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 Harmoniae, 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 stylique Clementinae 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

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17 For further explanation of the method followed see 20.
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., substituted its readings for those of the Cod. Vat. where he thought them preferable, and followed its testimony in omitting two important passages. Here and there Ciasca has emended the text, but he does not profess to have produced a critical edition.

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. Assemani about a.d. 1719. It was described by Stephen E. Assemani, Rosenmüller, and Akerblad, 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, and is supposed by Ciasca, from the character of the writing, and from the presence of certain Coptic letters 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, which Ciasca classifies as (1) emendations, (2) restorations, (3) explanations. II. The second ms., which we shall call the Borgian (in Ciasca’s footnotes it is called B), was brought to the Borgian 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.” 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 Borgian ms., which Ciasca refers to the fourteenth century,

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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.
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.
century, consists of 355 folios. Folios 1–85 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 96b, 97a, 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 353a, but is followed by certain appendices, for which see below, §55, 17, note. This ms. is complete, and has, as we shall see, 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, 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 indications 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, 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. The Introductory Notice and Subscription to the Borgian ms., moreover, expressly

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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.
33 cf. the foot-notes passim, e.g., § 13, 14, § 14, 24.
state that the work was translated by one Abu'l Faraj 'Abdulla ibn-at-Tayyib, an “excellent and learned priest,” and the inferiority of parts of the translation, and entire absence of any confirmatory evidence, 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.

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, 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

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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.
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.
Motatabbib, 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.\textsuperscript{38} states that the work ended is the gospel called \textit{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.

\textbf{10 Other Traces of a Syriac Text.}—No copy of a Syriac \textit{Diatessaron} has yet been shown to have survived.\textsuperscript{39} A number of quotations\textsuperscript{40} from such a work have, however, been found in a Syriac commentary on the New Testament by Isho’dad of Merv (\textit{circ}. 852), a contemporary of Honain, Ibn-‘Ali’s teacher.\textsuperscript{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 \textit{Diatessaron} to be found in ecclesiastical writers.

\textbf{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 \textit{Diatessaron}, i.e., the Combined,…and upon this gospel Mar Ephraem commented.”\textsuperscript{42} Dionysius Bar Salibi (twelfth century) repeats each of these phrases, adding,

\begin{footnotesize}
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\item[38] The text is given below in full at its proper place.
\item[39] Prof. Gottheil, indeed, announced in 1892 in the \textit{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 \textit{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” (\textit{Literarischer Handweiser}, 1890, 153–169) which the present writer has not been able to see, perhaps refers simply to the Borgian ms.
\item[40] Attention was called to these by Profs. Isaac H. Hall and R. J. H. Gottheil (\textit{Journ. of Bibl. Lit.}, x., 153 ff.; xi., 68 ff.); then by Prof. J. R. Harris (\textit{Contemp. Rev.}, Aug., 1895, p. 271 ff., and, more fully, \textit{Fragments of the Com. of Ephr. Syr. on the Diatess.}, London, 1895) and by Goussen (\textit{Studia Theologica}, fasc. i., Lips., 1895).
\item[41] Prof. Harris promises an edition of this commentary.
\item[42] Harris, \textit{Fragments}, p. 14, where the Syriac text is quoted.
\end{enumerate}
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“Its commencement was, ‘In the beginning was the Word.’” 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; 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.” 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 it extant in two mss. dating from about the time of Bar Salibi and our Vat. ms. A Latin translation of this work, published in 1876 by Moesinger, formed the main basis of Zahn’s attempt 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. 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

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. Rahlfis of Göttingen kindly tells me that he believes this is so.


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.\textsuperscript{51} We are now ready to weigh the testimony we have gathered.\textsuperscript{52}

13 \textit{Accretions to the Diatessaron}.—The statements we are to consider are: (1) Bar Salibi’s, that Tatian’s \textit{Diatessaron} began with “In the beginning was the Word”\textsuperscript{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,\textsuperscript{54} make it almost certain that the genuine Arabic text of Ibn-at-Tayyib began with \textit{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.\textsuperscript{55} But in the Borgian ms., although they precede the Subscription, and therefore \textit{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.\textsuperscript{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 \textit{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.

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\begin{itemize}
\item \textsuperscript{51} For other forms of the \textit{Diatessaron}, of no critical importance, see S. Hemphill, \textit{The Diatessaron of Tatian} (London, 1888), Appendix D and the refs. there.
\item \textsuperscript{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, \textit{Gesch. d. altchrist. Lit. bis. Euseb.}, 493–496; cf. also the works mentioned by Hill (\textit{op. cit.}) p. 378 f.
\item \textsuperscript{53} cf. the \textit{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.” (\textit{Patrol. Syr.}, pars i., tom. i., 21, lines 17–19).
\item \textsuperscript{54} \textit{Nachrichten von der Königl. Gesellsch. der Wiss.}, etc., March 17, 1886, No. 4, p. 151 ff.
\item \textsuperscript{55} See notes to § 1, 81, and § 4, 29.
\item \textsuperscript{56} See note to § 55, 17.
\end{itemize}
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 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 text 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.” 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: “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. 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 century) translated

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.
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 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

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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.
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, 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.

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, and to the awkward reproduc-

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.

67 E.g., § 8, 10. For a list of suggested emendations see at end of Index.
tion\textsuperscript{68} or actual misunderstanding\textsuperscript{69} 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 (\textit{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 \textit{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 \textit{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 \textit{Diatessaron}, and that history is by no means done. Much careful argument will

\textsuperscript{68} e.g., § 52, 11.
\textsuperscript{69} e.g., § 45, 33.
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.

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 of ⁷¹ And he said: The Beginning ⁷² of the Gospel of Jesus the Son of the living God. John: ⁷³ In the beginning, etc.

2. In the Vatican ms.

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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 Justianus 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.
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 Beginning' of the Gospel of Jesus the Son of the living God. John: In the beginning, etc.

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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 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 Justianus 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).
The Text of the Diatessaron.

[Section I]

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

[6] 80 81 There 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. 82 And they were both righteous before God, walking in all his commands, [8] and in the uprightness of God without reproach. 83 And they had no son, for [9] Elizabeth was barren, and they had both advanced in age. 84 And while he discharged [10] the duties of priest in the order of his service before God, 85 according to the custom of the priesthood it was his turn to burn incense; so he entered the [11] temple of the Lord. 86 And the whole gathering of the people were praying without at the [12] time of the incense. 87 And there appeared unto Zacharias the angel of the Lord, standing [13] at the right of the altar of incense; 88 and Zacharias was troubled when he saw him, [14] and fear fell upon
him. \(^{89}\) But 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; \(^{91}\) and thou shalt have joy and gladness, and many shall rejoice \(^{16}\) at his birth. \(^{92}\) And he shall be great before the Lord, and shall not drink wine nor strong drink, and he shall be filled with the Holy Spirit \(^{93}\) while he is in his mother’s \(^{17}\) womb. \(^{94}\) And he shall turn back many of the children of Israel to the Lord their \(^{18}\) God. \(^{95}\) And 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 knowledge \(^{96}\) of the righteous; and to prepare for the Lord a perfect people. \(^{[19]}\) \(^{97}\) And Zacharias said unto the angel, How shall I know this, since I am an old man \(^{20}\) and my wife is advanced in years? \(^{98}\) And 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. \(^{99}\) Henceforth 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. \(^{100}\) And the people were standing \(^{[Arabic, p. 3]}\) awaiting Zacharias, and they were perplexed at his delaying in the temple. \(^{[23]}\) \(^{101}\) And 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. \(^{102}\) And when the days of his service were completed, he departed to his dwelling. \(^{[25]}\) \(^{103}\) And after those days Elizabeth his wife conceived; and she hid herself five \(^{26}\) months, and said, \(^{104}\) This hath the Lord done unto me in the days when he looked upon me, to remove my reproach from among men.

\(^{89}\) 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.
And in the sixth month Gabriel the angel was sent from God to Galilee to a city called Nazareth, to a virgin given in marriage to a man named Joseph, of the house of David; and the virgin’s name was Mary. And the angel entered unto her and said unto her, Peace be unto thee, thou who art filled with grace. Our Lord is with thee, thou blessed amongst women. And she, when she beheld, was agitated at his word, and pondered what this salutation could be. And the angel said unto her, Fear not, Mary, for thou hast found favour with God. Thou shalt now conceive, and bear a son, and call his name Jesus. This shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father: and he shall rule over the house of Jacob for ever; and to his kingdom there shall be no end. Mary said unto the angel, How shall this be to me when no man hath known me? The angel answered and said unto her, The 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 of God. And lo, Elizabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her, her that is called barren. For nothing is difficult for God. Mary said, Lo, I am the handmaid of the Lord; let it be unto me according unto thy word. And the angel departed from her.

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.
110 Luke i. 29.
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.
And then Mary arose in those days and went in haste into the hill country, to a city of Judah, and entered into the house of Zacharias, and asked for the health of Elizabeth. And when Elizabeth heard the salutation of Mary, the babe leaped in her womb. And 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 fruit that is in thy womb. Whence have I this privilege, that the mother of my Lord should come unto me? When the sound of thy salutation reached my ears, with great joy rejoiced the babe in my womb. And blessed is she who believed that what was spoken to her from the Lord would be fulfilled. And Mary said,

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour,
Who hath looked upon the low estate of his handmaiden:
Lo, henceforth, all generations shall pronounce blessing on me.
For he hath done great things for me, who is mighty,
And holy is his name.
And his mercy embraceth them who fear him,
Throughout the ages and the times.

He wrought the victory with his arm,

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.
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.
And scattered them that prided themselves in their opinions.
[53] 137 He overthrew them that acted haughtily from their thrones,
And raised the lowly.
[54] 138 He satisfied with good things the hungry,
And left the rich without anything.
[55] 139 He 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] 141 And Mary abode with Elizabeth about three months, and returned unto her
house.

[58, 59] 142 And Elizabeth’s time of delivery was come; and she brought forth a son.
143 And her neighbours and kinsfolk heard that God had multiplied his mercy towards her;
[60] and they rejoiced with her. 144 And when 145 it was the eighth day, they came to circum-
cise the child, and called him Zacharias, calling him by the name of his father. 146 And
his mother answered and said unto them, Not so; but he shall be called John. 147 And
they said unto her, There is no man of thy kindred that is called by this name. 148 And they
made signs to his father, saying, How dost thou wish to name him? 149 And he
asked for a tablet, and wrote and said, His name is John. And every one wondered. 150 And
immediately his mouth was opened, and his tongue, and he spake and

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.
149  Luke i. 63.
150  Luke i. 64.
And fear fell on all their neighbours: and this was spoken of in all the mountains of Judah. And all who heard pondered in their hearts and said, What shall this child be? And the hand of the Lord was with him.

And Zacharias his father was filled with the Holy Spirit, and prophesied and said,

Blessed is the Lord, the God of Israel, Who hath cared for his people, and wrought for it salvation;

And hath raised for us the horn of salvation

In the house of David his servant

(As he spake by the mouth of his holy prophets from eternity),

That he might save us from our enemies,

And from the hand of all them that hate us.

And he hath performed his mercy towards our fathers,

And remembered his holy covenants,

And the oath which he sware unto Abraham our father,

That he would give us deliverance from the hand of our enemies,

And without fear we shall serve before him

All our days with equity and righteousness.

And 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,

To give the knowledge of salvation unto his people,

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151 Luke i. 65.
152 Lit. described (cf. § ii. 46).
153 Luke i. 66.
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.
For the forgiveness of their sins,

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

With which he careth for us, to appear from on high

[80] 171 To 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.

[81] 172 And 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.

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.
172 Luke i. 80.
Section II.

[1] [Arabic, p. 7] 173 Now 174 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. 175 And Joseph her husband was a just man and did not wish to expose her, and he purposed to put her away secretly. [3] 176 But 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 177 which is begotten in her is of the Holy Spirit. 178 She shall bear a son, and thou shalt [5] call his name Jesus, and he shall save his people from their sins. 180 And all this was that the saying from the Lord by the prophet might be fulfilled:

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

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

[9] 184 And in those days there went forth a decree from Augustus Cæsar that all the [10] people of his dominion 185 should be enrolled. 186 This first enrolment was 187 while Quirinius [11, 12] was governor of Syria. 188 And every man went to be enrolled in his city. 189 And 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), 190 with [14] [Arabic, p. 8] Mary his betrothed, she being with child, to be enrolled there. 191 And while [15] she was there the days for her being delivered were accomplished. 192 And 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] 193 And there were in that region shepherds abiding, keeping their flock in the watch [17] of the night. 194 And behold, the angel of God came unto them, and the glory of the [18] Lord shone upon them; and they were greatly terrified. 195 And the angel said unto them, Be not terrified; for I bring you tidings of great joy which shall be to the [19] whole world; 196 there is born to you this day a Saviour, which is the Lord the Messiah, [20] in the city of David. 197 And this is a sign for you: ye shall find a babe wrapped [21] in swaddling

182 Matt. i. 24.
183 Matt. i. 25a.
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 re-
production.
188 Luke ii. 3.
189 Luke ii. 4.
190 Luke ii. 5.
192 Luke ii. 7.
196 Luke ii. 11.
cloths and laid in a manger. 198 And there appeared with the angels suddenly many heavenly forces praising199 God and saying,

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

[23] 201 And 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. 202 And they came with haste, and found Mary and [25] Joseph, and the babe laid in a manger. 203 And when they saw, they reported the word [26] which was spoken to them about the child. 204 And all that heard wondered at the [27] description which the shepherds described205 to them. 206 But Mary kept these207 sayings [28] and discriminated208 them in her heart. 209 And 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] 210 And 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] 211 And 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 (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), 213 and to give a sacrificial victim as it is said in the law of [33] the Lord, A pair

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199 The Arabic represents Syr. idiom.  
201 Luke ii. 15.  
202 Luke ii. 16.  
204 Luke ii. 18.  
205 cf. § 1, 66, note.  
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.  
211 Luke ii. 22.  
212 Luke ii. 23.  
of doves or two young pigeons. 214 And 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. 215 And 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. 217 And 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, 218 he bare him in his arms and praised God and said,

[37] 219 Now loosest thou the bonds of thy servant, O Lord, in peace,220 According to thy saying;
[38] 221 For mine eye hath witnessed thy mercy,
[39] 222 Which thou hast made ready because of the whole world;
[40] 223 A light for the unveiling224 of the nations, And a glory to thy people Israel.

[41] 225 And Joseph and his mother were marvelling at the things which were being said concerning him. 226 And Simeon blessed them and said to Mary his mother, Behold, he is set for the overthrow and rising of many in Israel; and for a sign of contention; [43]
and a spear shall pierce through thine own soul; that the thoughts of the hearts of many may be revealed. And Anna the prophetess, the daughter of Phanuel, of the tribe of Asher, was also advanced in years (and she dwelt with her husband seven years from her virginity, and she remained a widow about eighty-four years); and she left not the temple, and served night and day with fasting and prayer. And she also rose in that hour and thanked the Lord, and she spake of him with every one who was expecting the deliverance of Jerusalem. And when they had accomplished everything according to what is in the law of the Lord, they returned to Galilee, to Nazareth their city.

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, 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.
Section III.

[1, 2] 234 And after that, \textsuperscript{235} the Magi came from the east to Jerusalem, \textsuperscript{236} and said, Where is the King of the Jews which was born? We have seen his star in the east, and have \textsuperscript{3} come to worship him. 237 And Herod the king heard, and he was troubled, and all \textsuperscript{4} Jerusalem with him. 238 And he gathered all the chief priests and the scribes of the \textsuperscript{5} people, and asked them in what place \textsuperscript{239} the Messiah should be born. 240 They said, In Bethlehem of Judæa: thus it is written in the prophet,

[6] 241 Thou 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] 242 Then Herod called the Magi secretly, and inquired of them the time at which \textsuperscript{8} the star appeared to them. 243 And he sent them to Bethlehem, and said unto them, Go and search about the child diligently; and when ye have found him, come and \textsuperscript{9} make known to me, that I also may go and worship him. 244 And they, when they \textsuperscript{10} 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 \textsuperscript{10, 11} was. 245 And when they beheld the star, they rejoiced with very great joy. 246 And 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 \textsuperscript{12} myrrh and frankincense. 247 And they saw in a

\begin{footnotes}
\footnotetext[234]{Matt. ii. 1b.}
\footnotetext[235]{On the substitution of this general phrase for Matt. ii. 1a, see the remarks of Harris in \textit{Fragments}, etc., p. 37 ff.}
\footnotetext[236]{Matt. ii. 2.}
\footnotetext[237]{Matt. ii. 3.}
\footnotetext[238]{Matt. ii. 4.}
\footnotetext[239]{This periphrasis for \textit{where} is very characteristic of this work.}
\footnotetext[240]{Matt. ii. 5.}
\footnotetext[241]{Matt. ii. 6.}
\footnotetext[242]{Matt. ii. 7.}
\footnotetext[243]{Matt. ii. 8.}
\footnotetext[244]{Matt. ii. 9.}
\footnotetext[245]{Matt. ii. 10.}
\footnotetext[246]{Matt. ii. 11.}
\footnotetext[247]{Matt. ii. 12.}
\end{footnotes}
dream⁴⁸⁴⁸ that they should not return to Herod, and they travelled by another way in going to their country.

[13] ⁴⁴⁹ And 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.

⁴⁴⁹ And Joseph arose and took the child and his mother in the night, and [15] fled into Egypt, and 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. ⁴⁵² And 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. ⁴⁵³ Then was fulfilled the saying in Jeremiah the prophet, which said,

[18] ⁴⁵⁴ A voice was heard in Ramah,
Weeping and much lamentation;
Rachel weeping⁴⁵⁵ for her children,
And not willing to be consoled for their loss.

[19] ⁴⁵⁶ But when Herod the king died, the angel of the Lord appeared in a dream to Joseph in Egypt,⁴⁵⁷ and 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] ⁴⁵⁸ And Joseph rose and took the child and his mother, and came to the land [22] of Israel.

²⁴⁸ So in later Arabic and some Arabic versions. According to classical usage the word means sleep.
²⁴⁹ Matt. ii. 13.
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.
father, he feared to go thither; and he saw in a dream that he should [23] go into the land of Galilee, \textsuperscript{260} and 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.

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

[25] \textsuperscript{262} And his kinsfolk \textsuperscript{263} used to go every year to Jerusalem at the feast of the passover. \textsuperscript{264} And when he was twelve years old, they went up according to their custom, \textsuperscript{27} to the feast. \textsuperscript{265} And when the days were accomplished, they returned; and the child \textsuperscript{28} Jesus remained in Jerusalem, and Joseph and his mother knew not: \textsuperscript{266} and 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, \textsuperscript{29} and they found him not; \textsuperscript{267} so they returned to Jerusalem and sought him again. \textsuperscript{268} And after three days they found him in the temple, sitting in the midst of the teachers, \textsuperscript{31} hearing them and asking them \textit{questions}; \textsuperscript{269} and all who heard him wondered at \textsuperscript{32} his wisdom and his words. \textsuperscript{270} And 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 \textsuperscript{33} have been seeking for thee with much anxiety. \textsuperscript{271} And he said unto them, Why were \textsuperscript{34} ye seeking me? know\textsuperscript{272} ye not that I must be in the house of my Father? \textsuperscript{273} And they \textsuperscript{35} understood not the word which he spake unto them. \textsuperscript{274} And 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] \textsuperscript{275} And Jesus grew in his stature and wisdom, and in grace with God and men.

\textsuperscript{260} Matt. ii. 23.
\textsuperscript{261} Luke ii. 40.
\textsuperscript{262} Luke ii. 41.
\textsuperscript{263} A general word (cf. Syr. versions).
\textsuperscript{264} Luke ii. 42.
\textsuperscript{265} Luke ii. 43.
\textsuperscript{266} Luke ii. 44.
\textsuperscript{267} Luke ii. 45.
\textsuperscript{268} Luke ii. 46.
\textsuperscript{269} Luke ii. 47.
\textsuperscript{270} Luke ii. 48.
\textsuperscript{271} Luke ii. 49.
\textsuperscript{272} Or, \textit{knew}.
\textsuperscript{273} Luke ii. 50.
\textsuperscript{274} Luke ii. 51.
\textsuperscript{275} Luke ii. 52.
And in the fifteenth year of the reign of Tiberius Caesar, 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; 277 in the chief-priesthood of Annas and Caiaphas, the command of God went forth to John the son of Zacharias in the [39] desert. 279 And he came into all the region which is about Jordan, proclaiming the [40] baptism of repentance unto the forgiveness of sins. 280 And he was preaching in the [41] wilderness of Judæa, and saying, 281 Repent ye; the kingdom of heaven is come near. 282 This is he that was spoken of in Isaiah the prophet,

The voice which crieth in the desert, 284 Prepare ye the way of the Lord, And make straight in the plain, paths for our God. 285 All 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; 286 And all flesh shall see the salvation of God. 287

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

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

[12] 317 Now John’s raiment was camel’s hair, and he was girded with skins, and his food 318 was of locusts and honey of the wilderness. Then went out unto

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.
him the people of Jerusalem, and all Judæa, and all the region which is about the [14, 15] Jordan; 320 and they were baptized of him in the river Jordan, confessing their sins. 321 But when he saw many of the Pharisees 322 and Sadducees 323 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 Do now the fruits which are worthy of repentance; 325 and think and say not within yourselves, We have a father, even Abraham; for I say unto you, that God is able to [18] raise up of these stones children unto Abraham. 326 Behold, 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. 327 And the multitudes were asking him and saying, What shall we do? 20 He answered and said unto them, He that hath two tunics shall 329 give to him that [21] hath not; and he that hath food shall 330 do likewise. 331 And the publicans also came [22] to be baptized, and they said unto him, Teacher, what shall we do? 332 He said unto [23] them, Seek not more than what ye are commanded to seek. 333 And the servants 334 of 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.

320 Matt. iii. 6.
321 Matt. iii. 7.
322 The translator uses invariably an Arabic word (name of a sect) meaning Separatists.
323 Lit. Zindiks, a name given to Persian dualists and others.
324 Matt. iii. 8.
325 Matt. iii. 9.
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.
334 cf. Peshitta, where the word has its special meaning, soldiers.
[24] And when the people were conjecturing about John, and all of them thinking in their hearts whether he were haply the Messiah, John 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 Holy Spirit and fire: who 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 not be put out.

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

[28] Then came Jesus from Galilee to the Jordan to John, to be baptized of him. [29] And Jesus was about thirty years old, and it was supposed that he was the son of Joseph.

[30] And John saw Jesus coming unto him, and said, This is the Lamb of God, that taketh on itself the burden of the sins of the world! This is he concerning whom I said, There cometh after me a man who was before me, because he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I to baptize with water.

[31] And John was hindering him and saying, I have need of being baptized by thee, and comest thou to me? Jesus answered him and said, Suffer this now: thus it is our duty to fulfill all righteousness. Then he suffered him.
when all the people were baptized, Jesus also was baptized. 351 And immediately he went up out of the water, and heaven opened to him, and the Holy Spirit descended upon him in the similitude of the body of a dove; 354 and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. 355 And John bare witness and said, I beheld the Spirit descend from heaven like a dove; and it abode upon him. 356 But 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 baptizeth with the Holy Spirit. 357 And I have seen and borne witness that this is the Son of God.

[42, 43] 358 And Jesus returned from the Jordan, filled with the Holy Spirit. 359 And immediately the Spirit took him out into the wilderness, to be tried of the devil; 360 and he was with the beasts. 362 And he fasted forty days and forty nights. 363 And he ate nothing in those days, and at the end of them he hungered. 364 And the tempter came and said unto him, If thou art the Son of God, cast thyself down; for it is written,

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.
354 Matt. iii. 17.
355 John i. 32.
356 John i. 33.
357 John i. 34.
359 Mark i. 12.
360 Lit. calumniator.
361 Mark i. 13b.
362 Matt. iv. 2a.
364 Matt. iv. 2b, 3.
365 Matt. iv. 4.
366 Matt. iv. 5.
367 Lit. calumniator.
368 Matt. iv. 6.
He shall give his angels charge concerning thee:
And they shall take thee on their arms,
So that thy foot shall not stumble against a stone.

[49] 369 Jesus said unto him, And 370 it is written also, Thou shalt not tempt the Lord thy [50] God. 371 And the devil 372 took him up to a high mountain, and shewed him all the kingdoms 373 of the earth, and their glory, in the least time; and the devil 374 said unto him, To thee will I give all this dominion, and its glory, which is delivered to me that I may give it to whomsoever I will. 375 If then thou wilt worship before me, all of it shall be thine.

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.
374 Lit. backbiter, a different word from that used above in § 4, 43, 47.
Section V.

[1] 376 Jesus 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. 377 And when the [3] devil 378 had completed all his temptations, he departed from him for a season. 379 And be- hold, the angels drew near and ministered unto him.

[4, 5] 380 And next day John was standing, and two of his disciples; 381 and he saw Jesus as [6] he was walking, and said, Behold, the Lamb of God! 382 And his two disciples heard [7] him saying this, 383 and they followed Jesus. 384 And 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? 385 And 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] 386 One of the two which heard from 387 John, and followed Jesus, was Andrew the [10] brother of Simon. 388 And he saw first Simon his brother, and said unto him, We have [11] found the Messiah. 389 And he brought him unto Jesus. And Jesus looked upon him and said, Thou art Simon, son of Jonah: thou shalt be called Cephas. 390

[12] 391 And 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. 392 Now Philip was of Bethsaida, of the city [14] of Andrew and Simon. 393 And Philip found Nathanael, and said unto him, He of

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376 Matt. iv. 10.
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.
391 John i. 43.
392 John i. 44.
393 John i. 45.
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
with water. And they filled them to the top. He said unto them, Draw out now, and present to the ruler of the feast. And they did so. And 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 the bridegroom, and 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 now. And this is the first sign which Jesus did in Cana of Galilee, and manifested his glory; and his disciples believed on him. And his fame spread in all the country which was around them. And he taught in their synagogues, and was glorified every man. And 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 up to read. And he was given the book of Isaiah the prophet. And Jesus opened the book and found the place where it was written,

The 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, and sight to the blind, And to bring the broken into forgiveness.

And to proclaim an acceptable year of the Lord.

412 John ii. 8.
413 John ii. 9.
414 John ii. 10.
415 John ii. 11.
416 Perhaps a comma should be inserted after sign.
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.
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.
And he rolled up the book and gave it to the servant, and went and sat down: and the eyes of all that were in the synagogue were observing him. And he began to say unto them, To-day hath this scripture been fulfilled which ye have heard with your ears. And they all bare him witness, and wondered at the words of grace which were proceeding from his mouth.

And from that time began Jesus to proclaim the gospel of the kingdom of God, and to say, Repent ye, and believe in the gospel. The time is fulfilled, and the kingdom of heaven hath come near.

And 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 the sea; for they were fishers. And Jesus said unto them, Follow me, and I will make you fishers of men. And they immediately left their nets there and followed him. And 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 their nets; and Jesus called them. And they immediately forsook the ship and their father Zebedee, and followed him.

And when the multitude gathered unto him to hear the word of God, while he was standing on the shore of the sea of Gennesaret, he saw two boats standing beside the sea, while the two fishers which were gone out of them were washing their nets. And 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 the water. And he sat down and taught the multitudes from the boat.
he said unto Simon, Put out into the deep, and cast your [53] net for a draught. 441 And Simon answered and said unto him, My Master, we toiled [54] all night and caught nothing; now 442 at thy word I will cast the net. 443 And when they did this, there were enclosed 444 a great many fishes; and their net was on the [55] point of breaking. 445 And 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.

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441 Luke v. 5.
442 Borg. ms. has but. The Arabic expressions are very similar.
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.
Section VI.

[1] [Arabic, p. 22] 446 But 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. 447 And amazement took possession of him, and of all who were with him, [3] because of the draught of the fishes which they had taken. 448 And 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. 450 And they brought the boats to the land; and they left everything, and followed him.

[5] 451 And after that came Jesus and his disciples into the land of Judæa; and he went [6] about there with them, and baptized. 452 And John also was baptizing in Ænon, which is beside Salim, because there was much water there: and they came, and were baptized. [7, 8] 453 And John was not yet come into prison. 454 And there was an inquiry between [9] one of John’s disciples and one of the Jews about purifying. 455 And they 456 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. 457 John answered and said unto them, 458 A man can receive nothing of himself, except it be [11] given him from heaven. 459 Ye are they that bear witness unto me that I said, I am not the Messiah, but I am one sent before him. 462 And he that hath a bride is a bridegroom: and the

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.
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.
friend of the bridegroom is he that standeth and listentheth to him, and rejoiceth greatly because of the bridegroom’s voice. Lo now, behold, [13, 14] [Arabic, p. 23] my joy becometh complete. And he must increase and I decrease. For 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. And he beareth witness of what he hath seen and heard: and no man [16] receiveth his witness. And he that hath received his witness hath asserted that he is truly God. And he whom God hath sent speaketh the words of God: God gave not the Spirit by measure. The Father loveth the Son, and hath put everything in his hands. Whosoever believeth in the Son hath eternal life; but whosoever obeyeth not the Son shall not see life, but the wrath of God cometh upon him.

And Jesus learned that the Pharisees had heard that he had received many disciples, and that he was baptizing more than John (not that Jesus was himself baptizing, but his disciples); and so he left Judæa.
And 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, added to all that also this, that he shut up John in prison.

