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THE DIATESSARON OF TATIAN

BY

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Introduction.

THE aim of the following introductory paragraphs is neither to furnish a detailed restatement of facts already known, nor to offer an independent contribution to the discussion of the problems that arise, although in other circumstances such an attempt might be made with advantage. All that is needed and practicable here is to describe briefly, if possible, the nature of the connection between the English treatise forming the next part of this volume and the ancient work known as the *Diatessaron* of Tatian; and then to indicate in a few words some of the more important or interesting features of the work itself, and some of the historical and other problems that are in one way or another connected with it.

1 *The Text Translated.*—What is offered to the reader is a translation into English of an Arabic text, published at Rome in 1888, in a volume entitled in Arabic *Diatessaron, which Titianus Compiled from the Four Gospels*, with the alternative Latin title, *Tatiani Evangeliorum Harmonia, Arabice*. The Roman volume consists of two parts—the text, covering a little over 209 very clearly printed Arabic pages, and a Latin half, comprising a scholarly introduction (pp. v.–xv.), a Latin translation (pp. 1–99), and a table showing the order in which the passages taken from the gospels occur in the text. The editor is P. Agostino Ciasca, a well known Orientalist, “scriptor” at the Vatican Library.

2 *Former Translations.*—In his Introduction (p. xiv. f.) Ciasca explains that in his translation he aimed at preserving *quantum, salva fidelitate, integrum fuit, indolem stylumque Clementina Vulgate*. This Latin version was in its turn translated into English by the Rev. J. Hamlyn Hill, B.D., and published in 1894 in a volume entitled *The Earliest Life of Christ*, with an interesting introduction and a number of valuable appendices. The ms. of Mr. Hill’s translation of the Latin of Ciasca was compared with the Arabic original by Mr. G. Buchanan Gray, M.A., lecturer in Hebrew and the Old Testament in Mansfield College, Oxford.

3 *The Present Translation.*—The translation offered here is quite independent of either of these two. Ciasca's Latin was seldom consulted, except when it was thought the Arabic might perhaps be obscured by a misprint. After the translation was completed, Hill's English was compared with it to transfer Mr. Hill's valuable system of references to the margin of this work, and to lessen the risk of oversights passing the last revision unnoticed. In two or three cases this process led to the adoption of a different construction, and in a few of the more awkward passages a word was borrowed as being less harsh than that which had originally been written. Speaking generally, the present version appears to differ from Mr. Hill's in adhering more closely to the original.¹⁷

4 *The Arabic Text.*—Only two Arabic mss. are known to exist. Ciasca tells us (p. xiv.) that he took as the basis of his text that ms. which is more careful in its orthography, the Cod. Vat. Arab. No. 14. He, however, printed at the foot of the page the variants of the other ms., and supplied from it two lacunæ in the Cod. Vat.,¹⁸ substituted its readings for those of the Cod. Vat. where he thought them preferable, and followed its testimony in omitting two important passages.¹⁹ Here and there Ciasca has emended the text, but he does not profess to have produced a critical edition.²⁰

5 *The Arabic MSS.*—Unfortunately, the present writer has not had an opportunity of examining these two MSS.; but they have been described at some length by Ciasca; Codex XIV. in Pitra's *Analecta Sacra*, iv., 465 ff., and the other codex in the volume with which we are dealing, p. vi. ff. I. The former, which we shall call the Vatican ms. (in Ciasca's footnotes it is called A), was brought to the Vatican from the East by Joseph S. Assemani²¹ about A.D. 1719. It was described by Stephen E. Assemani,²² Rosenmüller, and Akerblad,²³ and then at length by Ciasca, to whose account the reader must be referred for the details. It consists of 123 folios, of which the first seven are somewhat spoiled, and of which two are missing,²⁴ and is supposed by Ciasca, from the character of the writing, and from the presence of certain Coptic letters²⁵ by the first hand, to have been written in Egypt. S. Assemani assigned it to the twelfth century, and Ciasca accepts his verdict, while Akerblad says the thirteenth or fourteenth century. The text of the ms. is pretty fully vocalised, but there are few diacritical points. There are marginal notes, some of them by a later hand,²⁶ which Ciasca classifies as (1) emendations, (2) restorations, (3) explanations. II. The second ms., which we shall call the Borgia (in Ciasca's footnotes it is called B), was brought to the Borgia Museum from Egypt in August, 1886. It has at the end the following inscription in Arabic: "A present from Halim Dos Ghali, the Copt, the Catholic, to the Apostolic See, in the year of Christ 1886."²⁷ Antonius Morcos, Visitor Apostolic of the Catholic Copts, when, in the beginning of 1886, he was shown and informed about the Vatican ms., told of this other one and was the means of its being sent to Rome. The Borgia ms., which Ciasca refers to the fourteenth century, consists of 355

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17 For further explanation of the method followed see 20.
18 See notes to § 7, 47, and § 52, 36, of the present translation.
19 See below, 12, (2).
20 See also below, 6, and 20.
21 *Bibl. Or.*, i., 619.
22 *Mai, Vet. script. nova. collect.*, iv., 14.
23 *cf. Zahn, Forschungen*, i., 294 ff.
24 See below, § 7, 47, note, and § 52, 36, note.
25 See below, § 28, 43, note.
26 See below, foot-notes, *passim*.
27 The first leaf bears a more pretentious Latin inscription, quoted by Ciasca, p. vi.

folios. Folios 1–85²⁸ contain an anonymous preface on the gospels, briefly described by Ciasca, who, however, does not say whether it appears to have been originally written in Arabic or to have been translated into that language. With folios 96*b*, 97*a*, which are reproduced in phototype in Ciasca's edition, begins the Introductory Note given in full at the beginning of the present translation. The text of the *Diatessaron* ends on folio 353*a*, but is followed by certain appendices, for which see below, §55, 17, note. This ms. is complete, and has, as we shall see,²⁹ in some respects a better text, though it is worse in its orthography than the Vatican ms.

6 *Condition of the Arabic Text.*—Ciasca's text does not profess to be critically determined, for which purpose a more careful study of each of the MSS. and an estimate of their respective texts would be indispensable. Although the Borgian ms. is supposed by Ciasca to be a century or two later than the Vatican ms. it is clearly not a copy of the latter, for not only does it sometimes offer more original readings, but, as we shall see, its text in some points coincides more exactly in scope with the original work. The list of various readings supplied by Ciasca,³⁰ which is equal to about a fifth or a quarter of the text itself, ought to yield, on being analysed, some canons of criticism. The footnotes of the present edition are enough to show that a number of the peculiar features of Ciasca's text do not belong to the original Arabic ms.; and further study would dispose of still more. On the other hand, there are unfortunately some indications³¹ that the common ancestor of both MSS., though perhaps less than two centuries removed from the original, was not the original itself, and therefore emendation may be necessary even where both MSS. agree. From first to last it has to be borne in mind that a great deal of work was done at Arabic versions of the gospels,³² and the text of the copy from which our two MSS. are descended may already have suffered from contact with other versions; while the special activity of the thirteenth century may have left its mark in some places on the text of the Borgian ms., supposing it to be chronologically the later.

7 *Origin of the Arabic Text.*—If some of the uncouthness of the Arabic text is due to corruption in the course of transmission, much is also due to its being not an original work, but a translation. That it is, in the main, a translation from Syriac is too obvious to need proof.³³ The Introductory Notice and Subscription to the Borgian ms., moreover, expressly state that the work was translated by one Abu'l Faraj 'Abdulla ibn-at-Tayyib,³⁴ an "excellent and learned priest," and the inferiority of parts of the translation,³⁵ and entire absence of any confirmatory evidence,³⁶ hardly suffice to refute this assertion. Still, the Borgian ms. is a late witness, and although it most probably preserves a genuine tradition as to the author of our work, its statement need not therefore necessarily be correct in every point.

28 Can this be a misprint for 95?

29 See below, 13.

30 He does not state, in so many words, that the list is absolutely exhaustive.

31 See, e.g., below, § 13, 42, note, and § 14, 43, note.

32 See the valuable article of Guidi, "Le traduzioni degli Evangelii in arabo e in etiopico" (*Atti della R. Accademia dei Lincei; Classe di Scienze Morali, Storiche e filologiche. Serie Quarta*, 1888, *Parte Prima—Memorie*, pp. 5–38). Some of his results are briefly stated in Scrivener, *A Plain Introd. to the Crit. of the N.T.*, 4th ed., ii., 162.

33 cf. the foot-notes *passim*, e.g., § 13, 14, § 14, 24.

34 See below, note to Subscription.

35 See a glaring case in § 52, 11.

36 The references to the readings of the *Diatessaron* in Ibn-at-Tayyib's own commentary on the gospels (see next note) are remarkably impersonal for one who had made or was to make a translation of it.

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8 *The Arabic Editor and his Method.*—Ibn-at-Tayyib (d. 1043) is a well known man, a Nestorian monk and scholar, secretary to Elias I., Patriarch of Nisibis (for references to sources see, e.g., Ciasca's Introduction, p. xi. f. and Steinschneider's long note in his *Polemische und apologetische Lit. in Arabische Sprache*, pp. 52–55). As we are here concerned with him simply as a link in the chain connecting our present work with its original source, the only point of interest for us is the method he followed in producing it. Did he prepare an independent translation or did he make use of existing Arabic versions, his own or others'? Until this question which space forbids us to discuss here, has been more thoroughly investigated,³⁷ it must suffice to say that in view of the features in the present text that have not yet been shown to exist in any other Arabic version, it is still at least a tenable hypothesis that Ibn-at-Tayyib's ms. constituted to a considerable extent a real translation rather than a sort of Arabic parallel to the Codex Fuldensis (see below, 12).

9 *The Syriac Text Translated*—The eleventh century ms. of Ibn-at-Tayyib, could we reach it, would bring us face to face with the more interesting question of the nature of his Syriac original. The Subscription to the Borgian ms. states, probably copying the statement from its exemplar, that this was a Syriac ms. in the handwriting of 'Isa ibn-'Ali al Motabbib, pupil of Honain ibn Ishak. This Honain was a famous Arabic physician and medical writer of Bagdad (d. 873), whose school produced quite a number of translations and translators, among whom Ibn-'Ali, supposed to be identical with the Syriac lexicographer of the same name, is known to have had a high place. The Syriac ms., therefore, that Ibn-at-Tayyib translated takes us back to about the year 900. But the Subscription to each of our mss.³⁸ states that the work ended is the gospel called *Diatessaron*, compiled from the four gospels by Titianus; while the Introductory Note to the Borgian ms. adds that this Titianus was a Greek. The next step, therefore, is to inquire whether any traces exist of such a Syriac work, or any statements by which we can check the account just given of it.

10 *Other Traces of a Syriac Text.*—No copy of a Syriac *Diatessaron* has yet been shown to have survived.³⁹ A number of quotations⁴⁰ from such a work have, however, been found in a Syriac commentary on the New Testament by Isho'dad of Merv (*circ.* 852), a contemporary of Honain,

³⁷ A specially important part of the general question is this, What are the mutual relations of the following: (1) a supposed version of at least Matthew and John made from the Syriac by Ibn-at-Tayyib, mentioned by Ibn-al-'Assal in the Preface to his scholarly recension of the gospels (ms. numbered Or. 3382 in Brit. Mus., folio 384b) and used by him in determining his text; (2) the gospel text interwoven with the commentary of Ibn-at-Tayyib on the gospels, a commentary which De Slane says the author wrote in Syriac and then translated into Arabic; (3) our present work. Of mss. testifying to No. 1 we have some dating from the time of Ibn-al-'Assal himself; of No. 2 we have, in addition to others, an eleventh-century ms. in Paris, described by De Slane (catalogue No. 85) as being "un volume dépareillé du ms. original de l'ouvrage"; of No. 3 we have of course the Vatican and Borgian mss. What is the mutual relation of these texts; were any two of them identical? The Brit. Mus. ms. of the second has many points of contact with the third, but is dated 1805 A.D. Does the older Paris ms. stand more or less closely related? Did Ibn-at-Tayyib himself really translate any or all of these texts, or did he simply select or edit them? Space does not permit us to point out, far less to discuss, the various possibilities.

³⁸ The text is given below in full at its proper place.

³⁹ Prof. Gottheil, indeed, announced in 1892 in the *Journal of Biblical Literature* (vol. xi., pt. i., p. 71) that he had been privately informed of the existence of a complete copy of the Syriac *Diatessaron*. Unfortunately, however, as he has kindly informed me, he has reluctantly come to the conclusion that the ms. in question, which is not yet accessible, is "nothing more than the commentary of Isho'dad" mentioned in the text. A similar rumor lately circulated probably originated simply in the pamphlet of Goussen mentioned in the next note. S. Bäumer, on the other hand, in his article, "Tatians Diatessaron, seine bisher. Lit. u. die Reconstruction des Textes nach einer neuentdeckten Handschrift" (*Literarischer Handweiser*, 1890, 153–169) which the present writer has not been able to see, perhaps refers simply to the Borgian ms.

⁴⁰ Attention was called to these by Profs. Isaac H. Hall and R. J. H. Gottheil (*Journ. of Bibl. Lit.*, x., 153 ff.; xi., 68 ff.); then by Prof. J. R. Harris (*Contemp. Rev.*, Aug., 1895, p. 271 ff., and, more fully, *Fragments of the Com. of Ephr. Syr. on the Diatess.*, London, 1895) and by Goussen (*Studia Theologica*, fasc. i., Lips., 1895).

Ibn-‘Ali’s teacher.⁴¹ The value of these extracts is apparent, for they take us back one generation earlier than Ibn-at-Tayyib’s Syriac exemplar. More important still, they do not entirely agree with the text of our Arabic version. To solve the problem thus raised, we must examine some of the statements about the *Diatessaron* to be found in ecclesiastical writers.

11 *Statements about the Diatessaron.*—One of the most widely known is that of Isho‘dad himself, who, in his Preface to the Gospel of Mark, says: “Tatian, disciple of Justin, the philosopher and martyr, selected from the four gospels, and combined and composed a gospel, and called it *Diatessaron*, i.e., the Combined,...and upon this gospel Mar Ephraem commented.”⁴² Dionysius Bar Salibi (twelfth century) repeats each of these phrases, adding, “Its commencement was, ‘In the beginning was the Word.’”⁴³ These statements identify the author of the *Diatessaron* with a man otherwise known, and tell us that the great Syrian father Ephraem (d. 373) wrote a commentary on it. Unfortunately, no Syriac ms. of Ephraem’s work is known to have survived;⁴⁴ but quotations from it, or allusions to it, are being found in other Syriac writers. One further reference will suffice for the present. Theodoret, Bishop of Cyrrhus, four hundred years before Isho‘dad, wrote thus in his book on Heresies (written in 453): “Tatian the Syrian.... This [writer] also composed the gospel which is called *Diatessaron*, cutting out the genealogies and whatever other passages show that the Lord was born of the seed of David according to the flesh.”⁴⁵ Before examining the testimonials we have now adduced, we must notice certain more remote sources of information.

12 *Non-Syriac Texts of the Diatessaron.*—Although Ephraem’s Syriac commentary on the *Diatessaron* is for the present lost, there is an Armenian version of it⁴⁶ extant in two mss. dating from about the time of Bar Salibi and our Vat. ms.⁴⁷ A Latin translation of this work, published in 1876 by Moesinger,⁴⁸ formed the main basis of Zahn’s attempt⁴⁹ to reconstruct the *Diatessaron*. Appendix X in Hill’s *Diatessaron* (pp. 334–377) contains an English translation of the texts commented on by Ephraem, made from Moesinger’s Latin, but collated with the Armenian by Professor J. Armitage Robinson, of Cambridge. A comparison of this document with our Arabic text shows a remarkable agreement in the order and contents, but just as remarkable a lack of agreement in the kind of text presented. The same phenomenon is met with when we compare our Arabic text with a document that carries us back three hundred years before the time of Isho‘dad, and therefore more than six hundred years before the Armenian mss.—the Codex Fuldensis of the Vulgate.⁵⁰ This ms. contains an arrangement of the gospel matter that its discoverer and publisher, Bishop Victor of Capua (d. 554), rightly concluded must represent the *Diatessaron* of Tatian, but

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⁴¹ Prof. Harris promises an edition of this commentary.

⁴² Harris, *Fragments*, p. 14, where the Syriac text is quoted.

⁴³ *Bib. Or.*, ii., 159 f. Most of them are repeated again by Bar Hebræus (d. 1286), although some confusion is produced by his interweaving some phrases from Eusebius of Cæsarea. (*Bib. Or.*, i., 57 f., and a longer quotation in English in *Contemp. Rev.*, Aug., 1895, p. 274 f.)

⁴⁴ Lagarde’s statement (*Nachrichten von der Königl. Gesellsch. der Wiss., etc., zu Göttingen*, 1891, No. 4, p. 153) that a ms. had been discovered, appears to have been unfounded. Prof. Rahlfs of Göttingen kindly tells me that he believes this is so.

⁴⁵ Migne, *Patrol. grac.*, tom. lxxxiii., col. 369, 372.

⁴⁶ Published at Venice in 1836.

⁴⁷ The two Armenian mss. are dated A.D. 1195.

⁴⁸ *Evangelii Concordantis Expositio, facta a S. Ephraemo* (Ven., 1876).

⁴⁹ *Forschungen zur Geschichte des neutestamentlichen Kanons*, I. Theil.

⁵⁰ Edited by Ernestus Ranke, Marb. and Lips., 1868.

for the text of which was apparently substituted that of the Vulgate.⁵¹ We are now ready to weigh the testimony we have gathered.⁵²

13 *Accretions to the Diatessaron.*—The statements we are to consider are: (1) Bar Salibi's, that Tatian's *Diatessaron* began with "In the beginning was the Word";⁵³ (2) Theodoret's, that Tatian cut out the genealogies; and (3) the same writer's, that Tatian also cut out "whatever other passages show that the Lord was born of the seed of David according to the flesh." Of these statements 1 conflicts with the Arabic text, which begins with Mark, and the Codex Fuldensis, which begins with Luke, but agrees with the Ephraem source; the same is true of 2; while 3 conflicts with all three texts. Our limits do not admit of our discussing these points in detail. It must suffice to say (1) that, although a more careful examination at firsthand of the introductory notices in the two Arabic MSS. seems needed before one can venture to propound a complete theory, a comparison of the two texts, and a consideration of the descriptions given by Ciasca and Lagarde,⁵⁴ make it almost certain that the genuine Arabic text of Ibn-at-Tayyib began with John i. 1. Similarly the first four verses of Luke (on which see also below, § 1. 6, note) were probably not in the original text of the MS. that Victor found, for they are not mentioned in the (old) table of contents. We seem thus to detect a process of gradual accretion of material drawn from the ordinary gospel text. (2) The genealogies illustrate the same process. In the Vatican MS. they form part of the text.⁵⁵ But in the Borgian MS., although they precede the Subscription, and therefore *may* have been already in the ninth century Syriac MS. used by Ibn-at-Tayyib, they are still placed by themselves, after a blank space, at the end of the volume, with a title of their own.⁵⁶ Here, therefore, we actually see stages of the process of accretion. (3) It is therefore possible that the same account must also be given of 3, although in this case we have no direct proof.

14 *Passages Lost from the Diatessaron.*—If the *Diatessaron* has thus been growing so as to represent the ordinary text of the canonical gospels more completely, we have also evidence that suggests that it has been at some time or times purged of certain features that are lacking in these canonical gospels. For one case of this kind see below, §4, 36, note.

15 *Presentation of the Text of the Diatessaron.*—We have observed already that the Latin, Armenian, and Arabic *Diatessarons* correspond pretty closely in subject matter and arrangement, but differ markedly in text. The Codex Fuldensis is really a MS. of the Vulgate, although the text that Victor found was probably somewhat different. The Armenian text differs materially from the ordinary Syriac version of the New Testament (the Peshitta), showing a marked connection with another type of Syriac text represented now by the Curetonian and Sinaitic (Lewis) MSS. The Arabic text, on the other hand, almost systematically represents the Peshitta. The explanation of the condition of text in the Codex Fuldensis is obvious. On the other hand, the relationship of the

⁵¹ For other forms of the *Diatessaron*, of no critical importance, see S. Hemphill, *The Diatessaron of Tatian* (London, 1888), Appendix D and the refs. there.

⁵² Further references, chiefly repetitions in one form or another of the statements we have quoted, may be found in a convenient form in Harnack, *Gesch. d. altchrist. Lit. bis. Euseb.*, 493–496; cf. also the works mentioned by Hill (*op. cit.*) p. 378 f.

⁵³ cf. the words of Aphraates, senior contemporary of Ephraem: "As it is written in the beginning of the Gospel of our Vivifier: In the beginning was the Word." (*Patrol. Syr.*, pars i., tom. i., 21, lines 17–19).

⁵⁴ *Nachrichten von der Königl. Gesellsch. der Wiss.*, etc., March 17, 1886, No. 4, p. 151 ff.

⁵⁵ See notes to § 1, 81, and § 4, 29.

⁵⁶ See note to § 55, 17.



Armenian and Arabic texts to the original *Diatessaron* must be determined by weighing very multifarious evidence that cannot be even cited here (see above 6 ff.). The two texts depend, as we have seen, on late MSS. but all the earlier references and quotations go to show that the Armenian text⁵⁷ stands much more closely related to the original than does the Arabic.

16 *Checkered History of the Diatessaron.*—What use the Arabic edition of Ibn-at-Tayyib was put to when made we do not know. ‘Abd Isho’ (d. 1318) speaks in the highest terms of Tatian’s work, saying, “...With all diligence he attended to the utmost degree to the right order of those things which were said and done by the Saviour; of his own he did not add a single saying.”⁵⁸ But the leaders of the Syrian church had not always thought so. Theodoret (*loc. cit.*) some nine hundred years earlier had written thus: “...Even those that follow the apostolic doctrines, not perceiving the mischief of the composition,” used “the book too simply as an abridgment.” A few years earlier Rabbula, Bishop of Edessa (d. 435), had said:⁵⁹ “Let the presbyters and deacons give heed that in all the churches there be provided and read a copy of the Distinct Gospel,” i.e., not the harmonized or mixed gospel. But obviously these men were trying to suppress traditional practice due to very different views. Theodoret (*loc. cit.*) found more than two hundred copies of the work “held in respect in the churches”; and the *Doctrine of Addai* (Edessa, third to fourth century) seems simply to identify the *Diatessaron* and the New Testament.⁶⁰ Outside of the Syriac speaking churches we find no signs of any such use of the *Diatessaron*. It would seem, therefore, that at a quite early stage the *Diatessaron* was very widely if not universally read in the Syriac churches, and commented on by scholars as the gospel; that in time it fell under the condemnation of some at least of the church leaders, who made violent efforts to suppress it; that it could not be suppressed; that a commentary on it was (perhaps in the fifth century⁶¹) translated into Armenian; that it was still discussed by commentators, and new Syriac MSS. of it made in the ninth century, and thought worth the labor of reproduction in Arabic in the beginning of the eleventh century; that MSS. of the Armenian volume continued to be made down to the very end of the twelfth century, and of the Arabic edition down to the fourteenth century; but that this long life was secured at the expense of a more or less rapid assimilation of the text to that of the great Syriac Bible which from the fourth century onwards became more and more exclusively used—the Peshitta.

17 *The Author of the Diatessaron.*—The *Diatessaron* is such an impersonal work that we do not need to know very much about its compiler.⁶² It will suffice here to say that he tells us himself that he was born “in the land of the Assyrians,” and brought up a heathen. After travelling in search of knowledge, he settled at Rome, where he became a pupil of Justin Martyr, professed Christianity, and wrote in Greek his *Address to the Greeks*,⁶³ translated in vol. iii. of the *Ante-Nicene Christian Library*. He was too independent in his attitude to maintain a permanent popularity, and after Justin’s death left Rome and returned to Mesopotamia. It was probably here that he issued in Syriac his most important work, the *Diatessaron*, which won such a warm place in the heart of the Syrian

⁵⁷ The Armenian version of Ephraem is supposed to date from the fifth century.

⁵⁸ Mai, *Script. vet. nov. Coll.*, x., 191.

⁵⁹ Overbeck, S. *Ephraemi, etc., Opera Selecta*, p. 220, lines 3–5.

⁶⁰ Phillips, *Doct. Add.*, p. 36, 15–17 [E. Tr. p. 34].

⁶¹ Moesinger, *Evang. Concord.*, etc., p. xi.

⁶² The latest discussion of the question whether this really was Tatian is Mr. Rendel Harris’s article in the *Contemp. Rev.*, Aug., 1895.

⁶³ Best ed. by Eduard Schwartz, in *Texte und Untersuchungen*, IV. Band, Heft 1.

church. Among the Greek scholars, however, he became more and more regarded as a heretic, Encratite (ascetic), and Gnostic.

18 *The Diatessaron as a Harmony*.—Not very much need be said on this subject, as every reader can collect the facts for himself. In its present form the Harmony draws from all the four canonical gospels, and from very little else. Opinions differ as to whether it originally indicated the gospel from which any given piece was drawn, and some uncertainty must remain in special cases as to what gospel actually has been drawn upon. Professor G. F. Moore, in a very interesting article on the *Diatessaron*,⁶⁴ having counted the references in the Arabic mss., states that the Arabic text contains 50 percent of Mark, 66 percent of Luke, 76.5 percent of Matthew, and 96 percent of John. The summation of his figures gives the following result: out of a total of 3780 verses in the four gospels, the *Diatessaron* quotes 2769 and omits 1011. As to the order in which the whole is arranged, Moore thinks that Matthew has chiefly been followed; while Zahn regards the Fourth Gospel as normative. For a specimen of the way in which words and phrases from the different gospels are woven together, we may refer to § 52, 35 ff., and the notes thereon. In the Arabic mss., and probably in the Syriac exemplar, the work is divided into fifty-four almost equal chapters, followed by one short one—a feature that agrees well with what we have learned of the work as being of old the lectionary of the Syrian church.

19 *Problems Connected with the Diatessaron*.—The *Diatessaron* opens up a very wide field of study. A few points may be here enumerated (see also above, 8, and note there). In what language was it written? On the view favoured by an increasing majority of scholars, that it was written in Syriac, was it a translation or simply a compilation? What precisely is its relation to the Syriac versions and the “Western” text generally? Then there is its bearing on the date and formation of the canonical gospels; the phenomenon of its so long supplying the place of those gospels; the analogy it presents to the Pentateuch, according to the critical view of the origin of the latter. These and other issues make the *Diatessaron* an important and interesting study.

20 *The Present Translation*.—The work of translation has been found much more tedious than was anticipated, notwithstanding the fact that considerably more than half of it is the work of my wife, which I have simply revised with special attention to the many obscurities dealt with in the footnotes. We have, however, worked so much together that it is very doubtful whether any one could assign the various parts to their respective sources. My wife also verified the Arabic references to the gospels printed on the margin to the right of the text,⁶⁵ and prepared the Index to these references—an extremely laborious and perplexing piece of work. This Index is inserted merely for the practical purpose of enabling the reader to find any given gospel piece in the *Diatessaron*. When a verse is not found in the Index, an equivalent passage from some of the other gospels should be looked for. On the margin to the left of the text are indicated the pages of the Arabic text and the sections and verses in Hill’s version.⁶⁶

⁶⁴ “Tatian’s *Diatessaron* and the Analysis of the Pentateuch,” *Journ. of Bibl. Lit.*, vol. ix., 1890, pt. ii., 201–215.

⁶⁵ The refs., except where the foot-notes indicate otherwise, are to the verses of the English or Greek Bible. The numbers of the Arabic verse refs. (which follow the Vulgate and therefore in one or two passages differ from the English numbers by one) may, however, have been occasionally retained through oversight. It is only the name of the gospel that can possibly be ancient.

⁶⁶ It may be mentioned that it has been found very convenient to mark these figures on the margin of the Arabic text. An English index (that given here, or that in Hill’s volume) can then be used for the Arabic text also.

The aim has been to make a literal translation. As two freer translations already exist, it seemed best to incline to the side of being overliteral. If, however, features due simply to *Arabic* idiom have been preserved, this is an oversight. Uniformity could only have been secured by devoting a much longer time to the work than the editor was able to allow. The difficulties are due to the corrupt state of the Arabic text,⁶⁷ and to the awkward reproduction⁶⁸ or actual misunderstanding⁶⁹ of the Syriac original by the author or authors of the Arabic translation. It has been impossible to maintain consistency in dealing with these phenomena. If any rendering seem strange, it will be well to consult the Syriac versions before deciding that it is wrong. A good deal of attention, too, has to be paid to the usage of the Arabic text, which, though it has many points of contact with other Arabic versions of the gospels, e.g., the MS. described by Gildemeister (*De evangg. in arab. e simp. Syr.*, 1865), is as yet for us (see above, 8) a distinct version, possessed of an individuality of its own, one pronounced feature being its very close adherence to its Syriac original. Another revision of the present translation, in the light of a fuller study of these features, would doubtless lead to changes both in the text and in the footnotes. The latter aim at preventing misunderstanding and giving some examples of the peculiarities of the text, and of the differences between the MSS. To have dealt systematically with the text and various readings would have required much more time and space than was available. The consequence of this incompleteness has been some uncertainty at times what text to translate. As already stated (paragraphs 4 and 6), Ciasca's printed text neither represents any one MS. nor professes to be based in its eclecticism on any systematic critical principles. On the whole Ciasca has here been followed somewhat mechanically in deciding what to exhibit in the text and what to relegate to the footnotes. As a rule conjectural emendations have not been admitted into the *text* except where the MS. readings would hardly bear translation. Italics in the text denote words supplied for the sake of English idiom; in the footnotes, quotations from the MSS. It is to be noted that many linguistic usages said, for shortness, in the footnotes to be characteristic of the present work, i.e., as compared with ordinary Arabic, are common in Arabic versions. "Syriac versions" means the three (Pesh., Cur., Sin.), or as many of them as contain the passage in question; if the Peshitta alone is quoted, it may be assumed that Cur. and Sin. are missing or diverge.

In conclusion we may say that an effort has been made to preserve even the order of words; but it must be emphasized that it is very doubtful whether it is wise for any one to use the Arabic *Diatessaron* for critical purposes who is not acquainted with Arabic and Syriac. The tenses, e.g., are much vaguer in Arabic than in Greek and English, and are, moreover, in this work often accommodated to Syriac idiom. The Greek and the Revised Version have been used to determine in almost every case how the vague Arabic tenses and conjunctions should be rendered. It is therefore only where it *differs* from these that our translation can be quoted without investigation as giving positive evidence.

This is not a final translation. Few books have had a more remarkable literary history than the *Diatessaron*, and that history is by no means done. Much careful argument will yet be devoted to it, and perhaps discoveries as important as any hitherto made are yet to shed light on the problems that encircle it. If our work can help any one to take a step in advance, we shall not regret the toil.

⁶⁷ e.g., § 8, 10. For a list of suggested emendations see at end of Index.

⁶⁸ e.g., § 52, 11.

⁶⁹ e.g., § 45, 33.

OXFORD, 21st December, 1895.



Introductory Notes.

1. In the Borgian Ms.

IN the name of the one God, the Father, and the Son, and the Holy Spirit, to him be the glory forever. We shall begin, with the help of God most high, the writing of the pure gospel, the blooming garden, called *Diatessaron* (a word meaning “fourfold”), the work compiled by Titianus the Greek out of the four evangelists — Matthew the elect, whose symbol is M, Mark the chosen, whose symbol is R, Luke the approved, whose symbol is K, and John the beloved, whose symbol is H. The work was translated from Syriac into Arabic by the excellent and learned priest Abu’l Faraj ‘Abdulla ibn-at-Tayyib,⁷⁰ may God grant him his favour. He began with the first of⁷¹ And he said: The Beginning⁷² of the Gospel of Jesus the Son of the living God. John:⁷³ In the beginning, etc.

2. In the Vatican MS.

In the name of the Father, and the Son, and the Holy Spirit, giver of life, the God that is one in substance in his essence, and three in persons in his attributes. The first of his Gospel is He began the first of his Gospel with Mark. And he said: The Beginning⁷⁴ of the Gospel of Jesus the Son of the living God. John: In the beginning, etc.

⁷⁰ The MS. here has *Tabib*, but the name is correctly given in the Subscription (*q.v.*).

⁷¹ i.e., simply *He began with*.

⁷² The vowel signs as printed by Ciasca imply some such construction as *And he said as a beginning: The Gospel*, etc. But the vocalisation is of course not authoritative, and a comparison with the preface in the Vatican MS. suggests the rendering given above. The word translated *Beginning* in the two Introductory Notes is the very word (whichever spelling be adopted) used by Ibn-at-Tayyib himself in his comments on Mark i. (at least according to the Brit. Mus. MS.), although not in the gospel text prefixed to the Comments *as it now stands*, or indeed in any MS. Arabic gospel in the Brit. Mus. This would seem to militate against our theory of the original form of this much-debated passage in the Introductory Notes, as indicated by the use of small type for the later inserted phrases; and the difficulty appears at first to be increased by the following words in Ibn-at-Tayyib’s comments on Mark i. (Brit. Mus. MS., fol. 190a), and some say that the Greek citation *and in the Diatessaron, which Tatianus the pupil of Justinian the philosopher wrote, the quotation is not written, “Isaiah,”* but, “as it is written in the prophet.” This is a remarkable statement about the *Diatessaron*. But the sentence is hardly grammatical. Perhaps the words printed in italics originally formed a complete sentence by themselves, possibly on the margin. If this conjecture be correct we might emend, e.g., by restoring them to the margin, and repeating the last three words or some equivalent phrase in the text. It would be interesting to know how the Paris MS. reads. See below, p. 138 (Suggested Emendations).

⁷³ Ciasca does not state whether the word *John* occurs here in the Borgian MS. or not.

⁷⁴ The vowel signs as printed by Ciasca imply some such construction as *And he said as a beginning: The Gospel*, etc. But the vocalisation is of course not authoritative, and a comparison with the preface in the Vatican MS. suggests the rendering given above. The word translated *Beginning* in the two Introductory Notes is the very word (whichever spelling be adopted) used by Ibn-at-Tayyib himself in his comments on Mark i. (at least according to the Brit. Mus. MS.), although not in the gospel text



The Text of the Diatessaron.

[Section I]

[1] ⁷⁵In the beginning was the Word, and the Word was with God, and God is the [2,3] Word.
⁷⁶This *was* in the beginning with God. ⁷⁷Everything was by his hand, and [4] without him not even
one existing thing was *made*. ⁷⁸In him was life, and the life [5] is the light of men. ⁷⁹And the light
shineth in the darkness, and the darkness apprehended it not.

[6] ⁸⁰ ⁸¹There was in the days of Herod the king a priest whose name was Zacharias, of the
family of Abijah; and his wife was of the daughters of Aaron, and her name [7] was Elizabeth.
⁸²And they were both righteous before God, walking in all his commands, [8] and in the uprightness
of God without reproach. ⁸³And they had no son, for [9] Elizabeth was barren, and they had both
advanced in age. ⁸⁴And while he discharged [10] [Arabic, p. 2] the duties of priest in the order of
his service before God, ⁸⁵according to the custom of the priesthood it was his turn to burn incense;
so he entered the [11] temple of the Lord. ⁸⁶And the whole gathering of the people were praying
without at the [12] time of the incense. ⁸⁷And there appeared unto Zacharias the angel of the Lord,
standing [13] at the right of the altar of incense; ⁸⁸and Zacharias was troubled when he saw him,

prefixed to the Comments *as it now stands*, or indeed in any ms. Arabic gospel in the Brit. Mus. This would seem to militate against our theory of the original form of this much-debated passage in the Introductory Notes, as indicated by the use of small type for the later inserted phrases; and the difficulty appears at first to be increased by the following words in Ibn-at-Tayyib's comments on Mark i. (Brit. Mus. ms., fol. 190a), and some say that the Greek citation *and in the Diatessaron, which Tatianus the pupil of Justinus the philosopher wrote, the quotation is not written*, "Isaiah," but, "as it is written in the prophet". This is a remarkable statement about the *Diatessaron*. But the sentence is hardly grammatical. Perhaps the words printed in italics originally formed a complete sentence by themselves, possibly on the margin. If this conjecture be correct we might emend, e.g., by restoring them to the margin, and repeating the last three words or some equivalent phrase in the text. It would be interesting to know how the Paris ms. reads. See below, p. 138 (Suggested Emendations).

⁷⁵ John i. 1.

⁷⁶ John i. 2.

⁷⁷ John i. 3.

⁷⁸ John i. 4.

⁷⁹ John i. 5.

⁸⁰ On the margin of the Vatican ms., fol. 1a, are written by a later hand these words, *The first of his Gospel. The first of the Evangel (is) the Gospel of Luke*; followed by the text of the first four verses of Luke, and that in turn by the words, *Four complete Gospels, Matthew, and Mark, and Luke, and John*. See Ciasca's *Essay*, cited above (Introduction, 5), p. 468.

⁸¹ Luke i. 5.

⁸² Luke i. 6.

⁸³ Luke i. 7.

⁸⁴ Luke i. 8.

⁸⁵ Luke i. 9.

⁸⁶ Luke i. 10.

⁸⁷ Luke i. 11.

⁸⁸ Luke i. 12.

[14] and fear fell upon him. ⁸⁹But the angel said unto him, Be not agitated,⁹⁰ Zacharias, for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt [15] call his name John; ⁹¹and thou shalt have joy and gladness, and many shall rejoice [16] at his birth. ⁹²And he shall be great before the Lord, and shall not drink wine nor strong drink, and he shall be filled with the Holy Spirit⁹³ while he is in his mother's [17] womb. ⁹⁴And he shall turn back many of the children of Israel to the Lord their [18] God. ⁹⁵And he shall go before him in the spirit, and in the power of Elijah the prophet, to turn back the heart of the fathers to the sons, and those that obey not to the knowledge⁹⁶ of the righteous; and to prepare for the Lord a perfect people. [19] ⁹⁷And Zacharias said unto the angel, How shall I know this, since I am an old man [20] and my wife is advanced in years? ⁹⁸And the angel answered and said unto him, I am Gabriel, that standeth before God; and I was sent to speak unto thee, and give [21] thee tidings of this. ⁹⁹Henceforth thou shalt be speechless, and shalt not be able to speak until the day in which this shall come to pass, because thou didst not trust [22] this my word, which shall be accomplished in its time. ¹⁰⁰And the people were standing [Arabic, p. 3] awaiting Zacharias, and they were perplexed at his delaying in the temple. [23]¹⁰¹And when Zacharias went out, he was not able to speak unto them: so they knew that he had seen in the temple a vision; and he made signs unto them, and [24] continued dumb. ¹⁰²And when the days of his service were completed, he departed to his dwelling.

[25] ¹⁰³And after those days Elizabeth his wife conceived; and she hid herself five [26] months, and said, ¹⁰⁴This hath the Lord done unto me in the days when he looked upon me, to remove my reproach from among men.

[27] ¹⁰⁵And¹⁰⁶ in the sixth month Gabriel the angel was sent from God to Galilee¹⁰⁷ to a [28] city called Nazareth, ¹⁰⁸to a virgin given in marriage to a man named Joseph, of the [29] house of David; and the virgin's name was Mary. ¹⁰⁹And the angel entered unto her and said unto her, Peace be

89 Luke i. 13.

90 This word is constantly recurring in the sense of *fear*.

91 Luke i. 14.

92 Luke i. 15.

93 Everywhere, except in the introductory notes, the Arabic is *the Spirit of Holiness*, as in the Arabic versions.

94 Luke i. 16.

95 Luke i. 17.

96 See § 28, 17, note.

97 Luke i. 18.

98 Luke i. 19.

99 Luke i. 20.

100 Luke i. 21.

101 Luke i. 22.

102 Luke i. 23.

103 Luke i. 24.

104 Luke i. 25.

105 Luke i. 26.

106 The Vat. MS. has over this verse, *The second section, from the Gospel of Luke*, i.e., as divided in the Syriac and Arabic versions.

107 The Borgian MS. omits *to Galilee*.

108 Luke i. 27.

109 Luke i. 28.



unto thee, thou who art filled with grace. Our Lord [30] is with thee, thou blessed amongst women.
¹¹⁰And she, when she beheld, was agitated [31] at his word, and pondered what this salutation could be. ¹¹¹And the angel said unto [32] her, Fear not, Mary, for thou hast found favour with God. ¹¹²Thou shalt now conceive, [33] and bear a son, and call his name JESUS. ¹¹³This shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of [34] David his father: and he shall rule over the house of Jacob for ever; ¹¹⁴and to his [35] kingdom there shall be no end. ¹¹⁵Mary said unto the angel, How shall this be to [36] me when no man hath known me? ¹¹⁶The angel answered and said unto her, The [Arabic, p. 4] Holy Spirit will come, and the power of the Most High shall rest upon thee, and therefore shall *he* that is born of thee be pure, and shall be called the Son [37] of God. ¹¹⁷And lo, Elizabeth thy kinswoman, she also hath conceived a son in her old [38] age; and this is the sixth month with her, her that is called barren. ¹¹⁸For nothing is [39] difficult for God. ¹¹⁹Mary said, Lo, I am the handmaid of the Lord; let it be unto me according unto thy word. And the angel departed from her.

[40] ¹²⁰And then Mary arose in those days and went in haste into the hill country,¹²¹ to a¹²² [41] city of Judah; ¹²³and entered into the house of Zacharias, and asked for the health of [42] Elizabeth. ¹²⁴And when Elizabeth heard the salutation of Mary, the babe leaped in [43] her womb. ¹²⁵And Elizabeth was filled with the Holy Spirit; and cried with a loud voice and said unto Mary, Blessed art thou amongst women, and blessed is the [44] fruit that is in thy womb. ¹²⁶Whence have I this *privilege*, that the mother of my [45] Lord should come unto me? ¹²⁷When the sound of thy salutation reached my ears, [46] with great joy rejoiced the babe in my womb. ¹²⁸And blessed is she who believed [47] that what was spoken *to her* from the Lord would be fulfilled. ¹²⁹And Mary said,

My soul doth magnify the Lord,
[48] ¹³⁰And my spirit hath rejoiced in God my Saviour,
[49] ¹³¹Who hath looked upon the low estate of his handmaiden:

110 Luke i. 29.

111 Luke i. 30.

112 Luke i. 31.

113 Luke i. 32.

114 Luke i. 33.

115 Luke i. 34.

116 Luke i. 35.

117 Luke i. 36.

118 Luke i. 37.

119 Luke i. 38.

120 Luke i. 39.

121 Vat. ms., like that described by Gildemeister (see Introduction, 20) has *into Galilee* (*cf.* § 8, 10, note).

122 Lit. *the*, a form due to Syriac influence (*cf.* § ii. 12, and *passim*).

123 Luke i. 40.

124 Luke i. 41.

125 Luke i. 42.

126 Luke i. 43.

127 Luke i. 44.

128 Luke i. 45.

129 Luke i. 46.

130 Luke i. 47.

131 Luke i. 48.

Lo, henceforth, all generations¹³² shall pronounce blessing on me.

[50] ¹³³For¹³⁴ he hath done great things for me, who is mighty,
And holy is his name.

[51] ¹³⁵And his mercy embraceth them who fear him,
Throughout the ages and the times.

[52] [Arabic, p. 5] ¹³⁶He wrought the victory with his arm,
And scattered them that prided themselves in their opinions.

[53] ¹³⁷He overthrew them that acted haughtily from their thrones,
And raised the lowly.

[54] ¹³⁸He satisfied with good things the hungry,
And left the rich without anything.

[55] ¹³⁹He helped Israel his servant,
And remembered his mercy

[56] ¹⁴⁰(According as he spake with our fathers)
Unto Abraham and unto his seed for ever.

[57] ¹⁴¹And Mary abode with Elizabeth about three months, and returned unto her house.

[58, 59] ¹⁴²And Elizabeth's time of delivery was come; and she brought forth a son. ¹⁴³And her neighbours and kinsfolk heard that God had multiplied his mercy towards her; [60] and they rejoiced with her. ¹⁴⁴And when¹⁴⁵ it was the eighth day, they came to circumcise the child, and called him Zacharias, *calling him* by the name of his father. [61] ¹⁴⁶And his mother answered and said unto them, Not so; but he shall be called John. [62] ¹⁴⁷And they said unto her, There is no man of thy kindred that is called by this name. [63, 64] ¹⁴⁸And they made signs to his father, *saying*, How dost thou wish to name him? ¹⁴⁹And he asked for a tablet, and wrote and said, His name is John. And every one wondered. [65] ¹⁵⁰And immediately his mouth was opened, and his tongue, and he spake

¹³² The Arabic word ordinarily means *tribe* or *nation*, but in this work it regularly represents the Syriac word used in the N.T. for *generation*.

¹³³ Luke i. 49.

¹³⁴ The Arabic would naturally be rendered, *the blessing on me, That*; but a number of passages in this work seem to justify the rendering given in the text (*cf.*, e.g., § 46, 54, and especially § 15, 40).

¹³⁵ Luke i. 50.

¹³⁶ Luke i. 51.

¹³⁷ Luke i. 52.

¹³⁸ Luke i. 53.

¹³⁹ Luke i. 54.

¹⁴⁰ Luke i. 55.

¹⁴¹ Luke i. 56.

¹⁴² Luke i. 57.

¹⁴³ Luke i. 58.

¹⁴⁴ Luke i. 59.

¹⁴⁵ The text is indistinct in the Vat. ms. The reading seems to be conflate, the doublets being *when it was*, which is the reading of Ibn-at-Tayyib's Commentary, and *on*.

¹⁴⁶ Luke i. 60.

¹⁴⁷ Luke i. 61.

¹⁴⁸ Luke i. 62.

¹⁴⁹ Luke i. 63.

¹⁵⁰ Luke i. 64.



and [66] praised God. ¹⁵¹And fear fell on all their neighbours: and this was spoken of¹⁵² in all [67]
the mountains of Judah. ¹⁵³And all who heard pondered in their hearts and said, What shall this
child be? And the hand of the Lord was with him.

[68] ¹⁵⁴And Zacharias his father was filled with the Holy Spirit, and prophesied and said,

[69] ¹⁵⁵Blessed is the Lord, the God of Israel,

Who hath cared for his people, and wrought for it salvation;

[70] ¹⁵⁶And hath raised for us the horn of salvation

[Arabic, p. 6] In the house of David his servant

[71] ¹⁵⁷(As he spake by the mouth of his holy prophets from eternity),

[72] ¹⁵⁸That he might save us from our enemies,

And from the hand of all them that hate us.

[73] ¹⁵⁹And he hath performed his mercy towards our fathers,

And remembered his holy covenants,

[74] ¹⁶⁰And the oath which he sware unto Abraham our father,

[75] ¹⁶¹That he would give us deliverance from the hand of our enemies,

And without fear we shall¹⁶² serve before him

[76] ¹⁶³All our days with equity and righteousness.

[77] ¹⁶⁴And as for thee, O child, prophet of the Most High shalt thou be called.

Thou shalt go forth before the face of the Lord to prepare his way,

[78] ¹⁶⁵To give the knowledge of salvation¹⁶⁶ unto his people,

For the forgiveness of their sins,

[79] ¹⁶⁷Through the mercy of¹⁶⁸ the compassion of our God,

With which he careth for¹⁶⁹ us, to appear¹⁷⁰ from on high

[80] ¹⁷¹To give light to them that sit in darkness and under the shadow of death,

And to set straight our feet in the way of peace.

151 Luke i. 65.

152 Lit. *described* (cf. § ii. 46).

153 Luke i. 66.

154 Luke i. 67.

155 Luke i. 68.

156 Luke i. 69.

157 Luke i. 70.

158 Luke i. 71.

159 Luke i. 72.

160 Luke i. 73.

161 Luke i. 74.

162 Or, *should*.

163 Luke i. 75.

164 Luke i. 76.

165 Luke i. 77.

166 Here and elsewhere the Arabic translator uses *life* and *live* and *give life*, as in Syriac, for *salvation*, etc.

167 Luke i. 78.

168 Borg. MS. has *and* for *of*.

169 The word used in the Peshitta means *visit*, either in the sense of *caring for* or in that of *frequenting*. See § 24, 29.

170 So Borg. MS. The Vat. MS. is very indistinct. Lagarde (see Introduction, 13, note), quoting Guidi, prints *Whereby there visiteth us the manifestation from on high*. The difference in Arabic is in a single stroke.

171 Luke i. 79.

[81] ¹⁷²And the child grew and became strong in the spirit, and abode in the desert until the time of his appearing unto the children of Israel.

Section II.

[1] [Arabic, p. 7] ¹⁷³Now¹⁷⁴ the birth of Jesus the Messiah was on this wise: In the time when his mother was given in marriage to Joseph, before they came together, [2] she was found with child of the Holy Spirit. ¹⁷⁵And Joseph her husband was a just *man* and did not wish to expose her, and he purposed to put her away secretly. [3] ¹⁷⁶But when he thought of this, the angel of the Lord appeared unto him in a dream, and said unto him, Joseph, son of David, fear not to take Mary thy wife, for that [4] which is begotten¹⁷⁷ in her is of the Holy Spirit. ¹⁷⁸She shall bear a son, and thou shalt [5] call his name Jesus, and he shall save¹⁷⁹ his people from their sins. ¹⁸⁰And all this was that the saying from the Lord by the prophet might be fulfilled:

[6] ¹⁸¹Behold, the virgin shall conceive, and bear a son,
And they shall call his name Immanuel,

[7] which is, being interpreted, With us is our God. ¹⁸²And when Joseph arose from his [8] sleep, he did as the angel of the Lord commanded him, and took his wife; ¹⁸³and knew her not until she brought forth her firstborn son.

¹⁷² Luke i. 80.

¹⁷³ Matt. i. 18.

¹⁷⁴ This is preceded in Vat. ms. by the genealogy, Matt. i. 1–17 (see Introduction, 13), with the marginal note *The Beginning of the Gospel of Matthew*. (Lagarde, *op. cit.*, 1886, p. 154.) The text presents nothing worthy of note in this place except that verse 16, construed on the same principle as the preceding verses, to which, except in the words printed in italics, it is strictly parallel in construction, reads thus: “Jacob begat Joseph, *the husband of Mary*, who *of her* begat Jesus, the Messiah” (*cf.* the remarkable reading of Sin. Syriac). As it stands, this is the only possible interpretation of the words, for *who* is masculine. But a mistake in the gender of a relative pronoun is very common in Arabic among illiterate people, while in Syriac there is, to begin with, no distinction. If then we correct the relative, *who of her* will become *of whom* (fem.), and *begat* will of course be construed as passive. We thus get the text followed in Ibn-at-Tayyib’s Commentary, the ordinary reading of the Peshitta, *of whom was born Jesus*.

¹⁷⁵ Matt. i. 19.

¹⁷⁶ Matt. i. 20.

¹⁷⁷ The Arabic might even more naturally be rendered *born*, thus giving us the reading that Isho’dad tells us was that of the *Diatessaron* (Harris, *Fragments*, p. 16 f.); but throughout the whole genealogy (see § 1, 81, note) this word has been used by the Vat. ms. in the sense of *begat*. Here the Borg. ms. has *of her* for *in her*; but Ibn-at-Tayyib in his Commentary discusses *why* Matthew wrote *in* and not *of*.

¹⁷⁸ Matt. i. 21.

¹⁷⁹ *cf.* § 1, 78.

¹⁸⁰ Matt. i. 22.

¹⁸¹ Matt. i. 23.

¹⁸² Matt. i. 24.

¹⁸³ Matt. i. 25a.



[9] ¹⁸⁴And in those days there went forth a decree from Augustus Cæsar that all the [10] people of his dominion¹⁸⁵ should be enrolled. ¹⁸⁶This first enrolment was¹⁸⁷ while Quirinius [11, 12] was governor of Syria. ¹⁸⁸And every man went to be enrolled in his city. ¹⁸⁹And Joseph went up also from Nazareth, a city of Galilee, to Judæa, to the city of David [13] which is called Bethlehem (for he was of the house of David and of his tribe), ¹⁹⁰with [14] [Arabic, p. 8] Mary his betrothed, she being with child, to be enrolled there. ¹⁹¹And while [15] she was there the days for her being delivered were accomplished. ¹⁹²And she brought forth her firstborn son; and she wrapped him in swaddling cloths and laid him in a manger, because there was no place for them where they were staying.

[16] ¹⁹³And there were in that region shepherds abiding, keeping their flock in the watch [17] of the night. ¹⁹⁴And behold, the angel of God came unto them, and the glory of the [18] Lord shone upon them; and they were greatly terrified. ¹⁹⁵And the angel said unto them, Be not terrified; for I bring you tidings of great joy which shall be to the [19] whole world; ¹⁹⁶there is born to you this day a Saviour, which is the Lord the Messiah, [20] in the city of David. ¹⁹⁷And this is a sign for you: ye shall find a babe wrapped [21] in swaddling cloths and laid in a manger. ¹⁹⁸And there appeared with the angels suddenly many heavenly forces praising¹⁹⁹ God and saying,

[22] ²⁰⁰Praise be to God in the highest,
And on the earth peace, and good hope to men.

[23] ²⁰¹And when the angels departed from them to heaven, the shepherds spake to one another and said, We will go to Bethlehem and see this word which hath been, as [24] the Lord made known unto us. ²⁰²And they came with haste, and found Mary and [25] Joseph, and the babe laid in a manger. ²⁰³And when they saw, they reported the word [26] which was spoken to them about the child. ²⁰⁴And all that heard wondered at the [27] description which the shepherds described²⁰⁵ to

184 Luke ii. 1.
185 The Arabic expression is clearly meant to represent that used in the Peshitta.
186 Luke ii. 2.
187 This is the most *natural* meaning of the Arabic sentence; which, however, is simply a word-for-word reproduction.
188 Luke ii. 3.
189 Luke ii. 4.
190 Luke ii. 5.
191 Luke ii. 6.
192 Luke ii. 7.
193 Luke ii. 8.
194 Luke ii. 9.
195 Luke ii. 10.
196 Luke ii. 11.
197 Luke ii. 12.
198 Luke ii. 13.
199 The Arabic represents Syr. idiom.
200 Luke ii. 14.
201 Luke ii. 15.
202 Luke ii. 16.
203 Luke ii. 17.
204 Luke ii. 18.
205 *cf.* § 1, 66, note.

them. ²⁰⁶But Mary kept these²⁰⁷ sayings [28] and discriminated²⁰⁸ them in her heart. ²⁰⁹And those shepherds returned, magnifying and praising God for all that they had seen and heard, according as it was described unto them.

[29] [Arabic, p. 9] ²¹⁰And when eight days were fulfilled that the child should be circumcised, his name was called Jesus, being that by which he was called by the angel before his conception in the womb.

[30] ²¹¹And when the days of their purification according to the law of Moses were [31] completed, they took him up to Jerusalem to present him before the Lord ²¹²(as it is written in the law of the Lord, Every male opening the womb shall be called the [32] holy *thing* of the Lord), ²¹³and to give a sacrificial victim as it is said in the law of [33] the Lord, A pair of doves or two young pigeons. ²¹⁴And there was in Jerusalem a man whose name was Simeon; and this man was upright and pious, and expecting [34] the consolation of Israel; and the Holy Spirit was upon him. ²¹⁵And it had been said unto him by the Holy Spirit, that he should not see death till he had seen with [35] his eyes the Messiah²¹⁶ of the Lord. ²¹⁷And this man came by the Spirit to the temple; and at the time when his parents brought in the child Jesus, that they might [36] present for him a sacrifice, as it is written in the law, ²¹⁸he bare him in his arms and praised God and said,

[37] ²¹⁹Now loosest thou the bonds of thy servant, O Lord, in peace,²²⁰

According to thy saying;

[38] ²²¹For mine eye hath witnessed thy mercy,

[39] ²²²Which thou hast made ready because of the whole world;

[40] ²²³A light for the unveiling²²⁴ of the nations,

And a glory to thy people Israel.

[41] ²²⁵And Joseph and his mother were marvelling at the things which were being said [42] concerning him. ²²⁶And Simeon blessed them and said to Mary his mother, Behold, he is set for

²⁰⁶ Luke ii. 19.

²⁰⁷ Borg. MS. inserts *all* above the line, after *these*. The meaning ought then to be, *these things, namely, all the sayings*.

²⁰⁸ The Arab. might mean *set them apart*; but the Syriac is against this.

²⁰⁹ Luke ii. 20.

²¹⁰ Luke ii. 21.

²¹¹ Luke ii. 22.

²¹² Luke ii. 23.

²¹³ Luke ii. 24.

²¹⁴ Luke ii. 25.

²¹⁵ Luke ii. 26.

²¹⁶ Or, *anointed*.

²¹⁷ Luke ii. 27.

²¹⁸ Luke ii. 28.

²¹⁹ Luke ii. 29.

²²⁰ For order *cf.* (in part) Sin. Syriac.

²²¹ Luke ii. 30.

²²² Luke ii. 31.

²²³ Luke ii. 32.

²²⁴ i.e., *becoming manifest*.

²²⁵ Luke ii. 33.

²²⁶ Luke ii. 34.



the overthrow and rising of many in Israel; and for a sign of contention; [43] ²²⁷and a spear²²⁸ shall pierce²²⁹ through thine own soul; that the thoughts of the [44] [Arabic, p. 10] hearts of many may be revealed. ²³⁰And Anna the prophetess, the daughter of Phanuel, of the tribe of Asher, was also advanced in years (and she dwelt [45] with her husband seven years from her virginity, ²³¹and she remained a widow about eighty-four years); and she left not the temple, and served night and day with [46] fasting and prayer. ²³²And she also rose in that hour and thanked the Lord, and she [47] spake of him with every one who was expecting the deliverance of Jerusalem. ²³³And when they had accomplished everything according to what is in the law of the Lord, they returned to Galilee, to Nazareth their city.

Section III.

[1, 2] ²³⁴And after that,²³⁵ the Magi came from the east to Jerusalem, ²³⁶and said, Where is the King of the Jews which was born? We have seen his star in the east, and have [3] come to worship him. ²³⁷And Herod the king heard, and he was troubled, and all [4] Jerusalem with him. ²³⁸And he gathered all the chief priests and the scribes of the [5] people, and asked them in what place²³⁹ the Messiah should be born. ²⁴⁰They said, In Bethlehem of Judæa: thus it is written in the prophet,

[6] ²⁴¹Thou also, Bethlehem of Judah,
Art not contemptible among the kings of Judah:
From thee shall go forth a king,
And he shall be a shepherd to my people Israel.

[7] ²⁴²Then Herod called the Magi secretly, and inquired of them the time at which [8] the star appeared to them. ²⁴³And he sent them to Bethlehem, and said unto them, Go and search about the child diligently; and when ye have found him, come and [9] make known to me, that I also may

²²⁷ Luke ii. 35.

²²⁸ So also in Syriac versions and the quotation of Isho'dad from Ephraem (Harris, *Fragments*, p. 34), but not the Armenian version.

²²⁹ The Arabic sides with the Peshitta and Ibn-at-Tayyib's Commentary, against the remarkable reading of Sin. supported by Isho'dad, as in last note (*Syriac text*), and the Armenian in Hill, p. 336. See now also *The Guardian*, Dec. 18, 1895.

²³⁰ Luke ii. 36.

²³¹ Luke ii. 37.

²³² Luke ii. 38.

²³³ Luke ii. 39.

²³⁴ Matt. ii. 1b.

²³⁵ On the substitution of this general phrase for Matt. ii. 1a, see the remarks of Harris in *Fragments*, etc., p. 37 ff.

²³⁶ Matt. ii. 2.

²³⁷ Matt. ii. 3.

²³⁸ Matt. ii. 4.

²³⁹ This periphrasis for *where* is very characteristic of this work.

²⁴⁰ Matt. ii. 5.

²⁴¹ Matt. ii. 6.

²⁴² Matt. ii. 7.

²⁴³ Matt. ii. 8.

go and worship him. ²⁴⁴And they, when they [Arabic, p. 11] heard the king, departed; and lo, the star which they had seen in the east went before them, until it came and stood above the place where the child [10, 11] was. ²⁴⁵And when they beheld the star, they rejoiced with very great joy. ²⁴⁶And they entered the house and beheld the child with Mary his mother, and fell down worshipping him, and opened their saddle-bags and offered to him offerings, gold and [12] myrrh and frankincense. ²⁴⁷And they saw in a dream²⁴⁸ that they should not return to Herod, and they travelled by another way in going to their country.

[13] ²⁴⁹And when they had departed, the angel of the Lord appeared in a dream to Joseph, and said unto him, Rise, take the child and his mother, and flee into Egypt, and be thou there until I speak to thee; for Herod is determined to seek the child [14] to slay him. ²⁵⁰And Joseph arose and took the child and his mother in the night, and [15] fled into Egypt, ²⁵¹and remained in it until the time of the death of Herod: that that might be fulfilled which was said by the Lord in the prophet, which said, From [16] Egypt did I call my son. ²⁵²And Herod then, when he saw that he was mocked of the Magi, was very angry, and sent and killed all the male children which were in Bethlehem and all its borders, from two years old and under, according to the time [17] which he had inquired from the Magi. ²⁵³Then was fulfilled the saying in Jeremiah the prophet, which said,

[18] ²⁵⁴A voice was heard in Ramah,
Weeping and much lamentation;
Rachel weeping²⁵⁵ for her children,
And not willing to be consoled for their loss.

[19] ²⁵⁶But when Herod the king died, the angel of the Lord appeared in a dream to [20] Joseph in Egypt, ²⁵⁷and said unto him, Rise and take the child and his mother, and [Arabic, p. 12] go into the land of Israel; for they have died who sought the child's life. [21] ²⁵⁸And Joseph rose and took the child and his mother, and came to the land [22] of Israel. ²⁵⁹But when he heard that Archelaus had become king over Judæa instead of Herod his father, he feared to go thither; and he saw in a dream that he should [23] go into the land of Galilee, ²⁶⁰and that he should abide in a city called Nazareth: that the saying in the prophet might be fulfilled, that he should be called a Nazarene.



244 Matt. ii. 9.
245 Matt. ii. 10.
246 Matt. ii. 11.
247 Matt. ii. 12.
248 So in later Arabic and some Arabic versions. According to classical usage the word means *sleep*.
249 Matt. ii. 13.
250 Matt. ii. 14.
251 Matt. ii. 15.
252 Matt. ii. 16.
253 Matt. ii. 17.
254 Matt. ii. 18.
255 Or, *is weeping*, and so in next line *is not willing*.
256 Matt. ii. 19.
257 Matt. ii. 20.
258 Matt. ii. 21.
259 Matt. ii. 22.
260 Matt. ii. 23.

[24] ²⁶¹And the child grew, and became strong in spirit, becoming filled with wisdom; and the grace of God was upon him.

[25] ²⁶²And his kinsfolk²⁶³ used to go every year to Jerusalem at the feast of the passover. [26] ²⁶⁴And when he was twelve years old, they went up according to their custom, [27] to the feast. ²⁶⁵And when the days were accomplished, they returned; and the child [28] Jesus remained in Jerusalem, and Joseph and his mother knew not: ²⁶⁶and they supposed that he was with the children of their company. And when they had gone one day's journey, they sought him beside their people and those who knew them, [29] and they found him not; ²⁶⁷so they returned to Jerusalem and sought him again. [30] ²⁶⁸And after three days they found him in the temple, sitting in the midst of the teachers, [31] hearing them and asking them *questions*; ²⁶⁹and all who heard him wondered at [32] his wisdom and his words. ²⁷⁰And when they saw him they wondered, and his mother said unto him, My son, why hast thou dealt with us thus? behold, I and thy father [33] have been seeking for thee with much anxiety. ²⁷¹And he said unto them, Why were [34] ye seeking me? know²⁷² ye not that I must be in the house of my Father? ²⁷³And they [35] understood not the word which he spake unto them. ²⁷⁴And he went down with them, and came to Nazareth; and he was obedient to them: and his mother used to keep all these sayings in her heart.

[36] [Arabic, p. 13] ²⁷⁵And Jesus grew in his stature and wisdom, and in grace with God and men.

[37] ²⁷⁶And in the fifteenth year of the reign of Tiberius Cæsar, when Pontius Pilate was governor in Judæa, and one of the four rulers, Herod, in Galilee; and Philip his brother, one of the four rulers, in Ituræa and in the district of Trachonitis; and [38] Lysanias, one of the four rulers, in Abilene; ²⁷⁷in the chief-priesthood of Annas and Caiaphas, the command²⁷⁸ of God went forth to John the son of Zacharias in the [39] desert. ²⁷⁹And he came into all the region which is about Jordan, proclaiming the [40] baptism of repentance unto²⁸⁰ the forgiveness of sins. ²⁸¹And he was preaching

261 Luke ii. 40.
262 Luke ii. 41.
263 A general word (*cf.* Syr. versions).
264 Luke ii. 42.
265 Luke ii. 43.
266 Luke ii. 44.
267 Luke ii. 45.
268 Luke ii. 46.
269 Luke ii. 47.
270 Luke ii. 48.
271 Luke ii. 49.
272 Or, *knew*.
273 Luke ii. 50.
274 Luke ii. 51.
275 Luke ii. 52.
276 Luke iii. 1.
277 Luke iii. 2.
278 There is a very rare use of this Arabic word in the Hebrew sense of *saying*.
279 Luke iii. 3.
280 So Vat. MS. The Borg. MS. has *with*.
281 Matt. iii. 1b.

in the [41] wilderness of Judæa, and saying, ²⁸²Repent ye; the kingdom of heaven is come near.
[42] ²⁸³This is he that was spoken *of* in Isaiah the prophet,

The voice which crieth in the desert,
[43] ²⁸⁴Prepare ye the way of the Lord,
And make straight in the plain, paths for our God.
[44] ²⁸⁵All the valleys shall become filled,
And all the mountains and hills shall become low;
And the rough shall become plain, And the difficult place, easy;
[45] ²⁸⁶And all flesh shall see the salvation²⁸⁷ of God.

[46] ²⁸⁸This *man* came to bear witness, that he might bear witness to the light, that [47] every man might believe through his mediation. ²⁸⁹He was not the light, but that he [48] might bear witness to the light, ²⁹⁰which was the light of truth, that giveth light to [49] every man coming into the world. ²⁹¹He was in the world, and the world was made [50] by him, and the world knew [51] him not. ²⁹²He came unto his own, and his own received him not. ²⁹³And those who received him, to them gave he the power²⁹⁴ that they might [52] be sons of God,—those which believe in his name: ²⁹⁵which were born, not of blood, [53] nor of the will of the flesh, nor of the will of a man, but of God. ²⁹⁶And the Word became flesh, and took up his abode among us; and we saw his glory as the glory [54] of the only *Son* from the Father, which is full of grace and equity.²⁹⁷ ²⁹⁸John bare witness [Arabic, p. 14] of him, and cried, and said, This is he that I said cometh after me and [55] was before me, because he was before me.²⁹⁹ ³⁰⁰And of his fullness received [56] we all grace for grace. ³⁰¹For the law was given through the mediation of Moses, but truth and grace were³⁰² through Jesus Christ.

282 Matt. iii. 2.
283 Matt. iii. 3a.
284 Luke iii. 4b.
285 Luke iii. 5.
286 Luke iii. 6.
287 See note on § 1, 78.
288 John i. 7.
289 John i. 8.
290 John i. 9.
291 John i. 10.
292 John i. 11.
293 John i. 12.
294 Or, *authority*.
295 John i. 13.
296 John i. 14.
297 In Syr. this word also means *truth*.
298 John i. 15.
299 Or, *earlier than I*.
300 John i. 16.
301 John i. 17.
302 i.e., *came to be*.



Section IV.

[1] ³⁰³No man hath seen God at any time; the only *Son*, God,³⁰⁴ which is in the bosom of his Father, he hath told of *him*.

[2] ³⁰⁵And this is the witness of John when the Jews sent to him from Jerusalem priests [3] and Levites to ask him, Who art thou? ³⁰⁶And he acknowledged, and denied not; [4] and he confessed that he was not the Messiah. ³⁰⁷And they asked him again, What then? Art thou Elijah? And he said, I am not he. Art thou a prophet? He [5] said, No. ³⁰⁸They said unto him, Then who art thou? that we may answer them that [6] sent us. What sayest thou of thyself? ³⁰⁹And he said, I am the voice that crieth in [7] the desert, Repair ye the way of the Lord, as said Isaiah the prophet. ³¹⁰And they [8] that were sent were from³¹¹ the Pharisees. ³¹²And they asked him and said unto him, Why baptizest thou now, when thou art not the Messiah, nor Elijah, nor a prophet? [9] ³¹³John answered and said unto them, I baptize with³¹⁴ water: among you is standing [10] one whom ye know not: ³¹⁵this is he who I said cometh after me and was before [11] me, the latchets of whose shoes I am not worthy to unloose. ³¹⁶And that was in Bethany beyond Jordan, where John was baptizing.

[12] ³¹⁷Now John's raiment was camel's hair, and *he was* girded with skins, and his food [13] ³¹⁹[Arabic, p. 15] was of locusts and honey of the wilderness.³¹⁸ Then went out unto him the people of Jerusalem, and all Judæa, and all the region which is about the [14, 15] Jordan; ³²⁰and they were baptized of him in the river Jordan, confessing their sins. ³²¹But when he saw many of the Pharisees³²² and Sadducees³²³ coming to be baptized, he said unto them, Ye children of vipers, who hath led you to flee from the wrath to come? [16, 17] ³²⁴Do now the fruits which are worthy of repentance; ³²⁵and think and say not within yourselves, We have a father, *even* Abraham; for I say unto you,

³⁰³ John i. 18.

³⁰⁴ *cf.* Peshitta, etc. (not Cur.); *cf.* also Gildemeister, *op. cit.*, p. 29, on Luke ix. 20.

³⁰⁵ John i. 19.

³⁰⁶ John i. 20.

³⁰⁷ John i. 21.

³⁰⁸ John i. 22.

³⁰⁹ John i. 23.

³¹⁰ John i. 24.

³¹¹ Lit. *from the side of*.

³¹² John i. 25.

³¹³ John i. 26.

³¹⁴ Or, *in*.

³¹⁵ John i. 27.

³¹⁶ John i. 28.

³¹⁷ Matt. iii. 4.

³¹⁸ On the original *Diatessaron* reading, *honey and milk of the mountains*, or, *milk and honey of the mountains*, which latter Ibn-at-Tayyib cites in his Commentary (folio 44b, 45a) as a reading, but without any allusion to the *Diatessaron*, see, e.g., now Harris, *Fragments of the Com. of Ephr. Syr. upon the Diat.* (London, 1895), p. 17 f.

³¹⁹ Matt. iii. 5.

³²⁰ Matt. iii. 6.

³²¹ Matt. iii. 7.

³²² The translator uses invariably an Arabic word (name of a sect) meaning *Separatists*.

³²³ Lit. *Zindik*s, a name given to Persian dualists and others.

³²⁴ Matt. iii. 8.

³²⁵ Matt. iii. 9.

that God is able to [18] raise up of these stones children unto Abraham. ³²⁶Behold, the axe hath been laid at the roots of the trees, and so every tree that beareth not good fruit shall be taken and [19] cast into the fire. ³²⁷And the multitudes were asking him and saying, What shall we do? [20] ³²⁸He answered and said unto them, He that hath two tunics shall ³²⁹give to him that [21] hath not; and he that hath food shall ³³⁰do likewise. ³³¹And the publicans also came [22] to be baptized, and they said unto him, Teacher, what shall we do? ³³²He said unto [23] them, Seek not more than what ye are commanded to seek. ³³³And the servants ³³⁴of the guard asked him and said, And we also, what shall we do? He said unto them, Do not violence to any man, nor wrong him; and let your allowances satisfy you.

[24] ³³⁵And when the people were conjecturing about John, and all of them thinking [25] in their hearts whether he were haply ³³⁶the Messiah, ³³⁷John answered and said unto them, I baptize you with water; there cometh one after me who is stronger than I, the latchets of whose shoes I am not worthy to loosen; he will baptize you with the [26] Holy Spirit and fire: ³³⁸who taketh the fan in his hand to cleanse his threshing-floors, [Arabic, p. 16] and the wheat he gathereth into his garners, while the straw he shall burn in fire which can ³³⁹not be put out.

[27] ³⁴⁰And other things he taught and preached among the people.

[28] ³⁴¹Then came Jesus from Galilee to the Jordan to John, to be baptized of him. [29] ³⁴²And Jesus was about thirty years old, and it was supposed that he was the son of [30] Joseph. ³⁴³ ³⁴⁴And John saw Jesus coming unto him, and said, This is the Lamb of [31] God, that taketh on itself the burden of the sins of the world! ³⁴⁵This is he concerning whom I said, There cometh after me a

³²⁶ Matt. iii. 10.

³²⁷ Luke iii. 10.

³²⁸ Luke iii. 11.

³²⁹ Grammar requires this rendering, but solecisms in this kind of word are very common, and in this work (e.g., § 48, 21) the jussive particle is sometimes omitted. We should therefore probably render *let him give*, *let him do*, etc.

³³⁰ Grammar requires this rendering, but solecisms in this kind of word are very common, and in this work (e.g., § 48, 21) the jussive particle is sometimes omitted. We should therefore probably render *let him give*, *let him do*, etc.

³³¹ Luke iii. 12.

³³² Luke iii. 13.

³³³ Luke iii. 14.

³³⁴ *cf.* Peshitta, where the word has its special meaning, *soldiers*.

³³⁵ Luke iii. 15.

³³⁶ Our translator constantly uses this Arabic word (which we render *haply*, or, *can it be?* or, *perhaps*, etc.) to represent the Syriac word used in this place. The latter is used in various ways, and need not be interrogative, as our translator renders it (*cf.* especially § 17, 6).

³³⁷ Luke iii. 16.

³³⁸ Luke iii. 17.

³³⁹ Or, *shall*.

³⁴⁰ Luke iii. 18.

³⁴¹ Matt. iii. 13.

³⁴² Luke iii. 23a.

³⁴³ The Vat. MS. here gives the genealogy (Luke iii. 23–38), of which we shall quote only the last words: *the son of Adam; who (was) from God*. If this were not the reading of the Peshitta (against Sin.) and Ibn-at-Tayyib's Commentary, one might explain *from* as a corruption of the Arabic *son of*, the words being very similar. On the Borg. MS. see § 55, 17, note.

³⁴⁴ John i. 29.

³⁴⁵ John i. 30.



man who was before me, because he was [32] before me.³⁴⁶ ³⁴⁷And I knew him not; but that he should be made manifest to Israel, [33] for this cause came I to baptize with water. ³⁴⁸And John was hindering him and [34] saying, I have need of being baptized by thee, and comest thou to me? ³⁴⁹Jesus answered him and said, Suffer this now: thus it is our duty to fulfill all righteousness. [35] Then he suffered him. ³⁵⁰And when all the people were baptized, Jesus also [36] was baptized. ³⁵¹And immediately he went up out of the water, and heaven opened [37] [Arabic, p. 17] to him,³⁵² ³⁵³and the Holy Spirit descended upon him in the similitude of the [38] body of a dove; ³⁵⁴and lo, a voice from heaven, saying, This is my beloved [39] Son, in whom I am well pleased. ³⁵⁵And John bare witness and said, I beheld the [40] Spirit descend from heaven like a dove; and it abode upon him. ³⁵⁶But I knew him not; but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt behold the Spirit descending and lighting upon him, the same is he that [41] baptizeth with the Holy Spirit. ³⁵⁷And I have seen and borne witness that this is the Son of God.

[42, 43] ³⁵⁸And Jesus returned from the Jordan, filled with the Holy Spirit. ³⁵⁹And immediately the Spirit took him out into the wilderness, to be tried of the devil;³⁶⁰ ³⁶¹and he [44] was with the beasts. ³⁶²And he fasted forty days and forty nights. ³⁶³And he ate nothing [45] in those days, and at the end of them he hungered. ³⁶⁴And the tempter came and said unto him, If thou art the Son of God, speak, and these stones shall become [46] bread. ³⁶⁵He answered and said, It is written, Not by bread alone shall man live, but [47] by every word that proceedeth out of the mouth of God. ³⁶⁶Then the devil³⁶⁷ brought [48] him to the holy city, and set him on the pinnacle of the temple, ³⁶⁸and said unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
And they shall take thee on their arms,

³⁴⁶ cf. § 3, 54, note.

³⁴⁷ John i. 31.

³⁴⁸ Matt. iii. 14.

³⁴⁹ Matt. iii. 15.

³⁵⁰ Luke iii. 21b.

³⁵¹ Matt. iii. 16b.

³⁵² For the statement of Isho'dad (see above, Introduction, 10), "And straightway, as the *Diatessaron* testifieth, light shone forth," etc., see Harris, *Fragments*, etc., p. 43 f.

³⁵³ Luke iii. 22a.

³⁵⁴ Matt. iii. 17.

³⁵⁵ John i. 32.

³⁵⁶ John i. 33.

³⁵⁷ John i. 34.

³⁵⁸ Luke iv. 1a.

³⁵⁹ Mark i. 12.

³⁶⁰ Lit. *calumniator*.

³⁶¹ Mark i. 13b.

³⁶² Matt. iv. 2a.

³⁶³ Luke iv. 2b.

³⁶⁴ Matt. iv. 2b, 3.

³⁶⁵ Matt. iv. 4.

³⁶⁶ Matt. iv. 5.

³⁶⁷ Lit. *calumniator*.

³⁶⁸ Matt. iv. 6.

So that thy foot shall not stumble against a stone.

