

St. Luke XX: 37-46, plate 274

Plate 274 is probably the worst among the leaves of what has remained of the codex Argenteus. In the Facsimile edition it was photographed in four versions. I use the oblique illumination version, which I consider to be the best one. Since a great deal of the text is illegible, I do not mark here what I consider to be a reconstruction.

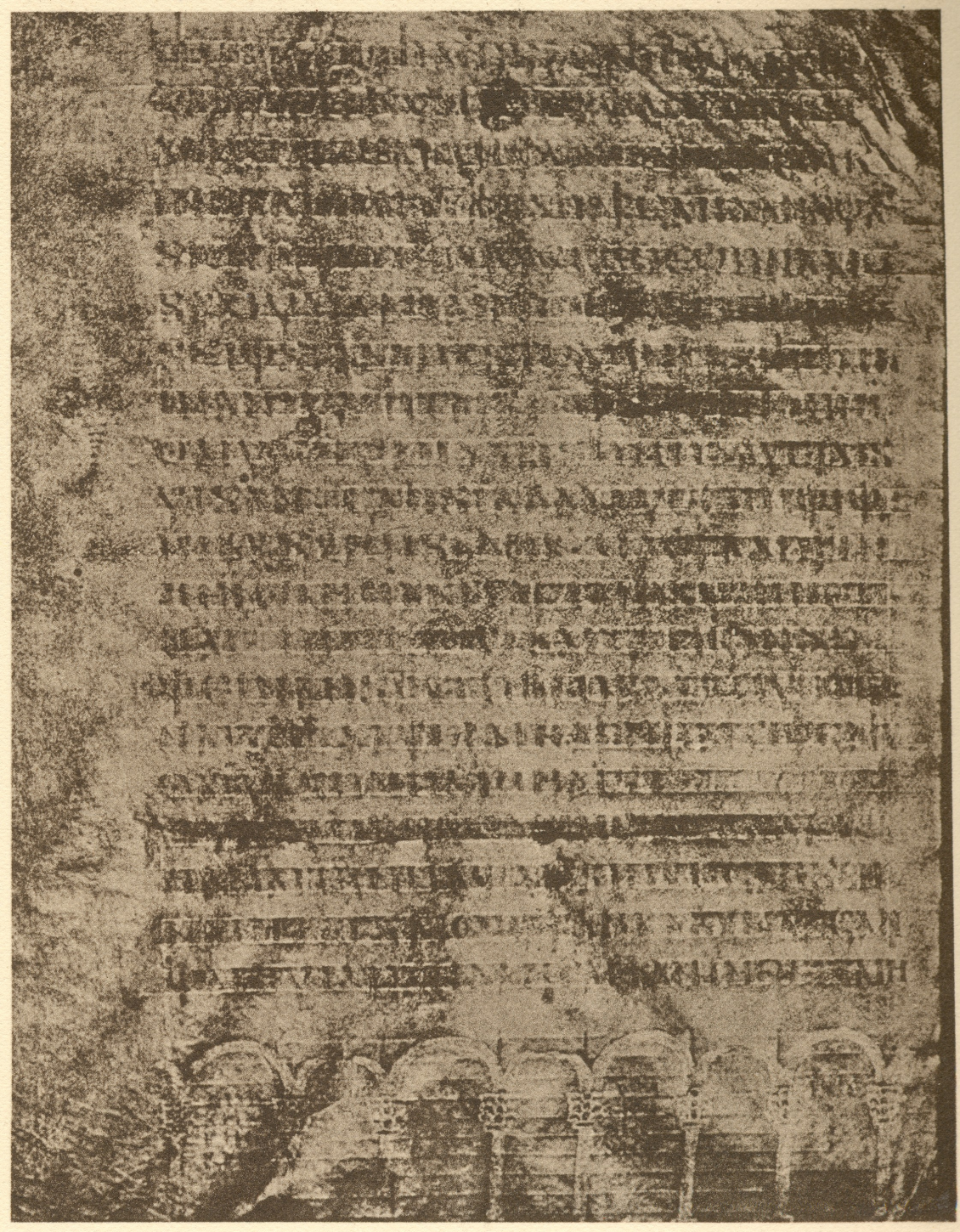
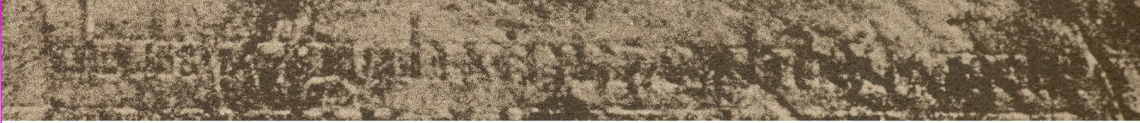