And when Jesus heard that John was delivered up, he went away to Galilee. And there was at Capernaum a king’s servant, whose son was sick. And 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.

Jesus said unto him, Except ye see signs and wonders, ye do not believe. The king’s servant said unto him, My Lord, come down, that the child die not. Jesus said unto him, Go; for thy son is alive. And that man believed the word which Jesus spake, and went. And when he went down, his servants met him and told him, and said unto him, Thy son is alive. And he asked them at what time he recovered. They said unto him, Yesterday at the seventh hour the fever left him. And his father knew that that was at that hour in which Jesus said unto him, Thy son is alive. And he believed, he and the whole people of his house. And this is the second sign which Jesus did when he returned from Judæa to Galilee. And he was preaching in the synagogues of Galilee.

And he left Nazareth, and came and dwelt in Capernaum by the sea shore, in the borders of Zebulun and Naphtali: that it might be fulfilled which was said in Isaiah the prophet, who said,
[38] The land of Zebulun, the land of Naphtali,
The way of the sea, the passage of the Jordan,
Galilee of the nations:
[39] The 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] And he taught them on the sabbaths. And they wondered because of his doctrine:
[41] for his word was as if it were authoritative.
[42] And there was in the synagogue a man with an unclean devil, and he cried out with a loud voice, and said,
[43] Let me alone; what have I to do with thee, thou Jesus of Nazareth? art thou come for our destruction? I know thee who thou art, thou Holy One of God.
[44] And Jesus rebuked him, and said, Stop up thy mouth, and come out of him. And the demon threw him in the midst and came out of him, having done him no harm.
[45] And great amazement 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 authority, and they come out?
[46] And the news of him spread abroad in all the region which was around them.

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

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500 Matt. iv. 15.
501 Matt. iv. 16.
503 Luke iv. 32.
504 Perhaps we might here render learning; but see § 28, 17, note.
506 Luke iv. 34.
507 Luke iv. 35.
508 Luke iv. 36.
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).
[47, 48] And Jesus came to the house of Simon and Andrew with James and John. And Simon’s wife’s mother was oppressed with a great fever, and they besought him for her. And he stood over her and rebuked her fever, and it left her, and immediately she rose and ministered to them. And at even they brought to him many that had demons: and he cast out their devils with the word. And all that had sick, their diseases being divers and malignant, brought them unto him. And he laid his hand on them one by one and healed them: that that might be fulfilled which was said in the prophet Isaiah, who said, He taketh our pains and beareth our diseases. And all the city was gathered together unto the door of Jesus. And he cast out devils also from many, as they were crying out and saying, Thou art the Messiah, the Son of 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] 523 And in the morning of that day he went out very early, and went to a [2] desert place, and was there praying. 524 And Simon and those that were with [3] him sought him. 525 And when they found him, they said unto him, All the people seek for [4] thee. 526 He 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. 527 And 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. 528 But 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. 529 And 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] 530 and casting out the devils. 531 And his fame became known 532 that he was teaching in [9] every place and being glorified by every man. 533 And when he passed by, he saw Levi the son of Alpheus sitting among the tax-gatherers; 534 and he said unto him, Follow [10] me: and he rose and followed him. 535 And 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.

523 Mark i. 35.
524 Mark i. 36.
525 Mark i. 37.
526 Mark i. 38.
528 Luke iv. 43.
529 Matt. ix. 35.
530 Mark i. 39.
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.
537 Lit. son-of-the-roofs, a Syriac expression (cf. § 24, 31, note).
[11, 12] 538 And after some days Jesus entered into Capernaum again. 539 And 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. 541 And 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. 542 And some men brought a bed with a man on it who was paralytic. 15 And they sought to bring him in and lay him before him. 543 And 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. 16 545 And when Jesus saw their faith, he said unto the paralytic, My son, thy sins are forgiven thee. 546 And 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? 18 548 And 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? 549 Which is better, 550 that it should be said to the paralytic, Thy sins are forgiven thee, or that it should be said to him, Arise, and take thy bed, and walk? 551 That ye may know that the Son of man 21 is empowered on earth to forgive sins (and he said to the paralytic), 552 I say unto thee, 22 Arise, take thy bed, and go to thine house. 553 And he rose forthwith, and took his bed, and went out in the presence of all. 554 And he went to his house praising God. 23 555 And when those multitudes saw,
they feared; and amazement took possession of them, and they praised God, who had given such power to men. And they said, We have seen marvellous things to-day, of which we have never before seen the like.

[25] [Arabic, p. 28] And after that, Jesus went out, and saw a publican, named Levi, sitting among the publicans; and he said unto him, Follow me. And he left everything, and rose, and followed him. And Levi made him a great feast in his house. And there was a great multitude of the publicans and others sitting with him. [28] And the scribes and Pharisees murmured, and said unto his disciples, Why do ye eat and drink with the publicans and sinners? Jesus answered and said unto them, The physician seeketh not those who are well, but those that are afflicted with grievous sickness. I came not to call the righteous, but the sinners, to repentance. And they said unto him, Why do the disciples of John fast always, and pray, and the Pharisees also, but thy disciples eat and drink? He said unto them, Ye cannot make the sons of the marriage feast fast, while the bridegroom is with them. Days will come, when the bridegroom is taken away from them; then will they fast in those days. And he spake unto them a parable: No man inserteth a new patch and seweth it in a worn garment, lest the newness of the new take from the worn, and there occur a great rent.

557 Matt. ix. 8b.
558 Luke v. 26c.
559 Mark ii. 12c.
560 Luke v. 27.
561 See above, note to § 6, 46.
566 A Syriacism.
567 Luke v. 32.
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.
573 Mark ii. 21.
574 Mark ii. 22.
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. 575 And no man drinketh old wine and straightway desireth fresh; for he saith, The old is better.

[37] 576 And 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. 577 But some of the Pharisees, when they saw them, 578 said unto him, See, [39] why 579 do thy disciples on the sabbath day that which is not lawful? 580 But 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? 581 how 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? 582 And he said unto them, The sabbath was created because of man, and man was not [42] created because of the sabbath. 583 Or have ye not read in the law, that the priests in [43] the temple profane the sabbath, and yet they are blameless? 584 I say unto you now, [44] that here is what 585 is greater than the temple. 586 If ye had known this: 587 I love mercy, [45] not sacrifice, ye would not have condemned 588 those on whom is no blame. 589 The [46] Lord of the sabbath is the Son of man. 590 And his relatives heard, and went out to take him, and said, He hath gone out of his mind.

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 adverbal sense, how representing the Syriac what that is?  
588  See § 10, 13, note.  
589  Matt. xii. 8.  
590  Mark iii. 21.
And on the next sabbath day he entered into the synagogue and was teaching. And 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, that they might find the means of accusing him. But he knew their thoughts, and said unto the man whose hand was withered, Rise and come near into the midst of the synagogue. And 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 destroyed? But they were silent. Regarding 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. Then he said unto them, What man of you shall have one sheep, and if it fall into a well on the sabbath day, will not take it and lift it out? And how much is man better than a sheep! Wherefore it is lawful on the sabbath to do good.

[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.
[597] Mark iii. 4b.
[598] Mark iii. 5.
[599] An easy clerical error for And so he regarded (cf. Peshitta).
[600] Matt. xii. 11.
Section VIII.

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

[5] 607 Behold, my servant 608 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] 610 He shall not dispute, nor cry out; And no man shall hear his voice in the marketplace.

[7] 611 And a bruised reed shall he not break, And a smoking lamp 612 shall he not extinguish, Until he shall bring forth judgement unto victory.

[8] 613 And the nations shall rejoice in his name. 614

[9] 615 And in those days Jesus went out to the mountain that he might pray, and he [10] spent the night 616 there in prayer to God. 617 And when the morning was come, he
called the disciples. 618 And he went towards the sea: and there followed him much people [11] from Galilee that he might pray,619 620 and 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. 621 And he spake to his disciples to bring him the boat because of the multitudes, that they [13] might not throng him. 622 And 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, 625 as soon as they beheld him, would fall, and [15] cry out, and say, Thou art the Son of God. 626 And he rebuked them much, that they [16] should not make him known. 627 And those that were under the constraint of628 unclean [17] spirits were healed. 629 And all of the crowd were seeking to come near630 him; because power went out from him, and he healed them all.

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

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.
628 Or, troubled with.
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.
[21] John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, and Judas the son of James, and Judas the Iscariot, being he that had betrayed him. And Jesus went down with them and stood in the plain, and the company of his disciples, and the great multitude of people. And these twelve he chose to be with him, and that he might send them to preach, and to have power to heal the sick and to cast out devils.

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

Blessed are the poor in spirit: for the kingdom of heaven is theirs.
Blessed are the sorrowful: for they shall be comforted.
Blessed are the humble: for they shall inherit the earth.
Blessed are they that hunger and thirst after righteousness: for they shall be satisfied.
Blessed are the merciful: for on them shall be mercy.
Blessed are the pure in their hearts: for they shall see God.
Blessed are the peacemakers: for they shall be called the sons of God.
Blessed are they that were persecuted for righteousness’ sake: for the kingdom of heaven is theirs.
Blessed are ye when men shall hate you, and separate you from them, and persecute you, and reproach you, and shall speak against you with all evil talk, for my

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).
638 Mark iii. 14.
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.
651 Matt. v. 11b.
sake, falsely. 652 Then rejoice and be glad, for your reward is great in heaven: for so persecuted they the prophets before you.

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

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

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

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

[40] 656 Unto you do I say, ye which hear, 657 Ye 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. 658 Ye are the light of the world. It is [42] impossible that a city built on a mountain should be hid. 659 Neither 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. 660 So shall 661 your light shine before men, that they may see [44] your good works, and glorify your Father which is in heaven. 662 There is nothing [45] secret that shall not be revealed, or hidden that shall not be known. 663 Whoever hath ears that hear, let him hear.

[46] 664 Think not that I came to destroy the law or the prophets; I came not to destroy, [47] but to complete. 665 Verily 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. 666 Every 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. 668 I 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] Ye have heard that it was said to the ancients, Do not kill; and every one that [51] killeth is worthy of the judgement. 670 But 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 by the synagogue; and whosoever [52] saith to him, Thou fool, is worthy of the fire of Gehenna. 671 If thou art now offering thy gift at the altar, and rememberest there that thy brother hath conceived against thee any grudge, 672 leave thy gift at the altar, and go first and satisfy thy brother, and then return and offer thy gift. 673 Join thine adversary quickly, and while thou art still with him in the way, give a ransom and free thyself from him; 674 and the judge deliver thee to the judge, and the judge deliver thee to the tax-collector, and thou fall into prison. 675 And verily I say unto thee, Thou shalt not go out thence until thou payest the last farthing.

[57, 58] Ye have heard that it was said, Do not commit adultery: 680 but I now say unto you, that every one that looketh at a woman lusting after her hath forthwith already committed adultery with her in his heart. 681 If thy right eye injure thee, put it out and cast it from thee; for it is preferable for thee that one of thy members should perish, and not thy whole body go into the fire of hell. 682 And 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. 683 It was said that he that putteth away his wife should give her a writing of divorcement: 684 but I say unto you, that

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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.
679 Matt. v. 27.
680 Matt. v. 28.
681 Matt. v. 29.
682 Matt. v. 30.
683 Matt. v. 31.
684 Matt. v. 32.

85
every one that putteth away his wife, except for the cause of adultery, hath made it lawful for her to commit adultery: and whosoever taketh one that is put away committeth adultery.

685 The text is probably corrupt. Vat. ms. has on margin, i.e., caused her.
Section IX.

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

[6, 7] Ye have heard that it was said, Eye for eye, and tooth for tooth: but I say unto you, Stand not in opposition to the evil; but whosoever smiteth thee on thy right cheek, turn to him also the other. And he that would sue thee, and take thy tunic, leave to him also thy wrapper. And whosoever compelleth thee one mile, go with him twain. And he that asketh thee, give unto him: and he that would borrow of thee, prevent him not. And prosecute not him that taketh thy substance. And as ye desire that men should do to you, so do ye also to them.

[12, 13] Ye have heard that it was said, Love thy neighbour and hate thine enemy: but 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] That 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. 704 If ye love them that love you, what reward shall ye have? 705 for the publicans [16] and sinners also love those that love them. 706 And if ye do a kindness to those [17] who treat you well, where is your superiority? for sinners also do likewise. 707 And if ye lend to him of whom ye hope for a reward, 708 where is your superiority? for the [18] sinners also lend to sinners, seeking recompense from710 them. 711 But 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. 712 Be ye merciful, even as your Father also is [20] merciful. 713 And 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? 714 Be ye now715 perfect, even as your Father which is in heaven is perfect.

[22] Consider your alms; do them not before men to let them see you: and if it be not [23] so, ye have no reward before your Father which is in the heavens. 718 When 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. 719 But thou, when [25] thou doest alms, let thy left hand not know what thy right hand doeth; 720 that thine alms may be concealed: and thy Father which seeth in secret shall reward thee openly.

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704 Matt. v. 45.
705 Matt. v. 46.
706 Luke vi. 32b.
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] And 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 them. And 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] And whenever ye pray, be not babblers, as the heathen; for they think that by the abundance of their words they shall be heard. Then be not ye now like unto them: for your Father knoweth your request before ye ask him. One of his disciples said unto him, Our Lord, teach us to pray, as John taught his disciples. Jesus said unto them, Thus now pray ye now: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us the food of to-day. And forgive us our trespasses, as we forgave those that trespassed against us. And bring us not into temptations, but deliver us from the evil one. For thine is the kingdom, and the power, and the glory, for ever and ever.

[39] When ye fast, do not frown, as the hypocrites; for they make their faces austere, that they may be seen of men that they are fasting. Verily I say unto you, They have received their reward. But if ye forgive not men, neither will your Father pardon your wrong-doing.

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.
736 Or, folly; and so in following verse.
737 Matt. vi. 15.
738 Matt. vi. 16.
739 Or, shew to.
received their reward.  

But when thou fastest, wash thy face and anoint thy head; that 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] Be not agitated, little flock; for your Father hath delighted to give you the kingdom. [43] Sell your possessions, and give in alms; take to yourselves purses that wax not old.  

Lay not up treasure on earth, where moth and worm corrupt, and where thieves break through and steal: but lay up for yourselves treasure in heaven, where moth and worm do not corrupt, nor thieves break through nor steal: for where your treasure is, there also will your heart be.

The lamp of the body is the eye: if then thine eye now be sound, thy whole body also shall be light. But if thine eye be evil, all thy body shall be dark. And if the light which is in thee is darkness, how great is thy darkness!

Be watchful that the light which is in thee be not darkness. Because 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.

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740 Matt. vi. 17.  
741 Matt. vi. 18.  
742 Luke xii. 32.  
743 Luke xii. 33a.  
744 Matt. vi. 19.  
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.
Section X.

[1] [Arabic, p. 38] No 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 other. Ye cannot serve God and possessions. And because of this I say unto you, Be not anxious for yourselves, what 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 than the raiment?

Consider 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 better than they? Who of you when he trieth is able to add to his stature one cubit? If then ye are not able for a small thing, why are ye anxious about the rest? Consider the wild lily, how it grows, although it toils not, nor spins; and I say unto you that Solomon in the greatness of his glory was not clothed like one of them. And if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more shall be unto you, O ye of little faith!

Be not anxious, so as to say, What shall we eat? or, What shall we drink? or, With what shall we be clothed? Neither let your minds be perplexed in this: all these things the nations of the world seek; and your Father which is in heaven knoweth your need of all these things. Seek ye first the kingdom of God, and his righteousness; and all these shall come to you as something additional for you. Be not anxious for the morrow; for the morrow shall be anxious for what belongs to it. Sufficient unto the day is its evil.

753 Matt. vi. 24.
754 Matt. vi. 25.
755 Or, your souls; or, your lives.
757 Matt. vi. 27.
759 Matt. vi. 28.
760 Matt. vi. 29.
761 Matt. vi. 30.
762 Lit. fall eth (cf. Syriac).
763 Matt. vi. 31.
764 Luke xii. 29b.
765 Matt. vi. 32.
766 Matt. vi. 33.
767 Matt. vi. 34.
[13] Judge not, that ye be not judged: 769 condemn not, that ye be not condemned: [14] forgive, 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 thrust into your bosoms. 772 With 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 shall be given more. 774 I say unto those that hear, He that hath shall be given unto; and he that hath not, that which he regards as his shall be taken from him.

[17] And he spake unto them a parable, Can a blind man haply guide a blind man? they not both fall into a hollow? 777 A disciple is not better than his master; every perfect man shall be as his master. 779 Why lookest thou at the mote which is in the eye of thy brother, but considerest not the column that is in thine own eye? 780 Or 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] Give 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] And he said unto them, Who of you, that hath a friend, goeth to him at midnight, and saith unto him, My friend, lend me three loaves; for a friend hath come to me from a journey, and I have nothing to offer to him: and that friend shall [Arabic, p. 771]
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] And verily I say unto you, If he will not give him because of friendship, yet because [26] of his importunity he will rise and give him what he seeketh.  [28] And 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.  [29] Every one that asketh receiveth, and he that seeketh findeth, and [28] he that knocketh, it shall be opened to him.  [30] What father of you, shall his son ask for bread—will he, think you, give him a stone?  [31] and if he ask of him a fish, will he, [29] think you, extend to him a scorpion?  [32] If 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?  [33] Whatsoever ye would that men should do to you, do ye even so to them: this is the law and the prophets.

[32] Enter ye by the narrow gate; for the wide gate and the broad way lead to destruction, [33] and many they be which go therein.  [34] Beware of false prophets, which come to you in sheep’s clothing, while within [35] they are ravening wolves.  [36] For every tree is known by its fruit. For figs are not gathered of thorns, neither are grapes

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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.
792 Matt. vii. 12.
794 There is nothing about striving. The verb is walaga, which means enter (cf. § 11, 48).
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.
plucked of [36] briers. 801 Even so every good tree bringeth forth good fruit, but the evil
tree bringeth [37] [Arabic, p. 41] forth evil fruit. 802 The good tree cannot bring forth evil
fruit, neither can the [38] evil tree bring forth good fruit. 803 The 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. 804 Every tree that beareth not good fruit is cut down and cast [40,
41] into the fire. 805 Therefore by their fruits ye shall know them. 806 Not 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. 807 Many shall say unto me in that day, My Lord, my
Lord, did we not prophesy in thy name, and in thy name cast out [43] devils, and in thy
name do many powers? 808 Then shall I say unto them, I never [44] knew you: depart from
me, ye servants of iniquity. 809 Every man that cometh unto [45] me, and heareth my sayings,
and doeth them, I will shew you to what he is like: 810 he is like the wise man which built a
house, and digged and went deep, and laid the [46] foundations on a rock: 811 and 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. 812 And 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: 813 and 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.

801 Matt. vii. 17.
802 Matt. vii. 18.
804 Matt. vii. 19.
805 Matt. vii. 20.
806 Matt. vii. 21.
807 Matt. vii. 22.
808 Matt. vii. 23.
809 Luke vi. 47.
811 Matt. vii. 25.
813 Matt. vii. 27.
Section XI.

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

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

[4] 817 And when Jesus entered Capernaum, the servant of one of the chiefs was in an evil case, and he was precious to him, and he was at the point of death. 818 And he [6] heard of Jesus, and came to him with the elders of the Jews; 819 and he besought him, and said, My Lord, my boy is laid in the house paralysed, 820 and he is suffering grievous [7] torment. 821 And the elders urgently requested of him, and said, He is worthy that [8] this should be done unto him: 822 for he loveth our people, and he also built the synagogue [9, 10] for us. 823 Jesus said unto him, I will come and heal him. 824 That 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. 825 And 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; 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,

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.
822 Luke vii. 5.
823 Matt. viii. 7.
824 Matt. viii. 8.
826 Or, bodies of soldiers.
828 Or, it.
829 Matt. viii. 10b.
830 Matt. viii. 11.
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 crowd 836 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 not. 838 And he went and advanced to the bier, and the bearers of it stood still; and [20] 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

831 Matt. viii. 12.
832 Matt. viii. 13.
834 Luke vii. 11.
836 Lit. company.
842 Matt. viii. 18.
844 Matt. viii. 20.
my father.  

Luke ix. 60.

And another said unto him, I will follow thee, my Lord; but first suffer me to go and salute my household and come. Jesus said unto him, There is no one who putteth his hand to the plough and looketh behind him, and yet is fit for the kingdom of God.  

Mark iv. 35; Luke viii. 22d.

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).

Luke viii. 23c.

Lit. commotion.

Or, abundance.

Mark iv. 38a.

Matt. viii. 25.


Mark iv. 39b.

Mark iv. 40.


The last clause belongs in the Greek to verse 41.
And they departed and came to the country of the Gadarenes, which is on the
other side, opposite the land of Galilee. And when he went out of the ship to the
land, there met him from among the tombs a man who had a devil for a long time,
and wore no clothes, neither dwelt in a house, but among the tombs. And no man was
able to bind him with chains, because any time that he was bound with chains and
fetters he cut the chains and loosened the fetters; and he was snatched away of the
devil into the desert, and 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; and no
man was able to pass by that way; and he would cry out and wound himself with
stones. And when he saw Jesus at a distance, he hastened and worshipped him, and
cried with a loud voice and said, What have we to do with thee, Jesus, Son of the
most high God? I adjure thee by God, torment me not. And Jesus commanded the un-
clean spirit to come out of the man: and he had suffered a long time since the
time when he came into captivity to it. And Jesus asked him, What is thy name? He said
unto him, Legion; for there had entered into him many devils. And they besought
him that he would not command them to depart into the depths. And 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 them leave. And the devils went out of
the man and entered into the swine. 882 And 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. 883 And when the keepers saw what [51] happened, they fled, and told those in the cities and villages. 884 And 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. 886 And they reported what they saw, and how the man was healed who had a devil, 887 and concerning those swine also.

882 Mark v. 13b.
883 Luke viii. 34.
884 Luke viii. 35.
885 cf. Syriac versions.
886 Luke viii. 36.
887 Mark v. 16b.
Section XII.

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

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

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

[11, 12] And a woman, which had a flow of blood for twelve years, had suffered much of many physicians, and spent all that she had, and was not benefited at all, but her trouble increased further. And when she heard of Jesus, she came in the thronging of the crowd behind him, and touched his garments; and she thought within herself, If I could reach to touch his garments, I should live. And

889 Matt. ix. 1.
892 Mark v. 20.
893 Lit. the ten cities.
894 Mark v. 21a; Luke viii. 40b.
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.
immediately the fountain of her blood was dried; and she felt in her body that she was healed [16] of her plague. 906 And 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] 907 And 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? 908 And he said, Some one approached unto me; and I knew that [19] power went forth from me. 909 And 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), 910 and 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. 911 And 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] 912 And 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. 913 But Jesus heard, and said unto the father of the maid, Fear not: but believe [24] only, and she shall live. 914 And he suffered no man to go with him, except [25] Simon Cephas, and James, and John the brother of James. 915 And they reached the house of the chief of the synagogue; and he saw them agitated, weeping and wailing. [26] 916 And he entered, and said unto them, Why are ye agitated and weeping? the [27] maid hath not died, but she is sleeping. 917 And they laughed at him, for [28] they knew that she had died. 918 And 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. 919 And he took hold of the hand of the maid, and said unto her, Maid, arise.

906  Mark v. 30.
907  Luke viii. 45b.
908  Luke viii. 46.
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.
916  Mark v. 39.
917  Luke viii. 53.
918  Mark v. 40b.
919  Mark v. 41.
And her spirit returned, and straightway [30] she arose and walked: 921 and she was about twelve years of age. 922 And he commanded [31] that there should be given to her something to eat. 923 And her father wondered greatly: [32] and he warned them that they should tell no man what had happened. 924 And this report spread in all that land.

[33] 925 And 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. 926 And 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. 927 Then he touched [36] their eyes, and said, As ye have believed, it shall be unto you. 929 And immediately their eyes were opened. And Jesus forbade them, and said, See that no man know. [37] 930 But they went out and published the news in all that land.

[38] 931 And when Jesus went out, they brought to him a dumb man having a devil.

[39] 932 And 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] 933 And 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. 934 And when Jesus saw the multitudes, he had compassion on them, for they were wearied and scattered, [42] that have no shepherd. 936 And he called his twelve disciples, and gave them power and [43] much authority over all devils and diseases, 937 and sent them two and two, that

921 Mark v. 42b.
923 Luke viii. 56.
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.
they [44] might proclaim the kingdom of God, and to heal the sick.  

938 And he charged them, and said, Walk not in the way of the heathen, nor enter into the cities of the Samaritans.  

939 | 45, 46 | 940 Go especially unto the sheep that are lost of the sons of Israel.  

941 And [47] when ye go, proclaim and say, The kingdom of heaven is come near.  

942 And heal the sick, and cleanse the lepers, and cast out the devils: freely ye have received, freely [48, 49] give.  

943 Get you not gold, nor silver, nor brass in your purses; and take nothing for the way, except a staff only; nor bag, nor bread; neither shall ye have two tunics, nor shoes, nor staff, but be shod with sandals; for the labourer is worthy of his food.  

944 And whatever city or village ye enter, inquire who is worthy in it, and there be until [52, 53] ye go out.  

945 And 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; but if it is not worthy, your peace shall return unto you.  

946 And whosoever shall not receive you, nor hear your sayings, when ye go out from that house, or from that village, shake off the dust against them for a testimony.  

947 And verily I say unto you, To the land of Sodom and Gomorrah there shall be rest in the day of judgment, rather than to that city.
Section XIII.

[1] 951 I am sending you as lambs among wolves: be ye now wise as serpents, and [2] harmless 952 as doves. 953 Beware of men: they shall deliver you to the councils of the [3] magistrates, and scourge you in their synagogues; 954 and shall bring you before governors and kings for my sake, for a testimony against them and against the nations. [4] 955 And when they deliver you up, be not 956 anxious, nor consider beforehand, what ye [5] shall say; but ye shall be given 957 in that hour what ye ought to speak. 958 Ye do not [6] speak, but the Spirit of your Father speaketh in you. 959 The 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. 960 And 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. 961 962 When 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] 963 A disciple is not superior to his lord, nor a servant to his master. 964 For 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! 965 Fear 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. 967 What I say unto you

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.
960 Matt. x. 22.
961 See note to § 1, 78.
962 Matt. x. 23.
963 Matt. x. 24.
964 Matt. x. 25.
966 See note to § 9, 21.
967 Matt. x. 27a; Luke xii. 3b.
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 at 969 those who kill the body, but have no power to [14] kill the soul. I will inform you whom ye shall fear: him 970 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. 973 But 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 which is in heaven; but whosoever denieth me before men, I also will deny him before my Father which is in heaven. 976[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: 980 and a man’s enemies shall be the people of his house. [24] 981Who- soever 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

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.
981 Matt. x. 37.
982 Matt. x. 38.
every one that doth not take his cross and follow me is not worthy of me.  

[26] Whosoever findeth his life shall lose it; and whosoever loseth his life for my sake shall find it.

[27] And whosoever receiveth you receiveth me; and whosoever receiveth me receiveth him that sent me.  

[28] And whosoever receiveth a prophet in the name of a prophet shall take a prophet’s reward; and whosoever receive a righteous man in the name of a righteous man shall take a righteous man’s reward.  

[29] And 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] And when Jesus finished charging his twelve disciples, he removed thence to teach and preach in their cities.  

[31] And while they were going in the way they entered into a certain village; and a woman named Martha entertained him in her house.  

[32] And she had a sister named Mary, and she came and sat at the feet of our Lord, and heard his sayings.  

[33] But 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 serve? speak to her that she help me.  

[34] Jesus answered and said unto her, Martha, Martha, thou art solicitous and impatient on account of many things: but 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] And the apostles went forth, and preached to the people that they might repent.  

[37] And they cast out many devils, and anointed many sick with oil, and healed them.
And the disciples of John told him of all these things. And 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 another? And they came to Jesus, and said unto him, John the Baptist hath sent us unto thee, and said, Art thou he that cometh, or look we for another? And in that hour he cured many of diseases, and of plagues of an evil spirit; and he gave sight to many blind. Jesus 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 blind hear, and the dead rise, and the poor have the gospel preached to them. And blessed is he who doubteth not in me.

And 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 winds? And 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 of kings. And if not, then what went ye out to see? a prophet? Yea, I say unto you, and more than a prophet. This is he of whom it is written,

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

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1001 Lit. And his disciples told John, as in the Greek, etc.
1002 Matt. xi. 2a; Luke vii. 19.
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.
1011 Luke vii. 27.
Section XIV.

