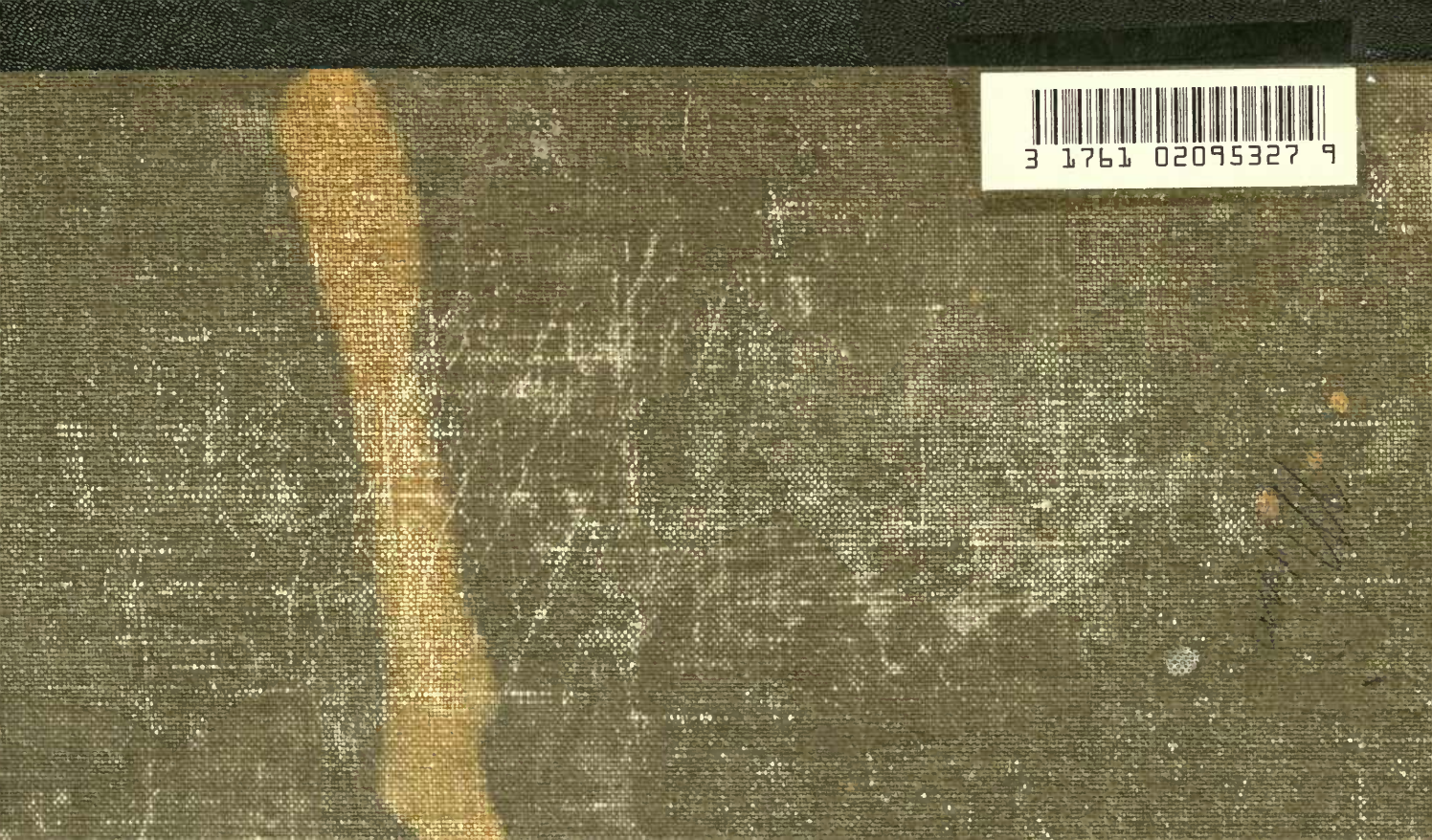
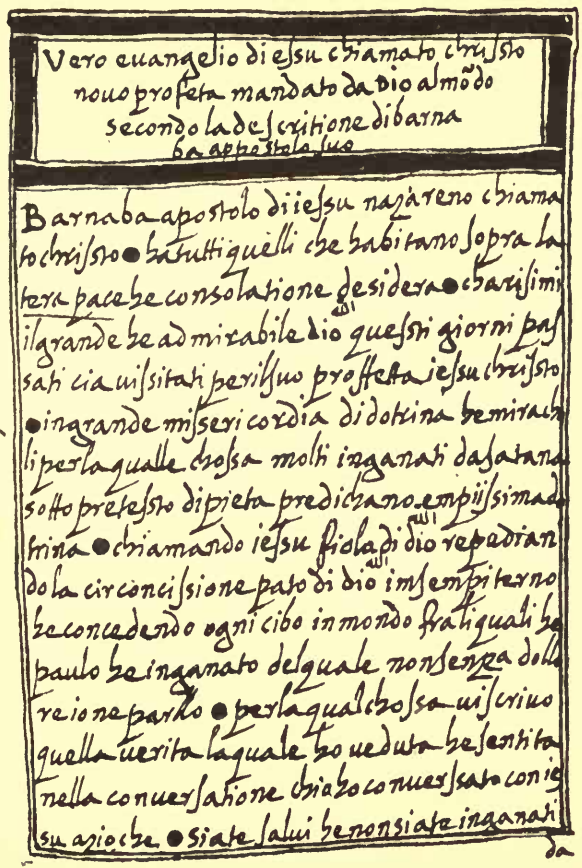

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Vero euangelio di iesu chiamato christo
nouo profeta mandato da dio almõdo
secondo la descritione di barna
ba apostolo suo

Barnaba apostolo di iesu nazareno chiama
to christo ● a tutti quelli che habitano sopra la
terra pace e consolatione desidera ● charissimi
il grande e admirabile dio (الله) questi giorni pas
sati ci a uisitati per suo profeta iesu christo
● in grande misericordia di dottrina e miracu
li per la quale cosa molti ingannati da satana
sotto pretesto di pieta predicano empissima dot
trina ● chiamando iesu figliolo di dio (الله) repudian
do la circoncisione pato di dio (الله) in sempiterno
e concedendo ogni cibo in mondo fra i quali e
paulo e ingannato del quale non senza dol
reione parlo ● per la qual cosa uiscriuo
quella uerita la quale ho ueduta e sentita
nella conuersatione chiazo conuersato con ie
su azioche ● siate salui e non siate ingannati
da

date adio quanto per ammore di dio ● onde non
siate pigri nel dare e date quello che auete
del migliore per ammore di dio ● Ditemi uoi
fratelli ricieuere cosa ueruna da dio (الله) che atten
no certo sopportare e ricenere ● adonque come
auete fede in uoi fedarete cosa ueruna che
ritiua per ammore di dio ● Meglio saria non da
re mi ente credare cosa che atiua perche non
do auerete qualche scusa secondo il mondo
● mandando cosa trista e seruando per uoi il
migliore quelle sera la scusa e queste e quat
tro o da dire circha la penitenza ● Rispose bar
tolameo quanto tempo deue durare la peniten
za ● Rispose iesu mentre che lo homo e in stato
di pecchato debe sempre pentirsi e fare pen
tenza onde si come la uitta humana sempre pec
cha cosi si sempre deue fare penitenza ● se uoi
non uolete fare piu chonto delle scarpe uostre che
della anima uostra posscia che ogni uolta che si
ronpono quelle uoi le rachonciate ●

Chonuerso

THE
GOSPEL OF BARNABAS

EDITED AND TRANSLATED FROM
THE ITALIAN MS. IN THE IMPERIAL
LIBRARY AT VIENNA

BY

LONSDALE AND LAURA RAGG

WITH A FACSIMILE

OXFORD
AT THE CLARENDON PRESS
1907

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PREFACE

Two articles in the *Journal of Theological Studies* may be said to have paved the way for the present publication. The first of these, by Dr. William Axon, appeared in April, 1902; the second, by one of the present editors, exactly three years later.

The translation of the Arabic glosses was begun by Major Marriott, D.S.O., and has been completed by Professor Margoliouth (to whose valuable Note on p. xlviii we desire here to call attention): that of the Italian text, together with the general editing of the MS., is the work of Lonsdale and Laura Ragg. The translators have endeavoured to preserve the archaic form and something even of the crudeness of the original. Where the text follows that of the Bible exactly, they have adopted the language of the Revised Version, from which also has been adapted, with slight modifications, the form into which the Scripture references are cast. The more obvious important parallels from the Qorân will be found either cited or referred to in the footnotes, which, for the rest, have been reduced perforce to the smallest possible dimensions.

Appended to the Introduction will be found the most important passages bearing on the '*Barnabas*

controversy' from the eighteenth-century writers, while the text itself is followed by a full (and, it is hoped, accurate) index of Scripture references, with such subject-index as was practicable.

The translators have encountered many unforeseen difficulties during the four years in which the work has been in their hands; much of the translation has been hewn out on pilgrimage, or in small hotel rooms, and far from books of reference.

But the hindrances have been more than matched by the generous and ungrudging help that they have received, especially from Italian *savants*, whose courtesy is, indeed, proverbial throughout Europe. Among those to whom they desire to acknowledge their debt are Padre Minocchi of Florence, Professors Guidi and Monaci of Rome, Professors Nallino and Cesareo of Palermo, Professor Crescini of Padua, and Commendatore Malagola of the Venetian Archivio.

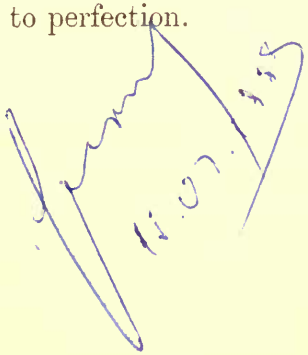
Outside Italy their acknowledgements are due first and foremost to Prof. J. Ritter von Karabacek, Director of the Imperial Library at Vienna, and to his learned and amiable colleague Dr. Rudolph Beer, whose kindness has not limited itself to a laborious collation of the entire MS. To M. Briquet of Geneva thanks are due for an opinion on the subject which he has made his own.

Among English friends they would recognize with gratitude the services rendered by Dr. Paget Toynbee, whose friendly criticism of their earlier

chapters was of no small value; by the Rev. H. G. Grey, of whose learning they would fain have made a fuller use; and by Prof. F. C. Burkitt, to whom they owe several valuable suggestions. The authorities of the Clarendon Press have shown no small kindness and patience; and to Dr. Sanday the editors are particularly grateful, since to him they owe their connexion with a task which, whatever the character of its results, has been to them one of remarkable interest. The long period over which the work has been spread and the difficulties under which it has been carried out must be held responsible for some of the anomalies and inequalities which disfigure it; but the editors are all too conscious of many blemishes and shortcomings in a task which none but an expert in two or three different lines could hope to achieve to perfection.

L. R.

VENICE,
All Saints' Day, 1906.



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ADDENDA ET CORRIGENDA

CONSEQUENT ON A COLLATION OF THE TEXT BY L. R. Oct. 3, 1906.

P. 46 (22[a]) expunge note : translate *looketh towards Tyre.*
P. 56 (27[a]) *note* reading transf. to *text*: note expunged.
P. 80 (36[b]) expunge note.
P. 82 (38[a]) reading transf. to *text*; notes expunged.
P. 96 (43[b]) ,, ,,
P. 176 (79[a]) [note 2] ,, ,,
P. 264 (123[a]) ,, ,,
P. 268 (125[a]) ,, ,,
P. 286 (134[a]) for *quella* in text read *quelle.*

INTRODUCTION

I. CODICES OF *BARNABAS*.

i. *The Italian and Spanish MSS.*:—*Barnabas* in the eighteenth century — Story of the Italian MS. — Story of the Spanish MS. — Relation of Spanish to Italian — Description of the Vienna MS.

ii. *Supposed Arabic original*:—An hypothesis based on hypotheses.

II. SUBJECT-MATTER OF *BARNABAS*.

i. *Dependence on the Christian Bible*:—Use of the Canonical Books in *Barnabas* — Dependence betrayed especially in the writer's 'Harmony of the Gospels'— No first-hand knowledge of Palestine in first century — *Barnabas* and the Vernacular versions — Use of the Vulgate — Bearing on question of authorship.

ii. *Jewish and Mohammedan material*:— *Barnabas* and the Qorân — Use of apocryphal Gospels — Use of Rabbinic legends — *Barnabas* systematizes and develops hints in Qorân — Specific points of contact — Mohammed and the Messiahship — Religious practices — Traces of later controversy — Predestination — Mysticism — Universalism — Asceticism of mediaeval type.

iii. *Mediaeval Colouring of 'Barnabas'*:—Question of an earlier Italian MS. — Characteristically Italian and mediaeval touches — Points of contact with Dante — The hundred years' Jubilee — Conclusions as to date and authorship — Conflicting data — Scribe apparently Venetian — Arabic original improbable.

III. THE LOST GNOSTIC GOSPEL.

i. *Historical notices of the lost Gospel*:— The Legend of St. Barnabas — The 'Gelasian Decree.'

ii. *Possibility of its use here*:—Suggested items possibly drawn from it.

IV. EXTRACTS FROM DOCUMENTS RELATIVE TO *BARNABAS*.

I. Codices of *Barnabas*.

(i) *Barnabas* in the eighteenth century: Italian and Spanish MSS.

(i) Towards the beginning of the eighteenth century the *Gospel of Barnabas* aroused considerable interest among the learned in England, to whom two different copies of the document were known and, to a certain extent, accessible. One of these was the Italian text, which we now publish for the first time in the ensuing pages; the other, a Spanish version, professedly translated from the Italian, which has since unfortunately disappeared from view.

Story of the Italian MS.

Our Italian MS. was acquired in Amsterdam by J. F. Cramer, and lent by him to John Toland in 1709[1]. Four years later, in 1713 (as the dedicatory preface observes[2]), Cramer presented his prize to the illustrious connoisseur Prince Eugène of Savoy: and eventually it found its way, in 1738, in company with the rest of that prince's library, into the Hofbibliothek at Vienna, where it now reposes.

Further back than the beginning of the eighteenth century we have no certain traces of the Codex, though an ambiguous reference in the preface to the (now lost) copy of the Spanish

[1] 'The learned gentleman,' says Toland, 'who has been so kind as to communicate it to me (viz. Mr. Cramer, Counsellor to the King of Prussia, but residing at Amsterdam), had it out of the library of a person of great name and authority in the said city; who during his life was often heard to put a high value on this piece. Whether as a rarity, or as the model of his religion, I know not.' (*Nazarenus*, chap. v. Cf. below, p. lxvii.)

[2] See below, p. lxxix. Denis (see p. lxxvi) says that Cramer, being in reduced circumstances at this time, was glad to *sell* it to the prince.

version, seen and described by Sale in 1734, may possibly indicate that our Italian MS. was once in the library of Pope Sixtus V (1585–9).

Story of the Spanish MS.

The Spanish MS. was lent to Sale by Dr. Holme, Rector of Hedley, in Hampshire. It passed subsequently into the hands of Dr. Thomas Monkhouse, Fellow of Queen's College, Oxford, by whom both the text and a translation were communicated to Dr. White, Bampton Lecturer in 1784.

Dr. White refers to this MS. in the eighth of his lectures, and appends several extracts from the English translation: these, and the four short passages of the original cited by Sale, together with Sale's notice in the Preface 'To the Reader' of his edition of the Qorân, represent the sum of our present knowledge of the Spanish version [1].

It will be worth while to quote in full what Sale says about the Spanish Preface, especially since it has a bearing on the history of the Italian also.

'The book,' he says,[2] 'is a moderate quarto . . . written in a very legible hand, but a little damaged towards the latter end. It contains two hundred and twenty-two chapters of unequal length, and four hundred and twenty pages; and is said, in the front, to be translated from the Italian, by an Arragonian Moslem, named Mostafa de Aranda. There is a preface prefixed to it, wherein the discoverer of the original MS., who was a Christian monk, called Fra Marino [3], tells us, that having accidentally met with a writing of Irenaeus (among others), wherein he speaks against St. Paul, alleging,

[1] The will of Dr. Monkhouse, dated July 23, 1792, contains no mention of this codex, which he is thought to have presented to his college library. All attempts to discover it in Queen's College Library have, however, been so far unsuccessful; and equally fruitless have been our inquiries addressed to the authorities of the principal libraries in England and on the Continent.

[2] Sale, *Korân*: Preface 'To the Reader,' sub fin.

[3] The name Marino, Marini, figures very frequently in Venetian annals: but the only contemporary friar of that name whom we have noted is a certain *Maestro Marino dell' ordine di S. Francesco*, who was responsible for an Index of prohibited books published in 1549. It were tempting, did chronology permit, to identify our Marino with the notorious Fra Vincenzo Marini, who after a series of adventurous frauds was claimed, when already condemned to the galleys, by the Inquisitor in Venice, on a charge of apostasy. But he was not born until 1573.

for his authority, the Gospel of St. Barnabas, he became exceeding desirous to find this Gospel; and that God, of His mercy, having made him very intimate with Pope Sixtus V, one day, as they were together in that Pope's library, his Holiness fell asleep, and he, to employ himself, reaching down a book to read, the first he laid his hand on proved to be the very gospel he wanted. Overjoyed at the discovery, he scrupled not to hide his prize in his sleeve; and, on the Pope's awaking, took leave of him, carrying with him that celestial treasure, by reading of which he became a convert to Mohammedanism.'

Testimony of the Spanish to the Italian MS.

The little we can gather from this descriptive notice is not without interest. The Spanish copy clearly did not correspond exactly, page for page and chapter for chapter, with our Vienna MS., though the differences are very slight indeed[1]. Moreover, it was clearly believed by whoever wrote the Preface—or rather the Title-page—to the Spanish copy, that his version was a translation of an earlier Italian MS.[2] Further, it will be observed that he has nothing to say about an 'original Arabic': and that he places a copy—whether Italian or Spanish is not clear, but probably Italian—in the library of Sixtus V (prior, therefore, to 1590).

Until the Spanish Codex be found again we cannot form a judgement as to its date; Sale's account of its script—'a very legible hand'—is too vague, and White has not described it particularly. It remains to consider whether our Italian Codex might conceivably be the book so piously filched (or fabricated) by Fra Marino. The critics of the eighteenth century dated it about 1470–80, or a little earlier[3];

[1] The Spanish version is described by Sale as a 'moderate quarto'; the Italian is an octavo. The Spanish numbers 222 chapters, the Italian the same; the Spanish has 420 pages, the Italian—apart from the Dedication—229 leaves, i. e. 458 pages.

[2] At pp. l–lxv will be found the extant fragments of the Spanish version and of Dr. White's translation placed side by side with the corresponding passages of our Italian text. The evidence of these scanty specimens would seem not inconsistent with the theory of the Spanish title-page: the Spanish often corresponds word for word with the Italian, and where it differs (chiefly in the translated passages) tends to be more diffuse.

[3] 'L'écriture est... d'environ l'an 1470 ou 1480,' La Monnoye, *Menagiana*, t. iv, p. 321. 'Translated into Italian (in all likelihood from the Arabic)

a modern expert would, however, relegate it without hesitation to the following century, on the simple testimony of the script and of the paper on which it is written.

Description of the Vienna MS.

Let us examine the document somewhat minutely. The Italian MS. (Cod. 2662 Eug.[1] in the Vienna Library) is a small and thick quarto of 255 leaves[2], bound in thin but stiff boards covered with a leathern surface of a dark bronze-green colour, simply ornamented with a double gilt line close to the edge (the inner line avoiding the corners so as to form a sort of triangle), with a floreated centre-piece embossed without gilding or colour, but fringed by a double gilded border-line somewhat arabesque in character. This binding is, to all appearance, oriental. If it be the work of the Prince's Parisian binders[3] (as no doubt the outer case is), then it is an astonishingly faithful copy of oriental models. As a matter of fact it has an almost precise counterpart in the binding of a Turkish document of 1575 now in the Archivio of Venice[4].

about the middle of the fifteenth century, and copy'd a little while after.' (White, ap. Toland, *Nazarenus*, Appendix II, p. 9.) 'The orthography as well as the character plainly shew it to be at least three hundred years old,' writes Toland, 1718: this would mean the first half of the fifteenth century (*Nazarenus*, ch. v). Cramer, whose rôle was to emphasize the importance of the wares he had to dispose of, dated it 'many centuries earlier' (see 1[a], p. lxxix).

[1] Formerly (as in Denis's Catalogue) No. 1000. The book itself is enclosed in an elaborate case ornamented on the sides with the arms of Prince Eugène, and lettered on the back: L'EVANGELIO DI GIESV | CHRISTO DA S. BARNABA.

[2] There are two blank leaves at the beginning, and three at the end; all the rest have a ruled red margin enclosing a space about $4\frac{1}{2} \times 3$ ins. Of the ruled pages, the first two are occupied with Cramer's Dedicatory Preface; then follow seventeen leaves not written upon, then the 'Gospel', the first folio of which is numbered 1 in the original (Arabic) numeration, 3 in that of the Vienna librarian Denis, whose numbering we have followed in the printed text, noting, however, the mistaken duplication of fol. 138. Fol. 138 *bis* = our fol. 139.

[3] 'The books are profusely bound in Turkey leather, and two of the most famous bookbinders of Paris were expressly sent for to do this work,' writes Lady Mary Wortley-Montague in 1717.

[4] *Capitoli fra Turchi et Venezia confirmati nel 1571* [Arch. Ven. 265]. The size is much larger, but the decoration corresponds very closely. This document was bound in Constantinople, as is shown by the Turkish writing of the period which a rent in the flap of the binding displays. It is apparently the official Italian version of the treaty mentioned in an extant dispatch of Sept. 4, 1571 [Arch. Ven.: Senato III (Secreta), No. 8].

