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# A PSEUDO-EPIPHANIUS TESTIMONY BOOK

EDITED AND TRANSLATED BY  
ROBERT V HOTCHKISS



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TEXTS AND TRANSLATIONS 4  
EARLY CHRISTIAN LITERATURE SERIES

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TESTIMONY BOOK

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Robert V. Hotchkiss

SOCIETY OF BIBLICAL LITERATURE  
AND  
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1974

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## PREFACE

This work is representative of what appears to be a relatively untouched literary sub-genre--the Christian testimony book which is not overtly anti-Jewish. From available manuscripts, I have prepared a critical text of a pseudo-Epiphanius Testimony Book, along with a working translation.

Thanks are due to those who have aided greatly in this enterprise, particularly Robert A. Kraft of the University of Pennsylvania, who has guided the study throughout and provided invaluable assistance; Marcel Richard of the Institut de recherche et d'histoire des textes in Paris, who has provided microfilms of texts and much helpful information; and Robert F. Evans of the University of Pennsylvania, who has given the text and translation much helpful review and criticism.



## INTRODUCTION

In 1828, vol. 13 of *Memorie di Religione, di Morale e di Letteratura* published the Greek text and a Latin translation of a Testimony Book (=TB), attributed in its title to Epiphanius, Archbishop of Cyprus. This material came from the literary remains of Stefano Antonio Morcelli (1737-1822), librarian of the Albano Library at the Vatican. Morcelli had prepared the text for the printer, and included a preface in which he tried to identify the work. He gave it the title *De divina inhumanatione*, believing it to be another form of a lost work by that title listed in the Syriac catalogue of Epiphanius' works by the 14th century Nestorian Ebedjesu.<sup>1</sup> This lost work was thought by William Cave to have been a treatment of the generation and incarnation of Christ.<sup>2</sup>

The manuscript from which Morcelli was working is presently catalogued as codex Vaticanus Graecus 790. It is a rather small paper MS (14.6 x 10.7 cm) which contains a number of assorted patristic works. The TB is on ff. 134v to 150v, item no. 30. It is immediately preceded by two short works attributed to Athanasius<sup>3</sup> and a short work attributed to Ephraem Syrus,<sup>4</sup> and is followed by an epitome of Epiphanius' *Weights and Measures* attributed in the margin to Cyril of Alexandria.<sup>5</sup> The MS is dated by the Vatican cataloguer to the 14th century,<sup>6</sup> and is written in a clear, legible hand. Comparison of a

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<sup>1</sup>As reprinted in G. S. Assemani, *Bibliotheca Orientalis Clementino-Vaticana* 3 (Rome, 1725) 1.42-43.

<sup>2</sup>William Cave, *Chartophylax Ecclesiasticus* (London, 1685) 45.

<sup>3</sup>*Questions to the Prince of Antioch*, no. 137, and *Fifth Dialogue on the Holy Trinity*.

<sup>4</sup>*On Strength and Suffering*.

<sup>5</sup>In his edition of the Syriac version of *Weights and Measures* (Chicago, 1935), J. E. Dean mentions only 5 Greek MSS plus some fragments and excerpts, none of which has the title in the first hand. Neither he nor Quasten report a Cyril of Alexandria epitome.

<sup>6</sup>Robert Devreesse (ed.), *Codices Vaticani Graeci* (Rome, 1950) 3.307-311.

microfilm of the MS with Morcelli's printed text shows that the latter is frequently inaccurate in details, although sufficiently adequate to provide a satisfactory idea of the work.

One other MS of the TB is known--codex Athos Iviron 28, dated by Lambros to the 13th century, but by Gregory-Aland to the 14th.<sup>7</sup> It is a bit larger, perhaps 20 x 14 cm, but is much more difficult to read, being written in light gray ink on gray parchment in a somewhat more cursive hand.<sup>8</sup> The TB comes third in the codex, on ff. 246r to 253r, after the "Epistles of the Apostles" and the four gospels, and is followed by the same epitome of *Weights and Measures* attributed in the margin to Cyril of Alexandria.

#### Relations between the preserved manuscripts

The two manuscripts of the Testimony Book, codex Vaticanus Graecus 790 and codex Athos Iviron 28, are quite closely related. The orthography and system of abbreviations are similar, but not identical. Each uses the normal abbreviations:  $\overline{\theta\varsigma}$ ,  $\overline{\chi\varsigma}$ ,  $\overline{\omicron\upsilon\pi\varsigma}$ ,  $\overline{\alpha\nu\gamma\varsigma}$ ,  $\overline{\kappa\varsigma}$ , etc. In addition, MS 28 tends to abbreviate or omit more grammatical endings than MS 790. In the table of contents, where the titles in MS 28 are made to fit two or three to a line, the abbreviations sometimes become quite radical. Both MSS contain a number of itacisms, MS 790 more than MS 28. The most conspicuous of these is a use of  $\mu\eta\tau\acute{\alpha}$  for  $\mu\epsilon\tau\acute{\alpha}$  consistently in MS 790 and occasionally in MS 28. Both MSS occasionally use  $\epsilon\iota$  for  $\eta$  and  $\omicron$  for  $\omega$ . MS 28 follows the practice of spelling out the Psalm numbers in full, while MS 790 consistently abbreviates them. These editorial practices were not considered of sufficient importance to note them in the apparatus.

The most noteworthy peculiarity about MS 28 is in its numbering of chapters. Perhaps an editor thought that the proper number of

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<sup>7</sup>Spyr. P. Lambros, *Catalogue of the Greek Manuscripts on Mt. Athos* (Cambridge, 1895/1900) 2.4. Information on the Gregory-Aland dating from Marcel Richard.

<sup>8</sup>I am very grateful to Marcel Richard, recently retired from the Institut de recherche et d'histoire des textes in Paris, for informing me of the existence of this MS, and for being so kind as to photograph it and provide a microfilm. Prof. Kurt Aland of the Institut für Neutestamentliche Textforschung at Münster also kindly made his photographs of the MS available.

chapters should be 100, even when there really were 102, or perhaps two additional chapters were inserted in the work after the numbering was set. In MS 28, there are two chapters numbered 43, so that the chapter numbers then run one behind MS 790 from 44 to 95, where MS 28 omits the number entirely, to pick up at chapter 96 by calling it chapter 94. An editor of MS 28 would have had an excellent opportunity to alter the numbering at chapter 23, which is entirely missing in that MS. Instead, the next chapter is numbered 24 in both MSS.

The table of contents which heads the TB in both MSS does not appear to have been carefully correlated with the text. There are at least ten section rubrics in the table of contents which do not perfectly reflect the body of the work itself.<sup>9</sup> Also, in MS 28, the method of getting the number of chapters to come out to 100 is different in the table of contents from that in the body. Although there may be two number 43's, as in the body,<sup>10</sup> there are also two number 90's, so that the enumeration still comes out two less than the actual count.

The close relationship of the two MSS is evidenced by a number of factors:

In TB 5.10, MS 28 has the form δῆλων, while MS 790 has the more proper form δῆλον. However, written above the second vowel in MS 790 is a tiny omega, perhaps indicating that this form was found in the text being copied or in a text with which it was compared, and the copyist was not quite sure which was correct.

In TB 87.1, the form ἀνταποδώσεως is written with a rather unusual abbreviation for the grammatical ending. This abbreviation is found at this place in both MSS, but not in other instances of the same grammatical form.

In TB 88.4, MS 28 reproduces two lines of Ps 18.5, while MS 790 contains only the first line and a short statement: "and the rest." Either the copyist of MS 790 felt that the next line was too well known to bother with, or else the copyist of MS 28 felt that an "etc."

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<sup>9</sup>See section rubrics 41, 59, 63, 64, 69, 70, 71, 79, 85, 91. Rubrics 70 and 71 are also reversed in the table of contents from their order in the main body of the text.

<sup>10</sup>The MS is extremely difficult to read at this point, and the numbers in the left margin have been lost by being stitched into the binding.

was unworthy of such a work and supplied the line which the other omitted.

There are three examples of homoioteluton in MS 790, in which the copyist jumped from a word in one line of his source to a similar word in the next line. These are found in TB 49.1-2, 58.1, and perhaps 88.4. There are no examples of this error in MS 28, although in TB 43.1, for no obvious reason, MS 28 lacks a whole poetic line of Ps 40 which MS 790 contains. Most of the "omissions" in MS 28, in contrast to MS 790, concern single words, often in introductory material, and usually of relatively little consequence to the meaning of the passage. That these "omissions" are supplied in MS 790 would seem to indicate either that the latter copyist had a better vorlage, or that the passages being cited were so familiar that the missing words could be supplied from memory.

In TB 89.2 and 89.3, MS 28 inverts the usual word order for the introductory formula for a quotation from the Psalms, while MS 790 wholly omits the word  $\phi\alpha\lambda\mu\tilde{\omega}$ . This could indicate either that MS 28 supplied a word at the end of the phrase which MS 790 omits, or that MS 790 dropped the word because it seemed out of place in the different word order.

In the section rubric for TB 66, MS 28 has an extremely unusual abbreviation or letter at the end of the word  $\tau\acute{\upsilon}\pi\omicron\nu$  while MS 790 has the rather odd form  $\tau\upsilon\pi\omicron\nu\iota$ . Again, either could be a correction of the other, or an attempt to rectify an unusual form.

In TB 77, both MSS omit the last two letters of  $\mu\alpha\rho\tau\acute{\upsilon}\rho\iota\omicron\nu$  in the section rubric. In MS 28, however, the missing letters are supplied by squeezing them in between the lines of the text. This could indicate that MS 28 was copying from a deficient text (MS 790?) and put in the correction as an afterthought, or that MS 790 copied the text as it was in his vorlage (MS 28?) and someone later supplied the missing letters in MS 28, or that both MSS derive from the same deficient textual stream.

In TB 94.2b, MS 790 has  $\pi\alpha\iota\delta\acute{\iota}\omicron\nu$  instead of  $\pi\epsilon\delta\acute{\iota}\omicron\nu$ . In MS 28, this page has been "touched up," and is quite easily read, except for that one word, which is smudged. It is possible that the copyist of MS 790 could not read that smudge, and inserted a form which he thought would contain the right number of letters for the amount of space

involved. The variant could also be explained as an itacism, but not one which recurs throughout the MSS.

The copyists of MS 28 and MS 790 were both aware of the existence of a chapter 23. The former omitted the chapter, but also skipped the number, while the latter put a note in the lower margin indicating that it was identical to chapter 18. Since it was the copyist of MS 790 who has properly numbered the chapters, it would not seem unlikely that he noticed the omission in his source and supplied a note to indicate what he thought probably went there.

Although one cannot speak with certainty, the evidence, particularly the homoioteluton, seems to lean slightly toward the conclusion that MS 28 is, or witnesses to, the earlier copy, and that MS 790 was copied either from MS 28 or from another copy virtually identical to it in many respects. It is most unlikely that MS 790 could have been an immediate predecessor of MS 28, since the numbering in MS 28 is so strange.

#### Provenance and purpose

An extended study of the TB<sup>11</sup> has led me to some rather tentative conclusions about the origins of the work. A number of internal factors indicate the possibility that the work existed in essentially the present form by the fourth century or slightly later. The association with Epiphanius, for which the evidence is ambiguous, might give a strong clue as to the date of the work and its provenance. Likewise, several unusual applications of the Jewish scriptures appear to concur with the practices in Asia Minor at the same time.

It is not unlikely that the TB stems from a document which was used in preparation for, or explanation of, the baptism of Christians. The few editorial comments seem to bear on baptism, and chapters 90-92 could reflect the administration of the sacrament itself. This concentration on baptism could explain the lack of reference to any other sacrament, including what seems to be a deliberate avoidance of mention of the Eucharist.

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<sup>11</sup>Presented as a thesis to the faculty of the Graduate School of the University of Pennsylvania, 1973.



## TEXT AND TRANSLATION

The text as printed combines what seem to be the "best" readings of both manuscripts, with a few minor emendations as to spelling and grammar made only when it seemed absolutely necessary. The spelling, versification, and where possible, the punctuation have followed the Göttingen edition of the Jewish Greek scriptures. The notes refer to the two available manuscripts:

28: Codex Athos Iviron 28.

790: Codex Vaticanus Graecus 790.

Τοῦ ἁγίου καὶ μακαρίου

ἘΠΙΦΑΝΙΟΥ

Ἀρχιεπισκόπου Κωνσταντίας τῆς Κύπρου

MARTYRIAΙ

τῶν θεοπνεύστων γραφῶν καὶ ἁγίων  
περὶ τῆς ἐξ οὐρανοῦ ἐπὶ τῆς γῆς  
τοῦ μονογενοῦς θεοῦ Λόγου παρουσίας,  
καὶ τῶν δι' αὐτοῦ γενομένων θαυμάτων  
καὶ τοῦ πάθους καὶ τῆς ἀναστάσεως  
καὶ τῆς δευτέρας αὐτοῦ καὶ μελλούσης ἐπιφανείας .

- ᾠ ὅτι πρὸ τῶν αἰώνων ὁ υἱὸς γεγένηται--  
β ὅτι συνῆν τῷ πατρί--  
γ ὅτι συνκτίστης--  
δ ὅτι ἀπεστάλη--  
ε ὅτι ἦξει--  
ς ὅτι ὤφθη· καὶ θεὸς ὢν, γέγονεν ἄνθρωπος--  
ζ ὅτι ἐκ σπέρματος Δαυιδ ὁ Κύριος--  
η ὅτι ἐκ παρθένου--  
θ ὅτι μετὰ τὸ γεννηθῆναι φυλάξει τὴν τέκουσαν παρθένον--  
ι ὅτι ἡ μήτρα πύλη--  
ια ὅτι ἀνωδύνος ἡ παρθένος γεννήσει--  
ιβ ὅτι ἐχρήσθη--  
ιγ ὅτι χωρὶς πατρὸς ἐπὶ γῆς καὶ μιξέως--  
ιδ ὅτι παιδίον--  
ιε ὅτι ἐν Βηθλεὲμ τεχθήσεται--  
ισ ὅτι προσκυνήσουσιν οἱ μάγοι--  
ιζ ὅτι ἀνατελεῖ ὁ ἀστήρ--  
ιη ὅτι τὰ βρέφη ἀναιρεθήσονται--  
ιθ ὅτι ταραχθήσεται Ἡρῳδης καὶ οἱ μετ' αὐτοῦ πάντες--  
κ ὅτι ὑποκρίσει ζητήσει προσκυνῆσαι--  
κα ὅτι θυμωθήσεται ἀπατηθεὶς--  
κβ ὅτι ἐρευνήσει καὶ ἀναζητήσεται--

Title καὶ ἁγιων] om 28./ γης om 28.

α των] om 28./γεγεννηται] γενναται 790.

ια ανωδυνος] ανωδινος 28.

By the holy and blessed

EPIPHANIUS

Archbishop of Constantia in Cyprus

TESTIMONIES

of the divinely inspired and holy scriptures  
concerning the coming from heaven to earth  
of the only Word of God  
and the miracles wrought through him  
and his passion and resurrection  
and his second and future appearing.

- 1 That before the ages the Son was begotten--
- 2 That he was with the Father--
- 3 That he was the joint creator--
- 4 That he was sent out--
- 5 That he would come--
- 6 That he became visible, and being God, became man--
- 7 That the Lord is from the seed of David--
- 8 That [he was born] from a virgin--
- 9 That after his birth, he will protect the virgin who bore him--
- 10 That the womb is a gate--
- 11 That the virgin gave birth without travail--
- 12 That he was annointed--
- 13 That without a father on earth or intercourse [he was born]--
- 14 That he was a child--
- 15 That he would be born in Bethlehem--
- 16 That the magi would worship him--
- 17 That the star would rise--
- 18 That the infants would be slaughtered--
- 19 That Herod would be disturbed, and all those with him--
- 20 That with hypocrisy, [Herod] would seek to worship him--
- 21 That when [Herod] was deceived he would become angry--
- 22 That Herod would search and look [for him]--

- κγ ὅτι ἀνελεῖ τὰ βρέφη--  
κδ ὅτι οὐκ ἀναλεῖ τὸν Χριστόν--  
κε ὅτι εἰς Αἴγυπτον καταβήσεται ὁ Χριστός--  
κς ὅτι ἐξ Αἴγυπτου κληθήσεται--  
κζ ὅτι βαπτιζόμενος ἀγιάσει τὰ ὕδατα--  
κη ὅτι ἐνδόξως ἀπὸ τοῦ βαπτίσματος ἀναβήσεται--  
κθ ὅτι ἐπὶ θαλάσσης περιπατήσεται--  
λ ὅτι τὸ κράσπεδον τοῦ ἱματίου αὐτοῦ θεραπεύσει--  
λα ὅτι ξηρανεῖ τὴν συκὴν--  
λβ ὅτι πειρασθήσεται ὑπὸ τοῦ διαβόλου--  
λγ ὅτι θεραπεύσει πολλούς--  
λδ ὅτι ἀναστήσει νεκρούς--  
λε ὅτι ἀπιστήσουσιν οἱ Ἰουδαῖοι--  
λς ὅτι ἀπὸ πέντε ἄρτων θρέψει πολλούς--  
λζ ὅτι ἐπὶ ὄνου εἰς τὴν Σιων ἐπελεύσεται--  
λη ὅτι τὰ βρέφη προδράμουσι κρίζοντα τὸ εὐλογημένον ὁ ἐρχόμενος--  
λθ ὅτι ἐλέγξει τὸν λαόν--  
μ ὅτι ἐπιχυθήσεται αὐτῷ νάρδος--  
μα ὅτι συναχθήσονται κατ' αὐτοῦ--  
μβ ὅτι καταψευδομαρτυρήσουσιν--  
μγ ὅτι Ιουδας προδώσει--  
μδ ὅτι ἐρεῖ ὁ Ιουδας Χαῖρε ῥαββί--  
με ὅτι ἀργυρίου πραθήσεται--  
μς ὅτι δήσουσι τὸν Χριστόν--  
μζ ὅτι κρίνουσιν αὐτόν--  
μη ὅτι ῥαπίσουσιν αὐτόν καὶ ἐξουθενήσουσι--  
μθ ὅτι φεύξονται οἱ ἀπόστολοι--  
ν ὅτι ἀρνήσεται Πέτρος--  
να ὅτι σταυρώσουσιν αὐτόν--  
νβ ὅτι ἀκάνθαις στεφανώσουσιν αὐτόν--  
νγ ὅτι ὄξος καὶ χολὴν ποτίσουσιν αὐτόν--  
νδ ὅτι κόκκινον ἱμάτιον ἐνδύσουσιν αὐτόν--

μβ καταψευδομαρτυρησουσιν] ψευδομαρτυρησουσιν 790.

μγ προδωσει] προδοσει 28, 790.

μη ραπισουσιν] ρηπησουσιν 28, 790. / εξουθενησουσι] εξουθενησωσι 790.

να αυτον] om 28.

νγ ποτισουσιν] ποτησουσιν 28, 790.

- 23 That [Herod] would annihilate the infants--  
24 That [Herod] would not destroy the Christ--  
25 That the Christ would go down into Egypt--  
26 That he would be called out of Egypt--  
27 That when he is baptized, he would sanctify the waters--  
28 That he would ascend from his baptism gloriously--  
29 That he would walk on the sea--  
30 That the hem of his garment would heal--  
31 That he would wither the fig tree--  
32 That he would be tempted by the devil--  
33 That he would heal many--  
34 That he would raise the dead--  
35 That the Jews would be disbelieving--  
36 That from five loaves [of bread] he would feed many--  
37 That on an ass he would come into Zion--  
38 That the infants would run ahead, crying out, "Blessed is he  
39 That he would reprove the people-- [who comes"--  
40 That oil of nard would be poured over him--  
41 That they would come together against him--  
42 That they would bear false witness against him--  
43 That Judas would betray [him]--  
44 That Judas would say, "Hail, Rabbi"--  
45 That he would be sold for silver--  
46 That they would bind the Christ--  
47 That they would judge him--  
48 That they would strike him and despise him--  
49 That the apostles would flee--  
50 That Peter would deny him--  
51 That they would crucify him--  
52 That they would crown him with thorns--  
53 That they would give him vinegar and gall to drink--  
54 That they would put a scarlet robe on him--

- νε ὅτι σιωπήσει κρινόμενος--  
 νς ὅτι χλευασθήσεται--  
 νζ ὅτι αὐτός ἐστὶν ἡ ζωὴ ὁ κρεμνόμενος ἐπὶ ξύλου--  
 νη ὅτι ἀπάθεια τὸ πάθος αὐτοῦ--  
 νθ ὅτι ἐν νυκτί, ψύχους ὄντος καὶ ἀνθρακιᾶς κειμένης πάθη--  
 ξ ὅτι δύσεται ὁ ἥλιος--  
 ξα ὅτι δύσεται ὁ ἥλιος μεσημβρίας--  
 ξβ ὅτι τὰ ἱμάτια αὐτοῦ διαμεριζονται--  
 ξγ ὅτι συνσταυρωθήσεται λησταῖς--  
 ξδ ὅτι τὴν πλευρὰν ἐκκεντήσουσιν--  
 ξε ὅτι ὀστοῦν αὐτοῦ οὐ συντριβήσεται--  
 ξς ὅτι ἐκ τῆς πλευρᾶς αὐτοῦ ὕδωρ ρυήσεται εἰς βαπτίσματος τύπον--  
 ξζ ὅτι ἐν πέτρᾳ τεθήσεται--  
 ξη ὅτι λίθος ἡ θύρα τοῦ μνήματος--  
 ξθ ὅτι σφραγίσουσιν αὐτόν--  
 ο ὅτι ταφήσεται--  
 οα ὅτι θέρους ἀρχομένου ἔσται τὸ πάθος, μηνὶ τῷ καθ' ἡμᾶς Μαρτίῳ--  
 οβ ὅτι φοβήσεται τὸν Ἄδην ταφείς--  
 ογ ὅτι ἀναμάρτητος--  
 οδ ὅτι ἀναστήσεται--  
 οε ὅτι μάτην οἱ στρατιῶται τὸν τάφον τηρήσουσιν--  
 ος ὅτι πρῶτὴ ἡ ἀνάστασις--  
 οζ ὅτι μαρτύριον ὁ τόπος ἔσται--  
 οη ὅτι ἀπὸ τοῦ προτειχίσματος--  
 οθ ὅτι ζητηθήσεται ὑπὸ τῶν γυναικῶν--  
 π ὅτι πρῶτον ἀπαντήσεται γυναιξί--  
 πα ὅτι ἀναχωρήσουσιν ἔμφοβοι--  
 πβ ὅτι ἐμφυσῆσει τοῖς ἀποστόλοις τὸ πνεῦμα τὸ ἅγιον--  
 πγ ὅτι ἀπὸ μέλιτος κηρίου φάγεται μετὰ τὴν ἀνάστασιν--  
 πδ ὅτι ἐροῦσιν ὅτι ἐκλάπη--  
 πε ὅτι οἱ νεκροὶ ἀναστήσονται--  
 πς ὅτι εἰς οὐρανοὺς ἀναλεύσεται--

νζ κρεμνόμενος] κρεμαμένος 790.

