

ANF09. The Gospel of Peter, The Diatessaron of Tatian, The Apocalypse of Peter, the Vision of Paul, The Apocalypse of the Virgin and Sedrach, The Testament of Abraham, The Acts

Philip Schaff

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

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

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

[19] <sup>1162</sup>And after that, Jesus was going about in the cities and in the villages, and proclaiming [Arabic, p. 63] and preaching the kingdom of God, and his <sup>1163</sup> twelve with him, [20] <sup>1164</sup>and the women which had been healed of diseases and of evil spirits, Mary [21] that *was* called Magdalene, from whom he had cast out seven devils, <sup>1165</sup>and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who were ministering to them of their substance.

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

<sup>1149</sup> Matt. xii. 41.

<sup>1150</sup> Luke xi. 24.

<sup>1151</sup> Luke xi. 25.

<sup>1152</sup> Luke xi. 26.

<sup>1153</sup> Matt. xii. 45b.

<sup>1154</sup> Luke xi. 27.

<sup>1155</sup> Luke xi. 28.

<sup>1156</sup> Matt. xii. 46a; Luke viii. 19a.

<sup>1157</sup> Matt. xii. 46c; Luke viii. 19b.

<sup>1158</sup> Mark iii. 31; Matt. xii. 47.

<sup>1159</sup> Matt. xii. 48.

<sup>1160</sup> Matt. xxii. 49.

<sup>1161</sup> Matt. xii. 50.

<sup>1162</sup> Luke viii. 1.

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

<sup>1164</sup> Luke viii. 2.

<sup>1165</sup> Luke viii. 3.

<sup>1166</sup> Matt. xiii. 1.

<sup>1167</sup> Matt. xiii. 2.



up and sat in the boat; and all the multitude was standing on the [24] shore of the sea. <sup>1168</sup>And he spake to them much in parables, and said, The sower [25] went forth to sow: and when he sowed, <sup>1169</sup>some fell on the beaten highway; and it was [26] trodden upon, and the birds ate it. <sup>1170</sup>And other fell on the rocks: and some, where there was not much earth; and straightway it sprang up, because it had no depth in [27] the earth: <sup>1171</sup>and when the sun rose, it withered; and because it had no root, it dried [28] up. <sup>1172</sup>And some fell among thorns; and the thorns sprang up with it, and choked it; [29] and it yielded no fruit. <sup>1173</sup>And other fell into excellent *and* good<sup>1174</sup> ground; and it came up, and grew, and brought forth fruit, some thirty, and some sixty, and some [30] a hundred. <sup>1175</sup>And when he said that, he cried, He that hath ears that hear, let him [31] hear. <sup>1176</sup>And when they were alone, his disciples came, and asked him, and said unto [32] him, What is this parable? and why spakest thou unto them in parables? <sup>1177</sup>He [Arabic, p. 64] answered and said unto them, Unto you is given the knowledge of the secrets of the kingdom of God; but it is not given unto them that are [33] without. <sup>1178</sup>He that hath shall be given unto, and there shall be added; and he that [34] hath not, that which he hath shall be taken from him also. <sup>1179</sup>For this *cause* therefore I speak unto them in parables; because they see, and see not; and hear, and hear [35] not, nor understand. <sup>1180</sup>And in them is being fulfilled the prophecy of Isaiah, who said,

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

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

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

<sup>1185</sup>When ye know not this parable, how shall ye know all parables? [41, 42] <sup>1186</sup>Hear ye the parable of the sower. <sup>1187</sup>The sower which sowed, sowed the word [43] of God. <sup>1188</sup>Every one who heareth the word of the kingdom, and understandeth it not, the evil one cometh and snatcheth away the word *that hath been* sown in his [44] heart: and this is that *which was* sown on the middle of the highway. <sup>1189</sup>But *that* which was sown on the rocks is he that heareth the word, and straightway receiveth [45, 46] [Arabic, p. 65] it with joy; <sup>1190</sup>only, it hath no root in his soul, but his belief in it *is* for a time; <sup>1191</sup>and whenever there is distress or persecution because of a <sup>1192</sup> word, he [47] stumbleth <sup>1193</sup> quickly. <sup>1194</sup>And *that which was* sown among the thorns is he that heareth the word; <sup>1195</sup>and the care of this world, and the error of riches, and the rest of the [48] other lusts enter, and choke the word, and it becometh without fruit. <sup>1196</sup>And that which was sown in good ground is he that heareth my word in a pure *and* good heart, and understandeth it, and holdeth to it, and bringeth forth fruit with patience, <sup>1197</sup>and produceth either a hundredfold or sixtyfold or thirty.

[49] <sup>1198</sup>And he said, So is the kingdom of God, like a man who casteth seed into the [50] earth, and sleepeth and riseth by night and day, <sup>1199</sup>and the seed groweth and cometh [51] up, whence <sup>1200</sup> he knoweth not. <sup>1201</sup>And the earth bringeth it to the fruit; and first it [52] will be blade, and after it ear, and at last perfect wheat in the ear: <sup>1202</sup>and whenever the fruit ripeneth, <sup>1203</sup> he bringeth immediately the sickle, for the harvest hath come.

## Section XVII.

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

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



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

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

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

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

I will open my mouth in parables;

And I will utter secrets which were before the foundations<sup>1222</sup> of the world.

[18] <sup>1223</sup>But he explained to his disciples privately everything.

[19] <sup>1224</sup>Then Jesus left<sup>1225</sup> the multitudes, and came to the house. And his disciples came unto him, and said unto him, Explain unto us that parable about the tares [20] [Arabic, p. 67] and the

<sup>1207</sup> Matt. xiii. 27.

<sup>1208</sup> Matt. xiii. 28.

<sup>1209</sup> Matt. xiii. 29.

<sup>1210</sup> See above, § 4, 24, note.

<sup>1211</sup> Matt. xiii. 30.

<sup>1212</sup> Matt. xiii. 31a.

<sup>1213</sup> Luke xiii. 18b.

<sup>1214</sup> Mark iv. 30b; Luke xiii. 19a.

<sup>1215</sup> Matt. xiii. 31c; Mark iv. 31b.

<sup>1216</sup> Matt. xiii. 32b; Mark iv. 32b.

<sup>1217</sup> Mark iv. 33; or rather Matt. xiii. 33a.

<sup>1218</sup> Luke xiii. 20b.

<sup>1219</sup> Matt. xiii. 33b.

<sup>1220</sup> Matt. xiii. 34a; Mark iv. 33b.

<sup>1221</sup> Matt. xiii. 34b; Matt. xiii. 35.

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

<sup>1223</sup> Mark iv. 34b.

<sup>1224</sup> Matt. xiii. 36.

<sup>1225</sup> cf. § 11, 32, note.

field. <sup>1226</sup>He answered and said unto them, He that sowed good seed is [21] the Son of man; <sup>1227</sup>and the field is the world; and the good seed are the children of the [22] kingdom; <sup>1228</sup>and the tares are the children of the evil one; and the enemy that sowed them <sup>1229</sup>is Satan; and the harvest is the end of the world; and the reapers are the angels. [23] <sup>1230</sup>And as the tares are separated and burned in the fire, so shall it be in the end of [24] this world. <sup>1231</sup>The Son of man shall send his angels, and separate from his kingdom [25] all things that injure, <sup>1232</sup>and all the doers of iniquity, and they shall cast them into the [26] furnace of fire: and there shall be weeping and gnashing of teeth. <sup>1233</sup>Then the righteous shall shine as the sun in the kingdom of their Father. Whosoever hath ears that hear, let him hear.

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

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

[30] <sup>1237</sup>And again the kingdom of heaven is like a net that was cast <sup>1238</sup>into the sea, and [31] gathered of every kind: <sup>1239</sup>and when it was filled, they drew it up on to the shore of the sea, and sat down to select; and the good of them they threw into the vessels, [32] and the bad they threw outside. <sup>1240</sup>Thus shall it be in the end of the world: the angels [33] shall go forth, <sup>1241</sup>and separate the wicked from among the good, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

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

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

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



marvelled, and said, Whence came these things to this *man*? And many envied him and gave no heed to him, but said, What is this wisdom that is given to this *man*, that there should happen at his hands such as these mighty works?<sup>1247</sup> [40] <sup>1248</sup>Is not this a carpenter, son of a carpenter? and is not his mother called Mary? and [41] his brethren, James, and Joses, and Simon, and Judas? <sup>1249</sup>And his sisters, all of them, [42] lo, are they not all with us? <sup>1250</sup>Whence hath this *man* all these things? And they were in doubt concerning him. <sup>1251</sup>And Jesus knew their opinion, and said unto them, Will ye haply<sup>1252</sup> say unto me this proverb, Physician, heal first thyself: and all that [43] we have heard that thou didst in Capernaum, do here also in thine *own* city? <sup>1253</sup>And he said, Verily I say unto you, A prophet is not received in his *own* city, nor among [44] his brethren: <sup>1254</sup>for a prophet is not despised, save in his *own* city, and among his *own* [45] kin, and in his *own* house. <sup>1255</sup>Verily I say unto you, In the days of Elijah the prophet, there were many widows among the children of Israel, when the heaven held back [46] three years and six months, <sup>1256</sup>and there was a great famine in all the land; and Elijah [Arabic, p. 69] was not sent to one of them, save to Zarephath of Sidon, to a woman that was [47] a widow. <sup>1257</sup>And many lepers were among the children of Israel in the days of Elisha the prophet; but not one of them was cleansed, save Naaman the Nabathæan.<sup>1258</sup> [48] <sup>1259</sup>And he was not able to do there many mighty works,<sup>1260</sup> because of their unbelief; [49] except that he laid his hand upon a few of the sick, and healed *them*. <sup>1261</sup>And he marvelled [50] at their lack of faith. <sup>1262</sup>And when those who were in the synagogue heard, [51] they were all filled with wrath; and they rose up, <sup>1263</sup>and brought him forth outside the city, and brought him to the brow of the hill upon which their city was built, that [52] they might cast him from its summit: <sup>1264</sup>but he passed through among them and went away.

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

## Section XVIII.

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| 1347 | Lit. <i>powers</i> .   |
| 1248 | Matt. xiii. 55.  |
| 1249 | Matt. xiii. 56.  |
| 1250 | Matt. xiii. 57.  |
| 1251 | Luke iv. 23.   |
| 1252 | <i>cf.</i> above, § 4, 24, note.   |
| 1253 | Luke iv. 24.   |
| 1254 | Mark vi. 4b.   |
| 1255 | Luke iv. 25.   |
| 1256 | Luke iv. 26.   |
| 1257 | Luke iv. 27.   |
| 1258 | Of the Syriac versions Cur. and Sin. are wanting. Pesh. has <i>Aramæan</i> . |
| 1259 | Mark vi. 5.  |
| 1260 | Lit. <i>powers</i> .   |
| 1261 | Mark vi. 6a.   |
| 1262 | Luke iv. 28.   |
| 1263 | Luke iv. 29.   |
| 1264 | Luke iv. 30.   |
| 1265 | Mark vi. 6b.   |

[1] <sup>1266</sup>At that time Herod the tetrarch heard of the fame of Jesus, and all the things which came to pass at his hand; <sup>1267</sup>and he marvelled, for he had obtained excellent [2] information concerning him. <sup>1268</sup> <sup>1269</sup>And *some* men said that John the Baptist was risen [3] from among the dead; <sup>1270</sup>and <sup>1271</sup>others said that Elijah had appeared; and others, Jeremiah; [4] and others, that a prophet of the old prophets was risen; <sup>1272</sup>and others said that he [5] was a prophet like one of the prophets. <sup>1273</sup>Herod said to his servants, This is John the Baptist, he whom I beheaded; he is risen from among the dead: therefore mighty [6] [Arabic, p. 70] works result from him. <sup>1274</sup>For Herod *himself* had sent and taken John, and cast him into prison, for the sake of Herodias his brother Philip's wife, whom he [7] had taken. <sup>1275</sup>And John said to Herod, Thou hast no authority to take the wife of thy [8] brother. <sup>1276</sup>And Herodias avoided him and wished to kill him; and she could not. [9] <sup>1277</sup>But Herod feared John, for he knew that he was a righteous man *and* a holy; and [10] he guarded him, and heard him much, and did, and obeyed him with gladness. <sup>1278</sup>And he wished to kill him; but he feared the people, for they adhered to him as the [11] prophet. <sup>1279</sup>And there was a celebrated day, and Herod had made a feast for his great men on the day of his anniversary, <sup>1280</sup> and for the officers and for the chief men [12] of Galilee. <sup>1281</sup>And the daughter of Herodias came in and danced in the midst of the company, and pleased Herod and those that sat with him. And the king said to the [13] damsel, Ask of me what thou wilt, and I will give it thee. <sup>1282</sup>And he sware unto her, [14] Whatsoever thou shalt ask, I will give it thee, to the half of my kingdom. <sup>1283</sup>And she went out, and said unto her mother, What shall I ask him? <sup>1284</sup> She said unto her, The [15] head of John the Baptist. <sup>1285</sup>And immediately she came in hastily to the king, and said unto him, I desire in this hour that thou give me on a dish the head of John [16] the Baptist. <sup>1286</sup>And the king was exceeding sorry; but because of the oath and the [17] guests he did not wish to refuse her. <sup>1287</sup>But immediately the king sent an

<sup>1266</sup> Matt. xiv. 1; Luke ix. 7b.