[49] ³⁶⁹Jesus said unto him, And³⁷⁰ it is written also, Thou shalt not tempt the Lord thy [50] God. ³⁷¹And the devil³⁷² took him up to a high mountain, and shewed him all the kingdoms [51] [Arabic, p. 18] of the earth, and their glory, in the least time; ³⁷³and the devil³⁷⁴ said unto him, To thee will I give all this dominion, and its glory, which is delivered to [52] me that I may give it to whomsoever I will. ³⁷⁵If then thou wilt worship before me, all of it shall be thine.

Section V.

[1] ³⁷⁶Jesus answered and said unto him, Get thee hence, Satan: for it is written, Thou [2] shalt worship the Lord thy God, and him alone shalt thou serve. ³⁷⁷And when the [3] devil³⁷⁸ had completed all his temptations, he departed from him for a season. ³⁷⁹And behold, the angels drew near and ministered unto him.

[4, 5] ³⁸⁰And next day John was standing, and two of his disciples; ³⁸¹and he saw Jesus as [6] he was walking, and said, Behold, the Lamb of God! ³⁸²And his two disciples heard [7] him saying *this*,³⁸³ and they followed Jesus. ³⁸⁴And Jesus turned and saw them coming after him, and said unto them, What seek ye? They said unto him, Our master, [8] where art thou staying? ³⁸⁵And he said unto them, Come and see. And they came and saw his place, and abode with him that day: and it was about the tenth hour. [9] ³⁸⁶One of the two which heard from³⁸⁷ John, and followed Jesus, was Andrew the [10] brother of Simon. ³⁸⁸And he saw first Simon his brother, and said unto him, We have [11] found the Messiah. ³⁸⁹And he brought him unto Jesus. And Jesus looked upon him and said, Thou art Simon, son of Jonah: thou shalt be called Cephas.³⁹⁰

³⁶⁹ Matt. iv. 7.
³⁷⁰ Borg. ms. omits *and*.
³⁷¹ Luke iv. 5.
³⁷² Lit. *backbiter*, a different word from that used above in § 4, 43, 47.
³⁷³ Luke iv. 6.
³⁷⁴ Lit. *backbiter*, a different word from that used above in § 4, 43, 47.
³⁷⁵ Luke iv. 7.
³⁷⁶ Matt. iv. 10.
³⁷⁷ Luke iv. 13.
³⁷⁸ Lit. *backbiter*, a different word from that used above in § 4, 43, 47.
³⁷⁹ Matt. iv. 11b.
³⁸⁰ John i. 35.
³⁸¹ John i. 36.
³⁸² John i. 37.
³⁸³ Or, *speaking*.
³⁸⁴ John i. 38.
³⁸⁵ John i. 39.
³⁸⁶ John i. 40.
³⁸⁷ *cf.* Peshitta.
³⁸⁸ John i. 41a.
³⁸⁹ John i. 42a.
³⁹⁰ The Arabic word used throughout this work means *Stones*.



[12] ³⁹¹And on the next day Jesus desired to go forth to Galilee, and he found Philip, [13] [Arabic, p. 19] and said unto him, Follow me. ³⁹²Now Philip was of Bethsaida, of the city [14] of Andrew and Simon. ³⁹³And Philip found Nathanael, and said unto him, He of whom Moses did write in the law and in the prophets, we have found that [15] he is Jesus the son of Joseph of Nazareth. ³⁹⁴Nathanael said unto him, Is it possible that there can be any good thing from Nazareth? Philip said unto him, Come and [16] see. ³⁹⁵And Jesus saw Nathanael coming to him, and said of him, This is indeed a³⁹⁶ [17] son of Israel in whom is no guile. ³⁹⁷And Nathanael said unto him, Whence knowest thou me? Jesus said unto him, Before Philip called thee, while thou wast under the [18] fig tree, I saw thee. ³⁹⁸Nathanael answered and said unto him, My Master, thou art [19] the Son of God; thou art the King of Israel. ³⁹⁹Jesus said unto him, Because I said unto thee, I saw thee under the fig tree, hast thou believed? thou shalt see what is [20] greater than this. ⁴⁰⁰And he said unto him, Verily, verily, I say unto you, Henceforth ye shall see the heavens opened, and the angels of God ascending and descending upon the Son of man.

[21] ⁴⁰¹And Jesus returned in the power of the Spirit to Galilee.

[22] ⁴⁰²And on the third day there was a feast in Cana, ⁴⁰³ a⁴⁰⁴ city of Galilee; and the [23] mother of Jesus was there: ⁴⁰⁵and Jesus also and his disciples were invited to the [24] feast. ⁴⁰⁶And they lacked wine: and his mother said unto Jesus, They have no wine. [25] ⁴⁰⁷And Jesus said unto her, What have I to do with thee, woman? hath not mine [26] hour come?⁴⁰⁸ ⁴⁰⁹And his mother said unto the servants, What he saith unto you, do. [27] ⁴¹⁰And there were there six vessels of stone, placed for the Jews' purification, such as [28] [Arabic, p. 20] would contain two or three jars. ⁴¹¹And Jesus said unto them, Fill the vessels [29] with water. And they filled them to the top. ⁴¹²He said unto them, Draw [30] out now, and present to the ruler of the feast. And they did so. ⁴¹³And when the ruler of the company tasted that water which had become wine, and knew not whence it was (but the servants knew, because they filled up the water), the ruler of the company called [31] the

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- 391 John i. 43.
392 John i. 44.
393 John i. 45.
394 John i. 46.
395 John i. 47.
396 Lit. *the* (*cf.* note to § 1, 40).
397 John i. 48.
398 John i. 49.
399 John i. 50.
400 John i. 51.
401 Luke iv. 14a.
402 John ii. 1.
403 Arabic *Qatna*; at § 5, 32, *Qatina*, following the Syriac form.
404 Lit. *the* (*cf.* note to § 1, 40).
405 John ii. 2.
406 John ii. 3.
407 John ii. 4.
408 The reading of Cur. and Sin. is not known; but *cf.* Moesinger, p. 53, and Isho'dad quoted in Harris, *Fragments*, etc., p. 46.
409 John ii. 5.
410 John ii. 6.
411 John ii. 7.
412 John ii. 8.
413 John ii. 9.

bridegroom, ⁴¹⁴and said unto him, Every man presenteth first the good wine, and on intoxication he bringeth what is poor; but thou hast kept the good wine until [32] now. ⁴¹⁵And this is the first sign⁴¹⁶ which Jesus did in Cana of Galilee, and manifested [33] his glory; and his disciples believed on him. ⁴¹⁷And his fame spread in all the country [34] which was around them. ⁴¹⁸And he taught in their synagogues, and was glorified [35] by⁴¹⁹ every man. ⁴²⁰And he came to Nazareth, where he had been brought up, and entered, according to his custom, into the synagogue on the sabbath day, and stood [36] up to read. ⁴²¹And he was given the book of Isaiah the prophet. And Jesus opened the book and found the place where it was written,

[37] ⁴²²The Spirit of the Lord is upon me,
And for this anointed he me, to preach good tidings to the poor;
And he hath sent me to heal the broken-hearted,
And to proclaim forgiveness to the evil-doers,⁴²³ and sight to the blind,
And to bring the broken into forgiveness,⁴²⁴
[38] ⁴²⁵And to proclaim an acceptable year of the Lord.

[39] ⁴²⁶And he rolled up the book and gave it to the servant, and went and sat down: [40] and the eyes of all that were in the synagogue were observing him. ⁴²⁷And he began to say unto them, To-day hath this scripture been fulfilled which ye have heard with [41] your ears. ⁴²⁸And they all bare him witness, and wondered at the words of grace which were proceeding from his mouth.

[42] [Arabic, p. 21] ⁴²⁹And from that time began Jesus to proclaim the gospel of the kingdom [43] of God, and to say, Repent ye, and believe in the gospel. ⁴³⁰The time is fulfilled, and the kingdom of heaven hath come near.

[44] ⁴³¹And while he was walking on the shore of the sea of Galilee, he saw two brethren, Simon who was called Cephas, and Andrew his brother, casting their nets into [45] the sea; for they were fishers. ⁴³²And Jesus said unto them, Follow me, and I will [46] make you fishers of men. ⁴³³And

414 John ii. 10.

415 John ii. 11.

416 Perhaps a comma should be inserted after *sign*.

417 Luke iv. 14b.

418 Luke iv. 15.

419 If the text does not contain a misprint the word for *by* is wanting in both MSS. It should doubtless be restored as in § 7, 3.

420 Luke iv. 16.

421 Luke iv. 17.

422 Luke iv. 18.

423 *Evil-doers* could easily be an Arabic copyist's corruption of *captives*; but the word used here for *forgiveness* could hardly spring from an Arabic *release* (in Ibn-at-Tayyib's Commentary, where the thing seems to have happened, a different word is used). In Syriac, however, they are the same; while the first pair contain the same consonants.

424 See preceding note.

425 Luke iv. 19.

426 Luke iv. 20.

427 Luke iv. 21.

428 Luke iv. 22a.

429 Matt. iv. 17a.

430 Mark i. 15.

431 Matt. iv. 18.

432 Matt. iv. 19.

433 Matt. iv. 20.

they immediately left their nets there and followed [47] him. ⁴³⁴And when he went on from thence, he saw other two brothers, James the son of Zebedee, and John his brother, in the ship with Zebedee their father, mending [48] their nets; and Jesus called them. ⁴³⁵And they immediately forsook the ship and their father Zebedee, and followed him.

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[49] ⁴³⁶And when the multitude gathered unto him to hear the word of God, while he [50] was standing on the shore of the sea of Gennesaret, ⁴³⁷he saw two boats standing beside the sea, while⁴³⁸ the two fishers which were gone out of them were washing their [51] nets. ⁴³⁹And one of them belonged to Simon Cephas. And Jesus went up and sat down in it, and commanded that they should move away a little from the land into [52] the water. And he sat down and taught the multitudes from the boat. ⁴⁴⁰And when he had left off his speaking, he said unto Simon, Put out into the deep, and cast your [53] net for a draught. ⁴⁴¹And Simon answered and said unto him, My Master, we toiled [54] all night and caught nothing; now⁴⁴² at thy word I will cast the net. ⁴⁴³And when they did this, there were enclosed⁴⁴⁴ a great many fishes; and their net was on the [55] point of breaking. ⁴⁴⁵And they beckoned to their comrades that were in the other boat, to come and help them. And when they came, they filled both boats, so that they were on the point of sinking.

Section VI.

[1] [Arabic, p. 22] ⁴⁴⁶But when Simon Cephas saw *this* he fell before the feet of Jesus, and said unto him, My Lord, I beseech of thee to depart from me, for I am [2] a sinful man. ⁴⁴⁷And amazement took possession of him, and of all who were with him, [3] because of the draught of the fishes which they had taken. ⁴⁴⁸And thus also were James and John the sons of Zebedee overtaken,⁴⁴⁹ who were Simon's partners. And Jesus said [4] unto Simon, Fear not; henceforth thou shalt be a fisher of men unto life. ⁴⁵⁰And they brought the boats to the land; and they left everything, and followed him.

434 Matt. iv. 21.

435 Matt. iv. 22.

436 Luke v. 1.

437 Luke v. 2.

438 Or, *but*.

439 Luke v. 3.

440 Luke v. 4.

441 Luke v. 5.

442 Borg. ms. has *but*. The Arabic expressions are very similar.

443 Luke v. 6.

444 Borg. ms. has *he did this, he enclosed*, on which see § 38, 43, note (end). Either reading could spring from the other, within the Arabic.

445 Luke v. 7.

446 Luke v. 8.

447 Luke v. 9.

448 Luke v. 10.

449 The verb may be active as well as passive, but does not agree in gender with *amazement*. Mistakes in gender are, however, very common transcriptional errors.

450 Luke v. 11.

[5] ⁴⁵¹And after that came Jesus and his disciples into the land of Judæa; and he went [6] about there with them, and baptized. ⁴⁵²And John also was baptizing in Ænon, which is beside Salim, because there was much water there: and they came, and were baptized. [7, 8] ⁴⁵³And John was not yet come into prison. ⁴⁵⁴And there was an inquiry between [9] one of John's disciples and one of the Jews about purifying. ⁴⁵⁵And they⁴⁵⁶ came unto John, and said unto him, Our master, he that was with thee beyond Jordan, to whom [10] thou hast borne witness, behold, he also baptizeth, and many come to him. ⁴⁵⁷John answered and said unto them,⁴⁵⁸ A man can receive nothing of himself, except it be [11] given him⁴⁵⁹ from heaven. ⁴⁶⁰Ye are they that bear witness unto me that I said, I am [12] not the Messiah, but I am one sent⁴⁶¹ before him. ⁴⁶²And he that hath a bride is a bridegroom: and the friend of the bridegroom is he that standeth and listeneth to him, and rejoiceth greatly because of the bridegroom's voice. Lo now,⁴⁶³ behold, [13, 14] [Arabic, p. 23] my joy becometh complete.⁴⁶⁴ ⁴⁶⁵And he must increase and I decrease. ⁴⁶⁶For⁴⁶⁷ he that is come from above is higher than everything; and he that is of the earth, of the earth he is, and of the earth he speaketh; and he that came down from heaven is [15] higher than all. ⁴⁶⁸And he beareth witness of what he hath seen and heard: and no man [16] receiveth his witness. ⁴⁶⁹And he that hath received his witness hath asserted⁴⁷⁰ that he is [17] truly God.⁴⁷¹ ⁴⁷²And he whom God hath sent speaketh the words⁴⁷³ of God: God gave [18] not the Spirit by measure. ⁴⁷⁴The Father loveth the Son, and hath put everything in [19] his hands. ⁴⁷⁵Whosoever believeth in the Son hath eternal⁴⁷⁶ life; but whosoever obeyeth not the Son shall not see life, but the wrath of God cometh⁴⁷⁷ upon him.

451 John iii. 22.

452 John iii. 23.

453 John iii. 24.

454 John iii. 25.

455 John iii. 26.

456 Dual.

457 John iii. 27.

458 Plural. In the Peshitta it is two individuals in verse 25. In Sin. the first is an individual and the second is ambiguous. In Cur. both are plural.

459 Or, *he be given it*.

460 John iii. 28.

461 The ordinary word for *apostle*.

462 John iii. 29.

463 See § 9, 21, note.

464 So Ciasca's printed text. The Vat. ms., however, probably represents a past tense.

465 John iii. 30.

466 John iii. 31.

467 *cf.* Peshitta.

468 John iii. 32.

469 John iii. 33.

470 *cf.* consonants of Syriac text.

471 Borg. ms., *that God is truly*, or, assuming a very common grammatical inaccuracy, *that God is true or truth*, the reading in Ibn-at-Tayyib's Commentary.

472 John iii. 34.

473 Lit. *saying*.

474 John iii. 35.

475 John iii. 36.

476 Lit. *the life of eternity*; here and everywhere except § 21, 40.

477 i.e., alighteth-and-stayeth.

[20] ⁴⁷⁸And Jesus learned⁴⁷⁹ that the Pharisees had heard that he had received many disciples, [21] and that he was baptizing more than John ⁴⁸⁰(not that Jesus was himself baptizing, [22] but his disciples); ⁴⁸¹and *so* he left Judæa.

[23] ⁴⁸²And Herod the governor, because he used to be rebuked by John because of Herodias the wife of Philip his brother, and for all the sins which he was committing, [24] added to all that also this, ⁴⁸³that he shut up John in prison.

[25] ⁴⁸⁴And when Jesus heard that John was delivered up, he went away to Galilee. [26] ⁴⁸⁵And he entered again into Cana, where he had made the water wine. And there [27] was at Capernaum a king's servant, whose son was sick. ⁴⁸⁶And this *man* heard that Jesus was come from Judæa to Galilee; and he went to him, and besought of him that he would come down and heal his son; for he had come near unto death. [28, 29] ⁴⁸⁷Jesus said unto him, Except ye see signs and wonders, ye do⁴⁸⁸ not believe. ⁴⁸⁹The [Arabic, p. 24] king's servant said unto him, My Lord, come down, that the child die not. [30] ⁴⁹⁰Jesus said unto him, Go; for thy son is alive. And that man believed the [31] word which Jesus spake, and went. ⁴⁹¹And when he went down, his servants met him [32] and told him, and⁴⁹² said unto him, Thy son is alive. ⁴⁹³And he asked them at what time he recovered. They said unto him, Yesterday at the seventh hour the fever left [33] him. ⁴⁹⁴And his father knew that that was at that hour in which Jesus said unto him, [34] Thy son is alive. ⁴⁹⁵And he believed, he and the whole people of his house. And this [35] is the second sign⁴⁹⁶ which Jesus did when he returned from Judæa to Galilee. ⁴⁹⁷And he was preaching in the synagogues of Galilee.

[36] ⁴⁹⁸And he left Nazareth, and came and dwelt in Capernaum by the sea shore, in the [37] borders of Zebulun and Naphtali: ⁴⁹⁹that it might be fulfilled which was said in Isaiah the prophet, who said,

[38] ⁵⁰⁰The land of Zebulun, the land of Naphtali,
The way of the sea, the passage of the Jordan,
Galilee of the nations:

478 John iv. 1.
479 Or, *knew*.
480 John iv. 2.
481 John iv. 3a.
482 Luke iii. 19.
483 Luke iii. 20.
484 Matt. iv. 12.
485 John iv. 46.
486 John iv. 47.
487 John iv. 48.
488 Or, *will*.
489 John iv. 49.
490 John iv. 50.
491 John iv. 51.
492 Or, *good news, and*.
493 John iv. 52.
494 John iv. 53.
495 John iv. 54.
496 See § 5, 32, note.
497 Luke iv. 44.
498 Matt. iv. 13.
499 Matt. iv. 14.
500 Matt. iv. 15.

[39] ⁵⁰¹The people sitting in darkness
Saw a great light,
And those sitting in the region and in the shadow of death,
There appeared to them a light.

[40] ⁵⁰²And he taught them on the sabbaths. ⁵⁰³And they wondered because of his doctrine:⁵⁰⁴
[41] for his word was as if it were authoritative. ⁵⁰⁵And there was in the synagogue [42] a man with
an unclean devil, and he cried out with a loud voice, and said, ⁵⁰⁶Let me alone; what have I to do
with thee, thou Jesus of Nazareth? art thou come for our [43] destruction? I know thee who thou
art, thou Holy One of God. ⁵⁰⁷And Jesus rebuked him, and said, Stop up thy mouth, and come out
of him. And the demon threw him [44] in the midst and came out of him, having done him no
harm. ⁵⁰⁸And great amazement [Arabic, p. 25] took hold upon every man. And they talked one
with another, and said, What is this word that orders the unclean spirits with power and [45]
authority, and they come out? ⁵⁰⁹And the news of him spread abroad in all the region which was
around them.

[46] ⁵¹⁰And when Jesus went out of the synagogue, ⁵¹¹he saw a man sitting among the publicans,⁵¹²
named Matthew: and he said unto him, Come after me. And he rose, and followed him.

[47, 48] ⁵¹³And Jesus came to the house of Simon and Andrew with James and John. ⁵¹⁴And
Simon's wife's mother was oppressed with a great fever, and they besought him for [49] her. ⁵¹⁵And
he stood over her and rebuked her fever, and it left her, and immediately [50] she rose and ministered
to them. ⁵¹⁶And at even they brought to him many that had [51] demons: and he cast out their
devils with the⁵¹⁷ word. ⁵¹⁸And all that had sick, their diseases being divers *and* malignant, brought
them unto him. And he laid his hand [52] on them one by one⁵¹⁹ and healed them: ⁵²⁰that that might
be fulfilled which was said [53] in the prophet Isaiah, who said, He taketh our pains and beareth
our diseases. ⁵²¹And [54] all the city was gathered together unto the door of Jesus. ⁵²²And he cast
out devils also from many, as they were crying out and saying, Thou art the Messiah, the Son of

⁵⁰¹ Matt. iv. 16.

⁵⁰² Luke iv. 31b.

⁵⁰³ Luke iv. 32.

⁵⁰⁴ Perhaps we might here render *learning*; but see § 28, 17, note.

⁵⁰⁵ Luke iv. 33.

⁵⁰⁶ Luke iv. 34.

⁵⁰⁷ Luke iv. 35.

⁵⁰⁸ Luke iv. 36.

⁵⁰⁹ Luke iv. 37.

⁵¹⁰ Luke iv. 38.

⁵¹¹ Matt. ix. 9b.

⁵¹² So in the Arabic. It is, however, simply a misinterpretation of the expression in the Syriac versions for *at the place of toll* (*cf.* Ibn-at-Tayyib's Commentary).

⁵¹³ Mark i. 29b.

⁵¹⁴ Luke iv. 38c.

⁵¹⁵ Luke iv. 39.

⁵¹⁶ Matt. viii. 16a.

⁵¹⁷ *cf.* § 1, 40, note 2.

⁵¹⁸ Luke iv. 40b.

⁵¹⁹ Or, *each*.

⁵²⁰ Matt. viii. 17.

⁵²¹ Mark i. 33.

⁵²² Luke iv. 41.

God; and he rebuked them. And he suffered not the demons to speak, because they knew him that he was the Lord the Messiah.



Section VII.

[1] [Arabic, p. 26] ⁵²³And in the morning of that day he went out very early, and went to a [2] desert place, and was there praying. ⁵²⁴And Simon and those that were with [3] him sought him. ⁵²⁵And when they found him, they said unto him, All the people seek for [4] thee. ⁵²⁶He said unto them, Let us go into the adjacent villages and towns, that I may [5] preach there also; for to this end did I come. ⁵²⁷And the multitudes were seeking him, and came till they reached him; and they took hold of him, that he should not [6] go away from them. ⁵²⁸But Jesus said unto them, I must preach of the kingdom of [7] God in other cities also: for because of this gospel was I sent. ⁵²⁹And Jesus was going about all the cities and the villages, and teaching in their synagogues, and preaching the gospel of the kingdom, and healing all the diseases and all the sicknesses, [8] ⁵³⁰and casting out the devils. ⁵³¹And his fame became known ⁵³²that⁵³³ he was teaching in [9] every place and being glorified by every man. ⁵³⁴And when he passed by, he saw Levi the son of Alphæus sitting among the tax-gatherers;⁵³⁵ and he said unto him, Follow [10] me: and he rose and followed him. ⁵³⁶And the news of him was heard of in all the land of Syria: and they brought unto him all those whom grievous ills had befallen through divers diseases, and those that were enduring torment, and those that were possessed, and lunatics,⁵³⁷ and paralytics; and he healed them.

[11, 12] ⁵³⁸And after some days Jesus entered into Capernaum again. ⁵³⁹And when they heard that he was in the house,⁵⁴⁰ many gathered, so that it could not hold them, even about [13] [Arabic, p. 27] the door; and he made known to them the word of God. ⁵⁴¹And there were there some of the Pharisees and the teachers of the law, sitting, come from all the villages of Galilee, and Judæa, and Jerusalem; and the power of the Lord was [14] present to heal them. ⁵⁴²And some men brought a

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- 523 Mark i. 35.
524 Mark i. 36.
525 Mark i. 37.
526 Mark i. 38.
527 Luke iv. 42.
528 Luke iv. 43.
529 Matt. ix. 35.
530 Mark i. 39.
531 Luke iv. 14b.
532 Luke iv. 15.
533 This may represent a Syriac *as*.
534 Mark ii. 14.
535 See above, note to § 6, 46, which applies, although the Arabic words are different.
536 Matt. iv. 24.
537 Lit. *son-of-the-roofs*, a Syriac expression (*cf.* § 24, 31, note).
538 Mark ii. 1.
539 Mark ii. 2.
540 This is the end of verse 1 in the Greek.
541 Luke v. 17b.
542 Luke v. 18.

bed with a man on it who was paralytic. [15] And they sought to bring him in and lay him before him. ⁵⁴³And when they found no way to bring him in because of the multitude of people, they went up to the roof, and let him down with his bed from the roofing,⁵⁴⁴ into the midst before Jesus. [16] ⁵⁴⁵And when Jesus saw their faith, he said unto the paralytic, My son, thy sins are forgiven [17] thee. ⁵⁴⁶And the scribes and Pharisees began to think within their hearts, Why doth this man blaspheme?⁵⁴⁷ Who is it that is able to forgive sins, but God alone? [18] ⁵⁴⁸And Jesus knew by the spirit that they were thinking this within themselves, and he [19] said unto them, Why do ye think this within your heart? ⁵⁴⁹Which is better,⁵⁵⁰ that it should be said to the paralytic, Thy sins are forgiven thee, or *that* it should be said [20] to him, Arise, and take thy bed, and walk? ⁵⁵¹That ye may know that the Son of man [21] is empowered on earth to forgive sins (and he said to the paralytic), ⁵⁵²I say unto thee, [22] Arise, take thy bed, and go to thine house. ⁵⁵³And he rose forthwith, and took his bed, and went out in the presence of all. ⁵⁵⁴And he went to his house praising God. [23] ⁵⁵⁵And when those multitudes saw, they feared; ⁵⁵⁶and amazement took possession of [24] them, ⁵⁵⁷and they praised God, who had given such power to men. ⁵⁵⁸And they said, We have seen marvellous things to-day, ⁵⁵⁹of which we have never before seen the like.

[25] [Arabic, p. 28] ⁵⁶⁰And after that, Jesus went out, and saw a publican, named Levi, sitting [26] among the publicans:⁵⁶¹ and he said unto him, Follow me. ⁵⁶²And he left [27] everything, and rose, and followed him. ⁵⁶³And Levi made him a great feast in his house. And there was a great multitude of the publicans and others sitting with him. [28] ⁵⁶⁴And the scribes and Pharisees murmured, and said unto his disciples, Why do ye eat [29] and drink with the publicans and sinners? ⁵⁶⁵Jesus answered and said unto them, The physician seeketh not those who are well, but those that are afflicted with grievous [30, 31] sickness.⁵⁶⁶ ⁵⁶⁷I came not to call the righteous, but the sinners, to repentance. ⁵⁶⁸And they said unto him, Why do the disciples of John fast always, and pray, and

543 Luke v. 19.

544 This word may be either a singular or a plural.

545 Luke v. 20.

546 Luke v. 21.

547 This word ordinarily means *to forge lies against*; but our translator uses it regularly as here.

548 Mark ii. 8.

549 Mark ii. 9.

550 Peshitta has *easier*.

551 Mark ii. 10.

552 Mark ii. 11.

553 Mark ii. 12a.

554 Luke v. 25b.

555 Matt. ix. 8a.

556 Luke v. 26a.

557 Matt. ix. 8b.

558 Luke v. 26c.

559 Mark ii. 12c.

560 Luke v. 27.

561 See above, note to § 6, 46.

562 Luke v. 28.

563 Luke v. 29.

564 Luke v. 30.

565 Luke v. 31.

566 A Syriacism.

567 Luke v. 32.

568 Luke v. 33.



the [32] Pharisees also, but thy disciples eat and drink? ⁵⁶⁹He said unto them, Ye cannot make [33] the sons of the marriage feast⁵⁷⁰ fast, while the bridegroom is with them. ⁵⁷¹Days will come, when the bridegroom is taken away from them; then will they fast in those [34] days. ⁵⁷²And he spake unto them a parable: ⁵⁷³No man inserteth a new patch and seweth it in a worn garment, lest the newness of the new take from the worn, and [35] there occur a great rent. ⁵⁷⁴And no man putteth fresh wine into old skins, lest the wine burst the skins, and the skins be destroyed, and the wine spilled; but they put [36] the fresh wine in the new skins, and both are preserved. ⁵⁷⁵And no man drinketh old wine and straightway desireth fresh; for he saith, The old is better.

[37] ⁵⁷⁶And while Jesus was walking on the sabbath day among the sown fields, his disciples [Arabic, p. 29] hungered. And they were rubbing the ears with their hands, and [38] eating. ⁵⁷⁷But some of the Pharisees, when they saw them, ⁵⁷⁸said unto him, See, [39] why⁵⁷⁹ do thy disciples on the sabbath day that which is not lawful? ⁵⁸⁰But Jesus said unto them, Have ye not read in olden time what David did, when he had need and [40] hungered, he and those that were with him? ⁵⁸¹how he entered the house of God, when Abiathar was high priest, and ate the bread of the table of the Lord, which it was not lawful that any should eat, save the priests, and gave to them that were with him also? [41] ⁵⁸²And he said unto them, The sabbath was created because of man, and man was not [42] created because of the sabbath. ⁵⁸³Or have ye not read in the law, that the priests in [43] the temple profane the sabbath, and *yet* they are blameless? ⁵⁸⁴I say unto you now, [44] that here is what⁵⁸⁵ is greater than the temple. ⁵⁸⁶If ye had known *this*:⁵⁸⁷ I love mercy, [45] not sacrifice, ye would not have condemned⁵⁸⁸ those on whom is no blame. ⁵⁸⁹The [46] Lord of the sabbath is the Son of man. ⁵⁹⁰And his relatives heard, and went out to take him, and said, He hath gone out of his mind.

⁵⁶⁹ Luke v. 34.

⁵⁷⁰ The Arabic word, which occurs here in many of the Arabic versions, could also be read *bridegroom*. The Syriac word for *marriage chamber* is also used in the sense of *marriage feast*.

⁵⁷¹ Luke v. 35.

⁵⁷² Luke v. 36a.

⁵⁷³ Mark ii. 21.

⁵⁷⁴ Mark ii. 22.

⁵⁷⁵ Luke v. 38, 39.

⁵⁷⁶ Matt. xii. 1.

⁵⁷⁷ Matt. xii. 2a.

⁵⁷⁸ Mark ii. 24.

⁵⁷⁹ Syr. In Arab. it means *what*?

⁵⁸⁰ Mark ii. 25.

⁵⁸¹ Mark ii. 26.

⁵⁸² Mark ii. 27.

⁵⁸³ Matt. xii. 5.

⁵⁸⁴ Matt. xii. 6.

⁵⁸⁵ This may be simply a misinterpretation of the ordinary Syriac reading, which in all probability agrees with the masculine reading found in the Text. Rec. of the Greek.

⁵⁸⁶ Matt. xii. 7.

⁵⁸⁷ Is it possible that the Arabic word after *known* is not meant simply to introduce the quotation, but is to be taken in the adverbial sense, *how* representing the Syriac *what that is*?

⁵⁸⁸ See § 10, 13, note.

⁵⁸⁹ Matt. xii. 8.

⁵⁹⁰ Mark iii. 21.

[47] ⁵⁹¹And on the next⁵⁹² sabbath day he entered⁵⁹³ into the synagogue and was teaching. [48] ⁵⁹⁴And there was there a man whose right hand was withered. And the scribes and the Pharisees were watching him, whether he would heal on the sabbath day, [49] that they might find the means of accusing him. ⁵⁹⁵But he knew their thoughts, and said unto the man whose hand was withered, Rise and come near into the midst of [50] the synagogue. ⁵⁹⁶And when he came and stood, Jesus said unto them, I ask you, which is lawful to be done on the sabbath day, good or evil? shall lives be saved or [51] [Arabic, p. 30] destroyed? ⁵⁹⁷But they were silent. ⁵⁹⁸Regarding⁵⁹⁹ them with anger, being grieved because of the hardness of their hearts. And he said unto the man, Stretch out thy hand. And he stretched it out: and his hand became straight. [52] ⁶⁰⁰Then he said unto them, What man of you shall have one sheep, and if it fall into a [53] well on the sabbath day, will not take it and lift it out? ⁶⁰¹And how much is man better than a sheep! Wherefore it is lawful on the sabbath to do good.

Section VIII.

[1] ⁶⁰²And the Pharisees went out, and consulted together concerning him, that they [2] might destroy him. ⁶⁰³And Jesus perceived, and removed thence: and great multitudes [3] followed him; and he healed all of them: ⁶⁰⁴and he forbade them that they should [4] not make him known:⁶⁰⁵ ⁶⁰⁶that the saying in Isaiah the prophet might be fulfilled, which said,

[5] ⁶⁰⁷Behold, my servant⁶⁰⁸ with whom I am pleased;
My beloved in whom my soul hath delighted:⁶⁰⁹
My spirit have I put upon him,
And he shall proclaim to the nations judgement.
[6] ⁶¹⁰He shall not dispute, nor cry out;

⁵⁹¹ Luke vi. 6.

⁵⁹² Lit. *other*. The definite article is a mistake of the translator.

⁵⁹³ Here, at the end of leaf 17 of Vat. MS., is a note by a later hand: "Here a leaf is missing." This first lacuna extends from § 7, 47 to § 8, 17.

⁵⁹⁴ Luke vi. 7.

⁵⁹⁵ Luke vi. 8.

⁵⁹⁶ Luke vi. 9.

⁵⁹⁷ Mark iii. 4b.

⁵⁹⁸ Mark iii. 5.

⁵⁹⁹ An easy clerical error for *And so he regarded* (*cf.* Peshitta).

⁶⁰⁰ Matt. xii. 11.

⁶⁰¹ Matt. xii. 12.

⁶⁰² Matt. xii. 14.

⁶⁰³ Matt. xii. 15.

⁶⁰⁴ Matt. xii. 16.

⁶⁰⁵ Lit. *lead to him*.

⁶⁰⁶ Matt. xii. 17.

⁶⁰⁷ Matt. xii. 18.

⁶⁰⁸ The Arabic word strictly means *young man*.

⁶⁰⁹ Or, *rested*.

⁶¹⁰ Matt. xii. 19.

And no man shall hear his voice in the marketplace.

[7] ⁶¹¹And a bruised reed shall he not break,
And a smoking lamp⁶¹² shall he not extinguish,
Until he shall bring forth judgement unto victory.
[8] ⁶¹³And the nations shall rejoice in his name.⁶¹⁴



[9] ⁶¹⁵And in those days Jesus went out to the mountain that he might pray, and he [10] spent the night⁶¹⁶ there in prayer to God. ⁶¹⁷And when the morning was come, he called the disciples. ⁶¹⁸And he went towards the sea: and there followed him much people [11] from Galilee that he might pray, ⁶¹⁹ ⁶²⁰and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan, and from Tyre, and from Sidon, and from Decapolis; [12] and great multitudes came unto him, which had heard what he did. ⁶²¹And he spake to his disciples to bring him the boat because of the multitudes, that they [13] might not throng him. ⁶²²And he healed many, so that they were almost falling on [Arabic, p. 31] him⁶²³ on account of their seeking to get near him. And⁶²⁴ those that had [14] plagues and unclean spirits, ⁶²⁵as soon as they beheld him, would fall, and [15] cry out, and say, Thou art the Son of God. ⁶²⁶And he rebuked them much, that they [16] should not make him known. ⁶²⁷And those that were under the constraint of⁶²⁸ unclean [17] spirits were healed. ⁶²⁹And all of the crowd were seeking to come near⁶³⁰ him; because power went out from him, and he healed them all.

[18, 19] ⁶³¹And when Jesus saw the multitudes, he went up to the mountain. ⁶³²And he called his disciples, and chose from them twelve; and they are those whom he named [20] apostles: ⁶³³Simon, whom he named Cephas, and Andrew his brother, and James and [21] John, and Philip

⁶¹¹ Matt. xii. 20.

⁶¹² Or, *wick*.

⁶¹³ Matt. xii. 21.

⁶¹⁴ The Arab. might also mean, *And he shall preach (the good tidings) to the peoples in his name* (cf. § 22, 47, note).

⁶¹⁵ Luke vi. 12.

⁶¹⁶ This phrase, in this case adopted from the Syriac, really means, in Arab., *morning found him*.

⁶¹⁷ Luke vi. 13a.

⁶¹⁸ Mark iii. 7.

⁶¹⁹ It must be remembered that we have here only one MS. The Arabic words for *Galilee* and for *mountain* are very similar. The words *that he might pray* have therefore probably made their way here by some error from § 8, 9, above.

⁶²⁰ Mark iii. 8.

⁶²¹ Mark iii. 9.

⁶²² Mark iii. 10.

⁶²³ So (with the Peshitta) by transposing two letters. The Arabic text as it stands can hardly be translated. *Almost* may be simply a corruption of the Arabic word *were*.

⁶²⁴ The syntax of the Arabic is ambiguous. The alternative followed above, which seems the most natural, is that which agrees most nearly with the Peshitta.

⁶²⁵ Mark iii. 11.

⁶²⁶ Mark iii. 12.

⁶²⁷ Luke vi. 18.

⁶²⁸ Or, *troubled with*.

⁶²⁹ Luke vi. 19.

⁶³⁰ This is the meaning of the Arabic word, as it is the primary meaning of the Syriac; but in this work a number of words meaning *approach* are used (and generally translated) in the sense of *touch*. The commonest word so used is that in § 12, 13 (cf. also § 12, 35).

⁶³¹ Matt. v. 1a.

⁶³² Luke vi. 13b.

⁶³³ Luke vi. 14.

and Bartholomew, ⁶³⁴and Matthew and Thomas, and James the son [22] of Alphæus, and Simon which *was* called the Zealot, ⁶³⁵and Judas the son of James, [23] and Judas the Iscariot, being he that had betrayed him. ⁶³⁶ ⁶³⁷And Jesus went down with them and stood in the plain, and the company of his disciples, and the great [24] multitude of people. ⁶³⁸And these twelve he chose to be with him, and that he might [25] send them to preach, and to have power to heal the sick and to cast out devils.

[26] ⁶³⁹Then he lifted up his eyes unto them, and opened his mouth, ⁶⁴⁰and taught them, and said,

[27] ⁶⁴¹Blessed are the poor in spirit: for the kingdom of heaven is theirs.

[28] ⁶⁴²Blessed are the sorrowful: for they shall be comforted.

[29] ⁶⁴³Blessed are the humble: for they shall inherit the earth.

[30] ⁶⁴⁴Blessed are they that hunger and thirst after righteousness: for they shall be satisfied.

[31] ⁶⁴⁵Blessed are the merciful: for on them shall be mercy.

[32] [Arabic, p. 32] ⁶⁴⁶Blessed are the pure in their hearts: for they shall see God.

[33] ⁶⁴⁷Blessed are the peacemakers: for they shall be called the sons of God.

[34] ⁶⁴⁸Blessed are they that were persecuted⁶⁴⁹ for righteousness' sake: for the kingdom of heaven is theirs.

[35] ⁶⁵⁰Blessed are ye when men shall hate you, and separate you from them, and persecute you, and reproach you, ⁶⁵¹and shall speak against you with all evil talk, for my [36] sake, falsely. ⁶⁵²Then rejoice and be glad, for your reward is great in heaven: for so persecuted they the prophets before you.

[37] ⁶⁵³But woe unto you rich! for ye have received your consolation.

[38] ⁶⁵⁴Woe unto you that are satisfied! ye shall hunger.

Woe unto you that laugh now! ye shall weep and be sad.

[39] ⁶⁵⁵Woe unto you when men praise you! for so did their fathers use to do to the false prophets.

⁶³⁴ Luke vi. 15.

⁶³⁵ Luke vi. 16.

⁶³⁶ So Vat. ms., followed by Ciasca (*cf.* Sin.). Borg. ms. has *he that was betraying or was a traitor* (*cf.* Peshitta).

⁶³⁷ Luke vi. 17a.

⁶³⁸ Mark iii. 14.

⁶³⁹ Luke vi. 20.

⁶⁴⁰ Matt. v. 2.

⁶⁴¹ Matt. v. 3.

⁶⁴² Matt. v. 4.

⁶⁴³ Matt. v. 5.

⁶⁴⁴ Matt. v. 6.

⁶⁴⁵ Matt. v. 7.

⁶⁴⁶ Matt. v. 8.

⁶⁴⁷ Matt. v. 9.

⁶⁴⁸ Matt. v. 10.

⁶⁴⁹ This word, the ordinary meaning of which is *expel*, is freely used by our translator in the sense of *persecute*.

⁶⁵⁰ Luke vi. 22a.

⁶⁵¹ Matt. v. 11b.

⁶⁵² Matt. v. 12.

⁶⁵³ Luke vi. 24.

⁶⁵⁴ Luke vi. 25.

⁶⁵⁵ Luke v. 26.



[40] ⁶⁵⁶Unto you do I say, ye which hear, ⁶⁵⁷Ye are the salt of the earth: if then the salt become tasteless, wherewith shall it be salted? For any purpose it is of no use, but [41] is thrown outside, and men tread upon it. ⁶⁵⁸Ye are the light of the world. It is [42] impossible that a city built on a mountain should be hid. ⁶⁵⁹Neither do they light a lamp and place it under a bushel, but on the lamp-stand, and it giveth light to all [43] who are in the house. ⁶⁶⁰So shall ⁶⁶¹ your light shine before men, that they may see [44] your good works, and glorify your Father which is in heaven. ⁶⁶²There is nothing [45] secret that shall not be revealed, or hidden that shall not be known. ⁶⁶³Whoever hath ears that hear, let him hear.

[46] ⁶⁶⁴Think not that I came to destroy the law or the prophets; I came not to destroy, [47] but to complete. ⁶⁶⁵Verily I say unto you, Until heaven and earth shall pass, there [Arabic, p. 33] shall not pass one point or one letter of the law, until all of it shall be [48] *accomplished*. ⁶⁶⁶Every one who shall violate now one of these small commandments, and shall teach men so, shall be called lacking in the kingdom of heaven: every one that shall do and teach shall ⁶⁶⁷ be called great in the kingdom [49] of heaven. ⁶⁶⁸I say unto you now, unless your righteousness abound more than that of the scribes and Pharisees, ye shall not enter the kingdom of heaven.

[50] ⁶⁶⁹Ye have heard that it was said to the ancients, Do not kill; and every one that [51] killeth is worthy of the judgement. ⁶⁷⁰But I say unto you that every one who is angry with his brother without a cause is worthy of the judgement; and every one that saith to his brother, Thou foul one, is condemned ⁶⁷¹ by the synagogue; and whosoever [52] saith to him, Thou fool, is worthy of the fire of Gehenna. ⁶⁷²If thou art now offering thy gift at the altar, and rememberest there that thy brother hath conceived [53] against thee any grudge, ⁶⁷³leave thy gift at the altar, and go first and satisfy thy [54] brother, and then return and offer thy gift. ⁶⁷⁴Join ⁶⁷⁵ thine adversary quickly, ⁶⁷⁶and while thou art still with him in the way, give a ransom and free thyself from him; [55] lest thine adversary deliver thee to the judge, ⁶⁷⁷and the judge deliver thee to the tax-collector, [56] and thou

⁶⁵⁶ Luke vi. 27.
⁶⁵⁷ Matt. v. 13.
⁶⁵⁸ Matt. v. 14.
⁶⁵⁹ Matt. v. 15.
⁶⁶⁰ Matt. v. 16.
⁶⁶¹ Or, *let* (*cf.* § 4, 20, note).
⁶⁶² Mark iv. 22.
⁶⁶³ Mark iv. 23.
⁶⁶⁴ Matt. v. 17.
⁶⁶⁵ Matt. v. 18.
⁶⁶⁶ Matt. v. 19.
⁶⁶⁷ Lit. *this (man) shall*.
⁶⁶⁸ Matt. v. 20.
⁶⁶⁹ Matt. v. 21.
⁶⁷⁰ Matt. v. 22.
⁶⁷¹ See § 10, 13, note.
⁶⁷² Matt. v. 23.
⁶⁷³ Matt. v. 24.
⁶⁷⁴ Matt. v. 25a.
⁶⁷⁵ The text is rather uncertain.
⁶⁷⁶ Luke xii. 58a.
⁶⁷⁷ Matt. v. 25c.

fall into prison. ⁶⁷⁸And verily I say unto thee, Thou shalt not go out thence until thou payest the last farthing.

[57, 58] ⁶⁷⁹Ye have heard that it was said, Do not commit adultery: ⁶⁸⁰but I now say unto you, that every one that looketh at a woman lusting after her hath forthwith already [59] [Arabic, p. 34] committed adultery with her in his heart. ⁶⁸¹If thy right eye injure thee, put it out and cast it from thee; for it is preferable for thee that one of thy [60] members should perish, and not thy whole body go into the fire *of hell*. ⁶⁸²And if thy right hand injure thee, cut it off and cast it from thee; and it is better for thee that [61] one of thy members should perish, and not thy whole body fall into Gehenna. ⁶⁸³It was said that he that putteth away his wife *should* give her a writing of divorcement: [62] ⁶⁸⁴but I say unto you, that every one that putteth away his wife, except for the cause of adultery, hath made it lawful for⁶⁸⁵ her to commit adultery: and whosoever taketh one that is put away committeth adultery.

Section IX.

[1] ⁶⁸⁶Ye have heard also that it was said unto the ancients, Lie not, but perform unto [2] God in thy oaths: ⁶⁸⁷but I say unto you, Swear not at all; neither by heaven, for it [3] is God's throne; ⁶⁸⁸nor by the earth, for it is a footstool under his feet; nor yet by [4] Jerusalem, for it is the city of the great⁶⁸⁹ King. ⁶⁹⁰Neither shalt thou swear by thy [5] head, for thou canst not make in it one lock of hair black or white. ⁶⁹¹But your word shall be either Yea or Nay, and what is in excess of this is of the evil one.

[6, 7] ⁶⁹²Ye have heard that it was said, Eye for eye, and tooth for tooth: ⁶⁹³but I say unto you, Stand not in opposition to the evil;⁶⁹⁴ but whosoever smiteth thee on thy right [8] cheek,⁶⁹⁵ turn to him also the other. ⁶⁹⁶And he that would sue thee, and take thy tunic, [9] leave to him also thy wrapper. ⁶⁹⁷And whosoever compelleth thee one mile, go with [10] [Arabic, p. 35] him twain.

⁶⁷⁸ Matt. v. 26.
⁶⁷⁹ Matt. v. 27.
⁶⁸⁰ Matt. v. 28.
⁶⁸¹ Matt. v. 29.
⁶⁸² Matt. v. 30.
⁶⁸³ Matt. v. 31.
⁶⁸⁴ Matt. v. 32.
⁶⁸⁵ The text is probably corrupt. Vat. ms. has on margin, *i.e.*, *caused her*.
⁶⁸⁶ Matt. v. 33.
⁶⁸⁷ Matt. v. 34.
⁶⁸⁸ Matt. v. 35.
⁶⁸⁹ The adj. is in the superlative.
⁶⁹⁰ Matt. v. 36.
⁶⁹¹ Matt. v. 37.
⁶⁹² Matt. v. 38.
⁶⁹³ Matt. v. 39.
⁶⁹⁴ A literal reproduction of the Greek, like that in Syr. versions.
⁶⁹⁵ Lit. *jaw*.
⁶⁹⁶ Matt. v. 40.
⁶⁹⁷ Matt. v. 41.

⁶⁹⁸And he that asketh thee, give unto him: ⁶⁹⁹and he that would borrow of thee, prevent him not. And prosecute⁷⁰⁰ not him that taketh thy [11] substance. ⁷⁰¹And as ye desire that men should do to you, so do ye also to them.

[12, 13] ⁷⁰²Ye have heard that it was said, Love thy neighbour and hate thine enemy: ⁷⁰³but I say unto you, Love your enemies, and pray for those that curse you, and deal well with those that hate you, and pray for those who take you with violence and persecute you; [14] ⁷⁰⁴that ye may be sons of your heavenly Father, who maketh his sun to rise on the good and the evil, and sendeth down his rain on the righteous and the [15] unrighteous. ⁷⁰⁵If ye love them that love you, what reward shall ye have? ⁷⁰⁶for the publicans [16] and sinners also love those that love them. ⁷⁰⁷And if ye do a kindness to those [17] who treat you well, where is your superiority? for sinners also do likewise. ⁷⁰⁸And if ye lend to him of whom ye hope for a reward,⁷⁰⁹ where is your superiority? for the [18] sinners also lend to sinners, seeking recompense from⁷¹⁰ them. ⁷¹¹But love your enemies, and do good to them, and lend, and cut not off the hope of any man; that your reward may be great, and ye may be the children of the Highest: for he is lenient [19] towards the wicked and the ungrateful. ⁷¹²Be ye merciful, even as your Father also is [20] merciful. ⁷¹³And if ye inquire for the good of your brethren only, what more have [21] ye done *than others*? is not this the conduct of the publicans also? ⁷¹⁴Be ye now⁷¹⁵ perfect, even as your Father which is in heaven is perfect.

[22] ⁷¹⁶Consider your alms; do them not before men to let them see you: and if it be not [23] so,⁷¹⁷ ye have no reward before your Father which is in the heavens. ⁷¹⁸When then thou givest an alms now, do not sound a trumpet before thee, as do the people of hypocrisy, [Arabic, p. 36] in the synagogues and the marketplaces, that men may praise them. And [24] verily say I unto you, They have received their reward. ⁷¹⁹But thou, when [25] thou doest alms, let thy left hand not know what thy right hand doeth; ⁷²⁰that thine alms may be concealed: and thy Father which seeth in secret shall reward thee openly.

⁶⁹⁸ Matt. v. 42.

⁶⁹⁹ Luke vi. 30b.

⁷⁰⁰ Or, *punish*.

⁷⁰¹ Luke vi. 31.

⁷⁰² Matt. v. 43.

⁷⁰³ Matt. v. 44.

⁷⁰⁴ Matt. v. 45.

⁷⁰⁵ Matt. v. 46.

⁷⁰⁶ Luke vi. 32b.

⁷⁰⁷ Luke vi. 33.

⁷⁰⁸ Luke vi. 34.

⁷⁰⁹ Or, *return*.

⁷¹⁰ Or, *to be given back as much by*.

⁷¹¹ Luke vi. 35.

⁷¹² Luke vi. 36.

⁷¹³ Matt. v. 47.

⁷¹⁴ Matt. v. 48.

⁷¹⁵ Our translator is continually using this word (*cf.* § 9, 23) where the context and the originals require *then* or *therefore*.

We shall only occasionally reproduce the peculiarity.

⁷¹⁶ Matt. vi. 1.

⁷¹⁷ A clumsy phrase.

⁷¹⁸ Matt. vi. 2.

⁷¹⁹ Matt. vi. 3.

⁷²⁰ Matt. vi. 4.

[26] ⁷²¹And whenever thou prayest, be not as the hypocrites, who love to stand in the synagogues and in the corners of the marketplaces for prayers, that men may behold [27] them. ⁷²²And verily say I unto you, They have received their reward. But thou, when thou prayest, enter into thy closet, and fasten thy door, and pray to thy Father in secret, and thy Father which seeth in secret shall reward thee openly. [28] ⁷²³And whenever ye pray, be not babblers, as the heathen; for they think that by the [29] abundance of their words they shall be heard. ⁷²⁴Then be not ye now like unto them: [30] for your Father knoweth your request before ye ask him. ⁷²⁵One of his disciples said [31] unto him, Our Lord, teach us to pray, as John taught his disciples. ⁷²⁶Jesus said unto [32] them, Thus now pray ye now: ⁷²⁷ ⁷²⁸Our Father which art in heaven, Hallowed be thy [33, 34] name. ⁷²⁹Thy kingdom come. Thy will be *done*, ⁷³⁰ as in heaven, so on earth. ⁷³¹Give us the [35] food of to-day. ⁷³²And forgive us our trespasses, as we forgave those that trespassed [36] against us. ⁷³³And bring us not into temptations, but deliver us from the evil one. For [37] thine is the kingdom, and the power, and the glory, for ever and ever. ⁷³⁴ ⁷³⁵If ye forgive [Arabic, p. 37] men their wrong-doing, ⁷³⁶ your Father which is in heaven will forgive you. [38] ⁷³⁷But if ye forgive not men, neither will your Father pardon your wrong-doing.

[39] ⁷³⁸When ye fast, do not frown, as the hypocrites; for they make their faces austere, that they may be seen of ⁷³⁹ men that they are fasting. Verily I say unto you, They [40] have received their reward. ⁷⁴⁰But when thou fastest, wash thy face and anoint thy [41] head; ⁷⁴¹that thou make not an appearance to men of fasting, but to thy Father which is in secret: and thy Father which seeth in secret shall reward thee.

[42] ⁷⁴²Be not agitated, little flock; for your Father hath delighted to give you the kingdom. [43] ⁷⁴³Sell your possessions, and give in alms; take to yourselves purses that wax [44] not old. ⁷⁴⁴Lay not up treasure on earth, where moth and worm corrupt, and where [45] thieves break through

721 Matt. vi. 5.

722 Matt. vi. 6.

723 Matt. vi. 7.

724 Matt. vi. 8.

725 Luke xi. 1b.

726 Luke xi. 2a.

727 The Arabic text makes Matthew begin here.

728 Matt. vi. 9.

729 Matt. vi. 10.

730 The text as printed reads, *That thy will may be (done)*; but it is to be explained as a (very common grammatical) transcriptional error. The Cur., however, has *and*.

731 Matt. vi. 11.

732 Matt. vi. 12.

733 Matt. vi. 13.

734 Lit. *unto the age of the ages*.

735 Matt. vi. 14.

736 Or, *folly*; and so in following verse.

737 Matt. vi. 15.

738 Matt. vi. 16.

739 Or, *shew to*.

740 Matt. vi. 17.

741 Matt. vi. 18.

742 Luke xii. 32.

743 Luke xii. 33a.

744 Matt. vi. 19.

and steal: ⁷⁴⁵but lay up for yourselves treasure in heaven, where [46] moth and worm do not corrupt, nor thieves break through nor steal: ⁷⁴⁶for where your [47] treasure is, there also will your heart be. ⁷⁴⁷The lamp of the body is the eye: if then ⁷⁴⁸[48] thine eye now be sound, thy whole body also shall be light. ⁷⁴⁹But if thine eye be evil, all thy body shall be dark. And if the light which is in thee is darkness, how [49] great is ⁷⁵⁰thy darkness! ⁷⁵¹Be watchful that the light which is in thee be not darkness. [50] ⁷⁵²Because that, if thy whole body is light, and have no part dark, it shall all be light, as the lamp giveth light to thee with its flame.



Section X.

[1] [Arabic, p. 38] ⁷⁵³No man can serve two masters; and that because it is necessary that he hate one of them and love the other, and honour one of them and despise the [2] other. ⁷⁵⁴Ye cannot serve God and possessions. And because of this I say unto you, Be not anxious for yourselves, ⁷⁵⁵what ye shall eat and what ye shall drink; neither for your bodies, what ye shall put on. Is not the life better than the food, and the body [3] than the raiment? ⁷⁵⁶Consider the birds of the heaven, which sow not, nor reap, nor store in barns; and *yet* your Father which is in heaven feedeth them. Are not ye [4] better than they? ⁷⁵⁷Who of you when he trieth is able to add to his stature one [5] cubit? ⁷⁵⁸If then ye are not able for a small *thing*, why are ye anxious about the [6, 7] rest? ⁷⁵⁹Consider the wild lily, how it grows, although it toils not, nor spins; ⁷⁶⁰and I say unto you that Solomon in the greatness of his glory was not clothed like one of [8] them. ⁷⁶¹And if God so clothe the grass of the field, which to-day is, and to-morrow [9] is cast ⁷⁶²into the oven, how much more shall be unto you, O ye of little faith! ⁷⁶³Be not anxious, so as to say, What shall we eat? or, What shall we drink? or, With [10] what shall we be clothed? ⁷⁶⁴Neither let your minds be perplexed in this: ⁷⁶⁵all these *things* the nations of the world seek; and your Father which is in heaven knoweth

⁷⁴⁵ Matt. vi. 20.
⁷⁴⁶ Matt. vi. 21.
⁷⁴⁷ Matt. vi. 22.
⁷⁴⁸ Or, *for if*.
⁷⁴⁹ Matt. vi. 23.
⁷⁵⁰ Or, *will be*.
⁷⁵¹ Luke xi. 35.
⁷⁵² Luke xi. 36.
⁷⁵³ Matt. vi. 24.
⁷⁵⁴ Matt. vi. 25.
⁷⁵⁵ Or, *your souls*; or, *your lives*.
⁷⁵⁶ Matt. vi. 26.
⁷⁵⁷ Matt. vi. 27.
⁷⁵⁸ Luke xii. 26.
⁷⁵⁹ Matt. vi. 28.
⁷⁶⁰ Matt. vi. 29.
⁷⁶¹ Matt. vi. 30.
⁷⁶² Lit. *falleth* (*cf.* Syriac).
⁷⁶³ Matt. vi. 31.
⁷⁶⁴ Luke xii. 29b.
⁷⁶⁵ Matt. vi. 32.

[11] your need of all these things. ⁷⁶⁶Seek ye first the kingdom of God, and his righteousness; [12] [Arabic, p. 39] and all these shall come to you as something additional for you. ⁷⁶⁷Be not anxious for the morrow; for the morrow shall be anxious for what belongs to it. Sufficient unto the day is its evil.

[13] ⁷⁶⁸Judge not, that ye be not judged: ⁷⁶⁹condemn⁷⁷⁰ not, that ye be not condemned: [14] ⁷⁷¹forgive, *and* it shall be forgiven you: release, and ye shall be released: give, that ye may be given *unto*; with good measure, abundant, full, they shall thrust⁷⁷² into your [15] bosoms. ⁷⁷³With what measure ye measure it shall be measured to you. See *to it* what ye hear: with what measure ye measure it shall be measured to you; and ye [16] shall be given more. ⁷⁷⁴I say unto those that hear, He that hath shall be given *unto*; and he that hath not, that which he regards⁷⁷⁵ as his shall be taken from him.

[17] ⁷⁷⁶And he spake unto them a parable, Can a blind man haply guide a blind man? [18] shall⁷⁷⁷ they not both fall into a hollow? ⁷⁷⁸A disciple is not better than his master; [19] every perfect man shall be as his master. ⁷⁷⁹Why lookest thou at the mote which is in the eye of thy brother, but considerest not the column that is in thine *own* eye? [20] ⁷⁸⁰Or how canst thou say to thy brother, Brother, I will take out the mote from thine eye; and the column which is in thine eye thou seest not? Thou hypocrite, take out first the column from thine eye; and then shalt thou see to take out the mote from the eye of thy brother.

[21] ⁷⁸¹Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest they trample them with their feet, and return and wound you.

[22] ⁷⁸²And he said unto them, Who of you, that hath a friend, goeth to him at midnight, [23] and saith unto him, My friend, lend me three loaves; ⁷⁸³for a friend hath come [24] to me from a journey, and I have nothing to offer to him: ⁷⁸⁴and that friend shall [Arabic, p. 40] answer him from within, and say unto him, Trouble me not; for the door is shut, and my children are with me in bed, and I cannot rise and give thee? [25] ⁷⁸⁵And verily I say unto you, If he will not give him because

⁷⁶⁶ Matt. vi. 33.

⁷⁶⁷ Matt. vi. 34.

⁷⁶⁸ Matt. vii. 1.

⁷⁶⁹ Luke vi. 37b.

⁷⁷⁰ The word means *to contend successfully*, but is used throughout by our translator in the sense of *condemn*.

⁷⁷¹ Luke vi. 38.

⁷⁷² This is the reading adopted by Ciasca in his Latin version. The diacritical points in the Arabic text, as he has printed it (perhaps a misprint), give second person plural passive instead of third plural active.

⁷⁷³ Mark iv. 24b.

⁷⁷⁴ Mark iv. 25.

⁷⁷⁵ *cf.* Luke viii. 18b. Our translator uses the same word in § 50, 5=Luke xxiii. 8b; and in both cases it represents the same word in the Syriac versions.

⁷⁷⁶ Luke vi. 39.

⁷⁷⁷ Or, *Do*.

⁷⁷⁸ Luke vi. 40.

⁷⁷⁹ Luke vi. 41.

⁷⁸⁰ Luke vi. 42.

⁷⁸¹ Matt. vii. 6.

⁷⁸² Luke xi. 5.

⁷⁸³ Luke xi. 6.

⁷⁸⁴ Luke xi. 7.

⁷⁸⁵ Luke xi. 8.

of friendship, yet because [26] of *his* importunity he will rise and give him what he seeketh. ⁷⁸⁶And I also say unto you, Ask, *and* ye shall be given *unto*; seek, *and* ye shall find; knock, *and* it shall be [27] opened unto you. ⁷⁸⁷Every one that asketh receiveth, and he that seeketh findeth, and [28] he that knocketh, it shall be opened to him. ⁷⁸⁸What father of you, shall his son ask for bread—will he, think you, give him a stone? ⁷⁸⁹and if he ask of him a fish, will he, [29] think you, ⁷⁹⁰instead of the fish give him a serpent? and if he ask him for an egg, will [30] he, think you, extend to him a scorpion? ⁷⁹¹If ye then, *although* being evil, know the gifts *which are* good, and give them to your children, how much more shall your [31] Father which is in heaven give the Holy Spirit to them that ask him? ⁷⁹²Whatsoever ye would that men should do to you, do ye even so to them: this is the law and the prophets.

[32] ⁷⁹³Enter⁷⁹⁴ ye by the narrow gate; for the wide gate and the broad way lead to destruction, [33] and many they be which go therein. ⁷⁹⁵How narrow is the gate and straitened the way leading to life! and few be they that find it.

[34] ⁷⁹⁶Beware of false prophets, which come to you in sheep's⁷⁹⁷ clothing, while within [35] they are ravening wolves. ⁷⁹⁸But by their fruits ye shall know them. ⁷⁹⁹For every tree is known by its fruit. For figs are not gathered⁸⁰⁰ of thorns, neither are grapes plucked of [36] briars. ⁸⁰¹Even so every good tree bringeth forth good fruit, but the evil tree bringeth [37] [Arabic, p. 41] forth evil fruit. ⁸⁰²The good tree cannot bring forth evil fruit, neither *can* the [38] evil tree bring forth good fruit. ⁸⁰³The good man from the good treasures that are in his heart bringeth forth good *things*; and the evil man from the evil treasures that are in his heart bringeth forth evil *things*: and from the overflowings of the [39] heart the lips speak. ⁸⁰⁴Every tree that beareth not good fruit is cut *down* and cast [40, 41] into the fire. ⁸⁰⁵Therefore by their fruits ye shall know them. ⁸⁰⁶Not all that say unto me, My Lord, my Lord, shall enter the kingdom of the heavens; but he that doeth [42] the will of my Father which is in heaven. ⁸⁰⁷Many shall say unto me in that day, My Lord, my Lord, did

786 Luke xi. 9.

787 Luke xi. 10.

788 Luke xi. 11.

789 The Arabic might also be rendered, *What father of you whom his son asketh for bread, will (think you) give him a stone?* But as the Peshitta preserves the confused construction of the Greek, it is probably better to render as above.

790 Luke xi. 12.

791 Luke xi. 13.

792 Matt. vii. 12.

793 Matt. vii. 13.

794 There is nothing about *striving*. The verb is *walaga*, which means *enter* (cf. § 11, 48).

795 Matt. vii. 14.

796 Matt. vii. 15.

797 Or, *lambs*'.

798 Matt. vii. 16a.

799 Luke vi. 44.

800 The verbs might be *singular* active, but not *plural* as in Syriac versions (cf., however, § 38, 43, note, end). In the Borg. MS. the nouns are in the accusative.

801 Matt. vii. 17.

802 Matt. vii. 18.

803 Luke vi. 45.

804 Matt. vii. 19.

805 Matt. vii. 20.

806 Matt. vii. 21.

807 Matt. vii. 22.

we not prophesy in thy name, and in thy name cast out [43] devils, and in thy name do many powers? ⁸⁰⁸Then shall I say unto them, I never [44] knew you: depart from me, ye servants of iniquity. ⁸⁰⁹Every man that cometh unto [45] me, and heareth my sayings, and doeth them, I will shew you to what he is like: ⁸¹⁰he is like the wise man which built a house, and digged and went deep, and laid the [46] foundations on a rock: ⁸¹¹and the rain came down, and the rivers overflowed, and the winds blew, and shook that house, and it fell not: for its foundation was laid on [47] rocks. ⁸¹²And every one that heareth these my words, and doeth them not, is like [48] the foolish man which built his house on sand, without foundation: ⁸¹³and the rain descended, and the rivers overflowed, and the winds blew, and smote upon that house, and it fell: and the fall of it was great.

Section XI.

[1] [Arabic, p. 42] ⁸¹⁴And when Jesus finished these sayings, the multitudes were astonished [2] at his teaching; ⁸¹⁵and that because he was teaching them as one having authority, not as their scribes and the Pharisees.

[3] ⁸¹⁶And when he descended from the mountain, great multitudes followed him.

[4] ⁸¹⁷And when Jesus entered Capernaum, the servant of one of the chiefs was in an [5] evil case, and he was precious to him, and he was at the point of death. ⁸¹⁸And he [6] heard of Jesus, and came to him with the elders of the Jews; ⁸¹⁹and he besought him, and said, My Lord, my boy is laid in the house paralysed, ⁸²⁰and he is suffering grievous [7] torment. ⁸²¹And the elders urgently requested of him, and said, He is worthy that [8] this should be done unto him: ⁸²²for he loveth our people, and he also built the synagogue [9, 10] for us. ⁸²³Jesus said unto him, I will come and heal him. ⁸²⁴That chief answered and said, My Lord, I am not worthy that my roof should shade thee; but it sufficeth [11] that thou speak a word, and my lad shall be healed. ⁸²⁵And I also am a man in obedience to authority, having under my hand soldiers: ⁸²⁶ and I say to this *one*, Go, and he goeth;

808 Matt. vii. 23.
809 Luke vi. 47.
810 Luke vi. 48.
811 Matt. vii. 25.
812 Matt. vii. 26.
813 Matt. vii. 27.
814 Matt. vii. 28.
815 Matt. vii. 29.
816 Matt. viii. 1.
817 Matt. viii. 5a; Luke vii. 2.
818 Luke vii. 3.
819 Matt. viii. 5b; Matt. viii. 6.
820 i.e., so as to be unable to walk.
821 Luke vii. 4b.
822 Luke vii. 5.
823 Matt. viii. 7.
824 Matt. viii. 8.
825 Luke vii. 8.
826 Or, *bodies of soldiers*.



and to another, Come, and he cometh; and to my servant that he do this, [12] and he doeth *it*.⁸²⁷ And when Jesus heard that, he marvelled at him,⁸²⁸ and turned and said unto the multitude that were coming with him,⁸²⁹ Verily I say unto you, I have [13] not found in Israel *the like of this faith*.⁸³⁰ I say unto you, that many shall come from the east and the west, and shall recline with Abraham and Isaac and Jacob [14] [Arabic, p. 43] in the kingdom of heaven:⁸³¹ but the children of the kingdom shall be cast [15] forth into the outer darkness: and there shall be weeping and gnashing of teeth.⁸³² And Jesus said to that chief, Go thy way; as thou hast believed, *so* shall it be unto thee. [16]⁸³³ And his lad was healed in that hour. And that chief returned to the house and found that sick servant healed.

[17]⁸³⁴ And the day after, he was going to a city called Nain, and his disciples with him, [18] and a great multitude.⁸³⁵ And when he was come near the gate of the city, he saw a crowd⁸³⁶ accompanying one *that was* dead, the only son of his mother; and his mother was a widow: and there was with her a great multitude of the people of the [19] city.⁸³⁷ And when Jesus saw her, he had compassion on her, and said unto her, Weep [20] not.⁸³⁸ And he went and advanced to the bier, and the bearers of it stood still; and [21] he said, Young man, I say unto thee, Arise.⁸³⁹ And that dead *man* sat up and began [22] to speak; and he gave him to his mother.⁸⁴⁰ And fear came on all the people: and they praised God, and said, There hath risen among us a great prophet: and, God [23] hath had regard to his people.⁸⁴¹ And this news concerning him spread in all Judæa, and in all the region which was about them.

[24]⁸⁴² And when Jesus saw great multitudes surrounding him, he commanded them to [25] depart to the other side.⁸⁴³ And while they were going in the way, there came one of the scribes and said unto him, My Master, I will follow thee whithersoever thou [26] goest.⁸⁴⁴ Jesus said unto him, The foxes have holes, and the birds of the heaven have [27] nests; but the Son of man hath not a place in which to lay his head.⁸⁴⁵ And he said unto another, Follow me. And he said unto him, My Lord, suffer me first to go and [28] bury my father.⁸⁴⁶ Jesus said unto him, Leave the dead to bury their dead; but thou, [29] follow me and preach the kingdom of God.⁸⁴⁷ And another said unto him, I will follow [Arabic, p. 44] thee, my Lord; but first suffer me to go and salute my

827 Luke vii. 9a.
828 Or, *it*.
829 Matt. viii. 10b.
830 Matt. viii. 11.
831 Matt. viii. 12.
832 Matt. viii. 13.
833 Luke vii. 10.
834 Luke vii. 11.
835 Luke vii. 12.
836 Lit. *company*.
837 Luke vii. 13.
838 Luke vii. 14.
839 Luke vii. 15.
840 Luke vii. 16.
841 Luke vii. 17.
842 Matt. viii. 18.
843 Luke ix. 57a; Matt. viii. 19.
844 Matt. viii. 20.
845 Luke ix. 59.
846 Luke ix. 60.
847 Luke ix. 61.

household and [30] come. ⁸⁴⁸Jesus said unto him, There is no one who putteth his hand to the plough⁸⁴⁹ and looketh behind him, and yet is fit for the kingdom of God.

[31] ⁸⁵⁰And he said to them on that day in the evening, Let us go over to the other side [32] of the lake; and he left⁸⁵¹ the multitudes. ⁸⁵²And Jesus went up and sat in the ship, [33] he and his disciples, and there were with them other ships. ⁸⁵³And there occurred on the sea a great tempest⁸⁵⁴ of whirlwind and wind, ⁸⁵⁵and the ship was on the point of [34] sinking from the greatness⁸⁵⁶ of the waves. ⁸⁵⁷But Jesus was sleeping on a cushion in the stern of the ship; ⁸⁵⁸and his disciples came and awoke him, and said unto him, Our [35] Lord, save us; lo, we perish. ⁸⁵⁹And he rose, and rebuked the winds and the turbulence of the water, and said to the sea, Be still, for thou art rebuked; ⁸⁶⁰and the wind [36] was still, and there was a great calm. ⁸⁶¹And he said unto them, Why are ye thus [37] afraid? and why have ye no faith? ⁸⁶²And they feared greatly. ⁸⁶³ And they marvelled, and said one to another, Who, think you, is this, who commandeth also the wind and the waves and the sea, and they obey him?

[38] ⁸⁶⁴And they departed and came to the country of the Gadarenes, which is on the [39] other side, opposite the land of Galilee. ⁸⁶⁵And when he went out of the ship to the land, ⁸⁶⁶there met him from among the tombs a man who had a devil for a long time, [40] and wore no clothes, neither dwelt in a house, but among the tombs. ⁸⁶⁷And no man was [Arabic, p. 45] able to bind him with chains, ⁸⁶⁸because any time that he was bound with chains [41] and fetters he cut the chains and loosened the fetters; ⁸⁶⁹and he was snatched⁸⁷⁰ [42] away of the devil into the desert, ⁸⁷¹and no man was able to quiet him; and at all times, in the night and in the day, he would be among the tombs and in the mountains; ⁸⁷²and no man was able to pass by that way; ⁸⁷³and he would cry out and

848 Luke ix. 62.

849 Lit. *plough of the yoke*.

850 Mark iv. 35; Luke viii. 22d.

851 *cf.*, e.g., at § 17, 19, § 23, 16, where the same Arabic and Syriac word is used; *cf.* also the ambiguity of the Greek (R.V. has *left*).

852 Mark iv. 36a; Luke viii. 22b.

853 Mark iv. 36c; Matt. viii. 24a.

854 Lit. *commotion*.

855 Luke viii. 23c.

856 Or, *abundance*.

857 Mark iv. 38a.

858 Matt. viii. 25.

859 Luke viii. 24b.

860 Mark iv. 39b.

861 Mark iv. 40.

862 Luke viii. 25b.

863 The last clause belongs in the Greek to verse 41.

864 Luke viii. 26.

865 Luke viii. 27a.

866 Mark v. 2b; Luke viii. 27c.

867 Mark v. 3b.

868 Mark v. 4a.

869 Luke viii. 29c.

870 Imperfect tense.

871 Mark v. 4b, 5a.

872 Matt. viii. 28b.

873 Mark v. 5b.



wound himself [43] with stones. ⁸⁷⁴And when he saw Jesus at a distance, he hastened and worshipped [44] him, and cried with a loud voice and said, ⁸⁷⁵What have we to do with thee, Jesus, [45] Son of the most high God? ⁸⁷⁶I adjure thee by God, torment me not. And Jesus commanded the unclean spirit to come out of the man: and he had *suffered*⁸⁷⁷ a long [46] time since the time when he came into captivity to it. ⁸⁷⁸And Jesus asked him, What is thy name? He said unto him, Legion; for there had entered into him many [47] devils. ⁸⁷⁹And they besought him that he would not command them to depart into [48] the depths. ⁸⁸⁰And there was there a herd of many swine, feeding in the mountain, and those devils besought him to give them leave to enter the swine; and he gave [49] them leave. ⁸⁸¹And the devils went out of the man and entered into the swine. ⁸⁸²And that herd hastened to the summit and fell down into the midst of the sea, about two [50] thousand, and they were choked in the water. ⁸⁸³And when the keepers saw what [51] happened, they fled, and told those in the cities and villages. ⁸⁸⁴And the people went out to see what had happened; and they came to Jesus, and found the man whose [Arabic, p. 46] devils had gone out, clothed, modest,⁸⁸⁵ seated at the feet of Jesus; and they [52] feared. ⁸⁸⁶And they reported what they saw, and how the man was healed who had a devil, ⁸⁸⁷and concerning those swine also.

Section XII.

[1] ⁸⁸⁸And all the multitude of the Gadarenes entreated him to depart from them, because that great fear took hold upon them.

[2, 3] ⁸⁸⁹But Jesus went up into the ship, and crossed, and came to his city. ⁸⁹⁰And that man from whom the devils went out entreated that he might stay with him; but [4] Jesus sent him away, and said unto him, ⁸⁹¹Return to thy house, and make known what [5] God hath done for thee. ⁸⁹²And he went, and began to publish in Decapolis⁸⁹³ what Jesus had done for him; and they all marvelled.

⁸⁷⁴ Mark v. 6.
⁸⁷⁵ Mark v. 7a; Luke viii. 28b.
⁸⁷⁶ Mark v. 7c; Luke viii. 29a.
⁸⁷⁷ Lit. *and it was for him*.
⁸⁷⁸ Luke viii. 30.
⁸⁷⁹ Luke viii. 31.
⁸⁸⁰ Luke viii. 32.
⁸⁸¹ Luke viii. 33.
⁸⁸² Mark v. 13b.
⁸⁸³ Luke viii. 34.
⁸⁸⁴ Luke viii. 35.
⁸⁸⁵ cf. Syriac versions.
⁸⁸⁶ Luke viii. 36.
⁸⁸⁷ Mark v. 16b.
⁸⁸⁸ Luke viii. 37a.
⁸⁸⁹ Matt. ix. 1.
⁸⁹⁰ Luke viii. 38.
⁸⁹¹ Luke viii. 39a.
⁸⁹² Mark v. 20.
⁸⁹³ Lit. *the ten cities*.

[6] ⁸⁹⁴And when Jesus had crossed in the ship to that side, a great multitude received [7] him; and they were all looking for him. ⁸⁹⁵And a man named Jairus, the chief of the [8] synagogue, fell before the feet of Jesus, ⁸⁹⁶and besought him much, and said unto him, I have an only daughter, and she is come nigh unto death; ⁸⁹⁷but come and lay thy [9] hand upon her, and she shall live. ⁸⁹⁸And Jesus rose, and his disciples, and they followed [10] him. ⁸⁹⁹And there joined him a great multitude, and they pressed him.

[11, 12] ⁹⁰⁰And a woman, which had a flow of blood for twelve years, ⁹⁰¹had suffered much of many physicians, and spent all that she had, and was not benefited at all, but her [13] trouble increased further. ⁹⁰²And when she heard of Jesus, she came in the thronging of [14] [Arabic, p. 47] the crowd behind him, and touched⁹⁰³ his garments; ⁹⁰⁴and she thought within [15] herself, If I *could* reach to touch his garments, I should live. ⁹⁰⁵And immediately the fountain of her blood was dried; and she felt in her body that she was healed [16] of her plague. ⁹⁰⁶And Jesus straightway knew within himself that power had gone out of him; and he turned to the crowd, and said, Who approached unto my garments? [17] ⁹⁰⁷And on their denying, all of them, Simon Cephas and those with him said unto him, Our Master, the multitudes throng thee and press thee, and sayest thou, Who approached [18] unto me? ⁹⁰⁸And he said, Some one approached unto me; and I knew that [19] power went forth from me. ⁹⁰⁹And that woman, when she saw that she was not hid [20] from him, came fearing and agitated (for she knew what had happened to her), ⁹¹⁰and fell down and worshipped him, and told, in the presence of all the people, for what [21] reason she touched *him*, and how she was healed immediately. ⁹¹¹And Jesus said unto her, Be of good courage, daughter; thy faith hath made thee alive; depart in peace, and be whole from thy plague.