ξς εἰς...τυπον] τυπον βαπτισματος 790.

οβ ταφείς] ταφης 28, 790.

οθ των] om 28.

π γυναιξι] γυναικας 28, γυναιοιους 790.

- 55 That he would be silent while being judged--
- 56 That he would be mocked--
- 57 That he is the life which hangs on the wooden stake--
- 58 That his passion would be passionless--
- 59 That in the night, when it was cold and there was a charcoal fire, he would suffer--
- 60 That the sun would set--
- 61 That the sun would set at midday--
- 62 That his garments would be divided--
- 63 That he would be crucified with insurgents--
- 64 That they would pierce [his] side--
- 65 That a bone of his would not be broken--
- 66 That from his side water would flow (as a type indicating
- 67 That he would be placed in a rock-- [baptizing)--
- 68 That the door of the tomb would be a stone--
- 69 That they would seal it--
- 70 That he would be buried--
- 71 That the suffering would be at the beginning of summer, in the month which we call March--
- 72 That his being buried would terrify Hades--
- 73 That he would be without sin--
- 74 That he would be raised up--
- 75 That the soldiers would guard the tomb in vain--
- 76 That the resurrection would be in the early morning--
- 77 That the place would be a witness--
- 78 That [the resurrection would be] from inside the wall--
- 79 That he would be sought by the women--
- 80 That he would meet women first--
- 81 That they would run away terrified--
- 82 That he would breathe the Holy Spirit into the apostles--
- 83 That after the resurrection he would eat from honey of the honeycomb--
- 84 That they would say that [his body] was stolen--
- 85 That the dead would be raised up--
- 86 That he would be taken up into heaven--

- $\overline{\pi\zeta}$  ὅτι αὐτός ἦν ὁ κηρύξας--  
 $\overline{\pi\eta}$  ὅτι ἐν πάσῃ τῇ γῆ τὸ ὄνομα αὐτοῦ--  
 $\overline{\pi\theta}$  ὅτι ἐκ δεξιῶν τοῦ πατρὸς, οὐκ ἀφ' οὗ ἀνῆλθεν ἐκάθισε· ἀλλὰ καὶ  
 $\overline{\rho}$  ὅτι κληθησόμεθα Χριστιανοί-- [πρὸ τούτου--  
 $\overline{\rho\alpha}$  ὅτι καὶ ἡ μετώπου σημείωσις τοῦ σταυροῦ προκατηγγέλετο--  
 $\overline{\rho\beta}$  ὅτι τὸ ἐν Χριστῷ βάπτισμα προκατηγγέλλετο--  
 $\overline{\rho\gamma}$  ὅτι προκατηγγέλλετο ἡ δευτέρα παρουσία--  
 $\overline{\rho\delta}$  ὅτι κρινεῖ τὴν οἰκουμένην καὶ αὐτῷ ἡ κρίσις δοθήσεται--  
 $\overline{\rho\epsilon}$  ὅτι ὁ ἥλιος καὶ ἡ σελήνη σκοτισθήσονται--  
 $\overline{\rho\varsigma}$  ὅτι οἱ οὐρανοὶ εἰλίσσονται--  
 $\overline{\rho\zeta}$  ὅτι πρὸ τῆς Χριστοῦ παρουσίας ἥξει ὁ Ἄντίχριστος--  
 $\overline{\rho\eta}$  ὅτι φονεύσει πολλούς--  
 $\overline{\rho\theta}$  ὅτι τότε καιρὸς θλίψεως--  
 $\overline{\rho}$  ὅτι καὶ μετ' αὐτὸν καὶ πῶς ὁ Χριστός--  
 $\overline{\rho\alpha}$  ὅτι τὸ σημεῖον τοῦ Χριστοῦ φανερόν ἔσται--  
 $\overline{\rho\beta}$  ὅτι τῆς βασιλείας οὐκ ἔξει πέρας--

[1]  $\overline{\alpha}$  ὅτι πρὸ αἰώνων ὁ υἱὸς γεγέννηται--

[.1] Δαυιδ ὁ μέγας πρῶτος λέγει ἐν τῷ  $\overline{\rho\theta}$  ψαλμῷ·

Ἐκ γαστρὸς πρὸ ἐωσφόρου ἐγέννησά σε.

[.2] Καὶ ἡ Σοφία δὲ ὁμοίως λέγει·

Πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με ἐν ἀρχῇ,  
 πρὸ τοῦ τὴν γῆν ποιῆσαι  
 καὶ πρὸ τοῦ τὰς ἀβύσσους,  
 καὶ πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων,  
 καὶ πρὸ τοῦ ὄρη ἐδρασθῆναι,  
 πρὸ δὲ πάντων βουνῶν γεννᾶ με.

[.3] Καὶ Δαυιδ αὖθις λέγει ἐν  $\overline{\sigma\alpha}$  ψαλμῷ·

Συμπαραμενεῖ τῷ ἡλίῳ  
 καὶ πρὸ τῆς σελήνης γενεὰς γενεῶν.

$\overline{\rho}$  και] om 28.

$\overline{\rho\beta}$  ουκ] αὐτοῦ γῆ 790.

1.3 αυθις...ψαλμω] εν  $\overline{\sigma\alpha}$  ψαλμω λεγει 28.

γενεας γενεων] γεννεας γεννεων 28.

- 87 That he was the herald--
- 88 That his name [would be known] in the whole earth--
- 89 That he sat at the right hand of the father, not only after he ascended, but even before that--
- 90 That we would be called Christians--
- 91 That even the mark of the cross on the forehead was foretold--
- 92 That baptism in Christ was foretold--
- 93 That the second coming was foretold--
- 94 That he would judge the inhabited world, and the judgment would be given to him--
- 95 That the sun and moon would be darkened--
- 96 That the heavens would be rolled up--
- 97 That before the appearing of Christ the Antichrist would come--
- 98 That he would kill many--
- 99 That the time of tribulation would come--
- 100 That somehow the Christ also would come with him--
- 101 That the sign of Christ would be plainly seen--
- 102 That the kingdom would not have an end--

1 That before the ages the Son was begotten--

.1 David, the mighty one, first says in the 109th Psalm,  
From the womb I begat you before the morning star. [Ps 109.3]

.2 And Wisdom similarly says,

Before this age he established me, in the beginning,  
before the creation of the earth  
and before the creation of the depths,  
and before the fountains of waters came forth,  
and before the mountains were made,  
before all hills he begets me.

[Prov 8.23-25]

.3 And in the 71st Psalm, David says again,

He will endure as long as the sun  
and before the moon to all generations.

[Ps 71.5]

2-4.4

- [2]  $\bar{\beta}$  ὅτι συνῆν τῷ πατρί--  
 Μωυσης λέγει ἐν τῇ κτίσει τοῦ κόσμου·  
 Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ  
 καθ' ὁμοίωσιν.
- [3]  $\bar{\gamma}$  ὅτι συνκτίστης--  
 [.1] Ἡ Σοφία λέγει·  
 Ἦνίκα ἠτοίμαζε τὸν οὐρανόν, συμπάρημην αὐτῷ·  
 καὶ ὅτε ἀφώριζε τὸν ἑαυτοῦ θρόνον·  
 καὶ ἠνίκα ἐπ' ἀνέμων ἰσχυρὰ ἐποίει τὰ ἄνω νέφη·  
 καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τὰς ὑπ' οὐρανόν·  
 καὶ ἠνίκα ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς,  
 ἥμην παρ' αὐτῷ ἀρμόζουσα.
- [.2] Καὶ Δαυιδ ἐν τῷ  $\bar{\lambda\beta}$  ψαλμῷ λέγει·  
 Τῷ λόγῳ Κυρίου οἱ οὐρανοὶ ἐστερεώθησαν,  
 καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις  
 αὐτῶν.
- [.3] Καὶ πάλιν ἡ Σοφία λέγει·  
 Εἶδα τὰ ἔργα σου παροῦσα,  
 ὅτε ἐποίεις τὸν κόσμον.
- [4]  $\bar{\delta}$  ὅτι ἀπεστάλη--  
 [.1] Ησαΐας οὕτως λέγει·  
 Κύριος ὁ θεὸς ὁ ποιήσας τὸν οὐρανόν, καὶ πήξας  
 αὐτόν, ὁ στερεώσας τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ  
 διδοὺς πνοὴν τῷ λαῷ τῷ ἐπ' αὐτῆς, καὶ πνοὴν τοῖς  
 πατοῦσιν αὐτήν· ἐγὼ Κύριος ὁ θεὸς ὁ κάλεσάς σε,  
 καὶ ἔδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἐθνῶν,  
 ἀνοῖξαι ὀφθαλμοὺς τυφλῶν, ἐξαγαγεῖν ἐκ δεσμῶν  
 δεδεμένους, καὶ ἐξ οἴκου φυλῆς, καθημένους ἐν  
 σκότει.
- [.2] Καὶ Μαλαχίας λέγει·  
 Ἴδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου  
 σου, καὶ ἐπιβλέφεται ὁδόν.
- [.3] Καὶ πάλιν·  
 Εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με.
- [.4] Καὶ Δαυιδ ἐν τῷ  $\bar{\rho\varsigma}$  ψαλμῷ λέγει·  
 Ἀπέστειλε τὸν λόγον αὐτοῦ καὶ ἰάσατο αὐτούς.

2 Μωυσης] Μωυσης 790.

3.2 αὐτων] αὐτου 790.

3.3 λεγει] om 28. / εργα] εργα και 28.

4 απεσταλη] απεσταλης 28.

4.1 ουτως] om 790. / τω λαω] των λαω 28.

## 2 That he was with the Father--

Moses says in the [passage on the] creation of the world--

Let us make man according to our image and likeness. [Gen 1.26]

## 3 That he was the joint-creator--

## .1 Wisdom says,

When he prepared the heaven, I was present with him,  
and when he set the bounds of his throne,  
and when upon the winds he strengthened the upper clouds,  
and when he securely founded the fountains under heaven,  
and when he strengthened the foundations of the earth,  
I was beside him fitting [them all] together. [Prov 8.27-30]

## .2 And in the 32d Psalm, David says,

By the word of the Lord the heavens were established,  
and by the breath of his mouth all their power. [Ps 32.6]

## .3 And again Wisdom says,

Since I was present, I saw your works  
when you made the world. [Wis 9.9]

## 4 That he was sent out--

## .1 Isaiah says as follows,

The Lord God, who made the heaven and built it, who established the earth and the things in it, and gives breath to the people on it, even breath to those who tread on it: I am the Lord God who called you, and I established you as a covenant race, for a light to the nations to open the eyes of the blind, to lead from prison those who are bound, and those who sit in darkness from the prison-house. [Isa 42.5-7]

## .2 And Malachi says,

Behold, I am sending my messenger before your face, and he will keep his mind fixed on the way. [Mal 3.1]

## .3 And again,

He sent me to preach good tidings to the poor. [Isa 61:1]

## .4 And in the 106th Psalm, David says,

He sent his word and healed them. [Ps 106:20]

5-5.12

[5] ε̄ ὅτι ἤξει--

[.1] Ιακωβ λέγει.

Οὐκ ἐκλείψει ἄρχων ἐκ Ιουδα  
καὶ ἡγούμενος ἐκ τῶν μηρῶν αὐτοῦ,  
ἕως οὗ ἔλξη ὃ ἀπόκειται,  
καὶ αὐτὸς προσδοκίαν ἐθνῶν.

[.2] Μωυσης λέγει.

Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ἐκ τῶν  
ἀδελφῶν αὐτοῦ ὡς ἐμε. αὐτοῦ ἀκούσεσθε κατὰ πάντα.  
καὶ ἔσται ὅς ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου,  
ἐξολοθρευθήσεται εἰς τὸν αἰῶνα.

[.3] Καὶ Ωσηε λέγει.

Ὅπως ὄρθρον ἔτοιμον εὐρήσομεν αὐτόν. καὶ ἤξει ὡς  
ὑετὸς πρῶϊμος καὶ ὄψιμος τῆ γῆ.

[.4] Καὶ Αμμωσ λέγει.

Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσει τὴν σκηνὴν Δαυιδ  
τὴν πεπτωκυῖαν, καὶ ἀνοικοδομήσει τὰ πεπρωκότα  
αὐτῆς.

[.5] Μιχαιας λέγει.

Ἐπὶ τὰς κορυφὰς τῶν ὀρέων, ἐκ Σιων ἐξελεύσεται  
νόμος, καὶ λόγος Κυρίου ἐξ Ιερουσαλημ.

[.6] Καὶ Ιωηλ λέγει.

Κύριος ἐκ Σιων ἀνακεκράξεται, καὶ ἐξ Ιερουσαλημ  
δώσει φωνὴν αὐτοῦ.

[.7] Καὶ πάλιν.

Γνώσεσθε ὅτι Κύριος ὁ Θεὸς ἡμῶν, καὶ κατασκηνώσει  
ἐν ὄρει ἁγίῳ αὐτοῦ.

[.8] Καὶ πάλιν.

Κύριος κατασκηνώσει ἐν Σιων.

[.9] Αβδιου λέγει.

Ἐν τῷ ὄρει Σιων ἔσται σωτηρία. ἐγγυς γὰρ ἡμέρᾳ  
Κυρίου ἐπὶ πάντα τὰ ἔθνη.

[.10] Ὁ δὲ Ιωνας ἀρκέσει τὸν τύπον τοῦ θανάτου δῆλον.

[.11] Καὶ Ναουμ λέγει.

[a.] Χρηστὸς ὁ Κύριος τοῖς ὑπομένουσιν αὐτόν.

[b.] Ἴδου γὰρ ἐγὼ ἐπὶ σέ, λέγει Κύριος παντοκράτωρ.

[.12] Καὶ Αβακουμ.

5.2 ακουσεσθε...παντα] ακουσεσθαι παντες 790.

5.4 ανοικοδομησει] ανοικοδομησω 28.

5.10 δηλον] δηλων 28, 790 mg.

## 5 That he would come--

## .1 Jacob says,

A ruler will not fail from Judah,  
nor a prince from his loins  
until he comes who is destined,  
and he is the expectation of nations. [Gen 49:10]

## .2 Moses says,

The Lord God will raise up a prophet for you from his  
brothers, like me; listen to him in all things. And it will  
be that whoever does not listen to that prophet will be  
utterly destroyed forever. [Deut 18:15-19]

## .3 And Hosea says,

We will find him ready as the morning; and he will come to  
the earth as the early and late rain. [Hos 6:3]

## .4 And Amos says,

In that day he will raise up the tabernacle of David that has  
fallen, and he will rebuild its ruins. [Amos 9:11]

## .5 Micah says,

On the tops of the mountains, out of Zion will go forth a law,  
and the word of the Lord from Jerusalem. [Mic 4:1-2]

## .6 And Joel says,

The Lord will shout from Zion, and will send his voice from  
Jerusalem. [Joel 4:16]

## .7 And again,

You will know that the Lord is our God, and he will dwell in  
his holy mountain. [Joel 4:17]

## .8 And again,

The Lord will dwell in Zion. [Joel 4:21]

## .9 Obadiah says,

There will be salvation on Mount Zion; for the day of the Lord  
is near upon all the nations. [Obad 15,17]

## .10 And Jonah clearly suffices as a type of [his] death.

## .11 And Nahum says,

a. The Lord is good to those who wait for him, [Nah 1:7]

b. for behold, I am over you, says the Lord almighty. [Nah 2:14]

## .12 And Habbakuk,

5.12-5.21

Ἄνατελεῖ εἰς πέρας καὶ εἰς καιρόν· καὶ ἐὰν ὑστερήσει ὑπόμεινον αὐτόν, ὅτι ἐρχόμενος ἦξει καὶ οὐ χρονίση.

[.13] Καὶ πάλιν·

Ἐν τῷ παρεῖναι τὸν καιρὸν ἀναδειχθήσει.

[.14] Καὶ ὅτι

Ὁ Θεὸς ἀπὸ θαιμαν ἦξει.

[.15] Καὶ Σοφονίας λέγει·

Χαῖρε σφόδρα, θύγατερ Σιων, κήρυσσε θύγατερ Ιερουσαλημ· εὐφραίνου καὶ κατ' ἑτέρου ἐξ ὅλης τῆς καρδίας σου· περιεῖλε Κύριος τὰ ἀδικήματα σου· λελύτρωταί σε ἐκ χειρὸς ἐχθρῶν σου. Βασιλεύσει Κύριος ἐν μέσῳ σου, οὐκ ὄψη κακὰ οὐκετι.

[.16] Καὶ πάλιν·

Θάρσει Σιων, μὴ παρείσθωσαν αἱ χεῖρές σου· Κύριος ὁ Θεὸς ἐν σοί, δυνατὸς σῶσαι σε.

[.17] Καὶ Ἀγγαῖος λέγει·

Ἐγὼ εἶμι μεθ' ὑμῶν, λέγει Κύριος, καὶ τὸ πνεῦμά μου ἐφέστηκεν ἐφ' ὑμᾶς.

[.18] Καὶ Ζαχαρίας λέγει·

Χαῖρε σφόδρα, θύγατερ Σιων, ὅτι ἰδοὺ ἐγὼ ἔρχομαι, καὶ κατασκηνώσω ἐν μέσῳ σου, λέγει Κύριος.

[.19] Καὶ πάλιν·

Ἴδοὺ ἀνὴρ, ἀνατολὴ ὄνομα αὐτῷ, καὶ ὑποκάτωθεν αὐτοῦ ἀνατελεῖ.

[.20] Καὶ πάλιν·

Τάδε λέγει Κύριος παντοκράτωρ, ἐπιστρέψω ἐπὶ Σιων, καὶ κατασκηνώσω ἐν μέσῳ Ιερουσαλημ, καὶ κληθήσεται Ιερουσαλημ πόλις ἀληθινή.

[.21] Καὶ Μαλαχίας λέγει·

[a.] Βασιλεὺς μέγας ἐγὼ εἶμι, λέγει Κύριος παντοκράτωρ, καὶ τὸ ὄνομά μου ἐπιφανὲς ἔσται ἐν τοῖς ἔθνεσι.

[b.] Καὶ ἐξαίφνης ἦξει εἰς τὸν ναὸν αὐτοῦ, λέγει Κύριος ὁ Θεός, ὃν ὑμεῖς θέλετε, καὶ ὁ ἄγγελος τῆς διαθήκης, ὃν ὑμεῖς ζητεῖτε· ἰδοὺ ἔρχεται, λέγει Κύριος.

5.14 θαιμαν] θεμαν 790.

5.15 κηρυσσε] κηρυσστε 28, κηρυττε 790.

5.16 χειρες] χειραις 790.

5.12-5.21

He will spring up at the end and at the time; and if he comes late, wait for him, for the one who comes will come and will not delay. [Hab 2:3]

.13 And again,

He will be manifested when the time comes. [Hab 3:2]

.14 And that

God will come from Theman. [Hab 3:3]

.15 And Zephaniah says,

Rejoice greatly, daughter of Zion; cry aloud, daughter of Jerusalem. Rejoice and delight yourself with all your heart. The Lord has taken away your unrighteousness; he has ransomed you from the hand of your enemies. The Lord reigns in your midst; you shall not see evil any longer. [Zeph 3:14-15]

.16 And again,

Have courage, Zion. Do not let your hands be slack. The Lord God is in you, able to save you. [Zeph 3:16-17]

.17 And Haggai says,

I am with you, says the Lord, and my spirit stands over you. [Hag 2:4-5]

.18 And Zechariah says,

Rejoice greatly, daughter of Zion, for behold I am coming, and I will dwell in your midst, says the Lord. [Zech 2:14; 9:9]

.19 And again,

Behold a man, whose name is the rising, and he will rise forth from under him. [Zech 6:12]

.20 And again,

Thus says the Lord almighty, I will return to Zion, and I will dwell in the midst of Jerusalem, and Jerusalem will be called a true city. [Zech 8:2-3]

.21 And Malachi says,

a. I am a great king, says the Lord almighty, and my name will be manifested among the nations. [Mal 1:14]

b. And he will suddenly come into his temple, says the Lord God, he whom you desire, even the angel of the covenant, whom you seek. Behold, he is coming, says the Lord. [Mal 3:1]

5.21-5.29

[c.] Ἀνατελεῖ ὑμῖν τοῖς φοβουμένοις αὐτόν· ὄνομα αὐτοῦ ἡλῖος δικαιοσύνης, καὶ ἴασις ἐν τοῖς πτέρυξιν αὐτοῦ.

[.22] Ησαΐας λέγει·

[a.] Ἐν ταῖς ἐσχάταις ἡμέραις ἐκείναις ἐμφανὲς ἔσται τὸ ὄρος Κυρίου καὶ ὁ οἶκος τοῦ θεοῦ ἐπ' ἄκρου τῶν ὀρέων· ἐκ Σιων ἐξελεύσεται νόμος καὶ λόγος Κυρίου ἐξ Ἱερουσαλημ.

[b.] Αὐτὸς Κύριος εἰς κρίσιν ἤξει μετὰ τῶν πρεσβυτέρων τοῦ λαοῦ.

[.23] Καὶ πάλιν·

[a.] Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπιλάμψει ὁ θεὸς μετὰ δόξης ἐπὶ τῆς γῆς.

