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Structural Analysis of Fragmentary Manuscripts (The Case of Six Fragments Preserved in Fragmentary MSS Fund of Korneli Kekelidze Georgian National Centre of Manuscripts)

Our ancestors have produced thousands of manuscript books that are held as the national treasures. A majority of Georgian manuscripts (up to ten thousand items) are preserved by the Korneli Kekelidze Georgian National Centre of Manuscripts. The making of a manuscript book required generous financial resources, professional knowledge, and skills related to fine arts and technical production of books, such as skills of treating the writing material – parchment, producing ink, binding books and making covers and so on.

The oldest Georgian manuscripts that date from the 5th–8th centuries have not come down to us in a complete form, they have survived in fragments. As for the 9th–18th century collection, it preserves both complete and fragmentary manuscripts. In the surviving fragmentary manuscripts only a slight trace of decoration (for instance, initials) may be observed.

Fragmentary manuscripts occur for a variety of reasons that often relate to writing materials. Parchment was regarded as the most expensive material, therefore, the manuscripts that had gone out of use (i.e. mainly liturgical and bibliological works that were no longer used in liturgy) or damaged manuscripts were not disposed of; rather, they were used either for new manuscript production (the writing was scraped to be reused for another text, thus producing a palimpsest) or as endpapers of other manuscript covers (later, paper has also been used as endpaper).

The study of fragments requires a complex and multidisciplinary examination. In order to determine to which manuscript a certain fragment belongs, first and foremost, an archeographic description as well as textological study of the fragment is necessary which includes the study and identification of the text of the manuscript fragment, and establishment of the plausible redaction; It is necessary to study every colophon (if any), perform codicological analysis of fragments by performing the following: identify the material, writing implements, and form; determine the presumed chronological framework; explore the features from the point of view of illumination and paleography, and provide a thorough description of the degree of damage the fragment has sustained. The multidisciplinary scholarly study of manuscript fragments generally represents one of the important subfields of codicology and a new stage of research. Manuscript research has seen the emergence of a new field, fragmentology which examines the origin, content, migration, material decoration, and presumed chronological framework of manuscript fragments, and their immediate relationship with manuscripts. Currently, our research covers only the structural analysis of fragments.

Among Georgian manuscripts (MSS), a great number of fragmentary MSS have been preserved that chronologically cover the 5th–18th centuries. Fragmentary manuscripts, preserved in the Georgian manuscript collection (A, S, H, Q funds) of the Korneli Kekelidze Georgian National Centre of Manuscripts, amount to about 1300 units and among them up to 300 fragments are written on

parchment. In 1978, a catalogue of fragmentary MSS was published by K. Kekelidze Institute of Manuscripts which lists 295 units, including 39 units on parchment. The collection of fragments is constantly growing. Manuscript fragments, including those on parchment, have been frequently discovered while exploring manuscript covers or examining personal archives of individuals.

At this point, the goal of our study is to structurally examine six (6) individual units of bibliographical content on parchment (N Fr.194, Fr.224, Fr.231, Fr.217, Fr.221, Fr.294) listed in a catalogue of fragmentary manuscripts of the Korneli Kekelidze Georgian National Centre of Manuscripts. The chronological framework of the aforementioned manuscript fragments presumably covers the 11th–15th centuries. Therefore, the study of these fragments addresses a variety of writing materials, types of treatment as well as recensional peculiarities of texts. At this point, as noted above, the topic of research focuses merely on the structure of the above-mentioned fragments, while from the point of view of textology, three samples will be selected which will be discussed when exploring each of the fragments. For the purposes of comparison, the Four Gospels of Adishi, Jruchi I, Parkhali, and Tskarostavi have been employed.

The sequence of research on fragmentary manuscripts follows a chronological order. Among the identified six fragmentary manuscripts, three fragments are removed from covers of different manuscripts, while the other three have been obtained from the personal archive fund of public figures[1]:

1. Fr.221, 1 folio XI c. from N. Berdzenishvili archive;
2. Fr.224, 1 folio, XI-XII cc. removed from the cover of A-1459;
3. Fr.194, 1 folio, XII c. removed from the cover of A-506;
4. Fr.231, 1 folio, XII c. removed from the cover of A-461;
5. Fr.217, 1 folio, XII c. from V. Dundua archive;
6. Fr.294, 1 folio, XV c. from R. Abramishvili archive.