<sup>1267</sup> Mark vi. 14b.

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

<sup>1269</sup> Luke ix. 7c.

<sup>1270</sup> Luke ix. 8a; Matt. xvi. 14b.

<sup>1271</sup> Here begins verse 8a in Greek.

<sup>1272</sup> Luke ix. 8b; Mark vi. 15b.

<sup>1273</sup> Mark vi. 16; Matt. xiv. 2b.

<sup>1274</sup> Mark vi. 17.

<sup>1275</sup> Mark vi. 18.

<sup>1276</sup> Mark vi. 19.

<sup>1277</sup> Mark vi. 20.

<sup>1278</sup> Matt. xiv. 5.

<sup>1279</sup> Mark vi. 21.

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

<sup>1281</sup> Mark vi. 22.

<sup>1282</sup> Mark vi. 23.

<sup>1283</sup> Mark vi. 24.

<sup>1284</sup> Or simply *ask*.

<sup>1285</sup> Mark vi. 25.

<sup>1286</sup> Mark vi. 26.

<sup>1287</sup> Mark vi. 27.



executioner, and commanded that he should bring the head of John: and he went and cut off [18] the head of John in the prison, <sup>1288</sup>and brought it on a dish, and delivered it to the [19] damsel; and the damsel gave it to her mother. <sup>1289</sup>And his disciples heard, and came [Arabic, p. 71] and took his body, and buried it. <sup>1290</sup>And they came and told <sup>1291</sup>Jesus what [20] had happened. <sup>1292</sup>And for this cause Herod said, I beheaded John: who [21] is this, of whom I hear these things. And he desired to see him. <sup>1293</sup>And Jesus, when he heard, removed thence in a boat to a waste place alone, to the other side of the sea of the Galilee of Tiberias. <sup>1294</sup>

[22] <sup>1295</sup>And many saw them going, and knew them, and hastened by land <sup>1296</sup>from all the cities, and came thither beforehand; <sup>1297</sup>for they saw the signs which he was doing on the [23, 24] sick. <sup>1298</sup>And Jesus went up into the mountain, and sat there with his disciples. <sup>1299</sup>And [25] the feast of the passover of the Jews was near. <sup>1300</sup>And Jesus lifted up his eyes, and saw great multitudes coming to him. <sup>1301</sup>And he was moved with compassion for them, for [26] they were like sheep that *were* without a shepherd. <sup>1302</sup>And he received them, and spake to them concerning the kingdom of God, and healed those who had need of healing.

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

<sup>1288</sup> Mark vi. 28.

<sup>1289</sup> Mark vi. 29.

<sup>1290</sup> Matt. xiv. 12b.

<sup>1291</sup> Or, *to tell*.

<sup>1292</sup> Luke ix. 9.

<sup>1293</sup> Matt. xiv. 13a; John vi. 1b.

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

<sup>1295</sup> Mark vi. 33a.

<sup>1296</sup> *cf.* Syriac versions and margin of R.V.

<sup>1297</sup> John vi. 2b.

<sup>1298</sup> John vi. 3.

<sup>1299</sup> John vi. 4.

<sup>1300</sup> John vi. 5a.

<sup>1301</sup> Mark vi. 34b.

<sup>1302</sup> Luke ix. 11b.

<sup>1303</sup> Matt. xiv. 15a.

<sup>1304</sup> Or, *came*.

<sup>1305</sup> Mark vi. 36.

<sup>1306</sup> *cf.* the addition in the Sinaitic Syriac.

<sup>1307</sup> Matt. xiv. 16.

<sup>1308</sup> Matt. xiv. 17a.

<sup>1309</sup> John vi. 5b.

<sup>1310</sup> John vi. 6.

<sup>1311</sup> John vi. 7.



of bread would not suffice them after<sup>1312</sup> [33] every one of them hath taken a small amount. <sup>1313</sup>One of his disciples said unto [34] him (namely, Andrew the brother of Simon Cephas), <sup>1314</sup>Here is a lad having five loaves [35] of barley and two fishes: but this amount, what is it for all these? <sup>1315</sup>But wilt thou that we go and buy for all the people what may be eaten? for we have no more [36] than these five loaves and the two fishes. <sup>1316</sup>And the grass was plentiful in that place. Jesus said unto them, Arrange all the people that they may sit down on the grass, [37] fifty people in a company. <sup>1317</sup>And the disciples did so. And all the people sat down [38] by companies, by hundreds and fifties. <sup>1318</sup>Then Jesus said unto them, Bring hither [39] those five loaves and the two fishes. <sup>1319</sup>And when they brought him that, Jesus took the bread and the fish, and looked to heaven, and blessed, and divided, and gave to [40] his disciples to set before them; <sup>1320</sup>and the disciples set for the multitudes the bread [41] and the fish; and they ate, all of them, and were satisfied. <sup>1321</sup>And when they were satisfied, he said unto his disciples, Gather the fragments that remain over, that nothing [42] be lost. <sup>1322</sup>And they gathered, and filled twelve baskets with fragments, being those that remained over from those which ate of the five barley loaves and the two [43] fishes. <sup>1323</sup>And those people who ate were five thousand, besides the women and children. [44] [Arabic, p. 73] <sup>1324</sup>And straightway he pressed his disciples to go up into the ship, and that they should go before him unto the other side to Bethsaida, while he [45] *himself* should send away the multitudes. <sup>1325</sup>And those people who saw the sign which [46] Jesus did, said, Of a truth this is a prophet who hath come into the world. <sup>1326</sup>And Jesus knew their purpose to come and take him, and make him a king; and he left them, and went up into the mountain alone for prayer.

[47, 48] <sup>1327</sup>And when the nightfall was near, his disciples went down unto the sea, and sat<sup>1328</sup> in a boat, and came to the side of Capernaum. <sup>1329</sup>And the darkness came on, and Jesus [49] had not come to them. <sup>1330</sup>And the sea was stirred up against them by reason of a violent [50] wind that blew. <sup>1331</sup>And the boat was distant from the land many furlongs, and they were much damaged by the waves, and the wind was against them.

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

## Section XIX.

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

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

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

[16] <sup>1353</sup>And on the day after that, the multitude which was standing on the shore of the sea saw that there was there no other ship save that into which the disciples had [17] gone up, <sup>1354</sup>and that Jesus went not up into the ship with his disciples (but there were other ships from Tiberias near<sup>1355</sup> the place where they ate the bread when Jesus blessed [18] *it*): <sup>1356</sup>and when that multitude saw that Jesus was not there, nor yet his disciples, they [19] [Arabic, p. 75] went up into those ships, and came to Capernaum, and sought Jesus. <sup>1357</sup>And when they found him on the other side of the sea, they said unto him, Our [20] Master, when camest thou hither? <sup>1358</sup>Jesus answered and said unto them, Verily, verily, I say unto you, Ye have not sought me because of<sup>1359</sup> your seeing the signs, but because of [21] your eating the bread and being satisfied. <sup>1360</sup>Serve not the food which perisheth, but the food which abideth in eternal life,<sup>1361</sup> which the Son of man will give unto you: him<sup>1362</sup> [22] hath God the Father sealed. <sup>1363</sup>They said unto him, What shall we do that we may [23] work the work of God? <sup>1364</sup>Jesus answered and said unto them, This is the work of [24] God, that ye believe in him whom he hath sent. <sup>1365</sup>They said unto him, What sign hast thou done, that we may see, and believe in thee? what hast thou wrought? [25] <sup>1366</sup>Our fathers ate the manna in the wilderness; as it was written, Bread from heaven [26] gave he them to eat. <sup>1367</sup>Jesus said unto them, Verily, verily, I say unto you, Moses gave you not bread from [27] heaven; but my Father gave<sup>1368</sup> you the bread of truth<sup>1369</sup> from heaven. <sup>1370</sup>The bread of God is that which came down from heaven and gave the [28, 29] world life. <sup>1371</sup>They said unto him, Our Lord, give us at all times this bread. <sup>1372</sup>Jesus said unto them, I am the bread of life: whosoever cometh unto me shall not hunger, [30] and whosoever believeth in me shall not thirst for ever. <sup>1373</sup>But I said unto you, [31] Ye have seen me, and have not believed. <sup>1374</sup>And all that my Father hath given to me cometh unto me; and whosoever cometh unto me I shall not cast him forth without. [32] <sup>1375</sup>I came down from heaven, not to do my *own* will, but to do the will of him [33] that sent me; <sup>1376</sup>and this is the will of him that sent me, that I should lose nothing of [34] [Arabic, p. 76] that which he gave me, but raise it up in

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

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

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

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

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

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

## Section XX.

[1] <sup>1402</sup>And Jesus knew within himself that his disciples were murmuring because of [2] that, and he said unto them, Doth this trouble you? <sup>1403</sup>*What* if ye should see the Son [3] of man then ascend to the place where he was of old? <sup>1404</sup>It is the spirit that quickeneth, and the body profiteth nothing: the words<sup>1405</sup> that I speak unto you are spirit [4] and life. <sup>1406</sup>But there are some of you that do not believe. And Jesus knew beforehand who they were who should<sup>1407</sup> not believe, and who it was that should betray [5] him. <sup>1408</sup>And he said unto them, Therefore I said unto you, No man can come unto me, if that hath not been given him by the Father.

[6] [Arabic, p. 78] <sup>1409</sup>And because of this word many of his disciples turned back and walked [7] not with him. <sup>1410</sup>And Jesus said unto the twelve, Do ye haply also wish to [8] go away? <sup>1411</sup>Simon Cephas answered and said, My Lord, to whom shall we go? thou [9] hast the words of eternal life. <sup>1412</sup>And we have believed and known that thou art the [10] Messiah, the Son of the living God. <sup>1413</sup>Jesus said unto them, Did not I choose you, [11] ye company of the twelve, and of you one is a devil? <sup>1414</sup>He said that because of Judas the son of Simon Iscariot; for he, being of the twelve, was purposed to<sup>1415</sup> betray him.

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

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

[15, 16] <sup>1420</sup>Ye of little mind, did not he that made the outside make the inside? <sup>1421</sup>Now give what ye have <sup>1422</sup>in alms, and everything *shall be* clean unto you.

[17, 18] <sup>1423</sup>And there came to him Pharisees and scribes, come from Jerusalem. <sup>1424</sup>And when they saw some of his disciples eating bread while they had not washed their hands, [19] they found fault. <sup>1425</sup>For all of the Jews and the Pharisees, if they wash not their [20] hands thoroughly, eat not; for they held <sup>1426</sup>to the ordinance <sup>1427</sup>of the elders. <sup>1428</sup>And they ate not what was bought from the market, except they washed it; and many other things did they keep of what they had received, such as the washing of cups, and [21] measures, and vessels of brass, and couches. <sup>1429</sup>And scribes <sup>1430</sup>and Pharisees asked him, [Arabic, p. 79] Why do thy disciples not walk according to the ordinances of the elders, but [22] eat bread without washing their hands? <sup>1431</sup>Jesus answered and said unto them, Why do ye also overstep the command of God by reason of your ordinance? [23] <sup>1432</sup>God said, Honour thy father and thy mother; and, Whosoever revileth his father and [24] his mother shall surely die. <sup>1433</sup>But ye say, If a man say to his father or to his mother, [25] What thou receivest <sup>1434</sup>from me is an offering, — <sup>1435</sup>and ye <sup>1436</sup>suffer him not to do anything [26] for his father or his mother; <sup>1437</sup>and ye <sup>1438</sup>make void and reject the word of God by reason of the ordinance that ye have ordained and commanded, such as the washing [27] of cups and measures, and what resembles that ye do much. <sup>1439</sup>And ye forsook [28] the command of God, and held to the ordinance of men. <sup>1440</sup>Do <sup>1441</sup>ye well to wrong <sup>1442</sup>[29] the command of God in order that ye may establish your ordinance? <sup>1443</sup>Ye hypocrites, well did Isaiah the prophet prophesy concerning you, and say,

[30] <sup>1444</sup>This people honoureth me with its <sup>1445</sup>lips;

But their heart is very far from me.

[31] <sup>1446</sup>But in vain do they fear me,

<sup>1430</sup> Luke xi. 40.

<sup>1431</sup> Luke xi. 41.

<sup>1432</sup> cf. Peshitta.

<sup>1433</sup> Mark vii. 1.

<sup>1434</sup> Mark vii. 2.

<sup>1435</sup> Mark vii. 3.

<sup>1436</sup> i.e., *were holding*.

<sup>1437</sup> Or, *custom, tradition*; and so wherever the word occurs.

<sup>1438</sup> Mark vii. 4.

<sup>1439</sup> Mark vii. 5.

<sup>1440</sup> *Sic*.

<sup>1441</sup> Matt. xv. 3.

<sup>1442</sup> Matt. xv. 4a; Mark vii. 10b.

<sup>1443</sup> Mark vii. 11.

<sup>1444</sup> The printed Arabic text has *he receiveth* and *they*, resulting from a misplacement of diacritical points by an Arabic copyist.

<sup>1445</sup> Mark vii. 12.

<sup>1446</sup> The printed Arabic text has *he receiveth* and *they*, resulting from a misplacement of diacritical points by an Arabic copyist.

<sup>1447</sup> Mark vii. 13.