[22] ⁹¹²And while he was yet speaking, there came a man from the house of the chief of the synagogue, and said unto him, Thy daughter hath died; so trouble not the [23] teacher. ⁹¹³But Jesus heard, and said unto the father of the maid, Fear not: but believe [24] only, and she shall live. ⁹¹⁴And he suffered no man to go with him, except [25] Simon Cephas, and James, and John the brother of James. ⁹¹⁵And they reached the house of the chief of the synagogue; and he saw them

894 Mark v. 21a; Luke viii. 40b.
895 Luke viii. 41a.
896 Mark v. 23a.
897 Matt. ix. 18b.
898 Matt. ix. 19.
899 Mark v. 24b.
900 Mark v. 25.
901 Mark v. 26.
902 Mark v. 27.
903 See § 8, 17, note.
904 Mark v. 28.
905 Mark v. 29.
906 Mark v. 30.
907 Luke viii. 45b.
908 Luke viii. 46.
909 Luke viii. 47a.
910 Mark v. 33b; Luke viii. 47c.
911 Luke viii. 48; Mark v. 34b.
912 Luke viii. 49.
913 Luke viii. 50.
914 Mark v. 37.
915 Mark v. 38.

agitated, weeping and wailing. [26] ⁹¹⁶And he entered, and said unto them, Why are ye agitated *and* weeping? the [27] [Arabic, p. 48] maid hath not died, but she is sleeping. ⁹¹⁷And they laughed at him, for [28] they knew that she had died. ⁹¹⁸And he put every man forth without, and took the father of the maid, and her mother, and Simon, and James, and John, and [29] entered into the place where the maid was laid. ⁹¹⁹And he took hold of the hand of the maid, and said unto her, Maid, arise. ⁹²⁰And her spirit returned, and straightway [30] she arose and walked: ⁹²¹and she was about twelve years *of age*. ⁹²²And he commanded [31] that there should be given to her something to eat. ⁹²³And her father wondered greatly: [32] and he warned them that they should tell no man what had happened. ⁹²⁴And this report spread in all that land.

[33] ⁹²⁵And when Jesus crossed over from there, there joined him two blind men, crying [34] out, and saying, Have mercy on us, *thou* son of David. ⁹²⁶And when he came to the house, those two blind men came to him: and Jesus said unto them, Believe ye [35] that I am able to do this? They said unto him, Yea, our Lord. ⁹²⁷Then he touched⁹²⁸ [36] their eyes, and said, As ye have believed, it shall be unto you. ⁹²⁹And immediately their eyes were opened. And Jesus forbade them, and said, See that no man know. [37] ⁹³⁰But they went out and published the news in all that land.

[38] ⁹³¹And when Jesus went out, they brought to him a dumb man having a devil. [39] ⁹³²And on the going out of the devil that dumb man spake. And the multitudes marvelled, and said, It was never so seen in Israel

[40] ⁹³³And Jesus was going about in all the cities and *in* the villages, and teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease [41] [Arabic, p. 49] and sickness; and many followed him. ⁹³⁴And when Jesus saw the multitudes, he had compassion on them, for they were wearied and scattered,⁹³⁵ as sheep [42] that have no shepherd. ⁹³⁶And he called his twelve disciples, and gave them power and [43] much authority over all devils and diseases; ⁹³⁷and sent them two and two, that they [44] might proclaim the kingdom of God, and

⁹¹⁶ Mark v. 39.
⁹¹⁷ Luke viii. 53.
⁹¹⁸ Mark v. 40b.
⁹¹⁹ Mark v. 41.
⁹²⁰ Luke viii. 55a.
⁹²¹ Mark v. 42b.
⁹²² Luke viii. 55b.
⁹²³ Luke viii. 56.
⁹²⁴ Matt. ix. 26.
⁹²⁵ Matt. ix. 27.
⁹²⁶ Matt. ix. 28.
⁹²⁷ Matt. ix. 29.
⁹²⁸ Lit. *went forward to* (cf. § 8, 17, note).
⁹²⁹ Matt. ix. 30.
⁹³⁰ Matt. ix. 31.
⁹³¹ Matt. ix. 32.
⁹³² Matt. ix. 33.
⁹³³ Matt. ix. 35.
⁹³⁴ Matt. ix. 36.
⁹³⁵ Lit. *cast away* (cf. meanings of Syriac word).
⁹³⁶ Matt. x. 1a; Luke ix. 1b.
⁹³⁷ Luke ix. 2.

to heal the sick. ⁹³⁸And he charged them, and said, Walk not in the way of the heathen, nor enter into the cities of the Samaritans.⁹³⁹ [45, 46] ⁹⁴⁰Go especially unto the sheep that are lost of the sons of Israel. ⁹⁴¹And [47] when ye go, proclaim and say, The kingdom of heaven is come near. ⁹⁴²And heal the sick, and cleanse the lepers, and cast out the devils: freely ye have received, freely [48, 49] give. ⁹⁴³Get you not gold, nor silver, nor brass in your purses; ⁹⁴⁴and take nothing for the way, except a staff only; nor bag, nor bread; neither shall ye have two tunics, [50] nor shoes, nor staff, but be shod with sandals; ⁹⁴⁵for the labourer is worthy of his food. [51] ⁹⁴⁶And whatever city or village ye enter, inquire who is worthy in it, and there be until [52, 53] ye go out. ⁹⁴⁷And when ye enter into the house, ask for the peace of the house: and if the house is worthy, your peace shall come upon it; ⁹⁴⁸but if it is not worthy, your [54] peace shall return unto you. ⁹⁴⁹And whosoever shall not receive you, nor hear your sayings, when ye go out from that house, or from that village, shake off the dust [55] [Arabic, p. 50] that is under your feet against them for a testimony. ⁹⁵⁰And verily I say unto you, To the land of Sodom and Gomorrah there shall be rest in the day of judgement, rather than to that city.

Section XIII.

[1] ⁹⁵¹I am sending you as lambs among wolves: be ye now wise as serpents, and [2] harmless⁹⁵² as doves. ⁹⁵³Beware of men: they shall deliver you to the councils of the [3] magistrates, and scourge you in their synagogues; ⁹⁵⁴and shall bring you before governors and kings for my sake, for a testimony against them and against the nations. [4] ⁹⁵⁵And when they deliver you up, be not⁹⁵⁶ anxious, nor consider beforehand, what ye [5] shall say; but ye shall be given⁹⁵⁷ in that hour what ye ought to speak. ⁹⁵⁸Ye do not [6] speak, but the Spirit of your Father speaketh in you. ⁹⁵⁹The

⁹³⁸ Matt. x. 5.

⁹³⁹ § 34, 40, shows that this Arabic form may be so translated.

⁹⁴⁰ Matt. x. 6.

⁹⁴¹ Matt. x. 7.

⁹⁴² Matt. x. 8.

⁹⁴³ Matt. x. 9f.

⁹⁴⁴ Mark vi. 8b; Luke ix. 3.

⁹⁴⁵ Matt. x. 10c; Mark vi. 9a.

⁹⁴⁶ Matt. x. 10d.

⁹⁴⁷ Matt. x. 11.

⁹⁴⁸ Matt. x. 12; Matt. x. 13.

⁹⁴⁹ Matt. x. 14a; Mark vi. 11b.

⁹⁵⁰ Matt. x. 15.

⁹⁵¹ Matt. x. 16.

⁹⁵² The word is occasionally used in this sense, but ordinarily means *sound, unhurt*.

⁹⁵³ Matt. x. 17.

⁹⁵⁴ Matt. x. 18.

⁹⁵⁵ Matt. x. 19.

⁹⁵⁶ From this point down to Matt. x. 27a, is assigned by Vat. MS. to Mark.

⁹⁵⁷ Borg. MS. reads, *but what ye are granted ye shall speak, and ye shall be given in*, etc., and there seems to be a trace of this reading in Ciasca's text.

⁹⁵⁸ Matt. x. 20.

⁹⁵⁹ Matt. x. 21.

brother shall deliver up his brother to death, and the father his son; and the sons shall rise against their [7] parents, and put them to death. ⁹⁶⁰And ye shall be hated of every man because of [8] my name; but he that endureth unto the end of the matter shall be saved.⁹⁶¹ ⁹⁶²When they expel you from this city, flee to another. Verily I say unto you, Ye shall not finish all the cities of the people of Israel, until the Son of man come.

[9, 10] ⁹⁶³A disciple is not superior to his lord, nor a servant to his master. ⁹⁶⁴For it is enough then for the disciple that he be as his lord, and the servant as his master. If they have called the master of the house Beelzebul, how much more the people [11] of his house! ⁹⁶⁵Fear them not therefore:⁹⁶⁶ for there is nothing covered, that shall [12] [Arabic, p. 51] not be revealed; nor hid, that shall not be disclosed and published. ⁹⁶⁷What I say unto you in the darkness, speak ye in the light; and what ye have told [13] secretly in the ears in closets, let it be proclaimed on the housetops. ⁹⁶⁸I say unto you now, my beloved, Be not agitated at⁹⁶⁹ those who kill the body, but have no power to [14] kill the soul. I will inform you whom ye shall fear: him⁹⁷⁰ which is able to destroy [15] soul and body in hell. ⁹⁷¹Yea, I say unto you, Be afraid of him especially. Are not two sparrows sold for a farthing in a bond?⁹⁷² and one of them shall not fall on the [16] ground without your Father. ⁹⁷³But what concerns you: even the hair of your heads [17, 18] also is numbered. ⁹⁷⁴Fear not therefore; ye are better than many sparrows. ⁹⁷⁵Every man who confesseth me now before men, I also will confess him before my Father [19] which is in heaven; ⁹⁷⁶but whosoever denieth me before men, I also will deny him before my Father which is in heaven.

[20] ⁹⁷⁷Think ye that I am come to cast peace into the earth? I came not to cast peace, [21] but to cast dissension. ⁹⁷⁸Henceforth there shall be five in one house, three of them [22] disagreeing with two, and the two with the three. ⁹⁷⁹The father shall become hostile to his son, and the son to his father; and the mother to her daughter, and the daughter to her mother; and the mother in law to her daughter in law, and the daughter [23] in law to her mother in law: ⁹⁸⁰and a man's enemies

⁹⁶⁰ Matt. x. 22.

⁹⁶¹ See note to § 1, 78.

⁹⁶² Matt. x. 23.

⁹⁶³ Matt. x. 24.

⁹⁶⁴ Matt. x. 25.

⁹⁶⁵ Matt. x. 26.

⁹⁶⁶ See note to § 9, 21.

⁹⁶⁷ Matt. x. 27a; Luke xii. 3b.

⁹⁶⁸ Luke xii. 4a; Luke x. 28b.

⁹⁶⁹ Perhaps this Arabic word is a copyist's error for that used a few lines further down in Luke xii. 5, the Arabic words being very similar; but see note on § 1, 14.

⁹⁷⁰ Syriac.

⁹⁷¹ Luke xii. 5; Matt. x. 29.

⁹⁷² The Vat. MS., like the Brit. Mus. text of Ibn-at-Tayyib's Commentary, omits *for a farthing*, retaining *in a bond*. The two phrases are simply different explanations of the same Syriac consonants. These are really the naturalised Greek word rendered *farthing* in Eng. version; but they also form a Syriac word meaning *bond*.

⁹⁷³ Matt. x. 30.

⁹⁷⁴ Matt. x. 31.

⁹⁷⁵ Matt. x. 32.

⁹⁷⁶ Matt. x. 33.

⁹⁷⁷ Luke xii. 51.

⁹⁷⁸ Luke xii. 52.

⁹⁷⁹ Luke xii. 53.

⁹⁸⁰ Matt. x. 36.

shall be the people of his house. [24] ⁹⁸¹Whosoever loveth father or mother better than me is not worthy of me; and whosoever [Arabic, p. 52] loveth son or daughter more than his love of me is not worthy of me. [25] ⁹⁸²And every one that doth not take his cross and follow me is not worthy of [26] me. ⁹⁸³Whosoever findeth his life⁹⁸⁴ shall lose it; and whosoever loseth his life⁹⁸⁵ for my sake shall find it.

[27] ⁹⁸⁶And whosoever receiveth you receiveth me; and whosoever receiveth me receiveth [28] him that sent me. ⁹⁸⁷And whosoever receiveth a prophet in the name of a prophet shall take⁹⁸⁸ a prophet's reward; and whosoever shall receive a righteous man [29] in the name of a righteous man shall take⁹⁸⁹ a righteous man's reward. ⁹⁹⁰And every one that shall give to drink to one of these least ones a drink of water only, in the name of a disciple, verily I say unto you, he shall not lose his reward.

[30] ⁹⁹¹And when Jesus finished charging his twelve disciples, he removed thence to [31] teach and preach in their cities. ⁹⁹²And while they were going in the way they entered into a certain village; and a woman named Martha entertained him in her house. [32] ⁹⁹³And she had a sister named Mary, and she came and sat at the feet of our Lord, [33] and heard his sayings. ⁹⁹⁴But Martha was disquieted by much serving; and she came and said unto him, My Lord, givest thou no heed that my sister left me alone to [34] serve? speak to her that she help me. ⁹⁹⁵Jesus answered and said unto her, Martha, [35] Martha, thou art solicitous and impatient⁹⁹⁶ on account of many things: ⁹⁹⁷but what is sought is one *thing*. But Mary hath chosen for herself a good portion, and that which shall not be taken from her.

[36] ⁹⁹⁸And the apostles went forth, and preached to the people that they might repent. [37] ⁹⁹⁹And they cast out many devils, and anointed many sick with oil, and healed them. [38, 39] ¹⁰⁰⁰And the disciples of John told him¹⁰⁰¹ of all these things. ¹⁰⁰²And when John heard in [Arabic, p. 53] the prison of the doings of the Messiah, he called two of his disciples, and sent them to Jesus, and said, Art thou he that cometh, or look we for [40] another? ¹⁰⁰³And they came to Jesus, and said unto

981 Matt. x. 37.
982 Matt. x. 38.
983 Matt. x. 39.
984 Or, *soul*.
985 Or, *soul*.
986 Matt. x. 40.
987 Matt. x. 41.
988 Or, *receive*.
989 Or, *receive*.
990 Matt. x. 42a; Mark ix. 41b.
991 Matt. xi. 1.
992 Luke x. 38.
993 Luke x. 39.
994 Luke x. 40.
995 Luke x. 41.
996 Or, *agitated*.
997 Luke x. 42.
998 Mark vi. 12.
999 Mark vi. 13.
1000 Luke vii. 18.
1001 Lit. *And his disciples told John*, as in the Greek, etc.
1002 Matt. xi. 2a; Luke vii. 19.
1003 Luke vii. 20.

him, John the Baptist hath sent [41] us unto thee, and said, Art thou he that cometh, or look we for another? ¹⁰⁰⁴And in that hour he cured many of diseases, and of plagues of an evil spirit; and he gave sight [42] to many blind. ¹⁰⁰⁵Jesus answered and said unto them, Go and tell John everything ye have seen and heard: the blind see, and the lame walk, and the lepers are cleansed, and the blind¹⁰⁰⁶ hear, and the dead rise, and the poor have the gospel preached to [43] them. ¹⁰⁰⁷And blessed is he who doubteth not in me.



[44] ¹⁰⁰⁸And when John's disciples departed, Jesus began to say to the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the [45] winds? ¹⁰⁰⁹And if not, then what went ye out to see? a man clothed in soft raiment? Behold, they that are in magnificent garments and in voluptuousness are in the abode [46] of kings. ¹⁰¹⁰And if not, then what went ye out to see? a prophet? Yea, I say unto [47] you, and more than a prophet. ¹⁰¹¹This is he of whom it is written,

I am sending my messenger before thy face
To prepare the way before thee.

Section XIV.

[1] ¹⁰¹²Verily I say unto you, There hath not arisen among those whom women have borne a greater than John the Baptist; but he that is little now in the kingdom of heaven is greater than he.

[2] [Arabic, p. 54] ¹⁰¹³And all the people which heard, and the publicans, justified¹⁰¹⁴ God, for [3] they had been baptized with the baptism of John. ¹⁰¹⁵But the Pharisees and the scribes wronged¹⁰¹⁶ the purpose of God in themselves, in that they were not baptized of [4] him. ¹⁰¹⁷And from the days of John the Baptist until now the kingdom of heaven is [5] snatched away by violence. ¹⁰¹⁸The law and the prophets *were* until John; and after that, the kingdom of God is preached, and all press to enter it: ¹⁰¹⁹and they that exert themselves [6, 7] snatch it away. ¹⁰²⁰All the prophets and the law

¹⁰⁰⁴ Luke vii. 21.

¹⁰⁰⁵ Luke vii. 22.

¹⁰⁰⁶ A different word from that used in the preceding verse. It is either an Arabic copyist's error for the word for *deaf* used in Ibn-at-Tayyib's Commentary, or a careless blunder.

¹⁰⁰⁷ Luke vii. 23.

¹⁰⁰⁸ Luke vii. 24.

¹⁰⁰⁹ Luke vii. 25.

¹⁰¹⁰ Luke vii. 26.

¹⁰¹¹ Luke vii. 27.

¹⁰¹² Matt. xi. 11.

¹⁰¹³ Luke vii. 29.

¹⁰¹⁴ Syriac. In Arabic the word ordinarily means *believed*.

¹⁰¹⁵ Luke vii. 30.

¹⁰¹⁶ See below, § 20, 28, note.

¹⁰¹⁷ Matt. xi. 12a.

¹⁰¹⁸ Luke xvi. 16.

¹⁰¹⁹ Matt. xi. 12b.

¹⁰²⁰ Matt. xi. 13.

until John prophesied. ¹⁰²¹And if ye [8] will, then receive *it*, that he is Elijah, which is to come. ¹⁰²²Whosoever hath ears that hear [9] let him hear. ¹⁰²³Easier is the perishing of heaven and earth, than the passing away of [10] one point of the law. ¹⁰²⁴To whom then shall I liken the people of this generation,¹⁰²⁵ and [11] to whom are they like? ¹⁰²⁶They are like the children sitting in the market, which call to their companions, and say, We sang to you, and ye danced not; we wailed to you, [12] and ye wept not. ¹⁰²⁷John the Baptist came neither eating bread nor drinking wine; [13] and ye said, He hath demons: ¹⁰²⁸and the Son of man came eating and drinking; and ye said, Behold, a gluttonous man, and a drinker of wine, and an associate of publicans [14, 15] and sinners! ¹⁰²⁹And wisdom was justified of all her children. ¹⁰³⁰And when he said that, they came to the house. And there gathered unto him again multitudes, [16] so that they found not bread to eat. ¹⁰³¹And while he was casting out a devil which was dumb, when he cast out that devil, that dumb *man* spake. And the multitudes [17] [Arabic, p. 55] marvelled. ¹⁰³²And the Pharisees, when they heard, said, This *man* doth not cast out the devils, except by Beelzebul the chief of the demons, which is in him. [18, 19] ¹⁰³³And others requested of him a sign from heaven, to tempt him. ¹⁰³⁴And Jesus knew their thoughts, and said unto them in parables, Every kingdom that withstandeth itself shall become desolate; and every house or city that disagreeeth with itself shall not [20] stand: ¹⁰³⁵and if a devil cast out a devil, he withstandeth himself; neither shall he be [21] able to stand, but his end shall be. ¹⁰³⁶Then how now shall his kingdom stand? for ye [22] said that I cast out devils by Beelzebul. ¹⁰³⁷And if I by Beelzebul cast out the devils, then your children, by what do they cast them out? And for this cause they shall [23] be judges against you. ¹⁰³⁸But if I by the Spirit of God cast out devils, then the kingdom [24] of God is come near unto you. ¹⁰³⁹Or how can a man enter into the house of a valiant *man*, and seize his garments,¹⁰⁴⁰ if he do not beforehand secure himself¹⁰⁴¹ from [25] that valiant *man*? and then will he cut off¹⁰⁴² his house. ¹⁰⁴³But when the valiant man is [26] armed, guarding his house, his possessions are in peace. ¹⁰⁴⁴But if one come who is more valiant

¹⁰²¹ Matt. xi. 14.

¹⁰²² Matt. xi. 15.

¹⁰²³ Luke xvi. 17.

¹⁰²⁴ Luke vii. 31b.

¹⁰²⁵ See § 1, 49, note.

¹⁰²⁶ Luke vii. 32.

¹⁰²⁷ Luke vii. 33.

¹⁰²⁸ Luke vii. 34.

¹⁰²⁹ Luke vii. 35.

¹⁰³⁰ Mark iii. 20, and verse 19b.

¹⁰³¹ Luke xi. 14.

¹⁰³² Matt. xii. 24.

¹⁰³³ Luke xi. 16.

¹⁰³⁴ Matt. xii. 25.

¹⁰³⁵ Matt. xii. 26a.

¹⁰³⁶ Mark iii. 26b; Matt. xii. 26b.

¹⁰³⁷ Luke xi. 18b; Matt. xii. 27.

¹⁰³⁸ Matt. xii. 28.

¹⁰³⁹ Matt. xii. 29.

¹⁰⁴⁰ The word used in the Syriac versions (Pesh. and Cur.) means *garments* as well as *utensils*, and the Arabic translator has chosen the wrong meaning (*cf.* § 42, 44).

¹⁰⁴¹ Certain derivatives from the same root signify *bind*, but hardly this word.

¹⁰⁴² The two Arab. mss. differ in this word, but the meaning is about the same. Perhaps both are corrupt.

¹⁰⁴³ Luke xi. 21.

¹⁰⁴⁴ Luke xi. 22.

than he, he overcometh him, and taketh his whole armour, on which [27] he relieth, and divideth his spoil. ¹⁰⁴⁵Whosoever is not with me is against me; and [28] whosoever gathereth not with me scattereth abroad. ¹⁰⁴⁶For this reason I say unto you, [Arabic, p. 56] that all sins and blasphemies with which men blaspheme shall be forgiven [29] them: ¹⁰⁴⁷but whosoever shall blaspheme against the Holy Spirit, there is no [30] forgiveness for him for ever, but he is deserving of eternal punishment: ¹⁰⁴⁸because they [31] said that he had an unclean spirit. ¹⁰⁴⁹And he said also, Every one that speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to [32] come. ¹⁰⁵⁰Either ye must make a good tree¹⁰⁵¹ and its fruit good; or ye must make an evil [33] tree¹⁰⁵² and its fruit evil: for the tree is known by its fruit. ¹⁰⁵³Ye children of vipers, how can ye, being evil, speak good things? from the overflowings of the heart the mouth [34] speaketh. ¹⁰⁵⁴The good man from the good treasures which are in his heart bringeth forth good things; and the wicked man from the evil treasures which are in his [35] heart bringeth forth evils. ¹⁰⁵⁵I say unto you, that every idle word which men shall [36] speak, they shall give an answer for in the day of judgement: ¹⁰⁵⁶for by thy sayings thou shalt be justified, and by thy sayings thou shalt be judged.

[37] ¹⁰⁵⁷And he said to the multitudes, When ye see the clouds appear from the west, [38] straightway ye say that there cometh rain; and so it cometh to pass. ¹⁰⁵⁸And when [39] the south wind bloweth, ye say that there will be heat; and it cometh to pass. ¹⁰⁵⁹And when the evening is come, ye say, It *will be* fair weather, for the heaven has become [40] red. ¹⁰⁶⁰And in the morning ye say, To-day there will be severe weather, for the redness [Arabic, p. 57] of the heaven is paling. ¹⁰⁶¹Ye hypocrites, ye know to examine the face of the heaven and the earth; but the signs of this time ye know not to discern.

[41] ¹⁰⁶²Then they brought to him one possessed of a demon, dumb *and* blind; and he [42] healed him, so that the dumb and blind began to speak and see. ¹⁰⁶³And all the multitudes wondered, and said, Is this, think you, the son of David?

¹⁰⁴⁵ Luke xi. 23.
¹⁰⁴⁶ Mark iii. 28.
¹⁰⁴⁷ Mark iii. 29.
¹⁰⁴⁸ Mark iii. 30.
¹⁰⁴⁹ Matt. xii. 32.
¹⁰⁵⁰ Matt. xii. 33.
¹⁰⁵¹ Or, *a tree good*.
¹⁰⁵² Or, *a tree evil*.
¹⁰⁵³ Matt. xii. 34.
¹⁰⁵⁴ Luke vi. 45a.
¹⁰⁵⁵ Matt. xii. 36.
¹⁰⁵⁶ Matt. xii. 37.
¹⁰⁵⁷ Luke xii. 54.
¹⁰⁵⁸ Luke xii. 55.
¹⁰⁵⁹ Matt. xvi. 2b.
¹⁰⁶⁰ Matt. xvi. 3.
¹⁰⁶¹ Matt. xvi. 4; this is reckoned to verse 3 in the Greek.
¹⁰⁶² Matt. xii. 22.
¹⁰⁶³ Matt. xii. 23.

[43] ¹⁰⁶⁴And the apostles returned unto Jesus, and told him everything that they had [44] done and wrought.¹⁰⁶⁵ ¹⁰⁶⁶And he said unto them, Come, let us go into the desert alone, and rest ye a little. And many were going and returning, and they had not leisure, not even to eat bread.

[45] ¹⁰⁶⁷And after that, there came to *him* one of the Pharisees, and besought him that he would eat bread with him. And he entered into the house of that Pharisee, and [46] reclined. ¹⁰⁶⁸And there was in that city a woman *that was* a sinner; and when she knew that he was sitting in the house of that Pharisee, she took a box of sweet ointment, [47] and stood behind him, ¹⁰⁶⁹towards his feet, weeping, and began to wet his feet with her tears, and to wipe them with the hair of her head, and to kiss his feet, and [48] anoint them with the sweet ointment. ¹⁰⁷⁰And when that¹⁰⁷¹ Pharisee saw *it*, who invited him, he thought within himself, and said, This *man*, if he were a prophet, would know who she is and what is her history: for the woman which touched him was a sinner.

Section XV.

[1] ¹⁰⁷²Jesus answered and said unto him, Simon, I have something to say unto thee. And [2] he said unto him, Say *on*, my Master. ¹⁰⁷³Jesus said unto him, There were two debtors [Arabic, p. 58] to one creditor; and one of them owed five hundred pence, and the other [3] owed fifty pence. ¹⁰⁷⁴And because they had not wherewith to pay, he forgave [4] them both. Which of them ought to love him more? ¹⁰⁷⁵Simon answered and said, I suppose, he to whom he forgave most. Jesus said unto him, Thou hast judged rightly. [5] ¹⁰⁷⁶And he turned to that woman, and said to Simon, Dost thou see this woman? I entered into thy dwelling, and thou gavest me not water to wash my feet: but this [6] *woman* hath bathed¹⁰⁷⁷ my feet with her tears, and dried them with her hair. ¹⁰⁷⁸And thou kissedst me not: but this *woman*, since she¹⁰⁷⁹ entered, hath not ceased to kiss my [7] feet. ¹⁰⁸⁰And thou anointedst not my head with oil:¹⁰⁸¹ but this *woman* hath anointed [8] my feet with

¹⁰⁶⁴ Mark vi. 30.

¹⁰⁶⁵ *Wrought* may have arisen from *taught* by a transcriptional error (transposition of *l* and *m*) *within* the Arabic text. As it appears to occur in both MSS., they would seem to have a common origin, which, however, can hardly have been the autograph of the translator.

¹⁰⁶⁶ Mark vi. 31.

¹⁰⁶⁷ Luke vii. 36.

¹⁰⁶⁸ Luke vii. 37.

¹⁰⁶⁹ Luke vii. 38.

¹⁰⁷⁰ Luke vii. 39.

¹⁰⁷¹ A comparison with the Syriac text recommends this rendering.

¹⁰⁷² Luke vii. 40.

¹⁰⁷³ Luke vii. 41.

¹⁰⁷⁴ Luke vii. 42.

¹⁰⁷⁵ Luke vii. 43.

¹⁰⁷⁶ Luke vii. 44.

¹⁰⁷⁷ Lit. *sunk*, a word the choice of which is explained by the Syriac.

¹⁰⁷⁸ Luke vii. 45.

¹⁰⁷⁹ Or, *I*.

¹⁰⁸⁰ Luke vii. 46.

¹⁰⁸¹ Same word in Arabic.

sweet ointment.¹⁰⁸² ¹⁰⁸³And for this, I say unto thee, Her many sins are forgiven her, because she loved much; for he to whom little is forgiven loveth little. [9, 10] ¹⁰⁸⁴And he said unto that woman, Thy sins are forgiven thee. ¹⁰⁸⁵And those that were invited [11] began to say within themselves, Who is this that forgiveth sins also? ¹⁰⁸⁶And Jesus said to that woman, Thy faith hath saved thee; go in peace.

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[12] ¹⁰⁸⁷And many believed in him when they saw the signs which he was doing. [13, 14] ¹⁰⁸⁸But Jesus did not trust¹⁰⁸⁹ himself to them, ¹⁰⁹⁰for he knew every man, and he needed not any man to testify to him concerning every man; for he knew what was in man.

[15] ¹⁰⁹¹And after that, Jesus set apart from his disciples other seventy, and sent them two and two before his face to every region and city whither he was purposing to [16] go. ¹⁰⁹²And he said unto them, The harvest is abundant, and the labourers are few: [17] entreat now the Lord of the harvest, that he send forth labourers into his harvest. ¹⁰⁹³Go [18] [Arabic, p. 59] ye: and lo, I am sending you as lambs among wolves. ¹⁰⁹⁴Take not with you [19] purses, nor a wallet, nor shoes; neither salute any man in the way. ¹⁰⁹⁵And [20] whatsoever house ye enter, first salute that house: ¹⁰⁹⁶and if there be there a son of peace, [21] let your peace rest upon him; but if there be not, your peace shall return to you. ¹⁰⁹⁷And be ye in that house eating and drinking what they have:¹⁰⁹⁸ for the labourer is worthy of [22] his hire. ¹⁰⁹⁹And remove not from house to house. And into whatsoever city ye enter, [23] and they receive you, eat what is presented to you: ¹¹⁰⁰and heal the sick that are [24] therein, and say unto them, The kingdom of God is come near unto you. ¹¹⁰¹But whatsoever city ye enter, and they receive you not, go out into the market, and say, [25] ¹¹⁰²Even the dust that clave to our feet from your city, we shake off against you; but [26] know¹¹⁰³ this,¹¹⁰⁴ that the kingdom of God is come near unto you. ¹¹⁰⁵I say unto you, that for Sodom there shall be quiet in the day of judgement, but there shall not be for [27] that city. ¹¹⁰⁶Then began Jesus to rebuke the cities in

1082 Same word in Arabic.
 1083 Luke vii. 47.
 1084 Luke vii. 48.
 1085 Luke vii. 49.
 1086 Luke vii. 50.
 1087 John ii. 23b.
 1088 John ii. 24.
 1089 The meaning is not apparent.
 1090 John ii. 25.
 1091 Luke x. 1.
 1092 Luke x. 2.
 1093 Luke x. 3.
 1094 Luke x. 4.
 1095 Luke x. 5.
 1096 Luke x. 6.
 1097 Luke x. 7.
 1098 cf. Syriac versions.
 1099 Luke x. 8.
 1100 Luke x. 9.
 1101 Luke x. 10.
 1102 Luke x. 11.
 1103 The first letter of the word has been lost.
 1104 Lit. *that*, as often in this work.
 1105 Luke x. 12.
 1106 Matt. xi. 20.

which there had been many [28] mighty works,¹¹⁰⁷ and they repented not. ¹¹⁰⁸And he said, Woe unto thee, Chorazin! woe unto thee, Bethsaida! if there had been in Tyre and Sidon the signs which were in [29] thee, it may be that they would have repented in sackcloth and ashes. ¹¹⁰⁹Howbeit I say unto you, that for Tyre and Sidon there shall be rest in the day of judgement, [30] more than for you. ¹¹¹⁰And thou, Capernaum, which art exalted unto heaven, shalt sink down unto Hades; for if there had been in Sodom the wonders¹¹¹¹ which were [31] in thee, it would have remained until this day. ¹¹¹²And now I say unto thee, that for the land of Sodom there shall be quiet in the day of judgement, more than for thee.

[32] [Arabic, p. 60] ¹¹¹³And he said again unto his apostles, Whosoever heareth you heareth me; and whosoever heareth me heareth him that sent me: and whosoever wrongeth¹¹¹⁴ you wrongeth me; and whosoever wrongeth me wrongeth him that sent me.

[33] ¹¹¹⁵And those seventy returned with great joy, and said unto him, Our Lord, even [34] the devils also are subject unto us in thy name. ¹¹¹⁶He said unto them, I beheld [35] Satan¹¹¹⁷ fallen like lightning from heaven. ¹¹¹⁸Behold, I am giving you authority to tread upon serpents and scorpions, and the whole race¹¹¹⁹ of the enemy; and nothing shall [36] hurt you. ¹¹²⁰Only ye must not rejoice that the devils are subject unto you; but be glad that your names are written in heaven.

[37] ¹¹²¹And in that hour Jesus rejoiced in the Holy Spirit, and said, I acknowledge thee, my Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto children: yea, my Father; so [38] was thy will. ¹¹²²And he turned to his disciples, ¹¹²³ and said unto them, Everything hath been delivered to me of my Father: and no man knoweth who the Son is, save the Father; and who the Father is, save the Son, and to whomsoever the Son willeth [39] to reveal *him*. ¹¹²⁴Come unto me, all of you, ye *that are* wearied and bearers of burdens, [40] and I will give you rest. ¹¹²⁵Bear my yoke upon you, and learn of me; for¹¹²⁶ I [41] am gentle and lowly in my heart: and ye shall find rest unto your souls. ¹¹²⁷For my yoke is pleasant, and my burden is light.

¹¹⁰⁷ Lit. *powers*.

¹¹⁰⁸ Matt. xi. 21.

¹¹⁰⁹ Matt. xi. 22.

¹¹¹⁰ Matt. xi. 23.

¹¹¹¹ The word as printed by Ciasca perhaps means *gifts*, but by dropping a point from the second letter we get the post-classical word given in the text above.

¹¹¹² Matt. xi. 24.

¹¹¹³ Luke x. 16.

¹¹¹⁴ See below, § 20, 28, note.

¹¹¹⁵ Luke x. 17.

¹¹¹⁶ Luke x. 18.

¹¹¹⁷ The word translated *devil* in preceding verse.

¹¹¹⁸ Luke x. 19.

¹¹¹⁹ This is an Arabic clerical error for *forces*. The Syriac word for *power* means also *military forces*, which was apparently rendered in Arabic *army*, a word that differs from *race* only in diacritical points.

¹¹²⁰ Luke x. 20.

¹¹²¹ Luke x. 21.

¹¹²² Luke x. 22.

¹¹²³ *cf.* Pesh. and A.V. margin.

¹¹²⁴ Matt. xi. 28.

¹¹²⁵ Matt. xi. 29.

¹¹²⁶ Lit. *that* (*cf.* above, § 1, 50, note).

¹¹²⁷ Matt. xi. 30.



[42] ¹¹²⁸And while great multitudes were going with him, he turned, and said unto them, [43] ¹¹²⁹Whosoever cometh unto me, and hateth not his father, and his mother, and his brethren, and his sisters, and his wife, and his children, and himself¹¹³⁰ also, cannot [44] [Arabic, p. 61] be a disciple to me. ¹¹³¹And whosoever doth not take his cross, and follow [45] me, cannot be a disciple to me. ¹¹³²Which of you desireth to build a tower, and doth not sit down first and reckon his expenses and whether he hath *enough* to [46] complete it?¹¹³³ ¹¹³⁴lest when he hath laid the foundations, and is not able to finish, all that [47] behold him¹¹³⁵ laugh at him, and say, ¹¹³⁶This man began to build, and was not able to [48] finish. ¹¹³⁷Or what king goeth to the battle to fight with another king,¹¹³⁸ and doth not consider first whether he is able with ten thousand to meet him that cometh to him [49] with twenty thousand? ¹¹³⁹And if he is not able, he sendeth unto him while he is afar [50] off, and seeketh peace. ¹¹⁴⁰So shall¹¹⁴¹ every man of you consider, that desireth to be a disciple to me; for if he renounceth not all that he hath, he cannot be a disciple to me.

Section XVI.

[1] ¹¹⁴²Then answered certain of the scribes and Pharisees, that they might tempt him, [2] and said, Teacher, we desire to see a sign from thee. ¹¹⁴³He answered and said, This evil and adulterous generation¹¹⁴⁴ seeketh a sign; and it shall not be given a sign, [3] except the sign of Jonah the prophet. ¹¹⁴⁵And as Jonah was a sign to the inhabitants [4] of Nineveh, so shall the Son of man also be to this generation. ¹¹⁴⁶And as Jonah was in the belly of the great fish three days and three nights, so shall the Son of man [5] be in the heart of the earth three days and three nights. ¹¹⁴⁷The queen of the south shall rise in the judgement with the people of this generation, and condemn¹¹⁴⁸ them: for she came from the ends of the earth that she might hear the wisdom of Solomon; [6] [Arabic, p.

¹¹²⁸ Luke xiv. 25.
¹¹²⁹ Luke xiv. 26.
¹¹³⁰ Or, *his life*; or, *his soul*.
¹¹³¹ Luke xiv. 27.
¹¹³² Luke xiv. 28.
¹¹³³ This rendering assumes that *tower* is treated as feminine.
¹¹³⁴ Luke xiv. 29.
¹¹³⁵ Or, *it*.
¹¹³⁶ Luke xiv. 30.
¹¹³⁷ Luke xiv. 31.
¹¹³⁸ Or, *a king like him*.
¹¹³⁹ Luke xiv. 32.
¹¹⁴⁰ Luke xiv. 33.
¹¹⁴¹ Or, *let*.
¹¹⁴² Matt. xii. 38.
¹¹⁴³ Matt. xii. 39.
¹¹⁴⁴ See § 1, 49, note.
¹¹⁴⁵ Luke xi. 30.
¹¹⁴⁶ Matt. xii. 40.
¹¹⁴⁷ Luke xi. 31.
¹¹⁴⁸ See note to § 10, 13.

62] and behold, here is a better than Solomon. ¹¹⁴⁹The men of Nineveh shall stand in the judgement with this generation, and condemn it: for they repented at [7] the preaching of Jonah; and behold, here is a greater than Jonah. ¹¹⁵⁰The unclean spirit, when he goeth out of the man, departeth, and goeth about through places wherein are no waters, that he may find rest for himself; and when he findeth *it* not, he [8] saith, I will return to my house whence I came out. ¹¹⁵¹And if he come and find it [9] adorned *and* set in order, ¹¹⁵²then he goeth, and associateth with himself seven other spirits worse than himself; and they enter and dwell in it: and the end of that man [10] shall be worse than his beginning. ¹¹⁵³Thus shall it be unto this evil generation.

[11] ¹¹⁵⁴And while he was saying that, a woman from the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts that nursed [12] thee. ¹¹⁵⁵But he said unto her, Blessed is he that heareth the word of God, and keepeth it.

[13] ¹¹⁵⁶And while he was speaking unto the multitude, there came unto him his mother [14] and his brethren, and sought to speak with him; ¹¹⁵⁷and they were not able, because of [15] the multitude; and they stood without and sent, calling him unto them. ¹¹⁵⁸A man said unto him, Behold, thy mother and thy brethren *are* standing without, and seek to [16] speak with thee. ¹¹⁵⁹But he answered unto him that spake unto him, Who is my [17] mother? and who are my brethren? ¹¹⁶⁰And he beckoned with his hand, stretching it out towards his disciples, and said, Behold, my mother! and behold, my brethren! [18] ¹¹⁶¹And every man that shall do the will of my Father which is in heaven is my brother, and my sister, and my mother.

[19] ¹¹⁶²And after that, Jesus was going about in the cities and in the villages, and proclaiming [Arabic, p. 63] and preaching the kingdom of God, and his¹¹⁶³ twelve with him, [20] ¹¹⁶⁴and the women which had been healed of diseases and of evil spirits, Mary [21] that *was* called Magdalene, from whom he had cast out seven devils, ¹¹⁶⁵and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who were ministering to them of their substance.

[22] ¹¹⁶⁶And after that, Jesus went out of the house, and sat on the sea shore. ¹¹⁶⁷And there [23] gathered unto him great multitudes. And when the press of the people was great upon him, he went

¹¹⁴⁹ Matt. xii. 41.

¹¹⁵⁰ Luke xi. 24.

¹¹⁵¹ Luke xi. 25.

¹¹⁵² Luke xi. 26.

¹¹⁵³ Matt. xii. 45b.

¹¹⁵⁴ Luke xi. 27.

¹¹⁵⁵ Luke xi. 28.

¹¹⁵⁶ Matt. xii. 46a; Luke viii. 19a.

¹¹⁵⁷ Matt. xii. 46c; Luke viii. 19b.

¹¹⁵⁸ Mark iii. 31; Matt. xii. 47.

¹¹⁵⁹ Matt. xii. 48.

¹¹⁶⁰ Matt. xxii. 49.

¹¹⁶¹ Matt. xii. 50.

¹¹⁶² Luke viii. 1.

¹¹⁶³ The Arabic printed text gives no sense. A simple change in the diacritical points of one letter gives the reading of the Syriac versions, which is adopted here.

¹¹⁶⁴ Luke viii. 2.

¹¹⁶⁵ Luke viii. 3.

¹¹⁶⁶ Matt. xiii. 1.

¹¹⁶⁷ Matt. xiii. 2.



up and sat in the boat; and all the multitude was standing on the [24] shore of the sea. ¹¹⁶⁸And he spake to them much in parables, and said, The sower [25] went forth to sow: and when he sowed, ¹¹⁶⁹some fell on the beaten highway; and it was [26] trodden upon, and the birds ate it. ¹¹⁷⁰And other fell on the rocks: and some, where there was not much earth; and straightway it sprang up, because it had no depth in [27] the earth: ¹¹⁷¹and when the sun rose, it withered; and because it had no root, it dried [28] up. ¹¹⁷²And some fell among thorns; and the thorns sprang up with it, and choked it; [29] and it yielded no fruit. ¹¹⁷³And other fell into excellent *and* good¹¹⁷⁴ ground; and it came up, and grew, and brought forth fruit, some thirty, and some sixty, and some [30] a hundred. ¹¹⁷⁵And when he said that, he cried, He that hath ears that hear, let him [31] hear. ¹¹⁷⁶And when they were alone, his disciples came, and asked him, and said unto [32] him, What is this parable? and why spakest thou unto them in parables? ¹¹⁷⁷He [Arabic, p. 64] answered and said unto them, Unto you is given the knowledge of the secrets of the kingdom of God; but it is not given unto them that are [33] without. ¹¹⁷⁸He that hath shall be given unto, and there shall be added; and he that [34] hath not, that which he hath shall be taken from him also. ¹¹⁷⁹For this *cause* therefore I speak unto them in parables; because they see, and see not; and hear, and hear [35] not, nor understand. ¹¹⁸⁰And in them is being fulfilled the prophecy of Isaiah, who said,

Hearing they shall hear, and shall not understand;
And seeing they shall see, and shall not perceive:
[36] ¹¹⁸¹The heart of this people is waxed gross,
And their hearing with their ears is become heavy,
And they have closed their eyes;
Lest they should see with their eyes,
And hear with their ears,
And understand with their hearts,
And should return,
And I should heal them.

[37, 38] ¹¹⁸²But ye, blessed are your eyes, which see; and your ears, which hear. ¹¹⁸³Blessed [39] are the eyes which see what ye see. ¹¹⁸⁴Verily I say unto you, Many of the prophets and the righteous longed to see what ye see, and saw not; and to hear what ye [40] hear, and heard not.

¹¹⁶⁸ Matt. xiii. 3.
¹¹⁶⁹ Matt. xiii. 4a; Luke viii. 5b.
¹¹⁷⁰ Matt. xiii. 5.
¹¹⁷¹ Matt. xiii. 6.
¹¹⁷² Luke viii. 7; Mark iv. 7b.
¹¹⁷³ Luke viii. 8a; Mark iv. 8b.
¹¹⁷⁴ cf. Peshitta (against Cur. and Sin.).
¹¹⁷⁵ Luke viii. 8c.
¹¹⁷⁶ Mark iv. 10; with additions from Matt. xiii. 10, and Luke viii. 9.
¹¹⁷⁷ Mark iv. 11; Matt. xiii. 11.
¹¹⁷⁸ Matt. xiii. 12.
¹¹⁷⁹ Matt. xiii. 13.
¹¹⁸⁰ Matt. xiii. 14.
¹¹⁸¹ Matt. xiii. 15.
¹¹⁸² Matt. xiii. 16.
¹¹⁸³ Luke x. 23b.
¹¹⁸⁴ Matt. xiii. 17.

¹¹⁸⁵When ye know not this parable, how shall ye know all parables? [41, 42] ¹¹⁸⁶Hear ye the parable of the sower. ¹¹⁸⁷The sower which sowed, sowed the word [43] of God. ¹¹⁸⁸Every one who heareth the word of the kingdom, and understandeth it not, the evil one cometh and snatcheth away the word *that hath been* sown in his [44] heart: and this is that *which was* sown on the middle of the highway. ¹¹⁸⁹But *that* which was sown on the rocks is he that heareth the word, and straightway receiveth [45, 46] [Arabic, p. 65] it with joy; ¹¹⁹⁰only, it hath no root in his soul, but his belief in it *is* for a time; ¹¹⁹¹and whenever there is distress or persecution because of a¹¹⁹² word, he [47] stumbleth¹¹⁹³ quickly. ¹¹⁹⁴And *that which was* sown among the thorns is he that heareth the word; ¹¹⁹⁵and the care of this world, and the error of riches, and the rest of the [48] other lusts enter, and choke the word, and it becometh without fruit. ¹¹⁹⁶And that which was sown in good ground is he that heareth my word in a pure *and* good heart, and understandeth it, and holdeth to it, and bringeth forth fruit with patience, ¹¹⁹⁷and produceth either a hundredfold or sixtyfold or thirty.

[49] ¹¹⁹⁸And he said, So is the kingdom of God, like a man who casteth seed into the [50] earth, and sleepeth and riseth by night and day, ¹¹⁹⁹and the seed groweth and cometh [51] up, whence¹²⁰⁰ he knoweth not. ¹²⁰¹And the earth bringeth it to the fruit; and first it [52] will be blade, and after it ear, and at last perfect wheat in the ear: ¹²⁰²and whenever the fruit ripeneth,¹²⁰³ he bringeth immediately the sickle, for the harvest hath come.

Section XVII.

[1] ¹²⁰⁴And he set forth to them another parable, and said, The kingdom of heaven is [2] like a man who sowed good seed in his field; ¹²⁰⁵but when men slept, his enemy came [3] and sowed tares among the wheat, and went away. ¹²⁰⁶And when the blade sprang up [4] and brought forth fruit,

¹¹⁸⁵ Mark iv. 13b.
¹¹⁸⁶ Matt. xiii. 18.
¹¹⁸⁷ Mark iv. 14.
¹¹⁸⁸ Matt. xiii. 19.
¹¹⁸⁹ Matt. xiii. 20.
¹¹⁹⁰ Matt. xiii. 21a.
¹¹⁹¹ Luke viii. 13b; Matt. xiii. 21c.
¹¹⁹² See above, § 1, 40, note 2.
¹¹⁹³ Or, *is seduced* (cf. § 25, 17, note).
¹¹⁹⁴ Matt. xiii. 22a.
¹¹⁹⁵ Mark iv. 19b.
¹¹⁹⁶ Luke viii. 15.
¹¹⁹⁷ Matt. xiii. 23b.
¹¹⁹⁸ Mark iv. 26.
¹¹⁹⁹ Mark iv. 27.
¹²⁰⁰ Or, *while*.
¹²⁰¹ Mark iv. 28.
¹²⁰² Mark iv. 29.
¹²⁰³ Lit. *fatteneth*, as in Peshitta.
¹²⁰⁴ Matt. xiii. 24.
¹²⁰⁵ Matt. xiii. 25.
¹²⁰⁶ Matt. xiii. 26.



there were noticed the tares also. ¹²⁰⁷And the servants of the master of the house came, and said unto him, Our lord, didst thou not sow good [5] [Arabic, p. 66] seed in thy field? whence are there tares in it? ¹²⁰⁸He said unto them, An enemy hath done this. His servants said unto him, Wilt thou that we go [6] and separate it? ¹²⁰⁹He said unto them, Perhaps, ¹²¹⁰ when ye separate the tares, ye would [7] root up with them wheat also. ¹²¹¹Leave them to grow both together until the harvest: and in the time of the harvest I will say unto the reapers, Separate the tares first, and bind them in bundles to be burned with fire; and gather the wheat into my barns.

[8, 9] ¹²¹²And he set forth to them another parable, and said, ¹²¹³To what is the kingdom of [10] God like? and to what shall I liken it? and in what parable shall I set it forth? ¹²¹⁴It [11] is like a grain of mustard seed, which a man took, and planted in his field: ¹²¹⁵and of the number of the things that are sown in the earth it is smaller than all of the things [12] which are sown, which are upon the earth; ¹²¹⁶but when it is grown, it is greater than all the herbs, and produceth large branches, so that the birds of heaven make *their* nests in its branches.

[13, 14] ¹²¹⁷And he set forth to them another parable: ¹²¹⁸To what shall I liken the kingdom of [15] God? ¹²¹⁹It is like the leaven which a woman took, and kneaded into three measures of flour, until the whole of it was leavened.

[16] ¹²²⁰And Jesus spake all that to the multitudes by way of parables, according as they [17] were able to hear. ¹²²¹And without parables spake he not unto them; that the saying of the Lord through the prophet might be fulfilled:

I will open my mouth in parables;

And I will utter secrets which were before the foundations¹²²² of the world.

[18] ¹²²³But he explained to his disciples privately everything.

[19] ¹²²⁴Then Jesus left¹²²⁵ the multitudes, and came to the house. And his disciples came unto him, and said unto him, Explain unto us that parable about the tares [20] [Arabic, p. 67] and the

¹²⁰⁷ Matt. xiii. 27.

¹²⁰⁸ Matt. xiii. 28.

¹²⁰⁹ Matt. xiii. 29.

¹²¹⁰ See above, § 4, 24, note.

¹²¹¹ Matt. xiii. 30.

¹²¹² Matt. xiii. 31a.

¹²¹³ Luke xiii. 18b.

¹²¹⁴ Mark iv. 30b; Luke xiii. 19a.

¹²¹⁵ Matt. xiii. 31c; Mark iv. 31b.

¹²¹⁶ Matt. xiii. 32b; Mark iv. 32b.

¹²¹⁷ Mark iv. 33; or rather Matt. xiii. 33a.

¹²¹⁸ Luke xiii. 20b.

¹²¹⁹ Matt. xiii. 33b.

¹²²⁰ Matt. xiii. 34a; Mark iv. 33b.

¹²²¹ Matt. xiii. 34b; Matt. xiii. 35.

¹²²² The word (if not a corruption of that used in the Brit. Mus. text of Ibn-at-Tayyib's Commentary, and in § 43, 46 where, however, according to Ciasca's foot-note, it was not the word first written by the scribe) is Syriac. Perhaps it means *the ends of the earth* (see P. Smith, *Thes. Syr.*). Still a third word is used in § 47, 42.

¹²²³ Mark iv. 34b.

¹²²⁴ Matt. xiii. 36.

¹²²⁵ cf. § 11, 32, note.

field. ¹²²⁶He answered and said unto them, He that sowed good seed is [21] the Son of man; ¹²²⁷and the field is the world; and the good seed are the children of the [22] kingdom; ¹²²⁸and the tares are the children of the evil one; and the enemy that sowed them¹²²⁹ is Satan; and the harvest is the end of the world; and the reapers are the angels. [23] ¹²³⁰And as the tares are separated and burned in the fire, so shall it be in the end of [24] this world. ¹²³¹The Son of man shall send his angels, and separate from his kingdom [25] all things that injure, ¹²³²and all the doers of iniquity, and they shall cast them into the [26] furnace of fire: and there shall be weeping and gnashing of teeth. ¹²³³Then the righteous shall shine as the sun in the kingdom of their Father. Whosoever hath ears that hear, let him hear.

[27] ¹²³⁴And again the kingdom of heaven is like treasure hid in a field: that which a man found and hid; and, for his pleasure in it, went and sold all that he had, and bought that field.

[28] ¹²³⁵And again the kingdom of heaven is like a man *that is* a merchant seeking excellent [29] pearls; ¹²³⁶and when he found one pearl of great price, he went and sold everything that he had, and bought it.

[30] ¹²³⁷And again the kingdom of heaven is like a net that was cast¹²³⁸ into the sea, and [31] gathered of every kind: ¹²³⁹and when it was filled, they drew it up on to the shore of the sea, and sat down to select; and the good of them they threw into the vessels, [32] and the bad they threw outside. ¹²⁴⁰Thus shall it be in the end of the world: the angels [33] shall go forth, ¹²⁴¹and separate the wicked from among the good, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

[34] ¹²⁴²Jesus said unto them, Have ye understood all these *things*? They said unto [35] [Arabic, p. 68] him, Yea, our Lord. ¹²⁴³He said unto them, Therefore every scribe that becometh a disciple of the kingdom of heaven is like a man that is a householder, who bringeth out of his treasures the new and the old.

[36, 37] ¹²⁴⁴And when Jesus had finished all these parables, he removed thence, and came to his city; ¹²⁴⁵and he taught them in their synagogues, so that they were perplexed. [38] ¹²⁴⁶And when the sabbath came, Jesus began to teach in the synagogue; and many of [39] those that heard

¹²²⁶ Matt. xiii. 37.
¹²²⁷ Matt. xiii. 38.
¹²²⁸ Matt. xiii. 39.
¹²²⁹ Singular.
¹²³⁰ Matt. xiii. 40.
¹²³¹ Matt. xiii. 41.
¹²³² Matt. xiii. 42.
¹²³³ Matt. xiii. 43.
¹²³⁴ Matt. xiii. 44.
¹²³⁵ Matt. xiii. 45.
¹²³⁶ Matt. xiii. 46.
¹²³⁷ Matt. xiii. 47.
¹²³⁸ *cf.* note to § 10, 8.
¹²³⁹ Matt. xiii. 48.
¹²⁴⁰ Matt. xiii. 49.
¹²⁴¹ Matt. xiii. 50.
¹²⁴² Matt. xiii. 51.
¹²⁴³ Matt. xiii. 52.
¹²⁴⁴ Matt. xiii. 53.
¹²⁴⁵ Matt. xiii. 54.
¹²⁴⁶ Mark vi. 2.



marvelled, and said, Whence came these things to this *man*? And many envied him and gave no heed to him, but said, What is this wisdom that is given to this *man*, that there should happen at his hands such as these mighty works?¹²⁴⁷ [40] ¹²⁴⁸Is not this a carpenter, son of a carpenter? and is not his mother called Mary? and [41] his brethren, James, and Joses, and Simon, and Judas? ¹²⁴⁹And his sisters, all of them, [42] lo, are they not all with us? ¹²⁵⁰Whence hath this *man* all these things? And they were in doubt concerning him. ¹²⁵¹And Jesus knew their opinion, and said unto them, Will ye haply¹²⁵² say unto me this proverb, Physician, heal first thyself: and all that [43] we have heard that thou didst in Capernaum, do here also in thine *own* city? ¹²⁵³And he said, Verily I say unto you, A prophet is not received in his *own* city, nor among [44] his brethren: ¹²⁵⁴for a prophet is not despised, save in his *own* city, and among his *own* [45] kin, and in his *own* house. ¹²⁵⁵Verily I say unto you, In the days of Elijah the prophet, there were many widows among the children of Israel, when the heaven held back [46] three years and six months, ¹²⁵⁶and there was a great famine in all the land; and Elijah [Arabic, p. 69] was not sent to one of them, save to Zarephath of Sidon, to a woman that was [47] a widow. ¹²⁵⁷And many lepers were among the children of Israel in the days of Elisha the prophet; but not one of them was cleansed, save Naaman the Nabathæan.¹²⁵⁸ [48] ¹²⁵⁹And he was not able to do there many mighty works,¹²⁶⁰ because of their unbelief; [49] except that he laid his hand upon a few of the sick, and healed *them*. ¹²⁶¹And he marvelled [50] at their lack of faith. ¹²⁶²And when those who were in the synagogue heard, [51] they were all filled with wrath; and they rose up, ¹²⁶³and brought him forth outside the city, and brought him to the brow of the hill upon which their city was built, that [52] they might cast him from its summit: ¹²⁶⁴but he passed through among them and went away.

[53] ¹²⁶⁵And he went about in the villages which *were* around Nazareth, and taught in their synagogues.

Section XVIII.

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|------|------------------------------------------------------------------------------|
| 1247 | Lit. <i>powers</i> . |
| 1248 | Matt. xiii. 55. |
| 1249 | Matt. xiii. 56. |
| 1250 | Matt. xiii. 57. |
| 1251 | Luke iv. 23. |
| 1252 | <i>cf.</i> above, § 4, 24, note. |
| 1253 | Luke iv. 24. |
| 1254 | Mark vi. 4b. |
| 1255 | Luke iv. 25. |
| 1256 | Luke iv. 26. |
| 1257 | Luke iv. 27. |
| 1258 | Of the Syriac versions Cur. and Sin. are wanting. Pesh. has <i>Aramæan</i> . |
| 1259 | Mark vi. 5. |
| 1260 | Lit. <i>powers</i> . |
| 1261 | Mark vi. 6a. |
| 1262 | Luke iv. 28. |
| 1263 | Luke iv. 29. |
| 1264 | Luke iv. 30. |
| 1265 | Mark vi. 6b. |

[1] ¹²⁶⁶At that time Herod the tetrarch heard of the fame of Jesus, and all the things which came to pass at his hand; ¹²⁶⁷and he marvelled, for he had obtained excellent [2] information concerning him.¹²⁶⁸ ¹²⁶⁹And *some* men said that John the Baptist was risen [3] from among the dead; ¹²⁷⁰and¹²⁷¹ others said that Elijah had appeared; and others, Jeremiah; [4] and others, that a prophet of the old prophets was risen; ¹²⁷²and others said that he [5] was a prophet like one of the prophets. ¹²⁷³Herod said to his servants, This is John the Baptist, he whom I beheaded; he is risen from among the dead: therefore mighty [6] [Arabic, p. 70] works result from him. ¹²⁷⁴For Herod *herself* had sent and taken John, and cast him into prison, for the sake of Herodias his brother Philip's wife, whom he [7] had taken. ¹²⁷⁵And John said to Herod, Thou hast no authority to take the wife of thy [8] brother. ¹²⁷⁶And Herodias avoided him and wished to kill him; and she could not. [9] ¹²⁷⁷But Herod feared John, for he knew that he was a righteous man *and* a holy; and [10] he guarded him, and heard him much, and did, and obeyed him with gladness. ¹²⁷⁸And he wished to kill him; but he feared the people, for they adhered to him as the [11] prophet. ¹²⁷⁹And there was a celebrated day, and Herod had made a feast for his great men on the day of his anniversary,¹²⁸⁰ and for the officers and for the chief men [12] of Galilee. ¹²⁸¹And the daughter of Herodias came in and danced in the midst of the company, and pleased Herod and those that sat with him. And the king said to the [13] damsel, Ask of me what thou wilt, and I will give it thee. ¹²⁸²And he sware unto her, [14] Whatsoever thou shalt ask, I will give it thee, to the half of my kingdom. ¹²⁸³And she went out, and said unto her mother, What shall I ask him?¹²⁸⁴ She said unto her, The [15] head of John the Baptist. ¹²⁸⁵And immediately she came in hastily to the king, and said unto him, I desire in this hour that thou give me on a dish the head of John [16] the Baptist. ¹²⁸⁶And the king was exceeding sorry; but because of the oath and the [17] guests he did not wish to refuse her. ¹²⁸⁷But immediately the king sent an

¹²⁶⁶ Matt. xiv. 1; Luke ix. 7b.

¹²⁶⁷ Mark vi. 14b.

¹²⁶⁸ There can be little doubt that this is the meaning of the Arabic. There is nothing like it in the Peshitta; the Curetonian is of course lacking; but the phrase in the Sinaitic is very similar.

¹²⁶⁹ Luke ix. 7c.

¹²⁷⁰ Luke ix. 8a; Matt. xvi. 14b.

¹²⁷¹ Here begins verse 8a in Greek.

¹²⁷² Luke ix. 8b; Mark vi. 15b.

¹²⁷³ Mark vi. 16; Matt. xiv. 2b.

¹²⁷⁴ Mark vi. 17.

¹²⁷⁵ Mark vi. 18.

¹²⁷⁶ Mark vi. 19.

¹²⁷⁷ Mark vi. 20.

¹²⁷⁸ Matt. xiv. 5.

¹²⁷⁹ Mark vi. 21.

¹²⁸⁰ Perhaps *appointment* (cf. Moesinger, p. 165; but Isho'dad [Harris, *Fragments*, p. 65] and the Brit. Mus. text of Ibn-at-Tayyib's Commentary have the ordinary reading).

¹²⁸¹ Mark vi. 22.

¹²⁸² Mark vi. 23.

¹²⁸³ Mark vi. 24.

¹²⁸⁴ Or simply *ask*.

¹²⁸⁵ Mark vi. 25.

¹²⁸⁶ Mark vi. 26.

¹²⁸⁷ Mark vi. 27.



executioner, and commanded that he should bring the head of John: and he went and cut off [18] the head of John in the prison, ¹²⁸⁸and brought it on a dish, and delivered it to the [19] damsel; and the damsel gave it to her mother. ¹²⁸⁹And his disciples heard, and came [Arabic, p. 71] and took his body, and buried it. ¹²⁹⁰And they came and told¹²⁹¹ Jesus what [20] had happened. ¹²⁹²And for this cause Herod said, I beheaded John: who [21] is this, of whom I hear these things. And he desired to see him. ¹²⁹³And Jesus, when he heard, removed thence in a boat to a waste place alone, to the other side of the sea of the Galilee of Tiberias.¹²⁹⁴

[22] ¹²⁹⁵And many saw them going, and knew them, and hastened by land¹²⁹⁶ from all the cities, and came thither beforehand; ¹²⁹⁷for they saw the signs which he was doing on the [23, 24] sick. ¹²⁹⁸And Jesus went up into the mountain, and sat there with his disciples. ¹²⁹⁹And [25] the feast of the passover of the Jews was near. ¹³⁰⁰And Jesus lifted up his eyes, and saw great multitudes coming to him. ¹³⁰¹And he was moved with compassion for them, for [26] they were like sheep that *were* without a shepherd. ¹³⁰²And he received them, and spake to them concerning the kingdom of God, and healed those who had need of healing.

[27] ¹³⁰³And when the evening approached,¹³⁰⁴ his disciples came to him, and said unto [28] him, ¹³⁰⁵The place is desert, and the time is past; send away the multitudes of the people,¹³⁰⁶ that they may go to the towns and villages which are around us, and buy for [29] themselves bread; for they have nothing to eat. ¹³⁰⁷But he said unto them, They have [30] no need to go away; give ye them what may be eaten. ¹³⁰⁸They said unto him, We have not here *enough*. ¹³⁰⁹He said unto Philip, Whence shall we buy bread that these may eat? [31, 32] ¹³¹⁰And he said that proving him; and he knew what he was resolved to do. ¹³¹¹Philip said [Arabic, p. 72] unto him, Two hundred pennyworth

¹²⁸⁸ Mark vi. 28.

¹²⁸⁹ Mark vi. 29.

¹²⁹⁰ Matt. xiv. 12b.

¹²⁹¹ Or, *to tell*.

¹²⁹² Luke ix. 9.

¹²⁹³ Matt. xiv. 13a; John vi. 1b.

¹²⁹⁴ A misunderstanding or slavish reproduction of the Syriac. The Brit. Mus. text of Ibn-at-Tayyib's Commentary has *of Galilee, Tiberias*.

¹²⁹⁵ Mark vi. 33a.

¹²⁹⁶ *cf.* Syriac versions and margin of R.V.

¹²⁹⁷ John vi. 2b.

¹²⁹⁸ John vi. 3.

¹²⁹⁹ John vi. 4.

¹³⁰⁰ John vi. 5a.

¹³⁰¹ Mark vi. 34b.

¹³⁰² Luke ix. 11b.

¹³⁰³ Matt. xiv. 15a.

¹³⁰⁴ Or, *came*.

¹³⁰⁵ Mark vi. 36.

¹³⁰⁶ *cf.* the addition in the Sinaitic Syriac.

¹³⁰⁷ Matt. xiv. 16.

¹³⁰⁸ Matt. xiv. 17a.

¹³⁰⁹ John vi. 5b.

¹³¹⁰ John vi. 6.

¹³¹¹ John vi. 7.

of bread would not suffice them after¹³¹² [33] every one of them hath taken a small amount. ¹³¹³One of his disciples said unto [34] him (namely, Andrew the brother of Simon Cephas), ¹³¹⁴Here is a lad having five loaves [35] of barley and two fishes: but this amount, what is it for all these? ¹³¹⁵But wilt thou that we go and buy for all the people what may be eaten? for we have no more [36] than these five loaves and the two fishes. ¹³¹⁶And the grass was plentiful in that place. Jesus said unto them, Arrange all the people that they may sit down on the grass, [37] fifty people in a company. ¹³¹⁷And the disciples did so. And all the people sat down [38] by companies, by hundreds and fifties. ¹³¹⁸Then Jesus said unto them, Bring hither [39] those five loaves and the two fishes. ¹³¹⁹And when they brought him that, Jesus took the bread and the fish, and looked to heaven, and blessed, and divided, and gave to [40] his disciples to set before them; ¹³²⁰and the disciples set for the multitudes the bread [41] and the fish; and they ate, all of them, and were satisfied. ¹³²¹And when they were satisfied, he said unto his disciples, Gather the fragments that remain over, that nothing [42] be lost. ¹³²²And they gathered, and filled twelve baskets with fragments, being those that remained over from those which ate of the five barley loaves and the two [43] fishes. ¹³²³And those people who ate were five thousand, besides the women and children. [44] [Arabic, p. 73] ¹³²⁴And straightway he pressed his disciples to go up into the ship, and that they should go before him unto the other side to Bethsaida, while he [45] *himself* should send away the multitudes. ¹³²⁵And those people who saw the sign which [46] Jesus did, said, Of a truth this is a prophet who hath come into the world. ¹³²⁶And Jesus knew their purpose to come and take him, and make him a king; and he left them, and went up into the mountain alone for prayer.

[47, 48] ¹³²⁷And when the nightfall was near, his disciples went down unto the sea, and sat¹³²⁸ in a boat, and came to the side of Capernaum. ¹³²⁹And the darkness came on, and Jesus [49] had not come to them. ¹³³⁰And the sea was stirred up against them by reason of a violent [50] wind that blew. ¹³³¹And the boat was distant from the land many furlongs, and they were much damaged by the waves, and the wind was against them.

¹³¹² Probably a mistaken rendering of the ordinary Syriac reading.
¹³¹³ John vi. 8.
¹³¹⁴ John vi. 9.
¹³¹⁵ Luke ix. 13b; considerably changed.
¹³¹⁶ John vi. 10b; and Luke ix. 14b, 15a.
¹³¹⁷ Mark vi. 40.
¹³¹⁸ Matt. xiv. 18.
¹³¹⁹ Mark vi. 41a.
¹³²⁰ Matt. xiv. 19b.
¹³²¹ Matt. xiv. 20a; John vi. 12.
¹³²² John vi. 13.
¹³²³ Matt. xiv. 21.
¹³²⁴ Mark vi. 45.
¹³²⁵ John vi. 14.
¹³²⁶ John vi. 15.
¹³²⁷ John vi. 16.
¹³²⁸ *cf.* Syriac versions.
¹³²⁹ John vi. 17.
¹³³⁰ John vi. 18.
¹³³¹ Matt. xiv. 24.

Section XIX.

[1] ¹³³²And in the fourth watch of the night Jesus came unto them, walking upon the [2] ¹³³³water, after they had rowed ¹³³⁴with difficulty about twenty-five or thirty furlongs. [3] ¹³³⁵And when he drew near unto their boat, his disciples saw him walking on the water; and they were troubled, and supposed that it was a false appearance; and they cried [4] out from their fear. ¹³³⁶But Jesus straightway spoke unto them, and said, Take courage, [5] for it is I; fear not. ¹³³⁷Then Cephas answered and said unto him, My Lord, if it be thou, [6] bid me to come unto thee on the water. ¹³³⁸And Jesus said unto him, Come. And [7] Cephas went down out of the boat, and walked on the water to come unto Jesus. ¹³³⁹But [Arabic, p. 74] when he saw the wind strong, he feared, and was on the point of sinking; [8] and he lifted up his voice, and said, My Lord, save me. ¹³⁴⁰And immediately our Lord stretched out his hand and took *hold of* him, and said unto him, [9] Thou of little faith, why didst thou doubt? ¹³⁴¹And when Jesus came near, he went up [10] unto them into the boat, he and Simon, and immediately the wind ceased. ¹³⁴²And those that were in the ship came and worshipped him, and said, Truly thou art the [11] Son of God. ¹³⁴³And straightway that ship arrived at the land which they made for. [12] ¹³⁴⁴And when they came out of the ship to the land, they marvelled greatly and were [13] perplexed in themselves: ¹³⁴⁵and they had not understood by means of ¹³⁴⁶that bread, because their heart was gross.

[14] ¹³⁴⁷And when the people of that region knew of the arrival of Jesus, they made haste in all that land, and began to bring those that were diseased, ¹³⁴⁸borne in their [15] beds to the place where they heard that he was. ¹³⁴⁹And wheresoever the place *might be* which he entered, of the villages or the cities, they laid the sick in the markets, and sought of him that they might touch ¹³⁵⁰were it only the edge of his garment: and all that touched ¹³⁵¹him were healed and lived. ¹³⁵²

1332 Matt. xiv. 25.
1333 John vi. 19a, c.
1334 Lit. *travelled*.
1335 Matt. xiv. 26.
1336 Matt. xiv. 27.
1337 Matt. xiv. 28.
1338 Matt. xiv. 29.
1339 Matt. xiv. 30.
1340 Matt. xiv. 31.
1341 Matt. xiv. 32.
1342 Matt. xiv. 33.
1343 John vi. 21b.
1344 Mark vi. 54a; Mark vi. 51b.
1345 Mark vi. 52.
1346 Lit. *from*.
1347 Mark vi. 54; Mark vi. 55.
1348 Strictly used of severe chronic disease.
1349 Mark vi. 56.
1350 *cf.* § 12, 13, and note to § 8, 17.
1351 The word used at § 12, 35.
1352 Or, *revived*, i.e., *made to live*.

[16] ¹³⁵³And on the day after that, the multitude which was standing on the shore of the sea saw that there was there no other ship save that into which the disciples had [17] gone up, ¹³⁵⁴and that Jesus went not up into the ship with his disciples (but there were other ships from Tiberias near¹³⁵⁵ the place where they ate the bread when Jesus blessed [18] *it*): ¹³⁵⁶and when that multitude saw that Jesus was not there, nor yet his disciples, they [19] [Arabic, p. 75] went up into those ships, and came to Capernaum, and sought Jesus. ¹³⁵⁷And when they found him on the other side of the sea, they said unto him, Our [20] Master, when camest thou hither? ¹³⁵⁸Jesus answered and said unto them, Verily, verily, I say unto you, Ye have not sought me because of¹³⁵⁹ your seeing the signs, but because of [21] your eating the bread and being satisfied. ¹³⁶⁰Serve not the food which perisheth, but the food which abideth in eternal life,¹³⁶¹ which the Son of man will give unto you: him¹³⁶² [22] hath God the Father sealed. ¹³⁶³They said unto him, What shall we do that we may [23] work the work of God? ¹³⁶⁴Jesus answered and said unto them, This is the work of [24] God, that ye believe in him whom he hath sent. ¹³⁶⁵They said unto him, What sign hast thou done, that we may see, and believe in thee? what hast thou wrought? [25] ¹³⁶⁶Our fathers ate the manna in the wilderness; as it was written, Bread from heaven [26] gave he them to eat. ¹³⁶⁷Jesus said unto them, Verily, verily, I say unto you, Moses gave you not bread from [27] heaven; but my Father gave¹³⁶⁸ you the bread of truth¹³⁶⁹ from heaven. ¹³⁷⁰The bread of God is that which came down from heaven and gave the [28, 29] world life. ¹³⁷¹They said unto him, Our Lord, give us at all times this bread. ¹³⁷²Jesus said unto them, I am the bread of life: whosoever cometh unto me shall not hunger, [30] and whosoever believeth in me shall not thirst for ever. ¹³⁷³But I said unto you, [31] Ye have seen me, and have not believed. ¹³⁷⁴And all that my Father hath given to me cometh unto me; and whosoever cometh unto me I shall not cast him forth without. [32] ¹³⁷⁵I came down from heaven, not to do my *own* will, but to do the will of him [33] that sent me; ¹³⁷⁶and this is the will of him that sent me, that I should lose nothing of [34] [Arabic, p. 76] that which he gave me, but raise it up in

¹³⁵³ John vi. 22a.
¹³⁵⁴ John vi. 23.
¹³⁵⁵ Lit. *on the border of*.
¹³⁵⁶ John vi. 24.
¹³⁵⁷ John vi. 25.
¹³⁵⁸ John vi. 26.
¹³⁵⁹ Or, *for the sake of*.
¹³⁶⁰ John vi. 27.
¹³⁶¹ *Sic*.
¹³⁶² Lit. *this*.
¹³⁶³ John vi. 28.
¹³⁶⁴ John vi. 29.
¹³⁶⁵ John vi. 30.
¹³⁶⁶ John vi. 31.
¹³⁶⁷ John vi. 32.
¹³⁶⁸ Represents a mistaken vocalisation of the Peshitta.
¹³⁶⁹ Lit. *equity*; see above, § 3, 53, note.
¹³⁷⁰ John vi. 33.
¹³⁷¹ John vi. 34.
¹³⁷² John vi. 35.
¹³⁷³ John vi. 36.
¹³⁷⁴ John vi. 37.
¹³⁷⁵ John vi. 38.
¹³⁷⁶ John vi. 39.

the last day. ¹³⁷⁷This is the will of my Father, that every one that seeth the Son, and believeth in him, should have eternal life; and I will raise him up in the last day.

[35] ¹³⁷⁸The Jews therefore murmured against him because of his saying, I am the bread [36] which came down from heaven. ¹³⁷⁹And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? then how saith this *man*, I came down from [37, 38] heaven? ¹³⁸⁰Jesus answered and said unto them, Murmur not one with another. ¹³⁸¹No man is able to come unto me, except the Father which sent me draw him; and I will [39] raise him up in the last day. ¹³⁸²It is written in the prophet, They shall all be the taught of God. Every one who heareth from the Father now, ¹³⁸³ and learneth of him, cometh [40] unto me. ¹³⁸⁴No man now seeth the Father; but he that is from God, he it is that seeth [41] the Father. ¹³⁸⁵Verily, verily, I say unto you, Whosoever believeth in me hath eternal [42, 43] life. ¹³⁸⁶I am the bread of life. ¹³⁸⁷Your fathers ate the manna in the wilderness, and [44] they died. ¹³⁸⁸This is the bread which came down from heaven, that a man may eat [45] of it, and not die. ¹³⁸⁹I am the bread of life which came down from heaven: and if a man eat of this bread he shall live for ever: ¹³⁹⁰and the bread which I shall give is my body, which I give for the life of the world.

[46] ¹³⁹¹The Jews therefore quarrelled one with another, and said, How can he give us [47] [Arabic, p. 77] his body that we may eat it? ¹³⁹²Jesus said unto them, Verily, verily, I say unto you, If ye do not eat the body of the Son of man and drink his blood, ye shall [48] not have life in yourselves. ¹³⁹³Whosoever eateth of my body and drinketh of my blood [49] hath eternal life; and I will raise him up in the last day. ¹³⁹⁴My body truly is meat, ¹³⁹⁵ and [50] my blood truly is drink. ¹³⁹⁶ ¹³⁹⁷Whosoever eateth my body and drinketh my blood abideth [51] in me, and I in him— ¹³⁹⁸as the living Father sent me, and I am alive because of the [52] Father; and whosoever eateth me, he also shall live because of me. ¹³⁹⁹This is the bread which came down from heaven: and not according as your fathers ate the [53] manna, and died: whosoever eateth of this bread shall live for ever.

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¹³⁷⁷ John vi. 40.
¹³⁷⁸ John vi. 41.
¹³⁷⁹ John vi. 42.
¹³⁸⁰ John vi. 43.
¹³⁸¹ John vi. 44.
¹³⁸² John vi. 45.
¹³⁸³ i.e., *therefore* (see note, § 9, 21).
¹³⁸⁴ John vi. 46.
¹³⁸⁵ John vi. 47.
¹³⁸⁶ John vi. 48.
¹³⁸⁷ John vi. 49.
¹³⁸⁸ John vi. 50.
¹³⁸⁹ John vi. 51.
¹³⁹⁰ John vi. 51b; in Ciasca's text John vi. 51b–71 are cited as vi. 52–72. (See Introduction, 20, note.)
¹³⁹¹ John vi. 52.
¹³⁹² John vi. 53.
¹³⁹³ John vi. 54.
¹³⁹⁴ John vi. 55.
¹³⁹⁵ Or, *eaten*.
¹³⁹⁶ Or, *drunk*.
¹³⁹⁷ John vi. 56.
¹³⁹⁸ John vi. 57.
¹³⁹⁹ John vi. 58.

¹⁴⁰⁰This he said in [54] the synagogue, when he was teaching in Capernaum. ¹⁴⁰¹And many of his disciples, when they heard, said, This word is hard; who is he that can hear it?

Section XX.

