماء حتسا من حدوب محملة حدم الممد الم العامل حي المام سا مع بغد حدمه، ددامعه بن مه حدب ابع . بحملح، مده مخيخ، عبد (f. 4 a) هوبه والم المعلم معتمد معمل المورد بهاره

Read dodano.

and have done these things, or that you are the Son of God because you are doing all these things. Because of this I have written requesting that you come to me since I reverence you, and heal a certain illness which I have [f. 3b] since I believe in you. Furthermore I have heard that the Jews murmur against, persecute, and are seeking to crucify you in an effort to destroy you. I have a small and beautiful city in which two might live in peace."

When Jesus received the letter in the house of the chief priest of the Jews he said to Hanan the archivist:

"Go and say to your lord who sent you to me" 'Blessed are you who though not having seen me have believed in me. For it is written concerning me that those who see me will not believe in me, but those who do not see me will believe in me. 10 With regard to the fact that you have written to me that I should come to you, that for which I was sent here is now finished and I ascend to my Father who sent me. But when I have ascended to Him I will send to you one of my disciples who will heal and make your particular illness well and will turn all who are with you to eternal life. As for your city may it be blessed and may no enemy ever again rule over it.'"

When Hanan the archivist saw that Jesus had spoken thus to him, [f. 4a] he took and painted the portrait of Jesus with choice pigments, since he was the king's artist, and brought

משב אכם ישבי הלש הלשה שבי מבה משב המש مرامع مرمه ملعف من محمله معلم خماء احلانه وهده همه حميمة احتا احسد هي تله ما دمه سعفده . ملع ديعجم لم frolin. elera rage and en ese. er حتىيے شه، لم تعلمی، حدمدت، محر دلمه त्रवका प्रवक्त ग्रंह . स्टाम्य स्थान प्रवक्त व्यक्तिन المما لما محيز. لعد علينه. فه المعاممة سه در معديم ماه الم عليسير ، محمد ماهم محمد، لعندم مدعمة حديد بده مديد بده لمديد حد المديم معمديم. فه ديم معمد مديم مد ولعوليم. roa La. resta calas esta con sopera سه حر ساته مل ماس در الله علي ماسخ مهم عله م محده من معده من حدده دا حدده . من العده دعراسد مفده عديه ماسع معامدة ، صمله (f. 4 b) مها محمد من ، م عدم: ومعدة من لمل سد حر ملحته. معد عجد مهم محلة بياس شلم: مرحةهم تهادمهم حصرعة حمسيقه حموموي : عد حوص عباء مق مر سمر مر سم حزيده مسعد : بعدره مص حمد . برمه ص معلد مه معدد . دحه معالمه ساعه . معدة لي لسد حم الملتخدند . معدة השל המש ישהל ולמבשה למשה בי המש عضعه وكدنه سه سلمنه عبهم معنه دحمه. moonen, Loh., fr ushen La ocin sein

it with him to his lord King Abgar. When King Abgar saw the portrait he received it with great joy and placed it with great honor in one of the buildings of his palaces. Hanan the archivist told him everything which he heard from Jesus since his words had been placed by him in written documents.

After the Messiah had ascended to heaven Judas Thomas sent Addai, the apostle, one of the seventy-two apostles, to Abgar. 11 When Addai came to the city of Edessa he dwelt in the house of Tobia, the son of Tobia the Jew, who was from Palestine. When a report concerning him was heard throughout all of the city, one of the nobles of Abgar (his name being Abdu the son of Abdu, one of the princes of Abgar's council) entered and told him [the following] about "Behold an ambassador has come and dwelt here. is the one concerning whom Jesus sent to you [saying] [f. 4b]: 'I will send to you one of my disciples.'" When Abgar heard this, in addition to the great miracles which Addai was doing and the amazing cures which he was performing, he concluded: "Truly this is the one whom Jesus sent [saying], 'When I have ascended to heaven I will send to you one of my disciples and he will heal your illness.'" Abgar sent and called Tobia and said to him: "I have heard that a mighty man has come and dwelt in your house. Bring him up to me. Perhaps by this one there will be found for me good hope

سملحت من مفتر معتم بعد منعلماء hal moora . بضباعه بتحل محمومه مناعبه . بدنيسه محلاء حلسه، ١٠٠٠ من من من عدد عد المحاسم ram La ,3r ram ale ,220 . mhal ram i325 لمه بحرية: حد مسحب سهةمه، لمهم. محم لمحية حاموه بمدر محم حعدلم دبيام $x \rightarrow \infty$ $x \rightarrow \infty$ Lambas . Kam sur Ksi Kmaha . skl Kam شدم ومسحم سهمه مدهمهر. شدم كمن كمن עום לשרל של המש ישלהי מש המשל מש مدة لم محلة لمدر. وعدنهم الملحدين مل العامد : من المادة سلم دوس المالمة . من المادة مم له وهدن من لنه و ما مالتدور لعصمه ملسته. مخن له مهر. حلل وحم مدسم صمجده صوبة حض دعدة بد لمهرب حهد شه جمينه كهديم. محد لهود الهويد حق. حمل حدم داهشمجم خيم سمه له. مخن لم مدية مديم مسخيله ديم. والمنهمة منه داعده مهم و حنيه شميه دنمدد ليه سيام. oxil muioca mus. octol cheada do. הוֹמסמביא אוֹנבפול . בחומא הצווא המחק לני. عجر حن معه لمسدني ، مه مدهد مدهدم . بخخ له ٢٠٠٠ حنب رحيح مه ٢٠٠١مه، عجلد. هده غلم عصم دنلهده، عمون ملغ عصه،

for recovery."

So Tobia arose early the next day, took Addai the apostle, and brought him up to Abgar. Addai himself knew that it was by the power of God that he was being sent to him. When Addai went up and entered before Abgar, his nobles were standing with him. At his entrance before him a marvelous vision appeared to Abgar in the face of Addai. soon as Abgar saw the vision [f. 5a] he fell down and did obeisance to Addai. Great wonder seized all those who were standing before him for they did not see the vision which appeared to Abgar. Abgar said to Addai: "Truly you are the disciple of Jesus, that mighty man, the Son of God, who sent to me [saying]: 'I will send to you one of my disciples for healing and for salvation.'" Addai replied: "Because at first you believed in the one who sent me to you, because of this I have been sent to you. Again because you believe in him, everything which you believe will come to you through him." Abgar returned: "I have so believed in him that against those Jews who crucified him I wish that I might lead an army myself and might go and destroy them. But because that kingdom belongs to the Romans I have respect for the covenant of peace which was established by me as by my forefathers with our lord Caesar Tiberius." Addai responded: "Our Lord has completed the will of his Father. When he completed the will of his parent, he was raised to his Father,

مىلەب (f. 5 b) حصص دىمەدىنى. شەم بىلىمەر، سم حمد علم عند المعدد ا בישורן אנא במי מבאבמית. אלי למי אדי. دخمر دسمت سختن ، معد عدد عرب مربع و براه ا حعمده بهه بهم به به ده مده دعمه بهم سه مدم حلمه د به بهما د مهمد دمه ilar ram manda. Kilas ml ram duri : Las Le ml Kom Lesser Kierts . isosaka منحدة صده محتم محدة عدد موسع معدد مدد المعدد مدد المعدد ال . במצו משבם למם לשלש שושו לשם לא مهد لحجده ده جدده. ولخينه مله همه له دة المهر. مهد مه فغد همه لم تالمهر. השת המא אינה בלוחין משמש ממא. הממק שמ mad la effix. one extraba ala manda حمين مرشيعه مكنسه . مرم مرصح مهاءزمة בית של היות לש אכלי משא היות בל אשר הש وساله وعدم محسم سلم المدهوم عدد عالم: مهم لمحموم معم حنقة بين. فعم محمل هميل معربي (f. 6 a) بهعنامح لم علم محمومة المعمومة المعمو مناعبة عورة . معل ساله عدسته . معل لاودوره سلم وعصد مهم لم وحدد مهم الملم وملم سامه متم عند مستهد مخن له مدر.

^a Cureton, のかめべる. b C. ペiコル ベルボ d.

and sat down [f. 5b] with him in glory, with whom he had been from eternity." Abgar replied: "Indeed I believe in him and in his Father." Addai returned: 13 "Because thus you have believed, I lay my hand upon you in the name of the one in whom you believed." As soon as he laid his hand upon him he was healed from the pain of his illness which he had had for a long time. Abgar marveled and was astonished for just as he had heard about Jesus that he worked and performed healings so also Addai himself without drugs of any kind performed healings in the name of Jesus.

Also Abdu the son of Abdu had gout in his feet. So he brought his feet to him and he laid his hand upon them and healed him so that he no longer had gout. Moreover, in all the city, he performed great healings and showed astonishing miracles.

Abgar said to him: "Now every man knows that by the power of Jesus the Messiah you are doing these wonders. Behold we are amazed at your deeds. Therefore I beseech you [f. 6a] that you tell us concerning the coming of the Messiah, how it came about, concerning his glorious power, and concerning the wonders which we have heard that he was doing which you and the rest of your companions saw."

Addai replied: "From proclaiming this I will not be silent. For because of this

on Li rishtib losier which in an Li is مرفع مدهمه عدمهم الحسة فعد لد حملة حبينة . حنة حلم بنية . حوزه د محلم الم דיביבו אוא סדיבים בי בד באינים בבדו mule La "kure alu La . dian kurk mle La . Kap mule Kunka Kunla مخقدهمر لمحتصني محل بالمام عجتسي وبحلماني سلم وحلل مهم حملهم محل سامهمام בביסוסלים. האבוא סבלסל בנא אובי ופצם: ولاباعاء برماعاته سهوسالر بروس معرو العبول هدي مادوه هدي مسلم لحيل مختلي. عناهم حل مماسعة من حكم حمص عنابام (f. 6 b) KKINO DE KOM DEOM , MOJANE למם אממהל משבא מם הצבש אממהל אמן ححدور دسته ماهمهم حندهم. مجمع صمه عدلة. بريالي له لهد معوم مدسدم. مخة له ١٠٠٠ خديم معدسي سي بعدب سي مدم دلم دیل هه. دهه هدم ددیل هه عدمیس. معته حله دمهاء . زنع وعد وعدهده مهد مذكم له مدين محد لحديم من امتحم حل حمقم خمه فعدم درجة محدثهم حملت حديم.

² C. omits remar ales La. b C. Kijk.

[·] C. べめのどべつ.

d C. Kam.

I was sent here in order that I might speak and teach everyone who like you is willing to believe. Tomorrow assemble all the city to me and I will sow in it the word of life by the preaching which I will proclaim to you, concerning the coming of the Messiah, how it was, his glorious power, the one who sent him, why and how he sent him, his power and his wonderous deeds, the glorious mysteries of his coming which he spoke in the world, and concerning the genuineness of his preaching. [I will proclaim to you] how and why he diminished himself, abased his exalted divinity by the body which he took, was crucified, went down to the house of the dead, broke through the barrier which had never been broken through before and gave life to the dead by being himself killed. He descended alone, but ascended with many [f. 6b] to his glorious Father, with whom he was from eternity in one exalted godhead."

Abgar commanded that they should give silver and gold to Addai. Addai retorted: "How can we receive anything which is not ours? Now behold we have left that which is ours as we were commanded by our Lord that we should be without purses and without wallets. While bearing crosses upon our shoulders we were commanded to preach his gospel in all creation,

in relin cirty is and ouris. crarenton raph alen lesian relan cuirs. onsher سم مدم محلة حلك معدم تهادسهم השאונים ביות אושמלה אובם יישמולים. para step cip contro subbo suchi. مهدمه وحزي مهدحيهم مستع حسسه وحجد سمع مانس بالشام ، شمام مانس والمام ، شمص ربعت . خيلاقعه حلت مه ملعف حيمرءه صفح حلس مشه مق سه، حمه علمفح، مف حد نه معجد نا معجام نرعدل (f. 7 a) مه ملكهاي حمام ماءمد ماعده ومهمعاء - amlal Kambis Kingris Kanna Kanaa دنتها معمد مده مرومه حدونه لابت مصله حشيحيه لعمة، معجة همه لهم. Kujaka : am Kuja Kini Kija Jalo مرمد مراساء من علهم : وه مرسام مزنده حشمد بدمه مدار دحمة بالمرابع بسم م ساع، حلاء سحدي من عله . حدامه للنام. حمله لحمية حلل مام . حاسل لع من حص من حل بدا من من حن حل . Khasa Keula Kalul Kam Khita . Kuse "אומים של המשה אמש ביבה לה ל אל פארם

[•] C. La for L ~ 200.

all of which was affected and suffered at his crucifixion which took place for our sake for the salvation of all people."

So he related to King Abgar, his princes and nobles, Augustine, Abgar's mother, and Shalmath, the daughter of Meherdath, the wife of Abgar, the signs of our Lord, his wonders, his glorious powers which he did, his divine victories, his ascension to his Father, and how they had received powers and authorities at the time that he was taken up, the very power by which he had healed [f. 7a] Abgar and Abdu the son of Abdu, the second of his kingdom. He further related how he had announced to them that he would be revealed at the end of times, at the consummation of all creatures, at the rising of the dead, the resurrection which would come to all people at the separation which would be between the sheep and the goats, namely, the believers and the infidels.

Then he said to them: "Because the gate of life is narrow and the way of truth is straight, because of this, true believers are few; moreover, the pleasure of Satan is by reason of infidelity. There are many deceitful men, therefore, who lead astray those who see. If a good end were not set for people who believe, our Lord would not have come down from heaven to a birth and a suffering of death. He would not have sent us ourselves 14 that we might be his preachers

محفدة به مسلم دسم سلم معمدم سلم حسم تحفة همه مخلع همي المصلمم حدة الم سلم معمر ممل معند عله معند المعنى المعنى معد بدام . بمساء سام مدم مدام . مهناءهم ملع برشه، دعمه هم دمان معلمه هست ،مش، بله سلم محدة الم سلم. كالخة كالم ولم مدهدها במשמשרה עלות מצות זיר בשמשעם עטמו שוש متحده حمد حجيسي ، دجيم من ميسي فغمالمته معامله معامله معان فه المستومة man fir in impartant crish aring kom البواد حم قد معدسه الحداده سهه علمسد. תי במשת ממה ישמלה בז ואלטה מזמ ישה م المنتديم دنسه ديدهم ديسه مس ما مهمد حمه عند، حمتهم حلتهم : حمة عمهم حمقهم chagins ham bigs . Kurra mars والمحتمية ومنجا موم حق ومراتب والمحام תשבוא מום למחם במשבאשה מון מחשבוא صمه معردی. محسب عد مالی دنف مهم الم لعجمة ما مامه حسده . معمد ما محم حلة مديم . بحده مهم محد منعلم لمسام ممه منعمس بصعة سلم دهسقمهم . كامه ستلهم، وحن . معجم مهم سعبلم، مسلمه بنامه (f. 54 a) ببت . بالعندل محمدة بع الممتد حتين ححن مسته حناه حلماله، محد is han dies . pleined han eles

and evangelists. But that which we saw and heard from him, which he did and taught, we faithfully proclaim to all people, for we are not faithless to the truth of his gospel. Indeed not these things only but also those which took place in his name after his ascension we declare [f. 7b] and proclaim.

