



THE DIATESSARON OF TATIAN

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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 Harmoniæ, Arabice*. The Roman volume consists of two parts—the text, covering a little over 209 very clearly printed Arabic pages, and a Latin half, comprising a scholarly introduction (pp. v.–xv.), a Latin translation (pp. 1–99), and a table showing the order in which the passages taken from the gospels occur in the text. The editor is P. Agostino Ciasca, a well known Orientalist, “scriptor” at the Vatican Library.

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

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

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

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

¹⁷ For further explanation of the method followed see 20.

¹⁸ See notes to § 7, 47, and § 52, 36, of the present translation.

¹⁹ See below, 12, (2).

²⁰ See also below, 6, and 20.

²¹ *Bibl. Or.*, i., 619.

²² *Mai. Vet. script. nova. collect.*, iv., 14.

²³ *cf. Zahn, Forschungen*, i., 294 ff.

²⁴ See below, § 7, 47, note, and § 52, 36, note.

²⁵ See below, § 28, 43, note.

²⁶ See below, foot-notes, *passim*.

²⁷ The first leaf bears a more pretentious Latin inscription, quoted by Ciasca, p. vi.

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

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

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

²⁸ Can this be a misprint for 95?

²⁹ See below, 13.

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

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

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

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

³⁴ See below, note to Subscription.

³⁵ See a glaring case in § 52, 11.

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



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

9 *The Syriac Text Translated*—The eleventh century ms. of Ibn-at-Tayyib, could we reach it, would bring us face to face with the more interesting question of the nature of his Syriac original. The Subscription to the Borgian ms. states, probably copying the statement from its exemplar, that this was a Syriac ms. in the handwriting of 'Isa ibn-'Ali al 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.³⁸ states that the work ended is the gospel called *Diatessaron*, compiled from the four gospels by Titianus; while the Introductory Note to the Borgian ms. adds that this Titianus was a Greek. The next step, therefore, is to inquire whether any traces exist of such a Syriac work, or any statements by which we can check the account just given of it.

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

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

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

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

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

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

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

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

⁴¹ Prof. Harris promises an edition of this commentary.

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

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

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

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

⁴⁶ Published at Venice in 1836.

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

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

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

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

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

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

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

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

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

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

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

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

⁵⁵ See notes to § 1, 81, and § 4, 29.

⁵⁶ See note to § 55, 17.



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

⁶⁸ c.g., § 52, 11.

⁶⁹ c.g., § 45, 33.

OXFORD, 21st December, 1895.



Introductory Notes.

1. In the Borgian Ms.

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

2. In the Vatican ms.

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

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

⁷¹ i.e., simply *He began with*.

⁷² The vowel signs as printed by Ciasca imply some such construction as *And he said as a beginning: The Gospel*, etc. But the vocalisation is of course not authoritative, and a comparison with the preface in the Vatican ms. suggests the rendering given above. The word translated *Beginning* in the two Introductory Notes is the very word (whichever spelling be adopted) used by Ibn-at-Tayyib himself in his comments on Mark i. (at least according to the Brit. Mus. ms.), although not in the gospel text prefixed to the Comments *as it now stands*, or indeed in any ms. Arabic gospel in the Brit. Mus. This would seem to militate against our theory of the original form of this much-debated passage in the Introductory Notes, as indicated by the use of small type for the later inserted phrases; and the difficulty appears at first to be increased by the following words in Ibn-at-Tayyib’s comments on Mark i. (Brit. Mus. ms., fol. 190a), and some say that the Greek citation *and in the Diatessaron, which Tatianus the pupil of 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.

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



The Text of the Diatessaron.

[Section I]

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

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

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

⁷⁵ John i. 1.

⁷⁶ John i. 2.

⁷⁷ John i. 3.

⁷⁸ John i. 4.

⁷⁹ John i. 5.

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

⁸¹ Luke i. 5.

⁸² Luke i. 6.

⁸³ Luke i. 7.

⁸⁴ Luke i. 8.

⁸⁵ Luke i. 9.

⁸⁶ Luke i. 10.

⁸⁷ Luke i. 11.

⁸⁸ Luke i. 12.

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

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

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

⁸⁹ Luke i. 13.

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

⁹¹ Luke i. 14.

⁹² Luke i. 15.

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

⁹⁴ Luke i. 16.

⁹⁵ Luke i. 17.

⁹⁶ See § 28, 17, note.

⁹⁷ Luke i. 18.

⁹⁸ Luke i. 19.

⁹⁹ Luke i. 20.

¹⁰⁰ Luke i. 21.

¹⁰¹ Luke i. 22.

¹⁰² Luke i. 23.

¹⁰³ Luke i. 24.

¹⁰⁴ Luke i. 25.

¹⁰⁵ Luke i. 26.

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

¹⁰⁷ The Borgian ms. omits *to Galilee*.

¹⁰⁸ Luke i. 27.

¹⁰⁹ Luke i. 28.



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

[40] ¹²⁰And then Mary arose in those days and went in haste into the hill country, ¹²¹to a ¹²²[41] city of Judah; ¹²³and entered into the house of Zacharias, and asked for the health of [42] Elizabeth. ¹²⁴And when Elizabeth heard the salutation of Mary, the babe leaped in [43] her womb. ¹²⁵And Elizabeth was filled with the Holy Spirit; and cried with a loud voice and said unto Mary, Blessed art thou amongst women, and blessed is the [44] fruit that is in thy womb. ¹²⁶Whence have I this *privilege*, that the mother of my [45] Lord should come unto me? ¹²⁷When the sound of thy salutation reached my ears, [46] with great joy rejoiced the babe in my womb. ¹²⁸And blessed is she who believed [47] that what was spoken *to her* from the Lord would be fulfilled. ¹²⁹And Mary said,

My soul doth magnify the Lord,

[48] ¹³⁰And my spirit hath rejoiced in God my Saviour,

[49] ¹³¹Who hath looked upon the low estate of his handmaiden:

¹¹⁰ Luke i. 29.