Plate 274,

St. Luke XX: 37; plate 274, line 1



h a

Plate 274, line 1

Lord God of abrahamis and God of Isaac
[fn gþ abra]ha[mis· jah gþ isakis]

(KJV) 37 ... the Lord the God of Abraham, and the God of Isaac,

St. Luke XX: 37,38; plate 274, line 2

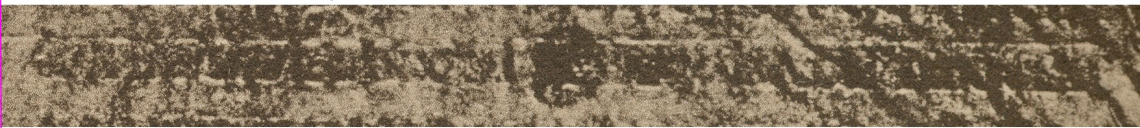


Plate 274, line 2

and God of Jacob For God is not
[jah gþ iakobis· aþþan gþ nist]

(KJV) and the God of Jacob. 38 For he is not a God

St. Luke XX 38; plate 274, line 3



k

Plate 274, line 3

of the dead but of the living for all
[daupaize ak qiwaize· allai au]k

(KJV) of the dead, but of the living: for all

St. Luke XX 38,39; plate 274, line 4



im

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β

α

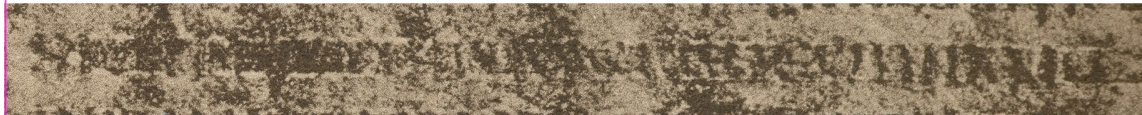
ψα

Plate 274, line 4

unto him live then
i[mma liband· andhafjandans]pa[n]

(KJV) live unto him. 39 Then

St. Luke XX 39; plate 274, line 5



sn

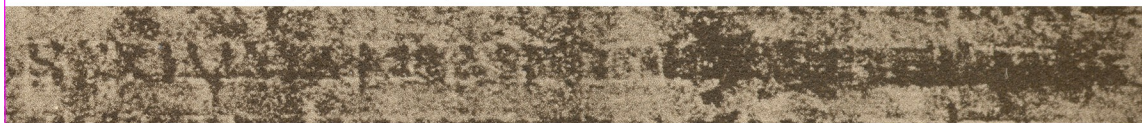
ψπλρι

Plate 274, line 5

some of the scribes said teacher
su[mai þize bokarje qe]þun lai

(KJV) certain of the scribes answering said, Master,

St. Luke XX 39,40; plate 274, line 6



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Plate 274, line 6

 well said: And after that
s[ari] w[aila qast: niþ þan þana]

(KJV) thou hast well said. 40 And after that

St. Luke XX 40; plate 274, line 7



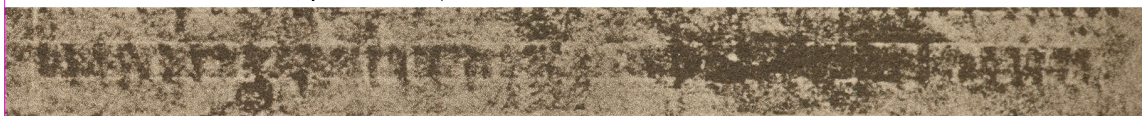
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Plate 274, line 7

s[e]iϥs [gadaurstedun fraihnan]

(KJV) they durst not ask

St. Luke XX 40,41; plate 274, line 8



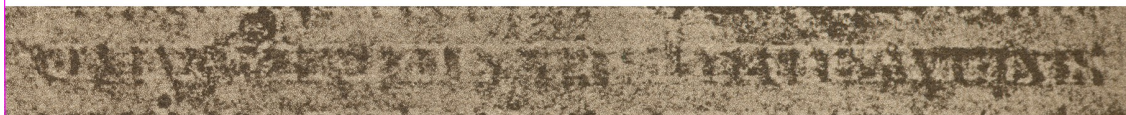
ⲁ ⲛⲧ

Plate 274, line 8

him any question· he said to them
[īna ni waihtais· qap ꝑan du īm]

(KJV) him any question at all. And he said unto them,

St. Luke XX 41; plate 274, line 9



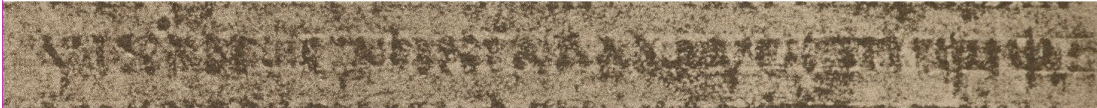
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Plate 274, line 9

how they say Christ son of david
hvaiwa [qipand xu] sunu daweidis

(KJV) how say they that Christ is David's son?