"But I will tell you that which happened and was done for people who, like you, believed in the Messiah that he is the Son of the living God. Protonice, the wife of Claudius Caesar, whom Tiberius had made second in his kingdom when he went to war against the Spaniards who had rebelled against him, this woman, when Simon one of the disciples was in the city of Rome, saw the signs and wonders and astonishing powers which he performed in the name of the Messiah [and] recanted the paganism of her fathers in which she lived, even the pagan idols which she worshiped. She believed in our Lord the Messiah, worshiped and glorified 15 [him] along with those who were followers of Simon, and held him in great honor. Later she wished also to see Jerusalem and the places where the mighty deeds of our Lord had been performed. So she arose with zeal and went down from Rome to Jerusalem, she [f. 54a] 16 and her two sons with her and her one virgin daughter.

"When she entered Jerusalem, the city came out

Kos Kienko aam malaa . mlaael kauso بها والخلطاء هذاه والمانا الما والمادية المادية المادي בשטבי נים ניבבינ מטא מניביו הפשטנא כבינאא ودرست هدم ل مودا: حد عند من موده درسار משל שולה שמש לשמן: משל שישוך שוא האוך שוא بعدية. محل صمه لمه محمد وعنوب معدد دهمه تعامنه و المامات المام ال oer who mad achom mad curaby ichi. محمد له مه و العجد مدمد ما عدم رحمع مهد حلتنه مهقهم مه عد شا معجة لله ندم لد يهدله فر دمادهد سامهم حض معسم . مسعم شع مرمه المراحة المراجة المساخ المسلم مبدم متسم منة بعن عيد عيد منه . حيد منه . حيد منه . حيد منه الماد الما محصم لم والمال من معم معم المامك معدنه. معمله صعه درلنده نودم لعدؤل ل. مله هده حلسه: علم هد حنده ندوم ل: دلم نفدغ مندغ دحمه دهسم. ماقسم . ל עבשט אים שרה (f. 54 b) אלהעים oce seed and aly. ca except epers and م، تخلطهٔ . محمله مه مه معدده : لسميم حة نب دهنه. ملاءلت من صبحه. ملسمه من in stag. Fest seeps substage

to meet her. They received her in great honor as due to the lady queen of the great country of the Romans. [As for] James, who was made leader and prefect over the church which was built for us there, when he heard why she had come there, he arose and went to her and entered in before her where she was dwelling in the great palace of the royal house of King Herod. When she saw him she received him with great joy, even as [she had received] Simon Peter. He also showed her healings and miracles like Simon.

"She said to him: 'Show me Golgotha where the Messiah was crucified, the wood of his cross on which he was hung by the Jews, and the grave where he was laid.' James said to her: 'These three things which your majesty wishes to see are under the authority of the Jews. They control them and do not permit us to go and pray there before Golgotha and the grave. They are not even willing to give us the wood of his cross. And not only this, but they persecute us that we not preach or proclaim in the name of the Messiah. Often [f. 54b] also they confine us in prison.'

"When she heard these things the queen immediately ordered that they bring before her Onias, the son of Hanan the priest, Gedalia, the son of Caiaphas, and Judah, the son of Ebed Shalom, chiefs and officers of the Jews. She said

Long. Helps sacin saugh الماه ما سعلعم بالمام عمميل الماميليم مد مدر اعوا - متعمد، حماد برامة مدد ومن والمراك موسع محت ليقديمي شتب. بالماء عمصا سا من مناملا مم ملعلم عدم Exit was exw. serties all was lacin. مهعمسه صمه حلمه ومحنه المعامدة المحن ممونم بشعب المعدم معمد عصم مح محسه محر محله . محم حديث به معلم له (f. 8 a) مدنی جر مدنی ده دخمه د بونه حلءم نحح حلء . لم بعم بحلامه فه فه فه مه حه تعم ده العام حدم دهه العام دده سال سمه مدلعه: ومنهم لم معرض مرعب. جنعمه . محيلت حلمه بعدنه . فهمه معنب صمه حيلمهن علمه ديود بعيم لحمه سلم علمه عدم الاعلام على مماده علم תשש השלה מינט : נחש עיששי שיששעט دلا مع مهميع حجم لعينهم. ولا بعجم فنه : بدين حدية عده : برعمق بديمة تفعيه حيالحسم محالتوسم: محدقالمهم ديم حقاحه منفعه على : دعم شهومه سامعه Ker Kla Kurra desaka : _ aml dam to them: 'Deliver Golgotha, the grave, and the wood of the cross to James and to those who follow him. Let no man hinder them from offering service there according to the custom of their worship.'

"When she had thus ordered the priests, she arose to go and see those places, and to hand over the area to James and to those who were with him. Later when she entered the tomb she found within the tomb three crosses, one belonging to our Lord, and two to the brigands who were crucified with him on his right and left sides. In the moment that she entered the [f. 8a] tomb, she and her children with her, in that very instant, her virgin daughter fell down and died without pain, illness, or any cause of death. When the queen saw that her daughter had suddenly died, she kneeled and prayed within the tomb the following prayer: who gave himself to death for all people, being crucified in this place and laid in this tomb, and who as God gives life to all, arose and brought many to life with him, whom the crucifying Jews will not hear as well as the erring pagans, whose idols, graven images, and pagan worship I have renounced. Now they will look on me with mockery and say: "All this that has happened to her is because she renounced the gods whom she worshiped, acknowledged the Messiah whom she did not know,

mod lm: with that toch actor of the : عملعد، سد من من من مند حده حل دور الديمه ملعبه ، مدن مده حول رباه عمر دیده میلی میده مید (f. '8 b) Kud may remon : dam Kisk mdalus صمه مدح حل سلم دسمه صمه هخب مند لمهن حنين معد معد حدم بنص مدم جدد عممياء مدم بخدء مرع دزجید محصیده، دهای همام دهام سه، وحم علیم. کے صوبہ موزمہد صوبہ سعاعا معاجء . جسته مده مه حانده حام حين. ملح معده معده حمد دعم ديم ديم مملع العجمه ١٠١٥. هم حلم سن لمدين مععدس سر حج الملك اعتداء . ملع بعدس سر سده حدمه اسعاد ، شه د مهام دم حسم الم حصمه دهدی سفیه . معدسی سم دست مهمص אנה ומופה המצושא. לאני מממא מצושא حے مملع الحصيحيا دھ مخصر لھ . ہو الم cleby eighner: or for city was cere حديد شه. ببغه همه دغيين . بسعيد ناه سب شنه دمه نجد مدرسنهم مدرسهم معصله معند (f. 9 a) شدیده مهم ملیعده معجم حل عليه ددخون دنجيه سمم مدهين. حلت حمص ، مسء حصاح . فهمارے همم هنجم

and went to honor the place of his tomb and crucifixion."

So if, my Lord, I am unworthy to be heard because I worshiped creatures instead of you, have regard for your august name, that it not be reviled in this place [f. 8b] as they have reviled you in your crucifixion.'

"While she was saying these things in her prayer and was relating [them] in the suffering of her crying out in front of all who were there, her oldest son came near and said to her: 'Listen to what I have to say, your majesty. In my mind and reasoning I think that this sudden death of my sister was not in vain; it was rather a marvelous visitation by which God could be glorified—it did not happen that his name be blasphemed—in order that those who hear might believe. Look, we entered the tomb and found three crosses in it. We do not know which one of them is the cross upon which the Messiah was hung. By the death of my sister we are able to perceive and learn which cross is the Messiah's because the Messiah will not turn away from those who believe in and seek him.'

"Queen Protonice, although at that moment being very bitter inside, recognized that her son had spoken these things wisely, rightly, and straightforwardly. She took with her hands [f. 9a] one of the crosses and placed it upon the corpse of her daughter who was lying before her. Then she prayed: 'O God, you who have demonstrated wonderous powers

י לושישט לרשהו מיני ירוש עושער עשישים مرام با من هذا المن الما من مهارة حلا ساع حليه دين . بديع رم معدد موس nbare rhandy. Ele nesha صمل ملاسم صديم حنون ملحمم مصلحد حض ero. er ein wern Un efin. overnon اعتُومِهِ مستن عربين معنم من اعتباه من اعتباه و حلنه د محنونه مهم محدد محفود. solden and haves as a stry reighin. sock in with a skip and hac cylakin. حامه الماديم عليه محتمه الماد دشمك محملصه حستت مصامعه حسب مله محمحه مع دحمه دعملم وخدم لم حمد الماس من هذا المناه والتوالي المحمد الماد والموسى والماد الماد obasa. ocemba. (f. 9 b) abasa., leido uley. ocoro. conëch ozërin. rehepu esicos loresubji. and ruly neety epi. modera jedo de kara cere a promotiva مهم اعدم شه دلاتم حم حنافش معملط مهم اعتدے شہ دولئی، مصحمه حل دولئش، محد حجب سهو دونح سه حييم لعحب، مهفوس നാർ മാന്ത്രേ പ്രേക്ക് . പ്രേക്ക് വാന് കാര്യ Low sips remains ait so was اصف من العليم ودنامن سيم موم دنامن.

in this place in order that we might hear and believe, if this cross is yours, my Lord, and on it your humanity was hung by shameless men, show the strong and mighty power of your divinity which dwells in the humanity and let my daughter live and arise that your name might be glorified by her when her soul returns to her body. May those who crucified you be ashamed and may those who worship you rejoice.' When she had waited a long while after she had said this, she took up the cross from the corpse of her daughter, put another one in place, and again prayed: 'O God, by whose command worlds and creatures exist, who takes pleasure in the lives of all people who turn to him and who does not turn away from the request of those who seek him, if this is your cross, my Lord, show the power of your victorious deeds as you are accustomed and let my daughter live and arise [f. 9b]. Let the pagans be ashamed who are worshipers of your creation rather than of you. May those who are true believers make confession that their mouth might be opened to praise you before those who deny you.' After she had waited a long time she took the second cross from her daughter and taking the third cross placed it upon her daughter. When she attempted to raise her eyes to heaven and open her mouth in prayer, immediately, in that instant, in the twinkling of an eye, as the cross touched the corpse of her daughter, her daughter came back to life,

oak and an error and لع معلى بن معلم معلم معلما المامل pour principal sou principal experimentation citán. najes mas ansimes fe. aer tones caren mad bearing. son the ممل عنه . دري م مالاء مه مهناء . من ماهم دزنه: سریمه, هدنهد. به که همه که همه محدی. לשבאה אומה בשבה הטם המשבה שנים בבידה بنست د بدم سخن (f. 10 a) . بناس محسن المستنام . مم دسة حر شدم كتع مكة له. معتم مه ببريم مبدين محسم معمد حن ده دهد حجة. osalbo mod yarem resury. owerpu mog لتحمد باس در المراب المام در المرب ا ومعده مدم درموسه مدم حسم المعرفة المعر مل المادمة عديد معدد محل مدني تهموسر موم حمد عب وبلامية ومقتله مالير. دمعد عدد من و دو در مدادم در دد سراه مه KALMI GOW GETT : KGT 231 WJOT KGOTK האושש הלוזו . לומה לואים . יבוש הנידר ממים אום المسعنة ويجلمه بالمهاد عدم حديد الماد معدد الماد . ms dom Kiri Kalar Risk dok . Kalkl maria ink to kaa inin vik ممت منتب، حمان : معند مديمي، بن همند ممص منسعهم . مسرعمهم مرءمه شعنمد

suddenly arose, and glorified God who had restored her to life by his cross. Queen Protonice, when she saw how her daughter had come back to life was moved and greatly frightened. But though she was perturbed, she glorified the Messiah and believed concerning him, that he is the Son of the living God.

"Her son said to her: 'My Lady, you have seen that if this had not occurred today, it might perhaps have happened that they would have left the cross of the Messiah, by which my sister came back to life [f. 10a], and would have taken and honored one belonging to the murderous robbers. Now behold, we have seen and rejoiced that the Messiah has been glorified by this which he has done.'

"She took the cross of the Messiah and gave it to James that it might be kept in great honor. She also gave orders that an especially great edifice be built over Golgotha where he was crucified and over the tomb where he was laid in order that these places might be honored and that there there might be an appointed place for prayer and an assembly for worhsip.

"When the queen saw all the people of the city who had gathered to the spectacle of this event, she commanded that without the veil of honor suited for queens, her daughter should go with her openly to the palace of the king where she was staying in order that all the people might see her and glorify God. Then the crowd of Jews and pagans who had been happy at the beginning of this affair and cheerful became very sad

explosion for the common pri sla la شمل مدن (f. 10 b) . حمص موم ומודא. שבידאה מודים מום כמו בודים אותא. حطفظم حديده، موهم بالناء بالمحتنف القمم قمر حدده لام دلمة مملمة على المنا لام صلع دشه، مدم صملعه، مهد كهدة ومله تسمع. שול מסא לבש השם בוש משל המשלבו. בארם لعلسة سدةن وهدف ب مصورة مساع مساع من على حقيم مناعم مناعم منحد منه معامل والم هده هدي حد مدلم وساه هدي. حعدسم صمه محمل عدد علم ممم مداد مامه مداده of right removes array. The certification ومص برعب شمام الشاء السامة والمناسب ممام المراسعة runos. ser ett mod limour. rapent صمة عدم علمديعه ععن ب بن ملع دشه، شهر. محد عبد مهم معن ، ومد مهم درومه مهالم منافح به مديمه مسلمه ممه حج حمله مهزم شه. مهمند سام حمادلل مه مر ماد مدم مدم مدم مدم . how π and π of (f. 11 a) how hare ملحجم صميل جمعتم عليته سمتيم. مجم مل سعد محددام سلم ومعدم عملم وللم معدم مالم وحميد فدة وحدم بلاء responses a stra. compressiones: دودحت موموست محد بدع محدموه

at the end of it. They would have been pleased if this [f. 10b] which they had seen had not happened, for because of it many had believed in the Messiah. Increasingly, they saw that the signs which had occurred by his name after his 17 ascension were many times more than those which had occurred before his ascension. Moreover the news of this event which had happened traveled to distant places, even to my fellow apostles who were proclaiming the Messiah. So there was peace in the churches of Jerusalem and the cities around it. Those who had not seen this [event] with those who had seen it glorified God.

"When the queen went up from Jerusalem to the city of Rome every city which she entered thronged together to catch a glimpse of her daughter. Upon entering Rome she related the things which had happened to Claudius Caesar. When Caesar heard it, he commanded all the Jews to leave the country of Italy, 18 since in this whole region this event was spoken of by many. She also told Simon Peter [f. 11a] that which had happened.