¹¹¹ Luke i. 30.

¹¹² Luke i. 31.

¹¹³ Luke i. 32.

¹¹⁴ Luke i. 33.

¹¹⁵ Luke i. 34.

¹¹⁶ Luke i. 35.

¹¹⁷ Luke i. 36.

¹¹⁸ Luke i. 37.

¹¹⁹ Luke i. 38.

¹²⁰ Luke i. 39.

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

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

¹²³ Luke i. 40.

¹²⁴ Luke i. 41.

¹²⁵ Luke i. 42.

¹²⁶ Luke i. 43.

¹²⁷ Luke i. 44.

¹²⁸ Luke i. 45.

¹²⁹ Luke i. 46.

¹³⁰ Luke i. 47.

¹³¹ Luke i. 48.

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

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

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

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

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

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

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

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

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

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

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

¹³³ Luke i. 49.

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

¹³⁵ Luke i. 50.

¹³⁶ Luke i. 51.

¹³⁷ Luke i. 52.

¹³⁸ Luke i. 53.

¹³⁹ Luke i. 54.

¹⁴⁰ Luke i. 55.

¹⁴¹ Luke i. 56.

¹⁴² Luke i. 57.

¹⁴³ Luke i. 58.

¹⁴⁴ Luke i. 59.

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

¹⁴⁶ Luke i. 60.

¹⁴⁷ Luke i. 61.

¹⁴⁸ Luke i. 62.

¹⁴⁹ Luke i. 63.

¹⁵⁰ Luke i. 64.



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

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

[69] ¹⁵⁵Blessed is the Lord, the God of Israel,
Who hath cared for his people, and wrought for it salvation;

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

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

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

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

And from the hand of all them that hate us.

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

And remembered his holy covenants,

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

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

And without fear we shall¹⁶² serve before him

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

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

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

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

For the forgiveness of their sins,

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

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

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

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

¹⁵¹ Luke i. 65.

¹⁵² Lit. *described* (cf. § ii. 46).

¹⁵³ Luke i. 66.

¹⁵⁴ Luke i. 67.

¹⁵⁵ Luke i. 68.

¹⁵⁶ Luke i. 69.

¹⁵⁷ Luke i. 70.

¹⁵⁸ Luke i. 71.

¹⁵⁹ Luke i. 72.

¹⁶⁰ Luke i. 73.

¹⁶¹ Luke i. 74.

¹⁶² Or, *should*.

¹⁶³ Luke i. 75.

¹⁶⁴ Luke i. 76.

¹⁶⁵ Luke i. 77.

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

¹⁶⁷ Luke i. 78.

¹⁶⁸ Borg. ms. has *and* for *of*.

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

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

¹⁷¹ Luke i. 79.

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

Section II.

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

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

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

¹⁷² Luke i. 80.

¹⁷³ Matt. i. 18.

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

¹⁷⁵ Matt. i. 19.

¹⁷⁶ Matt. i. 20.

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

¹⁷⁸ Matt. i. 21.

¹⁷⁹ *cf.* § 1, 78.

¹⁸⁰ Matt. i. 22.

¹⁸¹ Matt. i. 23.

¹⁸² Matt. i. 24.

¹⁸³ Matt. i. 25a.



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

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

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

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

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

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

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

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

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

According to thy saying;

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

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

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

And a glory to thy people Israel.

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

²⁰⁶ Luke ii. 19.

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

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

²⁰⁹ Luke ii. 20.

²¹⁰ Luke ii. 21.

²¹¹ Luke ii. 22.

²¹² Luke ii. 23.

²¹³ Luke ii. 24.

²¹⁴ Luke ii. 25.

²¹⁵ Luke ii. 26.

²¹⁶ Or, *anointed*.

²¹⁷ Luke ii. 27.

²¹⁸ Luke ii. 28.

²¹⁹ Luke ii. 29.

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

²²¹ Luke ii. 30.

²²² Luke ii. 31.

²²³ Luke ii. 32.

²²⁴ i.e., *becoming manifest*.

²²⁵ Luke ii. 33.

²²⁶ Luke ii. 34.



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

Section III.

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

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

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

²²⁷ Luke ii. 35.

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

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

²³⁰ Luke ii. 36.

²³¹ Luke ii. 37.

²³² Luke ii. 38.

²³³ Luke ii. 39.

²³⁴ Matt. ii. 1b.

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

²³⁶ Matt. ii. 2.

²³⁷ Matt. ii. 3.

²³⁸ Matt. ii. 4.

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

²⁴⁰ Matt. ii. 5.

²⁴¹ Matt. ii. 6.

²⁴² Matt. ii. 7.

²⁴³ Matt. ii. 8.

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

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

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

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



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

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

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

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

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

261 Luke ii. 40.

262 Luke ii. 41.

263 A general word (*cf.* Syr. versions).

264 Luke ii. 42.

265 Luke ii. 43.

266 Luke ii. 44.

267 Luke ii. 45.

268 Luke ii. 46.

269 Luke ii. 47.

270 Luke ii. 48.

271 Luke ii. 49.

272 Or, *knew*.

273 Luke ii. 50.

274 Luke ii. 51.

275 Luke ii. 52.

276 Luke iii. 1.

277 Luke iii. 2.

278 There is a very rare use of this Arabic word in the Hebrew sense of *saying*.

279 Luke iii. 3.

280 So Vat. MS. The Borg. MS. has *with*.

281 Matt. iii. 1b.

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

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

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

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



Section IV.

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

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

[12] ³¹⁷Now John's raiment was camel's hair, and *he was* girded with skins, and his food [13]

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

³⁰³ John i. 18.

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

³⁰⁵ John i. 19.

³⁰⁶ John i. 20.

³⁰⁷ John i. 21.