The chronological framework of the above-mentioned fragments is ranging in date from the 11th to 15th century. The said fragments represent part of six distinct manuscripts, therefore, different writing materials and types of treatment are addressed in the course of the study of these fragments. The sizes, as well as calligraphic and paleographic data of the fragments vary. Primarily, when performing the structural research on manuscripts, their archeographic description is ensured, followed by a codicological and textological analysis. It should be noted that the description of the above-mentioned manuscripts does not provide such comprehensive data. Often, only the material is indicated since there has never been performed a similar multi-complex study of these fragmentary units.

1.Fr-221

The said fragment has been preserved in the archive of Academician N. Berdzenishvili, which has been transferred to the Institute of Manuscripts along with his memorial items, at the request of

N. Berdzenishvili's family. The fragment is comprised of one folio, dating from the 11th century (according to the handwriting). Given the manuscript structure and paleographic data, we may assume that it should have been commissioned by some nobleman.

The fragment structure is as follows: length – 17.5 cm, width – 12.9 cm. width of the text in the column – 3.8 cm. space between the lines – 0.5 mm. space between words – 0.4 mm. right margin – 2.5 cm. left margin – 1.5 cm. upper margin – 1.4 cm. lower margin – 2.5; 2.8 cm. Number of lines in the column – 21. The folio is damaged, deformed, torn and defective. The torn part is folded in the lower section of the Spine. Due to its severe deformation, the ink and the text have been damaged, therefore, the latter has become illegible. The verso is written on the hair side with the rulling performed so carefully that it is almost invisible. A distance of 1 cm is available (with initials inserted) between the vertical lines drawn in the center of the folio. There are almost four-line initials (size: 1.3-1.7 cm).

The parchment is a well-treated thin writing material. The recto and the verso represent hair and flesh sides, respectively. During microscopic examination, the trace as well as direction of hair could be observed in the form of small stains even on a well-treated parchment. It allows to determine the precise animal origin of a skin as a writing material. With the naked eye, such signs are not easily discernible on a well-treated parchment, as is the case with the parchment under discussion.

The fragment is written in brown ink, in two columns of calligraphic Nuskhuri characters. Initials are found at the beginning of chapters and verses are written in cinnabar ink. Letters are written in close sequence. The letter „ჰ“ (hoe), inserted within the letter *don*, is executed also in cinnabar ink. In addition, under the initials, the same small-sized letters are found, both written in cinnabar ink.

The fragment under consideration represents The Gospel of Matthew 15: 20-32[2]. The textological and verse order of the fragment coincides with the redaction by Giorgi the Athonite, with the exception of one detail, namely: the verse 31 in the manuscripts of Giorgi the Athonite's redaction reads: *[so that the crowd was amazed when they saw the mute speaking, the maimed whole, the lame walking, and the blind seeing. And they praised the God of Israel]* (Mat 15:31), however, the same verse of the fragment opens with *არამედ [but]* („არამედ უკარდაცა...“ [*but... was amazed*]). In other manuscripts, namely, in the Adishi Four Gospels, the cited verse opens with „ვიდრე უკარდაცა...“ [*Than ... was amazed*], while the verse in H-1660 (Jruchi I Four Gospels, 52v), A-1453 (Parkhali Four Gospels, 36r), A-98 (Tskarostavi Four Gospels, 24r), the beginning of the verse reads: „ვითარმედ უკარდაცა...“ [*for ... was amazed*]; the conjunctions „არამედ“ [*but*] and „ვიდრე“ [*than*] are used to suggest a contrast and comparison. The Greek text reads as follows: „31 ὥστε τὸν ὄχλον θαυμάσαι...“ which could be rendered as „*for this reason, therefore, (and) so; so that; for the purpose of, with a view to, in order that*“. Given this nuance, it is difficult to determine the exact recensional attribution of the text.

2. Fr-224

According to the catalogue compiled in 1978, this fragment had been removed from the cover of manuscript A-1459. One (1) folio of the fragment has survived.

An archeographic description of the fragment is as follows: width – 24.3 cm; length – 16.6 cm; written in calligraphic Nuskhuri characters in two columns; width of a column – 18 cm; space between lines is the same – 0.6 cm; number of lines per column is 25; executed in brown ink. The verso is written on the hair side. The text is clearly legible. The writing is not damaged. The folio is newly paginated, “45” in Arabic numerals, written in pencil is found in upper right corner. Pagination is executed in modern handwriting. Why this numeral has been inserted into the fragment is unclear.