There is no lettering on the back, the width of which is $1\frac{5}{8}$ in.; the measurement of the pages is $6\frac{1}{4} \times 4\frac{3}{8}$ in.[1].

The paper is described by Toland as 'Turkish,' and Denis follows him[2]; but a careful examination scarcely bears out this judgement. There are, in fact, two leaves (ff. 107 and 108) that might be described as 'delicately gumm'd and polish'd'; but these are entirely different in character from the rest—yellow, thin and smooth. All the remaining pages are of a somewhat coarse and stout 'cotton-paper,' and a close inspection reveals a water-mark such as no oriental paper ever bore. The anchor within a circle, says M. Briquet, is distinctively Italian; and the form which that sign assumes in the present case belongs, according to the same distinguished expert, to the second half of the sixteenth century[3].

The handwriting cannot, of course, be of greater antiquity than the paper on which it is written, and probability is in favour of its being not very much later. The specimen photograph which we give of the first page, together with one from the middle of the book, will offer fairly adequate material for a positive judgement as to the date of the script. Its general style will be seen to be that of the latter half of the fifteenth century. A fairly close resemblance to it can be found in certain Venetian MSS. of 1543, 1563, and 1564 in the *Archivio di Stato*, and of 1550, 1562, and 1567 in the Archives of St. Mark's. The most exact parallel that we have seen—remarkable for the reproduction of the characteristic *p* and *h* of our codex—is, however, a document in the latter collection, which bears the signature 'Franc°

[1] Toland (*Nazarenus*, App. II, p. 9) gives the measurements as $1\frac{1}{2}$ in. and 6 × 4 in. respectively.

[2] Toland, *Nazarenus*, chap. v; Denis, 'Codex in turc. charta' (quoted below, App. D).

[3] 'L'ancre,' writes M. Briquet, 'a été dessinée de plusieurs façons; le style de votre filigrane appartient à une époque récente et ne remonte certainement pas au delà de 1563; des variétés que je possède et qui ressemblent le plus aux vôtres sont de 1588 à 1595.' Cf. M. Briquet's printed work, *Papiers et Filigranes*, &c. (Genève, 1888), where the design that comes nearest to ours is one of 1572. There are two specimens bearing a resemblance somewhat closer in Likhatschieff's work, (*a*) No. 624, vol. i, p. 56, dated 1578; (*b*) No. 1858, vol. i, p. 175, dated 1563. Urbani (*Segni di cartiere antiche*: Venezia, 1870) has nothing very near—the closest are of 1475 and 1482 (p. 32, and tav. viii, nos. 10, 11). We

Vianello, Segretario Ducale,' and the date April 15, 1584[1]. Still, there remain certain puzzling peculiarities in the script of *Barnabas* which might conceivably point to a literary fraud[2].

This leads us to wonder who was the 'person of great name and authority'[3] in Amsterdam from whose library Cramer, according to Toland, obtained the book, sometime before 1709[4]. Possibly the peculiarities may have some other explanation: but, even if the theory sketched above should prove the true one, it still implies a sixteenth-century prototype for our codex.

Thus, the Spanish Title-page vouches for an earlier Italian original, and the Spanish Preface throws that original back at least 120 years beyond the date when Toland came across our codex at Amsterdam. That is as far as the external evidence will strictly take us. As regards internal evidence, the handwriting of our MS. and the paper on which it is written carry us back a little further, though scarcely to the middle of the sixteenth century, while its style and diction, as we shall see later on, would seem (unless they are marks of an elaborate literary hoax) to presuppose a still earlier prototype.

(ii) Supposed Arabic original.

(ii) Behind the Italian, the eighteenth-century writers held that there lurked an Arabic original.

'The Arabic original,' writes Dr. White in 1784, 'still exists in the East.' But White's statement is confessedly based on the authority of Sale's *Preliminary Discourse*, published fifty years earlier. 'The Mohammedans,' says Sale,[5] 'have also a Gospel in Arabic, attributed to St. Barnabas,

have examined, by kind permission of the Director, Comm. Malagola, the Archives of the Venetian Senate and Council of Ten for the years 1540–1600, but the exact counterpart is not to be found there. The examples most closely resembling ours are of 1543, 1563, and 1564 in the Archivio di Stato, and 1550, 1562, and 1567 in the Archiv. Fabbr. S. Marco.

[1] Fasc. I del Processo, No. 185, p. 40.

[2] Especially the variation in the form of *m* and *n*.

[3] See below, *Extracts*, iv. p. lxvii.

[4] See below, *Extracts*, i. p. lxv.

[5] Koran, *Preliminary Discourse*, § iv.

wherein the history of Jesus Christ is related in a manner very different from what we find in the true Gospels, and correspondent to those traditions which Mohammed has followed in his Koran.'

But when we turn to Sale's own Preface we find him thus confessing: 'I had not seen "the Gospel of St. Barnabas" when the little I have said of it in the *Preliminary Discourse*, and the extract I had borrowed from M. de la Monnoye and M. Toland, were printed off.' Sale's knowledge, then, of the 'Arabic original,' as of all else save what appears in his Preface 'To the Reader,' is, after all, secondhand, and based on the publications of La Monnoye in 1716[1], and Toland in 1718[2]. And neither La Monnoye nor Toland had seen an Arabic copy, though the latter initiated that series of challenges to the Moslems to produce one[3] which has been carried on ever since, and always without effect: a circumstance which tends to confirm the general suspicion that the Moslems themselves who boast, under the title of *Barnabas*, the possession of the only true and authentic Gospel, derive their knowledge of the existence of the 'Gospel of Barnabas' solely from Sale's Preface and Preliminary Discourse, of which they are known to possess a translation.

And so we find that the external authority for an Arabic original melts away into the conjecture of Cramer, expressed on his dedication-page: 'Sive Arabice, sive alia lingua, et si quis coniecturae locus est, a Sergio Monacho Nestoriano, uno e tribus illis *Alcorani* architectis, compositum' . . . 'in Italicum sermonem . . . conversum.'

With the internal evidence[4], such as it is, we deal below; as also with the negative argument to be drawn from Arabic writers. Suffice it here to suggest that that document itself offers no independent corroboration to the very natural and obvious *a priori* conjecture of our eighteenth-century critics. And we venture to say that if now, at the eleventh hour, Mohammedan controversialists should produce an Arabic

[1] In *Menagiana*, tom. iv (pub. Paris, 1715).

[2] *Nazarenus* (pub. London, 1718).

[3] See his *Queries*, printed below, p. lxix.

[4] The Arabic glosses in the MS., according to Prof. Joseph von Karabacek, are indubitably written by a European hand.

Barnabas, it would be necessary to test it thoroughly, by linguistic and literary as well as by archaeological tests, lest that should be hastily assumed as original which might prove after all to be a version made from the Italian.

II. Subject-matter of *Barnabas*.

When we turn from the outward form and history of the document to consider its material content, we can distinguish at once (i) an obvious and primary dependence upon the Christian Bible, and especially upon the four Canonical Gospels; (ii) frequent and voluminous insertions of Jewish and Mohammedan matter; and (iii) traces of hagiological and other mediaeval material. It will be convenient to make a few remarks upon each of these in turn.

(i) De-pendence on the Christian Bible.

(i) The very obvious dependence of *Barnabas* upon our Canonical Scriptures, more especially upon the four Canonical Gospels, disposes once for all of its claim to be, as it stands, an authentic and independent 'evangelium.'

Use of the Canonical Books in *Barnabas*.

Of the thirty-nine books commonly enumerated in our Canon of the Old Testament, no fewer than twenty-two are quoted or referred to by *Barnabas*, many of them by name. In one or two cases our author's memory plays him false, and he cites Proverbs as 'David' and Isaiah as 'Ezekiel,' or vice versa. But on the whole his knowledge of the Old Testament is remarkably full and accurate, showing none of the vagueness and egregious blundering of the Scripture allusions in the Qorân [1].

His favourite books are 'David' (i.e. the Psalter), to which he refers more than thirty times, and Isaiah, quoted twenty-five times or more. Next come Genesis and Exodus: the former as containing the record of the 'origines mundi'; the latter congenial in virtue of its miracles of judgement. The books of the Pentateuch are constantly quoted as 'Moses'. The earlier historical books—the 'Former Prophets'—are cited with some frequency, Kings being apparently ascribed to Daniel: the later group is practically ignored, being represented by a single reference to Chronicles.

[1] See below, § ii, on *Jewish and Mohammedan Material*, p. xxv.

The Apocryphal Books—reckoned, no doubt, with the Canon of the Old Testament by the writer of *Barnabas*[1]—appear sparingly. Citations from Ecclesiasticus and Wisdom are attributed to 'Solomon'; a reminiscence of Tobit is combined in one place with a quotation from Deuteronomy[2]; and there is a reference to the false judgement passed upon Susanna.

Of the twenty-seven books comprised in our New Testament, references direct or indirect may be found to at least nineteen; and these include not only the Gospels—which, as we shall see, form the fundamental substratum of the whole document—but also the Acts and the Apocalypse, the Epistle to the Hebrews, and the Epistles of St. James, St. Peter, and St. John. And, what is in some ways more important still, there is a fairly frequent dependence upon the writings of that Apostle of the Gentiles whose 'erroneous teaching' it is 'Barnabas'' professed purpose to combat[3]. We have found traces of a majority of the Pauline Epistles[4]. Perhaps the most significant instance is that in 182[b], where 'Barnabas,' while ostensibly quoting from the original passage in Exodus, has really the Epistle to the Romans in his mind[5].

The comparatively frequent references to the Epistles of the New Testament constitute another of the many conclusive arguments against the Barnaban authorship of this 'Gospel'. It is not merely that the phenomena of *Barnabas* presuppose common material—the use, e.g., of an oral tradition used also by our Canonical New Testament writers; a more intimate relation to St. Paul's writings and to the Catholic Epistles, including 2 St. Peter, is implied by the recurrence of verbal coincidences.

'Barnabas'' 'Harmony of the Gospels.'

But the central document for *Barnabas* is that represented by our four Gospels. And though about one third of the bulk is derived from other sources, yet the four Canonical Gospels may be shown to form the fundamental substratum of the entire document. The distinctively Mohammedan and Talmudic matter is introduced as it were parenthetically, and

[1] He appears to have used the Vulgate version: see below, p. xxiii.
[2] See 30[a] fin.; cp. Deut. xxxii. 39 and Tobit xiii. 2.
[3] See 3[a] and 331[b].
[4] Rom., 1 Cor., Gal., Phil., Col., 1 Thess., 1 Tim.
[5] See note on the passage.

mostly into discourses put into the mouth of Christ. The Gospels supply the framework of the narrative and a large proportion also of the discourses[1]. Thus, the story begins with a combination of the opening narratives of the first and third Gospels—the Annunciation, Nativity, Circumcision, Visit of the Magi, Flight into Egypt, Massacre of the Innocents, and the Finding in the Temple[2]. Its central portion deals with the 'prophetic ministry' initiated 'when Jesus was thirty years old'[3], and is occupied with journeyings, miracles, parables, and ethical and eschatological discourses; in which, though a very unscientific harmony of the Gospels is implied[4], yet the general outline of the canonical narrative can be discerned. Finally, the last pages record a Paschal Supper, a Betrayal, a Trial and a Crucifixion[5], to which each of the four Gospels has contributed its quota, though the sequence is perhaps mainly that of the fourth[6]: and the 'Gospel' concludes with a reappearance of Christ to His intimate followers and His Ascension into heaven[7].

So much for the general outline. It may now be worth while to consider one or two passages in detail, in order to make clear the author's manner of employing his Gospel-material: premising that he uses each Gospel impartially, having no *animus*, e. g., against the fourth as the record *par excellence* of Christ's Divinity. In the *res primae*, as we have seen, he follows very closely the accounts of St. Matthew and St. Luke. In other places, as, e. g., the feeding of the five thousand and the story of the Passion, he seems to have the fourth Gospel chiefly in mind, while not a few passages have St. Mark as their immediate basis.

'Barnabas' betrays his dependence in various ways. Sometimes when he is ostensibly quoting from the Old Testament, we observe that he really has a Gospel passage in mind, as

[1] Needless to say, both narrative and discourses are garbled in order to remove all testimony to the divinity of Christ.

[2] See 3^a–9^a.

[3] 9^a, cp. Luke iii. 23.

[4] See below, p. xxi.

[5] Though Judas undergoes the trial and crucifixion in his Master's place and likeness, yet in other respects the Gospel narrative is fairly closely followed.

[6] See notes on 216^b sqq.

[7] See 228^b–231^a.

when a citation from 'Isaiah' is found to include also the evangelist's commentary on the prophet's words[1]. Sometimes a narrative, like that of the Samaritan Woman, or of the Man born blind, while diverging from the Gospel original in characteristic details, follows its outline almost slavishly, even to the position of parentheses[2]. Again, the dependence of 'Barnabas' on the four Gospels is testified by a series of passages in which, quoting from memory, he combines incidents which in the Gospel records are distinct, or confuses together two narratives which have but a superficial resemblance.

Thus he groups together the language used at the first Cleansing of the Temple (St. John ii) and that of the second (St. Matt. xxi)[3]. He combines features of the story of the bowed woman in the synagogue (St. Luke xiii) with others derived from that of the dropsical man at the feast (St. Luke xiv)[4]; he identifies St. Matthew's centurion (St. Matt. viii) with St. John's nobleman (St. John iv)[5]. He apparently confounds Simon Peter with Simon the Leper and Simon the Pharisee, and so combines the narrative of St. Matthew xxvi with that of St. Luke iv[6]. His account of the demoniac and the swine is apparently based on St. Mark or St. Luke (for there is one madman, not two); but the phrase 'before the time' is introduced from the corresponding passage in St. Matthew[7].

In short, no candid reader of *Barnabas*, furnished with even elementary critical acumen, can fail to recognize that our document is dependent for the bulk of its matter on the four Canonical Gospels of Christendom[8].

'Barnabas'' harmony of the evangelistic narratives is a poor one, as we have already hinted. Not only does he combine

[1] Cp. the reference in 33[b] with Isa. xxix. 13 and Mark vii. 6–10. It is only fair to 'Barnabas' to record that in another passage (46[a]) he carries on his quotation of Ps. cx a verse beyond the Gospel quotation.

[2] See 86[a] and 173[b]. In the latter passage, clearly, the parenthesis, though not identical with that of John ix. 33, occupies a corresponding place in the narrative.

[3] See 48[a] fin.

[4] See 49[a]: cp. Luke xiii. 11 sqq. and xiv. 3–5 (Matt. xii. 11).

[5] See 32[a].

[6] See 212[a].

[7] See 20[b].

[8] It is not thought necessary to demonstrate that our four Gospels could not be derived from *Barnabas*!

and identify similar miracles which in his originals are quite distinct, but he mixes up, as we might expect, the Galilean and Judaean ministries, and further adds gratuitously apocryphal expeditions to Damascus[1] and to Mount Sinai[2]. And though, here and there, it pleases him to flaunt before us seemingly exact notes of time—implying a definite duration of three years for the entire ministry[3]—yet the general impression is vague in the extreme, and the general sequence and chronological scheme of the Gospels are very largely ignored.

'Barnabas' ignorance of first-century Palestine.

Further, his geographical ignorance matches his chronological vagueness. This 'Apostle,' who had wandered up and down with his Master through the whole length of Palestine, from Damascus and Caesarea Philippi to Mount Sinai, is apparently of opinion that one can sail by boat to Nazareth[4], and his narrative suggests such a voyage even from Nazareth to Jerusalem[5]! Evidently he possesses no first-hand knowledge of Palestine, still less of Palestine in the first century of our era. His horizon, as would be natural in a mediaeval writer, is largely occupied with kings and potentates and their courts[6]. He has much to say about Herod and the 'Pontiff', about Pilate and the Roman Senate: but his enlargements upon Scripture are for the most part inappropriate, if not actually compromising. Herod, Pilate, and Caiaphas are found frequently hobnobbing together[7]; Caiaphas begs Pilate to procure a decree from the Roman Senate making it a capital offence to call Jesus God or Son of God; and this decree is posted up in the Temple, engraved upon copper[8]! Mary, Martha, and Lazarus are proprietors of whole villages, like mediaeval 'signori'[9], and we have,

[1] See 152[b], 156[b]. [2] See 97[a].

[3] 49[b] 'il secondo hano della sua profetia': 50[b] 'il terzo hano della profetia di iessu.'

[4] See 19[b]. [5] Cp. 165[b] and 166[b].

[6] The references to Herod are numerous, and appear also in parables and similes. 'Barnabas'' attitude towards kings is well represented by the capital R with which the MS. always dignifies the word 'Re'—an honour not granted even to 'dio'.

[7] See e. g. 96[a], 102[b] sqq., 217[b].

[8] See 104[a]. This decree is supplemented by another, forbidding to 'contend for Jesus', 173[b], cp. 217[b].

[9] See 204[b], and further below, p. xxxix.

in general, an atmosphere of the Middle Ages rather than of the first century.

'Barnabas' and the vernacular versions.

But if 'Barnabas' is ignorant of Palestine and of the first century, he at any rate possesses, unlike the author of the Qorân, a first-hand knowledge of the Christian Scriptures. No one can read many pages of his work without being impressed with this. His occasional inaccuracies are outweighed by a very general and intelligent knowledge alike of the Old Testament and of the New. Whence did he derive this familiarity? What version had he studied? The writer of our Italian document (whether it be the original or no) might naturally have availed himself of any existing vernacular version. But a comparison of his text with the earliest Italian versions seems to show it independent of them all. We give two specimens of such comparison below: the first from the Magnificat; the second from the Parable of the Prodigal.

MAGNIFICAT.

Barnabas, 4ª	*Vulgate*, St. Luke i. 46 sq.	*Laurent.* xxvii. cod. viii. *Lib. Evang.* saec. xiv. init.	*Laurent.* xxvii. cod. iii. *MS. Pss. et Evang.* 1395.	*Anon. printed Bible:* Venice, Oct. 1471.	*Malermi's printed Bible:* Venice, 1490-2.
Chonosci la grandezza di DIO ho anima mia he exulta spirito mio in DIO saluatore mio . il quale ha guardato la humilta della sua serua talmente che saro chiamata beata da tutte le natione.	Magnificat anima mea Dominum; et exsultavit spiritus meus in Deo salutari meo, Quia respexit humilitatem ancillae suae. Ecce enim ex hoc beatam me dicent omnes generationes.	L anima mia magnifica idio & lo spirito e exaltato in dio salute mia imperoche araguardato lumilta de lancilla sua. E questo tucte le generationi mapelloron beata.	Mangnificata alanima mia il signore e rallegrosse lo spirito mio in dio salutare mio. Imperoche riguardo allumilta dellancilla sua chepero per questo beata mi diranno tutte legenerationi.	Magnifica l'anima mia il Signore e rallegrossi il spirito mio in Dio salute mia. Impero ch' egli guardò la umiltà della sua ancilla: ecco che certo per questo mi diranno beata tutte le generazioni.	Magnifica lalma mia el signor: & alegrosse el spirito mio in dio salute mia: impero che egli ha guardato la humilita dela sua ancilla: ecco che certo per questo mi diranno beata tutte le generatione.

Here it will be seen at once how very free is 'Barnabas'' rendering when compared with the other Italian versions, all of which follow the Vulgate more or less closely, alike in order and in choice of words. But, since in so familiar

a passage the scribe or translator might be expected to take his own line more irresponsibly, writing on from memory without constant reference to his original, it will be better to subjoin a short narrative passage. The following table (taken, except for 'Barnabas'' version, from M. Berger) shows the opening of the parable of the Prodigal Son :—

THE PRODIGAL SON.

Barnabas, 160[a].	*Vulgate*, St. Luke xv. 11–13.	*Italian vers.*, xiv. cent. (MS. Riccardi, 1252.)	*Provençal vers.*, xiii. cent. (ap. Berger).
Egli fu uno padre di familgia il quale haueua dui filgioli he il piu giouine disse . padre dami la mia portione di roba il che li dete il padre suo il quale riceuta la portione sua . si parti he andete in paesse lontano onde sconssumo tutta la fachulta sua chon meretrice uiuendo lussuriosamente.	Homo quidam habuit duos filios; et dixit adolescentior ex illis patri: Pater, da mihi portionem substantiae quae me contingit. Et divisit illis substantiam. Et non post multos dies, congregatis omnibus, adolescentior filius peregre profectus est in regionem longinquam, et ibi dissipavit substantiam vivendo luxuriose.	Uno huomo ebbe dui figluoli et disse lo più giovane di quelli padre dami la parte mia della nostra sustantia et non dopo molti die raghuno tutte le parti delle cose sue lo piu giovane figluolo et andoue malandrinando in un paese alungi et là distrusse et scialacquò la sustantia sua vivendo lussuriosamente.	Un homo era loqual aveva ij fiolj e llo plu çovene disse so pare pare dame la mia parte de lo chastello cho mi tocha, e lo pare parti la sustancia e dè a queluy la soa parte, e dentro brieve termine tute cose asemblade insembre lo plu çovene fyo andè fuore de lo paese e spendi là tuta la soa sustancia vivando luxuriosamente.

Here *Barnabas* has a couple of verbal coincidences with the Vulgate—*portione*, which is obvious, though the rest have *parte*, and *vivendo lussuriosamente*, which is almost inevitable. But he characteristically introduces *chon meretrice* from v. 30, and is in every way independent of the other vernacular versions: all of which, according to Prof. Berger, are ultimately related to the Provençal type[1].

'Barnabas'' use of the Vulgate.