³⁰⁸ John i. 22.

³⁰⁹ John i. 23.

³¹⁰ John i. 24.

³¹¹ Lit. *from the side of*.

³¹² John i. 25.

³¹³ John i. 26.

³¹⁴ Or, *in*.

³¹⁵ John i. 27.

³¹⁶ John i. 28.

³¹⁷ Matt. iii. 4.

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

³¹⁹ Matt. iii. 5.

³²⁰ Matt. iii. 6.

³²¹ Matt. iii. 7.

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

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

³²⁴ Matt. iii. 8.

³²⁵ Matt. iii. 9.

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

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

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

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

³²⁶ Matt. iii. 10.

³²⁷ Luke iii. 10.

³²⁸ Luke iii. 11.

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

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

³³¹ Luke iii. 12.

³³² Luke iii. 13.

³³³ Luke iii. 14.

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

³³⁵ Luke iii. 15.

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

³³⁷ Luke iii. 16.

³³⁸ Luke iii. 17.

³³⁹ Or, *shall*.

³⁴⁰ Luke iii. 18.

³⁴¹ Matt. iii. 13.

³⁴² Luke iii. 23a.

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

³⁴⁴ John i. 29.

³⁴⁵ John i. 30.



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

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

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

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- ³⁴⁶ cf. § 3, 54, note.
 - ³⁴⁷ John i. 31.
 - ³⁴⁸ Matt. iii. 14.
 - ³⁴⁹ Matt. iii. 15.
 - ³⁵⁰ Luke iii. 21b.
 - ³⁵¹ Matt. iii. 16b.
 - ³⁵² For the statement of Isho'dad (see above, Introduction, 10), "And straightway, as the *Diatessaron* testifieth, light shone forth," etc., see Harris, *Fragments*, etc., p. 43 f.
 - ³⁵³ Luke iii. 22a.
 - ³⁵⁴ Matt. iii. 17.
 - ³⁵⁵ John i. 32.
 - ³⁵⁶ John i. 33.
 - ³⁵⁷ John i. 34.
 - ³⁵⁸ Luke iv. 1a.
 - ³⁵⁹ Mark i. 12.
 - ³⁶⁰ Lit. *calumniator*.
 - ³⁶¹ Mark i. 13b.
 - ³⁶² Matt. iv. 2a.
 - ³⁶³ Luke iv. 2b.
 - ³⁶⁴ Matt. iv. 2b, 3.
 - ³⁶⁵ Matt. iv. 4.
 - ³⁶⁶ Matt. iv. 5.
 - ³⁶⁷ Lit. *calumniator*.
 - ³⁶⁸ Matt. iv. 6.

So that thy foot shall not stumble against a stone.

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

Section V.

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

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

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



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

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

[22] ⁴⁰²And on the third day there was a feast in Cana, ⁴⁰³a⁴⁰⁴ 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? ⁴⁰⁸⁴⁰⁹And his mother said unto the servants, What he saith unto you, do. [27] ⁴¹⁰And there were there six vessels of stone, placed for the Jews' purification, such as [28] [Arabic, p. 20] would contain two or three jars. ⁴¹¹And Jesus said unto them, Fill the vessels [29] with water. And they filled them to the top. ⁴¹²He said unto them, Draw [30] out now, and present to the ruler of the feast. And they did so. ⁴¹³And when the ruler of the company tasted that water which had become wine, and knew not whence it was (but the servants knew, because they filled up the water), the ruler of the company called [31] the

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

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

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

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

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

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

⁴¹⁴ John ii. 10.

⁴¹⁵ John ii. 11.

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

⁴¹⁷ Luke iv. 14b.

⁴¹⁸ Luke iv. 15.

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

⁴²⁰ Luke iv. 16.

⁴²¹ Luke iv. 17.

⁴²² Luke iv. 18.

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

⁴²⁴ See preceding note.

⁴²⁵ Luke iv. 19.

⁴²⁶ Luke iv. 20.

⁴²⁷ Luke iv. 21.

⁴²⁸ Luke iv. 22a.

⁴²⁹ Matt. iv. 17a.

⁴³⁰ Mark i. 15.

⁴³¹ Matt. iv. 18.

⁴³² Matt. iv. 19.

⁴³³ Matt. iv. 20.

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



[49] ⁴³⁶And when the multitude gathered unto him to hear the word of God, while he [50] was standing on the shore of the sea of Gennesaret, ⁴³⁷he saw two boats standing beside the sea, while ⁴³⁸the two fishers which were gone out of them were washing their [51] nets. ⁴³⁹And one of them belonged to Simon Cephas. And Jesus went up and sat down in it, and commanded that they should move away a little from the land into [52] the water. And he sat down and taught the multitudes from the boat. ⁴⁴⁰And when he had left off his speaking, he said unto Simon, Put out into the deep, and cast your [53] net for a draught. ⁴⁴¹And Simon answered and said unto him, My Master, we toiled [54] all night and caught nothing; now ⁴⁴²at thy word I will cast the net. ⁴⁴³And when they did this, there were enclosed ⁴⁴⁴a great many fishes; and their net was on the [55] point of breaking. ⁴⁴⁵And they beckoned to their comrades that were in the other boat, to come and help them. And when they came, they filled both boats, so that they were on the point of sinking.

Section VI.

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

⁴³⁴ Matt. iv. 21.

⁴³⁵ Matt. iv. 22.

⁴³⁶ Luke v. 1.

⁴³⁷ Luke v. 2.

⁴³⁸ Or, *but*.

⁴³⁹ Luke v. 3.

⁴⁴⁰ Luke v. 4.

⁴⁴¹ Luke v. 5.

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

⁴⁴³ Luke v. 6.

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

⁴⁴⁵ Luke v. 7.

⁴⁴⁶ Luke v. 8.

⁴⁴⁷ Luke v. 9.