"Everything, therefore, which our fellow apostles were doing we preach to everyone in order that those who do not know might also hear the things which the Messiah was doing openly by our hands in order that our Lord might be glorified by everyone. I have told you these things so that you might know and understand how great the faith

حمدد دم مددند دمده دمماندد شه وحتيده مريم مه لعمدون من حمده معروب المسترات المس المراه المراجع المراجع علم علم المراجع محمديم لم ليحمدن. حمل حدم دعجة معسم معدة معدم معم معم دعده دعده دعده وحدوم، وحد عجد هوم محكة حلم شبي هنه معلعه : صعد سهمدرده من : سامه حصاده: معمه معديعدد: معددانم معدده المراد ولدي: حمر عندي وسيترسور ندم همه لحد. محدسم همه لالمت علمه. محمد ما نخد مهم برسدهم (f. 11 b) معجدم معجدم حنم حنى (f. 11 b) هه معديه وعندم وود ديمستسوي مدم عمدنه مدسلك بسة غصره ممسه فكأغه alex ejosoph rocipa resum region لم. وبهسب ويهمسم صملعيه وخلم منه لن سے مستن مادس، بدری مسامان حصيناء دمرينهم وبندنه شميط له و مديد منع من مديك من مديد من من مركبرة محصبحنه. مسلم عصبه حنقته هسمه منه. مدم ملم درخم دسمده ده. مدله مهديم شه. همه محلة لحديه دن حديه: המלשים, מחל בן באבא הביבוא הדעלהם,.

of the Messiah is to those who truly follow him.

"Then James the leader of the church of Jerusalem, who had seen the event with his own eyes, wrote about it and sent word to my fellow apostles in the cities of their districts. Also the apostles themselves wrote accounts and informed James about everything which the Messiah had done through them. These were read to the whole congregation of the people of the church."

When King Abgar heard these things, he, Augustine his mother, Shalmath the daughter of Meherdath, Paqur, Abdshemesh, Shmeshgram, Abdu, Assai, and Bar Calba, with the rest of their companions, rejoiced greatly and all of them glorified God having believed in the Messiah.

King Abgar said to Addai: "I wish that everything which we have heard [f. 11b] from you today, as well as the rest of the other things, you would speak openly to the whole city that everyone might hear the proclamation of the gospel of the Messiah which you are teaching us, that he might be contented and established in the teaching which you are teaching us, that many might understand that I displayed a just faith in the Messiah by the letter which I sent to him, that they might know that the Son of God is God, that you are his true and faithful disciple, and that you demonstrate his glorious power with deeds before those who are willing to believe in him."

The next day Abgar commanded Abdu the son of Abdu who was healed from his grievous foot disease

הנצהו של בינוא. מנולא שמא בבמלש בהנולא. ەلەندىد شەلە كىدەلىن كىدىك بىرىكى دىكى . Leach on redain end dein. Lahin four send early cip sessur. surger مهمه حلعيماهم وبمرو عليهم مريميم خلم תואם הנשם השאש מוא שבים האמש سلم مهمم سلم حفيه صمة مهم حليه оток 12 л 1 т . кот i то (f. 12 a) г т man Lachi elen. " and sala elen com דם בוצבון מסס פדוב המול המול מססי בד ראמשרא מה . תשבשא האלשם המם משמר תישום ., השום שובה השבות הל הרגשם . תשבאז האמשה בשר השב השבות Kind Kohura whas how density rea مدعه: مرب وجود همه حلحه، فبحر همه لهنجي. حمية ملخم، مسعمن مدة عليه. ملحة عبي مبعون معدي المرابع المعالم ا KIABBA . KALSI KIKUA KLEÏ . _ AMBAAKI KIRITA KLERKO . LORLAS KÜLSO بعه محمد بعد مهمتهم محسفعهم درسه سنے . معنوب العصرة المان مان المان مان المان مان المان ودم الماني مديم مده ملمه . والمحمد man elember this. There was alone.

to send a public crier to call all the city, that all the people should assemble, both men and women, at the place which is called Beththebre, a large area belonging to the house of Arida the son of Abdnahad. [This was] in order that they might hear the teaching of Addai the apostle, how he taught, in whose name he performed cures, and by what power he did these signs and accomplished these wonders [f. 12a]. Because when he had healed King Abgar, only the nobles were present before him. They alone had seen him as he, by the word of the Messiah, healed the one whom many physicians had not been able to heal [that is], the one whom a foreigner had healed by the faith of the Messiah.

When all the city had assembled, both men and women, as the King had commanded, Avida, Labbu, Haphsai, Bar Calba, Lebubna, Hesrun, and Shmeshgram stood there with their companions who, like them, were princes and nobles of the king. The officers also [stood] and all of the workmen and craftsmen, both Jews and Gentiles who were in the city, the foreigners of the regions of Soba and Haran and the rest of the inhabitants of the whole region of Mesopotamia. They all stood in order to hear the teaching of Addai about whom they had heard that he was a disciple of Jesus, who had been crucified

ita . mara khäok kan koksa . jileika ومعا بمعنى المحنة معالم المعالم المحاسبة المحلمة المحل عجمه (f. 12 b) معجم بمنذ شعد مه سله . ومعد مه من بنده وه بخدیم محمیری دیمهم دیسی دیمی Mor itues seems such the Kla وروعهم حلته معنوم وتسم حملته. حنه د درسه من المناه من عدماد، ملجع מצשו אמש ביים . הצואים אמשם איש אמש سلماهم بعد سلع حماله على عديده . Krojo Kroz Kom Vrnk . Kom Tr Kom محة على صمة لكه محنية. عبوسط صمة منفع صمه حم مدنه حم صديده مملم وبلنوم حمص عب حسم ممص مس حل . جنعه ممص محفحة ماحة من ممجمه حاتمهم auראם מסא. ב μ הכים מס הכסאא בפתוא. ممله لم وبعدة لي عدد لم ماده لنع هما، حيد دهمه يحمله دولينه. شه بنا محبوب معافره سعامه المالي وموالم من بخمص سهمه تداهمه من بهده רשם שמשה לש ישמשר צייר עסש ישמשיעים حلح. شه بحلله، سهه نتب بحر مدرح دیکارسوت مازه سوه دیخه درادس درسیس:

in Jerusalem, and that he was performing healings in his name.

Addai began to speak to them as follows: "Hear [f. 12b] all of you and understand that which I speak to you. I am not a physician of medicines and roots belonging to the art of human beings. I am a disciple of Jesus the Messiah, the physician of troubled souls, the savior in regard to future life, the Son of God who came down from heaven, put on the body, became a human being, gave himself, and was crucified for all people. When he was hung upon the cross he made heaven dark in the firmament. When he entered the tomb he was raised and went forth from it with many. Those who kept watch over the tomb did not see in what manner he went forth from the grave. The watchers on high became heralds and proclaimers of the resurrection of the one who, if he had not wished, would not have died, because he is the lord of terminal death. If he had not so pleased he would not again have put on a body, since it is he who is the fashioner of the body. For the desire which brought him down to the birth of a virgin also humbled him to the suffering [f. 13a] of death. He abased the greatness of his exalted divinity, he who had been with his Father from the beginning, even from eternity, of whom the prophets of a former time spoke in their secrets and drew pictures of his birth, suffering,

pribate problem ribb separi. Let espen شه ومرسعه مه محم مده مده معر دست سالمه وحسيد مهمل مراح مراسه مديدهم وعد وفع محد وه حصامة فعهامه השלמ י עדועי הים חישהע דישים עשים تحمد معدد له دستلم مدلاته مدا מם אומן זה היא פנים היו אונום מם מו השבד הש משוז . הלששבש שלמשלה הבש uy runi exinta eseth. Low med exe معسم محفرين محفدت سد. معمم لمحمه، معدسم سبر ، ملغمس مخددهم سبر مصرحه سدم . حول دهددم مهدمي هده . הנבתה הנושטא לארן המשמבון. בשת (f. 13 b) רבן הבים הלבותם המסום הבים הכא סגבין מצוא אבין מסם. זכיא אוה באין ب منهسه . من خفر من مسمنه با حنقب بغدلم مقهدهم منتجم حيلاحه معحمي لد. مي مده حدهددة مدم عحمه محت عدم ما ما الما المستحاء הבהושה אשב השבי השלים אום הושים ב لم بصحبه مخدد متدسه حل صعب حسم ما باسم دمحة ما مسم حمومة محتقاء: محتقس محشم ستعم وحتقاء حدیدمع ساء دے امسا مام سام مرا

resurrection, ascension to his Father, and his sitting at the right hand.

"Behold he is worshiped by heavenly and mortal beings, he who was worshiped from everlasting. For although his appearance was human, his power, intellect, and authority was divine as he himself said to us: 'Behold, from henceforth the Son of Man is glorified and God who is in him glorifies him with powers, wonders, and his own magnificence which is at the right hand.' His body is the clean royal garment of his glorious divinity by which we are able to see his hidden lordship. Therefore, we herald and proclaim this Jesus the Messiah, we glorify his Father with him, and we extol and worship the Spirit of his divinity, because thus we were commanded by him to baptize and purge those who believe in the name of [f. 13b] the Father and the Son and the Holy Spirit.

"The prophets of old thus spoke that the Lord our God would send us and his Spirit. 19 If I speak that which is not written in the Prophets, the Jews who are among you and who hear me will not receive it. Again, if I make mention of the name of the Messiah over those who have afflictions and diseases and they are not made whole by this glorious name, they, being worshipers of things made with hands, do not believe. If, on the other hand, those things which we speak are written in the books and in the Prophets and we are able to demonstrate their healing powers on the sick, no one will behold us without discerning

المستحدمة والمرابع من المرابع المرابع سلور حاء سلم صد حده . معام عن عرصامه بخب وبه لمحمد لتحلم هلبي. بفنادم محوب معلمے لم نخمه زحمیمے معنی کے مالاء سامیا، دعمه محمه عنف ". مصمی نامه Examples . rey Lit is airen marke בבנוא העצה הכבעהי. אלא כבמצא העבץ (f. 14 a) arespect control control con لاعد مشاء مده مدفعه محاء محسامي لم riarenda: rino rejudo acida centa vici. د المامه و المام ا معمله وحديث هه دعله و معنه محتمه المحمد صهه ده دحم مهم حلسه ده مه مهد حمللم حمل لعتم. وبعمدم وسمحم حميه متحة. تشه تحلدا لقدم تحتم حسلهم صحتهم متبحت بخانعيه مهعمه مهميعه ورس المالم والمعالم والمالم المالم ال سمامے لبر ، مر مسم سناه ، مر سمان انقم سهزير دهنه . منه لحد معة ، ديمهم

d C. adds مهمه . ه C. حدتاعه . . به C. عام مهم .

g C. _ෑ~~ .

the faith²⁰ which we preach, that God was crucified for all people. If there are those who are not willing to obey these words, let them draw near to us and reveal to us what their opinion is, that as to an illness of their mind we might apply a therapeutic remedy for the healing of their disease. For although you were not present at the time of the suffering of the Messiah, nevertheless by the sun which became dark which you saw, learn and understand [f. 14a] concerning the great and stupendous event which took place at the time of the crucifixion of him whose gospel has spread throughout the whole earth by the signs which our fellow disciples do in all the earth.

"Those who were Hebrews and knew only the Hebrew language with which they were born, today speak in all languages in order that those who are far off, like those who are near, might hear and believe that he is the one who confounded the languages of insolent ones who were in this district before us. He is the one who, through us, imperfect and wretched men that we are from Galilee of Palestine, teaches today the true and steadfast faith. For I whom you see also am from Paneas, from the place where the Jordan River flows forth. I was chosen with my companions to be

حنوره لعودنه مدخر بدحة موه مه تحدي Kursi Kurra wara igk Jassi khiis صيد محدد مدد مدد المعدد المعلم ey ansaki. nitua bizaba ey siir. Li لمغماده دلمة سعتدى ولمحسر محمدوسك تجلم عصم صدنه وحمله حننه. مله مؤسوم . _ ೧೨ ರ್. ನಾರ್ ನಾರ್ ನಾರ್ ನಾರ್ (f. $14 \ b$) Kizza Kazas Kii po Las Landha הכמשוא. בלהל האלון הבמובעון כמי. מינה حمص مدهمهر. به دبيه لمل حسين تنفيك هر مهزم دست وسعمه في منهم تعلمن مرام على المام الم La observe and tous representation and الله المحمد المعند الله الماد مخعودة كم مدعوده على والموانع مع المعانية بريتك حدر خزا بهلاعه حدزاه خوصعه حدر الملعد . مملع المختل الفحلي . المحمد عمر مل بغد، مدر خوساء حدر معن مار ١٠ حله حنر. * مدمه صحیل ستندم جمة شم مدنده دیناه م محل جیدی مهما متههده . بحیم کید معصني حمعهما من معفوس مدر . بدنهمده محتنبصه، حمد کم دیمه کرم دیمه کرم دیم

^{*} C. omits ,is. b C. ,masuir Klus.

a herald²¹ of this gospel, by which already districts in every place ring with the glorious name of the august Messiah. Let none of you, therefore, harden his mind against right or put his mind far from truth. Do not be captivated by the thoughts of pernicious error which are filled with the sentence of an expectation of bitter death.²² Do not be caught [f. 14b] in the evil habits of the paganism of your fathers so that you keep yourselves far from the life of justice and truth which are in the Messiah. For those who believe in him are faithful to him who descended to us by his²³ grace that he might remove from the earth the sacrifices of paganism and the libations of idolatry, that created things should no longer be worshiped. But let us worship him and his Father with his Holy Spirit.²⁴

"Now in regard to me, as my Lord commanded me, behold I preach and evangelize. I place his silver upon the altar before you and I sow the seed of his word in the ears of all people. As for those who are willing to receive it, theirs is the good reward of confession. But as for those who are not persuaded, I will shake off the dust of my feet against them as my Lord told me. Repent, therefore, my beloved from evil ways and detestable deeds. Turn to him with a good and pleasing will as he turned to you with his grace and with his rich mercies. Do not be like generations

مدید دحده د دهام دفعیه همه نصیم حى دسلمه دمرست. مخله سهه معمر منعم بهنجه بلده . ومه حمينه حينهم . مديل حمانهم بدر مدمد مدسلم مده بدخ بهم حنے لحلمی، دیلم منشمیر، دحملحہ سه والمرابع المستحم لطلمه والمرابع المستمارة المستمارة المستمارة المستحمد المس وحدة عدب حموية به دودة مه حمده خدمه في ەشەم ولايسەت بخالى لدەندەك دىكىدەكى. ملسه لهخم ولم مدخم صوبه محلمل وحليد حمد ته دهوره شه فنه حشه محه. השמברא השהבינה אשה בשבבלא האוגהם,. سعد معدن مدنه بده مدنه عدم معدم معدم eles est lucio este lucio este lucio ary. etal enex eleraps. one releas حمله عد علمه قد مدعم . مماع عدد مد حدنده مدم حسده دام خصده مر احسده خ حمل دیم دم احسده حدای در دره کی حدثه. محمه تسجه هم مراسم. وبعدهم لحم Lahazza (f. 15 b) . Lashasun Kuo Kiass لقه ددنده حل تهوين دمنحه دهنيه حلاق ocreu serm there. outron alerm, لحقيمه. ولمونه كن ويرابع البحه والمحادة مط حدم ددغيم مه دمديم منام عليمه د

of old that passed away because they hardened their mind against the fear of God. They received punishment publically that they might be disciplined, that those who come after them might tremble and fear. For the whole of that for which our Lord came into the world was that he might teach and show us that at the consummation of created things there will be a resurrection for all people. At that time their manner of life will be represented in their own persons and their bodies will become parchment skins for the books of justice. There will be no one there who cannot read, because in that day everyone will read the writings of his own book. 26 He will hold a reckoning of his deeds in the fingers of his hands. Moreover, the unlearned will know the new writing of the new language. No one will say to his companion: 'read this for me,' because teaching and instruction will rule over all people.