[1] 1012 Verily 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] 1013 And all the people which heard, and the publicans, justified God, for [3] they had been baptized with the baptism of John. 1015 But the Pharisees and the scribes wronged the purpose of God in themselves, in that they were not baptized of [4] him. 1017 And from the days of John the Baptist until now the kingdom of heaven is [5] snatched away by violence. 1018 The law and the prophets were until John; and after that, the kingdom of God is preached, and all press to enter it: 1019 and they that exert themselves [6, 7] snatch it away. 1020 All the prophets and the law until John prophesied. 1021 And if ye [8] will, then receive it, that he is Elijah, which is to come. 1022 Whosoever hath ears that hear [9] let him hear. 1023 Easier is the perishing of heaven and earth, than the passing away of [10] one point of the law. 1024 To whom then shall I liken the people of this generation, and [11] to whom are they like? 1026 They 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, and ye wept not. 1027 John the Baptist came neither eating bread nor drinking wine; [13] and ye said, He hath demons: 1028 and 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

1012 Matt. xi. 11.
1014 Syriac. In Arabic the word ordinarily means believed.
1016 See below, § 20, 28, note.
1017 Matt. xi. 12a.
1018 Luke xvi. 16.
1019 Matt. xi. 12b.
1020 Matt. xi. 13.
1022 Matt. xi. 15.
1025 See § 1, 49, note.
1026 Luke vii. 32.
1028 Luke vii. 34.
15] and sinners! 1029 And wisdom was justified of all her children. 1030 And 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. 1031 And 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. 1032 And 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] 1033 And others requested of him a sign from heaven, to tempt him. 1034 And Jesus knew their thoughts, and said unto them in parables, Every kingdom that withstandeth itself shall become desolate; and every house or city that disagreeth with itself shall not [20] stand: 1035 and if a devil cast out a devil, he withstandeth himself; neither shall he be [21] able to stand, but his end shall be. 1036 Then how now shall his kingdom stand? for ye [22] said that I cast out devils by Beelzebul. 1037 And 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. 1038 But if I by the Spirit of God cast out devils, then the kingdom [24] of God is come near unto you. 1039 Or how can a man enter into the house of a valiant man, and seize his garments, 1040 if he do not beforehand secure himself 1041 from [25] that valiant man? and then will he cut off his house. 1043 But when the valiant man is [26] armed, guarding his house, his possessions are in peace. 1044 But if one come who is more valiant than he, he overcometh him, and taketh his whole armour, on which [27] he relieth, and divideth his spoil. 1045 Whosoever

1029 Luke vii. 35.
1030 Mark iii. 20, and verse 19b.
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.
1044 Luke xi. 22.
1045 Luke xi. 23.
is not with me is against me; and [28] whosoever gathereth not with me scattereth abroad. 1046 For this reason I say unto you, [Arabic, p. 56] that all sins and blasphemies with which men blaspheme shall be forgiven [29] them: 1047 but whosoever shall blaspheme against the Holy Spirit, there is no [30] forgiveness for him for ever, but he is deserving of eternal punishment: 1048 because they [31] said that he had an unclean spirit. 1049 And 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. 1050 Either ye must make a good tree 1051 and its fruit good; or ye must make an evil [33] tree 1052 and its fruit evil: for the tree is known by its fruit. 1053 Ye children of vipers, how can ye, being evil, speak good things? from the overflowings of the heart the mouth [34] speaketh. 1054 The 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. 1055 I say unto you, that every idle word which men shall [36] speak, they shall give an answer for in the day of judgement: 1056 for by thy sayings thou shalt be justified, and by thy sayings thou shalt be judged.

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

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

[43] And the apostles returned unto Jesus, and told him everything that they had done and wrought. And 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] And 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 reclined.

[46] And 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, and stood behind him, towards 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 anoint them with the sweet ointment.

[47] And when that 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.

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1062 Matt. xii. 22.
1063 Matt. xii. 23.
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.
1071 A comparison with the Syriac text recommends this rendering.
Jesus answered and said unto him, Simon, I have something to say unto thee. And he said unto him, Say on, my Master.

Jesus said unto him, There were two debtors [Arabic, p. 58] to one creditor; and one of them owed five hundred pence, and the other owed fifty pence. And because they had not wherewith to pay, he forgave them both. Which of them ought to love him more? Simon answered and said, I suppose, he to whom he forgave most. Jesus said unto him, Thou hast judged rightly. And 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 woman hath bathed my feet with her tears, and dried them with her hair. And thou kissedst me not: but this woman, since she entered, hath not ceased to kiss my feet. And thou anointedst not my head with oil: but this woman hath anointed my feet with sweet ointment. And 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.

And he said unto that woman, Thy sins are forgiven thee. And those that were invited began to say within themselves, Who is this that forgiveth sins also?

And Jesus said to that woman, Thy faith hath saved thee; go in peace.

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1075 Luke vii. 43.
1076 Luke vii. 44.
1077 Lit. sunk, a word the choice of which is explained by the Syriac.
1079 Or, I.
1081 Same word in Arabic.
1082 Same word in Arabic.
1083 Luke vii. 47.
And many believed in him when they saw the signs which he was doing. But Jesus did not trust himself to them, for he knew every man, and he needed not any man to testify to him concerning every man; for he knew what was in man. And 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 go. And he said unto them, The harvest is abundant, and the labourers are few: entreat now the Lord of the harvest, that he send forth labourers into his harvest. Go ye: and lo, I am sending you as lambs among wolves. Take not with you purses, nor a wallet, nor shoes; neither salute any man in the way. And whatsoever house ye enter, first salute that house: and if there be there a son of peace, let your peace rest upon him; but if there be not, your peace shall return to you. And be ye in that house eating and drinking what they have: for the labourer is worthy of his hire. And remove not from house to house. And into whatsoever city ye enter, and they receive you, eat what is presented to you: and heal the sick that are therein, and say unto them, The kingdom of God is come near unto you. But whatsoever city ye enter, and they receive you not, go out into the market, and say, Even the dust that clave to our feet from your city, we shake off against you; but know this, that the kingdom of God is come near unto you. I say unto you, that for Sodom there

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.
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.
shall be quiet in the day of judgement, but there shall not be for [27] that city. 1106 Then
began Jesus to rebuke the cities in which there had been many [28] mighty works,1107 and
they repented not. 1108 And 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. 1109 Howbeit I say unto you, that for Tyre and
Sidon there shall be rest in the day of judgement, [30] more than for you. 1110 And 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. 1112 And 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] 1113 And he said again unto his apostles, Whosoever heareth you
heareth me; and whosoever heareth me heareth him that sent me: and whosoever wron-
geth1114 you wrongeth me; and whosoever wrongeth me wrongeth him that sent me.

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

1106 Matt. xi. 20.
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.
And 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 was thy will. And he turned to his disciples, 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 to reveal him. Come unto me, all of you, ye that are wearied and bearers of burdens, and I will give you rest.

Bear my yoke upon you, and learn of me; for I am gentle and lowly in my heart: and ye shall find rest unto your souls. For my yoke is pleasant, and my burden is light.

And while great multitudes were going with him, he turned, and said unto them, Whosoever cometh unto me, and hateth not his father, and his mother, and his brethren, and his sisters, and his wife, and his children, and himself also, cannot be a disciple to me. And whosoever doth not take his cross, and follow me, cannot be a disciple to me. Which of you desireth to build a tower, and doth not sit down first and reckon his expenses and whether he hath enough to complete it? lest when he hath laid the foundations, and is not able to finish, all that behold him laugh at him, and say, This man began to build, and was not able to finish. Or what king goeth to the battle to fight with another king, and doth not consider first whether he is able with ten thousand to meet him that cometh to him with twenty
thousand? \textsuperscript{1139} And if he is not able, he sendeth unto him while he is afar \[50\] off, and seeketh peace. \textsuperscript{1140} So shall\textsuperscript{1141} 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.

\textsuperscript{1139} Luke xiv. 32.
\textsuperscript{1140} Luke xiv. 33.
\textsuperscript{1141} Or, \textit{let}. 
Section XVI.

[1] 1142 Then answered certain of the scribes and Pharisees, that they might tempt him, [2] and said, Teacher, we desire to see a sign from thee. 1143 He answered and said, This evil and adulterous generation 1144 seeketh a sign; and it shall not be given a sign, [3] except the sign of Jonah the prophet. 1145 And as Jonah was a sign to the inhabitants [4] of Nineveh, so shall the Son of man also be to this generation. 1146 And 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. 1147 The queen of the south shall rise in the judgement with the people of this generation, and condemn 1148 them: for she came from the ends of the earth that she might hear the wisdom of Solomon; [6] [Arabic, p. 62] and behold, here is a better than Solomon. 1149 The 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. 1150 The 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. 1151 And if he come and find it adorned and set in order, 1152 then 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. 1153 Thus shall it be unto this evil generation.

[11] 1154 And 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. 1155 But he said unto her, Blessed is he that heareth the word of God, and keepeth it.

1142 Matt. xii. 38.
1143 Matt. xii. 39.
1144 See § 1, 49, note.
1145 Luke xi. 30.
1146 Matt. xii. 40.
1148 See note to § 10, 13.
1149 Matt. xii. 41.
1151 Luke xi. 25.
1153 Matt. xii. 45b.
1154 Luke xi. 27.
1155 Luke xi. 28.
[13] And while he was speaking unto the multitude, there came unto him his mother [14] and his brethren, and sought to speak with him; and they were not able, because of [15] the multitude; and they stood without and sent, calling him unto them. A man said unto him, Behold, thy mother and thy brethren are standing without, and seek to [16] speak with thee. But he answered unto him that spake unto him, Who is my [17] mother? and who are my brethren? And he beckoned with his hand, stretching it out towards his disciples, and said, Behold, my mother! and behold, my brethren! [18] And every man that shall do the will of my Father which is in heaven is my brother, and my sister, and my mother.

[19] And 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 his twelve with him, [20] and the women which had been healed of diseases and of evil spirits, Mary that was called Magdalene, from whom he had cast out seven devils, and Joanna the wife of Chuza Herod’s steward, and Susanna, and many others, who were ministering to them of their substance.

[22] And after that, Jesus went out of the house, and sat on the sea shore. And there gathered unto him great multitudes. And when the press of the people was great upon him, he went up and sat in the boat; and all the multitude was standing on the shore of the sea. And he spake to them much in parables, and said, The sower went forth to sow: and when he sowed, some fell on the beaten highway; and it was...
trodden upon, and the birds ate it. And other fell on the rocks: and some, where there was not much earth; and straightway it sprang up, because it had no depth in the earth: and when the sun rose, it withered; and because it had no root, it dried up. And some fell among thorns; and the thorns sprang up with it, and choked it; and it yielded no fruit. And other fell into excellent and good ground; and it came up, and grew, and brought forth fruit, some thirty, and some sixty, and some a hundred. And when he said that, he cried, He that hath ears that hear, let him hear. And when they were alone, his disciples came, and asked him, and said unto him, What is this parable? and why spakest thou unto them in parables? He 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 without. He that hath shall be given unto, and there shall be added; and he that hath not, that which he hath shall be taken from him also. For this cause therefore I speak unto them in parables; because they see, and see not; and hear, and hear not, nor understand. And 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:
The 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.
But ye, blessed are your eyes, which see; and your ears, which hear. Blessed are your eyes, which see what ye see. Verily 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 hear, and not. When ye know not this parable, how shall ye know all parables? Many of the prophets and the righteous longed to see what ye see, and saw not; and to hear what ye hear, and heard not. The sower which sowed, sowed the word of God. Every 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 heart: and this is that which was sown on the middle of the highway. But that which was sown on the rocks is he that heareth the word, and straightway receiveth it with joy, only, it hath no root in his soul, but his belief in it is for a time; and whenever there is distress or persecution because of a word, he stumbleth quickly. And that which was sown among the thorns is he that heareth the word; the care of this world, and the error of riches, and the rest of the other lusts enter, and choke the word, and it becometh without fruit. And 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, and produceth either a hundredfold or sixtyfold or thirty.

And he said, So is the kingdom of God, like a man who casteth seed into the earth, and sleepeith and riseth by night and day,
[51] up, whence he knoweth not. 1200 And the earth bringeth it to the fruit; and first it will be blade, and after it ear, and at last perfect wheat in the ear. 1202 and whenever the fruit ripeneth, 1203 he bringeth immediately the sickle, for the harvest hath come.

1200 Or, while.
1201 Mark iv. 28.
1202 Mark iv. 29.
1203 Lit. fatteneth, as in Peshitta.
Section XVII.

[1] 1204 And 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; 1205 but when men slept, his enemy came [3] and sowed tares among the wheat, and went away. 1206 And when the blade sprang up [4] and brought forth fruit, there were noticed the tares also. 1207 And the servants of the master of the house came, and said unto him, Our lord, didst thou not sow good [5] seed in thy field? whence are there tares in it? 1208 He said unto them, An enemy hath done this. His servants said unto him, Wilt thou that we go [6] and separate it? 1209 He said unto them, Perhaps, 1210 when ye separate the tares, ye would [7] root up with them wheat also. 1211 Leave 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] 1212 And he set forth to them another parable, and said, 1213 To what is the kingdom of [10] God like? and to what shall I liken it? and in what parable shall I set it forth? 1214 It [11] is like a grain of mustard seed, which a man took, and planted in his field: 1215 and 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; 1216 but 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.

1205 Matt. xiii. 25.
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 And he set forth to them another parable: 1218 To what shall I liken the kingdom of [15] God? 1219 It is like the leaven which a woman took, and kneaded into three measures of flour, until the whole of it was leavened.

1220 And Jesus spake all that to the multitudes by way of parables, according as they [17] were able to hear. 1221 And 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 foundations 1222 of the world.

1223 But he explained to his disciples privately everything.

1224 Then Jesus left 1225 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 field. 1226 He answered and said unto them, He that sowed good seed is [21] the Son of man; 1227 and the field is the world; and the good seed are the children of the [22] kingdom; 1228 and the tares are the children of the evil one; and the enemy that sowed them 1229 is Satan; and the harvest is the end of the world; and the reapers are the angels.

1230 And as the tares are separated and burned in the fire, so shall it be in the end of [24] this world. 1231 The Son of man shall send his angels, and separate from his kingdom [25] all things that injure, 1232 and all the doers of iniquity, and they shall cast them into the

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.
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.
[26] furnace of fire: and there shall be weeping and gnashing of teeth. 1233 Then the righteous shall shine as the sun in the kingdom of their Father. Whosoever hath ears that hear, let him hear.

[27] 1234 And 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] 1235 And again the kingdom of heaven is like a man that is a merchant seeking excellent [29] pearls; 1236 and when he found one pearl of great price, he went and sold everything that he had, and bought it.

[30] 1237 And again the kingdom of heaven is like a net that was cast 1238 into the sea, and [31] gathered of every kind: 1239 and 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. 1240 Thus shall it be in the end of the world: the angels [33] shall go forth, 1241 and 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] 1242 Jesus said unto them, Have ye understood all these things? They said unto [35] [Arabic, p. 68] him, Yea, our Lord. 1243 He 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] 1244 And when Jesus had finished all these parables, he removed thence, and came to his city; 1245 and he taught them in their synagogues, so that they were perplexed.

[38] 1246 And when the sabbath came, Jesus began to teach in the synagogue; and many of [39] those that heard marvelled, and said, Whence came these things to this man? And

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.
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? Is not this a carpenter, son of a carpenter? and is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, all of them, lo, are they not all with us? Whence hath this man all these things? And they were in doubt concerning him. And Jesus knew their opinion, and said unto them, Will ye haply say unto me this proverb, Physician, heal first thyself: and all that we have heard that thou didst in Capernaum, do here also in thine own city? And he said, Verily I say unto you, A prophet is not received in his own city, nor among his brethren: for a prophet is not despised, save in his own city, and among his own kin, and in his own house. Verily 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 three years and six months, and there was a great famine in all the land; and Elijah was not sent to one of them, save to Zarephath of Sidon, to a woman that was a widow. And 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. And he was not able to do there many mighty works, because of their unbelief; except that he laid his hand upon a few of the sick, and healed them. And he marvelled at their lack of faith. And when those who were in the synagogue heard, they were all filled with wrath; and they rose up, and brought him forth outside the city, and brought him to the brow

1247 Lit. powers.
1248 Matt. xiii. 55.
1249 Matt. xiii. 56.
1250 Matt. xiii. 57.
1252 cf. above, § 4, 24, note.
1254 Mark vi. 4b.
1257 Luke iv. 27.
1258 Of the Syriac versions Cur. and Sin. are wanting. Pesh. has Aramaean.
1259 Mark vi. 5.
1260 Lit. powers.
1261 Mark vi. 6a.
of the hill upon which their city was built, that [52] they might cast him from its summit:
1264 but he passed through among them and went away.
[53] 1265 And he went about in the villages which were around Nazareth, and taught in
their synagogues.
Section XVIII.

[1] 1266 At that time Herod the tetrarch heard of the fame of Jesus, and all the things which came to pass at his hand; 1267 and he marvelled, for he had obtained excellent [2] information concerning him. 1268 1269 And some men said that John the Baptist was risen [3] from among the dead; 1270 and 1271 others said that Elijah had appeared; and others, Jeremiah; [4] and others, that a prophet of the old prophets was risen; 1272 and others said that he [5] was a prophet like one of the prophets. 1273 Herod 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. 1274 For Herod himself 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. 1275 And John said to Herod, Thou hast no authority to take the wife of thy [8] brother. 1276 And Herodias avoided him and wished to kill him; and she could not. [9] 1277 But 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. 1278 And he wished to kill him; but he feared the people, for they adhered to him as the [11] prophet. 1279 And 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. 1281 And the daughter of Herodias came in and danced in the midst of the company, and pleased

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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.
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. 1282 And he swaret unto her, [14] Whatsoever thou shalt ask, I will give it thee, to the half of my kingdom. 1283 And 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. 1285 And 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. 1286 And the king was exceeding sorry; but because of the oath and the [17] guests he did not wish to refuse her. 1287 But immediately the king sent an 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, 1288 and brought it on a dish, and delivered it to the [19] damsel; and the damsel gave it to her mother. 1289 And his disciples heard, and came [Arabic, p. 71] and took his body, and buried it. 1290 And they came and told1291 Jesus what [20] had happened. 1292 And for this cause Herod said, I beheaded John: who [21] is this, of whom I hear these things. And he desired to see him. 1293 And 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] 1295 And many saw them going, and knew them, and hastened by land1296 from all the cities, and came thither beforehand; 1297 for they saw the signs which he was doing on the [23, 24] sick. 1298 And Jesus went up into the mountain, and sat there with his dis-

1282 Mark vi. 23.
1283 Mark vi. 24.
1284 Or simply ask.
1285 Mark vi. 25.
1286 Mark vi. 26.
1287 Mark vi. 27.
1288 Mark vi. 28.
1289 Mark vi. 29.
1290 Matt. xiv. 12b.
1291 Or, to tell.
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.
And [25] the feast of the passover of the Jews was near. And Jesus lifted up his eyes, and saw great multitudes coming to him. And he was moved with compassion for them, for [26] they were like sheep that were without a shepherd. And he received them, and spake to them concerning the kingdom of God, and healed those who had need of healing.

[27] And when the evening approached, his disciples came to him, and said unto [28] him, The place is desert, and the time is past; send away the multitudes of the people, 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. But he said unto them, They have [30] no need to go away; give ye them what may be eaten. They said unto him, We have not here enough. He said unto Philip, Whence shall we buy bread that these may eat? [31, 32] And he said that proving him; and he knew what he was resolved to do. Philip said [Arabic, p. 72] unto him, Two hundred pennyworth of bread would not suffice them after [33] every one of them hath taken a small amount. One of his disciples said unto [34] him (namely, Andrew the brother of Simon Cephas), Here is a lad having five loaves [35] of barley and two fishes: but this amount, what is it for all these? But 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. And 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.  

[38] And the disciples did so. And all the people sat down by companies, by hundreds and fifties.  

[39] Then Jesus said unto them, Bring hither those five loaves and the two fishes.  

[40] And when they brought him that, Jesus took the bread and the fish, and looked to heaven, and blessed, and divided, and gave to his disciples to set before them; and the disciples set for the multitudes the bread and the fish; and they ate, all of them, and were satisfied.  

[41] And when they were satisfied, he said unto his disciples, Gather the fragments that remain over, that nothing be lost.  

[42] And 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 fishes.  

[43] And those people who ate were five thousand, besides the women and children.  

[44] And 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 himself should send away the multitudes.  

[45] And those people who saw the sign which Jesus did, said, Of a truth this is a prophet who hath come into the world.  

[46] And 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] And when the nightfall was near, his disciples went down unto the sea, and sat in a boat, and came to the side of Capernaum.  

[49] And the darkness came on, and Jesus had not come to them.  

[50] And the sea was stirred up against them by reason of a violent wind that blew.  

[51] And the boat was distant from the land many furlongs, and they were much damaged by the waves, and the wind was against them.
Section XIX.

And in the fourth watch of the night Jesus came unto them, walking upon the water, after they had rowed with difficulty about twenty-five or thirty furlongs. And 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 out from their fear. But Jesus straightway spoke unto them, and said, Take courage, for it is I; fear not. Then Cephas answered and said unto him, My Lord, if it be thou, bid me to come unto thee on the water. And Jesus said unto him, Come. And Cephas went down out of the boat, and walked on the water to come unto Jesus. But when he saw the wind strong, he feared, and was on the point of sinking; and he lifted up his voice, and said, My Lord, save me. And immediately our Lord stretched out his hand and took hold of him, and said unto him, Thou of little faith, why didst thou doubt? And when Jesus came near, he went up unto them into the boat, he and Simon, and immediately the wind ceased. And those that were in the ship came and worshipped him, and said, Truly thou art the Son of God. And straightway that ship arrived at the land which they made for. And when they came out of the ship to the land, they marvelled greatly and were perplexed in themselves: and they had not understood by means of that bread, because their heart was gross.

And 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, borne in their

1332 Matt. xiv. 25.
1333 John vi. 19a, c.
1334 Lit. travelled.
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.
beds to the place where they heard that he was. 1349 And 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 touch1350 were it only the edge of his garment: and all that touched1351 him were healed and lived.1352

[16] 1353 And 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, 1354 and 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): 1356 and 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. 1357 And when they found him on the other side of the sea, they said unto him, Our [20] Master, when camest thou hither? 1358 Jesus answered and said unto them, Verily, verily, I say unto you, Ye have not sought me because of your seeing the signs, but because of [21] your eating the bread and being satisfied. 1359 Serve not the food which perisheth, but the food which abideth in eternal life,1361 which the Son of man will give unto you: him1362 hath God the Father sealed. 1363 They said unto him, What shall we do that we may work the work of God? 1364 Jesus answered and said unto them, This is the work of [24] God, that ye believe in him whom he hath sent. 1365 They said unto him, What sign hast thou done, that we may see, and believe in thee? what hast thou wrought? [25] 1366 Our
fathers ate the manna in the wilderness; as it was written, Bread from heaven [26] gave he them to eat. 1367 Jesus 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. 1370 The bread of God is that which came down from heaven and gave the [28, 29] world life. 1371 They said unto him, Our Lord, give us at all times this bread. 1372 Jesus 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. 1373 But I said unto you, [31] Ye have seen me, and have not believed. 1374 And all that my Father hath given to me cometh unto me; and whosoever cometh unto me I shall not cast him forth without. [32] 1375 I came down from heaven, not to do my own will, but to do the will of him [33] that sent me; 1376 and 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 the last day. 1377 This 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] 1378 The Jews therefore murmured against him because of his saying, I am the bread [36] which came down from heaven. 1379 And 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? 1380 Jesus answered and said unto them, Murmur not one with another. 1381 No 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. 1382 It 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. 1384 No man now seeth the Father; but he that is from God, he it is that seeth [41] the Father. 1385 Verily, verily, I say unto you, Whosoever believeth in me hath eternal [42, 43] life. 1386 I am the bread of life. 1387 Your fathers ate the manna in the wilderness, and [44] they died. 1388 This is the bread which came down from heaven, that a man may eat [45] of it, and not die. 1389 I am the bread of life which came down from heaven: and if a man eat of this bread he shall live for ever: 1390 and the bread which I shall give is my body, which I give for the life of the world.

[46] 1391 The Jews therefore quarrelled one with another, and said, How can he give us [47] [Arabic, p. 77] his body that we may eat it? 1392 Jesus 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. 1393 Whosoever eateth of my body and drinketh of my blood [49] hath eternal life; and I will raise him up in the last day. 1394 My body truly is meat, 1395 and [50] my blood truly is drink. 1396 1397 Whosoever eateth my body and drinketh my blood abideth [51] in me, and I in him— 1398 as 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. 1399 This 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. 1400 This he said in [54] the synagogue, when he was teaching in Capernaum. 1401 And many of his disciples, when they heard, said, This word is hard; who is he that can hear it?
Section XX.

[1] 1402 And 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? 1404 It is the spirit that quickeneth, and the body profiteth nothing: the words 1405 that I speak unto you are spirit [4] and life. 1406 But there are some of you that do not believe. And Jesus knew beforehand who they were who should 1407 not believe, and who it was that should betray [5] him. 1408 And 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] 1409 And because of this word many of his disciples turned back and walked [7] not with him. 1410 And Jesus said unto the twelve, Do ye haply also wish to [8] go away? 1411 Simon Cephas answered and said, My Lord, to whom shall we go? thou [9] hast the words of eternal life. 1412 And we have believed and known that thou art the [10] Messiah, the Son of the living God. 1413 Jesus said unto them, Did not I choose you, [11] ye company of the twelve, and of you one is a devil? 1414 He said that because of Judas the son of Simon Iscariot; for he, being of the twelve, was purposed to 1415 betray him.

[12] 1416 And 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 1417 to meat. 1418 And that Pharisee, when [14] he saw it, marvelled that he had not first cleansed himself before his eating.
Jesus 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.

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

[17, 18] And there came to him Pharisees and scribes, come from Jerusalem. And when they saw some of his disciples eating bread while they had not washed their hands, they found fault.

For all of the Jews and the Pharisees, if they wash not their hands thoroughly, eat not; for they held to the ordinance of the elders. And 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 measures, and vessels of brass, and couches. And scribes and Pharisees asked him, Why do thy disciples not walk according to the ordinances of the elders, but eat bread without washing their hands?

Jesus answered and said unto them, Why do ye also overstep the command of God by reason of your ordinance? God said, Honour thy father and thy mother; and, Whosoever revileth his father and his mother shall surely die. But ye say, If a man say to his father or to his mother, What thou receivest from me is an offering,—and ye suffer him not to do anything for

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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.
his father or his mother; and ye make void and reject the word of God by reason of the ordinance that ye have ordained and commanded, such as the washing of cups and measures, and what resembles that ye do much. And ye forsook the command of God, and held to the ordinance of men. Do ye well to wrong the command of God in order that ye may establish your ordinance? Ye hypocrites, well did Isaiah the prophet prophesy concerning you, and say,

[30] This people honoureth me with its lips; But their heart is very far from me.
[31] But in vain do they fear me, In that they teach the commands of men.

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

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.
1447 Mark vii. 14.
1448 Mark vii. 15.
1449 Mark vii. 16.
1450 Matt. xv. 12.
1453 The Arabic word is here used with a Syriac meaning.
And when Jesus entered the house from the multitude, Simon Cephas asked him, and said unto him, My Lord, explain to us that parable. He said unto them, Do ye also thus not understand? Know ye not that everything that entereth into the man from without cannot defile him; because it entereth not into his heart; it entereth into his stomach only, and thence is cast forth in the cleansing which maketh clean all the food. The thing which goeth forth from the mouth of the man proceedeth from his heart, and it is that which defileth the man. From within the heart of men proceed evil thoughts, fornication, adultery, theft, false witness, murder, injustice, wickedness, deceit, stupidity, evil eye, calumny, pride, foolishness: these evils all of them from within proceed from the heart, and they are the things which defile the man: but if a man eat while he washeth not his hands, he is not defiled.

And 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; and he could not be hid. But straightway a Canaanitish woman, whose daughter had an unclean spirit, heard of him. And that woman was a Gentile of Emesa of Syria. And she came out after him, crying out, and saying, Have mercy upon me, my Lord, thou son of David; for my daughter is seized in an evil way by Satan.

And he answered her not a word. And his disciples came and besought him, and said, Send her away: for she crieth after us.

He answered and said unto them, I

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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.
1471 Matt. xv. 24.
was [52] not sent except to the sheep that are gone astray of the house of Israel. 1472 But she came and worshipped him, and said, My Lord, help me, have mercy upon me.

[53] 1473 Jesus said unto her, It is not seemly that the children’s bread should be taken and [54] thrown to the dogs. 1474 But she said, Yea, my Lord: the dogs also eat of the crumbs [55] that fall from their masters’ tables, and live. 1475 Then said Jesus unto her, O woman, [56] great is thy faith: it shall be unto thee as thou hast desired. 1476 Go then thy way; and [57] because of this word, the devil is gone out of thy daughter. 1477 And her daughter was [58] healed in that hour. 1478 And 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] 1479 And Jesus went out again from the borders of Tyre and Sidon, and came to the sea of Galilee, towards the borders of Decapolis. 1480 And they brought unto him one dumb and deaf, and entreated him that he would lay his hand upon him and heal [3] him. 1481 And 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; 1482 and looked [5] to heaven, and sighed, and said unto him, Be opened. 1483 And in that hour his ears [6] were opened, and the bond of his tongue was loosed, and he spake with ease. 1484 And 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, 1485 and [Arabic, p. 82] said, This man doeth everything well: he made the deaf to hear, and those that lacked speech to speak.