⁴⁴⁸ Luke v. 10.

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

⁴⁵⁰ Luke v. 11.

[5] ⁴⁵¹And after that came Jesus and his disciples into the land of Judæa; and he went [6] about there with them, and baptized. ⁴⁵²And John also was baptizing in Ænon, which is beside Salim, because there was much water there: and they came, and were baptized. [7, 8] ⁴⁵³And John was not yet come into prison. ⁴⁵⁴And there was an inquiry between [9] one of John's disciples and one of the Jews about purifying. ⁴⁵⁵And they ⁴⁵⁶came unto John, and said unto him, Our master, he that was with thee beyond Jordan, to whom [10] thou hast borne witness, behold, he also baptizeth, and many come to him. ⁴⁵⁷John answered and said unto them, ⁴⁵⁸A man can receive nothing of himself, except it be [11] given him ⁴⁵⁹from heaven. ⁴⁶⁰Ye are they that bear witness unto me that I said, I am [12] not the Messiah, but I am one sent ⁴⁶¹before him. ⁴⁶²And he that hath a bride is a bridegroom: and the friend of the bridegroom is he that standeth and listeneth to him, and rejoiceth greatly because of the bridegroom's voice. Lo now, ⁴⁶³behold, [13, 14] [Arabic, p. 23] my joy becometh complete. ⁴⁶⁴ ⁴⁶⁵And he must increase and I decrease. ⁴⁶⁶For ⁴⁶⁷he that is come from above is higher than everything; and he that is of the earth, of the earth he is, and of the earth he speaketh; and he that came down from heaven is [15] higher than all. ⁴⁶⁸And he beareth witness of what he hath seen and heard: and no man [16] receiveth his witness. ⁴⁶⁹And he that hath received his witness hath asserted ⁴⁷⁰that he is [17] truly God. ⁴⁷¹ ⁴⁷²And he whom God hath sent speaketh the words ⁴⁷³of God: God gave [18] not the Spirit by measure. ⁴⁷⁴The Father loveth the Son, and hath put everything in [19] his hands. ⁴⁷⁵Whosoever believeth in the Son hath eternal ⁴⁷⁶life; but whosoever obeyeth not the Son shall not see life, but the wrath of God cometh ⁴⁷⁷upon him.

⁴⁵¹ John iii. 22.

⁴⁵² John iii. 23.

⁴⁵³ John iii. 24.

⁴⁵⁴ John iii. 25.

⁴⁵⁵ John iii. 26.

⁴⁵⁶ Dual.

⁴⁵⁷ John iii. 27.

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

⁴⁵⁹ Or, *he be given it*.

⁴⁶⁰ John iii. 28.

⁴⁶¹ The ordinary word for *apostle*.

⁴⁶² John iii. 29.

⁴⁶³ See § 9, 21, note.

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

⁴⁶⁵ John iii. 30.

⁴⁶⁶ John iii. 31.

⁴⁶⁷ *cf.* Peshitta.

⁴⁶⁸ John iii. 32.

⁴⁶⁹ John iii. 33.

⁴⁷⁰ *cf.* consonants of Syriac text.

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

⁴⁷² John iii. 34.

⁴⁷³ Lit. *saying*.

⁴⁷⁴ John iii. 35.

⁴⁷⁵ John iii. 36.

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

⁴⁷⁷ i.e., alighteth-and-stayeth.



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

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

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

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

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

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

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

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

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

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

⁵⁰¹ Matt. iv. 16.

⁵⁰² Luke iv. 31b.

⁵⁰³ Luke iv. 32.

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

⁵⁰⁵ Luke iv. 33.

⁵⁰⁶ Luke iv. 34.

⁵⁰⁷ Luke iv. 35.

⁵⁰⁸ Luke iv. 36.

⁵⁰⁹ Luke iv. 37.

⁵¹⁰ Luke iv. 38.

⁵¹¹ Matt. ix. 9b.

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

⁵¹³ Mark i. 29b.

⁵¹⁴ Luke iv. 38c.

⁵¹⁵ Luke iv. 39.

⁵¹⁶ Matt. viii. 16a.

⁵¹⁷ cf. § 1, 40, note 2.

⁵¹⁸ Luke iv. 40b.

⁵¹⁹ Or, *each*.

⁵²⁰ Matt. viii. 17.

⁵²¹ Mark i. 33.

⁵²² Luke iv. 41.

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



Section VII.

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

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

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

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

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

⁵⁴³ Luke v. 19.

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

⁵⁴⁵ Luke v. 20.

⁵⁴⁶ Luke v. 21.

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

⁵⁴⁸ Mark ii. 8.

⁵⁴⁹ Mark ii. 9.

⁵⁵⁰ Peshitta has *easier*.

⁵⁵¹ Mark ii. 10.

⁵⁵² Mark ii. 11.

⁵⁵³ Mark ii. 12a.

⁵⁵⁴ Luke v. 25b.

⁵⁵⁵ Matt. ix. 8a.

⁵⁵⁶ Luke v. 26a.

⁵⁵⁷ Matt. ix. 8b.

⁵⁵⁸ Luke v. 26c.

⁵⁵⁹ Mark ii. 12c.

⁵⁶⁰ Luke v. 27.

⁵⁶¹ See above, note to § 6, 46.

⁵⁶² Luke v. 28.

⁵⁶³ Luke v. 29.

⁵⁶⁴ Luke v. 30.

⁵⁶⁵ Luke v. 31.

⁵⁶⁶ A Syriacism.

⁵⁶⁷ Luke v. 32.

⁵⁶⁸ Luke v. 33.



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

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

⁵⁶⁹ Luke v. 34.

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

⁵⁷¹ Luke v. 35.

⁵⁷² Luke v. 36a.

⁵⁷³ Mark ii. 21.

⁵⁷⁴ Mark ii. 22.

⁵⁷⁵ Luke v. 38, 39.