The text is damaged on the flesh sides of the recto, since a limited amount of glue has been applied. The glue coating layer has been removed in the course of the treatment, crisp colour of ink in letters has been maintained and the text is legible.

The lower unwritten part of the folio is damaged, torn and defective. A colophon in Mkhedruli, found in an unwritten part, reads: „*a living soul, doomed Ga...*“ The part of the colophon along with the torn section of the fragment is missing. In terms of calligraphy, the colophon handwriting dates back to the 17th–18th century.

Every verse of the fragment starts with initials that are executed in the same ink as the text.

There are several three-line initials. The sizes of initials are as follows: length – 1.5 cm; width – 1 cm. The four diamond-shaped cuts applied for binding are found near the spine. Distance between the cuts in the middle is 7.5 cm, while from the page edges it is 3.5 cm; Space between the spine and the column is – 3 cm; distance between another column and the right edge is – 2.3 cm. The rulling that has been performed very carefully is almost invisible. In the middle of the folio, the (ruling) distance left for initials between the columns is 1.5 in the upper part, and 1 cm in the lower part.

On the right side of the column, straightness of the column along the initials is maintained, while on the left side of the column it is not.

The space between words is 0.3 mm, and whenever the colon (:) occurs between words, the distance is 0.5 cm.

The parchment is well treated and of medium thickness. From a paleographic point of view, the text is written in calligraphic Nuskhuri characters.

As for the textology of the fragment, in this respect, it appeared to be of particular interest to us. It represents chapter 8, verses 33-51 of the Gospel of John[3]. There is a missing part, namely: „*44. When he lies, he speaks according to his own nature, for he is a liar and the father of lies. 45. But because I tell the truth, you do not believe me. 46. Which of you convicts me of sin?*“ The above-mentioned fragment is cited in Swanson’s scholarly edition of New Testament Greek Manuscripts: „8. ⁴⁴ ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ’ ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ ὅταν λαλῇ τὸ ψεῦδος ἐκ τῶν ἰδίων λαλεῖ ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. ⁴⁵ ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω οὐ πιστεύετε μοι. ⁴⁶ τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας εἰ ἀλήθειαν λέγω διὰ τί ὑμεῖς οὐ πιστεύετε μοι“.

As for the Georgian manuscripts, it has been compared to A-98 (Tskarostavi Four Gospels, 10th–11th cc., 188v), A-1453 (Parkhali Four Gospels, 973 CE, 206v-207r), H-1660 (Jruchi I 10th c. 255r), Adishi Four Gospels (2003 edition, p. 400). The pages in brackets refer to the aforementioned excerpt in all the above manuscripts. As for the rest of the text of the New Testament

attested in the fragment, it follows Giorgi the Athonite's redaction unaltered. Given the fragment's structural examination, it could be inferred that it does not display traces of any major damage, namely, it has neither scrapes nor cuts that could be regarded as the reason for the loss of the text. It is perfectly legible. Given the foregoing, the recensional attribution of this text requires a wider textological study on the part of scholars in the field.

3. Fr.194

Fr.194 has been removed from the manuscript A-506. Its archeographic details include: width - 12 cm; length – 16.16; space between the lines – 0.5 mm; size of letters: 0.1-0.2 mm. It is written as one whole text in calligraphic Nuskhuri characters in brown ink, and in small characters. Space between words is 0.2 mm. Whenever three dots is used between words, the distance is 0.3 mm.

The writing on the verso is undamaged and readily legible, with apparent cinnabar ink stains. The recto text is damaged and scraped since a large amount of glue has been used, and a glue coating layer has been removed. It is barely legible. Mechanical damage is visible on the fragment, it is torn in the middle.

The right side of the recto of the fragment is cut off near the text, there is no margin near the spine side; and the lower part is also cut off. As a result, the final letters and a line are also missing while on the verso the left margin and the lower part are cut off, therefore, initials in certain places and the lower part of the final rulling line are missing. The margin on the right side is 2.2 cm, while the upper margin is 18 cm. The rulling lines are visible near the spine. The number of fragment lines on both sides of the folio is 27. The initials written in the text are executed in the same ink as the text. The size of an initial is 0.3 cm.