[1] ¹⁴⁰²And Jesus knew within himself that his disciples were murmuring because of [2] that, and he said unto them, Doth this trouble you? ¹⁴⁰³*What* if ye should see the Son [3] of man then ascend to the place where he was of old? ¹⁴⁰⁴It is the spirit that quickeneth, and the body profiteth nothing: the words¹⁴⁰⁵ that I speak unto you are spirit [4] and life. ¹⁴⁰⁶But there are some of you that do not believe. And Jesus knew beforehand who they were who should¹⁴⁰⁷ not believe, and who it was that should betray [5] him. ¹⁴⁰⁸And he said unto them, Therefore I said unto you, No man can come unto me, if that hath not been given him by the Father.

[6] [Arabic, p. 78] ¹⁴⁰⁹And because of this word many of his disciples turned back and walked [7] not with him. ¹⁴¹⁰And Jesus said unto the twelve, Do ye haply also wish to [8] go away? ¹⁴¹¹Simon Cephas answered and said, My Lord, to whom shall we go? thou [9] hast the words of eternal life. ¹⁴¹²And we have believed and known that thou art the [10] Messiah, the Son of the living God. ¹⁴¹³Jesus said unto them, Did not I choose you, [11] ye company of the twelve, and of you one is a devil? ¹⁴¹⁴He said that because of Judas the son of Simon Iscariot; for he, being of the twelve, was purposed to¹⁴¹⁵ betray him.

[12] ¹⁴¹⁶And while he was speaking, one of the Pharisees came asking of him that he [13] would eat with him: and he went in, and reclined *to meat*. ¹⁴¹⁷And that Pharisee, when [14] he saw it,¹⁴¹⁸ marvelled that he had not first cleansed himself before his eating. ¹⁴¹⁹Jesus said unto him, Now do ye Pharisees wash the outside of the cup and the dish, and ye think that ye are cleansed; but your inside is full of injustice and wickedness.

¹⁴⁰⁰ John vi. 59.
¹⁴⁰¹ John vi. 60.
¹⁴⁰² John vi. 61.
¹⁴⁰³ John vi. 62.
¹⁴⁰⁴ John vi. 63.
¹⁴⁰⁵ Lit. *speech*.
¹⁴⁰⁶ John vi. 64.
¹⁴⁰⁷ Or, *did*.
¹⁴⁰⁸ John vi. 65.
¹⁴⁰⁹ John vi. 66.
¹⁴¹⁰ John vi. 67.
¹⁴¹¹ John vi. 68.
¹⁴¹² John vi. 69.
¹⁴¹³ John vi. 70.
¹⁴¹⁴ John vi. 71.
¹⁴¹⁵ Or, *was to*.
¹⁴¹⁶ Luke xi. 37.
¹⁴¹⁷ Luke xi. 38.
¹⁴¹⁸ Or, *him*.
¹⁴¹⁹ Luke xi. 39.

[15, 16] ¹⁴²⁰Ye of little mind, did not he that made the outside make the inside? ¹⁴²¹Now give what ye have¹⁴²² in alms, and everything *shall be* clean unto you.

[17, 18] ¹⁴²³And there came to him Pharisees and scribes, come from Jerusalem. ¹⁴²⁴And when they saw some of his disciples eating bread while they had not washed their hands, [19] they found fault. ¹⁴²⁵For all of the Jews and the Pharisees, if they wash not their [20] hands thoroughly, eat not; for they held¹⁴²⁶ to the ordinance¹⁴²⁷ of the elders. ¹⁴²⁸And they ate not what was bought from the market, except they washed it; and many other things did they keep of what they had received, such as the washing of cups, and [21] measures, and vessels of brass, and couches. ¹⁴²⁹And scribes¹⁴³⁰ and Pharisees asked him, [Arabic, p. 79] Why do thy disciples not walk according to the ordinances of the elders, but [22] eat bread without washing their hands? ¹⁴³¹Jesus answered and said unto them, Why do ye also overstep the command of God by reason of your ordinance? [23] ¹⁴³²God said, Honour thy father and thy mother; and, Whosoever revileth his father and [24] his mother shall surely die. ¹⁴³³But ye say, If a man say to his father or to his mother, [25] What thou receivest¹⁴³⁴ from me is an offering,—¹⁴³⁵and ye¹⁴³⁶ suffer him not to do anything [26] for his father or his mother; ¹⁴³⁷and ye¹⁴³⁸ make void and reject the word of God by reason of the ordinance that ye have ordained and commanded, such as the washing [27] of cups and measures, and what resembles that ye do much. ¹⁴³⁹And ye forsook [28] the command of God, and held to the ordinance of men. ¹⁴⁴⁰Do¹⁴⁴¹ ye well to wrong¹⁴⁴² [29] the command of God in order that ye may establish your ordinance? ¹⁴⁴³Ye hypocrites, well did Isaiah the prophet prophesy concerning you, and say,

[30] ¹⁴⁴⁴This people honoureth me with its¹⁴⁴⁵ lips;

But their heart is very far from me.

[31] ¹⁴⁴⁶But in vain do they fear me,

¹⁴²⁰ Luke xi. 40.
¹⁴²¹ Luke xi. 41.
¹⁴²² cf. Peshitta.
¹⁴²³ Mark vii. 1.
¹⁴²⁴ Mark vii. 2.
¹⁴²⁵ Mark vii. 3.
¹⁴²⁶ i.e., *were holding*.
¹⁴²⁷ Or, *custom, tradition*; and so wherever the word occurs.
¹⁴²⁸ Mark vii. 4.
¹⁴²⁹ Mark vii. 5.
¹⁴³⁰ *Sic*.
¹⁴³¹ Matt. xv. 3.
¹⁴³² Matt. xv. 4a; Mark vii. 10b.
¹⁴³³ Mark vii. 11.
¹⁴³⁴ The printed Arabic text has *he receiveth* and *they*, resulting from a misplacement of diacritical points by an Arabic copyist.
¹⁴³⁵ Mark vii. 12.
¹⁴³⁶ The printed Arabic text has *he receiveth* and *they*, resulting from a misplacement of diacritical points by an Arabic copyist.
¹⁴³⁷ Mark vii. 13.
¹⁴³⁸ The printed Arabic text has *he receiveth* and *they*, resulting from a misplacement of diacritical points by an Arabic copyist.
¹⁴³⁹ Mark vii. 8.
¹⁴⁴⁰ Mark vii. 9.
¹⁴⁴¹ Here begins verse 9 in Greek.
¹⁴⁴² The Syriac word for *injure* also means *reject, deny*.
¹⁴⁴³ Matt. xv. 7.
¹⁴⁴⁴ Matt. xv. 8.
¹⁴⁴⁵ *Sic*.
¹⁴⁴⁶ Matt. xv. 9.

In that they teach the commands of men.

[32] ¹⁴⁴⁷And Jesus called all the multitude, and said unto them, Hear me, all of you, and [33] understand: ¹⁴⁴⁸nothing without the man, which then enters him, is able to defile him; [34] but what goeth out of him, that it is which defileth the man. ¹⁴⁴⁹He that hath ears [35] that hear, let him hear. ¹⁴⁵⁰Then his disciples drew near, and said unto him, Knowest [36] thou that the Pharisees which heard this word were angry? ¹⁴⁵¹He answered and said unto them, Every plant which my Father which is in heaven planted not shall be [37] [Arabic, p. 80] uprooted. ¹⁴⁵²Let them alone; for they are blind leading blind. And if the blind lead ¹⁴⁵³ the blind, both of them shall fall into a hollow.

[38] ¹⁴⁵⁴And when Jesus entered the house from the multitude, Simon Cephas asked him, [39] and said unto him, My Lord, explain to us that parable. ¹⁴⁵⁵He said unto them, Do ye also thus not understand? Know ye not that everything that entereth into the [40] man from without cannot defile him; ¹⁴⁵⁶because it entereth not into his heart; it entereth into his stomach only, and thence is cast forth in the cleansing which maketh [41] clean all the food? ¹⁴⁵⁷ ¹⁴⁵⁸The thing which goeth forth from the mouth of the man proceedeth [42] from his heart, and it is that which defileth the man. ¹⁴⁵⁹From within ¹⁴⁶⁰ the [43] heart of men proceed evil thoughts, ¹⁴⁶¹fornication, adultery, theft, false witness, murder, injustice, wickedness, deceit, stupidity, evil eye, calumny, pride, foolishness: [44] ¹⁴⁶²these evils all of them from within proceed from the heart, and they are *the things* [45] which defile the man: ¹⁴⁶³but if a man eat while he washeth not his hands, he is not defiled.

[46] ¹⁴⁶⁴And Jesus went out thence, and came to the borders of Tyre and Sidon. And he entered into a certain house, and desired that no man should know it; ¹⁴⁶⁵ and [47] he could not be hid. ¹⁴⁶⁶But straightway a Canaanitish woman, whose daughter had an [48, 49] unclean spirit, heard of him. ¹⁴⁶⁷And that woman was a Gentile of Emesa of Syria. ¹⁴⁶⁸And she came out after him, crying out, and saying, Have mercy upon me, my Lord, *thou* [50] son of David; for my daughter is seized in an evil way by Satan. ¹⁴⁶⁹ ¹⁴⁷⁰And he answered [Arabic, p. 81] her not a word. And his disciples

¹⁴⁴⁷ Mark vii. 14.

¹⁴⁴⁸ Mark vii. 15.

¹⁴⁴⁹ Mark vii. 16.

¹⁴⁵⁰ Matt. xv. 12.

¹⁴⁵¹ Matt. xv. 13.

¹⁴⁵² Matt. xv. 14.

¹⁴⁵³ The Arabic word is here used with a Syriac meaning.

¹⁴⁵⁴ Mark vii. 17a; Matt. xv. 15.

¹⁴⁵⁵ Mark vii. 18b.

¹⁴⁵⁶ Mark vii. 19.

¹⁴⁵⁷ This clause in the Peshitta is not very clear, and the Arabic version fails to get from it the meaning of the Greek.

¹⁴⁵⁸ Matt. xv. 18.

¹⁴⁵⁹ Mark vii. 21.

¹⁴⁶⁰ Or, *From within, from.*

¹⁴⁶¹ Mark vii. 22.

¹⁴⁶² Mark vii. 23.

¹⁴⁶³ Matt. xv. 20b.

¹⁴⁶⁴ Matt. xv. 21a; Mark vii. 24b.

¹⁴⁶⁵ Or, *about him.*

¹⁴⁶⁶ Mark vii. 25a.

¹⁴⁶⁷ Mark vii. 26a.

¹⁴⁶⁸ Matt. xv. 22b.

¹⁴⁶⁹ Or, *the devil.*

¹⁴⁷⁰ Matt. xv. 23.

came and besought him, and said, Send [51] her away: for she crieth after us. ¹⁴⁷¹He answered and said unto them, I was [52] not sent except to the sheep that are gone astray of the house of Israel. ¹⁴⁷²But she came and worshipped him, and said, My Lord, help me, have mercy upon me.

[53] ¹⁴⁷³Jesus said unto her, It is not seemly that the children's bread should be taken and [54] thrown to the dogs. ¹⁴⁷⁴But she said, Yea, my Lord: the dogs also eat of the crumbs [55] that fall from their masters' tables, and live. ¹⁴⁷⁵Then said Jesus unto her, O woman, [56] great is thy faith: it shall be unto thee as thou hast desired. ¹⁴⁷⁶Go then *thy way*; and [57] because of this word, the devil is gone out of thy daughter. ¹⁴⁷⁷And her daughter was [58] healed in that hour. ¹⁴⁷⁸And that woman went away to her house, and found her daughter laid upon the bed, and the devil gone out of her.



Section XXI.

[1] ¹⁴⁷⁹And Jesus went out again from the borders of Tyre and Sidon, and came to the [2] sea of Galilee, towards the borders of Decapolis. ¹⁴⁸⁰And they brought unto him one dumb and deaf, and entreated him that he would lay his hand upon him and heal [3] him. ¹⁴⁸¹And he drew him away from the multitude, and went away alone, and spat [4] upon his fingers, and thrust *them* into his ears, and touched his tongue; ¹⁴⁸²and looked [5] to heaven, and sighed, and said unto him, Be opened. ¹⁴⁸³And in that hour his ears [6] were opened, and the bond of his tongue was loosed, and he spake with ease. ¹⁴⁸⁴And Jesus charged them much that they should not tell this to any man: but the more [7] he charged them, *the more* they increased in publishing, and marvelled much, ¹⁴⁸⁵and [Arabic, p. 82] said, This *man* doeth everything well: he made the deaf to hear, and those that lacked speech to speak.

[8, 9] ¹⁴⁸⁶And while he was passing through the land of Samaria, ¹⁴⁸⁷he came to one of the cities of the Samaritans, called Sychar, beside the field which Jacob gave to Joseph to [10] his son. ¹⁴⁸⁸And there was there a spring of water of Jacob's. And Jesus was fatigued from the exertion of the way,

¹⁴⁷¹ Matt. xv. 24.
¹⁴⁷² Matt. xv. 25.
¹⁴⁷³ Matt. xv. 26.
¹⁴⁷⁴ Matt. xv. 27.
¹⁴⁷⁵ Matt. xv. 28a.
¹⁴⁷⁶ Mark vii. 29b.
¹⁴⁷⁷ Matt. xv. 28b.
¹⁴⁷⁸ Mark vii. 30.
¹⁴⁷⁹ Mark vii. 31.
¹⁴⁸⁰ Mark vii. 32.
¹⁴⁸¹ Mark vii. 33.
¹⁴⁸² Mark vii. 34.
¹⁴⁸³ Mark vii. 35.
¹⁴⁸⁴ Mark vii. 36.
¹⁴⁸⁵ Mark vii. 37.
¹⁴⁸⁶ John iv. 4.
¹⁴⁸⁷ John iv. 5.
¹⁴⁸⁸ John iv. 6.

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and sat at the spring. And the time was about the [11] sixth hour.¹⁴⁸⁹ And a woman of Samaria came to draw water; and Jesus said unto [12] her, Give me water, that I may drink. ¹⁴⁹¹And his disciples had entered into the city [13] to buy for themselves food. ¹⁴⁹²And that Samaritan woman said unto him, How dost thou, being a Jew, ask me to give thee to drink, while I am a Samaritan woman? [14] ¹⁴⁹³(And the Jews mingle not with the Samaritans.¹⁴⁹⁴) Jesus answered and said unto her, If thou knewest the gift of God, and who this is that said unto thee, Give me [15] to drink; thou wouldest ask him, and he would give thee the water of life. ¹⁴⁹⁵That woman said unto him, My Lord, thou hast no bucket, and the well is deep: from [16] whence hast thou the water of life? ¹⁴⁹⁶Can it be that thou art greater than our father Jacob, who gave us this well, and drank from it, and his children, and his sheep? [17] ¹⁴⁹⁷Jesus answered and said unto her, Every one that drinketh of this water shall thirst [18] again: ¹⁴⁹⁸but whosoever drinketh of the water which I shall give him shall not thirst for ever: but the water which I shall give him shall be in him a spring of water springing [19] up unto eternal life. ¹⁴⁹⁹That woman said unto him, My Lord, give me of this water, that [20] I may not thirst again, neither come and draw water from here. ¹⁵⁰⁰Jesus said unto her, [21] [Arabic, p. 83] Go and call thy husband, and come hither. ¹⁵⁰¹She said unto him, I have no [22] husband. ¹⁵⁰²Jesus said unto her, Thou saidst well, I have no husband: five husbands hast thou had, and this *man* whom thou hast now is not thy husband; and [23] in this thou saidst truly. ¹⁵⁰³That woman said unto him, My Lord, I perceive thee to [24] be a prophet. ¹⁵⁰⁴Our fathers worshipped in this mountain; and ye say that in Jerusalem [25] is the place in which worship must be. ¹⁵⁰⁵Jesus said unto her, Woman, believe me, an hour cometh, when neither in this mountain, nor yet in Jerusalem, shall ye worship [26] the Father. ¹⁵⁰⁶Ye worship that which ye know not: but we worship that which [27] we know: for salvation is of the Jews. ¹⁵⁰⁷But an hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: and the Father also [28] seeketh such as these worshippers. ¹⁵⁰⁸For God is a Spirit: and they that worship him [29] must worship him in spirit and in truth. ¹⁵⁰⁹That woman said unto him, I know that [30] the Messiah cometh:

1489 Lit. *six hours* (cf. Syr.).
1490 John iv. 7.
1491 John iv. 8.
1492 John iv. 9.
1493 John iv. 10.
1494 For the form cf. below, § 34, 40.
1495 John iv. 11.
1496 John iv. 12.
1497 John iv. 13.
1498 John iv. 14.
1499 John iv. 15.
1500 John iv. 16.
1501 John iv. 17.
1502 John iv. 18.
1503 John iv. 19.
1504 John iv. 20.
1505 John iv. 21.
1506 John iv. 22.
1507 John iv. 23.
1508 John iv. 24.
1509 John iv. 25.

¹⁵¹⁰and when he is come, he will teach us everything. Jesus said unto her, I that speak unto thee am he.

[31] ¹⁵¹¹And while he was speaking, his disciples came; and they wondered how he would speak¹⁵¹² with a woman; but not one of them said unto him, What seekest thou? or, [32] What¹⁵¹³ speakest thou with her? ¹⁵¹⁴And the woman left her waterpot, and went to the [33] city, and said to the people, ¹⁵¹⁵Come, and see a man who told me all that *ever* I did: [34] perhaps then he is the Messiah. ¹⁵¹⁶And people went out from the city, and came to [35] him. ¹⁵¹⁷And in the mean while his disciples besought him, and said unto him, Our [36, 37] master, eat. ¹⁵¹⁸And he said unto them, I have food to eat that ye know not. ¹⁵¹⁹And the disciples said amongst themselves, Can any one have brought him aught to eat?¹⁵²⁰ [38] ¹⁵²¹Jesus said unto them, My food is to do the will of him that sent me, and to accomplish [39] [Arabic, p. 84] his work. ¹⁵²²Said ye not that after four months cometh the harvest? behold, I therefore say unto you, Lift up your eyes, and behold the lands, [40] that they have become white, and the harvest is already come.¹⁵²³ ¹⁵²⁴And he that reapeth receiveth his wages, and gathereth the fruit of eternal life;¹⁵²⁵ and the sower and [41] the reaper rejoice together. ¹⁵²⁶For in this is found the word of truth, One soweth, and [42] another reapeth. ¹⁵²⁷And I sent you to reap that in which ye have not laboured: others laboured, and ye have entered on their labour.

[43] ¹⁵²⁸And from that city many of the Samaritans believed in him because of the words [44] of that woman, who testified and said, He told me all that *ever* I did. ¹⁵²⁹And when those Samaritans came unto him, they besought him to abide with them; and he [45, 46] abode with them two days. ¹⁵³⁰And many believed in him because of his word;¹⁵³¹ and they said to that woman, Now not because of thy saying have we believed in him: we have heard and known that this truly is the Messiah, the Saviour of the world.



¹⁵¹⁰ John iv. 26.
¹⁵¹¹ John iv. 27.
¹⁵¹² Or, *was speaking*.
¹⁵¹³ But see note to § 7, 38.
¹⁵¹⁴ John iv. 28.
¹⁵¹⁵ John iv. 29.
¹⁵¹⁶ John iv. 30.
¹⁵¹⁷ John iv. 31.
¹⁵¹⁸ John iv. 32.
¹⁵¹⁹ John iv. 33.
¹⁵²⁰ The text is uncertain.
¹⁵²¹ John iv. 34.
¹⁵²² John iv. 35.
¹⁵²³ Or, *come beforehand*.
¹⁵²⁴ John iv. 36.
¹⁵²⁵ So in the Arabic, contrary to the usual practice of this writer (*cf.* § 6, 19).
¹⁵²⁶ John iv. 37.
¹⁵²⁷ John iv. 38.
¹⁵²⁸ John iv. 39.
¹⁵²⁹ John iv. 40.
¹⁵³⁰ John iv. 41.
¹⁵³¹ John iv. 42.

[47, 48] ¹⁵³²And after two days Jesus went out thence and departed to Galilee. ¹⁵³³And Jesus [49] testified that a prophet is not honoured in his own city. ¹⁵³⁴And when he came to Galilee, the Galilæans received him.

Section XXII.

[1] ¹⁵³⁵And when Jesus came to a certain village, there drew near to him a leper, and fell at his feet, and besought him, and said unto him, If thou wilt, thou art able to [2] cleanse me. ¹⁵³⁶And Jesus had mercy upon him, and stretched forth his hand, and [3] touched him, and said, I will cleanse ¹⁵³⁷ thee. ¹⁵³⁸And immediately his leprosy departed [4] from him, and he was cleansed. ¹⁵³⁹And he sternly charged him, and sent him out, [5] [Arabic, p. 85] and said unto him, ¹⁵⁴⁰See that thou tell *not* any man: but go and shew thyself to the priests, and offer an offering for thy cleansing as Moses commanded [6] for their testimony. ¹⁵⁴¹But he, when he went out, began to publish much, and spread abroad the news, so that Jesus could not enter into any of the cities openly, for the extent to which the report of him spread, but he remained without in a desert [7] place. ¹⁵⁴²And much people came unto him from one place and another, ¹⁵⁴³ to hear [8] his word, and that they might be healed of their pains. ¹⁵⁴⁴And he used to withdraw from them into the desert, and pray.

[9] ¹⁵⁴⁵And after that, was the feast of the Jews; and Jesus went up to Jerusalem.

[10] ¹⁵⁴⁶And there was in Jerusalem a place prepared for bathing, ¹⁵⁴⁷ which was called in [11] Hebrew the House of Mercy, having five porches. ¹⁵⁴⁸And there were laid in them much people of the sick, and blind, and lame, and paralysed, waiting for the moving [12] of the water. ¹⁵⁴⁹And the angel from time to time went down into the place of bathing, ¹⁵⁵⁰ and moved the water; and the first that went down after the moving [13] of the water, every pain that he had was healed. ¹⁵⁵¹And a man was there who had a [14] disease for thirty-eight years. ¹⁵⁵²And Jesus saw this *man* laid, and

¹⁵³² John iv. 43.
¹⁵³³ John iv. 44.
¹⁵³⁴ John iv. 45a.
¹⁵³⁵ Luke v. 12.
¹⁵³⁶ Mark i. 41.
¹⁵³⁷ Lit. *to cleanse*.
¹⁵³⁸ Mark i. 42.
¹⁵³⁹ Mark i. 43.
¹⁵⁴⁰ Mark i. 44.
¹⁵⁴¹ Mark i. 45a.
¹⁵⁴² Luke v. 15.
¹⁵⁴³ This phrase does not occur in the Syriac versions (Cur. wanting), but is obviously a Syriac construction.
¹⁵⁴⁴ Luke v. 16.
¹⁵⁴⁵ John v. 1.
¹⁵⁴⁶ John v. 2.
¹⁵⁴⁷ Or, *baptism*. The phrase almost exactly reproduces the Syriac versions.
¹⁵⁴⁸ John v. 3.
¹⁵⁴⁹ John v. 4.
¹⁵⁵⁰ Or, *baptism*. The phrase almost exactly reproduces the Syriac versions.
¹⁵⁵¹ John v. 5.
¹⁵⁵² John v. 6.

knew¹⁵⁵³ that he had [15] been thus a long time; and he said unto him, Wouldest thou be made whole? ¹⁵⁵⁴That diseased one answered and said, Yea, my Lord, I have no man, when the water moveth, to put me into the bathing-place; but when I come, another goeth down before [16, 17] me. ¹⁵⁵⁵Jesus said unto him, Rise, take thy bed, and walk. ¹⁵⁵⁶And immediately that man was healed; and he rose, and carried his bed, and walked.

[18] ¹⁵⁵⁷And that day was a sabbath. And when the Jews saw that healed one, they¹⁵⁵⁸ said [19] unto him, It is a sabbath: thou hast no authority to carry thy bed. ¹⁵⁵⁹And he answered and said unto them, He that made me whole, the same said unto me, Take thy bed, [20] [Arabic, p. 86] and walk. ¹⁵⁶⁰They asked him therefore, Who is this man that said unto thee, [21] Take thy bed, and walk? ¹⁵⁶¹But he that was healed knew not who it was; for Jesus had removed from that place to another, because of the press of the great multitude [22] which was in that place. ¹⁵⁶²And after two days Jesus happened upon him in the temple, and said unto him, Behold, thou art whole: sin not again, lest there come upon [23] thee what is worse than the first. ¹⁵⁶³And that man went, and said to the Jews that it [24] was Jesus that had healed him. ¹⁵⁶⁴And because of that the Jews persecuted Jesus and [25] sought to kill him, because he was doing this on the sabbath. ¹⁵⁶⁵And Jesus said unto [26] them, My Father worketh until now, and I also work. ¹⁵⁶⁶And because of this especially the Jews sought to kill him, not because he profaned the sabbath only; but for his saying also that God was his Father, and his making himself equal with God. [27] ¹⁵⁶⁷Jesus answered and said unto them, Verily, verily, I say unto you, The Son cannot do anything of himself, but what he seeth the Father do; what the Father doeth, [28] that the Son also doeth like him. ¹⁵⁶⁸The Father loveth his Son, and everything that he doeth he sheweth him: and more than these works will he shew him, that ye [29] may marvel. ¹⁵⁶⁹And as the Father raiseth the dead and giveth them life, so the Son [30] also giveth life to whomsoever he will. ¹⁵⁷⁰And the Father judgeth no man, but hath [31] given all judgement unto the Son; ¹⁵⁷¹that every man may honour the Son, as he honoureth the Father. And he that honoureth not the Son honoureth not the Father which [32] sent him. ¹⁵⁷²Verily, verily, I say unto you, Whosoever heareth my word, and believeth in him that sent me, hath eternal life, and cometh not into judgement, but passeth from [33] [Arabic, p. 87] death unto life. ¹⁵⁷³Verily, verily,



1553 Or, *learned*.
1554 John v. 7.
1555 John v. 8.
1556 John v. 9.
1557 John v. 10.
1558 Vat. ms. has *he*.
1559 John v. 11.
1560 John v. 12.
1561 John v. 13.
1562 John v. 14.
1563 John v. 15.
1564 John v. 16.
1565 John v. 17.
1566 John v. 18.
1567 John v. 19.
1568 John v. 20.
1569 John v. 21.
1570 John v. 22.
1571 John v. 23.
1572 John v. 24.
1573 John v. 25.

I say unto you, An hour shall come, and now is also, when the dead shall hear the voice of the Son of God; and those [34] which hear shall live. ¹⁵⁷⁴And as the Father hath life in himself, ¹⁵⁷⁵ likewise he gave to [35] the Son also that he might have life in himself, ¹⁵⁷⁶ ¹⁵⁷⁷and authority to do judgement also, [36] because ¹⁵⁷⁸ he is the Son of man. ¹⁵⁷⁹Marvel not then at that: I mean the coming of the hour when all that are in the tombs shall hear his voice, and shall come forth: [37] ¹⁵⁸⁰those that have done good, to the resurrection of life; and those that have done evil *deeds*, to the resurrection of judgement.

[38] ¹⁵⁸¹I am not able of myself to do anything; but as I hear, I judge: and my judgement [39] is just; I seek not my *own* will, but the will of him that sent me. ¹⁵⁸²[¹⁵⁸³ bear witness [40] of myself, and so ¹⁵⁸⁴ my witness is not true. ¹⁵⁸⁵It is another that beareth witness [41] of me; and I know that the witness which he beareth of me is true. ¹⁵⁸⁶Ye have sent [42] unto John, and he hath borne witness of the truth. ¹⁵⁸⁷But not from man do I seek [43] witness; but I say that ye may live. ¹⁵⁸⁸ ¹⁵⁸⁹That ¹⁵⁹⁰ was a lamp which shineth and [44] giveth light: and ye were pleased to glory now ¹⁵⁹¹ in his light. ¹⁵⁹²But I have witness greater than that of John: the works which my Father hath given me to accomplish, [45] those works which I do, bear witness of me, that the Father hath sent me. ¹⁵⁹³And the Father which sent me, he hath borne witness of me. Ye have neither heard his [46] voice at any time, nor seen his appearance. ¹⁵⁹⁴And his word abideth not in you; because [47] in him whom he hath sent ye do not believe. ¹⁵⁹⁵Search the scriptures, in which ye rejoice ¹⁵⁹⁶ [48] that ye have eternal life; ¹⁵⁹⁷and they bear witness of me; and ye do not wish to come to [49, 50] [Arabic, p. 88] me, that ye may have eternal life. ¹⁵⁹⁸I seek not praise of men. ¹⁵⁹⁹But I know [51] you, that

1574 John v. 26.
 1575 Borg. MS. reads *his person*.
 1576 Borg. MS. reads *his person*.
 1577 John v. 27.
 1578 Lit. *that*; or, *Verily*.
 1579 John v. 28.
 1580 John v. 29.
 1581 John v. 30.
 1582 John v. 31.
 1583 So Ciasca's Arabic text. Borg. MS. has *If I*, and instead of *and so, etc.*, simply *a witness which is not true, etc.*; but its text of the next sentence is quite corrupt.
 1584 So Ciasca's Arabic text. Borg. MS. has *If I*, and instead of *and so, etc.*, simply *a witness which is not true, etc.*; but its text of the next sentence is quite corrupt.
 1585 John v. 32.
 1586 John v. 33.
 1587 John v. 34.
 1588 Or, *be saved*.
 1589 John v. 35.
 1590 Or, *that (man)*.
 1591 Were it not also in Ibn-at-Tayyib's Commentary (Brit. Mus. text) we should assume *now* to be a corruption of an original Arabic reading, *for a season* (*cf.* Syr.).
 1592 John v. 36.
 1593 John v. 37.
 1594 John v. 38.
 1595 John v. 39.
 1596 This word (often used by our translator) means in Syriac (transposed) *believe, think, hope* (*cf.* § 8, 8, note).
 1597 John v. 40.
 1598 John v. 41.
 1599 John v. 42.

the love of God is not in you. ¹⁶⁰⁰I am come in the name of my Father, and ye received me not; but if another come in his own name, that *one* will [52] ye receive. ¹⁶⁰¹And how can ye believe, while ye receive praise one from another, and [53] praise from God, the One, ye seek not? ¹⁶⁰²Can it be that ye think that I will accuse you before the Father? Ye have one that accuseth you, Moses, in whom ye have [54] rejoiced. ¹⁶⁰³ ¹⁶⁰⁴If ye believed Moses, ye would believe me also; Moses wrote of me. [55] ¹⁶⁰⁵And if ye believed not his writings, how shall ye believe my words?

Section XXIII.

[1] ¹⁶⁰⁶And Jesus departed thence, and came to the side of the sea of Galilee, and went [2] up into the mountain, and sat there. ¹⁶⁰⁷And there came unto him great multitudes, having with them lame, and blind, and dumb, and maimed, and many others, and [3] they cast them at the feet of Jesus: ¹⁶⁰⁸for they had seen all the signs which he did in [4] Jerusalem, when they were gathered at the feast. ¹⁶⁰⁹And he healed them all. ¹⁶¹⁰And those multitudes marvelled when they saw dumb *men* speak, and maimed *men* healed, and lame *men* walk, and blind *men* see; and they praised the God of Israel.

[5] ¹⁶¹¹And Jesus called his disciples, and said unto them, I have compassion on this multitude, because of their continuing with me three days, having nothing to eat; and to send them away fasting I am not willing, lest they faint in the way, ¹⁶¹²some of them having [6] [Arabic, p. 89] come from far. ¹⁶¹³His disciples said unto him, Whence have we in the desert [7] bread wherewith to satisfy all this multitude? ¹⁶¹⁴Jesus said unto them, How [8] many loaves have ye? ¹⁶¹⁵They said unto him, Seven, and a few small fishes. And he [9] commanded the multitudes to sit down upon the ground; ¹⁶¹⁶and he took those seven loaves and the fish, and blessed, and brake, and gave to his disciples to set before [10] them; and the disciples set before the multitudes. ¹⁶¹⁷And they all ate, and were satisfied: and they took that which remained over of the fragments, seven basketfuls. [11] ¹⁶¹⁸And



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¹⁶⁰⁰ John v. 43.
¹⁶⁰¹ John v. 44.
¹⁶⁰² John v. 45.
¹⁶⁰³ This word (often used by our translator) means in Syriac (transposed) *believe, think, hope* (cf. § 8, 8, note).
¹⁶⁰⁴ John v. 46.
¹⁶⁰⁵ John v. 47.
¹⁶⁰⁶ Matt. xv. 29.
¹⁶⁰⁷ Matt. xv. 30a.
¹⁶⁰⁸ John iv. 45b.
¹⁶⁰⁹ Matt. xv. 30b.
¹⁶¹⁰ Matt. xv. 31.
¹⁶¹¹ Matt. xv. 32.
¹⁶¹² Mark viii. 3b.
¹⁶¹³ Matt. xv. 33.
¹⁶¹⁴ Matt. xv. 34.
¹⁶¹⁵ Matt. xv. 35.
¹⁶¹⁶ Matt. xv. 36.
¹⁶¹⁷ Matt. xv. 37.
¹⁶¹⁸ Matt. xv. 38.

the people that ate were four thousand men, besides the women and children. [12] ¹⁶¹⁹And when the multitudes departed, he went up into the boat, and came to the borders of Magada.¹⁶²⁰

[13] ¹⁶²¹And the Pharisees and Sadducees came to him, and began to seek a discussion with him. And they asked him to shew them a sign from heaven, tempting him. [14] ¹⁶²²And Jesus sighed within himself, and said, What sign seeketh this evil and adulterous generation? It seeketh a sign, and it shall not be given a sign, except the sign [15] of Jonah the prophet. ¹⁶²³Verily I say unto you, This generation shall not be given a [16] sign. ¹⁶²⁴And he left¹⁶²⁵ them, and went up into the boat, and went away to that side.

[17] ¹⁶²⁶And his disciples forgot to take with them bread, and there was not with them [18] in the boat, not even¹⁶²⁷ one loaf. ¹⁶²⁸And Jesus charged them, and said, Take heed, and guard yourselves from the leaven of the Pharisees and Sadducees, and from the [19] leaven of Herod. ¹⁶²⁹And they reflected within themselves that they had taken with them [20] no bread. ¹⁶³⁰And Jesus knew, and said unto them, Why¹⁶³¹ think ye within yourselves, O ye of little faith, and are anxious, because ye have no bread? ¹⁶³²until now do ye not perceive, [21] neither understand? is your heart yet hard? ¹⁶³³And have ye eyes, and yet see not? [22] [Arabic, p. 90] and have ye ears, and yet hear not? ¹⁶³⁴and do ye not remember when I brake those five loaves for five thousand? and how many baskets full of broken [23] pieces took ye¹⁶³⁵ up? They said, Twelve. ¹⁶³⁶He said unto them, And the seven also for four thousand: how many baskets full of broken pieces took ye¹⁶³⁷ up? They [24] said, Seven. ¹⁶³⁸He said unto them, How have ye not understood that I spake not to you because of¹⁶³⁹ the bread, but that ye should beware of the leaven of the Pharisees [25] and Sadducees? ¹⁶⁴⁰Then they understood that he spake, not that they should beware of the leaven of the bread, but of the doctrine of the Pharisees and Sadducees, which he called leaven.

¹⁶¹⁹ Matt. xv. 39.

¹⁶²⁰ Arabic *Magadu*, as in Peshitta.

¹⁶²¹ Matt. xvi. 1a; Mark viii. 11b.

¹⁶²² Mark viii. 12a; Matt. xvi. 4.

¹⁶²³ Mark viii. 12b.

¹⁶²⁴ Mark viii. 13.

¹⁶²⁵ cf. § 11, 32, note.

¹⁶²⁶ Mark viii. 14.

¹⁶²⁷ The change of a single letter in the Arabic would turn *not even* into *except*; but Ibn-at-Tayyib's Commentary (Brit. Mus. text) also has *not even*.

¹⁶²⁸ Mark viii. 15.

¹⁶²⁹ Matt. xvi. 7.

¹⁶³⁰ Matt. xvi. 8.

¹⁶³¹ Lit. *What*. See note to § 7, 38.

¹⁶³² Mark viii. 17b.

¹⁶³³ Mark viii. 18.

¹⁶³⁴ Mark viii. 19.

¹⁶³⁵ Or, *ye took*.

¹⁶³⁶ Mark viii. 20.

¹⁶³⁷ Or, *ye took*.

¹⁶³⁸ Mark viii. 21a; Matt. xvi. 11.

¹⁶³⁹ Or, *concerning*.

¹⁶⁴⁰ Matt. xvi. 12.

[26] ¹⁶⁴¹And after that, he came to Bethsaida. And they brought to him a certain¹⁶⁴² blind [27] *man*, and besought him that he would touch him. ¹⁶⁴³And he took the hand of that blind man, and led him out without the village, and spat in his eyes, and laid his [28] hand on him,¹⁶⁴⁴ and asked him, What seest thou? ¹⁶⁴⁵And that blind man looked intently, [29] and said unto him, I see men as trees walking. ¹⁶⁴⁶And he placed his hand [30] again on his eyes; and they were restored,¹⁶⁴⁷ and he saw everything clearly. ¹⁶⁴⁸And he sent him to his house, and said, Do not enter even into the village, nor tell any man in the village.

[31] ¹⁶⁴⁹And Jesus went forth, and his disciples, to the villages of Cæsarea Philippi. [32] ¹⁶⁵⁰And while he was going in the way, and his disciples alone,¹⁶⁵¹ he asked his disciples, [33] and said, What do men say of me that I am, the Son of man?¹⁶⁵² ¹⁶⁵³They said unto him, Some say, John the Baptist; and others, Elijah; and others, Jeremiah, or one of the [34, 35] prophets. ¹⁶⁵⁴He said unto them, And ye, what say ye that I am? ¹⁶⁵⁵Simon Cephas answered [36] [Arabic, p. 91] and said, Thou art the Messiah, the Son of the living God. ¹⁶⁵⁶Jesus answered and said unto him, Blessed art thou, Simon son of Jonah: flesh and [37] blood hath not revealed *it* unto thee, but my Father which is in heaven. ¹⁶⁵⁷And I say unto thee also, that thou art Cephas,¹⁶⁵⁸ and on this rock will I build my church; and the [38] gates of Hades shall not prevail against it. ¹⁶⁵⁹To thee will I give the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and [39] whatsoever thou shalt loose on earth shall be loosed in heaven. ¹⁶⁶⁰And he sternly charged his disciples, and warned them that they should not tell any man concerning him, [40] that he was the Messiah. ¹⁶⁶¹And henceforth began Jesus to shew to his disciples [41] that he was determined¹⁶⁶² to go to Jerusalem, ¹⁶⁶³and suffer much, and be rejected of the elders, and of the chief priests, and



¹⁶⁴¹ Mark viii. 22.
¹⁶⁴² Lit. *one*, probably representing Syriac idiom (*cf.* Sinaitic?).
¹⁶⁴³ Mark viii. 23.
¹⁶⁴⁴ The Peshitta also omits *on him*.
¹⁶⁴⁵ Mark viii. 24.
¹⁶⁴⁶ Mark viii. 25.
¹⁶⁴⁷ An intransitive word.
¹⁶⁴⁸ Mark viii. 26.
¹⁶⁴⁹ Mark viii. 27a.
¹⁶⁵⁰ Matt. xvi. 13b.
¹⁶⁵¹ Or, *his disciples being alone*. There is no such clause in the Syriac versions (Pesh., Sin.).
¹⁶⁵² The Arabic, which reappears in Ibn-at-Tayyib's Commentary (Brit. Mus. text), and seems to represent the consonantal text of the Peshitta, is awkward. § 23, 34 (Arabic), shows, however, that the rendering given in the text is the meaning intended by the translator.
¹⁶⁵³ Matt. xvi. 14.
¹⁶⁵⁴ Matt. xvi. 15.
¹⁶⁵⁵ Matt. xvi. 16.
¹⁶⁵⁶ Matt. xvi. 17.
¹⁶⁵⁷ Matt. xvi. 18.
¹⁶⁵⁸ Same Arabic word in both places. See note to § 5, 11.
¹⁶⁵⁹ Matt. xvi. 19.
¹⁶⁶⁰ Matt. xvi. 20.
¹⁶⁶¹ Matt. xvi. 21a.
¹⁶⁶² The word is freely used in this work in the post-classical sense of *about to*.
¹⁶⁶³ Mark viii. 31b.

of the scribes, and be killed, and on the [42] third day rise. ¹⁶⁶⁴And he was speaking¹⁶⁶⁵ plainly.
¹⁶⁶⁶And Simon Cephas, as one grieved [43] for him, said, Far be thou, my Lord, from that. ¹⁶⁶⁷And
he turned, and looked upon [44] his disciples, and rebuked Simon, and said, ¹⁶⁶⁸Get thee behind me,
Satan: for thou art a stumblingblock unto me: for thou thinkest not of what pertains to God, but
of what pertains to men.

[45] ¹⁶⁶⁹And Jesus called the multitudes with his disciples, and said unto them, Whosoever
would come after me, let him deny himself, and take his cross every day, and [46] come after me.
¹⁶⁷⁰And whosoever would save his life shall lose it; and whosoever [47] loseth his life for my sake,
and for the sake of my gospel, shall save it. ¹⁶⁷¹What shall [48] a man profit, if he gain all the world,
and destroy¹⁶⁷² his own life,¹⁶⁷³ or lose it? ¹⁶⁷⁴or what [49] [Arabic, p. 92] will a man give *in* ransom
for his life?¹⁶⁷⁵ ¹⁶⁷⁶Whosoever shall deny me and my sayings in this sinful and adulterous generation,
the Son of man also will [50] deny him, when he cometh in the glory of his Father with his holy
angels. ¹⁶⁷⁷For the Son of man is about to¹⁶⁷⁸ come in the glory of his Father with his holy angels;
and then shall he reward each man according to his works.

Section XXIV.

[1] ¹⁶⁷⁹And he said unto them, Verily I say unto you, There be here now some standing that shall
not taste death, until they see the kingdom of God come¹⁶⁸⁰ with strength, ¹⁶⁸¹and the Son of man
who cometh in his kingdom.

[2] ¹⁶⁸²And after six days Jesus took Simon Cephas, and James, and John his brother, [3] and
brought them up into a high mountain, the three of them only. ¹⁶⁸³And while they [4] were praying,
Jesus changed, and became after the fashion of another person; ¹⁶⁸⁴and his face shone like the sun,

¹⁶⁶⁴ Mark viii. 32a.

¹⁶⁶⁵ The Arabic might perhaps be construed *and to speak*, depending on *began* in § 23, 40; but the clause agrees with the
Sinaitic of Mark, as does the following.

¹⁶⁶⁶ Matt. xvi. 22.

¹⁶⁶⁷ Mark viii. 33a.

¹⁶⁶⁸ Matt. xvi. 23b.

¹⁶⁶⁹ Mark viii. 34a; Luke ix. 23b.

¹⁶⁷⁰ Mark viii. 35.

¹⁶⁷¹ Luke ix. 25.

¹⁶⁷² Or, *lose*.

¹⁶⁷³ Or, *self*; or, *soul*.

¹⁶⁷⁴ Mark viii. 37.

¹⁶⁷⁵ Or, *self*; or, *soul*.

¹⁶⁷⁶ Mark viii. 38.

¹⁶⁷⁷ Matt. xvi. 27.

¹⁶⁷⁸ See § 23, 40, note.

¹⁶⁷⁹ Mark ix. 1.

¹⁶⁸⁰ i.e., *already come*.

¹⁶⁸¹ Matt. xvi. 28b.

¹⁶⁸² Matt. xvii. 1.

¹⁶⁸³ Luke ix. 29a.

¹⁶⁸⁴ Matt. xvii. 2b; Luke ix. 29b.

and his raiment was very white like the snow, and as [5] the light of lightning, so that nothing on earth can whiten¹⁶⁸⁵ like it. ¹⁶⁸⁶And there appeared [6] unto him Moses and Elijah talking to Jesus. ¹⁶⁸⁷And they thought that the time [7] of his decease which was to be accomplished at Jerusalem was come. ¹⁶⁸⁸And Simon and those that were with him were heavy in the drowsiness of sleep; and with effort they roused themselves, and saw his glory, and those two men that were standing with him. [8] [Arabic, p. 93] ¹⁶⁸⁹And when they began to depart from him, Simon said unto Jesus, My [9] Master, it is good for us to be here: ¹⁶⁹⁰and if thou wilt, we will make here three tabernacles; one for thee, and one for Moses, and one for Elijah; ¹⁶⁹¹not knowing [10] what he said, because of the fear which took possession of them. ¹⁶⁹²And while he [11] was yet saying that, a bright cloud overshadowed them. ¹⁶⁹³And when they saw Moses [12] and Elijah that they had entered into that cloud, they feared again. ¹⁶⁹⁴And a voice was heard out of the cloud, saying, This is my beloved Son, whom I have chosen; [13] hear ye therefore him. ¹⁶⁹⁵And when this voice was heard, Jesus was found alone. [14] ¹⁶⁹⁶And the disciples, when they heard the voice, fell on their faces from the fear which [15] took hold of them. ¹⁶⁹⁷And Jesus came and touched them and said, Arise, be not [16] afraid. ¹⁶⁹⁸And they lifted up their eyes, and saw Jesus as he was.

[17] ¹⁶⁹⁹And when they went down from the mountain, Jesus charged them, and said unto them, Tell not what ye have seen to any man, until the Son of man rise from [18] among the dead. ¹⁷⁰⁰And they kept the word within themselves, and told no man in [19] those days what they had seen. ¹⁷⁰¹And they reflected among themselves, What is this [20] word which he spake unto us, I, when I am risen from among the dead? ¹⁷⁰²And his disciples asked him, and said, What is that which the scribes say, then, that Elijah [21] must first come? ¹⁷⁰³He said unto them, Elijah cometh first to set in order everything, [Arabic, p. 94] and as it was written of the Son of man, that he should suffer many things, [22] and be rejected. ¹⁷⁰⁴But I say unto you, that Elijah is come, and they knew him not, and have done unto him whatsoever they desired, as it was written of him. [23, 24] ¹⁷⁰⁵In like manner the Son of man is to suffer of them. ¹⁷⁰⁶Then understood the disciples that he spake unto them concerning John the Baptist.



¹⁶⁸⁵ Or, *become white*. In the Pesh. the verb is transitive. In Sin. the clause is omitted.
¹⁶⁸⁶ Mark ix. 3b; Mark ix. 4.
¹⁶⁸⁷ Luke ix. 31b.
¹⁶⁸⁸ Luke ix. 32.
¹⁶⁸⁹ Luke ix. 33a.
¹⁶⁹⁰ Matt. xvii. 4b.
¹⁶⁹¹ Luke ix. 33c.
¹⁶⁹² Mark ix. 6b; Matt. xvii. 5a.
¹⁶⁹³ Luke ix. 34b.
¹⁶⁹⁴ Matt. xvii. 5b.
¹⁶⁹⁵ Luke ix. 36a.
¹⁶⁹⁶ Matt. xvii. 6.
¹⁶⁹⁷ Matt. xvii. 7.
¹⁶⁹⁸ Matt. xvii. 8.
¹⁶⁹⁹ Matt. xvii. 9.
¹⁷⁰⁰ Mark ix. 10a; Luke ix. 36c.
¹⁷⁰¹ Mark ix. 10b.
¹⁷⁰² Mark ix. 11a; Matt. xvii. 10b.
¹⁷⁰³ Mark ix. 12.
¹⁷⁰⁴ Mark ix. 13.
¹⁷⁰⁵ Matt. xvii. 12b.
¹⁷⁰⁶ Matt. xvii. 13.

[25] ¹⁷⁰⁷And on that day whereon they came down from the mountain, there met him a multitude of many people standing with his disciples, and the scribes were discussing [26] with them. ¹⁷⁰⁸And the people, when they saw Jesus, were perplexed,¹⁷⁰⁹ and in the [27] midst of their joy hastened¹⁷¹⁰ and saluted him. ¹⁷¹¹And on that day came certain of the Pharisees, and said unto him, Get thee out, and go hence; for Herod seeketh [28] to kill thee. ¹⁷¹²Jesus said unto them, Go ye and say to this fox, Behold, I am casting out demons, and I heal to-day and to-morrow, and on the third day I am perfected. [29] ¹⁷¹³Nevertheless I must be watchful¹⁷¹⁴ to-day and to-morrow, and on the last day I shall depart; for it cannot be that a prophet perish outside of Jerusalem.

[30] ¹⁷¹⁵And after that, there came to him a man from that multitude, and fell upon his knees, and said unto him, I beseech thee, my Lord, look upon my son; ¹⁷¹⁶he is my [31] only *child*: and the spirit cometh upon him suddenly. ¹⁷¹⁷A lunacy¹⁷¹⁸ hath come upon [32] him, and he meeteth with evils. ¹⁷¹⁹And when it cometh upon him, it beateth him about;¹⁷²⁰ [33] and he foameth, and gnasheth his teeth, and wasteth;¹⁷²¹ ¹⁷²²and many times it hath thrown him into the water and into the fire to destroy him, and it hardly leaveth him after [34] [Arabic, p. 95] bruising him. ¹⁷²³And I brought him near to thy disciples, and they could [35] not heal him. ¹⁷²⁴Jesus answered and said, O faithless and perverse generation, till when shall I be with you? and till when shall I bear with you? bring thy son [36] hither. ¹⁷²⁵And he brought him unto him: and when the spirit saw him, immediately [37] it beat him about; and he fell upon the ground, and was raging and foaming. ¹⁷²⁶And Jesus asked his father, How long is the time during which he hath been thus? He [38] said unto him, From his youth until now. ¹⁷²⁷But, my Lord, help me wherein thou [39] canst, and have mercy upon me. ¹⁷²⁸Jesus said unto him, If thou canst believe! All [40] things are possible to him that believeth. ¹⁷²⁹And immediately the father of the child [41] cried out, weeping, and said, I

¹⁷⁰⁷ Mark ix. 14.

¹⁷⁰⁸ Mark ix. 15.

¹⁷⁰⁹ This rendering assumes that the diacritical point is due to a clerical error. The text as printed can hardly be translated without forcing.

¹⁷¹⁰ This Arabic word repeatedly represents a Syriac *ran* (cf. § 53, 11). A different word is so used in § 26, 21.

¹⁷¹¹ Luke xiii. 31.

¹⁷¹² Luke xiii. 32.

¹⁷¹³ Luke xiii. 33.

¹⁷¹⁴ The Syriac word used in the Peshitta is here translated just as it was translated in § 1, 79 (see note); but the Greek shows that in the present passage the Syriac word means *go about* (cf. Cur.).

¹⁷¹⁵ Luke ix. 38a; Matt. xvii. 14b.

¹⁷¹⁶ Luke ix. 38b.

¹⁷¹⁷ Luke ix. 39a; Matt. xvii. 15b.

¹⁷¹⁸ Lit. The *son-of-the-roof*, a Syriac phrase meaning *a demon of lunacy*.

¹⁷¹⁹ Mark ix. 18a.

¹⁷²⁰ A word used in Arabic of the devil producing insanity; but here it reproduces the Peshitta.

¹⁷²¹ Lit. *becometh light*; but a comparison with the Peshitta suggests that we should change one diacritical point and read *withereth*, as in Ibn-at-Tayyib's Commentary. An equally easy emendation would be *wasteth*.

¹⁷²² Matt. xvii. 15c; Luke ix. 39c.

¹⁷²³ Matt. xvii. 16.

¹⁷²⁴ Matt. xvii. 17.

¹⁷²⁵ Mark ix. 20.

¹⁷²⁶ Mark ix. 21.

¹⁷²⁷ Mark ix. 22b.

¹⁷²⁸ Mark ix. 23.

¹⁷²⁹ Mark ix. 24.

believe, my Lord; help my lack of faith. ¹⁷³⁰And when Jesus saw the hastening of the people, and their coming at the sound, he rebuked that unclean spirit, and said to it, Thou dumb¹⁷³¹ spirit that speakest not, I command [42] thee,¹⁷³² come out of him, and enter not again into him. ¹⁷³³And that spirit, devil,¹⁷³⁴ cried out much, and bruised him, and came out; and that child fell as one dead, and [43] many thought that he had died. ¹⁷³⁵But Jesus took him by his hand, and raised him [44] up, and gave him to his father; and that child was healed from that hour. ¹⁷³⁶And the people all marvelled at the greatness of God.

[45] ¹⁷³⁷And when Jesus entered into the house, his disciples came, and asked him [46] privately,¹⁷³⁸ and said unto him, Why were we not able to heal him? ¹⁷³⁹Jesus said unto [Arabic, p. 96] them, Because of your unbelief. Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence; [47] and it shall remove; and nothing shall overcome you. ¹⁷⁴⁰But it is impossible to cast out this kind by anything except by fasting and prayer.

[48] ¹⁷⁴¹And when he went forth thence, they passed through Galilee: and he would not [49] that any man should know it.¹⁷⁴² ¹⁷⁴³And he taught his disciples, and said unto them, [50] ¹⁷⁴⁴Keep ye these sayings in your ears and your hearts: for the Son of man is to be delivered into the hands of men, and they shall kill him; and when he is killed, he [51] shall rise on the third day. ¹⁷⁴⁵But they knew not the word which he spake unto them, for it was concealed from them, that they should not perceive it; and they feared to [52] ask him about this word. ¹⁷⁴⁶And they were exceeding sorrowful.

Section XXV.

[1] ¹⁷⁴⁷And in that day this thought presented itself to his disciples, and they said, which [2] haply should be the greatest among them.¹⁷⁴⁸ ¹⁷⁴⁹And when they came to Capernaum, and entered

¹⁷³⁰ Mark ix. 25.
¹⁷³¹ In Syriac, but not in Arabic, the word means *deaf* or *dumb*, according to the context.
¹⁷³² Ciasca's Arabic follows Vat. MS. in inserting a *that* (pronoun) after *thee*.
¹⁷³³ Mark ix. 26.
¹⁷³⁴ Doubtless alternative renderings of the same Syriac word (*demon*).
¹⁷³⁵ Mark ix. 27a; Luke ix. 42b.
¹⁷³⁶ Matt. xvii. 18b; Luke ix. 43a.
¹⁷³⁷ Mark ix. 28.
¹⁷³⁸ Lit. *between themselves and him*.
¹⁷³⁹ Matt. xvii. 20.
¹⁷⁴⁰ Mark ix. 29b.
¹⁷⁴¹ Mark ix. 30.
¹⁷⁴² Or, *about him*.
¹⁷⁴³ Mark ix. 31a; Luke ix. 44a.
¹⁷⁴⁴ Mark ix. 31b.
¹⁷⁴⁵ Luke ix. 45.
¹⁷⁴⁶ Matt. xvii. 23b.
¹⁷⁴⁷ Luke ix. 46.
¹⁷⁴⁸ Borg. MS. omits *among them*.
¹⁷⁴⁹ Mark ix. 33.

into the house, Jesus said unto them, What were ye considering in the [3] way among yourselves?

¹⁷⁵⁰And they were silent because they had considered that *matter*.

[4] ¹⁷⁵¹And when Simon went forth without, those that received two dirhams for the tribute came to Cephas, and said unto him, Doth your master not give his two [5] dirhams? He said unto them, Yea. ¹⁷⁵²And when Cephas entered the house, Jesus anticipated him, and said unto him, What thinkest thou, Simon? the kings of the earth, from whom do they receive custom and tribute? from their sons, or from [6] [Arabic, p. 97] strangers? ¹⁷⁵³Simon said unto him, From strangers. Jesus said unto him, Children then are free. Simon said unto him, Yea. Jesus said unto him, [7] Give thou also unto them, like the stranger. ¹⁷⁵⁴But, lest it trouble them, go thou to the sea, and cast a hook; and the first fish that cometh up, open its mouth, *and* thou shalt find a stater: take therefore that, and give for me and thee.

[8] ¹⁷⁵⁵And in that hour came the disciples to Jesus, and said unto him, Who, thinkest [9] thou, is greater in the kingdom of heaven? ¹⁷⁵⁶And Jesus knew the thought of their heart, and called a ¹⁷⁵⁷child, and set him in the midst, and took him in his arms, and [10] said unto them, ¹⁷⁵⁸Verily I say unto you, If ye do not return, and become as children, [11] ye shall not enter the kingdom of heaven. ¹⁷⁵⁹Every one that shall receive in my name such as this child hath received me: ¹⁷⁶⁰and whosoever receiveth me receiveth [12] not me, but him that sent me. ¹⁷⁶¹And he who is little in your company, ¹⁷⁶²the same [13] shall be great. ¹⁷⁶³But whosoever shall injure one of these little ones that believe in me, it were better for him that a great millstone¹⁷⁶⁴ should be hanged about his neck, and *he should be* drowned in the depths of the sea.

[14] ¹⁷⁶⁵John answered and said, Our Master, we saw one casting out devils in thy name; [15] and we prevented him, because he followed not thee with us. ¹⁷⁶⁶Jesus said unto them, Prevent him not; for no man doeth powers in my name, and can hasten to speak evil [16, 17] of me. ¹⁷⁶⁷Every one who is not in opposition to you is with you. ¹⁷⁶⁸Woe unto the world [Arabic, p. 98] because of trials!¹⁷⁶⁹ but woe unto that man by whose hand the trials come! [18] ¹⁷⁷⁰If thy hand or thy foot injure thee, cut it off, and cast it from thee; for it is better for thee to enter into life being halt or

¹⁷⁵⁰ Mark ix. 34a.
¹⁷⁵¹ Matt. xvii. 24b.
¹⁷⁵² Matt. xvii. 25.
¹⁷⁵³ Matt. xvii. 26.
¹⁷⁵⁴ Matt. xvii. 27.
¹⁷⁵⁵ Matt. xviii. 1.
¹⁷⁵⁶ Luke ix. 47a; Mark ix. 36.
¹⁷⁵⁷ Lit. *one* (Syriac idiom).
¹⁷⁵⁸ Matt. xviii. 3.
¹⁷⁵⁹ Luke ix. 48.
¹⁷⁶⁰ Mark ix. 37b.
¹⁷⁶¹ Luke ix. 48c.
¹⁷⁶² In the present work this word frequently means *synagogue*.
¹⁷⁶³ Matt. xviii. 6.
¹⁷⁶⁴ Lit. *millstone of an ass*.
¹⁷⁶⁵ Luke ix. 49.
¹⁷⁶⁶ Mark ix. 39.
¹⁷⁶⁷ Luke ix. 50b.
¹⁷⁶⁸ Matt. xviii. 7a, c.
¹⁷⁶⁹ i.e., experiences that test one; or, *seductions*. The word is variously used.
¹⁷⁷⁰ Matt. xviii. 8.

maimed, and not that thou shouldest have two hands or two feet, and fall into the hell of fire that burneth¹⁷⁷¹ for ever; [19, 20] ¹⁷⁷²where their worm dieth not, and their fire is not quenched. ¹⁷⁷³And if thine eye seduce¹⁷⁷⁴ [21] thee, pluck it out, and cast it from thee; ¹⁷⁷⁵for it is better for thee to enter the kingdom of God with one eye, than that thou shouldest have two eyes, and fall into the [22, 23] fire of Gehenna; ¹⁷⁷⁶where their worm dieth not, and their fire is not quenched. ¹⁷⁷⁷Every [24] *one* shall be salted with fire, and every sacrifice shall be salted with salt. ¹⁷⁷⁸How good [25] is salt! but if the salt also be tasteless, wherewith shall it be salted? ¹⁷⁷⁹It is fit neither for the land nor for dung, but they cast it out. He that hath ears to hear, let him [26] hear. ¹⁷⁸⁰Have ye salt in yourselves, and be in peace one with another.

[27] ¹⁷⁸¹And he arose from thence, and came to the borders of Judæa beyond Jordan: and there went unto him thither great multitudes, and he healed them; and he taught [28] them also, according to his custom. ¹⁷⁸²And the Pharisees came unto him, tempting [29] him, and asking him, Is it lawful for a man to put away his wife? ¹⁷⁸³He said, What [30] did Moses command you? ¹⁷⁸⁴They said, Moses made it allowable for us, *saying*, Whosoever [31] will, let him write a writing of divorcement, and put away his wife. ¹⁷⁸⁵Jesus answered and said unto them, ¹⁷⁸⁶Have ye not read, He that made *them* from the beginning [32] made them male and female, and said, ¹⁷⁸⁷For this reason shall the man leave his father [Arabic, p. 99] and his mother, and cleave to his wife; and they both shall be one body? [33] ¹⁷⁸⁸So then they are not twain, but one body; the thing, then, which God hath [34] joined together, let no man put asunder. ¹⁷⁸⁹And those Pharisees said unto him, Why did Moses consent¹⁷⁹⁰ that a *man* should give a writing of divorcement and put her away? [35] ¹⁷⁹¹Jesus said unto them, Moses because of the hardness of your hearts gave you leave [36] to divorce your wives; but in the beginning it was not so. ¹⁷⁹²I say unto you, Whosoever putteth away¹⁷⁹³ his wife without fornication, and marrieth another, hath exposed [37] her to adultery. ¹⁷⁹⁴And his disciples, when

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¹⁷⁷¹ Or, *is kindled*.
¹⁷⁷² Mark ix. 44.
¹⁷⁷³ Matt. xviii. 9a.
¹⁷⁷⁴ See note to § 25, 17.
¹⁷⁷⁵ Mark ix. 47b.
¹⁷⁷⁶ Mark ix. 48.
¹⁷⁷⁷ Mark ix. 49.
¹⁷⁷⁸ Mark ix. 50a.
¹⁷⁷⁹ Luke xiv. 34b; Luke xiv. 35.
¹⁷⁸⁰ Mark ix. 50c.
¹⁷⁸¹ Mark x. 1.
¹⁷⁸² Mark x. 2.
¹⁷⁸³ Mark x. 3.
¹⁷⁸⁴ Mark x. 4.
¹⁷⁸⁵ Mark x. 5a.
¹⁷⁸⁶ Matt. xix. 4.
¹⁷⁸⁷ Matt. xix. 5.
¹⁷⁸⁸ Matt. xix. 6.
¹⁷⁸⁹ Matt. xix. 7.
¹⁷⁹⁰ So the Arabic; but the Syriac versions follow the Greek, and *consent* is doubtless a (very easy, and, in view of the succeeding context, natural) clerical error for an original Arabic *charge*.
¹⁷⁹¹ Matt. xix. 8.
¹⁷⁹² Matt. xix. 9a.
¹⁷⁹³ Or, *leaveth*.
¹⁷⁹⁴ Mark x. 10.

he entered the house, asked him again [38] about that. ¹⁷⁹⁵And he said unto them, Every one who putteth away his wife, and [39] marrieth another, hath exposed her to adultery. ¹⁷⁹⁶And any woman that leaveth her husband, and becometh another's, hath committed adultery. ¹⁷⁹⁷And whosoever marrieth [40] her that is divorced hath committed adultery. ¹⁷⁹⁸And his disciples said unto him, If there be between the man and the woman such a case¹⁷⁹⁹ as this, it is not good for [41] a man to marry. ¹⁸⁰⁰He said unto them, Not every man can endure this saying, except [42] him to whom it is given. ¹⁸⁰¹There are eunuchs which from their mother's womb¹⁸⁰² were born so; and there are eunuchs which through men became eunuchs; and there are eunuchs which made themselves eunuchs for the sake of the kingdom of heaven. He that is able to be content, let him be content.

[43] ¹⁸⁰³Then they brought to him children, that he should lay his hand upon them, and [44] pray: and his disciples were rebuking those that were bringing them. ¹⁸⁰⁴And Jesus saw, and it was distressing to him; and he said unto them, Suffer the children to [Arabic, p. 100] come unto me, and prevent them not; for those that are like these have [45] the kingdom of God. ¹⁸⁰⁵Verily I say unto you, Whosoever receiveth not the [46] kingdom of God as this child, shall not enter it. ¹⁸⁰⁶And he took them in his arms, and laid his hand upon them, and blessed them.

Section XXVI.

[1, 2] ¹⁸⁰⁷And there came unto him publicans and sinners to hear his word. ¹⁸⁰⁸And the scribes and the Pharisees murmured, and said, This man receiveth sinners, and [3] eateth with them. ¹⁸⁰⁹And Jesus, when he beheld their murmuring, spake unto them [4] this parable: ¹⁸¹⁰What man of you, having an hundred sheep, if one of them were lost, would not leave the ninety-nine in the wilderness, and go and seek the straying *one* [5] till he found it? ¹⁸¹¹Verily I say unto you, When he findeth it, he will rejoice over it [6] more than *over* the ninety-nine that went not astray; ¹⁸¹²and bear it on his shoulders, and bring it to his house, and call his friends and neighbours, ¹⁸¹³and say unto them, [7]

¹⁷⁹⁵ Mark x. 11.

¹⁷⁹⁶ Mark x. 12.

¹⁷⁹⁷ Matt. xix. 9b.

¹⁷⁹⁸ Matt. xix. 10.

¹⁷⁹⁹ Lit. *blame*, a mistranslation (found also in the Brit. Mus. text of Ibn-at-Tayyib's Commentary) of the Syriac word, which is ambiguous (*cf.* even the Greek). For a somewhat similar case see § 50, 11, note.

¹⁸⁰⁰ Matt. xix. 11.

¹⁸⁰¹ Matt. xix. 12.

¹⁸⁰² Lit. *wombs*.

¹⁸⁰³ Matt. xix. 13a.

¹⁸⁰⁴ Mark x. 13b; Mark x. 14.

¹⁸⁰⁵ Mark x. 15.

¹⁸⁰⁶ Mark x. 16.

¹⁸⁰⁷ Luke xv. 1.

¹⁸⁰⁸ Luke xv. 2.

¹⁸⁰⁹ Luke xv. 3.

¹⁸¹⁰ Luke xv. 4.

¹⁸¹¹ Matt. xviii. 13.

¹⁸¹² Luke xv. 5b.

¹⁸¹³ Luke xv. 6.

Rejoice with me, since I have found my straying sheep. ¹⁸¹⁴So your Father which is in heaven willeth¹⁸¹⁵ not that one of these little ones that have strayed should perish, [8] and he seeketh for them repentance. ¹⁸¹⁶I say unto you, Thus there shall be rejoicing in heaven over one sinner that repenteth, more than *over* ninety-nine righteous persons that do not need repentance.

[9] ¹⁸¹⁷And what woman having ten drachmas would lose one of them, and not light a [10] lamp, and sweep the house, and seek it with care till she found it; ¹⁸¹⁸and when she found it, call her friends and neighbours, and say unto them, Rejoice with me, as I [11] have found my drachma that was lost? ¹⁸¹⁹I say unto you, Thus there shall be joy [Arabic, p. 101] before the angels of God over the one sinner that repenteth, more than over the ninety-nine righteous *persons* that do not need repentance.

[12, 13] ¹⁸²⁰And Jesus spake unto them also another parable: ¹⁸²¹A man had two sons: and the younger son said unto him, My father, give me my portion that belongeth to [14] me of thy goods. ¹⁸²²And he divided between them his property. And after a few days the younger son gathered everything that belonged to him, and went into a [15] far country, and there squandered his property by living prodigally. ¹⁸²³And when he had exhausted everything he had, there occurred a great dearth in that country. [16] ¹⁸²⁴And when he was in want, he went and joined himself to one of the people of a city [17] of that country; and that *man* sent him into the field¹⁸²⁵ to feed the swine. ¹⁸²⁶And he used to long to fill his belly with the carob that those swine were eating: and no man [18] gave him. ¹⁸²⁷And when he returned unto himself, he said, How many hired servants now in my father's house have bread enough and to spare, while I here perish with [19] hunger! ¹⁸²⁸I will arise and go to my father's house, and say unto him, My father, ¹⁸²⁹I [20] have sinned in heaven and before thee, and am not worthy now to be called thy [21] son: make me as one of thy hired servants. ¹⁸³⁰And he arose, and came to his father. But his father saw him while he was at a distance, and was moved with compassion [22] for him, and ran, ¹⁸³¹and fell on his breast, ¹⁸³²and kissed him. ¹⁸³³And his son said unto him, My father, I have sinned in heaven and before thee, and am not



1814 Matt. xviii. 14.
 1815 Strictly, *preferreth*, but used also as in the text.
 1816 Luke xv. 7.
 1817 Luke xv. 8.
 1818 Luke xv. 9.
 1819 Luke xv. 10.
 1820 Luke xv. 11.
 1821 Luke xv. 12.
 1822 Luke xv. 13.
 1823 Luke xv. 14.
 1824 Luke xv. 15.
 1825 This word is regularly used throughout this work in this sense.
 1826 Luke xv. 16.
 1827 Luke xv. 17.
 1828 Luke xv. 18.
 1829 Luke xv. 19.
 1830 Luke xv. 20.
 1831 See above, § 24, 26, note.
 1832 Did not Ibn-at-Tayyib's Commentary (Brit. Mus. text) also read *breast*, we might assume it to be a clerical error for a very similar (less common) word (same as the Syriac) for *neck*.
 1833 Luke xv. 21.

worthy to be [23] called thy son. ¹⁸³⁴His father said unto his servants, Bring forth a stately robe, and put [24] *it* on him; and put a ring on his hand, and put on him shoes on his feet: ¹⁸³⁵and bring and [25] slay a fatted ox, that we may eat and make merry: ¹⁸³⁶for this my son was dead, and is [26] [Arabic, p. 102] alive; and was lost, and is found. ¹⁸³⁷And they began to be merry. ¹⁸³⁸ Now his elder son was in the field; and when he came and drew near to the house, [27] he heard the sound of many singing. ¹⁸³⁹ ¹⁸⁴⁰And he called one of the lads, and asked him [28] what this was. ¹⁸⁴¹He said unto him, Thy brother hath arrived; and thy father hath [29] slain a fatted ox, since he hath received him safe and sound. ¹⁸⁴² ¹⁸⁴³And he was angry, [30] and would not enter; so his father went out, and besought him to enter. ¹⁸⁴⁴And he said to his father, How many years do I serve thee in bondage, and I never transgressed a commandment of thine; and thou hast never given me a kid, that I might [31] make merry with my friends? ¹⁸⁴⁵but this thy son, when he had squandered thy [32] property with harlots, and come, thou hast slain for him a fatted ox. ¹⁸⁴⁶His father said unto him, My son, thou art at all times with me, and everything I have is [33] thine. ¹⁸⁴⁷It behoveth thee to rejoice and make merry, since this thy brother was dead, and is alive; and *was* lost, and is found.

[34] ¹⁸⁴⁸And he spake a parable unto his disciples: There was a rich man, and he had [35] a steward; and he was accused to him that he had squandered his property. ¹⁸⁴⁹So his lord called him, and said unto him, What is this that I hear regarding thee? Give me the account of thy stewardship; for it is now impossible that thou shouldest [36] be a steward for me. ¹⁸⁵⁰The steward said within himself, What shall I do, seeing that my lord taketh from me the stewardship? To dig I am not able; and to beg ¹⁸⁵¹ I [37] am ashamed. ¹⁸⁵²I know what I will do, that, when I go out of the stewardship, they [38] may receive me into their houses. ¹⁸⁵³And he called one after another of his lord's [39] debtors, and said to the first, How much owest thou my lord? ¹⁸⁵⁴He said unto him, An hundred portions ¹⁸⁵⁵ of oil. He said unto him, Take thy writing, and sit down, and write [40] quickly fifty portions. ¹⁸⁵⁶ ¹⁸⁵⁷And he said to the next, And thou, how much owest thou my lord? He said

¹⁸³⁴ Luke xv. 22.

¹⁸³⁵ Luke xv. 23.

¹⁸³⁶ Luke xv. 24.

¹⁸³⁷ Luke xv. 25.

¹⁸³⁸ A different word.

¹⁸³⁹ *cf.* Peshitta.

¹⁸⁴⁰ Luke xv. 26.

¹⁸⁴¹ Luke xv. 27.

¹⁸⁴² One word.

¹⁸⁴³ Luke xv. 28.

¹⁸⁴⁴ Luke xv. 29.

¹⁸⁴⁵ Luke xv. 30.

¹⁸⁴⁶ Luke xv. 31.

¹⁸⁴⁷ Luke xv. 32.

¹⁸⁴⁸ Luke xvi. 1.

¹⁸⁴⁹ Luke xvi. 2.

¹⁸⁵⁰ Luke xvi. 3.

¹⁸⁵¹ Vat. MS. (followed by Ciasca's text) has *and if I beg*, by a common confusion of grammatical forms.

¹⁸⁵² Luke xvi. 4.

¹⁸⁵³ Luke xvi. 5.

¹⁸⁵⁴ Luke xvi. 6.

¹⁸⁵⁵ Or (otherwise vocalised), *farks*, a measure variously estimated.

¹⁸⁵⁶ Or (otherwise vocalised), *farks*, a measure variously estimated.

¹⁸⁵⁷ Luke xvi. 7.

unto him, An hundred cors of wheat. He said unto him, Take [41] [Arabic, p. 103] thy writing, and sit down, and write eighty cors. ¹⁸⁵⁸And our¹⁸⁵⁹ lord commended the sinful steward¹⁸⁶⁰ because he had done a wise deed; for the children [42] of this world are wiser than the children of the light in this their age. ¹⁸⁶¹And I also say unto you, Make unto yourselves friends with the wealth of this unrighteousness;¹⁸⁶² [43] so that, when it is exhausted, they may receive you into their tents for ever. ¹⁸⁶³He who is faithful in¹⁸⁶⁴ a little is faithful also in much: and he who is unrighteous in a [44] little is unrighteous also in much. ¹⁸⁶⁵If then in the wealth of unrighteousness ye were [45] not trustworthy, who will intrust you with the truth?¹⁸⁶⁶ ¹⁸⁶⁷If ye are not found faithful in what does not belong to you, who will give you what belongeth to you?

Section XXVII.

[1] ¹⁸⁶⁸Therefore the kingdom of heaven is like a certain king, who would make a [2] reckoning with his servants. ¹⁸⁶⁹And when he began to make *it*, they brought to him one who [3] owed him ten talents.¹⁸⁷⁰ ¹⁸⁷¹And because he had not wherewith to pay, his lord ordered that he should be sold, he, and his wife, and children, and all that he [4] had, and payment be made. ¹⁸⁷²So that servant fell down and worshipped *him*, and said unto him, My lord, have patience with me, and I shall pay thee everything. [5] ¹⁸⁷³And the lord of that servant had compassion, and released him, and forgave him his [6] debt. ¹⁸⁷⁴And that servant went out, and found one of his fellow-*servants*, who owed him [Arabic, p. 104] a hundred pence;¹⁸⁷⁵ and he took him, and dealt severely with him, and said [7] unto him, Give me what thou owest. ¹⁸⁷⁶So the fellow-servant fell down at his [8] feet, and besought him, and said, Grant me respite, and I will pay thee. ¹⁸⁷⁷And he would not; but took him, and cast him into prison, till he should give him his debt. [9] ¹⁸⁷⁸And when their fellow-*servants* saw what happened, it distressed them much; and [10] they came and told their lord of all that had

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¹⁸⁵⁸ Luke xvi. 8.
¹⁸⁵⁹ *cf.* Peshitta.
¹⁸⁶⁰ Lit. *steward of sin*.
¹⁸⁶¹ Luke xvi. 9.
¹⁸⁶² Lit. *injustice*.
¹⁸⁶³ Luke xvi. 10.
¹⁸⁶⁴ Or, *intrusted with*.
¹⁸⁶⁵ Luke xvi. 11.
¹⁸⁶⁶ Or, *true (wealth)*; but *cf.* Syriac.
¹⁸⁶⁷ Luke xvi. 12.
¹⁸⁶⁸ Matt. xviii. 23.
¹⁸⁶⁹ Matt. xviii. 24.
¹⁸⁷⁰ Lit. *badrās*, an amount variously estimated.
¹⁸⁷¹ Matt. xviii. 25.
¹⁸⁷² Matt. xviii. 26.
¹⁸⁷³ Matt. xviii. 27.
¹⁸⁷⁴ Matt. xviii. 28.
¹⁸⁷⁵ Lit. *dinars*.
¹⁸⁷⁶ Matt. xviii. 29.
¹⁸⁷⁷ Matt. xviii. 30.
¹⁸⁷⁸ Matt. xviii. 31.

taken place. ¹⁸⁷⁹Then his lord called him, and said unto him, *Thou* wicked servant, all that debt I forgave thee, because [11] thou besoughtest me: ¹⁸⁸⁰was it not then incumbent on thee also to have mercy on thy [12] fellow-servant, as I had mercy on thee?¹⁸⁸¹ ¹⁸⁸²And his lord became wroth, and delivered [13] him to the scourgers, till he should pay all that he owed. ¹⁸⁸³So shall my Father which is in heaven do unto you, if one forgive not his brother his wrong conduct¹⁸⁸⁴ from [14] his heart. ¹⁸⁸⁵Take heed within¹⁸⁸⁶ yourselves: if thy brother sin, rebuke him; and if he [15] repent, forgive him. ¹⁸⁸⁷And if he act wrongly towards thee seven times in a day, and on that day return seven times unto thee, and say, I repent towards thee; forgive him. [16] ¹⁸⁸⁸And if thy brother act wrongly towards thee, go and reprove him between thee and [17] him alone: if he hear thee, thou hast gained thy brother. ¹⁸⁸⁹But if he hear thee not, take with thee one or two, and so¹⁸⁹⁰ at the mouth of two or three every saying shall [18] be established. ¹⁸⁹¹And if he listen not to these also, tell the congregation;¹⁸⁹² and if he listen not even to the congregation, let him be unto thee as a publican and a Gentile.¹⁸⁹³ [19] ¹⁸⁹⁴Verily I say unto you, All that ye bind on earth shall be bound in heaven: [20] and what ye loose on earth shall be loosed in heaven. ¹⁸⁹⁵I say unto you also, If two of you agree on earth to ask, everything shall¹⁸⁹⁶ be granted them from my Father [21] [Arabic, p. 105] which is in heaven. ¹⁸⁹⁷For where two or three are gathered in my name, there [22] am I amongst them. ¹⁸⁹⁸Then Cephas drew near to him, and said unto him, My Lord, how many times, if my brother act wrongly towards me, should I forgive him? [23] until seven times? ¹⁸⁹⁹Jesus said unto him, I say not unto thee, Until seven; but, Until seventy [24] times seven, seven.¹⁹⁰⁰ ¹⁹⁰¹And the servant that knoweth his lord's will, and maketh not [25] ready for him according to his will, shall meet with much punishment; ¹⁹⁰²but he that knoweth not, and doeth something for which he meriteth punishment, shall meet with slight punishment. Every one to whom much hath been given, much shall be asked of him; and he that hath had much committed to him, much shall be [26] required

¹⁸⁷⁹ Matt. xviii. 32.
¹⁸⁸⁰ Matt. xviii. 33.
¹⁸⁸¹ The interrogative particle is lacking in the Arabic.
¹⁸⁸² Matt. xviii. 34.
¹⁸⁸³ Matt. xviii. 35.
¹⁸⁸⁴ Or, *folly*.
¹⁸⁸⁵ Luke xvii. 3.
¹⁸⁸⁶ A very close reproduction of the Syriac.
¹⁸⁸⁷ Luke xvii. 4.
¹⁸⁸⁸ Matt. xviii. 15.
¹⁸⁸⁹ Matt. xviii. 16.
¹⁸⁹⁰ Or, *for*.
¹⁸⁹¹ Matt. xviii. 17.
¹⁸⁹² This word usually means *synagogue* in this work.
¹⁸⁹³ Or, *heathen*.
¹⁸⁹⁴ Matt. xviii. 18.
¹⁸⁹⁵ Matt. xviii. 19.
¹⁸⁹⁶ Or, *to ask everything, it shall*.
¹⁸⁹⁷ Matt. xviii. 20.
¹⁸⁹⁸ Matt. xviii. 21.
¹⁸⁹⁹ Matt. xviii. 22.
¹⁹⁰⁰ So Vat. ms., following the Syriac versions; Borg. ms. has only one *seven*.
¹⁹⁰¹ Luke xii. 47.
¹⁹⁰² Luke xii. 48.

at his hand. ¹⁹⁰³I came to cast fire upon the earth; and I would that it had [27] been kindled already. ¹⁹⁰⁴ ¹⁹⁰⁵And I have a baptism to be baptized with, and greatly am [28] I straitened till it be accomplished. ¹⁹⁰⁶See *that ye despise not*¹⁹⁰⁷ one of these little ones that believe in me. Verily I say unto you, Their angels at all times see the [29] face of my Father which is in heaven. ¹⁹⁰⁸The Son of man came to save the thing which was lost.