<sup>1448</sup> The printed Arabic text has *he receiveth* and *they*, resulting from a misplacement of diacritical points by an Arabic copyist.

<sup>1449</sup> Mark vii. 8.

<sup>1450</sup> Mark vii. 9.

<sup>1451</sup> Here begins verse 9 in Greek.

<sup>1452</sup> The Syriac word for *injure* also means *reject, deny*.

<sup>1453</sup> Matt. xv. 7.

<sup>1454</sup> Matt. xv. 8.

<sup>1455</sup> *Sic*.

<sup>1456</sup> Matt. xv. 9.

In that they teach the commands of men.

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

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

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

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- <sup>1447</sup> Mark vii. 14.
  - <sup>1448</sup> Mark vii. 15.
  - <sup>1449</sup> Mark vii. 16.
  - <sup>1450</sup> Matt. xv. 12.
  - <sup>1451</sup> Matt. xv. 13.
  - <sup>1452</sup> Matt. xv. 14.
  - <sup>1453</sup> The Arabic word is here used with a Syriac meaning.
  - <sup>1454</sup> Mark vii. 17a; Matt. xv. 15.
  - <sup>1455</sup> Mark vii. 18b.
  - <sup>1456</sup> Mark vii. 19.
  - <sup>1457</sup> This clause in the Peshitta is not very clear, and the Arabic version fails to get from it the meaning of the Greek.
  - <sup>1458</sup> Matt. xv. 18.
  - <sup>1459</sup> Mark vii. 21.
  - <sup>1460</sup> Or, *From within, from*.
  - <sup>1461</sup> Mark vii. 22.
  - <sup>1462</sup> Mark vii. 23.
  - <sup>1463</sup> Matt. xv. 20b.
  - <sup>1464</sup> Matt. xv. 21a; Mark vii. 24b.
  - <sup>1465</sup> Or, *about him*.
  - <sup>1466</sup> Mark vii. 25a.
  - <sup>1467</sup> Mark vii. 26a.
  - <sup>1468</sup> Matt. xv. 22b.
  - <sup>1469</sup> Or, *the devil*.
  - <sup>1470</sup> Matt. xv. 23.

came and besought him, and said, Send [51] her away: for she crieth after us. <sup>1471</sup>He answered and said unto them, I was [52] not sent except to the sheep that are gone astray of the house of Israel.

<sup>1472</sup>But she came and worshipped him, and said, My Lord, help me, have mercy upon me.

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



## Section XXI.

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

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

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



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

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

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

[31] <sup>1511</sup>And while he was speaking, his disciples came; and they wondered how he would speak<sup>1512</sup> with a woman; but not one of them said unto him, What seekest thou? or, [32] What<sup>1513</sup> speakest thou with her? <sup>1514</sup>And the woman left her waterpot, and went to the [33] city, and said to the people, <sup>1515</sup>Come, and see a man who told me all that *ever* I did: [34] perhaps then he is the Messiah. <sup>1516</sup>And people went out from the city, and came to [35] him. <sup>1517</sup>And in the mean while his disciples besought him, and said unto him, Our [36, 37] master, eat. <sup>1518</sup>And he said unto them, I have food to eat that ye know not. <sup>1519</sup>And the disciples said amongst themselves, Can any one have brought him aught to eat?<sup>1520</sup> [38] <sup>1521</sup>Jesus said unto them, My food is to do the will of him that sent me, and to accomplish [39] [Arabic, p. 84] his work. <sup>1522</sup>Said ye not that after four months cometh the harvest? behold, I therefore say unto you, Lift up your eyes, and behold the lands, [40] that they have become white, and the harvest is already come.<sup>1523</sup> <sup>1524</sup>And he that reapeth receiveth his wages, and gathereth the fruit of eternal life;<sup>1525</sup> and the sower and [41] the reaper rejoice together. <sup>1526</sup>For in this is found the word of truth, One soweth, and [42] another reapeth. <sup>1527</sup>And I sent you to reap that in which ye have not laboured: others laboured, and ye have entered on their labour.

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

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

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

## Section XXII.

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

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

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

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<sup>1532</sup> John iv. 43.

<sup>1533</sup> John iv. 44.

<sup>1534</sup> John iv. 45a.

<sup>1535</sup> Luke v. 12.

<sup>1536</sup> Mark i. 41.

<sup>1537</sup> Lit. *to cleanse*.

<sup>1538</sup> Mark i. 42.

<sup>1539</sup> Mark i. 43.

<sup>1540</sup> Mark i. 44.

<sup>1541</sup> Mark i. 45a.

<sup>1542</sup> Luke v. 15.

<sup>1543</sup> This phrase does not occur in the Syriac versions (Cur. wanting), but is obviously a Syriac construction.

<sup>1544</sup> Luke v. 16.

<sup>1545</sup> John v. 1.

<sup>1546</sup> John v. 2.

<sup>1547</sup> Or, *baptism*. The phrase almost exactly reproduces the Syriac versions.

<sup>1548</sup> John v. 3.

<sup>1549</sup> John v. 4.

<sup>1550</sup> Or, *baptism*. The phrase almost exactly reproduces the Syriac versions.

<sup>1551</sup> John v. 5.

<sup>1552</sup> John v. 6.

knew<sup>1553</sup> that he had [15] been thus a long time; and he said unto him, Wouldest thou be made whole? <sup>1554</sup>That diseased one answered and said, Yea, my Lord, I have no man, when the water moveth, to put me into the bathing-place; but when I come, another goeth down before [16, 17] me. <sup>1555</sup>Jesus said unto him, Rise, take thy bed, and walk. <sup>1556</sup>And immediately that man was healed; and he rose, and carried his bed, and walked.

[18] <sup>1557</sup>And that day was a sabbath. And when the Jews saw that healed one, they<sup>1558</sup> said [19] unto him, It is a sabbath: thou hast no authority to carry thy bed. <sup>1559</sup>And he answered and said unto them, He that made me whole, the same said unto me, Take thy bed, [20] [Arabic, p. 86] and walk. <sup>1560</sup>They asked him therefore, Who is this man that said unto thee, [21] Take thy bed, and walk? <sup>1561</sup>But he that was healed knew not who it was; for Jesus had removed from that place to another, because of the press of the great multitude [22] which was in that place. <sup>1562</sup>And after two days Jesus happened upon him in the temple, and said unto him, Behold, thou art whole: sin not again, lest there come upon [23] thee what is worse than the first. <sup>1563</sup>And that man went, and said to the Jews that it [24] was Jesus that had healed him. <sup>1564</sup>And because of that the Jews persecuted Jesus and [25] sought to kill him, because he was doing this on the sabbath. <sup>1565</sup>And Jesus said unto [26] them, My Father worketh until now, and I also work. <sup>1566</sup>And because of this especially the Jews sought to kill him, not because he profaned the sabbath only; but for his saying also that God was his Father, and his making himself equal with God. [27] <sup>1567</sup>Jesus answered and said unto them, Verily, verily, I say unto you, The Son cannot do anything of himself, but what he seeth the Father do; what the Father doeth, [28] that the Son also doeth like him. <sup>1568</sup>The Father loveth his Son, and everything that he doeth he sheweth him: and more than these works will he shew him, that ye [29] may marvel. <sup>1569</sup>And as the Father raiseth the dead and giveth them life, so the Son [30] also giveth life to whomsoever he will. <sup>1570</sup>And the Father judgeth no man, but hath [31] given all judgement unto the Son; <sup>1571</sup>that every man may honour the Son, as he honoureth the Father. And he that honoureth not the Son honoureth not the Father which [32] sent him. <sup>1572</sup>Verily, verily, I say unto you, Whosoever heareth my word, and believeth in him that sent me, hath eternal life, and cometh not into judgement, but passeth from [33] [Arabic, p. 87] death unto life. <sup>1573</sup>Verily, verily,

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

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

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

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

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

### Section XXIII.

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

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

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

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

[13] <sup>1621</sup>And the Pharisees and Sadducees came to him, and began to seek a discussion with him. And they asked him to shew them a sign from heaven, tempting him. [14] <sup>1622</sup>And Jesus sighed within himself, and said, What sign seeketh this evil and adulterous generation? It seeketh a sign, and it shall not be given a sign, except the sign [15] of Jonah the prophet. <sup>1623</sup>Verily I say unto you, This generation shall not be given a [16] sign. <sup>1624</sup>And he left<sup>1625</sup> them, and went up into the boat, and went away to that side.

[17] <sup>1626</sup>And his disciples forgot to take with them bread, and there was not with them [18] in the boat, not even<sup>1627</sup> one loaf. <sup>1628</sup>And Jesus charged them, and said, Take heed, and guard yourselves from the leaven of the Pharisees and Sadducees, and from the [19] leaven of Herod. <sup>1629</sup>And they reflected within themselves that they had taken with them [20] no bread. <sup>1630</sup>And Jesus knew, and said unto them, Why<sup>1631</sup> think ye within yourselves, O ye of little faith, and are anxious, because ye have no bread? <sup>1632</sup>until now do ye not perceive, [21] neither understand? is your heart yet hard? <sup>1633</sup>And have ye eyes, and yet see not? [22] [Arabic, p. 90] and have ye ears, and yet hear not? <sup>1634</sup>and do ye not remember when I brake those five loaves for five thousand? and how many baskets full of broken [23] pieces took ye<sup>1635</sup> up? They said, Twelve. <sup>1636</sup>He said unto them, And the seven also for four thousand: how many baskets full of broken pieces took ye<sup>1637</sup> up? They [24] said, Seven. <sup>1638</sup>He said unto them, How have ye not understood that I spake not to you because of<sup>1639</sup> the bread, but that ye should beware of the leaven of the Pharisees [25] and Sadducees? <sup>1640</sup>Then they understood that he spake, not that they should beware of the leaven of the bread, but of the doctrine of the Pharisees and Sadducees, which he called leaven.

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<sup>1619</sup> Matt. xv. 39.

<sup>1620</sup> Arabic *Magadu*, as in Peshitta.

<sup>1621</sup> Matt. xvi. 1a; Mark viii. 11b.

<sup>1622</sup> Mark viii. 12a; Matt. xvi. 4.

<sup>1623</sup> Mark viii. 12b.

<sup>1624</sup> Mark viii. 13.

<sup>1625</sup> cf. § 11, 32, note.

<sup>1626</sup> Mark viii. 14.

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

<sup>1628</sup> Mark viii. 15.

<sup>1629</sup> Matt. xvi. 7.

<sup>1630</sup> Matt. xvi. 8.

<sup>1631</sup> Lit. *What*. See note to § 7, 38.

<sup>1632</sup> Mark viii. 17b.

<sup>1633</sup> Mark viii. 18.

<sup>1634</sup> Mark viii. 19.

<sup>1635</sup> Or, *ye took*.

<sup>1636</sup> Mark viii. 20.

<sup>1637</sup> Or, *ye took*.

<sup>1638</sup> Mark viii. 21a; Matt. xvi. 11.

<sup>1639</sup> Or, *concerning*.

<sup>1640</sup> Matt. xvi. 12.

[26] <sup>1641</sup> And after that, he came to Bethsaida. And they brought to him a certain <sup>1642</sup> blind [27] *man*, and besought him that he would touch him. <sup>1643</sup> And he took the hand of that blind man, and led him out without the village, and spat in his eyes, and laid his [28] hand on him, <sup>1644</sup> and asked him, What seest thou? <sup>1645</sup> And that blind man looked intently, [29] and said unto him, I see men as trees walking. <sup>1646</sup> And he placed his hand [30] again on his eyes; and they were restored, <sup>1647</sup> and he saw everything clearly. <sup>1648</sup> And he sent him to his house, and said, Do not enter even into the village, nor tell any man in the village.

[31] <sup>1649</sup> And Jesus went forth, and his disciples, to the villages of Cæsarea Philippi. [32] <sup>1650</sup> And while he was going in the way, and his disciples alone, <sup>1651</sup> he asked his disciples, [33] and said, What do men say of me that I am, the Son of man? <sup>1652</sup> <sup>1653</sup> They said unto him, Some say, John the Baptist; and others, Elijah; and others, Jeremiah, or one of the [34, 35] prophets. <sup>1654</sup> He said unto them, And ye, what say ye that I am? <sup>1655</sup> Simon Cephas answered [36] [Arabic, p. 91] and said, Thou art the Messiah, the Son of the living God. <sup>1656</sup> Jesus answered and said unto him, Blessed art thou, Simon son of Jonah: flesh and [37] blood hath not revealed *it* unto thee, but my Father which is in heaven. <sup>1657</sup> And I say unto thee also, that thou art Cephas, <sup>1658</sup> and on this rock will I build my church; and the [38] gates of Hades shall not prevail against it. <sup>1659</sup> To thee will I give the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and [39] whatsoever thou shalt loose on earth shall be loosed in heaven. <sup>1660</sup> And he sternly charged his disciples, and warned them that they should not tell any man concerning him, [40] that he was the Messiah. <sup>1661</sup> And henceforth began Jesus to shew to his disciples [41] that he was determined <sup>1662</sup> to go to Jerusalem, <sup>1663</sup> and suffer much, and be rejected of the elders, and of the chief priests, and



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



of the scribes, and be killed, and on the [42] third day rise. <sup>1664</sup>And he was speaking<sup>1665</sup> plainly.  
<sup>1666</sup>And Simon Cephas, as one grieved [43] for him, said, Far be thou, my Lord, from that. <sup>1667</sup>And  
he turned, and looked upon [44] his disciples, and rebuked Simon, and said, <sup>1668</sup>Get thee behind me,  
Satan: for thou art a stumblingblock unto me: for thou thinkest not of what pertains to God, but  
of what pertains to men.