[8, 9] 1486 And while he was passing through the land of Samaria, 1487 he came to one of the cities of the Samaritans, called Sychar, beside the field which Jacob gave to Joseph to his son. 1488 And there was there a spring of water of Jacob’s. And Jesus was fatigued from the exertion of the way, 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. 1490 And his disciples had entered into the city [13] to buy for themselves food. 1491 And 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

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.
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.
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. 1495 That woman said unto him, My Lord, thou hast no bucket, and the well is deep: from [16] whence hast thou the water of life? 1496 Can 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? 1497 Jesus answered and said unto her, Every one that drinketh of this water shall thirst [18] again: 1498 but 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. 1499 That 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. 1500 Jesus said unto her, [21] Go and call thy husband, and come hither. 1501 She said unto him, I have no [22] husband. 1502 Jesus 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. 1503 That woman said unto him, My Lord, I perceive thee to [24] be a prophet. 1504 Our fathers worshipped in this mountain; and ye say that in Jerusalem [25] is the place in which worship must be. 1505 Jesus said unto her, Woman, believe me, an hour cometh, when neither in this mountain, nor yet in Jerusalem, shall ye worship [26] the Father. 1506 Ye worship that which ye know not: but we worship that which [27] we know: for salvation is of the Jews. 1507 But 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. 1508 For God is a Spirit: and they that worship him [29] must worship him in spirit and in truth. 1509 That woman said unto him,
I know that [30] the Messiah cometh: and when he is come, he will teach us everything. Jesus said unto her, I that speak unto thee am he.

[31] And while he was speaking, his disciples came; and they wondered how he would speak with a woman; but not one of them said unto him, What seekest thou? or, [32] What speakest thou with her? And the woman left her waterpot, and went to the [33] city, and said to the people, Come, and see a man who told me all that ever I did: [34] perhaps then he is the Messiah. And people went out from the city, and came to [35] him. And in the mean while his disciples besought him, and said unto him, Our [36, 37] master, eat. And he said unto them, I have food to eat that ye know not. And the disciples said amongst themselves, Can any one have brought him aught to eat? [38] Jesus said unto them, My food is to do the will of him that sent me, and to accomplish [39] [Arabic, p. 84] his work. Said 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. [41] And he that reapeth receiveth his wages, and gathereth the fruit of eternal life; and the sower and [42] the reaper rejoice together. For in this is found the word of truth, One soweth, and [42] another reapeth. And I sent you to reap that in which ye have not laboured: others laboured, and ye have entered on their labour.

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.
[43] And from that city many of the Samaritans believed in him because of the words of that woman, who testified and said, He told me all that ever I did.  

1529 And when those Samaritans came unto him, they besought him to abide with them; and he abode with them two days.  

1530 And many believed in him because of his word; 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.  

[47, 48] And after two days Jesus went out thence and departed to Galilee.  

1533 And Jesus testified that a prophet is not honoured in his own city.  

1534 And when he came to Galilee, the Galilæans received him.

1528 John iv. 39.  
1529 John iv. 40.  
1530 John iv. 41.  
1531 John iv. 42.  
1532 John iv. 43.  
1533 John iv. 44.  
1534 John iv. 45a.
Section XXII.

[1] And 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. And Jesus had mercy upon him, and stretched forth his hand, and [3] touched him, and said, I will cleanse thee. And immediately his leprosy departed [4] from him, and he was cleansed. And he sternly charged him, and sent him out, [5] and said unto him, See 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. But 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. And much people came unto him from one place and another, to hear his word, and that they might be healed of their pains. And he used to withdraw from them into the desert, and pray. [9] And after that, was the feast of the Jews; and Jesus went up to Jerusalem. [10] And there was in Jerusalem a place prepared for bathing, which was called in Hebrew the House of Mercy, having five porches. And there were laid in them much people of the sick, and blind, and lame, and paralysed, waiting for the moving of the water. And the angel from time to time went down into the place of bathing, and moved the water; and the first that went down after the moving of the water, every pain that he had was healed. And a man was there who had a disease for thirty-
eight years. And Jesus saw this man laid, and knew that he had been thus a long time; and he said unto him, Wouldest thou be made whole? That 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 me. Jesus said unto him, Rise, take thy bed, and walk. And immediately that man was healed; and he rose, and carried his bed, and walked.

And that day was a sabbath. And when the Jews saw that healed one, they said unto him, It is a sabbath: thou hast no authority to carry thy bed. And he answered and said unto them, He that made me whole, the same said unto me, Take thy bed, and walk. They asked him therefore, Who is this man that said unto thee, Take thy bed, and walk? But 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 which was in that place. And 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 thee what is worse than the first. And that man went, and said to the Jews that it was Jesus that had healed him. And because of that the Jews persecuted Jesus and sought to kill him, because he was doing this on the sabbath. And Jesus said unto them, My Father worketh until now, and I also work. And 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. Jesus 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. 1568 The 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. 1569 And as the Father raiseth the dead and giveth them life, so the Son [30] also giveth life to whomsoever he will. 1570 And the Father judgeth no man, but hath [31] given all judgement unto the Son, 1571 that 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. 1572 Verily, 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. 1573 Verily, verily, 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. 1574 And as the Father hath life in himself, 1575 likewise he gave to [35] the Son also that he might have life in himself, 1576 1577 and authority to do judgement also, [36] because 1578 he is the Son of man. 1579 Marvel 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] 1580 those that have done good, to the resurrection of life; and those that have done evil deeds, to the resurrection of judgement.

[38] 1581 I 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

1568 John v. 20.
1569 John v. 21.
1570 John v. 22.
1571 John v. 23.
1572 John v. 24.
1573 John v. 25.
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.
[40] of myself, and so my witness is not true. 

It is another that beareth witness of me; and I know that the witness which he beareth of me is true. 

Ye have sent unto John, and he hath borne witness of the truth. 

But not from man do I seek witness; but I say that ye may live. 

That was a lamp which shineth and giveth light: and ye were pleased to glory now in his light. 

But I have witness greater than that of John: the works which my Father hath given me to accomplish, those works which I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his appearance. 

And his word abideth not in you; because in him whom he hath sent ye do not believe. 

Search the scriptures, in which ye rejoice that ye have eternal life; and they bear witness of me; and ye do not wish to come to me, that ye may have eternal life. 

I seek not praise of men. 

But I know you, that the love of God is not in you. 

I am come in the name of my Father, and ye received me not; but if another come in his own name, that one will ye receive. 

And how can ye believe, while ye receive praise one from another, and praise from God, the One, ye seek not? 

Can it be that ye think that I will accuse you?

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.

1600 John v. 43.

1601 John v. 44.

1602 John v. 45.
before the Father? Ye have one that accuseth you, Moses, in whom ye have [54] rejoiced. If ye believed Moses, ye would believe me also; Moses wrote of me. And if ye believed not his writings, how shall ye believe my words?

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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.
Section XXIII.

[1] And Jesus departed thence, and came to the side of the sea of Galilee, and went [2] up into the mountain, and sat there. And 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: for they had seen all the signs which he did in Jerusalem, when they were gathered at the feast. And he healed them all. And 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] And 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, some of them having come from far. His disciples said unto him, Whence have we in the desert bread wherewith to satisfy all this multitude? Jesus said unto them, How many loaves have ye? They said unto him, Seven, and a few small fishes. And he commanded the multitudes to sit down upon the ground; and he took those seven loaves and the fish, and blessed, and brake, and gave to his disciples to set before them; and the disciples set before the multitudes. And they all ate, and were satisfied: and they took that which remained over of the fragments, seven basketfuls. And the people that ate were four thousand men, besides the women and children. And when the multitudes departed, he went up into the boat, and came to the borders of Magada.

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.
1619 Matt. xv. 39.
1620 Arabic Magadu, as in Peshitta.
And 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. And 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 of Jonah the prophet. Verily I say unto you, This generation shall not be given a sign. And he left them, and went up into the boat, and went away to that side.

And his disciples forgot to take with them bread, and there was not with them in the boat, not even one loaf. And Jesus charged them, and said, Take heed, and guard yourselves from the leaven of the Pharisees and Sadducees, and from the leaven of Herod.

And they reflected within themselves that they had taken with them no bread. And Jesus knew, and said unto them, Why think ye within yourselves, O ye of little faith, and are anxious, because ye have no bread? until now do ye not perceive, neither understand? is your heart yet hard? And have ye eyes, and yet see not? [Arabic, p. 90] and have ye ears, and yet hear not? and do ye not remember when I brake those five loaves for five thousand? and how many baskets full of broken pieces took ye up? They said, Twelve. He said unto them, And the seven also for four thousand: how many baskets full of broken pieces took ye up? They [24] said, Seven. He said unto them, How have ye not understood that I spake not to you because

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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.
of the bread, but that ye should beware of the leaven of the Pharisees [25] and Sadducees? Then 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.

[26] And after that, he came to Bethsaida. And they brought to him a certain blind [27] man, and besought him that he would touch him. And 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, and asked him, What seest thou? And that blind man looked intently, [29] and said unto him, I see men as trees walking. And he placed his hand [30] again on his eyes; and they were restored, and he saw everything clearly. And he sent him to his house, and said, Do not enter even into the village, nor tell any man in the village.

[31] And Jesus went forth, and his disciples, to the villages of Cæsarea Philippi. [32] And while he was going in the way, and his disciples alone, he asked his disciples, [33] and said, What do men say of me that I am, the Son of man? They said unto him, Some say, John the Baptist; and others, Elijah; and others, Jeremiah, or one of the [34, 35] prophets. He said unto them, And ye, what say ye that I am? Simon Cephas answered [36] [Arabic, p. 91] and said, Thou art the Messiah, the Son of the living God. Jesus answered and said unto him, Blessed art thou, Simon son of Jonah: flesh and 1648

1639 Or, concerning.
1640 Matt. xvi. 12.
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 consonantual 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.
1654 Matt. xvi. 15.
1655 Matt. xvi. 16.
1656 Matt. xvi. 17.
blood hath not revealed it unto thee, but my Father which is in heaven. \footnote{Matt. xvi. 18.}

And I say unto thee also, that thou art Cephas, \footnote{Same Arabic word in both places. See note to § 5, 11.} and on this rock will I build my church; and the gates of Hades shall not prevail against it. \footnote{Matt. xvi. 19.} To thee will I give the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. \footnote{Matt. xvi. 20.}

And he sternly charged his disciples, and warned them that they should not tell any man concerning him, \footnote{Matt. xvi. 21a.} that he was the Messiah. \footnote{Matt. xvi. 22.}

And henceforth began Jesus to shew to his disciples \footnote{Mark viii. 31b.} that he was determined\footnote{Mark viii. 32a.} to go to Jerusalem, \footnote{Mark viii. 33a.} and suffer much, and be rejected of the elders, and of the chief priests, and of the scribes, and be killed, and on the \footnote{Mark viii. 34a; Luke ix. 23b.} third day rise.

And he was speaking\footnote{Mark viii. 35.} plainly. \footnote{Mark viii. 36.} And Simon Cephas, as one grieved \footnote{Matt. xvi. 23b.} for him, said, Far be thou, my Lord, from that. \footnote{Or, lose.}

And he turned, and looked upon \footnote{Or, self; or, soul.} his disciples, and rebuked Simon, and said, \footnote{Mark viii. 37.} Get 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.

And 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 \footnote{Mark viii. 38.} come after me. \footnote{Luke ix. 25.} And whosoever would save his life shall lose it; and whosoever \footnote{Mark viii. 39.} lose it for my sake, and for the sake of my gospel, shall save it. \footnote{Mark viii. 40.}

What shall a man profit, if he gain all the world, and destroy\footnote{Mark viii. 41.} his own life, or lose it? \footnote{Mark viii. 42.} or what [49] [Arabic,
p. 92] will a man give in ransom for his life? 1675 1676 Whosoever 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. 1677 For the Son of man is about to 1678 come in the glory of his Father with his holy angels; and then shall he reward each man according to his works.

1675 Or, self; or, soul.
1676 Mark viii. 38.
1677 Matt. xvi. 27.
1678 See § 23, 40, note.
Section XXIV.

[1] 1679 And 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 come with strength, and the Son of man who cometh in his kingdom.

[2] 1680 And after six days Jesus took Simon Cephas, and James, and John his brother, and brought them up into a high mountain, the three of them only. And while they were praying, Jesus changed, and became after the fashion of another person; and his face shone like the sun, and his raiment was very white like the snow, and as the light of lightning, so that nothing on earth can whiten like it. And there appeared unto him Moses and Elijah talking to Jesus. And they thought that the time of his decease which was to be accomplished at Jerusalem was come. And 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. And when they began to depart from him, Simon said unto Jesus, My Master, it is good for us to be here: and if thou wilt, we will make here three tabernacles; one for thee, and one for Moses, and one for Elijah; not knowing what he said, because of the fear which took possession of them. And while he was yet saying that, a bright cloud overshadowed them. And a voice was heard out of the cloud, saying, This is my beloved Son, whom I have chosen; hear ye therefore him.

1679 Mark ix. 1.
1680 i.e., already come.
1681 Matt. xvi. 28b.
1682 Matt. xvii. 1.
1684 Matt. xvii. 2b; Luke ix. 29b.
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.
1690 Matt. xvii. 4b.
1691 Luke ix. 33c.
1692 Mark ix. 6b; Matt. xvii. 5a.
1693 Luke ix. 34b.
1694 Matt. xvii. 5b.
when this voice was heard, Jesus was found alone. [14] 1696 And the disciples, when they heard the voice, fell on their faces from the fear which [15] took hold of them. 1697 And Jesus came and touched them and said, Arise, be not [16] afraid. 1698 And they lifted up their eyes, and saw Jesus as he was.

[17] 1699 And 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. 1700 And they kept the word within themselves, and told no man in [19] those days what they had seen. 1701 And they reflected among themselves, What is this [20] word which he spake unto us, I, when I am risen from among the dead? 1702 And his disciples asked him, and said, What is that which the scribes say, then, that Elijah [21] must first come? 1703 He 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. 1704 But 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] 1705 In like manner the Son of man is to suffer of them. 1706 Then understood the disciples that he spake unto them concerning John the Baptist.

[25] 1707 And 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. 1708 And the people, when they saw Jesus, were perplexed, 1709 and in the [27] midst of their joy hastened 1710 and saluted him. 1711 And on that day came certain of the

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.
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.
Pharisees, and said unto him, Get thee out, and go hence; for Herod seeketh [28] to kill thee. 1712 Jesus 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] 1713 Nevertheless I must be watchful 1714 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] 1715 And 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; 1716 he is my [31] only child: and the spirit cometh upon him suddenly. 1717 A lunacy 1718 hath come upon [32] him, and he meeteth with evils. 1719 And when it cometh upon him, it beateth him about; 1720 [33] and he foameth, and gnasheth his teeth, and wasteth; 1721 and 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. 1722 And I brought him near to thy disciples, and they could [35] not heal him. 1724 Jesus 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. 1725 And he brought him unto him: and when the spirit saw him, immediately it beat him about; and he fell upon the ground, and was raging and foaming. 1726 And 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. 1727 But, my Lord, help me wherein thou [39] canst, and have mercy upon me. 1728 Jesus said unto him, If thou canst believe! All [40] things

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.).
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.
are possible to him that believeth. 1729 And immediately the father of the child [41] cried out, weeping, and said, I believe, my Lord; help my lack of faith. 1730 And 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. 1733 And 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. 1735 But 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. 1736 And the people all marvelled at the greatness of God.

[45] 1737 And 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? 1739 Jesus 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. 1740 But it is impossible to cast out this kind by anything except by fasting and prayer.

[48] 1741 And when he went forth thence, they passed through Galilee: and he would not [49] that any man should know it. 1742 1743 And he taught his disciples, and said unto them, [50] 1744 Keep 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 shall rise on the third day. 1745 But 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 ask him about this word. 1746 And they were exceeding sorrowful.

1746 Matt. xvii. 23b.
Section XXV.

[1] 1747 And in that day this thought presented itself to his disciples, and they said, which [2] haply should be the greatest among them. 1748 1749 And when they came to Capernaum, and entered into the house, Jesus said unto them, What were ye considering in the [3] way among yourselves? 1750 And they were silent because they had considered that matter.

[4] 1751 And 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. 1752 And 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? 1753 Simon 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. 1754 But, 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] 1755 And in that hour came the disciples to Jesus, and said unto him, Who, thinkest thou, is greater in the kingdom of heaven? 1756 And Jesus knew the thought of their heart, and called a [9] child, and set him in the midst, and took him in his arms, and [10] said unto them, 1757 Verily I say unto you, If ye do not return, and become as children, [11] ye shall not enter the kingdom of heaven. 1758 Every one that shall receive in my name such as this child hath received me: 1759 and whosoever receiveth me receiveth not me, but him that sent me. 1760 And he who is little in your company, 1762 the same [13] shall be

1747 Luke ix. 46.
1748 Borg. ms. omits among them.
1749 Mark ix. 33.
1750 Mark ix. 34a.
1751 Matt. xvii. 24b.
1752 Matt. xvii. 25.
1754 Matt. xvii. 27.
1755 Matt. xviii. 1.
1756 Luke ix. 47a; Mark ix. 36.
1757 Lit. one (Syriac idiom).
1758 Matt. xviii. 3.
1760 Mark ix. 37b.
1761 Luke ix. 48c.
1762 In the present work this word frequently means synagogue.
But whosoever shall injure one of these little ones that believe in me, it were better for him that a great millstone should be hanged about his neck, and he should be drowned in the depths of the sea.

[14] John 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. Jesus said unto them, Prevent him not; for no man doeth powers in my name, and can hasten to speak evil [16, 17] of me. Every one who is not in opposition to you is with you. Woe unto the world [Arabic, p. 98] because of trials! but woe unto that man by whose hand the trials come! [18] If 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 maimed, and not that thou shouldest have two hands or two feet, and fall into the hell of fire that burneth for ever; [19, 20] where their worm dieth not, and their fire is not quenched. And if thine eye seduce thee, pluck it out, and cast it from thee; for 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; where their worm dieth not, and their fire is not quenched. Every one shall be salted with fire, and every sacrifice shall be salted with salt. How good is salt! but if the salt also be tasteless, wherewith shall it be salted? It is fit neither for the land nor for dung, but they cast it out. He that hath ears to hear, let him hear. Have ye salt in yourselves, and be in peace one with another.

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.
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.
1780 Mark ix. 50c.
And 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 them also, according to his custom. And the Pharisees came unto him, tempting him, and asking him, Is it lawful for a man to put away his wife? He said, What did Moses command you? They said, Moses made it allowable for us, saying, Whosoever will, let him write a writing of divorcement, and put away his wife. Jesus answered and said unto them, Have ye not read, He that made them from the beginning made them male and female, and said, For this reason shall the man leave his father and his mother, and cleave to his wife; and they both shall be one body? So then they are not twain, but one body; the thing, then, which God hath joined together, let no man put asunder. And those Pharisees said unto him, Why did Moses consent that a man should give a writing of divorcement and put her away? Jesus said unto them, Moses because of the hardness of your hearts gave you leave to divorce your wives; but in the beginning it was not so. I say unto you, Whosoever putteth away his wife, and marrieth another, hath exposed her to adultery. And any woman that leaveth her husband, and becometh another’s, hath committed adultery. And whosoever marrieth her that is divorced his wife without fornication, and marrieth another, hath exposed her to adultery. And his disciples, when he entered the house, asked him again about that. And he said unto them, Every one who putteth away his wife, and marrieth another, hath exposed her to adultery. And any woman that leaveth her husband, and becometh another’s, hath committed adultery. And whosoever marrieth her that is divorced...
hath committed adultery. And his disciples said unto him, If there be between the man and the woman such a case as this, it is not good for a man to marry. He said unto them, Not every man can endure this saying, except him to whom it is given. 

There are eunuchs which from their mother’s womb 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] Then 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. And Jesus saw, and it was distressing to him; and he said unto them, Suffer the children to come unto me, and prevent them not; for those that are like these have the kingdom of God. Verily I say unto you, Whosoever receiveth not the kingdom of God as this child, shall not enter it. And he took them in his arms, and laid his hand upon them, and blessed them.

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.
Section XXVI.

[1, 2] 1807 And there came unto him publicans and sinners to hear his word. 1808 And the scribes and the Pharisees murmured, and said, This man receiveth sinners, and [3] eateth with them. 1809 And Jesus, when he beheld their murmuring, spake unto them [4] this parable: 1810 What 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? 1811 Verily I say unto you, When he findeth it, he will rejoice over it [6] more than over the ninety-nine that went not astray; 1812 and bear it on his shoulders, and bring it to his house, and call his friends and neighbours, 1813 and say unto them, [7] Rejoice with me, since I have found my straying sheep. 1814 So your Father which is in heaven willeth not that one of these little ones that have strayed should perish, [8] and he seeketh for them repentance. 1815 I 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] 1817 And 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; 1818 and when she found it, call her friends and neighbours, and say unto them, Rejoice with me, as I have found my drachma that was lost? 1819 I 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] 1820 And Jesus spake unto them also another parable: 1821 A 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. 1822 And 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. 1823 And when he had exhausted everything he had, there occurred a great dearth in that country. [16] 1824 And 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 field 1825 to feed the swine. 1826 And he used to long to fill his belly with the carob that those swine were eating: and no man [18] gave him. 1827 And 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! 1828 I will arise and go to my father’s house, and say unto him, My father, 1829 I [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. 1830 And 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, 1831 and fell on his breast, 1832 and kissed him. 1833 And his son said unto him, My father, I have sinned in heaven and before thee, and am not worthy to be [23] called thy son. 1834 His 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. 1835 and bring and [25] slay a fatted ox, that we may eat and make merry: 1836 for this my son was dead, and is [26] [Arabic, p. 102] alive; and was lost, and is found. 1837 And they began to be merry. 1838 Now his elder son was in the

1824 Luke xv. 15.
1825 This word is regularly used throughout this work in this sense.
1826 Luke xv. 16.
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.
1834 Luke xv. 22.
1838 A different word.
field; and when he came and drew near to the house, [27] he heard the sound of many singing. 1839 1840 And he called one of the lads, and asked him [28] what this was. 1841 He 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 1843 And he was angry, [30] and would not enter; so his father went out, and besought him to enter. 1844 And 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? 1845 but this thy son, when he had squandered thy [32] property with harlots, and come, thou hast slain for him a fatted ox. 1846 His father said unto him, My son, thou art at all times with me, and everything I have is [33] thine. 1847 It behoveth thee to rejoice and make merry, since this thy brother was dead, and is alive; and was lost, and is found. 1848

[34] 1848 And 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. 1849 So 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. 1850 The 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 I [37] am ashamed. 1851 I know what I will do, that, when I go out of the stewardship, they [38] may receive me into their houses. 1852 And he called one after another of his lord’s [39] debtors, and said to the first, How much owest thou my lord? 1853 He said unto him, An hundred portions

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1839 cf. Peshitta.
1841 Luke xv. 27.
1842 One word.
1847 Luke xv. 32.
1850 Luke xvi. 3.
1851 Vat. ms. (followed by Ciasca’s text) has and if I beg, by a common confusion of grammatical forms.
1853 Luke xvi. 5.
1855 Or (otherwise vocalised), fark, a measure variously estimated.
oil. He said unto him, Take thy writing, and sit down, and write quickly fifty portions. And he said to the next, And thou, how much owest thou my lord? He said unto him, An hundred cors of wheat. He said unto him, Take thy writing, and sit down, and write eighty cors. And our lord commended the sinful steward because he had done a wise deed; for the children of this world are wiser than the children of the light in this their age. And I also say unto you, Make unto yourselves friends with the wealth of this unrighteousness; so that, when it is exhausted, they may receive you into their tents for ever. He who is faithful in a little is faithful also in much: and he who is unrighteous in a little is unrighteous also in much. If then in the wealth of unrighteousness ye were not trustworthy, who will intrust you with the truth? If ye are not found faithful in what does not belong to you, who will give you what belongeth to you?

1856 Or (otherwise vocalised), farks, a measure variously estimated.
1859 cf. Peshitta.
1860 Lit. steward of sin.
1862 Lit. injustice.
1863 Luke xvi. 10.
1864 Or, intrusted with.
1865 Luke xvi. 11.
1866 Or, true (wealth); but cf. Syriac.
Section XXVII.

[1] 1868 Therefore the kingdom of heaven is like a certain king, who would make a [2] reckoning with his servants. 1869 And when he began to make it, they brought to him one who [3] owed him ten talents. 1870 1871 And 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. 1872 So that servant fell down and worshipped him, and said unto him, My lord, have patience with me, and I shall pay thee everything. 1873 And the lord of that servant had compassion, and released him, and forgave him his [6] debt. 1874 And 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. 1876 So the fellow-servant fell down at his [8] feet, and besought him, and said, Grant me respite, and I will pay thee. 1877 And he would not; but took him, and cast him into prison, till he should give him his debt. 1878 And when their fellow-servants saw what happened, it distressed them much; and [10] they came and told their lord of all that had taken place. 1879 Then his lord called him, and said unto him, Thou wicked servant, all that debt I forgave thee, because [11] thou besoughtest me: 1880 was it not then incumbent on thee also to have mercy on thy [12] fellow-servant, as I had mercy on thee? 1881 And his lord became wroth, and delivered [13] him to the scourgers, till he should pay all that he owed. 1882 So shall my Father which is in heaven do unto you, if one forgive not
his brother his wrong conduct from his heart. Take heed within yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he act wrongfully towards thee seven times in a day, and on that day return seven times unto thee, and say, I repent towards thee; forgive him. And if thy brother act wrongfully towards thee, go and reprove him between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two, and so at the mouth of two or three every saying shall be established. And if he listen not to these also, tell the congregation; and if he listen not even to the congregation, let him be unto thee as a publican and a Gentile. Verily I say unto you, All that ye bind on earth shall be bound in heaven: and what ye loose on earth shall be loosed in heaven. I say unto you also, If two of you agree on earth to ask, everything shall be granted them from my Father which is in heaven. For where two or three are gathered in my name, there am I amongst them. Then Cephas drew near to him, and said unto him, My Lord, how many times, if my brother act wrongfully towards me, should I forgive him? until seven times? Jesus said unto him, I say not unto thee, Until seven; but, Until seventy times seven, seven.

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.
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 required at his hand.  

I came to cast fire upon the earth; and I would that it had been kindled already.  

And I have a baptism to be baptized with, and greatly am I straitened till it be accomplished.

See that ye despise not one of these little ones that believe in me. Verily I say unto you, Their angels at all times see the face of my Father which is in heaven.  

The Son of man came to save the thing which was lost.  

[30] And after that, Jesus walked in Galilee; and he did not like to walk in Judæa,  

[31] because the Jews sought to kill him.  

And there came people who told him of the Galilæans, those whose blood Pilate had mingled with their sacrifices. Jesus answered and said unto them, Do ye imagine that those Galilæans were sinners more than all the Galilæans, so that this thing has come upon them?  

Nay. Verily I say unto you now, that ye shall all also, if ye repent not, likewise perish.  

Or perchance those eighteen on whom the palace fell in Siloam, and slew them, do ye imagine that they were to be condemned more than all the people that dwell [Arabic, p. 106] in Jerusalem? Nay.  

Verily I say unto you, If ye do not all repent, ye shall perish like them.  

[36] And 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.  

So he said to the husbandman, Lo, three years do I come and seek fruit on this fig tree, and find none: cut it down; why doth it render the ground unoccupied?  

The husbandman said unto
him, My lord, leave it this year also, that I may dig about it, and dung [39] it; 1920 then if it bear fruit—! and if not, then cut it down in the coming year.

[40] 1921 And 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; 1922 and she was [42] bowed down, and could not straighten herself at all. 1923 And Jesus saw her, and called [43] her, and said unto her, Woman, be loosed from thy disease. 1924 And he put his hand [44] upon her; and immediately she was straightened, and praised God. 1925 And the chief [45] 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. 1927 But 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? 1928 Ought not this woman, who is a daughter of Abraham, and whom the devil [47] hath bound eighteen years, to be loosed from this bond on the sabbath day? 1930 And 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.  

[1, 2] [Arabic, p. 107] And at that time the feast of tabernacles of the Jews drew near.  

So the brethren of Jesus said unto him, Remove now hence, and go to Judæa, that thy disciples may see the deeds that thou dost.  

For no man doeth a thing secretly and wisheth to be apparent.  

If thou doest this, shew thyself to the world. For up to this time not even the brethren of Jesus believed on him.  

Jesus said unto them, My time till now has not arrived; but as for you, your time is alway ready.  

It is not possible for the world to hate you; but me it hateth, for I bear witness against it, that its deeds are evil.  

As for you, go ye up unto this feast: but I go not up now to this feast; for my time has not yet been completed.  

He said this, and remained behind in Galilee.

But when his brethren went up unto the feast, he journeyed from Galilee, and came to the borders of Judæa, to the country beyond Jordan; and there came after him great multitudes, and he healed them all there.  

And he went out, and proceeded to the feast, not openly, but as one that conceals himself.  

And the Jews sought him at the feast, and said, In what place is this man?  

And there occurred much murmuring there in the great multitude that came to the feast, on his account. For some said, He is good: and others said, Nay, but he leadeth the people astray.  

But no man spake of him openly for fear of the Jews.