St. Luke XX: 41,42; plate 274, line 10



Y I S A

S I .

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Plate 274, line 10

is and himself David said
wisa[n· jah silba daweid qi]pib

(KJV) 42 And David himself saith

St. Luke XX: 42; plate 274, line 11



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Plate 274, line 11

in book Psalms said lord to Lord
[in bokom psalmo· qap f]a d[u f]in

(KJV) in the book of Psalms, the Lord said unto my Lord,

St. Luke XX: 42; plate 274, line 12



M

S

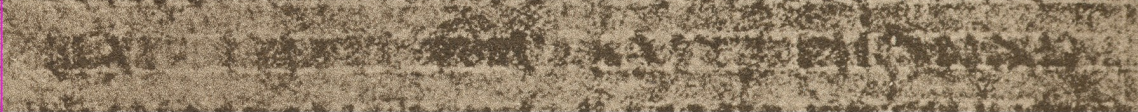
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Plate 274, line 12

of mine sit on right hand mine
[meinamma sit af taihswon mei]

(KJV) sit thou on my right hand,

St. Luke XX 42,43; plate 274, line 13



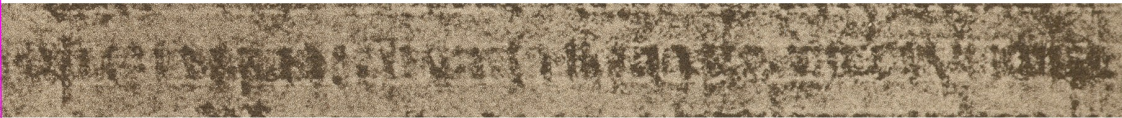
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Plate 274, line 13

till I make enemies
[nai· unte ik galagja fijands]

(KJV) 43 Till I make thine enemies

St. Luke XX 43; plate 274, line 14



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Υ

Plate 274, line 14

yours footstool yours
þeinans fotubaurd fotiwe þei

(KJV) thy footstool.

St. Luke XX 43,44; plate 274, line 15



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Plate 274, line 15

David him Lord called and
na[ize· 44 daweid ina fn haiti]p [ja]h

(KJV) 44 David therefore called him Lord,

St. Luke XX 44; plate 274, line 16



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ḂḂ Ḃ Ḃ

Plate 274, line 16

how son his is
hv[aiwa sunus i]m[ma] i[st].

(KJV) how is he then his son?

St. Luke XX: 45; plate 274, line 17



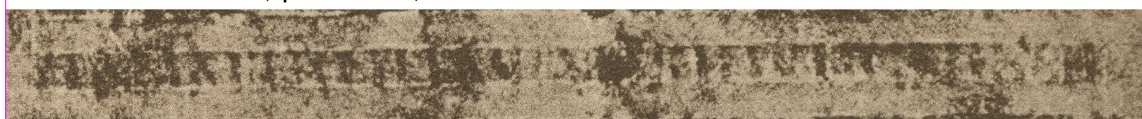
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Plate 274, line 17

In the audience of all
At gahausjandein Ḃan allai

(KJV) 45 Then in the audience of all

St. Luke XX: 45; plate 274, line 18



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Ḃ Ḃ Ḃ

Plate 274, line 18

the people he said to his disciples
managein qap du siponjam sei

(KJV) the people he said unto his disciples

St. Luke XX: 45,46; plate 274, line 19



NAI

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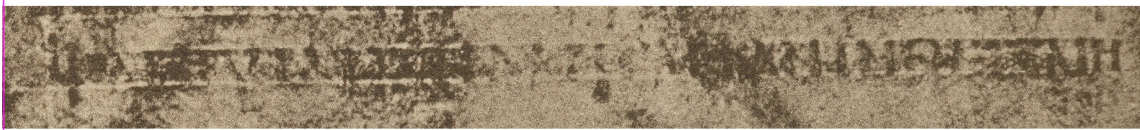
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Plate 274, line 19

beware of of the scribe
naim· atsaihviþ faura bokarjam

(KJV) 46 Beware of the scribes,

St. Luke XX: 46; plate 274, line 20



ψ A

Y I A

ANIN

TAIM

Plate 274, line 20

that desire to go in white
þaim wiljandam gaggan in hveitaim

(KJV) which desire to walk in long (robes)

Comment:

The KJV indicates 'long robes', while the Hebrew translation of the Greek New Testament produced by 19th century German scholar Franz Delitzsch, uses the word *talith*, a white a prayer shawl. In the Gothic version the text mentions 'in white' and stops there; I suggest that it indeed meant a talith.