[30] ¹⁹⁰⁹And after that, Jesus walked in Galilee; and he did not like to walk in Judæa, [31] because the Jews sought to kill him. ¹⁹¹⁰And there came people who told him of [32] the Galilæans, those whose blood Pilate had mingled with their sacrifices. ¹⁹¹¹Jesus answered and said unto them, Do ye imagine that those Galilæans were sinners [33] more than all the Galilæans, so that this thing has come upon them? ¹⁹¹²Nay. Verily I say unto you now, ¹⁹¹³ that ye shall all also, if ye repent not, likewise perish. [34] ¹⁹¹⁴Or perchance those eighteen on whom the palace fell in Siloam, and slew them, do ye imagine that they were to be condemned¹⁹¹⁵ more than all the people that dwell [35] [Arabic, p. 106] in Jerusalem? Nay. ¹⁹¹⁶Verily I say unto you, If ye do not all repent, ye shall perish like them.

[36] ¹⁹¹⁷And he spake unto them this parable: A man had a fig tree planted in his vineyard; [37] and he came and sought fruit thereon, and found none. ¹⁹¹⁸So he said to the husbandman, Lo, three years do I come and seek fruit on this fig tree, and find [38] none: cut it down; why doth it render the ground unoccupied? ¹⁹¹⁹The husbandman said unto him, My lord, leave it this year also, that I may dig about it, and dung [39] it; ¹⁹²⁰then if it bear fruit—! and if not, then cut it down in the coming year.

[40] ¹⁹²¹And when Jesus was teaching on the sabbath day in one of the synagogues, [41] there was there a woman that had a spirit of disease eighteen years; ¹⁹²²and she was [42] bowed down, and could not straighten herself at all. ¹⁹²³And Jesus saw her, and called [43] her, and said unto her, Woman, be loosed from thy disease. ¹⁹²⁴And he put his hand [44] upon her; and immediately she



¹⁹⁰³ Luke xii. 49.
¹⁹⁰⁴ Lit. *beforehand*; and so often.
¹⁹⁰⁵ Luke xii. 50.
¹⁹⁰⁶ Matt. xviii. 10.
¹⁹⁰⁷ Or, repeating a letter, *See that ye despise not*.
¹⁹⁰⁸ Matt. xviii. 11.
¹⁹⁰⁹ John vii. 1.
¹⁹¹⁰ Luke xiii. 1.
¹⁹¹¹ Luke xiii. 2.
¹⁹¹² Luke xiii. 3.
¹⁹¹³ Borg. ms. omits *now*.
¹⁹¹⁴ Luke xiii. 4.
¹⁹¹⁵ See note, § 10, 13.
¹⁹¹⁶ Luke xiii. 5.
¹⁹¹⁷ Luke xiii. 6.
¹⁹¹⁸ Luke xiii. 7.
¹⁹¹⁹ Luke xiii. 8.
¹⁹²⁰ Luke xiii. 9.
¹⁹²¹ Luke xiii. 10.
¹⁹²² Luke xiii. 11.
¹⁹²³ Luke xiii. 12.
¹⁹²⁴ Luke xiii. 13.

was straightened, and praised God. ¹⁹²⁵And the chief¹⁹²⁶ of the synagogue answered with anger, because Jesus had healed on a sabbath, and said unto the multitudes, There are six days in which work ought to be done; [45] come in them and be healed, and not on the sabbath day. ¹⁹²⁷But Jesus answered and said unto him, *Ye hypocrites*, doth not each of you on the sabbath day loose [46] his ox or his ass from the manger, and go and water it? ¹⁹²⁸Ought not this woman, who is a daughter of Abraham, and whom the devil¹⁹²⁹ hath bound eighteen years, [47] to be loosed from this bond on the sabbath day? ¹⁹³⁰And when he said this, they were all put to shame, those standing, who were opposing him:¹⁹³¹ and all the people were pleased with all the wonders that proceeded from his hand.

Section XXVIII.¹⁹³²

[1, 2] [Arabic, p. 107] ¹⁹³³And at that time the feast of tabernacles of the Jews drew near. ¹⁹³⁴So the brethren of Jesus said unto him, Remove now hence, and go to Judæa, that [3] thy disciples may see the deeds that thou doest. ¹⁹³⁵For no man doeth a thing secretly [4] and wisheth to be apparent. ¹⁹³⁶If thou doest this, shew thyself to the world. For [5] up to this time not even the brethren of Jesus believed on him. ¹⁹³⁷Jesus said unto them, My time till now has not arrived; but as for you, your time is always ready. [6] ¹⁹³⁸It is not possible for the world to hate you; but me it hateth, for I bear witness [7] against it, that its deeds are evil. ¹⁹³⁹As for you, go ye up unto this feast: but I go [8] not up now to this feast; for my time has not yet been completed. ¹⁹⁴⁰He said this, and remained behind in Galilee.

[9] ¹⁹⁴¹But when his brethren went up unto the feast, he journeyed from Galilee, and [10] came to the borders of Judæa, to *the country* beyond Jordan; ¹⁹⁴²and there came after [11] him great multitudes, and he healed them all there. ¹⁹⁴³And he went out, and proceeded [12] to the feast, not

¹⁹²⁵ Luke xiii. 14.

¹⁹²⁶ Lit. *great (man)*.

¹⁹²⁷ Luke xiii. 15.

¹⁹²⁸ Luke xiii. 16.

¹⁹²⁹ Lit. *calumniator*.

¹⁹³⁰ Luke xiii. 17.

¹⁹³¹ *cf.* Syriac versions.

¹⁹³² On margin of Vat. ms., in another hand: "This is the beginning of the second part of *Diatessaron*, which means *The Four*." See p. 467 of Ciasca's Essay, mentioned above (Introduction, 5).

¹⁹³³ John vii. 2.

¹⁹³⁴ John vii. 3.

¹⁹³⁵ John vii. 4.

¹⁹³⁶ John vii. 5.

¹⁹³⁷ John vii. 6.

¹⁹³⁸ John vii. 7.

¹⁹³⁹ John vii. 8.

¹⁹⁴⁰ John vii. 9.

¹⁹⁴¹ John vii. 10a; Matt. xix. 1b.

¹⁹⁴² Matt. xix. 2.

¹⁹⁴³ John vii. 10b.

openly, but as one that conceals himself. ¹⁹⁴⁴And the Jews sought him [13] at the feast, and said, In what place is this *man*? ¹⁹⁴⁵And there occurred much murmuring there in the great multitude that came to the feast, on his account. For [14] some said, He is good: and others said, Nay, but he leadeth the people astray. ¹⁹⁴⁶But no man spake of him openly for fear of the Jews.

[15] [Arabic, p. 108] ¹⁹⁴⁷But when the days of the feast of tabernacles were half over, Jesus went [16] up to the temple, and taught. ¹⁹⁴⁸And the Jews wondered, and said, How doth [17] this man know writing, ¹⁹⁴⁹ seeing he hath not learned? ¹⁹⁵⁰Jesus answered and said, My doctrine¹⁹⁵¹ [18] is not mine, but his that sent me. ¹⁹⁵²Whoever wisheth to do his will understandeth my doctrine,¹⁹⁵³ whether it be from God, or whether I speak of mine own accord. [19] ¹⁹⁵⁴Whosoever speaketh of his own accord seeketh praise for himself; but whosoever seeketh praise for him that sent him, he is true, and unrighteousness in his heart [20] there is none. ¹⁹⁵⁵Did not Moses give you the law, and no man of you keepeth the [21] law? ¹⁹⁵⁶Why seek ye to kill me? The multitude answered and said unto him, Thou [22] hast demons:¹⁹⁵⁷ who seeketh to kill thee? ¹⁹⁵⁸Jesus answered and said unto them, I did [23] one deed, and ye all marvel because of this. ¹⁹⁵⁹Moses hath given you circumcision (not because it is from Moses, but it is from the fathers); and ye on the sabbath [24] circumcise a man. ¹⁹⁶⁰And if a man is circumcised on the sabbath day, that the law of Moses may not be broken; are ye angry at me, because I healed on the sabbath [25] day the whole man? ¹⁹⁶¹Judge not with hypocrisy, but judge righteous judgement.

[26] ¹⁹⁶²And some people from Jerusalem said, Is not this he whom they seek to slay? [27] ¹⁹⁶³And lo, he discourseth with them openly, and they say nothing unto him. Think [28] you that our elders have learned that this is the Messiah indeed? ¹⁹⁶⁴But this man is¹⁹⁶⁵ known whence he is; and the Messiah, when he cometh, no man knoweth whence [29] he is. ¹⁹⁶⁶So Jesus lifted up his voice as he taught in the temple, and said, Ye both know me, and know whence I am; and of my own accord am I not come, but he [30] [Arabic, p. 109] that sent me is true, he whom ye know not:



¹⁹⁴⁴ John vii. 11.

¹⁹⁴⁵ John vii. 12.

¹⁹⁴⁶ John vii. 13.

¹⁹⁴⁷ John vii. 14.

¹⁹⁴⁸ John vii. 15.

¹⁹⁴⁹ Or, *the scripture*.

¹⁹⁵⁰ John vii. 16.

¹⁹⁵¹ This word ordinarily means *knowledge*, but is used in this work in the sense of *doctrine*. The commoner form occurs perhaps only in § 50, 2.

¹⁹⁵² John vii. 17.

¹⁹⁵³ This word ordinarily means *knowledge*, but is used in this work in the sense of *doctrine*. The commoner form occurs perhaps only in § 50, 2.

¹⁹⁵⁴ John vii. 18.

¹⁹⁵⁵ John vii. 19.

¹⁹⁵⁶ John vii. 20.

¹⁹⁵⁷ cf. § 14, 12.

¹⁹⁵⁸ John vii. 21.

¹⁹⁵⁹ John vii. 22.

¹⁹⁶⁰ John vii. 23.

¹⁹⁶¹ John vii. 24.

¹⁹⁶² John vii. 25.

¹⁹⁶³ John vii. 26.

¹⁹⁶⁴ John vii. 27.

¹⁹⁶⁵ Or, *will be*.

¹⁹⁶⁶ John vii. 28.

¹⁹⁶⁷but I know him; for I am [31] from him, and he sent me. ¹⁹⁶⁸And they sought to seize him: and no man [32] laid a hand on him, because his hour had not yet come. ¹⁹⁶⁹But many of the multitude believed on him; and they said, The Messiah, when he cometh, can it be that he will do more than these signs that this *man* doeth?

[33] ¹⁹⁷⁰And a man of that multitude said unto our Lord, Teacher, say to my brother [34] that he divide with me the inheritance. ¹⁹⁷¹Jesus said unto him, Man, who is it that [35] appointed me over you as a judge and divider? ¹⁹⁷²And he said unto his disciples, Take heed within yourselves of all inordinate desire; for it is not in abundance of [36] possessions that life shall be. ¹⁹⁷³And he gave them this parable: The ground of a [37] rich man brought forth abundant produce: ¹⁹⁷⁴and he pondered within himself, and [38] said, What shall I do, since I have no place to store my produce? ¹⁹⁷⁵And he said, I will do this: I will pull down the buildings of my barns, and build them, and make [39] them greater; and store there all my wheat and my goods. ¹⁹⁷⁶And I will say to my soul, Soul, thou hast much goods laid by for many years; take thine ease, eat, [40] drink, enjoy thyself. ¹⁹⁷⁷God said unto him, O *thou* of little intelligence, this night shall thy soul be taken from thee; and this that thou hast prepared, whose shall it [41] be? ¹⁹⁷⁸So is he that layeth up treasures for himself, and is not rich in God.

[42] ¹⁹⁷⁹And while Jesus was going in the way, there came near to him a young man¹⁹⁸⁰ of the rulers,¹⁹⁸¹ and fell on his knees, and asked him, and said, Good Teacher, what is [43] it that I must do that I may have eternal life? ¹⁹⁸²Jesus said unto him, Why callest thou [44] me good, while there is none good but the one, *even God*?¹⁹⁸³ ¹⁹⁸⁴Thou knowest the commandments.¹⁹⁸⁵ [45] ¹⁹⁸⁶If thou wouldest enter into life, keep the commandments.¹⁹⁸⁷ The young [Arabic, p. 110] man said unto him, Which of the commandments?¹⁹⁸⁸ Jesus said unto him, [46] ¹⁹⁸⁹Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not kill, Thou shalt not bear false witness, Thou shalt not do injury, Honour thy father [47] and thy mother: and, Love thy neighbour as thyself. ¹⁹⁹⁰That young man

¹⁹⁶⁷ John vii. 29.

¹⁹⁶⁸ John vii. 30.

¹⁹⁶⁹ John vii. 31.

¹⁹⁷⁰ Luke xii. 13.

¹⁹⁷¹ Luke xii. 14.

¹⁹⁷² Luke xii. 15.

¹⁹⁷³ Luke xii. 16.

¹⁹⁷⁴ Luke xii. 17.

¹⁹⁷⁵ Luke xii. 18.

¹⁹⁷⁶ Luke xii. 19.

¹⁹⁷⁷ Luke xii. 20.

¹⁹⁷⁸ Luke xii. 21.

¹⁹⁷⁹ Mark x. 17.

¹⁹⁸⁰ From Matthew.

¹⁹⁸¹ From Luke.

¹⁹⁸² Mark x. 18.

¹⁹⁸³ The scribe who wrote the Vat. MS. wrote first *God, the one*, and then reversed the order by writing the Coptic letters for B and A over the words. (See above, Introduction, 5.)

¹⁹⁸⁴ Mark x. 19a.

¹⁹⁸⁵ Different words.

¹⁹⁸⁶ Matt. xix. 17b; Matt. xix. 18a.

¹⁹⁸⁷ Different words.

¹⁹⁸⁸ The same word as in Mark x. 19a.

¹⁹⁸⁹ Mark x. 19b.

¹⁹⁹⁰ Matt. xix. 19b; Matt. xix. 20.

said unto [48] him, All these have I kept from my youth: what then is it that I lack? ¹⁹⁹¹And Jesus [49] looked intently at him, and loved him, and said unto him, ¹⁹⁹²If thou wouldest be perfect, what thou lackest is one thing:¹⁹⁹³ go away and sell everything that thou hast, and give to the poor, and thou shalt have treasure in heaven: and take thy [50] cross, and follow me. ¹⁹⁹⁴And that young man frowned at this word, and went away [51] feeling sad; for he was very rich. ¹⁹⁹⁵And when Jesus saw his sadness, he looked towards his disciples, and said unto them, How hard it is for them that have possessions to enter the kingdom of God!

Section XXIX.

[1] ¹⁹⁹⁶Verily I say unto you, It is difficult for a rich man to enter the kingdom of [2] heaven. ¹⁹⁹⁷And I say unto you also, that it is easier for a camel to enter the eye of [3] a needle, than for a rich man to enter the kingdom of God. ¹⁹⁹⁸And the disciples were wondering at these sayings. And Jesus answered and said unto them again, My children, how hard it is for those that rely on their possessions to enter the [4] kingdom of God! ¹⁹⁹⁹And those that were listening wondered more, and said amongst [5] themselves, being agitated,²⁰⁰⁰ Who, thinkest thou, can be saved? ²⁰⁰¹And Jesus looked at them intently, and said unto them, With men this is not possible, but with God *it is*: [6] [Arabic, p. 111] it is possible for God to do everything. ²⁰⁰²Simon Cephas said unto him, Lo, we have left everything, and followed thee; what is it, thinkest thou, that we [7] shall have? ²⁰⁰³Jesus said unto them, Verily I say unto you, Ye that have followed me, in the new world, when the Son of man shall sit on the throne of his glory, ye also [8] shall sit on twelve thrones, and shall judge the twelve tribes of Israel. ²⁰⁰⁴Verily I say unto you, No man leaveth houses, or brothers, or sisters, or father, or mother, or wife, or children, or kinsfolk, or lands, because of the kingdom of God, or for [9] my sake, and the sake of my gospel,²⁰⁰⁵who shall not obtain²⁰⁰⁶ many times as much in this [10] time, and in the world to come inherit eternal life: ²⁰⁰⁷and now in this time, houses, and



¹⁹⁹¹ Mark x. 21a.
¹⁹⁹² Matt. xix. 21b.
¹⁹⁹³ From Mark.
¹⁹⁹⁴ Matt. xix. 22a; Luke xviii. 23b.
¹⁹⁹⁵ Luke xviii. 24a; Mark x. 23.
¹⁹⁹⁶ Matt. xix. 23.
¹⁹⁹⁷ Matt. xix. 24.
¹⁹⁹⁸ Mark x. 24.
¹⁹⁹⁹ Mark x. 26.
²⁰⁰⁰ *cf.* note, § 1, 14. Borg. MS, omits *being agitated*.
²⁰⁰¹ Mark x. 27.
²⁰⁰² Luke xviii. 28; Matt. xix. 27<b.
²⁰⁰³ Matt. xix. 28.
²⁰⁰⁴ Mark x. 29b.
²⁰⁰⁵ Luke xviii. 30.
²⁰⁰⁶ Lit. *meet with*; or, *be recompensed with*.
²⁰⁰⁷ Mark x. 30b.

brothers, and sisters, and mothers, and children, and lands, with persecution; [11] and in the world to come *everlasting* life. ²⁰⁰⁸Many that are first shall be last,²⁰⁰⁹ and that are last shall be first.

[12] ²⁰¹⁰And when the Pharisees heard all this, because of their love for wealth they [13] scoffed at him. ²⁰¹¹And Jesus knew what was in their hearts, and said unto them, Ye are they that justify yourselves before men; while God knows your hearts: the thing that is lofty with men is base before God.

[14] ²⁰¹²And he began to say, A *certain* man was rich, and wore silk and purple, and enjoyed [15] himself every day in splendour: ²⁰¹³and there was a poor man named Lazarus, and [16] he was cast down at the door of the rich man, ²⁰¹⁴afflicted with sores, and he longed to fill [Arabic, p. 112] his belly with the crumbs that fell from the table of that rich man; yea, [17] even²⁰¹⁵ the dogs used to come and lick his sores. ²⁰¹⁶And it happened that that poor man died, and the angels conveyed him into the bosom of Abraham: and the [18] rich man also died, and was buried. ²⁰¹⁷And while he was being tormented in Hades, [19] he lifted up his eyes from afar, and saw Abraham with²⁰¹⁸ Lazarus in his bosom. ²⁰¹⁹And he called with a loud voice, and said, My father Abraham, have mercy upon me, and send Lazarus to wet the tip of his finger with water, and moisten my tongue [20] for me; for, behold, I am burned in this flame. ²⁰²⁰Abraham said unto him, My son, remember that thou receivedst thy good things in thy life, and Lazarus his afflictions: [21] but now, behold, he is at rest here, and thou art tormented. ²⁰²¹And in addition to all this, there is between us and you a great abyss placed, so that they that would cross unto you from hence cannot, nor yet from thence do they cross unto [22] us. ²⁰²²He said unto him, Then I beseech thee, my father, to send him to my father's [23] house; ²⁰²³for I have five brethren; let him go, that they also sin not,²⁰²⁴ and come to [24] the abode of this torment.²⁰²⁵ ²⁰²⁶Abraham said unto him, They have Moses and the [25] prophets; let them hear them. ²⁰²⁷He said unto him, Nay,²⁰²⁸ my father Abraham: but [26] let

²⁰⁰⁸ Mark x. 31.

²⁰⁰⁹ The Arabic words are not so strong.

²⁰¹⁰ Luke xvi. 14.

²⁰¹¹ Luke xvi. 15.

²⁰¹² Luke xvi. 19.

²⁰¹³ Luke xvi. 20.

²⁰¹⁴ Luke xvi. 21.

²⁰¹⁵ Or, *so that*.

²⁰¹⁶ Luke xvi. 22.

²⁰¹⁷ Luke xvi. 23.

²⁰¹⁸ Or, *and*.

²⁰¹⁹ Luke xvi. 24.

²⁰²⁰ Luke xvi. 25.

²⁰²¹ Luke xvi. 26.

²⁰²² Luke xvi. 27.

²⁰²³ Luke xvi. 28.

²⁰²⁴ The Syriac and Arabic versions here agree with the Greek. For a plausible suggestion as to the origin of the strange reading in the text, see Harris, *The Diatessaron of Tatian*, p. 21, who cites a parallel from Aphraates.

²⁰²⁵ This may be simply a corruption of the Peshitta.

²⁰²⁶ Luke xvi. 29.

²⁰²⁷ Luke xvi. 30.

²⁰²⁸ Or, *Surely*. The word is omitted by Borg. ms.

a man from the dead go unto them, and they will repent. ²⁰²⁹Abraham said unto him, If they listen neither to Moses nor to the prophets, neither if a man from the dead rose would they believe him.

[27] ²⁰³⁰The kingdom of heaven is like a man that is a householder, which went out early [28] in the morning to hire labourers for his vineyard. ²⁰³¹And he agreed with the labourers on [29] one penny a day for each labourer, and he sent them into his vineyard. ²⁰³²And he went [30] [Arabic, p. 113] out in three hours, and saw others standing in the market idle. ²⁰³³He said unto them, Go ye also into my vineyard, and what is right I will pay you. [31] ²⁰³⁴And they went. And he went out also at the sixth and the ninth hour, and did likewise, [32] and sent them. ²⁰³⁵And about the eleventh hour he went out, and found others standing idle. He said unto them, Why are ye standing the whole day idle? [33] ²⁰³⁶They said unto him, Because no one hath hired us. He said unto them, Go ye [34] also into the vineyard, and what is right ye shall receive. ²⁰³⁷So when evening came, the lord of the vineyard said unto his steward, Call the labourers, and pay them [35] their wages; and begin with the later ones, and end with the former ones. ²⁰³⁸And [36] those of eleven hours²⁰³⁹ came, and received each a penny. ²⁰⁴⁰When therefore the first came, they supposed that they should receive something more; and they also [37] received each a penny. ²⁰⁴¹And when they received it, they spake angrily against the [38] householder, and said, ²⁰⁴²These last worked one hour, and thou hast made them equal [39] with us, who have suffered the heat of the day, and its burden. ²⁰⁴³He answered and said unto one of them, My friend, I do thee no wrong: *was it* not for a penny *that* [40] thou didst bargain with me? ²⁰⁴⁴Take what is thine, and go thy way; for I wish to [41] give this last as I have given thee. ²⁰⁴⁵Or am I not entitled to do with what is mine²⁰⁴⁶ [42] what I choose? ²⁰⁴⁷Or is thine eye perchance evil, because I am good? Thus shall the last *ones* be first, and the first last. The called are many, and the chosen are few.

[43] ²⁰⁴⁸And when Jesus entered into the house of one of the chiefs of the Pharisees to eat bread on the sabbath day, and they were watching him to see what he would [44, 45] do, ²⁰⁴⁹and there was before him a man which had the dropsy, ²⁰⁵⁰Jesus answered and [46] said unto the scribes and the



²⁰²⁹ Luke xvi. 31.
²⁰³⁰ Matt. xx. 1.
²⁰³¹ Matt. xx. 2.
²⁰³² Matt. xx. 3.
²⁰³³ Matt. xx. 4.
²⁰³⁴ Matt. xx. 5.
²⁰³⁵ Matt. xx. 6.
²⁰³⁶ Matt. xx. 7.
²⁰³⁷ Matt. xx. 8.
²⁰³⁸ Matt. xx. 9.
²⁰³⁹ i.e., probably *the eleventh hour* (cf. § 21, 10).
²⁰⁴⁰ Matt. xx. 10.
²⁰⁴¹ Matt. xx. 11.
²⁰⁴² Matt. xx. 12.
²⁰⁴³ Matt. xx. 13.
²⁰⁴⁴ Matt. xx. 14.
²⁰⁴⁵ Matt. xx. 15.
²⁰⁴⁶ Lit. *my thing*.
²⁰⁴⁷ Matt. xx. 16.
²⁰⁴⁸ Luke xiv. 1.
²⁰⁴⁹ Luke xiv. 2.
²⁰⁵⁰ Luke xiv. 3.

Pharisees, Is it lawful on the sabbath to heal? ²⁰⁵¹But [Arabic, p. 114] they were silent. So he took him, and healed him, and sent him away. [47] ²⁰⁵²And he said unto them, Which of you shall *have* his son or his ox fall on the sabbath day into a well, and not lift him up straightway, and draw water for [48] him? ²⁰⁵³And they were not able to answer him a word to that.

Section XXX.

[1] ²⁰⁵⁴And he spake a parable unto those which were bidden there, because he saw [2] them choose the places that were in the highest part of the sitting room: ²⁰⁵⁵When a man invites thee to a feast, do not go and sit at the head of the room; lest there [3] be there a man more honourable than thou, ²⁰⁵⁶and he that invited you come and say unto thee, Give the place to this man: and thou be ashamed when thou risest and [4] takest²⁰⁵⁷ another place. ²⁰⁵⁸But when thou art invited, go and sit last; so that when he that invited thee cometh, he may say unto thee, My friend, go up higher: and [5] thou shalt have praise before all that were invited with thee. ²⁰⁵⁹For every one that exalteth himself shall be abased; and every one that abaseth himself shall be exalted.

[6] ²⁰⁶⁰And he said also to him that had invited him, When thou makest a feast²⁰⁶¹ or a banquet,²⁰⁶² do not invite thy friends, nor even thy brethren, nor thy kinsmen, nor thy [7] rich neighbours; lest haply they also invite thee, and thou have this reward. ²⁰⁶³But when thou makest a feast, invite the poor, and those with withered hand, and the [8] lame, and the blind: ²⁰⁶⁴and blessed art thou, since they have not the means to reward [9] thee; that thy reward may be at the rising of the righteous. ²⁰⁶⁵And when one of them that were invited heard that, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

[10, 11] ²⁰⁶⁶Jesus answered again in parables, and said, ²⁰⁶⁷The kingdom of heaven hath been likened [Arabic, p. 115] to²⁰⁶⁸ a certain king, which made a feast²⁰⁶⁹ for his son, and prepared a [12] great banquet,²⁰⁷⁰ and invited many: and he sent his servants at the time of the feast to inform them

²⁰⁵¹ Luke xiv. 4.
²⁰⁵² Luke xiv. 5.
²⁰⁵³ Luke xiv. 6.
²⁰⁵⁴ Luke xiv. 7.
²⁰⁵⁵ Luke xiv. 8.
²⁰⁵⁶ Luke xiv. 9.
²⁰⁵⁷ Lit. *at thy rising and taking*.
²⁰⁵⁸ Luke xiv. 10.
²⁰⁵⁹ Luke xiv. 11.
²⁰⁶⁰ Luke xiv. 12.
²⁰⁶¹ Practically synonymous words.
²⁰⁶² Practically synonymous words.
²⁰⁶³ Luke xiv. 13.
²⁰⁶⁴ Luke xiv. 14.
²⁰⁶⁵ Luke xiv. 15.
²⁰⁶⁶ Matt. xxii. 1; Matt. xxii. 2.
²⁰⁶⁷ Luke xiv. 16b.
²⁰⁶⁸ Borg. MS., *is like*.
²⁰⁶⁹ Used specially of a marriage feast.
²⁰⁷⁰ Lit. *bread*, the Syriac word for which (*not* that in the versions) means also *feast*.

that were invited, ²⁰⁷¹Everything is made ready for you; come. And [13] they would not come, but began all of them with one voice to make excuse. ²⁰⁷²And the first said unto them, Say to him, I have bought a field, and I must needs go out [14] to see it: ²⁰⁷³I pray thee to release²⁰⁷⁴ me, for I ask to be excused. And another said, I have bought five yoke of oxen, and I am going to examine them: I pray thee [15] to release me, for I ask to be excused. ²⁰⁷⁵And another said, I have married a wife, [16] and therefore I cannot come. ²⁰⁷⁶And the king sent also other servants, and said, Say to those that were invited, that my feast is ready, and my oxen and my fatlings are [17] slain, and everything is ready: come to the feast. ²⁰⁷⁷But they made light of it, and [18] went, one to his field, and another to his merchandise: ²⁰⁷⁸and the rest took his [19] servants, and entreated them shamefully, and killed them. ²⁰⁷⁹And one of the servants [20] came, and informed his lord of what had happened. ²⁰⁸⁰And when the king heard, he became angry, and sent his armies; and they destroyed those murderers, and [21] burned their cities. ²⁰⁸¹Then he said to his servants, The feast is prepared, but those [22] that were invited were not worthy. ²⁰⁸²Go out quickly into the markets and into the partings of the ways of the city, and bring in hither the poor, and those with pains, and the lame, and the blind. And the servants did as the king commanded them. [23] ²⁰⁸³And they came, and said unto him, Our lord, we have done all that thou commandedst [24] us, and there is here still room. ²⁰⁸⁴So the lord said unto his servants, Go out into the roads, and the ways, and the paths, and every one that ye find, invite [25] [Arabic, p. 116] to the feast, and constrain them to enter, till my house is²⁰⁸⁵ filled. ²⁰⁸⁶I say unto you, that no one of those people that were invited shall taste of my feast. [26] ²⁰⁸⁷And those servants went out into the roads, and gathered all that they found, good and [27] bad: and the banquet-house was filled with guests. ²⁰⁸⁸And the king entered to see those [28] who were seated, and he saw there a man not wearing a festive garment: ²⁰⁸⁹and he said unto him, My friend, how didst thou come in here not having on festive garments? [29] ²⁰⁹⁰And he was silent. Then the king said to the servants, Bind his hands and his feet, and put him forth into the outer darkness; there shall be weeping and [30] gnashing of teeth. ²⁰⁹¹The called are many; and the chosen, few.



²⁰⁷¹ Luke xiv. 17; Matt. xxii. 3b.
²⁰⁷² Luke xiv. 18.
²⁰⁷³ Luke xiv. 19.
²⁰⁷⁴ Or, *omit*.
²⁰⁷⁵ Luke xiv. 20.
²⁰⁷⁶ Matt. xxii. 4.
²⁰⁷⁷ Matt. xxii. 5.
²⁰⁷⁸ Matt. xxii. 6.
²⁰⁷⁹ Luke xiv. 21a.
²⁰⁸⁰ Matt. xxii. 7.
²⁰⁸¹ Matt. xxii. 8.
²⁰⁸² Luke xiv. 21c.
²⁰⁸³ Luke xiv. 22.
²⁰⁸⁴ Luke xiv. 23a; Matt. xxii. 9b.
²⁰⁸⁵ Or, *that my house may be*.
²⁰⁸⁶ Luke xiv. 23b; Luke xiv. 24.
²⁰⁸⁷ Matt. xxii. 10.
²⁰⁸⁸ Matt. xxii. 11.
²⁰⁸⁹ Matt. xxii. 12.
²⁰⁹⁰ Matt. xxii. 13.
²⁰⁹¹ Matt. xxii. 14.

[31] ²⁰⁹²And after that, the time of the feast of unleavened bread of the Jews arrived, [32] and Jesus went out to go to Jerusalem. ²⁰⁹³And as he went in the way, there met him [33] ten persons who were lepers, and stood afar off: ²⁰⁹⁴and they lifted up their voice, and [34] said, Our Master, Jesus, have mercy upon us. ²⁰⁹⁵And when he saw them, he said unto them, Go and shew yourselves unto the priests. And when they went, they [35] were cleansed. ²⁰⁹⁶And one of them, when he saw himself cleansed, returned, and [36] was praising God with a loud voice; ²⁰⁹⁷and he fell on his face before the feet of [37] Jesus, giving him thanks: and this *man* was a Samaritan. ²⁰⁹⁸Jesus answered and said, [38] Were not those that were cleansed ten? where then are the nine? ²⁰⁹⁹Not one of them turned aside to come and praise God, but this *man* who is of a strange [39] people. ²¹⁰⁰He said unto him, Arise, and go thy way; for thy faith hath given thee life.²¹⁰¹

[40] ²¹⁰²And while they were going up in the way to Jerusalem, Jesus went in front of them; and they wondered, and followed him fearing. And he took his twelve disciples apart, [41] and began to tell them privately²¹⁰³ what was about to befall him. ²¹⁰⁴And he said unto [Arabic, p. 117] them, We are going up to Jerusalem, and all the things shall be fulfilled [42] that are written in the prophets concerning the Son of man. ²¹⁰⁵He shall be delivered to the chief priests and the scribes; and they shall condemn him to death, [43] and deliver him to the peoples;²¹⁰⁶ ²¹⁰⁷and they shall treat him shamefully, and scourge [44] him, and spit in his face, and humble him,²¹⁰⁸and crucify him, and slay him: ²¹⁰⁹and on [45] the third day he shall rise. ²¹¹⁰But they understood not one thing of this; but this word was hidden from them, and they did not perceive these things that were addressed to them.

[46] ²¹¹¹Then came near to him the mother of the (two) sons of Zebedee, she and her (two) sons, and worshipped him, and asked of him a *certain* thing. ²¹¹²And he said [47] unto her, What wouldest thou? ²¹¹³And James and John, her two sons, came forward, and said unto him, Teacher, we would that all that we ask thou wouldest [48] do unto us. ²¹¹⁴He said unto them,²¹¹⁵ What would ye that I

²⁰⁹² John v. 1a.

²⁰⁹³ Luke xvii. 11; Luke xvii. 12.

²⁰⁹⁴ Luke xvii. 13.

²⁰⁹⁵ Luke xvii. 14.

²⁰⁹⁶ Luke xvii. 15.

²⁰⁹⁷ Luke xvii. 16.

²⁰⁹⁸ Luke xvii. 17.

²⁰⁹⁹ Luke xvii. 18.

²¹⁰⁰ Luke xvii. 19.

²¹⁰¹ Or, *saved thee*.

²¹⁰² Mark x. 32.

²¹⁰³ Lit. *between himself and them*.

²¹⁰⁴ Luke xviii. 31b.

²¹⁰⁵ Mark x. 33b.

²¹⁰⁶ i.e., Gentiles.

²¹⁰⁷ Mark x. 34a.

²¹⁰⁸ An obscure expression; perhaps it was originally a repetition of the preceding clause. It might be emended into *point at him (the finger of scorn)*.

²¹⁰⁹ Luke xviii. 33.

²¹¹⁰ Luke xviii. 34.

²¹¹¹ Matt. xx. 20.

²¹¹² Matt. xx. 21a.

²¹¹³ Mark x. 35.

²¹¹⁴ Mark x. 36.

²¹¹⁵ Lit. of course *the two of them*, and so all through the conversation.

should do unto you? [49] ²¹¹⁶They said unto him, Grant us that we may sit, the one on thy right, and the other [50] on thy left, in thy kingdom and thy glory. ²¹¹⁷And Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I am to drink? and with the [51] baptism that I am to be baptized with, will ye be baptized? ²¹¹⁸And they said unto him, We are able. Jesus said unto them, The cup that I drink ye shall drink; and [52] with the baptism wherewith I am baptized ye shall be baptized: ²¹¹⁹but that ye should sit on my right and on my left is not mine to give; but *it is* for him for whom my Father hath prepared *it*.

Section XXXI.

[1] ²¹²⁰And when the ten heard, they were moved with anger against James and John. [2] ²¹²¹And Jesus called them, and said unto them, Ye know that the rulers of the nations [3] are their lords; and their great men are set in authority over them. ²¹²²Not thus shall it [Arabic, p. 118] be amongst you: but he amongst you that would be great, let him be to you a [4] servant; ²¹²³and whoever of you would be first, ²¹²⁴let him be to every man a [5] bond-servant: ²¹²⁵*even* as the Son of man also came not to be served, but to serve, and [6] to give himself a ransom in place of the many. ²¹²⁶He said this, and was going about [7] the villages and the cities, and teaching; and he went to Jerusalem. ²¹²⁷And a man asked him, Are those that shall be saved few? Jesus answered and said unto [8] them, Strive ye to enter at the narrow door: ²¹²⁸I say unto you now, that many shall [9] seek to enter, and shall not be able ²¹²⁹—²¹³⁰from the time when the master of the house riseth, and closeth the door, and ye shall be standing without, and shall knock at the door, and shall begin to say, Our lord, open unto us; and he shall answer and [10] say, I say unto you, I know you not whence ye are: ²¹³¹and ye shall begin to say, [11] Before thee we did eat and drink, and in our markets didst thou teach; ²¹³²and he shall say unto you, I know you not whence ye are; depart ²¹³³from me, ye servants [12] of untruth. ²¹³⁴There shall be weeping and gnashing of teeth, when ye see Abraham, and Isaac, and



²¹¹⁶ Mark x. 37.
²¹¹⁷ Mark x. 38.
²¹¹⁸ Mark x. 39.
²¹¹⁹ Mark x. 40.
²¹²⁰ Mark x. 41.
²¹²¹ Mark x. 42.
²¹²² Mark x. 43.
²¹²³ Mark x. 44.
²¹²⁴ Lit. *advanced*.
²¹²⁵ Matt. xx. 28.
²¹²⁶ Luke xiii. 22.
²¹²⁷ Luke xiii. 23.
²¹²⁸ Luke xiii. 24.
²¹²⁹ Lit. *find*, like the Syriac.
²¹³⁰ Luke xiii. 25.
²¹³¹ Luke xiii. 26.
²¹³² Luke xiii. 27.
²¹³³ This rendering requires the omission of the diacritical point over the middle radical. The text as printed means *perish*.
²¹³⁴ Luke xiii. 28.

Jacob, and all the prophets, in the kingdom of God, while ye are [13] put forth without. ²¹³⁵And they shall come from the east and the west, and from the [14] north and the south, and shall sit down in the kingdom of God. ²¹³⁶And there shall then be last that have become first, and first that have become last.

[15, 16] ²¹³⁷And when Jesus entered and passed through Jericho, ²¹³⁸there was a man named Zacchæus, [17] rich, and chief of the publicans. ²¹³⁹And he desired to see Jesus who he was; and he was not able for the pressure of the crowd, because Zacchæus was little of stature. [18] [Arabic, p. 119] ²¹⁴⁰And he hastened, and went before Jesus, and went up into an unripe fig [19] tree²¹⁴¹ to see Jesus: for he was to pass thus. ²¹⁴²And when Jesus came to that place, he saw him, and said unto him, Make haste, and come down, Zacchæus: [20] to-day I must be in thy house. ²¹⁴³And he hastened, and came down, and received [21] him joyfully. ²¹⁴⁴And when they all saw, they murmured, and said, He hath gone in [22] and lodged with a man that is a sinner. ²¹⁴⁵So Zacchæus stood, and said unto Jesus, My Lord, now half of my possessions I give to the poor, and what I have unjustly [23] taken²¹⁴⁶ from every man I give him fourfold. ²¹⁴⁷Jesus said unto him, Today is salvation [24] come to this house, because this *man* also is a²¹⁴⁸ son of Abraham. ²¹⁴⁹For the Son of man came to seek and save the thing that was lost.

[25] ²¹⁵⁰And when Jesus went out of Jericho, he and his disciples, there came after him [26] a great multitude. ²¹⁵¹And there was a blind man sitting by the way side begging. [27] ²¹⁵²And his name was Timæus, the son of Timæus. And he heard the sound of the [28] multitude passing, and asked, Who is this? ²¹⁵³They said unto him, Jesus the Nazarene [29] passeth by. ²¹⁵⁴And when he heard that it was Jesus, he called out with a loud [30] voice, and said, Jesus, son of David, have mercy on me. ²¹⁵⁵And those that went before Jesus were rebuking him, that he should hold his peace: ²¹⁵⁶but he cried the [31] more, and said, Son of David, have mercy on me. ²¹⁵⁷And Jesus stood, and commanded that they should call him. And they called the blind man, and said unto

²¹³⁵ Luke xiii. 29.

²¹³⁶ Luke xiii. 30.

²¹³⁷ Luke xix. 1.

²¹³⁸ Luke xix. 2.

²¹³⁹ Luke xix. 3.

²¹⁴⁰ Luke xix. 4.

²¹⁴¹ *cf.* the extract from Isho'dad (Harris, *Fragments*, p. 19).

²¹⁴² Luke xix. 5.

²¹⁴³ Luke xix. 6.

²¹⁴⁴ Luke xix. 7.

²¹⁴⁵ Luke xix. 8.

²¹⁴⁶ A diacritical point must be restored to the second letter of this word. As it stands it gives no sense.

²¹⁴⁷ Luke xix. 9.

²¹⁴⁸ Lit. *the*.

²¹⁴⁹ Luke xix. 10.

²¹⁵⁰ Luke xviii. 35a [rather, Matt. xx. 29a + Mark x. 46a.]; Matt. xx. 29b.

²¹⁵¹ Luke xviii. 35b.

²¹⁵² Mark x. 46b; Luke xviii. 36.

²¹⁵³ Luke xviii. 37.

²¹⁵⁴ Mark x. 47a; Luke xviii. 38.

²¹⁵⁵ Luke xviii. 39a.

²¹⁵⁶ Mark x. 48b.

²¹⁵⁷ Mark x. 49.

[32] him, Be of good courage, and rise; for, behold, he calleth thee. ²¹⁵⁸And the blind [33] man threw away his garment, and rose, and came to Jesus. ²¹⁵⁹Jesus said unto him, What dost thou wish that I should do unto thee? And that blind man said unto him, My Lord and Master, that my eyes may be opened, so that I may see thee.²¹⁶⁰ [34] [Arabic, p. 120] ²¹⁶¹And Jesus had compassion on him, and touched his eyes, and said unto [35] him, See; for thy faith hath saved thee. ²¹⁶²And immediately he received his sight,²¹⁶³ and came after him, and praised God; and all the people that saw praised God.

[36] ²¹⁶⁴And he spake a parable because he was nearing²¹⁶⁵ Jerusalem, and they supposed [37] that at that time the kingdom of God was about to appear. ²¹⁶⁶He said unto them, A man, a son of a great race, went into a far country, to receive a kingdom, and [38] return. ²¹⁶⁷And he called his ten servants, and gave them ten shares, and said unto [39] them, Trade till the time of my coming. ²¹⁶⁸But the people of his city hated him, and [40] sent messengers after him, and said, We will not that this *man* reign over us. ²¹⁶⁹And when he had received a²¹⁷⁰ kingdom, and returned, he said that the servants to whom he had given the money should be called unto him, that he might know what each [41] of them had traded. ²¹⁷¹And the first came, and said, My lord, thy share hath gained [42] ten shares.²¹⁷² The king said unto him, Thou good and faithful servant, who hast [43] been found faithful in a little, be thou set over ten districts. ²¹⁷³And the second came, [44] and said, My lord, thy portion hath gained five portions. ²¹⁷⁴And he said unto him [45] also, And thou shalt be set over five districts. ²¹⁷⁵And another came, and said, My [46] lord, here is thy portion, which was with me laid by in a napkin: ²¹⁷⁶I feared thee, because thou art a hard man, and takest what thou didst not leave, and seekest [47] what thou didst not give, and reapest what thou didst not sow. ²¹⁷⁷His lord said unto him, From thy mouth shall I judge thee, thou wicked and idle servant, who wast untrustworthy. Thou knewest that I am a hard man, and take what I did not [48] leave, and reap what I did not sow: ²¹⁷⁸why didst thou not put my money at usury, [49] and so I might come and seek it, with its gains? ²¹⁷⁹And he said unto those that were standing in front of him, Take from



2158 Mark x. 50.
 2159 Mark x. 51.
 2160 cf. Matt. xx. 33, Luke xviii. 41, both in Curetonian.
 2161 Matt. xx. 34a.
 2162 Luke xviii. 42b; Luke xviii. 43.
 2163 Lit. *saw*.
 2164 Luke xix. 11b.
 2165 Or, *near*.
 2166 Luke xix. 12.
 2167 Luke xix. 13.
 2168 Luke xix. 14.
 2169 Luke xix. 15.
 2170 Doubtless a misinterpretation of the Syriac.
 2171 Luke xix. 16.
 2172 Luke xix. 17.
 2173 Luke xix. 18.
 2174 Luke xix. 19.
 2175 Luke xix. 20.
 2176 Luke xix. 21.
 2177 Luke xix. 22.
 2178 Luke xix. 23.
 2179 Luke xix. 24.

him the share, and give it to him that hath [50, 51] [Arabic, p. 121] ten shares. ²¹⁸⁰They said unto him, Our lord, he hath ten shares. ²¹⁸¹He said unto them, I say unto you, Every one that hath shall be given unto; and [52] he that hath not, that which he hath also shall be taken from him. ²¹⁸²And those mine enemies who would not that I should reign over them, bring them, and slay them before me.

Section XXXII.

[1] ²¹⁸³And when Jesus entered Jerusalem, he went up to the temple of God, and found [2] there oxen and sheep and doves. ²¹⁸⁴And when he beheld those that sold and those that bought, and the money-changers sitting, ²¹⁸⁵he made for himself a scourge of rope, and drove them all out of the temple, and the sheep and the oxen, and the money-changers; ²¹⁸⁶and he threw down their money, and upset their tables, and the seats of [3] them that sold the doves; ²¹⁸⁷and he was teaching, and saying unto them, Is it not written, My house is a house of prayer for all peoples? and ye have made it a den [4] for robbers. ²¹⁸⁸And he said unto those that sold the doves, Take this hence, and [5] make not my Father's house a house of merchandise. ²¹⁸⁹And he suffered not any [6] one to carry vessels inside the temple. ²¹⁹⁰And his disciples remembered the scripture, [7] The zeal of thy house hath eaten me up. ²¹⁹¹The Jews answered and said unto him, [8] What sign hast thou shewn us, that thou doest this? ²¹⁹²Jesus answered and said unto [9] them, Destroy this temple, and I shall raise it in three days. ²¹⁹³The Jews said unto him, This temple was built in forty-six years, and wilt thou raise it in three days? [10] ²¹⁹⁴But he spake unto them of the temple of his body, that when ²¹⁹⁵ they destroyed it, he [11] [Arabic, p. 122] would raise it in three days. ²¹⁹⁶When therefore he rose from among the dead, his disciples remembered that he said this; and they believed the scriptures, and the word that Jesus spake.

[12] ²¹⁹⁷And when Jesus sat down over against the treasury, he observed how the multitudes were casting their offerings into the treasury: and many rich *men* were [13, 14] throwing in much.

²¹⁸⁰ Luke xix. 25.
²¹⁸¹ Luke xix. 26.
²¹⁸² Luke xix. 27.
²¹⁸³ Matt. xxi. 12a; John ii. 14a.
²¹⁸⁴ Matt. xxi. 12b.
²¹⁸⁵ John ii. 14b.
²¹⁸⁶ Matt. xxi. 12c.
²¹⁸⁷ Matt. xxi. 13.
²¹⁸⁸ John ii. 16.
²¹⁸⁹ Mark xi. 16.
²¹⁹⁰ John ii. 17.
²¹⁹¹ John ii. 18.
²¹⁹² John ii. 19.
²¹⁹³ John ii. 20.
²¹⁹⁴ John ii. 21.
²¹⁹⁵ Or, *if*.
²¹⁹⁶ John ii. 22.
²¹⁹⁷ Mark xii. 41.

²¹⁹⁸And there came a poor widow, and cast in two mites. ²¹⁹⁹And Jesus called his disciples, and said unto them, Verily I say unto you, This poor [15] widow cast into the treasury more than all the people: ²²⁰⁰and all of these cast into the place of the offering of God²²⁰¹ of the superfluity of their wealth; while this *woman* of her want threw in all that she possessed.

[16] ²²⁰²And he spake unto them this parable, concerning people who trusted in themselves [17] that they are righteous, and despised every man: ²²⁰³Two men went up to the [18] temple to pray; one of them a Pharisee, and the other a publican. ²²⁰⁴And the Pharisee stood apart,²²⁰⁵ and prayed thus, O Lord, I thank thee, since I am not like the rest of men, the unjust, the profligate, the extortioners, or even like this publican; [19] ²²⁰⁶but I fast two days a week, and tithe all my possessions.²²⁰⁷ ²²⁰⁸And the publican was [20] standing at a distance, and he would not even lift up his eyes to heaven, but was [21] beating upon his breast, and saying, O Lord, have mercy on me, me the sinner. ²²⁰⁹I say unto you, that this man went down justified to his house more than the Pharisee. Every one that exalteth himself shall be abased; and every one that abaseth himself shall be exalted.

[22] [Arabic, p. 123] ²²¹⁰And when eventide was come, he left all the people, and went outside the [23] city to Bethany, he and his twelve, and he remained there. ²²¹¹And all the people, because they knew the place, came to him, and he received them; and them that [24] had need of healing he healed. ²²¹²And on the morning of the next day, when he returned [25] to the city from Bethany, he hungered. ²²¹³And he saw a²²¹⁴ fig tree at a distance on the beaten highway, having on it leaves. And he came unto it, *expecting* to find something on it; and when he came, he found nothing on it but the leaves—it²²¹⁵ was not [26] the season of figs—²²¹⁶and he said unto it, Henceforward for ever let no man eat fruit of thee. And his disciples heard.

[27] ²²¹⁷And they came to Jerusalem. And there was there a man of the Pharisees, [28] named Nicodemus, ruler of the Jews. ²²¹⁸This *man* came unto Jesus by night, and said unto him, My Master, we know that thou hast been sent from God as a teacher; and no man can do these signs that thou



²¹⁹⁸ Mark xii. 42a.
²¹⁹⁹ Luke xxi. 3.
²²⁰⁰ Mark xii. 44a.
²²⁰¹ Lit. *house of the offering of God*, as in the ms. described by Gildemeister (at Luke xxi. 4); but it is simply a reproduction of the phrase used in the Peshitta at Luke xxi. 3. The parallel passages are a good deal fused together.
²²⁰² Luke xviii. 9.
²²⁰³ Luke xviii. 10.
²²⁰⁴ Luke xviii. 11.
²²⁰⁵ Lit. *between him and himself*.
²²⁰⁶ Luke xviii. 12.
²²⁰⁷ Or, *gains*.
²²⁰⁸ Luke xviii. 13.
²²⁰⁹ Luke xviii. 14.
²²¹⁰ Mark xi. 19a; Matt. xxi. 17.
²²¹¹ Luke ix. 11.
²²¹² Mark xi. 12.
²²¹³ Mark xi. 13.
²²¹⁴ Lit. *one* (Syriac).
²²¹⁵ Lit. *and it*.
²²¹⁶ Mark xi. 14.
²²¹⁷ Mark xi. 15a; John iii. 1.
²²¹⁸ John iii. 2.

doest, except him whom God is [29] with. ²²¹⁹Jesus answered and said unto him, Verily, verily, I say unto thee, If a man [30] be not born a second *time*, he cannot see the kingdom of God. ²²²⁰Nicodemus said unto him, How can a man who is old be born? can he, think you, return again to [31] his mother's womb a second time, to enter and be born? ²²²¹Jesus answered and said unto him, Verily, verily, I say unto thee, If a man be not born of water and the Spirit, [32] he cannot enter the kingdom of God. ²²²²For he that is born of flesh is flesh; and he that [33] is born of Spirit is spirit. ²²²³Wonder not that I said unto thee that ye must be born a [34] [Arabic, p. 124] second *time*. ²²²⁴The wind bloweth where it listeth, and thou hearest its voice, but thou knowest not from what place it cometh, nor whither it goeth: so [35] is every man that is born of the Spirit. ²²²⁵Nicodemus answered and said unto him, [36] How can that be? ²²²⁶Jesus answered and said unto him, Art thou teaching²²²⁷ Israel, [37] and *yet* knowest not these things? ²²²⁸Verily, verily, I say unto thee, What we know [38] we say, and what we have seen we witness: and ye receive not our witness. ²²²⁹If I said unto you what is on earth, and ye believed not, how then, if I say unto you [39] what is in heaven, will ye believe? ²²³⁰And no man hath ascended up into heaven, except him that descended from heaven, the Son of man, which is in heaven. [40] ²²³¹And as Moses lifted up the serpent in the wilderness, so is the Son of man to be [41] lifted up; ²²³²so that every man who may believe in him may not perish, but have [42] eternal life. ²²³³God so loved the world, that²²³⁴ he should give his only Son; and so every one that believeth on him should not perish, but should have eternal life. [43] ²²³⁵God sent not his Son into the world to judge the world; but that the world might [44] be saved by his hand. ²²³⁶He that believeth in him shall not be judged: but he that believeth not is condemned beforehand, because he hath not believed in the name [45] of the only *Son*, the Son of God.²²³⁷ ²²³⁸This is the judgement, that the light came into the world, and men loved the darkness more than the light; because their deeds [46] were evil. ²²³⁹Whosoever doeth evil deeds hateth the light, and cometh not to the [47] light, lest his deeds be reprov'd. ²²⁴⁰But he that doeth the truth cometh to the light, that his deeds may be known, that they have been done in God.

²²¹⁹ John iii. 3.

²²²⁰ John iii. 4.

²²²¹ John iii. 5.

²²²² John iii. 6.

²²²³ John iii. 7.

²²²⁴ John iii. 8.

²²²⁵ John iii. 9.

²²²⁶ John iii. 10.

²²²⁷ Or *the teacher of*.

²²²⁸ John iii. 11.

²²²⁹ John iii. 12.

²²³⁰ John iii. 13.

²²³¹ John iii. 14.

²²³² John iii. 15.

²²³³ John iii. 16.

²²³⁴ The Arabic particle means *in order that*. Perhaps it is a clerical error for *so that*; or it may be meant to represent the Syriac.

²²³⁵ John iii. 17.

²²³⁶ John iii. 18.

²²³⁷ The translator has followed too closely the order of words in his Syriac original, which agrees with the Text. Rec.

²²³⁸ John iii. 19.

²²³⁹ John iii. 20.

²²⁴⁰ John iii. 21.

Section XXXIII.

[1] [Arabic, p. 125] ²²⁴¹And when evening came, Jesus went forth outside of the city, he and his
[2] disciples. ²²⁴²And as they passed in the morning, the disciples saw that fig tree [3] withered
away from its root. ²²⁴³And they passed by, and said, How did the fig tree dry [4] up immediately?
²²⁴⁴And Simon remembered, and said unto him, My Master, behold, [5] that fig tree which thou
didst curse hath dried up. ²²⁴⁵And Jesus answered and said [6] unto them, Let there be in you the
faith of God. ²²⁴⁶Verily I say unto you, if ye believe, and doubt not in your hearts, and assure
yourselves that that will be which [7] ye say, ye shall have what ye say. ²²⁴⁷And if ye say to this
mountain, Remove, and [8] fall²²⁴⁸ into the sea, it shall be. ²²⁴⁹And all that ye ask God in prayer,
and believe, he [9, 10] will give you. ²²⁵⁰And the apostles²²⁵¹ said unto our Lord, Increase our²²⁵²
faith. ²²⁵³He said unto them, If there be in you faith like a grain of mustard, ye shall say to this fig
tree, Be thou torn up, and be thou planted in the sea; and it will obey you. [11] ²²⁵⁴Who of you hath
a servant driving a yoke of oxen or tending sheep, and if he [12] come from the field, will say unto
him straightway, Go and sit down? ²²⁵⁵Nay,²²⁵⁶ he will say unto him, Make ready for me wherewith
I may sup, and gird thy waist, and serve me, till I eat and drink; and afterwards thou shalt eat and
drink also. [13] ²²⁵⁷Doth that servant haply, who did what he was bid, receive his praise? I think
[14] not. ²²⁵⁸So ye also, when ye have done all that ye were bid, say, We are idle servants; what it
was our duty to do, we have done.

[15] ²²⁵⁹For this reason I say unto you, Whatever ye pray and ask, believe that ye [16] [Arabic,
p. 126] receive, and ye shall have. ²²⁶⁰And when ye stand to pray, forgive what is in your heart
against *any* man; and your Father which is in heaven will [17] forgive you also your wrong-doings.
²²⁶¹But if ye forgive not men their wrong-doings, neither will your Father forgive you also your
wrong-doings.

2241 Mark xi. 19.
2242 Mark xi. 20.
2243 Matt. xxi. 20b.
2244 Mark xi. 21.
2245 Mark xi. 22.
2246 Mark xi. 23.
2247 Matt. xxi. 21b.
2248 Syr.
2249 Matt. xxi. 22.
2250 Luke xvii. 5.
2251 The Syriac word.
2252 Lit. *Increase us in.*
2253 Luke xvii. 6.
2254 Luke xvii. 7.
2255 Luke xvii. 8.
2256 Or, *But.*
2257 Luke xvii. 9.
2258 Luke xvii. 10.
2259 Mark xi. 24.
2260 Mark xi. 25.
2261 Mark xi. 26.

[18] ²²⁶²And he spake unto them a parable also, that they should pray at all times, and [19] not be slothful: ²²⁶³There was a judge in a city, who feared not God, nor was ashamed [20] for men: ²²⁶⁴and there was a widow in that city; and she came unto him, and said, [21] Avenge me of mine adversary. ²²⁶⁵And he would not for a long time: but afterwards he said within himself, If of God I have no fear, and before men I have no shame; [22] ²²⁶⁶yet because this widow vexeth *me*, I will avenge her, that she come not at all times [23, 24] and annoy me. ²²⁶⁷And our Lord said, Hear ye what the judge of injustice said. ²²⁶⁸And shall not God *still* more do vengeance for his elect, who call upon him in the night [25] and *in* the day, and grant them respite? ²²⁶⁹I say unto you, He will do vengeance for them speedily. Thinkest thou the Son of man will come and find faith on the earth?

[26, 27] ²²⁷⁰And they came again to Jerusalem. ²²⁷¹And it came to pass, on one of the days, as Jesus was walking in the temple, and teaching the people, and preaching *the* [28] *gospel*, ²²⁷²that the chief priests and the scribes with the elders came upon him, and said unto him, Tell us: ²²⁷³By what power doest thou this? and who gave thee this [29] power to do that? ²²⁷⁴And Jesus said unto them, I also will ask you one word, and if [30] ye tell me, I also shall tell you by what power I do that. ²²⁷⁵The baptism of John, from [31] what place *is* it? from heaven or of men? ²²⁷⁶Tell me. ²²⁷⁷And they reflected within themselves, [Arabic, p. 127] and said, If we shall say unto him, From heaven; he will say unto [32] us, For what reason did ye not believe him? ²²⁷⁸But²²⁷⁹ if we shall say, Of men; [33] we fear²²⁸⁰ that the people will stone us, all of them. ²²⁸¹And all of them were holding²²⁸² [34] to John, that he was a true prophet. ²²⁸³They answered and said unto him, We know [35] not. ²²⁸⁴Jesus said unto them, Neither tell I you also by what power I work. What think ye? A man had two sons; and he went to the first, and said unto him, My [36] son, go to-day, and till in the vineyard. ²²⁸⁵And he answered and said, I do not wish [37] to: but finally he repented, and went. ²²⁸⁶And he

2262	Luke xviii. 1.
2263	Luke xviii. 2.
2264	Luke xviii. 3.
2265	Luke xviii. 4.
2266	Luke xviii. 5.
2267	Luke xviii. 6.
2268	Luke xviii. 7.
2269	Luke xviii. 8.
2270	Mark xi. 15a.
2271	Luke xx. 1.
2272	Luke xx. 2a.
2273	Mark xi. 28b.
2274	Mark xi. 29a; Matt. xxi. 24b.
2275	Matt. xxi. 25a.
2276	Mark xi. 30b.
2277	Matt. xxi. 25b.
2278	Matt. xxi. 26a.
2279	Verse 26 begins here in the Greek.
2280	From Mark.
2281	Luke xx. 6b; Mark xi. 32b.
2282	cf. Syriac.
2283	Mark xi. 33.
2284	Matt. xxi. 28.
2285	Matt. xxi. 29.
2286	Matt. xxi. 30.

went to the other, and said unto [38] him likewise. ²²⁸⁷And he answered and said, Yea, my lord: and went not. Which of these two did the will of his father? They said unto him, The first. Jesus said unto them, Verily I say unto you, The publicans and harlots go before you into [39] the kingdom of God. ²²⁸⁸John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him; and ye, not even when ye saw, did ye repent at last, that ye might believe in him.

[40] ²²⁸⁹Hear another parable: A man was a householder, and planted a vineyard, and surrounded it with a hedge, and digged in it a winepress, and built in it a tower, [41, 42] ²²⁹⁰and gave it to husbandmen, and went to a distance for a long time. ²²⁹¹So when the time of the fruits came, he sent his servants²²⁹² unto the husbandmen, that they might [43] send him of the produce²²⁹³ of his vineyard. ²²⁹⁴And those husbandmen beat him, and [44] sent him away empty. ²²⁹⁵And he sent unto them another servant also; and they [45] stoned him, and wounded²²⁹⁶ him, and sent him away with shameful handling. ²²⁹⁷And he sent again another; and they slew him. And he sent many other servants unto [46] them. ²²⁹⁸And the husbandmen took his servants, and one they beat, and another they [47] stoned, and another they slew. ²²⁹⁹So he sent again other servants more than the first; and [48] [Arabic, p. 128] they did likewise with them. ²³⁰⁰So the owner of the vineyard said, What shall I do? I will send my beloved son: it may be they will see him and be [49, 50] ashamed. ²³⁰¹So at last he sent unto them his beloved son that he had. ²³⁰²But the husbandmen, when they saw the son, said amongst themselves, This is the heir. [51, 52] ²³⁰³And they said, We will slay him, and so the inheritance will be ours. ²³⁰⁴So they took [53] him, and put him forth without the vineyard, and slew him. ²³⁰⁵When then the lord [54] of the vineyard shall come, what will he do with those husbandmen? ²³⁰⁶They said unto him, He will destroy them in the worst of ways,²³⁰⁷ and give the vineyard to [55] other husbandmen, who will give him fruit in its season. ²³⁰⁸Jesus said unto them, Have ye never read in the scripture,

The stone which the builders declared to be base,

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- ²²⁸⁷ Matt. xxi. 31.
²²⁸⁸ Matt. xxi. 32.
²²⁸⁹ Matt. xxi. 33a.
²²⁹⁰ Luke xx. 9b.
²²⁹¹ Mark xxi. 34.
²²⁹² The difference between singular and plural is very slight in Arabic.
²²⁹³ Lit. *property*.
²²⁹⁴ Mark xii. 3b.
²²⁹⁵ Mark xii. 4.
²²⁹⁶ A word used specially of wounding the head.
²²⁹⁷ Mark xii. 5a.
²²⁹⁸ Matt. xxi. 35.
²²⁹⁹ Matt. xxi. 36.
²³⁰⁰ Luke xx. 13.
²³⁰¹ Mark xii. 6a.
²³⁰² Matt. xxi. 38a.
²³⁰³ Luke xx. 14b.
²³⁰⁴ Matt. xxi. 39.
²³⁰⁵ Matt. xxi. 40.
²³⁰⁶ Matt. xxi. 41.
²³⁰⁷ *cf.* Syriac versions.
²³⁰⁸ Matt. xxi. 42a.

²³⁰⁹The same came to be at the head of the corner:

[56] ²³¹⁰From God was this,

And it is wonderful in our eyes?

[57] ²³¹¹Therefore I say unto you, The kingdom of God shall be taken from you, and [58] given to a people that will produce fruit. ²³¹²And whosoever falleth on this stone shall be broken in pieces: but on whomsoever it falleth, it will grind him to [59] powder. ²³¹³And when the chief priests and the Pharisees heard his parables, they [60] perceived that it was concerning them he spake. ²³¹⁴And they sought to seize him; and they feared the multitude, because they were holding to him as the prophet.

Section XXXIV.

[1] ²³¹⁵Then went the Pharisees and considered how they might ensnare him in a word, [2] and deliver him into the power of the judge,²³¹⁶ and into the power of the ruler. ²³¹⁷And they sent unto him their disciples, with the kinsfolk of Herod; and they said unto him, [Arabic, p. 129] Teacher, we know that thou speakest the truth, and teachest the way of God with equity,²³¹⁸ and art not lifted up²³¹⁹ by any man: for thou actest not so as to [3] be seen of any man. ²³²⁰Tell us now, What is thy opinion? Is it lawful that we should [4] pay the tribute to Cæsar, or not? shall we give, or shall we not give? ²³²¹But Jesus knew [5] their deceit, and said unto them, ²³²²Why tempt ye me, ye hypocrites? Shew me the [6] penny of the tribute. ²³²³So they brought unto him a penny. Jesus said unto them, To whom belongeth this image and inscription? They said unto him, To Cæsar. [7, 8] ²³²⁴He said unto them, Give what is Cæsar's to Cæsar, and what is God's to God. ²³²⁵And they could not make him slip in a *single* word before the people; and they marvelled at his word, and refrained.

²³⁰⁹ Luke xx. 17b.

²³¹⁰ Matt. xxi. 42c.

²³¹¹ Matt. xxi. 43.

²³¹² Matt. xxi. 44.

²³¹³ Matt. xxi. 45.

²³¹⁴ Matt. xxi. 46.

²³¹⁵ Matt. xxii. 15; Luke xx. 20b.

²³¹⁶ Vat. ms. omits *the power*. We should then translate (with Pesh. and Sin.) *unto judgement*.

²³¹⁷ Matt. xxii. 16.

²³¹⁸ See note, § 3, 53.

²³¹⁹ Possibly this is the meaning of the Arabic phrase, which occurs also in Ibn-at-Tayyib's Commentary (Brit. Mus. text).

²³²⁰ Matt. xxii. 17.

²³²¹ Mark xii. 15a.

²³²² Matt. xxii. 18b; Matt. xxii. 19.

²³²³ Matt. xxii. 20.

²³²⁴ Matt. xxii. 21.

²³²⁵ Luke xx. 26.



[9] ²³²⁶And on that day came the Sadducees, and said unto him,²³²⁷ There is no life for [10] the dead. ²³²⁸And they asked him, and said unto him, Teacher, Moses said unto us, If a man die, not having children, let his brother take his wife, and raise up seed [11] for his brother. ²³²⁹Now there *were* with us seven brethren: and the first took a wife, [12] and died without children; ²³³⁰and the second took his wife, and died without children; [13] ²³³¹and the third also took her; and in like manner the seven of them also, and they [14, 15] died without leaving children. ²³³²And last of them all the woman died also. ²³³³At the resurrection, then, which of these seven shall have this woman? for all of them took [16] her. ²³³⁴Jesus answered and said unto them, Is it not for this that ye have erred, [17] because ye know not the scriptures, nor the power of God? ²³³⁵And the sons of this [18] world take wives, and the women become the men's;²³³⁶ ²³³⁷but those that have become worthy of that world, and the resurrection from among the dead, do²³³⁸ not take [19] [Arabic, p. 130] wives, and the women also do²³³⁹ not become the men's. ²³⁴⁰Nor is it possible that they should die; but they²³⁴¹ are like the angels, and are the children of [20] God, because they have become the children of the resurrection. ²³⁴²For in²³⁴³ the resurrection of the dead, have ye not read in the book of Moses, how from the bush God said unto him, I am the God of Abraham, and the God of Isaac, and the God of Jacob? [21] ²³⁴⁴And God is not *the God* of the dead, but of the living: for all of them are alive with him. And ye have erred greatly.

[22, 23] ²³⁴⁵And when the multitudes heard, they were wondering at his teaching. ²³⁴⁶And [24] some of the scribes answered and said unto him, Teacher, thou hast well said. ²³⁴⁷But the rest of the Pharisees, when they saw his silencing the Sadducees on this point, gathered against him to contend with him.

[25] ²³⁴⁸And one of the scribes, of those that knew the law, when he saw the excellence [26] of his answer to them, desired to try him, and said unto him, ²³⁴⁹What shall I do to inherit eternal life?

²³²⁶ Matt. xxii. 23.
²³²⁷ *cf.* the Syriac versions.
²³²⁸ Matt. xxii. 24.
²³²⁹ Matt. xxii. 25; Luke xx. 29b.
²³³⁰ Luke xx. 30.
²³³¹ Luke xx. 31.
²³³² Matt. xxii. 27.
²³³³ Matt. xxii. 28.
²³³⁴ Matt. xxii. 29a; Mark xii. 24b.
²³³⁵ Luke xx. 34b.
²³³⁶ *cf.* the Syriac versions.
²³³⁷ Luke xx. 35.
²³³⁸ Or, *shall*.
²³³⁹ Or, *shall*.
²³⁴⁰ Luke xx. 36.
²³⁴¹ Borg. MS., *all of them* instead of *but they*.
²³⁴² Matt. xxii. 30a; Mark xii. 26b.
²³⁴³ Or, *Moreover, regarding*.
²³⁴⁴ Luke xx. 38; Mark xii. 27b.
²³⁴⁵ Matt. xxii. 33.
²³⁴⁶ Luke xx. 39.
²³⁴⁷ Matt. xxii. 34.
²³⁴⁸ Matt. xxii. 35a; Mark xii. 28b.
²³⁴⁹ Luke x. 25b.

and, ²³⁵⁰Which of the commandments is greater, and has precedence [27] in the law? ²³⁵¹Jesus said unto him, The first of all the commandments is, Hear, O [28] Israel; The Lord our God, the Lord is one: ²³⁵²and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy thought, and with all thy [29, 30] strength. ²³⁵³This is the great and preëminent²³⁵⁴ commandment. ²³⁵⁵And the second, which is like it, is, Thou shalt love thy neighbour as thyself. And another commandment [31] greater than these two there is not. ²³⁵⁶On these two commandments, then, are hung the [32] [Arabic, p. 131] law and the prophets. ²³⁵⁷That scribe said unto him, Excellent! my Master;²³⁵⁸ thou hast said truly that he is one, and there is no other outside of him: [33] ²³⁵⁹and that a man should love him with all his heart, and with all his thought, and with all his soul, and with all his strength, and that he should love his neighbour as [34] himself, is better than all savours and sacrifices. ²³⁶⁰And Jesus saw him that he had answered wisely; and he answered and said unto him, Thou art not far from the [35, 36] kingdom of God. ²³⁶¹Thou hast spoken rightly: do this, and thou shalt live. ²³⁶²And he, as his desire was to justify himself, said unto him, And who is my neighbour? [37] ²³⁶³Jesus said unto him, A man went down from Jerusalem to Jericho; and the robbers fell upon him, and stripped²³⁶⁴ him, and beat him, his life remaining in him *but* little,²³⁶⁵ [38] and went away. ²³⁶⁶And it happened that there came down a certain priest that way; [39] and he saw him, and passed by. ²³⁶⁷And likewise a Levite also came and reached [40] that place, and saw him, and passed by. ²³⁶⁸And a certain Samaritan, as he journeyed, [41] came to²³⁶⁹ the place where he was, and saw him, and had compassion on him, ²³⁷⁰and came near, and bound up his strokes,²³⁷¹ and poured on them wine and oil; and he set²³⁷² him on the ass, and brought him to the inn, and expended his care upon him. [42] ²³⁷³And on the morrow of that day he took out two pence,

²³⁵⁰ Mark xii. 28b.

²³⁵¹ Mark xii. 29.

²³⁵² Mark xii. 30a; Matt. xxii. 37b [rather, Mark xii. 30b.].

²³⁵³ Matt. xxii. 38.

²³⁵⁴ This simply represents *first* in Syriac.

²³⁵⁵ Mark xii. 31.

²³⁵⁶ Matt. xxii. 40.

²³⁵⁷ Mark xii. 32.

²³⁵⁸ Vat. ms. has a corruption of *Excellent! Rabbi*, better preserved by Borg. ms., which, however, adds our translator's ordinary rendering of *Rabbi—my Master*. This explanation is confirmed by Ibn-at-Tayyib's Commentary. Ciasca's emended text cannot be right.

²³⁵⁹ Mark xii. 33.

²³⁶⁰ Mark xii. 34a.

²³⁶¹ Luke x. 28b.

²³⁶² Luke x. 29.

²³⁶³ Luke x. 30.

²³⁶⁴ The diacritical point over the third radical must be removed.

²³⁶⁵ *cf.* Peshitta.

²³⁶⁶ Luke x. 31.

²³⁶⁷ Luke x. 32.

²³⁶⁸ Luke x. 33.

²³⁶⁹ Ciasca's Arabic text (apparently following Borg. ms.) has *till he* before *came*. This is unsupported by any of the three Syriac texts, although they differ from one another. Perhaps *till* and *came* should be transposed. The translation would then be as given in the text above; but this rendering may also be obtained according to § 54, 1, note.

²³⁷⁰ Luke x. 34.

²³⁷¹ The Syriac word used means both *wounds* and *strokes*.

²³⁷² The Arabic word is a favourite of the translator's, and may therefore be original. One cannot help thinking, however, that it is a clerical error for *mounted* (*cf.* Cur. and Sin.).

²³⁷³ Luke x. 35.

and gave them to the innkeeper, and said unto him, Care for him; and if thou spendest upon him more, [43] when I return, I shall give thee. ²³⁷⁴Who of these three now, thinkest thou, is nearest [44] to him that fell among the robbers? ²³⁷⁵And he said unto him, He that had compassion [45] [Arabic, p. 132] on him. ²³⁷⁶Jesus said unto him, Go, and do thou also likewise. And no man dared afterwards to ask him anything.

[46] ²³⁷⁷And he was teaching every day in the temple. But the chief priests and scribes and the elders of the people sought to destroy him: ²³⁷⁸and they could²³⁷⁹ not *find* what [47] they should do with him; and all the people were hanging upon him to hear him. [48] ²³⁸⁰And many of the multitude believed on him, and said, The Messiah, when he [49] cometh, can it be that he will do more than these signs that this *man* doeth? ²³⁸¹And the Pharisees heard the multitudes say that of him; and the chief priests sent [50] officers²³⁸² to seize him. ²³⁸³And Jesus said unto them, I am with you *but* a short time [51] yet, and I go to him that sent me. ²³⁸⁴And ye shall seek me, and shall not find me: [52] and where I shall be, ye shall not be able to come. ²³⁸⁵The Jews said within themselves, Whither hath this *man* determined to go that we shall not be able²³⁸⁶ to *find* him? can it be that he is determined to go to the regions of the nations,²³⁸⁷ and teach [53] the heathen? ²³⁸⁸What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

Section XXXV.