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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.
1944 John vii. 11.
1945 John vii. 12.
[15] [Arabic, p. 108] But when the days of the feast of tabernacles were half over, Jesus went up to the temple, and taught. And the Jews wondered, and said, How doth this man know writing, seeing he hath not learned? Jesus answered and said, My doctrine is not mine, but his that sent me. Whoever wisheth to do his will understandeth my doctrine, whether it be from God, or whether I speak of mine own accord. Whosoever 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 there is none. Did not Moses give you the law, and no man of you keepeth the law? Why seek ye to kill me? The multitude answered and said unto him, Thou hast demons. who seeketh to kill thee? Jesus answered and said unto them, I did one deed, and ye all marvel because of this. Moses hath given you circumcision (not because it is from Moses, but it is from the fathers); and ye on the sabbath circumcise a man. And 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 day the whole man? Judge not with hypocrisy, but judge righteous judgement.

[16] And some people from Jerusalem said, Is not this he whom they seek to slay? And 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? 1964 But this man is known whence he is; and the Messiah, when he cometh, no man knoweth whence [29] he is. 1966 So 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: 1967 but I know him; for I am [31] from him, and he sent me. 1968 And they sought to seize him: and no man [32] laid a hand on him, because his hour had not yet come. 1969 But 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] 1970 And a man of that multitude said unto our Lord, Teacher, say to my brother [34] that he divide with me the inheritance. 1971 Jesus said unto him, Man, who is it that [35] appointed me over you as a judge and divider? 1972 And 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. 1973 And he gave them this parable: The ground of a [37] rich man brought forth abundant produce: 1974 and he pondered within himself, and [38] said, What shall I do, since I have no place to store my produce? 1975 And 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. 1976 And I will say to my soul, Soul, thou hast much goods laid by for many years; take thine ease, eat, [40] drink, enjoy thyself. 1977 God 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? 1978 So is he that layeth up treasures for himself, and is not rich in God.

1964 John vii. 27.
1965 Or, will be.
1966 John vii. 28.
1967 John vii. 29.
And while Jesus was going in the way, there came near to him a young man of the rulers, fell on his knees, and asked him, and said, Good Teacher, what is it that I must do that I may have eternal life? Jesus said unto him, Why callest thou me good, while there is none good but the one, even God? Thou knowest the commandments. If thou wouldest enter into life, keep the commandments.
The young man said unto him, Which of the commandments? Jesus said unto him, Thou 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 and thy mother: and, Love thy neighbour as thyself. That young man said unto him, All these have I kept from my youth: what then is it that I lack? And Jesus looked intently at him, and loved him, and said unto him, If thou wouldest be perfect, what thou lackest is one thing: go away and sell everything that thou hast, and give to the poor, and thou shalt have treasure in heaven: and take thy cross, and follow me.

And that young man frowned at this word, and went away feeling sad; for he was very rich. And 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!

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1979 Mark x. 17.
1980 From Matthew.
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.
1991 Mark x. 21a.
1993 From Mark.
1995 Luke xviii. 24a; Mark x. 23.
Section XXIX.

1996 Verily I say unto you, It is difficult for a rich man to enter the kingdom of heaven. 
1997 And I say unto you also, that it is easier for a camel to enter the eye of a needle, than for a rich man to enter the kingdom of God. 
1998 And 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 kingdom of God! 
1999 And those that were listening wondered more, and said amongst themselves, being agitated.

2000 Who, thinkest thou, can be saved? And Jesus looked at them intently, and said unto them, With men this is not possible, but with God it is: it is possible for God to do everything.

2001 Simon Cephas said unto him, Lo, we have left everything, and followed thee; what is it, thinkest thou, that we shall have? Jesus 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 shall sit on twelve thrones, and shall judge the twelve tribes of Israel.

2002 Verily 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 my sake, and for the sake of my gospel, who shall not obtain many times as much in this time, and in the world to come inherit eternal life: and now in this time, houses, and brothers, and sisters, and mothers, and children, and lands, with persecution; and in the world to come everlasting life.

2003 Many that are first shall be last, and that are last shall be first.

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1999 Mark x. 26.
2001 Mark x. 27.
2002 Luke xviii. 28; Matt. xix. 27b.
2003 Matt. xix. 28.
2004 Mark x. 29b.
2006 Lit. meet with; or, be recompensed with.
2007 Mark x. 30b.
2008 Mark x. 31.
2009 The Arabic words are not so strong.
And when the Pharisees heard all this, because of their love for wealth they scoffed at him. And 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.

And he began to say, A certain man was rich, and wore silk and purple, and enjoyed himself every day in splendour; and there was a poor man named Lazarus, and he was cast down at the door of the rich man, afflicted with sores, and he longed to fill his belly with the crumbs that fell from the table of that rich man; yea, even the dogs used to come and lick his sores. And it happened that that poor man died, and the angels conveyed him into the bosom of Abraham: and the rich man also died, and was buried. And while he was being tormented in Hades, he lifted up his eyes from afar, and saw Abraham with Lazarus in his bosom. And 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 for me; for, behold, I am burned in this flame. Abraham said unto him, My son, remember that thou receivedst thy good things in thy life, and Lazarus his afflictions: but now, behold, he is at rest here, and thou art tormented. And 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 us. He said unto him, Then I beseech thee, my father, to send him to my father’s house; for I have five brethren; let him go, that they also

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2015 Or, so that.
2018 Or, and.
2022 Luke xvi. 27.
sin not, and come to the abode of this torment. Abraham said unto him, They have Moses and the prophets; let them hear them. He said unto him, Nay, my father Abraham: but let a man from the dead go unto them, and they will repent. Abraham 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. The kingdom of heaven is like a man that is a householder, which went out early in the morning to hire labourers for his vineyard. And he agreed with the labourers on one penny a day for each labourer, and he sent them into his vineyard. And he went out in three hours, and saw others standing in the market idle. He said unto them, Go ye also into my vineyard, and what is right I will pay you. And they went. And he went out also at the sixth and the ninth hour, and did likewise, and sent them. And about the eleventh hour he went out, and found others standing idle. He said unto them, Why are ye standing the whole day idle? They said unto him, Because no one hath hired us. He said unto them, Go ye also into the vineyard, and what is right ye shall receive. So when evening came, the lord of the vineyard said unto his steward, Call the labourers, and pay them their wages; and begin with the later ones, and end with the former ones. And those of eleven hours came, and received each a penny. When therefore the first came, they supposed that they should receive something more; and they also received each a penny. And

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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.
2028 Or, Surely. The word is omitted by Borg. ms.
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.
when they received it, they spake angrily against the [38] householder, and said, 2042 These last worked one hour, and thou hast made them equal [39] with us, who have suffered the heat of the day, and its burden. 2043 He 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? 2044 Take what is thine, and go thy way; for I wish to [41] give this last as I have given thee. 2045 Or am I not entitled to do with what is mine [42] what I choose? 2046 Or is thine eye per-chance 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] 2048 And 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, 2049 and there was before him a man which had the dropsy, 2050 Jesus answered and [46] said unto the scribes and the Pharisees, Is it lawful on the sabbath to heal? 2051 But [Arabic, p. 114] they were silent. So he took him, and healed him, and sent him away. [47] 2052 And 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? 2053 And they were not able to answer him a word to that.

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2042 Matt. xx. 12.
2045 Matt. xx. 15.
2046 Lit. my thing.
2047 Matt. xx. 16.
2050 Luke xiv. 3.
2052 Luke xiv. 5.
Section XXX.

[1] And he spake a parable unto those which were bidden there, because he saw them choose the places that were in the highest part of the sitting room: When a man invites thee to a feast, do not go and sit at the head of the room; lest there be there a man more honourable than thou, and he that invited you come and say unto thee, Give the place to this man: and thou be ashamed when thou risest and takest another place. But 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 thou shalt have praise before all that were invited with thee. For every one that exalteth himself shall be abased; and every one that abaseth himself shall be exalted.

[6] And he said also to him that had invited him, When thou makest a feast or a banquet, do not invite thy friends, nor even thy brethren, nor thy kinsmen, nor thy rich neighbours; lest haply they also invite thee, and thou have this reward. But when thou makest a feast, invite the poor, and those with withered hand, and the lame, and the blind: and blessed art thou, since they have not the means to reward thee; that thy reward may be at the rising of the righteous. And 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] Jesus answered again in parables, and said, The kingdom of heaven hath been likened to a certain king, which made a feast for his son.
and prepared a great banquet and invited many: and he sent his servants at the time of the feast to inform them that they were invited. Everything is made ready for you; come. And they would not come, but began all of them with one voice to make excuse. And the first said unto them, Say to him, I have bought a field, and I must needs go out to see it: I pray thee to release 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 to release me, for I ask to be excused. And another said, I have married a wife, and therefore I cannot come. And 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 slain, and everything is ready: come to the feast. But they made light of it, and went, one to his field, and another to his merchandise: and the rest took his servants, and entreated them shamefully, and killed them. And one of the servants came, and informed his lord of what had happened. And when the king heard, he became angry, and sent his armies; and they destroyed those murderers, and burned their cities. Then he said to his servants, The feast is prepared, but those that were invited were not worthy. Go 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. And they came, and said unto him, Our lord, we have done all that thou commandest us, and there is here still room. So the lord said unto his servants, Go out into the roads, and the ways, and the paths, and every one that ye find, invite to the feast, and constrain them to enter, till my house is.
I say unto you, that no one of those people that were invited shall taste of my feast. And those servants went out into the roads, and gathered all that they found, good and bad: and the banquet-house was filled with guests. And the king entered to see those who were seated, and he saw there a man not wearing a festive garment: and he said unto him, My friend, how didst thou come in here not having on festive garments? And 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 gnashing of teeth. The called are many; and the chosen, few.

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

And 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 privately what was about to befall him. 2103 And he said unto them, We are going up to Jerusalem, and all the things shall be fulfilled that are written in the prophets concerning the Son of man. 2105 He shall be delivered to the chief priests and the scribes; and they shall condemn him to death, and deliver him to the peoples; 2106 and they shall treat him shamefully, and scourge him, and spit in his face, and humble him, 2108 and crucify him, and slay him: 2109 and on the third day he shall rise. 2110 But 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.

2111 Then 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. 2112 And he said unto her, What wouldest thou? 2113 And James and John, her two sons, came forward, and said unto him, Teacher, we would that all that we ask thou wouldest do unto us. 2114 He said unto them, 2115 What would ye that I should do unto you? 2116 They said unto him, Grant us that we may sit, the one on thy right, and the other on thy left, in thy kingdom and thy glory. 2117 And 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 baptism that I am to be baptized with, will ye be baptized? 2118 And they said unto him, We are able. Jesus said unto them, The cup that I drink ye shall drink; and with the baptism wherewith I am baptized ye shall be baptized: 2119 but 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.

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).
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.
2116 Mark x. 37.
2117 Mark x. 38.
2118 Mark x. 39.
2119 Mark x. 40.
Section XXXI.

[1] 2120 And when the ten heard, they were moved with anger against James and John.
[2] 2121 And 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. 2122 Not thus shall it
[4] [Arabic, p. 118] be amongst you: but he amongst you that would be great, let him be to you
[6] 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. 2126 He said this, and was going about [7] the villages
and the cities, and teaching; and he went to Jerusalem. 2127 And 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: 2128 I say unto you now, that many shall [9] seek to enter, and shall not be
able—2129—2130 from 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: 2131 and ye shall begin to say, [11] Before thee we did eat and drink, and in our markets
didst thou teach; 2132 and he shall say unto you, I know you not whence ye are; depart 2133
from me, ye servants [12] of untruth. 2134 There shall be weeping and gnashing of teeth,
when ye see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God,
while ye are [13] put forth without. 2135 And they shall come from the east and the west,
and from the north and the south, and shall sit down in the kingdom of God.  

2136 And there shall then be last that have become first, and first that have become last.  

[15, 16] 2137 And when Jesus entered and passed through Jericho, there was a man named Zacchæus, rich, and chief of the publicans.  

2139 And 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] 2140 And he hastened, and went before Jesus, and went up into an unripe fig tree to see Jesus: for he was to pass thus.  

2142 And when Jesus came to that place, he saw him, and said unto him, Make haste, and come down, Zacchæus: to-day I must be in thy house.  

2143 And he hastened, and came down, and received him joyfully.  

2144 And when they all saw, they murmured, and said, He hath gone in and lodged with a man that is a sinner.  

2145 So Zacchæus stood, and said unto Jesus, My Lord, now half of my possessions I give to the poor, and what I have unjustly taken from every man I give him fourfold.  

2147 Jesus said unto him, Today is salvation come to this house, because this man also is a son of Abraham.  

2149 For the Son of man came to seek and save the thing that was lost.  

[25] 2150 And when Jesus went out of Jericho, he and his disciples, there came after him a great multitude.  

2151 And there was a blind man sitting by the way side begging.  

2152 And his name was Timæus, the son of Timæus. And he heard the sound of the multitude passing, and asked, Who is this?  

2153 They said unto him, Jesus the Nazarene
passeth by. 2154 And 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. 2155 And those that went before Jesus were rebuking him, that he should hold his peace: 2156 but he cried the [31] more, and said, Son of David, have mercy on me. 2157 And Jesus stood, and commanded that they should call him. And they called the blind man, and said unto [32] him, Be of good courage, and rise; for, behold, he calleth thee. 2158 And the blind [33] man threw away his garment, and rose, and came to Jesus. 2159 Jesus 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] 2161 And Jesus had compassion on him, and touched his eyes, and said unto [35] him, See; for thy faith hath saved thee. 2162 And immediately he received his sight, 2163 and came after him, and praised God; and all the people that saw praised God.

[36] 2164 And he spake a parable because he was nearing Jerusalem, and they supposed that at that time the kingdom of God was about to appear. 2165 He said unto them, A man, a son of a great race, went into a far country, to receive a kingdom, and return. 2166 And he called his ten servants, and gave them ten shares, and said unto [39] them, Trade till the time of my coming. 2167 But the people of his city hated him, and [40] sent messengers after him, and said, We will not that this man reign over us. 2168 And when he had received a 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. 2171 And

\[\footnotesize{\text{Section XXXI.}}\]
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. \(^{2173}\) And the second came, [44] and said, My lord, thy portion hath gained five portions. \(^{2174}\) And he said unto him [45] also, And thou shalt be set over five districts. \(^{2175}\) And another came, and said, My [46] lord, here is thy portion, which was with me laid by in a napkin: \(^{2176}\) I 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. \(^{2177}\) His 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: \(^{2178}\) why didst thou not put my money at usury, [49] and so I might come and seek it, with its gains? \(^{2179}\) And he said unto those that were standing in front of him, Take from him the share, and give it to him that hath [50, 51] ten shares. \(^{2180}\) They said unto him, Our lord, he hath ten shares. \(^{2181}\) He 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. \(^{2182}\) And those mine enemies who would not that I should reign over them, bring them, and slay them before me.

\(^{2172}\) 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.
\(^{2180}\) Luke xix. 25.
\(^{2182}\) Luke xix. 27.
Section XXXII.

[1] 2183 And when Jesus entered Jerusalem, he went up to the temple of God, and found there oxen and sheep and doves. 2184 And when he beheld those that sold and those that bought, and the money-changers sitting, 2185 he 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; 2186 and he threw down their money, and upset their tables, and the seats of those that sold the doves; 2187 and 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. 2188 And he said unto those that sold the doves, Take this hence, and make not my Father’s house a house of merchandise. 2189 And he suffered not any one to carry vessels inside the temple. 2190 And his disciples remembered the scripture, [7] The zeal of thy house hath eaten me up. 2191 The Jews answered and said unto him, [8] What sign hast thou shewn us, that thou doest this? 2192 Jesus answered and said unto [9] them, Destroy this temple, and I shall raise it in three days. 2193 The Jews said unto him, This temple was built in forty-six years, and wilt thou raise it in three days? [10] 2194 But he spake unto them of the temple of his body, that when they destroyed it, he [11] [Arabic, p. 122] would raise it in three days. 2195 When 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] 2197 And 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. 2198 And there came a poor widow, and cast in two mites. 2199 And 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: 2200 and all of these cast into the place of the offering of God 2201 of the superfluity of their wealth; while this woman of her want threw in all that she possessed.

[16] 2202 And he spake unto them this parable, concerning people who trusted in themselves [17] that they are righteous, and despised every man: 2203 Two men went up to the [18] temple to pray; one of them a Pharisee, and the other a publican. 2204 And 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] but I fast two days a week, and tithe all my possessions. 2206 2207 And 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. 2208 I 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] 2210 And 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. 2211 And 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. 2212 And on the morning of the next day, when he returned

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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.
2204 Luke xviii. 11.
2205 Lit. between him and himself.
2207 Or, gains.
2210 Mark xi. 19a; Matt. xxi. 17.
2211 Luke ix. 11.
2212 Mark xi. 12.
to the city from Bethany, he hungered. And he saw a 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—it was not the season of figs and he said unto it, Henceforward for ever let no man eat fruit of thee. And his disciples heard.

And they came to Jerusalem. And there was there a man of the Pharisees named Nicodemus, ruler of the Jews. This 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 doest, except him whom God is with. Jesus answered and said unto him, Verily, verily, I say unto thee, If a man be not born a second time, he cannot see the kingdom of God. Nicodemus said unto him, How can a man who is old be born? can he, think you, return again to his mother’s womb a second time, to enter and be born? Jesus answered and said unto him, Verily, verily, I say unto thee, If a man be not born of water and the Spirit, he cannot enter the kingdom of God. For he that is born of flesh is flesh; and he that is born of Spirit is spirit. Wonder not that I said unto thee that ye must be born a second time. The wind bloweth where it listeth, and thou hearest its voice, but thou knowest not from what place it cometh, nor whither it goeth: so is every man that is born of the Spirit. Nicodemus answered and said unto him, How can that be? Jesus answered and said unto him, Art thou teaching Israel, and yet knowest not these things? Verily, verily, I say unto thee, What we know we say, and what we have seen we witness: and ye receive

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.
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.
not our witness. 2229 If 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? 2230 And no man hath ascended up into heaven, except him that descended from heaven, the Son of man, which is in heaven. [40] 2231 And as Moses lifted up the serpent in the wilderness, so is the Son of man to be [41] lifted up; 2232 so that every man who may believe in him may not perish, but have [42] eternal life. 2233 God so loved the world, that 2234 he should give his only Son; and so every one that believeth on him should not perish, but should have eternal life. [43] 2235 God sent not his Son into the world to judge the world; but that the world might [44] be saved by his hand. 2236 He 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 2238 This is the judgment, that the light came into the world, and men loved the darkness more than the light; because their deeds [46] were evil. 2239 Whosoever doeth evil deeds hateth the light, and cometh not to the [47] light, lest his deeds be reproved. 2240 But he that doeth the truth cometh to the light, that his deeds may be known, that they have been done in God.
Section XXXIII.

[1] [Arabic, p. 125] 2241 And when evening came, Jesus went forth outside of the city, he and his [2] disciples. 2242 And as they passed in the morning, the disciples saw that fig tree [3] withered away from its root. 2243 And they passed by, and said, How did the fig tree dry [4] up immediately? 2244 And Simon remembered, and said unto him, My Master, behold, [5] that fig tree which thou didst curse hath dried up. 2245 And Jesus answered and said [6] unto them, Let there be in you the faith of God. 2246 Verily 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. 2247 And if ye say to this mountain, Remove, and [8] fall into the sea, it shall be. 2248 And all that ye ask God in prayer, and believe, he [9, 10] will give you. And the apostles [2251] said unto our Lord, Increase our [2252] faith. 2253 He 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] 2254 Who 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? 2255 Nay, 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] 2256 Doth that servant haply, who did what he was bid, receive his praise? I think [14] not. 2257 So 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.

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.
2254 Luke xvii. 7.
2256 Or, But.
[15] 2259 For this reason I say unto you, Whatever ye pray and ask, believe that ye [16] [Arabic, p. 126] receive, and ye shall have. 2260 And 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. 2261 But if ye forgive not men their wrong-doings, neither will your Father forgive you also your wrong-doings.

[18] 2262 And he spake unto them a parable also, that they should pray at all times, and [19] not be slothful: 2263 There was a judge in a city, who feared not God, nor was ashamed [20] for men: 2264 and there was a widow in that city; and she came unto him, and said, [21] Avenge me of mine adversary. 2265 And 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] yet because this widow vexeth me, I will avenge her, that she come not at all times [23, 24] and annoy me. 2266 And our Lord said, Hear ye what the judge of injustice said. 2267 And 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? 2268 I 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] 2270 And they came again to Jerusalem. 2271 And it came to pass, on one of the days, as Jesus was walking in the temple, and teaching the people, and preaching the gospel, 2272 that the chief priests and the scribes with the elders came upon him, and said unto him, Tell us: 2273 By what power doest thou this? and who gave thee this [29] power to do that? 2274 And 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. 2275 The baptism of John, from [31] what

2259 Mark xi. 24.
2260 Mark xi. 25.
2261 Mark xi. 26.
2263 Luke xviii. 2.
2264 Luke xviii. 3.
2265 Luke xviii. 4.
2266 Luke xviii. 5.
2268 Luke xviii. 7.
2270 Mark xi. 15a.
2273 Mark xi. 28b.
2274 Mark xi. 29a; Matt. xxi. 24b.
2275 Matt. xxi. 25a.

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place is it? from heaven or of men? 2276 Tell me. 2277 And 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? 2278 But 2279 if we shall say, Of men; [33] we fear 2280 that the people will stone us, all of them. 2281 And all of them were holding 2282 [34] to John, that he was a true prophet. 2283 They answered and said unto him, We know [35] not. 2284 Jesus 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. 2285 And he answered and said, I do not wish [37] to: but finally he repented, and went. 2286 And he went to the other, and said unto [38] him likewise. 2287 And 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. 2288 John 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] 2289 Hear 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] 2290 and gave it to husbandmen, and went to a distance for a long time. 2291 So when the time of the fruits came, he sent his servants 2292 unto the husbandmen, that they might [43]
send him of the produce\textsuperscript{2293} of his vineyard. \textsuperscript{2294} And those husbandmen beat him, and [44] sent him away empty. \textsuperscript{2295} And he sent unto them another servant also; and they [45] stoned him, and wounded\textsuperscript{2296} him, and sent him away with shameful handling. \textsuperscript{2297} And he sent again another; and they slew him. And he sent many other servants unto [46] them. \textsuperscript{2298} And the husbandmen took his servants, and one they beat, and another they [47] stoned, and another they slew. \textsuperscript{2299} So he sent again other servants more than the first; and [48] [Arabic, p. 128] they did likewise with them. \textsuperscript{2300} So 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. \textsuperscript{2301} So at last he sent unto them his beloved son that he had. \textsuperscript{2302} But the husbandmen, when they saw the son, said amongst themselves, This is the heir. \textsuperscript{[51, 52]} \textsuperscript{2303} And they said, We will slay him, and so the inheritance will be ours. \textsuperscript{2304} So they took [53] him, and put him forth without the vineyard, and slew him. \textsuperscript{2305} When then the lord [54] of the vineyard shall come, what will he do with those husbandmen? \textsuperscript{2306} They said unto him, He will destroy them in the worst of ways, \textsuperscript{2307} and give the vineyard to [55] other husbandmen, who will give him fruit in its season. \textsuperscript{2308} Jesus said unto them, Have ye never read in the scripture,

\begin{quote}
The stone which the builders declared to be base,
\textsuperscript{2309} The same came to be at the head of the corner:
\textsuperscript{[56]} \textsuperscript{2310} From God was this,
And it is wonderful in our eyes?
\end{quote}

\begin{flushleft}
\textsuperscript{2293} Lit. property.
\textsuperscript{2294} Mark xii. 3b.
\textsuperscript{2295} Mark xii. 4.
\textsuperscript{2296} A word used specially of wounding the head.
\textsuperscript{2297} Mark xii. 5a.
\textsuperscript{2298} Matt. xxi. 35.
\textsuperscript{2299} Matt. xxi. 36.
\textsuperscript{2300} Luke xx. 13.
\textsuperscript{2301} Mark xii. 6a.
\textsuperscript{2302} Matt. xxi. 38a.
\textsuperscript{2303} Luke xx. 14b.
\textsuperscript{2304} Matt. xxi. 39.
\textsuperscript{2305} Matt. xxi. 40.
\textsuperscript{2306} Matt. xxi. 41.
\textsuperscript{2307} cf. Syriac versions.
\textsuperscript{2308} Matt. xxi. 42a.
\textsuperscript{2309} Luke xx. 17b.
\textsuperscript{2310} Matt. xxi. 42c.
\end{flushleft}
Therefore I say unto you, The kingdom of God shall be taken from you, and given to a people that will produce fruit. And whosoever falleth on this stone shall be broken in pieces: but on whomsoever it falleth, it will grind him to powder. And when the chief priests and the Pharisees heard his parables, they perceived that it was concerning them he spake. And they sought to seize him; and they feared the multitude, because they were holding to him as the prophet.
Section XXXIV.

[1] 2315 Then 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. 2317 And 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 up 2319 by any man: for thou actest not so as to [3] be seen of any man. 2320 Tell 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? 2321 But Jesus knew [5] their deceit, and said unto them, 2322 Why tempt ye me, ye hypocrites? Shew me the [6] penny of the tribute. 2323 So 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] 2324 He said unto them, Give what is Cæsar’s to Cæsar, and what is God’s to God. 2325 And they could not make him slip in a single word before the people; and they marvelled at his word, and refrained.

[9] 2326 And on that day came the Sadducees, and said unto him, 2327 There is no life for [10] the dead. 2328 And 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. 2329 Now there were with us seven brethren: and the first took a wife, [12] and died without children; 2330 and the second took his wife, and died without children; [13] 2331 and

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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.
2326 Matt. xxii. 23.
2327 cf. the Syriac versions.
the third also took her; and in like manner the seven of them also, and they [14, 15] died without leaving children. 2332 And last of them all the woman died also. 2333 At the resurrection, then, which of these seven shall have this woman? for all of them took [16] her. 2334 Jesus 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? 2335 And the sons of this [18] world take wives, and the women become the men’s; 2336 2337 but those that have become worthy of that world, and the resurrection from among the dead, do not take [19] [Arabic, p. 130] wives, and the women also do not become the men’s. 2340 Nor is it possible that they should die; but they are like the angels, and are the children of [20] God, because they have become the children of the resurrection. 2342 For in 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? 2343 And 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 2345 And when the multitudes heard, they were wondering at his teaching. 2346 And [24] some of the scribes answered and said unto him, Teacher, thou hast well said. 2347 But the rest of the Pharisees, when they saw his silencing the Sadducees on this point, gathered against him to contend with him. 25 2348 And 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, 2349 What shall I do to

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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.
2347  Matt. xxii. 34.
2348  Matt. xxii. 35a; Mark xii. 28b.
2349  Luke x. 25b.
inherit eternal life? and, Which of the commandments is greater, and has precedence [27] in the law? Jesus said unto him, The first of all the commandments is, Hear, O [28] Israel; The Lord our God, the Lord is one: and 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. This is the great and preëminent commandment. And 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. On these two commandments, then, are hung the [32] law and the prophets. That scribe said unto him, Excellent! my Master; thou hast said truly that he is one, and there is no other outside of him: and 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. And 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. Thou hast spoken rightly: do this, and thou shalt live. And he, as his desire was to justify himself, said unto him, And who is my neighbour? Jesus said unto him, A man went down from Jerusalem to Jericho; and the robbers fell upon him, and stripped him, and beat him, his life remaining in him but little, and went away. And it happened that there came down a certain priest that way; [39] and he saw him, and passed

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.
And likewise a Levite also came and reached [40] that place, and saw him, and passed by. 2368 And a certain Samaritan, as he journeyed, [41] came to [42] the place where he was, and saw him, and had compassion on him, [2370] and came near, and bound up his strokes, [2371] and poured on them wine and oil; and he set [2372] him on the ass, and brought him to the inn, and expended his care upon him. [42] 2373 And on the morrow of that day he took out two pence, 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. 2374 Who of these three now, thinkest thou, is nearest [44] to him that fell among the robbers? 2375 And he said unto him, He that had compassion [45] [Arabic, p. 132] on him. 2376 Jesus said unto him, Go, and do thou also likewise. And no man dared afterwards to ask him anything. 2377 And he was teaching every day in the temple. But the chief priests and scribes and the elders of the people sought to destroy him: 2378 and they could not find what [47] they should do with him; and all the people were hanging upon him to hear him. [48] 2379 And 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? 2380 And the Pharisees heard the multitudes say that of him; and the chief priests sent [50] officers.
to seize him. 2383 And Jesus said unto them, I am with you but a short time [51] yet, and I go to him that sent me. 2384 And ye shall seek me, and shall not find me: [52] and where I shall be, ye shall not be able to come. 2385 The Jews said within themselves, Whither hath this man determined to go that we shall not be able to find him? can it be that he is determined to go to the regions of the nations, and teach the heathen? 2386 What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?

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.
Section XXXV.

[1] 2389 And on the great day, which is the last of the feast, Jesus stood, crying out and saying, If any man is thirsty, let him come unto me, and drink. 2390 Every one that believeth in me, as the scriptures said, there shall flow from his belly rivers of pure water. 2391 He 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 glorified. 2392 And many of the multitude that heard his words said, This is in truth the prophet. 2393 And others said, This is the Messiah. But others said, Can it be that the Messiah will come from Galilee? 2394 Hath not the scripture said that from the seed of David, and from Bethlehem, the village of David, the Messiah cometh? 2395 And there occurred a dissension in the multitude because of him. 2396 And some of them were wishing to seize him; but no man laid a hand upon him.