As for the textological study of the fragment, it has been revealed that recto and verso had been incorrectly indicated in the catalogue of fragments. Besides, the description mentions that the fragment should have represented chapter 16, verse 10 of the Gospel of Luke[4]. In the course of the textological examination of the manuscript it emerged that the fragment starts with chapter 15, verse 30 and ends with chapter 16, verse 21 of the Gospel of Luke. However, the beginning of verse 30 is defective due to the damage, therefore, the text of the fragment starts from the middle part of verse 30.

4. Fr.231

The fragment has been removed from the cover of the manuscript A-461. Dates to the 12th century. Written in one column.

The text is executed in calligraphic Nuskhuri characters in brown ink. All four margins of the fragment are truncated, though the upper and lower ones are less trimmed leading to a slightly shortened text that continues from recto to verso. The trace of folding is visible. The text is written in one column, and the rulling lines are noticeable on the left side.

Initials on the verso are written in the ink applied throughout the text as well as in cinnabar ink. Initials on the recto are not legible. The fragment size: 10.2X6.5; length: 10.2; width: 6.5;

length and width of initials are 1 cm and 0.5 cm, respectively; space between the lines – 0.8 cm.

On the right margin of the preserved text straightness is maintained and the size of the text is 5.5 cm. Space between words varies: 0.5; 0.3; 0.4 mm. In certain places, three dots (\\) are used between words, but in case if one dot (.) is inserted, the distance is 0.6 cm. The ink on the hair side of the verso is stronger, compared to the flesh side, though the latter is clearly legible. The 2nd and the 4th lines are almost effaced. The text is written in relatively smaller letters of 0.3 cm on the recto, at the trace of a fold mark as well as under it.

In terms of textology, language norms and verse divisions, the surviving text of the fragment follows Giorgi the Athonite's redaction of the Four Gospels, and represents chapter 5, verses 42-43, and chapter 6, verses 1-10[5] of the Gospel of Mark.

5. Fr-217

Fr-217 is from academic Varlam Dondua's extensive archive. It is not clear how the fragment of V. Dondua's archive has found its way into K. Kekelidze Institute of Manuscripts, given the fact that his personal archive, being preserved at the Institute of History and Ethnology, has not been studied yet. The fragment on parchment (Fr.217) contains one folio dated to the 12th century (according to its handwriting), written in calligraphic Nuskhuri characters in brown ink, in two columns.

The folio is damaged, defective, with upper and lower parts cut, and a visible fold mark; a tiny piece of thread is still preserved on the lower right margin. Presumably it shows traces of sewing while employing it as a fragment. The color of the folio has changed (margins have become darker in color).

Fragment length – 13.1 cm; width – 19.4 cm; the sizes of text columns differ due to the damage to the writing material: width of column 1 is 6.5 cm; width of column 2 is 6 cm; in the middle of the folio, the distance left for initials is 1.5 cm. The three-line initials are written in the ink applied throughout the text as well as in cinnabar ink. Space between letters – 0.01 mm; space between words – 0.03 mm; the size of an initial (written in cinnabar ink) – 1.1 cm; the size of an initial (written in ink applied in the text) – 1.5 cm. The ruling lines are clearly visible. The verso is written on the hair side. The recto text is scraped since a glue has been used, and a glue coating layer has been removed, therefore it is barely legible. The text on the margins is completely defaced; only legible part is observed in the middle.

The parchment shows the traces of stains of damp. The upper and lower margins are unevenly cut and the number of lines in columns of the text differ, 22 and 21 verses per column.

The fragment represents the text of the Four Gospels of Giorgi the Athonite's redaction, namely, chapter 27, verses 56 and 66, and chapter 28, verses 1-2 of the Gospel of Matthew[6]. The text is defective due to severe damage to the fragment. In terms of textology, and language norms as well as verse divisions, the surviving text of the aforementioned redaction of the Four Gospels follows Giorgi the Athonite's redaction.

6. Fr.-294

Examination of this fragment has been especially interesting. As the notes on the blank leaf and those in the Catalogue of Fragmentary Manuscripts specify, it was given from Rostom Abramishvili family archive to Ilia Abuladze in village Argveti in August 1962. Il. Abuladze dated the fragment to the 15th century according to its handwriting. He believed, the fragment contained the text of the Four Gospels, however, the performed textological examination has revealed that this was not the case, rather the fragment contained the Psalms, namely, Kathisma 14, verses 39-45 and Kathisma 15, verses 1-9[7].