[1] ²³⁸⁹And on the great day, which is the last of the feast, Jesus stood, crying out and [2] saying, If *any* man is thirsty, let him come unto me, and drink. ²³⁹⁰Every one that believeth in me, as the scriptures said, there shall flow from his belly rivers of pure [3] water. ²³⁹¹He said that referring to the Spirit, which those who believed in him were to receive: for the Spirit was not yet granted; and because Jesus had not yet been [4] [Arabic, p. 133] glorified. ²³⁹²And many of the multitude that heard his words said, This is [5] in truth the prophet. ²³⁹³And others said, This is the Messiah. But

²³⁷⁴ Luke x. 36.
²³⁷⁵ Luke x. 37.
²³⁷⁶ Mark xii. 34b.
²³⁷⁷ Luke xix. 47.
²³⁷⁸ Luke xix. 48.
²³⁷⁹ In Syriac *could* and *found* are represented by the same word. The Arabic translator has chosen the wrong one.
²³⁸⁰ John vii. 31.
²³⁸¹ John vii. 32.
²³⁸² See note, § 11, 11.
²³⁸³ John vii. 33.
²³⁸⁴ John vii. 34.
²³⁸⁵ John vii. 35.
²³⁸⁶ See note above, on § 34, 46.
²³⁸⁷ i.e., Gentiles.
²³⁸⁸ John vii. 36.
²³⁸⁹ John vii. 37.
²³⁹⁰ John vii. 38.
²³⁹¹ John vii. 39.
²³⁹² John vii. 40.
²³⁹³ John vii. 41.

others [6] said, Can it be that the Messiah will come from Galilee? ²³⁹⁴Hath not the scripture said that from the seed of David, and from Bethlehem, the village of David, the [7] Messiah cometh? ²³⁹⁵And there occurred a dissension in the multitude because of him. [8] ²³⁹⁶And some of them were wishing to seize him; but no man laid a hand upon him.

[9] ²³⁹⁷And those officers came to the chief priests and Pharisees: and the priests said [10] unto them, Why did ye not bring him? ²³⁹⁸The officers said, Never spake man thus [11] as speaketh this man. ²³⁹⁹The Pharisees said unto them, Perhaps ye also have gone [12, 13] astray? ²⁴⁰⁰Hath any of the rulers or the Pharisees haply believed in him? ²⁴⁰¹except [14] this people which knows not the law; they are accursed. ²⁴⁰²Nicodemus, one of them, [15] he that had come to Jesus by night, ²⁴⁰³said unto them, Doth our law haply condemn [16] a man, except it hear him first and know what he hath done? ²⁴⁰⁴They answered and said unto him, Art thou also haply from Galilee? Search, and see that a prophet riseth not from Galilee.

[17, 18] ²⁴⁰⁵And when the Pharisees assembled, Jesus asked them, and said, ²⁴⁰⁶What say ye of [19] the Messiah? whose son is he? They said unto him, The son of David. ²⁴⁰⁷He said unto them, And how doth David in the Holy Spirit call him Lord? for he said,

[20] ²⁴⁰⁸The Lord said unto my Lord,
Sit on my right hand,
That I may put thine enemies under thy feet.

[21, 22] ²⁴⁰⁹If then David calleth him Lord, how is he his son? ²⁴¹⁰And no one was able to answer him; and no man dared from that day again to ask him of anything.

[23] ²⁴¹¹And Jesus addressed them again, and said, I am the light of the world; and he that [24] followeth me shall not walk in darkness, but shall find the light of life. ²⁴¹²The Pharisees [Arabic, p. 134] said unto him, Thou bearest witness to thyself; thy witness is not true. ²⁴¹³Jesus [25] answered and said unto them, If I bear witness to myself, my witness is true; for I know whence I came, and whither I go; but ye know not whence I came, or [26, 27] whither I go. ²⁴¹⁴And ye judge after the

²³⁹⁴ John vii. 42.
²³⁹⁵ John vii. 43.
²³⁹⁶ John vii. 44.
²³⁹⁷ John vii. 45.
²³⁹⁸ John vii. 46.
²³⁹⁹ John vii. 47.
²⁴⁰⁰ John vii. 48.
²⁴⁰¹ John vii. 49.
²⁴⁰² John vii. 50.
²⁴⁰³ John vii. 51.
²⁴⁰⁴ John vii. 52.
²⁴⁰⁵ Matt. xxii. 41.
²⁴⁰⁶ Matt. xxii. 42.
²⁴⁰⁷ Matt. xxii. 43.
²⁴⁰⁸ Matt. xxii. 44.
²⁴⁰⁹ Matt. xxii. 45.
²⁴¹⁰ Matt. xxii. 46.
²⁴¹¹ John viii. 12.
²⁴¹² John viii. 13.
²⁴¹³ John viii. 14.
²⁴¹⁴ John viii. 15.

flesh; and I judge no man. ²⁴¹⁵And even if I judge, my judgement is true; because I am not alone, but I and my Father which [28, 29] sent me. ²⁴¹⁶And in your law it is written, that the witness of two men is true. ²⁴¹⁷I am he that beareth witness to myself, and my Father which sent me beareth witness to [30] me. ²⁴¹⁸They said unto him, Where is thy Father? Jesus answered and said unto them, Ye know not me, nor my Father: for did ye know me, ye would know my [31] Father. ²⁴¹⁹He said these sayings in the treasury, where he was teaching in the [32] temple: ²⁴²⁰and no man seized him; because his hour had not yet come. Jesus said unto them again, I go truly, and ye shall seek me and not find me, and ye shall die [33] in your sins: and where I go, ye cannot come. ²⁴²¹The Jews said, Will he haply kill [34] himself, that he saith, Where I go, ye cannot come? ²⁴²²He said unto them, Ye are from below; and I am from above: ye are of this world; and I am not of this [35] world. ²⁴²³I said unto you, that ye shall die in your sins: if ye believe not that I am [36] he, ye shall die in your sins. ²⁴²⁴The Jews said, And thou, who art thou? Jesus said [37] unto them, If I should begin to speak unto you, ²⁴²⁵I have concerning you many words and judgement: but he that sent me is true; and I, what I heard from him is what [38, 39] I say in the world. ²⁴²⁶And they knew not that he meant by that the Father. ²⁴²⁷Jesus [Arabic, p. 135] said unto them again, When ye have lifted up the Son of man, then ye shall know that I am he: and I do nothing of myself, but as my Father [40] taught me, so I speak. ²⁴²⁸And he that sent me is with me; and my Father hath not [41] left me alone; because I do what is pleasing to him at all times. ²⁴²⁹And while he was saying that, many believed in him.

[42] ²⁴³⁰And Jesus said to those Jews that believed in him, If ye abide in my words, truly [43] ye are my disciples; ²⁴³¹and ye shall know the truth, and the truth shall make you free. [44] ²⁴³²They said unto him, We are the seed of Abraham, and have never served any man [45] in the way of slavery: how then sayest thou, Ye shall be free children? ²⁴³³Jesus said unto them, Verily, verily, I say unto you, Every one that doeth a sin is a slave of [46] sin. ²⁴³⁴And the slave doth not remain for ever in the house; but the son remaineth [47, 48] for ever. ²⁴³⁵And if the Son set you free, truly ye shall be free children. I know that ye are the seed of Abraham; but ye seek to slay me, because



2415	John viii. 16.
2416	John viii. 17.
2417	John viii. 18.
2418	John viii. 19.
2419	John viii. 20.
2420	John viii. 21.
2421	John viii. 22.
2422	John viii. 23.
2423	John viii. 24.
2424	John viii. 25.
2425	John viii. 26.
2426	John viii. 27.
2427	John viii. 28.
2428	John viii. 29.
2429	John viii. 30.
2430	John viii. 31.
2431	John viii. 32.
2432	John viii. 33.
2433	John viii. 34.
2434	John viii. 35.
2435	John viii. 37.

ye are unable for my [49] word. ²⁴³⁶And what I saw with my Father, I say: and what ye saw with your father, [50] ye do. ²⁴³⁷They answered and said unto him, Our father is Abraham. Jesus said unto them, If ye were the children of Abraham, ye would do the deeds of Abraham. [51] ²⁴³⁸Now, behold, ye seek to kill me, a man that speak²⁴³⁹ with you²⁴⁴⁰ the truth, that I [52] heard from God: this did Abraham not do. ²⁴⁴¹And ye do the deeds of your father. They said unto him, We were not *born* of fornication;²⁴⁴² we have one Father, who is [53] God. ²⁴⁴³Jesus said unto them, If God were your Father, ye would love me: I proceeded and came²⁴⁴⁴ from God; and it was not of my own self that I came,²⁴⁴⁵ but he sent [54] [Arabic, p. 136] me. ²⁴⁴⁶Why then do ye not know my word? Because ye cannot hear my word. [55] ²⁴⁴⁷Ye are from the father, the devil,²⁴⁴⁸ and the lust of your father do ye desire to do, who from the beginning is a slayer of men, and in the truth standeth not, because the truth is not in him. And when he speaketh untruth, he speaketh from [56] himself: for he is a liar, and the father of untruth. ²⁴⁴⁹And I who speak the truth, ye [57] believe me not. ²⁴⁵⁰Who of you rebuketh me for a sin? And if I speak the truth, ye [58] do not believe me.²⁴⁵¹ ²⁴⁵²Whosoever is of God heareth the words of God: therefore do [59] ye not hear, because ye are not of God. ²⁴⁵³The Jews answered and said unto him, [60] Did we not say well that thou art a Samaritan, and hast demons? ²⁴⁵⁴Jesus said unto them, As for me, I have not a devil; but my Father do I honour, and ye dishonour [61] me. ²⁴⁵⁵I seek not my glory: here is one who seeketh and judgeth.

Section XXXVI.

[1] ²⁴⁵⁶Verily, verily, I say unto you, Whosoever keepeth my word shall not see death [2] for ever. ²⁴⁵⁷The Jews said unto him, Now we know that thou hast demons. Abraham is dead, and the

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- ²⁴³⁶ John viii. 38.
²⁴³⁷ John viii. 39.
²⁴³⁸ John viii. 40.
²⁴³⁹ Lit. *speaketh*, according to Arabic idiom.
²⁴⁴⁰ Borg. MS. omits *with you*.
²⁴⁴¹ John viii. 41.
²⁴⁴² Borg. MS. has *an adulteress*, mistaking the less common Arabic word for a clerical error.
²⁴⁴³ John viii. 42.
²⁴⁴⁴ Different words are used in the Arabic; so in the Greek, but not in the Peshitta. Sin. and Cur. are wanting.
²⁴⁴⁵ Different words are used in the Arabic; so in the Greek, but not in the Peshitta. Sin. and Cur. are wanting.
²⁴⁴⁶ John viii. 43.
²⁴⁴⁷ John viii. 44.
²⁴⁴⁸ Lit. *backbiter*.
²⁴⁴⁹ John viii. 45.
²⁴⁵⁰ John viii. 46.
²⁴⁵¹ This is probably simply a clerical error for the ordinary reading, *why have ye not believed me?* The Arabic words *why* and *not* having the same consonants, one of them was purposely or accidentally omitted by a copyist.
²⁴⁵² John viii. 47.
²⁴⁵³ John viii. 48.
²⁴⁵⁴ John viii. 49.
²⁴⁵⁵ John viii. 50.
²⁴⁵⁶ John viii. 51.
²⁴⁵⁷ John viii. 52.

prophets; and thou sayest, Whosoever keepeth my word shall not [3] taste death for ever. ²⁴⁵⁸Art thou haply greater than our father Abraham, who is [4] dead, and than the prophets, which are dead? whom makest thou thyself? ²⁴⁵⁹Jesus said unto them, If I glorify myself, my glory is nothing: my Father is he that [5] glorifieth me; *of* whom ye say, that he is our²⁴⁶⁰ God; ²⁴⁶¹and *yet* ye have not known him: but I know him; and if I should say that I know him not, I should become [6] [Arabic, p. 137] a liar like you: but I know him, and keep his word. ²⁴⁶²Abraham your father [7] longed to see my day; and he saw, and rejoiced. ²⁴⁶³The Jews said unto him, [8] Thou art now not fifty years old, and hast thou seen Abraham? ²⁴⁶⁴Jesus said unto [9] them, Verily, verily, I say unto you, Before Abraham was, I am. ²⁴⁶⁵And they take²⁴⁶⁶ stones to stone him: ²⁴⁶⁷but Jesus concealed himself, and went out of the temple. And he passed through them, and went *his way*.

[10] ²⁴⁶⁸And as he passed, he saw a man blind from his mother's womb. ²⁴⁶⁹And his [11] disciples asked him, and said, Our Master, who sinned, this *man*, or his parents, so [12] that he was born blind?²⁴⁷⁰ ²⁴⁷¹Jesus said unto them, Neither did he sin, nor his parents: [13] but that the works of God may be seen in him.²⁴⁷² ²⁴⁷³It is incumbent on me to do the deeds of him that sent me, while it is day: a night will come, and no man will be [14] able to busy himself. ²⁴⁷⁴As long as I am in the world, I am the light of the world. [15] ²⁴⁷⁵And when he said that, he spat upon the ground, and made clay of his spittle, and [16] smeared *it* on the eyes of the blind man, and said unto him, ²⁴⁷⁶Go and wash thyself in [17] the pool²⁴⁷⁷ of Siloam.²⁴⁷⁸ ²⁴⁷⁹And he went and washed, and came seeing. And his neighbours, which saw him of old begging, said, Is not this he that was sitting begging? [18] ²⁴⁸⁰And some said, It is he; and others said, Nay, but he resembles him much. He [19, 20] said, I am he. ²⁴⁸¹They said unto him, How then were thine eyes opened? ²⁴⁸²He answered and said unto



²⁴⁵⁸ John viii. 53.
²⁴⁵⁹ John viii. 54.
²⁴⁶⁰ *cf.* Peshitta. The Sinaitic omits *our*.
²⁴⁶¹ John viii. 55.
²⁴⁶² John viii. 56.
²⁴⁶³ John viii. 57.
²⁴⁶⁴ John viii. 58.
²⁴⁶⁵ John viii. 59.
²⁴⁶⁶ The Vat. ms. has *took him*, probably omitting *stones*, though Ciasca does not say so. *Take* is probably a copyist's error (change in diacritical paints) for *took*.
²⁴⁶⁷ John viii. 60 [reckoned to verse 59 in the Greek.].
²⁴⁶⁸ John ix. 1.
²⁴⁶⁹ John ix. 2.
²⁴⁷⁰ A different word in Arabic from that used in verses 1 and 6.
²⁴⁷¹ John ix. 3.
²⁴⁷² The Vat. ms. has *that we may see the works of God in him*. By the addition of a diacritical point this would give the same sense as in the text above, and more grammatically.
²⁴⁷³ John ix. 4.
²⁴⁷⁴ John ix. 5.
²⁴⁷⁵ John ix. 6.
²⁴⁷⁶ John ix. 7.
²⁴⁷⁷ The Arabic word properly means *baptism*. The Syriac has both meanings.
²⁴⁷⁸ Lit. *Shiloha*, as in Syriac.
²⁴⁷⁹ John ix. 8.
²⁴⁸⁰ John ix. 9.
²⁴⁸¹ John ix. 10.
²⁴⁸² John ix. 11.

them, A man named Jesus made clay, and smeared *it* on my eyes, and said unto me, Go and wash in the water of Siloam: and I went and [21] washed, and received sight.²⁴⁸³ ²⁴⁸⁴They said unto him, Where is he? He said, I know not. [22, 23] [Arabic, p. 138] ²⁴⁸⁵And they brought him that was previously blind to the Pharisees. ²⁴⁸⁶And the day in which Jesus made clay and opened with it his eyes was a sabbath [24] day. ²⁴⁸⁷And again the Pharisees asked him, How didst thou receive sight? And he said [25] unto them, He put clay on mine eyes, and I washed, and received sight. ²⁴⁸⁸The people²⁴⁸⁹ of the Pharisees said, This man is not from God, for he keepeth not the sabbath. And others said, How can a man *that is* a sinner do these signs? And there came [26] to be a division amongst them. ²⁴⁹⁰And again they said to that blind man, Thou, then, what sayest thou of him that opened for thee thine eyes? He said unto them, [27] I say that he is a prophet. ²⁴⁹¹And the Jews did not believe concerning him, that he was blind, and received sight, until they summoned the parents of him who received [28] sight, and asked them, ²⁴⁹²Is this²⁴⁹³ your son, *of* whom ye said that he was born blind? [29] how then, behold, doth he now see? ²⁴⁹⁴His parents answered and said, We know [30] that this is our son, and that he was born blind: ²⁴⁹⁵but how he has come to see now, or who it is that opened his eyes, we know not: and he also has reached his prime; [31] ask him, and he will speak for himself. ²⁴⁹⁶This said his parents, because they were fearing the Jews: and the Jews decided, that if any man should confess of him that [32] he was the Messiah, they would put him out of the synagogue. ²⁴⁹⁷For this reason [33] said his parents, He hath reached his prime; ask him. ²⁴⁹⁸And they called the man a second time, him that was blind, and said unto him, Praise God: we know that this [34] man is a sinner. ²⁴⁹⁹He answered and said unto them, Whether he be a sinner, I know [35] not: I know one thing, that I was blind, and I now see. ²⁵⁰⁰They said unto him again, [36] [Arabic, p. 139] What did he unto thee? how opened he for thee thine eyes? ²⁵⁰¹He said unto them, I said unto you, and ye did not hear: what²⁵⁰² wish ye further to hear? [37] ye also, do ye wish to become disciples to him? ²⁵⁰³And they reviled him, and said unto him, Thou art the disciple²⁵⁰⁴ of that *man*; but as for us, we are the disciples of [38] Moses. ²⁵⁰⁵And we know that

²⁴⁸³ Lit. *saw*.
²⁴⁸⁴ John ix. 12.
²⁴⁸⁵ John ix. 13.
²⁴⁸⁶ John ix. 14.
²⁴⁸⁷ John ix. 15.
²⁴⁸⁸ John ix. 16.
²⁴⁸⁹ An easy clerical error for *Some*.
²⁴⁹⁰ John ix. 17.
²⁴⁹¹ John ix. 18.
²⁴⁹² John ix. 19.
²⁴⁹³ Lit. *them, whether this be*.
²⁴⁹⁴ John ix. 20.
²⁴⁹⁵ John ix. 21.
²⁴⁹⁶ John ix. 22.
²⁴⁹⁷ John ix. 23.
²⁴⁹⁸ John ix. 24.
²⁴⁹⁹ John ix. 25.
²⁵⁰⁰ John ix. 26.
²⁵⁰¹ John ix. 27.
²⁵⁰² Or, *why* (*cf.* note, § 7, 38).
²⁵⁰³ John ix. 28.
²⁵⁰⁴ *Disciples* is probably simply a misprint in Ciasca's text.
²⁵⁰⁵ John ix. 29.

God spake unto Moses: but this man, we know not [39] whence he is. ²⁵⁰⁶The man answered and said unto them, From this is the wonder, [40] because ye know not whence he is, and mine eyes hath he opened. ²⁵⁰⁷And we know that God heareth not the voice of sinners: but whosoever feareth him, and doeth [41] his will, him he heareth. ²⁵⁰⁸From eternity hath it not been heard of, that a man [42] opened the eyes of a blind *man*, who had been born in blindness. ²⁵⁰⁹If then this *man* [43] were not from God, he could not do that. ²⁵¹⁰They answered and said unto him, Thou wast all of thee born in sins, and dost thou teach us? And they put him forth without.

[44] ²⁵¹¹And Jesus heard of his being put forth without, and found him, and said unto [45] him, Dost thou believe in the Son of God? ²⁵¹²He that was made whole answered [46] and said, Who is he, my Lord, that I may believe in him? ²⁵¹³Jesus said unto him, [47] Thou hast seen him, and he that speaketh to thee is he. ²⁵¹⁴And he said, I believe, my Lord. And he fell down worshipping him.



Section XXXVII.

[1] ²⁵¹⁵And Jesus said, To judge the world am I come, so that they that see not may [2] see, and they that see may become blind. ²⁵¹⁶And some of the Pharisees which were [3] with him heard that, and they said unto him, Can it be that we are blind? ²⁵¹⁷Jesus said unto them, If ye were blind, ye should not have sin: but now ye say, We see: and because of this your sin remaineth.²⁵¹⁸

[4] [Arabic, p. 140] ²⁵¹⁹Verily, verily, I say unto you, Whosoever entereth not into the fold of the sheep by the door, but goeth up from another place, that *man* is a thief and a [5, 6] stealer. ²⁵²⁰But he that entereth by the door is the shepherd of the sheep. ²⁵²¹And therefore²⁵²² the keeper of the door openeth for him the door; and the sheep hear his voice: and [7] he calleth his sheep²⁵²³ by their names, and they go forth unto him. ²⁵²⁴And when he putteth forth his sheep, he goeth before

²⁵⁰⁶ John ix. 30.
²⁵⁰⁷ John ix. 31.
²⁵⁰⁸ John ix. 32.
²⁵⁰⁹ John ix. 33.
²⁵¹⁰ John ix. 34.
²⁵¹¹ John ix. 35.
²⁵¹² John ix. 36.
²⁵¹³ John ix. 37.
²⁵¹⁴ John ix. 38.
²⁵¹⁵ John ix. 39.
²⁵¹⁶ John ix. 40.
²⁵¹⁷ John ix. 41.
²⁵¹⁸ Or, *is permanent*.
²⁵¹⁹ John x. 1.
²⁵²⁰ John x. 2.
²⁵²¹ John x. 3.
²⁵²² Or, *to him*.
²⁵²³ A different word (lit. *rams*) from that used in the other verses; so in Peshitta (*cf.* Sin., which, however, differs somewhat); *cf.* also § 54, 40 f., note.
²⁵²⁴ John x. 4.

them, and his sheep²⁵²⁵ follow him: because [8] they know his voice. ²⁵²⁶And after a stranger will the sheep not go, but they flee from [9] him: because they hear not the voice of a stranger. ²⁵²⁷This parable spake Jesus unto them: but they knew not what he was saying unto them.

[10] ²⁵²⁸Jesus said unto them again, Verily, verily, I say unto you, I am the door of the [11] sheep. ²⁵²⁹And all that came are thieves and stealers: but the sheep heard them not. [12] ²⁵³⁰I am the door: and if a man enter by me, he shall live, and shall go in and go out, [13] and shall find pasture. ²⁵³¹And the stealer cometh not, save that he may steal, and kill, and destroy: but I came that they might have life, and that they might have [14] the thing *that is* better. ²⁵³² ²⁵³³I am the good shepherd; and the good shepherd giveth [15] himself²⁵³⁴ for his sheep. ²⁵³⁵But the hireling, who is not a shepherd, and whose the sheep²⁵³⁶ are not, when he seeth the wolf as it cometh, leaveth the sheep, and fleeth, [16] and the wolf cometh, and snatcheth away the sheep, and scattereth²⁵³⁷ them: ²⁵³⁸and the [17] hireling fleeth because he is an hireling, and hath no care for the sheep. ²⁵³⁹I am the [18] good shepherd; ²⁵⁴⁰and I know what is mine, and what is mine knoweth me, as my Father knoweth me, and I know my Father; and I give myself²⁵⁴¹ for the sheep. [19] ²⁵⁴²And I have other sheep also, that are not of this flock: them also I must invite, and they shall hear my voice; and all the sheep shall be one, and the shepherd one. [20] [Arabic, p. 141] ²⁵⁴³And therefore doth my Father love me, because I give my life, that I may [21] take it again. ²⁵⁴⁴No man taketh it from me, but I leave it of my own choice. And I have the right to leave it, and have the right also to take it. And this commandment did I receive of my Father.

[22] ²⁵⁴⁵And there occurred a disagreement among the Jews because of these sayings. [23] ²⁵⁴⁶And many of them said, He hath a devil, and is afflicted with madness;²⁵⁴⁷ why listen [24] ye to him? ²⁵⁴⁸And others said, These sayings are not those of *men* possessed with demons. Can a demon haply open the eyes of a blind *man*?

²⁵²⁵ A different word (lit. *rams*) from that used in the other verses; so in Peshitta (*cf.* Sin., which, however, differs somewhat); *cf.* also § 54, 40 f., note.

²⁵²⁶ John x. 5.

²⁵²⁷ John x. 6.

²⁵²⁸ John x. 7.

²⁵²⁹ John x. 8.

²⁵³⁰ John x. 9.

²⁵³¹ John x. 10.

²⁵³² Or, *best thing*. Vat. MS. omits from *but I came*.

²⁵³³ John x. 11.

²⁵³⁴ Or, *his life*.

²⁵³⁵ John x. 12.

²⁵³⁶ *cf.* note to § 37, 6.

²⁵³⁷ Or, *to snatch...and scatter*.

²⁵³⁸ John x. 13.

²⁵³⁹ John x. 14.

²⁵⁴⁰ John x. 15.

²⁵⁴¹ Or, *my life*.

²⁵⁴² John x. 16.

²⁵⁴³ John x. 17.

²⁵⁴⁴ John x. 18.

²⁵⁴⁵ John x. 19.

²⁵⁴⁶ John x. 20.

²⁵⁴⁷ Lit. *epilepsy*.

²⁵⁴⁸ John x. 21.

[25, 26] ²⁵⁴⁹And the feast of the dedication came on at Jerusalem: and it was winter. ²⁵⁵⁰And [27] Jesus was walking in the temple in the porch of Solomon. ²⁵⁵¹The Jews therefore surrounded him, and said unto him, Until when dost thou make our hearts anxious? [28] ²⁵⁵²If thou art the Messiah, tell us plainly. He answered and said unto them, I told you, and ye believe not: and the deeds that I do in my Father's name bear witness [29, 30] to me. ²⁵⁵³But ye believe not, because ye are not of my sheep, ²⁵⁵⁴as I said unto you. [31] ²⁵⁵⁵And my sheep ²⁵⁵⁶hear my voice, and I know them, and they come after me: ²⁵⁵⁷and I give them eternal life; and they shall not perish for ever, nor shall any man snatch [32] them out of my hands. ²⁵⁵⁸ ²⁵⁵⁹For the Father, who hath given *them* unto me, is greater [33] than all; and no man is able to take *them* from the hand of my ²⁵⁶⁰Father. ²⁵⁶¹I and [34, 35] my Father are one. ²⁵⁶²And the Jews took stones to stone him. ²⁵⁶³Jesus said unto them, Many good deeds from my Father have I shewed you; because of which ²⁵⁶⁴of them, [36] then, do ye stone me? ²⁵⁶⁵The Jews said unto him, Not for the good deeds do we stone thee, but because thou blasphemest; and, whilst thou art a man, makest thyself [37] God. ²⁵⁶⁶Jesus said unto them, Is it not thus written in your law, I said, Ye are gods? [38] [Arabic, p. 142] ²⁵⁶⁷And if he called those gods—for ²⁵⁶⁸to them came the word of God (and it is [39] not possible in ²⁵⁶⁹the scripture that *anything* should be undone)—²⁵⁷⁰he then, whom the Father hath sanctified and sent into the world, do ye say that he blasphemeth; [40] because I said unto you, I am the Son of God? ²⁵⁷¹If then I do not the deeds of my [41] Father, ye believe me not. ²⁵⁷² ²⁵⁷³But if I do, *even* if ye believe not me, believe the deeds: that ye may know and believe that my Father is in me, and I in my Father. [42] ²⁵⁷⁴And they sought again to take him: and he went forth out of their hands.



2549 John x. 22.
 2550 John x. 23.
 2551 John x. 24.
 2552 John x. 25.
 2553 John x. 26.
 2554 *cf.* § 37, 6.
 2555 John x. 27.
 2556 *cf.* § 37, 6.
 2557 John x. 28.
 2558 Or, *hand*; but probably dual (*cf.* Syr.).
 2559 John x. 29.
 2560 So Peshitta; but Sin. *the*. Borg. ms. omits *the hand of*.
 2561 John x. 30.
 2562 John x. 31.
 2563 John x. 32.
 2564 Lit. *which deed*.
 2565 John x. 33.
 2566 John x. 34.
 2567 John x. 35.
 2568 *cf.* Peshitta.
 2569 This *in* could more easily arise as a clerical error (repetition) in the Syriac text.
 2570 John x. 36.
 2571 John x. 37.
 2572 So Ciasca's text, following Vat. ms. But this is probably a clerical error for the reading of Borg. ms., which omits *ye*.
 2573 John x. 38.
 2574 John x. 39.

[43] ²⁵⁷⁵And he went beyond Jordan to the place where John was baptizing formerly; [44] and abode there. ²⁵⁷⁶And many people came unto him; and they said, John did not [45] work even one sign: but all that John said of this man is truth. ²⁵⁷⁷And many believed in him.

[46] ²⁵⁷⁸And there was a sick *man*, named Lazarus, of the village of Bethany, the brother [47] of Mary and Martha. ²⁵⁷⁹And Mary was she that anointed with sweet ointment the feet of Jesus, and wiped *them* with her hair; and Lazarus, who was sick, was the [48] brother of this *woman*.²⁵⁸⁰
²⁵⁸¹And his sisters sent unto Jesus, and said unto him, Our [49] Lord, behold, he whom thou lovest is sick. ²⁵⁸²But Jesus said, This sickness is not unto death, but for the glorifying of God, that the Son of God may be glorified [50, 51] because of it. ²⁵⁸³And Jesus loved Martha, and Mary, and Lazarus. ²⁵⁸⁴And when he [52] heard that he was sick, he abode in the place where he was two days. ²⁵⁸⁵And after that, [53] he said unto his disciples, Come, let us go into Judæa. ²⁵⁸⁶His disciples said unto him, Our [Arabic, p. 143] Master, now the Jews desire to stone thee; and goest thou again thither? [54, 55] ²⁵⁸⁷Jesus said unto them, Is not the day of twelve hours? If then a man walk in the day, he stumbleth not, because he seeth the light of the world. ²⁵⁸⁸But if [56] a man walk in the night, he stumbleth, because there is no lamp in him. ²⁵⁸⁹This said Jesus: and after that, he said unto them, Lazarus our friend hath fallen asleep; but [57] I am going to awaken him. ²⁵⁹⁰His disciples said unto him, Our Lord, if he hath [58] fallen asleep, he will recover. ²⁵⁹¹But Jesus said that concerning his death: while they [59] supposed that he spake of lying down to sleep. ²⁵⁹²Then Jesus said unto them plainly, [60] Lazarus is dead. ²⁵⁹³And I am glad that I was not there for your sakes, that ye may [61] believe; but let us go thither. ²⁵⁹⁴Thomas, who is called Thama,²⁵⁹⁵ said to the disciples, his companions, Let us also go, and die with him.

Section XXXVIII.

²⁵⁷⁵	John x. 40.
²⁵⁷⁶	John x. 41.
²⁵⁷⁷	John x. 42.
²⁵⁷⁸	John xi. 1.
²⁵⁷⁹	John xi. 2.
²⁵⁸⁰	<i>cf.</i> Peshitta.
²⁵⁸¹	John xi. 3.
²⁵⁸²	John xi. 4.
²⁵⁸³	John xi. 5.
²⁵⁸⁴	John xi. 6.
²⁵⁸⁵	John xi. 7.
²⁵⁸⁶	John xi. 8.
²⁵⁸⁷	John xi. 9.
²⁵⁸⁸	John xi. 10.
²⁵⁸⁹	John xi. 11.
²⁵⁹⁰	John xi. 12.
²⁵⁹¹	John xi. 13.
²⁵⁹²	John xi. 14.
²⁵⁹³	John xi. 15.
²⁵⁹⁴	John xi. 16.
²⁵⁹⁵	The Syriac word for <i>Twin</i> .

[1, 2] ²⁵⁹⁶And Jesus came to Bethany, and found him *already* four days in the grave. ²⁵⁹⁷And Bethany was beside Jerusalem, and its distance from it *was* a sum of fifteen furlongs;²⁵⁹⁸ [3] ²⁵⁹⁹and many of the Jews came unto Mary and Martha, to comfort their heart [4] because of their brother. ²⁶⁰⁰And Martha, when she heard that Jesus had come, went [5] out to meet him: but Mary was sitting in the house. ²⁶⁰¹Martha then said unto Jesus, [6] My Lord, if thou hadst been here, my brother had not died. ²⁶⁰²But I know now that, [7] whatever thou shalt ask of God, he will give thee. ²⁶⁰³Jesus said unto her, Thy brother shall [8] rise. ²⁶⁰⁴Martha said unto him, I know that he shall rise in the resurrection at the last day. [9] ²⁶⁰⁵Jesus said unto her, I am the resurrection, and the life: whosoever believeth in [10] [Arabic, p. 144] me, even though he die, he shall live: ²⁶⁰⁶and every living one that believeth [11] in me shall never die. Believest thou this? ²⁶⁰⁷She said unto him, Yea, my Lord: I believe that thou art the Messiah, the Son of God, that cometh into the [12] world. ²⁶⁰⁸And when she had said that, she went and called Mary her sister secretly, [13] and said unto her, Our Master hath come, and summoneth thee. ²⁶⁰⁹And Mary, when [14] she heard, rose in haste, and came unto him. ²⁶¹⁰(And Jesus then had not come into [15] the village, but was in the place where Martha met him.) ²⁶¹¹And the Jews also that were with her in the house, to comfort her, when they saw that Mary rose up and went out in haste, went after her, because they supposed that she was going to the [16] tomb to weep. ²⁶¹²And Mary, when she came to where Jesus was, and saw him, fell at his feet, and said unto him, If thou hadst been here, my Lord, my brother had [17] not died. ²⁶¹³And Jesus came; and when he saw her weeping, and the Jews that were [18] with her weeping, he was troubled²⁶¹⁴ in himself, and sighed; and he said, ²⁶¹⁵In what [19] place have ye laid him? And they said unto him, Our Lord, come and see. ²⁶¹⁶And [20] the tears of Jesus came.²⁶¹⁷ ²⁶¹⁸The Jews therefore said, See the greatness of his love for [21] him! ²⁶¹⁹But some of them said, Could not this *man*, who opened the eyes of that [22] blind *man*, have caused that this *man* also

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²⁵⁹⁶ John xi. 17.
²⁵⁹⁷ John xi. 18.
²⁵⁹⁸ Arabic *mil*, a somewhat indefinite distance.
²⁵⁹⁹ John xi. 19.
²⁶⁰⁰ John xi. 20.
²⁶⁰¹ John xi. 21.
²⁶⁰² John xi. 22.
²⁶⁰³ John xi. 23.
²⁶⁰⁴ John xi. 24.
²⁶⁰⁵ John xi. 25.
²⁶⁰⁶ John xi. 26.
²⁶⁰⁷ John xi. 27.
²⁶⁰⁸ John xi. 28.
²⁶⁰⁹ John xi. 29.
²⁶¹⁰ John xi. 30.
²⁶¹¹ John xi. 31.
²⁶¹² John xi. 32.
²⁶¹³ John xi. 33.
²⁶¹⁴ This is the Syriac word (*cf.* the versions, and below, § 44, 44; see also Ibn-at-Tayyib's Commentary, *ad loc.*).
²⁶¹⁵ John xi. 34.
²⁶¹⁶ John xi. 35.
²⁶¹⁷ So in Syriac versions.
²⁶¹⁸ John xi. 36.
²⁶¹⁹ John xi. 37.

should not die? ²⁶²⁰And Jesus came to the place of burial, being troubled within himself. And the place of burial was a cave, [23] and a stone was placed at its door. ²⁶²¹Jesus therefore said, Take these stones *away*. Martha, the sister of him *that was* dead, said unto him, My Lord, he hath come to [24] stink for some time: he hath been²⁶²² four days *dead*. ²⁶²³Jesus said unto her, Did not I say [25] [Arabic, p. 145] unto thee, If thou believest, thou shalt see the glory of God? ²⁶²⁴And they removed those stones. And Jesus lifted his eyes on high, and said, My Father, [26] I thank thee since thou didst hear me. ²⁶²⁵And I know that thou at all times hearest me: but I say this unto thee because of this multitude that is standing, that they [27] may believe that thou didst send me. ²⁶²⁶And when he had said that, he cried with a [28] loud voice, Lazarus, come forth. ²⁶²⁷And that dead *man* came out, having his hands and feet bound with bandages, and his face wrapped in a scarf. Jesus said unto them, Loose him, and let him go.

[29] ²⁶²⁸And many of the Jews which came unto Mary, when they saw the deed of Jesus, [30] believed in him. ²⁶²⁹But some of them went to the Pharisees, and informed them of all that Jesus did.

[31] ²⁶³⁰And the chief priests and the Pharisees gathered, and said, What shall we do? [32] for lo, this man doeth many signs. ²⁶³¹And if we leave him thus, all men will believe [33] in him: and the Romans will come and take our country and people. ²⁶³²And one of them, who was called Caiaphas, the chief priest he was in that year, said unto them, [34] ²⁶³³Ye know not anything, nor consider that it is more advantageous for us that one [35] man should die instead of the people, and not that the whole people perish. ²⁶³⁴And this he said not of himself: but because he was the chief priest of²⁶³⁵ that year, he [36] prophesied that Jesus was to die instead of the people; ²⁶³⁶and not instead of the people alone, but that he might gather the scattered children of God together. [37] ²⁶³⁷And from that day they considered *how* to kill him.

[38] [Arabic, p. 146] ²⁶³⁸And Jesus did not walk openly amongst the Jews, but departed thence to a place near the wilderness, to a town²⁶³⁹ called Ephraim; and he was there, going [39] about with

²⁶²⁰ John xi. 38.

²⁶²¹ John xi. 39.

²⁶²² Borg. MS. omits *some time: he hath been*.

²⁶²³ John xi. 40.

²⁶²⁴ John xi. 41.

²⁶²⁵ John xi. 42.

²⁶²⁶ John xi. 43.

²⁶²⁷ John xi. 44.

²⁶²⁸ John xi. 45.

²⁶²⁹ John xi. 46.

²⁶³⁰ John xi. 47.

²⁶³¹ John xi. 48.

²⁶³² John xi. 49.

²⁶³³ John xi. 50.

²⁶³⁴ John xi. 51.

²⁶³⁵ So both MSS.; but the Vat. MS. had originally a reading equivalent to the text above with *of* omitted.

²⁶³⁶ John xi. 52.

²⁶³⁷ John xi. 53.

²⁶³⁸ John xi. 54.

²⁶³⁹ The Arabic word as printed (following Vat. MS.) means *a place for monks to live in*, but we should certainly restore a diacritical point *over* the last letter, and thus obtain another Syriac loan-word (that used here in the Peshitta), meaning *town*. See also Ibn-at-Tayyib's Commentary, *ad loc.*

his disciples. ²⁶⁴⁰And the passover of the Jews was near: and many went [40] up from the villages unto Jerusalem before the feast, to purify themselves. ²⁶⁴¹And they sought for Jesus, and said one to another in the temple, What think ye of his [41] holding back from the feast? ²⁶⁴²And the chief priests and the Pharisees had given commandment, that, if any man knew in what place he was, he should reveal *it* to them, that they might take him.

[42] ²⁶⁴³And when the days of his going up were accomplished, he prepared himself that [43] he might go²⁶⁴⁴ to Jerusalem. ²⁶⁴⁵And he sent messengers before him, and departed,²⁶⁴⁶ and [44] entered into a village²⁶⁴⁷ of Samaria, that they might make ready for him. ²⁶⁴⁸And they [45] received him not, because he²⁶⁴⁹ was prepared for going to Jerusalem. ²⁶⁵⁰And when James and John his disciples saw *it*, they said unto him, Our Lord, wilt thou that we speak, and fire come down from heaven, to extirpate them, as did Elijah also? [46] ²⁶⁵¹And Jesus turned, and rebuked them, and said, Ye know not of what spirit ye are. [47] ²⁶⁵²Verily the Son of man did not come to destroy lives, but to give life. And they went to another village.



Section XXXIX.

[1] ²⁶⁵³And Jesus six days before the passover²⁶⁵⁴ came to Bethany, where was Lazarus, [2] whom Jesus raised from among the dead. ²⁶⁵⁵And they made²⁶⁵⁶ a feast for him there: [3] and Martha was serving; while Lazarus was one of them that sat with him. ²⁶⁵⁷And [4] at the time of Jesus' being at Bethany in the house of Simon the leper, ²⁶⁵⁸great multitudes of the Jews heard that Jesus was there: and they came, not because of Jesus alone, but [Arabic, p. 147] that they might look also on Lazarus, whom he raised from among the dead. [5, 6] ²⁶⁵⁹And the chief priests considered *how* they might kill Lazarus also; ²⁶⁶⁰because [7] many of the Jews were going on his account, and

²⁶⁴⁰ John xi. 55.

²⁶⁴¹ John xi. 56.

²⁶⁴² John xi. 57.

²⁶⁴³ Luke ix. 51.

²⁶⁴⁴ The present Arabic reading *in going* could pretty easily arise from that assumed in the translation above.

²⁶⁴⁵ Luke ix. 52.

²⁶⁴⁶ This and the following verb are singular in the printed Arabic (against the versions), although Ciasca renders them plural.

A copyist using a carelessly written Arabic exemplar might conceivably overlook the plural terminations. Besides, they are often omitted in Syriac MSS.

²⁶⁴⁷ *cf.* note, § 1, 40.

²⁶⁴⁸ Luke ix. 53.

²⁶⁴⁹ Lit. *his body*.

²⁶⁵⁰ Luke ix. 54.

²⁶⁵¹ Luke ix. 55.

²⁶⁵² Luke ix. 56.

²⁶⁵³ John xii. 1.

²⁶⁵⁴ *cf.* the Greek phrase.

²⁶⁵⁵ John xii. 2.

²⁶⁵⁶ Lit. *he made* (*cf.* first note to § 38, 43, last sentence).

²⁶⁵⁷ Mark xiv. 3a.

²⁶⁵⁸ John xii. 9.

²⁶⁵⁹ John xii. 10.

²⁶⁶⁰ John xii. 11.

believing in Jesus. ²⁶⁶¹And Mary took a case of the ointment of fine nard, of great price, ²⁶⁶²and opened it, and poured [8] it out on the head of Jesus as he was reclining; ²⁶⁶³and she anointed his feet, and wiped them with her hair: and the house was filled with the odour of the ointment. [9, 10] ²⁶⁶⁴But Judas Iscariot, one of the disciples, he that was to betray him, said, ²⁶⁶⁵Why was [11] not this ointment sold for three hundred pence, and given unto the poor? ²⁶⁶⁶This he said, not because of his care for the poor, but because he was a thief, and the chest [12] was with him, and what was put ²⁶⁶⁷into it he used to bear. ²⁶⁶⁸And that displeased the rest of the disciples also within themselves, and they said, Why went this ointment [13] to waste? ²⁶⁶⁹It was possible that it should be sold for much, and the poor be given [14] it. ²⁶⁷⁰And they were angry with ²⁶⁷¹Mary. ²⁶⁷²And Jesus perceived *it*, and said unto them, ²⁶⁷³Leave her; why molest ye her? a good work hath she accomplished on me: ²⁶⁷⁴for the [15] day of my burial kept she it. ²⁶⁷⁵At all times the poor are with you, and when ye [16] wish ye can do them a kindness: ²⁶⁷⁶but I am not at all times with you. ²⁶⁷⁷And for this *cause*, when she poured ²⁶⁷⁸this ointment on my body, it is as if she did it for my burial, [17] and anointed my body beforehand. ²⁶⁷⁹And verily I say unto you, In every place where this my gospel shall be proclaimed in all the world, what she did shall be told for a memorial of her.

[18, 19] [Arabic, p. 148] ²⁶⁸⁰And when Jesus said that, he went out leisurely to go to Jerusalem. ²⁶⁸¹And when he arrived at Bethphage and at Bethany, beside the mount which is [20] called the mount of Olives, ²⁶⁸²Jesus sent two of his disciples, and he said unto them, Go [21] into this village that is opposite you: ²⁶⁸³and when ye enter it, ye shall find an ass tied, and [22] a colt with him, ²⁶⁸⁴which no man ever yet mounted: loose him, and bring them ²⁶⁸⁵unto me. ²⁶⁸⁶And if any man say

²⁶⁶¹ John xii. 3a.
²⁶⁶² Mark xiv. 3b.
²⁶⁶³ John xii. 3b.
²⁶⁶⁴ John xii. 4.
²⁶⁶⁵ John xii. 5.
²⁶⁶⁶ John xii. 6.
²⁶⁶⁷ Lit. *fell* (cf. § 25, 18).
²⁶⁶⁸ Mark xiv. 4.
²⁶⁶⁹ Matt. xxvi. 9.
²⁶⁷⁰ Mark xiv. 5b.
²⁶⁷¹ Or, *spake angrily to*.
²⁶⁷² Matt. xxvi. 10a.
²⁶⁷³ Mark xiv. 6b.
²⁶⁷⁴ John xii. 7b.
²⁶⁷⁵ John xii. 8a.
²⁶⁷⁶ Mark xiv. 7b.
²⁶⁷⁷ Matt. xxvi. 12.
²⁶⁷⁸ Lit. *cast*, as in Greek.
²⁶⁷⁹ Mark xiv. 8b; Mark xiv. 9.
²⁶⁸⁰ Luke xix. 28.
²⁶⁸¹ Luke xix. 29a; Matt. xxi. 1b.
²⁶⁸² Matt. xxi. 2a; Mark xi. 2b.
²⁶⁸³ Matt. xxi. 2b; Luke xix. 30b.
²⁶⁸⁴ *Sic*.
²⁶⁸⁵ Dual in Arabic.
²⁶⁸⁶ Matt. xxi. 2c; Luke xix. 31a.

unto you, Why loose ye them? say unto him thus, We [23] seek them for our Lord; and straightway send them hither. ²⁶⁸⁷All this was, that what was said in the prophet might be fulfilled, which said,

[24] ²⁶⁸⁸Say ye unto the daughter of Zion,
 Behold, thy King cometh unto thee,
 Meek, and riding upon an ass,
 And upon a colt the foal of an ass.

[25] ²⁶⁸⁹And the disciples did not know this at that time: but after that Jesus was glorified, his disciples remembered that these *things* were written of him, and *that* this [26] they had done unto him. ²⁶⁹⁰And when the two disciples went, they found as he had [27] said unto them, and they did as Jesus charged them. ²⁶⁹¹And when they loosed them, [28] their owners said unto them, Why loose ye them? ²⁶⁹²They said unto them, We seek [29] them for our Lord. ²⁶⁹³And they let them go. And they brought the ass and the colt, [30] and they placed on the colt their garments; and Jesus mounted it. ²⁶⁹⁴And most of the multitudes spread their garments on the ground before him: and others cut branches [31] from the trees, and threw *them* in the way. ²⁶⁹⁵And when he neared his²⁶⁹⁶ descent from [Arabic, p. 149] the mount of Olives, all the disciples began to rejoice and to praise God with [32] a loud voice for all the powers which they had seen; ²⁶⁹⁷and they said, Praise in the highest; Praise to the Son of David: Blessed is he that cometh in the name [33] of the Lord; ²⁶⁹⁸and blessed²⁶⁹⁹ is the kingdom that cometh, *that* of²⁷⁰⁰ our father David: ²⁷⁰¹Peace in heaven, and praise in the highest.

[34] ²⁷⁰²And a great multitude, that which came to the feast, when they heard that Jesus [35] was coming to Jerusalem, took young palm branches,²⁷⁰³ ²⁷⁰⁴and went forth to meet him, and cried and said, Praise: Blessed is he that cometh in the name of the Lord, the [36] King of Israel. ²⁷⁰⁵Certain therefore of the Pharisees from among the multitudes [37] said unto him, Our Master, rebuke thy disciples. ²⁷⁰⁶He said unto them, Verily I say unto you, If these were silent, the stones would cry out.

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²⁶⁸⁷ Matt. xxi. 3b; Matt. xxi. 4.
²⁶⁸⁸ Matt. xxi. 5.
²⁶⁸⁹ John xii. 16.
²⁶⁹⁰ Matt. xxi. 6a; Luke xix. 32b.
²⁶⁹¹ Matt. xxi. 6b; Luke xix. 33.
²⁶⁹² Luke xix. 34.
²⁶⁹³ Mark xi. 6b; Matt. xxi. 7.
²⁶⁹⁴ Matt. xxi. 8.
²⁶⁹⁵ Luke xix. 37.
²⁶⁹⁶ The Syriac versions have *the*.
²⁶⁹⁷ Matt. xxi. 9b [or better Luke xix. 38a.].
²⁶⁹⁸ Mark xi. 10a.
²⁶⁹⁹ Or, *and, Blessed*.
²⁷⁰⁰ The Arabic has *to*, but it probably represents the Syriac text with the meaning given above.
²⁷⁰¹ Luke xix. 38c.
²⁷⁰² John xii. 12b.
²⁷⁰³ Lit. *the heart* (or, *pith*) *of the palm*. The word *pith*, which occurs also in the Æthiopic version (Ezek. xxvii. 25; Jubilees, ch. 16) and in Ibn-at-Tayyib's exposition, though not in the Brit. Mus. gospel text, is perhaps used here of the inner branches from its resemblance to the post-biblical Hebrew word employed in accounts of the Feast of Tabernacles.
²⁷⁰⁴ John xii. 13.
²⁷⁰⁵ Luke xix. 39.
²⁷⁰⁶ Luke xix. 40.

[38, 39] ²⁷⁰⁷And when he drew near, and saw the city, he wept over it, and said, ²⁷⁰⁸Would that thou hadst known the things that are ²⁷⁰⁹for thy peace, in this thy day! now that is [40] hidden from thine eyes. ²⁷¹⁰There shall come unto thee days when thine enemies [41] shall encompass thee, and straiten thee from every quarter, ²⁷¹¹and shall get possession of ²⁷¹²thee, and thy children within thee; and they shall not leave in thee a stone upon another; because thou knewest not the time of thy visitation.

[42] ²⁷¹³And when he entered into Jerusalem, the whole city was agitated, and they said, [43] Who is this? ²⁷¹⁴And the multitudes said, This is Jesus, the prophet that is from Nazareth [44] of Galilee. ²⁷¹⁵And the multitude which was with him bare witness that he called [45] Lazarus from the grave, and raised him from among the dead. ²⁷¹⁶And for this *cause* great multitudes went out to meet him, because they heard the sign which he did.

Section XL.

[1] [Arabic, p. 150] ²⁷¹⁷And when Jesus entered the temple, they brought unto him blind and [2] lame: and he healed them. ²⁷¹⁸But when the chief priests and the Pharisees saw the wonders that he did, and the children that were crying in the temple and [3] saying, Praise be to the Son of David: it distressed them, ²⁷¹⁹and they said, Hearest thou not what these say? Jesus said unto them, Yea: did ye not read long ago, From [4] the mouths of children and infants thou hast chosen my praise? ²⁷²⁰And the Pharisees said one to another, Behold, do ye not see that nothing availeth us? for lo, the whole world hath followed him.

[5] ²⁷²¹And there were among them certain Gentiles also, which had come up to worship [6] at the feast: ²⁷²²these therefore came to Philip, who was of Bethsaida of Galilee, [7] and asked him, and said unto him, My lord, we wish to see Jesus. ²⁷²³And Philip [8] came and told Andrew: and Andrew and Philip told Jesus. ²⁷²⁴And Jesus answered and said unto them, The hour is come nigh,

²⁷⁰⁷ Luke xix. 41.

²⁷⁰⁸ Luke xix. 42.

²⁷⁰⁹ Lit. *are found*, a rendering due to the Syriac.

²⁷¹⁰ Luke xix. 43.

²⁷¹¹ Luke xix. 44.

²⁷¹² So Ciasca's text, following Vat. MS. The other MS. has *drag*, which by restoring a diacritical point to the third radical would give *destroy*, the reading of the Syriac versions. Ibn-at-Tayyib's Commentary has *hide*.

²⁷¹³ Matt. xxi. 10.

²⁷¹⁴ Matt. xxi. 11.

²⁷¹⁵ John xii. 17.

²⁷¹⁶ John xii. 18.

²⁷¹⁷ Matt. xxi. 14.

²⁷¹⁸ Matt. xxi. 15.

²⁷¹⁹ Matt. xxi. 16.

²⁷²⁰ John xii. 19.

²⁷²¹ John xii. 20.

²⁷²² John xii. 21.

²⁷²³ John xii. 22.

²⁷²⁴ John xii. 23.

in which the Son of man is to be glorified. [9] ²⁷²⁵Verily, verily, I say unto you, A grain of wheat, if it fall not and die in the [10] earth, remaineth alone; but if it die, it beareth much fruit. ²⁷²⁶He that loveth his life²⁷²⁷ destroyeth it; and he that hateth his life²⁷²⁸ in this world shall keep it unto the life eternal. [11] ²⁷²⁹If a man serve me, he will follow me; and where I am, there shall my servant be [12] also: and whosoever serveth me, the Father will honour him. ²⁷³⁰Now is my soul troubled: [Arabic, p. 151] and what shall I say? My Father, deliver me from this hour. But [13] for this cause came I unto this hour. ²⁷³¹My Father, glorify thy name. And a [14] voice was heard from heaven, I have glorified *it*, and shall glorify *it*. ²⁷³²And the multitude that were standing heard, and said, This is thunder: and others said, An [15] angel speaketh to him. ²⁷³³Jesus answered and said unto them, Not because of me [16] was this voice, but because of you. ²⁷³⁴Now is the judgement of this world; and the [17] prince of this world shall now be cast forth. ²⁷³⁵And I, when I am lifted up from the [18] earth, shall draw every man unto me. ²⁷³⁶This he said, that he might shew by what [19] manner of death he should die. ²⁷³⁷The multitudes said unto him, We have heard out of the law that the Messiah abideth for ever: how then sayest thou, that the Son of [20] man is to be lifted up? who is this, the Son of man? ²⁷³⁸Jesus said unto them, Another little while is the light with you. Walk so long as ye have light, lest the darkness overtake you; for he that walketh in the darkness knoweth not whither he goeth. [21] ²⁷³⁹So long as ye have light, believe the light, that ye may be the children of the light.

[22] ²⁷⁴⁰And when certain of the Pharisees asked of Jesus, when the kingdom of God should come, he answered and said unto them, The kingdom of God cometh not [23] with expectation: ²⁷⁴¹neither shall they say, Lo, it is here! nor, Lo, it is there! for the kingdom of God is within you.

[24] ²⁷⁴²And in the *daytime* he was teaching in the temple; and at night he used to go [25] out, and pass the night in the mount called the mount of Olives. ²⁷⁴³And all the people came²⁷⁴⁴ to him in the morning in the temple, to hear his word.

²⁷²⁵ John xii. 24.
²⁷²⁶ John xii. 25.
²⁷²⁷ Or, *soul*; or, *self*.
²⁷²⁸ Or, *soul*; or, *self*.
²⁷²⁹ John xii. 26.
²⁷³⁰ John xii. 27.
²⁷³¹ John xii. 28.
²⁷³² John xii. 29.
²⁷³³ John xii. 30.
²⁷³⁴ John xii. 31.
²⁷³⁵ John xii. 32.
²⁷³⁶ John xii. 33.
²⁷³⁷ John xii. 34.
²⁷³⁸ John xii. 35.
²⁷³⁹ John xii. 36.
²⁷⁴⁰ Luke xvii. 20.
²⁷⁴¹ Luke xvii. 21.
²⁷⁴² Luke xxi. 37.
²⁷⁴³ Luke xxi. 38.
²⁷⁴⁴ i.e., *used to come*.

[26, 27] ²⁷⁴⁵Then spake Jesus unto the multitudes and his disciples, and said unto them, ²⁷⁴⁶On [28] [Arabic, p. 152] the seat of Moses are seated the scribes and Pharisees: ²⁷⁴⁷everything that they say unto you now to keep, keep and do: but according to their deeds [29] do ye not; for they say, and do not. ²⁷⁴⁸And they bind heavy burdens, and lay them on the shoulders of the people; while they with one of their fingers will not come [30, 31] near²⁷⁴⁹ them. ²⁷⁵⁰But all their deeds they do to make a shew before men. ²⁷⁵¹And all the multitude were hearing that with pleasure.

[32] ²⁷⁵²And in the course of his teaching he said unto them, Guard yourselves from the [33] scribes, who desire to walk in robes, ²⁷⁵³and love salutation in the marketplaces, and sitting in the highest places of the synagogues, and at feasts in the highest parts of [34] the rooms: ²⁷⁵⁴and they broaden their amulets, and lengthen the cords of their cloaks, [35] ²⁷⁵⁵and *love* that they should be called by men, My master, ²⁷⁵⁶and devour widows' houses, because²⁷⁵⁷ of their prolonging their prayers; these then shall receive greater judgement. [36] ²⁷⁵⁸But ye, be ye not called masters:²⁷⁵⁹ for your master is one; all ye are brethren. [37] ²⁷⁶⁰Call not then to yourselves *any one*²⁷⁶¹ father on earth: for your Father is one, who is [38] in heaven. ²⁷⁶²And be not called directors: for your director is one, *even* the Messiah. [39, 40] ²⁷⁶³He that is great among you shall be unto you a minister. ²⁷⁶⁴Whosoever shall exalt himself shall be abased; and whosoever shall abase himself shall be exalted.

[41] ²⁷⁶⁵Woe unto you, Pharisees! because ye love the highest places in the synagogues, and salutation in the marketplaces.

[42] ²⁷⁶⁶Woe unto you, scribes and Pharisees, hypocrites! because ye devour widows' houses, because²⁷⁶⁷ of your prolonging your prayers: for this *reason* then ye shall receive greater judgement.

[43] ²⁷⁶⁸Woe unto you, scribes and Pharisees, hypocrites! because ye have shut the kingdom of God before men.

²⁷⁴⁵ Matt. xxiii. 1.

²⁷⁴⁶ Matt. xxiii. 2.

²⁷⁴⁷ Matt. xxiii. 3.

²⁷⁴⁸ Matt. xxiii. 4.

²⁷⁴⁹ Or, *touch*.

²⁷⁵⁰ Matt. xxiii. 5a.

²⁷⁵¹ Mark xii. 37b.

²⁷⁵² Mark xii. 38.

²⁷⁵³ Mark xii. 39.

²⁷⁵⁴ Matt. xxiii. 5b.

²⁷⁵⁵ Matt. xxiii. 7b.

²⁷⁵⁶ Mark xii. 40.

²⁷⁵⁷ The Syriac word means *on the pretext of* as well as *because of* (*cf.* § 50, 11, note).

²⁷⁵⁸ Matt. xxiii. 8.

²⁷⁵⁹ This word is not spelled in the ordinary way. Doubtless we should supply two diacritical points and read, with the Syriac versions, *My master*.

²⁷⁶⁰ Matt. xxiii. 9.

²⁷⁶¹ *cf.* Peshitta.

²⁷⁶² Matt. xxiii. 10.

²⁷⁶³ Matt. xxiii. 11.

²⁷⁶⁴ Matt. xxiii. 12.

²⁷⁶⁵ Luke xi. 43.

²⁷⁶⁶ Matt. xxiii. 14.

²⁷⁶⁷ Syriac, same as in § 40, 35; Arabic different.

²⁷⁶⁸ Matt. xxiii. 13a.

[44] [Arabic, p. 153] ²⁷⁶⁹Woe unto you that know the law! for ye concealed the keys of knowledge: ²⁷⁷⁰ye enter not, and those that are entering ye suffer not to enter.

[45] ²⁷⁷¹Woe unto you, scribes and Pharisees, hypocrites! because²⁷⁷² ye compass land and sea to draw²⁷⁷³ one proselyte; and when he is *become so*, ye make him a son of hell twice as much²⁷⁷⁴ as yourselves.

[46] ²⁷⁷⁵Woe unto you, ye blind guides! because ye say, Whosoever sweareth by the temple, it is nothing; but whosoever sweareth by the gold that is in the temple, [47] shall be condemned.²⁷⁷⁶ ²⁷⁷⁷Ye blind foolish *ones*: which is greater, the gold, or the [48] temple which sanctifieth the gold? ²⁷⁷⁸And, Whosoever sweareth by the altar, it is nothing; but whosoever sweareth by the offering that is upon it, shall be condemned.²⁷⁷⁹ [49] ²⁷⁸⁰Ye blind foolish *ones*: which is greater, the offering, or the altar which sanctifieth [50] the offering? ²⁷⁸¹Whosoever then sweareth by the altar, hath sworn by it, and by all [51] that is upon it. ²⁷⁸²And whosoever sweareth by the temple, hath sworn by it, and by [52] him that is dwelling in it. ²⁷⁸³And whosoever sweareth by heaven, hath sworn by the throne of God, and by him that sitteth upon it.

[53] ²⁷⁸⁴Woe unto you, scribes and Pharisees, hypocrites! because ye tithe mint and rue and dill and cummin and all herbs, and ye leave the important *matters* of the law, judgement, and mercy, and faith, and the love of God: this ought ye to do, and [54] not to leave that *undone*. ²⁷⁸⁵Ye blind guides, which strain out a gnat, and swallow²⁷⁸⁶ camels.

[55] ²⁷⁸⁷Woe unto you, scribes and Pharisees, hypocrites! because ye cleanse the outside of the cup and of the platter, while the inside of them is full of injustice and wrong. [56] ²⁷⁸⁸Ye blind Pharisees, cleanse first the inside of the cup and of the platter, then shall the outside of them be cleansed.

[57] [Arabic, p. 154] ²⁷⁸⁹Woe unto you, scribes and Pharisees, hypocrites! because ye resemble whited sepulchres, which appear²⁷⁹⁰ from the outside beautiful, but within [58] full of the bones of

²⁷⁶⁹ Luke xi. 52a.

²⁷⁷⁰ Matt. xxiii. 13b.

²⁷⁷¹ Matt. xxiii. 15.

²⁷⁷² Adopting the reading of Borg. ms. (*cf.* next verse).

²⁷⁷³ Perhaps this reading is due to the easy confusion of *d* and *r* in Syriac; but it might also conceivably be a corruption of the Arabic word in the next clause. It occurs also in the text of Ibn-at-Tayyib's Commentary.

²⁷⁷⁴ Doubtless the Arabic word should be read as a monosyllable, as in Ibn-at-Tayyib's Commentary.

²⁷⁷⁵ Matt. xxiii. 16.

²⁷⁷⁶ See § 10, 13.

²⁷⁷⁷ Matt. xxiii. 17.

²⁷⁷⁸ Matt. xxiii. 18.

²⁷⁷⁹ See § 10, 13.

²⁷⁸⁰ Matt. xxiii. 19.

²⁷⁸¹ Matt. xxiii. 20.

²⁷⁸² Matt. xxiii. 21.

²⁷⁸³ Matt. xxiii. 22.

²⁷⁸⁴ Matt. xxiii. 23.

²⁷⁸⁵ Matt. xxiii. 24.

²⁷⁸⁶ The Arabic word as printed gives no suitable sense. Either the last radical has been omitted, or the last two radicals have exchanged places.

²⁷⁸⁷ Matt. xxiii. 25.

²⁷⁸⁸ Matt. xxiii. 26.

²⁷⁸⁹ Matt. xxiii. 27.

²⁷⁹⁰ Lit. *are seen*.

the dead, and all uncleanness. ²⁷⁹¹So ye also from without appear unto men like the righteous, but within ye are full of wrong and hypocrisy.

[59] ²⁷⁹²One of the scribes answered and said unto him, Teacher, in this saying of thine [60] thou art casting a slur on us. ²⁷⁹³He said, And to you also, ye scribes, woe! for ye lade men with heavy burdens, and ye with one of your fingers come not near²⁷⁹⁴ those burdens.

[61] ²⁷⁹⁵Woe unto you, scribes and Pharisees, hypocrites! for ye build the tombs of the prophets, which your fathers killed, and adorn the burying-places of the righteous, [62] and say, ²⁷⁹⁶If we had been in the days of our fathers, we should not have been partakers [63] with them in the blood of the prophets. ²⁷⁹⁷Wherefore, behold, ye witness against [64] yourselves, that ye are the children of those that slew the prophets. ²⁷⁹⁸And ye also, [65] ye fill up the measure²⁷⁹⁹ of your fathers. ²⁸⁰⁰Ye serpents, ye children of vipers, where shall ye flee from the judgement of Gehenna?

Section XLI.

[1] ²⁸⁰¹Therefore, behold, I, the wisdom of God, am sending unto you prophets, and apostles, and wise men, and scribes: and some of them ye shall slay and crucify; and some of them ye shall beat in your synagogues, and persecute²⁸⁰² from city to [2] city: ²⁸⁰³that there may come on you all the blood of the righteous that hath been poured upon the ground²⁸⁰⁴ from the blood of Abel the pure to the blood of Zachariah the son of Barachiah, whom ye slew between the temple²⁸⁰⁵ and the altar. [3] ²⁸⁰⁶Verily I say unto you, All these *things* shall come upon this generation.²⁸⁰⁷

[4] [Arabic, p. 155] ²⁸⁰⁸O Jerusalem, Jerusalem, slayer of the prophets, and stoner of them that are sent unto her! how many times did I wish to gather thy children, as [5] a hen gathereth her chickens under her wings, and ye would not! ²⁸⁰⁹Your house shall [6] be left over you desolate. ²⁸¹⁰Verily I say unto you, Ye shall not see me henceforth, till ye shall say Blessed is he that cometh in the name of the Lord.

²⁷⁹¹ Matt. xxiii. 28.
²⁷⁹² Luke xi. 45.
²⁷⁹³ Luke xi. 46.
²⁷⁹⁴ Or, *touch*.
²⁷⁹⁵ Matt. xxiii. 29a; Luke xi. 47b; Matt. xxiii. 29b.
²⁷⁹⁶ Matt. xxiii. 30.
²⁷⁹⁷ Matt. xxiii. 31.
²⁷⁹⁸ Matt. xxiii. 32.
²⁷⁹⁹ Lit. *boundary* or *limit*.
²⁸⁰⁰ Matt. xxiii. 33.
²⁸⁰¹ Matt. xxiii. 34.
²⁸⁰² cf. 8, 34.
²⁸⁰³ Matt. xxiii. 35.
²⁸⁰⁴ Or, *earth*.
²⁸⁰⁵ Or, *sanctuary*.
²⁸⁰⁶ Matt. xxiii. 36.
²⁸⁰⁷ See § 1, 49, note.
²⁸⁰⁸ Matt. xxiii. 37.
²⁸⁰⁹ Matt. xxiii. 38.
²⁸¹⁰ Matt. xxiii. 39.

[7] ²⁸¹¹And many of the rulers also believed on him; but because of the Pharisees they [8] were not confessing *him*, lest they be put²⁸¹² out of the synagogue: ²⁸¹³and they loved [9] the praise of men more than the praising of God. ²⁸¹⁴And Jesus cried and said, [10] Whosoever believeth in me, believeth not in me, but in him that sent me. ²⁸¹⁵And [11] whosoever seeth me hath seen him that sent me. ²⁸¹⁶I am come a light²⁸¹⁷ into the [12] world, and so every one that believeth in me abideth not in the darkness. ²⁸¹⁸And whosoever heareth my sayings, and keepeth them not, I judge him not: for I came [13] not to judge the world, but to give the world life.²⁸¹⁹ ²⁸²⁰Whosoever wrongeth²⁸²¹ me, and receiveth not my sayings, there is one that judgeth him: the word that I spake, it [14] shall judge him at the last day. ²⁸²²I from myself did not speak: but the Father which sent me, he hath given me commandment,²⁸²³ what I should say, and what I [15] should speak; and I know that his commandment²⁸²⁴ is eternal life. ²⁸²⁵The things that I say now, as my Father hath said unto me, *even* so I say.

[16] ²⁸²⁶And when he said that unto them, the scribes and Pharisees began their evil-doing, being angry with *him*, and finding fault with his sayings, and harassing²⁸²⁷ him [17] in many things; ²⁸²⁸seeking to catch something from his mouth, that they might be able to calumniate him.

[18] ²⁸²⁹And when there gathered together myriads of great multitudes, which almost trode [Arabic, p. 156] one upon another, Jesus began to say unto his disciples, Preserve yourselves [19] from the leaven of the Pharisees, which is hypocrisy. ²⁸³⁰For there is nothing [20] concealed, that shall not be revealed: nor hid, that shall not be known. ²⁸³¹Everything that ye have said in the darkness shall be heard in the light; and what ye have spoken secretly in the ears in the inner chambers shall be proclaimed on the roofs.

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²⁸¹¹ John xii. 42.

²⁸¹² Lit. *become*.

²⁸¹³ John xii. 43.

²⁸¹⁴ John xii. 44.

²⁸¹⁵ John xii. 45.

²⁸¹⁶ John xii. 46.

²⁸¹⁷ The text as it stands ought to mean *I am a light*. *I am come*; but it is a word-for-word reproduction of the Peshitta, and should therefore doubtless be rendered as above.

²⁸¹⁸ John xii. 47.

²⁸¹⁹ Or, *to save the world* (cf. § 1, 78, note).

²⁸²⁰ John xii. 48.

²⁸²¹ See § 20, 28, note.

²⁸²² John xii. 49.

²⁸²³ Not the same word.

²⁸²⁴ Not the same word.

²⁸²⁵ John xii. 50.

²⁸²⁶ Luke xi. 53.

²⁸²⁷ So Ciasca, following Vat. ms. The true reading, however, is probably that underlying the Borg. ms. If we restore diacritical points to the radical letters we get *deceiving* (cf. § 41, 31), an alternative meaning (or the word *laying wait for*, used in the Peshitta. The Arabic follows the Peshitta very closely in this and the following verse.

²⁸²⁸ Luke xi. 54.

²⁸²⁹ Luke xii. 1.

²⁸³⁰ Luke xii. 2.

²⁸³¹ Luke xii. 3.

[21, 22] ²⁸³²This said Jesus, and he went and hid himself from them. ²⁸³³But notwithstanding
[23] his having done all these signs before them, they believed not in him: ²⁸³⁴that the word of
Isaiah the prophet might be fulfilled, who said,

My Lord, who is he that hath believed to hear us?
And the arm of the Lord, to whom hath it appeared?

[24] ²⁸³⁵And for this reason it is not possible for them to believe, because Isaiah also said,

[25] ²⁸³⁶They have blinded their eyes, and made dark their heart;
That they may not see with their eyes, and understand with their heart,
And turn,
So that I should heal them.

[26] ²⁸³⁷This said Isaiah when he saw his glory, and spake of him.

[27] ²⁸³⁸And when Jesus went out of the temple, certain of his disciples came forward [28] to
shew²⁸³⁹ him the buildings of the temple, ²⁸⁴⁰and its beauty and greatness, and the strength of the
stones that were laid in it, and the elegance of its building, and that [29] it was adorned with noble
stones and beautiful colours. ²⁸⁴¹Jesus answered and said [30] unto them, See ye these great
buildings? ²⁸⁴²verily I say unto you, Days will come, when there shall not be left here a stone upon
another, that shall not be cast down.

[31] ²⁸⁴³And two days before²⁸⁴⁴ the passover of unleavened bread, the chief priests and [32] the
scribes sought how they might take him by deceit,²⁸⁴⁵ and kill him: ²⁸⁴⁶and they said, It shall not be
at the feast, lest the people be agitated.

[33] ²⁸⁴⁷And when Jesus sat on the mount of Olives opposite the temple, his disciples, Simon
Cephas and James and John and Andrew, came forward unto him, and said unto him [34] between
themselves and him, ²⁸⁴⁸Teacher, tell us when that shall be, and what is the sign [35] [Arabic, p.
157] of thy coming and the end of the world. ²⁸⁴⁹Jesus answered and said unto them, Days will
come, when ye shall long to see one of the days of the Son of [36, 37] ²⁸⁵⁰man, and shall not behold.
²⁸⁵¹Take heed lest any man lead you astray. Many shall [38] come in my name, and say, I am the

²⁸³² John xii. 36b.
²⁸³³ John xii. 37.
²⁸³⁴ John xii. 38.
²⁸³⁵ John xii. 39.
²⁸³⁶ John xii. 40.
²⁸³⁷ John xii. 41.
²⁸³⁸ Matt. xxiv. 1.
²⁸³⁹ Or, *and shewed*.
²⁸⁴⁰ Mark xiii. 1b; Luke xxi. 5b.
²⁸⁴¹ Matt. xxiv. 2a.
²⁸⁴² Luke xix. 43a; Luke xix. 44b [or rather Matt. xxiv. 2b, or Mark xiii. 2b].
²⁸⁴³ Mark xiv. 1.
²⁸⁴⁴ Lit. *before two days would be* (*cf.* Sin. and above, § 39, 1, note).
²⁸⁴⁵ *cf.* § 41, 16, note.
²⁸⁴⁶ Mark xiv. 2.
²⁸⁴⁷ Mark xiii. 3.
²⁸⁴⁸ Luke xxi. 7b; Matt. xxiv. 3b.
²⁸⁴⁹ Matt. xxiv. 4a; Luke xvii. 22b; Matt. xxiv. 4b.
²⁸⁵⁰ Matt. xxiv. 5a.
²⁸⁵¹ Luke xxi. 8b.

Messiah; ²⁸⁵²and they shall say, The time is come [39] near, and shall lead many astray: go not therefore after them. ²⁸⁵³And when ye hear of wars and tidings of insurrections, see *to it*, be²⁸⁵⁴ not agitated: for these *things* must [40] first be; only the end is not yet come. ²⁸⁵⁵Nation shall rise against nation, and kingdom [41] against kingdom: ²⁸⁵⁶and great earthquakes shall be in one place and another, and there shall be famines and deaths and agitations: and there shall be fear and terror and great signs that²⁸⁵⁷ shall appear from heaven, and there shall be great [42, 43] storms ²⁸⁵⁸All these *things* are the beginning of travail. ²⁸⁵⁹But before all of that, they shall lay hands upon you, and persecute you, and deliver you unto the synagogues [44] and into prisons, and bring you before kings and judges for my name's sake. ²⁸⁶⁰And [45] that shall be unto you for a witness. ²⁸⁶¹But first must my gospel be preached unto all [46] nations. ²⁸⁶²And when they bring you into the synagogues before the rulers and the authorities, be not anxious beforehand how ye shall answer for yourselves, or what ye [47, 48] shall say: ²⁸⁶³because it is not ye that speak, but the Holy Spirit. ²⁸⁶⁴Lay it to your heart, not [49] [Arabic, p. 158] to be anxious before the time what ye shall say: ²⁸⁶⁵and I shall²⁸⁶⁶ give you understanding and wisdom,²⁸⁶⁷ which all your adversaries shall not be able to gainsay. [50] ²⁸⁶⁸And then shall they deliver you unto constraint, and shall kill you: and ye shall be [51] hated of all nations because of my name. ²⁸⁶⁹And then shall many go astray,²⁸⁷⁰ and they [52] shall hate one another, and deliver one another unto death. ²⁸⁷¹And your parents, and your brethren, and your kinsfolk, and your friends shall deliver you up, and shall [53, 54] slay some of you. ²⁸⁷²But a lock of hair from your heads shall not perish. ²⁸⁷³And by [55] your patience ye shall gain²⁸⁷⁴ your souls. ²⁸⁷⁵And many *men*,²⁸⁷⁶ false prophets, shall arise, [56] and lead many astray.

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- ²⁸⁵² Mark xiii. 6b; Luke xxi. 8c.
²⁸⁵³ Mark xiii. 7a; Matt. xxiv. 7b; Luke xxi. 9b.
²⁸⁵⁴ Or, *that ye be*, if we suppose the present text to have resulted from the loss of the second of two *alifs*.
²⁸⁵⁵ Matt. xxiv. 7a.
²⁸⁵⁶ Luke xxi. 11.
²⁸⁵⁷ Or, omit *that*.
²⁸⁵⁸ Matt. xxiv. 8.
²⁸⁵⁹ Luke xxi. 12.
²⁸⁶⁰ Luke xxi. 13.
²⁸⁶¹ Mark xiii. 10.
²⁸⁶² Luke xii. 11.
²⁸⁶³ Mark xiii. 11b.
²⁸⁶⁴ Luke xxi. 14.
²⁸⁶⁵ Luke xxi. 15.
²⁸⁶⁶ The Arabic text lacks a letter.
²⁸⁶⁷ Borg. ms. reads *you the fruits of wisdom*.
²⁸⁶⁸ Matt. xxiv. 9.
²⁸⁶⁹ Matt. xxiv. 30.
²⁸⁷⁰ See § 25, 17, note.
²⁸⁷¹ Luke xxi. 16.
²⁸⁷² Luke xxi. 18.
²⁸⁷³ Luke xxi. 19.
²⁸⁷⁴ Or, *possess*.
²⁸⁷⁵ Matt. xxiv. 11.
²⁸⁷⁶ So the Arabic text; but it doubtless simply represents the Syriac, which here agrees with the Greek.



²⁸⁷⁷And because of the abounding of iniquity, the love of many [57] shall wax cold. ²⁸⁷⁸But he that endureth to the end, the same shall be saved. ²⁸⁷⁹And [58] this, the²⁸⁸⁰ gospel of the kingdom, shall be preached in all the world for a testimony to all nations; and then shall come the end of all.

Section XLII.

[1] ²⁸⁸¹But when ye see Jerusalem with the army compassing it about, then know that [2] its desolation is come near. ²⁸⁸²Those then that are in Judæa at that time shall flee to the mountain; and those that are within her shall flee; and those that are in the [3] villages shall not enter her. ²⁸⁸³For these days are the days of vengeance, that all that [4] is written may be fulfilled. ²⁸⁸⁴And when ye see the unclean sign of desolation,²⁸⁸⁵ spoken of in Daniel the prophet, standing in the pure place, he that readeth shall understand, [5, 6] ²⁸⁸⁶and then he that is in Judæa shall flee in to the mountain: ²⁸⁸⁷and let him that is on the [7] roof not go down, nor enter in to take anything from his house: ²⁸⁸⁸and let him that is in [8] [Arabic, p. 159] the field not turn behind him to take his garment. ²⁸⁸⁹Woe to them that are with child and to them that give suck in those days! there shall be great [9] distress in the land, and wrath against this nation. ²⁸⁹⁰And they shall fall on the edge of the sword,²⁸⁹¹ and shall be taken captive to every land: and Jerusalem shall be trodden down of the nations, until the times of the nations be ended.