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

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

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

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

[23] And Jesus addressed them again, and said, I am the light of the world; and he that followeth me shall not walk in darkness, but shall find the light of life. The Pharisees [Arabic, p. 134] said unto him, Thou bearest witness to thyself; thy witness is not true. Jesus 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. And ye judge after the flesh; and I judge no man. And even if I judge, my judgement is true; because I am not alone, but I and my Father which sent me. And in your law it is written, that the witness of two men is true. They 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 Father. He said

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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.
2414 John viii. 15.
2415 John viii. 16.
2416 John viii. 17.
2417 John viii. 18.
2418 John viii. 19.
2419 John viii. 20.
these sayings in the treasury, where he was teaching in the temple: \(^{2420}\) and 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 in your sins: and where I go, ye cannot come. \(^{2421}\) The Jews said, Will he haply kill himself, that he saith, Where I go, ye cannot come? \(^{2422}\) He said unto them, Ye are from below; and I am from above: ye are of this world; and I am not of this world. \(^{2423}\) I said unto you, that ye shall die in your sins: if ye believe not that I am he, ye shall die in your sins. \(^{2424}\) The Jews said, And thou, who art thou? Jesus said unto them, If I should begin to speak unto you, \(^{2425}\) I have concerning you many words and judgement: but he that sent me is true; and I, what I heard from him is what I say in the world. \(^{2426}\) And they knew not that he meant by that the Father. \(^{2427}\) Jesus 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 taught me, so I speak. \(^{2428}\) And he that sent me is with me; and my Father hath not left me alone; because I do what is pleasing to him at all times. \(^{2429}\) And while he was saying that, many believed in him.

\(^{2430}\) And Jesus said to those Jews that believed in him, If ye abide in my words, truly ye are my disciples; \(^{2431}\) and ye shall know the truth, and the truth shall make you free. \(^{2432}\) They said unto him, We are the seed of Abraham, and have never served any man in the way of slavery: how then sayest thou, Ye shall be free children? \(^{2433}\) Jesus said unto them, Verily, verily, I say unto you, Every one that doeth a sin is a slave of sin. \(^{2434}\) And the slave doth not remain for ever in the house; but the son remaineth for ever. \(^{2435}\) And 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 ye are unable for my [49] word. 2436

And what I saw with my Father, I say: and what ye saw with your father, [50] ye do. 2437

They 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] 2438

Now, behold, ye seek to kill me, a man that speaketh with you 2439 the truth, that I [52] heard from God: this did Abraham not do. 2440

And ye do the deeds of your father. They said unto him, We were not born of fornication; 2441 we have one Father, who is [53] God. 2442 Jesus said unto them, If God were your Father, ye would love me: I proceeded and came 2443 from God; and it was not of my own self that I came, 2444 but he sent [54] [Arabic, p. 136] me. 2445 Why then do ye not know my word? Because ye cannot hear my word. [55] 2446

Ye are from the father, the devil, 2447 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. 2448

And I who speak the truth, ye [57] believe me not. 2449 Who of you rebuketh me for a sin? And if I speak the truth, ye [58] do not believe me. 2450 Whosoever is of God heareth the words of God: therefore do [59] ye not hear, because ye are not of God. 2451

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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.
answered and said unto him, [60] Did we not say well that thou art a Samaritan, and hast demons? 2454 Jesus said unto them, As for me, I have not a devil; but my Father do I honour, and ye dishonour [61] me. 2455 I seek not my glory: here is one who seeketh and judgeth.
Section XXXVI.

[1] 2456 Verily, verily, I say unto you, Whosoever keepeth my word shall not see death [2] for ever. 2457 The Jews said unto him, Now we know that thou hast demons. Abraham is dead, and the prophets; and thou sayest, Whosoever keepeth my word shall not [3] taste death for ever. 2458 Art thou haply greater than our father Abraham, who is [4] dead, and than the prophets, which are dead? whom makest thou thyself? 2459 Jesus 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; 2461 and 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. 2462 Abraham your father [7] longed to see my day; and he saw, and rejoiced. 2463 The Jews said unto him, [8] Thou art now not fifty years old, and hast thou seen Abraham? 2464 Jesus said unto [9] them, Verily, verily, I say unto you, Before Abraham was, I am. 2465 And they take2466 stones to stone him: 2467 but Jesus concealed himself; and went out of the temple. And he passed through them, and went his way.

[10] 2468 And as he passed, he saw a man blind from his mother’s womb. 2469 And his [11] disciples asked him, and said, Our Master, who sinned, this man, or his parents, so [12] that he was born blind? 2470 2471 Jesus said unto them, Neither did he sin, nor his parents:

2456 John viii. 51.
2457 John viii. 52.
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.
[13] but that the works of God may be seen in him. 2472 2473 It 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. 2474 As long as I am in the world, I am the light of the world. [15] 2475 And 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, 2476 Go and wash thyself in [17] the pool 2477 of Siloam. 2478 2479 And 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? 2480 And some said, It is he; and others said, Nay, but he resembles him much. He [19, 20] said, I am he. 2481 They said unto him, How then were thine eyes opened? 2482 He answered and said unto 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 2484 They said unto him, Where is he? He said, I know not. [22, 23] [Arabic, p. 138] 2485 And they brought him that was previously blind to the Pharisees. 2486 And the day in which Jesus made clay and opened with it his eyes was a sabbath [24] day. 2487 And 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. 2488 The people 2489 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.

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.
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.
And again they said to that blind man, Thou, then, what sayest thou of him that opened for thee thine eyes? He said unto them, I say that he is a prophet. And the Jews did not believe concerning him, that he was blind, and received sight, until they summoned the parents of him who received sight, and asked them, Is this your son, of whom ye said that he was born blind? [29] how then, behold, doth he now see? His parents answered and said, We know that this is our son, and that he was born blind: but 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; ask him, and he will speak for himself. This said his parents, because they were fearing the Jews: and the Jews decided, that if any man should confess of him that he was the Messiah, they would put him out of the synagogue. For this reason said his parents, He hath reached his prime; ask him. And they called the man a second time, him that was blind, and said unto him, Praise God: we know that this man is a sinner. He answered and said unto them, Whether he be a sinner, I know not: I know one thing, that I was blind, and I now see. They said unto him again, [36] [Arabic, p. 139] What did he unto thee? how opened he for thee thine eyes? He said unto them, I said unto you, and ye did not hear: what wish ye further to hear? ye also, do ye wish to become disciples to him? And they reviled him, and said unto him, Thou art the disciple of that man; but as for us, we are the disciples of Moses. And we know that God spake unto Moses: but this man, we know not whence he is. The man answered and said unto them, From this is the wonder.

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.
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.
2506 John ix. 30.
because ye know not whence he is, and mine eyes hath he opened. 2507 And we know that God heareth not the voice of sinners: but whosoever feareth him, and doeth [41] his will, him he heareth. 2508 From eternity hath it not been heard of, that a man [42] opened the eyes of a blind man, who had been born in blindness. 2509 If then this man [43] were not from God, he could not do that. 2510 They 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] 2511 And Jesus heard of his being put forth without, and found him, and said unto [45] him, Dost thou believe in the Son of God? 2512 He that was made whole answered [46] and said, Who is he, my Lord, that I may believe in him? 2513 Jesus said unto him, [47] Thou hast seen him, and he that speaketh to thee is he. 2514 And he said, I believe, my Lord. And he fell down worshiping him.

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.
Section XXXVII.

[1] 2515 And 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. 2516 And some of the Pharisees which were [3] with him heard that, and they said unto him, Can it be that we are blind? 2517 Jesus 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] 2519 Verily, 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. 2520 But he that entereth by the door is the shepherd of the sheep. 2521 And therefore 2522 the keeper of the door openeth for him the door; and the sheep hear his voice: and [7] he calleth his sheep 2523 by their names, and they go forth unto him. 2524 And when he putteth forth his sheep, he goeth before them, and his sheep 2525 follow him: because [8] they know his voice. 2526 And after a stranger will the sheep not go, but they flee from [9] him: because they hear not the voice of a stranger. 2527 This parable spake Jesus unto them: but they knew not what he was saying unto them.

[10] 2528 Jesus said unto them again, Verily, verily, I say unto you, I am the door of the [11] sheep. 2529 And all that came are thieves and stealers: but the sheep heard them not. 2530 I 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. 2531 And 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 2533 I am the good shepherd; and the good shepherd giveth [15] himself for his sheep. 2534 But the hireling, who is not a shepherd, and whose the sheep 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 scattereth them: 2535 and the [17] hireling fleeth because he is an hireling, and hath no care for the sheep. 2536 I am the [18] good shepherd; 2537 and I know what is mine, and what is mine knoweth me, as my Father knoweth me, and I know my Father; and I give myself for the sheep. 2538 And 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] 2540 And therefore doth my Father love me, because I give my life, that I may take it again. 2541 No 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] 2543 And there occurred a disagreement among the Jews because of these sayings. [23] 2544 And many of them said, He hath a devil, and is afflicted with madness; 2545 why listen ye to him? 2546 And others said, These sayings are not those of men possessed with demons. Can a demon haply open the eyes of a blind man?

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.
And the feast of the dedication came on at Jerusalem: and it was winter. And [27] Jesus was walking in the temple in the porch of Solomon. The Jews therefore surrounded him, and said unto him, Until when dost thou make our hearts anxious? If 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 to me. But ye believe not, because ye are not of my sheep, as I said unto you. And my sheep hear my voice, and I know them, and they come after me: and I give them eternal life; and they shall not perish for ever, nor shall any man snatch them out of my hands. For the Father, who hath given them unto me, is greater than all; and no man is able to take them from the hand of my Father. I and [34, 35] my Father are one. And the Jews took stones to stone him. Jesus said unto them, Many good deeds from my Father have I shewed you; because of which of them, then, do ye stone me? The 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 God. Jesus said unto them, Is it not thus written in your law, I said, Ye are gods? [38] [Arabic, p. 142] And if he called those gods—for to them came the word of

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.
God (and it is not possible in the scripture that anything should be undone)—he 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? If then I do not the deeds of my Father, ye believe me not.

But 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] And they sought again to take him: and he went forth out of their hands.

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

And there was a sick man, named Lazarus, of the village of Bethany, the brother of Mary and Martha. And 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 brother of this woman. And his sisters sent unto Jesus, and said unto him, Our Lord, behold, he whom thou lovest is sick. But Jesus said, This sickness is not unto death, but for the glorifying of God, that the Son of God may be glorified because of it. And Jesus loved Martha, and Mary, and Lazarus. And when he heard that he was sick, he abode in the place where he was two days. And after that, he said unto his disciples, Come, let us go into Judæa. His disciples said unto him, Our Lord, the Jews seek to kill thee; go not up to them.

This in could more easily arise as a clerical error (repetition) in the Syriac text.

John x. 36.

John x. 37.

So Ciasca’s text, following Vat. ms. But this is probably a clerical error for the reading of Borg. ms., which omits ye.

John x. 38.

John x. 39.

John x. 40.

John x. 41.

John x. 42.

John xi. 1.

John xi. 2.

cf. Peshitta.

John xi. 3.

John xi. 4.

John xi. 5.

John xi. 6.

John xi. 7.

John xi. 8.
[Arabic, p. 143] Master, now the Jews desire to stone thee; and goest thou again thither? 
[54, 55] 2587 Jesus 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. 2588 But if [56] a man walk in 
the night, he stumbleth, because there is no lamp in him. 2589 This said Jesus: and after 
that, he said unto them, Lazarus our friend hath fallen asleep; but [57] I am going to awaken 
him. 2590 His disciples said unto him, Our Lord, if he hath [58] fallen asleep, he will recover. 
2591 But Jesus said that concerning his death: while they [59] supposed that he spake of lying 
down to sleep. 2592 Then Jesus said unto them plainly, [60] Lazarus is dead. 2593 And I am 
glad that I was not there for your sakes, that ye may [61] believe; but let us go thither. 
2594 Thomas, who is called Thama, 2595 said to the disciples, his companions, Let us also go, 
and die with him.

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 Twin.
Section XXXVIII.

[1, 2] 2596 And Jesus came to Bethany, and found him already four days in the grave. 2597 And Bethany was beside Jerusalem, and its distance from it was a sum of fifteen furlongs; 2598 and many of the Jews came unto Mary and Martha, to comfort their heart [4] because of their brother. 2600 And Martha, when she heard that Jesus had come, went [5] out to meet him: but Mary was sitting in the house. 2601 Martha then said unto Jesus, [6] My Lord, if thou hadst been here, my brother had not died. 2602 But I know now that, [7] whatever thou shalt ask of God, he will give thee. 2603 Jesus said unto her, Thy brother shall [8] rise. 2604 Martha said unto him, I know that he shall rise in the resurrection at the last day. [9] 2605 Jesus said unto her, I am the resurrection, and the life: whosoever believeth in [10] me, even though he die, he shall live: 2606 and every living one that believeth [11] in me shall never die. Believest thou this? 2607 She said unto him, Yea, my Lord: I believe that thou art the Messiah, the Son of God, that cometh into the [12] world. 2608 And 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. 2609 And 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.) 2611 And 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. 2612 And
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. 2613 And Jesus came; and when he saw her weeping, and the Jews that were [18] with her weeping, he was troubled 2614 in himself, and sighed; and he said, 2615 In what [19] place have ye laid him? And they said unto him, Our Lord, come and see. 2616 And [20] the tears of Jesus came. 2617 2618 The Jews therefore said, See the greatness of his love for [21] him! 2619 But some of them said, Could not this man, who opened the eyes of that [22] blind man, have caused that this man also should not die? 2620 And 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. 2621 Jesus therefore said, Take these stones away. Martha, the sister of him that was dead, said unto him, My Lord, he hath come to stink for some time: he hath been four days dead. 2622 Jesus said unto her, Did not I say [25] unto thee, If thou believest, thou shalt see the glory of God? 2623 And they removed those stones. And Jesus lifted his eyes on high, and said, My Father, [26] I thank thee since thou didst hear me. 2624 And 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. 2625 And when he had said that, he cried with a [28] loud voice, Lazarus, come forth. 2626 And 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.

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

[30] 2630 And the chief priests and the Pharisees gathered, and said, What shall we do? 2631 For lo, this man doeth many signs. 2632 And if we leave him thus, all men will believe in him: and the Romans will come and take our country and people.

[31] 2633 Ye know not anything, nor consider that it is more advantageous for us that one man should die instead of the people, and not that the whole people perish. 2634 And this he said not of himself: but because he was the chief priest of that year, he prophesied that Jesus was to die instead of the people; and not instead of the people alone, but that he might gather the scattered children of God together. 2635 And from that day they considered how to kill him.

[32] [Arabic, p. 146] 2636 And Jesus did not walk openly amongst the Jews, but departed thence to a place near the wilderness, to a town called Ephraim; and he was there, going about with his disciples. And the passover of the Jews was near: and many went up from the villages unto Jerusalem before the feast, to purify themselves. 2638 And Jesus did not walk openly amongst the Jews, but departed thence to a place near the wilderness, to a town called Ephraim; and he was there, going about with his disciples.
mandment, that, if any man knew in what place he was, he should reveal it to them, that they might take him.

[42] 2643 And when the days of his going up were accomplished, he prepared himself that [43] he might go 2644 to Jerusalem. 2645 And he sent messengers before him, and departed, 2646 and [44] entered into a village 2647 of Samaria, that they might make ready for him. 2648 And they [45] received him not, because he 2649 was prepared for going to Jerusalem. 2650 And 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] 2651 And Jesus turned, and rebuked them, and said, Ye know not of what spirit ye are. [47] 2652 Verily the Son of man did not come to destroy lives, but to give life. And they went to another village.

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.
2652 Luke ix. 56.
Section XXXIX.

[1] 2653 And Jesus six days before the passover 2654 came to Bethany, where was Lazarus, [2] whom Jesus raised from among the dead. 2655 And they made 2656 a feast for him there: [3] and Martha was serving; while Lazarus was one of them that sat with him. 2657 And [4] at the time of Jesus’ being at Bethany in the house of Simon the leper, 2658 great 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] 2659 And the chief priests considered how they might kill Lazarus also; 2660 because [7] many of the Jews were going on his account, and believing in Jesus. 2661 And Mary took a case of the ointment of fine nard, of great price, 2662 and opened it, and poured [8] it out on the head of Jesus as he was reclining; 2663 and she anointed his feet, and wiped them with her hair: and the house was filled with the odour of the ointment. [9, 10] 2664 But Judas Iscariot, one of the disciples, he that was to betray him, said, 2665 Why was [11] not this ointment sold for three hundred pence, and given unto the poor? 2666 This 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 2667 into it he used to bear. 2668 And that displeased the rest of the disciples also within themselves, and they said, Why went this ointment [13] to waste? 2669 It was possible that it should be sold for much, and the poor be given [14] it. 2670 And they were

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.
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.
angry with Mary. And Jesus perceived it, and said unto them, Leave her; why molest ye her? a good work hath she accomplished on me: for the day of my burial kept she it. At all times the poor are with you, and when ye wish ye can do them a kindness: but I am not at all times with you. And for this cause, when she poured this ointment on my body, it is as if she did it for my burial, and anointed my body beforehand. And 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] And when Jesus said that, he went out leisurely to go to Jerusalem. And when he arrived at Bethphage and at Bethany, beside the mount which is called the mount of Olives, Jesus sent two of his disciples, and he said unto them, Go into this village that is opposite you: and when ye enter it, ye shall find an ass tied, and a colt with him, which no man ever yet mounted: loose him, and bring them unto me. And if any man say unto you, Why loose ye them? say unto him thus, We seek them for our Lord; and straightway send them hither. All this was, that what was said in the prophet might be fulfilled, which said,

[24] Say 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.

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.
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.
2687 Matt. xxi. 3b; Matt. xxi. 4.
2688 Matt. xxi. 5.
And 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 they had done unto him. And when the two disciples went, they found as he had said unto them, and they did as Jesus charged them. And when they loosed them, their owners said unto them, Why loose ye them? They said unto them, We seek them for our Lord. And they let them go. And they brought the ass and the colt, and they placed on the colt their garments; and Jesus mounted it. And most of the multitudes spread their garments on the ground before him: and others cut branches from the trees, and threw them in the way. And when he neared his descent from the mount of Olives, all the disciples began to rejoice and to praise God with a loud voice for all the powers which they had seen; and they said, Praise in the highest; Praise to the Son of David: Blessed is he that cometh in the name of the Lord; and the kingdom that cometh, that of our father David: Peace in heaven, and praise in the highest.

And a great multitude, that which came to the feast, when they heard that Jesus was coming to Jerusalem, took young palm branches, and went forth to meet him, and cried and said, Praise: Blessed is he that cometh in the name of the Lord, the King of Israel.


Lit. the heart (or, pith) of the palm. The word pith, which occurs also in the Aethiopic 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.
unto him, Our Master, rebuke thy disciples. 2706 He said unto them, Verily I say unto you, If these were silent, the stones would cry out.

[38, 39] 2707 And when he drew near, and saw the city, he wept over it, and said, 2708 Would that thou hadst known the things that are2709 for thy peace, in this thy day! now that is [40] hidden from thine eyes. 2710 There shall come unto thee days when thine enemies [41] shall encompass thee, and straiten thee from every quarter, 2711 and shall get possession of 2712 thee, 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] 2713 And when he entered into Jerusalem, the whole city was agitated, and they said, [43] Who is this? 2714 And the multitudes said, This is Jesus, the prophet that is from Nazareth [44] of Galilee. 2715 And the multitude which was with him bare witness that he called [45] Lazarus from the grave, and raised him from among the dead. 2716 And for this cause great multitudes went out to meet him, because they heard the sign which he did.

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.
Section XL.

[1] [Arabic, p. 150] 2717 And when Jesus entered the temple, they brought unto him blind and [2] lame: and he healed them. 2718 But 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, 2719 and 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? 2720 And the Pharisees said one to another, Behold, do ye not see that nothing availeth us? for lo, the whole world hath followed him.

[5] 2721 And there were among them certain Gentiles also, which had come up to worship [6] at the feast: 2722 these 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. 2723 And Philip [8] came and told Andrew: and Andrew and Philip told Jesus. 2724 And Jesus answered and said unto them, The hour is come nigh, in which the Son of man is to be glorified. 2725 Verily, 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. 2726 He that loveth his life destroyeth it; and he that hateth his life in this world shall keep it unto the life eternal. 2727 If a man serve me, he will follow me; and where I am, there shall my servant be also: and whatsoever serveth me, the Father will honour him. 2728 Now is my soul troubled: and what shall I say? My Father, deliver me from this hour. But [13] for this cause came I unto this hour. 2731 My Father, glorify thy name. And a [14] voice was heard from heaven, I have glorified it, and shall glorify it. 2732 And the multitude that were standing

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.
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.
heard, and said, This is thunder: and others said, An [15] angel speaketh to him. 2733 Jesus
answered and said unto them, Not because of me [16] was this voice, but because of you.
2734 Now is the judgement of this world; and the [17] prince of this world shall now be cast
forth. 2735 And I, when I am lifted up from the [18] earth, shall draw every man unto me.
2736 This he said, that he might shew by what [19] manner of death he should die. 2737 The
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? 2738 Jesus 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] 2739 So long as ye have light, believe the light, that ye may be the
children of the light.

[22] 2740 And 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: 2741 neither shall they say, Lo, it is here! nor, Lo, it is there! for the kingdom of
God is within you.

[24] 2742 And in the day time 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. 2743 And all the people
came [26, 27] 2744 to him in the morning in the temple, to hear his word.

[26, 27] 2745 Then spake Jesus unto the multitudes and his disciples, and said unto them,
2746 On [28] [Arabic, p. 152] the seat of Moses are seated the scribes and Pharisees:
2747 everything 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. 2748 And they bind heavy burdens, and lay

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.
2744  i.e., used to come.
2745  Matt. xxiii. 1.
2746  Matt. xxiii. 2.
2747  Matt. xxiii. 3.
2748  Matt. xxiii. 4.
them on the shoulders of the people; while they with one of their fingers will not come [30, 31] near them. 2749 But all their deeds they do to make a shew before men. 2750 And all the multitude were hearing that with pleasure.

[32] 2752 And in the course of his teaching he said unto them, Guard yourselves from the [33] scribes, who desire to walk in robes, 2753 and 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: 2754 and they broaden their amulets, and lengthen the cords of their cloaks, [35] 2755 and love that they should be called by men, My master, 2756 and devour widows’ houses, because 2757 of their prolonging their prayers; these then shall receive greater judgement.

[36] 2758 But ye, be ye not called masters: 2759 for your master is one; all ye are brethren.

[37] 2760 Call not then to yourselves any one 2761 father on earth: for your Father is one, who is [38] in heaven. 2762 And be not called directors: for your director is one, even the Messiah.

[39, 40] 2763 He that is great among you shall be unto you a minister. 2764 Whosoever shall exalt himself shall be abased; and whosoever shall abase himself shall be exalted.

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

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

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

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

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

[46] Woe 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, shall be condemned.

Ye blind foolish ones: which is greater, the gold, or the temple which sanctifieth the gold? And, Whosoever sweareth by the altar, it is nothing; but whosoever sweareth by the offering that is upon it, shall be condemned.

Ye blind foolish ones: which is greater, the offering, or the altar which sanctifieth the offering? Whosoever then sweareth by the altar, hath sworn by it, and by all that is upon it. And whosoever sweareth by the temple, hath sworn by it, and by him that 226
is dwelling in it. 2783 And whosoever sweareth by heaven, hath sworn by the throne of God, and by him that sitteth upon it.

[53] 2784 Woe 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. 2785 Ye blind guides, which strain out a gnat, and swallow camels.

[55] 2787 Woe 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. 2788 Ye blind guides, which strain out a gnat, and swallow camels.

[56] 2789 Woe 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. 2788 Ye blind guides, which strain out a gnat, and swallow camels.

[57] [Arabic, p. 154] 2789 Woe 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. 2788 Ye blind guides, which strain out a gnat, and swallow camels.

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[62] 2789 Woe 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. 2788 Ye blind guides, which strain out a gnat, and swallow camels.

[63] 2789 Woe 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. 2788 Ye blind guides, which strain out a gnat, and swallow camels.

[64] 2789 Woe 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. 2788 Ye blind guides, which strain out a gnat, and swallow camels.
yourselves, that ye are the children of those that slew the prophets. 2798 And ye also, [65] ye fill up the measure2799 of your fathers. 2800 Ye serpents, ye children of vipers, where shall ye flee from the judgement of Gehenna?

2798 Matt. xxiii. 32.
2799 Lit. boundary or limit.
2800 Matt. xxiii. 33.
Therefore, 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 persecute from city to city: that there may come on you all the blood of the righteous that hath been poured upon the ground from the blood of Abel the pure to the blood of Zachariah the son of Barachiah, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

O 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 a hen gathereth her chickens under her wings, and ye would not! Your house shall be left over you desolate. Verily 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.

And many of the rulers also believed on him; but because of the Pharisees they were not confessing him, lest they be put out of the synagogue: and they loved the praise of men more than the praising of God. And Jesus cried and said, Whosoever believeth in me, believeth not in me, but in him that sent me. I am come a light into the world.
world, and so every one that believeth in me abideth not in the darkness. 2818 And 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 2820 Whosoever wrongeth 2821 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. 2822 I 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 commandment 2824 is eternal life. 2825 The things that I say now, as my Father hath said unto me, even so I say.

[16] 2826 And 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 harassing 2827 him [17] in many things; 2828 seeking to catch something from his mouth, that they might be able to calumniate him.

[18] 2829 And 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. 2830 For there is nothing [20] concealed, that shall not be revealed: nor hid, that shall not be known. 2831 Everything 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.

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.
2830 Luke xii. 2.
2831 Luke xii. 3.
[21, 22] This said Jesus, and he went and hid himself from them. But notwithstanding [23] his having done all these signs before them, they believed not in him: that 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] And for this reason it is not possible for them to believe, because Isaiah also said,

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

[27] And when Jesus went out of the temple, certain of his disciples came forward [28] to shew him the buildings of the temple, and 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. Jesus answered and said [30] unto them, See ye these great buildings? verily 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] And two days before the passover of unleavened bread, the chief priests and [32] the scribes sought how they might take him by deceit, and kill him: and they said, It shall not be at the feast, lest the people be agitated.

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.
[33] And 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, Teacher, tell us when that shall be, and what is the sign [35] [Arabic, p. 157] of thy coming and the end of the world. Jesus answered and said unto them, Days will come, when ye shall long to see one of the days of the Son of man, and shall not behold. 2850 Take heed lest any man lead you astray. Many shall come in my name, and say, I am the Messiah; and they shall say, The time is come near, and shall lead many astray: go not therefore after them. 2853 And when ye hear of wars and tidings of insurrections, see to it, be not agitated: for these things must first be; only the end is not yet come. 2855 Nation shall rise against nation, and kingdom against kingdom: and 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 that shall appear from heaven, and there shall be great storms. All these things are the beginning of travail. But before all of that, they shall lay hands upon you, and persecute you, and deliver you unto the synagogues and into prisons, and bring you before kings and judges for my name’s sake. And [45] that shall be unto you for a witness. But first must my gospel be preached unto all nations. And 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 shall say: because it is not ye that speak, but the Holy Spirit. Lay it to your heart, not [49] [Arabic, p. 158]

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.
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.
2861 Mark xiii. 10.
2862 Luke xii. 11.
2863 Mark xiii. 11b.
to be anxious before the time what ye shall say: 2865 and I shall 2866 give you understanding and wisdom, 2867 which all your adversaries shall not be able to gainsay. [50] 2868 And then shall they deliver you unto constraint, and shall kill you: and ye shall be [51] hated of all nations because of my name. 2869 And then shall many go astray, 2870 and they [52] shall hate one another, and deliver one another unto death. 2871 And your parents, and your brethren, and your kinsfolk, and your friends shall deliver you up, and shall [53, 54] slay some of you. 2872 But a lock of hair from your heads shall not perish. 2873 And by [55] your patience ye shall gain 2874 your souls. 2875 And many men, 2876 false prophets, shall arise, [56] and lead many astray. 2877 And because of the abounding of iniquity, the love of many [57] shall wax cold. 2878 But he that endureth to the end, the same shall be saved. 2879 And [58] this, the 2880 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] 2881 But when ye see Jerusalem with the army compassing it about, then know that its desolation is come near. 2882 Those 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 villages shall not enter her. 2883 For these days are the days of vengeance, that all that is written may be fulfilled. 2884 And when ye see the unclean sign of desolation, spoken of in Daniel the prophet, standing in the pure place, he that readeth shall understand, [5, 6] 2886 and then he that is in Judæa shall flee in to the mountain: 2887 and let him that is on the roof not go down, nor enter in to take anything from his house: 2888 and let him that is in [8] the field not turn behind him to take his garment. 2889 Woe to them that are with child and to them that give suck in those days! there shall be great distress in the land, and wrath against this nation. 2890 And they shall fall on the edge of the sword, 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] 2892 Then if any man say unto you, The Messiah is here; or, Lo, he is there; believe him not: 2893 there 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 be able. 2894 But as for you, beware: for I have acquainted you with everything beforehand. 2895 If then they say unto you, Lo, he is in the desert; go not out, lest ye be taken: and

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.
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.
if they say unto you, Lo, he is in the chamber; believe not. 2896 And as the lightning appeareth from the east, and is seen unto the west; so shall be the [15] coming of the Son of man. 2897 But first he must suffer much and be rejected by this [16] generation. 2898 2899 Pray therefore that your flight be not in winter, nor on a sabbath: 2900 there 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. 2902 And 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. 2903 And there shall be signs in the sun and the moon and the stars; and upon the earth affliction 2904 of the nations, and rubbing of hands for the confusion 2905 of the noise of the sea, and an earthquake: 2906 the souls of men shall go forth from fear of that which is to come upon the earth. 2907 And 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: 2908 and 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. 2909 And 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 2911 But when these things begin to be, be of good cheer, and lift up your heads; for your salvation 2912 is come near.