The archeographic examination of the fragment revealed the following details: the text is written in one column in calligraphic Nuskhuri characters in brown ink and is readily legible. The fragment size is: width – 9.4, length – 14.2; space between words – 0.3 mm; space between letters – 0.1 mm; letters are of varying size: 0.2-0.3-0.4 mm.

The rulling has been performed very carefully and delicately, therefore, the parchment is not damaged (cut). As a rule, equal distance was observed in the rulling of manuscripts, however, this parameter has not been complied with in the fragment under consideration, and hence, space between the lines differs.

The fragment has been damaged: the color has changed (has become darker), all four margins of the fragment are truncated, therefore, the text is defective. Near the spine, several initials are written well-defined and in an especially dark color, executed in the same ink as the entire text. Every verse starts a separate paragraph. The number of Kathisma 15 is written in Nuskhuri characters using abbreviation (indicated by the titlo) in the lower part of recto. The examination of this fragment showed how important the textological component of the manuscripts is for structural analysis.

The study of the above-mentioned fragments has revealed their common features as well as differences. It should be mentioned that in order to indicate certain readings or chapters, different signs occur in the texts of all fragments: horizontally positioned three dots (QQQ), the zigzag marks (GGG); upper and lower sections of an initial contain such signs as ✕, .:, ::, ∴ which, in their turn, apart from marking the text, served as adornments. Some of the initial letters are extended downwards to the next line; one, two and three dots are applied as punctuation marks.

The explored materials have revealed that the examined six fragments represent parts of different manuscripts. The text of various chapters and verses of the Four Gospels are attested in five of those fragments (Fr-221, Fr-224, Fr.194, Fr.231, Fr-217), while the text from the Psalms is preserved by the sixth fragment (Fr.-294).

Thus, the multidisciplinary and structural-codicological study of fragmentary manuscripts provides important information on the fragments in terms of both their structure and textology. Based on the foregoing, it is possible to identify those manuscripts to which the fragments under consideration belonged at the time. There have been many cases at the Korneli Kekelidze Georgian National Centre of Manuscripts where the examination of a certain fragmentary part has led to the discovery of the related full text, with the fragment ending up as an integral part of the relevant manuscript[8]. The fact that our research findings clarify certain data of the Catalogue of Fragmentary Manuscripts suggests that the study of the manuscript fragments is crucial. Namely, it has been

revealed that the catalogue details pertaining to the title of the composition as well as the dating of Fr.294 have been inaccurate. In fact, it represents the fragment of the Psalms rather than the Four Gospels, and it must have been copied not later than the 13th century as opposed to the 15th century indicated in the Catalogue of Fragmentary Manuscripts. In the course of our research, every fragment has been specified by taking into account the demands of the contemporary codicology. Details such as the materials, ink, writing implements, sizes, pagination, and copyists, place of copying, commissioners, paleographic features, illumination, illuminators, and dating have been determined.

[1] Annotations of indicated fragments are cited unaltered from the Catalogue of Fragmentary Manuscripts of the Korneli Kekelidze Georgian National Centre of Manuscripts.

[2] 1r: 20. „These are what defile a person, but to eat with unwashed hands does not defile. 21. Jesus left that place and went away to the district of Tyre and Sidon. 22. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” 23. But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she (Column 2) keeps shouting after us.” 24. He answered, “I was sent only to the lost sheep of the house of Israel.” 25. But she came and knelt before him, saying, “Lord, help me.” 26. He answered, “It is not fair to take the children’s food and throw it to the dogs.” 27. She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.”

1v: 28. Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly. 29. After Jesus had left that place, he passed along the Sea of Galilee, and he went up the mountain, where he sat down. 30. Great crowds came to him, bringing with them the lame, the maimed, the blind, the mute, and many others. They put them at his feet (Column 2) and he cured them, 31. so that the crowd was amazed when they saw the mute speaking, the maimed whole, the lame walking, and the blind seeing. And they praised the God of Israel. 32. Then Jesus called his disciples to him and said, “I have compassion for the crowd, because they have been with me now for three days and have nothing to eat; and I do not want to send them away hungry, for they might faint on the way.”