[45] <sup>1669</sup>And Jesus called the multitudes with his disciples, and said unto them, Whosoever  
would come after me, let him deny himself, and take his cross every day, and [46] come after me.  
<sup>1670</sup>And whosoever would save his life shall lose it; and whosoever [47] loseth his life for my sake,  
and for the sake of my gospel, shall save it. <sup>1671</sup>What shall [48] a man profit, if he gain all the world,  
and destroy<sup>1672</sup> his own life,<sup>1673</sup> or lose it? <sup>1674</sup>or what [49] [Arabic, p. 92] will a man give *in* ransom  
for his life?<sup>1675</sup> <sup>1676</sup>Whosoever shall deny me and my sayings in this sinful and adulterous generation,  
the Son of man also will [50] deny him, when he cometh in the glory of his Father with his holy  
angels. <sup>1677</sup>For the Son of man is about to<sup>1678</sup> come in the glory of his Father with his holy angels;  
and then shall he reward each man according to his works.

## Section XXIV.

[1] <sup>1679</sup>And he said unto them, Verily I say unto you, There be here now some standing that shall  
not taste death, until they see the kingdom of God come<sup>1680</sup> with strength, <sup>1681</sup>and the Son of man  
who cometh in his kingdom.

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

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<sup>1664</sup> Mark viii. 32a.

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

<sup>1666</sup> Matt. xvi. 22.

<sup>1667</sup> Mark viii. 33a.

<sup>1668</sup> Matt. xvi. 23b.

<sup>1669</sup> Mark viii. 34a; Luke ix. 23b.

<sup>1670</sup> Mark viii. 35.

<sup>1671</sup> Luke ix. 25.

<sup>1672</sup> Or, *lose*.

<sup>1673</sup> Or, *self*; or, *soul*.

<sup>1674</sup> Mark viii. 37.

<sup>1675</sup> Or, *self*; or, *soul*.

<sup>1676</sup> Mark viii. 38.

<sup>1677</sup> Matt. xvi. 27.

<sup>1678</sup> See § 23, 40, note.

<sup>1679</sup> Mark ix. 1.

<sup>1680</sup> i.e., *already come*.

<sup>1681</sup> Matt. xvi. 28b.

<sup>1682</sup> Matt. xvii. 1.

<sup>1683</sup> Luke ix. 29a.

<sup>1684</sup> Matt. xvii. 2b; Luke ix. 29b.

and his raiment was very white like the snow, and as [5] the light of lightning, so that nothing on earth can whiten<sup>1685</sup> like it. <sup>1686</sup>And there appeared [6] unto him Moses and Elijah talking to Jesus. <sup>1687</sup>And they thought that the time [7] of his decease which was to be accomplished at Jerusalem was come. <sup>1688</sup>And Simon and those that were with him were heavy in the drowsiness of sleep; and with effort they roused themselves, and saw his glory, and those two men that were standing with him. [8] [Arabic, p. 93] <sup>1689</sup>And when they began to depart from him, Simon said unto Jesus, My [9] Master, it is good for us to be here: <sup>1690</sup>and if thou wilt, we will make here three tabernacles; one for thee, and one for Moses, and one for Elijah; <sup>1691</sup>not knowing [10] what he said, because of the fear which took possession of them. <sup>1692</sup>And while he [11] was yet saying that, a bright cloud overshadowed them. <sup>1693</sup>And when they saw Moses [12] and Elijah that they had entered into that cloud, they feared again. <sup>1694</sup>And a voice was heard out of the cloud, saying, This is my beloved Son, whom I have chosen; [13] hear ye therefore him. <sup>1695</sup>And when this voice was heard, Jesus was found alone. [14] <sup>1696</sup>And the disciples, when they heard the voice, fell on their faces from the fear which [15] took hold of them. <sup>1697</sup>And Jesus came and touched them and said, Arise, be not [16] afraid. <sup>1698</sup>And they lifted up their eyes, and saw Jesus as he was.

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




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

[25] <sup>1707</sup>And on that day whereon they came down from the mountain, there met him a multitude of many people standing with his disciples, and the scribes were discussing [26] with them. <sup>1708</sup>And the people, when they saw Jesus, were perplexed, <sup>1709</sup>and in the [27] midst of their joy hastened <sup>1710</sup>and saluted him. <sup>1711</sup>And on that day came certain of the Pharisees, and said unto him, Get thee out, and go hence; for Herod seeketh [28] to kill thee. <sup>1712</sup>Jesus said unto them, Go ye and say to this fox, Behold, I am casting out demons, and I heal to-day and to-morrow, and on the third day I am perfected. [29] <sup>1713</sup>Nevertheless I must be watchful <sup>1714</sup>to-day and to-morrow, and on the last day I shall depart; for it cannot be that a prophet perish outside of Jerusalem.

[30] <sup>1715</sup>And after that, there came to him a man from that multitude, and fell upon his knees, and said unto him, I beseech thee, my Lord, look upon my son; <sup>1716</sup>he is my [31] only *child*: and the spirit cometh upon him suddenly. <sup>1717</sup>A lunacy <sup>1718</sup>hath come upon [32] him, and he meeteth with evils. <sup>1719</sup>And when it cometh upon him, it beateth him about; <sup>1720</sup>[33] and he foameth, and gnasheth his teeth, and wasteth; <sup>1721</sup> <sup>1722</sup>and many times it hath thrown him into the water and into the fire to destroy him, and it hardly leaveth him after [34] [Arabic, p. 95] bruising him. <sup>1723</sup>And I brought him near to thy disciples, and they could [35] not heal him. <sup>1724</sup>Jesus answered and said, O faithless and perverse generation, till when shall I be with you? and till when shall I bear with you? bring thy son [36] hither. <sup>1725</sup>And he brought him unto him: and when the spirit saw him, immediately [37] it beat him about; and he fell upon the ground, and was raging and foaming. <sup>1726</sup>And Jesus asked his father, How long is the time during which he hath been thus? He [38] said unto him, From his youth until now. <sup>1727</sup>But, my Lord, help me wherein thou [39] canst, and have mercy upon me. <sup>1728</sup>Jesus said unto him, If thou canst believe! All [40] things are possible to him that believeth. <sup>1729</sup>And immediately the father of the child [41] cried out, weeping, and said, I

<sup>1717</sup> Mark ix. 14.

<sup>1718</sup> Mark ix. 15.

<sup>1719</sup> This rendering assumes that the diacritical point is due to a clerical error. The text as printed can hardly be translated without forcing.

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

<sup>1711</sup> Luke xiii. 31.

<sup>1712</sup> Luke xiii. 32.

<sup>1713</sup> Luke xiii. 33.

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

<sup>1715</sup> Luke ix. 38a; Matt. xvii. 14b.

<sup>1716</sup> Luke ix. 38b.

<sup>1717</sup> Luke ix. 39a; Matt. xvii. 15b.

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

<sup>1719</sup> Mark ix. 18a.

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

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

<sup>1722</sup> Matt. xvii. 15c; Luke ix. 39c.

<sup>1723</sup> Matt. xvii. 16.

<sup>1724</sup> Matt. xvii. 17.

<sup>1725</sup> Mark ix. 20.

<sup>1726</sup> Mark ix. 21.

<sup>1727</sup> Mark ix. 22b.

<sup>1728</sup> Mark ix. 23.

<sup>1729</sup> Mark ix. 24.

believe, my Lord; help my lack of faith. <sup>1730</sup>And when Jesus saw the hastening of the people, and their coming at the sound, he rebuked that unclean spirit, and said to it, Thou dumb<sup>1731</sup> spirit that speakest not, I command [42] thee,<sup>1732</sup> come out of him, and enter not again into him. <sup>1733</sup>And that spirit, devil,<sup>1734</sup> cried out much, and bruised him, and came out; and that child fell as one dead, and [43] many thought that he had died. <sup>1735</sup>But Jesus took him by his hand, and raised him [44] up, and gave him to his father; and that child was healed from that hour. <sup>1736</sup>And the people all marvelled at the greatness of God.

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

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



## Section XXV.

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

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

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

<sup>1750</sup>And they were silent because they had considered that *matter*.

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

[8] <sup>1755</sup>And in that hour came the disciples to Jesus, and said unto him, Who, thinkest [9] thou, is greater in the kingdom of heaven? <sup>1756</sup>And Jesus knew the thought of their heart, and called a <sup>1757</sup>child, and set him in the midst, and took him in his arms, and [10] said unto them, <sup>1758</sup>Verily I say unto you, If ye do not return, and become as children, [11] ye shall not enter the kingdom of heaven. <sup>1759</sup>Every one that shall receive in my name such as this child hath received me: <sup>1760</sup>and whosoever receiveth me receiveth [12] not me, but him that sent me. <sup>1761</sup>And he who is little in your company, <sup>1762</sup>the same [13] shall be great. <sup>1763</sup>But whosoever shall injure one of these little ones that believe in me, it were better for him that a great millstone <sup>1764</sup>should be hanged about his neck, and *he should be* drowned in the depths of the sea.

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

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

maimed, and not that thou shouldest have two hands or two feet, and fall into the hell of fire that burneth<sup>1771</sup> for ever; [19, 20] <sup>1772</sup>where their worm dieth not, and their fire is not quenched. <sup>1773</sup>And if thine eye seduce<sup>1774</sup> [21] thee, pluck it out, and cast it from thee; <sup>1775</sup>for it is better for thee to enter the kingdom of God with one eye, than that thou shouldest have two eyes, and fall into the [22, 23] fire of Gehenna; <sup>1776</sup>where their worm dieth not, and their fire is not quenched. <sup>1777</sup>Every [24] *one* shall be salted with fire, and every sacrifice shall be salted with salt. <sup>1778</sup>How good [25] is salt! but if the salt also be tasteless, wherewith shall it be salted? <sup>1779</sup>It is fit neither for the land nor for dung, but they cast it out. He that hath ears to hear, let him [26] hear. <sup>1780</sup>Have ye salt in yourselves, and be in peace one with another.

[27] <sup>1781</sup>And he arose from thence, and came to the borders of Judæa beyond Jordan: and there went unto him thither great multitudes, and he healed them; and he taught [28] them also, according to his custom. <sup>1782</sup>And the Pharisees came unto him, tempting [29] him, and asking him, Is it lawful for a man to put away his wife? <sup>1783</sup>He said, What [30] did Moses command you? <sup>1784</sup>They said, Moses made it allowable for us, *saying*, Whosoever [31] will, let him write a writing of divorcement, and put away his wife. <sup>1785</sup>Jesus answered and said unto them, <sup>1786</sup>Have ye not read, He that made *them* from the beginning [32] made them male and female, and said, <sup>1787</sup>For this reason shall the man leave his father [Arabic, p. 99] and his mother, and cleave to his wife; and they both shall be one body? [33] <sup>1788</sup>So then they are not twain, but one body; the thing, then, which God hath [34] joined together, let no man put asunder. <sup>1789</sup>And those Pharisees said unto him, Why did Moses consent<sup>1790</sup> that a *man* should give a writing of divorcement and put her away? [35] <sup>1791</sup>Jesus said unto them, Moses because of the hardness of your hearts gave you leave [36] to divorce your wives; but in the beginning it was not so. <sup>1792</sup>I say unto you, Whosoever putteth away<sup>1793</sup> his wife without fornication, and marrieth another, hath exposed [37] her to adultery. <sup>1794</sup>And his disciples, when

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

he entered the house, asked him again [38] about that. <sup>1795</sup>And he said unto them, Every one who putteth away his wife, and [39] marrieth another, hath exposed her to adultery. <sup>1796</sup>And any woman that leaveth her husband, and becometh another's, hath committed adultery. <sup>1797</sup>And whosoever marrieth [40] her that is divorced hath committed adultery. <sup>1798</sup>And his disciples said unto him, If there be between the man and the woman such a case <sup>1799</sup>as this, it is not good for [41] a man to marry. <sup>1800</sup>He said unto them, Not every man can endure this saying, except [42] him to whom it is given. <sup>1801</sup>There are eunuchs which from their mother's womb <sup>1802</sup>were born so; and there are eunuchs which through men became eunuchs; and there are eunuchs which made themselves eunuchs for the sake of the kingdom of heaven. He that is able to be content, let him be content.

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

## Section XXVI.

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

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<sup>1795</sup> Mark x. 11.

<sup>1796</sup> Mark x. 12.

<sup>1797</sup> Matt. xix. 9b.

<sup>1798</sup> Matt. xix. 10.

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

<sup>1800</sup> Matt. xix. 11.

<sup>1801</sup> Matt. xix. 12.

<sup>1802</sup> Lit. *wombs*.

<sup>1803</sup> Matt. xix. 13a.

<sup>1804</sup> Mark x. 13b; Mark x. 14.

<sup>1805</sup> Mark x. 15.

<sup>1806</sup> Mark x. 16.

<sup>1807</sup> Luke xv. 1.

<sup>1808</sup> Luke xv. 2.