From the specimen verses of the Magnificat one might almost be tempted to go further and claim for *Barnabas* an independence also of the Vulgate, from which the other vernacular versions are translated. But a wider comparison disposes at once of such an idea. The coincidences with the actual language of the Vulgate, and that often in passages

[1] S. Berger, *La Bible italienne au moyen âge* (Romania, xxiii, p. 361 sqq.).

where it is particularly obscure, are too frequent and too precise to leave room for doubt that it was from the familiar version of St. Jerome that our writer drew his knowledge of the Christian Scriptures. In the footnotes to the text we have collected some fifteen instances from the Old Testament and seven from the Gospels, in which the coincidences would seem too striking to be accidental; and it is perhaps scarcely hazardous to infer that a more exhaustive comparison than it has been in our power to institute would corroborate the results so far obtained. The most remarkable instances are from the Psalter and Lamentations:—

Barnabas, 76ᵃ.	*Vulgate*, Ps. lxxxiv (lxxxiii). 6, 7.
lo asscendere nello chor suo dissp̃one nella ualle delle lachrime.	ascensiones in corde suo disposuit in valle lachrymarum.

Barnabas, 11ᵃ.	*Vulgate*, Ps. cx (cix). 3.
Auanti lucifero . . . ti o chreato.	ante luciferum genui te.

Barnabas, 126ᵇ.	*Vulgate*, Lam. iii. 51.
lo hochio mio he uno ladro il qualle roba la anima mia.	oculus meus depraedatus est animam meam.

Exodus, Job, Ecclesiastes, and Isaiah contribute other striking instances; but the phenomenon is by no means confined to the Old Testament. The *praeses* of St. Luke ii. 2 is rendered by *preside* (5ᵃ), the *hydria* of St. John iv. 28 by *idria* (86ᵃ), the *probatica piscina* of St. John v. 2 by *probaticha piscina* (67ᵇ), and St. Luke's *videamus hoc verbum* (ii. 15) by *uediamo la parola* (6ᵇ); and so on.

In fine, the version of 'Barnabas' is generally free, and his quotations are sometimes inexact, through carelessness or *lapsus memoriae*, but ever and again he so faithfully reproduces the Vulgate word for word that we may be justified in attributing to him a real and immediate familiarity with that version.

Bearing on the question of authorship.

The bearing of this on the question of authorship is not unimportant. It is too soon to dogmatize; yet the results so far obtained seem to point to an author (or translator) for our Italian *Barnabas* nurtured in Latin Christianity of the

Middle Ages or the Renaissance, and having a special familiarity with the Psalter, suggestive of that constant use of the breviary offices not unknown indeed among the devout laity, but more characteristic of priest or monk.

(ii) Jewish and Mohammedan material.

(ii) The Qorân is full of mangled and half-understood Jewish and Christian stories. The generally accepted explanation of this phenomenon is that Mohammed in the earlier stages of his mission was largely dependent for inspiration on what he overheard in streets and bazaars from the lips of the 'People of the Book'[1]. The theory that he employed documentary sources—that he had access, e. g., to the Bible or a part of it—is prohibited by the stupendous inaccuracies of which he is guilty in very simple matters, of which a typical instance is the identification of Moses' sister Miriam with the Blessed Virgin[2].

'Barnabas' and the Qorân.

Mohammed's early intercourse with eastern Christians and with Jews has however left its mark upon his book, alike on the ascetic and on the doctrinal side; and, though he knows little or nothing of the Canonical Scriptures, the Qorân bears a strong impress of Rabbinical lore, as also of heretical Christian teaching of the type of the 'Protevangelium', from which Mohammed reproduces certain touches in connexion with the Lord's Mother and His infancy.

Use of apocryphal gospels.

'Barnabas', on the other hand, is remarkably free from traces of pseudo-evangelistic influence, at least as regards his record of the Saviour's birth and babyhood.

The one extra-canonical touch—the Birth without pain (5^b), in which, as we shall see, he contradicts the Qorân—may indeed constitute such a trace[3]; but on the other hand it was a part of the accepted tradition of Latin mediaeval Christianity. The Rabbinic element in *Barnabas* is far more obvious. In the measurement of the heavens, in which each is said to be distant from the next 500 years' journey (111^a), we have an exact reproduction of the tradition given in the Jerusalem Talmud[4]. In the attribution to Solomon of

Use of Rabbinic legends.

[1] See Margoliouth, *Mohammed*, p. 60 sq., 107.
[2] Qorân, *Sur.* iii and xix; cp. Margoliouth, *op. cit.* p. 61.
[3] Cp. Pseudo-Matthew, chap. xiii, and see below, p. xlvi.
[4] Ber. ix.

magical powers (76[a]), and the ascription to him of the later Jewish formulae of exorcism (71[b]), *Barnabas*, like the Qorân, is following the Talmud: and a similar instance is exhibited in the narrative of the somewhat grotesque miracle effected by the utterance of the formula ADDONAI SABAOT! (167[b]). Some also of the puerile legends grouped round the Creation and the fall of Satan and of Adam have doubtless a parentage partly Jewish. But that the author of *Barnabas* had direct access to Rabbinical literature would perhaps be difficult to prove. The filterings supplied by Mohammedan tradition from the Qorân onwards would be, in all probability, sufficient to account for the facts.

Barnabas systematizes and develops hints in Qorân.

The relation of *Barnabas* to the Qorân is a matter of considerable interest as regards both similarity and divergence. A dozen points of contact have been pointed out in the notes [1], and an exhaustive study would probably furnish at least as many again. These points of contact yield varying results. Sometimes *Barnabas* simply repeats with emphasis the characteristic teaching of the Qorân, putting it into the mouth of the Nazarene prophet: as in the passage which corresponds to the 'Sermon on the Mount,' where the doctrine of *Surah* cxii is preached [2]. Sometimes the parallel is of a rather different kind, consisting, for example, in the important rôle played by Gabriel, mentor of Christ in this 'Gospel' as of Mohammed in the Qorân [3], or in the similar description found in each book of the way in which the 'Revelation' or 'Gospel' descends [4].

Specific points of contact.

Not seldom, *Barnabas* gives a more expanded, consistent, and definite story, of which the Qorân contains but the germs. A typical instance is the story of Abraham's childhood and call. In the Qorân, Abraham, by a slight variation from the Jewish legend [5], is represented as mocking his father's idolatry and indulging in energetic measures of iconoclasm, and as escaping the summary vengeance of the idolaters by a miracle, God forbidding the fire to burn [6]. So also here: but in

[1] See the relative Index, p. 500.
[2] See 16[a], p. 31, note 5.
[3] *Barn.* 9[b], 12[b], 47[a], 72[a], 74[a], 191[a]: Qorân, *Sur.* ii, xcvii, &c.
[4] See 9[b], p. 15, note 6.
[5] See Sale's note on the passage in *Sur.* xxi.
[6] *Sur.* xxi and xxxvii.

Barnabas all this is related much more amply, consecutively, and graphically [1].

Similarly in the legend of the fall of Satan: Eblis, in the Qorân, is condemned for his refusal to do reverence to Adam [2]: *Barnabas* repeats the story more circumstantially, and moreover makes it clear that the call to do homage is anticipatory, its object being the 'massa di terra' out of which man is to be created [3]. Again, in the Qorân's account of the sacrifice of Abraham the name of the intended victim is not given [4]. The commentators interpret—'Ishmael'; but 'Barnabas', in whom the Ishmael legend is constantly to the fore, has Ishmael in the text of his passage [5].

In his angelology, again, 'Barnabas' is more definite and developed. In both *Barnabas* and the Qorân angels are the recorders of men's good and evil deeds [6]; in both they receive departing souls into their keeping [7]; in both the archangel Gabriel is a prominent figure. But, whereas in the Qorân no angels but Michael (*Surah* ii. 92) and Gabriel are named, and it is reserved for the commentators to specify further Azrael and Israfil, 'Barnabas' has his list of 'four favourite angels of God,' Gabriel, Michael, Rafael, and Uriel [8], to each of whom a definite office is assigned [9].

The magic transformation of Judas, and his arrest, trial, and crucifixion in his Master's place [10], are also, in a sense, a development of hints in the Qorân. But in the Qorân itself, though a 'docetic' Passion is more than once alluded to [11], no substitute, as, e. g., Simon the Cyrenian, or 'Titian', or Judas, is named. Here, again, 'Barnabas' performs the part of a commentator—unless indeed he has been working up a separate document now lost to us [12].

In eschatological matters *Barnabas* represents partly an

[1] *Barn.* 26[a] sqq.
[2] *Sur.* ii, vii, &c.
[3] *Barn.* 36[a] sqq., 76[a].
[4] *Sur.* xxxvii.
[5] *Barn.* 12[b].
[6] *Sur.* l; *Barn.* 129[b]; in *Barn.* 193[a] two *guardian* angels to every man are mentioned.
[7] *Sur.* lxxix init.; *Barn.* 205[b].
[8] See 56[a], 221[b] (where the Spanish version has *Azrael* for *Uriel*).
[9] See 228[a]; and cp. below, p. xlvi.
[10] See 222[a] sqq.
[11] *Sur.* iii and iv.
[12] e. g. the Gnostic 'Evangelium Barnabae.' See below, p. xlv sqq.

expansion, partly a purification of the conceptions of the Qorân. The two are alike, for instance, in the immense stress laid upon the Judgement to come—one of Mohammed's favourite themes [1] — and in the graphic portrayal of its terrors; but *Barnabas* is unquestionably more dignified and more convincing. The dramatic period of forty years in which 'nothing is alive but God' finds a modified parallel in the accepted Muslim tradition [2], but 'Barnabas'' description is throughout far more powerful. As regards Hell and Paradise there is a considerable divergence. 'Barnabas'' Hell [3] is arranged on a scheme of the Seven Capital Sins, the list of which had scarcely attained its final stereotyped form in Mohammed's day [4]; and his Paradise, though he pleads earnestly and sensibly for a place therein for the body, is a far less sensuous garden of delights than that of the Qorân [5].

The record of the Annunciation and Nativity supplies another point of comparison between the Qorân and our 'Gospel,' in which 'Barnabas' triumphs in virtue of his superior knowledge of Scripture. In the confused accounts of *Surah* iii and xix, Mary the mother of Jesus is 'daughter of Imram' (Amram) and 'sister of Aaron'; and the apocryphal story of her nurture within the Temple and betrothal by drawing of rods, which, filtered through the pages of *Jacobus de Voragine*, furnished so fruitful a subject for the painters of the fourteenth and following centuries, is combined with the miraculous help of a palm-tree in her hour of need, that suggests the Latona of classical mythology. 'Barnabas' adds indeed to his account of Our Lord's annunciation touches from the story of St. John the Baptist (whose name and personality, for some mysterious reason, he sees fit to suppress), and a few touches also from the similar record of the Annunciation of Samson [6]. But his narrative, unlike that

[1] Margoliouth, *Mohammed*, p. 87; cp. p. 127, 'When he talked of the Day of Judgement his cheeks blazed, and his voice rose, and his manner was fierce.'

[2] Sale, *Prelim. Discourse*, § iv. med.; *Barn.* 56[b].

[3] See 60[b] sqq. and 146[b] sqq.

[4] See below, p. xli.

[5] See 184[b] sqq.; cp. Qorân, *Sur.* xiii, xlvii, and esp. lvi.

[6] See 3[b]–4[b], and references given there.

of the Qorân, is based entirely on the text of St. Matthew and St. Luke, from which the only positive divergence of any importance is the statement already alluded to, that the Virgin brought forth her Son 'senza dollore'; whereas in the Qorân [1] it is distinctly affirmed that the 'pangs of child-birth came upon her'. Here, then, *Barnabas* diverges at once from the Qorân and from the Canonical Gospels (which are silent on the subject); and here, if anywhere, we may perhaps see a vestige of the lost Gnostic 'Evangelium Barnabe' [2].

With this exception, it is worthy of note that our writer, though indeed he lacks any sense of artistic fitness and proportion in the matter of miracles [3], has steered clear of those childish marvels of the *Protevangelium* and its kind [4] which have left their mark on *Surah* xix of the Qorân.

Mohammed and the Messiahship.

A more crucial point of divergence is that of the doctrine of the Messiah. If there is any Messiah in the Qorân, it is 'Christ (*al-Masîh*) Jesus, Son of Mary,' 'the Word proceeding from God.' [5] In *Barnabas*, on the contrary, Jesus is made to deny most solemnly all claim to Messiahship [6], and to confer upon Mohammed that title [7], which he never claims for himself in the Qorân.

This phenomenon has been accounted for by the hypothesis that our 'Gospel' must have been prepared for the use of Islam by an ex-Christian still imperfectly instructed in his new faith [8]. But though 'Barnabas' certainly knows his Bible better than his Qorân, that can hardly be his reason for divergence here. The transference of the Messianic title

[1] *Sur.* xix.

[2] See below, p. xlv sqq. The idea occurs in the *Pseudo-Matthew* apocryphal gospel (fifth century), chap. xiii, 'But as there is no defilement of blood on the child, so there is no pain in the mother' (Eng. Tr. by B. H. Cowper, Williams and Norgate, 1870).

[3] He introduces a repetition of the stupendous miracle ascribed to Joshua, simply to attest the truth of the story of Haggai and Hosea: 200[a].

[4] The 'bright light' surrounding the manger of the Nativity (5[b])—a natural extension of Luke ii. 9—is found in many of the apocryphal gospels: in the *Protevangel of James*, chap. xix, in the Arabic *Gospel of the Infancy*, chap. iii, and in the *Pseudo-Matthew*, chap. xiii. (Cowper, op. cit.)

[5] *Sur.* iii, sub init.

[6] See 43[b], 85[b], 101[b].

[7] See 43[b], 82[a], 208[a].

[8] Cp. Axon: 'On the Mohammedan Gospel of Barnabas' (*Journal of Theological Studies*, Apr. 1902, p. 445).

is not an isolated slip of pen or memory, but of a piece with his elimination of St. John the Baptist. We have observed how his account of the Annunciation, obviously taken from Luke i. 26 sqq., is enriched with touches taken from the story of the Forerunner's birth in the earlier part of that same chapter. In the Qorân we have an echo of those earlier verses; one of Mohammed's characteristically muddled 'hearsay' accounts, in which the angel of the Lord announces to His aged servant Zacharias the birth of a son to be named John [1]; in *Barnabas* neither Zacharias nor John is once mentioned, in spite of the fact that the verses in question seem to have been used by our author or his sources. Whether the writer of our document found a 'Gospel' ready to his hand which, though it used St. Luke freely, for some reason eliminated the Forerunner—and, finding this, felt at liberty to assign the Forerunner's place and words to Christ [2]; or whether, having himself determined to identify Mohammed with the Messiah (who is for him always of the seed of *Ishmael* [3]), he deliberately assigned the place of forerunner to Jesus, and hence was constrained to eliminate the Baptist—in either case the two phenomena would seem to be related [4].

'Barnabas' certainly makes Mohammed to be the Messiah: does he also, as has been asserted, accord to him the title of Paraclete? No more, we would reply, and no less than does the Qorân itself. In a celebrated passage in the middle of the short *Surah* entitled 'Battle Array [5],' Mohammed, having possibly in his mind a reminiscence of John xiv. 26, xv. 26, xvi. 7, &c., had put into the mouth of 'Jesus, Son of Mary' a prediction of himself, in the following terms: 'Verily I am the apostle of God sent unto you, confirming the law which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be

[1] *Sur.* xix. init.

[2] See 43[b], 102[b].

[3] See 45[b], 214[b], 216[b]: especially the two last references. 'Barnabas' evidently attaches immense importance to this doctrine.

[4] It is interesting to observe that 'Barnabas' never dreams of any relation between the titles 'Christ' and 'Messiah', though *al-Masih* is the recognized Arabic equivalent of ὁ χριστός. The former title he allows (following the Qorân as well as the Gospels), styling himself (3[a]) 'apostolo di iessu nazareno chiamato chrissto'; the latter he rejects.

[5] *Sur.* lxi.

Ahmed.' The Persian paraphrast directly refers to the verses in St. John as supporting the text, and the Muslim commentators are unanimous in a confusion—perhaps intentional—of περικλυτὸς ('Periclyte' = famous, praised = Ahmed [1] = Mohammed) with the παράκλητος of our Lord's prediction [2]: and hence the persistent Mohammedan tradition in India which asserts that the Prophet of Islam is the promised Comforter of the Gospel. In the Italian text of *Barnabas* the reference is no clearer than that in the text of the Qorân—so vague, in fact, as to be unrecognizable. In one place, when about to reveal the name 'Machometo' to the High Priest, Jesus is made to say 'il nome del messia he *admirabile*' [3]; but in the passage where the Arabic glossator has seen a reference to the Paraclete [4] the phrase is 'uno splendore'. The gloss in question is sufficiently confused. It makes 'splendore' equivalent to the Arabic 'Ahmed', but also to the Hebrew 'Messiah', the Latin 'Consolator', and the Greek παράκλητος [5]. It is presumably to this passage and the gloss upon it that Sale is alluding—unless he too, for once, is quoting from hearsay [6]—when he says: 'instead of the Paraclete or Comforter they have in this apocryphal Gospel inserted the word *Periclyte*, that is *famous* or *illustrious*, by which they pretend their prophet was foretold by name [7].'

[1] The fullest discussion of this word is to be found in Ibn Taimiyyah, *loc. citando*, iv. 6-8: 'Of this word *Paraclete* in their language several accounts are given. Some say it = حَمّاد "greatly praising"; some حامد "praising", some معز "strengthener" (perhaps المعزي "consoler"): some say it means "praise". The last is preferred by some, who aver that it is proved by the words of Joshua, "whoso does well shall have a good Paraclete", i. e. "good praise".—(These words seem to be those quoted from Aboth by Buxtorf and Levy: הטושה מצוה אחת קונה לו פרקליט אחד) —and also by their well-known phrase in accosting . . . (the following words are corrupt). Those who say it means "Saviour" urge that it is Syriac, and derived from *pārak*, "to save", with *līṭ* a Syriac expletive particle. Those who interpret it "fortifier" say it is Greek.'—I should regard the statement in the Qorân as a deliberate fiction, to which no importance need be attached.—D. S. M.

[2] See Sale's note *ad loc.* [3] See 108[b]. [4] 46[b] *fin.*

[5] See the gloss [b] on 46[b] *fin.*

[6] It is not clear whether Sale is speaking of the Spanish or the Italian, neither of which (as he confesses in his Preface) he had seen when he wrote his 'Preliminary Discourse'.

[7] *Prel. Discourse*, § iv. sub init.

A striking parallel has been supplied to us[1] from Ibn Hisham's *Life of Mohammed*, where, giving a somewhat inaccurate paraphrase of John xv. 18–27, he writes as follows :—

'Epithet of the Apostle of God found in the Gospel.

I have heard with reference to the revelation made by Jesus the Son of Mary in the Gospel unto the Christians, about an epithet given to the Apostle of God, in what St. John wrote in his Gospel about the testimony of Jesus the Son of Mary to the Apostle of God, that he said as follows :—

"He that hath hated me hath hated the Lord; and if I had not done in their presence deeds which none had done before me, they had had no sin. But now they have been petulant and have thought that they were stronger than me and the Lord also. But the word in the Law must be fulfilled, 'They hated me in vain,' i. e. without cause. And if the *Manḥamanna* had come, he that God shall send unto you from the Lord, and the Spirit of Equity from the Lord had gone forth, he would be a witness for me, and ye too that have been with me from of old (would be witnesses). This I have said to you that ye should not doubt."

Now the *Manḥamanna* in Syriac means "praised" (i. e. *muḥammad* in Arabic) and in Greek it is *Baraglîtis*.'[2]

Religious practices.

Barnabas, like the Qorân, contains much beautiful teaching on the subject of prayer. The hours of prayer mentioned and enjoined in our 'Gospel' seem to correspond with those of *Surah* xvii. But where Mohammed is vague—his 'declension of the sun' is made by commentators to represent two distinct hours, (1) just after noon, and (2) before sunset—'Barnabas' is explicit. He enumerates the five traditional hours, if not also a sixth[3].

Tradition ascribes to Mohammed a modification of the

[1] By the kindness of Mr. F. C. Burkitt, of Trinity College, Cambridge.

[2] Wüstenfeld's edition (Göttingen, 1860), pp. 149, 150. 'The only Aramaic dialect,' says Mr. Burkitt, 'in which mĕnaḥḥĕmânâ is used for παράκλητος is the so-called Palestinian Dialect.'

[3] The following hours of prayer are mentioned in *Barnabas*:—(*a*) evening (143^b, 63^b); (*b*) first star (106^a); (*c*) night (140^a); (*d*) midnight (87^a); (*e*) dawn (94^b); (*f*) midday (97^b, 120^b, 172^a). If we take 'note' (*c*) and 'mezzanote' (*d*) as identical we arrive at the traditional Muslim *salāt* or system of prayer-drill : see Margoliouth, *Mohammed*, p. 103; Sale, *Prel. Discourse*, § iv, sub fin.

Pater Noster to be used (as no doubt its prototype was used by the prophet's Christian neighbours) as a sort of charm or incantation against trouble. With characteristic Muslim severity this prayer lacks the key-word 'Our Father'.

A later form—expanding the *Ne nos inducas* somewhat after the manner of the early liturgies—has obscure allusions to the errors of certain people who are presumably Jews and Christians. 'Barnabas' gives a much closer parallel to the original prayer, and gives it in its true place after the disciples' request 'Signore, insegnaci ha fare horatione'[1]. His version, however, still lacks 'Our Father', though its 'Lead us not' is not farced, and it concludes with the traditional doxology[2].