[b.] Ἐξελεύσεται ῥάβδος ἐκ τῆς ῥίζης Ἰεσσαί, καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται· καὶ ἐπαναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ θεοῦ, πνεῦμα σοφίας, πνεῦμα συνέσεως, πνεῦμα βουλήσ καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας· καὶ ἐμπλήσει αὐτὸν πνεῦμα φόβου θεοῦ.

[.24] Καὶ πάλιν·

[a.] Βασιλέα μετὰ δόξης ὄψεσθε.

[b.] Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν.

[c.] Ἴδοὺ ὁ θεὸς ἡμῶν, ἴδου Κύριος μετὰ ἰσχύος ἔρχεται.

[.25] Καὶ πάλιν·

Εἶπατε τῇ θυγατρὶ Σιων, ἴδοὺ ὁ σωτήρ σου παραγίνεται ἔχων τὸν ἑαυτοῦ μισθόν.

[.26] Καὶ πάλιν·

Γνωσθήσεται ἡ χεὶρ Κυρίου τοῖς φοβουμένοις αὐτόν.

[.27] Καὶ πάλιν·

Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι.

[.28] Καὶ πάλιν·

Ἐν σοὶ προσεύξονται, ὅτι ἐν σοὶ ὁ θεὸς ἐστὶ, καὶ ἐροῦσιν οὐκ ἔστι πλὴν σοῦ θεός· σὺ γὰρ εἶ θεός, καὶ οὐκ ἠδαιμεν.

[.29] Καὶ Ἱερεμίας λέγει·

Πνεῦμα πρὸ προσώπου ἡμῶν Χριστὸς Κύριος.

- c. He will rise up to you who fear him. His name is sun of righteousness, and healing is in his wings. [Mal 3:20]
- .22 Isaiah says,
- a. In those last days, the mountain of the Lord will be revealed and the house of God will be on the top of the mountains. Out of Zion shall a law go forth, and the Lord's word from Jerusalem. [Isa 2:2-3]
- b. The Lord himself will come to judge with the elders of the people. [Isa 3:14]
- .23 And again,
- a. In that day, God will shine with glory over the earth. [Isa 4:2]
- b. There will come forth a rod from the root of Jesse, and a bud will come up from the root; and the spirit of God will rest upon him, the spirit of wisdom, the spirit of understanding, the spirit of counsel and strength, the spirit of knowledge and piety; and the spirit of the fear of God will fill him. [Isa 11:1-3]
- .24 And again,
- a. You will see a king with glory. [Isa 33:17]
- b. A voice of one crying in the wilderness, prepare the way of the Lord, make straight the paths of our God. [Isa 40:3]
- c. Behold our God; behold the Lord is coming with strength. [Isa 40:9-10]
- .25 And again,
- Say to the daughter of Zion, behold your savior comes with his own reward. [Isa 62:11]
- .26 And again,
- The hand of the Lord will be known to those who fear him. [Isa 66:14]
- .27 And again,
- He will be the root of Jesse, and the one who will rise to rule the nations. In him will the nations trust. [Isa 11:10]
- .28 And again,
- They will pray through you, because God is in you, and they will say there is no God except you; for you are God, and we did not know it. [Isa 45:14-15]
- .29 And Jeremiah says,
- The spirit before our face is the Lord Christ. [Lam 4:20]

5.30-5.39

- [.30] Καὶ πάλιν·  
Μνησθητί μου Κύριε καὶ ἐπίσκεφαί με· καὶ ἀθώωσόν με ἐκ τῶν καταδιωκόντων με.
- [.31] Καὶ πάλιν·  
Ἴδοὺ ἡμέραι ἔρχονται λέγει Κύριος, ἔρχονται, καὶ ἀναστήσω τῷ Δαυίδ ἀνατολὴν δικαίαν, καὶ βασιλεύσει βασιλεύς, καὶ συνήσει, καὶ ποιήσει κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς· ἐν ταῖς ἡμέραις αὐτοῦ σωθήσεται Ἰουδας καὶ Ἰσραὴλ κατασκηνώσει πεποιοθῶς ἐπ' αὐτόν· καὶ τοῦτο τὸ ὄνομα αὐτοῦ, ὃ καλέσει αὐτόν Ἰωσεδεκ καὶ αὐτὸς ἐν τοῖς προφήταις.
- [.32] Καὶ πάλιν·  
Γνώσονται τὸν προφήτην ὃν ἀπέστειλεν αὐτοῖς Κύριος ἐν πίστει.
- [.33] Καὶ πάλιν·  
Προσεύξασθε πρὸς με καὶ εἰσακούσομαι ὑμῶν, ἐκζητήσετε καὶ εὐρήσετε με, ἐὰν ἐκζητήσετε με ἐξ ὅλης καρδίας ὑμῶν, καὶ ἐπιφανοῦμαι ὑμῖν.
- [.34] Καὶ πάλιν·  
Ἐρχόμενος Κύριος ἐπ' ὄρος δίκαιον τὸ ἅγιον αὐτοῦ.
- [.35] Καὶ Ἰεζεκιὴλ λέγει·  
Ἡ ὁμοίωσις τῶν προσώπων αὐτῶν τῶν τεσσάρων, πρόσωπον ἀνθρώπου καὶ πρόσωπον λέοντος καὶ πρόσωπον μόσχου καὶ πρόσωπον ἀετοῦ τοῖς τέσσαρσι.
- [.36] Καὶ πάλιν·  
Μνησθήσομαι ἐγὼ τῆς διαθήκης μου τῆς μετὰ σοῦ ἐν ἡμέραις νηπιότητός σου, καὶ ἀναστήσω σοι διαθήκην αἰώνιον· καὶ μνησθήσῃ τὴν ὁδόν σου.
- [.37] Καὶ πάλιν·  
Ἐξ ὄρους τοῦ ἁγίου μου, ἐπ' ὄρους ὑψηλοῦ, λέγει Κύριος, ἐκεῖ δουλεύσωσί μοι πᾶς οἶκος Ἰσραὴλ εἰς τέλος.
- [.38] Καὶ πάλιν·  
Τάδε λέγει Κύριος, ἴδοὺ ἐγὼ ἐκζητήσω τὰ πρόβατά μου, καὶ ἐπισκέψομαι αὐτά, ὥσπερ ζητεῖ ὁ ποιμὴν τὸ ποίμνιον.
- [.39] Καὶ πάλιν·  
Γνώσονται ὅτι ἐγὼ εἶμι κύριος ὁ θεὸς αὐτῶν, ἐν τῷ ἐπιφανεῖναί με αὐτοῖς ἐν τοῖς ἔθνεσι.

.30 And again,

Remember me, Lord, and watch over me; and vindicate me  
from those who persecute me. [Jer 15:15]

.31 And again,

Behold, the days are coming, says the Lord, they are coming,  
and I will raise up to David a righteous branch, and a king  
will reign, and he will understand, and he will enact judg-  
ment and righteousness upon the earth. In his days Judah  
will be saved and Israel will dwell securely before him.  
And this is his name--he will call him Josadek and he will  
be among the prophets. [Jer 23:5-8]

.32 And again,

They will know the prophet whom the Lord has sent to them  
in faithfulness. [Jer 35:9]

.33 And again,

You will pray to me and I will listen to you; you will  
earnestly seek, and you will find me if you will seek me  
with your whole heart, and I will appear to you.  
[Jer 36:12-14]

.34 And again,

The Lord is coming on his righteous mountain, his  
holy place. [Jer 38:23]

.35 And Ezekiel says,

The likenesses of their four faces are, respectively, the  
face of a man, and the face of a lion, and the face of an  
ox, and the face of an eagle. [Ezek 1:10]

.36 And again,

I will remember my covenant made with you in the days of  
your infancy, and I will raise up for you an everlasting  
covenant; and you will remember your way. [Ezek 16:60-61]

.37 And again,

On my holy mountain, upon the mountain height, says the  
Lord, there all the house of Israel will serve me forever.  
[Ezek 20:40]

.38 And again,

Thus says the Lord, behold I will seek out my sheep, and  
will watch over them, as the shepherd seeks the flock.  
[Ezek 34:11-12]

.39 And again,

They will know that I am the Lord their God, when I have  
manifested myself to them among the nations. [Ezek 39:28]

5.40-5.52

- [.40] Καὶ Βαλααμ λέγει·  
 Ἐξελεύσεται ἄνθρωπος ἐκ τοῦ σπέρματος Ἰσραηλ,  
 καὶ κυριεύσει ἐθνῶν πολλῶν.
- [.41] Καὶ πάλιν·  
 Ἀνατελεῖ ἄστρον ἐξ Ἰακωβ καὶ ἀναστήσεται ἄνθρωπος  
 ἐξ Ἰσραηλ, καὶ θραύσει τοὺς δυνατοὺς Μωαβ.
- [.42] Καὶ Δανιηλ λέγει·  
 Ἔως Χριστοῦ ἡγουμένου ἑβδομάδες ἑπτὰ καὶ  
 ἑβδομάδες ἑξηκονταδύο.
- [.43] Καὶ Δαυιδ λέγει·  
 Ἐν τῷ ἐπιστρέψαι Κύριον τὴν αἰχμαλωσίαν τοῦ λαοῦ  
 αὐτοῦ ἀγαλλιάσεται Ἰακωβ καὶ εὐφρανθήσεται Ἰσραηλ.
- [.44] Καὶ πάλιν·  
 Ὁ αὐτὸς ἐν τῷ ἡλίῳ ἔθετο τὸ σκῆνωμα αὐτοῦ·  
 καὶ αὐτὸς ὡς νυμφίος ἐκπορευόμενος ἐκ παστοῦ αὐτοῦ,  
 ἀγαλλιάσεται ὡς γίνας δραμεῖν ὁδόν.  
 ἀπ' ἄκρου τοῦ οὐρανοῦ ἡ ἔξοδος αὐτοῦ,  
 καὶ τὸ κατάντημα αὐτοῦ ἕως ἄκρου τοῦ οὐρανοῦ.
- [.45] Καὶ πάλιν·  
 Ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν δοῦλον σου.
- [.46] Καὶ πάλιν·  
 Ἐκλινεν οὐρανοὺς καὶ κατέβη.
- [.47] Καὶ πάλιν·  
 Ὁφθήσεται ὁ θεὸς τῶν θεῶν ἐν Σιων.
- [.48] Καὶ πάλιν·  
 Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·  
 θεὸς Κύριος καὶ ἐπέφανεν ἡμῖν.
- [.49] Καὶ πάλιν·  
 Παρεμβαλεῖ ἄγγελος Κυρίου κύκλῳ τῶν φοβουμένων  
 αὐτον καὶ ῥύσεται αὐτούς.
- [.50] Καὶ πάλιν·  
 Καταβήσεται ὡς ὑετὸς ἐπὶ πόκον.
- [.51] Καὶ πάλιν·  
 Ἐγγὺς Κύριος τοῖς συντετριμμένοις τὴν καρδίαν.
- [.52] Καὶ πάλιν·  
 Ἐπιφάναι τὸ πρόσωπον αὐτοῦ ἐφ' ἡμᾶς,  
 καὶ ἐλεῆσαι ἡμᾶς.

5.41 Ἰσραηλ] Ἱερουσαλημ 790.

5.51 τὴν καρδιαν] τὴν καρδιᾶ 790.

- .40 And Balaam says,  
A man will come forth from the seed of Israel, and he will  
rule over many nations. [Num 24:7]
- .41 And again,  
A star will rise out of Jacob and a man will spring up from  
Israel, and he will crush the hosts of Moab. [Num 24:17]
- .42 And Daniel says,  
Until Christ the ruler there will be seven weeks and  
sixty-two weeks. [Dan 9:25 (Th)]
- .43 And David says,  
When the Lord turns back the captivity of his people, Jacob  
will exult and Israel will be glad. [Ps 13:7]
- .44 And again,  
He himself has set his tent in the sun,  
and he is as a bridegroom coming forth out of his chamber;  
he will exult as a giant to run a course.  
His going forth is from the beginning of heaven  
and his goal is as far as the height of heaven. [Ps 18:5-7]
- .45 And again,  
Reveal your face to your servant. [Ps 30:17]
- .46 And again,  
He bent the heavens and descended. [Ps 17:10]
- .47 And again,  
The God of gods will be seen in Zion. [Ps 83:8]
- .48 And again,  
Blessed is he who comes in the name of the Lord.  
God is the Lord, and he has appeared to us. [Ps 117:26-27]
- .49 And again,  
An angel of the Lord will encamp all around those who fear  
him, and will deliver them. [Ps 33:8]
- .50 And again,  
He will descend as rain on a fleece. [Ps 71:6]
- .51 And again,  
The Lord is near to the broken-hearted. [Ps 33:19]
- .52 And again,  
Let his face appear to us,  
and have mercy on us. [Ps 66:2; Num 6:25]

5.53-7

- [.53] Καὶ πάλιν·  
 Εἶδοσαν πάντες οἱ λαοὶ  
 τὸ σωτηρίαν τοῦ θεοῦ ἡμῶν;
- [.54] Σολομων λέγει·  
 Εἰ ἀληθῶς κατοικήσει ὁ θεὸς μετὰ ἀνθρώπων.
- [6] ζ̄ ὅτι ὤφθη, καὶ θεὸς ὢν γέγονεν ἄνθρωπος--
- [.1] Ιερεμίας λέγει·  
 Οὗτος ὁ θεὸς ἡμῶν, οὐ λογισθήσεται ἕτερος πρὸς αὐτόν. ἐξεῦρε πᾶσαν ὁδὸν ἐπιστήμης καὶ δέδωκεν αὐτὴν Ἰακωβ τῷ παιδὶ αὐτοῦ καὶ Ἰσραηλ τῷ ἠγαπημένῳ ὑπ' αὐτόν.
- [.2] Καὶ πάλιν·  
 Ἄνθρωπός ἐστι, καὶ τίς γνώσεται αὐτόν;
- [.3] Καὶ πάλιν·  
 Μετὰ ταῦτα ἐπὶ τῆς γῆς ὤφθη καὶ τοῖς ἀνθρώποις συναναστρέφη.
- [.4] Καὶ Δαυιδ λέγει·  
 Ἀλήθεια ἐκ τῆς γῆς ἀνέτειλε.
- [.5] Καὶ πάλιν·  
 Καὶ ἄνθρωπος ἐγεννήθη ἐν αὐτῇ,  
 καὶ αὐτὸς ἐθεμελίωσεν αὐτὴν ὁ ὑψιστος.
- [.6] Ωσηε λέγει·  
 Σάρξ μου ἐξ αὐτῶν· τί σε διαθῶ Εφραΐμ; ὑπερασπίσω σου Ἰσραηλ, διότι θεὸς ἐγὼ εἰμι καὶ οὐκ ἄνθρωπος.
- [.7] Ησαΐας λέγει·  
 Μεθ' ἡμῶν ὁ θεός, γινώτε ἔθνη καὶ ἠττάσθε.
- [.8] Καὶ πάλιν·  
 Ἐμφανῆς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν.
- [.9] Καὶ πάλιν·  
 Ἐν σοὶ προσεύξονται, ὅτι ἐν σοὶ θεὸς ἐστι, καὶ οὐκ ἔστι θεὸς πλὴν σοῦ· σὺ γὰρ εἶ θεός, καὶ οὐκ ἠδειμεν.
- [7] ζ̄ ὅτι ἐκ σπέρματος Δαυιδ ὁ Κύριος--

5.53 παντες οι] σε παντες 790.

5.54 ο] om 28.

6.1 υπ] om 28.

6.8 ζητουσιν] ζητωσι 28.

6.9 ηδειμεν] ειδημεν 790.

- .53 And again,  
 All the people have seen  
 the salvation of our God. [Pss 96:6; 97:3]
- .54 Solomon says,  
 Will God really dwell with men? [3 Kgs 8:27]
- 6 That he appeared, and being God became man--
- .1 Jeremiah says,  
 This is our God; no other will be counted as God besides him.  
 He has found out the whole way of knowledge, and has given  
 it to Jacob his servant and Israel whom he loves. [Bar 3:36-37]
- .2 And again,  
 He is a man, and who will know him? [Jer 17:9]
- .3 And again,  
 After these things, he appeared on the earth and conversed  
 with men. [Bar 3:38]
- .4 And David says,  
 Truth has sprung out of the earth. [Ps 84:12]
- .5 And again,  
 And a man was begotten in her,  
 and the most high himself has established her. [Ps 86:5]
- .6 Hosea says,  
 My flesh is from them; how should I deal with you, Ephraim?  
 I will protect you, Israel, for I am God and not man. [Hos 11:8-9]
- .7 Isaiah says,  
 God is with us; know, nations, and be overcome. [Isa 8:8-9]
- .8 And again,  
 I became visible to those who did not ask for me; I was  
 found by those who did not seek me. [Isa 65:1]
- .9 And again,  
 They will pray in you, because God is in you, and there is  
 no God besides you; for you are God, and we did not know  
 it. [Isa 45:14-15]
- 7 That the Lord is from the seed of David--

## 7.1-11

- [.1] Δαυιδ ἐν τῷ πῆ φαλμῶ λέγει·  
 Ἐπαξ ὤμοσα ἐν τῷ ἀγίῳ μου, εἰ τῷ Δαυιδ φεύσομαι,  
 τὸ σπέρμα αὐτοῦ εἰς τὸν αἰῶνα μενεῖ.
- [.2] Καὶ πάλιν·  
 ὤμοσε Κύριος τῷ Δαυιδ ἀλήθειαν καὶ οὐ μὴ ἀθετήσῃ  
 αὐτήν·  
 ἐκ καρποῦ τῆς κοιλίας σου θήσομαι ἐπὶ τὸν θρόνον σου.
- [.3] Καὶ πάλιν·  
 θήσομαι εἰς τὸν αἰῶνα τοῦ αἰῶνος τὸ σπέρμα αὐτοῦ  
 καὶ τὸν θρόνον αὐτοῦ ὡς τὰς ἡμέρας τοῦ οὐρανοῦ.
- [.4] Καὶ Ησαΐας λέγει·  
 θήσω τὴν βασιλείαν αὐτοῦ ἐπὶ τὸν θρόνον Δαυιδ,  
 τοῦ κατορθῶσαι αὐτήν καὶ ἀντιλαβέσθαι ἐν δικαιο-  
 σύνη καὶ κρίματι.
- [.5] Καὶ πάλιν Ἰερεμίας·  
 Ἴδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ ἀναστήσω  
 τῷ Δαυιδ ἀνατολήν δικαίαν, καὶ βασιλεύσει βασιλεὺς  
 καὶ συνήσει καὶ ποιήσει κρίμα καὶ δικαιοσύνην ἐπὶ  
 τῆς γῆς· ἐν ταῖς ἡμέραις αὐτοῦ σωθήσεται Ἰσραηλ  
 καὶ Ἰουδας κατασκηνώσει ἐπ' αὐτόν.
- [8] ἡ ὅτι ἐκ παρθένου--  
 Ησαΐας ὁ μέγας καὶ ἔνδοξος πρῶτος βοᾷ λέγων·  
 Ἴδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν·  
 καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουηλ, ὁ ἐστὶ  
 μεθερμηνευόμενον μεθ' ἡμῶν ὁ θεός.
- [9] ἧ ὅτι μετὰ τὸ γεννηθῆναι φυλάξει τὴν τέκουσιν παρθένον--  
 Ἰεζεκιηλ λέγει·  
 Ἔειπε Κύριος πρὸς με· υἱὲ ἀνθρώπου, ἡ πύλη αὕτη  
 κεκλεισμένη ἔσται, οὐδεὶς οὐ μὴ διέλθῃ δι' αὐτῆς  
 ἀλλὰ Κύριος ὁ θεὸς ὁ μόνος, καὶ εἰσελεύσεται καὶ  
 καθίεται, ὅτι αὐτός ἐστιν ὁ ἡγούμενος, καὶ  
 ἐξελεύσεται καὶ κλείσει τὰς θύρας ὀπισθεν αὐτοῦ,  
 καὶ ἔσται ἡ πύλη κεκλεισμένη εἰς τὸν αἰῶνα τοῦ  
 αἰῶνος.
- [10] ἰ ὅτι ἡ μήτρα πύλη--  
 Ἰωβ λέγει·  
 Διὰ τί οὐ συνέκλεισάς μοι πύλας γαστρὸς μητρὸς μου;
- [11] ἰα ὅτι ἀνωδίνως ἡ παρθένος γεννήσει--  
 Ησαΐας βοᾷ λέγων·

7.1 εἰς...μενει] μενει εἰς τον αιωνα 28.

7.5 παλιν] om 28.

- .1 David says in the 88th Psalm,  
Once I have sworn to my holy one, that I will not lie to David,  
his seed will endure forever. [Ps 88:36-37]
- .2 And again,  
The Lord swore in truth to David and will not annul it:  
I will place on your throne someone from the fruit of your  
body. [Ps 131:11]
- .3 And again,  
I will establish his seed for ever and ever,  
and his throne as the days of heaven. [Ps 88:30]
- .4 And Isaiah says,  
I will put his kingdom on the throne of David, to establish  
it and support it in righteousness and judgment. [Isa 9:6]
- .5 And again Jeremiah,  
Behold, the days are coming, says the Lord; and I will raise  
up to David a righteous branch, and a king will rule and will  
understand, and he will execute judgment and righteousness on  
the earth. In his days Israel will be saved and Judah will  
dwell near him. [Jer 23:5-6]
- 8 That [he was born] from a virgin--  
Isaiah the great and glorious one first cries out, saying,  
Behold, the virgin will become pregnant and will bear a son;  
and they will call his name Emmanuel, which means when  
translated, God with us. [Isa 7:14; Matt 1:23]
- 9 That after his birth, he would protect the virgin who bore [him]--  
Ezekiel says,  
The Lord said to me, son of man, this gate will be shut,  
and no one will ever pass through it except the Lord God  
alone; and he will enter and will take his seat because  
he is the ruler, and he will go out and shut the doors  
behind him, and the gate will be shut forever and ever.  
[Ezek 44:2; 46:12]
- 10 That the womb is a gate--  
Job says,  
Why did you not close to me the gates of my mother's womb?  
[Job 3:10-11]
- 11 That the virgin gave birth without travail--  
Isaiah cries out, saying,

11-14.3

Πρὶν τὴν ὠδίνουσαν τεκεῖν, πρὶν ἐλθεῖν τῶν  
πόνων τῶν ὠδίνων, ἐξέφυγε καὶ ἔτεκεν ἄρσεν.