⁵⁷⁶ Matt. xii. 1.

⁵⁷⁷ Matt. xii. 2a.

⁵⁷⁸ Mark ii. 24.

⁵⁷⁹ Syr. In Arab. it means *what*?

⁵⁸⁰ Mark ii. 25.

⁵⁸¹ Mark ii. 26.

⁵⁸² Mark ii. 27.

⁵⁸³ Matt. xii. 5.

⁵⁸⁴ Matt. xii. 6.

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

⁵⁸⁶ Matt. xii. 7.

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

⁵⁸⁸ See § 10, 13, note.

⁵⁸⁹ Matt. xii. 8.

⁵⁹⁰ Mark iii. 21.

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

Section VIII.

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

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

⁵⁹¹ Luke vi. 6.

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

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

⁵⁹⁴ Luke vi. 7.

⁵⁹⁵ Luke vi. 8.

⁵⁹⁶ Luke vi. 9.

⁵⁹⁷ Mark iii. 4b.

⁵⁹⁸ Mark iii. 5.

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

⁶⁰⁰ Matt. xii. 11.

⁶⁰¹ Matt. xii. 12.

⁶⁰² Matt. xii. 14.

⁶⁰³ Matt. xii. 15.

⁶⁰⁴ Matt. xii. 16.

⁶⁰⁵ Lit. *lead to him*.

⁶⁰⁶ Matt. xii. 17.

⁶⁰⁷ Matt. xii. 18.

⁶⁰⁸ The Arabic word strictly means *young man*.

⁶⁰⁹ Or, *rested*.

⁶¹⁰ Matt. xii. 19.



And no man shall hear his voice in the marketplace.

[7] ⁶¹¹And a bruised reed shall he not break,
And a smoking lamp⁶¹² shall he not extinguish,
Until he shall bring forth judgement unto victory.

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

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

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

⁶¹¹ Matt. xii. 20.

⁶¹² Or, *wick*.

⁶¹³ Matt. xii. 21.

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

⁶¹⁵ Luke vi. 12.

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

⁶¹⁷ Luke vi. 13a.

⁶¹⁸ Mark iii. 7.

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

⁶²⁰ Mark iii. 8.

⁶²¹ Mark iii. 9.

⁶²² Mark iii. 10.

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

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

⁶²⁵ Mark iii. 11.

⁶²⁶ Mark iii. 12.

⁶²⁷ Luke vi. 18.

⁶²⁸ Or, *troubled with*.

⁶²⁹ Luke vi. 19.

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

⁶³¹ Matt. v. 1a.

⁶³² Luke vi. 13b.

⁶³³ Luke vi. 14.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

⁶³⁴ Luke vi. 15.

⁶³⁵ Luke vi. 16.

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

⁶³⁷ Luke vi. 17a.

⁶³⁸ Mark iii. 14.

⁶³⁹ Luke vi. 20.

⁶⁴⁰ Matt. v. 2.

⁶⁴¹ Matt. v. 3.

⁶⁴² Matt. v. 4.

⁶⁴³ Matt. v. 5.

⁶⁴⁴ Matt. v. 6.

⁶⁴⁵ Matt. v. 7.

⁶⁴⁶ Matt. v. 8.

⁶⁴⁷ Matt. v. 9.

⁶⁴⁸ Matt. v. 10.

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

⁶⁵⁰ Luke vi. 22a.

⁶⁵¹ Matt. v. 11b.

⁶⁵² Matt. v. 12.

⁶⁵³ Luke vi. 24.

⁶⁵⁴ Luke vi. 25.

⁶⁵⁵ Luke v. 26.



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

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

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

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

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

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

Section IX.

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

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

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

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

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

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

⁶⁹⁸ Matt. v. 42.

⁶⁹⁹ Luke vi. 30b.

⁷⁰⁰ Or, *punish*.

⁷⁰¹ Luke vi. 31.

⁷⁰² Matt. v. 43.

⁷⁰³ Matt. v. 44.

⁷⁰⁴ Matt. v. 45.

⁷⁰⁵ Matt. v. 46.

⁷⁰⁶ Luke vi. 32b.

⁷⁰⁷ Luke vi. 33.

⁷⁰⁸ Luke vi. 34.

⁷⁰⁹ Or, *return*.

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

⁷¹¹ Luke vi. 35.

⁷¹² Luke vi. 36.

⁷¹³ Matt. v. 47.

⁷¹⁴ Matt. v. 48.

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

We shall only occasionally reproduce the peculiarity.

⁷¹⁶ Matt. vi. 1.

⁷¹⁷ A clumsy phrase.

⁷¹⁸ Matt. vi. 2.

⁷¹⁹ Matt. vi. 3.

⁷²⁰ Matt. vi. 4.

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

[39] ⁷³⁸When ye fast, do not frown, as the hypocrites; for they make their faces austere, that they may be seen of⁷³⁹ men that they are fasting. Verily I say unto you, They [40] have received their reward. ⁷⁴⁰But when thou fastest, wash thy face and anoint thy [41] head; ⁷⁴¹that thou make not an appearance to men of fasting, but to thy Father which is in secret: and thy Father which seeth in secret shall reward thee.

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

⁷²¹ Matt. vi. 5.
⁷²² Matt. vi. 6.
⁷²³ Matt. vi. 7.
⁷²⁴ Matt. vi. 8.
⁷²⁵ Luke xi. 1b.
⁷²⁶ Luke xi. 2a.
⁷²⁷ The Arabic text makes Matthew begin here.
⁷²⁸ Matt. vi. 9.
⁷²⁹ Matt. vi. 10.
⁷³⁰ The text as printed reads, *That thy will may be (done)*; but it is to be explained as a (very common grammatical) transcriptional error. The Cur., however, has *and*.
⁷³¹ Matt. vi. 11.
⁷³² Matt. vi. 12.
⁷³³ Matt. vi. 13.
⁷³⁴ Lit. *unto the age of the ages*.
⁷³⁵ Matt. vi. 14.
⁷³⁶ Or, *folly*; and so in following verse.
⁷³⁷ Matt. vi. 15.
⁷³⁸ Matt. vi. 16.
⁷³⁹ Or, *shew to*.
⁷⁴⁰ Matt. vi. 17.
⁷⁴¹ Matt. vi. 18.
⁷⁴² Luke xii. 32.
⁷⁴³ Luke xii. 33a.
⁷⁴⁴ Matt. vi. 19.