Like prayer, almsgiving and fasting are prominent alike in the Qorân and in *Barnabas*, but though the Christ of this 'Gospel' in his rules on fasting, which are characterized by a remarkable degree of common sense, elaborates and makes explicit the germ-suggestions of *Surah* ii, he is not described as observing, even prophetically, the formal fast of Islam. The fast of Ramadân, ordained in the Qorân[3] as a memorial of the season in which the Qorân itself was sent down from heaven, is a lunar month of twenty-eight days; it is in no sense a 'Quadragessima.'[4] Jesus and his disciples are in fact described as observing the Christian Lent.

Traces of later controversy: Predestination.

On some points *Barnabas* exhibits quite unmistakable marks of Muslim controversy subsequent to the age of Mohammed, and shows itself, in such sense, antagonistic to the letter of the Qorân. The uncompromising determinism of *Surah* xvii[5], which teaches that 'every man's fate is' irrevocably 'bound about his neck', is here replaced by a remarkably philosophical pleading for the rights of free will[6] on which, together with the law of God, the true doctrine of Predestination is declared to be based—'la predestinatione

[1] See 39[a]; cp. Luke xi. 1.

[2] Matt. vi. 13 (R.V. margin). On the Mohammedan 'Pater Noster' see Margoliouth, *Mohammed*, p. 103, and Abu Dardâi, ap. Goldziher, *Hadith and the New Testament*, p. 19.

[3] *Sur.* ii. [4] See 96[b], 97[a]. [5] Sub init.

[6] See 180[a] sqq. The doctrine of predestination to reprobation is stigmatized as *la fede di satana* (181[a]).

ha per fondamento la legie di DIO chon il libero arbitrio humano.' Here we may see, if we will, Kadarian or Motazilite doctrine[1]—or the influence of mediaeval Christian speculation.

Mysticism. Similar traces of later doctrinal development, combined also, probably, with Christian sentiment, may be discerned in the mysticism of *Barnabas*, as in its universalistic and ascetic tendencies. The mystical tendency, so contrary to the stern, hard view of the Almighty prevalent in the Qorân, is exemplified in the history of Islam by an almost Neoplatonic school which appeared comparatively early in Palestine[2], whose disciples held that all things were to be sacrificed for the sake of union with God, the supreme object of love. And from this followed naturally the ascetic tendency to a hermit's life of solitary contemplation, so characteristic of *Barnabas*. In Persia and India this mystical tendency took the form of Ṣúfism, and verged in the direction of Pantheism. In *Barnabas*, without any observable leanings towards Pantheism, there is a succession of noble and beautiful thoughts concerning love of God, union with God, and God as Himself the final reward of faithful service, which it would be difficult to match in any literature[3].

Universalistic teaching. Once more, our 'Gospel' exhibits a latitudinarian charity which gives a place side by side with the faithful to virtuous Gentiles who have 'acted up to their lights'. On this point the Qorân may be said to give an uncertain sound. In *Surah* ii and iv, representing, presumably, more lenient moments in the prophet's career, it is suggested that there is hope not only for the faithful, but also for Jews, Christians, and Sabaeans—for those, that is, who believe in God and the last day[4]—provided they do right: but in *Surah* iii we are faced by the uncompromising statement that 'whosoever

[1] See Sale, *Prelim. Discourse*, § viii; cp. *Encycl. Brit.*, vol. xvi, p. 592; Margoliouth. *Mohammed*, pp. 140, 141.

[2] See *Encycl. Brit.*, vol. xvi, p. 594.

[3] See, for example, 25^{b}, 58^{a}, 159^{b}, 185^{b}, 186^{a}, 218^{b}.

[4] On Mohammed's early relations with Christians and Jews see Margoliouth, loc. cit., pp. 60, 61, 129, &c., and *Encycl. Brit.*, loc. cit., p. 600 sq. The unity of God and the certainty of coming judgement were his two great themes; and these he had in common with them both.

followeth any other religion than Islam, it shall not be accepted of him, and at the last day he shall be of those that perish.' This latter is the doctrine on which Mohammed's immediate followers acted. But *Barnabas* declares unhesitatingly that God's saving message is for all[1]; that man as man has an impulse to serve God, an impulse which, though obscured, is not extinguished by sin, and that the virtuous heathen are objects of God's mercy, and will be enlightened at death if not earlier[2]—a doctrine illustrated and enforced by one of the most beautiful and original of the apocryphal parables in the book[3].

Mediaeval asceticism.

Finally, there is the ascetic strain in the 'Gospel', which is in strong contrast with Mohammed's own teaching. In his early days, and again in the Meccan period, the founder of Islam deliberately restrained his followers from ascetic ideals, being 'resolved to have no monkery in Islam'.[4] He speaks indeed, in one place[5], of wife and children as inimical to the religious life, but he has no more intention of inculcating compulsory celibacy than had Saint Paul, when he penned the seventh chapter of his first epistle to Corinth[6].

Yet the monastic and eremitic example of the neighbouring Oriental Christians had its effect upon Islam, and Ṣúfism, with its ideal of mystic contemplation, soon developed a tendency towards the hermit life[7]. 'Barnabas'' idea is much more unmitigated. Ascetic teaching comes out in searching severity of precepts about penitence and humility, about fasting, almsgiving, and prayer[8]; an ascetic rule of life is enunciated in the 'Libreto di hellia'[9]; but the tendency bursts forth in joyous exuberance in the stories of the 'true Pharisees', hermits of Elijah's day, and the anchorite-prophets Haggai and Hosea. We are here at once in the atmosphere of mediaeval hagiology. The naïve and quaintly humorous pietism of these scenes, with their delightfully

[1] See 45[b], 133[a]. [2] See 81[a] sqq. Cp. Acts x. 35.
[3] The Parable of the Fruitful Plant in Barren Soil (82[b]).
[4] See Margoliouth, *Mohammed*, pp. 88, 151, 173. [5] *Sur.* lxiv.
[6] 1 Cor. vii. 25 sqq. [7] See *Encycl. Brit.*, loc. cit., p. 594.
[8] On fasting, almsgiving and prayer, as fruits of penitence, see 107[a]: further, on fasting, 113[b] sqq.; on almsgiving, 130[a], 133[b] sq.; on prayer 88[b] sq., 127[b] sqq.
[9] See 158[b]–159[b].

extravagant dialogues, transports us now into the solitude of the Egyptian desert, where we recognize in St. Anthony and St. Paul the first-cousins of 'Barnabas'' 'old and young Pharisee[1]'; now again we are carried to the hills and valleys of Umbria and Central Italy, where we rejoice in the pious extravagances of the heroes of the *Fioretti*. The 'Hosea' of *Barnabas* has Frate Ginepro's reckless *abandon*, while his master, 'Haggai', bears a still closer resemblance to the more celebrated Fra Jacopone da Todi. The terrible self-depreciatory-prayer put into Haggai's mouth[2] breathes the very spirit of Jacopone's weird rime, in which he first calls down upon himself every imaginable disease—

O signor per cortesia
Mandami la malsania
A me la freve quartana
La continua e la terzana
La doppia cottidiana
Colla grande idropesia
A me venga mal de dente
Mal de capo e mal de ventre
A lo stomaco dolor pungente
E 'n cannon la squimanzia . . .

and finally entreats the Lord of His mercy to impose on him not only 'all evils in this life,' but in the next 'all the pains that are owing, both for my own sins and those of the souls in Purgatory, and also, if possible, for those of the eternally damned . . . and that without the thanks of those for whom I suffer.'[3]

Similarly, but with even more simplicity and freedom from self-consciousness, prays Haggai, the 'poverello' of *Barnabas*: 'Pero, Signore, quando tu uoi dare una infermita ad uno tuo seruo, arechordati di me seruo tuo per gloria tua!' Whatever his date, the author of the Italian *Barnabas* moves sympathetically in a mediaeval environment; in the atmosphere of the thirteenth century. It may be worth while to consider somewhat more particularly this mediaeval colouring of the 'Gospel'.

[1] See 162[a] sqq. [2] See 197[a].
[3] Gaspary, *Early Italian Literature*, Eng. tr., pp. 147, 148 : cf. *Barn.* 197[a].

(iii) Our MS. dates, as we have seen, from the latter half of the sixteenth century; and La Monnoye (who regards it as about a century earlier) expressly warns us against looking upon its orthographic and other solecisms as a mark of antiquity[1]. Our Muslim friends, on the other hand, would claim for the document, in its primitive form, an apostolic origin in the first century of our era. The true date lies, we imagine, nearer to the sixteenth century than to the first.

(iii) Mediaeval Colouring of 'Barnabas'.

The external evidence for the supposed 'Arabic original' we have seen to be of the slenderest order; but before we deal directly with the external evidence on that point it may not be amiss to consider what can be said for the hypothesis of an earlier *Italian* document, of which the Vienna MS. would be a copy.

Question of an earlier Italian MS.

The alternative before us would seem to be simple. Either there was such an Italian archetype, or else our codex is a deliberate forgery of the latter half of the sixteenth century (say 1565–90), possibly by the hand of 'Fra Marino' himself. In this case the lost Spanish version will be a translation made from the actual Vienna MS., or else a twin-sister, part of the same elaborate literary hoax.

The hypothesis of an earlier original of the fourteenth or fifteenth century has, at first sight, much to be said for it. There is an originality, a *naïveté*, a mediaeval Italian tone and atmosphere about the document; and there are, besides, certain definite indications which make for an early date.

Oriental colouring there was bound to be, from the nature of the subject-matter and the plan of the work. Holy Scripture—itself, from one point of view, a collection of Semitic literature—supplies the ground-work of the book and contributes nearly two-thirds of its bulk; rabbinic and Arabian legend—again Semitic, Oriental—occupies most of the remaining space; and, finally, the whole purpose and tendency of the 'Gospel' is Mohammedan. That in spite of all this the style of the book and the atmosphere which

Characteristically Italian and mediaeval touches.

[1] *Menagiana*, tom. iv, p. 202 (ed. Paris, 1715). 'L'orthographe de ce manuscrit est remarquable par ses irrégularitez . . . et . . corruptions sans nombre, qu'on doit regarder plûtôt comme une marque de l'ignorance et de la mauvaise prononciation du Copiste, que de l'ancienneté de l'écriture.'

it breathes should have in them so much of the Occident, and of Italy, is the more surprising; and bespeaks—if not a purely Italian and mediaeval or renaissance origin for *Barnabas*—at least a rare originality and individuality in him who first put its contents into their present form [1].

His picturesque eulogy of the 'bellezza' of the summer season of fruits [2] voices an experience that is almost world-wide; and familiar parallels from the Old Testament will at once present themselves [3]. But the passage itself, with its 'chontadino inebriato di allegrezza' for the harvest that is come, making the 'hills and valleys resound with his singing,' 'somamente ammando le suoi fatiche,' might be written to-day as a realistic description of the *vendemmia* in Tuscany or the Veneto. The scene in which the story is laid, and the exigencies of his subject, leave the author comparatively few opportunities for the introduction of local colouring; yet there are not wanting in *Barnabas* illustrations of contemporary manners and customs—introduced by way of simile or metaphor for the most part. And these, though mostly inconclusive as evidence, are at any rate not incompatible with the conditions of mediaeval or renaissance Italy. The expert stone-quarriers [4] and the references to solid stone buildings [5] are more suggestive of a nation of born *muratori* than of tent-loving Arabs. Then there are frequent though (it must be owned) not very technical references to sailors and shipping [6]; soldiers' drill and *tiro a segno* in time of peace [7]; there is the slave laden with bread for the labourers in his master's vineyard [8]; the energetic treading out of the grapes [9]; the captive bird on a string [10]; the heavily laden pack-horse [11]; the peasant who owes a proportion of the fruits to his 'padrone' [12]. Some of these are more, some less

[1] This originality extends, as we have seen, to the diction of the Scripture quotations. A later writer might be expected to avail himself largely of Malermi's printed Italian Bible of 1490, or of the still earlier Venetian Bible of 1471.

[2] See 185[b]. [3] Cp. e. g. Ps. iv. 7; lxv. 13: Isa. ix. 3; xvii. 10.
[4] See 116[b]. [5] See 107[b], 153[b]. [6] e. g. 91[b], 109[b], 127[a].
[7] See 153[b]. [8] See 199[a]. [9] See 135[b].
[10] See 205[b]. [11] See 128[b].
[12] See 130[a]: the métayer (mezzadria) system (?). But the same occurs, of course, in the N.T.

suggestive of mediaeval Italy, but all are compatible with it. Then there are sketches more elaborately drawn, and in some cases more characteristic. There are the large wooden wine-casks being rolled about to clean them [1]; there is the king giving orders to his stable-boy, while the *staliero's* humble friend looks on in awe [2]; there is a contempt for barley bread as ascetic fare [3]; there are the *ladri* well kept down by the soldiers and hanged at sight if they show themselves [4]; there is a distinction between capital punishments—hanging for robbery and decapitation for murder [5]; the arrested prisoner questioned by a magistrate, while a notary—to the detriment of the prisoner's nerves—jots down memoranda of the evidence [6]; finally, there is the proprietorship of whole villages vested in private persons like Mary, Martha, and Lazarus, more mediaeval than levitical, more natural in fourteenth- or fifteenth-century Italy than in first-century Palestine [7].

Other possible data for judgement may be found perhaps in the mention of the name (*Venerdì* [8]) of the sixth day of the week, in the reference to sugar [9] as a prized article of commerce, and in certain specifications of coinage [10]; or again in the exegetical, theological, and philosophical groundwork of the book. The doctrine of the painless birth [11], already mentioned; the identifications of Gospel characters—of the Maries [12], of Salome [13], of the man in the linen cloth [14]; Aristotelian allusions—the doctrine of the mean—the tripartite psychology [15]—the form of Ptolemaic astronomy affected by *Barnabas* [16]: if these do not evince a western origin for the book (seeing that Aristotle came back to us through the Arabs), they bespeak it, at any rate, mediaeval or later.

These last items bring us at once into contact with the author

[1] See 167^{b}: in the East skins are used. [2] See 88^{b}.
[3] See 23^{b}: barley is still little used among the Italian peasantry.
[4] See 168^{b}. [5] See 169^{b}.
[6] See 129^{b}. [7] See 204^{b}. [8] See 131^{a}. [9] See 128^{a}.
[10] The most specific reference is that in 57^{b}, where 'uno denaro di horo' = 'sesanta minuti'. I have not discovered this absolute use of 'minuto' in any dialect; but Fanfani defines it as 'un antica Moneta di vil prezzo corrispondente a un quattrino'.
[11] See 5^{b}. [12] See 129^{a}. [13] See 216^{b}.
[14] See 222^{a}. [15] See 112^{b}. [16] See 111^{a}, 190^{b}.

of the *Divina Commedia*; and it becomes natural to ask whether *Barnabas* bears any signs of indebtedness to Dante—or vice versa.

Points of contact with Dante.

Now there is certainly one striking—though perhaps not conclusive—verbal coincidence, in the recurring phrase 'dei falsi e bugiardi', which reproduces a cadence of the first canto of the *Inferno*[1]; not to mention the 'rabbiosa fame' of the same canto[2], which is possibly too little distinctive to count. So much, however, justifies us in looking more closely. The description of the pains and cries of the damned is strongly reminiscent of Dante's account in the third canto of the *Inferno*[3]; and the more detailed and classified picture of Hell which appears later on in the book[4] is extremely Dantesque, with its series of 'circles', its tormenting devils, its harpies, its biting serpents, its Tantalus-pains and Sisyphus labours, its burning filth . . . and its general principle 'per quae peccat quis, per haec et torquetur.'

The 'neui he giazi intollerabili' of yet another passage bring us back to the thirty-second canto of the *Inferno*[5]; while the idea of all pollutions of human sin—especially repented sin—streaming back eventually to Satan is the conception which underlies the system of Dante's rivers of Hell, including the *ruscelletto* that trickles down from Purgatory[6]. The 'harrowing of Hell' at the coming of God's Messenger, vividly described by 'Barnabas', recalls a famous and beautiful passage of Dante[7]. Again, in a quite different context, there is the counsel 'habandonare il perche' which suggests Dante's

State contenti, umana gente, al *quia*[8],

and, more important still, the statement of the impossibility of absolution to one who is, at the moment, meditating fresh sin—so suggestive of Guido da Montefeltro's words:

[1] *Barn.* 23[a], 81[b], 225[a]; Dante, *Inf.* i. 72.

[2] *Barn.* 62[b]; Dante, *Inf.* i. 47.

[3] *Barn.* 63[a], 'malladirano . . . il loro padre he madre he il loro chreatore'; cp. Dante, *Inf.* iii. 103, 'Bestemmiavano Iddio e lor parenti,' &c. Cp. also *Barn.* 62[b] with *Inf.* iii. 22 sqq.

[4] See 146[b] sqq.

[5] *Barn.* 113[a]; Dante, *Inf.* xxxii. 22 sqq.

[6] *Barn.* 43[a], cp. Dante *Inf.* xiv. 85 sqq.; xxxiv. 130.

[7] *Barn.* 149[b], 150[a]; Dante, *Inf.* ix. 64 sqq.

[8] *Barn.* 95[b]; Dante, *Purg.* iii. 37.

Ch' assolver non si può chi non si pente,
Nè pentere e volere insieme puossi [1],

and the explanation—as old as Augustine, but characteristically emphasized by Dante—of the possibility of different grades of glory in Paradise, without envy among the beatified: does not 'ogniuno si chontentera perche hiuui non he inuidia' at once recall Piccarda's beautiful lines in the third canto of the *Paradiso* [2]?

Much, but not all, surely, of the foregoing may be due to *par materia*. And the same may be said of the 'geography', so to speak, of Hell and Heaven. The Qorân recognizes seven Heavens in all, of which 'Paradise' is the seventh; *Barnabas* has *nine* Heavens, with Paradise—like Dante's Empyrean—for the tenth [3]. Again, just as Dante's Purgatory is arranged according to the scheme of the seven capital sins, so is the Hell of 'Barnabas' (whose system has no place for Purgatory) [4]. And though the order of the sins in *Barnabas* differs from Dante's arrangement—as indeed from that of every known list—it comes nearer to that of Aquinas [5].

Now if all these details together—and they are the fruits of a casual examination—fail to prove any direct connexion between Dante and *Barnabas*, they, at any rate, make some such connexion extremely probable. If they are reminiscences of Dante, they are very subtle ones, 'avoiding the obvious'; if they are not reminiscences, they would seem to point to a common atmosphere for Dante and *Barnabas*, and to carry back the original Italian *Barnabas* into the fourteenth century. And this superficially attractive theory is corroborated by an incidental reference to the Jubilee, which, if it could be pressed, would give us a definite date for the origin of *Barnabas* in its present form. Christ, in a prediction of Mohammed's advent, is made to speak of a 'iubileo . . . che hora uiene ogni cento hanni'.[6] This cannot be the Hebrew

The hundred years' Jubilee.

[1] *Barn.* 38[b]; Dante, *Inf.* xxvii. 118.

[2] *Barn.* 189[b]; Dante, *Par.* iii. 70 sqq. Augustine on John xiv. 2.

[3] Qorân, *Sur.* ii; *Barn.* 190[b].

[4] There is no purgatory in the Qorân: it was introduced, however, into Islam by Wâsil, founder of the Motazilite sect. See *Encycl. Brit.* vol. xvi, p. 592.

[5] See the Table in Dr. Moore's *Studies in Dante*, series ii.

[6] See 85[b], 87[a].

Jubilee, which recurred every fiftieth year[1]; and the Qorân is innocent of Jubilees. There remains, then, the Jubilee of Western Christendom: and there was only one period, so far as we know, when this celebration could have been spoken of as 'recurring every 100 years'. The first recorded Jubilee is that of Boniface VIII in 1300[2], the second, that of Clement VI in 1350. The first Jubilee had been so brilliant a financial success that it was decided to shorten the interval! This would give us precisely the first half of the fourteenth century as the period in which the passage in question must have been written, and would make the writer of *Barnabas* (i. e. of the first *Italian Barnabas*) a contemporary of Dante Alighieri.

Conclusions as to date and authorship.

The internal evidence of the subject-matter would point, then, to an Italian original of 1300–50 A. D.: unless, indeed, the 'Jubilee' passage is capable of another explanation. What have the language, style, and orthography to say? Their verdict, so far as we are able to understand it, is not quite conclusive. The scribe of the Vienna MS. was certainly a Venetian of the sixteenth or early seventeenth century: to him, apparently, are due the Venetian spelling[3], and the frequent grammatical deviations from classical Italian usage[4]. To him also may be due the profusion of initial and other gratuitous *h*'s after the manner of Catullus' Arrius:

> Chommoda dicebat, si quando commoda vellet
> Dicere, et hinsidias Arrius insidias;

but this latter characteristic is not distinctive of any dialect so much as of a period, being found pretty generally, though not quite so intensely as here, in Italian MSS. of the fifteenth and sixteenth centuries.

[1] Lev. xxv. 11.

[2] It was, of course, officially alleged in 1300 that the custom was of immemorial antiquity, but contemporary evidence seems rather to point to its being a new departure. See Ragg, *Dante and his Italy*, chap. i.

[3] e. g. the frequent forms in *z*, the use of single consonants for double and vice versa, the forms *filgio*, *elgie*, *molgie*, &c., the elision of certain consonants (e. g. *uedoa* for *vedova* 20[a]), the curtailing of participles (e. g. *monta* for *montato* 19[b]).

[4] Especially the use of plural verb-form with singular subject, characteristic of a 'Veneziano toscanizzante'.

These solecisms of orthography and grammar apart, the general style and language of the book resemble Tuscan rather than Venetian [1]; and would so far support the evidence already drawn from the subject-matter, making our Vienna MS. a rather careless sixteenth-century copy, made by a Venetian scribe, of an earlier and apparently Tuscan document. Conflicting data; scribe apparently Venetian.