"Let this thought be depicted, therefore, before your eyes and let it not pass from your mind. Because if it should pass from your mind, it will not pass from justice. Seek the mercies of God that he might remit for you the hateful impiety of your paganism [f. 15b]. For you have forsaken him who created you upon the face of the earth and causes his rain to come down and his sun to shine forth upon you. Instead of him you worshiped his works. As for the idols and graven images of paganism and everything in creation which you trust

במשם משם שבר מלד ._ במשל במשר בידע שם و معلم محمد معلم عله المعلم محمد المعلم معا من حمسا : حمسا حمل بعص عمدا mon rivela_frendes. Eleba_ onbarba_ ساء مربت عدم معجه مهزنده . مد ىلمارىمى. تىلى تىلى شەر دۆسلە حمىمة محمد ميريم علىم حقيد مماد مد قسم لعمر. ولا مهروري لعية لمعيد. تهدمهدم حديدم مجنم. حجل دله ديهه لاي متسع دةمام، ملم ويعرب لدنهم. منقحس لشه دجنه متب ممه دههانه لمندمه سابع لحاسب مديم حمده مهمصل حدماه لحومة م المخرد شرع المرابع لم المرابع ال صناء وهام محمه حسومه والمعدل بالصاد حومهر ١٤٦٥ ١٥٠ حديد ١٥٠ من حديد له: محمل (f. 16 a) محمد بنعت اله عمر الم ساته سد لحنه لدنه سود مه سات عقصیم. ملبه عمم حقیدی. ملعنه معند سد بدنه مام معتداه . مدعد سد متاب معمده ما . معممه ماتسة rimith. occoech rykum. Lift oo Lit ard ملسنه. حمل نح دهند لحة لمه، معرب بن ملم בשי בבינה האיף וֹמוֹכן כן מבינהשין. אלא حية له تاب وسدة له مرم ومان المان ال . بنهممه سا ملاء بده بدني من محدد

and worship, if there should be in them any perception and discernment, on account of which you might worship and honor them, it would be right for them to offer thanksgiving to you since you carved, erected, strengthened, and fastened them with nails so that they might not be shaken. So if created things were to perceive your honors toward them, they would cry out calling for you not to worship your companions, who like you were made and created, because created things which are made should not be worshiped. On the contrary, they should worship their creator and praise him who created them. As his grace shelters the insolent here, so his justice will be required of the unbelievers there.

"I see that this city is filled with paganism which is contrary to God. Who is this [man-] made idol Nebo which you worship, and Bel [f. 16a] which you honor? Behold there are those among you who worship Bath Nical, like the inhabitants of Haran your neighbors, and Taratha, like the inhabitants of Mabug, and the Eagle, like the Arabs, and the sun and the moon, like the rest of the inhabitants of Haran who are like you.

"Do not be led captive by dazzling lights or the brilliance of a star because everyone who worships created things is cursed before God. Even though among creatures there are those that are greater than their companions; nevertheless, as I told you, they are companions of their fellows. This is a bitter disease for which there is no cure,

ورور مورد المورد المورد المورد المرادة دعمر: ١٨٥ دسله دغه دجنه متبر. صحب لم معقس وبعقلا عدم مناهمة عمد الم المدوم هم المن دمة مدس ددة ملم دد حقه لي محدنه د حقمه لم دنهم المحتم المسلم المسلمة المسلم وروب المراهم والمرابع المرابع ىلادىمى دىنىكى (f. 16 b) دىنى دىنىكى دىنىكى. תות זשת תלום בושלשת בז תחם תל مناع من مناعدة معدم المام المناع من مناع مناع مناع مناعدة المام مناعدة المام مناعدة المام מם תשבמו . השלש תל בתם השלש בת . מם Kith ait. Ewa la zen ezenn Erlanda. سه سانعی معمامعد دلاستما نسل ده دا مص بدر سد ، ملك لحنه ددة مله ، امد بدر شه تهاىج كتم حاصعى. بهه هفة. تحمل حدم دحصد من . محمد مالم معمد من محلس مماد . من المناهمة معم معم حلك مدة لمه مهمه الماء من الماء באדוף בעים . בגלא באשוא בעים . מבת אבמים, حموردع دحة محمد خلك دحنه سه מאלמא מה דובן בלהם . מהא מה, בלבה בבל مهن محدل وتيم. مصديم منهومين وبدور لعبدل معمدم لل مهمه مهنتهم دل به معدد سمقة مخفقهم . مصلحة محلسهم مخقصة

that things which are constructed should worship things which are made and created things should glorify their companions. As they are unable to stand by their own power, but by the power of the one who created them, so they must not be worshiped with him or honored with him. It is blasphemy against both of them, against created things when they are worshiped and against the creator, when created things who are alien to the nature of his being are made partners with him. The whole of the teaching of the Prophets and of our own preaching subsequent to the Prophets, is this: created things should not be worshiped with the creator. Furthermore, human beings should not be bound [f. 16b] to the yoke of destructive paganism. It is not simply because created things are seen that I said that they should not be worshiped; on the contrary, everything which is made is a created thing whether seen or unseen. It is bitter impiety, that one should place on this the glorious name of divinity. We do not preach and worship created things like you, but rather the Lord of created things. For the earthquake which shook them at the cross bears witness that everything which is made depends on and exists by the power of the one who made it, that is, on him who was before worlds and creations, whose nature is incomprehensible being invisible, who is sanctified with his Father in high places above, since he is Lord and God from eternity.

"This is our teaching in every country and in every quarter. We were so commanded to preach to those who will hear us, not with force, but with the teaching of truth and with the power of God. The signs which occurred

حعمين بوس مشت حل سمحمه بعنين محصحت بملهوسهم صدينا لخلب مفحله במשהם אוא לאוא מושאה (f. 17 a) سر مرفع مه . معهومه معهم مراءه مدحمد استزهال . فعله تخلد حملته م Amess. aires Lob, iman en exemm صهوه متحم لحعسه. مسلم محسم برحمه فغده له حديل بدسه بهمديهم. مدعه من و برا خلام و دوم الماري الماري ماري الماري دخمتا شبك بمهنم بناسمه خلين لاته. محدسم حض لعتمد من حمقه لم مدحم سرمه دسم حسامه الم خلد لده. ومن منه لعم لعمد تعدم مام شام. ماره ، بناع مامام رماية عنه، الاستان مامامه حماس مدلم مرمان مرمان معدم معدم مصحمح حام بين حلء _ مصطمعح هديم ملته حتمه. لتهديم ستعمه. حد منه عديد حليم دفر الله عديم حلك منه من معامده معامده معامده معامده معامده حمسه بسخم حله مه حمله بخمم راد (f. 17 b) بنتم حدم دنيام (f. 17 b) دهنام حدم دنيام الم meats the seas les siets show ومزرجه که زمیسته . درمسه ده درمین

^{*} C. Kus and dikt adukt. b C. ans.

in his name bear witness concerning our faith that it is true and faithful. Consent, therefore, to my words and receive [f. 17a] that which I said and continue to say to you. So that I should not demand your death, behold I greatly caution you: receive my words as is right, without delay. Draw near to me, you who are distant from the Messiah, that you might be close to the Messiah. Instead of sacrifices and libations of error, from now on offer him sacrifices of thanksgiving.

"What is the great altar which was built for you in the midst of this city? You go and come that upon it you might pour out libations to evil spirits and make sacrifice to demons. Even if you are ignorant of Scripture, does not nature with its insights teach you that your idols have eyes that do not see? Because you²⁷ who see with eyes do not understand, you are become like those who lack sight and hearing. It is vain to exert your empty voices on deaf ears. They are innocent in not hearing, because by nature they are deaf and dumb. The blame which is justly implied, therefore, is yours since you are not willing to understand even that which you see [f. 17b]. As for you the thick darkness of error which covers your eyes does not permit you to obtain the heavenly light

دعیت به میم مومند . برخمی محمل مح حقید ocity. The exity for terms as chose حممناء عد مشام ما بع . بحشام ما معالم جه ". خسام بهمملم سيعيم منه لهما معنه المرابع حداءم محر علم مام مدنه مدنه مه ولمدتدهم دهدنه حل عده . معدةعمه رعدة عملحه دهم حوامد بنعملعهم مخار لجد ولمنه مدير بالمه منهمه، مم حج ىدەھەر. دېملى دىن دىملەدىد شەر دوللە: معروب شون دسته دهمون فرا مورد rana rein eidn.º La ann Li ale ei מש عباء مف على برام . معام مبار معام منع مل خدم مله ميه ملع حن معدم من على بداد "دعماي معمد دمن معن تجدد بستة تهزير مل هم حديد عهده مهد مراح . برعبته مراحه معسامح . Kouri po Koasa Kuffar Kom (f. 18 a) مرعنه عور موس ، بهر محدد بعد موس مراه مص بحام . بعنا عدم محم مص محلمه محلمه بمجن همه لهم دهم عصم صفحه سنحه. سم بن مله لم مديده شده مدامكم برا ماد نعر حص صمعت محانمه و مرم مل . برسکرد م م

[·] C. Kam, maduk kmlk muun kum dal.

b C. ショカベォ・c. べっすっ べかん むっのオ・

d C. rightly C. 22. e C. accidentally omits Com.

which is the understanding of knowledge. As I said to you, therefore, shun things that are made and created, which are called gods in name only, but are not gods by their nature. Draw near to the one who by his very nature is God from everlasting to everlasting, who, unlike your idols, is unmade. He was neither created nor formed, like the images in which you glory, because, though having put on this body, he is God with his Father. For created things which were shaken when he was slain and were alarmed at the suffering of his death, bear witness that he is the one who created the works of creation. It was not because of a human being that the earth quaked, but because of him who established the earth upon the water. Neither was it because of a human being that the sun darkened at the cross, but because of him who made the great luminaries. Nor was it by a human being that the just and righteous were raised to life, but by him who gave [f. 18a] power over death from the beginning. It was not by a human being that the curtain of the temple of the Jews was torn asunder from end to end, but by him who said to them: 'Behold, your house is left desolate.'28 For behold unless those who crucified him had known that he was the Son of God they would not have proclaimed the desolation of their city

محدنان همه مل عد ممم بان محدم مت معر ماد نسر سا مد مهم بعد مهمه הנשובת בן מהא למה לא . שבתים מחם למם عد نيا هم . ديم ممت ممم حلته حسامل حر ديسهم ١١٥٥٥م. حديد، مهديم حدهام محفدةنا حم عليت سدةن دحملية مهزيم relation. very seein very repripar معبلب ولمحة مسعمهم محلمية اصعب محيسه. بع برفعه بدسها برمية محيح المعامة אמש ,שמשיע הדינה בש פר באנאר عدد من عدمان مداهد مداهد دمه ددنه ுக்கள் $(\mathbf{f.}\ 18\ b)$ _ வக்கக்கர் நக்கள் : என்கர் வற : वक त्योता का रक्षाया : क्षायाय वि مهدديهم ديوم حمصه محلهم دمديهم عمدهم حمةسم بالم الم معدم معدم دغيسة. مهم ويناهم لماهمه عمده محمنده مراس لده ني مهم معمد معمد معمد المساهد टम दर प्रे वार्यकाय. वर्षित स्वयंत्र कार्यके محملة حد بعامل حن المام المام المام pate a macione . Eus recept of afort سلم معقد لسعدهه ، دونه مه مرسدنه .

^a C. wrongly Law.

nor would they have laid sorrow upon themselves. Even if they had wished to turn away from acknowledging this, the frightful horrors which happened at that time would not have permitted them. For behold some of the sons of those who performed the crucifixion have today become preachers and evangelists with the Apostles, my companions, throughout the land of Palestine, among the Samaritans, and in all the land of the Philistines. The idols of paganism are despised, the cross of the Messiah is honored, and peoples and creatures are confessing God who became man. If indeed when Jesus our Lord was on the earth you believed in him, that he is the Son of God, and before you heard [f. 18b] the word of his preaching you confessed him to be God, now that he has ascended to his Father and you have seen the signs and wonders which take place by his name and you hear the word of his gospel with your ears, let not one of you have doubts This is that the declaration of his blessing which he sent to you might be confirmed to you, namely: 'Blessed are you who have believed in me without seeing me. 29 Because you have thus believed in me, may the city in which you dwell be blessed and may the enemy never prevail over it.'

"Do not depart, therefore, from his faith. For behold you have heard and seen the things which bear witness to his faith that he is the adorable Son

ماسه . بناء مه حملهم . بناء مه دهاده as parey. ocusenopa as richy, erem العب فنخ. حسم برنجي عنونخ. محلم بدعال ל ומצו לבישאי ים אצמי המצא הביף له . دل هدم کنه دیمدنی سی مدهندی . سی تفدلم سم هم همسدله وهذه محنام سنم. محلف سم محسم سب داومته ستنده . مكام . Khaeur ... cf. 29 a) _arah حيل دوس له مهزم عضيم حديمة. مهمم مريكام . بنيء مهيما مرم مريك ملتقبة. محلك صمع حجمه حليم دزميام ومعامد مرام المرام المرام المرام المعامد المعامد المرامدة متنعه لخديم له جه مرجب معد حد لم عدير. . KLIKO KLOR CLIN CERT OCHIN مسه ما مدامه ما موامد ما مرامه ما مرامه محام الم محدل عجد محديد محديد المحامدة عحد مم لحم . ممه ممد شار حستدم حدجر . دلم حم حمامح بياء صمه لحم دراء . ment panne flaco hard executor مساسم د محدنه مدمد زحده درماره ديدست د معنون المقاوم د معاسعين ومدادم حليمي ويمقيم محودهم ومورم للقم. ناه ولم الم على ستندم عقيم. معلى

a C. omits ~hiz.

[→] C. Kobina.

[°] С. _ Сэхээ. d С. Цэдис.

and glorious God. He is the victorious king, and the valiant power. By his true faith man is able to possess the eye of a true mind and to understand that the wrath of justice will overtake everyone who worships created things.