[12]  $\overline{\iota\beta}$  ὅτι ἐχρίσθη--

[.1] Δαυιδ λέγει ἐν τῷ  $\overline{\mu\delta}$  ψαλμῷ.

Διὰ τοῦτο ἐχρίσέ σε ὁ θεὸς ὁ θεός σου ἔλαιον  
ἀγαλλιᾶσεως παρὰ τὸν μετόχους σου.

[.2] Καὶ Ησαΐας λέγει.

Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἐχρίσέ με.

[13a]  $\overline{\iota\gamma}$  ὅτι χωρὶς πατρὸς ἐπὶ γῆς καὶ μιξέως--

[.1] Ιερεμίας λέγει.

οἴμοι ἐγὼ μήτερ· ὡς τίνα με τέτωκας ἄνδρα  
δικαζόμενον καὶ διακρινόμενον πάσῃ τῇ γῆ.

[.2] Καὶ Δαυιδ λέγει ἐν τῷ  $\overline{\kappa\alpha}$  ψαλμῷ.

[a.] Ὁ θεὸς ὁ θεός μου πρόσχες μοι.

[b.] Ὅτι σὺ εἶ ὁ ἐκσπάσας με ἐκ γαστροῦ,  
ἢ ἐλπίς μου ἀπὸ μαστῶν τῆς μητρός μου·  
ἐπὶ σὲ ἐπερρίφην ἐκ μήτρας,  
ἐκ κοιλίας μητρός μου θεός μου εἶ σύ.

[.3] Καὶ Δανιηλ.

Ἐθεώρει ἕως οὗ ἀπεσχίθη λίθος ἄνευ χειρῶν,  
καὶ ἐπάταξε τὴν εἰκόνα.

[13b.1] Καὶ ὅτι λίθος, Ησαΐας λέγει.

[a.] Ἴδοὺ τίθημι λίθον προσκόμματος ἐν Σιων, καὶ  
πέτραν σκανδάλου.

[b.] Καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνηθήσεται.

[.2] Καὶ Ζαχαρίας λέγει.

Ἐπὶ τὸν λίθον τὸν ἕνα ἐπτὰ ὀφθαλμοὶ εἰσιν,  
ἐπιβλέποντες ἐπὶ πᾶσαν τὴν γῆν.

[14]  $\overline{\iota\delta}$  ὅτι παιδίον--

[.1] Ησαΐας μαρτυρεῖ λέγων.

Ὅτι παιδίον ἐγεννήθη ἡμῖν, υἱὸς καὶ ἐδόθη ἡμῖν,  
οὗ ἡ ἀρχὴ ἐπὶ τοῦ ὄμου αὐτοῦ, καὶ καλεῖται τὸ  
ὄνομα αὐτοῦ μεγάλης βουλής ἄγγελος.

[.2] Καὶ πάλιν ὁ αὐτὸς λέγει.

Πρὶν γνῶναι τὸ παιδίον καλεῖν πατέρα ἢ μητέρα  
αὐτοῦ, ἔλαβε τὴν δύμανιν Δαμασκοῦ.

[.3] Καὶ πάλιν.

Παιδίον μικρὸν γράφει αὐτοῦς.

Before the woman in labor could bear, before she experienced the pains of labor, she escaped [them] and gave birth to a male. [Isa 66:7]

12 That he was anointed--

.1 In the 44th Psalm, David says,

Therefore God, your God, anointed you with the oil of gladness beyond your companions. [Ps 44:8]

.2 And Isaiah says,

The spirit of the Lord is upon me, for which reason he has anointed me. [Isa 61:1]

13a That without a father on earth or intercourse [he was born]--

.1 Jeremiah says,

Woe is me, mother. You have borne me like some man condemned and judged by all the earth. [Jer 15:10]

.2 And in the 21st Psalm, David says,

a. O God, my God, pay attention to me. [Ps 21:2]

b. Because you are the one who drew me from the womb, my hope from my mother's breasts; I was cast on you from the womb, From my mother's womb you are my God. [Ps 21:10-11]

.3 And Daniel,

He looked until a stone was cut out without hands, and it struck down the image. [Dan 2:34 (Th)]

13b.1 And that he is a stone, Isaiah says,

a. Behold, I am laying a stone of stumbling in Zion, and a rock of offense. [Isa 8:14; Rom 9:33]

b. And whoever believes in him will not be put to shame. [Isa 28:16; Rom 9:33]

.2 And Zechariah says,

On the one stone are seven eyes, looking upon all the earth. [Zech 3:9; 4:10]

14 That he was a child--

.1 Isaiah witnesses, saying,

A child is born to us, and a son is given to us, on whose shoulder the government will rest, and his name will be called the messenger of great counsel. [Isa 9:5]

.2 And again the same one says,

Before the child knew enough to call his father or mother, he received the host of Damascus. [Isa 8:4]

.3 And again,

A little child will write them. [Isa 10:19]

15-20

[15]  $\overline{\iota\epsilon}$  ὅτι ἐν Βηθλεεμ τεχθήσεται--

Ησαΐας λέγει·

Οἰκήσει ἐν ὑψηλῷ τόπῳ ἐπὶ πέτρας ὄχυράς.

[16]  $\overline{\iota\varsigma}$  ὅτι προσκυνήσουσιν οἱ μάγοι--

[.1] Δαυιδ ἐν τῷ  $\overline{\omicron\alpha}$  φαλμῷ λέγει·

Βασιλεῖς θαρσεῖς καὶ νῆσοι δῶρα προσοίσουσι,

βασιλεῖς Ἀράβων καὶ Σαβα δῶρα προσάξουσι·

καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ βασιλεῖς τῆς γῆς.

[.2] Καὶ Ησαΐας λέγει·

Ἦξουσιν ἐκ Σαβα φέροντες χρυσίον καὶ λίβανον καὶ  
σμύρναν, καὶ εὐαγγελιοῦνται τὸ σωτήριον τοῦ Κυρίου.

[17]  $\overline{\iota\zeta}$  ὅτι ἀνατελεῖ ὁ ἀστήρ--

Βαλααμ λέγει·

[a.] Ἀνατελεῖ ἄστρον ἐξ Ιακωβ,  
καὶ ἀναστήσεται ἄνθρωπος ἐξ Ισραηλ.

[b.] Καὶ ὑψωθήσεται ἡ βασιλεία αὐτοῦ.

[18]  $\overline{\iota\eta}$  ὅτι τὰ βρέφη ἀναιρεθήσονται--

Ιερεμίας οὕτως θρηνεῖ λέγων·

Οὕτως εἶπε Κύριος, φωνὴ ἐν Ραμα ἠκούσθη θρῆνος  
καὶ οὐαὶ καὶ κλαυθμὸς καὶ ὄδυρμός· Ραχηλ  
ἀποκλαιομένη οὐκ ἠθέλησε παύσασθαι ἐπὶ τῶν υἱῶν,  
ὅτι οὐκ εἰσὶν. οὕτως εἶπε Κύριος, διαλειπέτω ἡ  
φωνή σου ἀπὸ κλαυθμοῦ καὶ οἱ ὀφθαλμοί σου ἀπὸ  
δακρύων σου ὅτι ὁ μισθὸς τοῖς σοῖς ἔργοις, καὶ  
ἐπιστρέψουσιν ἐκ γῆς ἐχθρῶν, μονίμοις τοῖς σοῖς  
τέκνοις.

[19]  $\overline{\iota\theta}$  ὅτι ταραχθήσεται Ηρωδης καὶ οἱ μετ' αὐτοῦ πάντες--

Ιερεμίας λέγει·

Ἐν τῇ ἡμέρᾳ ἐκείνῃ, λέγει Κύριος, ἀπολεῖται ἡ  
καρδία τοῦ βασιλέως καὶ ἡ καρδίαν τῶν ἀρχόντων,  
καὶ οἱ ἱερεῖς ἐκστήσονται, καὶ οἱ προφῆται  
θαυμάσονται.

[20]  $\overline{\kappa}$  ὅτι ὑποκρίσει ζητήσῃ προσκυνῆσαι--

Δαυιδ λέγει ἐν τῷ  $\overline{\xi\epsilon}$  φαλμῷ·

Ἐν τῷ πλήθει τῆς δυνάμεώς σου φεύσονται οἱ ἐχθροί  
σου.

16.1 Αραβων] Arrabων 790.

16.2 του] om 790.

18 σου<sup>3</sup>] om 28.

19 ιερεις] ιεροισ 28.

15 That he would be born in Bethlehem--

Isaiah says,

He will live in a high place on firm rock. [Isa 33:16]

16 That the magi would worship him--

.1 In the 71st Psalm, David says,

Kings of Tharsis and the isles will bring gifts,  
kings of the Arabs and Saba will offer gifts;  
and all the kings of the earth will worship him. [Ps 71:10-11]

.2 And Isaiah says,

They will come from Saba bearing gold and frankincense and  
myrrh, and they will proclaim the salvation of the Lord.  
[Isa 60:6; Matt 2:11]

17 That the star would rise--

Balaam says,

a. A star will rise out of Jacob,  
and a man will spring out of Israel. [Num 24:17]

b. And his kingdom will be exalted. [Num 24:7]

18 That the infants would be slaughtered--

Jeremiah laments thus, saying,

Thus said the Lord: a voice was heard in Rama, lamentation  
and woe and weeping and wailing. Rachel would not stop  
weeping for her sons, because they are not. Thus says the  
Lord: let your voice cease from weeping and your eyes from  
your tears, for there will be a reward for your works, and  
they will return from the land of the enemies, to abodes  
that will be secure for your children. [Jer 38:15-17]

19 That Herod would be disturbed, and all those with him--

Jeremiah says,

In that day, says the Lord, the heart of the king will  
perish, and the heart of the rulers; and the priests will be  
amazed and the prophets will wonder. [Jer 4:9]

20 That with hypocrisy, [Herod] would seek to worship [him]--

In the 65th Psalm, David says,

In the greatness of your power your enemies will be false.  
[Ps 65:3]

21-26.2

- [21]  $\overline{\kappa\alpha}$  ὅτι θυμωθήσεται ἀπατηθείς--  
 Δαυιδ ἐν τῷ  $\overline{\rho\iota\alpha}$  φαλμῶ λέγει.  
 Ἀμαρτωλὸς ὄφεται καὶ ὀργισθήσεται,  
 τοὺς ὀδόντας αὐτοῦ βρῦξει καὶ τακῆσεται.
- [22]  $\overline{\kappa\beta}$  ὅτι ἐρευνήσκει καὶ ἀναζητήσκει--  
 Δαυιδ λέγει ἐν τῷ  $\overline{\xi\gamma}$  φαλμῶ.  
 Εἶπαν τίς ὄφεται αὐτούς,  
 ἢ διηγήσεται τοῦ κρύψαι παγίδας;  
 ἐξέλιπον ἐξερευνῶντες ἐξερευνήσκει.
- [23]  $\overline{\kappa\gamma}$  ὅτι ἀνελεῖ τὰ βρέφη--  
 Ἐρρέθη ἐν τῷ  $\overline{\iota\eta}$  κεφαλαίῳ.
- [24]  $\overline{\kappa\delta}$  ὅτι οὐκ ἀνελεῖ τὸν Χριστόν--  
 [.1] Δαυιδ λέγει ἐν τῷ  $\overline{\lambda\varsigma}$  φαλμῶ.  
 Κατανοεῖ ὁ ἀμαρτωλὸς τὸν δίκαιον  
 τοῦ ἀπολέσαι αὐτόν,  
 ὁ δὲ Κύριος οὐ μὴ ἐγκαταλείπη αὐτὸν εἰς τὰς  
 χεῖρας αὐτοῦ.  
 [.2] Καὶ πάλιν ἐν τῷ  $\overline{\rho\iota\alpha}$  φαλμῶ.  
 Ἐπιθυμία ἀμαρτωλῶν ἀπολεῖται.
- [25]  $\overline{\kappa\epsilon}$  ὅτι εἰς Αἴγυπτον καταβήσεται ὁ Χριστός--  
 [.1] Ησαΐας λέγει.  
 Ἴδοὺ Κύριος κάθηται ἐπὶ νεφέλης κούφης καὶ  
 ἦξει εἰς Αἴγυπτον, καὶ σεισθήσονται πάντα τὰ  
 χειροποίητα Αἰγύπτου.  
 [.2] Καὶ πάλιν.  
 Γνωσθήσεται Κύριος τοῖς Αἰγυπτίοις, καὶ  
 φοβηθήσονται οἱ Αἰγύπτιοι τὸν Κύριον ἐν τῇ  
 ἡμέρᾳ ἐκείνῃ.
- [26]  $\overline{\kappa\varsigma}$  ὅτι ἐξ Αἰγύπτου κληθήσεται--  
 [.1] Ἰωηλ λέγει.  
 Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.  
 [.2] Καὶ Βαλααμ λέγει.  
 Ὁ Θεὸς ὠδήγησεν αὐτὸν ἐξ Αἰγύπτου,  
 ὡς δόξαν μονοκέρωτος αὐτοῦ.

21 θυμωθησεται] θημωθησεται 790.

21 αυτου] αυτους 790.

22 ειπαν] om 790. / διηγησεται] διηγησετο 28.

23 πγ...κεφαλαιω] lower margin 790, om 28.

- 21 That when [Herod] was deceived he would become angry--  
In the 111th Psalm, David says,  
The sinner will see and be angry;  
he will gnash his teeth and waste away. [Ps 111:10]
- 22 That [Herod] would search and look [for him]--  
In the 63d Psalm, David says,  
Say, who will see them,  
or will give advice to hide snares?  
They have wearied themselves by searching diligently. [Ps 63:6-7]
- 23 That [Herod] would put the infants to death--  
It was quoted in the 18th section.
- 24 That [Herod] would not put the Christ to death--  
.1 In the 36th Psalm, David says,  
The sinner spies on the righteous  
in order to kill him,  
but the Lord will not abandon him to his hands. [Ps 36:32]  
.2 And again in the 111th Psalm,  
The desire of the sinners will perish. [Ps 111:10]
- 25 That the Christ would go down into Egypt--  
.1 Isaiah says,  
Behold, the Lord sits on a swift cloud and he will come to  
Egypt, and all the temples of Egypt will be shaken. [Isa 19:1]  
.2 And again,  
The Lord will be known to the Egyptians, and the  
Egyptians will fear the Lord in  
that day. [Isa 19:21]
- 26 That he would be called out of Egypt--  
.1 Joel says,  
Out of Egypt have I called my son. [Hos 11:1; Matt 2:15]  
.2 And Balaam says,  
God led him out of Egypt,  
as the glory of his unicorn. [Num 24:8]

27-32.2

[27]  $\overline{\kappa\zeta}$  ὅτι βαπτιζόμενος ἀγιάσει τὰ ὕδατα--

Ιεζεκιηλ λέγει ἰδών·

[a.] Ἴδου ὕδωρ καταφερόμενον ἀπὸ τοῦ κλίτους τοῦ δεξιοῦ· καὶ ἐγένετο καθὼς ἕξοδος ἀνδρὸς ἢ ἕξοδος αὐτοῦ· καὶ διήλθεν ἐν τῷ ὕδατι ὕδωρ ἀφέσεως.

[b.] Καὶ εἶπε Κύριος πρὸς με· υἱὲ ἀνθρώπου, τοῦτο τὸ ὕδωρ τὸ πορευόμενον ἐπὶ γῆν Γαλιλαίαν ἀγιάσει τὰ ὕδατα· καὶ ἔσται πᾶσα ψυχὴ ἐφ' ἣ ἂν ἐπέλθῃ τὸ ὕδωρ τοῦτο ζησέται καὶ ἰαθήσεται.

[28]  $\overline{\kappa\eta}$  ὅτι ἐνδόξως ἀπὸ τοῦ βαπτίσματος ἀναβήσεται--

Ιερεμίας λέγει·

Ἴδου ὡς λέων ἀναβήσεται ἐκ μέσου τοῦ Ιορδάνου.

[29]  $\overline{\kappa\theta}$  ὅτι ἐπὶ θαλάσσης περιπατήσεται--

Ιωβ λέγει·

Ὁ ταυύσας τὸν οὐρανὸν μόνος,  
ὁ περιπατῶν ἐπὶ θαλάσσης ὡς ἐπὶ ἐδάφους.

[30]  $\overline{\lambda}$  ὅτι τὸ κράσπεδον τοῦ ἱματίου αὐτοῦ θεραπεύσει--

Μαλαχίας λέγει·

Ἀνατελεῖ τοῖς φοβουμένοις τὸ ὄνομα αὐτοῦ ἥλιος δικαιοσύνης ἔχων ἴασιν ἐν ταῖς πτέρυξιν.

[31]  $\overline{\lambda\alpha}$  ὅτι ξηρανεῖ τὴν συκὴν--

[.1] Αβακουμ λέγει·

Διότι συκὴ οὐ καρποφορήσει.

[.2] Καὶ Ιεζεκιηλ λέγει·

Ἐγὼ Κύριος ὁ ξηρῶν ξύλον χλωρόν.

[32]  $\overline{\lambda\beta}$  ὅτι πειρασθήσεται ὑπὸ τοῦ διαβόλου--

[.1] Ζαχαρίας λέγει·

Καὶ ἔδειξέ μοι Κύριος Ἰησοῦν τὸν ἱερέα τὸν μέγαν ἐστῶτα πρὸ προσώπου ἀγγέλου Κυρίου, καὶ ὁ διάβολος εἰστήκει ἐκ δεξιῶν αὐτοῦ τοῦ ἀντικεῖσθαι αὐτῷ· καὶ εἶπεν αὐτῷ ὁ Κύριος· ἐπιτιμήσαι σοὶ Κύριος, διάβολε, ὁ ἐκλεξάμενος τὴν Ἱερουσαλημ.

[.2] Καὶ αὐτὸς δὲ ὁ Κύριος περὶ ἑαυτοῦ λέγων εἶπε πρὸς Ιωβ·

Οὐχ ἑώρακας αὐτόν  
οὔδε ἐπὶ τοῖς λεγομένοις τεθαύμακας;

30 το] του 28.

31.1 Αβακουμ] ὁ Αβακουμ 28.

32.1 εισηκει] εστηκει 28.

- 27 That when he is baptized, he would sanctify the waters--  
 Ezekiel says, in a vision,
- a. Behold, water coming down from the cliff on the right, and its going forth was like the going forth of a man, and the water of forgiveness spread out in the water. [Ezek 47:2-3]
  - b. And the Lord said to me, son of man, this water which flows on the land of Galilee will sanctify the waters, and it will happen that every soul on which this water comes will live and will be healed. [Ezek 47:8-9]
- 28 That he would ascend from his baptism gloriously--  
 Jeremiah says,  
 Behold, he will come up as a lion from the middle of the Jordan. [Jer 30:13]
- 29 That he would walk on the sea--  
 Job says,  
 He who has stretched out the heaven alone,  
 he who walks on the sea as on firm ground. [Job 9:8]
- 30 That the hem of his garment would heal--  
 Malachi says,  
 To those who fear his name, the sun of righteousness rises having healing in his wings. [Mal 3:20]
- 31 That he would wither the fig tree--
- .1 Habakkuk says,  
 For the fig tree will bear no fruit. [Hab 3:17]
  - .2 And Ezekiel says,  
 I am the Lord who withers the green tree. [Ezek 17:24]
- 32 That he would be tempted by the devil--
- .1 Zechariah says,  
 And the Lord showed me Jesus the high priest standing before the face of the angel of the Lord, and the devil stood on his right hand to oppose him. And the Lord said to him, the Lord who has chosen Jerusalem rebuke you, devil. [Zech 3:1-2]
  - .2 And the Lord himself, speaking about himself, said to Job,  
 Have you not seen him,  
 and have you not wondered about the things said?

32.2-37.2

οὐ δέδοικας ὅτι ἠτοίμασταί μοι;  
 τίς γάρ ἐστὶν ὁ ἐμοὶ ἀντιστάς;  
 ἢ τίς ἀντιστήσεται με καὶ ὑπομενεῖ;

[33]  $\overline{\lambda\gamma}$  ὅτι θεραπεύσει πολλούς--

[.1] Ησαΐας λέγει·

Ἰσχυσάτε χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα·  
 παρακαλέσατε ὀλιγόψυχοι τῆ διανοίᾳ· μή φοβηθῆτε.

[.2] Καὶ πάλιν·

Ὁ θεὸς τότε ἤξει· τότε ἀνοιχθήσονται ὀφθαλμοὶ  
 τυφλῶν, καὶ ὠτα κωφῶν ἀκούσονται· τότε ἀλιεῖται  
 ὡς ἔλαφος ὁ χωλός, καὶ τρανὴ ἔσται γλῶσσα  
 μογιλάλων.

[34]  $\overline{\lambda\delta}$  ὅτι ἀναστήσει νεκρούς--

Ησαΐας λέγει·

Κατέπιεν ὁ θάνατος ἰσχύσας, καὶ πάλιν ἀφεῖλεν ὁ θεὸς  
 πᾶν δάκρυον ἀπὸ παντὸς προσώπου.

[35]  $\overline{\lambda\epsilon}$  ὅτι ἀπιστήσουσιν οἱ Ἰουδαῖοι--

Ησαΐας λέγει·

[a.] Κύριε, τίς ἐπίστευσε τῆ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων  
 Κυρίου τίνι ἀπεκαλύφθη;

[b.] Ὁφονται οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, καὶ οἷ οὐκ  
 ἀκηκόασι συνήσουσιν.

[36]  $\overline{\lambda\zeta}$  ὅτι ἀπὸ εἰς ἄρτων θρέψει πολλούς--

Ησαΐας λέγει·

Ἐροῦσιν ἐν τῇ ἡμέρᾳ ἐκείνῃ· ἰδοὺ ὁ θεὸς ἡμῶν·  
 ἠλπίζομεν καὶ ἠγαλλιασάμεθα ἐπὶ τῷ σωτηριῷ ἡμῶν, ὅτι  
 ἀνάπαυσιν δώσει ὁ θεὸς ἐπὶ τὸ ὄρος τοῦτο.