But the question at once arises, is the *toscanità* which underlies the quaint and curious orthography the language of a true Tuscan, or is it *literary* Tuscan—the style affected by later Italian writers of whatever district, and fostered most conspicuously in the Cinquecento by the illustrious Venetian Pietro Bembo: the homage paid by later centuries to the genius of Dante and Petrarch? [2] If the hypothesis of an early Tuscan original seems warranted, equally possible is that of a Venetian of the sixteenth century *toscanizzante*.

In short, some one about 1575—possibly the Fra Marino of the Spanish Preface—either copied out or invented this 'Gospel of Barnabas'. If he invented it, the more puzzling solecisms may, after all, be a clumsy attempt at archaism, and the main interest for us will lie not so much in the style and orthography of the MS. as in the motives which inspired it, and the materials out of which it was fabricated.

Thus much we may say with confidence. The Italian *Barnabas* is, to all intents and purposes, an original work. It is the work of one who, whether priest or layman, monk

[1] There is a general consensus of opinion, among the learned Italian experts whom we have been privileged to consult, both as to the date of the word-forms and style (fifteenth or sixteenth century), and also as to the mingling or stratification of Tuscan and North-Italian characteristics. Prof. Monaci, of Rome, inclines to a Tuscan original, copied later by a scribe possibly of the Emilia. Prof. Cesareo, of Palermo, 'ritieno certo che la lingua originale sia il toscano, e che il MS. di Vienna (o il suo archetipo) sia stato copiato da un amanuente lombardo-veneto il quale introdusse qualche forma propria del suo dialetto.' Prof. Crescini, of Padua, narrows down the dialectical area to the Veneto, assigning certain other characteristics, such as the *h*'s, to the period rather than to any particular district. His provisional conclusions, after a careful study of the text, are as follows: (1) The language is apparently *Tuscan* or *literary Italian*, but the scribe Venetian: the text, therefore, may have been originally Tuscan, copied out by a Venetian. But (2) it is just possible that a text originally Venetian was afterwards modified in a Tuscan sense (*toscanizzato*).

[2] Cp. especially Bembo's *Prose della volgar lingua*.

or secular, has a remarkable knowledge of the Latin Bible—as remarkable, perhaps, as Dante's[1]—and, like Dante, a special familiarity with the Psalter. It is the work of one whose knowledge of the Christian Scriptures is considerably in advance of his familiarity with the Scriptures of Islam: presumably, therefore, of a renegade from Christianity. If an Arabic prototype should eventually be discovered, it could but serve, we may dare to say, to emphasize the originality and individuality of the first Italian translator. But as a matter of fact the evidence for an Arabic original is vague and fugitive. Experts say that the Italian of our MS. by no means suggests or warrants it[2]; and the external evidence is all derived either from the mere conjecture of Christian scholars[3], or from the probably disingenuous assertions of Muslim controversialists, who, though challenged again and again during nearly two centuries, have never yet produced

Arabic original improbable.

[1] His knowledge of Scripture if less discerning than Dante's is equally extensive. Dante, it is true, has references to a few books from which *Barnabas* draws nothing, viz.: Esther, Canticles, Zechariah, Judith, Maccabees, 2 Corinthians, Ephesians, and Jude; but against these we may place in the other scale *Barnabas's* references to Amos, Haggai, Malachi, and Susanna, and, apparently, the First Epistle of St. John.

[2] On this subject Prof. C. A. Nallino, of the University of Palermo, writes: 'Non vi trovo affatto tracce di arabismi.' Prof. Ignazio Guidi, of Rome, is of a similar opinion, and points out the frequency of such participial phrases as 'partiti gli angeli', 'detto quessto', 'essendo nato iessu', &c., 'le quali non possono esser tradotte a parola dall' arabo, mentre rispondono benissimo al greco'. The linguistic evidence, however, as Prof. Nallino suggests, is not conclusive one way or the other, because, while mediaeval translators from Arabic into Latin give us a text full of arabisms, so that their versions 'divengono d'una barbarie incredibile, e permettono quasi di ricostruire dovunque l'originale arabo', those who translated into 'idiomi volgari', 'adoperando una lingua viva, non osavano farle violenza e procedevano quindi con molta libertà di frase nella loro versione'. He instances the treatise of az-Zargālī on the Astrolabe, with its word-for-word Latin version, so different from the free Spanish translation made from the same Arabic text under the auspices of Alphonso X of Castile.

[3] Cramer, who procured the MS. in Amsterdam before 1709 and presented it to Prince Eugène in 1713 (see 'Dedication', p. lxxix), supposes an Arabic original 'sive alia lingua', and suggests that it was compiled 'à Sergio monacho, uno è tribus illis *Alcorani* architectis'. Toland, to whom Cramer lent the MS. in 1709, and Sale, who refers to it in the Preface, *Preliminary Discourse*, and Notes to his *Koran*, also take an Arabic prototype for granted, but their evidence is naturally dependent, and in the last resort conjectural. See above, p. xvi, and cp. Note, p. xlviii.

a copy of *Barnabas* in Arabic, and are believed to owe their knowledge of the 'Gospel's' existence to the writings of George Sale, which they certainly possess.

III. The Question of the lost Gnostic Gospel.

(i) The question of a possible Arabic original will always retain a certain degree of interest, however remote that possibility may seem. But there is another problem connected with the sources and antecedents of our document which is of far deeper and more permanent interest. Does the Italian *Barnabas* enshrine within its covers the lost Gnostic Gospel which bore that name? (i) Historical notices of the lost Gospel.

There is a legend that when the relics of St. Barnabas were discovered in Cyprus in the fifth century there was found lying on his breast a copy of the Gospel of St. Matthew written by his own hand[1]. Our *Barnabas*, though the opening section of its narrative is drawn from St. Luke[2], uses St. Matthew preponderatingly in its earlier chapters, and possibly, also, in those that follow. The legend of St. Barnabas.

The so-called 'Gelasian Decree' mentions an *Evangelium Barnabe* in its index of prohibited and heretical books[3]: and it is perhaps important for our purpose to note that if the *Decretum Gelasii* is to be dated, as generally supposed, in the century after Gelasius, we have testimony here to the survival of such an apocryphal Gospel practically in the age of Mohammed. The *Decretum Gelasii*.

(ii) It is quite conceivable, then, that some of the apocryphal stories in the Qorân[4] may be indirectly borrowed from this Gospel. If this be so, then a Christian student of the Qorân would at once be attracted by the Gnostic Gospel of *Barnabas* if it chanced to fall into his hands. (ii) Possibility of its use here.

Assuming, then, for the sake of argument, that an original Gnostic *Barnabas*, or a Latin version of the same, fell into

[1] *Acta Sanctorum*, Bolland: Junii, tom. ii, pp. 422 sqq. and 450 (Antwerp, 1698). The discovery was made, according to the early historians, in the fourth year of the Emperor Zeno; i. e. 478 A. D.

[2] The Annunciation: *Barn.* 3[b]; Luke i. 26 sqq.

[3] *Decretum Gelasii*, vi. 10.

[4] See above, p. xxix.

the hands of a Christian renegade of the fourteenth or fifteenth century—just as the Spanish translation (?) of our present 'Gospel' fell into Fra Marino's hands in the last quarter of the sixteenth—it would give him at once a title for his great missionary pamphlet, and a vast amount of material to work upon.

To begin with, if Fra Marino's story has any value[1], the Gnostic Gospel would contain the substance of the prefatory and valedictory denunciations of St. Paul. What else our MS. may be supposed to have preserved of that interesting document, may well be left to experts to decide, now that they have the text of *Barnabas* before them. It may, however, be worth while to collect together a few suggestions, some of which may possibly prove useful in view of a more searching and scientific investigation than we have found practicable hitherto.

Items possibly drawn from Gnostic *Barnabas*.

First, then, for the solitary fragment of the original *Barnabas* that remains to us. Βαρνάβας ὁ ἀπόστολος ἔφη· ἐν ἀμίλλαις πονηραῖς ἀθλιώτερος ὁ νικήσας, διότι ἀπέρχεται πλέον ἔχων τῆς ἁμαρτίας[2].

This is quite in the manner of our Italian 'Barnabas', who is full of sententious ethical maxims with a spice of epigrammatic hyperbole: and it is in line with his constant enforcement of the duty of humility, and his strictures on the sins of the tongue. We have not, however, succeeded in discovering its exact counterpart in the text. Perhaps another will be more fortunate.

For the rest, apart from the matter clearly derived from the Canonical Gospels, an indefinite amount of which would inevitably be incorporated in any apocryphal life of Christ, we may perhaps see traces of the Gnostic *Barnabas* in the 'painless Birth' and 'brilliant light' already referred to, and in details, perhaps, of the Angelology and of the Eschatology. Some of the apocryphal miracles, and of the apocryphal

[1] See it cited above, p. xi: if we suppose our *Barnabas* to have *originated* with Fra Marino, he may yet have found its nucleus (in Greek or Latin) in the form of the old Gnostic Gospel, and dressed it up beyond casual recognition by the resources of his fertile imagination.

[2] Grabe, *Spicilegium* i. (ex Cod. Barocc. 39).

parables (several of which are of great beauty), may perhaps be due to the same source; which may be responsible also for the otherwise inexplicable elimination of St. John the Baptist[1], and for the prominence throughout the narrative of Pilate, Herod, and Caiaphas. The substitution of Barnabas for Thomas (or for Simon Zelotes) in the list of the Twelve[2] would be a credible expedient in a comparatively late *pseudo-evangelium*, while the non-identification of Judas and Thaddaeus is paralleled in early Syrian tradition. The acceptance of the Jewish story mentioned by St. Matthew as an explanation of the empty tomb[3] would come natural to one whose purpose was to combat the 'orthodox' New Testament teaching about Christ. But the most striking element of all in this connexion is the 'docetic Passion', in which Judas is arrested, tried, and crucified in his Master's place. Of this there are but vague suggestions in the Qorân—derived, it may be, by Mohammed from some snatches of the Gnostic *Barnabas* overheard and scarcely comprehended: in our *Barnabas* the episode is drawn out with great fullness and remarkable dramatic power.

With these suggestions we prefer to leave the matter in the hands of those more competent to deal with it: confident, as we have already observed elsewhere[4], that *Barnabas* will be found to raise problems of considerable importance—if not to the student of early Gnostic literature, at any rate to the student of mediaeval thought, and to those interested, whether academically or practically, in the relations between Islam and Christianity.

[1] St. John being eliminated and his rôle apportioned to Jesus as forerunner of Mohammed, it becomes natural, as we have already suggested, to call Mohammed the Messiah. Moreover, the constant stress laid on the descent of the Messiah from Ishmael and not from Isaac shows that the identification of Mohammed and Messiah is not due, as has been supposed, to mere ignorance of the Qorân.

[2] See 13[b], and the note on that passage (p. 25, note 4).

[3] See 227[a–b].

[4] See an article in the *Journal of Theological Studies*, April, 1905, pp. 424–33.

NOTE BY PROFESSOR MARGOLIOUTH

Against the supposition that the Gospel of Barnabas ever existed in Arabic we must set the argument from silence about such a Gospel in the polemical literature of the Moslems. This has been admirably catalogued by Steinschneider in his monograph on the subject in the Abhandlungen für die Kunde des Morgenlandes, 1877. Of the works enumerated by him, three, belonging to very different periods, are accessible in printed editions. To the writers of all these treatises the Gospel of Barnabas would have been very welcome, but the fame of it had not reached their ears.

The earliest of them is Ibn Hazm (obit. 456 A. H.), whose *Fiṣal fi-l-milal wal-ahwā wal-niḥal* was printed in Cairo a few years ago (part i., 1317 A.H.) He condemns the four Evangelists with much vehemence, and declares that the names of the Apostles are quite unknown.

The treatise of Ibn Taimiyyah (obit. 728 A. H.) was published in Cairo last year: it is called *Al-Jawāb al Ṣaḥīḥ liman baddala dīn al-Masiḥ*. He is far less virulent than his predecessor, and assigns a certain amount of genuineness to our four Gospels. But he has no suspicion of the existence of a Gospel favouring the Prophet as does the Gospel of Barnabas.

The treatise of Abu 'l-Faḍl al-Su'ūdī (composed 942 A. H., and based on the earlier work of Abu 'l-Baḳā Ṣāliḥ al-Ja'farī) was published at Leyden, 1877–92, with the title *Disputatio pro religione Muhammedana adversus Christianos*. The author deals with the Four Gospels, the genuineness of which he appears to assume, though he regards the Christian interpretation as erroneous.

9.25

A work in which we might certainly have expected to find some allusion to an Arabic Gospel of Barnabas, if such existed, is the Bibliography of Ḥājji Khalīfah (obit. A. H. 1067, 1656–7 A. D.). Under the heading Injīl he gives the names of the four Evangelists, and asserts, as many others assert, that the Gospel of 'Isā Ibn Maryam must have been quite different. But he knows of no Barnabas.

The conjecture that any knowledge which the Indian

Moslems may possess of the Gospel of Barnabas is due to Sale's *Koran* seems to me highly probable, if not certain. I am unfortunately not acquainted with any Arabic or Persian work which makes any allusion to it.

The notion of conjecturally restoring the Gospel which the Christians were supposed to have altered must have occurred to many a Moslem, since conjectural restorations exist in Arabic of the Book of Abraham and the Psalms. A Moslem who was well acquainted with his own religion would not, however, have reconstructed it in the form of a Gospel of Barnabas, but in the form of a direct address from the Deity to 'Isā. It is curious that the author of the remarkable Ṣūfī work called 'The Perfect Man' (about 1400 A. D.), whose purpose is to show that the Christians will through the intercession of 'Isā be saved, declares that their Gospel begins 'In the name of the Father, the Mother, and the Son'. From the rest of his discussion he appears to know the Gospel only from the Qorân.

The Arabic glosses to the Gospel of Barnabas cannot have been composed by any one whose native language was a form of Arabic; the mistakes both of orthography and of grammar being such as betray the foreigner[1]. It is possible that the wrong order of the words is in many cases due to their being written on the margin of the MS., and not therefore intended by the writer. In the notes corrections are suggested where the writer's meaning has to be divined, and sometimes elsewhere: but it has not been thought necessary to correct the glosses systematically. The *inde* at the end of many of the glosses implies that the author is quoting from some book, possibly from memory: and that book seems occasionally to be the Qorân, of which the glossator had some, though no very profound, knowledge.

[1] This fact escaped the notice of Toland, whose erudition was more diffuse than exact, as also of La Monnoye, who describes the 'citations Arabes' as 'fort bien écrites' (see below, p. lxxi); but the learned Denis (see p. lxxvi) did not fail to observe it. [L. R.]

IV. Extracts from Documents relative to *Barnabas*.

A.

THE SPANISH FRAGMENTS.

1. THE ORIGIN OF CIRCUMCISION.

Spanish.

Entonces dixo Jesus; Adam, el primer hombre aviendo comido por engaño del demonio la comida prohibida por Dios en el parayso, se le rebelò su carne à su espiritu; por lo qual jurò diziendo, Por Dios que yo te quiero cortar; y rompiendo una piedra tomò su carne para cortarla con el corte de la piedra . Por lo qual fue reprehendido del angel Gabriel, y el le dixo; Yo he jurado por Dios que lo he de cortar, y mentiroso no lo serè jamàs. Ala hora el angel le enseño la superfluidad de su carne y a quella cortò . De manera que ansi como todo hombre toma carne de Adam, ansi esta obligado a cumplir aquello que con juramento prometiò.

[*ap.* Sale, *Prelim. Disc.*, § iv.]

Italian.

allora disse iessu, adamo primo homo hauendo mangiato per fraude di satana il cibo proibito da DIO nel paradisso . si ribelo al spirito la charne sua onde giuro dicendo per DIO chio ti uolgio talgiare . he roto uno sasso presse la sua charne per talgiarlla con il talgio della pietra onde ne fu ripresso del angelo gabrielo . he lui risspose io ho giurato per DIO di talgiarlo bugiardo non sero giamai . allora langelo li mosstro la superfluita della sua charne he quella talgio . he pero sichome ogni homo prende charne dalla charne di adamo chosi elgie obligato di osseruare quanto adamo giurando promisse.

[MS. 22^a, 22^b.]

2. ABRAHAM AND THE ANGEL.

Spanish.

Dixo Abraham, Que harè yo para servir al Dios de los

Italian.

. . . . disse abraham che chossa fare debo per seruire lo DIO di

Spanish.

sanctos y prophetas? Respondiò el angel, Ve a aquella fuente y lavate, porque Dios quiere hablar contigo. Dixo Abraham, Como tengo de lavarme? Luego el angel se le appareciò como uno bello mancebo, y se lavò en la fuente, y le dixo, Abraham, haz com yo . Y Abraham se lavò.

[*ap.* Sale, *Prelim. Disc.*, § iv.]

Italian.

angioli he santti proffeti . Risspose langello ua in quel fonte he lauati perche DIO uole parllare techo . Risspose abraham hor chome lauarmi debo; allora langelo seli appresento chome uno bello giouine he si lauo nel fonte dicendo fa chossi hanchora te ho abraham . lavatossi abraham . . . .

[MS. 30ª, 30ᵇ.]

3. THE JUDGEMENT ON THE SERPENT.

Spanish.

Y llamó [Dios] a la serpiente y a Michael, aquel que tiene la espada de Dios y le dixo; Aquesta sierpe es acelerada, echala la primera de parayso, y cortale las piernas y si quisiere caminar, arrastrara la vida por tierra . Y llamó à Satanas, el qual vino riendo, y dixole; Porque tu reprobo has engañado a aquestos, y los has hecho immundos? Yo quiero que toda immundicia suya, y de todos sus hijos, en saliend de sus cuerpos entre por tu bocha, porque en verdad ellos haran penitencia, y tu quedaras harto de immundicia.

[*ap.* Sale on *Koran*, ch. vii.]

Italian.

he chiamato il serpe DIO chiamo langelo miechaelle quello che tiene la spada di DIO [he] disse . questo scellerato serpe scatia prima del paradisso he di fuori talgiali le gambe il quale si lui uora chaminare si strasini la uita per la terra . chiamo DIO dapoi satana il quale uene ridendo he disseli perche tu reprobo hai inganato chostoro he li hai fato diuentare inmondi . io uolgio che ogni inmonditia loro he di tutti li loro fioli che con uerrita farano penitenzza he mi seruirano . nello usseire del chorpo loro hentri per la bocha tua he chosi serai satio de inmonditie .

[MS. 43ª.]

4. THE DOCTRINE OF THE MESSIAH.[1]

Translation from Spanish.

And when Jesus had ended his prayer the High Priest cried with a loud voice, 'Stay, Jesus, we want to know who thou art, for the quiet of our people.' He answered, 'I am Jesus of Nazareth, born of Mary, of the stock of David, a mortal man, and fear God, and seek his honour and glory.' The High Priest said, 'It is written in the book of Moses that God is to send the Messias, who will come and declare *the truth*, and will bring mercy with him, and therefore we desire thee to tell us, if thou art the Messias whom we expect?' Jesus said, 'It is true that God has so promised, but I am not he: for he was created before me.' The High Priest said, 'By thy words and signs we know that thou art a prophet and a saint of God; and therefore I entreat thee, in *his* name and for his sake, that thou tell us how the Messias will come.' Jesus answered, 'As God liveth, I am not that Messias which the tribes of the earth wait for, as God promised by our

Italian.

Finita la oratione . il pontifice disse ad alta uoce fermati iessu che ci mancha dissapere chi se tu per quiete della nosstra gente . Risspose iessu io son iessu fiolo di maria della stirpe di dauit . homo che he mortale he teme DIO et cercho che *sia dato ha* DIO honore he gloria . Risspose il pontifice nel libro di mose he scrito che DIO *nosstro* deue mãdar*ci* il messia il qualle uenira ha nontiarne *quelo che uolle* DIO . he portera *al mondo* la misserichordia *di* DIO . pero ti prego dici *la uerita* sei tu il messia *di* DIO che noi asspetiamo . Risspose iessu elglie uero che chossi ha promesso il *nosstro* DIO ma pero io no son quello perche elgie fato auanti di me *he uenira dapoi di me* . Risspose il pontifice per le tui parolle he segni ad ogni modo chrediamo te essere proffetta he santo di DIO . pero ti preggo in nome *di tutta iudea he issdraelle* che tu per ammore di DIO ci dicha chome uenira il messia . Risspose iessu Viue DIO *alla chui pressenza sta la anima mia* che io non

[1] In the following extracts matter peculiar to either Italian or Spanish is indicated, as far as possible, by italics.

Translation from Spanish.

father Abraham, saying, In thy family I will bless all tribes. But when God shall take me out of the world Satan will again promote this cursed sedition, making the wicked believe that I am the Son of God. My words and doctrine will be corrupted, insomuch that scarce thirty faithful shall be found. Then will God have mercy on *his people*, and will send his messenger *into the world*, by whom he hath created all things: and he will come from the South with power, and will destroy Idolaters, and take away from Satan the empire that he has over men, and will bring the mercy of God and salvation to those that shall believe him. Blessed are those that shall believe *him*.'

'I, that am unworthy to loose his shoes, have had the favour to see him.' The President, the High Priest and Herod said, 'Disturb not thyself, Jesus the saint of God, for in our time there will be no more sedition: for we will write to the holy

Italian.

son il messia il qualle asspeta tutte le tribu della terra . sichome DIO promisse ha il padre nosstro abraham dicendo . Nel seme tuo benediro tutte le tribu *della terra* . Ma quando DIO mi leuera dal monddo satana susciterа di nouo quessta seditione malladeta . chon fare credere alli empij che io sia *DIO he* fiolo di DIO onde serano contaminato le mie parolle he la mia dotrina . talmente che apena rimanerano trenta fideli onde DIO hauera misserichordia *del monddo* he mandera il nontio suo per il qualle haffato il tutto . il qualle uenira dalla parte di mezzogiorno chom potessta he disstrugera *li iddoli chon* li iddolatri imperoche lui leuera lo imperio ha satana che elgi ha sopra li homeni . Elgi portera secho la misserichordia di DIO in sallute de chi li chrederano he b[e]ato cholui che chredera al *suo parlare* .