"Everything which we say to you, we speak, teach, and show, as we received from the favor of our Lord, that you might obtain your salvation and not destroy [f. 19a] your spirits by the deceitfulness of paganism, because the heavenly light has risen over creation. It is he who chose the patriarchs of former times, the upright, and the Prophets and spoke with them through the revelation of the Holy Spirit. For he is the God of the Jews who crucified him. The erring heathen worship him also though they do not know it because there is no other God in heaven and on earth, and behold confession goes up to him from the four quarters of the earth. Behold, therefore, your ears have heard that which had not been heard by you. Again, your eyes have seen that which had never been seen by you. Do not be wrongdoers, therefore, toward that which you have heard and seen. away from yourselves the rebellious mind of your fathers; free yourselves from the yoke of sin which reigns over you by means of libations and sacrifices before graven images. Be concerned about your perishing lives and

منه . بنام معده نحسه سيره م معرية لحدمته ملم لحديده. شه دبه ده كمام معمده مدخنة بالمحمد مدنوسة (f. 19 b) . : ar sha _ ar sha rs . Keraer er in Kim. Kuiraa Kaila Kaira rhriges in rom Kl. _ horoisa _ haralan مرموسم عنزه ومعسم، مملع ورفيع المعمد لحديم مدمن مامام المام صريمهم لهندل تدلد مجمده. والمملحه המאכתה בבדה הצדבין אולם. . המון נעהא ماده . به محنه و مسلم و بدنه مملم و مسلم esteu chechen rlobon. ner >uho_ imp بره حمد سم بخلص سم دخلص مدم کمی هدی . لله حمل الحسر مريم دنيم دهديم. محلك : האביד הבינה , בישות הישוו : הות דישיוי The Kin Its: Kursa Kisi muse of سلم متع عد رعنه : با نعدهمم معلايم ملايم مرابه حفدل خلب. سه نعیل محدی حل لهنک المارك ولمرتجع وموقال وحمي مبنه בליקש נבדיחשי בשים אל בקידא בקשואי مسجمه مدست مصلع بعسم مماسه معا معام ق. مرتمعا معامية المعامية المعامية المعامية المعامية المعامية المعامية المعامية المعامية المعامية الم

² C. adds ನಸುನ. ಿ C. ನಯನಂ. ಿ C. ಎಂಟುಂದಾನ.

ط C. بعلر ١٤٠ . ه Ms. محمر مع . ١٠ C. بنح .

vain idolatry. Acquire a new mind which worships the maker, not the thing made, in which is depicted the image of justice and truth of the Father and the Son and the Holy Spirit, when you believe and are baptized [f. 19b] into the three glorious names. This is our teaching and our preaching. For it is not by many things that the truth of the Messiah is believed. Those of you who are willing to obey the Messiah know that many times I have repeated my words to you in order that you might learn and understand what you hear. We rejoice in this as the ploughman in his field which is blessed. Our God is glorified by your conversion to him. Because you are saved by this, we also who advise you in this are not cheated of its blessed wages. Because I trust that you are a blessed land according to the will of the Lord Messiah, because of this, instead of the dust of my feet concerning which it was said to us: 'Shake off [the dust] against the city which does not receive our words'; 30 behold, I shake off today at the gate of your ears the words of my lips by which are depicted the coming of the Messiah, which has both happened and will happen. Also [I shake off] the resurrection and revival of all people, the separation which is to be between the believers and the infidels, and the blessed promise

سلم (f. 20 a) ملعنه، ". نيات، مامة، بصمحده مه محدم اله ماهمه، in in a can action the manda. Here اتم لم ونغلم حلم وصحب مملم وفدله سلمه ومعسم نعمه معدم مهلم وعن والعمامة عدم مرامة والماد مع مادر لقلم مم مراسم حمد عليه من مرد عليه . . د عليه . שבם תשהישו תשמדותי עת סמי עטש ערהיי ممه مدمه تحاء بسلم ممه حلقاءه . مهما شا حضه حدب، حد محمد صبح الله المناع المن مه مللا مخله ههه الخلهه، مسحمه مون دهدنه ددنوروس وحدسه وحد المحب :, صنوري محن معم معم د بساد ، عمر سامه محمد معديدة معامعة : معلم معدد مه مديسه بيدمه حدته حتم حصهما : كحدة متع ممه مدين مانعت حسعه محسمه من بنعده دعدن لمل . محمد به سدبه لحد حسه . حد معدس رع دهم عبعه دع مهدة . دها دهم نىم لحدملنى و المارسين بر مب . بنای محتبه $(f. 20 \ b)$ علسه دعده وحدسه وحديد له عد مهد مسلغ، مع «سرم : مسلع بتحا معلم غرصم

a C. جمعه. ه C. omits علم. ه د C. حمه.

d C. പ്രന പ്രാ എപ്പ ം C. adds പ്രവ .

f C. Kude , 7 Kd.

of future happinesses [f. 20a], which those who have believed in the Messiah and have worshiped him and his exalted Father and have confessed him and the Spirit of his divinity will receive. Now, therefore, it is right for us to conclude our present discourse. As for those who have received the word of the Messiah let them remain with us and also those who are willing to join with us in prayer. Then let them go to their homes."

Addai the apostle rejoiced in that he saw that the multitude of the people of the city stayed with him and that there were few who did not remain with him at that time. Even these few themselves after a few days received his words and believed the gospel of the message of the Messiah.

When Addai the apostle had spoken these things before the whole city of Edessa and King Abgar had seen that all the city rejoiced in his teaching, men and women alike, and were saying to him: "True and faithful is the Messiah who sent you to us," he also rejoiced much in this as he praised God; because as he had heard from Hanan his archivist concerning the Messiah so he had seen [f. 20b] amazing powers which Addai the apostle was doing in the name of the Messiah. King Abgar said to Addai the apostle: "As I sent

مرح مرده : مهماء "، هترح حسيعا ما دعاس له محه هه: مفدله طبع دباب معدب. صحبه حضمت المع المالا المتحد المتحد المحمد 4دیم حمد بنی دو معمدی بیک میک میک دیر حمد میک دیر 4معدع به منه مله ملع منام دخم و معدده . سسعمة صلسه مام . بام عمرة مراه مراه respect sup for constant occurring. لنهم ۱۲۵ ، ب منحه دید . ندید ۲٫۵ ه صف معلحه هلدهنم. محميل على بمنع مرخم المعلده جسه حدمه حدم مودخ . دعملم دهمده محصبحب دیدانی مهم محم وصد له حم حنى شومه معمد عده دخدت لمدلاء. مهرس دهما ححم حلقته دعدنه مدي. تقدم تهادم حليد من بنهل لسه . وحدم حمر لمعمدعه لم نصمه لصم حفيه مستنه. سمه بع أ. رعدمه باء بها حدم عقد حدم حلم ، حدمه حدنع مخلعه ملاعد مهله the with some yet and but like being it is العامة بماعة والماعة والماعة الماعة الماعة

* C. , & i \ K = .

ه c. عده هاعه .

d C. مسح

[•] The word \checkmark is marked to be deleted.

[€] C. , 1 전 하나 . f C. .aran.

to the Messiah in my letter, as he also sent to me, and I have received from you yourself today, so I will believe all the days of my life. In these very things I will remain and take glory because I know that there is no other power in whose name these signs and wonders are done than by the power of the Messiah whom you proclaim in justice and truth. Now, therefore, I will worship him, I and Maanu my son and Augustine and Shalmath the queen. Wherever you wish, therefore, build a church, a meeting-place, for those who have believed and continue to believe in your words. As it was commanded to you by your Lord, you should serve for a season with assurance. As for those who become teachers with you in this gospel, I am ready to give to them large gifts in order that they might have no other work in addition to the ministry. Everything that you need [f. 21a] for the expenses of the building I will give to you without end since your word prevails and reigns in this city. You alone shall enter in unto me freely into my royal palace of honor."

When King Abgar had gone down

סוֹסוֹבנסמי, בוכמי בבנה מנוכב מברצלות. שבי במתידות לב על אובה החביניםם בבל حدر دندر شهر حديثهمي معجد شهر محد אהנומם . בבשה הלבמם . בשבעון מסם אפ. ain then wan imma Later. محمدي همه حصدتهم دهعسم. مدد خدم سم مرد حدون سفندس مده دش دون معة ديخ. بوري معدده و المعالم ، معني معني معالم المعالم المعا exexy moo et with umos. oaien moo لمله دمدي حمدي محن خلص دنده ساحعه، محمله، ملتبعب سةومه محلم، مخعملم man Lm Lar, al siem resuma. riaki $(f. 21 \ b)$. For the tank as f.مر مرم روس مرم مرم المرم المربية المر caran mondo uita adur con obran conse حسيد صمح لصمے حل صدیم. حل حمل دندر، حیقیمی محل حمل سی معتجد شمر کردشمم سسه مطحم بجدنه صمه حلمص بقبه: الانه مده مدهدها وهدفد مده هده الله בשובה הבשובה הלום שוב בשום שוב בשום

^{*} C. omits Kala. b MS. dinama.

[ം] C. പ്രവാര . ം C. പ്രവം . ം C. adds ,്ന .

to his royal palace he and his nobles with him rejoiced:
Abdu, Garmai, Shmeshgram, Abubai, and Meherdath, with the
rest of their companions, in everything which their eyes
had seen and their ears had heard. In the rejoicing of
their heart they also praised God who had turned their mind
to himself, while they renounced the paganism in which they
lived and acknowledged the gospel of the Messiah. When
Addai had built the church they offered alms and oblations
in it, they and the people of the city, and there they
offered service all the days of their lives.

Then there drew near to Addai Avida and Bar Calba who were superiors and officers and who wore royal tiaras. 31

They asked Addai concerning the Messiah that he should tell how it was that though he was God, [f. 21b] he had appeared to them as a human being and how it was possible to see him. He satisfied them concerning this, concerning all which their eyes had seen and concerning everything which their ears had heard about him. He rehearsed to them everything which the Prophets had said concerning him and they received his words with gladness and faith. There was no man who stood

مم لعمدله . لم يع عدمم ممم بمنع مخته בם הבשם השל "אוב לבם בלחי המשם הלחש השל היא היא הש אב : ווא הבובז הצואה הבובבה בינסו סגים מש זב : במשיבים b מביזמ ומנים تحند سمخ. نسلم سمه محمده سمه حلقلان. العليمي حددسم هدة. مدح بجه دحيل ملقيهمي. لده حم خلمه دحمحه مخدم. مصحب ممت محدني. تعنيه ما مربيه المربية ich cenita orenia. Ereca coo et aut محند مهم دماها معلمه معمد محدد الحسيديم سهه دمعيم. بخصد سهم لسه אד. בעם במת אמה השבאמ (f. 22 a) .,זא محبتاء مادم محتماء مادم محدءمه مامام مناءم صريب سهه. له ترلهس، سمحب سهه. حد، العبر محظممين حر حطعهم العسمهم السيده ما من من المام من المام سلم دومد خددس سهم . سعد سبه ملكوسه מסם. האללבינה מה משמרה הבצעשה הכים بعدمه مدخنها عبدا مهم حزن دسلع ، ١٨

a C. omits Kam.

b C. **О.** Д., 30.

c Originally ممص, but the second a is erased. Read ومص

d C. omits place.

e C. omits Less.

against him, for the heroic deeds which he did permitted no one to rise up against him.

[As for] Shavida and Ebednebo, high priests of this city, together with Piroz and Danaku, their companions, when they saw the signs which he did, they made haste and broke down the high places upon which they had been sacrificing to Nebo and Bel, their gods, except for the great high place which was in the midst of the city. They shouted and said: "Truly this is the disciple of that skillful and glorious teacher of whom we have heard 32 all which he did in the land of Palestine." Addai received and baptized [f. 22a] in the name of the Father and the Son and the Holy Spirit all who believed in the Messiah. Those who had been worshiping stones and wood sat at his feet learning and being reformed from the raging madness of paganism. Even the Jews who were learned in the Law and the Prophets, who traded in silk, submitted and became followers and confessed that the Messiah is the Son of the living God.

But neither King Abgar nor the Apostle Addai forced anyone by constraint to believe

سه ده دهدست. حلل ۱۹۱۱ ملینه سهدد. معني مدينها بدمت مزء مهمانده مغيام صمه ده . محسمت خمطه صمه حلعتمان . علم عمة عن والمن المام لماعه: سعلت، متمةه ستد عفد بدء عرد KJEUR KSER RE KLEWESS : KESLESSO no. . cappe his are areals. ex فغر همه حديموس حملهم مستملي محستساء. مصع معله حتالع، (f. 22 b) مصب تدمعهم حمشر مهمه. حد نحومد مهم لمهم استعمل. دهن دوم حکومی معدیم کمی دوسه درزم لمرسم موسم مدم مدرسه مرسم. مصوبهم لع نسس در حمحمه درالهم. محر ملك دزميعة . محر عصدم معدمنه ديمونه دريمنه ولمنع محر نبته ملاء محتن محر بحماء ستخ مجتهد مدحه محمد محم تلك محمد تلك المعمادسة برعام حديث محر دمقدم محلته مصناده . هنت عصبك بليعه، محقلهم معاد، دعم المعامدة ا والمستم الماء الماء محم الماء المعادمة

a reased. Read aam, as in C.'s text.

b Originally Kam, but K erased. The word is not in C.

[°] C. _amile and _amisiral.

in the Messiah; because without human compulsion, the compulsion of signs compelled many to believe in him. All the country of Mesopotamia and all the regions around it received his teaching with love.

Aggai, who made regal silks and tiaras, Palut, Abshelama, and Barsamya, with the rest of their companions, followed Addai the apostle. He received them and made them partakers with him in the ministry. They read in the Old and New Testament, in the Prophets and in Acts [f. 22b] of the Apostles, always meditating on them. He, on the other hand, commanded them carefully that their flesh should be clean and their bodies holy, as is right for men who stand before the altar of God. [He also commanded] that they should be "far removed from deceitful oaths, impious killing, and false witness which is mingled with adultery, from incantations, concerning which there is no mercy, from augury, divination, familiar spirits, the casting of lots, horoscopes, in which erring Chaldeans boast, and from star and zodiacal signs in which the foolish trust. Put far away from you lawless dissimulation, bribes, and gifts by which innocent people are condemned. In addition to this ministry

robation lin. La hac was les estura nin. ein an pi enlun ihresten el مقد ستدم . مصوبهم سعبلم لحملا بمعمد بدائع مهام محمع حمونهم . بدعه بدعاء KALOOD LOOMB KLO . KALOODO KAOIKID لحمية. ووالمح والمراد ومع عمده وهاه ം പ്രാവ ക്രാവ ക്രാവ ക്രാവ (f. 23 a)مل نخ صمعل دندام لممي. دهادسي وعلمهم سلمے سن لول حدم دحدورم سلمے محلوم مروس برناء بدوند محد موس فيعديه و وموايد به مدند ، ما محامه معموده دباده و حد حطوندهم همه حم دحلک محم دسکتههد. مخيم، تحيم لحيم بملمة. محيم لعمزيم ويجمع ديم ديم وكريمه والمعرف حسمج. دنعي صمه مخطى لهلم مطعدهم. prince projective equipo esperge esperge حتمه حصحت همه. ملحتهم حصحته درمستح فدنام همه وحيايه دحدها داديسه حديد مهم محل مع دعمة محديم هده ، مهمحیت ۱۳ تنظمی صحفی همه ، مه دين مستحر، عب مالعس دعيت مكاده مركبي

a C. omits рыма. b C. oniofia.

^с С. **Сомтэгэ** .

to which you have been called, you should have no other occupation. For the Lord is the work of your ministry all the days of your life. You should be diligent to give the sign of baptism and do not desire the possessions of this world; but listen to judgment with uprightness and truth. Do not be a stumbling-block to the blind lest the name of the one who opened the eyes of the blind be reviled among you [f. 23a] as we have seen. All, therefore, who see you will perceive that you yourselves obey everything which you proclaim and teach."