[37]  $\overline{\lambda\eta}$  ὅτι ἐπὶ ὄνου εἰς τὴν Σιων ἐπελεύσεται--

[.1] Ζαχαρίας λέγει·

Χαῖρε σφόδρα θύγατερ Σιων, κήρυσσε θύγατερ  
 Ἱερουσαλημ, ὅτι ὁ βασιλεὺς σου ἔρχεται σοι  
 δίκαιος καὶ πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον  
 καὶ πῶλον νέον.

[.2] Καὶ Ἰακωβ λέγει·

Δεσμεύων πρὸς ἄμπελον τὴν ὄνον αὐτοῦ.

33.1 ἰσχυσατε] ἰσχυσαται 790, ἰσχυσατ 28.

33.2 μογιλαλων] μογγιλαλων 28, μογκιλαλων 790.

36 ἠγαλλιασαμεθα] ἠγαλλιασωμεθα 28.

37.1 οτι] διο 28.

Do you not fear that he is prepared for me?  
 For who is the one who resists me?  
 Or who will resist me and survive? [Job 41:1-3]

33 That he would heal many--

.1 Isaiah says,

Be strong, withered hands and palsied knees; you who are  
 spiritually discouraged be comforted. Do not fear. [Isa 35:3-4]

.2 And again,

Then God will come; then the eyes of the blind will be  
 opened, and the ears of the deaf will hear; then the lame  
 man will leap like a deer, and the tongues of the dumb will  
 enunciate clearly. [Isa 35:4-6]

34 That he would raise the dead--

Isaiah says,

Death, having prevailed, swallowed [them] up, and again God  
 wiped away every tear from every face. [Isa 25:8]

35 That the Jews would be disbelieving--

Isaiah says,

a. Lord, who has believed our report? And to whom has the arm  
 of the Lord been revealed? [Isa 53:1]

b. Those to whom there was no report about him will see, and  
 those who have not heard will consider. [Isa 52:15]

36 That from five loaves [of bread] he would feed many--

Isaiah says,

In that day they will say, behold our God; we hoped and  
 rejoiced in our salvation, because God will give rest on  
 this mountain. [Isa 25:9-10]

37 That on an ass he would come into Zion--

.1 Zechariah says,

Rejoice greatly, daughter of Zion; proclaim, daughter of  
 Jerusalem, that your king is coming to you, righteous and  
 meek, and mounted on an ass and a young foal. [Zech 9:9]

.2 And Jacob says,

Binding his donkey to a vine. [Gen 49:11]

37.3-41.3

[.3] Καὶ Μαλαχίας λέγει·

Ἐξαίφνης ἥξει εἰς τὸν ναὸν αὐτοῦ Κύριος, ὃν ὑμεῖς θέλετε, καὶ ὁ ἄγγελος τῆς διαθήκης.

[38]  $\overline{\lambda\eta}$  ὅτι τὰ βρέφη προδράμουσι κράζοντα τὸ εὐλογημένος ὁ ἐρχόμενος--

Δαυιδ ἐν τῷ  $\overline{\eta}$  ψαλμῷ λέγει·

Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον.

[39]  $\overline{\lambda\theta}$  ὅτι ἐλέγξει τὸν λαόν--

[.1] Μαλαχίας λέγει·

Προσάξω πρὸς ὑμᾶς ἐν κρίσει καὶ ἔσομαι μάρτυς ταχὺς ἐπὶ τοῦς φαρμακοῦς καὶ ἐπὶ τὰς μοιχαλίδας καὶ ἐπὶ τοὺς ὀμνύοντας ἐπὶ ψεύσμασι.

[.2] Καὶ Ιερεμίας λέγει·

Μὴ σπήλαιον ληστῶν ὁ οἶκος μου ἐστι; καὶ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοῖς;

[40]  $\overline{\mu}$  ὅτι ἐπιχυθήσεται αὐτῷ νάρδος--

Ἐν τοῖς Ἄσμασι λέγει·

Ἔως οὐ βασιλεὺς ἐν ἀνακλίσει αὐτοῦ νάρδος ἔδωκεν ὄσμήν αὐτοῦ.

[41]  $\overline{\mu\alpha}$  ὅτι συναχθήσονται κατ' αὐτοῦ--

[.1] Δαυιδ ἐν τῷ  $\overline{\beta}$  ψαλμῷ λέγει·

Ἴνα τί ἐρρύαξαν ἔθνη  
καὶ λαοὶ ἐμελέτησαν κενά;  
παρέστησαν οἱ βασιλεῖς τῆς γῆς,  
καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ  
κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτῶν.

[.2] Καὶ πάλιν ἐν τῷ  $\overline{\gamma}$  ψαλμῷ λέγει·

Κύριε, τί ἐπληθύνθησαν οἱ θλίβοντές με;  
πολλοὶ ἐπανίστανται ἐπ' ἐμέ·  
πολλοὶ λέγουσι τῇ ψυχῇ μου·  
οὐκ ἔστι σωτηρία αὐτοῦ ἐν τῷ θεῷ αὐτοῦ.

[.3] Καὶ Ιερεμίας λέγει·

Πνεῦμα πρὸ προσώπον ἡμῶν Χριστὸς Κύριος συνελήφθη ἐν ταῖς διαφθοραῖς ἡμῶν, οὐ εἶπαμεν· ἐν τῇ σκιᾷ αὐτοῦ ζησόμεθα.

38 ευλογημενος ο ερχομενος] ευλογ ο 28. / νηπιων] νηπιον 790.

41.1 παρεστησαν...αυτων] om 790.

41.2 επανιστανται] επανεσησαν 28.

41.3 ειπαμεν] ειπομεν 28.

.3 . And Malachi says,

The Lord whom you desire will come suddenly into his temple, even the messenger of the covenant. [Mal 3:1]

38 That the infants would run ahead, crying out, "Blessed is he who comes"--

In the 8th Psalm, David says,

Out of the mouth of babes and sucklings you have ordained praise. [Ps 8:3]

39 That he would reprove the people--

.1 Malachi says,

I will draw near to you in judgment, and I will be a swift witness against the magicians and against the adulteresses and against those who swear falsely. [Mal 3:5]

.2 And Jeremiah says,

My house is not a den of robbers, is it? And is my name placed on them? [Jer 7:11]

40 That oil of nard would be poured over him--

In the [Song of] Songs it says,

As long as the king was reclining at his place, nard gave off its odor. [Cant 1:12]

41 That they would come together against him--

.1 In the 2d Psalm, David says,

Why do the nations rage and the peoples imagine empty things? The kings of the earth arose, and the rulers were gathered together against the Lord and against their Christ. [Ps 2:1-2]

.2 And again, in the 3d Psalm he says,

Lord, why are there so many who afflict me? Many rise against me; many say to my soul, there is no salvation for him in his God. [Ps 3:2-3]

.3 And Jeremiah says,

The breath before our face, the Lord Christ, was taken in our destructive snares, of whom we said, in his shadow we will live. [Lam 4:20]

41.4-44

[.4] Καὶ πάλιν λέγει·

Ὅτι ἐνεχείρισαν λόγους εἰς σύλληψίν μου καὶ παγίδας ἔκριψάν μοι. Καὶ σύ, Κύριε, ἔγνωσ πᾶσαν αὐτῶν τὴν βουλήν ἐπ' ἐμὲ εἰς θάνατον· μὴ ἀθώωσης τὰς ἀδικίας αὐτῶν, καὶ τὰς ἀμαρτίας αὐτῶν ἀπὸ προσώπου μὴ ἐξαλείψης.

[42]  $\overline{\mu\beta}$  ὅτι καταφευδομαρτυρήσουσι--

[.1] Δαυιδ ἐν τῷ  $\overline{\lambda\delta}$  φαλμῶ λέγει·

Ἀναστάντες μοι μάρτυρες ἄδικοι ἃ οὐκ ἐγίνωσκον ἠρώτων με·  
ἀνταπεδίδοσάν μοι πονηρὰ ἀντὶ ἀγαθῶν.

[.2] Καὶ πάλιν ἐν τῷ  $\overline{\nu\eta}$  φαλμῶ λέγει·

Ἐξελοῦ με ἐκ τῶν ἐχθρῶν μου, ὁ θεός,  
καὶ ἐκ τῶν ἐπανισταμένων ἐπ' ἐμὲ λύτρωσαί με·  
ῥῦσαί με ἐκ τῶν ἐργαζομένων τὴν ἀνομίαν  
καὶ ἐξ ἀνδρῶν αἱμάτων σῶσόν με.

[43]  $\overline{\mu\gamma}$  ὅτι Ιουδας προδώσει--

[.1] Δαυιδ ἐν τῷ  $\overline{\mu}$  φαλμῶ λέγει·

Οἱ ἐχθροί μου εἶπον κακά μοι·  
πότε ἀποθανεῖται καὶ ἀπολεῖται τὸ ὄνομα αὐτοῦ;  
καὶ εἰσεπορεύετο τοῦ ἰδεῖν, μάτην ἐλάλει·  
ἡ καρδιά αὐτοῦ συνήγαγεν ἀνομίαν ἐαυτῷ,  
ἐξεπορεύετο ἔξω καὶ ἐλάλει.  
ἐπι τὸ αὐτὸ κατ' ἐμοῦ ἐπιθύριζον πάντες οἱ ἐχθροί  
μου,  
κατ' ἐμοῦ ἐλογίζοντο κακά μοι,  
λόγον παράνομον κατέθεντο κατ' ἐμοῦ.

[.2] Καὶ πάλιν·

Ὁ ἐσθίων ἄρτους μου ἐμεγάλυνεν ἐπ' ἐμὲ πτερνισμόν.

[.3] Καὶ πάλιν ἐν τῷ  $\overline{\nu\alpha}$  φαλμῶ λέγει·

Τί ἐγκαυχᾷ ἐν κακίᾳ, ὁ δυνατός,  
ἀνομίαν ὅλην τὴν ἡμέραν;  
ἀδικίαν ἐλογίσατο ἡ γλῶσσά σου·  
ὡσεὶ ξυρδὸν ἠκονημένον ἐποίησας δόλον·  
ἠγάπησας κακίαν ὑπὲρ ἀγαθοσύνην.

[.4] Καὶ πάλιν ἐν τῷ  $\overline{\lambda\zeta}$  φαλμῶ λέγει·

Οἱ φίλοι μου καὶ οἱ πλησίον μου ἐξ ἐναντίας μου  
ἠγγισαν καὶ ἔστησαν.

[44]  $\overline{\mu\delta}$  ὅτι ἐρεῖ ὁ Ιουδας· χαῖρε ῥαββί--

41.4 λεγει] om 790.

43.1 ιδειν] om 28. / κατ'...μοι] om 28.

43.3 ολην...σου] ελογισατο η γλωσσα σου αδικιαν ολην την ημεραν 28.

44 ο] om 28. / ραββι] ραμβι 790.

.4 And again he says,

For they have formed plans to take me, and have hidden snares for me. And you, Lord, knowing all their counsel against me to bring death, do not render their iniquities guiltless, and do not blot their sins from your face.

[Jer 18:22-23]

42 That they would bear false witness against him--

.1 In the 34th Psalm, David says,

Unjust witnesses arose against me, asking me things which I did not know;

they repaid me evil for good.

[Ps 34:11-12]

.2 And again, in the 58th Psalm he says,

Deliver me from my enemies, God,  
and ransom me from those who rise up against me;  
deliver me from those working iniquity  
and save me from bloody men.

[Ps 58:2-3]

43 That Judas would betray [him]--

.1 In the 40th Psalm, David says,

My enemies have spoken evil against me:  
when will he die and his name perish?  
And he came to see [me], he spoke empty words;  
his heart gathered iniquity to itself,  
he went forth and spoke.  
All my enemies whispered together against me,  
and against me they devised evil;  
they laid down an evil word against me.

[Ps 40:6-9]

.2 And again,

He who ate my bread lifted up his heel against me. [Ps 40:10]

.3 And again in the 51st Psalm, he says,

Why, mighty one, do you evilly boast  
of iniquity the whole day?  
Your tongue has devised iniquity;  
you have devised deceit that is like a sharp razor.  
You have loved evil more than goodness.

[Ps 51:3-5]

.4 And again, in the 37th Psalm he says,

My friends and my neighbors drew near and took their stand  
opposite me.

[Ps 37:12]

44 That Judas would say, "Hail, Rabbi"--

44.1-47.3

- [.1] Δαυιδ ἐν τῷ νδ φαλμῶ λέγει·  
 Ἐπαλύνθησαν οἱ λόγοι αὐτοῦ ὑπὲρ ἔλαιον,  
 καὶ αὐτοὶ εἰσι βολίδες.  
 ἐπίρριψον ἐπὶ Κύριον τὴν μέριμνά σου, καὶ αὐτὸς  
 σε διαθρέψει.
- [.2] Καὶ πάλιν ὁ αὐτὸς ἐν τῷ ρη φαλμῶ λέγει·  
 Ὁ Θεὸς τὴν αἴνεσίν μου μὴ παρασιωπήσης,  
 ὅτι στόμα ἀμαρτωλοῦ καὶ στόμα δολίου ἐπ' ἐμὲ  
 ἠνοιχθη.
- [45] με̄ ὅτι ἀργυρίου πραθήσεται--
- [.1] Ζαχαρίας λέγει·  
 Ἐρω πρὸς αὐτούς· εἰ καλὸν ἐνώπιον ὑμῶν, δότε τὸν  
 μισθὸν μου τριάκοντα ἀργύρια.
- [.2] Καὶ Ἰερεμίας λέγει·  
 Ἔδωκαν τὰ τριάκοντα ἀργύρια τὴν τιμὴν τοῦ  
 τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραηλ· καὶ  
 ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως.
- [46] μς̄ ὅτι δήσουσιν αὐτόν--
- [.1] Ησαΐας λέγει·  
 Οὐαὶ τῇ ψυχῇ ὑμῶν, ὅτι ἐβουλεύσαντο βουλὴν πονηρὰν  
 καθ' ἐαυτῶν εἰπόντες· ὅτι δήσωμεν ἄνδρα δίκαιον,  
 ὅτι δύσχρηστος ἡμῖν ἐστί.
- [.2] Καὶ Σολομων λέγει·  
 Ἐνεδρεύσωμεν τὸν δίκαιον, ὅτι δύσχρηστος ἡμῖν ἐστί·  
 βαρὺς ἡμῖν ἐστί καὶ βλεπόμενος.
- [47] μζ̄ ὅτι κρίνουσιν αὐτόν--
- [.1] Δαυιδ ἐν τῷ ξη φαλμῶ λέγει·  
 Σῶσόν με, ὁ Θεός, ὅτι εἰσῆλθοσαν ὕδατα ἕως ψυχῆς μου.  
 ἐνεπάγην εἰς ἵλυν βυθοῦ, καὶ οὐκ ἔστιν ὑπόστασις.
- [.2] Καὶ πάλιν ὁ αὐτὸς ἐν τῷ ο φαλμῶ λέγει·  
 Ἐπὶ σοί, Κύριε, ἠλπισα, μὴ καταισχυνηθῆν εἰς τὸν  
 αἰῶνα.  
 ἐν τῇ δικαιοσύνῃ σου ῥῦσαί με καὶ ἐξελοῦ με.  
 Καὶ τὰ ἐξῆς.
- [.3] Καὶ Ησαΐας λέγει·

44.1 αὐτου] αὐτων 790.

45.1 ἀργυρια] ἀργυριους 28.

46.1 ἀνδρα] τον 28.

47.1 ἵλυν] ολην 28.

.1 In the 54th Psalm, David says,

His words were smoother than oil,  
and they are darts.

Cast your care upon the Lord, and he will sustain you.

[Ps 54:22-23]

.2 And again, in the 108th Psalm the same one says,

God, do not pass over my praise in silence,  
for the mouth of the sinner and the mouth of the crafty  
have opened against me.

[Ps 108:1-2]

45 That he would be sold for silver--

.1 Zechariah says,

I will say to them, If it is good in your judgment, give me  
my price--thirty pieces of silver.

[Zech 11:12]

.2 And Jeremiah says,

They gave the thirty pieces of silver, the price of him on  
whom a price had been set, whom they priced from the sons of  
Israel; and they gave them for the potter's field.

[Zech 11:13; Matt 27:9-10; (Jer 39:6-9)]

46 That they would bind him--

.1 Isaiah says,

Woe to your soul, for they have devised evil counsel against  
themselves, saying, Let us bind the just man, because he is  
burdensome to us.

[Isa 3:9-10]

.2 And Solomon says,

Let us lie in wait for the righteous, because he is  
burdensome to us;  
he is troublesome to us even to look at.

[Wis 2:12; 14]

47 That they would judge him--

.1 In the 68th Psalm, David says,

Save me, God, because waters have come up over my soul.  
I am stuck fast in deep mire, and there is no standing.

[Ps 68:2-3]

.2 And again, in the 70th Psalm the same one says,

Lord, I have hoped in you; let me never be put to shame.  
In your righteousness deliver me and rescue me.

[Ps 70:1-2]

(And the rest of the passage.)

.3 And Isaiah says,

47.3-51

- [a.] Ἐπὶ τίνα ἀνοίξατε τὸ στόμα ὑμῶν; καὶ ἐπὶ τίνα ἐχαλάσατε τὴν γλῶσσαν ὑμῶν;
- [b.] Ἄλλ' ἢ ἐπὶ τὸν πρῶτον καὶ ταπεινὸν καὶ ἡσύχιον.
- [.4] Καὶ πάλιν·  
Ἐγενήθη ἡ κληρονομία μου ἐμοὶ ὡς λέων ἐν δρυμῶ·  
ἔδωκεν ἐπ' ἐμὲ φωνὴν αὐτῆς, διὰ τοῦτο ἐμίσησα αὐτήν. οὐκ ἐγὼ παρητησάμην ἀλλ' αὐτοὶ παρητήσαντό με. διὰ τοῦτο ἐγκαταλέλιπα τὸν οἶκόν μου.
- [48]  $\overline{\mu\eta}$  ὅτι ῥαπίσουσιν αὐτὸν καὶ ἐξουθενήσουσιν--
- [.1] Μιχαιας λέγει·  
Πατάξουσιν ἐπὶ σιαγόνα τὸν κριτὴν τοῦ Ἰσραηλ.
- [.2] Καὶ·  
Βδελυσσόμενον ὑπὸ τῶν ἐθνῶν τῶν δούλων τῶν ἀρχόντων· βασιλεῖς ὄφονται αὐτὸν καὶ ἀναστήσονται ἄρχοντες καὶ προκυνήσουσιν αὐτόν.
- [.3] Καὶ ἀλλαχοῦ λέγει·  
Ἐγὼ δὲ οὐκ ἀπειθῶ οὐδὲ ἀντιλέγω. τὸν νῶτόν μου δέδωκα εἰς μάστιγας, τὰς δὲ σιαγόνας μου εἰς ῥαπίσματα, τὸ δὲ πρόσωπόν μου οὐκ ἀπέστρεψα ἀπὸ αἰσχύνης ἐμπτυσμάτων.
- [49]  $\overline{\mu\theta}$  ὅτι φεύξονται οἱ ἀπόστολοι--
- [.1] Δαυιδ ἐν τῷ  $\overline{\lambda\zeta}$  ψαλμῷ λέγει·  
Οἱ φίλοι μου καὶ οἱ πλησίον μου ἐξ ἐναντίας μου ἤγγισαν καὶ ἔστησαν.
- [.2] Καὶ πάλιν·  
Ἐμάκρυνας τοὺς γνωστούς μου ἀπ' ἐμοῦ.
- [.3] Καὶ·  
Ἐζήτησα συλλυπούμενον, καὶ οὐκ ὑπῆρξε, καὶ παρακαλοῦντα, καὶ οὐκ εὔρον.
- [50]  $\overline{\nu}$  ὅτι ἀρνήσεται Πέτρος--  
Ἡσαΐας λέγει·  
Καὶ ἐφοβήθη ἀπὸ ἀνθρώπου θνητοῦ, οἷ ὡσεὶ χόρτος ἀποξηρανθήσονται· ἐμοῦ δὲ ἐπελάθετο, λέγει Κύριος.
- [51]  $\overline{\nu\alpha}$  ὅτι σταυρώσουσιν αὐτόν--

47.4 παρητησαμην] παραιτησαμην 28, 790. / παρητησαντο] παραιτησαντο 28.

48.3 απεστρεψα] απεστραφη 790. / εμπτυσματων] εμπτυσμετων 28, εμπτυσματων 790.