<sup>1809</sup> Luke xv. 3.

<sup>1810</sup> Luke xv. 4.

<sup>1811</sup> Matt. xviii. 13.

<sup>1812</sup> Luke xv. 5b.

<sup>1813</sup> Luke xv. 6.

Rejoice with me, since I have found my straying sheep. <sup>1814</sup>So your Father which is in heaven willeth<sup>1815</sup> not that one of these little ones that have strayed should perish, [8] and he seeketh for them repentance. <sup>1816</sup>I say unto you, Thus there shall be rejoicing in heaven over one sinner that repenteth, more than *over* ninety-nine righteous persons that do not need repentance.

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

[12, 13] <sup>1820</sup>And Jesus spake unto them also another parable: <sup>1821</sup>A man had two sons: and the younger son said unto him, My father, give me my portion that belongeth to [14] me of thy goods. <sup>1822</sup>And he divided between them his property. And after a few days the younger son gathered everything that belonged to him, and went into a [15] far country, and there squandered his property by living prodigally. <sup>1823</sup>And when he had exhausted everything he had, there occurred a great dearth in that country. [16] <sup>1824</sup>And when he was in want, he went and joined himself to one of the people of a city [17] of that country; and that *man* sent him into the field<sup>1825</sup> to feed the swine. <sup>1826</sup>And he used to long to fill his belly with the carob that those swine were eating: and no man [18] gave him. <sup>1827</sup>And when he returned unto himself, he said, How many hired servants now in my father's house have bread enough and to spare, while I here perish with [19] hunger! <sup>1828</sup>I will arise and go to my father's house, and say unto him, My father, <sup>1829</sup>I [20] have sinned in heaven and before thee, and am not worthy now to be called thy [21] son: make me as one of thy hired servants. <sup>1830</sup>And he arose, and came to his father. But his father saw him while he was at a distance, and was moved with compassion [22] for him, and ran,<sup>1831</sup> and fell on his breast,<sup>1832</sup> and kissed him. <sup>1833</sup>And his son said unto him, My father, I have sinned in heaven and before thee, and am not

<sup>1814</sup> Matt. xviii. 14.

<sup>1815</sup> Strictly, *preferreth*, but used also as in the text.

<sup>1816</sup> Luke xv. 7.

<sup>1817</sup> Luke xv. 8.

<sup>1818</sup> Luke xv. 9.

<sup>1819</sup> Luke xv. 10.

<sup>1820</sup> Luke xv. 11.

<sup>1821</sup> Luke xv. 12.

<sup>1822</sup> Luke xv. 13.

<sup>1823</sup> Luke xv. 14.

<sup>1824</sup> Luke xv. 15.

<sup>1825</sup> This word is regularly used throughout this work in this sense.

<sup>1826</sup> Luke xv. 16.

<sup>1827</sup> Luke xv. 17.

<sup>1828</sup> Luke xv. 18.

<sup>1829</sup> Luke xv. 19.

<sup>1830</sup> Luke xv. 20.

<sup>1831</sup> See above, § 24, 26, note.

<sup>1832</sup> Did not Ibn-at-Tayyib's Commentary (Brit. Mus. text) also read *breast*, we might assume it to be a clerical error for a very similar (less common) word (same as the Syriac) for *neck*.

<sup>1833</sup> Luke xv. 21.



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

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

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| 1834 | Luke xv. 22.   |
| 1835 | Luke xv. 23.   |
| 1836 | Luke xv. 24.   |
| 1837 | Luke xv. 25.   |
| 1838 | A different word.  |
| 1839 | <i>cf.</i> Peshitta.   |
| 1840 | Luke xv. 26.   |
| 1841 | Luke xv. 27.   |
| 1842 | One word.  |
| 1843 | Luke xv. 28.   |
| 1844 | Luke xv. 29.   |
| 1845 | Luke xv. 30.   |
| 1846 | Luke xv. 31.   |
| 1847 | Luke xv. 32.   |
| 1848 | Luke xvi. 1.   |
| 1849 | Luke xvi. 2.   |
| 1850 | Luke xvi. 3.   |
| 1851 | Vat. ms. (followed by Ciasca's text) has <i>and if I beg</i> , by a common confusion of grammatical forms. |
| 1852 | Luke xvi. 4.   |
| 1853 | Luke xvi. 5.   |
| 1854 | Luke xvi. 6.   |
| 1855 | Or (otherwise vocalised), <i>farks</i> , a measure variously estimated.                                    |
| 1856 | Or (otherwise vocalised), <i>farks</i> , a measure variously estimated.                                    |
| 1857 | Luke xvi. 7.   |

unto him, An hundred cors of wheat. He said unto him, Take [41] [Arabic, p. 103] thy writing, and sit down, and write eighty cors. <sup>1858</sup>And our<sup>1859</sup> lord commended the sinful steward<sup>1860</sup> because he had done a wise deed; for the children [42] of this world are wiser than the children of the light in this their age. <sup>1861</sup>And I also say unto you, Make unto yourselves friends with the wealth of this unrighteousness;<sup>1862</sup> [43] so that, when it is exhausted, they may receive you into their tents for ever. <sup>1863</sup>He who is faithful in<sup>1864</sup> a little is faithful also in much: and he who is unrighteous in a [44] little is unrighteous also in much. <sup>1865</sup>If then in the wealth of unrighteousness ye were [45] not trustworthy, who will intrust you with the truth?<sup>1866</sup> <sup>1867</sup>If ye are not found faithful in what does not belong to you, who will give you what belongeth to you?

## Section XXVII.

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

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

taken place. <sup>1879</sup>Then his lord called him, and said unto him, *Thou* wicked servant, all that debt I forgave thee, because [11] thou besoughtest me: <sup>1880</sup>was it not then incumbent on thee also to have mercy on thy [12] fellow-servant, as I had mercy on thee? <sup>1881</sup> <sup>1882</sup>And his lord became wroth, and delivered [13] him to the scourgers, till he should pay all that he owed. <sup>1883</sup>So shall my Father which is in heaven do unto you, if one forgive not his brother his wrong conduct <sup>1884</sup> from [14] his heart. <sup>1885</sup>Take heed within <sup>1886</sup> yourselves: if thy brother sin, rebuke him; and if he [15] repent, forgive him. <sup>1887</sup>And if he act wrongly towards thee seven times in a day, and on that day return seven times unto thee, and say, I repent towards thee; forgive him. [16] <sup>1888</sup>And if thy brother act wrongly towards thee, go and reprove him between thee and [17] him alone: if he hear thee, thou hast gained thy brother. <sup>1889</sup>But if he hear thee not, take with thee one or two, and so <sup>1890</sup> at the mouth of two or three every saying shall [18] be established. <sup>1891</sup>And if he listen not to these also, tell the congregation; <sup>1892</sup> and if he listen not even to the congregation, let him be unto thee as a publican and a Gentile. <sup>1893</sup> [19] <sup>1894</sup>Verily I say unto you, All that ye bind on earth shall be bound in heaven: [20] and what ye loose on earth shall be loosed in heaven. <sup>1895</sup>I say unto you also, If two of you agree on earth to ask, everything shall <sup>1896</sup> be granted them from my Father [21] [Arabic, p. 105] which is in heaven. <sup>1897</sup>For where two or three are gathered in my name, there [22] am I amongst them. <sup>1898</sup>Then Cephas drew near to him, and said unto him, My Lord, how many times, if my brother act wrongly towards me, should I forgive him? [23] until seven times? <sup>1899</sup>Jesus said unto him, I say not unto thee, Until seven; but, Until seventy [24] times seven, seven. <sup>1900</sup> <sup>1901</sup>And the servant that knoweth his lord's will, and maketh not [25] ready for him according to his will, shall meet with much punishment; <sup>1902</sup>but he that knoweth not, and doeth something for which he meriteth punishment, shall meet with slight punishment. Every one to whom much hath been given, much shall be asked of him; and he that hath had much committed to him, much shall be [26] required

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

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

[30] <sup>1909</sup>And after that, Jesus walked in Galilee; and he did not like to walk in Judæa, [31] because the Jews sought to kill him. <sup>1910</sup>And there came people who told him of [32] the Galilæans, those whose blood Pilate had mingled with their sacrifices. <sup>1911</sup>Jesus answered and said unto them, Do ye imagine that those Galilæans were sinners [33] more than all the Galilæans, so that this thing has come upon them? <sup>1912</sup>Nay. Verily I say unto you now, <sup>1913</sup> that ye shall all also, if ye repent not, likewise perish. [34] <sup>1914</sup>Or perchance those eighteen on whom the palace fell in Siloam, and slew them, do ye imagine that they were to be condemned <sup>1915</sup> more than all the people that dwell [35] [Arabic, p. 106] in Jerusalem? Nay. <sup>1916</sup>Verily I say unto you, If ye do not all repent, ye shall perish like them.

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

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




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

was straightened, and praised God. <sup>1925</sup>And the chief<sup>1926</sup> of the synagogue answered with anger, because Jesus had healed on a sabbath, and said unto the multitudes, There are six days in which work ought to be done; [45] come in them and be healed, and not on the sabbath day. <sup>1927</sup>But Jesus answered and said unto him, *Ye* hypocrites, doth not each of you on the sabbath day loose [46] his ox or his ass from the manger, and go and water it? <sup>1928</sup>Ought not this woman, who is a daughter of Abraham, and whom the devil<sup>1929</sup> hath bound eighteen years, [47] to be loosed from this bond on the sabbath day? <sup>1930</sup>And when he said this, they were all put to shame, those standing, who were opposing him:<sup>1931</sup> and all the people were pleased with all the wonders that proceeded from his hand.

### Section XXVIII.<sup>1932</sup>

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

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

<sup>1925</sup> Luke xiii. 14.

<sup>1926</sup> Lit. *great (man)*.

<sup>1927</sup> Luke xiii. 15.

<sup>1928</sup> Luke xiii. 16.

<sup>1929</sup> Lit. *calumniator*.

<sup>1930</sup> Luke xiii. 17.

<sup>1931</sup> cf. Syriac versions.

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

<sup>1933</sup> John vii. 2.

<sup>1934</sup> John vii. 3.

<sup>1935</sup> John vii. 4.

<sup>1936</sup> John vii. 5.

<sup>1937</sup> John vii. 6.

<sup>1938</sup> John vii. 7.

<sup>1939</sup> John vii. 8.

<sup>1940</sup> John vii. 9.

<sup>1941</sup> John vii. 10a; Matt. xix. 1b.

<sup>1942</sup> Matt. xix. 2.

<sup>1943</sup> John vii. 10b.

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

[15] [Arabic, p. 108] <sup>1947</sup>But when the days of the feast of tabernacles were half over, Jesus went [16] up to the temple, and taught. <sup>1948</sup>And the Jews wondered, and said, How doth [17] this man know writing, <sup>1949</sup> seeing he hath not learned? <sup>1950</sup>Jesus answered and said, My doctrine <sup>1951</sup> [18] is not mine, but his that sent me. <sup>1952</sup>Whoever wisheth to do his will understandeth my doctrine, <sup>1953</sup> whether it be from God, or whether I speak of mine own accord. [19] <sup>1954</sup>Whosoever speaketh of his own accord seeketh praise for himself; but whosoever seeketh praise for him that sent him, he is true, and unrighteousness in his heart [20] there is none. <sup>1955</sup>Did not Moses give you the law, and no man of you keepeth the [21] law? <sup>1956</sup>Why seek ye to kill me? The multitude answered and said unto him, Thou [22] hast demons: <sup>1957</sup> who seeketh to kill thee? <sup>1958</sup>Jesus answered and said unto them, I did [23] one deed, and ye all marvel because of this. <sup>1959</sup>Moses hath given you circumcision (not because it is from Moses, but it is from the fathers); and ye on the sabbath [24] circumcise a man. <sup>1960</sup>And if a man is circumcised on the sabbath day, that the law of Moses may not be broken; are ye angry at me, because I healed on the sabbath [25] day the whole man? <sup>1961</sup>Judge not with hypocrisy, but judge righteous judgement.

[26] <sup>1962</sup>And some people from Jerusalem said, Is not this he whom they seek to slay? [27] <sup>1963</sup>And lo, he discourseth with them openly, and they say nothing unto him. Think [28] you that our elders have learned that this is the Messiah indeed? <sup>1964</sup>But this man is <sup>1965</sup> known whence he is; and the Messiah, when he cometh, no man knoweth whence [29] he is. <sup>1966</sup>So Jesus lifted up his voice as he taught in the temple, and said, Ye both know me, and know whence I am; and of my own accord am I not come, but he [30] [Arabic, p. 109] that sent me is true, he whom ye know not:

<sup>1944</sup> John vii. 11.

<sup>1945</sup> John vii. 12.

<sup>1946</sup> John vii. 13.

<sup>1947</sup> John vii. 14.

<sup>1948</sup> John vii. 15.

<sup>1949</sup> Or, *the scripture*.

<sup>1950</sup> John vii. 16.

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

<sup>1952</sup> John vii. 17.

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

<sup>1954</sup> John vii. 18.

<sup>1955</sup> John vii. 19.

<sup>1956</sup> John vii. 20.

<sup>1957</sup> cf. § 14, 12.

<sup>1958</sup> John vii. 21.

<sup>1959</sup> John vii. 22.