[10] ²⁸⁹²Then if any man say unto you, The Messiah is here; or, Lo, he is there; believe [11] him not: ²⁸⁹³there shall rise then false Messiahs and prophets of lying, and shall do signs and wonders, in order that they may lead astray even the elect also, if they [12] be able. ²⁸⁹⁴But as for you, beware: for I have acquainted you with everything [13] beforehand. ²⁸⁹⁵If then they say unto you, Lo, he is in the desert; go not out, lest ye [14] be taken: and if they say unto you, Lo, he is in the chamber; believe not. ²⁸⁹⁶And as the lightning appeareth from the east, and is seen unto the west; so shall be

²⁸⁷⁷ Matt. xxiv. 12.

²⁸⁷⁸ Matt. xxiv. 13.

²⁸⁷⁹ Matt. xxiv. 14.

²⁸⁸⁰ So the Arabic text; but it doubtless simply represents the Syriac, which here agrees with the Greek.

²⁸⁸¹ Luke xxi. 20.

²⁸⁸² Luke xxi. 21.

²⁸⁸³ Luke xxi. 22.

²⁸⁸⁴ Matt. xxiv. 15.

²⁸⁸⁵ So Vat. MS., following the Peshitta. Ciasca follows Borg. MS., which by a change of diacritical points has the hardly grammatical reading, *see that it is the desolation, the unclean thing spoken of*. Ibn-at-Tayyib's Commentary supports Vat. MS.

²⁸⁸⁶ Matt. xxiv. 16.

²⁸⁸⁷ Mark xiii. 15.

²⁸⁸⁸ Mark xiii. 16.

²⁸⁸⁹ Luke xxi. 23.

²⁸⁹⁰ Luke xxi. 24.

²⁸⁹¹ This word has a Syriac meaning given to it. In Arabic it means *war*.

²⁸⁹² Mark xiii. 21.

²⁸⁹³ Matt. xxiv. 24.

²⁸⁹⁴ Mark xiii. 23.

²⁸⁹⁵ Matt. xxiv. 26.

²⁸⁹⁶ Matt. xxiv. 27.

the [15] coming of the Son of man. ²⁸⁹⁷But first he must suffer much and be rejected by this [16] generation.²⁸⁹⁸ ²⁸⁹⁹Pray therefore that your flight be not in winter, nor on a sabbath: [17] ²⁹⁰⁰there shall be then great tribulation,²⁹⁰¹ the like of which there hath not been from the [18] beginning of the world till now, nor shall be. ²⁹⁰²And except the Lord had shortened those days, no flesh would have lived: but because of the elect, whom he elected, [19] he shortened those days. ²⁹⁰³And there shall be signs in the sun and the moon and the stars; and upon the earth affliction²⁹⁰⁴ of the nations, and rubbing of hands for the confusion²⁹⁰⁵ [20] [Arabic, p. 160] of the noise of the sea, and an earthquake: ²⁹⁰⁶the souls of men shall [21] go forth from fear of that which is to come upon the earth. ²⁹⁰⁷And in those days, straightway after the distress of those days, the sun shall become dark, and the moon shall not shew its light, and the stars shall fall from heaven, and the powers [22] of heaven shall be convulsed: ²⁹⁰⁸and then shall appear the sign of the Son of man in heaven: and at that time all the tribes of the earth shall wail, and look unto the Son [23] of man coming on the clouds of heaven with power and much glory. ²⁹⁰⁹And he shall send his angels with the great trumpet, and they shall gather his elect from the four [24] winds, from one end of heaven to the other.²⁹¹⁰ ²⁹¹¹But when these things begin to be, be of good cheer, and lift up your heads; for your salvation²⁹¹² is come near.

[25] ²⁹¹³Learn the example of the fig tree: when it letteth down its branches,²⁹¹⁴ and putteth [26] forth its leaves, ye know that the summer is come; ²⁹¹⁵so ye also, when ye see these things begun to be, know ye that the kingdom of God hath arrived at the [27] door. ²⁹¹⁶Verily I say unto you, This generation shall not pass away, until all these [28] *things* shall be. ²⁹¹⁷Heaven and earth shall pass away, but my sayings shall not pass away.

[29] ²⁹¹⁸Take heed to yourselves, that your hearts become not heavy with inordinate desire,²⁹¹⁹ and drunkenness, and the care of the world at any time, and that day come [30] upon you suddenly:



²⁸⁹⁷ Luke xvii. 25.
²⁸⁹⁸ *cf.* § 16, 2.
²⁸⁹⁹ Matt. xxiv. 20.
²⁹⁰⁰ Matt. xxiv. 21.
²⁹⁰¹ Same Arabic (and Syriac) word as in § 41, 50.
²⁹⁰² Mark xiii. 20.
²⁹⁰³ Luke xxi. 25.
²⁹⁰⁴ Same Arabic (and Syriac) word as in § 41, 50.
²⁹⁰⁵ So the Borg. ms. The Vat. ms., followed by Ciasca, has *grief*.
²⁹⁰⁶ Luke xxi. 26a.
²⁹⁰⁷ Mark xiii. 24a; Matt. xxiv. 29.
²⁹⁰⁸ Matt. xxiv. 30.
²⁹⁰⁹ Matt. xxiv. 31.
²⁹¹⁰ Lit. *the end of heaven unto its end*.
²⁹¹¹ Luke xxi. 28.
²⁹¹² Or, *deliverance*.
²⁹¹³ Matt. xxiv. 32.
²⁹¹⁴ *cf.* Peshitta, which text the translator seems to have misread.
²⁹¹⁵ Matt. xxiv. 33.
²⁹¹⁶ Matt. xxiv. 34.
²⁹¹⁷ Matt. xxiv. 35.
²⁹¹⁸ Luke xxi. 34.
²⁹¹⁹ *cf.* Peshitta.

²⁹²⁰for it is as a shock that shocks all the inhabitants that are on the [31] face of the whole earth.
²⁹²¹Watch at all times, and pray, that ye may be worthy to escape [Arabic, p. 161] from all the things
that are to be, and that ye may stand before the Son of [32] man. ²⁹²²Of that day and of that hour
hath no man learned, not even the angels [33] of heaven, neither the Son, but the Father. ²⁹²³See
ye, and watch and pray: for ye know [34] not when that time *will be*. ²⁹²⁴*It is* as a man, who
journeyed, and left his house, and gave his authority to his servants, and appointed every man to
his work, and [35] charged the porter to be wakeful. ²⁹²⁵Be wakeful then:²⁹²⁶ since ye know not
when the lord of the house cometh, in the evening, or in the middle of the night, or when the [36]
cock croweth, or in the morning; ²⁹²⁷lest he come unexpectedly, and find you sleeping. [37] ²⁹²⁸The
thing that I say unto you, unto all of you do I say it, Be ye watchful.

[38] ²⁹²⁹For as it was in the days of Noah, so shall the coming of the Son of man be. [39] ²⁹³⁰As
they were before the flood eating and drinking, and taking wives, and giving [40] wives to men,
²⁹³¹until the day in which Noah entered into the ark, and they perceived not till the flood came, and
took them all; so shall the coming of the Son of man [41] be. ²⁹³²And as it was in the days of Lot;
they were eating and drinking, and selling [42] and buying, and planting and building, ²⁹³³on the
day in which Lot went out from Sodom, and the Lord rained fire and brimstone from heaven, and
destroyed them [43, 44] all: ²⁹³⁴so shall it be in the day in which the Son of man is revealed.²⁹³⁵
²⁹³⁶And in that day, whosoever is on the roof, and his garments²⁹³⁷ in the house, let him not go down
to [45] take them: and he that is in the field shall not turn behind him. ²⁹³⁸Remember Lot's [46]
wife. ²⁹³⁹Whosoever shall desire to save his life shall destroy it: but whosoever shall [47] destroy
his life shall save it. ²⁹⁴⁰Verily I say unto you, In that night there shall be two on [48] [Arabic, p.
162] one bed; one shall be taken, and another left. ²⁹⁴¹And two *women* shall be grinding [49] at one
mill; one shall be taken, and another left. ²⁹⁴²And two shall be in the [50] field; one shall be taken,
and another left. ²⁹⁴³They answered and said unto him, To what place, our Lord? He said unto

²⁹²⁰ Luke xxi. 35.
²⁹²¹ Luke xxi. 36.
²⁹²² Mark xiii. 32.
²⁹²³ Mark xiii. 33.
²⁹²⁴ Mark xiii. 34.
²⁹²⁵ Mark xiii. 35.
²⁹²⁶ *cf.* § 9, 21.
²⁹²⁷ Mark xiii. 36.
²⁹²⁸ Mark xiii. 37.
²⁹²⁹ Matt. xxiv. 37.
²⁹³⁰ Matt. xxiv. 38.
²⁹³¹ Matt. xxiv. 39.
²⁹³² Luke xvii. 28.
²⁹³³ Luke xvii. 29.
²⁹³⁴ Luke xvii. 30.
²⁹³⁵ Or, *appeareth*.
²⁹³⁶ Luke xvii. 31.
²⁹³⁷ *cf.* § 14, 24 note.
²⁹³⁸ Luke xvii. 32.
²⁹³⁹ Luke xvii. 33.
²⁹⁴⁰ Luke xvii. 34.
²⁹⁴¹ Luke xvii. 35.
²⁹⁴² Luke xvii. 36.
²⁹⁴³ Luke xvii. 37.

them, Where the body is, there will the eagles [51, 52] gather. ²⁹⁴⁴Be attentive now: for ye know not at what hour your Lord cometh. ²⁹⁴⁵Know this: if the master of the house had known in what watch the thief would come, he would have been attentive, and would not make it possible that his house should be [53] broken through. ²⁹⁴⁶Therefore be ye also ready: for in the hour that ye think not the Son of man cometh.

Section XLIII.

[1] ²⁹⁴⁷Simon Cephas said unto him, Our Lord, *is it to us that* thou hast spoken this [2] parable, or also to every man? ²⁹⁴⁸Jesus said unto him, Who, thinkest thou, is the servant, the master of the house, ²⁹⁴⁹trusted with control, ²⁹⁵⁰whom his lord set over his [3] household, to give them their food in its season? ²⁹⁵¹Blessed is that servant, whom his [4] lord shall come and find having done so. ²⁹⁵²Verily I say unto you, He will set him [5] over all that he hath. ²⁹⁵³But if that evil servant say in his heart, My lord delayeth his [6] coming; ²⁹⁵⁴and shall begin to beat his servants and the maidservants of his lord, and [7] shall begin to eat and to drink with the drunken; ²⁹⁵⁵the lord of that servant shall come [8] in the day that he thinketh not, and in the hour that he knoweth not, ²⁹⁵⁶and shall [Arabic, p. 163] judge him, and appoint his portion with the hypocrites, ²⁹⁵⁷and with those that are not faithful: ²⁹⁵⁸there shall be weeping and gnashing of teeth.

[9] ²⁹⁵⁹Then shall the kingdom of heaven be like unto ten virgins, those that took their [10] lamps, and went forth to meet the bridegroom and the bride. ²⁹⁶⁰Five of them were [11] wise, and five foolish. ²⁹⁶¹And those foolish *ones* took their lamps, and took not with [12, 13] them oil: ²⁹⁶²but those wise *ones* took oil in vessels along with their lamps. ²⁹⁶³When then [14] the bridegroom delayed, they all slumbered and slept. ²⁹⁶⁴But in the middle of the night there occurred a cry, Behold,

²⁹⁴⁴ Matt. xxiv. 42.

²⁹⁴⁵ Matt. xxiv. 43.

²⁹⁴⁶ Matt. xxiv. 44.

²⁹⁴⁷ Luke xii. 41.

²⁹⁴⁸ Luke xii. 42a [Borg. MS. omits Luke xii. 42a]; Matt. xxiv. 45.

²⁹⁴⁹ i.e., *the steward*.

²⁹⁵⁰ Borg. MS. has *trusted and faithful*. Doubtless we should supply diacritical points to the reading of Vat. MS., and translate *trusted and wise*. Ibn-at-Tayyib's Commentary, however, has both *and wise* and the word translated *with control*, used in a different sense.

²⁹⁵¹ Matt. xxiv. 46.

²⁹⁵² Luke xii. 44a; Matt. xxiv. 47b.

²⁹⁵³ Matt. xxiv. 48; Luke xii. 45b.

²⁹⁵⁴ Matt. xxiv. 49b.

²⁹⁵⁵ Matt. xxiv. 50.

²⁹⁵⁶ Matt. xxiv. 51a.

²⁹⁵⁷ Luke xii. 46b.

²⁹⁵⁸ Matt. xxiv. 51b.

²⁹⁵⁹ Matt. xxv. 1.

²⁹⁶⁰ Matt. xxv. 2.

²⁹⁶¹ Matt. xxv. 3.

²⁹⁶² Matt. xxv. 4.

²⁹⁶³ Matt. xxv. 5.

²⁹⁶⁴ Matt. xxv. 6.

the bridegroom cometh! Go forth therefore to [15, 16] meet him. ²⁹⁶⁵Then all those virgins arose, and made ready their lamps. ²⁹⁶⁶The foolish [17] said unto the wise, Give us of your oil; for our lamps are gone out. ²⁹⁶⁷But those wise answered and said, Perhaps²⁹⁶⁸ there will not be enough for us and you: but go ye to [18] the sellers, and buy for yourselves. ²⁹⁶⁹And when they went away to buy, the bridegroom came; and those that were ready went in with him to the marriage feast: and [19] the door was shut. ²⁹⁷⁰And at last those other virgins also came and said, Our Lord, [20] our Lord, open unto us. ²⁹⁷¹He answered and said unto them, Verily I say unto you, [21] I know you not. ²⁹⁷²Watch then, for ye know not that day nor that hour.

[22] ²⁹⁷³*It is* as a man, who went on a journey, and called his servants, and delivered unto [23] them his possessions. ²⁹⁷⁴And unto one he gave five talents,²⁹⁷⁵ and another two, and another [24] one; every one according to his strength; and went on *his* journey forthwith. ²⁹⁷⁶He [Arabic, p. 164] then that received the five talents went and traded with them, and gained [26] other five. ²⁹⁷⁷And so also he of the two gained other two. ²⁹⁷⁸But he that received [27] the one went and digged in the earth, and hid the money of his lord. ²⁹⁷⁹And after a long time the lord of those servants came, and took from them the account. [28] ²⁹⁸⁰And he that received five talents came near and brought other five, and said, My lord, thou gavest me five talents: lo, I have gained other five in addition to them. [29] ²⁹⁸¹His lord said unto him, Well done, thou good and faithful servant: over a little hast [30] thou been faithful, over much will I set thee: enter into the joy of thy lord. ²⁹⁸²And he that had the two came near and said, My lord, thou gavest me two talents: lo, [31] other two have I gained in addition to them. ²⁹⁸³His lord said unto him, Good,²⁹⁸⁴ thou faithful servant: over a little hast thou been faithful, over much will I set thee: enter [32] into the joy of thy lord. ²⁹⁸⁵And he also that received the one talent came forward and said, My lord, I knew thee that thou art a severe man, who reapest where thou [33] sowest not, and gatherest where thou didst not scatter: ²⁹⁸⁶and so I was afraid, and [34] went away and hid thy talent in the earth: lo, thou hast what is thine. ²⁹⁸⁷His lord answered and said unto him, Thou wicked and slothful servant, thou knewest me [35] that I

²⁹⁶⁵ Matt. xxv. 7.
²⁹⁶⁶ Matt. xxv. 8.
²⁹⁶⁷ Matt. xxv. 9.
²⁹⁶⁸ See § 10, 17, and § 4, 24, note.
²⁹⁶⁹ Matt. xxv. 10.
²⁹⁷⁰ Matt. xxv. 11.
²⁹⁷¹ Matt. xxv. 12.
²⁹⁷² Matt. xxv. 13.
²⁹⁷³ Matt. xxv. 14.
²⁹⁷⁴ Matt. xxv. 15.
²⁹⁷⁵ cf. § 27, 2, note.
²⁹⁷⁶ Matt. xxv. 16.
²⁹⁷⁷ Matt. xxv. 17.
²⁹⁷⁸ Matt. xxv. 18.
²⁹⁷⁹ Matt. xxv. 19.
²⁹⁸⁰ Matt. xxv. 20.
²⁹⁸¹ Matt. xxv. 21.
²⁹⁸² Matt. xxv. 22.
²⁹⁸³ Matt. xxv. 23.
²⁹⁸⁴ A Persian word. The Vat. ms. omits it.
²⁹⁸⁵ Matt. xxv. 24.
²⁹⁸⁶ Matt. xxv. 25.
²⁹⁸⁷ Matt. xxv. 26.

reap where I sowed not, and gather where I did not scatter; ²⁹⁸⁸it was incumbent on thee to put my money to the bank, ²⁹⁸⁹ and *then* I should come and seek it with its [36] gains. ²⁹⁹⁰Take now from him the talent, and give it to him that hath ten talents. [37] ²⁹⁹¹Whosoever hath shall be given, and he shall have more: but he that hath not, even [38] [Arabic, p. 165] what he hath shall be taken from him. ²⁹⁹²And the unprofitable servant, put him forth into the outer darkness: there shall be the weeping and gnashing of teeth.

[39, 40] ²⁹⁹³Your loins shall be girded, and your lamps lit; ²⁹⁹⁴and ye shall be like the people that are looking for their lord, when he shall return from the feast; so that, when [41] he cometh and knocketh, they may at once open unto him. ²⁹⁹⁵Blessed are those servants, whom their lord shall come and find attentive: verily I say unto you, that he will gird his waist, and make them sit down, and pass through ²⁹⁹⁶ *them* and serve [42] them. ²⁹⁹⁷And if he come in the second watch, or the third, and find thus, blessed are those servants.

[43] ²⁹⁹⁸But when the Son of man cometh in his glory, and all his pure angels with him, [44] then shall he sit on the throne of his glory: ²⁹⁹⁹and he will gather before him all the nations, and separate them the one from the other, like the shepherd who separateth [45] the sheep from the goats; ³⁰⁰⁰and will set ³⁰⁰¹ the sheep on his right, and the goats on his [46] left. ³⁰⁰²Then shall the King say to those that are at his right, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations ³⁰⁰³ of the world: [47] ³⁰⁰⁴I hungered, and ye gave me to eat; and I thirsted, and ye gave me to drink; and I [48] was a stranger, and ye took me in; ³⁰⁰⁵and I was naked, and ye clothed me; and I [49] was sick, and ye visited me; and I was in prison, and ye cared for me. ³⁰⁰⁶Then shall those righteous say unto him, Our Lord, when saw we thee hungry, and fed thee? [50] or thirsty, and gave thee to drink? ³⁰⁰⁷And when saw we thee a stranger, and took [51] thee in? or naked, and clothed thee? ³⁰⁰⁸And when saw we thee sick, or imprisoned, and [52] cared for thee? ³⁰⁰⁹The King shall answer and say ³⁰¹⁰ unto them, Verily I say unto you, What [53] [Arabic, p. 166]

²⁹⁸⁸ Matt. xxv. 27.
²⁹⁸⁹ Lit. *table* (cf. Peshitta).
²⁹⁹⁰ Matt. xxv. 28.
²⁹⁹¹ Matt. xxv. 29.
²⁹⁹² Matt. xxv. 30.
²⁹⁹³ Luke xii. 35.
²⁹⁹⁴ Luke xii. 36.
²⁹⁹⁵ Luke xii. 37.
²⁹⁹⁶ cf. Peshitta (and Greek).
²⁹⁹⁷ Luke xii. 38.
²⁹⁹⁸ Matt. xxv. 31.
²⁹⁹⁹ Matt. xxv. 32.
³⁰⁰⁰ Matt. xxv. 33.
³⁰⁰¹ Or, *and setteth*; but the Peshitta confirms the rendering given above.
³⁰⁰² Matt. xxv. 34.
³⁰⁰³ cf. § 17, 17, note.
³⁰⁰⁴ Matt. xxv. 35.
³⁰⁰⁵ Matt. xxv. 36.
³⁰⁰⁶ Matt. xxv. 37.
³⁰⁰⁷ Matt. xxv. 38.
³⁰⁰⁸ Matt. xxv. 39.
³⁰⁰⁹ Matt. xxv. 40.
³⁰¹⁰ Perfect tenses, as in Peshitta.

ye did to one of these my brethren, the little ones, ye did unto me. ³⁰¹¹Then shall he say unto those that are on his left also, Depart from me, ye cursed, [54] into the eternal fire prepared for the devil and his hosts: ³⁰¹²I hungered, and ye fed me [55] not; and I thirsted, and ye did not give me to drink; ³⁰¹³and I was a stranger, and ye took me not in; and I was naked, and ye clothed me not; and I was sick, and imprisoned, [56] and ye visited me not. ³⁰¹⁴Then shall those also answer and say, Our Lord, when saw we thee an hungred, or athirst, or naked, or a stranger, or sick, or imprisoned, [57] and did not minister unto thee? ³⁰¹⁵Then shall he answer and say unto them, Verily I say unto you, When ye did *it* not unto one of these little *ones*, ye did *it* not [58] unto me also. ³⁰¹⁶And these shall go away into eternal punishment: but the righteous into eternal life.

Section XLIV.

[1, 2] ³⁰¹⁷And when Jesus³⁰¹⁸ finished all these sayings, he said unto his disciples, ³⁰¹⁹Ye know that after two days will be the passover, and the Son of man is delivered up to be [3] crucified. ³⁰²⁰Then gathered together the chief priests, and the scribes, and the elders [4] of the people, unto the court of the chief priest, who was called Caiaphas; ³⁰²¹and they took counsel together concerning Jesus, that they might seize him by subtilty, and [5] kill him. ³⁰²²But they said, Not during the feast, lest there take place a disturbance among the people; ³⁰²³for they feared the people.

[6] ³⁰²⁴And Satan entered into Judas who was called Iscariot, who was of the number [7] of the twelve. ³⁰²⁵And he went away, and communed with the chief priests, and the scribes, and those that held command in the temple, and said unto them, What [8] [Arabic, p. 167] would ye pay me, and I will deliver him unto you? ³⁰²⁶And they, when they heard *it*, were pleased, and made ready³⁰²⁷ for him thirty *pieces* of money. ³⁰²⁸ [9] ³⁰²⁹And he promised³⁰³⁰ them, and from that time he sought an opportunity³⁰³¹ that he might deliver unto them Jesus without the multitude.

³⁰¹¹ Matt. xxv. 41.

³⁰¹² Matt. xxv. 42.

³⁰¹³ Matt. xxv. 43.

³⁰¹⁴ Matt. xxv. 44.

³⁰¹⁵ Matt. xxv. 45.

³⁰¹⁶ Matt. xxv. 46.

³⁰¹⁷ Matt. xxvi. 1.

³⁰¹⁸ Borg. MS., *the Lord Jesus*.

³⁰¹⁹ Matt. xxvi. 2.

³⁰²⁰ Matt. xxvi. 3.

³⁰²¹ Matt. xxvi. 4.

³⁰²² Matt. xxvi. 5.

³⁰²³ Luke xxii. 2b.

³⁰²⁴ Luke xxii. 3.

³⁰²⁵ Luke xxii. 4a; Matt. xxvi. 15a.

³⁰²⁶ Mark xiv. 11a; Matt. xxvi. 15b.

³⁰²⁷ Probably the letter that stands for *and* should be repeated, and the phrase rendered *and appointed*.

³⁰²⁸ So Vat. MS. (following Peshitta) and Ibn-at-Tayyib's Commentary. Borg. MS., followed by Ciasca, has *dirhams of money*.

³⁰²⁹ Luke xxii. 6.

³⁰³⁰ Lit. *became responsible unto*. Syriac versions as in text above (*cf.* § 44, 33).

³⁰³¹ The Arabic (lit. *a stumbling or a cause of stumbling*) doubtless represents the Syriac.

[10] ³⁰³²And on the first day of unleavened bread the disciples came to Jesus, and said unto him, Where wilt thou that we go and make ready for thee that thou mayest eat the passover?

[11] ³⁰³³And before the feast of the passover, Jesus knew that the hour was arrived for his departure from this world unto his Father; and he loved his own in this world, [12] and to the last he loved them. ³⁰³⁴And at the time of the feast, Satan put into the [13] heart of Judas, the son of Simon Iscariot, to deliver him up. ³⁰³⁵And Jesus, because he knew that the Father had delivered into his hands everything, and that he came [14] forth from the Father, and goeth unto God, ³⁰³⁶rose from supper, and laid *aside* his [15] garments; ³⁰³⁷and took a towel, *and* girded his waist, and poured water into a bason, and began to wash the feet of his disciples, and to wipe them with the towel wherewith [16] his waist was girded. ³⁰³⁸And when he came to Simon Cephas, Simon said unto [17] him, Dost thou, my Lord, wash for me my feet? ³⁰³⁹Jesus answered and said unto [18] him, What I do, now thou knowest not; but afterwards thou shalt learn. ³⁰⁴⁰Simon said unto him, Thou shalt never wash for me my feet. Jesus said unto him, If I [19] wash thee not, thou hast no part with me. ³⁰⁴¹Simon Cephas said unto him, Then, my [20] Lord, wash not for me my feet alone, but my hands also and my head. ³⁰⁴²Jesus said unto him, He that batheth ³⁰⁴³ needeth not to wash save his feet, whereas his whole [21] *body* is clean: and ye also are clean, but not all of you. ³⁰⁴⁴For Jesus knew him that should betray him; therefore said he, Ye are not all clean.

[22] [Arabic, p. 168] ³⁰⁴⁵So when he had washed their feet, he took his garments, and sat down, and [23] said unto them, Know ye what I have done unto you? ³⁰⁴⁶Ye call me, Master, [24] and, Lord: and ye say well; so I am. ³⁰⁴⁷If then I, now, who am your Lord and Master, have washed for you your feet, how needful is it that ye should wash one another's feet! [25] ³⁰⁴⁸This have I given you as an example, that as I have done to you so ye should do [26] also. ³⁰⁴⁹Verily, verily, I say unto you, No servant is greater than his lord; nor an [27] apostle greater than he that sent him. ³⁰⁵⁰If ye know that, ye are happy if ye do it. [28] ³⁰⁵¹My saying this ³⁰⁵² is not for all of you: for I know whom I have chosen: but that the scripture might be fulfilled, He that eateth with me bread lifted

³⁰³² Mark xiv. 12.

³⁰³³ John xiii. 1.

³⁰³⁴ John xiii. 2.

³⁰³⁵ John xiii. 3.

³⁰³⁶ John xiii. 4.

³⁰³⁷ John xiii. 5.

³⁰³⁸ John xiii. 6.

³⁰³⁹ John xiii. 7.

³⁰⁴⁰ John xiii. 8.

³⁰⁴¹ John xiii. 9.

³⁰⁴² John xiii. 10.

³⁰⁴³ The Arabic word means *swimmeth*. The Syriac versions have *is bathed*, which Borg. ms. misreads *bathed*, and Vat. ms. (followed by Ciasca) corrupts into *batheth*, rendering it *swimmeth*.

³⁰⁴⁴ John xiii. 11.

³⁰⁴⁵ John xiii. 12.

³⁰⁴⁶ John xiii. 13.

³⁰⁴⁷ John xiii. 14.

³⁰⁴⁸ John xiii. 15.

³⁰⁴⁹ John xiii. 16.

³⁰⁵⁰ John xiii. 17.

³⁰⁵¹ John xiii. 18.

³⁰⁵² Or, *This my saying*.



against me his [29] heel. ³⁰⁵³Henceforth I say unto you before it come to pass, that, when it cometh to [30] pass, ye may believe that I am *he*. ³⁰⁵⁴Verily, verily, I say unto you, Whosoever receiveth whomsoever I send receiveth me; and whosoever receiveth me receiveth him that sent me.

[31] ³⁰⁵⁵Who is the great *one*, he that sitteth, or he that serveth? is it not he that sitteth? [32] ³⁰⁵⁶I am among you as he that serveth. ³⁰⁵⁷But ye are they that have continued with me [33] in my temptations; ³⁰⁵⁸I promise³⁰⁵⁹ you, as my Father promised³⁰⁶⁰ me, the kingdom, that ye may eat and drink at the table of my kingdom.

[34] ³⁰⁶¹And the first day³⁰⁶² came, the feast of unleavened bread, on which the Jews were [35] wont³⁰⁶³ to sacrifice³⁰⁶⁴ the passover. ³⁰⁶⁵And Jesus sent two of his disciples, Cephas and John, and said unto them, Go and make ready for us the passover, that we may eat. [36, 37] ³⁰⁶⁶And they said unto him, Where wilt thou that we make ready for thee? ³⁰⁶⁷He said unto them, Go, enter the city; ³⁰⁶⁸and at the time of your entering, there shall meet you a man bearing a pitcher of water; ³⁰⁶⁹follow him, and the place where he entereth, say [38] to such an one, the master of the house, ³⁰⁷⁰Our Master saith, My time is come, and [Arabic, p. 169] at thy *house* I keep the passover. ³⁰⁷¹Where then is the lodging-place where [39] I shall eat with my disciples? ³⁰⁷²And he will shew you a large upper room [40] spread and made ready: ³⁰⁷³there then make ready for us. ³⁰⁷⁴And his two disciples went out, and came to the city, and found as he had said unto them: and they made ready the passover as he had said unto them.

[41] ³⁰⁷⁵And when the evening was come, and the time arrived, Jesus came and reclined, [42] and the twelve apostles with him. ³⁰⁷⁶And he said unto them, With desire I have [43] desired to eat this passover with you before I suffer: ³⁰⁷⁷I say unto you, that henceforth I shall not eat it, until it is fulfilled in the kingdom of God.

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- ³⁰⁵³ John xiii. 19.
³⁰⁵⁴ John xiii. 20.
³⁰⁵⁵ Luke xxii. 27.
³⁰⁵⁶ Luke xxii. 28.
³⁰⁵⁷ Luke xxii. 29.
³⁰⁵⁸ Luke xxii. 30.
³⁰⁵⁹ *cf.* § 44, 9, note.
³⁰⁶⁰ *cf.* § 44, 9, note.
³⁰⁶¹ Luke xxii. 7.
³⁰⁶² Vat. ms. has the word *day* on the margin, added by a late hand.
³⁰⁶³ The misprint in the Arabic text has been overlooked in the list of *Corrigenda*.
³⁰⁶⁴ Or, *kill*.
³⁰⁶⁵ Luke xxii. 8.
³⁰⁶⁶ Luke xxii. 9.
³⁰⁶⁷ Luke xxii. 10a.
³⁰⁶⁸ Mark xiv. 13b; Luke xxii. 10b.
³⁰⁶⁹ Luke xxii. 11a.
³⁰⁷⁰ Matt. xxvi. 18b.
³⁰⁷¹ Luke xxii. 11b.
³⁰⁷² Luke xxii. 12.
³⁰⁷³ Mark xiv. 15.
³⁰⁷⁴ Mark xiv. 16.
³⁰⁷⁵ Luke xxii. 14.
³⁰⁷⁶ Luke xxii. 15.
³⁰⁷⁷ Luke xxii. 16.

[44] ³⁰⁷⁸Jesus said that, and was agitated³⁰⁷⁹ in his spirit, and testified, and said, Verily, [45] verily, I say unto you, One of you, *he* that eateth with me, shall betray me. ³⁰⁸⁰And they were very sorrowful; and they began to say unto him, one after another of [46] them, Can it be I, Lord? ³⁰⁸¹He answered and said unto them, One of the twelve, [47] he that dippeth his hand with me in the dish, will betray me. ³⁰⁸²And lo, the hand of [48] him that betrayeth me is on the table. ³⁰⁸³And the Son of man goeth, as it is written of him: woe then to that man by whose hand the Son of man is betrayed! for it [49] would have been better for that man had he not been born. ³⁰⁸⁴And the disciples [50] looked one on another, for they knew not to whom he referred; ³⁰⁸⁵and they began to search among themselves, who that might be who was to do *this*.

Section XLV.

[1, 2] [Arabic, p. 170] ³⁰⁸⁶And one of his disciples was sitting³⁰⁸⁷ in his bosom, *he* whom Jesus loved. ³⁰⁸⁸To him Simon Cephas beckoned, that he should ask him who this *was*, concerning [3] whom he spake. ³⁰⁸⁹And that disciple leaned³⁰⁹⁰ on Jesus' breast, and said unto him, [4] My Lord, who is this? ³⁰⁹¹Jesus answered and said, He to whom I shall dip bread, and give it. And Jesus dipped bread, and gave to Judas, the son of Simon Iscariot. [5] ³⁰⁹²And after the bread, Satan entered him. And Jesus said unto him, What thou [6] desirest to do, hasten the doing of it. ³⁰⁹³And no man of them that sat knew why he [7] said this unto him. ³⁰⁹⁴And some of them thought, because Judas had the box, that he was bidding him buy what would be needed for the feast; or, that he might pay [8] something to the poor. ³⁰⁹⁵Judas the betrayer answered and said, Can it be I, my [9] Master? Jesus said unto him, Thou hast said. ³⁰⁹⁶And Judas took the bread straightway, and went forth without: and it was still night.

³⁰⁷⁸ John xiii. 21a.
³⁰⁷⁹ The Syriac word is retained. In Arabic it properly means *become strong or proud* (cf. § 38, 17).
³⁰⁸⁰ Mark xiv. 18b; Mark xiv. 19.
³⁰⁸¹ Mark xiv. 20.
³⁰⁸² Luke xxii. 21.
³⁰⁸³ Mark xiv. 21.
³⁰⁸⁴ John xiii. 22.
³⁰⁸⁵ Luke xxii. 23.
³⁰⁸⁶ John xiii. 23.
³⁰⁸⁷ The Syriac versions have *reclining*.
³⁰⁸⁸ John xiii. 24.
³⁰⁸⁹ John xiii. 25.
³⁰⁹⁰ Lit. *fell*.
³⁰⁹¹ John xiii. 26.
³⁰⁹² John xiii. 27.
³⁰⁹³ John xiii. 28.
³⁰⁹⁴ John xiii. 29.
³⁰⁹⁵ Matt. xxvi. 25.
³⁰⁹⁶ John xiii. 30.

[10] ³⁰⁹⁷And Jesus said, Now is the Son of man being glorified, ³⁰⁹⁸ and God is being glorified³⁰⁹⁹
[11] in him; ³¹⁰⁰and if God is glorified in him, God also will glorify him in him, and straightway
will glorify him.

[12] ³¹⁰¹And while they were eating, Jesus took bread, and blessed, and divided; ³¹⁰²and he [13]
gave to his disciples, and said unto them, Take and eat; this is my body. ³¹⁰³And he [Arabic, p. 171]
took a cup, and gave thanks, and blessed, and gave them, ³¹⁰⁴and said, Take [14, 15] and drink of
it, all of you. ³¹⁰⁵And they drank of it, all of them. ³¹⁰⁶And he said unto them, ³¹⁰⁷This is my blood,
the new covenant, that is shed for many for the [16] forgiveness of sins. ³¹⁰⁸I say unto you, I shall
not drink henceforth of this, the juice of the vine, until the day in which I drink³¹⁰⁹ with you new
wine in the kingdom of [17] God. ³¹¹⁰And thus do ye in remembrance of me. ³¹¹¹And Jesus said
unto Simon, Simon, [18] behold, Satan asketh that he may sift you like wheat: ³¹¹²but I entreat³¹¹³
for thee, that thou lose not thy faith:³¹¹⁴ and do thou, at some time, turn³¹¹⁵ and strengthen thy
brethren.

[19] ³¹¹⁶My children, another little *while* am I with you. And ye shall seek me: and as [20] I
said unto the Jews, Whither I go, ye cannot come; I say unto you now also. ³¹¹⁷A new commandment
I give you, that ye may love one another; and as I have loved [21] you, so shall ye also love one
another. ³¹¹⁸By this shall every man know that ye are [22] my disciples, if ye have love one to
another. ³¹¹⁹Simon Cephas said unto him, Our Lord, whither goest thou? Jesus answered and said
unto him, Whither I go, thou canst not now follow me; but later thou shalt come.

[23] ³¹²⁰Then said Jesus unto them, Ye all shall desert³¹²¹ me this night:³¹²² it is written, I [24]
will smite the shepherd, and the sheep of the flock shall be scattered. ³¹²³But after my [25] rising,

³⁰⁹⁷ John xiii. 31.

³⁰⁹⁸ A simple change of diacritical points would give the reading of the Greek and of the Syriac versions.

³⁰⁹⁹ A simple change of diacritical points would give the reading of the Greek and of the Syriac versions.

³¹⁰⁰ John xiii. 32.

³¹⁰¹ Mark xiv. 22a.

³¹⁰² Matt. xxvi. 26b.

³¹⁰³ Mark xiv. 23a.

³¹⁰⁴ Matt. xxvi. 27b.

³¹⁰⁵ Mark xiv. 23b.

³¹⁰⁶ Mark xiv. 24a.

³¹⁰⁷ Matt. xxvi. 28.

³¹⁰⁸ Matt. xxvi. 29.

³¹⁰⁹ Peshitta adds *it*. The reading of the Sinaitic is doubtful.

³¹¹⁰ Luke xxii. 19b.

³¹¹¹ Luke xxii. 31.

³¹¹² Luke xxii. 32.

³¹¹³ Past tense in Syriac versions.

³¹¹⁴ We may translate, with the Syriac versions, *that thy faith fail not*, only if we assign a somewhat Syriac meaning to the verb, and assume either an error in diacritical points (*t* for *y*) or an unusual (Syriac) gender for *faith*.

³¹¹⁵ *cf.* Syriac versions.

³¹¹⁶ John xiii. 33.

³¹¹⁷ John xiii. 34.

³¹¹⁸ John xiii. 35.

³¹¹⁹ John xiii. 36.

³¹²⁰ Matt. xxvi. 31.

³¹²¹ The Arabic word is not unlike the word for *stumble*, and Borg. MS. omits *me*.

³¹²² Vat. MS. omits *this night*.

³¹²³ Matt. xxvi. 32.

I shall go before you into Galilee. ³¹²⁴Simon Cephas answered and said unto [26] him, My Lord, if every man desert thee, I shall at no time desert thee. ³¹²⁵I am with thee ready for imprisonment and for death. ³¹²⁶And my life will I give up for thee. [27] [Arabic, p. 172] ³¹²⁷Jesus said unto him, Wilt thou give up thy life for me? ³¹²⁸Verily, verily, I say unto thee, Thou shalt to-day, during this night, before the cock crow [28] twice, three times deny me, that thou knowest me not. ³¹²⁹But Cephas said the more, ³¹³⁰ Even if it lead to ³¹³¹ death with thee, I shall not deny thee, my Lord. And in like manner said all the disciples also.

[29] ³¹³²Then Jesus said unto them, Let not your hearts be troubled: ³¹³³ believe in God, [30] and believe in me. ³¹³⁴The stations ³¹³⁵ in my Father's house are many, else I should [31] have told ³¹³⁶ you. I ³¹³⁷ go to prepare for you a place. ³¹³⁸And if I go to prepare for you a place, I shall return again, and take you unto me: and so where I am, there ye [32, 33] shall be also. ³¹³⁹And the place that I go ye know, ³¹⁴⁰ and the way ye know. ³¹⁴¹ ³¹⁴²Thomas said unto him, Our Lord, we know not whither thou goest; and how is the way for [34] us to the knowledge of that? ³¹⁴³ ³¹⁴⁴Jesus said unto him, I am the way, and the truth, [35] and the life: and no man cometh unto my Father, but through me. ³¹⁴⁵And if ye had known me, ye should have known my Father: and from henceforth ye know ³¹⁴⁶ him, [36] and have seen him. ³¹⁴⁷Philip ³¹⁴⁸ said unto him, Our Lord, shew us the Father, and it sufficeth [37] us. ³¹⁴⁹Jesus said unto him, Have I been all this time with you, and dost thou not know ³¹⁵⁰ me, Philip? ³¹⁵¹ whosoever hath seen me hath seen the Father; how then sayest [38] thou, Shew us the Father? ³¹⁵²Believest thou not that I am in my Father, and my Father in me? and the

³¹²⁴ Matt. xxvi. 33.
³¹²⁵ Luke xxii. 33b.
³¹²⁶ John xiii. 37b.
³¹²⁷ John xiii. 38a.
³¹²⁸ Mark xiv. 30b.
³¹²⁹ Luke xxii. 34b; Mark xiv. 31.
³¹³⁰ Or, *went on saying*.
³¹³¹ Lit. *end in*. Or, *if I come to (the point of)*.
³¹³² John xiv. 1.
³¹³³ The diacritical points in both Vat. (followed by Ciasca) and Borg. MSS. appear to demand a rendering *inquire for be troubled*. In Ibn-at-Tayyib's comments (not the *text*), however (with other points), we have the meaning *wail* (root *nhb*). Every Syriac version uses a different word.
³¹³⁴ John xiv. 2.
³¹³⁵ Or, *ranks*.
³¹³⁶ Or, *should tell*.
³¹³⁷ Probably the Arabic represents a Syriac *For I*.
³¹³⁸ John xiv. 3.
³¹³⁹ John xiv. 4.
³¹⁴⁰ Different words.
³¹⁴¹ Different words.
³¹⁴² John xiv. 5.
³¹⁴³ cf. Ibn-at-Tayyib's Commentary (f. 352a) and order of words in Peshitta (not Sin.).
³¹⁴⁴ John xiv. 6.
³¹⁴⁵ John xiv. 7.
³¹⁴⁶ Lit. *have known*.
³¹⁴⁷ John xiv. 8.
³¹⁴⁸ Different forms, as in Peshitta.
³¹⁴⁹ John xiv. 9.
³¹⁵⁰ More exactly, *hast thou not come to know*.
³¹⁵¹ Different forms, as in Peshitta.
³¹⁵² John xiv. 10.

saying that I say, I say not of myself: but my Father who dwelleth in [39] me, he doeth these deeds. ³¹⁵³Believe that I am in my Father, and my Father in me: [40] [Arabic, p. 173] or else believe for the sake of the deeds. ³¹⁵⁴Verily, verily, I say unto you, Whosoever believeth in me, the deeds that I do shall he do also; and [41] more than that shall he do: I go unto the Father. ³¹⁵⁵And what ye shall ask in my [42] name, I shall do unto you, that the Father may be glorified in his Son. ³¹⁵⁶And if ye [43, 44] ask me ³¹⁵⁷in my name, I will do *it*. ³¹⁵⁸If ye love me, keep my commandments. ³¹⁵⁹And I will entreat of my Father, and he will send unto you another Paraclete, that he [45] may be with you for ever, *even* the Spirit of truth: ³¹⁶⁰whom the world cannot receive; for it hath not seen him, nor known him: but ye know him; for he hath dwelt ³¹⁶¹[46] with you, and is in you. ³¹⁶²I will not leave you orphans: I will come unto you. [47] ³¹⁶³Another little *while*, and the world seeth me not; but ye see me that I live, and ye [48] shall live also. ³¹⁶⁴And in that day ye shall know that I am in my Father, and ye in me, and I in you.

Section XLVI.

[1] ³¹⁶⁵Whosoever hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will [2] shew myself unto him. ³¹⁶⁶Judas (not Iscariot) said unto him, My Lord, what is the [3] purpose of thy intention to shew thyself to us, and not to the world? ³¹⁶⁷Jesus answered and said unto him, Whosoever loveth me will keep my word: and my Father will love him, and to him will we come, and make our ³¹⁶⁸abode with him. [4] ³¹⁶⁹But he that loveth me not keepeth not my word: and this word that ye hear is not my word, but the Father's which sent me.

[5, 6] ³¹⁷⁰This have I spoken unto you, while I was yet with you. ³¹⁷¹But the Paraclete, the Holy Spirit, whom my Father will send in my name, he will teach you everything, and [7] [Arabic, p. 174] he will bring to your remembrance all that I say unto you. ³¹⁷²Peace I leave you; my peace I

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- ³¹⁵³ John xiv. 11.
³¹⁵⁴ John xiv. 12.
³¹⁵⁵ John xiv. 13.
³¹⁵⁶ John xiv. 14.
³¹⁵⁷ The Borg. ms. has *me* clearly (*cf.* Peshitta). The Vat. ms. is ambiguous.
³¹⁵⁸ John xiv. 15.
³¹⁵⁹ John xiv. 16.
³¹⁶⁰ John xiv. 17.
³¹⁶¹ Probably a misreading of the Peshitta (not Sin. or Cur.), since the next clause also agrees with it.
³¹⁶² John xiv. 18.
³¹⁶³ John xiv. 19.
³¹⁶⁴ John xiv. 20.
³¹⁶⁵ John xiv. 21.
³¹⁶⁶ John xiv. 22.
³¹⁶⁷ John xiv. 23.
³¹⁶⁸ Lit. *the* (*cf.* Syriac versions).
³¹⁶⁹ John xiv. 24.
³¹⁷⁰ John xiv. 25.
³¹⁷¹ John xiv. 26.
³¹⁷² John xiv. 27.

give unto you: and not as this world giveth, give I unto you. [8] ³¹⁷³Let your heart not be troubled,³¹⁷⁴ nor fearful. Ye heard that I said unto you, that I go away, and come unto you. If³¹⁷⁵ ye loved me, ye would rejoice, that I go away to my [9] Father: for my Father is greater than I. ³¹⁷⁶And now I say unto you before it come [10] to pass, that, when it cometh to pass, ye may believe me. ³¹⁷⁷Now I will not speak with you much: the Archon of the world will come, and he will have nothing in [11] me: ³¹⁷⁸but that the world may know that I love my Father, and as my Father charged me, so I do.

[12] ³¹⁷⁹And he said unto them, When I sent you without purses, or wallets, and shoes,³¹⁸⁰ [13] lacked ye perchance anything? They said unto him, Nothing. ³¹⁸¹He said unto them, Henceforth, whosoever hath a purse, let him take it, and likewise the wallet also: and whosoever hath not a sword, shall sell his garment, and buy for himself a [14] sword. ³¹⁸²I say unto you, that this scripture also must be fulfilled in me, that I should be reckoned³¹⁸³ with the transgressors: for all that is said of me is fulfilled in [15] me. ³¹⁸⁴His disciples said unto him, Our Lord, lo, here are two swords. He said [16] unto them, They are sufficient. ³¹⁸⁵Arise, let us go hence. And they arose, and praised, and went forth, and went, according to their custom, to the mount of Olives, he and his disciples.

[17] ³¹⁸⁶And he said unto them, I am the true vine, and my Father is the husbandman. [18] ³¹⁸⁷Every branch that produceth not fruit in me, he taketh it: and that which giveth fruit, [19] he cleanseth it, that it may give much fruit. ³¹⁸⁸Ye are already clean because of the word [20] that I have spoken unto you. ³¹⁸⁹Abide in me, and I in you. And as the branch of the [Arabic, p. 175] vine cannot produce fruit of itself, if it be not abiding in the vine; so too ye [21] also, if ye abide not in me. ³¹⁹⁰I am the vine, and ye are the branches: He then that abideth in me, and I in him, he giveth much fruit: for without me ye cannot [22] do anything. ³¹⁹¹And if a man abide not in me, he is cast without, like a withered [23] branch; and it is gathered, and cast³¹⁹² into the fire, that it may be burned. ³¹⁹³If ye abide in me, and my word abide in you, everything that ye desire to ask shall be [24] *done* unto you. ³¹⁹⁴And herein is the Father glorified, that ye may give much fruit;

³¹⁷³ John xiv. 28.

³¹⁷⁴ This word is quite unlike that used in § 45, 29.

³¹⁷⁵ The Syriac form of the introductory particle is wrongly used, for in Arabic it has interrogative force.

³¹⁷⁶ John xiv. 29.

³¹⁷⁷ John xiv. 30.

³¹⁷⁸ John xiv. 31a.

³¹⁷⁹ Luke xxii. 35.

³¹⁸⁰ The first letter of the Arabic word has lost its diacritical point.

³¹⁸¹ Luke xxii. 36.

³¹⁸² Luke xxii. 37.

³¹⁸³ A possible rendering of the Syriac *he was reckoned*.

³¹⁸⁴ Luke xxii. 38.

³¹⁸⁵ John xiv. 31b; Luke xxii. 39.

³¹⁸⁶ John xv. 1.

³¹⁸⁷ John xv. 2.

³¹⁸⁸ John xv. 3.

³¹⁸⁹ John xv. 4.

³¹⁹⁰ John xv. 5.

³¹⁹¹ John xv. 6.

³¹⁹² The verbs may be active or passive, but are singular (*cf.* § 38, 43, note).

³¹⁹³ John xv. 7.

³¹⁹⁴ John xv. 8.

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[25] and ye *shall* be my disciples. ³¹⁹⁵And as my Father loved me, I loved you also: [26] abide in my love. ³¹⁹⁶If ye keep my commands, ye shall abide in my love; as I have [27] kept my Father's commands, and abode in his love. ³¹⁹⁷I have spoken that unto you, [28] that my joy³¹⁹⁸ may be in you, and your joy³¹⁹⁹ be fulfilled. ³²⁰⁰This is my commandment, [29] that ye love one another, as I loved you. ³²⁰¹And no love is greater than this, namely, [30] that a man should give his life for his friends. ³²⁰²Ye are my friends, if ye do all that [31] I command you. ³²⁰³I call you not now servants; for the servant knoweth not what his lord doeth: my friends have I now called you; for everything that I heard from [32] my Father I have made known unto you. ³²⁰⁴Ye did not choose³²⁰⁵ me, but I chose I you, and appointed you, that ye also should go and bear fruit, and *that* your fruit should³²⁰⁶ [33] abide; and *that* all that ye shall ask my Father in my name, he may³²⁰⁷ give you. ³²⁰⁸This [34] I command³²⁰⁹ you, that ye love one another. ³²¹⁰And if the world hate you, know that [35] before you it hated me. ³²¹¹If then ye were of the world, the world would love its own: but ye are not of the world: I chose you out of the world: therefore the world [36] [Arabic, p. 176] hateth you. ³²¹²Remember the word that I said unto you, that no servant is greater than his lord. And if they persecuted³²¹³ me, you also will they [37] persecute;³²¹⁴ and if they kept my word, your word also will they keep. ³²¹⁵But all these things will they do unto you for my name's sake, for they have not known³²¹⁶ him [38] that sent me. ³²¹⁷And if I had not come and spoken unto them, they had not had sin: [39] but now they have no excuse for their sins. ³²¹⁸Whosoever hateth me, also hateth my [40] Father. ³²¹⁹And if I had not done the deeds before them that no other man did, they would not have had sin: but now they have seen and hated me and my Father [41] also: that the word may be fulfilled that is written in their law, ³²²⁰They hated me for [42] nothing. ³²²¹But when the Paraclete is come, whom I will send unto you from my Father, even the Spirit of truth, which goeth forth

³¹⁹⁵ John xv. 9.
³¹⁹⁶ John xv. 10.
³¹⁹⁷ John xv. 11.
³¹⁹⁸ Two words from the same root.
³¹⁹⁹ Two words from the same root.
³²⁰⁰ John xv. 12.
³²⁰¹ John xv. 13.
³²⁰² John xv. 14.
³²⁰³ John xv. 15.
³²⁰⁴ John xv. 16.
³²⁰⁵ Different words.
³²⁰⁶ Or, *shall* and *will*, respectively.
³²⁰⁷ Or, *shall* and *will*, respectively.
³²⁰⁸ John xv. 17.
³²⁰⁹ Or, *have commanded*.
³²¹⁰ John xv. 18.
³²¹¹ John xv. 19.
³²¹² John xv. 20.
³²¹³ cf. § 8, 34, note.
³²¹⁴ cf. § 8, 34, note.
³²¹⁵ John xv. 21.
³²¹⁶ The Arabic text (Vat.) is grammatically inaccurate, and the Borg. MS. has *know not*.
³²¹⁷ John xv. 22.
³²¹⁸ John xv. 23.
³²¹⁹ John xv. 24.
³²²⁰ John xv. 25.
³²²¹ John xv. 26.

from my Father, he shall bear witness of [43] me: ³²²²and ye also bear witness, because from the beginning ye *have been* with me.

[44, 45] ³²²³I have said that unto you, that ye may not stumble. ³²²⁴ ³²²⁵And they shall put you out of their synagogues: and there cometh an ³²²⁶ hour when every one that killeth [46] you shall think that he hath offered unto God an offering. ³²²⁷And they will do that, [47] because they do not know me, nor my Father. ³²²⁸I have said that unto you, so that [48] when its time is come, ye may remember it, that I told you. ³²²⁹And this hitherto I said not unto you, because I was with you. But ³²³⁰ now I go unto him that sent me; and no [49] man of you asketh me whither I go. ³²³¹I have said that unto you now, and grief hath [50] come and taken possession of your hearts ³²³²But I say the truth unto you; It is better ³²³³ for you that I go away: for if I go not away, the Paraclete will not come unto you; [51] [Arabic, p. 177] but if I go away, I will send him unto you. ³²³⁴And when he cometh, he will reprove the world for sin, and for righteousness, and for judgement: [52, 53] for sin, ³²³⁵because they have not believed in me; ³²³⁶and for righteousness, because I go [54] to my Father; ³²³⁷and for judgement, because ³²³⁸ the Archon of this world hath been [55] judged. ³²³⁹And further have I many things to speak unto you, but ye cannot tarry ³²⁴⁰ [56] now. ³²⁴¹Howbeit ³²⁴² when the Spirit of truth is come, he will remind ³²⁴³ you of all the truth: he will say nothing from himself; but everything that he heareth, that shall [57] he say: and he shall make known unto you the things that are to be. ³²⁴⁴And he shall [58] glorify me; for from me shall he take and shew you. ³²⁴⁵All that my Father hath is mine: therefore said I unto you, that he taketh ³²⁴⁶ of mine, and shall shew ³²⁴⁷ you.

³²²² John xv. 27.
³²²³ John xvi. 1.
³²²⁴ Lit. *sway* (as *one does in dozing*).
³²²⁵ John xvi. 2.
³²²⁶ Or, *the*, as in Borg. MS.
³²²⁷ John xvi. 3.
³²²⁸ John xvi. 4.
³²²⁹ John xvi. 5 [in the Greek and English verse 5 begins at *But.*].
³²³⁰ In the Greek and English verse 5 begins at *But.*
³²³¹ John xvi. 6.
³²³² John xvi. 7.
³²³³ Or, *best*.
³²³⁴ John xvi. 8.
³²³⁵ John xvi. 9.
³²³⁶ John xvi. 10.
³²³⁷ John xvi. 11.
³²³⁸ Lit. *that* (*cf.* Peshitta).
³²³⁹ John xvi. 12.
³²⁴⁰ Or perhaps *receive* (*them*). Possibly a Syriac *d* has been read *r*. But Ibn-at-Tayyib in the text of his Commentary (f. 357a) has a word which perhaps might be rendered *accommodate yourselves (to them)* (same letters, but last two transposed), while his comment (f. 357b) gives *ye cannot bear it*.
³²⁴¹ John xvi. 13.
³²⁴² Or, *And*.
³²⁴³ The Syriac words for *remind* and *lead* differ only in the length of a single stroke. Ibn-at-Tayyib (*ibid.* f. 357b) almost seems to have read *illumine you with*, although he calls attention to the "Greek" reading.
³²⁴⁴ John xvi. 14.
³²⁴⁵ John xvi. 15.
³²⁴⁶ Same tense.
³²⁴⁷ Same tense.

Section XLVII.

[1] ³²⁴⁸A little *while*, and ye shall not behold me; and a little *while* again, and ye shall [2] behold me; because I go to the Father. ³²⁴⁹His disciples therefore said one to another, What is this that he hath said unto us, A little *while*, and ye shall not behold me; and a little *while* again, and ye shall behold me: and, I go to my [3] Father? ³²⁵⁰And they said, What is this little *while* that he hath said? We know not [4] what he speaketh. ³²⁵¹And Jesus perceived that they were seeking to ask him, and said unto them, Do ye inquire among yourselves concerning this, that I said unto you, A little *while*, and ye behold me not, and a little while again, and ye shall [5] behold me? ³²⁵²Verily, verily, ³²⁵³I say unto you, that ye shall weep and grieve, but the world shall rejoice: and ye shall be sorrowful, but your grief shall turn³²⁵⁴ to joy.

[6] ³²⁵⁵For, a woman when the time is come for her that she should bring forth, the arrival of the day of her bringing forth distresseth her: but whenever she hath brought forth a son, she remembereth not her distress, for joy at the birth of a man into the [7] world. ³²⁵⁶And ye now also grieve: but I shall see you, and your hearts shall rejoice, [8] [Arabic, p. 178] and your joy no man taketh from you. ³²⁵⁷And in that day ye shall ask me nothing. And verily, verily, ³²⁵⁸I say unto you, All that ye ask my Father in my name, he will give you. ³²⁵⁹Hitherto ye have asked nothing [9] in my name: ask, and ye shall receive, that your joy may be complete.

[10] ³²⁶⁰I have spoken unto you now in ænigmas:³²⁶¹ but there will come an hour when³²⁶² I shall not speak to you in ænigmas,³²⁶³ but shall reveal unto you the Father plainly, [11] in that day when³²⁶⁴ ye shall ask in my name: ³²⁶⁵and I say not unto you, that I shall [12] entreat the Father for you; ³²⁶⁶for the Father loveth you, because ye have loved me, [13] and have believed that I came forth from my Father. ³²⁶⁷I came forth from my Father, and came into the world: and I leave the world, and go unto my Father. [14] ³²⁶⁸His disciples said unto him, Lo, thy speech is now plain, and thou hast not said one [15] thing in an ænigma. ³²⁶⁹Now, lo, we know that thou knowest everything, and



³²⁴⁸ John xvi. 16.
³²⁴⁹ John xvi. 17.
³²⁵⁰ John xvi. 18.
³²⁵¹ John xvi. 19.
³²⁵² John xvi. 20.
³²⁵³ Not quite the usual formula, there being here no article.
³²⁵⁴ The Arabic might also be rendered *be turned*, but the Syriac is intransitive.
³²⁵⁵ John xvi. 21.
³²⁵⁶ John xvi. 22.
³²⁵⁷ John xvi. 23.
³²⁵⁸ Not quite the usual formula, there being here no article (*cf.* also § 47, 5).
³²⁵⁹ John xvi. 24.
³²⁶⁰ John xvi. 25.
³²⁶¹ Not the usual word for *proverb or parable* (*cf.* Syriac versions).
³²⁶² So Vat. MS. and Peshitta. The Borg. MS., followed by Ciasca, has *and a time when*.
³²⁶³ Not the usual word for *proverb or parable* (*cf.* Syriac versions).
³²⁶⁴ *cf.* Peshitta.
³²⁶⁵ John xvi. 26.
³²⁶⁶ John xvi. 27.
³²⁶⁷ John xvi. 28.
³²⁶⁸ John xvi. 29.
³²⁶⁹ John xvi. 30.

needest not that any man should ask thee: and by this we believe that thou camest forth [16, 17] from God. ³²⁷⁰Jesus said unto them, Believe that an hour cometh, ³²⁷¹and lo, it hath come, and ye shall be scattered, every one of you to his place, and shall leave me [18] alone: and yet I am not alone, because the Father is with me. ³²⁷²This have I said unto you, that in me ye may have peace. And in the world trouble shall overtake you: but be of good courage; for I have overcome the world.

[19] ³²⁷³This said Jesus, and lifted up his eyes unto heaven, and said, My Father, the hour [20] is come; glorify thy Son, that thy Son may glorify thee: ³²⁷⁴as thou gavest him authority [21] over all flesh, that all that thou hast given him, he might give them ³²⁷⁵eternal life. ³²⁷⁶And this is eternal life, that they should ³²⁷⁷know that thou alone art true God, and *that he* [22] [Arabic, p. 179] whom thou didst send is Jesus the Messiah. ³²⁷⁸ ³²⁷⁹I glorified thee in the earth, [23] and the work which thou gavest me to do I have accomplished. ³²⁸⁰And now glorify thou me, O Father, beside thee, with that glory which I had with thee [24] before the world was. ³²⁸¹I made known thy name to the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept [25, 26] thy word. ³²⁸²Now they ³²⁸³know that all that thou hast given me is from thee: ³²⁸⁴and the sayings which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and believed that thou didst send me. [27] ³²⁸⁵And I ask for their sake: and my asking is not for the world, but for those whom [28] thou hast given me; for they are thine: ³²⁸⁶and all that is mine is thine, and all that is [29] thine is mine: and I am glorified in them. ³²⁸⁷And now I am not in the world, and they are in the world, and I come to thee. My ³²⁸⁸holy Father, keep them in thy [30] name which thou hast given unto me, that they may be one, as we are. ³²⁸⁹When I was with them in the world, I kept them in thy name: and I kept those whom thou gavest unto me: and no man of them hath perished, but the son of perdition; that [31] the scripture might be fulfilled. ³²⁹⁰Now I come to thee: and this I say in the world, [32] that my joy

³²⁷⁰ John xvi. 31.

³²⁷¹ John xvi. 32.

³²⁷² John xvi. 33.

³²⁷³ John xvii. 1.

³²⁷⁴ John xvii. 2.

³²⁷⁵ Lit. *it* or *him*.

³²⁷⁶ John xvii. 3.

³²⁷⁷ In the Borg. MS. the sentence begins with *that they might*, the preceding clause being omitted.

³²⁷⁸ The above is perhaps the most natural rendering of the Arabic; but the latter is really only an awkward word-for-word reproduction of the Peshitta, which means *know thee, who alone art the God of truth, and him whom thou didst send, (even) Jesus the Messiah*.

³²⁷⁹ John xvii. 4.

³²⁸⁰ John xvii. 5.

³²⁸¹ John xvii. 6.

³²⁸² John xvii. 7.

³²⁸³ So Ciasca's text. The Vat. MS. has *I*, with the Peshitta and probably Sinaitic.

³²⁸⁴ John xvii. 8.

³²⁸⁵ John xvii. 9.

³²⁸⁶ John xvii. 10.

³²⁸⁷ John xvii. 11.

³²⁸⁸ So in Sinaitic. The Peshitta omits *My*.

³²⁸⁹ John xvii. 12.

³²⁹⁰ John xvii. 13.



may be complete in them. ³²⁹¹I have given them thy word; and the world [33] hated them, because they were not of the world, as I was not of the world. ³²⁹²And I ask not this, that thou take them from the world, but that thou keep them from the [34, 35] evil one. ³²⁹³They were not of the world, as I was not of the world. ³²⁹⁴O Father, sanctify [36] them in thy truth: for thy word is truth. ³²⁹⁵And as thou didst send me into the world, I [37] [Arabic, p. 180] also send them into the world. ³²⁹⁶And for their sake I sanctify myself, that they [38] also may be sanctified in the truth. ³²⁹⁷Neither for these alone do I ask, but for [39] the sake of them that believe in me through their word; ³²⁹⁸that they may be all one; as thou art in me, and I in thee, and so they also shall be one in us: that the world [40] may believe that thou didst send me. ³²⁹⁹And the glory which thou hast given unto [41] me I have given unto them; ³³⁰⁰that they may be one, as we are one; I in them, and thou in me, that they may be perfect into³³⁰¹ one; and *that* the world may know that [42] thou didst send me, and that I³³⁰² loved them, as thou lovedst me. ³³⁰³Father, and those whom thou hast given me, I wish that, where I am, they may be with me also; that they may behold my glory, which thou hast given me: for thou lovedst me before [43] the foundation³³⁰⁴ of the world. ³³⁰⁵My righteous Father,³³⁰⁶ and the world knew thee not, [44] but I know thee; and they knew that thou didst send me; and I made known unto them thy name, and will make it known to them; ³³⁰⁷that the love *wherewith* thou lovedst me may be in them, and I shall³³⁰⁸ be in them.

Section XLVIII.

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- ³²⁹¹ John xvii. 14.
³²⁹² John xvii. 15.
³²⁹³ John xvii. 16.
³²⁹⁴ John xvii. 17.
³²⁹⁵ John xvii. 18.
³²⁹⁶ John xvii. 19.
³²⁹⁷ John xvii. 20.
³²⁹⁸ John xvii. 21.
³²⁹⁹ John xvii. 22.
³³⁰⁰ John xvii. 23.
³³⁰¹ Vat. ms. has *as*.
³³⁰² *cf.* Peshitta, as pointed in the editions.
³³⁰³ John xvii. 24.
³³⁰⁴ *cf.* § 17, 17, note.
³³⁰⁵ John xvii. 25.
³³⁰⁶ The Arabic as it stands should mean *My Father is righteous*; but it is simply the ordinary Syriac reading, and is so rendered above.
³³⁰⁷ John xvii. 26.
³³⁰⁸ Or perhaps *may*.

[1] ³³⁰⁹This said Jesus, and went forth with his disciples to a place which was called Gethsemane, ³³¹⁰ on ³³¹¹ the side that is in the plain ³³¹² of Kidron, the mountain, ³³¹³ the place [2] in which was a garden; and he entered thither, he and his disciples. ³³¹⁴And Judas the [3] betrayer knew that place: for Jesus oft-times met with his disciples there. ³³¹⁵And when Jesus came to the place, he said to his disciples, Sit ye here, so that I may go and pray; [4, 5] [Arabic, p. 181] and pray ye, that ye enter not into temptations. ³³¹⁶And he took with him Cephas and the sons of Zebedee together, James and John; and he began to [6] look sorrowful, and to be anxious. ³³¹⁷And he said unto them, My soul is distressed unto [7] death: abide ye here, and watch with me. ³³¹⁸And he withdrew from them a little, [8] the space of a stone's throw; ³³¹⁹and he kneeled, ³³²⁰ and fell on his face, and prayed, so [9] that, if it *were* possible, this hour *might* pass ³³²¹ him. ³³²²And he said, Father, thou art able for all things; if thou wilt, let this cup pass me: ³³²³but let not my will be *done*, [10] but let thy will be *done*. ³³²⁴And he came to his disciples, and found them sleeping; [11] and he said unto Cephas, Simon, didst thou sleep? ³³²⁵Could ye thus not for one hour [12] watch with me? ³³²⁶Watch and pray, that ye enter not into temptations: the spirit is [13] willing and ready, but the body is weak. ³³²⁷ ³³²⁸And he went again a second time, and prayed, and said, My Father, if it is not possible with regard to ³³²⁹ this cup that it pass, [14] except I drink it, thy will be *done*. ³³³⁰And he returned again, and found his disciples sleeping, for their eyes were heavy from their grief and anxiety; and they knew not [15] what to say to him. ³³³¹And he left them, and went away again, and prayed a third [16] time, and said the very same word. ³³³²And there appeared unto him an angel from [17] heaven, encouraging him. ³³³³And being afraid ³³³⁴ he prayed continuously: ³³³⁵ and

³³⁰⁹ John xviii. 1.

³³¹⁰ Matt. xxvi. 36.

³³¹¹ Vat. MS. has *and on*.

³³¹² The word rendered *plain* (*cf.* Dozy, *Supplement, sub voc.*), which occurs also in the text of Ibn-at-Tayyib (*loc. cit.*, f. 362b), properly means *lake*. The word in the *Jerusalem Lectionary* means *valley* as well as *stream*. For the whole clause *cf.* the text of John xviii. in *Die vier Evangelien, arabisch, aus der Wiener Handschrift*, edited by P. de Lagarde, 1864.

³³¹³ *cf.* Sinaitic Syriac and Luke xxii. 39.

³³¹⁴ John xviii. 2.

³³¹⁵ Luke xxii. 40a; Matt. xxvi. 36b.

³³¹⁶ Luke xxii. 40b; Matt. xxvi. 37.

³³¹⁷ Matt. xxvi. 38.

³³¹⁸ Luke xxii. 41a.

³³¹⁹ Mark xiv. 35b.

³³²⁰ Lit. *fell on his knees*.

³³²¹ Lit. *let this hour pass*. The Borg. MS. omits *him*.

³³²² Mark xiv. 36a.

³³²³ Luke xxii. 42b.

³³²⁴ Matt. xxvi. 40a; Mark xiv. 37b.

³³²⁵ Matt. xxvi. 40b.

³³²⁶ Matt. xxvi. 41a; Matt. xiv. 38b.

³³²⁷ Lit. *diseased*. The Arabic word is rare in the sense required by the context (*cf.* Pesh.).

³³²⁸ Matt. xxvi. 42.

³³²⁹ This reading would perhaps more easily arise out of the Sinaitic than out of the Peshitta.

³³³⁰ Mark xiv. 40.

³³³¹ Matt. xxvi. 44.

³³³² Luke xxii. 43.

³³³³ Luke xxii. 44.

³³³⁴ *cf.* Peshitta. Or, *And although he was afraid*.

³³³⁵ The Peshitta (hardly Cur.) is capable of this interpretation.

his sweat³³³⁶ [18] [Arabic, p. 182] became like a stream of blood, and fell on the ground. ³³³⁷Then he rose from [19] his prayer, and came to his disciples, and found them sleeping. ³³³⁸And he [20] said unto them, Sleep now, and rest: ³³³⁹the end hath arrived,³³⁴⁰ and the hour hath come; [21] and behold, the Son of man is betrayed into the hands of sinners. ³³⁴¹Arise, let us go:³³⁴² for he hath come that betrayeth me.

[22] ³³⁴³And while he was still speaking, came Judas the betrayer, one of the twelve, and with him a great multitude carrying lanterns and torches³³⁴⁴ and swords and staves, from the chief priests and scribes and elders of the people, and with him the footsoldiers [23] of the Romans.³³⁴⁵ ³³⁴⁶And Judas the betrayer gave them a sign, and said, He whom I shall kiss, he is he: take him with care,³³⁴⁷ and lead him away.³³⁴⁸

[24] ³³⁴⁹And Jesus, because he knew everything that should come upon him, went forth [25] unto them. ³³⁵⁰And immediately Judas the betrayer came to Jesus, and said, Peace, [26] my Master; and kissed him. ³³⁵¹And Jesus said unto him, Judas, with a kiss betrayest [27] thou the Son of man? ³³⁵²Was it for that thou camest, my friend? And Jesus said [28] to those that came unto him, Whom seek ye? ³³⁵³They said unto him, Jesus the Nazarene. Jesus said unto them, I am he. And Judas the betrayer also was standing [29] with them. ³³⁵⁴And when Jesus said unto them, I am he, they retreated backward, and [30] fell to the ground. ³³⁵⁵And Jesus asked them again, Whom seek ye? They answered, [31] Jesus the Nazarene. ³³⁵⁶Jesus said unto them, I told you that I am he: and if ye seek [32] me, let these go away: that the word might be fulfilled which he spake, ³³⁵⁷Of those [33] [Arabic, p. 183] whom thou hast given me I lost not even one. ³³⁵⁸Then came those that were with Judas, and seized Jesus, and took him.

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³³³⁶ cf. Syr., especially Peshitta.
³³³⁷ Luke xxii. 45a.
³³³⁸ Luke xxii. 46; Matt. xxvi. 45b.
³³³⁹ Mark xiv. 41b.
³³⁴⁰ cf. Syr., especially Peshitta.
³³⁴¹ Mark xiv. 42a; Matt. xxvi. 46b.
³³⁴² cf. § 4, 20, note.
³³⁴³ Matt. xxvi. 47.
³³⁴⁴ John xviii. 3.
³³⁴⁵ cf. John xviii. 3 (*Jerusalem Lectionary*). In Syriac *Romans* means *soldiers*. The Arabic *footsoldiers* might be *man* (singular).
³³⁴⁶ Matt. xxvi. 48; Mark xiv. 44b.
³³⁴⁷ cf. Syriac versions. Obviously we must supply a diacritical point over the last radical, or read the middle one as *dhal*.
³³⁴⁸ Lit. *him to* —. Borg. ms. probably means *bear him away*.
³³⁴⁹ John xviii. 4a.
³³⁵⁰ Matt. xxvi. 49; Matt. xxvi. 50a.
³³⁵¹ Luke xxii. 48b.
³³⁵² Matt. xxvi. 50b; Luke xxii. 52a, c.
³³⁵³ John xviii. 4b; John xviii. 5.
³³⁵⁴ John xviii. 6.
³³⁵⁵ John xviii. 7.
³³⁵⁶ John xviii. 8.
³³⁵⁷ John xviii. 9.
³³⁵⁸ Matt. xxvi. 50c.

[34] ³³⁵⁹And when his disciples saw what happened, they said, Our Lord, shall we smite [35] them with swords? ³³⁶⁰And Simon Cephas had a sword, and he drew it, and struck the servant of the chief priest, and cut off his right ear. And the name of that servant [36] was Malchus. ³³⁶¹Jesus said unto Cephas, The cup which my Father hath given [37] me, shall I not drink it? ³³⁶²Put the sword into its sheath: for all that take with ³³⁶³ the [38] sword shall die by the sword. ³³⁶⁴Thinkest ³³⁶⁵ thou that I am not able to ask of my [39] Father, and he shall now raise up for me more than ³³⁶⁶ twelve tribes of angels? ³³⁶⁷Then [40] how should the scriptures which were spoken be fulfilled, that thus it must be? ³³⁶⁸Your [41] leave in this. ³³⁶⁹ ³³⁷⁰And he touched the ear of him that was struck, and healed it. And in that hour Jesus said to the multitudes, As they come out against a thief are ye come out against me with swords and staves to take me? Daily was I with you in [42] the temple sitting teaching, and ye took me not: ³³⁷¹but this is your hour, and the power [43] of darkness. ³³⁷²And that was, that the scriptures of the prophets might be fulfilled.

[44] ³³⁷³Then the disciples all left him, and fled. And the footsoldiers and the officers [45] and the soldiers ³³⁷⁴ of the Jews seized Jesus, and came. ³³⁷⁵And a certain ³³⁷⁶ young man [46] followed him, and he was wrapped in a towel, naked: ³³⁷⁷and they seized him; so he [47] [Arabic, p. 184] left the towel, and fled naked. ³³⁷⁸Then they took Jesus, and bound him, and brought him to Annas first; because he was the father in law of Caiaphas, [48] who was chief priest that year. ³³⁷⁹And Caiaphas was he that counselled the Jews, that it was necessary that one man should die instead of the people.

[49] ³³⁸⁰And Simon Cephas and one of the other disciples followed Jesus. And the chief [50] priest knew that disciple, and he entered with Jesus into the court; ³³⁸¹but Simon was standing without at the door. And that other disciple, whom the chief priest knew, [51] went out and spake unto her that kept the door, and she brought Simon in. ³³⁸²And when the maid that kept the door saw Simon, she looked stedfastly at him, and said unto him, Art not thou also one of the disciples

³³⁵⁹ Luke xxii. 49.

³³⁶⁰ John xviii. 10.

³³⁶¹ John xviii. 11a.

³³⁶² John xviii. 11c; Matt. xxvi. 52b.

³³⁶³ *Withis* doubtless an accidental repetition of *by* (the same Arabic particle) in the next clause.

³³⁶⁴ Matt. xxvi. 53.

³³⁶⁵ The introductory interrogative particle may represent an original *Or*.

³³⁶⁶ Vat. ms. omits *than*, and has *more* only in the margin by another hand.

³³⁶⁷ Matt. xxvi. 54.

³³⁶⁸ Luke xxii. 51b.

³³⁶⁹ The phrase is awkward. The rendering is different in the text (f. 292a, cf. Lagarde, *Die vier Evv.*), and yet again in the comment (f. 293a) of Ibn-at-Tayyib's Commentary.

³³⁷⁰ Matt. xxvi. 55.

³³⁷¹ Luke xxii. 53b.

³³⁷² Matt. xxvi. 56.

³³⁷³ John xviii. 12a.

³³⁷⁴ cf. § 11, 11.

³³⁷⁵ Mark xiv. 51.

³³⁷⁶ Lit. *one*.

³³⁷⁷ Mark xiv. 52.

³³⁷⁸ John xviii. 12b; John xviii. 13.

³³⁷⁹ John xviii. 14.

³³⁸⁰ John xviii. 15.

³³⁸¹ John xviii. 16.

³³⁸² John xviii. 17a.

of this man, I mean Jesus the [52] Nazarene? ³³⁸³But he denied, and said, Woman, I know him not, neither know I even [53] what thou sayest. ³³⁸⁴And the servants and the soldiers rose, and made a fire in the [54] middle of the court, that they might warm themselves; for it was cold. ³³⁸⁵And when [55] the fire burned up, they sat down around it. ³³⁸⁶And Simon also came, and sat down with them to warm himself, that he might see the end of what should happen.

Section XLIX.

[1, 2] ³³⁸⁷And the chief priest asked Jesus about his disciples, and about his doctrine.³³⁸⁸ ³³⁸⁹And Jesus said unto him, I was speaking³³⁹⁰ openly to the people; and I ever taught in the synagogue, and in the temple, where all the Jews gather; and I have spoken nothing in [3] [Arabic, p. 185] secret. ³³⁹¹Why askest thou me? ask those that have heard, what I spake unto [4] them: for they know all that I said. ³³⁹²And when he had said that, one of the soldiers which were standing *there* struck the cheek³³⁹³ of Jesus, and said unto him, [5] Dost thou thus answer the chief priest? ³³⁹⁴Jesus answered and said unto him, If I [6] have spoken evil, bear witness of evil.³³⁹⁵ but if well, why didst thou smite me? ³³⁹⁶And Annas sent Jesus bound unto Caiaphas the chief priest.