49.1 οι φιλοι...παλιν] om 790.

a. Against whom will you open your mouth? And against whom  
have you loosed your tongue? [Isa 57:4]

b. But against the gentle and the humble and the meek. [Isa 66:2]

.4 And again,

My inheritance has come to me as a lion in a forest. It  
has raised its voice against me. Therefore I have hated  
it. I did not refuse, but they rejected me. Therefore  
I have abandoned my house. [Jer 12:7-8; unknown source]

48 That they would strike him and despise him--

.1 Micah says,

They will strike the judge of Israel on the cheek. [Mic 4:14]

.2 And [Isaiah says],

He is abhorred by the Gentiles, the servants of rulers.  
Kings will see him and rulers will rise and will worship  
him. [Isa 49:7]

.3 And elsewhere he says,

I do not disobey or dispute. I give my back to scourges  
and my cheeks to blows, and I have not turned my face away  
from the shame of being spat upon. [Isa 50:5-7]

49 That the apostles would flee--

.1 In the 37th Psalm, David says,

My friends and my neighbors drew near and took their stand  
opposite me. [Ps 37:12]

.2 And again,

You have removed my friends from me. [Ps 87:9]

.3 And [again],

I looked for someone to grieve with, and there was none,  
and someone to comfort, but I found none. [Ps 68:21]

50 That Peter would deny him--

Isaiah says,

And he was afraid of mortal man, those who will be dried up  
like grass; and he has forgotten me, says the Lord.  
[Isa 51:12-13; Ps 36:2]

51 That they would crucify him--

51.1-54

- [.1]        Ιερεμίας λέγει·  
            'Εγὼ δὲ ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι.
- [.2]        Καὶ Ησαΐας λέγει·  
            'Ὡς πρόβατον ἐπὶ σφραγὴν ἤχθη καὶ ὡς ἄμνδος  
            ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος.
- [.3]        Καὶ ἡ Σοφία λέγει·  
            Θανάτῳ ἀσχήμονι καταδικάσωμεν αὐτόν.
- [.4]        Καὶ πάλιν·  
            Δεῦτε καὶ ἐμβάλωμεν ξύλον εἰς τὸν ἄρτον αὐτοῦ  
            καὶ ἐκτρίψωμεν αὐτὸν ἐκ γῆς ζώντων.
- [.5]        Καὶ Δαυιδ λέγει·  
            "Ἦρυξαν χεῖράς μου καὶ πόδας μου.
- [52]         $\overline{\nu\beta}$  ὅτι ἀκάνθαις στεφανώσουσιν αὐτόν--
- [.1]        'Ἐν τοῖς Ἐσμοσι λέγει·  
            'Ἐξέλθετε καὶ ἴδετε, θυγατέρες Ἱερουσαλημ,  
            ἐν τῷ στεφάνῳ ᾧ ἐστεφάνωσεν αὐτὸν ἡ μήτηρ αὐτοῦ.
- [.2]        Καὶ Ησαΐας λέγει·  
            "Ἐμεινα τοῦ ποιῆσαι σταφυλήν, ἐποίησε δὲ ἀκάνθας.
- [53]         $\overline{\nu\gamma}$  ὅτι ὄξος καὶ χολὴν ποτίσουσιν αὐτόν--
- [.1]        Δαυιδ ἐν τῷ  $\overline{\xi\eta}$  ψαλμῷ λέγει·  
            "Ἐδωκαν εἰς τὸ βρῶμά μου χολὴν  
            καὶ εἰς τὴν δίψαν μου ἐποτίσάν με ὄξος.
- [.2]        Καὶ Μωυσης λέγει·  
            Ταῦτα Κυρίῳ ἀνταποδίδοτε;
- [.3]        Καὶ ἐν τοῖς Ἐσμοσι λέγει·  
            Εἰσῆλθεν εἰς τὸν κῆπόν μου, ἀδελφή μου, νύμφη μου·  
            καὶ ἐτρύγησαν σμύρναν μου.
- [.4]        Καὶ πάλιν·  
            Χεῖρές μου ἔσταξαν σμύρναν,  
            καὶ οἱ δάκτυλοι μου σμύρναν πλήρεις.
- [.5]        Καὶ πάλιν λέγει·  
            Ποτιῶ σε ἀπὸ τοῦ οἴνου τοῦ μυρεψικοῦ.
- [54]         $\overline{\nu\delta}$  ὅτι κόκκινον ἱμάτιον ἐνδύσουσιν αὐτόν--

51.2 ηχθη] margin, different hand 28.

53.4 σμυρναν<sup>2</sup>] σμυρνης 790.53.5 του<sup>1</sup>] om 790.

- .1 Jeremiah says,  
But as an innocent lamb I was led to be sacrificed. [Jer 11:19]
- .2 And Isaiah says,  
As a sheep he was led to slaughter, and as a lamb before  
its shearer he was dumb. [Isa 53:7]
- .3 And Wisdom says,  
Let us condemn him to a shameful death. [Wis 2:20]
- .4 And again,  
Come and let us put wood into his bread, and let us drive  
him out from the land of the living. [Jer 11:19]
- .5 And David says,  
They pierced my hands and my feet. [Ps 21:17]
- 52 That they would crown him with thorns--
- .1 In the [Song of] Songs it says,  
Go forth and behold him, daughters of Jerusalem,  
in the crown with which his mother crowned him. [Cant 3:11]
- .2 And Isaiah says,  
I waited for it to bring forth grapes, but it brought forth  
thorns. [Isa 5:2]
- 53 That they would give him vinegar and gall to drink--
- .1 In the 68th Psalm, David says,  
They gave [me] gall for my food  
and gave me vinegar to drink for my thirst. [Ps 68:22]
- .2 And Moses says,  
Do you repay this to the Lord? [Deut 32:6]
- .3 And in the [Song of] Songs it says,  
She came into my garden, my sister, my spouse,  
and I gathered my myrrh. [Cant 5:1]
- .4 And again,  
My hands were dripping myrrh,  
and my fingers were full of myrrh. [Cant 5:5]
- .5 And again it says,  
I would make you drink from spiced wine. [Cant 8:2]
- 54 That they would put a scarlet robe on him--

Ἡσαΐας λέγει·

Τίς οὗτος ὁ παραγενόμενος ἐξ Εδωμ, ἐρύθημα ἱμάτια  
αὐτοῦ ἐκ Βοσορ, οὗτος ὡραῖος ἐν στολῇ αὐτοῦ βία;  
ἵνα τί σου ἐρύθηρὰ τὰ ἱμάτια καὶ τὰ ἐνδύματά σου  
ὡς ἀπὸ πατητοῦ ληνοῦ;

[55]  $\overline{\nu\epsilon}$  ὅτι σιωπήσει κρινόμενος--

[.1] Δαυιδ ἐν τῷ  $\overline{\lambda\zeta}$  ψαλμῷ λέγει·

Ἐγενόμην ὡσεὶ ἄνθρωπος οὐκ ἀκούων  
καὶ οὐκ ἔχων ἐν τῷ στόματι αὐτοῦ ἔλεγμούς.

[.2] Καὶ πάλιν·

Ἐγὼ δὲ ὡσεὶ κωφὸς οὐκ ἤκουον  
καὶ ὡσεὶ ἄλαλος οὐκ ἀνοίγων τὸ στόμα αὐτοῦ.

[.3] Καὶ Ἡσαΐας λέγει·

Καὶ αὐτὸς διὰ τὸ κεκακοῖσθαι αὐτὸν οὐκ ἀνοίγει τὸ  
στόμα αὐτοῦ· ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς  
ἄμνος ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος οὕτως  
οὐκ ἀνοίγη τὸ στόμα αὐτοῦ ἐν τῇ ταπεινώσει.

[56]  $\overline{\nu\varsigma}$  ὅτι χλευαστήσεται--

[.1] Δαυιδ ἐν τῷ  $\overline{\rho\eta}$  ψαλμῷ λέγει·

Εἶδοσάν με, ἐσάλευσαν κεφαλὰς αὐτῶν.

[.2] Καὶ ἐν τῇ Σοφίᾳ λέγει·

[a.] Εἰ ἐστὶ δίκαιος υἱὸς θεοῦ, ἀντιλήφεται αὐτοῦ.

[b.] Ἐπαγγέλλεται γνῶσιν ἔχειν θεοῦ  
καὶ παιδίον Κυρίου ἑαυτὸν ὀνομάζει.

[57]  $\overline{\nu\zeta}$  ὅτι αὐτὸς ἐστὶν ἡ ζωὴ ὁ κρεμμάμενος ἐπὶ ξύλου--

[.1] Μωυσης λέγει·

Ἔσται ἡ ζωὴ σου κρεμμαμένη ἐπὶ ξύλου ἀπέναντι τῶν  
ὀφθαλμῶν σου, καὶ φοβηθήσῃ ἡμέρας καὶ νυκτὸς καὶ  
οὐ πιστεύσῃ τῇ ζωῇ σου.

[.2] Καὶ πάλιν λέγει·

Ἐπικατάρατος πᾶς ὁ κρεμμάμενος ἐπὶ ξύλου.

[58]  $\overline{\nu\eta}$  ὅτι ἀπάθεια τὸ πάθος αὐτοῦ--

54 Βοσορ] Βοσωρ 28.

55.3 κεκακοισθαι] κεκακοισθε 790. / ανοιγει] ανοιγη 790. / εν τη  
ταπεινωσει] om 790.

56.2b επαγγελεται] επαγγελεται 790.

57.1 εσται] εσται φησιν 28. / κρεμμαμενη] κρεμαμενη 790.

57.2 κρεμμαμενος] κρεμαμενος 790.

Isaiah says,

Who is this who comes from Edom, his garments made red from Bosor, this fair one, the man mighty in his raiment? Why are your garments red, and your clothing as if from treading a winepress? [Isa 63:1-2]

55 That he would be silent while being judged--

.1 In the 37th Psalm, David says,

I became as a man who does not hear  
and who does not have any reproofs in his mouth. [Ps 37:15]

.2 And again,

And like a deaf man I did not hear,  
and like a dumb man not opening his mouth. [Ps 37:14]

.3 And Isaiah says,

And he, throughout his affliction, does not open his mouth;  
he was led as a sheep to the slaughter, and as a lamb before  
its shearer is dumb, so he does not open his mouth while  
he is being humiliated. [Isa 53:7]

56 That he would be mocked--

.1 In the 108th Psalm, David says,

They saw me; they shook their heads. [Ps 108:25]

.2 And in Wisdom, it says,

a. If the just man is God's son, he will help him. [Wis 2:18]

b. He claims to have knowledge of God,  
and he calls himself a child of the Lord. [Wis 2:13]

57 That he is the life which hangs on the wooden stake--

.1 Moses says,

Your life will be hanging on a wooden stake before your eyes,  
and you will be afraid day and night, and you will have no  
confidence in your life. [Deut 28:66]

.2 And again he says,

Cursed be everyone who hangs on a wooden stake.  
[Deut 21:23; Gal 3:13]

58 That his passion would be passionless--

58.1-62

- [.1] Ησαΐας βοᾷ λέγων·  
 Ἡμεῖς ἐλογισάμεθα αὐτὸν εἶναι ἐν πόνῳ καὶ ἐν πληγῇ· αὐτὸς δὲ ἐτραυματίσθη διὰ τὰς ἀνομίας ἡμῶν καὶ μεμαλάκισται διὰ τὰς ἀμαρτίας ἡμῶν· παιδεία εἰρήνης ἡμῶν ἐπ' αὐτόν, καὶ τῷ μῶλωπι αὐτοῦ ἡμεῖς οἱ πάντες ἰάθημεν.
- [.2] Καὶ ὁ Σιραχ λέγει·  
 Ἔτυπτόν με, καὶ οὐκ ἐπόνεσα.
- [.3] Καὶ Δαυιδ ἐν τῷ  $\overline{\xi\gamma}$  ψαλμῷ λέγει·  
 Βέλος νηπίων ἐγενήθησαν αἱ πληγαὶ αὐτῶν.
- [59]  $\overline{\nu\theta}$  ὅτι ἐν νυκτί, φύζους ὄντος καὶ ἀνθρακιᾶς κειμένης, παθῆ ὁ Χριστός--  
 Ζαχαρίας λέγει·  
 Καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ ψυχος, καὶ πάγος μίαν ἡμέραν ἔσται.
- [60]  $\overline{\xi}$  ὅτι δύσεται ὁ ἥλιος--  
 [.1] Ζαχαρίας πρῶτως λέγει·  
 Καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ οὐκ ἔσται φῶς· καὶ ἡ ἡμέρα ἐκείνη γνωστὴ τῷ Κυρίῳ, καὶ οὐκ ἡμέρα οὐδὲ νύξ, καὶ πρὸς ἑσπέραν ἔσται φῶς.
- [.2] Καὶ Ἰωηλ λέγει·  
 Πρὸ προσώπου αὐτοῦ συναχθήσεται ἡ γῆ καὶ σκοτισθήσεται ὁ οὐρανός· ἥλιος καὶ σελήνη συσκοτάσουσι καὶ τὰ ἄστρα δύσουσι τὸ φέγγος αὐτῶν.
- [61]  $\overline{\xi\alpha}$  ὅτι δύσεται ὁ ἥλιος μεσημβρίας--  
 Ἀμωσ λέγει·  
 Καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει Κύριος ὁ θεός, δύσεται ὁ ἥλιος μεσημβρίας, καὶ συσκοτάσει ἐπὶ γῆς ἐν ἡμέρᾳ τὸ φῶς αὐτοῦ, καὶ μεταστρέψει τὰς ἐορτὰς ἡμῶν εἰς πένθος.
- [62]  $\overline{\xi\beta}$  ὅτι τὰ ἱμάτια αὐτοῦ διαμερισόνται--  
 Δαυιδ ἐν τῷ  $\overline{\xi\alpha}$  ψαλμῷ λέγει·  
 Διαμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμὸν μου ἔβαλον κλῆρον.

58.1 βοᾷ λεγων] λεγει 790./ ειναι] om 28. / ανομιας...τας<sup>2</sup>] om 790. / οι] om 28.

59 παθη] παθοι 28, 790.

60.1 πρωτως] om 790.

61 ο<sup>1</sup>] om 790.

62 διαμερισαντο] διεμερισαντο 28. / μου<sup>2</sup>] om 28.

.1 Isaiah cries out, saying,

We supposed him to be subject to trouble and stripes, but he was wounded on account of our lawless deeds and weakened on account of our iniquities. The chastisement that brought peace to us came upon him, and by his bruises we were all healed.

[Isa 53:4-5]

.2 And Sirach says,

They struck me, and I did not know it.

[Prov 23:35]

.3 And in the 63rd Psalm, David says,

Their blows became a children's arrow.

[Ps 63:8]

59 That in the night, when it was cold and there was a charcoal fire, the Christ would suffer--

Zechariah says,

And it will be cold in that day, and there will be frost for one day.

[Zech 14:6-7]

60 That the sun would set--

.1 First, Zechariah says,

And it will be in that day that there will be no light; and that day will be known to the Lord, and will be neither day nor night, and towards evening it will be light. [Zech 14:6-7]

.2 And Joel says,

Before his face the earth will be drawn together and heaven will be darkened; the sun and moon will grow dark, and the stars will withdraw their light.

[Joel 2:10]

61 That the sun would set at midday--

Amos says,

And it will be in that day, says the Lord God, that the sun will set at midday, and its light will be darkened on the earth in the day, and it will turn our feasts into mourning.

[Amos 8:9-10]

62 That his garments would be divided--

In the 21st Psalm, David says,

They divided my clothing among themselves and over my garment they cast lots.

[Ps 21:19]

63-70

- [63]  $\overline{\xi\gamma}$  ὅτι συσταυρωθήσεται λησταῖς--  
 Ησαΐας λέγει·  
 Καὶ μετὰ ἀνόμων ἐλογίσθη, καὶ παρεδώθη εἰς  
 θάνατον ἢ ψυχῇ αὐτοῦ.
- [64]  $\overline{\xi\delta}$  ὅτι τὴν πλευρὰν αὐτοῦ ἐκκεντήσουσιν--  
 Ζαχαρίας λέγει·  
 Ὁφονται εἰς ὃν ἐξεκέντησαν.
- [65]  $\overline{\xi\epsilon}$  ὅτι ὀστοῦν αὐτοῦ οὐ συντριβήσεται--  
 Μωσῆς λέγει·  
 Ὁστοῦν οὐ συντριβήσεται ἀπ' αὐτοῦ.
- [66]  $\overline{\xi\sigma}$  ὅτι ἐκ τῆς πλευρᾶς αὐτοῦ ὕδωρ ῥυήσεται εἰς βαπτίσματος  
 τύπον--  
 Ησαΐας λέγει·  
 Ἄρτος αὐτῷ δοθήσεται, καὶ τὸ ὕδωρ αὐτοῦ πιστόν.
- [67]  $\overline{\xi\zeta}$  ὅτι ἐν πέτρᾳ τεθήσεται--  
 Ησαΐας λέγει·  
 Ἐμβλέψατε εἰς τὴν στερεὰν πέτραν, ἣν ἐλατομήσατε,  
 καὶ εἰς τὸν βόθυνον τοῦ λάκκου, ὃν ὠρύξατε.
- [68]  $\overline{\xi\eta}$  ὅτι λίθος ἢ θύρα τοῦ μνήματος--  
 Ὁ αὐτὸς λέγει·  
 Καὶ ἐπέθηκαν λίθον ἐπ' ἑμέ.
- [69]  $\overline{\xi\theta}$  ὅτι σφραγίσουσιν--  
 Δανιηλ λέγει·  
 Καὶ ἦνεγκαν λίθον ἓνα καὶ ἐπέθηκαν ἐπὶ τὸ στόμα  
 τοῦ λάκκου, καὶ ἐσφραγίσατο ὁ βασιλεὺς ἐν τῷ  
 δακτυλίῳ αὐτοῦ καὶ ἐν τῷ δακτυλίῳ τῶν μεγιστάνων  
 αὐτοῦ, ὅπως μὴ ἀλλοιωθῆῃ πρᾶγμα ἐν τῷ Δανιηλ.
- [70]  $\overline{\omicron}$  ὅτι θέρους ἀρχομένου ἔσται τὸ πάθος αὐτοῦ, μηνὶ τῷ καθ'  
 ἡμᾶς Μαρτίῳ--  
 Ἐν τοῖς Ἄσμασι λέγει·  
 Ὁ καιρὸς παρῆλθεν·  
 ἐπορεύθη ἑαυτῷ τὰ ἔθνη·  
 ὤφθη ἐν τῇ γῆ,  
 καιρὸς τῆς τομῆς ἐφθασεν.

64 την πλευραν] των πλευρην 28.

66 τυπον] τυπονι 790.

70 θερους] θερος 28. / εθνη] εμθη 28. / εφθασεν] πεφθακεν 28.

63 That he would be crucified with insurgents--

Isaiah says,

And he was numbered with lawless ones, and his soul was  
delivered to death. [Isa 53:12]

64 That they would pierce his side--

Zecharaiah says,

They will look on the one whom they have pierced.  
[Zech 12:10 (Heb); John 19:37]

65 That a bone of his would not be broken--

Moses says,

A bone of his will not be broken. [Num 9:12]

66 That from his side water would flow (as a type indicating  
baptizing)--

Isaiah says,

Bread will be given him, and his water is faithful.  
[Isa 33:16]

67 That he would be placed in a rock--

Isaiah says,

Look to the solid rock which you have hewn, and to the hole  
of the pit which you have dug. [Isa 51:1]

68 That the door of the tomb would be a stone--

The same one says,

And they laid a stone on me. [Lam 3:53]

69 That they would seal [the tomb]--

Daniel says,

And they brought one stone, and put it on the mouth of the  
pit, and the king sealed it with his ring and with the ring  
of his nobles, that the sentence might not be altered  
concerning Daniel. [Dan 6:18 (Th)]

70 That his suffering would be at the beginning of summer, in the  
month which we call March--

In the [Song of] Songs, it says,

The time is passed;  
the nations went from him;  
he is seen in the land,  
the harvest time has arrived. [Cant 2:11-12]

71-74

[71]  $\overline{\alpha}$  ὅτι ταφήσεται--

[.1] Ησαΐας λέγει·

'Απὸ προσώπου ἀδικίας ἤρτηται ὁ δίκαιος· ἔσται ἐν εἰρήνῃ ἢ ταφῇ αὐτοῦ.

[.2] Καὶ πάλιν λέγει·

'Απὸ τῶν ἀμαρτιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον· καὶ δώσω τοὺς πονηροὺς ἀντὶ τῆς ταφῆς αὐτοῦ καὶ τοὺς πλουσίους ἀντὶ τοῦ θανάτου αὐτοῦ.

[.3] Καὶ Ἰακωβ λέγει·

'Αναπεσὼν ἐκοιμήθη ὡς λέων καὶ ὡς σκύμνος· τίς ἐγερεῖ αὐτόν;

[.4] Καὶ ἐν τοῖς Ἀριθμοῖς λέγει·

'Ανακλιθεῖς ἀνεπαύσατα ὡς λέων καὶ ὡς σκύμνος.

[.5] Καὶ Δαυιδ ἐν τῷ  $\overline{\kappa\alpha}$  φαλμῶ λέγει·

Εἰς χοῦν θανάτου κατήγαγέζ' με.

[72]  $\overline{\beta}$  ὅτι φοβήσεται τὸν Ἄδην ταφείς--[.1] Ἐν τῷ  $\overline{\iota\omega\beta}$  λέγει·

'Ανοιχθήσονται αὐτῷ φόβῳ πύλαι θανάτου, πυλωροὶ δὲ τοῦ Ἄδου ἰδόντες σε ἔπτυσαν.

[.2] Καὶ Ησαΐας λέγει·

'Ο Ἄδης ἐπικράνθη συναντήσας σοι κάτω.

[.3] Καὶ Δαυιδ ἐν τῷ  $\overline{\rho\varsigma}$  φαλμῶ λέγει·

Συνέτριψε πύλας χαλκᾶς καὶ μοχλοὺς σιδηροῦς συνέθλασεν.

[73]  $\overline{\gamma}$  ὅτι ἀναμάρτητος--

[.1] Ησαΐας λέγει·

'Ὅς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐρέθη δόλος ἐν τῷ στόματι αὐτοῦ.

[.2] Καὶ πάλιν·

'Απὸ τῶν ἀμαρτιῶν τοῦ λαοῦ μου ἤχθη εἰς θάνατον.

[74]  $\overline{\delta}$  ὅτι ἀναστήσεται--71.2 του<sup>2</sup>] om 790.

72.1 σε επτυσαν] αυτον εδειλιασαν 28.

72.2 επικρανθη...κατω] κατω επικρανθη συναντησας σοι 28.

73 αναμαρτητος] + erasure 28.