[3] 1 r: „33. They answered him, “We are descendants of Abraham and have never been slaves to anyone. What do you mean by saying, ‘You will be made free’?” 34. Jesus answered them, “Very truly, I tell you, everyone who commits sin is a slave to sin. The slave does not have a permanent place in the household; the son has a place there forever. So if the Son makes you free, you will be free indeed. 37 -34. I know that you are descendants of Abraham; yet you look for an opportunity to kill me, because there is no place in you for my word. 38-35. I declare what I have seen in the Father’s presence; as for you, you should do what you have heard from the Father.” 39-36. They answered him, “Abraham is our father.” Jesus said to them, “If you were Abraham’s children, you would be doing what Abraham did, 40-37. but now you are trying to kill me, a man who has told you the truth that I heard from God. This is not what Abraham did. (41) You are indeed doing what your father does.” 41-38. They said to him, “We a[re not] illegitimate children;

1v: we have one father, God himself.” (42) Jesus said to them, “If God were your Father, you would love me, for I came from God and now I am here. 39. I did not come on my own, but he sent me. (43) Why do you not understand what I say? It is because you cannot accept my word. 44-40 You are from your father the devil, and you choose to do your father’s desires. He was a murderer from

the beginning and does not stand in the truth, because there is no truth in him. (46) [But because] I tell the [truth], you do not believe me. (47) Whoever is from God hears the words of God. The reason you do not hear them is that you are not from God.” 48-41 The Jews answered him, “Are we not right in saying that you are a Samaritan and have a demon?” 49-42. Jesus answered, “I do not have a demon; but I honor my Father, and you dishonor me. (50) Yet I do not seek my own glory; there is one who seeks it and he is the judge. 51-43. Very truly, I tell you, whoever keeps my word [will never see death].”

[4] 1 r 30. [you killed the fatted calf for him. 31. “And he said to him, ‘Son, you are always with me, and all that I have is yours. 32. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.’ ” (Chapter 16) 1. He also said to His disciples: “There was a certain rich man who had a steward, and an accusation was brought to him that this man was wasting his goods. 2. So he called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’ 3. “Then the steward said within himself, ‘What shall I do? For my master is taking the stewardship away from me. I cannot dig; I am ashamed to beg. 4. I have resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.’ 5. “So he called every one of his master’s debtors to him, and said to the first, ‘How much do you owe my master?’ 6. And he said, ‘A hundred measures of oil.’ So he said to him, ‘Take your bill, and sit down quickly and write fifty.’ 7. Then he said to another, ‘And how much do you owe?’ So he said, ‘A hundred measures of wheat.’ And he said to him, ‘Take your bill, and write eighty.’ 8. So the master commended the unjust steward because he had dealt shrewdly. For the sons of this world are more shrewd in their generation than the sons of light. 9. “And I say to you, make friends for yourselves by unrighteous mammon, that when you fail, they may receive you into an everlasting

1(v)home. 10. He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. 11. Therefore if you have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? 12. And if you have not been faithful in what is another man’s, who will give you what is your own? 13. “No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.” 14. Now the Pharisees, who were lovers of money, also heard all these things, and they derided Him. 15. And He said to them, “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God. 16. “The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. 17. And it is easier for heaven and earth to pass away than for one tittle of the law to fail. 18. “Whoever divorces his wife and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery. 19. “There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. 20. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, 21. desiring to be fed with the crum...

1r.42. she was twelve years of age.] And [they] were overcome with great [amazement]. 43. But He commanded them strictly that no one should know it, [and said that] something should be given her to eat. Chapter 6: 1. Then He went out from there and [came to His own country], and [His disciples] followed Him. 2. And when the Sabbath had come, He began to teach [in the synagogue]. [And many] hearing Him were astonished, saying, “Where did this Man get these

things? And] what wisdom is this [which is given to Him, that such mighty works are performed by His hands!]

1 v 6. [And He marveled because of their unbelief. Then He went abo]ut the villages in a circuit, [teaching. 7. And He called the twel]ve to Himself, and began to s[end them] out two by two, and gav[e them power] over unclean spir[its]. 8. [He commanded them] to take [no]thing for the journ[ey except a sta]ff—no ba[g, no bread,] no copper in their money [belts— 9. but to wea]r sandals, and [not to put on two] tunics. [10. Also He said to them, “In whatever place you en]ter a house, stay the[re till you depart from that place.]