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



Section X.

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

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

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

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

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

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

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

⁷⁶⁶ Matt. vi. 33.

⁷⁶⁷ Matt. vi. 34.

⁷⁶⁸ Matt. vii. 1.

⁷⁶⁹ Luke vi. 37b.

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

⁷⁷¹ Luke vi. 38.

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

⁷⁷³ Mark iv. 24b.

⁷⁷⁴ Mark iv. 25.

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

⁷⁷⁶ Luke vi. 39.

⁷⁷⁷ Or, Do.

⁷⁷⁸ Luke vi. 40.

⁷⁷⁹ Luke vi. 41.

⁷⁸⁰ Luke vi. 42.

⁷⁸¹ Matt. vii. 6.

⁷⁸² Luke xi. 5.

⁷⁸³ Luke xi. 6.

⁷⁸⁴ Luke xi. 7.

⁷⁸⁵ Luke xi. 8.



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

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

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

⁷⁸⁶ Luke xi. 9.

⁷⁸⁷ Luke xi. 10.

⁷⁸⁸ Luke xi. 11.

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

⁷⁹⁰ Luke xi. 12.

⁷⁹¹ Luke xi. 13.

⁷⁹² Matt. vii. 12.

⁷⁹³ Matt. vii. 13.

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

⁷⁹⁵ Matt. vii. 14.

⁷⁹⁶ Matt. vii. 15.

⁷⁹⁷ Or, *lambs*'.

⁷⁹⁸ Matt. vii. 16a.

⁷⁹⁹ Luke vi. 44.

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

⁸⁰¹ Matt. vii. 17.

⁸⁰² Matt. vii. 18.

⁸⁰³ Luke vi. 45.

⁸⁰⁴ Matt. vii. 19.

⁸⁰⁵ Matt. vii. 20.

⁸⁰⁶ Matt. vii. 21.

⁸⁰⁷ Matt. vii. 22.

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

Section XI.

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

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

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

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



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

[17] ⁸³⁴And the day after, he was going to a city called Nain, and his disciples with him, [18] and a great multitude. ⁸³⁵And when he was come near the gate of the city, he saw a crowd ⁸³⁶accompanying 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. ⁸³⁷And when Jesus saw her, he had compassion on her, and said unto her, Weep [20] not. ⁸³⁸And he went and advanced to the bier, and the bearers of it stood still; and [21] he said, Young man, I say unto thee, Arise. ⁸³⁹And that dead *man* sat up and began [22] to speak; and he gave him to his mother. ⁸⁴⁰And 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. ⁸⁴¹And this news concerning him spread in all Judæa, and in all the region which was about them.

[24] ⁸⁴²And when Jesus saw great multitudes surrounding him, he commanded them to [25] depart to the other side. ⁸⁴³And 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. ⁸⁴⁴Jesus 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. ⁸⁴⁵And he said unto another, Follow me. And he said unto him, My Lord, suffer me first to go and [28] bury my father. ⁸⁴⁶Jesus said unto him, Leave the dead to bury their dead; but thou, [29] follow me and preach the kingdom of God. ⁸⁴⁷And another said unto him, I will follow [Arabic, p. 44] thee, my Lord; but first suffer me to go and salute my

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

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

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

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

⁸⁴⁸ Luke ix. 62.

⁸⁴⁹ Lit. *plough of the yoke*.

⁸⁵⁰ Mark iv. 35; Luke viii. 22d.

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

⁸⁵² Mark iv. 36a; Luke viii. 22b.

⁸⁵³ Mark iv. 36c; Matt. viii. 24a.

⁸⁵⁴ Lit. *commotion*.

⁸⁵⁵ Luke viii. 23c.

⁸⁵⁶ Or, *abundance*.

⁸⁵⁷ Mark iv. 38a.

⁸⁵⁸ Matt. viii. 25.

⁸⁵⁹ Luke viii. 24b.

⁸⁶⁰ Mark iv. 39b.

⁸⁶¹ Mark iv. 40.

⁸⁶² Luke viii. 25b.

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

⁸⁶⁴ Luke viii. 26.

⁸⁶⁵ Luke viii. 27a.

⁸⁶⁶ Mark v. 2b; Luke viii. 27c.

⁸⁶⁷ Mark v. 3b.

⁸⁶⁸ Mark v. 4a.

⁸⁶⁹ Luke viii. 29c.

⁸⁷⁰ Imperfect tense.

⁸⁷¹ Mark v. 4b, 5a.

⁸⁷² Matt. viii. 28b.

⁸⁷³ Mark v. 5b.



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

Section XII.

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

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

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

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

[11, 12] ⁹⁰⁰And a woman, which had a flow of blood for twelve years, ⁹⁰¹*had* suffered much of many physicians, and spent all that she had, and was not benefited at all, but her [13] trouble increased further. ⁹⁰²And when she heard of Jesus, she came in the thronging of [14] [Arabic, p. 47] the crowd behind him, and touched ⁹⁰³his garments; ⁹⁰⁴and she thought within [15] herself, If I *could* reach to touch his garments, I should live. ⁹⁰⁵And immediately the fountain of her blood was dried; and she felt in her body that she was healed [16] of her plague. ⁹⁰⁶And Jesus straightway knew within himself that power had gone out of him; and he turned to the crowd, and said, Who approached unto my garments? [17] ⁹⁰⁷And on their denying, all of them, Simon Cephas and those with him said unto him, Our Master, the multitudes throng thee and press thee, and sayest thou, Who approached [18] unto me? ⁹⁰⁸And he said, Some one approached unto me; and I knew that [19] power went forth from me. ⁹⁰⁹And that woman, when she saw that she was not hid [20] from him, came fearing and agitated (for she knew what had happened to her), ⁹¹⁰and fell down and worshipped him, and told, in the presence of all the people, for what [21] reason she touched *him*, and how she was healed immediately. ⁹¹¹And Jesus said unto her, Be of good courage, daughter; thy faith hath made thee alive; depart in peace, and be whole from thy plague.