## 71 That he would be buried--

## .1 Isaiah says,

The righteous one has been bound because of the presence of unrighteousness. His burial will be in peace. [Isa 57:1-2]

## .2 And again he says,

Because of the sins of my people he was led to death; and I will give the wicked in place of his burial, and the rich in place of his death. [Isa 53:8-9]

## .3 And Jacob says,

Having lain down, he slept as a lion and as a young lion. Who will raise him up? [Gen 49:9]

## .4 And in Numbers, it says,

He reclined, resting as a lion and as a young lion. [Num 24:9]

## .5 And in the 21st Psalm, David says,

You have brought me down into the dust of death. [Ps 21:16]

## 72 That his being buried would terrify Hades--

## .1 In Job, it says,

The gates of death will open to him in fear, and the porters of Hades cowered for fear when they saw you. [Job 38:17]

## .2 And Isaiah says,

Hades is stirred up in meeting you below. [Isa 14:9]

## .3 And in the 106th Psalm, David says,

He broke the brazen gates to pieces and crushed the iron bars. [Ps 106:16]

## 73 That he would be without sin--

## .1 Isaiah says,

He committed no sin, nor was deceit found in his mouth. [Isa 53:9]

## .2 And again,

Because of the sins of my people, he was led to death. [Isa 53:8]

## 74 That he would be raised up--

74.1-76.1

- [.1] Δαυιδ ἐν τῷ  $\overline{\iota\alpha}$  φαλμῷ λέγει.  
 Ἔνεκεν τῆς ταλαιπωρίας τῶν πτωχῶν  
 καὶ τοῦ στεναγμοῦ τῶν πενήτων  
 νῦν ἀναστήσομαι, λέγει Κύριος.
- [.2] Καὶ πάλιν ὁ αὐτὸς λέγει ἐν τῷ  $\overline{\iota\epsilon}$  φαλμῷ.  
 Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς Ἄδην  
 οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν διαφθοράν.
- [.3] Καὶ πάλιν ὁ αὐτὸς λέγει ἐν τῷ  $\overline{\kappa\theta}$  φαλμῷ.  
 Ἀνήγαγες ἐξ Ἄδου τὴν ψυχὴν μου  
 ἀπὸ τῶν καταβαινόντων εἰς λάκκον.
- [.4] Καὶ Ιερεμίας λέγει.  
 Διὰ τοῦτο ἐξηγέρθην, καὶ ἰδοὺ καὶ ὁ ὕπνος μου ἠδὺς  
 ἐγένετο.
- [.5] Καὶ Δαυιδ ἐν τῷ  $\overline{\pi\zeta}$  φαλμῷ λέγει.  
 Ἡμέρας ἐκέκραξα καὶ ἐν νυκτὶ ἐναντίον σου.  
 προσελογίσθην μετὰ τῶν καταβαινόντων εἰς λάκκον.
- [.6] Καὶ πάλιν.  
 Ἐγενήθην ὡσεὶ ἄνθρωπος ἀβοήθητος ἐν νεκροῖς  
 ἐλεύθερος.
- [.7] Καὶ πάλιν ὁ αὐτὸς ἐν τῷ  $\overline{\pi\alpha}$  φαλμῷ λέγει.  
 Ἀνάστα, ὁ θεὸς, κρίνων τὴν γῆν.
- [.8] Καὶ Ησαΐας λέγει.  
 Ὁ ἀναγαγὼν ἐκ γῆς τὸν ποιμένα τῶν προβάτων τὸν  
 μέγαν.
- [.9] Καὶ Ναουμ λέγει.  
 Ταχεῖς ἰδοὺ οἱ πόδες ἐπὶ τὰ ὄρη εὐαγγελιζομένου  
 εἰρήνην.
- [75]  $\overline{\sigma\epsilon}$  ὅτι μάτην οἱ στρατιῶται τὸν τάφον τηρήσουσιν--  
 Δαυιδ ἐν τῷ  $\overline{\sigma\epsilon}$  φαλμῷ λέγει.  
 Ὑπνωσαν ὕπνον αὐτῶν καὶ οὐκ εὔρον οὐδέν.
- [76]  $\overline{\sigma\varsigma}$  ὅτι πρῶτὴ ἡ ἀνάστασις--  
 [.1] Δαυιδ ἐν τῷ  $\overline{\kappa\theta}$  φαλμῷ λέγει.  
 Τὸ ἐστέρας ἀύλισθήσεται κλαυθμὸς  
 καὶ εἰς τὸ πρῶτὴ ἀγαλλίασις.

74.1 ἀναστησομαι] ἀναστησομε 28, 790.

74.2 φαλμω] φαλμω λεγει 28.

74.3 λεγει] om 28. / φαλμω] φαλμω λεγει 28.

74.5 εν<sup>2</sup>] om 790. / λακκον] λακον 790.

75 αυτων] αυτην 28, αυτον 790.

- .1 In the 11th Psalm, David says,  
 Because of the misery of the poor  
 and the sighs of the needy,  
 I will be raised up now, says the Lord. [Ps 11:6]
- .2 And again in the 15th Psalm, the same one says,  
 You will not leave my soul in Hades,  
 nor will you let your holy one see corruption. [Ps 15:10]
- .3 And in the 29th Psalm, the same one says,  
 You have brought up my soul from Hades,  
 from those who go down to the pit. [Ps 29:4]
- .4 And Jeremiah says,  
 Therefore I was awakened, and behold even my sleep became  
 sweet. [Jer 38:26]
- .5 And in the 87th Psalm, David says,  
 I have cried day and night before you;  
 I have been reckoned with those who go down to the pit.  
 [Ps 87:2, 5]
- .6 And again,  
 I became like a helpless man, free among the dead. [Ps 87:5]
- .7 And again in the 81st Psalm, the same one says,  
 Arise, God, to judge the earth. [Ps 81:8]
- .8 And Isaiah says,  
 Who brought again from the earth the great shepherd of the  
 sheep. [Isa 63:11; Heb 13:20]
- .9 And Nahum says,  
 Behold, swift are the feet on the mountains of the one who  
 is proclaiming peace. [Nah 1:14-2:1]
- 75 That the soldiers would guard the tomb in vain--  
 In the 75th Psalm, David says,  
 They have slept their sleep and not found anything. [Ps 75:6]
- 76 That the resurrection would be in the early morning--  
 .1 In the 29th Psalm, David says,  
 Weeping will tarry for the evening  
 and rejoicing until the early morning. [Ps 29:6]

76.2-81.2

- [.2] Καὶ πάλιν ἐν τῷ  $\overline{\pi\zeta}$  λέγει·  
 Ἐγὼ πρὸς σέ, Κύριε, ἐκέκραξα,  
 καὶ τὸ πρῶτὸ ἢ προσευχὴ μου προφθάσει σε.
- [.3] Καὶ πάλιν ἐν τῷ  $\overline{\nu\varsigma}$  λέγει·  
 Ἐξεγέρθητι ψαλτήριον καὶ κιθάρα·  
 ἐξεγερεθήσομαι ὄρθρου.
- [77]  $\overline{\omicron\zeta}$  ὅτι μαρτύριον ὁ τόπος ἔσται--  
 Ναουμ λέγει·  
 Ἐτοιμάζου ὄρθρισον, διέφθαρται πᾶσα ἡ ὑποφυλλίς  
 αὐτῶν· διὰ τοῦτο ὑπόμεινόν με, λέγει Κύριος, εἰς  
 ἡμέραν ἀναστάσεώς μου εἰς μαρτύριόν μου· διότι  
 τὸ κρίμα μου ἄξει πάντας τοὺς ἐχθρούς μου.
- [78]  $\overline{\omicron\eta}$  ὅτι ἀπὸ τοῦ προτειχίσματος--  
 Ἐν τοῖς ᾠσμασι λέγει·  
 Ἀνάστα, ἐλθέ, ἢ πλησίον μου,  
 ἐν σκέπη τῆς πέτρας,  
 ἐχόμενα τοῦ προτειχίσματος.
- [79]  $\overline{\omicron\theta}$  ὅτι ζητηθήσεται ὑπὸ γυναικῶν--  
 Ἐν τοῖς ᾠσμασι λέγει·  
 Ἐπὶ κοίτην μου  
 ἐξεζήτησα ὃν ἠγάπησεν ἡ ψυχὴ μου,  
 ἐζήτησα, καὶ οὐκ εὔρον αὐτόν.  
 μὴ ὃν ἠγάπησεν ἡ ψυχὴ μου ἴδετε;
- [80]  $\overline{\pi}$  ὅτι πρῶτον ἀπαντήσῃ γυναιξί--  
 Ἐν τοῖς ᾠσμασι λέγει·  
 Εὔρον ὃν ἠγάπησεν ἡ ψυχὴ μου,  
 ἐκράτησα αὐτόν καὶ οὐκ ἀφῆκα αὐτόν.
- [81]  $\overline{\pi\alpha}$  ὅτι ἀναχωρήσουσιν ἔμφοβοι--  
 [.1] Δαυιδ ἐν τῷ  $\overline{\beta}$  ψαλμῷ λέγει·  
 Δουλεύσατε τῷ Κυρίῳ ἐν φόβῳ  
 καὶ ἀγαλλιᾶσθε αὐτῷ ἐν τρόμῳ.
- [.2] Καὶ Ησαΐας λέγει·  
 Γυναῖκες ἐρχόμεναι ἀπὸ θεᾶς, δεῦτε· οὐ γὰρ λαός  
 ἔστιν ἔχων φρόνησιν.

76.2 προς σε Κυριε] Κυριε προς σε 28.

77 ορθρισον] ωστθρισον 28. / υποφυλλις] υποφυλις 28, 790.

78 η] om 28.

80 γυναιξι] γυναικοις 28.

.2 And again in the 87th, he says,

I cried to you, Lord,  
and in the early morning my prayer will go before you.

[Ps 87:14]

.3 And again in the 56th, he says,

Awake, psaltery and harp;  
I will awake early.

[Ps 56:9]

77 That the place would be a witness--

Nahum says,

Prepare, rise early; all their produce is spoiled. Therefore  
wait for me, says the Lord, until the day of my rising, in  
order to bear witness to me, because my judgment will take  
away all my enemies.

[Zeph 3:7-8]

78 That [the resurrection would be] from inside the wall--

In the [Song of] Songs, it says,

Rise up, come, my companion  
in the shelter of the rock,  
you who are close by the wall.

[Cant 2:13-14]

79 That he would be sought by women--

In the [Song of] Songs, it says,

On my bed  
I sought out him whom my soul loves;  
I sought and did not find him.  
Have you seen him whom my soul loves?

[Cant 3:1, 3]

80 That he would meet women first--

In the [Song of] Songs, it says,

I found him whom my soul loves;  
I held him and did not let him go.

[Cant 3:4]

81 That they would run away terrified--

.1 In the 2d Psalm, David says,

Serve the Lord with fear  
and rejoice in him with trembling.

[Ps 2:11]

.2 And Isaiah says,

Come, women, come from seeing;  
for the people do not have understanding.

[Isa 27:11]

82-85.4

[82]  $\overline{\pi\beta}$  ὅτι ἐμφυσήσει τοῖς ἀποστόλοις τὸ πνεῦμα τὸ ἅγιον--  
Ναουμ λέγει·

Ἐτοιμάζου ὀρθρισον, διέφθαρται πᾶσα ἡ ὑποφυλλίς αὐτῶν. ἀνέβη γὰρ ἐμφυσιῶν εἰς τὸ πρόσωπον αὐτῶν.

[83]  $\overline{\pi\gamma}$  ὅτι ἀπὸ μέλιτος κηρίου φάγεται μετὰ τὴν ἀνάστασιν--  
Ἐν τοῖς Ἄσμασι λέγει·

Ἐφαγον ἄρτον μου μετὰ μέλιτός μου.

Τὸ πικρὸν πρὸ τοῦ πάθους, καὶ τὸ γλυκὺ μετὰ τὴν ἀνάστασιν.

[84]  $\overline{\pi\delta}$  ὅτι ἐροῦσιν ὅτι ἐκλάπη--

[.1] Ἰωνας λέγει·

Φυλασσόμενοι μάταια καὶ ψευδῆ ἔλεον αὐτῶν ἐγκατέλιπον.

[.2] Καὶ Ησαΐας λέγει·

Ἄλλὰ λέγετε ἡμῖν καὶ ἀπαγγέλλετε ἡμῖν ἑτέραν πλάνησιν.

[85]  $\overline{\pi\epsilon}$  ὅτι νεκροὶ ἀναστήσονται--

[.1] Ὡσηε λέγει·

Ὁρθριοῦσι πρὸς με λέγοντες· πορευθῶμεν καὶ ἐπιστρέψωμεν πρὸς Κύριον, ὅτι αὐτὸς πέπαικε καὶ ἰάσεται ἡμᾶς, πατάξει καὶ ὑγιάσει ἡμᾶς μετὰ δύο ἡμέρας, καὶ ἐν τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστησόμεθα ἐναντίον αὐτοῦ.

[.2] Καὶ Ησαΐας λέγει·

Ἀναστήσονται οἱ νεκροὶ, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται οἱ ἐν τῇ γῆ.

[.3] Καὶ Ζαχαρίας λέγει·

Καὶ σὺ ἐν αἵματι διαθήκης ἑξαπέστειλας δεσμίους σου ἐκ λάκκου οὐκ ἔχοντος ὕδωρ.

[.4] Καὶ πάλιν Ὡσηε λέγει·

Ἐκ χειρὸς Ἄδου ῥύσομαι αὐτοὺς, καὶ ἐκ θανάτου λυτρώσομαι αὐτούς· ποῦ ἡ δίκη σου θάνατε; ποῦ τὸ κέντρον σου Ἄδη;

82 υποφυλλίς] υποφυλις 28, 790.

84.1 ελεον] ελαιον 790.

84.2 ημιν] om 790. / απαγγελλετε] απαγγελλεται 790.

85.1 πεπαικε] πεπεκε 28, πεπωκε 790. / υγιασει] υγιωσει 790.

85.4 παλιν...λεγει] Ὡσηε παλιν 790.

82 That he would breathe the Holy Spirit into the apostles--

Nahum says,

Prepare, rise early; all their appearance is distorted. For he ascended breathing into their face. [Zeph 3:7; Nah 2:2]

83 That after the resurrection he would eat from honey of the honeycomb--

In the [Song of] Songs, it says,

I have eaten my bread with my honey. [Cant 5:1]

(The bitter comes before the suffering, and the sweet after the resurrection.)

84 That they would say that [his body] was stolen--

.1 Jonah says,

Those who repeat vain and false reports have forsaken their own mercy. [Jonah 2:9]

.2 And Isaiah says,

But speak to us and announce to us another deception. [Isa 30:10]

85 That the dead would be raised up--

.1 Hosea says,

They will rise up to me early saying, Let us go and return to the Lord, for he has struck and will heal us; he will slay and cure us after two days, and in the third day we will be raised up in his presence. [Hos 6:1-2]

.2 And Isaiah says,

The dead will arise, and those who are in the tombs will be raised up, and those who are in the earth will rejoice. [Isa 26:19]

.3 And Zechariah says,

And you in the blood of the covenant have sent forth your prisoners out of the pit that has no water. [Zech 9:11]

.4 And again Hosea says,

I will deliver them out of the hand of Hades, and will redeem them from death. Where is your judgment, death? Where is your sting, Hades? [Hos 13:14]

85.5-88.4

[.5] Καὶ Ιεζεκιηλ λέγει·

Τάδε λέγει Κύριος· ἀνοίγω τὰ μνήματα ὑμῶν καὶ ἀνάξω ὑμᾶς ἐκ τῶν μνημάτων καὶ εἰσάξω ὑμᾶς εἰς τὴν γῆν τοῦ Ἰσραηλ, καὶ γνώσεσθε ὅτι ἐγὼ εἶμι Κύριος ἐν τῷ ἀνοιξαί με τοὺς τάφους ὑμῶν τοῦ ἀναγαγεῖν με ὑμᾶς ἐκ τῶν τάφων ὑμῶν λαός μου· καὶ δώσω πνεῦμα εἰς ὑμᾶς, καὶ ζήσεσθε.

[86]  $\overline{\pi\varsigma}$  ὅτι εἰς οὐρανοὺς ἀνελεύσεται--

[.1] Δαυιδ ἐν τῷ  $\overline{\mu\varsigma}$  φαλμῶ λέγει·

Ἀνέβη ὁ Θεὸς ἐν ἀλαλαγμῶ,  
Κύριος ἐν φωνῇ σάλπιγγος.

[.2] Καὶ Ἀμωσ λέγει·

Ὁ οἰκοδομῶν εἰς οὐρανὸν τὴν ἐπίβασιν αὐτοῦ.

[87]  $\overline{\pi\zeta}$  ὅτι αὐτὸς ἦν ὁ κηρύξας--

[.1] Ησαΐας λέγει·

Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέ με·  
εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέ με, κηρύξαι  
αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, καλέσαι  
ἐνιαυτὸν Κυρίῳ δεκτὸν καὶ ἡμέραν ἀνταποδώσεως  
τῷ Θεῷ ἡμῶν.

[.2] Καὶ πάλιν·

Γνώσεται ὁ λαός μου τὸ ὄνομά μου ἐν τῇ ἡμέρᾳ  
ἐκείνῃ, ὅτι ἐγὼ εἶμι αὐτὸς ὁ λαλῶν· πάρειμι ὡς  
ῥαῖος ἐπὶ τῶν ῥαίων, ὡς εὐαγγελιζόμενος ἀκοὴν  
εἰρήνης, ἀκουστὴν ποίων τὴν σωτηρίαν σου.

[88]  $\overline{\pi\eta}$  ὅτι ἐν πάσῃ τῇ γῇ τὸ ὄνομα αὐτοῦ--

[.1] Ζαχαρίας λέγει·

Καὶ ἔσται ὅσοι ἐὰν καταλειφθῶσιν ἐκ πάντων τῶν  
ἔθνῶν τῶν ἐλθόντων ἐπὶ Ἱερουσαλημ, ἀναβήσονται  
κατ' ἐνιαυτὸν προσκυνῆσαι Κυρίῳ παντοκράτορι.

[.2] Καὶ Ιεζεκιηλ λέγει·

Καθαριῶ ὑμᾶς, καὶ τὸ πνεῦμά μου δώσω ἐν ὑμῖν.

[.3] Καὶ πάλιν·

Δώσω αὐτοῖς καρδίαν ἑτέραν καὶ πνεῦμα καινὸν δώσω  
αὐτοῖς.

[.4] Καὶ Δαυιδ ἐν τῷ  $\overline{\iota\eta}$  φαλμῶ λέγει·

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτοῦ  
καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτοῦ.

85.5 Κυριος<sup>2</sup>] Θεος 790.

87.1 εινεκεν] ενεκεν 28, ινεκεν 790.

87.2 ωραιος] ωραια 28. / ακοην] om 790. / ειρηνης] ειρηνην 790.

88.4 αυτου...αυτου] αυτων. και τα εξης 790.

## .5 And Ezekiel says,

This is what the Lord says: I am opening your tombs and will bring you out of your tombs and will bring you into the land of Israel; and you will know that I am Lord when I open your graves to bring you up from your graves as my people; and I will give you breath, and you will live. [Ezek 37:12-14]

## 86 That he would be taken up into heaven--

## .1 In the 46th Psalm, David says,

God ascended with a shout,  
the Lord with the sound of a trumpet. [Ps 46:6]

## .2 And Amos says,

He who builds his path to heaven. [Amos 9:6]

## 87 That he was the herald--

Isaiah says,

The spirit of the Lord is upon me because he has anointed me. He has sent me to preach news to the poor, to proclaim liberty to the captives and recovery of sight to the blind, to declare an acceptable year to the Lord and a day of repayment to our God. [Isa 61:1-2]

## .2 And again,

My people will know my name in that day, for I am he who speaks. I am present as the fair among the fair, as the proclaimer of tidings of peace, the publisher of your salvation. [Isa 52:6-7]

## 88 That his name [would be known] in the whole earth--

## .1 Zechariah says,

And it will happen that whoever will be left from all the nations that come against Jerusalem will come up every year to worship the Lord almighty. [Zech 14:16]

## .2 And Ezekiel says,

I will cleanse you, and will put my spirit in you. [Ezek 36:25, 27]

## .3 And again,

I will give them another heart, and will give them a new spirit. [Ezek 36:26]

## .4 And in the 18th Psalm, David says,

His voice is gone out into all the earth  
and his words to the end of the inhabited earth. [Ps 18:5]

88.5-91.3

- [.5] Καὶ Ἱερεμίας λέγει·  
Δώσω αὐτοῖς ὁδὸν ἑτέραν καὶ καρδίαν ἑτέραν τοῦ φόβεισθαί με πάσας τὰς ἡμέρας.
- [89]  $\overline{\pi\theta}$  ὅτι ἐκ δεξιῶν τοῦ Πατρὸς οὐκ ἀφ' οὗ ἀνῆλθεν ἐκάθισεν, ἀλλὰ καὶ πρὸ τούτου--
- [.1] Ἡσαΐας λέγει·  
Εἶδον τὸν Κύριον καθήμενον ἐπὶ θρόνου ὑψηλοῦ καὶ ἐπηρμένου.
- [.2] Καὶ Δαυιδ ἐν τῷ  $\overline{\theta\beta}$  λέγει·  
Ἔτοιμος ὁ θρόνος σου, Κύριε, καὶ ἀπὸ τότε, ἀπο τοῦ αἰῶνος συ εἶ.
- [.3] Καὶ πάλιν ἐν τῷ  $\overline{\rho\theta}$  λέγει·  
Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
- [.4] Καὶ Ἡσαΐας λέγει·  
Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου.
- [90]  $\overline{\theta}$  ὅτι κληθησόμεθα Χριστιανοί--
- [.1] Ἡσαΐας λέγει·  
Ὁφονται ἔθνη τὴν δόξαν σου καὶ πάντες οἱ βασιλεῖς τὴν δικαιοσύνην σου, καὶ καλέσει σε τὸ ὄνομα τὸ καινόν, ὃ ὁ Κύριος ὀνομάσει αὐτῷ.
- [.2] Καὶ πάλιν·  
Τοῖς δὲ δουλεύουσί μοι κληθήσεται ὄνομα καινόν, ὃ εὐλογηθήσεται ἐπὶ τῆς γῆς.
- [91]  $\overline{\theta\alpha}$  ὅτι καὶ ἡ ἐπὶ τοῦ μετώπου σημείωσις προκατηγγέλετο--
- [.1] Δαυιδ ἐν τῷ  $\overline{\nu\theta}$  φαλμῷ λέγει·  
Ἔδωκας τοῖς φοβουμένοις σε σημείωσιν τοῦ φυγεῖν ἀπὸ προσώπου τῆς οὐχίας.
- [.2] Καὶ Ἡσαΐας λέγει·  
Φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν νόμον μαθεῖν.
- [.3] Καὶ Ἰεζεκιηλ λέγει·  
Εἶπε Κύριος πρὸς τὸν ἄνδρα τὸν ἐνδεδυκότα τὸν ποδήρη, δὸς τὴν σημείωσιν ἐπὶ τὰ μέτωπα τῶν ἀνδρῶν τῶν καταστεναζόντων καὶ κατωδυνωμένων ἐπὶ πάσαις ταῖς ἀδικίαις, καὶ διέλθετε μέσσην τὴν Ἱερουσαλημ.