<sup>1960</sup> John vii. 23.

<sup>1961</sup> John vii. 24.

<sup>1962</sup> John vii. 25.

<sup>1963</sup> John vii. 26.

<sup>1964</sup> John vii. 27.

<sup>1965</sup> Or, *will be*.

<sup>1966</sup> John vii. 28.

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

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

[42] <sup>1979</sup>And while Jesus was going in the way, there came near to him a young man<sup>1980</sup> of the rulers,<sup>1981</sup> and fell on his knees, and asked him, and said, Good Teacher, what is [43] it that I must do that I may have eternal life? <sup>1982</sup>Jesus said unto him, Why callest thou [44] me good, while there is none good but the one, *even* God?<sup>1983</sup> <sup>1984</sup>Thou knowest the commandments.<sup>1985</sup> [45] <sup>1986</sup>If thou wouldest enter into life, keep the commandments.<sup>1987</sup> The young [Arabic, p. 110] man said unto him, Which of the commandments?<sup>1988</sup> Jesus said unto him, [46] <sup>1989</sup>Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not kill, Thou shalt not bear false witness, Thou shalt not do injury, Honour thy father [47] and thy mother: and, Love thy neighbour as thyself. <sup>1990</sup>That young man

<sup>1967</sup> John vii. 29.

<sup>1968</sup> John vii. 30.

<sup>1969</sup> John vii. 31.

<sup>1970</sup> Luke xii. 13.

<sup>1971</sup> Luke xii. 14.

<sup>1972</sup> Luke xii. 15.

<sup>1973</sup> Luke xii. 16.

<sup>1974</sup> Luke xii. 17.

<sup>1975</sup> Luke xii. 18.

<sup>1976</sup> Luke xii. 19.

<sup>1977</sup> Luke xii. 20.

<sup>1978</sup> Luke xii. 21.

<sup>1979</sup> Mark x. 17.

<sup>1980</sup> From Matthew.

<sup>1981</sup> From Luke.

<sup>1982</sup> Mark x. 18.

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

<sup>1984</sup> Mark x. 19a.

<sup>1985</sup> Different words.

<sup>1986</sup> Matt. xix. 17b; Matt. xix. 18a.

<sup>1987</sup> Different words.

<sup>1988</sup> The same word as in Mark x. 19a.

<sup>1989</sup> Mark x. 19b.

<sup>1990</sup> Matt. xix. 19b; Matt. xix. 20.

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

## Section XXIX.

[1] <sup>1996</sup>Verily I say unto you, It is difficult for a rich man to enter the kingdom of [2] heaven. <sup>1997</sup>And I say unto you also, that it is easier for a camel to enter the eye of [3] a needle, than for a rich man to enter the kingdom of God. <sup>1998</sup>And the disciples were wondering at these sayings. And Jesus answered and said unto them again, My children, how hard it is for those that rely on their possessions to enter the [4] kingdom of God! <sup>1999</sup>And those that were listening wondered more, and said amongst [5] themselves, being agitated, <sup>2000</sup>Who, thinkest thou, can be saved? <sup>2001</sup>And Jesus looked at them intently, and said unto them, With men this is not possible, but with God *it is*: [6] [Arabic, p. 111] it is possible for God to do everything. <sup>2002</sup>Simon Cephas said unto him, Lo, we have left everything, and followed thee; what is it, thinkest thou, that we [7] shall have? <sup>2003</sup>Jesus said unto them, Verily I say unto you, Ye that have followed me, in the new world, when the Son of man shall sit on the throne of his glory, ye also [8] shall sit on twelve thrones, and shall judge the twelve tribes of Israel. <sup>2004</sup>Verily I say unto you, No man leaveth houses, or brothers, or sisters, or father, or mother, or wife, or children, or kinsfolk, or lands, because of the kingdom of God, or for [9] my sake, and the sake of my gospel, <sup>2005</sup>who shall not obtain <sup>2006</sup>many times as much in this [10] time, and in the world to come inherit eternal life: <sup>2007</sup>and now in this time, houses, and



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



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

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

[14] <sup>2012</sup>And he began to say, A *certain* man was rich, and wore silk and purple, and enjoyed [15] himself every day in splendour: <sup>2013</sup>and there was a poor man named Lazarus, and [16] he was cast down at the door of the rich man, <sup>2014</sup>afflicted with sores, and he longed to fill [Arabic, p. 112] his belly with the crumbs that fell from the table of that rich man; yea, [17] even<sup>2015</sup> the dogs used to come and lick his sores. <sup>2016</sup>And it happened that that poor man died, and the angels conveyed him into the bosom of Abraham: and the [18] rich man also died, and was buried. <sup>2017</sup>And while he was being tormented in Hades, [19] he lifted up his eyes from afar, and saw Abraham with<sup>2018</sup> Lazarus in his bosom. <sup>2019</sup>And he called with a loud voice, and said, My father Abraham, have mercy upon me, and send Lazarus to wet the tip of his finger with water, and moisten my tongue [20] for me; for, behold, I am burned in this flame. <sup>2020</sup>Abraham said unto him, My son, remember that thou receivedst thy good things in thy life, and Lazarus his afflictions: [21] but now, behold, he is at rest here, and thou art tormented. <sup>2021</sup>And in addition to all this, there is between us and you a great abyss placed, so that they that would cross unto you from hence cannot, nor yet from thence do they cross unto [22] us. <sup>2022</sup>He said unto him, Then I beseech thee, my father, to send him to my father's [23] house; <sup>2023</sup>for I have five brethren; let him go, that they also sin not,<sup>2024</sup> and come to [24] the abode of this torment.<sup>2025</sup> <sup>2026</sup>Abraham said unto him, They have Moses and the [25] prophets; let them hear them. <sup>2027</sup>He said unto him, Nay,<sup>2028</sup> my father Abraham: but [26] let

<sup>2008</sup> Mark x. 31.

<sup>2009</sup> The Arabic words are not so strong.

<sup>2010</sup> Luke xvi. 14.

<sup>2011</sup> Luke xvi. 15.

<sup>2012</sup> Luke xvi. 19.

<sup>2013</sup> Luke xvi. 20.

<sup>2014</sup> Luke xvi. 21.

<sup>2015</sup> Or, *so that*.

<sup>2016</sup> Luke xvi. 22.

<sup>2017</sup> Luke xvi. 23.

<sup>2018</sup> Or, *and*.

<sup>2019</sup> Luke xvi. 24.

<sup>2020</sup> Luke xvi. 25.

<sup>2021</sup> Luke xvi. 26.

<sup>2022</sup> Luke xvi. 27.

<sup>2023</sup> Luke xvi. 28.

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

<sup>2025</sup> This may be simply a corruption of the Peshitta.

<sup>2026</sup> Luke xvi. 29.

<sup>2027</sup> Luke xvi. 30.

<sup>2028</sup> Or, *Surely*. The word is omitted by Borg. MS.

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

[27] <sup>2030</sup>The kingdom of heaven is like a man that is a householder, which went out early [28] in the morning to hire labourers for his vineyard. <sup>2031</sup>And he agreed with the labourers on [29] one penny a day for each labourer, and he sent them into his vineyard. <sup>2032</sup>And he went [30] [Arabic, p. 113] out in three hours, and saw others standing in the market idle. <sup>2033</sup>He said unto them, Go ye also into my vineyard, and what is right I will pay you. [31] <sup>2034</sup>And they went. And he went out also at the sixth and the ninth hour, and did likewise, [32] and sent them. <sup>2035</sup>And about the eleventh hour he went out, and found others standing idle. He said unto them, Why are ye standing the whole day idle? [33] <sup>2036</sup>They said unto him, Because no one hath hired us. He said unto them, Go ye [34] also into the vineyard, and what is right ye shall receive. <sup>2037</sup>So when evening came, the lord of the vineyard said unto his steward, Call the labourers, and pay them [35] their wages; and begin with the later ones, and end with the former ones. <sup>2038</sup>And [36] those of eleven hours<sup>2039</sup> came, and received each a penny. <sup>2040</sup>When therefore the first came, they supposed that they should receive something more; and they also [37] received each a penny. <sup>2041</sup>And when they received *it*, they spake angrily against the [38] householder, and said, <sup>2042</sup>These last worked one hour, and thou hast made them equal [39] with us, who have suffered the heat of the day, and its burden. <sup>2043</sup>He answered and said unto one of them, My friend, I do thee no wrong: *was it* not for a penny *that* [40] thou didst bargain with me? <sup>2044</sup>Take what is thine, and go thy way; for I wish to [41] give this last as I have given thee. <sup>2045</sup>Or am I not entitled to do with what is mine<sup>2046</sup> [42] what I choose? <sup>2047</sup>Or is thine eye perchance evil, because I am good? Thus shall the last *ones* be first, and the first last. The called are many, and the chosen are few.

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

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

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

### Section XXX.

[1] <sup>2054</sup>And he spake a parable unto those which were bidden there, because he saw [2] them choose the places that were in the highest part of the sitting room: <sup>2055</sup>When a man invites thee to a feast, do not go and sit at the head of the room; lest there [3] be there a man more honourable than thou, <sup>2056</sup>and he that invited you come and say unto thee, Give the place to this man: and thou be ashamed when thou risest and [4] takest <sup>2057</sup>another place. <sup>2058</sup>But when thou art invited, go and sit last; so that when he that invited thee cometh, he may say unto thee, My friend, go up higher: and [5] thou shalt have praise before all that were invited with thee. <sup>2059</sup>For every one that exalteth himself shall be abased; and every one that abaseth himself shall be exalted.

[6] <sup>2060</sup>And he said also to him that had invited him, When thou makest a feast <sup>2061</sup>or a banquet, <sup>2062</sup>do not invite thy friends, nor even thy brethren, nor thy kinsmen, nor thy [7] rich neighbours; lest haply they also invite thee, and thou have this reward. <sup>2063</sup>But when thou makest a feast, invite the poor, and those with withered hand, and the [8] lame, and the blind: <sup>2064</sup>and blessed art thou, since they have not the means to reward [9] thee; that thy reward may be at the rising of the righteous. <sup>2065</sup>And when one of them that were invited heard that, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

[10, 11] <sup>2066</sup>Jesus answered again in parables, and said, <sup>2067</sup>The kingdom of heaven hath been likened [Arabic, p. 115] to <sup>2068</sup>a certain king, which made a feast <sup>2069</sup>for his son, and prepared a [12] great banquet, <sup>2070</sup>and invited many: and he sent his servants at the time of the feast to inform them

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- 351 Luke xiv. 4.
  - 352 Luke xiv. 5.
  - 353 Luke xiv. 6.
  - 354 Luke xiv. 7.
  - 355 Luke xiv. 8.
  - 356 Luke xiv. 9.
  - 357 Lit. *at thy rising and taking*.
  - 358 Luke xiv. 10.
  - 359 Luke xiv. 11.
  - 360 Luke xiv. 12.
  - 361 Practically synonymous words.
  - 362 Practically synonymous words.
  - 363 Luke xiv. 13.
  - 364 Luke xiv. 14.
  - 365 Luke xiv. 15.
  - 366 Matt. xxii. 1; Matt. xxii. 2.
  - 367 Luke xiv. 16b.
  - 368 Borg. ms., *is like*.
  - 369 Used specially of a marriage feast.
  - 370 Lit. *bread*, the Syriac word for which (*not* that in the versions) means also *feast*.

that were invited, <sup>2071</sup>Everything is made ready for you; come. And [13] they would not come, but began all of them with one voice to make excuse. <sup>2072</sup>And the first said unto them, Say to him, I have bought a field, and I must needs go out [14] to see it: <sup>2073</sup>I pray thee to release<sup>2074</sup> me, for I ask to be excused. And another said, I have bought five yoke of oxen, and I am going to examine them: I pray thee [15] to release me, for I ask to be excused. <sup>2075</sup>And another said, I have married a wife, [16] and therefore I cannot come. <sup>2076</sup>And the king sent also other servants, and said, Say to those that were invited, that my feast is ready, and my oxen and my fatlings are [17] slain, and everything is ready: come to the feast. <sup>2077</sup>But they made light of it, and [18] went, one to his field, and another to his merchandise: <sup>2078</sup>and the rest took his [19] servants, and entreated them shamefully, and killed them. <sup>2079</sup>And one of the servants [20] came, and informed his lord of what had happened. <sup>2080</sup>And when the king heard, he became angry, and sent his armies; and they destroyed those murderers, and [21] burned their cities. <sup>2081</sup>Then he said to his servants, The feast is prepared, but those [22] that were invited were not worthy. <sup>2082</sup>Go out quickly into the markets and into the partings of the ways of the city, and bring in hither the poor, and those with pains, and the lame, and the blind. And the servants did as the king commanded them. [23] <sup>2083</sup>And they came, and said unto him, Our lord, we have done all that thou commandedst [24] us, and there is here still room. <sup>2084</sup>So the lord said unto his servants, Go out into the roads, and the ways, and the paths, and every one that ye find, invite [25] [Arabic, p. 116] to the feast, and constrain them to enter, till my house is<sup>2085</sup> filled. <sup>2086</sup>I say unto you, that no one of those people that were invited shall taste of my feast. [26] <sup>2087</sup>And those servants went out into the roads, and gathered all that they found, good and [27] bad: and the banquet-house was filled with guests. <sup>2088</sup>And the king entered to see those [28] who were seated, and he saw there a man not wearing a festive garment: <sup>2089</sup>and he said unto him, My friend, how didst thou come in here not having on festive garments? [29] <sup>2090</sup>And he was silent. Then the king said to the servants, Bind his hands and his feet, and put him forth into the outer darkness; there shall be weeping and [30] gnashing of teeth. <sup>2091</sup>The called are many; and the chosen, few.