Matt. xxiv. 27.
cf. § 16, 2.
Matt. xxiv. 20.
Matt. xxiv. 21.
Same Arabic (and Syriac) word as in § 41, 50.
Mark xiii. 20.
Same Arabic (and Syriac) word as in § 41, 50.
So the Borg. ms. The Vat. ms., followed by Ciasca, has grief.
Mark xiii. 24a; Matt. xxiv. 29.
Matt. xxiv. 30.
Matt. xxiv. 31.
Lit. the end of heaven unto its end.
Or, deliverance.
Learn the example of the fig tree: when it letteth down its branches, and putteth forth its leaves, ye know that the summer is come; so ye also, when ye see these things begun to be, know ye that the kingdom of God hath arrived at the door. Verily I say unto you, This generation shall not pass away, until all these things shall be. Heaven and earth shall pass away, but my sayings shall not pass away.

Take heed to yourselves, that your hearts become not heavy with inordinate desire, and drunkenness, and the care of the world at any time, and that day come upon you suddenly: for it is as a shock that shocks all the inhabitants that are on the face of the whole earth. Watch at all times, and pray, that ye may be worthy to escape from all the things that are to be, and that ye may stand before the Son of man. Of that day and of that hour hath no man learned, not even the angels of heaven, neither the Son, but the Father. See ye, and watch and pray: for ye know not when that time will be. 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 charged the porter to be wakeful. Be wakeful then: since ye know not when the lord of the house cometh, in the evening, or in the middle of the night, or when the cock croweth, or in the morning; lest he come unexpectedly, and find you sleeping. The thing that I say unto you, unto all of you do I say it, Be ye watchful.

For as it was in the days of Noah, so shall the coming of the Son of man be. As they were before the flood eating and drinking, and taking wives, and giving
wives to men, 2931 until 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.

And as it was in the days of Lot; they were eating and drinking, and selling [42] and buying, and planting and building, 2933 on the day in which Lot went out from Sodom, and the Lord rained fire and brimstone from heaven, and destroyed them [43, 44] all; 2934 so shall it be in the day in which the Son of man is revealed. 2935 2936 And in that day, whosoever is on the roof, and his garments 2937 in the house, let him not go down to [45] take them: and he that is in the field shall not turn behind him. 2938 Remember Lot’s [46] wife. 2939 Whosoever shall desire to save his life shall destroy it: but whosoever shall [47] destroy his life shall save it. 2940 Verily 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. 2941 And two women shall be grinding [49] at one mill; one shall be taken, and another left. 2942 And two shall be in the [50] field; one shall be taken, and another left. 2943 They answered and said unto him, To what place, our Lord? He said unto them, Where the body is, there will the eagles [51, 52] gather. 2944 Be attentive now: ye know not at what hour your Lord cometh. 2945 Know 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. 2946 Therefore be ye also ready: for in the hour that ye think not the Son of man cometh.

2931 Matt. xxiv. 39.
2932 Luke xvii. 28.
2933 Luke xvii. 29.
2935 Or, appeareth.
2937 cf. § 14, 24 note.
2938 Luke xvii. 32.
2940 Luke xvii. 34.
2941 Luke xvii. 35.
2942 Luke xvii. 36.
2944 Matt. xxiv. 42.
2945 Matt. xxiv. 43.
2946 Matt. xxiv. 44.
Section XLIII.

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

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

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2947 Luke xii. 41.
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 night there occurred a cry, Behold, the bridegroom cometh! Go forth therefore to [15, 16] meet him. 2965 Then all those virgins arose, and made ready their lamps. 2966 The foolish [17] said unto the wise, Give us of your oil; for our lamps are gone out. 2967 But those wise answered and said, Perhaps there will not be enough for us and you: but go ye to [18] the sellers, and buy for yourselves. 2968 And 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. 2970 And at last those other virgins also came and said, Our Lord, [20] our Lord, open unto us. 2971 He answered and said unto them, Verily I say unto you, [21] I know you not. 2972 Watch 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. 2974 And 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. 2976 He [Arabic, p. 164] then that received the five talents went and traded with them, and gained [26] other five. 2977 And so also he of the two gained other two. 2978 But he that received [27] the one went and digged in the earth, and hid the money of his lord. 2979 And after a long time the lord of those servants came, and took from them the account. 28 [29] 2980 And 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. 2981 His 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. 2982 And he that had

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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.
the two came near and said, My lord, thou gavest me two talents: lo, [31] other two have I gained in addition to them. 2983 His 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. 2985 And 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: 2986 and so I was afraid, and [34] went away and hid thy talent in the earth: lo, thou hast what is thine. 2987 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest me [35] that I reap where I sowed not, and gather where I did not scatter; 2988 it was incumbent on thee to put my money to the bank, 2989 and then I should come and seek it with its [36] gains. 2990 Take now from him the talent, and give it to him that hath ten talents. [37] 2991 Whosoever 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. 2992 And the unprofitable servant, put him forth into the outer darkness: there shall be the weeping and gnashing of teeth. 39, 40 2993 Your loins shall be girded, and your lamps lit; 2994 and 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. 2995 Blessed 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. 2997 And if he come in the second watch, or the third, and find thus, blessed are those servants.

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.
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.
2996 cf. Peshitta (and Greek).
2997 Luke xii. 38.
[43] 2998 But when the Son of man cometh in his glory, and all his pure angels with him, 2999 then shall he sit on the throne of his glory: 2999 and 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; 3000 and will set the sheep on his right, and the goats on his [46] left. 3002 Then 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 of the world: [47] 3004 I 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; 3005 and 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. 3006 Then shall those righteous say unto him, Our Lord, when saw we thee hungry, and fed thee? [50] or thirsty, and gave thee to drink? 3007 And when saw we thee a stranger, and took [51] thee in? or naked, and clothed thee? 3008 And when saw we thee sick, or imprisoned, and [52] cared for thee? 3009 The King shall answer and say unto them, Verily I say unto you, What [53] [Arabic, p. 166] ye did to one of these my brethren, the little ones, ye did unto me. 3011 Then 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: 3012 I hungered, and ye fed me [55] not; and I thirsted, and ye did not give me to drink; 3013 and 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. 3014 Then 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?  

3015 Then shall he answer and say unto them, Verily I say unto you, When ye did not unto one of these little ones, ye did not unto me also.  

3016 And these shall go away into eternal punishment: but the righteous into eternal life.

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3015 Matt. xxv. 45.
3016 Matt. xxv. 46.
Section XLIV.

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

[6] And Satan entered into Judas who was called Iscariot, who was of the number of the twelve. And 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 would ye pay me, and I will deliver him unto you? And they, when they heard it, were pleased, and made ready for him thirty pieces of money.

And he promised them, and from that time he sought an opportunity that he might deliver unto them Jesus without the multitude.

[10] And 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?

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.
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.
3032 Mark xiv. 12.
And 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, and to the last he loved them. And at the time of the feast, Satan put into the heart of Judas, the son of Simon Iscariot, to deliver him up. And Jesus, because he knew that the Father had delivered into his hands everything, and that he came forth from the Father, and goeth unto God, rose from supper, and laid aside his garments; and 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 his waist was girded. And when he came to Simon Cephas, Simon said unto him, Dost thou, my Lord, wash for me my feet? Jesus answered and said unto him, What I do, now thou knowest not; but afterwards thou shalt learn. Simon said unto him, Thou shalt never wash for me my feet. Jesus said unto him, If I wash thee not, thou hast no part with me. Simon Cephas said unto him, Then, my Lord, wash not for me my feet alone, but my hands also and my head. Jesus said unto him, He that batheth needeth not to wash save his feet, whereas his whole body is clean: and ye also are clean, but not all of you. For Jesus knew him that should betray him; therefore said he, Ye are not all clean.

So when he had washed their feet, he took his garments, and sat down, and said unto them, Know ye what I have done unto you? Ye call me, Master, and, Lord: and ye say well; so I am. If 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?
feet! [25] This have I given you as an example, that as I have done to you so ye should do [26] also. [27] Verily, verily, I say unto you, No servant is greater than his lord; nor an apostle greater than he that sent him. [28] If ye know that, ye are happy if ye do it. [29] My saying this 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 against me his heel. [30] Henceforth I say unto you before it come to pass, that, when it cometh to pass, ye may believe that I am he. [31] Verily, verily, I say unto you, Whosoever receiveth whomsoever I send receiveth me; and whosoever receiveth me receiveth him that sent me.

[32] Who is the great one, he that sitteth, or he that serveth? is it not he that sitteth? [33] I am among you as he that serveth. [34] But ye are they that have continued with me in my temptations; I promise you, as my Father promised me, the kingdom, that ye may eat and drink at the table of my kingdom.

[35] And the first day came, the feast of unleavened bread, on which the Jews were wont to sacrifice the passover. [36] And 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. [37] And they said unto him, Where wilt thou that we make ready for thee? [38] He said unto them, Go, enter the city; and at the time of your entering, there shall
meet you a man bearing a pitcher of water; follow him, and the place where he entereth, say [38] to such an one, the master of the house, Our Master saith, My time is come, and [Arabic, p. 169] at thy house I keep the passover. Where then is the lodging-place where [39] I shall eat with my disciples? And he will shew you a large upper room [40] spread and made ready: there then make ready for us. And 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] And when the evening was come, and the time arrived, Jesus came and reclined, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: I say unto you, that henceforth I shall not eat it, until it is fulfilled in the kingdom of God.

[44] Jesus said that, and was agitated in his spirit, and testified, and said, Verily, verily, I say unto you, One of you, he that eateth with me, shall betray me. And they were very sorrowful; and they began to say unto him, one after another of them, Can it be I, Lord? He answered and said unto them, One of the twelve, he that dippeth his hand with me in the dish, will betray me. And lo, the hand of him that betrayeth me is on the table. And 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 would have been better for that man had he not been born. And the disciples looked one on another, for they knew not to whom he referred; and they began to search among themselves, who that might be who was to do this.

3070 Matt. xxvi. 18b.
3073 Mark xiv. 15.
3074 Mark xiv. 16.
3076 Luke xxii. 15.
3077 Luke xxii. 16.
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.
3083 Mark xiv. 21.
3084 John xiii. 22.
Section XLV.

[1, 2] [Arabic, p. 170] 3086 And one of his disciples was sitting in his bosom, he whom Jesus loved. 3088 To him Simon Cephas beckoned, that he should ask him who this was, concerning [3] whom he spake. 3089 And that disciple leaned on Jesus’ breast, and said unto him, [4] My Lord, who is this? 3091 Jesus 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] 3092 And after the bread, Satan entered him. And Jesus said unto him, What thou desirest to do, hasten the doing of it. 3093 And no man of them that sat knew why he said this unto him. 3094 And 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 something to the poor. 3095 Judas the betrayer answered and said, Can it be I, my Master? Jesus said unto him, Thou hast said. 3096 And Judas took the bread straightway, and went forth without: and it was still night.

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

3086 John xiii. 23.
3087 The Syriac versions have reclining.
3088 John xiii. 24.
3089 John xiii. 25.
3090 Lit. fell.
3092 John xiii. 27.
3093 John xiii. 28.
3094 John xiii. 29.
3095 Matt. xxvi. 25.
3096 John xiii. 30.
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.
And while they were eating, Jesus took bread, and blessed, and divided; and he gave to his disciples, and said unto them, Take and eat; this is my body. And he [Arabic, p. 171] took a cup, and gave thanks, and blessed, and gave them, and said, Take [14, 15] and drink of it, all of you. And they drank of it, all of them. And he said unto them, This is my blood, the new covenant, that is shed for many for the forgiveness of sins. I say unto you, I shall not drink henceforth of this, the juice of the vine, until the day in which I drink with you new wine in the kingdom of God. And thus do ye in remembrance of me. And Jesus said unto Simon, Simon, behold, Satan asketh that he may sift you like wheat: but I entreat for thee, that thou lose not thy faith: and do thou, at some time, turn and strengthen thy brethren.

My children, another little while am I with you. And ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; I say unto you now also. A new commandment I give you, that ye may love one another; and as I have loved you, so shall ye also love one another. Simon Cephas said unto him, Our Lord, whither goest

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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.
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.
thou? Jesus answered and said unto him, Whither I go, thou canst not now follow me; but later thou shalt come.

[23] ^3120^ Then said Jesus unto them, Ye all shall desert ^3121^ me this night: ^3122^ it is written, I ^[24] 3123^ will smite the shepherd, and the sheep of the flock shall be scattered. ^3123^ But after my ^[25] 3124^ rising, I shall go before you into Galilee. ^3124^ Simon Cephas answered and said unto [26] him, My Lord, if every man desert thee, I shall at no time desert thee. ^3125^ I am with thee ready for imprisonment and for death. ^3126^ And my life will I give up for thee. [27] [Arabic, p. 172] ^3127^ Jesus said unto him, Wilt thou give up thy life for me? ^3128^ Verily, 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. ^3129^ But 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] ^3132^ Then Jesus said unto them, Let not your hearts be troubled: ^3133^ believe in God, ^[30] 3134^ and believe in me. ^3134^ The stations ^3135^ in my Father’s house are many, else I should ^[31] 3136^ have told you. I ^3137^ go to prepare for you a place. ^3138^ And 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. 3139 And the place that I go ye know, 3140 and the way ye know. 3142 Thomas said unto him, Our Lord, we know not whither thou goest; and how is the way for [34] us to the knowledge of that? 3144 Jesus said unto him, I am the way, and the truth, [35] and the life: and no man cometh unto my Father, but through me. 3145 If ye had known me, ye should have known my Father: and from henceforth ye know him, [36] and have seen him. 3147 Philip said unto him, Our Lord, shew us the Father, and it sufficeth us. 3149 Jesus said unto him, Have I been all this time with you, and dost thou not know me, Philip? 3150 Whosoever hath seen me hath seen the Father; how then sayest thou, Shew us the Father? 3152 Believest thou not that I am in my Father, and my Father in me? and the saying that I say, I say not of myself: but my Father who dwelleth in me, he doeth these deeds. 3153 Believe that I am in my Father, and my Father in me: [40] [Arabic, p. 173] or else believe for the sake of the deeds. 3154 Verily, 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. 3155 And what ye shall ask in my name, I shall do unto you, that the Father may be glorified in his Son. 3156 And if ye [43, 44] ask me in my name, I will do it. 3158 If ye love me, keep my commandments. 3159 And I will entreat

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.
3153 John xiv. 11.
3154 John xiv. 12.
3155 John xiv. 13.
3157 The Borg. ms. has me clearly (cf. Peshitta). The Vat. ms. is ambiguous.
3158 John xiv. 15.
3159 John xiv. 16.
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. whom the world cannot receive; for it hath not seen him, nor known him: but ye know him; for he hath dwelt [46] with you, and is in you. I will not leave you orphans: I will come unto you. [47] Another little while, and the world seeth me not; but ye see me that I live, and ye [48] shall live also. And in that day ye shall know that I am in my Father, and ye in me, and I in you.

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.
Section XLVI.

[1] 3165 Whosoever 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. 3166 Judas (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? 3167 Jesus 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 3168 abode with him. [4] 3169 But 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] 3170 This have I spoken unto you, while I was yet with you. 3171 But 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. 3172 Peace I leave you; my peace I give unto you: and not as this world giveth, give I unto you. [8] 3173 Let your heart not be troubled, 3174 nor fearful. Ye heard that I said unto you, that I go away, and come unto you. If 3175 ye loved me, ye would rejoice, that I go away to my [9] Father: for my Father is greater than I. 3176 And now I say unto you before it come [10] to pass, that, when it cometh to pass, ye may believe me. 3177 Now I will not speak with you much: the Archon of the world will come, and he will have nothing in [11] me. 3178 But that the world may know that I love my Father, and as my Father charged me, so I do.

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.
3172 John xiv. 27.
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.
[12] 3179 And 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. 3181 He 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. 3182 I say unto you, that this scripture also must be fulfilled in me, that I should be reckoned 3183 with the transgressors: for all that is said of me is fulfilled in [15] me. 3184 His disciples said unto him, Our Lord, lo, here are two swords. He said [16] unto them, They are sufficient. 3185 Arise, 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] 3186 And he said unto them, I am the true vine, and my Father is the husbandman.

[18] 3187 Every 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. 3188 Ye are already clean because of the word [20] that I have spoken unto you. 3189 Abide 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. 3190 I 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. 3191 And if a man abide not in me, he is cast without, like a withered [23] branch; and it is gathered, and cast 3192 into the fire, that it may be burned. 3193 If ye abide in me, and my word abide in you, everything that ye desire to ask shall be [24] done unto you. 3194 And herein is the Father glorified, that ye may give much fruit; [25] and ye shall be my

3179 Luke xxii. 35.
3180 The first letter of the Arabic word has lost its diacritical point.
3181 Luke xxii. 36.
3183 A possible rendering of the Syriac he was reckoned.
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.
disciples. And as my Father loved me, I loved you also: abide in my love. If ye keep my commands, ye shall abide in my love; as I have kept my Father’s commands, and abode in his love. I have spoken that unto you, that my joy may be in you, and your joy be fulfilled. This is my commandment, that ye love one another, as I loved you. And no love is greater than this, namely, that a man should give his life for his friends. Ye are my friends, if ye do all that I command you. I 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 my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye also should go and bear fruit, and that your fruit should abide; and that all that ye shall ask my Father in my name, he may give you. This I command you, that ye love one another. And if the world hate you, know that before you it hated me. If 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 hateth you.

John xv. 9.

John xv. 10.

John xv. 11.

Two words from the same root.

Two words from the same root.

John xv. 12.

John xv. 13.

John xv. 14.

John xv. 15.

John xv. 16.

Different words.

Or, shall and will, respectively.

Or, shall and will, respectively.

John xv. 17.

Or, have commanded.

John xv. 18.

John xv. 19.

John xv. 20.

cf. § 8, 34, note.

cf. § 8, 34, note.

John xv. 21.
they have not known\textsuperscript{3216} him [38] that sent me. \textsuperscript{3217}And if I had not come and spoken unto them, they had not had sin: [39] but now they have no excuse for their sins. \textsuperscript{3218}Whosoever hateth me, also hateth my [40] Father.  \textsuperscript{3219}And 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, \textsuperscript{3220}They hated me for [42] nothing. \textsuperscript{3221}But when the Paraclete is come, whom I will send unto you from my Father, even the Spirit of truth, which goeth forth from my Father, he shall bear witness of [43] me: \textsuperscript{3222}and ye also bear witness, because from the beginning ye have been with me.

\textsuperscript{44, 45}\textsuperscript{3223}I have said that unto you, that ye may not stumble.\textsuperscript{3224} 3225 And they shall put you out of their synagogues: and there cometh an\textsuperscript{3226} hour when every one that killeth [46] you shall think that he hath offered unto God an offering. \textsuperscript{3227}And they will do that, [47] because they do not know me, nor my Father. \textsuperscript{3228}I have said that unto you, so that [48] when its time is come, ye may remember it, that I told you. \textsuperscript{3229}And this hitherto I said not unto you, because I was with you. \textsuperscript{49}I have said that unto you, so that when its time is come, ye may remember it, that I told you. \textsuperscript{3230}And this hitherto I said not unto you, because I was with you. \textsuperscript{But}\textsuperscript{3231} now I go unto him that sent me; and no [49] man of you asketh me whither I go. \textsuperscript{3232}And I have said that unto you now, and grief hath [50] come and taken possession of your hearts \textsuperscript{3233}But I say the truth unto you; It is better 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. 3234 And when he cometh, he will

\textsuperscript{3216} The Arabic text (Vat.) is grammatically inaccurate, and the Borg. ms. has know not.
\textsuperscript{3217} John xv. 22.
\textsuperscript{3218} John xv. 23.
\textsuperscript{3219} John xv. 24.
\textsuperscript{3220} John xv. 25.
\textsuperscript{3221} John xv. 26.
\textsuperscript{3222} John xv. 27.
\textsuperscript{3223} John xvi. 1.
\textsuperscript{3224} Lit. sway (as one does in dozing).
\textsuperscript{3225} John xvi. 2.
\textsuperscript{3226} Or, the, as in Borg. ms.
\textsuperscript{3227} John xvi. 3.
\textsuperscript{3228} John xvi. 4.
\textsuperscript{3229} John xvi. 5 [in the Greek and English verse 5 begins at But.].
\textsuperscript{3230} In the Greek and English verse 5 begins at But.
\textsuperscript{3231} John xvi. 6.
\textsuperscript{3232} John xvi. 7.
\textsuperscript{3233} Or, best.
\textsuperscript{3234} John xvi. 8.
reprove the world for sin, and for righteousness, and for judgement: 52, 53 for sin, 3235 because they have not believed in me; 3236 and for righteousness, because I go 54 to my Father; 3237 and for judgement, because 3238 the Archon of this world hath been 55 judged. 3239 And further have I many things to speak unto you, but ye cannot tarry 3240 now. 3241 Howbeit 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 3244 he say: and he shall make known unto you the things that are to be. 3245 All that my Father hath is mine: therefore said I unto you, that he taketh 3246 of mine, and shall shew 3247 you.

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] 3248 A 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. 3249 His 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? 3250 And they said, What is this little while that he hath said? We know not [4] what he speaketh. 3251 And 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? 3252 Verily, verily,3253 I 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.

3255 For, 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. 3256 And 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. 3257 And in that day ye shall ask me nothing. And verily, verily,3258 I say unto you, All that ye ask my Father in my name, he will give you. 3259 Hitherto ye have asked nothing [9] in my name: ask, and ye shall receive, that your joy may be complete.

[10] 3260 I 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

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).
plainly, [11] in that day when ye shall ask in my name: and I say not unto you, that I shall entreat the Father for you; for the Father loveth you, because ye have loved me, [13] and have believed that I came forth from my Father. I came forth from my Father, and came into the world: and I leave the world, and go unto my Father. [14] His disciples said unto him, Lo, thy speech is now plain, and thou hast not said one thing in an ænigma. Now, lo, we know that thou knowest everything, and needest not that any man should ask thee: and by this we believe that thou camest forth from God. 

Jesus said unto them, Believe that an hour cometh, and lo, it hath come, and ye shall be scattered, every one of you to his place, and shall leave me alone: and yet I am not alone, because the Father is with me. This 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.

This said Jesus, and lifted up his eyes unto heaven, and said, My Father, the hour is come; glorify thy Son, that thy Son may glorify thee: as thou gavest him authority over all flesh, that all that thou hast given him, he might give them eternal life. And this is eternal life, that they should know that thou alone art true God, and that he whom thou didst send is Jesus the Messiah. I glorified thee in the earth, and the work which thou gavest me to do I have accomplished. And now glorify thou me, O Father, beside thee, with that glory which I had...
with thee [24] before the world was. 3281 I 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. 3282 Now they know that all that thou hast given me is from thee: 3283 and 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] 3284 And 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: 3285 and all that is mine is thine, and all that is [29] thine is mine: and I am glorified in them. 3287 And now I am not in the world, and they are in the world, and I come to thee. My holy Father, keep them in thy name which thou hast given unto me, that they may be one, as we are. 3289 When 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 the scripture might be fulfilled. 3290 Now I come to thee: and this I say in the world, [32] that my joy may be complete in them. 3291 I have given them thy word; and the world hated them, because they were not of the world, as I was not of the world. 3292 And I ask not this, that thou take them from the world, but that thou keep them from the evil one. 3293 They were not of the world, as I was not of the world. 3294 O Father, sanctify them in thy truth: for thy word is truth. 3295 And as thou didst send me into the world, I also send them into the world. 3296 And for their sake I sanctify myself, that they also may be sanctified in the truth. 3297 Neither for these alone do I ask, but for [39] the sake of

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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.
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.
them that believe in me through their word; that 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 may believe that thou didst send me. 3299 And the glory which thou hast given unto me I have given unto them, that they may be one, as we are one; I in them, and thou in me, that they may be perfect into one; and that the world may know that thou didst send me, and that I loved them, as thou lovedst me. 3302 Father, 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 the foundation of the world. 3304 My righteous Father, and the world knew thee not, 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; that the love wherewith thou lovedst me may be in them, and I shall be in them.

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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.
3308 Or perhaps may.
Section XLVIII.

[1] 3309 This said Jesus, and went forth with his disciples to a place which was called Gethsemane. 3310 on the side that is in the plain of Kidron, the mountain, the place [2] in which was a garden; and he entered thither, he and his disciples. 3314 And Judas the betrayer knew that place: for Jesus oft-times met with his disciples there. 3316 And he took with him Cephas and the sons of Zebedee together, James and John; and he began to look sorrowful, and to be anxious. 3317 And he said unto them, My soul is distressed unto death: abide ye here, and watch with me. 3318 And he withdrew from them a little, the space of a stone’s throw; and he kneeled, and fell on his face, and prayed, so that, if it were possible, this hour might pass him. 3319 And he said, Father, thou art able for all things; if thou wilt, let this cup pass me: 3320 but let not my will be done, but let thy will be done. 3321 And he came to his disciples, and found them sleeping; and he said unto Cephas, Simon, didst thou sleep? 3322 Could ye thus not for one hour watch with me? 3323 Watch and pray, that ye enter not into temptations: the spirit is willing and...
ready, but the body is weak. 3327 3328 And he went again a second time, and prayed, and said, My Father, if it is not possible with regard to 3329 this that it pass, [14] except I drink it, thy will be done. 3330 And 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. 3331 And he left them, and went away again, and prayed a third [16] time, and said the very same word. 3332 And there appeared unto him an angel from [17] heaven, encouraging him. 3333 And being afraid 3334 he prayed continuously: 3335 and his sweat 3336 [18] [Arabic, p. 182] became like a stream of blood, and fell on the ground. 3337 Then he rose from [19] his prayer, and came to his disciples, and found them sleeping. 3338 And he [20] said unto them, Sleep now, and rest: 3339 the end hath arrived, 3340 and the hour hath come; [21] and behold, the Son of man is betrayed into the hands of sinners. 3341 Arise, let us go: 3342 for he hath come that betrayeth me.

[22] 3343 And while he was still speaking, came Judas the betrayer, one of the twelve, and with him a great multitude carrying lanterns and torches 3344 and swords and staves, from the chief priests and scribes and elders of the people, and with him the footsoldiers

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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.
3336 cf. Syr., especially Peshitta.
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.
[23] of the Romans.\textsuperscript{3345} \textsuperscript{3346} And Judas the betrayer gave them a sign, and said, He whom I shall kiss, he is he: take him with care,\textsuperscript{3347} and lead him away.\textsuperscript{3348}

[24] \textsuperscript{3349} And Jesus, because he knew everything that should come upon him, went forth unto them.\textsuperscript{3350} And immediately Judas the betrayer came to Jesus, and said, Peace, my Master; and kissed him.\textsuperscript{3351} And Jesus said unto him, Judas, with a kiss betrayest thou the Son of man? \textsuperscript{3352} Was it for that thou camest, my friend? And Jesus said [28] to those that came unto him, Whom seek ye? They said unto him, Jesus the Nazarene. Jesus said unto them, I am he. And Judas the betrayer also was standing [29] with them.\textsuperscript{3354} And when Jesus said unto them, I am he, they retreated backward, and [30] fell to the ground.\textsuperscript{3355} And Jesus asked them again, Whom seek ye? They answered, [31] Jesus the Nazarene.\textsuperscript{3356} Jesus 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,\textsuperscript{3357} Of those [33] [Arabic, p. 183] whom thou hast given me I lost not even one.\textsuperscript{3358} Then came those that were with Judas, and seized Jesus, and took him.

[34] \textsuperscript{3359} And when his disciples saw what happened, they said, Our Lord, shall we smite them with swords? \textsuperscript{3360} And 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.\textsuperscript{3361} Jesus said unto Cephas, The cup which my Father hath given me,
shall I not drink it? 3362 Put the sword into its sheath: for all that take with 3363 the [38] sword shall die by the sword. 3364 Thinkest 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? 3367 Then [40] how should the scriptures which were spoken be fulfilled, that thus it must be? 3368 Your [41] leave in this. 3369 3370 And 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. 3371 but this is your hour, and the power [43] of darkness. 3372 And that was, that the scriptures of the prophets might be fulfilled.