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

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



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

[33] ⁹²⁵And when Jesus crossed over from there, there joined him two blind men, crying [34] out, and saying, Have mercy on us, *thou* son of David. ⁹²⁶And when he came to the house, those two blind men came to him: and Jesus said unto them, Believe ye [35] that I am able to do this? They said unto him, Yea, our Lord. ⁹²⁷Then he touched ⁹²⁸ [36] their eyes, and said, As ye have believed, it shall be unto you. ⁹²⁹And immediately their eyes were opened. And Jesus forbade them, and said, See that no man know. [37] ⁹³⁰But they went out and published the news in all that land.

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

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

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

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

Section XIII.

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

⁹³⁸ Matt. x. 5.

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

⁹⁴⁰ Matt. x. 6.

⁹⁴¹ Matt. x. 7.

⁹⁴² Matt. x. 8.

⁹⁴³ Matt. x. 9f.

⁹⁴⁴ Mark vi. 8b; Luke ix. 3.

⁹⁴⁵ Matt. x. 10c; Mark vi. 9a.

⁹⁴⁶ Matt. x. 10d.

⁹⁴⁷ Matt. x. 11.

⁹⁴⁸ Matt. x. 12; Matt. x. 13.

⁹⁴⁹ Matt. x. 14a; Mark vi. 11b.

⁹⁵⁰ Matt. x. 15.

⁹⁵¹ Matt. x. 16.

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

⁹⁵³ Matt. x. 17.

⁹⁵⁴ Matt. x. 18.

⁹⁵⁵ Matt. x. 19.

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

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

⁹⁵⁸ Matt. x. 20.

⁹⁵⁹ Matt. x. 21.

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

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

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

⁹⁶⁰ Matt. x. 22.

⁹⁶¹ See note to § 1, 78.

⁹⁶² Matt. x. 23.

⁹⁶³ Matt. x. 24.

⁹⁶⁴ Matt. x. 25.

⁹⁶⁵ Matt. x. 26.

⁹⁶⁶ See note to § 9, 21.

⁹⁶⁷ Matt. x. 27a; Luke xii. 3b.

⁹⁶⁸ Luke xii. 4a; Luke x. 28b.

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

⁹⁷⁰ Syriac.

⁹⁷¹ Luke xii. 5; Matt. x. 29.

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

⁹⁷³ Matt. x. 30.

⁹⁷⁴ Matt. x. 31.

⁹⁷⁵ Matt. x. 32.

⁹⁷⁶ Matt. x. 33.

⁹⁷⁷ Luke xii. 51.

⁹⁷⁸ Luke xii. 52.

⁹⁷⁹ Luke xii. 53.

⁹⁸⁰ Matt. x. 36.

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

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

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

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

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

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

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

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

Section XIV.

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

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

¹⁰⁰⁴ Luke vii. 21.

¹⁰⁰⁵ Luke vii. 22.

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

¹⁰⁰⁷ Luke vii. 23.

¹⁰⁰⁸ Luke vii. 24.

¹⁰⁰⁹ Luke vii. 25.

¹⁰¹⁰ Luke vii. 26.

¹⁰¹¹ Luke vii. 27.

¹⁰¹² Matt. xi. 11.

¹⁰¹³ Luke vii. 29.

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

¹⁰¹⁵ Luke vii. 30.

¹⁰¹⁶ See below, § 20, 28, note.

¹⁰¹⁷ Matt. xi. 12a.

¹⁰¹⁸ Luke xvi. 16.

¹⁰¹⁹ Matt. xi. 12b.

¹⁰²⁰ Matt. xi. 13.

until John prophesied. ¹⁰²¹And if ye [8] will, then receive *it*, that he is Elijah, which is to come. ¹⁰²²Whosoever hath ears that hear [9] let him hear. ¹⁰²³Easier is the perishing of heaven and earth, than the passing away of [10] one point of the law. ¹⁰²⁴To whom then shall I liken the people of this generation, ¹⁰²⁵and [11] to whom are they like? ¹⁰²⁶They are like the children sitting in the market, which call to their companions, and say, We sang to you, and ye danced not; we wailed to you, [12] and ye wept not. ¹⁰²⁷John the Baptist came neither eating bread nor drinking wine; [13] and ye said, He hath demons: ¹⁰²⁸and the Son of man came eating and drinking; and ye said, Behold, a gluttonous man, and a drinker of wine, and an associate of publicans [14, 15] and sinners! ¹⁰²⁹And wisdom was justified of all her children. ¹⁰³⁰And when he said that, they came to the house. And there gathered unto him again multitudes, [16] so that they found not bread to eat. ¹⁰³¹And while he was casting out a devil which was dumb, when he cast out that devil, that dumb *man* spake. And the multitudes [17] [Arabic, p. 55] marvelled. ¹⁰³²And the Pharisees, when they heard, said, This *man* doth not cast out the devils, except by Beelzebul the chief of the demons, which is in him. [18, 19] ¹⁰³³And others requested of him a sign from heaven, to tempt him. ¹⁰³⁴And Jesus knew their thoughts, and said unto them in parables, Every kingdom that withstandeth itself shall become desolate; and every house or city that disagreeeth with itself shall not [20] stand: ¹⁰³⁵and if a devil cast out a devil, he withstandeth himself; neither shall he be [21] able to stand, but his end shall be. ¹⁰³⁶Then how now shall his kingdom stand? for ye [22] said that I cast out devils by Beelzebul. ¹⁰³⁷And if I by Beelzebul cast out the devils, then your children, by what do they cast them out? And for this cause they shall [23] be judges against you. ¹⁰³⁸But if I by the Spirit of God cast out devils, then the kingdom [24] of God is come near unto you. ¹⁰³⁹Or how can a man enter into the house of a valiant *man*, and seize his garments, ¹⁰⁴⁰if he do not beforehand secure himself ¹⁰⁴¹from [25] that valiant *man*? and then will he cut off ¹⁰⁴²his house. ¹⁰⁴³But when the valiant man is [26] armed, guarding his house, his possessions are in peace. ¹⁰⁴⁴But if one come who is more valiant