So they ministered with him in the church which Addai had built by the word and commandment of King Abgar, being supplied from that which was from the king and his nobles. They brought some things for the house of God and some things for the support of the poor. Many people assembled daily and came to the prayer service and to the [reading of the] Old Covenant and the New of the Diatessaron. They believed in the resurrection of the dead and buried their dead in hope of the resurrection. They observed the festivals of the church in their times. Every day in the vigil of the church they remained constant. They made visitations of alms to the sick and to the well according to Addai's teaching to them.

ەدسەزىن دىدىىلى خىزى ھەۋىسى شەر، مەسى دده د مودلم هده مدین میکم برهماسه، محد مدستم . خدجه له لاتم . لحسه تصمحت $(\mathbf{f.}\ 23\ b)$ بخت، حمدة مه مه منه . منه بخته المرابع بخته المرابع ». مصبع ممص بتعامها عند بهدد . عدد برمص משבל שמם בשמם אגד במששם ממש בשבשם والمامة من القد محموم مالمحم صهه. مظم بهالم ددهم من عديم صهه. حر ميك دهيد ليهزم محيمة ليهزم دنه، الم سامه محمد عد بحد ممام مراسه بالم iter or com ute: Kule 1714 7-2-17 حلمة باسم منه تجز لد يحذم منه وها حفد بمديه: دمسيمه، معدد حلمه. علمه لم أحمل مملع ، تبويه وعجد حدة حم ويلم. محفود هم الم المحلفة لبنور. ممادعه شمه دلمامعا بدنمه به ، ، ۱۳۸ مه بعده شاء مله عجم همه هدم دلم حاود همه له. حد الم عجد مهم بنوه عملم المهداد مهم له. للجه مماؤدها ، محلة بر حله دمه مجلة الحده : محمهة لحمل تعدم معدم شاء Le : K. 70 mil Kom Llie Kulal Kom واعده مه المحسم، حفرد مه مرافع.

[.] كنخل .

a C. omits an.

d C. omits who.

٠ C. حنصيل.

In areas around the city churches were built, and many received ordination to the priesthood from him. Moreover, orientals in the disguise of merchants came over into the territory of the Romans in order to see the signs which [f. 23b] Addai was doing. Those of them who became disciples received ordination to the priesthood from him. 33 In their own country of Assyria they made disciples of the sons of their people, and secretly made houses of prayer there from fear of those who worship fire and who honor fire. 34

Narses, king of the Assyrians, when he heard the things which the Apostle Addai was doing, sent to King Abgar [saying]: "Either send to me the man among you who does these signs that I might see him and hear his message, or forward to me all those things which you have seen him do in your city." So Abgar wrote to Narses and made known to him the whole story of the affair of Addai from beginning to end; he left nothing which he did not write to him. When Narses heard the things which were written to him he wondered and was amazed.

King Abgar, since he could not pass over into a country of the Romans to enter Palestine and kill the Jews, because they had crucified the Messiah, wrote a letter

وبن سود، وبه هم المد (f. 24 a) لمما دو داود وبن سود، حد به المحاد المحا

^a C. omits ale. b C. omits abanca.

[°] C. معم، ط C. معمسامحا، • C. معنعه،

sending it to [f. 24a] Tiberius Caesar, as follows: "King Abgar to our lord Tiberius Caesar, greetings. Although I know that nothing is hidden from your majesty, I write and make known to your powerful and great rulership, that the Jews under your authority who live in Palestine have gathered together and crucified the Messiah who was unworthy of death. This was after he had openly performed signs and wonders and had showed to them mighty powers and signs. Thus he even restored the dead to life. When they crucified him the sun became dark, the earth quaked, and all creatures shuddered, and as from their own selves, all creation and its inhabitants waned at this affair. Your majesty knows, therefore, the right command he should give concerning the Jewish people who have done these things."

Tiberius Caesar wrote and sent to King Abgar as follows: "I have received your sincere letter to me and have had it read to me concerning that which the Jews did with respect to the cross. Indeed Pilate the Procurator wrote and informed [f. 24b] Aulbinus my proconsul concerning these things about which you wrote to me. Because of the war with the Spaniards, who have rebelled against me, which is taking place

حصنه احدة حل سه المع اجداء احدم سا مراسه محمة به محام عبله . مرهم مامه حديمة لعد مدمومه حميله عموم بجياء ومعلم عد من المحمد مدلم معد مناهم العصم لد له مرحمات عداله سلعمه، معنیه، معنیه لی دے دنجه ها «دنجه هم عواه . بنامها حسور مومعا مرح، من . من المسي مصسي المسيع الم المعدد ما حليهم . مصل المدهم المحدة موندیمن درستسم ندر مهمه مل هدم دجده سعبه در مهم عننه مهم در مصب عننه دله مدمدتهم. عضع حجده دمؤده لم صديم. أ مفدله مهم محية هلعم كمنون. Kisa ., mark ion postant la kou isprks مضا عناء . ختصحاء حستاء حمص صابع حمص Kam, madiki Kirk d. Khaipidi Kam lika مله دعه فاز ما دهلم ، محم ما فرخ ما ماد مراد مه لكنالم بدهن مه المنابع معن. (La rai: eiida rariom, rela rasi ifi

، لمحني مه ، الم

² C. omits Lia.

c C. omits عدم . d C. حمد معمل .

[·] C. waala.

at this time I have been unable to inquire into this matter. But I am ready whenever I have quiet to make a legal charge against the Jews who have acted unlawfully. Moreover, in the place of Pilate, whom I appointed as governor there, I have sent another and dismissed him in disgrace. This is because he deserted the law and did the will of the Jews, and for their appeasement crucified the Messiah, who, according to what I have heard about him, should have been honored instead of [receiving] a cross of death. But this was not what happened. It is right that he should have been worshiped by them, particularly since they saw with their own eyes everything which he did. As for you, in accordance to your loyalty toward me and the faithful covenant of yours and your fathers, you have done well in writing to me in this way."

King Abgar received Aristides who had been sent to him by Tiberius Caesar and sent him back with gifts of honor fitting for the one who [f. 25a] had sent him to him. [This one] left Edessa and went to Tiqnutha where Claudius, the second in command to the king, was. From there he went to Artica where Tiberius Caesar was. --Gaius, of course, was quarding the districts around Caesar.--

صماء معلامه عدم حمص عدم المعالمة مدم لمستومه مل ستله وحجد همه موذ. موم بع سلع مل محمد ومده ومده المع علم منحب عدة صمه فهل حر تعدم دخمود. تهمل همه حوله لمينه. مدير عبد همه محلة حلمه. بدور همه دسهم لحد. وفدله همه בשמ ביים איר הנוב שפש הוממי حمله حسله ، ۱۳ مه حبع حسته الماء רמש ביווז ביב בב המש שנה בונם הוומ הוומ המומה المستعدة مركمها مرمع بعالمه : شا حبه حمه تنه ستسلم واسم موموند حبر سم حقوم المربع معتمر معتمر معتب مسلح هما دهم ، متفغر همه م حمقت ملح صمه دسم. ملقعه دامعحدان الم ملحة ماه Kam mishk ...mls (f. 25 b) μ lm ihs . Kam ده در حلح من ده م من دنوم مناء مناه سعنفه . برهبيء مديم ماع عبد ميرك مهاده . מאבמה המשם הרוביום המשם השבבה המש ملعلمل ومعمدهم سهم. حدوس سهم معمدم. ملحبعلمه مفونه مومي حجده موم معمعيه. دريد ديديم موه معندم مهما بعينه موسعيد عدم دة علمه مدة الحب محزمهد دة دة عحد: معبع حد عدمه: معنه حد عندم

Aristides himself related to Tiberius the miracles which Addai performed before King Abgar. So when he had respite from war he sent and killed some of the rulers of the Jews who were in Palestine. Upon hearing this King Abgar rejoiced greatly over the fact that the Jews had received just punishment.

Some years after the Apostle Addai had built the church in Edessa, had provided it with everything suitable for it, and had made many disciples from the city's populace, he built churches in other districts as well, both far and near. He adorned and embellished them, set up deacons and presbyters in them, taught those who were to read the Scriptures in them, and taught the orders of the ministry within and without. After all these things [f. 25b], when he had become ill with the sickness by which he left this world, he called Aggai before all the congregation of the church, brought him near, and appointed him leader and ruler in his place. Palut who was a deacon he appointed as presbyter and Abshelama who was a scribe he appointed as deacon. While the nobles and leaders were assembled and standing by him, i.e., Bar Calba, Bar Zati, Marihab the son of Bar Shemesh, Senag the son of Avida, and Piroz the son of Patric, together with the rest

اسدة سهم . مجة لهم مدر علسم . مدعم منها معمد، عدله عند معمدم معمدم لبد. تعل حديم ورحدة الله المعلم لعمر مخلور الممل العمر : متحدم صمطم حدب صددم خماددنه دسهدم . مسلم عد دخته . مهلم بهدم عفد لم حن دهه حدم دحددام سم حقله مدم حمد، حندی شمی سب محنی سب کم مەھ ك كىد. مەس لمچەك مىلامەك بەسلام حمانعلم محاله دمم عمد علمت سدةب. حسم مل مخرن مرسم حدم کمد ، عمد الله على من الله الله الله على ا Kla Klack Kusul Lomes due Kla سلما بغينه حيلته حيشا مدهنه مغيامة הבשלה בלהבוה. הוהשום שבע בלשבשאה שהה حمصوبه بخصاعه خطاسهم . حمصه بعسده منحب حش. محعجعب ط ممر. لم موملم حعجيم دش دخيج دهنا ١٨٠٠ دهه عيم ranceph. obsemba resum en eneca معاما ستنة، وحننه حمميحه والمنابعة ما لے ماممند المتعند معتبد المحمد محمد معمده مخلف و معنوه معمد معامده

^{*} C. omits _ aかい、 b C. adds ベルン もん。 C. カル・ a C. で C. rightly べるのしょっ。

of their companions, the Apostle Addai said to them: know and bear witness, all of you who hear me, that in accordance with everything which I preached and taught you and which you heard from me, I have conducted myself among you that you might see it in deeds. Because thus our Lord commanded us that whatever we preach in words to the people we ourselves should do by deed before all people. According to the regulations and laws which were established by Jerusalem by which the Apostles, my companions, directed themselves, so you should not depart [f. 26a] from them nor subtract anything from them even as I have conducted myself by them among you and have not departed from them to the right or to the left, that I might not become alien to the promised salvation which is kept for those who conduct themselves by these things. Be careful, therefore, in regard to this ministry which you hold. With fear and trembling remain in it and serve each day. Do not serve with vile habits but with the excellence of faith. As for glorifications of the Messiah, let them not cease from your mouth, nor let negligence of the truth with respect to the proper times draw near to you. Be careful in regard to the truth which you hold, the teaching of justice which you received, and the inheritance of salvation

ونخلط عدم دميل دمدم دمعسم حمله حدم مراهم لغ . حدم محدم معديد مح تحمله مخلنه. محم دنف حصوص حم لهرته منفح حلمه مسهمه، منهم مبحد به سعم الماسم حتب مسعم مسعم بالمحمد علم مه دمجن لل حسم حصله دنحسم حر نمحم حلیہ اللہ ملاحمی اللہ بعرکم ما المحمد read ord sara . Adlack as duly reviews صب معدتلين هويله حضم منام متعدله. معمدم منام والخير مندم منام وعديتهم. صفيح حبحب لمحسقه منها مركبة مركبة عجندله. حلمل دديموس حملاحم بقمله الاستعاد منام مولمه المستعاد الاستعاد المستعاد ا حدهزي. زخيم لمن دسي درهون ها هزحمون ביב ביב מומא מום מובים מחם מעומה מעומה efilodes at seis eris. retsens سرم وزموه دمح دلم حلم محمد معمري بن سنمح ملق سلم . مجمع عدم حملهمه محمد معديم معاهد معدد منهم ما معدد مستعم لخديم. حمر صلم جه كنة حلسه، له الم

b C. omits rule.

[•] С. Кыстэч.

و C. حام for حل عده . d C. omits عمياء .

which I commit to you. This is because you will be summoned by him before the judgment-seat of the Messiah when he makes a reckoning with the shepherds and bishops and receives his money from the merchants with gainful interest. He is the son of the king and he has gone to receive the He will return and come and make a resurrection for all people. Then he will sit upon the throne [f. 26b] of justice and he will judge the dead and the living according as he told us. As for the hidden eye of your mind, let it not be closed by exalted pride lest your offences should be increased. [But remain] in the way in which there are no offences nor hateful wandering in its paths. Seek those who are lost; entreat those who err; rejoice in those who are found; bind up those who are broken and watch over those who are full, because at your hands will the sheep of the Messiah be required. Do not be concerned with honor which perishes. As for the shepherd who is concerned that he should be honored by his flock, he stands poorly in respect to his flock. Let your forethought be much in regard to innocent lambs whose angels behold the face of the Father 36 who is invisible. Do not be a stumbling block before the blind, but make the path and road smooth in a rough place, between the crucifying Jews and the erring pagans.

"With these two parties alone

لقب ممل لحم مندن . « المسمى عنه دصماح بباد عده . حماسر سعسرء مهما عدهم. rand . raina (f. 27 a) range _ ashe epies uleres. La cers rou lessos هزننجم لعممته. لم لهصمي حموسم لحصقتم مدم حددته. فعم لسم ليغ بليه دبعه ستع معدقسه معبر علم مل خومهمىء معربه معمده الم بحرائية حومهم براء . ندرامه الديعيم مناهمي. وعيم جه ينغ دوهانه حم محتمون کی دورجی و دورد در الاصوبور ، دورد תוגשום שבעל יכן ושמבה אלם השמם בשם تنعج . دلم المادع عصمه وحدة وحديثة : حملام معموم حمهد سعده د مصعدد باعده ماحدم دمحن مسم محلوس دعنده دحسي. حومت به حفونه درجت مصح مهدمه معقد تخليمو لحلوبه في حل دينه مسعم مصيحهم مصملعه ويحسه والم والمراود منحم لمهدلي لهمدل تخلم وبقيم منحم. محديم وحشيسه ووم سهمه لمه ليت صحبه معم حم دلمة حقادهم عد مدعم مو حم ستونم. ومروم لعجعم ولهجانم. ملحدا ملنده: ملعزم مفغم لممه جدم

b C. Khzao.

you have a warfare that you might demonstrate the truth of the faith which you hold. When you are silent, your modest [f. 27a] and honorable appearance joins the battle for you with those who hate truth and love falsehood. not strike the poor before the rich for the grievous scourging of their poverty is sufficient for them. Do not be deceived by the hateful devices of Satan that you be not stripped bare of the faith with which you are clothed. 37 [This is] because infidelity is easier than belief, just as sin is easier than righteousness. Beware, therefore, of the crucifiers and do not be friends with them, lest you be responsible with those whose hands are full of the blood of the Messiah. Know and bear witness that everything which we say and teach in regard to the Messiah is written in the book of the Prophets and is laid up with them. Their words bear witness to our teaching concerning the judgment, suffering, resurrection, and ascension of the Messiah. not know that when they rise up against us, they rise up against the words of the Prophets. Just as they persecuted the Prophets during their lives, so also now after their deaths they persecute the truth which is written in the Prophets [f. 27b].