89.2 λεγει] λεγει φαλμω 28. / κυριε και] om 790.

89.3 λεγει] λεγει φαλμω 28.

91 επι] om 790. / προκατηγγελετο] προκατηγγελλετο 28.

.5 And Jeremiah says,

I will give them another way and another heart, to fear me  
all their days. [Jer 39:39]

89 That he sat at the right hand of the father, not only after he  
ascended, but even before that--

.1 Isaiah says,

I saw the Lord sitting on a high and exalted throne. [Isa 6:1]

.2 And in the 92d, David says,

Your throne is prepared, Lord, even from that time;  
you are from eternity. [Ps 92:2]

.3 And again in the 109th, he says,

The Lord said to my Lord, Sit at my right hand  
until I make your enemies a footstool for your feet. [Ps 109:1]

.4 And Isaiah says,

Heaven is my throne and earth is a footstool for my feet.  
[Isa 66:1]

90 That we would be called Christians--

.1 Isaiah says,

Gentiles will see your glory and all the kings your  
righteousness, and he will give you a new name which the  
Lord will call you. [Isa 62:2]

.2 And again,

And my servants will be given a new name, which will be  
blessed on the earth. [Isa 65:15-16]

91 That even the mark on the forehead was foretold--

.1 In the 59th Psalm, David says,

You have placed a mark on those who fear you  
so that they might flee from the face of the bow. [Ps 59:6]

.2 And Isaiah says,

Those who seal themselves to learn the law will be made  
manifest. [Isa 8:16]

.3 And Ezekiel says,

The Lord said to the man clothed with the long robe, Put the  
mark on the foreheads of the men who groan and grieve over  
all the injustices, and go through the middle of Jerusalem

91.3-94.2

καὶ κόπτετε καὶ μὴ φείσησθε καὶ μὴ ἐλεήσητε·  
πρεσβύτερον καὶ νεανίσκον καὶ γυναῖκας, νήπια  
θηλάζοντα πάντας ἐξαλείψατε· ἐπὶ δὲ πάντας ἐφ'  
οὗς ἐστὶ τὸ σημεῖόν μου μὴ ἐγγίσητε.

[92]  $\overline{\text{Q}\beta}$  ὅτι τὸ ἐν τῷ Χριστῷ βάπτισμα προκατηγγέλετο--

[.1] Ησαΐας λέγει·

Λούσασθε, καθαροὶ γίνεσθε, ἀφέλετε τὰς πονηρίας  
ὑμῶν ἀπὸ τῶν ψυχῶν ὑμῶν ἀπέναντι τῶν ὀφθαλμῶν μου.

[.2] Καὶ πάλιν τρανώτερον·

Τῇ ἡμέρᾳ ἐκείνῃ ἐπιλάμψει ὁ θεὸς ἐν βουλῇ μετὰ  
δόξης ἐπὶ τῆς γῆς τοῦ ὑψῶσαι καὶ δοξάσαι τὸ  
καταληφθὲν τοῦ Ἰσραὴλ ἐν Σιων, καὶ τὸ καταλειφθὲν  
ἐν Ἱερουσαλημ, ὅτι ἅγιοι κληθήσονται πάντες οἱ  
γραφέντες εἰς ζωὴν ἐν Ἱερουσαλημ· ὅτι ἐκπλυνεῖ  
Κύριος τὸν ῥύπον τῶν υἱῶν καὶ τῶν θυγατέρων Σιων  
καὶ τὸ αἷμα Ἱερουσαλημ ἐκκαθαριεῖ ἐκ μέσου αὐτῶν  
πνεύματι κρίσεως καὶ πνεύματι καύσεως. καὶ ἥξει,  
καὶ ἔσται πᾶς τόπος τοῦ ὄρους Σιων καὶ πάντα τὰ  
περικύκλω αὐτῆς σκιάσει νεφέλη ἡμέρας.

Μαρτυρεῖ καὶ τὸ κατὰ νόμον δὲ τῶν Ἰουδαίων βάπτισμα.

[93]  $\overline{\text{Q}\gamma}$  ὅτι προκατηγγέλετο ἡ δευτέρα παρουσία--

[.1] Μαλαχίας λέγει·

Ἴδοὺ ἔρχεται Κύριος παντοκράτωρ· καὶ τίς ὑπομενεῖ  
ἡμέραν εἰσόδου αὐτοῦ; ἢ τίς ὑποστήσεται ἐν τῇ  
ὀπτασίᾳ αὐτοῦ; διότι αὐτὸς εἰσπορεύσεται ὡς πῦρ  
χωνευτηρίου καὶ καθιεῖται χωνεύων καὶ καθαρίζων.

[.2] Καὶ πάλιν λέγει·

Προσάξω ὑμᾶς ἐν κρίσει καὶ ἔσομαι μάρτυς ταχὺς  
ἐπὶ τοὺς φαρμακοὺς καὶ ἐπὶ τὰς μοιχαλίδας καὶ  
ἐπὶ τοὺς ὀμνύοντας ἐπὶ τῷ ὀνόματι μου ἐπὶ ψεύδη.

[94]  $\overline{\text{Q}\delta}$  ὅτι κρινεῖ τὴν οἰκουμένην καὶ αὐτῷ ἡ κρίσις δοθήσεται--

[.1] Δαυιδ ἐν τῷ  $\overline{\text{Q}\epsilon}$  φαλμῷ λέγει·

Κρινεῖ Κύριος τὴν οἰκουμένην ἐν δικαιοσύνῃν.

[.2] Καὶ Ἰωηλ λέγει·

91.3 ελεησητε] ελεησηται 790. / εξαλειψατε] εξαλειψαται 790.

92 τω] om 790. / προκατηγγελετο] προκατηγγελλετο 28, 790.

92.1 υμων<sup>1</sup>] om 790. / ψυκων] καρδιων 790.

92.2 τρανωτερον] om 790. / καταλειφθεν] καταλαφθεν 28, καταληθθεν 790.

92.2 οτι<sup>1</sup>] om 790.

93 προκατηγγελετο] προκατηγγελλετο 28, 790.

93.1 εισπορευσεται] εισπορευεσεται 28.

93.2 επι<sup>3</sup>] εν 28. / επι<sup>5</sup>] εν 28.

94.1 Κυριος] om 790.

and smite and do not spare and have no mercy. Old and young and women, nursing infants, destroy all; but do not go near any upon whom is my mark. [Ezek 9:3-6]

92 That baptism in Christ was foretold--

.1 Isaiah says,

Wash, become clean; remove your iniquities from your souls before my eyes. [Isa 1:16]

.2 And again, more plainly,

In that day, God will shine in counsel with glory over the earth, to exalt and glorify the remnant of Israel in Zion, and the remnant in Jerusalem, for all who are appointed to live in Jerusalem will be called holy. For the Lord will wash away the filth of the sons and daughters of Zion, and he will purge out the blood of Jerusalem from their midst by a wind which judges and a wind which burns. And it will come, and a day-cloud will cover every place of Mount Zion and all its surroundings. [Isa 4:2-5]

(It also witnesses to the baptism according to the law of the Jews.)

93 That the second coming is foretold--

.1 Malachi says,

Behold, the Lord almighty is coming; and who can endure the day of his coming? Or who will withstand in his appearing? For he will come as the fire of a furnace, and he will sit judging and purifying. [Mal 3:1-3]

.2 And again he says,

I will draw near to you in judgment, and I will be a swift witness against the magicians and against the adulteresses and against those who swear falsely in my name. [Mal 3:5]

94 That he would judge the inhabited world, and the judgment would be given to him--

.1 In the 95th Psalm, David says,

The Lord will judge the inhabited world in righteousness. [Ps 95:13]

.2 And Joel says,

94.2-95.1

- a. Ἐγὼ ἤξω πάντα τὰ ἔθνη καὶ διακριθήσομαι πρὸς αὐτούς.  
 b. Καὶ ἔσται ἔμπροσθεν αὐτοῦ πῦρ ἀναλίσκον, καὶ τὰ ὀπίσω αὐτοῦ ἀναπτομένη φλόξ· καὶ τὰ ὀπίσω αὐτοῦ πεδίον ἀφανισμοῦ.

[.3] Καὶ πάλιν λέγει·

Ἄπο προσώπου αὐτοῦ συντριβήσονται λαοί.

[.4] Καὶ πάλιν λέγει·

Ὅτι κρίσις τῷ Κυρίῳ πρὸς τὸν λαὸν αὐτοῦ.

[.5] Καὶ Δανιηλ λέγει·

Ἐθεώρουν ἐν ὁράματι τῆς νυκτὸς καὶ ἰδοὺ μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ ὡς υἱὸς ἀνθρώπου ἐρχόμενος καὶ ἕως τοῦ παλαιοῦ τῶν ἡμερῶν ἔφθασε· καὶ αὐτῷ ἐδόθη ἡ ἀρχὴ καὶ ἡ τιμὴ καὶ ἡ βασιλεία, καὶ πάντες οἱ λαοί, φυλαί, γλῶσσαι δουλεύσουσιν αὐτῷ· ἡ ἐξουσία αὐτοῦ ἐξουσία αἰώνιος.

[.6] Καὶ Δαυιδ ἐν τῷ β̄ ψαλμῷ λέγει·

Κύριος εἶπε πρὸς με· υἱὸς μου εἶ σύ,  
 σήμερον γεγέννηκά σε·

αἴτησαι παρ' ἐμοῦ, καὶ δώσω σοι ἔθνη τὴν κληρονομίαν  
 σου

καὶ τὴν κατάσχεσίν σου τὰ πέρατα τῆς γῆς.

[.7] Καὶ πάλιν ὁ αὐτὸς ἐν τῷ οε̄ ψαλμῷ λέγει·

Γῆ ἐφοβήθη καὶ ἠσύχασεν

ἐν τῷ ἀναστήναι εἰς κρίσιν τὸν θεὸν  
 τοῦ σῶσαι τοὺς πραεῖς τῆς γῆς·

ὅτι ἐνθύμιον ἀνθρώπου ἐξομολογήσεται σοι.

[95] Ϟε ὅτι ὁ ἥλιος καὶ ἡ σελήνη σκοτισθήσονται--

[.1] Ἰωηλ λέγει·

Δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω

καὶ ἐν τῇ γῇ κάτω,

αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ·

καὶ ὁ ἥλιος μεταστραφήσεται εἰς σκότος

καὶ ἡ σελήνη εἰς αἷμα

πρὶν ἢ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ  
 ἐπιφανῆ·

καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου  
 σωθήσεται.

94.2b πεδιον] παιδιον 790, 28 illegible.

94.5 και<sup>1</sup>] αι 790. / η<sup>1</sup>] om 28.

94.6 αιτησαι] αιτησε 790.

94.7 ψαλμω] om 790. / εις...θεον] τον θεον εις κρισιν 28.  
 σοι] om 28.

- a. I will bring in all the nations and I will judge them. [Joel 4:2]
- b. And a consuming fire will be before him, and behind him a burning flame; and behind it is a desolate plain. [Joel 2:3]
- .3 And again he says,  
The people will be crushed by his presence. [Joel 2:6]
- .4 And again he says,  
For the Lord has a judgment against his people. [Mic 6:2]
- .5 And Daniel says,  
I saw in a night vision and behold one coming as a son of man with the clouds of heaven, and he came up to the ancient of days; and to him was given the rule and the honor and the kingdom; and all the peoples, tribes, [and] languages will serve him. His authority is an everlasting authority. [Dan 7:13-14 (Th)]
- .6 And in the 2d Psalm, David says,  
The Lord said to me, You are my son,  
today I have begotten you.  
Ask from me, and I will give you the nations as your inheritance  
and the ends of the earth as your possession. [Ps 2:7-8]
- .7 And again in the 75th Psalm, the same one says,  
The earth feared and was still  
when God arose for judgment  
to save the meek of the earth;  
for the inward thought of man will praise you. [Ps 75:9-11]
- 95 That the sun and moon would be darkened--
- .1 Joel says,  
I will show wonders in heaven above  
and in the earth below,  
blood and fire and vapor of smoke;  
and the sun will be turned into darkness  
and the moon into blood,  
before the great and glorious day of the Lord comes.  
And it will be that all who will call on the name of the  
Lord will be saved. [Joel 3:3-5; Acts 2:19]

95.2-98

[.2] Καὶ πάλιν λέγει·

Πάρεστιν ἡ ἡμέρα Κυρίου, ὅτι ἐγγὺς ἡμέρα σκότους  
καὶ γνόφου, ἡμέρα νεφέλης καὶ ὀμίχλης.

[.3] Καὶ ὁ Ἐκκλησιαστὴς λέγει·

Εὐφραίνου, νεανίσκε, ἐκ νεότητός σου,  
καὶ ἀπόστησον θυμὸν ἀπὸ καρδίας σου,  
καὶ μνήσθητι τοῦ κτίσαντός σε,  
ἕως οὗ μὴ ἔλθωσιν αἱ ἡμέραι τῆς κακίας σου,  
ἕως οὗ μὴ σκοτασθῇ ὁ ἥλιος  
καὶ ἡ σελήνη καὶ οἱ ἀστέρες,  
καὶ σκοτάσουσιν αἱ βλέπουσαι ἐν ταῖς ὀπαῖς.

[96]  $\overline{\text{Qs}}$  ὅτι οἱ οὐρανοὶ εἰλίссονται--

[.1] Ησαΐας λέγει·

Καὶ εἰλισθήσεται ὡς βιβλίον ὁ οὐρανός, καὶ πάντα  
τὰ ἄστρα πεσεῖται ὡς φύλλα ἐξ ἀμπέλου καὶ ὡς  
πίπτει φύλλα ἀπὸ συκῆς.

[.2] Καὶ ὁ Δαυιδ ἐν τῷ  $\overline{\text{ra}}$  ψαλμῷ λέγει·

Κατ' ἀρχὰς σύ, Κύριε, τὴν γῆν ἐθεμελίωσας,  
καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·  
αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμενεῖς,  
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,  
καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, καὶ ἀλλαγῆ-  
σονται.

[.3] Καὶ πάλιν Ησαΐας λέγει·

Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου  
οὐ μὴ παρέλθωσιν.

[97]  $\overline{\text{Qz}}$  ὅτι πρὸ τῆς Χριστοῦ παρουσίας ἦξει ὁ Ἀντίχριστος--

Δανιηλ λέγει·

Ὅπισω τούτων ἀναστήσεται βασιλεὺς ἕτερος, ὃς  
ὑπεροίσει κακοῖς πάντας τοὺς ἔμπροσθεν· καὶ  
λόγους πρὸ τὸν ὕψιστον λαλήσει.

[98]  $\overline{\text{Qh}}$  ὅτι φονεύσει πολλούς--

Δανιηλ λέγει·

Ἐθεώρουν καὶ τὸ κέρας ἐκεῖνο ἐποίει πόλεμον μετὰ  
τῶν ἁγίων.

95.2  $\overline{\text{hmera}^2}$ ] ἡ ἡμερα 28.

96  $\overline{\text{eilissonantai}}$ ]  $\overline{\text{eilighsonantai}}$  28.

96.1  $\overline{\text{eilisqhsetai}}$ ]  $\overline{\text{eilighssetai}}$  28.

96.3  $\overline{\text{pareleysetai}}$ ]  $\overline{\text{pareleysonantai}}$  790.

97  $\overline{\text{uperoisei}}$ ]  $\overline{\text{uphreisei}}$  28,  $\overline{\text{uphrihs}}$  790.

.2 And again he says,

The day of the Lord is near, for a day of darkness and gloominess is near, a day of cloud and mist. [Joel 2:1-2]

.3 And Ecclesiastes says,

Rejoice, young man, from your youth,  
and remove sorrow from your heart,  
and remember your creator,  
as long as the days of your evil have not come,  
as long as the sun is not darkened  
and the moon and the stars,  
and those who look out the windows will be darkened.  
[Ecc1 11:9-12:3]

96 That the heavens would be rolled up--

.1 Isaiah says,

And the heavens will be rolled up like a scroll, and all the stars will fall like leaves from a vine, and as leaves fall from a fig tree. [Isa 34:4]

.2 And in the 101st Psalm, David says,

In the beginning you, Lord, laid the foundation of the earth,  
and the heavens are the works of your hands;  
they will perish, but you will remain,  
and all will become old like a garment,  
and like a cloak you will fold them, and they will be  
changed. [Ps 101:26-27]

.3 And again Isaiah says,

Heaven and earth will pass away,  
but my words will not pass away. [Matt 24:35]

97 That before the appearing of Christ the Antichrist would come--

Daniel says,

After those, another king will rise up, who will exceed all the former ones in evil; and he will speak words against the most high. [Dan 7:24-25 (Th)]

98 That he would kill many--

Daniel says,

I looked, and the horn made war with the saints.  
[Dan 7:21 (Th)]

[99]  $\overline{\rho\theta}$  ὅτι τότε καιρὸς θλίψεως--

Δαניהλ λέγει·

Ἔσται τότε καιρὸς θλίψεως, θλίψις οἷα οὐ γέγονεν τότε ἐν ἀνθρώποις.

[100]  $\overline{\rho}$  ὅτι μετ' αὐτὸν καὶ πῶς ὁ Χριστός--

[.1] Ζαχαρίας λέγει·

Ὁφονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν· καὶ κόφονται φυλαὶ κατὰ φυλάς.

[.2] Καὶ Δαυιδ ἐν τῷ  $\overline{\mu\theta}$  ψαλμῷ λέγει·

Ὁ Θεὸς ἡμῶν, καὶ οὐ παρασιωπήσεται·  
πῦρ ἐνώπιον αὐτοῦ καυθήσεται  
καὶ κύκλω αὐτοῦ καταιγὶς σφόδρα.

[101]  $\overline{\rho\alpha}$  ὅτι τὸ σημεῖον τοῦ Χριστοῦ φανερὸν ἔσται--

Ἡσαΐας λέγει·

Τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ συναγάγων οὐ κατὰ τὴν δόξαν κρινεῖ οὐδὲ κατὰ τὴν λαλιὰν ἐλέγξει.

[102]  $\overline{\rho\beta}$  ὅτι τῆς βασιλείας οὐκ ἔξει πέρας--

[.1] Δαניהλ λέγει·

Ἡ βασιλεία αὐτοῦ οὐ διαφθαρήσεται, καὶ λαῶ ἐτέρω οὐχ ὑπολειφθήσεται.

[.2] Καὶ Δαυιδ ἐν τῷ  $\overline{\mu\delta}$  ψαλμῷ λέγει·

Ὁ θρόνος σου, ὁ Θεός, εἰς τὸν αἰῶνα τοῦ αἰῶνος.

[.3] Καὶ πάλιν ὁ αὐτὸς ἐν τῷ  $\overline{\rho\alpha}$  λέγει·

Σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείφουσιν.

99 τότε...θλιψεως] καιρος θλιψεως τότε 790.

102.2 του αιωνος] om 790.

102.3 ο αυτος<sup>1</sup>] om 790.

99 That then the time of tribulation would come--

Daniel says,

Then will be a time of tribulation--tribulation such as has  
not been before among men. [Dan 12:1 (Th); Matt 24:21]

100 That somehow the Christ also would come with him--

.1 Zechariah says,

They will see the son of man coming on the clouds; and tribes  
will mourn by tribes. [Zech 12:10, 12; Dan 7:13 (LXX)]

.2 And in the 49th Psalm, David says,

He is our God, and he will not keep silence;  
a fire will be kindled before him  
and around him will be a great blast of wind. [Ps 49:3]

101 That the sign of Christ would be plainly seen--

Isaiah says,

Then the sign of the son of man will appear,  
and when he has gathered them together, he will not judge  
according to appearance nor reprove according to report.  
[Matt 24:30; Isa 11:3]

102 That the kingdom would not have an end--

.1 Daniel says,

His kingdom will not be destroyed, and will not be left to  
another people. [Dan 2:44 (Th)]

.2 And in the 24th Psalm, David says,

Your throne, God, is for ever and ever. [Ps 44:7]

.3 And again in the 101st Psalm, the same one says,

But you are the same, and your years will not fail.  
[Ps 101:28]



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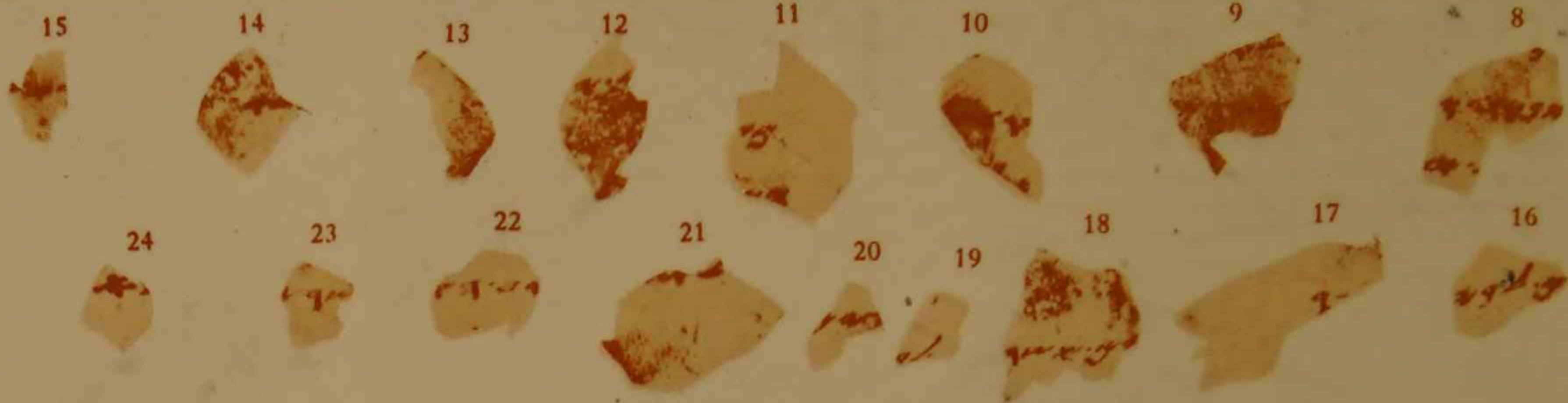
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# EARLY CHRISTIAN LITERATURE I