[44] 3373 Then 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. 3375 And a certain 3376 young man [46] followed him, and he was wrapped in a towel, naked: 3377 and they seized him; so he [47] [Arabic, p. 184] left the towel, and fled naked. 3378 Then 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. 3379 And Caiaphas was he that counselled the Jews, that it was necessary that one man should die instead of the people.
And Simon Cephas and one of the other disciples followed Jesus. And the chief priest knew that disciple, and he entered with Jesus into the court; but Simon was standing without at the door. And that other disciple, whom the chief priest knew, went out and spake unto her that kept the door, and she brought Simon in. And 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 of this man, I mean Jesus the Nazarene? But he denied, and said, Woman, I know him not, neither know I even what thou sayest. And the servants and the soldiers rose, and made a fire in the middle of the court, that they might warm themselves; for it was cold. And when the fire burned up, they sat down around it. And 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] 3387 And the chief priest asked Jesus about his disciples, and about his doctrine. 3388 And Jesus said unto him, I was speaking 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 secret. 3391 Why askest thou me? ask those that have heard, what I spake unto them: for they know all that I said. 3392 And when he had said that, one of the soldiers which were standing there struck the cheek of Jesus, and said unto him, [5] Dost thou thus answer the chief priest? 3394 Jesus answered and said unto him, If I [6] have spoken evil, bear witness of evil: 3395 but if well, why didst thou smite me? 3396 And Annas sent Jesus bound unto Caiaphas the chief priest.

[7] 3397 And when Jesus went out, Simon Cephas was standing in the outer court warming [8] himself. 3398 And that maid saw him again, and began to say to those that stood [9] by, This man also was there with Jesus the Nazarene. 3399 And those that stood by [10] came forward and said to Cephas, Truly thou art one of his disciples. 3400 And he [11] denied again with an oath, I know not the man. 3401 And 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 disputed and said, Truly this man was with him: 3403 and he also is a Galilæan; [13] and his speech resembles. 3404 3405 And he said unto Simon, Did not I see thee with him [14] in the garden?
Then began Simon to curse, and to swear, I know not this man whom ye have mentioned. And immediately, while he was speaking, the cock crew twice. And in that hour Jesus turned, he being without, and looked steadfastly at Cephas. And Simon remembered the word of our Lord, which he said unto him, Before the cock crow twice, thou shalt deny me thrice. And Simon went forth without, and wept bitterly.

And 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, and made a plot; and they took counsel against Jesus to put him to death. And they sought false witnesses who should witness against him, that they might put him to death, and they found not; but many false witnesses came, but their witness did not agree. But at last there came two lying witnesses, and said, We heard him say, I will destroy this temple of God that is made with hands, and will build another not made with hands after three days. And not even so did their witness agree. But Jesus was silent. And the chief priest rose in the midst, and asked Jesus, and said, Answerest thou not a word concerning anything? what do these witness against thee? But Jesus was silent, and answered him nothing.

They took him up into their assembly, and said unto him, If thou art the Messiah,
He said [32] unto them, If I tell you, ye will not believe me: and if I ask you, ye will not answer [33] me a word, nor let me go. 3428 And 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. 3430 Jesus said unto him, Thou hast said that I am he. 3431 They all said unto him, Then thou art now the Son of God? Jesus said, Ye have said [36] that I am he. 3432 I 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 the clouds of heaven. 3433 Then the [38] chief priest rent his tunic, 3434 and said, He hath blasphemed. 3435 And they all said, Why should we seek now witnesses? we have heard now the blasphemy from his mouth. [39, 40] What then think ye? 3436 They all answered and said, He is worthy of death. 3437 Then some of them drew near, and spat in his face, and struck him, and scoffed at him. [41] 3438 And the soldiers struck him on his cheeks, 3439 and said, Prophesy unto us, thou Messiah: [42] who is he that struck thee? 3440 And many other things spake they falsely, 3441 and said against him.

3442 And all of their assembly arose, 3443 and took Jesus, and brought him bound 3444 to [44] the prætorium, 3445 and delivered him up to Pilate the judge; 3446 but they entered not into the prætorium, that they might not be defiled when they should eat the passover.
And Jesus stood before the judge. And Pilate went forth unto them without, and said unto them, What accusation have ye against this man? They answered and said unto him, If he had not been doing evils, neither should we have delivered him up unto thee. We found this man leading our people astray, and restraining from giving tribute to Caesar, and saying of himself that he is the King, the Messiah. [48] Pilate 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: that the word might be fulfilled, which Jesus spake, when he made known by what manner of death he was to die.

And Pilate entered into the praetorium, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus said unto him, Of thyself saidst thou this, or did others tell it thee concerning me? Pilate said unto him, Am I, forsooth, a Jew? The sons of thy nation and the chief priests delivered thee unto me: what hast thou done? Jesus 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 delivered to the Jews: now my kingdom is not from hence. Pilate 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 of the truth. Jesus said unto him, Thou hast said that I am a king. And what is the truth? And when he said that, he went out again unto the Jews.
Section L.

[1] 3461 And Pilate said unto the chief priests and the multitude, I have not found [2] against this man anything. 3462 But they cried out and said, He hath disquieted 3463 our people with his teaching in all Judæa, and he began 3464 from Galilee and unto this [3] place. 3465 And Pilate, when he heard the name of Galilee, asked, Is this man a Galilæan? [4] 3466 And 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] 3467 And 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 on 3468 seeing some sign from him. 3469 And he questioned him with many words; but [7] Jesus answered him not a word. 3470 And the scribes and chief priests were [8] standing by, and they accused him vehemently. 3471 And 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. 3472 And on that day Pilate and Herod became friends, there having been 3473 enmity between them before that.

[10, 11] 3474 And 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 cause 3476 of all that ye [12] seek 3477
against him: nor yet Herod: for I sent him unto him; and he hath done nothing for which he should deserve death. So now I will chastise him, and let him go. The multitude all cried out and said, Take him from us, take him. And the chief priests and the elders accused him of many things. And during their accusation he answered not a word. Then Pilate said unto him, Hearest thou not how many things they witness against thee? And he answered him not, not even one word: and Pilate marvelled at that.

And 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 dream to-day because of him.

And at every feast the custom of the judge was to release to the people one prisoner, him whom they would. And there was in their prison a well-known prisoner, [22, 23] called Barabbas. And when they assembled, Pilate said unto them, Ye have a custom, that I should release unto you a prisoner at the passover: will ye that I release unto you the King of the Jews? And they all cried out and said, Release not unto us this man, but release unto us Barabbas. And this Barabbas was a robber, who for sedition and murder, which was in the city, was cast into the prison.
And all the people cried out and began to ask him to do as the custom was that he should do with them. And Pilate answered and said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called the Messiah, the King of the Jews? For Pilate knew that envy had moved them to deliver him up. And the chief priests and the elders asked the multitudes to deliver Barabbas, and to destroy Jesus. The judge answered and said unto them, Whom of the two will ye that I release unto you? They said, Barabbas. Pilate said unto them, And Jesus which is called the Messiah, what shall I do with him? They all cried out and said, Crucify him. And Pilate spake to them again, for he desired to release Jesus; but they cried out and said, Crucify him, crucify him, and release unto us Barabbas. And Pilate said unto them a third time, What evil hath this man done? I have not found in him any cause to necessitate death: I will chastise him and let him go. But they increased in importunity with a loud voice, and asked him to crucify him. And their voice, and the voice of the chief priests, prevailed. Then Pilate released unto them that one who was cast into prison for sedition and murder, Barabbas, whom they asked for: and he scourged Jesus with whips. Then the footsoldiers of the judge took Jesus, and went into the praetorium, and gathered unto him all of the footsoldiers. And they stripped

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.
3503 Luke xxi. 22.
3504 Our translator has retained the Syriac word, which in this context means fault (see § 50, 11, note).
3505 Luke xli. 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 xxii. 25a.
3508 Matt. xxvii. 26b.
3509 cf. Syriac versions.
3510 Luke xxii. 27.
3511 Matt. xxvii. 28.
him, and put on him a scarlet cloak. 3512 And they clothed him in garments of purple, and plaited a crown of thorns, and placed it on his head, and a reed in his right hand; 3513 and while they mocked at him and laughed, they fell down on their knees before him, and bowed down to him, and said, Hail, 3514 King of the Jews! 3515 And they spat in his face, and took the reed from his hand, and struck him on his head, and smote his cheeks. 3516 And Pilate went forth without again, and said unto the Jews, I bring him forth to you, that ye may know that I do not find, in examining him, even one crime. 3517 And Jesus went forth without, wearing the crown of thorns and the purple garments. 3518 Pilate said unto them, Behold, the man! And when the chief priests and the soldiers 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 cause against him. 3520 The Jews said unto him, We have a law, and according to our law he deserves death, because he made himself the Son of God. 3521 And when Pilate heard this word, his fear increased; 3522 and he entered again into the porch, and said to Jesus, Whence art thou? But Jesus answered him not a word. Pilate said unto him, Speakest thou not unto me? knowest thou not that I have authority to release thee, and have authority to
crucify thee? 3530 Jesus said unto him, Thou hast not any 3531 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. 3532 And 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.

3530 John xix. 11.
3531 Lit. even one (Pesh.).
3532 John xix. 12.
[1] [Arabic, p. 192] And 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 called Gabbatha. And that day was the Friday of the passover: and it had reached about the sixth hour. And 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 Cæsar. And Pilate, when he saw it, and he was gaining nothing, but the tumult was increasing, took water, and washed his hands before the multitude, and said, I am innocent of the blood of this innocent man: ye shall know. And all the people answered and said, His blood be on us, and on our children. Then Pilate commanded to grant them their request; and delivered up Jesus to be crucified, according to their wish.

Then Judas the betrayer, when he saw Jesus wronged, went and returned the thirty pieces of money to the chief priests and the elders, and said, I have sinned in my betraying innocent blood. And they said unto him, And we, what must we do? And he [10] went away and hanged himself. And the chief priests took the money, and said, We have not authority to cast it into the place of the offering, for it is the price of blood. And they took counsel, and bought with it the plain of the potter, for the burial of

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3533 John xix. 13.
3535 Lit. six hours.
3536 John xix. 15.
3538 Or, that.
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.
3548 cf. § 32, 15, note.
3549 Matt. xxvii. 7.
strangers. Therefore that plain was called, The field of blood, unto this day. Therein was fulfilled the saying in the prophet which said, I took thirty pieces of money, the price of the precious one, which was fixed by the children of Israel; and I paid them for the plain of the potter, as the Lord commanded me.

And the Jews took Jesus, and went away to crucify him. And when he bare his cross and went out, they stripped him of those purple and scarlet garments which he had on, and put on him his own garments. And while they were going with him, they found a man, a Cyrenian, coming from the country, named Simon, the father of Alexander and Rufus: and they compelled this man to bear the cross of Jesus. And 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.

And there followed him much people, and women which were lamenting and raving. But Jesus turned unto them and said, Daughters of Jerusalem, weep not for me: weep for yourselves, and for your children. Days are coming, when they shall say, Blessed are the barren, and the wombs that bare not, and the breasts that gave not suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do so in the green tree, what shall be in the dry?

And they brought with Jesus two others of the malefactors, to be put to death.
And when they came unto a certain place called The skull, and called in the Hebrew Golgotha, they crucified him there: they crucified with him these two malefactors, one on his right, and the other on his left. And the scripture was fulfilled, which saith, He was numbered with the transgressors. And they gave him to drink wine and myrrh, and vinegar which had been mixed with the myrrh; and he tasted, and would not drink; and he received it not.

And 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 without sewing, from the top woven throughout. And 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.

This the soldiers did. And they sat and guarded him there. And Pilate wrote on a tablet the cause of his death, and put it on the wood of the cross above his head. And there was written upon it thus: This is Jesus the Nazarene, the King of the Jews. And this tablet read 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.

And the chief priests said unto Pilate, Write not, The King of the Jews; but, He it is that said, I am the King of the Jews.

Pilate said unto them, What hath been written hath
And the people were standing beholding; and they that passed by were reviling him, and shaking their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself if thou art the Son of God, and come down from the cross. And in like manner the chief priests and the scribes and the elders and the Pharisees derided him, and laughed one with another, and said, If he is the Messiah, the chosen of God, and the King of Israel, let him come down now from the cross, that we may see, and believe in him. He that relieth on God—let him deliver him now, if he is pleased with him: for he said, I am the Son of God.

And likewise the two robbers also that were crucified with him reproached him. And one of those two malefactors who were crucified with him reviled him, and said, If thou art the Messiah, save thyself, and save us also. But his comrade rebuked him, and said, Dost thou not even fear God, being thyself also in this condemnation? And we with justice, and as we deserved, and according to our deed,

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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).
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.
3596 Matt. xxvii. 44.
3597 Borg. ms. has *boys* (an easy clerical error).
3601 *Our deed* might be read *we have done*, and perhaps our translator’s style would justify our writing *as for to*.
we been rewarded: but this *man* hath not done anything unlawful. [47] And he said unto Jesus, Remember me, my Lord, when thou comest in thy kingdom. [48] Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

[49] And there stood by the cross of Jesus his mother, and his mother’s sister, [50] Mary that was related to Clopas, and Mary Magdalene. And Jesus saw his mother, and that disciple whom he loved standing by; and he said to his mother, [51] Woman, behold, thy son! And he said to that disciple, Behold, thy mother! And from that hour that disciple took her unto himself.

[52] And from the sixth hour darkness was on all the land unto the ninth hour, and the sun became dark. And at the ninth hour Jesus cried out with a loud voice, and said, Yail, Yaili, why hast thou forsaken me? which is, My God, my God, why hast thou forsaken me? And some of those that stood there, when they heard, said, This *man* called Elijah.

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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.
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 *Oi*.
3615 The Borg. ms. omits from which to me.
3616 Matt. xxvii. 47.
3617 Borg. ms. omits when they, and has and said.
Section LII.

[1] And after that, Jesus knew that all things were finished; and that the scripture might be accomplished, he said, I thirst. And 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 vinegar, and fastened it on a reed, and brought it near his mouth to give him a drink. And when Jesus had taken that vinegar, he said, Everything is finished. But the rest said, Let be, that we may see whether Elijah cometh to save him. And 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 commend my spirit. He said that, and bowed his head, and gave up his spirit.

[8] And immediately the face of the door of the temple was rent into two parts from top to bottom; and the earth was shaken; and the stones were split to pieces; and the tombs were opened; and the bodies of many saints which slept, arose and came forth; and after his resurrection they entered into the holy city and appeared unto many. And the officer of the footsoldiers, and they that were with him who were guarding Jesus, when they saw the earthquake, and the things which came to pass, feared greatly, and praised God, and said, This man was righteous; and, Truly he was the Son of God. And all the multitudes that were come together to the sight, when they saw what came to pass, returned and smote upon their breasts.

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.
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.
And the Jews, because of the Friday, said, Let these bodies not remain on their crosses, 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 crucified, and take them down. And the soldiers came, and brake the legs of the first, and that other which was crucified with him: but when they came to Jesus, they saw that he had died before, so they brake not his legs: but one of the soldiers pierced him in his side with a spear, and immediately there came forth blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he hath said the truth, that ye also may believe. This he did, that the scripture might be fulfilled, which saith, A bone shall not be broken in him; and the scripture also which saith, Let them look upon him whom they pierced.

And 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. One of them was Mary Magdalene; and Mary the mother of James the little and Joses, and Mary the mother of the sons of Zebedee, and Salome, and many others which came up with him unto Jerusalem; and they saw that.

And when the evening of the Friday was come, because of the entering of the sabbath, there came a rich man, a noble of Ramah, a city of Judah,
named Joseph, and he was a good man and upright; \textsuperscript{3656} and he was a \textsuperscript{3657} disciple of Jesus, but \textsuperscript{26} was concealing himself for fear of the Jews. \textsuperscript{3658} And he did not agree with the accusers \textsuperscript{27} in their desire and their deeds; \textsuperscript{3659} and he was looking for the kingdom of God. \textsuperscript{3660} And this man went boldly, and entered in unto Pilate, and asked of him the body of \textsuperscript{28} Jesus. \textsuperscript{3661} And Pilate wondered how he had died already: and he called the officer of \textsuperscript{29} the footsoldiers, and asked him concerning his death before the time. \textsuperscript{3662} And when \textsuperscript{30} he knew, he commanded him to deliver up his body unto Joseph. \textsuperscript{3663} And Joseph bought for him a winding cloth of pure linen, and took down the body of Jesus, \textsuperscript{31} and wound it in it; and they came and took it. \textsuperscript{3664} And there came unto him Nicodemus also, who of old came unto Jesus by night; and he brought with him perfume \textsuperscript{3665} \textsuperscript{32} of myrrh and aloes, about a hundred pounds. \textsuperscript{3666} And they took the body of Jesus, and wound it in the linen and the perfume, as was the custom of the Jews to bury. \textsuperscript{3667} And there was in the place where Jesus was crucified a garden; and in that garden \textsuperscript{34} a new tomb cut out in a rock, \textsuperscript{3668} wherein was never man yet laid. \textsuperscript{3669} And they left \textsuperscript{35} Jesus there because the sabbath had come in, and because the tomb was near. \textsuperscript{3670} And they pushed \textsuperscript{3671} a great stone, and thrust \textsuperscript{3672} it against the door of the sepulchre, and \textsuperscript{36} went away. \textsuperscript{3673} And Mary Magdalene and Mary that was related to Joses came to
[37] [Arabic, p. 199] the sepulchre after them,3674 3675 and sat opposite the sepulchre,3676 and saw the [38] body, how they took it in and laid it there. 3677 And they returned, and bought ointment3678 and perfume,3679 and prepared3680 it, that they might come and anoint him. [39] 3681 And on the day which was the sabbath day they desisted according to the

command.

[40, 41] 3682 And the chief priests and the Pharisees gathered unto Pilate, and said unto him,3683 Our lord, we remember that that misleader said, while he was alive, After three days [42] I rise. 3684 And now send beforehand and guard the tomb3685 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. 3687 He said unto them, And have ye not guards?3688 go, and take precautions as ye know how. [44] 3689 And they went, and set guards at the tomb, and sealed that stone, with the guards.

[45] 3690 And in the evening of the sabbath, which is the morning of the first day, and in [46] the dawning3691 while the darkness yet remained, came Mary Magdalene and the other Mary and other women to see the tomb. 3692 They brought with them the [47] perfume

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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.


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.
which they had prepared, and said among themselves, 3693 Who is it that will remove for us the stone from the door of the tomb? for it was very great. 3694 And when they said thus, there occurred a great earthquake; and an angel came down from heaven, and came and removed the stone from the door. 3695 And they came and found the stone removed from the sepulchre, and the angel sitting upon the stone. 3696 And his appearance was as the lightning, and his raiment white as the snow: 3697 and for fear of him the guards were troubled, and became as dead men. 3698 And when he went away, the women entered into the sepulchre; and they found not the body of Jesus. 3699 And they saw there a young man sitting on the right, arrayed in a white garment; and they were amazed. 3700 3701 And the angel answered and said unto the women, Fear ye not: for I know that ye seek Jesus the Nazarene, who hath been crucified. He is not here; but he is risen, as he said. 3702 Come and see the place where our Lord lay.

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.
Section LIII. 3703

[1] 3704 And while they marvelled at that, behold, two men standing above them, their [2] raiment shining: 3705 and 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? 3706 He is not here; he is risen: remember what he was speaking unto you while he was in [4] Galilee, and saying, 3707 The 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. 3708 But 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; 3709 and there ye shall see him, where 3710 he said unto you: lo, I have [7] told you. 3711 And they remembered his sayings; and they departed in haste from the [8] tomb with joy and great fear, and fastened and went; 3712 and perplexity and fear [9] encompassed them; and they told no man anything, for they were afraid. 3713 And 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. 3714 And Simon went out, and that other disciple, [11] and came to the sepulchre. 3715 And they hastened both together: and that disciple [12] outran 3716 Simon, and came first to the sepulchre; 3717 and he looked down, and saw the [13] linen laid; but he went not in. 3718 And Simon came after him, and entered into the [14] sepulchre, and saw the linen laid;
and the scarf with which his head was bound was not with the linen, but wrapped and laid aside in a certain place.  

Then entered that disciple which came first to the sepulchre, and saw, and believed. And they knew not yet from the scriptures that the Messiah was to rise from among the dead. And those two disciples went to their place.

But Mary remained at the tomb weeping: and while she wept, she looked down into the tomb; and 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 laid. And they said unto her, Woman, why weepest thou? She said unto them, They have taken my Lord, and I know not where they have left him. She said that, and turned behind her, and saw Jesus standing, and knew not that it was Jesus. Jesus said unto her, Woman, why weepest thou? whom seekest thou? And she supposed him to be the gardener, and said, My lord, if thou hast taken him, tell me where thou hast laid him, that I may go and take him. Jesus said unto her, Mary. She turned, and said unto him in Hebrew, Rabboni; which is, being interpreted, Teacher. Jesus said unto her, Touch me not; 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.

And on the First-day on which he rose, he appeared first unto Mary Magdalene, from whom he had cast out seven demons.
And some of those guards came to the city, and informed the chief priests of all that had happened. And they assembled with the elders, and took counsel, and 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.

And if the judge hear that, we will make a plea with him, and free you of blame.

And they, when they took the money, did according to what they taught them. And this word spread among the Jews unto this day.

And then came Mary Magdalene, and announced to the disciples that she had seen our Lord, and that he had said that unto her.

And while the first women were going in the way to inform his disciples, Jesus met them, and said unto them, Peace unto you. And they came and took hold of his feet, and worshipped him. Then said Jesus unto them, Fear not: but go and say to my brethren that they depart into Galilee, and there they shall see me.

And those women returned, and told all that to the eleven, and to the rest of the disciples; and to those that had been with him, for they were saddened and weeping. And 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. And they, when they heard them say that he was alive and had appeared unto them, did not.
believe them: and these sayings were before their eyes as the sayings of madness. [39] [Arabic, p. 203] And 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. And they were talking the one of them with the [41] other of all the things which had happened. And during the time of their talking and [42] inquiring with one another, Jesus came and reached them, and walked with them. [43] But their eyes were veiled that they should not know him. And 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? One 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? They 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: and the chief priests and [47] the elders delivered him up to the sentence of death, and crucified him. But we supposed that he was the one who was to deliver Israel. And since all these things happened there have passed three days. But certain women of us also [49] informed us that they had come to the sepulchre; and when they found not his body, they came and told us that they had seen there the angels, and they said [50] concerning him that he was alive. And some of us also went to the sepulchre, and [51] found the matter as the women had said: only they saw him not. Then said Jesus [52] unto them, Ye lacking in discernment, and heavy in heart to believe!

3753 Mark xvi. 12a; Luke xxiv. 13b.
3754 Lit. mils.
3756 Luke xxiv. 15.
3757 Luke xxiv. 16.
3762 Borg. ms., to judgement and.
3764 Borg. ms. omits all.
3765 Luke xxiv. 22.
3766 Luke xxiv. 23.
3767 Masc. Plural.
3769 Luke xxiv. 25.
Was it not in all the sayings of the prophets that the Messiah was to suffer these things, and to enter into his Glory?

And he began from Moses and from all the prophets, and interpreted to them concerning himself from all the scriptures.

And they drew near unto the village, whither they were going: and he was leading them to imagine that he was as if going to a distant region.

And they pressed him, and said unto him, Abide with us: for the day hath declined now to the darkness. And he went in to abide with them. And when he sat with them, he took bread, and blessed, and brake, and gave to them. And straightway their eyes were opened, and they knew him; and he was taken away from them.

And 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?

And they rose in that hour, and returned to Jerusalem, and found the eleven gathered, and those that were with them, saying, Truly our Lord is risen, and hath appeared to Simon. And they related what happened in the way, and how they knew him when he brake the bread. Neither believed they that also.
Section LIV.

[1] 3783 And while they talked together, 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; and Jesus came and stood among them, and said unto them, Peace be with you: I am he; fear not. 3786 But they were agitated, and became afraid, and supposed that they [3] saw a spirit. 3787 Jesus said unto them, Why are ye agitated? and why do thoughts rise [4] in your hearts? 3789 See 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. 3790 And when he had said this, he shewed them his hands and his feet and his side. 3791 And they were until this time unbelieving, from their joy and their wonder. He [7] said unto them, Have ye anything here to eat? 3793 And they gave him a portion of broiled fish and of honey. 3794 And he took it, and ate before them.

[8] 3796 And he said unto them, These are the sayings which I spake unto you, while I was with you, that everything must be fulfilled, which is written in the law of Moses, and the prophets, and the psalms, concerning me. 3798 Then opened he their heart, that they might understand the scriptures; and he said unto them, Thus it is written, and thus it is necessary that the Messiah suffer, and rise from among the dead on

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.
3788 Lit. on (cf. Pesh.).
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.
the third day; \(^{3801}\) and that repentance unto the forgiveness of sins be preached [12] in his name among all the peoples; and the beginning shall be from Jerusalem. \(^{3802}\) And [13] ye shall be witnesses of that. And I send unto you the promise of my Father. \(^{3803}\) And [14] when the disciples heard that, they were glad. \(^{3804}\) And Jesus said unto them again, [15] Peace be with you: as my Father hath sent me, I also send you. \(^{3805}\) And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit: \(^{3806}\) and 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] \(^{3807}\) But Thomas, one of the twelve, called Thama, was not there with the disciples [18] when Jesus came. \(^{3808}\) The 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] \(^{3809}\) And 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. \(^{3810}\) And 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. \(^{3811}\) Thomas [22] answered and said unto him, My Lord and my God. \(^{3812}\) Jesus said unto him, Now since thou hast seen me, thou hast believed: blessed are they that have not seen me, and have believed.

[23] \(^{3813}\) And many other signs did Jesus before his disciples, and they are they which [24] are not written in this book: \(^{3814}\) but these that \(^{3815}\) are written also are that ye may

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3801 Luke xxiv. 47.
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.
3810 John xx. 27.
3811 John xx. 28.
3812 John xx. 29.
3813 John xx. 30.
3814 John xx. 31.
3815 cf. Peshitta.
believe in Jesus the Messiah, the Son of God; and that when ye have believed, ye may have in his name eternal life.

[25] And after that, Jesus shewed himself again to his disciples at the sea of Tiberias; [26] and he shewed himself unto them thus. And there were together Simon Cephas, and Thomas which was called Twin, and Nathanael who was of Cana of Galilee, [27] and the sons of Zebedee, and two other of the disciples. Simon 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] And when the morning arrived, Jesus stood on the shore of the sea: but the disciples knew not that it was Jesus. [29] And Jesus said unto them, Children, have ye anything to eat? They said unto him, No. [30] He said unto them, Cast your net from the right side of the boat, and ye shall find. And they threw, and they were not able to draw the net for the abundance of the fish that were come into it. And that disciple whom Jesus loved said to Cephas, This is our Lord. Simon, when he heard that it was our Lord, took his tunic, and girded it on his waist (for he was naked), and cast himself into the sea to come to Jesus.

[31] But some others of the disciples came in the boat (and they were not far from the land, but about two hundred cubits), and drew that net of fish. And when they went up on the land, they saw live coals laid, and fish laid thereon, and bread. And Jesus said unto them, Bring of this fish which ye have now caught. Simon Cephas therefore went up, and dragged the net to the land, full of great fish, a hundred and fifty-three fishes: and with all this weight that net was not

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.
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.
rent. 3831 And 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. 3832 And Jesus came, and took bread and fish, and gave unto them.
3833 This is the third time that Jesus appeared to his disciples, when he had risen from among
the dead.

[39] 3834 And 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. 3835 Jesus 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 3837 He 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. 3838 Jesus 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 wouldst not. 3840 He 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. 3841 And
Simon Cephas turned, and saw that disciple whom Jesus loved following him; he which at
the supper leaned 3842 on [45] Jesus' breast, and said, My Lord, who is it that betrayeth thee?
3843 When therefore Cephas saw him, he said to Jesus, My Lord, and this man, what shall
be in his [46] case? 3844 3845 Jesus said unto him, If I will that this man remain until I come,
what is [47] that to thee? follow thou me. 3846 And 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? 3847 This is the disciple which bare witness of that, and wrote it: and we know that his witness is true.
Section LV.

[1] But the eleven disciples went into Galilee, to the mountain where Jesus had [2] appointed them. And when they saw him, they worshipped him: but there were of [3] them who doubted. And 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.

[4] Then said Jesus unto them, I have been given all authority in heaven and earth; and as my Father hath sent me, so I also send you. Go now into all the world, and preach my gospel in all the creation; and teach all the peoples, and baptize them in the name of the Father and the Son and the Holy Spirit; and teach them to keep all whatsoever I commanded you: and lo, I am with you all the days, unto the end of the world. For whosoever believeth and is baptized shall be saved; but whosoever believeth not shall be rejected. And the signs which shall attend those that believe in me are these: that they shall cast out devils in my name; and they shall speak with new tongues; and they shall take up serpents, and if they drink deadly poison, it shall not injure them; and they shall lay their hands on the diseased, and they shall be healed. But ye, abide in the city of Jerusalem, until ye be clothed with power from on high.

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.
3862 The Arabic translator renders it the poison of death.
3863 Luke xxiv. 49b.
And our Lord Jesus, after speaking to them, took them out to Bethany: and he lifted up his hands, and blessed them. And while he blessed them, he was separated from them, and ascended into heaven, and sat down at the right hand of God. And they worshipped him, and returned to Jerusalem with great joy: and at all times they were in the temple, praising and blessing God. Amen.

And 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.

And 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.

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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.
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-Tayyib[^3872] (may God grant him favour), from Syriac into Arabic, from an exemplar written by ’Isa[^3873] ibn-'Ali al-Motatabbib[^3874] pupil of Honain ibn-Ishak (God have mercy on them both). Amen.

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.

[^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.

[^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.