"Again, beware of pagans who worship the sun and moon, Bel and Nebo, and the rest of those which they call

مهمند خمست حميد مشام ما يه . مشام صعبل حسم . حلمل الحقام ملحقيه فراعي مميه العصد لحم حام معاجد حلم الماؤم حنے لطحب، ولم مدمد معلم عند دة ملام . مجلما دوزهام شه دحده دهم متحر. مهم بوقه : بصل عنه محفول لهم: مقوم مهم ابنا منامهم عن بوسك وجنه متب لحة مام. سنة من المنتبع من سنه المنعمل المنتبطة المنتبطة المنتبع المنتبطة المنتبط المنتبطة المنتبطة المنتبطة المنتبطة المنتبطة المنتبطة المنتبطة المنتبطة المنتبطة المنتبط المنتبط المنتبطة المنتبطة المنتبطة الم مدحم ممدلات لمنغ ومند لحقيم reley ag eley. eaby roley exem los حصرحه لك مصمم ححفص حد حصتمة. مخعصه حدة مهنة المناه علم بالمعضم احست، محلقا سن، حمصه مل عصلم بسم بغاه . عند حصاحة حدية مدية مدية مخدية . حنده بخن مسامه مه مده من بخن مديناء (f. 28 a) של האסדישה במש היה (f. 28 a) מי, העש לבה בין מידא. מיל היא מידא במש الحذي المتاس منتم المتنصم حصل حصم الم مامالمي محمة حمولم حصب حلمل الله لعدم حسم دهم وزيد عدم الماء الانامام حميه ماي مايزمه له عباه ماء محسماء سبء مغدمه د سامه عد بدام التناني وماله معنى المعاملين على بعاليه على المالية : حماقة مهده حديد مهد بن هاي دحيت تخدم مخدم لحتهدم فدمه موم

gods, although by their nature they are not gods. Therefore, avoid them because they worship things that are created and made. As you formerly heard, the whole of that for which our Lord came into the world was that created things might not again be worshiped or honored. It is by a gesture of their maker that they exist. Whenever he wishes he dismisses them and causes them to cease so that they become as though they do not exist. The will which created the creatures has freed human beings from the yoke of the paganism of created things. As for everyone who worships the servants of a king along with the king, you know that death by the sword will find him in his worship.

"Do not investigate secrets nor ask concerning hidden things written in the sacred books which you possess nor be judges of the words of the Prophets. Call to mind and see that they were spoken by the Spirit of God. Whoever finds fault with the Prophets, finds fault with and judges the Spirit of God. Let this be far from you because the ways [f. 28a] of the Lord are straight, and the righteous walk in them without giving offence. But the unbelievers give offence in them because they lack the concealed eye of the hidden mind which has no need for inquiries in which there is loss rather than profit. Call to mind the threatening judgment of the Prophets and the word of our Lord which defines their words, that the Lord judges by fire and that by it all people are examined.

"Because of this, as travellers and strangers who lodge for a night and rise early to return home, so it سعبد لمر بعدم حملت منه دهم مهند حعملم مدلمه . مماد معاد دناسه لمل خر بغمه لحمد . تحلم بهماة ملم. ستلمهم سالم مدهسمن. محلسم لسم حبله محفع به من مصفحه ملع ملع، دنية مادمان في مه مل . مه حمد مادياء برءقاء سا موسع بالد . بريستا مسام مصعحتیم، صاحب ماه بنام مخبع محدیثیم، محدیثیم حذب ملى معدشده، خللم، حلك هلن مهد רוא האוס היא פניז אמא מה $(f. 28 \ b)$ حدمة صبح عدله الله موم سعسد حتسده عجه محسعه مخعه مجغ مجلا حماه وروز لديد معمل وهام وهما العربية محروزد حم عبرني والمعمورة Koju L park Koja Kjaka Klaka . Kjiz معدسم: کے جو الاسکا الاسم مج حر : الاعمار علی الاسمال میں الاسمال لهنس سلقله مدهمهد صدهه . Khezzeha Kam Khomazel Lahriahka صمنعه اسنب ، دلم مدنه حردته م حملت صدر مدلحه مفاحمده لحم مه حدم مماعتهم متعام معنا مما عمامته المستحدمه مدين منوسوت جستم مرمون لصمر عد له نعصم منظم دخموسم ومحدم. حمل الم حفوليز هومهم خصص مرم

is reckoned to you yourselves in this world, that from now on you go to the places which the Son went to prepare for all who are worthy of them. As for kings of countries, their hosts go before them and prepare for them a guest chamber for their honor. As for this king of ours, however, he has gone to prepare blessed mansions ³⁸ for his soldiers that they might dwell in them. For it was not in vain that God created people; he did it that they might worship and glorify him here and there forever, that as he does not pass away, so those who glorify him would not cease.

"Therefore, may [f. 28b] my death, with whose pain I am already bound and lying sick, be considered in your eyes as a sleep in the night. Remember that by the suffering of the Son, death which governs people has passed away and ceased. Satan causes many to sin and attacks the faithful that they might be without the truth. As the furrows before the ploughman, who has laid his hand to the ploughshare and looks back, ³⁹ will not be considered straight, so also you, who have been called to this gift of service, be careful lest you be troubled by the affairs of this world and be hindered from that to which you have been called.

"As to rulers and judges who have attained to this faith, love them, though you should be no respecter of persons in anything. But if they go astray, rebuke

لاسميع ممسلم مطاهرة . فيسم دهنیمهدمی، مجدی بهندمی، دلم همد صنه حنهدد و حرحم دعتمه منه دم دلمبلههم هصمم لعمر علا ممخد ستعمر. وعلا حلمة عدية له صوبهم المهام حد تحلم منهم فعل مج باسع . بصباء حاتسما عد (f. 29 a) معدسم دتد مديخ. ستهم مجر ملهم. ممنح بغغ، دم محت محمد المنامد حسم حدل مع معم حصه: ممكة المه دوم لمه: المعدية لعدم حمد المعدد موزعون دلمزجوز علىشاء: دعدز لى موسع حذ احدر مع محمد: لصم لسلم حلاقت. ممبلم فنزم دهم دخيره وهديد محم صلم مودن حدم سعنب لے موغورے . حد لمه مود حدم مسنم دعفت حص عنهم بنسدم ممام سعدعاء ساه محقمه حد مام دسيديه في ديملوني لين محن محدن حلم مستوس حسنة : وعجده حوم وخلله متحدي مهدين مومن بديمه معندي حله حمل الحلوده المحت عبفة الم معم مل بمنع سعبلممه. محدم حم مدالمه لم فسله حملعه عممه سمه لد پيغ حلمه دحانه حين . معندنه حين لعيد من مهدده . من حسمة مدم مناه مام حدم مدم الماماد معدة حدة ند معندم حيث لمهم مدحم عدلم

them justly that you might demonstrate the boldness of your integrity and that they might amend their ways so as not again to be directed by their own will. Let this diligence be yours all the days of your lives so that you all might pursue noble things as you also counsel [f. 29a] others, for in these things people find their salvation before God.

"But as for the Law and the Prophets and the Gospel, which you read daily before the people, and the Letters of Paul, which Simon Peter sent to us from the city of Rome, and the Acts of the Twelve Apostles, which John the son of Zebedee sent to us from Ephesus, read these books in the churches of the Messiah. Do not again read with these any other since no longer is there any other in which the truth you possess is written, except these books which you hold in that faith to which you have been called.

"Our Lord King Abgar and his honorable nobles who have heard that which I have spoken to you today are sufficient to be witnesses for me after my death that the teaching of our Lord has been carefully proclaimed to all people and that I have gained nothing by his word in the world. His word by which I have become rich and made many rich has been sufficient for me, that it should lift me up in the way I walk before the Messiah. He sent for me that I should proceed in this way to him. For you know

لا به دمخنه لحمے. وبعقله علمام وبتسم وروقم حم ولانه صنع الله متمل متبع تمريم . حسف، محنع محمد بصل محن بعبتهم لم يعن خيل هديم محديم بديعيم. حيامال مرس مل ، فاخم مل عن نع مسلم معليء كمنة بمه ولحنه ص، وله ولعدله. وله حدله جدينمهم مخيرم بهمل مخنة محمه محلين داء المعدسة من المعدد مراده الماد المادة الم سمع والمن من الماعد والمعدد الماعد والمعدد الماعد ا سا مساساء ب مدنونه . سے موس ساندہ معدب حدامهم لمخم المام ا דים נאיקידט בדבש בדרש פים حليمه محمدلين بهه نفئي مصلح raszbi. rbirsz ci obierzs obries. لفه حدم دهلب مبلنة لعملم دلع فهم حده. مخمه حنه نعمومنه مهمه مع معند ، معد (f. 30 a) محمد علع . بدمه نجم محملت معمد عف سرح حبده . موقعه جسمله ، ١٣ ها حعة عد : محلعه محلحه : معلحه مدعده السدة عمد معدة عمد العادر علساء. صفة موماعات - بالك ممايد بالمحمد ونه مناعدة : معدمه منه في عمده : مناعده : مناعده والمعدم مومد درمه درمه المعدد موم مرعه والمعدد لمه . شحب خممي حل مهتد شعب محر صريم ممت بدي مددة الماره

that which I said to you, that the souls of all people which depart from this body do not die but live and rise and have mansions and a dwelling place of rest. The mind and intellect of the soul do not perish, because the image of God is depicted in it without dying. It is unlike the body which is without perception and unaware of the hateful corruption within it. It cannot receive reward and punishment alone because the labor was not its alone but also that of the body in which it resided. So rebels, who do not know God, repent in vain. But as for you who belong to the Messiah, whose glorious name has been placed upon and reigns over you, he will direct you in the right way that you might journey in it and arrive and go on to that which is promised and kept for those who do not turn aside from him, but remain just as they were called by our Lord."

When Addai the Apostle had said this he ceased [f. 30a] and was silent. Then Aggai, the royal silk-weaver, Palut, and Abshelama, together with the rest of their companions, answered and said to Addai the Apostle: "The Messiah himself, who sent you to us, bears witness that you have taught us the true faith and have caused us to acquire a true salvation. As we have heard and received from you throughout the time you have been with us, so we will continue all the days of our lives. We will flee from the worship of things made and created which our fathers worshiped. 40

كتمب حامي سر . محم شهره ماقموى ك حماسان معمومه مه والمحلم حديد لم حذفه سد. محف هم نعمه سم حلحت هده. הבים המידה בדע הידא הבארטף. مهمدة شه، هب ماني مع مهم محلة حلم مة من عبر مسكة من عليه من المناسب من المناس mals and meson is the come and them, حدقعا سا محمة بعده محمة عدية مصامع حسنة موري والمراجع المراجع الم ماهد سبت حلع . ها ساد (f. 30 b) جعد حمد حب حدر على مدرك مله مدرك من مدهم المعسم المجة لذ. ولم المعدم حر معد حدفر. ملم لموسى حدم حملحه سه. محر دله لملهم Lynn: vare way voice autopy expense reforato of the barraton. and with almos נפת המשל לה בן בלבא מוא. המשל המם בש . תשני ינותם הופשבוותם . תשנה הצאש האם who was dow kits know to kloken

a С. Кылл. b С. only , файкыа.

d C. كاتماد. ' ° C. نام ماند. .

Moreover, we will not take part with the crucifying Jews. We will not desert the inheritance we have received from you but will go forth with it from this world. In the day of our Lord, before the tribunal of the righteous judge, he will return this inheritance to us as you have told us."

When these things had been spoken, King Abgar arose and went into his palace with all his princes and nobles of his kingdom, all of whom were distressed concerning him [Addai] because he was dying. Then he sent to him excellent and choice garments in which he might be buried. But when Addai saw them [f. 30b] he sent to him [saying]: "During my life I took nothing from you; I will not deny in myself the word of the Messiah who said to me: 'Take nothing from any man, and acquire nothing in this world.'"

Three days later, after these things had been spoken by Addai the Apostle and he had heard and received testimony of the teaching of his preaching from those belonging to his ministry, he went forth from this world before all the nobles. It was the fifth day of the week, the fourteenth of May. 41 All the city was in great lamentation and bitter sorrow over him.

صدسه. حساء مربع من مرب دادمه الماد محسب صمه حسنه بدءمت عد حاد ... به مله ممه فنطب بجملت بدء فكعد . بحن بحميد من حممة حم مل ماند. محمد مده مانه وروزور مانه وروزور ram de min occionos ricuros esta mon معصم المعمد مهدمه معلم معدد محدقهم ستيرهم خدم مهم لم حم حل مدد محمد علم وحديدهم ونباء صمه ليه و حدودة صمه ., male Kam (f. 31 a) . zku Kasa mes وعدم محمد المعالمة المعام المع משמח. המה המאה משרש איף עד היה השמשה תבת מה י. דל היה השלבה הבו הישםם המה ومنحب سهم حص دحيل مازية . محتشم محمده، م المحكة حلمه محم معن معتمده. حدثمه محمده تدهم محمد محمد مراجعه . بنا محم حديم لحديم ، بنامحه مه لمنخب سعيه مدهدونه وحمهوده حدين همة هي عنه لعنه. يمن فهوينه مملوب وتحمد عمم لهم حس دعور علسه. معرم حربون من المعرب مراكب والمعرب مراكب والمعرب مراكب والمعرب المراكب والمعرب المراكب والمعرب المراكب والمراكب منهم بحمنهم بح حمانه: حصيم بحصيم مفحل صمح محس مدم حل محدد محمد مم حمد م حسر المناس المنا

^a C. പ്രൂട്ടു. b C. എന്റെപ്പു പ്രാപ്പം വേട്ടു.

Nor were they Christians alone who grieved over him but Jews and pagans who were in the city as well. But King Abgar, more than anybody, grieved over him, along with the princes of his kingdom. In the distress of his mind he treated with contempt and abandoned the honor of his royalty in that day. With tears of sorrow he wept over him with everyone. All the people of the city who saw him marvelled at how much he suffered [f. 31a] over him. With great and excellent honor he bore him in state and buried him like one of the princes when he dies. He placed him in a great sepulchre of adorned sculpture, the one in which those of the house of Ariu, the ancestors of King Abgar's father, were There he laid him sorrowfully with sadness and great distress. On occasion all the people of the church would go and pray there earnestly. They also performed a yearly memorial to his memory according to the ordinance and instruction which had been received by them from Addai the Apostle and according to the word of Aggai who was the leader, ruler, and appointed successor to the see after him, by the ordination to the priesthood which he received before all people. By the same ordination which he received from him he also made priests

محدد : بنص محدد ملف مراب محدد ماد مرب محدد جدم بحسله ، بمحمة على معلمه بسك عمية مسيدم صمه حلمه: معجيم صمه محفدلن. (f. 31 b) multa kimman bkat khi wk דער אם אם היש היש האולם לשנים אוני. الم من جدامة، محمقمهم . حمد عفد حل قود کهدون، مهرمه دسم دسته وههدی، ده به وخسيديم محملة موم لين لحيام ومعسى. منحے ہم علم درحتہ مدنتی ، بعص ممم مام، ، مصديعة همن مدخت مستديم معروب المراجعة حمديم همه والم الملاعدة والمرابعة المحامل المامة المحامة الم حعمل لحديمه علمه محمدة المام تلمه مةسم. شلعهمي ليغ عمدسم تخلم شهر حر ندیک، مدمدة سمى معدمسلم علىوس سمه حم بمحة محدد محدة محدة محدة نحم محيله. محمدتم لحمم فللاس همم حل حدي. curbons enitor. extrons siibs. במשחמולתשם ". במשודת דמש לנדו הששושם KI KIZZ dunda. diam Kuzz KI Khauzzoz سحيع شمه . حمل في لينة دنياء شمه ليمه ليمه Towards your Just Low fine Town for

a C. omits のしょ. b C. ベニナ べかご. o MS. のし.