[5] 1r:42. she was twe[lve years of age.] And [they] were overcome with great [amazement]. 43. But He comman[ded them strictly that no] one should know it, [and said that] something should be given her to eat. Chapter 6: 1. Then He went out from there and [came to His own coun]try, and [His disciples] follow[ed Him. 2. And] when the Sabbath had come, He beg[an] to teach [in the synagogue]. [And many] hearing Him were as[tonished, sa]ying, “Where did this Man get these things? And] what wisdom is this [which is given to Him, that such mighty works are performed by His hands!]

1v: 6. [And He marveled because of their unbelief. Then He went abo]ut the villages in a circuit, [teaching. 7. And He called the twel]ve to Himself, and began to s[end them] out two by two, and gav[e them power] over unclean spir[its]. 8. [He commanded them] to take [no]thing for the journ[ey except a sta]ff—no ba[g, no bread,] no copper in their money [belts— 9. but to wea]r sandals, and [not to put on two] tunics. [10. Also He said to them, “In whatever place you en]ter a house, stay the[re till you depart from that place.]

[6]1r: 56. among whom were Mary Magdalene, Mary the mother of James and Joses, and the mother of Zebedee’s sons. 57. [Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus.] 58. This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him. 59. When Joseph had taken the body, he wrapped it in a clean linen cloth, 60. and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. 61. And Mary Magdalene was there, and the other Mary, [sitting opposite the tomb. 62. On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, 63. saying, “Sir, we remember, while He was still alive, how that deceiver said, ‘After three days I will rise.’] 64. Therefore command that the tomb be made secure until the third day, lest His disciples come by night and steal Him away, and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.” 65. Pilate said to them, “You have a guard; go your way, make it as secure as you know how.” 66. So they went and made the tomb secure, sealing the stone and setting the guard. (Chapter 28) 1. Now after the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. 2. And behold, there was

1v: [a great] earthquake; [for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. 3. His countenance was like lightning, and his clothing as white as snow]. 4. And the guards shook for fear of him, and became like dead men. 5. But the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. 6. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. 7. And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.” 8. So they went out quickly from the tomb with fear and great joy, and ran to bring [His] disciples word. 9. [And as they went to tell His disciples,

behold, Jesus met them, saying, “Rejoice!” So they came and held Him by the feet and worshiped Him]. 10. Then Jesus said to them, “Do not be afraid. Go and tell My brethren to go to Galilee, and there they will see Me.” 11. Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. 12. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, 13. saying, “Tell them, ‘His disciples came at night and stole Him away while we slept. 14. And if this comes to the governor’s ears, we will appease him and make you secure.” 15. So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

[7] 39. 1 r: [He spread a cloud for a c]overin[g, And fire to give lig]ht in the night. 40. The people[ask]ed, and He brought qua[il, And] satisfied th[em] with the [b]read of heaven. 41. [He opened] the rock, and water gushed out; It ran in the dry places like a riv[er. 42. For He remem]bered His holy promise, And Abraham His servant. 43. [He br]ought out His people with joy, His chosen ones with gladness. 44. He gave them the lands of the Gentiles, And they inherited the labor of the nations 45. [That] they might [ob]serve His statutes [And] keep His laws. [1. Pra]ise the Lord! Oh, give thanks to the Lord, fo[r He i]s good! For His m[er]cy endur[es] forever. [2. Who can utter the mighty acts of the LORD? Who can declare all His praise? 3. Blessed are those who keep justice, And he who does righteousness at all times! 4.]

1v: [R]emember me, O LORD, with the fa[vor] You have toward [Your people. Oh, vi]sit me with [Your] salvation, 5. Tha]t I may see the benefit of Your cho[sen ones, Th]at I may rejoice in the gladness of Your [nat]ion, [Th]at I may glory [with Your] inheritance. 6. We have sinned with our fathers, We have committed iniquit[y], We have done wicked[ly]. 7. Our fathers in Egypt did not [unders]tand Your wonders; They did not remember the multitude of Y[our] mercies, [B]ut rebelled by the sea—the Red [Sea]. 8. Nevertheless He saved them for [His] name’s sake, [That] He might make [His] mighty power known. 9. [He reb]uked the Red [Sea].

[8] A-345 The Epistles of Paul X c. was added to S-1138 as its part; A-999 The Book of King Baaman XIX c. 78 p. with old pagination 479-641, was added to A-860 as its part. There are dozens of similar examples.

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