Io indegno di sciolgere li suoi chalziamenti . ho hauto gratia *he misserichordia da DIO* di uederllo . Risspose allora il pontifice con il preside he il Re dicendo non ti turbare ho iessu santo di DIO perche al nosstro tempo non sera piu quessta seditione . in

Translation from Spanish.

senate of Rome, that by an imperial decree none may call thee God.' Jesus said, 'I am not comforted with this; for from whence ye hope for light, darkness will come. But my consolation is in the coming of the Messenger of God, who will destroy all false opinions concerning me; and his law shall run through the whole world; for so God promised our father Abraham. And above all my comfort is that his faith shall have no end, but shall be inviolable and preserved by God.' The High Priest said, 'Will any more prophets appear after the coming of the Messias?' Jesus answered, 'There will come no more true prophets sent by God; but there will come many false prophets, for which I grieve; because they will be stirred up by Satan, by the just judgement of God, and they will shelter themselves with my Gospel.' Herod said, 'How is it the just judgement of God that such wicked men should come?' Jesus said, 'It is just that he who believes not the truth to his salvation should believe a lie to his condemnation; for the world despiseth the good and believeth

Italian.

modo che scriueremo nel sachro senato romano talmente che per dechreto imperiale niuno ti chiamerano piu DIO ouero fiolo di DIO . allora disse iessu del uostro parllare non mi chonsolo perche doue sperate luce uenirano tenebre ma la mia chonssolatione he sopra la uenuta dello nontio di DIO . il qualle disstrugera ogni falssa opinione di me he la sua fede disscorera he prendera tutto il monddo . perche chossi ha promesso DIO ha abraham padre nostro . he quello che mi da chonssolatione he che la fede sua non hauera fine ma sera inuiolata seruata da DIO . Risspose il pontifice dapoi la uenuta de il nontio di DIO ueniraui altri proffeti . Risspose iessu non uenira dapoi di lui ueri profeti mandati da DIO ma uenira grande quantita di falssi proffeti de il che mi dolgio. perche li susciterra satana per iussto iuditio di DIO he si choprirano sotto pretessto dello euangelio mio . Rispose herode chome he iussto iuditio di DIO che uengino chotali empij . Risspose iessu elgie iussto che cholui il qualle non uolle chredere alla uerrita per sua sallute chredi alla bugia per sua danatione . onde ui dicho

Translation from Spanish.

the bad, as is seen in the time of Micheas and Jeremias; for every one loveth his like.' The High Priest said, 'What will the Messias be called, and how shall his coming and manner of life be known?' Jesus answered, 'The name of the Messenger of God is Admirable; for God himself gave it him after he had created his soul and placed it in celestial brightness. God said, Observe, Mohammed, for I will for thy sake create paradise and the world with a great number of creatures, of which I make thee a present: so that whosoever shall bless thee shall be blessed, and whosoever shall curse thee shall be cursed. And when I shall send thee into the world I will send thee for my messenger of salvation, and thy words shall be true; so that heaven and earth shall fail, but they shall never fail in thy law. Mohammed is his blessed name.' Then the multitudes lifted up their voices and said, 'Send us, O God, thy messenger; come presently, O Mohammed, for the salvation of the world.'

[*ap.* White, *Bampt. Lect.*, 1784, pp. xxxiii–xxxvii.]

Italian.

che il monddo sempre ha dissprezato li ueri proffeti he ammato li falssi chome si pol uedere al tempo di michea he hieremia . Perche ogni simille amma il suo simille . Disse allora il pontifice chome sara chiamato il messia he quale segno dimosstrera la sua uenuta . Risspose iessu il nome del messia he admirabile perche DIO propio li posse il nome quando elgi hebe chreato la anima sua . he chollochata intuno splendore cellesste DIO disse asspeta Machometo che per ammore tuo io uolgio chreare il paradisso he il monddo . he moltitudine grande di chreature delle qualli te ne fazo uno pressente talmente che . chi te benedira sara beneddeto he chi te malladira sarra malladeto . quando io ti mandero al monddo io ti mandero mio nontio di sallute he la tua parolla sara uera talmente . che manchera il cielo he la terra ma non manchera giamai la tua fede . Machometo he il suo nome benedeto . Allora il uolgo leuo le uoej dicendo ho DIO mandazi il tuo nontio ho machometo uieni pressto in sallute del monddo.

[MS. 101^{b}–103^{b}.]

5. THE TRANSFORMATION OF JUDAS.

Translation from Spanish.

Judas came near to the people with whom Jesus was; and when he heard the noise he entered into the house where the disciples slept. And God, seeing the fear and danger of his servant, ordered Gabriel and Michael and Rafael and Azrael to carry him out of the world. And they came in all haste, and bare him out of the window which looks towards the south, and they placed him in the third heaven, where he will remain blessing God, in the company of angels, till near the end of the world.

And Judas the traitor entered before the rest into the place from which Jesus had just been taken up. And the disciples were sleeping. And the wonderful God acted wonderfully, changing Judas into the same figure and speech with Jesus. We, believing that it was he, said to him, 'Master, whom seekest thou?' And he said to them, smiling, 'Ye have forgotten yourselves since ye do not know Judas Iscariot.' At this time the soldiery entered; and seeing Judas so like in every respect

Italian.

Auicinandossi li soldati chon iuda al locho doue hera iessu . iessu sentite la uenuta di molta gente onde temendo se ritiro in chassa he li undeci dormiua . allora DIO uedendo il perichollo de il seruo suo chomanddo ha gabrielo michaelle Rafaele he uriello ministri suoi che leuassero iessu da il monddo . Venero li angioli santi he presono iessu fuori per la fenestra che guarda ha mezo giorno il portorno . he il chollochorno nel terzo cielo in chompagnia di angioli benedicendo DIO in etterno.

Entro chon empito iuda hauanti di ogniuno nella stantia doue iessu fu leuato he dormiuano li undeci . onde il mirabile DIO hopero mirabilmente per modo che iuda fu talmente trassmutato nel parllare he nella facia simille ha iessu che noi credeuamo lui essere iessu . he lui hauendoci desstati ricerchaua doue hera il maesstro . onde noi admirati risspõdessimo tu signore sei il maesstro nostro hora sei smêtichato di noi . he lui soridendo disse hora sette stolti che non chonossete me

Translation from Spanish.

to Jesus laid hands upon him . . . . . .

The soldiers afterwards took Judas and bound him, notwithstanding he said with truth to them that he was not Jesus. And the soldiers mocked him saying, 'Sir, do not be afraid; for we are come to make thee King of Israel: and we have bound thee because we know thou hast refused the Kingdom.' And Judas said, 'Ye have lost your senses. I came to show you Jesus, that ye might take him; and ye have bound me, who am your guide.' The soldiers lost their patience, hearing this, and they began to go with him, striking and buffeting him, till they reached Jerusalem . . . . . .

[*ap.* White, *Bampt. Lect.*, 1784, p. lviii sq.]

Italian.

essere iuda scariot. he quessto dicendo hentro la millicia he detero di mano ha iuda perche elgi era in tutto simille ha iessu . . . . . .

Pressero li soldati iuda he il ligorno non senza derissione . perche elgi chon uerita negando di non essere iessu he li soldati seernendollo diceuano ho signore nõ temere . perche siamo uenuti per farti Re de issdrahelle he ti habiamo ligato perche sapiamo te riehussare il reggno . Rissposse iuda hora hauete persso il ceruello, uoi sete uenuti ha prendere iessu nazareno chõ arme he lanterne chome uno ladro . he ligato hauete me che qui uia guidàti per farmi Re . allora scampo la pazienza alli soldati he chom pugni he chalzi inchominciorno ha chambiare la moneta ha iuda he il chondussero chon furia in ierusalem . . .

[MS. 221^{b}–222^{b}.]

6. THE CRUCIFIXION: SUBSEQUENT APPEARANCE OF JESUS.

Translation from Spanish.

They carried him to Mount Calvary, where they executed criminals, and crucified him, stripping him naked for the greater ignominy. Then he

Italian.

. . . . onde il chondussero allo monte chaluario doue si sospendeuano li malfatori he hiuui lo chrucifissero nudo per maggiore scerno . *iuda*

Translation from Spanish.

did nothing but cry out, 'O *my* God, why hast thou forsaken me, that I should die unjustly, when the real malefactor hath escaped?' I say in truth that he was so like in person, figure, and gesture to Jesus, that *as many as knew him* believed firmly that it was he, *except Peter*: for which reason many left his doctrine, believing that it had been false; as he had said that he should not die till the end of the world. But those who stood firm were oppressed with grief, seeing him die whom *they understood* to be Jesus; not recollecting what he had told them. And in company with his Mother they were present at his death, weeping continually. And by means of Joseph of Arimatheas they obtained from the President the body of Judas. And they took him down from the cross, burying him with much lamentation in the new sepulchre of Joseph; having wrapped him up in *linen* and precious ointments.

Italian.

ueramente non faceua altro che chridare DIO perche mi hai habandonato essendo che elgie fuggito il malfatore he io son ha torto morto . in uerita dicho che tanto hera simille la uoce he la facia chon la perssona di iuda ha iessu che *li dissepoli suoi he chredenti* . in tutto chredeuano lui essere iessu onde parte si partirno dalla dotrina di iessu chredendo loro che *iessu* fussi falsso *profeta* . *he che chon arte magicha hauessi fato li miracholi che fece* perche iessu haueua deto che lui non moriria insino hapresso la fine del monddo . *perche ha quel tempo saria stato leuato dal mõdo* ma quelli che restorno stabilli nella dotrina di iessu loro herano . tanto circordati da dollore uedendo loro morire cholui che *in tutto hera simille ha iessu* che non si harechordauano quanto deto haueua iessu . pero in chompagnia della madre di iessu *andorno al monte chaluario* he stetero non sollo pressenti alla morte di iuda sempre piangendo . ma per uia de nichodemo he iosefo di abarimatia impetrorno da il presside il chorpo di iuda per sepellirlo . onde il leuorno di chroce chõ *talle* pianto *che certamente niuno il*

Translation from Spanish.

They all returned each man to his house: and he who writeth, with James and John, went with the Mother of Jesus to Nazareth. And the disciples who did not fear God *with truth* went by night and stole the body of Judas and hid it; spreading a report that he had risen again, from whence sprang great confusion *among the people*. And the High Priest commanded, under pain of Anathema, that no one should talk of him; and on this account raised a great persecution, banishing some, tormenting others, and even stoning some to death; because it was not in the power of anyone to be silent on this subject. And then came news to Nazareth that Jesus had risen again. And he that writeth desired the Mother of Jesus to leave off her lamentation. And Mary said, 'Let us go to Jerusalem, to see if *it is truth*. If I see him, I shall die content.'

The Virgin returned to

Italian.

chrederia he lo sepellirno nello monumento nouo di iosef . auẽdollo inuolto cho *cento lire* di preciosso onguento.

Ritornossi ha chassa ogniuno . cholui che scriue chõ ioane he iachobo suo fratello andorno chon la madre di iessu in nazaret . quelli dissepolli che non temauano DIO andorno he di note roborno il chorpo di iuda he lo nasscosero spargendo fama che iessu hera rissuscitato onde pero molta chonfussione naque . pero il pontiffice chomando sotto pena di hanatema che ueruno parllassi di *iessu nazareno* che pero . naque una perssechutione grande he molti furno lapidati molti basstonati he molti scaziati dalla patria . perche non poteuano tacere di talle chossa . peruene la noua in nazaret chome iessu *loro citadino morto in chroce* hera rissuscitato . onde cholui che scriue prego la madre di iessu che si chontentassi di lassiare il pianto *perche suo fiollo hera risuscitato . quessto sentẽdo la uergine* maria *piangendo* disse andiamo in ierussalem ha *trouare mio fiollo che* . io moriro uollentieri quando lo hauero ueduto.

Ritorno la uergine chon

Translation from Spanish.

Jerusalem with him that writeth and James and John, the same day that the decree of the High Priest came out. And as she feared God, though she knew the command was unjust, she entreated those who *talked* with her not to speak of her Son. Who can say how we were then affected? God, who knows the heart of man, knows that between the grief for the death of Judas, whom we understood to be Jesus, and the *pleasure* of seeing him risen again, we almost expired. And the angels who were the guardians of Mary went up to heaven the third day, and told Jesus what was passing. And he, moved with compassion for his Mother, entreated of God that he *might be seen by* his disciples. And the compassionate God ordered his four favourite angels to place him within his own house, and to guard him three days: that they, and they only, might see him who believed in his doctrine. Jesus descended, surrounded with light, into the house of his Mother: where were the two sisters, Martha and Mary, and Lazarus, and he that writeth, and John, and James,

Italian.

cholui che scriue he iachobo he ioane in ierusalem . quel giorno nel qualle uscite il dechreto del pontifice pero la uergine che temeua DIO sebene chonosseua il dechreto del pontifice iniussto . essa chomando ha cholloro che *habitauano* chon lei che si smentichassero suo fiollo . hora chome ressto ogniuno DIO che chonossce il chore di homeni sa che fra il dollore della morte diuda che noi chredeuamo iessu *maesstro nosstro* essere . he fra il *dessiderio* di uederllo rissuscitato ci sconssumauano *chon la madre di iessu* pero li angiolli chusstodi di maria uergine asscesero al terzo ciello . *doue iessu staua in chompagnia di angiolli* he li rinontiorno il tutto onde iessu prego DIO che li dessi potere *di uedere la madre sua chõ* li suoi disscepolli . allora il misserichordiosso DIO chomando ha quatro fauoriti angiolli suoi *che sono . Gabriello, michaele, Rafaelle he Vriello* che loro portassero iessu in chassa della madre sua he hiuui il chustodissero per tre giorni chontinui . lassandollo solamente uedere ha cholloro che chredeuano alla sua dotrina . peruene iessu circhondato da ssplendore nella stantia doue maria uergine



Translation from Spanish.

and Peter. And *when they saw him,* they fell *with their faces on the earth,* as if dead. And Jesus lifted them up, saying, 'Fear not, for I am *your Master.* Lament not *from henceforth,* for I am alive.' They were astonished at seeing Jesus, because they thought him dead. And Mary weeping said, 'Tell me, my Son, why, if God gave thee power to raise up the dead, did he consent that thou shouldest die, with *so much reproach* and shame to thy relations and friends, and *so much* hurt to thy doctrine, leaving us all *in desolation*?'

Jesus replied, embracing his Mother, 'Believe me, for I tell thee the truth, I have not been dead: for God has reserved me for the end of the world.'

In saying this he desired the Angels to manifest themselves, and to tell how *he* had passed *through everything. At the instant* they appeared, like four suns: and all present prostrated themselves on

Italian.

chon dui sui sorelle he marta chon maria magdallena . he lazaro chon cholui che scriue he ioane chon iachobo et pietro dimorauano . onde per timore chasscorno chome morto pero iessu leuo *la madre chon li altri di terra* dicendo . non temete perche io son *iessu* he non piangete perche son uiuo *he non morto* . stete ogniuno grande tẽpo chome fuori di sse per la pressenzza di iessu perche ad ogni modo loro chredeuano che iessu fussi morto. Quando la uergine piangendo disse hora di a me filgiolo perche hauendoti dato DIO potessta di rissuscitare li morti . ti lasso chossi morire chon uergogna di tuoi parenti he hamici he chon uergogna della tua dotrina che pero . ogniuno *che ti amma* he stato *chome morto* .

Risspose iessu abrazando la madre . chredetimi madre perche in uerita ui dicho che io non sono giamai morto . perche DIO mia risseruato hapresso la fine del monddo he deto questo . elgi prego li quatro anggioli che si scoprissero he dessero tesstimonio chome hera passata *la chossa* . onde si scoprirno li angioli chome quatro solli *risplendenti* per modo che *per*

Translation from Spanish.

the ground, *overcome by the presence of the Angels.* And Jesus gave *to all of them something* to cover themselves with; that they might be able to hear the Angels speak. And Jesus said to *his Mother,* 'These are the Ministers of God. Gabriel knows his secrets; Michael fights with his enemies; *Asrafiel* will cite all to judgement; and *Azrael* receives the souls.' And the *holy* Angels told how *they* had, *by the command of God, taken up Jesus,* and transformed Judas, that he might suffer the punishment which he wished to bring on Jesus. And he that writeth said, 'Is it lawful for me to ask of thee, in the same manner as when thou wast in the world?' And Jesus answered, 'Speak, Barnabas, what thou wishest.' And he said, 'I wish that thou wouldest tell me how God, being so compassionate, could afflict us so much, in giving us to understand that thou wast he that suffered, for we have been very near dying. And thou being a prophet, why did he suffer thee to fall under disgrace by [apparently] placing thee on a cross and between two robbers?' Jesus an-

Italian.

timore di nouo ogniuno chassco *chome morto* . allora iessu dete *quatro lincioli alli angioli* azioche si choprissero perche li potessero *uedere* he sentire ha parllare . *la madre chon li chompagni he leuato ogniuno li chonfforto* dicendo . quessti sono li ministri di DIO gabriello che anontia li sachreti di DIO . Michalle che chonbate chontra li innimici di DIO . *Rafaello* che riceue le anime di cholloro che moreno . he *Vriello* che chiamera ogniuno al iuditio *di DIO lo ultimo giorno* . Narorno allora li *quatro* angioli alla uergine chome *DIO haueua mandato per iessu* he chome haueua trasformato iuda . azioche elgi riceuessi quella pena che haueua uenduto ha altri . Disse allora cholui che scriue ho maestro hemi licito dimandarti hora chome mi hera licito quando habitaui chon noi . Rissposse iessu dimanda quello che ti piaze ho barnaba che io ti rissponderо . disse allora cholui che scriue ho maesstro essendo DIO misserichordiosso perche chossi cia tormentati facendoci chredere te essere morto . he la tua madre chossi tia pianto che e sstata uicina ha morire . he tu che sei santo di DIO tia DIO lassiato chasscare quessta infamia che tu

Translation from Spanish.

swered, 'Believe me, Barnabas, let the fault be ever so small, God chastiseth it with much punishment. And as my Mother and faithful disciples loved me with a little earthly love, God chastised that love by this grief: that he might not chastise it in the other world. And though I was innocent, yet, as they called me God, and his Son, that the devils might not mock me on the day of judgement, he has chosen that I should be mocked in this world. And this mocking shall last till the holy messenger of God shall come, who shall undeceive all believers.' And then he said, 'Just art thou, O God! and to thee only belongeth the honour and glory, with worship for ever.'

And then he said, 'See, Barnabas, that thou by all

Italian.

sij stato ammazato fra ladroni sul monte chaluario . Rissposse iessu ho barnaba chredimi che ogni pechato per pichollo che sia DIO il punisse chon pena grande . essendo che DIO he offesso nel pechato onde ammandomi la mia madre he li fidelli chõ mei dissepoli [chon] uno pocho di ammore terreno . il iussto DIO ha uolluto punire quessto ammore chon il pressente dollore azioche non sia punito nelle fiami infernalli . he me che innocente son stato nel mondo hauendomi li homeni chiamato DIO he fiollo di DIO . DIO per non farmi scernire dalli demonij il giorno de il iuditio . ha uolluto che io sia scernito dali homeni nel monddo chon la morte di iuda facendo chredere ad ogniuno che io sia morto sula chroce . onde quessto scerno durera inssino alla uenuta di machometo nontio di DIO . il quale ucnendo al mõdo sganera ogniuno che chrederano alla legie di DIO di quessto ingano . auendo deto quessto iessu disse iussto sei signore DIO nosstro perche ha te sollo si apartiene honore he gloria senzza fine .

He uoltatossi iessu ha cholui che scriue disse guarda

Translation from Spanish.

means write my Gospel, relating everything which has happened in the world concerning me; and let it be done exactly: in order that the faithful may be undeceived, knowing the truth.' He that writeth said, 'Master, I will do as thou commandest me, God willing: but I did not see all that happened with Judas.' Jesus answered, 'Here stand Peter and John who saw it, and who will relate it to thee.' And he told James and John to call the seven Apostles who were absent, and Nicodemus, and Joseph Abarimatheas, and some of the seventy-two disciples. When they were come they did eat with him; and on the third day he commanded them all to go to the Mount of Olives with his Mother: because he was to return to heaven. All the apostles and disciples wept, except twenty-five of the seventy-two, who had fled to Damascus, with fear. And exactly at midday, while they were all in prayer, Jesus came with many Angels (blessing God) with so much brightness that they all bent their faces to the ground. And Jesus raised them up, saying, 'Fear

Italian.

barnaba . che ad ogni modo tu scriua lo euangelio mio in tutto quello che he successo per la mia habitatione nel mõdo . he scriui similmente quello che he hochorsso ha iuda azioche li fidelli si sganino e ogniuno credi alla uerita . Risspose cholui che scriue il tutto faro piazendo ha DIO ho maesstro ma chome sia sucesso ha iuda nõ lo so perche non ho ueduto il tutto . Risspose iessu quiui sono ioane he pietro che il tutto han ueduto e loro ti dirano chome he passato il tutto he dapoi iessu chomãdo che douessimo chiamare li fideli suoi dissepoli . azioche lo uedessero che pero chongregorno iachobo he ioane li sete dissepoli chõ nichodemo he iosef he molti altri delli setantadui he mangiorno chon iessu . il terzo giorno iessu disse andate al monte olliueto chon mia madre che hiuui saliro di nouo al ciello uedendo uoi chi me portera al ciello . andorno adonque ogniuno ecceto deli setãtadui dissepoli uinticinque li quali per timor herano fugiti in damassco . stando ogniuno in oratione allora di mezogiorno uene iessu chon grande moltitudine di angioli che bene-

Translation from Spanish.

not your Master who comes to take leave of you and to recommend you to God our Lord, by the mercies received from His bounty; and be He with you!' And upon this he disappeared with the Angels; all of us remaining amazed at the great brightness in which he left us.