^{10.} Lamaiard ram timi rds - air rius.

and leaders in all the district of Mesopotamia. Like the Apostle Addai, they held to his word, listening and receiving, as good and faithful heirs, from the Apostle [f. 31b] of the august Messiah. He did not receive silver and gold from anybody nor did gifts of princes approach him. For in the place of gold and silver he enriched the church of the Messiah with the souls of the faithful.

As for the manner of life of all the men and women, they were modest, honorable, holy, and pure; apart from defilement they lived in solitude, modesty, honorably in diligent service, relieving the burden of the poor, and visiting the sick. Their ways were full of praise from those who saw, and their manner of life was arrayed with honor from strangers, so that even the priests of the temple of Nebo and Bel continuously divided honor with them by their honorable appearance, by their truthful speech, by the boldness which they had, and by their freedom which was unyoked to avarice nor considered to be under accusation. Whenever one saw them he hastened to meet them that he might honorably inquire into their welfare

جمله (f. 32 a) مصله بن علاء على . مدخنف عنه مه حل شاه . حدجه ه حرسته کسه قاعی شه، هلتسی دعینه یا هایی ده سلم مه بالم حر بالنه معدد مدينة عدد . במשוש המש ומשם במשל המש הנייז ביז המש حلته محنب مهم حبح ملت دهلیم، محید هلیم. کلیم شه، محتسه ددنه ده مد داده می مد داند. شه کن هدم حمنه: حمصا به نعم مديسك ممه بعده حنقدی خسم مهم له حمله شمه ۴، معنجد النباع ههه: احمر تخليهم خدةيهم ولم فيهم. حداست مدمل مه المعدد مدمات حعیسا حدد مددی مهم . در معیدسی مهم لملسة. بموس مدم لمله. محم دلمة تسع ومماه والمحدية مام مع معم سو مد حتمص حتبي ولم حملها على معليه العنون معليه ليه لمحيد حد ناهد همه دحدالم. دخدد ليه נס הא הגשבא. איש כא הבבה שף לאבשי, כא مدمع. عليد لم مهد. ولم حدومه مدم معمدهم مراعب ما ما ما به ما mon the conferm to sail mon heri عقمصب، حد ناهد همه حددای محافز محد

^{*} C. Lommand. b C. Kuzl. c C. Khzun Kiau.

because the very sight of them [f. 32a] spread peace to those who beheld. Their words of peace spread out like nets over the rebellious as they entered into the fold of justice and truth. None who saw them was ashamed of them, because they did nothing unjust or unseemly. Because of this they had no need to be ashamed at the proclamation of their teaching to all people. For that which they said to others and admonished them to do, they showed by deeds the same thing in their own persons. As for those under instruction who saw that their deeds went with their words, many became their disciples without persuasion and confessed the Messiah as king, glorifying God who turned them unto him.

Some years after the death of King Abgar, one of his rebellious sons, who was disobedient to the truth, arose and sent to Aggai, who was presiding over the church [as follows]: "Make for me tiaras of gold as you formerly made for my fathers." Aggai sent in reply: "I will not leave the ministry of the Messiah [f. 32b] which was entrusted to me by the disciple of the Messiah, and make tiaras of evil." When he saw that he was disobedient to him he went and broke his legs as he was presiding in the church and preaching. As

حكرة. بمعدد همه لعلمل ملحصالحي. وحصالم שומשה שם . ילול ארש לה "משב אשום הום משמבות הום ספט בייטוריים יישטאיי איאט יישטאיים שרטשיי صهه. لیه حر لهزیم حدیم دحده. صله المناعم محن الماعم ممهم المقال المانية حدملن حدلم محدلن حديمه. حل سعه دمحله דשיטא בלשה איא נשיטא מסא אבלי בינישא out so, elus. och era dieis renom. KI . pikaniewa akamai ml kan diw ram lik. fale Is Krik piess kan usek הבשנה אל שו שו שו שו האנושבה האנושבה האנושבה المحمد به ماديم معمده المدلك المدال ا Kacewak .maria, or, resonant mon Klano къкт (f. 33 a) кыра сы . кыра скыркт بعدمه تعديم حموض شه دفيل مهم هر حن . دهم هن هن محمد مدم دنهم دنهم حعةب مسحد غين. حيمقد معة. شه دبمحله صمح المنا المرام المناع المناه معلي المحالية بحاب بحاب به معاليه المعالية المع seal Kra radhai arann: ahebe. محموم حمه حمه درية مديم عد لخمص

a C. miix. b C. سازمعهم. c C. rightly حممهنا.
d C. adds ما عمود معروبات ما عمود معروبات المعروبات المعروب

he died, he adjured Palut and Abshelama: "Lay me and bury me in this house for whose name I now die." So as he had adjured them they laid him within the middle entrance of the church, between the men and women. There was great and bitter sorrow in all the church and in all the city, beyond the pain of sorrow which had been in it, like the sorrow which was when the Apostle Addai died.

Because he died speedily and rapidly at the breaking of his legs he was unable to lay his hand upon Palut. Palut himself went to Antioch and received ordination to the priesthood from Serapion, Bishop of Antioch. Serapion himself, Bishop of Antioch, had also received ordination from Zephyrinus, Bishop of the city of Rome from the succession [f. 33a] of ordination to the priesthood of Simon Peter who received it from our Lord, and who had been Bishop there in Rome twenty-five years in the days of Caesar who reigned there thirteen years.

As is the custom in the kingdom of King Abgar and in all kingdoms, 43 everything which is said before him is written and placed among the records. Labubna,

elech eleuph rom, elux.

b C. omits べっぱっ.

a C. ,72 772.

the son of Senaq the son of Abshadar, the scribe of the king, therefore, wrote the things concerning the Apostle Addai from the beginning to the end, while Hanan, the faithful archivist of the king, set the hand of witness and placed it among the records of the royal books, where the statutes and ordinances are placed. The matters belonging to those who buy and sell are also kept there with care and concern.

The end of the Teaching of the Apostle Addai.

FOOTNOTES

- $^{1}\mathrm{F.}$ C. Burkitt ["Tatian's Diatessaron and the Dutch Harmonies," JTS 25-26 (1923-25) 130] identifies him with Tatian.
 - ²Syriac: Urhai.
- 3 The reference is to the Seleucid era which began 311 B.C. The date given here = A.D. 31-32.
 - ⁴A.D. 14-37.
 - ⁵Syriac: The first Tishri.
 - ⁶The Black.
 - 7 A village of Palestine c. 40 klm. S.W. of Jerusalem.
 - ⁸Syriac: Adar.
 - 9 Syriac: Nisan.
 - ¹⁰John 20:29.
 - ¹¹Luke 10:1.
 - 12 The Syriac Lam may mean either "life" or "salvation."
 - ¹³Cureton's first ms. begins at this point.
 - 14Cureton's ms. breaks off here.
- is a typographical error for deend . See errata at the end of the book.
- 16 Cureton's comment at this point (p. 11 n.a) is: "A leaf is missing in the MS. after fol. 7. It must have been lost at an early date, and its place is now supplied by a rudely written leaf of the twelfth or thirteenth century. It fills the gap in the Syriac text, caused by the loss of the original. This leaf, having become loose, has been bound as fol. 54 of the MS., in the middle of the Acts of St. John at Ephesus. ..; moreover, it has been reversed in binding, so that what is really the recto now appears as the verso." For a more lengthy discussion of this irregularity see William Wright, Apocryphal Acts of the Apostles (Amsterdam: Philadelphia Press, r.p. 1968) vii-viii.
 - $^{
 m 17}$ Reading the masculine suffix instead of the feminine.
 - 18Cf. Acts 18:2; Suetonius, Claudius 25.

110 Footnotes

- ¹⁹Cf. Isaiah 48:16.
- Cureton's second ms. picks up the text at this point.
- ²¹Cureton's text breaks off here.
- ²²The Syriac is unclear.
- ²³Reading the masculine suffix instead of the feminine.
- ²⁴Cureton's text picks up at this point.
- ²⁵Matt. 10:14, Mark 6:11, Luke 9:5, 10:11.
- ²⁶Cureton's text breaks off here.
- ²⁷Cureton's text picks up at this point.
- ²⁸Matt. 23:38, Luke 13:35.
- ²⁹John 20:29.
- 30 Matt. 10:14, Mark 6:11, Luke 9:5, 10:11.
- 31 Or: "white garments" (if / you is read).
- 32This follows Cureton's text: حوم بالمانية Phillips' ms. is apparently corrupt at this point.
 - Reading dub with Cureton.

 - ³⁵Reading singular \sqrt{a} with Cureton.
 - ³⁶Matt. 18:10.
 - ³⁷Cureton's text breaks off at this point.
 - ³⁸John 14:2.
 - ³⁹Luke 9:62.
 - 40 Cureton's text picks up here.
 - ⁴¹Syriac: Iyor--approximately equivalent to May.
- $^{42}\mathrm{So}$ according to Cureton's text. Phillips' text reads "Antioch."
- 43 Cureton's text adds here: "everything which the king commands."

SELECTED VARIANT READINGS FROM CURETON'S MANUSCRIPTS

Page	<u>Line</u>	
14	5	so odi
	5	ل م ا
	20	المحال المحال
	21	Omit
16	5	Omit Just of 10
	9	lod in
	11	700 Amo
	17	Omit a
	20	Omit Ook;
	21	P
18	16	Labo
	17	Who
	19	(al) mhijem
	22	lod Illo Ilab;
20	18	is a misprint in Phillips' edition according to errata.
42	9	Omit (od
	16	ando
	19	ويل م م
46	3	Llay
52	14	00
	18	0 d_

Page	Line	
54	6	c; ~ / / b.
	7	ولطا الماع
	8	Omit ?od
	12	رطے instead of رطے
	15	ذبحن ٥٥١
	21	ما بم
	22	look instead of od
56	10	المن المال الم
	23	(; of 00
58	4	Omit oa
	6	Omit Lu
	19-20	(. Line of the s
62	22	Phillips' note "f" should read: "C omits
64	13	? L, -ac;
	17	log instead of hod
66	2	حدا، در جدا،
	11	instead of
	13	ood instead of (a)
	13	ملحم
	14	Omit _; \mathcal{V}
	15	Omit 🔟
	16	olical la
	17	(o Lod instead of (o L)

Page	Line	
68	6	(o dals
	19	ル ら) instead of 以。
70	6	Lale 30 instead of Laleno
	12	(o of the ay
72	16	صيب
	16	Omit ooo
	16	$\langle L \Delta \rangle \rangle$. $\langle \Delta \rangle$ is a misprint in Phillips' text according to errata.
	22	(eq. ; 13
74	3	۲ بر از ب
	5	od lod
	6	ofelo
	8	مع المعلى instead of كالم دوها
	11	ذرحا اده
	14	وحد اوه
	15	Omit A
	22	ر م <u>م</u> ه ه
	22	Omit log
76	7	Comit 2001 / Labo, / Labo No instead of
	10	omit 200
	11	Tod gen
	11	مريك ما (و (زيل
	12	مرلا ملک
	13-14	(A): d-1,000 /A)
	19	<u>آ</u> و
	21	male, male

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Page
                                     Line
                                                م کن ہے
  78
                                                                      -dals
                                                         ente.
                                          11c, L. / j. L.
                                                            Omit (0 d 2
                                           16
                                                                                 ورو مس
                                         17 | Jod di. 1. 18 | 1, 1
                                          21 Omit al.,
                                      4 le instead of look
4 le instead of instead
 80
                                                                                instead of
                                         وملک برحنے موں
 82
                                         اه المعالل 13
                                                       as (. A) and
                                         17
                                             و زسسه) 8
84
                                             رمه کل ۱
96
                                             طلعلهه ه
                                        7 Omit (Lando, colla
                                        17 (od L.) 17
                                        18 Omit 4
                                        سوطلهه 19
                                        19 -, ?
98
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Page	<u>Line</u>	
100	1	او
	18	cod Los lus
	20	instead of
102	5	ing the last instead of the service
	5	Omit lod 3
	6	ν_{i}
	12	Hayes
	22	lod pl
104	1	lod Llo
	7	day lod lod?
	8	001 Nub
	13	Omit
	17	lool o instead of lod,
	17	امع (مس مه ولم instead of عمه ولم المع
106	3	رے

APPENDIX.

The following six words, which appear in the first page of the Syriac text, are placed within brackets. They were written by a comparatively modern hand. The original text had evidently been damaged by moisture. The words are wain; in the first page of the Syriac text, are placed within brackets. They were written by a comparatively modern hand. The original text had evidently been damaged by moisture. The words are wain; in the first page of the Syriac text, are placed within brackets.

A Collation of a leaf of the fifth or sixth century in the British Museum, numbered 14,654, f. 32, containing the story of Protonice with the same story in the Syriac text, beginning p. ... l. 13:—

Syriac text.	MS.
p. ച. l. 16 രമിര	השלהז הזם
18مهمیر	عسههمحم
19 🕰 🛪	not in MS.
ستعہ جتب 20	ستعتب
22 حميم مسيم	ەسىرى لى
p. 🗻 l. 1 തർവച്ച് ടര	وكرمت
2, זם תות _ תם	ええ へ
3 Kh. 3	رهدتعا
و بيمايي	1. Jehn
7 Kam	ದ ಂದ
ىلەرچە 13	पर्देशक दक
حل سم 14	emu 77

	Syriac text.	MS.
	15 איי שיבירס	بسعدهم
	18 משיל	ەھ كىد
	21 איניזט אינאיזיי	12 g-K2120
		مدردء
	22 m. i. <	おおんり
	امتعہ 23	حمته، ساه
	عصم	معصم معمد
	25 പ്പെ	حست
p. 3. l	. 3 حلیه	of the
	4 0 - 3	2/2
	5 papha	ملاممحد
	6 \dot{m} zaı	K291
	10 حنني	≈ in€
	11 km/k	רמשלה הנם
	15 dur 3203	הכבהה
	16 ملايعا	لحةبه
	19 ham dista	kuai diam dizka
	19 mollaz	hlaz
p. നാം l	. 1 مثلع ح	not in MS.

ERRATA.

^{p. .. l. 18, for <a read <a}