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

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

[40] <sup>2102</sup>And while they were going up in the way to Jerusalem, Jesus went in front of them; and they wondered, and followed him fearing. And he took his twelve disciples apart, [41] and began to tell them privately <sup>2103</sup> what was about to befall him. <sup>2104</sup>And he said unto [Arabic, p. 117] them, We are going up to Jerusalem, and all the things shall be fulfilled [42] that are written in the prophets concerning the Son of man. <sup>2105</sup>He shall be delivered to the chief priests and the scribes; and they shall condemn him to death, [43] and deliver him to the peoples; <sup>2106</sup> <sup>2107</sup>and they shall treat him shamefully, and scourge [44] him, and spit in his face, and humble him, <sup>2108</sup>and crucify him, and slay him: <sup>2109</sup>and on [45] the third day he shall rise. <sup>2110</sup>But they understood not one thing of this; but this word was hidden from them, and they did not perceive these things that were addressed to them.

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

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<sup>2092</sup> John v. 1a.

<sup>2093</sup> Luke xvii. 11; Luke xvii. 12.

<sup>2094</sup> Luke xvii. 13.

<sup>2095</sup> Luke xvii. 14.

<sup>2096</sup> Luke xvii. 15.

<sup>2097</sup> Luke xvii. 16.

<sup>2098</sup> Luke xvii. 17.

<sup>2099</sup> Luke xvii. 18.

<sup>2100</sup> Luke xvii. 19.

<sup>2101</sup> Or, *saved thee*.

<sup>2102</sup> Mark x. 32.

<sup>2103</sup> Lit. *between himself and them*.

<sup>2104</sup> Luke xviii. 31b.

<sup>2105</sup> Mark x. 33b.

<sup>2106</sup> i.e., Gentiles.

<sup>2107</sup> Mark x. 34a.

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

<sup>2109</sup> Luke xviii. 33.

<sup>2110</sup> Luke xviii. 34.

<sup>2111</sup> Matt. xx. 20.

<sup>2112</sup> Matt. xx. 21a.

<sup>2113</sup> Mark x. 35.

<sup>2114</sup> Mark x. 36.

<sup>2115</sup> Lit. of course *the two of them*, and so all through the conversation.

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

### Section XXXI.

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

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

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

[15, 16] <sup>2137</sup>And when Jesus entered and passed through Jericho, <sup>2138</sup>there was a man named Zacchæus, [17] rich, and chief of the publicans. <sup>2139</sup>And he desired to see Jesus who he was; and he was not able for the pressure of the crowd, because Zacchæus was little of stature. [18] [Arabic, p. 119] <sup>2140</sup>And he hastened, and went before Jesus, and went up into an unripe fig [19] tree<sup>2141</sup> to see Jesus: for he was to pass thus. <sup>2142</sup>And when Jesus came to that place, he saw him, and said unto him, Make haste, and come down, Zacchæus: [20] to-day I must be in thy house. <sup>2143</sup>And he hastened, and came down, and received [21] him joyfully. <sup>2144</sup>And when they all saw, they murmured, and said, He hath gone in [22] and lodged with a man that is a sinner. <sup>2145</sup>So Zacchæus stood, and said unto Jesus, My Lord, now half of my possessions I give to the poor, and what I have unjustly [23] taken<sup>2146</sup> from every man I give him fourfold. <sup>2147</sup>Jesus said unto him, Today is salvation [24] come to this house, because this *man* also is a<sup>2148</sup> son of Abraham. <sup>2149</sup>For the Son of man came to seek and save the thing that was lost.

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

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<sup>2135</sup> Luke xiii. 29.  
<sup>2136</sup> Luke xiii. 30.  
<sup>2137</sup> Luke xix. 1.  
<sup>2138</sup> Luke xix. 2.  
<sup>2139</sup> Luke xix. 3.  
<sup>2140</sup> Luke xix. 4.  
<sup>2141</sup> cf. the extract from Isho'dad (Harris, *Fragments*, p. 19).  
<sup>2142</sup> Luke xix. 5.  
<sup>2143</sup> Luke xix. 6.  
<sup>2144</sup> Luke xix. 7.  
<sup>2145</sup> Luke xix. 8.  
<sup>2146</sup> A diacritical point must be restored to the second letter of this word. As it stands it gives no sense.  
<sup>2147</sup> Luke xix. 9.  
<sup>2148</sup> Lit. *the*.  
<sup>2149</sup> Luke xix. 10.  
<sup>2150</sup> Luke xviii. 35a [rather, Matt. xx. 29a + Mark x. 46a.]; Matt. xx. 29b.  
<sup>2151</sup> Luke xviii. 35b.  
<sup>2152</sup> Mark x. 46b; Luke xviii. 36.  
<sup>2153</sup> Luke xviii. 37.  
<sup>2154</sup> Mark x. 47a; Luke xviii. 38.  
<sup>2155</sup> Luke xviii. 39a.  
<sup>2156</sup> Mark x. 48b.  
<sup>2157</sup> Mark x. 49.

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

[36] <sup>2164</sup>And he spake a parable because he was nearing <sup>2165</sup> Jerusalem, and they supposed [37] that at that time the kingdom of God was about to appear. <sup>2166</sup>He said unto them, A man, a son of a great race, went into a far country, to receive a kingdom, and [38] return. <sup>2167</sup>And he called his ten servants, and gave them ten shares, and said unto [39] them, Trade till the time of my coming. <sup>2168</sup>But the people of his city hated him, and [40] sent messengers after him, and said, We will not that this *man* reign over us. <sup>2169</sup>And when he had received a <sup>2170</sup> kingdom, and returned, he said that the servants to whom he had given the money should be called unto him, that he might know what each [41] of them had traded. <sup>2171</sup>And the first came, and said, My lord, thy share hath gained [42] ten shares. <sup>2172</sup> The king said unto him, Thou good and faithful servant, who hast [43] been found faithful in a little, be thou set over ten districts. <sup>2173</sup>And the second came, [44] and said, My lord, thy portion hath gained five portions. <sup>2174</sup>And he said unto him [45] also, And thou shalt be set over five districts. <sup>2175</sup>And another came, and said, My [46] lord, here is thy portion, which was with me laid by in a napkin: <sup>2176</sup>I feared thee, because thou art a hard man, and takest what thou didst not leave, and seekest [47] what thou didst not give, and reapest what thou didst not sow. <sup>2177</sup>His lord said unto him, From thy mouth shall I judge thee, thou wicked and idle servant, who wast untrustworthy. Thou knewest that I am a hard man, and take what I did not [48] leave, and reap what I did not sow: <sup>2178</sup>why didst thou not put my money at usury, [49] and so I might come and seek it, with its gains? <sup>2179</sup>And he said unto those that were standing in front of him, Take from

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



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

## Section XXXII.

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

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

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

<sup>2198</sup>And there came a poor widow, and cast in two mites. <sup>2199</sup>And Jesus called his disciples, and said unto them, Verily I say unto you, This poor [15] widow cast into the treasury more than all the people: <sup>2200</sup>and all of these cast into the place of the offering of God<sup>2201</sup> of the superfluity of their wealth; while this *woman* of her want threw in all that she possessed.

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

[22] [Arabic, p. 123] <sup>2210</sup>And when eventide was come, he left all the people, and went outside the [23] city to Bethany, he and his twelve, and he remained there. <sup>2211</sup>And all the people, because they knew the place, came to him, and he received them; and them that [24] had need of healing he healed. <sup>2212</sup>And on the morning of the next day, when he returned [25] to the city from Bethany, he hungered. <sup>2213</sup>And he saw a<sup>2214</sup> fig tree at a distance on the beaten highway, having on it leaves. And he came unto it, *expecting* to find something on it; and when he came, he found nothing on it but the leaves—it<sup>2215</sup> was not [26] the season of figs—<sup>2216</sup>and he said unto it, Henceforward for ever let no man eat fruit of thee. And his disciples heard.

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

<sup>2198</sup> Mark xii. 42a.

<sup>2199</sup> Luke xxi. 3.

<sup>2200</sup> Mark xii. 44a.

<sup>2201</sup> Lit. *house of the offering of God*, as in the ms. described by Gildemeister (at Luke xxi. 4); but it is simply a reproduction of the phrase used in the Peshitta at Luke xxi. 3. The parallel passages are a good deal fused together.

<sup>2202</sup> Luke xviii. 9.

<sup>2203</sup> Luke xviii. 10.

<sup>2204</sup> Luke xviii. 11.

<sup>2205</sup> Lit. *between him and himself*.

<sup>2206</sup> Luke xviii. 12.

<sup>2207</sup> Or, *gains*.

<sup>2208</sup> Luke xviii. 13.

<sup>2209</sup> Luke xviii. 14.

<sup>2210</sup> Mark xi. 19a; Matt. xxi. 17.

<sup>2211</sup> Luke ix. 11.

<sup>2212</sup> Mark xi. 12.

<sup>2213</sup> Mark xi. 13.

<sup>2214</sup> Lit. *one* (Syriac).

<sup>2215</sup> Lit. *and it*.

<sup>2216</sup> Mark xi. 14.

<sup>2217</sup> Mark xi. 15a; John iii. 1.

<sup>2218</sup> John iii. 2.

doest, except him whom God is [29] with. <sup>2219</sup>Jesus answered and said unto him, Verily, verily, I say unto thee, If a man [30] be not born a second *time*, he cannot see the kingdom of God. <sup>2220</sup>Nicodemus said unto him, How can a man who is old be born? can he, think you, return again to [31] his mother's womb a second time, to enter and be born? <sup>2221</sup>Jesus answered and said unto him, Verily, verily, I say unto thee, If a man be not born of water and the Spirit, [32] he cannot enter the kingdom of God. <sup>2222</sup>For he that is born of flesh is flesh; and he that [33] is born of Spirit is spirit. <sup>2223</sup>Wonder not that I said unto thee that ye must be born a [34] [Arabic, p. 124] second *time*. <sup>2224</sup>The wind bloweth where it listeth, and thou hearest its voice, but thou knowest not from what place it cometh, nor whither it goeth: so [35] is every man that is born of the Spirit. <sup>2225</sup>Nicodemus answered and said unto him, [36] How can that be? <sup>2226</sup>Jesus answered and said unto him, Art thou teaching<sup>2227</sup> Israel, [37] and *yet* knowest not these things? <sup>2228</sup>Verily, verily, I say unto thee, What we know [38] we say, and what we have seen we witness: and ye receive not our witness. <sup>2229</sup>If I said unto you what is on earth, and ye believed not, how then, if I say unto you [39] what is in heaven, will ye believe? <sup>2230</sup>And no man hath ascended up into heaven, except him that descended from heaven, the Son of man, which is in heaven. [40] <sup>2231</sup>And as Moses lifted up the serpent in the wilderness, so is the Son of man to be [41] lifted up; <sup>2232</sup>so that every man who may believe in him may not perish, but have [42] eternal life. <sup>2233</sup>God so loved the world, that<sup>2234</sup> he should give his only Son; and so every one that believeth on him should not perish, but should have eternal life. [43] <sup>2235</sup>God sent not his Son into the world to judge the world; but that the world might [44] be saved by his hand. <sup>2236</sup>He that believeth in him shall not be judged: but he that believeth not is condemned beforehand, because he hath not believed in the name [45] of the only *Son*, the Son of God.<sup>2237</sup> <sup>2238</sup>This is the judgement, that the light came into the world, and men loved the darkness more than the light; because their deeds [46] were evil. <sup>2239</sup>Whosoever doeth evil deeds hateth the light, and cometh not to the [47] light, lest his deeds be reprov'd. <sup>2240</sup>But he that doeth the truth cometh to the light, that his deeds may be known, that they have been done in God.

<sup>2219</sup> John iii. 3.

<sup>2220</sup> John iii. 4.

<sup>2221</sup> John iii. 5.

<sup>2222</sup> John iii. 6.

<sup>2223</sup> John iii. 7.

<sup>2224</sup> John iii. 8.

<sup>2225</sup> John iii. 9.

<sup>2226</sup> John iii. 10.

<sup>2227</sup> Or *the teacher of*.

<sup>2228</sup> John iii. 11.

<sup>2229</sup> John iii. 12.

<sup>2230</sup> John iii. 13.

<sup>2231</sup> John iii. 14.

<sup>2232</sup> John iii. 15.

<sup>2233</sup> John iii. 16.

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

<sup>2235</sup> John iii. 17.

<sup>2236</sup> John iii. 18.

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

<sup>2238</sup> John iii. 19.

<sup>2239</sup> John iii. 20.

<sup>2240</sup> John iii. 21.