[7] ³³⁹⁷And when Jesus went out, Simon Cephas was standing in the outer court warming [8] himself. ³³⁹⁸And that maid saw him again, and began to say to those that stood [9] *by*, This *man* also was there with Jesus the Nazarene. ³³⁹⁹And those that stood *by* [10] came forward and said to Cephas, Truly thou art one of his disciples. ³⁴⁰⁰And he [11] denied again with an oath, I know not the man. ³⁴⁰¹And after a little one of the servants of the chief priest, the kinsman of him whose ear Simon cut off, saw him; and [12] he disputed³⁴⁰² and said, Truly this *man* was with him: ³⁴⁰³and he also is a Galilæan; [13] and his speech resembles.³⁴⁰⁴ ³⁴⁰⁵And he said unto Simon, Did not I see thee

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³³⁸³ Luke xxii. 57; Mark xiv. 68b.
³³⁸⁴ John xviii. 18a.
³³⁸⁵ Luke xxii. 55a.
³³⁸⁶ John xviii. 18c; Matt. xxvi. 58b.
³³⁸⁷ John xviii. 19.
³³⁸⁸ *cf.* § 6, 40, note.
³³⁸⁹ John xviii. 20.
³³⁹⁰ Peshitta, *spake*; Sin. omits the verse; Cur. lacking.
³³⁹¹ John xviii. 21.
³³⁹² John xviii. 22.
³³⁹³ See § 9, 7, note.
³³⁹⁴ John xviii. 23.
³³⁹⁵ Borg. ms. has *the evil*.
³³⁹⁶ John xviii. 24.
³³⁹⁷ John xviii. 25a.
³³⁹⁸ Mark xiv. 69a.
³³⁹⁹ Matt. xxvi. 71b; Matt. xxvi. 73b.
³⁴⁰⁰ Matt. xxvi. 72.
³⁴⁰¹ Luke xxii. 58a; John xviii. 26a.
³⁴⁰² This is an alternative meaning of the Syriac word *affirmed*, used in the Peshitta.
³⁴⁰³ Luke xxii. 59b.
³⁴⁰⁴ *cf.* Sinaitic (Curetonian wanting). Vat. ms., which Ciasca follows, adds *him* or *it*.
³⁴⁰⁵ Matt. xxvi. 73c; John xviii. 26b.

with him [14] in the garden? ³⁴⁰⁶Then began Simon to curse, ³⁴⁰⁷and to swear, I know not this man [15] whom ye have mentioned. ³⁴⁰⁸And immediately, while he was speaking, the cock crew [16] twice. ³⁴⁰⁹And in that hour Jesus turned, he being without, and looked stedfastly at Cephas. And Simon remembered the word of our Lord, which he said unto him, [17, 18] ³⁴¹⁰Before the cock crow twice, thou shalt deny me thrice. ³⁴¹¹And Simon went forth without, and wept bitterly.

[19] [Arabic, p. 186] ³⁴¹²And when the morning approached, the servants of all the chief priests and the scribes and the elders of the people and all the multitude assembled, [20, 21] and made a plot; ³⁴¹³and they took counsel against Jesus to put him to death. ³⁴¹⁴And they sought false witnesses who should witness against him, that they might put him to [22, 23] death, and they found not; ³⁴¹⁵but many false witnesses came, ³⁴¹⁶but their witness did not [24, 25] agree. ³⁴¹⁷But at last there came two lying witnesses, ³⁴¹⁸and said, We heard him say, I will destroy this ³⁴¹⁹temple of God that is made with hands, and will build another not [26, 27] made with hands after three days. ³⁴²⁰And not even so did their witness agree. But Jesus was silent. ³⁴²¹And the chief priest rose in the midst, and asked Jesus, and said, [28] ³⁴²²Answerest thou not a word concerning anything? what do these ³⁴²³witness against [29, 30] thee? ³⁴²⁴But Jesus was silent, and answered him nothing. ³⁴²⁵And they took him up [31] into their assembly, ³⁴²⁶and said unto him, If thou art the Messiah, tell us. ³⁴²⁷He said [32] unto them, If I tell you, ye will not believe me: ³⁴²⁸and if I ask you, ye will not answer [33] me a word, nor let me go. ³⁴²⁹And the chief priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou art the Messiah, the [34, 35] Son of the living God. ³⁴³⁰Jesus said unto him, Thou hast said that I am he. ³⁴³¹They all said unto him, Then thou art now the Son of God? Jesus said, Ye have said [36] that I am he. ³⁴³²I say unto you, that henceforth ye shall see the Son of man sitting [37] [Arabic, p. 187] at the right hand of power, and coming on

³⁴⁰⁶ Mark xiv. 71.
³⁴⁰⁷ Borg. ms., by adding diacritical points, gets *asserted*.
³⁴⁰⁸ Luke xxii. 60b.
³⁴⁰⁹ Luke xxii. 61a.
³⁴¹⁰ Mark xiv. 30b, c.
³⁴¹¹ Luke xxii. 62.
³⁴¹² Luke xxii. 66a.
³⁴¹³ Matt. xxvii. 1b.
³⁴¹⁴ Matt. xxvi. 59b.
³⁴¹⁵ Matt. xxvi. 60a.
³⁴¹⁶ Mark xiv. 59.
³⁴¹⁷ Matt. xxvi. 60b.
³⁴¹⁸ Mark xiv. 57b; Mark xiv. 58.
³⁴¹⁹ Syriac order, but not in agreement with the versions.
³⁴²⁰ Mark xiv. 59; Matt. xxvi. 63a.
³⁴²¹ Mark xiv. 60a.
³⁴²² Matt. xxvi. 62b.
³⁴²³ Vat. ms. has *anything, when these*.
³⁴²⁴ Mark xiv. 61a.
³⁴²⁵ Luke xxii. 66b.
³⁴²⁶ The word usually means *synagogue* in this work.
³⁴²⁷ Luke xxii. 67.
³⁴²⁸ Luke xxii. 68.
³⁴²⁹ Matt. xxvi. 63b.
³⁴³⁰ Matt. xxvi. 64a.
³⁴³¹ Luke xxii. 70.
³⁴³² Matt. xxvi. 64b.

the clouds of heaven. ³⁴³³Then the [38] chief priest rent his tunic,³⁴³⁴ and said, He hath blasphemed.
³⁴³⁵And they all said, Why should we seek now witnesses? we have heard now the blasphemy from
 his mouth. [39, 40] What then think ye? ³⁴³⁶They all answered and said, He is worthy of death.
³⁴³⁷Then some of them drew near, and spat in his face, and struck him, and scoffed at him. [41]
³⁴³⁸And the soldiers struck him on his cheeks,³⁴³⁹ and said, Prophecy unto us, *thou* Messiah: [42]
 who is he that struck thee? ³⁴⁴⁰And many other things spake they falsely,³⁴⁴¹ and said against him.
 [43] ³⁴⁴²And all of their assembly arose,³⁴⁴³ and took Jesus, and brought him bound³⁴⁴⁴ to [44]
 the prætorium,³⁴⁴⁵ and delivered him up to Pilate the judge;³⁴⁴⁶but they entered not into the prætorium,
 that they might not be defiled when they should eat the passover.

[45] ³⁴⁴⁷And Jesus stood before the judge. And Pilate went forth unto them without, and [46]
 said unto them, What accusation³⁴⁴⁸ have ye against this man? ³⁴⁴⁹They answered and said unto
 him, If he had not been doing evils, neither should we have delivered [47] him up unto thee. ³⁴⁵⁰We
 found this *man* leading our people astray, and restraining from giving tribute to Cæsar, and saying
 of himself that he is the King, the Messiah. [48] ³⁴⁵¹Pilate said unto them, Then take ye him, and
 judge him according to your law. [Arabic, p. 188] The Jews said unto him, We have no authority
 to put a man to death: [49] ³⁴⁵²that the word might be fulfilled, which Jesus spake, when he made
 known by what manner of death he was to die.

[50] ³⁴⁵³And Pilate entered into the prætorium, and called Jesus, and said unto him, Art [51]
 thou the King of the Jews? ³⁴⁵⁴Jesus said unto him, Of thyself saidst thou this, or [52] did others
 tell it thee concerning me? ³⁴⁵⁵Pilate said unto him, Am I, forsooth,³⁴⁵⁶ a Jew? The sons of thy
 nation³⁴⁵⁷ and the chief priests delivered thee unto me: what [53] hast thou done? ³⁴⁵⁸Jesus said
 unto him, My kingdom is not of this world: if my kingdom were of this world, then would my
 servants fight, that I should not be [54] delivered to the Jews: now my kingdom is not from hence.



³⁴³³ Mark xiv. 63a; Matt. xxvi. 65b.
³⁴³⁴ The foreign word used in the Peshitta is preserved. The Sinaitic uses a Syriac word meaning *garment*.
³⁴³⁵ Luke xxii. 71.
³⁴³⁶ Mark xiv. 64b; Matt. xxvi. 66.
³⁴³⁷ Mark xiv. 65a; Luke xxii. 63b.
³⁴³⁸ Mark xiv. 65c; Matt. xxvi. 68.
³⁴³⁹ See § 9, 7, note.
³⁴⁴⁰ Luke xxii. 65.
³⁴⁴¹ See § 7, 17, note.
³⁴⁴² John xviii. 28; Mark xv. 1b.
³⁴⁴³ *cf.* Luke xxiii. 1a.
³⁴⁴⁴ *cf.* Matt. xxvii. 2; Mark xv. 1.
³⁴⁴⁵ Arabic, *diwdn*.
³⁴⁴⁶ John xviii. 28c.
³⁴⁴⁷ Matt. xxvii. 11a; John xviii. 29.
³⁴⁴⁸ Lit. *plea*.
³⁴⁴⁹ John xviii. 30.
³⁴⁵⁰ Luke xxiii. 2b.
³⁴⁵¹ John xviii. 31.
³⁴⁵² John xviii. 32.
³⁴⁵³ John xviii. 33.
³⁴⁵⁴ John xviii. 34.
³⁴⁵⁵ John xviii. 35.
³⁴⁵⁶ See § 4, 24, note.
³⁴⁵⁷ The Syriac word.
³⁴⁵⁸ John xviii. 36.

³⁴⁵⁹Pilate said unto him, Then *thou art* a king? Jesus said unto him, Thou hast said that I am a king. And for this was I born, and for this came I into the world, that I should bear witness [55] of the truth. ³⁴⁶⁰And every one that is of the truth heareth my voice. Pilate said unto him, And what is the truth? And when he said that, he went out again unto the Jews.

Section L.

[1] ³⁴⁶¹And Pilate said unto the chief priests and the multitude, I have not found [2] against this man anything. ³⁴⁶²But they cried out and said, He hath disquieted³⁴⁶³ our people with his teaching in all Judæa, and he began³⁴⁶⁴ from Galilee and unto this [3] place. ³⁴⁶⁵And Pilate, when he heard the name of Galilee, asked, Is this man a Galilæan? [4] ³⁴⁶⁶And when he learned that he was under the jurisdiction of Herod, he sent him to Herod: for he was in Jerusalem in those days.

[5] ³⁴⁶⁷And Herod, when he saw Jesus, rejoiced exceedingly: for he had desired to see him for a long time, because he had heard regarding him many things; and he counted on³⁴⁶⁸ [6] [Arabic, p. 189] seeing some sign from him. ³⁴⁶⁹And he questioned him with many words; but [7] Jesus answered him not a word. ³⁴⁷⁰And the scribes and chief priests were [8] standing *by*, and they accused him vehemently. ³⁴⁷¹And Herod scoffed at him, he and his servants; and when he had scoffed at him, he clothed him in robes of scarlet, [9] and sent him to Pilate. ³⁴⁷²And on that day Pilate and Herod became friends, there having been³⁴⁷³ enmity between them before that.

[10, 11] ³⁴⁷⁴And Pilate called the chief priests and the rulers of the people,³⁴⁷⁵ and said unto them, Ye brought unto me this man, as the perverter of your people: and I have tried him before you, and have not found in this man any cause³⁴⁷⁶ of all that ye [12] seek³⁴⁷⁷ against him: ³⁴⁷⁸nor yet Herod: for I sent him unto him; and he hath done [13] nothing for which he should deserve death.

³⁴⁵⁹ John xviii. 37.

³⁴⁶⁰ John xviii. 38a.

³⁴⁶¹ Luke xxiii. 4.

³⁴⁶² Luke xxiii. 5.

³⁴⁶³ Or, *led astray* (*cf.* § 25, 17, note).

³⁴⁶⁴ *cf.* Syriac versions.

³⁴⁶⁵ Luke xxiii. 6.

³⁴⁶⁶ Luke xxiii. 7.

³⁴⁶⁷ Luke xxiii. 8.

³⁴⁶⁸ Same word as in § 10, 16 (see note there).

³⁴⁶⁹ Luke xxiii. 9.

³⁴⁷⁰ Luke xxiii. 10.

³⁴⁷¹ Luke xxiii. 11.

³⁴⁷² Luke xxiii. 12.

³⁴⁷³ Lit. *and there was*.

³⁴⁷⁴ Luke xxiii. 13.

³⁴⁷⁵ Luke xxiii. 14.

³⁴⁷⁶ The Arabic word may also, like the Syriac, mean *thing*, but hardly, as that does here, *fault* or *crime*. The Vat. ms., pointing differently, reads *thing*. The same confusion occurs at § 40, 35 (*cf.* a converse case in § 25, 40).

³⁴⁷⁷ So Ciasca's text, following the Borg. ms. The Vat. ms. has *plotted*, which is nearer the Syriac *accuse*.

³⁴⁷⁸ Luke xxiii. 15.

³⁴⁷⁹So now I will chastise him, and let [14, 15] him go. ³⁴⁸⁰The multitude all cried out and said, Take him from us, take him. ³⁴⁸¹And [16] the chief priests and the elders accused him of many things. ³⁴⁸²And during their [17] accusation he answered not a word. ³⁴⁸³Then Pilate said unto him, Hearest thou not [18] how many *things* they witness against thee? ³⁴⁸⁴And he answered him not, not even one word: and Pilate marvelled at that.

[19] ³⁴⁸⁵And when the judge sat on his tribune, his wife sent unto him, and said unto him, See that thou have nothing to do with that righteous *man*: for I have suffered much in my dream³⁴⁸⁶ to-day because of him.

[20] ³⁴⁸⁷And at every feast the custom of the judge was to release to the people one [21] prisoner, him whom they would. ³⁴⁸⁸And there was in their prison a well-known prisoner, [22, 23] called Barabbas. ³⁴⁸⁹And when they assembled, Pilate said unto them, ³⁴⁹⁰Ye have a custom, that I should release unto you a prisoner at the passover: will ye that I [24] release unto you the King of the Jews? ³⁴⁹¹And they all cried out and said, Release not [Arabic, p. 190] unto us this *man*, but release unto us Barabbas. And this Barabbas was a [25] robber, ³⁴⁹²who for sedition³⁴⁹³ and murder, which was in the city, was cast into the [26] prison. ³⁴⁹⁴And all the people cried out and began to ask *him to do* as the custom was [27] that he should do with them. ³⁴⁹⁵And Pilate answered and said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called the Messiah, the [28] King of the Jews? ³⁴⁹⁶For Pilate knew that envy had moved them to deliver him up. [29] ³⁴⁹⁷And the chief priests and the elders asked the multitudes to deliver Barabbas, and [30] to destroy Jesus. ³⁴⁹⁸The judge answered and said unto them, Whom of the two will [31] ye that I release unto you? They said, Barabbas. ³⁴⁹⁹Pilate said unto them, And [32] Jesus which is called the Messiah, what shall I do with him? ³⁵⁰⁰They all cried out [33] and said, Crucify him. ³⁵⁰¹And Pilate spake to them again, for he desired to release [34] Jesus; ³⁵⁰²but they cried out and said, Crucify him, crucify him,

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³⁴⁷⁹ Luke xxiii. 16.
³⁴⁸⁰ Luke xxiii. 18a.
³⁴⁸¹ Mark xv. 3a.
³⁴⁸² Matt. xxvii. 12.
³⁴⁸³ Matt. xxvii. 13.
³⁴⁸⁴ Matt. xxvii. 14.
³⁴⁸⁵ Matt. xxvii. 19.
³⁴⁸⁶ See § 3, 12, note.
³⁴⁸⁷ Matt. xxvii. 15.
³⁴⁸⁸ Matt. xxvii. 16.
³⁴⁸⁹ Matt. xxvii. 17a.
³⁴⁹⁰ John xviii. 39.
³⁴⁹¹ John xviii. 40.
³⁴⁹² Luke xxiii. 19.
³⁴⁹³ Ciasca's text, following the Vat. ms., has *disorder*. Borg. ms. has *division* (*cf. heresies*, Curetonian of § 50, 37), which by addition of a diacritical point gives *sedition*; *cf.* § 50, 37 (Ciasca, following Vat. ms.), and Peshitta (both places).
³⁴⁹⁴ Mark xv. 8.
³⁴⁹⁵ Mark xv. 9a; Matt. xxvii. 17b.
³⁴⁹⁶ Matt. xxvii. 18.
³⁴⁹⁷ Matt. xxvii. 20.
³⁴⁹⁸ Matt. xxvii. 21.
³⁴⁹⁹ Matt. xxvii. 22a.
³⁵⁰⁰ Mark xv. 13.
³⁵⁰¹ Luke xxiii. 20.
³⁵⁰² Luke xxiii. 21.

and release unto us [35] Barabbas. ³⁵⁰³And Pilate said unto them a third time, What evil hath this *man* done? I have not found in him any cause³⁵⁰⁴ to necessitate death: I will chastise him and [36] let him go. ³⁵⁰⁵But they increased in importunity³⁵⁰⁶ with a loud voice, and asked him to crucify him. And their voice, and the voice of the chief priests, prevailed. [37] ³⁵⁰⁷Then Pilate released unto them that one who was cast into prison for sedition and murder, Barabbas, whom they asked for: ³⁵⁰⁸and he scourged Jesus with whips.³⁵⁰⁹

[38] ³⁵¹⁰Then the footsoldiers of the judge took Jesus, and went into the prætorium, and [39] [Arabic, p. 191] gathered unto him all of the footsoldiers. ³⁵¹¹And they stripped him, and put on [40] him a scarlet cloak. ³⁵¹²And they clothed him in garments of purple, and plaited [41] a crown of thorns, and placed it on his head, and a reed in his right hand; ³⁵¹³and while they mocked at him and laughed, they fell down on their knees before him, and bowed [42] down to³⁵¹⁴ him, and said, Hail,³⁵¹⁵ King of the Jews! ³⁵¹⁶And they spat in his face, and took the reed from his hand, and struck him on his head, ³⁵¹⁷and smote his cheeks. [43] ³⁵¹⁸And Pilate went forth without again, and said unto the Jews, I bring him forth to [44] you, that ye may know that I do not find, in examining³⁵¹⁹ him, even one crime.³⁵²⁰ ³⁵²¹And Jesus went forth without, wearing the crown of thorns and the purple garments. [45] ³⁵²²Pilate said unto them, Behold, the man! And when the chief priests and the soldiers³⁵²³ saw him, they cried out and said, Crucify him, crucify him. Pilate said unto them, Take him yourselves, and crucify him: for I find not a cause³⁵²⁴ against [46] him. ³⁵²⁵The Jews said unto him, We have a law, and according to our law he deserves [47] death, because he made himself the Son of God. ³⁵²⁶And when Pilate heard this word, [48] his fear increased; ³⁵²⁷and he entered

³⁵⁰³ Luke xxiii. 22.

³⁵⁰⁴ Our translator has retained the Syriac word, which in this context means *fault* (see § 50, 11, note).

³⁵⁰⁵ Luke xxiii. 23.

³⁵⁰⁶ The word used in Vat ms. means a repeated *charge* or *attack*. That in Borg. ms. is probably used in the post-classical sense of *importuning him*. Either word might be written by a copyist for the other. The same double reading probably occurs again at § 53, 55.

³⁵⁰⁷ Mark xv. 15a; Luke xxiii. 25a.

³⁵⁰⁸ Matt. xxvii. 26b.

³⁵⁰⁹ *cf.* Syriac versions.

³⁵¹⁰ Matt. xxvii. 27.

³⁵¹¹ Matt. xxvii. 28.

³⁵¹² John xix. 2.

³⁵¹³ Matt. xxvii. 29b.

³⁵¹⁴ This may be a mere clerical error (very natural in Arabic) for *scoffed* at, the reading of the Syriac versions. This being so, it is worthy of remark that the reading is apparently common to the two MSS. The Syriac words are, however, also somewhat similar. The *Jerusalem Lectionary* has a word agreeing with the text above.

³⁵¹⁵ Lit. *Peace*.

³⁵¹⁶ Matt. xxvii. 30.

³⁵¹⁷ John xix. 3b.

³⁵¹⁸ John xix. 4.

³⁵¹⁹ This reading may be a corruption of a very literal rendering of the Peshitta.

³⁵²⁰ *cf.* § 50, 11.

³⁵²¹ John xix. 5.

³⁵²² John xix. 6.

³⁵²³ *cf.* § 11, 11, note.

³⁵²⁴ See § 50, 35, note.

³⁵²⁵ John xix. 7.

³⁵²⁶ John xix. 8.

³⁵²⁷ John xix. 9.

again into the porch, and said to Jesus, Whence [49] art thou? ³⁵²⁸But Jesus answered him not a word. Pilate said unto him, Speakest³⁵²⁹ thou not unto me? knowest thou not that I have authority to release thee, and have [50] authority to crucify thee? ³⁵³⁰Jesus said unto him, Thou hast not any³⁵³¹ authority over me, if thou wert not given *it* from above: therefore the sin of him that delivered [51] me up unto thee is greater than thy sin. ³⁵³²And for this word Pilate wished to release him: but the Jews cried out, If thou let him go, thou art not a friend of Cæsar: for every one that maketh himself a king is against Cæsar.

Section LI.

[1] [Arabic, p. 192] ³⁵³³And when Pilate heard this saying, he took Jesus out, and sat on the tribune in the place which was called the pavement of stones, but in the Hebrew [2] called Gabbatha. ³⁵³⁴And that day was the Friday of the passover: and it had reached [3] about the sixth hour.³⁵³⁵ ³⁵³⁶And he said to the Jews, Behold, your King! And they cried out, Take him, take him, crucify him, crucify him. Pilate said unto them, Shall I crucify your King? The chief priests said unto him, We have no king except [4] Cæsar. ³⁵³⁷And Pilate, when he saw *it*, and³⁵³⁸ he was gaining nothing, but the tumult was increasing, took water, and washed his hands before the multitude, and said, I [5] am innocent of the blood of this innocent *man*: ye shall know.³⁵³⁹ ³⁵⁴⁰And all the people [6] answered and said, His blood be on us, and on our children. ³⁵⁴¹Then Pilate commanded to grant them their request; and delivered up Jesus to be crucified, according to their wish.

[7] ³⁵⁴²Then Judas the betrayer, when he saw Jesus wronged, went and returned the [8] thirty *pieces* of money to the chief priests and the elders, ³⁵⁴³and said, I have sinned in my betraying innocent blood. And they said unto him, And we, what must we *do*? [9] know thou. ³⁵⁴⁴And he threw down the money in the temple, and departed; and *he* [10] went away³⁵⁴⁵ and hanged³⁵⁴⁶ himself. ³⁵⁴⁷And the chief priests took the money, and said, We have not authority to cast it into the place

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³⁵²⁸ John xix. 10.
³⁵²⁹ Borg. MS., *Why speakest*; a reading that might be a corruption of the Peshitta.
³⁵³⁰ John xix. 11.
³⁵³¹ Lit. *even one* (Pesh.).
³⁵³² John xix. 12.
³⁵³³ John xix. 13.
³⁵³⁴ John xix. 14.
³⁵³⁵ Lit. *six hours*.
³⁵³⁶ John xix. 15.
³⁵³⁷ Matt. xxvii. 24.
³⁵³⁸ Or, *that*.
³⁵³⁹ *cf.* Peshitta. Or, *Ye know* (*cf.* Sinaitic).
³⁵⁴⁰ Matt. xxvii. 25.
³⁵⁴¹ John xix. 16a.
³⁵⁴² Matt. xxvii. 3.
³⁵⁴³ Matt. xxvii. 4.
³⁵⁴⁴ Matt. xxvii. 5.
³⁵⁴⁵ Borg. MS. omits *and he went away*.
³⁵⁴⁶ Lit. *strangled*.
³⁵⁴⁷ Matt. xxvii. 6.

of the offering,³⁵⁴⁸ for it is the price [11] of blood. ³⁵⁴⁹And they took counsel, and bought with it the plain of the potter, for [12] the burial of strangers. ³⁵⁵⁰Therefore that plain was called, The field of blood, unto [13] [Arabic, p. 193] this day. ³⁵⁵¹Therein³⁵⁵² was fulfilled the saying in the prophet which said, I took thirty *pieces* of money, the price of the precious *one, which was* fixed [14] by the children of Israel; ³⁵⁵³and I paid them for the plain of the potter, as the Lord commanded me.

[15] ³⁵⁵⁴And the Jews took Jesus, and went away to crucify him. ³⁵⁵⁵And when he bare his [16] cross and went out, they stripped him of those purple and scarlet garments which he [17] had on, and put on him his *own* garments. ³⁵⁵⁶And while they were going with him, they found a man, a Cyrenian, coming from the country, named Simon, the father of Alexander and Rufus: ³⁵⁵⁷and they compelled this *man* to bear the cross of Jesus. [18] ³⁵⁵⁸And they took the cross and laid it upon him, that he might bear it, and come after Jesus; and Jesus went, and his cross behind him.

[19] ³⁵⁵⁹And there followed him much people, and women which were lamenting and [20] raving.³⁵⁶⁰ ³⁵⁶¹But Jesus turned unto them and said, Daughters of Jerusalem, weep not [21] for me: weep for yourselves, and for your children. ³⁵⁶²Days are coming, when they shall say, Blessed are the barren, and the wombs that bare not, and the breasts [22] that gave not suck. ³⁵⁶³Then shall they begin to say to the mountains, Fall on us; and [23] to the hills, Cover us. ³⁵⁶⁴For if they do so in the green tree,³⁵⁶⁵ what shall be in the dry?

[24] ³⁵⁶⁶And they brought with Jesus two others of the malefactors,³⁵⁶⁷ to be put to death.

[25] ³⁵⁶⁸And when they came unto a certain place called The skull, and called in the Hebrew Golgotha, they crucified him there: ³⁵⁶⁹they crucified with him these two [26] malefactors, one on his right, and the other on his left. ³⁵⁷⁰And the scripture was [27] [Arabic, p. 194] fulfilled, which saith, He was numbered with the transgressors. ³⁵⁷¹And they gave him to drink wine and myrrh, and vinegar which had been mixed with the myrrh; ³⁵⁷²and he tasted, and would not drink; and he received it not.

³⁵⁴⁸ cf. § 32, 15, note.
³⁵⁴⁹ Matt. xxvii. 7.
³⁵⁵⁰ Matt. xxvii. 8.
³⁵⁵¹ Matt. xxvii. 9.
³⁵⁵² Or, *at that (time)*.
³⁵⁵³ Matt. xxvii. 10.
³⁵⁵⁴ John xix. 16b; Mark xv. 20b.
³⁵⁵⁵ John xix. 17a; Matt. xxvii. 31b.
³⁵⁵⁶ Matt. xxvii. 32a; Mark xv. 21b.
³⁵⁵⁷ Matt. xxvii. 32b.
³⁵⁵⁸ Luke xxiii. 26b.
³⁵⁵⁹ Luke xxiii. 27.
³⁵⁶⁰ Lit. *being burned*. The text is probably corrupt.
³⁵⁶¹ Luke xxiii. 28.
³⁵⁶² Luke xxiii. 29.
³⁵⁶³ Luke xxiii. 30.
³⁵⁶⁴ Luke xxiii. 31.
³⁵⁶⁵ Lit. *wood* (cf. Syr. and Greek).
³⁵⁶⁶ Luke xxiii. 32.
³⁵⁶⁷ Or, *others, malefactors*.
³⁵⁶⁸ Luke xxiii. 33a; John xix. 17c.
³⁵⁶⁹ Luke xxiii. 33b.
³⁵⁷⁰ Mark xv. 28.
³⁵⁷¹ Mark xv. 23a.
³⁵⁷² Matt. xxvii. 34b; Mark xv. 23b.

[28] ³⁵⁷³And the soldiers, when they had crucified Jesus, took his garments, and cast lots for them in four parts, to every party of the soldiers a part; and his tunic was [29] without sewing, from the top woven throughout. ³⁵⁷⁴And they said one to another, Let us not rend it, but cast lots for it, whose it shall be: and the scripture was fulfilled, which saith,

They divided my garments among them,
And cast the lot for my vesture.

[30, 31] ³⁵⁷⁵This the soldiers did. And they sat and guarded him there. ³⁵⁷⁶And Pilate wrote on a tablet the cause of his death, and put it on the wood of the cross above his head. ³⁵⁷⁷ And there was written upon it thus: THIS IS JESUS THE NAZARENE, THE KING OF THE [32] JEWS. ³⁵⁷⁸And this tablet ³⁵⁷⁹read many of the Jews: for the place where Jesus was crucified was near the city: and it was written in Hebrew and Greek and Latin. [33] ³⁵⁸⁰And the chief priests said unto Pilate, Write not, The King of the Jews; but, He it is [34] that ³⁵⁸¹said, I am the King of the Jews. ³⁵⁸²Pilate said unto them, What hath been [35] written hath been written. ³⁵⁸³ ³⁵⁸⁴And the people were standing beholding; and they [36] that passed by were reviling ³⁵⁸⁵him, and shaking ³⁵⁸⁶their heads, and saying, ³⁵⁸⁷Thou that destroyest the temple, and buildest it in three days, ³⁵⁸⁸save thyself if thou art the Son [37] of God, and come down from the cross. ³⁵⁸⁹And in like manner the chief priests and the [Arabic, p. 195] scribes and the elders and the Pharisees derided him, and laughed one with [38, 39] another, and said, ³⁵⁹⁰The saviour of others cannot save himself. ³⁵⁹¹If he is the Messiah, the chosen of God, and the King of Israel, ³⁵⁹²let him come down now from the [40] cross, that we may see, and believe in him. ³⁵⁹³He that relieth on God—let him deliver him [41] now, if he is pleased with him: for he said, I am the Son of God. ³⁵⁹⁴And the soldiers [42] also scoffed at him in that they came near unto



³⁵⁷³ John xix. 23.
³⁵⁷⁴ John xix. 24.
³⁵⁷⁵ Matt. xxvii. 36.
³⁵⁷⁶ John xix. 19.
³⁵⁷⁷ Matt. xxvii. 37.
³⁵⁷⁸ John xix. 20.
³⁵⁷⁹ A different word from that in the preceding verse; in each case, the word used in the Peshitta (Cur. and Sin. lacking).
³⁵⁸⁰ John xix. 21.
³⁵⁸¹ The Syriac words, retained in Ibn-at-Tayyib's Commentary (f. 366a), seem to have been transposed. Vat. ms. omits *he*, probably meaning *but that he said*.
³⁵⁸² John xix. 22.
³⁵⁸³ In a carelessly written Arabic ms. there is almost no difference between *hath been written* and *I have written*, as it is in Ibn-at-Tayyib (*loc. cit.*, f. 366a).
³⁵⁸⁴ Luke xxiii. 35a; Matt. xxvii. 39.
³⁵⁸⁵ *cf.* § 7, 17, note. Borg. ms. has *jesting at*.
³⁵⁸⁶ The Arabic text has *deriding* (*cf.* § 51, 37). Either *with* is accidentally omitted, or, more probably, we should correct the spelling to *shaking* (*cf.* Syriac versions).
³⁵⁸⁷ Matt. xxvii. 40a; Mark xv. 29.
³⁵⁸⁸ Matt. xxvii. 40c.
³⁵⁸⁹ Matt. xxvii. 41.
³⁵⁹⁰ Matt. xxvii. 42a.
³⁵⁹¹ Luke xxiii. 35c; Matt. xxvii. 42c.
³⁵⁹² Verse 37 or Mt.
³⁵⁹³ Matt. xxvii. 43.
³⁵⁹⁴ Luke xxiii. 36.

him, ³⁵⁹⁵and brought him vinegar, and [43] said unto him, If thou art the King of the Jews, save thyself. ³⁵⁹⁶And likewise the two robbers³⁵⁹⁷ also that were crucified with him reproached him.

[44] ³⁵⁹⁸And one of those two malefactors who were crucified with him reviled him, and [45] said, If thou art the Messiah, save thyself, and save us also. ³⁵⁹⁹But his comrade rebuked him, and said, Dost thou not even fear God, being thyself also in this [46] condemnation? ³⁶⁰⁰And we with justice, and as we deserved, and according to our deed,³⁶⁰¹ have we been rewarded: but this *man* hath not done anything unlawful. [47] ³⁶⁰²And he said unto Jesus, Remember me, my Lord, when thou comest in thy kingdom. [48] ³⁶⁰³Jesus said unto him, Verily³⁶⁰⁴ I say unto thee, To-day shalt thou be with me in Paradise.

[49] ³⁶⁰⁵And there stood by the cross of Jesus his mother, and his mother's sister,³⁶⁰⁶ [50] Mary³⁶⁰⁷ that was related to Clopas, and Mary Magdalene. ³⁶⁰⁸And Jesus saw his mother, and that disciple whom he loved standing *by*; and he said to his mother, [51] Woman, behold, thy son! ³⁶⁰⁹And he said to that disciple, Behold, thy mother! And from that hour that disciple took her unto *himself*.

[52] [Arabic, p. 196] ³⁶¹⁰And from the sixth hour³⁶¹¹ darkness was on all the land unto the ninth [53] hour,³⁶¹² and the sun became dark. ³⁶¹³And at the ninth hour Jesus cried out with a loud voice, and said, Yail, Yaili,³⁶¹⁴ why hast thou forsaken me? which³⁶¹⁵ is, My [54] God, my God, why hast thou forsaken me? ³⁶¹⁶And some of those that stood there, when they heard, said,³⁶¹⁷ This *man* called Elijah.

Section LII.

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- ³⁵⁹⁵ Luke xxiii. 37.
³⁵⁹⁶ Matt. xxvii. 44.
³⁵⁹⁷ Borg. ms. has *boys* (an easy clerical error).
³⁵⁹⁸ Luke xxiii. 39.
³⁵⁹⁹ Luke xxiii. 40.
³⁶⁰⁰ Luke xxiii. 41.
³⁶⁰¹ *Our deed* might be read *we have done*, and perhaps our translator's style would justify our writing *as for to*.
³⁶⁰² Luke xxiii. 42.
³⁶⁰³ Luke xxiii. 43.
³⁶⁰⁴ Borg. ms. has *Verily, verily*.
³⁶⁰⁵ John xix. 25.
³⁶⁰⁶ A single word in Arabic.
³⁶⁰⁷ Vat. ms. has *and Mary*.
³⁶⁰⁸ John xix. 26.
³⁶⁰⁹ John xix. 27.
³⁶¹⁰ Matt. xxvii. 45a; Luke xxiii. 44b.
³⁶¹¹ Lit *six hours* and *nine hours* respectively.
³⁶¹² Lit *six hours* and *nine hours* respectively.
³⁶¹³ Luke xxiii. 45a; Mark xv. 34.
³⁶¹⁴ In Vat. ms. the second word is like the first. The syllable *Ya* doubtless is the Arabic interjection *O!*
³⁶¹⁵ The Borg. ms. omits from *which to me*.
³⁶¹⁶ Matt. xxvii. 47.
³⁶¹⁷ Borg. ms. omits *when they*, and has *and said*.

[1] ³⁶¹⁸And after that, Jesus knew that all things were finished; and that the scripture [2] might be accomplished, he said, I thirst. ³⁶¹⁹And there was set a vessel full of vinegar: and in that hour one of them hasted, and took a sponge, and filled it with that [3] vinegar, ³⁶²⁰and fastened it on a reed, and brought it near³⁶²¹ his mouth to give him a [4] drink. ³⁶²²And when Jesus had taken that vinegar, he said, Everything is finished. [5] ³⁶²³But the rest said, Let be, that we may³⁶²⁴ see whether Elijah cometh to save him. [6, 7] ³⁶²⁵And Jesus said, My Father, forgive them; for they know not what they do. And Jesus cried again with a loud voice, and said, My Father, into thy hands I commend³⁶²⁶ my spirit. ³⁶²⁷He said that, and bowed his head, and gave up his spirit.

[8] ³⁶²⁸And immediately the face of³⁶²⁹ the door of the temple was rent into two parts from [9] top to bottom; ³⁶³⁰and the earth was shaken; and the stones were split to pieces; and the [Arabic, p. 197] tombs were opened; and the bodies of many saints which slept, arose and [10] came forth; ³⁶³¹and after his resurrection they entered into the holy city and [11] appeared unto many. ³⁶³²And the officer of the footsoldiers, and they that were with him who were guarding Jesus,³⁶³³ when they saw the earthquake, and the things which came [12] to pass, feared greatly, and praised God, and said, ³⁶³⁴This man *was* righteous; and, [13] Truly he was the Son of God. ³⁶³⁵And all the multitudes that were come together to the sight, when they saw what came to pass, returned and smote upon their breasts.

[14] ³⁶³⁶And the Jews, because of the Friday, said, Let these bodies not remain on their crosses;³⁶³⁷ because it is the morning of the sabbath (for that sabbath was a great day); and they asked of Pilate that they might break the legs of those that were [15] crucified, and take them down. ³⁶³⁸And the soldiers came, and brake the legs of the [16] first, and that other which was crucified with him: ³⁶³⁹but when they came to Jesus, [17] they saw that he had died before, so they brake not his legs: ³⁶⁴⁰but one of the soldiers pierced³⁶⁴¹ him in his side with a spear, and immediately there came forth



³⁶¹⁸ John xix. 28.
³⁶¹⁹ John xix. 29a; Matt. xxvii. 48.
³⁶²⁰ Mark xv. 36b.
³⁶²¹ *cf.* § 12, 13, note.
³⁶²² John xix. 30a.
³⁶²³ Matt. xxvii. 49; Luke xxiii. 34.
³⁶²⁴ Or, *Let us*.
³⁶²⁵ Luke xxiii. 46a.
³⁶²⁶ Lit. *lay down*.
³⁶²⁷ John xix. 30b.
³⁶²⁸ Matt. xxvii. 51.
³⁶²⁹ *cf.* Syriac versions and Ibn-at-Tayyib's Commentary. Vat. ms. omits *the face of*.
³⁶³⁰ Matt. xxvii. 52.
³⁶³¹ Matt. xxvii. 53.
³⁶³² Matt. xxvii. 54.
³⁶³³ This sentence is a good example of word-for-word translation of the Peshitta.
³⁶³⁴ Luke xxiii. 47b; Matt. xxvii. 54b.
³⁶³⁵ Luke xxiii. 48.
³⁶³⁶ John xix. 31.
³⁶³⁷ The word is probably plural.
³⁶³⁸ John xix. 32.
³⁶³⁹ John xix. 33.
³⁶⁴⁰ John xix. 34.
³⁶⁴¹ Lit. *ripped*.

blood and [18] water. ³⁶⁴²And he that hath seen hath borne witness, and his witness is true: and he [19] knoweth that he hath said the truth, that ye also may believe. ³⁶⁴³This he did, that [20] the scripture might be fulfilled, which saith, A bone shall not be broken in him; ³⁶⁴⁴and the scripture also which saith, Let them look upon him whom they pierced.³⁶⁴⁵

[21] ³⁶⁴⁶And there were in the distance all the acquaintance of Jesus standing, and the women that came with him from Galilee, those that followed him and ministered. [22] ³⁶⁴⁷One of them was Mary Magdalene; and Mary the mother of James the little and [23] [Arabic, p. 198] Joses, ³⁶⁴⁸and the mother of the sons of Zebedee, and Salome, and many others which came up with him unto Jerusalem; ³⁶⁴⁹and they saw that.

[24] ³⁶⁵⁰And when the evening of the Friday was come, because of the entering of the [25] sabbath, ³⁶⁵¹there came a rich man, ³⁶⁵² a noble³⁶⁵³ of Ramah, ³⁶⁵⁴ a city of Judah, ³⁶⁵⁵ named Joseph, and he was a good man and upright; ³⁶⁵⁶and he was a³⁶⁵⁷ disciple of Jesus, but [26] was concealing himself for fear of the Jews. ³⁶⁵⁸And he did not agree with the accusers [27] in their desire and their deeds: ³⁶⁵⁹and he was looking for the kingdom of God. ³⁶⁶⁰And this man went boldly, and entered in unto Pilate, and asked of him the body of [28] Jesus. ³⁶⁶¹And Pilate wondered how he had died already: and he called the officer of [29] the footsoldiers, and asked him concerning his death before the time. ³⁶⁶²And when [30] he knew, he commanded him to deliver up his body unto Joseph. ³⁶⁶³And Joseph bought for him a winding cloth of pure linen, and took down the body of Jesus, [31] and wound it in it; and they came and took it. ³⁶⁶⁴And there came unto him Nicodemus also, who of old came unto Jesus by night; and he brought with him perfume³⁶⁶⁵ [32] of myrrh and aloes, about a hundred pounds. ³⁶⁶⁶And they took the body of Jesus, and wound it in the linen and the perfume, as was the custom of the Jews to bury.

³⁶⁴² John xix. 35.
³⁶⁴³ John xix. 36.
³⁶⁴⁴ John xix. 37.
³⁶⁴⁵ Lit. *ripped*.
³⁶⁴⁶ Luke xxiii. 49a; Mark xv. 41b.
³⁶⁴⁷ Matt. xxvii. 56a; Mark xv. 40b.
³⁶⁴⁸ Matt. xxvii. 56c; Mark xv. 40c, 41c.
³⁶⁴⁹ Luke xxiii. 49b.
³⁶⁵⁰ Mark xv. 42.
³⁶⁵¹ Luke xxiii. 50.
³⁶⁵² Matt. xxvii. 57.
³⁶⁵³ Borg. MS. omits.
³⁶⁵⁴ Luke xxiii. 51b.
³⁶⁵⁵ Syriac versions.
³⁶⁵⁶ John xix. 38b.
³⁶⁵⁷ Lit. *the*.
³⁶⁵⁸ Luke xxiii. 51a.
³⁶⁵⁹ Luke xxiii. 51c.
³⁶⁶⁰ Mark xv. 43b.
³⁶⁶¹ Mark xv. 44.
³⁶⁶² Mark xv. 45a.
³⁶⁶³ Matt. xxvii. 58b; Mark xv. 46a.
³⁶⁶⁴ John xix. 38d; John xix. 39.
³⁶⁶⁵ The preparation used in embalming.
³⁶⁶⁶ John xix. 40.

[33] ³⁶⁶⁷And there was in the place where Jesus was crucified a garden; and in that garden [34] a new tomb cut out in a rock, ³⁶⁶⁸ wherein was never man yet laid. ³⁶⁶⁹And they left [35] Jesus there because the sabbath had come in, and because the tomb was near. ³⁶⁷⁰And they pushed ³⁶⁷¹ a great stone, and thrust ³⁶⁷² it against the door of the sepulchre, and [36] went away. ³⁶⁷³And Mary Magdalene and Mary that was related to Joses came to [37] [Arabic, p. 199] the sepulchre after them, ³⁶⁷⁴ ³⁶⁷⁵and sat opposite the sepulchre, ³⁶⁷⁶ and saw the [38] body, how they took it in and laid it there. ³⁶⁷⁷And they returned, and bought ointment ³⁶⁷⁸ and perfume, ³⁶⁷⁹ and prepared ³⁶⁸⁰ *it*, that they might come and anoint him. [39] ³⁶⁸¹And on the day which was the sabbath day they desisted according to the command.

[40, 41] ³⁶⁸²And the chief priests and the Pharisees gathered unto Pilate, and said unto him, ³⁶⁸³Our lord, we remember that that misleader said, while he was alive, After three days [42] I rise. ³⁶⁸⁴And now send beforehand and guard the tomb ³⁶⁸⁵ until the third day, ³⁶⁸⁶ lest his disciples come and steal him by night, and they will say unto the people that he [43] is risen from the dead: and the last error shall be worse than the first. ³⁶⁸⁷He said unto them, And have ye not guards? ³⁶⁸⁸ go, and take precautions as ye know *how*. [44] ³⁶⁸⁹And they went, and set *guards* at the tomb, and sealed that stone, with the guards.

[45] ³⁶⁹⁰And in the evening of the sabbath, which is the morning of the first *day*, and in [46] the dawning ³⁶⁹¹ while the darkness yet remained, came Mary Magdalene and the other Mary and other women to see the tomb. ³⁶⁹²They brought with them the [47] perfume which they had prepared,

³⁶⁶⁷ John xix. 41.

³⁶⁶⁸ Mark xv. 46. Lit. *a stone*.

³⁶⁶⁹ John xix. 42.

³⁶⁷⁰ Matt. xxvii. 60b.

³⁶⁷¹ On the plural, which is to be found also in Ibn-at-Tayyib's Commentary, see § 38, 43, note (end). The word chosen might be simply a clerical error for an original Arabic *rolled*.

³⁶⁷² Lit. *cast* (*cf.* Sinaitic).

³⁶⁷³ Mark xv. 47a.

³⁶⁷⁴ Dual. The clause (from *came*) is found verbatim in Sin. and Cur. at Luke xxiii. 55. Here, after the word *Luke* of the reference, at the end of leaf 117 of Vat. MS., is a note by a later hand: "Here a leaf is wanting." This second and last lacuna extends from § 52, 37, to § 53, 4.

³⁶⁷⁵ Luke xxiii. 55b.

³⁶⁷⁶ Matt. xxvii. 61b.

³⁶⁷⁷ Luke xxiii. 56a; Mark xvi. 1b.

³⁶⁷⁸ *cf.* Sinaitic.

³⁶⁷⁹ The two *Arabic* words are practically synonymous (*cf.* Luke xxiii. 56, Pesh.).

³⁶⁸⁰ Luke xxiii. 56.

³⁶⁸¹ Luke xxiii. 56c.

³⁶⁸² Matt. xxvii. 62.

³⁶⁸³ Matt. xxvii. 63.

³⁶⁸⁴ Matt. xxvii. 64.

³⁶⁸⁵ The MS. omits *the tomb*.

³⁶⁸⁶ Lit. *three days*.

³⁶⁸⁷ Matt. xxvii. 65.

³⁶⁸⁸ The word might be taken as a collective noun, singular. But *cf.* Peshitta and § 52, 51.

³⁶⁸⁹ Matt. xxvii. 66.

³⁶⁹⁰ Matt. xxviii. 1a; Luke xxiv. 1b.

³⁶⁹¹ *cf.* Peshitta. The Arabic word is variously explained.

³⁶⁹² Matt. xxviii. 1b; Luke xxiv. 1d.



and said among themselves, ³⁶⁹³Who is it that will [48] remove for us the stone from the door of the tomb? for it was very great. ³⁶⁹⁴And when they said thus, there occurred a great earthquake; and an angel came down [49] from heaven, and came and removed the stone from the door. ³⁶⁹⁵And they came and found the stone removed from the sepulchre, and the angel sitting upon the [50] stone. ³⁶⁹⁶And his appearance was as the lightning, and his raiment white as the [51] snow: ³⁶⁹⁷and for fear of him the guards were troubled, and became as dead *men*. [52] ³⁶⁹⁸And when he went away, the women entered into the sepulchre; and they found [53] [Arabic, p. 200] not the body of Jesus. ³⁶⁹⁹And they saw there a young man sitting on the [54] right, arrayed in a white garment; and they were amazed.³⁷⁰⁰ ³⁷⁰¹And the angel answered and said unto the women, Fear ye not: for I know that ye seek Jesus the [55] Nazarene, who hath been crucified. He is not here; but he is risen, as he said. ³⁷⁰²Come and see the place where our Lord lay.

Section LIII.³⁷⁰³

[1] ³⁷⁰⁴And while they marvelled at that, behold, two men standing above them, their [2] raiment shining: ³⁷⁰⁵and they were seized with fright, and bowed down their face to [3] the earth: and they said unto them, Why seek ye the living *one* with the dead? ³⁷⁰⁶He is not here; he is risen: remember what he was speaking unto you while he was in [4] Galilee, and saying, ³⁷⁰⁷The Son of man is to be delivered up into the hands of sinners, [5] and to be crucified, and on the third day to rise. ³⁷⁰⁸But go in haste, and say to his disciples and to Cephas, He is risen from among the dead; and lo, he goeth before [6] you into Galilee; ³⁷⁰⁹and there ye shall see him, where³⁷¹⁰ he said unto you: lo, I have [7] told you. ³⁷¹¹And they remembered his sayings; and they departed in haste from the [8] tomb with joy and great fear, and hastened and went; ³⁷¹²and perplexity and fear [9] encompassed

³⁶⁹³ Mark xvi. 3.
³⁶⁹⁴ Mark xvi. 4b; Matt. xxviii. 2a.
³⁶⁹⁵ Luke xxiv. 2; Matt. xxviii. 2b.
³⁶⁹⁶ Matt. xxviii. 3.
³⁶⁹⁷ Matt. xxviii. 4.
³⁶⁹⁸ Luke xxiv. 3.
³⁶⁹⁹ Mark xvi. 5b.
³⁷⁰⁰ The diacritical points of the first letter must be corrected.
³⁷⁰¹ Matt. xxviii. 5.
³⁷⁰² Matt. xxviii. 6.
³⁷⁰³ The Borg. ms. indicates the beginning of the sections, not by titles, but by "*vittas ampliusculas auroque oblinitas*" (Ciasca, Introduction). Ciasca indicates in the *Corrigenda*, opposite p. 210 of the Arabic text, where this section should begin.
³⁷⁰⁴ Luke xxiv. 4.
³⁷⁰⁵ Luke xxiv. 5.
³⁷⁰⁶ Luke xxiv. 6.
³⁷⁰⁷ Luke xxiv. 7.
³⁷⁰⁸ Matt. xxviii. 7a.
³⁷⁰⁹ Mark xvi. 7b; Matt. xxviii. 7c.
³⁷¹⁰ Possibly the translator's style would warrant the translation *as*.
³⁷¹¹ Luke xxiv. 8; Matt. xxviii. 8a.
³⁷¹² Mark xvi. 8b.

them; and they told no man anything, for they were afraid. ³⁷¹³And Mary hastened, and came to Simon Cephas, and to that other disciple whom Jesus loved, and said unto them, They have taken our Lord from the sepulchre, and I [10] know not where they have laid him. ³⁷¹⁴And Simon went out, and that other disciple, [11] and came to the sepulchre. ³⁷¹⁵And they hastened both together: and that disciple [12] outran³⁷¹⁶ Simon, and came first to the sepulchre; ³⁷¹⁷and he looked down, and saw the [13] linen laid; but he went not in. ³⁷¹⁸And Simon came after him, and entered into the [14] [Arabic, p. 201] sepulchre, and saw the linen laid; ³⁷¹⁹and the scarf with which his head was bound was not with the linen, but wrapped and laid aside in a certain place. [15] ³⁷²⁰Then entered that disciple which came first to the sepulchre, and saw, and believed. [16] ³⁷²¹And they knew not yet from the scriptures that the Messiah was to rise from among [17] the dead. ³⁷²²And those two disciples went to their place.

[18] ³⁷²³But Mary remained³⁷²⁴ at the tomb weeping: and while she wept, she looked [19] down into the tomb; ³⁷²⁵and she saw two angels sitting in white raiment, one of them toward his pillow, and the other toward his feet, where the body of Jesus had been [20] laid. ³⁷²⁶And they said unto her, Woman, why weepest thou? She said unto them, [21] They have taken my Lord, and I know not where they have left him. ³⁷²⁷She said that, and turned behind her, and saw Jesus standing, and knew not that it was [22] Jesus. ³⁷²⁸Jesus said unto her, Woman, why weepest thou? whom seekest thou? And she supposed³⁷²⁹ him *to be* the gardener, and said, My lord, if thou hast taken him, [23] tell me where thou hast laid him, that I may go and take him. ³⁷³⁰Jesus said unto her, Mary. She turned, and said unto him in Hebrew, Rabboni; which is, being [24] interpreted, Teacher. ³⁷³¹Jesus said unto her, Touch me not;³⁷³² for I have not ascended yet unto my Father: go to my brethren, and say unto them, I ascend unto my Father and your Father, and my God and your God.

[25] ³⁷³³And on the First-day on which he rose, he appeared first unto Mary Magdalene, from whom he had cast out seven demons.

³⁷¹³ John xx. 2.
³⁷¹⁴ John xx. 3.
³⁷¹⁵ John xx. 4.
³⁷¹⁶ Lit. *hastened and preceded*.
³⁷¹⁷ John xx. 5.
³⁷¹⁸ John xx. 6.
³⁷¹⁹ John xx. 7.
³⁷²⁰ John xx. 8.
³⁷²¹ John xx. 9.
³⁷²² John xx. 10.
³⁷²³ John xx. 11.
³⁷²⁴ Probably an Arabic copyist's emendation (addition of *alif*) for *stood*.
³⁷²⁵ John xx. 12.
³⁷²⁶ John xx. 13.
³⁷²⁷ John xx. 14.
³⁷²⁸ John xx. 15.
³⁷²⁹ *cf.*, § 10, 16.
³⁷³⁰ John xx. 16.
³⁷³¹ John xx. 17.
³⁷³² *cf.* § 12, 13.
³⁷³³ Mark xvi. 9.



[26] ³⁷³⁴And some of those guards³⁷³⁵ came to the city, and informed the chief priests of [27] [Arabic, p. 202] all that had happened. ³⁷³⁶And they assembled with the elders, and took [28] counsel; ³⁷³⁷and they gave money, not a little, to the guards, and said unto them, Say ye, His disciples came and stole him by night, while we were sleeping.

[29] ³⁷³⁸And if the judge hear that, we will make a plea with him, and free you of blame. [30] ³⁷³⁹And they, when they took the money, did according to what they taught them. And this word spread among the Jews unto this day.

[31] ³⁷⁴⁰And then came Mary Magdalene, and announced to the disciples that she had seen our Lord, and that he had said that unto her.

[32] ³⁷⁴¹And while the first³⁷⁴² women³⁷⁴³ were going in the way to inform³⁷⁴⁴ his disciples,³⁷⁴⁵ [33] Jesus met them, and said unto them, Peace unto you. ³⁷⁴⁶And they came and took [34] hold of his feet, and worshipped him. ³⁷⁴⁷Then said Jesus unto them, Fear not: but go and say to my brethren that they depart into Galilee, and there they shall see [35] me. ³⁷⁴⁸And those women returned, and told all that to the eleven, and to the rest of the disciples; ³⁷⁴⁹and to those that had been with him, for they were saddened and [36] weeping. ³⁷⁵⁰And those were Mary Magdalene, and Joanna, and Mary the mother of James, and the rest who were with them: and they were those that told the apostles. [37] ³⁷⁵¹And they, when they heard them say that he was alive and had appeared unto them, [38] did not believe them: ³⁷⁵²and these sayings were before their eyes as the sayings of madness. [39] [Arabic, p. 203] ³⁷⁵³And after that, he appeared to two of them, on that day, and while they were going to the village which was named Emmaus, and whose distance [40] from Jerusalem was sixty furlongs.³⁷⁵⁴ ³⁷⁵⁵And they were talking the one of them with the [41] other of all the things which had happened. ³⁷⁵⁶And during the time of their talking and [42] inquiring with one another, Jesus came and reached them, and walked with them. ³⁷⁵⁷But [43] their eyes were

³⁷³⁴ Matt. xxviii. 11b.

³⁷³⁵ The Vat. ms. has a form that is distinctively plural. The Borg. ms. uses, with a plural adjective, the form found in § 52, 43. In the next verse the relation of the MSS. is reversed.

³⁷³⁶ Matt. xxviii. 12.

³⁷³⁷ Matt. xxviii. 13.

³⁷³⁸ Matt. xxviii. 14.

³⁷³⁹ Matt. xxviii. 15.

³⁷⁴⁰ John xx. 18.

³⁷⁴¹ Matt. xxviii. 8b.

³⁷⁴² The word *first* is less correctly spelled in Borg. ms.

³⁷⁴³ The Vat. ms. omits *women* and *to inform his disciples*.

³⁷⁴⁴ *Informis* dual and masc. in the MS., while the other verbs and pronouns are plural and feminine.

³⁷⁴⁵ The Vat. ms. omits *women* and *to inform his disciples*.

³⁷⁴⁶ Matt. xxviii. 9.

³⁷⁴⁷ Matt. xxviii. 10.

³⁷⁴⁸ Luke xxiv. 9.

³⁷⁴⁹ Mark xvi. 10b.

³⁷⁵⁰ Luke xxiv. 10.

³⁷⁵¹ Mark xvi. 11.

³⁷⁵² Luke xxiv. 11a.

³⁷⁵³ Mark xvi. 12a; Luke xxiv. 13b.

³⁷⁵⁴ Lit. *mils*.

³⁷⁵⁵ Luke xxiv. 14.

³⁷⁵⁶ Luke xxiv. 15.

³⁷⁵⁷ Luke xxiv. 16.

veiled that they should not know him. ³⁷⁵⁸And he said unto them, What are these sayings which ye address the one of you to the other, as ye walk and are [44] sad? ³⁷⁵⁹One of them, whose name was Cleopas, answered and said unto him, Art thou perchance alone a stranger to Jerusalem, since thou knowest not what was in [45] it in these days? He said unto them, What was? ³⁷⁶⁰They said unto him, Concerning Jesus, he who was from Nazareth, a man who was a prophet, and powerful in [46] speech and deeds before God and before all the people: ³⁷⁶¹and the chief priests and [47] the elders delivered him up to the sentence of ³⁷⁶² death, and crucified him. ³⁷⁶³But we supposed that he was the one who was to deliver Israel. And since all ³⁷⁶⁴ these [48] things happened there have passed three days. ³⁷⁶⁵But *certain* women of us also [49] informed us that they had come to the sepulchre; ³⁷⁶⁶and when they found not his body, they came and told us that they had seen there the angels, and they ³⁷⁶⁷ said [50] concerning him that he was alive. ³⁷⁶⁸And some of us also went to the sepulchre, and [51] found the matter as the women had said: only they saw him not. ³⁷⁶⁹Then said Jesus [52] unto them, Ye lacking in discernment, and heavy in heart to believe! ³⁷⁷⁰Was it not in all the sayings of the prophets that the Messiah was to suffer these things, and to [53] [Arabic, p. 204] enter into his Glory? ³⁷⁷¹And he began from Moses and from all the prophets, [54] and interpreted to them concerning himself from all the scriptures. ³⁷⁷²And they drew near unto the village, whither they were going: and he was leading them to [55] imagine that he was as if going to a distant region. ³⁷⁷³And they pressed ³⁷⁷⁴ him, and said unto him, Abide with us: for the day hath declined now to the darkness. And he went [56] in to abide with them. ³⁷⁷⁵And when he sat with them, he took bread, and blessed, [57] and brake, and gave to them. ³⁷⁷⁶And straightway their eyes were opened, and they [58] knew him; and he was taken away from them. ³⁷⁷⁷ ³⁷⁷⁸And they said the one to the other, Was not our heart heavy within us, while he was speaking to us in the way, and interpreting to us the scriptures?

[59] ³⁷⁷⁹And they rose in that hour, and returned to Jerusalem, and found the eleven [60] gathered, and those that were with them, saying, ³⁷⁸⁰Truly our Lord is risen, and hath [61] appeared to Simon.

³⁷⁵⁸ Luke xxiv. 17.
³⁷⁵⁹ Luke xxiv. 18.
³⁷⁶⁰ Luke xxiv. 19.
³⁷⁶¹ Luke xxiv. 20.
³⁷⁶² Borg. MS., *to judgement and*.
³⁷⁶³ Luke xxiv. 21.
³⁷⁶⁴ Borg. MS. omits *all*.
³⁷⁶⁵ Luke xxiv. 22.
³⁷⁶⁶ Luke xxiv. 23.
³⁷⁶⁷ Masc. Plural.
³⁷⁶⁸ Luke xxiv. 24.
³⁷⁶⁹ Luke xxiv. 25.
³⁷⁷⁰ Luke xxiv. 26.
³⁷⁷¹ Luke xxiv. 27.
³⁷⁷² Luke xxiv. 28.
³⁷⁷³ Luke xxiv. 29.
³⁷⁷⁴ *cf.* § 50, 36, note.
³⁷⁷⁵ Luke xxiv. 30.
³⁷⁷⁶ Luke xxiv. 31.
³⁷⁷⁷ Vat. MS. omits this clause.
³⁷⁷⁸ Luke xxiv. 32.
³⁷⁷⁹ Luke xxiv. 33.
³⁷⁸⁰ Luke xxiv. 34.

³⁷⁸¹And they related what happened in the way, and how they knew him when he brake the bread.
³⁷⁸²Neither believed they that also.



Section LIV.

[1] ³⁷⁸³And while they talked together,³⁷⁸⁴ the evening of that day arrived which was the First-day; and the doors were shut where the disciples were, because of the fear of the [2] Jews; ³⁷⁸⁵and Jesus came and stood among them, and said unto them, Peace *be* with you: I am he; fear not. ³⁷⁸⁶But they were agitated, and became afraid, and supposed that they [3] saw a spirit. ³⁷⁸⁷Jesus said unto them, Why are ye agitated? and why do thoughts rise [4] [Arabic, p. 205] in³⁷⁸⁸ your hearts? ³⁷⁸⁹See my hands and my feet, that I am he: feel me, and know that a spirit hath not flesh and bones, as ye see me having that. [5] ³⁷⁹⁰And when he had said this, he shewed them his hands and his feet and his side.³⁷⁹¹ [6] ³⁷⁹²And they were until this time unbelieving, from their joy and their wonder. He [7] said unto them, Have ye anything here to eat? ³⁷⁹³And they gave him a portion of broiled fish and of honey.³⁷⁹⁴ ³⁷⁹⁵And he took *it*, and ate before them.

[8] ³⁷⁹⁶And he said unto them, These are the sayings which I spake unto you, while I was with you, that³⁷⁹⁷ everything must be fulfilled, which is written in the law of [9] Moses, and the prophets, and the psalms, concerning me. ³⁷⁹⁸Then opened he their [10] heart, that they might understand the scriptures; and he said unto them, ³⁷⁹⁹Thus it is written, and thus it is necessary³⁸⁰⁰ that the Messiah suffer, and rise from among the [11] dead on the third day; ³⁸⁰¹and *that* repentance unto the forgiveness of sins be preached [12] in his name among all the peoples; and the beginning shall be from Jerusalem. ³⁸⁰²And [13] ye shall be witnesses of that. And I send unto you the promise of my

³⁷⁸¹ Luke xxiv. 35.

³⁷⁸² Mark xvi. 13.

³⁷⁸³ Luke xxiv. 36a; John xx. 19.

³⁷⁸⁴ The Arabic word after *together* looks as if it might be due to a misreading of the Syriac, but it is probably a usage cited by Dozy, *Supplément*, etc., i., 247.

³⁷⁸⁵ Luke xxiv. 36c.

³⁷⁸⁶ Luke xxiv. 37.

³⁷⁸⁷ Luke xxiv. 38.

³⁷⁸⁸ Lit. *on* (*cf.* Pesh.).

³⁷⁸⁹ Luke xxiv. 39.

³⁷⁹⁰ Luke xxiv. 40.

³⁷⁹¹ Borg. MS. has *sides*.

³⁷⁹² Luke xxiv. 41.

³⁷⁹³ Luke xxiv. 42.

³⁷⁹⁴ Borg. MS. omits *and of honey*.

³⁷⁹⁵ Luke xxiv. 43.

³⁷⁹⁶ Luke xxiv. 44.

³⁷⁹⁷ Vat. MS. *for*.

³⁷⁹⁸ Luke xxiv. 45.

³⁷⁹⁹ Luke xxiv. 46.

³⁸⁰⁰ Borg. MS. omits *it is necessary*.

³⁸⁰¹ Luke xxiv. 47.

³⁸⁰² Luke xxiv. 48.

Father. ³⁸⁰³And [14] when the disciples heard that, they were glad. ³⁸⁰⁴And Jesus said unto them again, [15] Peace *be* with you: as my Father hath sent me, I also send you. ³⁸⁰⁵And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit: [16] ³⁸⁰⁶and if ye forgive sins to *any* man, they shall be forgiven him; and if ye retain them against *any* man, they shall be retained.

[17] ³⁸⁰⁷But Thomas, one of the twelve, called Thama, was not there with the disciples [18] when Jesus came. ³⁸⁰⁸The disciples therefore said unto him, We have seen our Lord. But he said unto them, If I do not see in his hands the places of the nails, and put on them my fingers, and pass my hand over his side, I will not believe.

[19] ³⁸⁰⁹And after eight days, on the next First-day, the disciples were assembled again within, and Thomas with them. And Jesus came, the doors being shut, and stood [20] [Arabic, p. 206] in the midst, and said unto them, Peace *be* with you. ³⁸¹⁰And he said to Thomas, Bring hither thy finger, and behold my hands; and bring *hither* [21] thy hand, and spread it on my side: and be not unbelieving, but believing. ³⁸¹¹Thomas [22] answered and said unto him, My Lord and my God. ³⁸¹²Jesus said unto him, Now since thou hast seen me, thou hast believed: blessed are they that have not seen me, and have believed.

[23] ³⁸¹³And many other signs did Jesus before his disciples, and they are they which [24] are not written in this book: ³⁸¹⁴but these that³⁸¹⁵ are written also *are* that ye may believe in Jesus the Messiah, the Son of God; and *that* when ye have believed, ye may have in his name eternal life.

[25] ³⁸¹⁶And after that, Jesus shewed *himself* again to his disciples at the sea of Tiberias; [26] and he shewed *himself* unto them thus. ³⁸¹⁷And there were together Simon Cephas, and Thomas which was called Twin,³⁸¹⁸ and Nathanael who was of Cana of Galilee, [27] and the sons of Zebedee, and two other of the disciples. ³⁸¹⁹Simon Cephas said unto them, I go to catch fish. They said unto him, And we also come with thee. And they went forth, and went up into the boat; and in that night they caught nothing. [28] ³⁸²⁰And when the morning arrived, Jesus stood on the shore of the sea: but the disciples [29] knew not that it was Jesus. ³⁸²¹And Jesus said unto them, Children, have ye anything [30] to eat? They said unto him, No. ³⁸²²He said unto them, Cast your net from the right

³⁸⁰³ Luke xxiv. 49a; John xx. 20b.

³⁸⁰⁴ John xx. 21.

³⁸⁰⁵ John xx. 22.

³⁸⁰⁶ John xx. 23.

³⁸⁰⁷ John xx. 24.

³⁸⁰⁸ John xx. 25.

³⁸⁰⁹ John xx. 26.

³⁸¹⁰ John xx. 27.

³⁸¹¹ John xx. 28.

³⁸¹² John xx. 29.

³⁸¹³ John xx. 30.

³⁸¹⁴ John xx. 31.

³⁸¹⁵ *cf.* Peshitta.

³⁸¹⁶ John xxi. 1.

³⁸¹⁷ John xxi. 2.

³⁸¹⁸ Apparently the Vat. ms. means to translate the word. The Borg. ms. retains *Tama*, as both MSS. did in § 37, 61.

³⁸¹⁹ John xxi. 3.

³⁸²⁰ John xxi. 4.

³⁸²¹ John xxi. 5.

³⁸²² John xxi. 6.

side of the boat, and ye shall find.³⁸²³ And they threw, and they were not able [31] to draw the net for the abundance of the fish that were come³⁸²⁴ into it. ³⁸²⁵And that disciple whom Jesus loved said to Cephas, This is our Lord. And Simon, when he heard that it was our Lord, took his tunic, and girded it on his waist (for he was [32] naked), and cast himself into the sea to come to Jesus. ³⁸²⁶But some others of the disciples came in the boat³⁸²⁷ (and they were not far from the land, but about two [33] [Arabic, p. 207] hundred cubits), and drew that net of fish. ³⁸²⁸And when they went up on the [34] land, they saw live coals laid, and fish laid thereon, and bread. ³⁸²⁹And Jesus [35] said unto them, Bring of this fish which ye have now caught. ³⁸³⁰Simon Cephas therefore went up, and dragged the net to the land, full of great fish, a hundred and fifty-three [36] fishes: and with all this weight that net was not rent. ³⁸³¹And Jesus said unto them, Come and sit down. And no man of the disciples dared to ask him who he was, for they knew that it was our Lord. But he did not appear to them in his *own* [37, 38] form. ³⁸³²And Jesus came, and took bread and fish, and gave unto them. ³⁸³³This is the third time that Jesus appeared to his disciples, when he had risen from among the dead.

[39] ³⁸³⁴And when they had breakfasted, Jesus said to Simon Cephas, Simon, son of Jonah, lovest thou me more than these? He said unto him, Yea, my Lord; thou [40] knowest that I love thee. ³⁸³⁵Jesus said unto him, Feed for me my lambs. He said unto him again a second time, Simon, son of Jonah, lovest thou me? He said unto him, Yea, my Lord; thou knowest that I love thee. He said unto him, Feed for [41] me my sheep.³⁸³⁶ ³⁸³⁷He said unto him again the third time, Simon, son of Jonah, lovest thou me? And it grieved Cephas that he said unto him three times, Lovest thou me? He said unto him, My Lord, thou knowest everything; thou knowest that I [42] love thee. ³⁸³⁸Jesus said unto him, Feed for me my sheep.³⁸³⁹ Verily, verily, I say unto thee, When thou wast a child, thou didst gird thy waist for thyself, and go whither [Arabic, p. 208] thou wouldest: but when thou shalt be old, thou shalt stretch out thy hands, and another shall gird thy waist, and take thee whither thou wouldest not. [43] ³⁸⁴⁰He said that to him to explain by what death he was to glorify God. And when he [44] had said that, he said unto him, Come after me. ³⁸⁴¹And Simon Cephas turned, and saw that disciple whom Jesus loved following him; he which at the supper leaned³⁸⁴² on [45] Jesus' breast, and said, My Lord, who is it that betrayeth thee? ³⁸⁴³When therefore

³⁸²³ So Peshitta. Vat. ms. has a form that might possibly be a corruption of *take*.
³⁸²⁴ Or, *were taken*.
³⁸²⁵ John xxi. 7.
³⁸²⁶ John xxi. 8.
³⁸²⁷ Vat. ms. adds *unto Jesus*.
³⁸²⁸ John xxi. 9.
³⁸²⁹ John xxi. 10.
³⁸³⁰ John xxi. 11.
³⁸³¹ John xxi. 12.
³⁸³² John xxi. 13.
³⁸³³ John xxi. 14.
³⁸³⁴ John xxi. 15.
³⁸³⁵ John xxi. 16.
³⁸³⁶ Lit. *rams*.
³⁸³⁷ John xxi. 17.
³⁸³⁸ John xxi. 18.
³⁸³⁹ Lit. *ewes*. For the three words *cf.* Peshitta and Sinaitic.
³⁸⁴⁰ John xxi. 19.
³⁸⁴¹ John xxi. 20.
³⁸⁴² *cf.* § 45, 3, note.
³⁸⁴³ John xxi. 21.

Cephas saw him, he said to Jesus, My Lord, and this *man*, what shall be in his [46] case?³⁸⁴⁴ ³⁸⁴⁵Jesus said unto him, If I will that this *man* remain until I come, what is [47] that to thee? follow thou me.
³⁸⁴⁶And this word spread among the brethren, that that disciple should not die: but Jesus said not that he should not die; but, If I will that this *man* remain until I come, what is that to thee?

[48] ³⁸⁴⁷This is the disciple which bare witness of that, and wrote it: and we know that his witness is true.

Section LV.

[1] ³⁸⁴⁸But the eleven disciples went into Galilee, to the mountain³⁸⁴⁹ where Jesus had [2] appointed them. ³⁸⁵⁰And when they saw him, they worshipped him: but there were of [3] them who doubted. ³⁸⁵¹And while they sat there he appeared to them again, and upbraided *them* for their lack of faith and the hardness of their hearts, those that saw him when he was risen, and believed not.³⁸⁵²

[4] [Arabic, p. 209] ³⁸⁵³Then said Jesus unto them, I have been given all authority in heaven [5] and earth; and as my Father hath sent me, so I also send you. ³⁸⁵⁴Go now into [6] all the world, and preach my gospel in all the creation; ³⁸⁵⁵and teach³⁸⁵⁶ all the peoples, and [7] baptize them in the name of the Father and the Son and the Holy Spirit; ³⁸⁵⁷and teach them to keep all whatsoever I commanded you: and lo, I am with you all the days, unto [8] the end of the world. ³⁸⁵⁸For whosoever believeth and is baptized shall be saved; but [9] whosoever believeth not shall be rejected. ³⁸⁵⁹And the signs³⁸⁶⁰ which shall attend those that believe in me are these: that they shall cast out devils in my name; and they [10] shall speak with new tongues; ³⁸⁶¹and they shall take *up* serpents, and if

³⁸⁴⁴ Lit. *of him*.

³⁸⁴⁵ John xxi. 22.

³⁸⁴⁶ John xxi. 23.

³⁸⁴⁷ John xxi. 24.

³⁸⁴⁸ Matt. xxviii. 16.

³⁸⁴⁹ Vat. ms. omits *to the mountain*.

³⁸⁵⁰ Matt. xxviii. 17.

³⁸⁵¹ Mark xvi. 14.

³⁸⁵² This seems to be the meaning of the text of the MSS. Ciasca conjecturally emends it by printing in his Arabic text *because they after hearts*; but this is of no use unless one also ignores the *and* before *believed*.

³⁸⁵³ Matt. xxviii. 18b.

³⁸⁵⁴ John xx. 21b; Mark xvi. 15b.

³⁸⁵⁵ Matt. xxviii. 19b.

³⁸⁵⁶ Or, *make disciples of*.

³⁸⁵⁷ Matt. xxviii. 20.

³⁸⁵⁸ Mark xvi. 16.

³⁸⁵⁹ Mark xvi. 17.

³⁸⁶⁰ Not the usual word, although that is used in the Peshitta.

³⁸⁶¹ Mark xvi. 18.



they drink deadly poison,³⁸⁶² it shall not injure them; and they shall lay their hands on the diseased, [11] and they shall be healed. ³⁸⁶³But ye, abide in the city of Jerusalem, until ye be clothed with power from on high.

[12] ³⁸⁶⁴And our Lord Jesus, after speaking to them, took them out to Bethany: and he [13] lifted up his hands, and blessed them. ³⁸⁶⁵And while he blessed them, he was separated from them, and ascended into heaven, and sat down at the right hand of God. [14, 15] ³⁸⁶⁶And they worshipped him, and returned to Jerusalem with great joy: ³⁸⁶⁷and at all times they were in the temple, praising and blessing God. Amen.

[16] ³⁸⁶⁸And from thence they went forth, and preached in every place; and our Lord helped them, and confirmed their sayings by the signs which they did.³⁸⁶⁹

[17] ³⁸⁷⁰And here are also many other things which Jesus did, which if they were written every one of them, not even the world, according to my opinion, would contain the books which should be written.³⁸⁷¹



Subscriptions.

I. In Borgian ms.

Here endeth the Gospel which Tatianus compiled and named *Diatessaron*, i.e., The Fourfold, a compilation from the four Gospels of the holy Apostles, the excellent Evangelists (peace be upon them). It was translated by the excellent and learned priest, Abu'l Faraj 'Abdulla ibn-at-Tayyib³⁸⁷² (may God grant him favour), from Syriac into Arabic, from an exemplar written by 'Isa³⁸⁷³ ibn-'Ali al-Motatabbib,³⁸⁷⁴ pupil of Honain ibn-Ishak (God have mercy on them both). Amen.

³⁸⁶² The Arabic translator renders it *the poison of death*.

³⁸⁶³ Luke xxiv. 49b.

³⁸⁶⁴ Mark xvi. 19a; Luke xxiv. 50.

³⁸⁶⁵ Luke xxiv. 51; Mark xvi. 19c.

³⁸⁶⁶ Luke xxiv. 52.

³⁸⁶⁷ Luke xxiv. 53.

³⁸⁶⁸ Mark xvi. 20.

³⁸⁶⁹ *cf.* Peshitta.

³⁸⁷⁰ John xxi. 25.

³⁸⁷¹ In the Borg. ms. the text ends on folio 353a. On folios 354a-355a are found the genealogies, with the title, *Book of the Generation of Jesus*, that of Luke following that of Matthew without any break. Ciasca has told us nothing of the nature of the text. The Subscription follows on folio 355b.

³⁸⁷² See note 1 to Introductory Note in Borg. ms. (above, p. 42).

³⁸⁷³ ms., by misplacing the diacritical signs, has *Ghobasi*.

³⁸⁷⁴ The ms. has *Mottayyib*; but Ciasca, in an additional note inserted after the volume was printed, gives the correct form.

2. In Vatican ms.³⁸⁷⁵

Here endeth, by the help of God, the holy Gospel that Titianus compiled from the four Gospels, which is known as *Diatessaron*. And praise be to God, as he is entitled to it and lord of it! And to him be the glory for ever.

³⁸⁷⁵ The Arabic text of this Subscription is given by Ciasca in his essay, *De Tatiani Diatessaron arabica Versione*, in I. B. Pitra's *Analecta Sacra*, tom. iv., p. 466.