[*ap.* White, *Bampt. Lect.*, ut supra.]

Italian.

diceuano DIO . onde da il splendore della facia sua si spauĉtorno ogniuno he chasscorno chon la fazia in terra onde iessu leuatili li chõforto dicẽdo . nõ uolgiate temere perche io sono il uosstro maesstro . . . .

[Here follow some 120 words not represented in the Spanish.]

. . . . la gratia he misserichordia di DIO resti chon uoi onde deto questo . li quatro angiolli uissibilmente lo solleuorno al ciello .

[Here follows concluding chapter, not represented in the Spanish.]

[MS. 226^{b}–231^{a}.]

B.

EXTRACTS RELATIVE TO THE 'GOSPEL OF BARNABAS' FROM JOHN TOLAND'S 'NAZARENUS'

(Published in London, 1718); and from his MISCELLANEOUS WORKS (published posthumously in London, 1747).

(i) FROM THE PREFACE TO 'NAZARENUS'.

In the first place you'll find the succinct history[1] of a NEW GOSPEL which I discover'd at Amsterdam in the year 1709. It is a Mahometan Gospel never before publicly made known P. ii.

[1] See Extract iv below (*Naz.*, ch. v).

among Christians, tho they have much talk'd about the Mahometan's acknowledging the Gospel. I strait sent an account of this discovery to his most Serene Highness the ever-victorious PRINCE EUGENE OF SAVOY, to whom I had the honour of writing sometimes by way of his Adjutant-General, the Baron *de Hohendorf*, who comes behind very few in the knowledge of all curious and useful books, and 'tis really surprizeing how much the Prince himself has read, how minutely, how critically, and in how many languages; considering his perpetual series of action as well in the Court as in the camp . . . He's now master of this book, as may be seen in the Appendix.

(ii)

P. xi. Next follows[1] an account of the TURKISH GOSPEL by Monsieur DE LA MONNOYE (to whom the Baron DE HOHENDORF show'd it, after the owner had parted with it to PRINCE EUGENE) and which I have added as a further illustration of the book; and withall as a confirmation of my own description of it, which I am persuaded the Baron did not show to that ingenious Academician.

(iii)

FROM 'A CATALOGUE | OF | BOOKS | MENTIONED BY THE FATHERS AND OTHER ANCIENT WRITERS, AS TRULY OR FALSELY ASCRIBED TO JESUS CHRIST, HIS APOSTLES, AND OTHER EMINENT PERSONS.' 'CHAPTER XV. BARNABAS.'

Misc.Wks. Vol. I p. 380 sq. THE *Gospel* of BARNABAS. *Gelasius in Decreto Indiculus Scripturar. apud Coteler. in Annotat.* 1. *ad Constitut. Apostolic. In Catal. libror. Apocryph. Baroccian. post Damascenum de mensibus Macedonum.*

This Gospel of BARNABAS is still extant, but interpolated by the Mahometans. There's but one copy of it in Christendom, accidentally discovered by me at Amsterdam in the year 1709, and now in the library of his most Serene High-

[1] The reference is to a translation of the passage of La Monnoye given by us in the original at p. lxxi. It formed the second Appendix to *Nazarenus*.

ness Prince EUGENE of Savoy. But a full account of it is to be had in a volume I have written on this very subject, entitul'd NAZARENUS, *or Jewish, Gentile, & Mahometan Christianity, &c.*, printed twice at London in the year 1718.

(iv)

NAZARENUS.

Chapter V.

But at length (Sir) after wholly despairing of ever haveing a better account, it was my good fortune instead of other information, to light on the Gospel it self; and translated into Italian, by or for the use of some renegades: for it is most certainly the performance of a Mahometan scribe. Yet knowing a more particular account will not be ungrateful, be pleas'd to receive it as follows. The learned gentleman, who has been so kind as to commun'cate it to me (viz. Mr. Cramer, Counsellor to the King of Prussia, but residing at Amsterdam [1]), had it out of the library of a person of great name and authority in the said city; who during his life was often heard to put a high value on this piece. Whether as a rarity, or as the model of his religion, I know not. It is in the very first page attributed to Barnabas, and the title of it runs in these words: The true Gospel of Jesus called Christ, a new prophet sent by God to the world, according to the relation of Barnabas his apostle. Here you have not only a new Gospel, but also a true one if you believe the Mahometans. But how honest soever they may be represented, this is a topic where none are to be credited without the utmost caution; since, tho every Gospel forbids lying, yet never are more lies told than about the Gospel. The first Chapter of it begins thus: 'Barnabas an apostle of Jesus of Nazareth called Christ, to all those who dwell upon the earth, wisheth peace and consolation.' Whatever may become of the truth, this is the Scripture-stile to a hair. The book is written on Turkish paper delicately gumm'd and polish'd, and also bound after the Turkish manner. The ink is incomparably fine; and the

Nazar. Chap. V.

[1] He 's dead since the writing of this LETTER. [Toland's original note.]

orthography, as well as the character, plainly show it to be at least three hundred years old. I ever chuse to speak rather under than over in such cases. Any proper name of God, and the appellative word Dio it self, are constantly writ in red letters out of respect, and so are the Arabic Notes in transverse lines on the margin. The contents of the chapters are likewise written in red letters, and reach about the twentieth; a void space being left for the rest before each chapter, but no where fill'd up. The author of these summaries was a zealous Musulman, who charges the Christians all along with falsification, from this his only authentic Gospel. But they'll be nothing behind hand with him, whenever his Gospel comes to be better known. Much care and ornament was bestowed upon the whole, and the Arabic word *Allah* is in red letters superstitiously interlin'd over Dio, for the first three times it occurs. The Story of Jesus is very differently told in many things from the receiv'd Gospels, but much more fully and particularly; this Gospel, if my eye has not deceived me, being near as long again as any of ours. Some wou'd make this circumstance a prejudice in favor of it, because as all things are best known just after they happen; so every thing diminishes, the further it procedes from its original. But in this case the rule will be found not rightly apply'd, till the book is prov'd to be a genuin issue of Barnabas. Mahomet is therin expresly nam'd for the Paraclete, as we have been told that he's so esteem'd, by all the historians of the Mahometan Religion: the Musulmans accusing our Gospels of corruption (as I noted before) in the 16th and 26th verses of the 14th Chapter of John; and pretending further that Mahomet's name was struck out of the Pentateuch and the Psalms. Mahomet is nam'd again or foretold in some other places of this book of Barnabas, as the design'd accomplisher of God's economy towards man. Tis, in short, the ancient Ebionite or Nazaren system, as to the making of Jesus a mere man (tho not with them the Son of Joseph, but divinely conceived by the Virgin Mary) and agrees in everything almost with the scheme of our modern Unitarians; excepting the history of his death and resurrection, about which a very different account is given from that

in our Gospels; but perfectly conformable to the tradition of the Mahometans, who maintain that another was crucify'd in his stead; and that Jesus, slipping thro the hands of the Jews, preach'd afterwards to his disciples, and then was taken up into heaven.

(v)

Queries to be sent to Christians residing in Mahometan Countries.

1. Since we find in all the books of the Mahometans, that they believe the Law was deliver'd from Heaven to Moses, the Psalms to David, and the Gospel to Jesus, as well as the Alcoran to Mahomet; you are to enquire and take due information, whether at this time the Musulmans have a Pentateuch, Psalms, or Gospel of their own, and how farr agreeing or disagreeing with those of the Jews and Christians? Whether they sing any of David's Psalms in their public Service, or read any portions of the Pentateuch? Nazar. Appendix III pp. 14 sqq.

2. Since we find, moreover, that they charge our Gospels with corruptions and alteration in many things, and particularly that Mahomet's name was raz'd out of 'em, as likewise out of the Pentateuch, and the Psalms, you are to enquire of the most learned, judicious, and candid among 'em, how they can prove such Expunctions or Interpolations, if they have no authentic Copies to confront with ours? or, in case they pretend to have such Copies, you are further to enquire, what use they make of 'em? whether any part of their Gospel be ever read in their Moschs? or whether it is to be perus'd only by the Clergy and the Learned?

3. You are particularly desired to enquire after the Gospel of Barnabas: for such a book is in the possession of his most serene Highness Prince Eugene of Savoy, and was undoubtedly written (I don't mean wholly compil'd) by a profest Mahometan; as the Summaries of the Chapters, and the Arabic Notes on the margin of the Italian Translation, are the work of a zealous adversary to Christianity. And if you shou'd happen to meet with this book, you are diligently to

enquire, whether they acknowledge it as divine, whether it be the onely Gospel they admit? or, in case they have any more of this kind, which are Apocryphal, and which authentic, in their account?

4. Since we find the Mohametans, in all their writings, asserting that other books, besides the four already mention'd, were divinely inspired, or sent from heaven to their reputed Authors; namely, Adam, Seth, Enoch, Abraham, and more such Patriarchs and Prophets: You are to enquire if now they either have, or pretend to have, any such books among 'em? or, in case they have not (as I think they fairly own) then by what arguments they would prove, that ever any such existed? For I suppose, they lay no stress on the numerous books of this sort, that have been forg'd by the Jews and Christians; tho, if the Mahometans have any of their own, I take 'em to be some of the Apocryphal Jewish or Christian books interpolated, and accommodated to the System of the Alcoran Secundum Artem.

5. Lastly, not only the Gospel of Barnabas, or any other Gospel (which in their language they call *Al-Angil* or *Inghil*) but also their Pentateuch (which they call *Al Taurat*, vulgarly *Tevrat*) and their Psalms (which they call *Zebour*) with the books ascrib'd to those other Prophets (if any such they have) are to be procur'd or purchas'd, according to the account you'll be pleas'd to send. But in this whole inquiry beware of being impos'd upon by Christian Arabic books, such as the Gospel of the Infancy of Jesus, with diverse others of the same stamp.

6. As for the Mahometans themselves, who are the proper subject of our curiosity, take care to distinguish written from oral Tradition; as well as the persuasion of a particular Sect from that of the whole body, or even the notion of a private man from that of his peculiar Sect. And on these Enquiries be sure to ground your answers so accurately, yea so minutely, as expresly to use such forms, as in answer to the first, second, third or fourth Queries, or to any part or particular of each, distinctly mark'd: neither be ever tempted to affirm any thing, that may seem to favor the real or fancy'd belief

or byass of the Enquirer; since Truth ought to be the sole object of our Research, and not the service of any particular Cause or Person whatsoever.

C.

M. BERNARD DE LA MONNOIE'S DESCRIPTION OF THE VIENNA MS.

Menagiana, tom. iv, pp. 202-14 (Paris, 1715).

M. le Baron de Hohendorff, Seigneur Aleman qui joint a une noblesse du premier ordre une litérature exquise, une politesse fine, & une connoissance de livres fort étenduë, m'a fait voir l'Evangile supposé par les Turcs a S. Barnabé, traduit en Italien apparemment de l'Arabe, vers le milieu du quinziéme siécle, & copié un peu après. C'est un manuscrit aujourd'hui unique[1], au moins très rare, qui appartient au Prince Eugéne dont les recherches pour toutes sortes de livres curieux n'ont point de bornes. Le volume est un *in* 8° long de six pouces, large de quatres, épais d'un & demi, contenant 229 feuillets, dont les pages complettes sont de dix-huit à dix-neuf lignes enfermées dans un quarré tracé en rouge. Les marges à côté de certains endroits, soulignez dans le texte, sont bordées de citations Arabes, fort bien écrites, relatives à quelques versets de l'Alcoran. Le Copiste avoit dessein d'écrire en rouge les argumens des chapitres, qui sont au nombre de 221, mais il en est demeuré au vingt-septiéme, qu'il a mal marqué 26, & s'est contenté de laisser des espaces vuides pour les autres. Le papier est d'un coton lissé qui a du corps. Au devant du livre est écrit en Latin ce qui suit: SERENISSIMO &c. [Dedicatory Preface, see below, p. lxxix].

L'orthographe de ce manuscrit est remarquable par ses irrégularitez. Les consonnes s'y trouvent souvent doubles où elles doivent être simples, & souvent au contraire simples

[1] 'He must mean the onely one in Christendom, or he contradicts himself: & so must Monsieur Cramer have meant, who knew nothing of the age or value of this book but what I told him.' (Toland's note on his own translation of this passage in *Nazarenus*, App. ii, p. 9.)

où elles doivent être doubles. Un mot y est partagé en deux, & deux y sont confondus en un. Les aspirations superfluës, & vicieuses, pareilles à celles qu'affectoit l'Arrius de Catulle, y sont semées par tout. Nulle observation de Capitales. Une ponctuation ridicule qui ne consiste qu'en certains gros points rouges, placez la plûpart du tems au hazard. *Elgi, molgie, filgio, pilgiare,* pour *egli, moglie, figlio, pigliare. Scatiar* pour *Scacciar, scernir* & *scerno* pour *schernir* & *scherno, piaze* pour *piace* & autres corruptions sans nombre, qu'on doit regarder plûtôt comme une marque de l'ignorance, & de la mauvaise prononciation du Copiste, que de l'ancienneté de l'écriture. Les chiffres qui marquent les feuillets sont les chiffres Arabes ainsi formez ı un. ꝛ deux. ꝟ trois. ꝑ quatre. ꝯ cinq. ꝶ six. ꝩ sept. ꝸ húit. Ꝺ neuf. ı· dix. Après quoi l'on combine ıı onze. ıꝛ douze & ainsi du reste. L'écriture est, comme je l'ai remarqué, d'environ l'an 1470 ou 1480 tems auquel les Copistes commencérent à mettre les points sur les i, ce qui a été fort exactement observé dans le manuscrit dont il s'agit. Le mot *Dio* par honneur y est toujours écrit en rouge. Les Turcs opposent ce prétendu Evangile à nos quatre, comme le seul véritable. Barnabé qui se dit chargé de l'écrire, y passe pour un Apôtre familier avec Jesus Chrît, et avec la Vierge, mieux instruit que Paul du mérite de la Circoncision, & de l'usage des viandes accordées, ou défenduës aux fidèles. On y voit que les peines infernales des Mahometans ne seront pas éternelles. Jesus Chrît n'y est appelé simplement que Prophète. Il y est dit qu'au moment que les Juifs se préparoient à l'aller prendre au jardin des Olives, il fut enlevé au troisiéme Ciel, par le ministére de quatre Anges, Gabriel, Michel, Raphael, et Uriel, qu'il ne mourra qu'à la fin du monde, & que ce fut Judas qui fut crucifié en sa place, Dieu ayant permis que ce traître parût aux yeux des Juifs si ressemblant à Jesus-Chrît, qu'ils le prirent pour lui, & comme tel le livrèrent à Pilate. Que cette ressemblance étoit si grande, qu'il n'y eut pas jusqu'à la Vierge Marie & aux Apôtres qui n'y fussent trompez ; mais que Jesus-Chrît avoit depuis obtenu de Dieu la permission de les venir consoler. Que Barnabé lui ayant alors demandé comment la bonté Divine avoit souffert que la Mére & les Disciples d'un

Prophète si saint crussent un seul moment qu'il étoit mort avec tant d'ignominie? C'est, répondit Jesus-Chrît, que Dieu, étant la pureté même, ne peut voir dans ses serviteurs le moindre défaut qu'il ne le châtie sévérement; et comme, ajoûta-t-il, l'attachement pour moi un peu trop humain de ma Mére, & de mes Disciples est une faute devant lui, il a voulu les en punir par cette douleur, pour leur sauver celle du feu d'enfer. A mon égard, tout innocent que je suis, sa justice neanmoins offensée de ce que le peuple m'appelloit Dieu, & Fils de Dieu, a ordonné, pour m'empêcher d'être le jouet des Démons au terrible jour du Jugement, que je serois le jouet des hommes en cette vie, lesquels, sur ce que Judas est mort en croix sous ma ressemblance extérieure, croiront fermement que c'est moi qui ai été crucifié, & demeureront tous dans cette erreur, jusqu'à ce que l'envoyé de Dieu, Mahomet, vienne les en tirer.

Les termes du manuscrit sont trop curieux pour ne les pas reprendre d'un peu plus loin, & les produire ici tout au long. Ce que je ferai en les rapportant premierement avec toutes les fautes du Copiste, lesquelles j'essaierai ensuite de corriger le moins mal que je pourrai.

Ritorno la vergine choncholui chescrive hejachobo . . . venendo al mondo sganera ogniuno che chrederano alla legie dio di diquesto ingano. [Cp. MS. 227b–230a.]

Cet échantillon fera juger de la pièce entiére. La même orthographe, les mêmes fautes y regnent d'un bout à l'autre. Tout défiguré néanmoins qu'est ce texte, rien n'est plus facile que de le rétablir en lisant ainsi:

Ritornò la Vergine con colui che scrive, e Jacobo, . . . quale venendo almondo sgannerà ogniuno, che crederà alla lege di Dio, di questo inganno.

Mon dessein n'ayant été que de corriger les fautes du Copiste, je n'ai point voulu changer *homeni* en *huomini*, *moreno* en *muoiono* ou *murono*, *lincioli* en *lenzuoli* que j'ai regardez comme des idiotismes du Traducteur et peutêtre aurais-je mieux fait de laisser par cette raison *dessi*, *fussi*, *ricevessi* à la troisiéme personne, *legie* pour *legge*, *fiolo* pour *figliuolo*, &c.

D.

MICHAEL DENIS: CODICES MANUSCRIPTI THEOLOGICI

Bibliothecae Palatinae Vindobonensis (1800), Vol. ii, Pars ii ('Codices Polemici,' DCVIII, 1368–73).

Codex in turc. charta ital. arab. Sec. summum xv. Folior. 229. 8. calamo currente, charactere atro perscriptus, globulis potius quam punctis miniatis interstinctus, paginis omnibus linea rubra circumdatis, marginibusque passim Notulis arabicis eiusdem coloris adspersus hunc Titulum praefert: *Vero euangelio di essu chiamato chrissto nouo profeta mandato da Dio* (quae vox per totum cod. miniata) *al mōdo secondo la descritione di barnaba appostolo suo. Barnabae* corpus anno Chr. 478 sub imperio *Zenonis* inventum fuisse in *Cypro* cum Evangelio supra pectus, ἔχον ἐπι στηθους το κατα Ματθαιον Ευαγγελιον ἰδιογραφον του βαρναβα, testatur *Theodorus Lector* L. II. inter Historicos eccl. I. III. *Cantabrig.* 1720. p. 571 f. Idem *Georg. Cedrenus* ad quartum *Zenonis* annum, et *Alexander* Monachus *Cyprius* non diu post inventum corpus in Laudatione *Barnabae* apud *Bollandistas* ad 11 *Iunii* p. 450. Ευαγγελιον ἰδιοχειρον ὁ ἐξελαβον ἀπο Ματθαιου etc. adpellans. Inventionis huius fama ansam praebere potuit Impostori cuidam confingendi *Evangelium* autore, non exscriptore *Barnaba*, et re ipsa tale inter *Apocrypha* relegatum videmus in *Decreto* Concilii *Rom.* sub *Gelasio* a. Chr. 496. in *Concc. Harduini* T. II. *Col.* 941. et memoratum apud *Cotelerium PP. Apostolicor. Vol.* I. p. 196. in Indiculo Scripturar. e *Cod.* Regio *Paris* depromto, cui similis etiam in *Bodleiana* inter *Codd. Barocc. n.* 206. extat. An etiamnum *Pseudoevangelium* istud supersit graece aut latine, dicere non habeo; *Mohammedanis* certe in Oriente innotescere potuit.

At praecipui illorum Scriptores excitati a *Maraccio* in Refut. Alcorani a p. 15. quatuor solum Evangelia nostra enumerant, solus *Ahmedus Ebnedrisus* quinti *de Infantia Christi*, ut spurii meminit. Necesse est igitur, ut *Evangelium* nostrum *Barbaroitalum* recentius Abortivum sit *nebulonis ali-*

cuius Apuli vel Calabri semi Mahumedani et semi Christiani e reliquiis eorum, quos constat tempore Friderici II. Imp. magno numero has regiones coluisse &c., ut visum *Lacrozio* in lit. ad *J. Alb. Fabricium, Codd. Apocr. N. T.* P. III. p. 374, aut, ut mihi videtur, effusum ante Mauriscorum expulsionem in *Hispania*, vel in *Africae* litoribus. Movent me verba *Hadr. Relandi de Relig. Mohammed.* L. I. *Traiect.* 1727. p. 23. in not. *Et Evangelium aliquod apud ipsos est, quod ex Scriptis bonis et malis constatum Arabice et Hispanice manuscriptum extat.* Verum ubi? Succurrit *Georg. Sale* in *Praef.* Versionis Anglicae *Korani Lond.* 1734. 4. ubi narrat: Commodatum sibi fuisse ad suas in *Koranum* commentationes a D. *Holme* Rectore *Hedlejensi* in Prov. *Hatonia Evangelium Barnabae* teste Titulo ex Italico in Hispanicum versum ab Apostata *Mustafa de Aranda Aragone*; in eius *Praefatione* haec legi: Fuisse *Marinum* Monachum quendam cupidissimum videndi *Barnabae Evangelium* eo, quod illud citatum invenisset in quodam Tractatu *Irenaei* ex illo S. *Paulo* contradicentis; *Marinum* hunc familiarem fuisse *Sixto* V. Pontifici, et, cum die quadam inter confabulandum Pontifex in Bibliotheca sua obdormivisset, depromsisse e forulis temere Librum aliquem ad fallendum interea tempus, huncque Librum forte fortuna fuisse praedictum *Evangelium*, unde *Marinum* laetissimum illud manica conditum abstulisse, et ex eius lectione ad *Mohammedem* conversum esse. Non abstinet *Salius* quin narrationem hanc impudentissimum commentum (*the most barefaced Forgery*) compellat; et merito. Quis enim hic *Fra Marino*, aut ubi *Irenaeus Paulo* ex *Evangelio* Barnabae contradixit? Exemplar porro nostrum *Italicum* cum *Hispanico* probe consentire e loco ab *Salio* ad C. VII *Korani* citato, qui nobis p. 43. legitur ostendo:

[Here follows parallel Span.-Ital. no. 3 (see above, p. li), 'Judgement on Serpent' (in which Denis is not perfectly accurate).]