¹⁰²¹ Matt. xi. 14.

¹⁰²² Matt. xi. 15.

¹⁰²³ Luke xvi. 17.

¹⁰²⁴ Luke vii. 31b.

¹⁰²⁵ See § 1, 49, note.

¹⁰²⁶ Luke vii. 32.

¹⁰²⁷ Luke vii. 33.

¹⁰²⁸ Luke vii. 34.

¹⁰²⁹ Luke vii. 35.

¹⁰³⁰ Mark iii. 20, and verse 19b.

¹⁰³¹ Luke xi. 14.

¹⁰³² Matt. xii. 24.

¹⁰³³ Luke xi. 16.

¹⁰³⁴ Matt. xii. 25.

¹⁰³⁵ Matt. xii. 26a.

¹⁰³⁶ Mark iii. 26b; Matt. xii. 26b.

¹⁰³⁷ Luke xi. 18b; Matt. xii. 27.

¹⁰³⁸ Matt. xii. 28.

¹⁰³⁹ Matt. xii. 29.

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

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

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

¹⁰⁴³ Luke xi. 21.

¹⁰⁴⁴ Luke xi. 22.



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

[37] ¹⁰⁵⁷And he said to the multitudes, When ye see the clouds appear from the west, [38] straightway ye say that there cometh rain; and so it cometh to pass. ¹⁰⁵⁸And when [39] the south wind bloweth, ye say that there will be heat; and it cometh to pass. ¹⁰⁵⁹And when the evening is come, ye say, It *will be* fair weather, for the heaven has become [40] red. ¹⁰⁶⁰And in the morning ye say, To-day there will be severe weather, for the redness [Arabic, p. 57] of the heaven is paling. 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.

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

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

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

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

Section XV.

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

¹⁰⁶⁴ Mark vi. 30.

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

¹⁰⁶⁶ Mark vi. 31.

¹⁰⁶⁷ Luke vii. 36.

¹⁰⁶⁸ Luke vii. 37.

¹⁰⁶⁹ Luke vii. 38.

¹⁰⁷⁰ Luke vii. 39.

¹⁰⁷¹ A comparison with the Syriac text recommends this rendering.

¹⁰⁷² Luke vii. 40.

¹⁰⁷³ Luke vii. 41.

¹⁰⁷⁴ Luke vii. 42.

¹⁰⁷⁵ Luke vii. 43.

¹⁰⁷⁶ Luke vii. 44.

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

¹⁰⁷⁸ Luke vii. 45.

¹⁰⁷⁹ Or, *I*.

¹⁰⁸⁰ Luke vii. 46.

¹⁰⁸¹ Same word in Arabic.

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

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

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

¹⁰⁸² Same word in Arabic.

¹⁰⁸³ Luke vii. 47.

¹⁰⁸⁴ Luke vii. 48.

¹⁰⁸⁵ Luke vii. 49.

¹⁰⁸⁶ Luke vii. 50.

¹⁰⁸⁷ John ii. 23b.

¹⁰⁸⁸ John ii. 24.

¹⁰⁸⁹ The meaning is not apparent.

¹⁰⁹⁰ John ii. 25.

¹⁰⁹¹ Luke x. 1.

¹⁰⁹² Luke x. 2.

¹⁰⁹³ Luke x. 3.

¹⁰⁹⁴ Luke x. 4.

¹⁰⁹⁵ Luke x. 5.

¹⁰⁹⁶ Luke x. 6.

¹⁰⁹⁷ Luke x. 7.

¹⁰⁹⁸ cf. Syriac versions.

¹⁰⁹⁹ Luke x. 8.

¹¹⁰⁰ Luke x. 9.

¹¹⁰¹ Luke x. 10.

¹¹⁰² Luke x. 11.

¹¹⁰³ The first letter of the word has been lost.

¹¹⁰⁴ Lit. *that*, as often in this work.

¹¹⁰⁵ Luke x. 12.

¹¹⁰⁶ Matt. xi. 20.

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

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

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

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

¹¹⁰⁷ Lit. *powers*.

¹¹⁰⁸ Matt. xi. 21.

¹¹⁰⁹ Matt. xi. 22.

¹¹¹⁰ Matt. xi. 23.

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

¹¹¹² Matt. xi. 24.

¹¹¹³ Luke x. 16.

¹¹¹⁴ See below, § 20, 28, note.

¹¹¹⁵ Luke x. 17.

¹¹¹⁶ Luke x. 18.

¹¹¹⁷ The word translated *devil* in preceding verse.

¹¹¹⁸ Luke x. 19.

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

¹¹²⁰ Luke x. 20.

¹¹²¹ Luke x. 21.

¹¹²² Luke x. 22.

¹¹²³ cf. Pesh. and A.V. margin.

¹¹²⁴ Matt. xi. 28.

¹¹²⁵ Matt. xi. 29.

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

¹¹²⁷ Matt. xi. 30.



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

Section XVI.

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

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