### Section XXXIII.

[1] [Arabic, p. 125] <sup>2241</sup>And when evening came, Jesus went forth outside of the city, he and his  
[2] disciples. <sup>2242</sup>And as they passed in the morning, the disciples saw that fig tree [3] withered  
away from its root. <sup>2243</sup>And they passed by, and said, How did the fig tree dry [4] up immediately?  
<sup>2244</sup>And Simon remembered, and said unto him, My Master, behold, [5] that fig tree which thou  
didst curse hath dried up. <sup>2245</sup>And Jesus answered and said [6] unto them, Let there be in you the  
faith of God. <sup>2246</sup>Verily I say unto you, if ye believe, and doubt not in your hearts, and assure  
yourselves that that will be which [7] ye say, ye shall have what ye say. <sup>2247</sup>And if ye say to this  
mountain, Remove, and [8] fall<sup>2248</sup> into the sea, it shall be. <sup>2249</sup>And all that ye ask God in prayer,  
and believe, he [9, 10] will give you. <sup>2250</sup>And the apostles<sup>2251</sup> said unto our Lord, Increase our<sup>2252</sup>  
faith. <sup>2253</sup>He said unto them, If there be in you faith like a grain of mustard, ye shall say to this fig  
tree, Be thou torn up, and be thou planted in the sea; and it will obey you. [11] <sup>2254</sup>Who of you hath  
a servant driving a yoke of oxen or tending sheep, and if he [12] come from the field, will say unto  
him straightway, Go and sit down? <sup>2255</sup>Nay, <sup>2256</sup>he will say unto him, Make ready for me wherewith  
I may sup, and gird thy waist, and serve me, till I eat and drink; and afterwards thou shalt eat and  
drink also. [13] <sup>2257</sup>Doth that servant haply, who did what he was bid, receive his praise? I think  
[14] not. <sup>2258</sup>So ye also, when ye have done all that ye were bid, say, We are idle servants; what it  
was our duty to do, we have done.

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

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

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

[26, 27] <sup>2270</sup>And they came again to Jerusalem. <sup>2271</sup>And it came to pass, on one of the days, as Jesus was walking in the temple, and teaching the people, and preaching *the* [28] *gospel*, <sup>2272</sup>that the chief priests and the scribes with the elders came upon him, and said unto him, Tell us: <sup>2273</sup>By what power doest thou this? and who gave thee this [29] power to do that? <sup>2274</sup>And Jesus said unto them, I also will ask you one word, and if [30] ye tell me, I also shall tell you by what power I do that. <sup>2275</sup>The baptism of John, from [31] what place *is* it? from heaven or of men? <sup>2276</sup>Tell me. <sup>2277</sup>And they reflected within themselves, [Arabic, p. 127] and said, If we shall say unto him, From heaven; he will say unto [32] us, For what reason did ye not believe him? <sup>2278</sup>But <sup>2279</sup>if we shall say, Of men; [33] we fear<sup>2280</sup> that the people will stone us, all of them. <sup>2281</sup>And all of them were holding<sup>2282</sup> [34] to John, that he was a true prophet. <sup>2283</sup>They answered and said unto him, We know [35] not. <sup>2284</sup>Jesus said unto them, Neither tell I you also by what power I work. What think ye? A man had two sons; and he went to the first, and said unto him, My [36] son, go to-day, and till in the vineyard. <sup>2285</sup>And he answered and said, I do not wish [37] to: but finally he repented, and went. <sup>2286</sup>And he

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

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

[40] <sup>2289</sup>Hear another parable: A man was a householder, and planted a vineyard, and surrounded it with a hedge, and digged in it a winepress, and built in it a tower, [41, 42] <sup>2290</sup>and gave it to husbandmen, and went to a distance for a long time. <sup>2291</sup>So when the time of the fruits came, he sent his servants<sup>2292</sup> unto the husbandmen, that they might [43] send him of the produce<sup>2293</sup> of his vineyard. <sup>2294</sup>And those husbandmen beat him, and [44] sent him away empty. <sup>2295</sup>And he sent unto them another servant also; and they [45] stoned him, and wounded<sup>2296</sup> him, and sent him away with shameful handling. <sup>2297</sup>And he sent again another; and they slew him. And he sent many other servants unto [46] them. <sup>2298</sup>And the husbandmen took his servants, and one they beat, and another they [47] stoned, and another they slew. <sup>2299</sup>So he sent again other servants more than the first; and [48] [Arabic, p. 128] they did likewise with them. <sup>2300</sup>So the owner of the vineyard said, What shall I do? I will send my beloved son: it may be they will see him and be [49, 50] ashamed. <sup>2301</sup>So at last he sent unto them his beloved son that he had. <sup>2302</sup>But the husbandmen, when they saw the son, said amongst themselves, This is the heir. [51, 52] <sup>2303</sup>And they said, We will slay him, and so the inheritance will be ours. <sup>2304</sup>So they took [53] him, and put him forth without the vineyard, and slew him. <sup>2305</sup>When then the lord [54] of the vineyard shall come, what will he do with those husbandmen? <sup>2306</sup>They said unto him, He will destroy them in the worst of ways, <sup>2307</sup>and give the vineyard to [55] other husbandmen, who will give him fruit in its season. <sup>2308</sup>Jesus said unto them, Have ye never read in the scripture,

The stone which the builders declared to be base,

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

<sup>2309</sup>The same came to be at the head of the corner:

[56] <sup>2310</sup>From God was this,

And it is wonderful in our eyes?

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

### Section XXXIV.

[1] <sup>2315</sup>Then went the Pharisees and considered how they might ensnare him in a word, [2] and deliver him into the power of the judge, <sup>2316</sup> and into the power of the ruler. <sup>2317</sup>And they sent unto him their disciples, with the kinsfolk of Herod; and they said unto him, [Arabic, p. 129] Teacher, we know that thou speakest the truth, and teachest the way of God with equity, <sup>2318</sup> and art not lifted up <sup>2319</sup> by any man: for thou actest not so as to [3] be seen of any man. <sup>2320</sup>Tell us now, What is thy opinion? Is it lawful that we should [4] pay the tribute to Cæsar, or not? shall we give, or shall we not give? <sup>2321</sup>But Jesus knew [5] their deceit, and said unto them, <sup>2322</sup>Why tempt ye me, ye hypocrites? Shew me the [6] penny of the tribute. <sup>2323</sup>So they brought unto him a penny. Jesus said unto them, To whom belongeth this image and inscription? They said unto him, To Cæsar. [7, 8] <sup>2324</sup>He said unto them, Give what is Cæsar's to Cæsar, and what is God's to God. <sup>2325</sup>And they could not make him slip in a *single* word before the people; and they marvelled at his word, and refrained.

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<sup>2309</sup> Luke xx. 17b.

<sup>2310</sup> Matt. xxi. 42c.

<sup>2311</sup> Matt. xxi. 43.

<sup>2312</sup> Matt. xxi. 44.

<sup>2313</sup> Matt. xxi. 45.

<sup>2314</sup> Matt. xxi. 46.

<sup>2315</sup> Matt. xxii. 15; Luke xx. 20b.

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

<sup>2317</sup> Matt. xxii. 16.

<sup>2318</sup> See note, § 3, 53.

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

<sup>2320</sup> Matt. xxii. 17.

<sup>2321</sup> Mark xii. 15a.

<sup>2322</sup> Matt. xxii. 18b; Matt. xxii. 19.

<sup>2323</sup> Matt. xxii. 20.

<sup>2324</sup> Matt. xxii. 21.

<sup>2325</sup> Luke xx. 26.



[9] <sup>2326</sup>And on that day came the Sadducees, and said unto him, <sup>2327</sup>There is no life for [10] the dead. <sup>2328</sup>And they asked him, and said unto him, Teacher, Moses said unto us, If a man die, not having children, let his brother take his wife, and raise up seed [11] for his brother. <sup>2329</sup>Now there were with us seven brethren: and the first took a wife, [12] and died without children; <sup>2330</sup>and the second took his wife, and died without children; [13] <sup>2331</sup>and the third also took her; and in like manner the seven of them also, and they [14, 15] died without leaving children. <sup>2332</sup>And last of them all the woman died also. <sup>2333</sup>At the resurrection, then, which of these seven shall have this woman? for all of them took [16] her. <sup>2334</sup>Jesus answered and said unto them, Is it not for this that ye have erred, [17] because ye know not the scriptures, nor the power of God? <sup>2335</sup>And the sons of this [18] world take wives, and the women become the men's; <sup>2336</sup> <sup>2337</sup>but those that have become worthy of that world, and the resurrection from among the dead, do <sup>2338</sup>not take [19] [Arabic, p. 130] wives, and the women also do <sup>2339</sup>not become the men's. <sup>2340</sup>Nor is it possible that they should die; but they <sup>2341</sup>are like the angels, and are the children of [20] God, because they have become the children of the resurrection. <sup>2342</sup>For in <sup>2343</sup>the resurrection of the dead, have ye not read in the book of Moses, how from the bush God said unto him, I am the God of Abraham, and the God of Isaac, and the God of Jacob? [21] <sup>2344</sup>And God is not *the God* of the dead, but of the living: for all of them are alive with him. And ye have erred greatly.

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

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

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



and, <sup>2350</sup>Which of the commandments is greater, and has precedence [27] in the law? <sup>2351</sup>Jesus said unto him, The first of all the commandments is, Hear, O [28] Israel; The Lord our God, the Lord is one: <sup>2352</sup>and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy thought, and with all thy [29, 30] strength. <sup>2353</sup>This is the great and preëminent<sup>2354</sup> commandment. <sup>2355</sup>And the second, which is like it, is, Thou shalt love thy neighbour as thyself. And another commandment [31] greater than these two there is not. <sup>2356</sup>On these two commandments, then, are hung the [32] [Arabic, p. 131] law and the prophets. <sup>2357</sup>That scribe said unto him, Excellent! my Master;<sup>2358</sup> thou hast said truly that he is one, and there is no other outside of him: [33] <sup>2359</sup>and that a man should love him with all his heart, and with all his thought, and with all his soul, and with all his strength, and that he should love his neighbour as [34] himself, is better than all savours and sacrifices. <sup>2360</sup>And Jesus saw him that he had answered wisely; and he answered and said unto him, Thou art not far from the [35, 36] kingdom of God. <sup>2361</sup>Thou hast spoken rightly: do this, and thou shalt live. <sup>2362</sup>And he, as his desire was to justify himself, said unto him, And who is my neighbour? [37] <sup>2363</sup>Jesus said unto him, A man went down from Jerusalem to Jericho; and the robbers fell upon him, and stripped<sup>2364</sup> him, and beat him, his life remaining in him *but* little,<sup>2365</sup> [38] and went away. <sup>2366</sup>And it happened that there came down a certain priest that way; [39] and he saw him, and passed by. <sup>2367</sup>And likewise a Levite also came and reached [40] that place, and saw him, and passed by. <sup>2368</sup>And a certain Samaritan, as he journeyed, [41] came to<sup>2369</sup> the place where he was, and saw him, and had compassion on him, <sup>2370</sup>and came near, and bound up his strokes,<sup>2371</sup> and poured on them wine and oil; and he set<sup>2372</sup> him on the ass, and brought him to the inn, and expended his care upon him. [42] <sup>2373</sup>And on the morrow of that day he took out two pence,

<sup>2350</sup> Mark xii. 28b.

<sup>2351</sup> Mark xii. 29.

<sup>2352</sup> Mark xii. 30a; Matt. xxii. 37b [rather, Mark xii. 30b.].

<sup>2353</sup> Matt. xxii. 38.

<sup>2354</sup> This simply represents *first* in Syriac.

<sup>2355</sup> Mark xii. 31.

<sup>2356</sup> Matt. xxii. 40.

<sup>2357</sup> Mark xii. 32.

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

<sup>2359</sup> Mark xii. 33.

<sup>2360</sup> Mark xii. 34a.

<sup>2361</sup> Luke x. 28b.

<sup>2362</sup> Luke x. 29.

<sup>2363</sup> Luke x. 30.

<sup>2364</sup> The diacritical point over the third radical must be removed.

<sup>2365</sup> *cf.* Peshitta.

<sup>2366</sup> Luke x. 31.

<sup>2367</sup> Luke x. 32.

<sup>2368</sup> Luke x. 33.

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

<sup>2370</sup> Luke x. 34.

<sup>2371</sup> The Syriac word used means both *wounds* and *strokes*.

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

<sup>2373</sup> Luke x. 35.

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

[46] <sup>2377</sup>And he was teaching every day in the temple. But the chief priests and scribes and the elders of the people sought to destroy him: <sup>2378</sup>and they could<sup>2379</sup> not *find* what [47] they should do with him; and all the people were hanging upon him to hear him. [48] <sup>2380</sup>And many of the multitude believed on him, and said, The Messiah, when he [49] cometh, can it be that he will do more than these signs that this *man* doeth? <sup>2381</sup>And the Pharisees heard the multitudes say that of him; and the chief priests sent [50] officers<sup>2382</sup> to seize him. <sup>2383</sup>And Jesus said unto them, I am with you *but* a short time [51] yet, and I go to him that sent me. <sup>2384</sup>And ye shall seek me, and shall not find me: [52] and where I shall be, ye shall not be able to come. <sup>2385</sup>The Jews said within themselves, Whither hath this *man* determined to go that we shall not be able<sup>2386</sup> to *find* him? can it be that he is determined to go to the regions of the nations,<sup>2387</sup> and teach [53] the heathen? <sup>2388</sup>What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?



## Section XXXV.

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

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

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

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

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

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

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

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

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



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

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

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