Tò *conuerrita* pro *con verità* satis probat, Impostorem Barbaroitalum ne quidem intellexisse, quae scriberet. Totum igitur Figmentum ad *Africae*, ut dixi, litora et Apostatam aliquem ablegandum videtur, neutrius lingue probe compotem, nam et

literae *h* gutturalis usus intempestivus, qui totum codicem pervadit, Italis peregrinus est, et Notae *Arabicae* marginum *Barnabam* cum *Korano* conciliare studentes, hominem etiam illius idiomatis parum peritum, et in Orthographiam passim peccantem produnt. Itaque non erat cur *Ioh. Frid. Cramerus* tam insidiosam ei hederam adpenderet, quam huc transferre supervacaneum censeo iam vulgatam a *Bern. de la Monnoie* T. IV Menagianor. Amst. 1716. p. 323. et ab *Fabricio* Cod. Apocr. *N. T.* P. III, p. 375. Minus erat ut de eo paratragoediaret *Ioh. Tolandus* in *Nazareno* suo C. II–IX. Et quidem Cramerus maxime falsus est e characteris, ut ait, ductu et vetustae orthographiae ratione magnam ei antiquitatem tribuendo, dein asserendo nemini Christianorum hoc *Evangelium* adhuc videre licuisse, et eo Muhammedanos tantopere gloriari. Fuit Vir hic, dum illud *Eugenio Sabaud.* 1713 venditaret, *Hagae Comit.* in magna rei domesticae difficultate, destitutus stipendio *Berolin.* Aulae, in qua olim *Friderici Wilh.* II institutor, dein curator negotiorum *Amstelodami* agebat, neque biennio supervixit. Adi de eo, eiusque Scriptis *Lexicon Univ. lit.* K. Codicem nostrum, ut *Tolandi* verbis c. 5. *Nazar.* p. 15. utar, habuit *out of the library of a person of great name and authority in the said city* (Amsterdam) *who during his life was often heard to put a high value on this piece.*

Addit *Miscell. Vol.* I. p. 381. *There's but one copy of it in Christendom, accidentally discovered by me at Amsterdam in the year* 1709, *and now in the Library of his most serene Highness Prince Eugene of Savoy.* Pluribus abstineo; nam et *Bern. Moneta, Tolandusque,* et ex utroque *Fabricius locc. citt.* tam de totius Codicis ratione, quam de impudentibus eius technis, quantum satis est, retulere.

CLASSIFICATION OF SCRIPTURE REFERENCES GIVEN IN THE FOOTNOTES

(*a*) A simple reference to the passage—as, 2 Kings v. 14—signifies direct citation of a verse or short passage of Scripture.

(*b*) The same in heavy type—as, **Mark i. 40–45**—signifies that the passage is the basis of a longer section in *Barnabas*.

(*c*) 'See' is prefixed to the reference when the *substance* is in question rather than the actual words.

(*d*) 'Cp.' is prefixed when the reference is less exact; also when a parallel from the Vulgate, Qorân, &c., is adduced.

(*e*) When the reference is doubtful a query (?) appears in the note.

DEDICATORY PREFACE

By J. F. Cramer[1]

Serenissimo
Sabavdiae Principi
EVGENIO 1 a
Heroi invicto, Musarum
Herculi,

Hoc Evangelium Muhammedanum, quod Barnabae *Apostoli Nomen prae se fert. In Italicum sermonem, compluribus abhinc seculis, uti caracteris ductus et vetustae orthographiae ratio* 1 b *ostendit, | conversum; quod Evangelium, sive Arabice sive alia lingua, et si quis conjecturae locus est, a Sergio Monacho Nestoriano, uno e tribus illis Alcorani architectis compositum, adhuc videre nemini Christianorum licuit: quamvis hi illud perquirere et inspicere omni ope niterentur: at tandem | ejusmodi Evangelium* 2 a *quo Muhammedani, tantopere gloriantur, ne existere quidem suspicari coeperint: Hunc, inquam, Codicem, manu satis eleganti exaratum, et, sicuti constat,* Vnicum: *Vt esset Bibliothecae quam Princeps Incomparabilis, libris rarissimis, seu typis, seu manu descriptis refertissimam, construendam, regio et animo et sumptu, suscepit, | non postremum ornamentum: Et simul suae* 2 b *in immortale* Maximi Herois *Nomen perpetuae observantiae, pietatis, ac devotissimi pectoris qualecumque Monumentum:*

L. M. Q.
D. D. D.

Ioannes Fredericus Cramerus
Hagae Comitis a. d. xx Iunii

| CIↃ IↃ CCXIII.

[1] See Introduction, p. xiii, note 2, and xliv, note 3.

THE GOSPEL OF BARNABAS

3[a] Vero euangelio di essu chiamato chrissto nouo profeta mandato da DIO al mõdo secondo la descritione di barnaba appostolo suo

Barnaba apostolo di iessu nazareno chiamato chrissto . ha tutti quelli che habitano sopra la tera pace he consolatione desidera . charisimi il grande he admirabile DIO [a] quessti giorni passati cia uissitati per il suo proffetta iessu chrissto . in grande missericordia di dotrina he miracholi per la qualle chossa molti inganati da satana sotto pretessto di pieta predichano empiissima dotrina . chiamando iessu fiolo di DIO [a] repudiando la circoncissione pato di DIO [a] im sempiterno he concedendo ogni cibo inmondo fra li quali he paulo he inganato del quale non senzza dollore io ne parllo . per la qual chossa ui scriuo quella uerita la quale ho ueduta he sentita nella conuersatione chio ho conuerssato con iessu
3[b] azioche . siate salui he non siate inganati | da satana he periate nello iuditio di DIO . pero guardatiue da ogni uno che ui predicha noua dotrina contra quello che ui scriuo azioche siate salui im sempiterno . il grande DIO [a] sia con uoi he ui guardi da satana he da ogni malle amem .

I[b]. *in questo primo chapitolo si contiene la anontiatione dello angelo gabrielo ha maria uergine circha alla natiuita de iessu.*

Questi hani passati fu uisitato una uergine chiamata maria . della stirpe di dauit della tribu di iuda per langelo gabrielo da DIO . quessta uerggine uiuendo con ogni santita senza ueruno scandallo essendo ireprensibile he stando in horatione chõ ieiunij . un giorno essendo solla hentro nella chamera sua langelo gabrielo [c] he la saluto dicendo DIO sia con te ho maria . si spauento la uergine nello aspeto del angelo la quale la

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[a] الله عظيم.

[b] سورة الأنذل جبرائل.

[c] انزّل جبرئل على مريم.

True Gospel of Jesus, called Christ, a new prophet sent by God to the world: according to the description of Barnabas his apostle.

Barnabas, apostle of Jesus the Nazarene, called Christ, to all them that dwell upon the earth desireth peace and consolation.

Dearly beloved, the great and wonderful God[a] hath during these past days visited us by his prophet Jesus Christ in great mercy of teaching and miracles, by reason whereof many, being deceived of Satan, under pretence of piety, are preaching most impious doctrine, calling Jesus son of God[1], repudiating the circumcision[2] ordained of God for ever, and permitting every unclean meat: among whom also Paul hath been deceived, whereof I speak not without grief; for which cause I am writing that truth which I have seen and heard, in the intercourse that I have had with Jesus, in order that ye may be saved, and not be deceived | of Satan and perish in the judgement of God. Therefore 3[b]
beware of every one that preacheth unto you new doctrine[3] contrary to that which I write, that ye may be saved eternally.

The great God[a] be with you and guard you from Satan and from every evil. Amen.

1[b]. *In this first chapter is contained the annunciation of the angel Gabriel to the Virgin Mary concerning the birth of Jesus.*

In[4] these last years a virgin called Mary, of the lineage of David, of the tribe of Judah, was visited by the angel Gabriel from God. This virgin, living in all holiness without any offence, being blameless, and abiding in prayer with fastings, being one day alone, there entered into her chamber the angel Gabriel[c], and he saluted her, saying: 'God be with thee, O Mary[5].'

The virgin was affrighted[6] at the appearance of the angel;

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[a] God, great. [b] The Chapter of the sending down of Gabriel. [c] The coming down of Gabriel to Mary.

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[1] Jesus himself is made to deny his Divinity (see 10[a], note), ascription of which is first attributed to Roman soldiers, 60[a]. [2] See Gen. xvii. 10. [3] Cp. Gal. i. 6-8. [4] See Luke i. 26 sqq. [5] Cp. Luke i. 28: for account of Annunciation in Qorân iii and xix, cf. Introd. [6] See Luke i. 29.

confforto langelo dicendo non temere maria . perche tu sei grata apresso DIO il quale tia elleta per madre di uno proffeta il quale mandera al popullo de issdraelle azioche chaminino
4a nella sua legie | con uerita di cuore . Risspose la uergine hora chome partoriro fioli non chonoscendo homo . Risspose langelo ho maria potente he DIO [a] che fece lomo senzza homo di generare in te lomo senza homo perche apresso lui niente he impossibile . Risspose maria io so che DIO he omnipotente [b] pero sia fata la uollonta sua . Risspose langelo hora sie in te concetto il proffetta il quale chiamerai iessu he il chustodirai dauino he sicera he da ogni cibo inmondo perche elgie santo di DIO il fanciulo . se inclino maria chon humilta dicendo echo la serua di DIO sia fato secondo la tua parola . partisi langelo he la uergine glorificho DIO dicendo chonosci la grandezza di DIO ho anima mia he exulta spirito mio in DIO saluatore mio [c] . il quale ha guardato la humilta della sua serua talmente che saro chiamata beata da tutte le natione . perche mia fato grande lui che he potente che sia benedeto il santo nome suo . perche la missericordia sua si esstende di stirpe in stirpe che temono
4b lui . ha fato | potente la mano sua he ha dissperso il superbo nella mente del suo cuore . elgia depossto li potenti della loro sede et elgia exaltato li humili . chie stato affamato lia rempiuto di bene he li richi lia mandato uoti . perche lie in memoria le promese fate ha abraham he al suo fiolo per sempre .

II. *La amonitione de lo angelo gabrielo fata ha iosef circha alla cõcetione di maria uergine.*

Auendo conosciuto maria la uollonta di DIO temendo la plebe che non si scandalizasero per essere grauida he la lapidasero chome fornicharia . ellesse uno compagno della stirpe sua homo per nome chiamato iosef di uita ireprensibile perche elgi chome iussto temeua DIO . he il seruiua con

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[a] الله قدير. [b] قالة مريم انا اعلم الله على كل شئ قدير.
[c] الله عظيم و حافيظ.

but the angel comforted her, saying: 'Fear not, Mary, for thou hast found favour with God[1], who hath chosen thee to be mother of a prophet, whom he will send to the people of Israel in order that they may walk in his laws | with truth of heart.' The virgin 4[a]
answered: 'Now how shall I bring forth sons, seeing I know not a man[2]?' The angel answered: 'O Mary, God[a] who made man without a man is able to generate in thee man without a man, because with him nothing is impossible[3].' Mary answered: 'I know that God is almighty[b], therefore his will be done.' The angel answered: 'Now be conceived in thee the prophet, whom thou shalt name Jesus[4]: and thou shalt keep him from wine and from strong drink and from every unclean meat[5], because the child is an holy one of God.' Mary bowed herself with humility, saying: 'Behold the handmaid of God, be it done according to thy word[6].' The angel departed[7], and the virgin glorified God, saying: 'Know, O my soul, the greatness of God, and exult, my spirit, in God my Saviour[c]; for he hath regarded the lowliness of his handmaiden, insomuch that I shall be called blessed by all the nations, for he that is mighty hath made me great, and blessed be his holy name. For his mercy extendeth from generation to generation of them that fear him. | Mighty 4[b]
hath he made his hand, and he hath scattered the proud in the imagination of his heart. He hath put down the mighty from their seat, and hath exalted the humble. Him who hath been hungry hath he filled with good things, and the rich he hath sent empty away. For he keepeth in memory the promises made to Abraham and to his son[8] for ever.'

II. *The warning of the angel Gabriel given to Joseph concerning the conception of the Virgin Mary.*

Mary having known the will of God, fearing the people, lest they should take offence at her being great with child, and should stone her as guilty of fornication[9], chose a companion of her own lineage[10], a man by name called Joseph, of blameless life: for he as a righteous man feared God and served him with fastings

[a] God is powerful. [b] Said Mary, 'I know that God is able to do all things.' [c] God is great and the keeper.

[1] Luke i. 30. [2] Luke i. 34. [3] Luke i. 37. [4] Luke i. 31[b]. [5] See Judges xiii. 4, 7 and Luke i. 15. [6] Luke i. 38. [7] Luke i. 46–55. [8] i.e. Ishmael: cp. 12[b], 46[a], 156[a], 201[a], 216[a]. [9] See Deut. xxii. 23, 24. [10] See Luke ii. 4.

ieiunij he oratione uiuendo delle opere delle sui mani perche elgi hera maesstro di leggname . cho tale homo la uergine chonoscendo lo ellesse in chompagno he li manifessto il consilgio diuino . iosef essendo iussto quando chonobbe maria
5a essere grauida la uoleua habandonare | perche elgi temeua DIO . hecho mentre che lui dormiua fu dal angello di DIO ripresso dicendo . ho iosef perche uoi tu abandonare maria tua cõsorte sapi che quanto in lei he opperato he fato tutto per uollonta di DIO . la uergine partorira uno filgiolo il quale per nome chiamerai iessu il quale custodirai da uino he sicera he da ogni cibo inmondo . perche elgie santo di DIO nel uentre materno . elgie proffeta di DIO [a] mandato al populo de isdraelle azioche conuerti iuda al chor suo he chamini issdraele nella legie del signore chome he scrito nella legie di mose . elgi uera con grande potenza che li dara DIO [b] he fara grandi miracholi per la qual chossa molti si saluerano . iosef leuandosi dal sono ringratio DIO he permanse con maria tuttj li anni della sua uita con ogni sincerita DIO seruẽdo.

III. *Mirabile natiuita de iessu he aparitione di angioli che laudauano dio.*

Regnaua in quel tempo in iudea herode per dechreto di
5b cessare agusto . he preside hera pillato nello | sacerdotio di ana he chaifa . onde per dechreto di agussto si scriueua il monddo pero ogni uno andaua nella patria sua he si apresentauano alla loro tribu per farsi scriuere . si parti adonque iosef di nazaret citta di galilea con maria sua molgie grauida per andare in betelem . per essere sua citta essendo della stirpe da dauit azioche elgi fusi scrito secondo il dechreto de cessare . peruenuto iosef in beteleme per essere la cita pichola he grande la moltitudine di chollorro che peregrini iuui herano . elgi non trouaua locho pero prese stantia fuori della citta intuna stantia fata per ridoto de passtori . habitando iuui iosef si adempite li giorni del partorire di

[a] الله مرسل. [b] الله معطى.

and prayers, living by the works of his hands, for he was a carpenter[1].

Such a man the virgin knowing, chose him for her companion and revealed to him the divine counsel.

Joseph being a righteous man[2], when he perceived that Mary was great with child, was minded to put her away | because he 5[a]
feared God. Behold[3], whilst he slept, he was rebuked by the angel of God, saying, 'O Joseph, why art thou minded to put away Mary thy wife? Know that whatsoever hath been wrought in her hath all been done by the will of God. The virgin shall bring forth a son, whom thou shalt call by the name Jesus; whom thou shalt keep from wine and strong drink and from every unclean meat[4], because he is an holy one of God from his mother's womb. He is a prophet of God sent[a] unto the people of Israel, in order that he may convert Judah to his heart[5], and that Israel may walk in the law of the Lord, as it is written in the law of Moses[6]. He shall come with great power, which God shall give him[b], and shall work great miracles, whereby many shall be saved.'

Joseph, arising from sleep[7], gave thanks to God, and abode with Mary all his life, serving God with all sincerity.

III. *Wonderful birth of Jesus, and appearance of angels praising God.*

There reigned at that time in Judaea Herod, by decree of Caesar Augustus, and Pilate was governor[8] in the | priesthood of 5[b]
Annas and Caiaphas[9]. Wherefore, by decree of Augustus[10], all the world was enrolled; wherefore each one went to his own country, and they presented themselves by their own tribes to be enrolled. Joseph accordingly departed from Nazareth, a city of Galilee, with Mary his wife, great with child, to go to Bethlehem (for that it was his city, he being of the lineage of David), in order that he might be enrolled according to the decree of Caesar. Joseph having arrived at Bethlehem, for that the city was small, and great the multitude of them that were strangers there, he found no place, wherefore he took lodging outside the city in a lodging made for a shepherds' shelter. While Joseph abode there

[a] God shall send a prophet. [b] God the giver.

[1] See Matt. xiii. 55. [2] Matt. i. 19. [3] See Matt. i. 20–23. [4] See Judges xiii. 4, 7 and Luke i. 15. [5] Cp. Luke i. 15–17. [6] ? See Ex. xvi. 4. [7] Matt. i. 24. [8] *preside*, cp. Vulg. *praeside* in Luke ii. 2. [9] Cp. Luke iii. 1, 2. [10] Luke ii. 1–7.

maria . Fu circondata la uergine da imenso splendore he partori il suo filgiolo senza dollore . il quale presse nelle bracie sui he riuoltandolo nelli pani lo inclino nel presepio pe non esser ui locho nel diuersorio . Venero con
6a iubillo | una moltitudine grande di angioli nel diuersorio benedicendo DIO . he anonziando pace ha cholloro che temono DIO . Maria he iosef laudauano il signore sopra la natiuita di iessu he con somo gaudio il nutrichauano .

IV. *Angioli anontiano alli pastori la natiuita di iesu li quali dapoi lo auerlo trouato lo anontiano.*

In quel tempo stauano li passtori uigilando sopra illoro greggie chome he chosstume loro . Et hecco che furno circondati da inmensso splendore onde apparue loro uno angelo il quale benediceua DIO . furno ripieni di spauento li pastori per la improuissa luce he apparenzza angelicha onde langelo del signore li conforto dicendo . hecho chio ui anontio una allegrezza grande perche elglie nato nella citta di dauit uno fanciulo proffeta del signore . il quale porta grande sallute alla chassa de issdraele, il filgiolo ritrouarete nel pressepio con la madre sua che benedice DIO . he deto
6b quessto uenero una grande | moltitudine di angioli benedicendo DIO . anontiando pace ha cholloro che hano bona uollonta . Partiti li angeli li passtori fra loro parllauano dicendo andiamo insino in betelem he uediamo la parola che DIO per langelo suo cia anontiato . Venero molti passtori in belem ricerchando il nouo parto he ritrouorno fuori della citta il nato fanciulo secondo la parola del angelo . inclinato nello pressepio li fecero adonque riuerenzza he donorno alla madre quello che haueuano anontiandoli quello che haueuano sentito he ueduto . Maria pero nel chor suo seruaua il tutto he iosef ringratiando DIO . Ritornorno li passtori allo gregie loro anontiando ad ogni uno quanto ueduto haueuano . pero fu rempiuto de timore tutta la montana di iudea he si posse ogni homo questa parola sopra il chore dicendo . che pensiamo che debia esser questo fanciulo .

the days were fulfilled for Mary to bring forth. The virgin was surrounded by a light exceeding bright, and brought forth her son without pain [1], whom she took in her arms, and wrapping him in swaddling-clothes, laid him in the manger, because there was no room in the inn. There came with gladness | a great multitude of 6a
angels to the inn, blessing God and announcing peace to them that fear God. Mary and Joseph praised the Lord for the birth of Jesus, and with greatest joy nurtured him.

IV. *Angels announce to the shepherds the birth of Jesus, and they, after having found him, announce him.*

At that time the shepherds were watching over their flock [2], as is their custom. And, behold, they were surrounded by an exceeding bright light, out of which appeared to them an angel, who blessed God. The shepherds were filled with fear by reason of the sudden light and the appearance of the angel; whereupon the angel of the Lord comforted them, saying: 'Behold, I announce to you a great joy, for there is born in the city of David a child who is a prophet of the Lord; who bringeth great salvation to the house of Israel. The child ye shall find in the manger, with his mother, who blesseth God.' And when he had said this there came a great | multitude of angels blessing God, announcing peace 6b
to them that have good will [3]. When the angels were departed, the shepherds spake among themselves, saying: 'Let us go even unto Bethlehem, and see the word [4] which God by his angel hath announced to us.' There came many shepherds to Bethlehem seeking the new-born babe, and they found outside the city the child that was born, according to the word of the angel, lying in the manger. They therefore made obeisance to him, and gave to the mother that which they had [5], announcing to her what they had heard and seen. Mary therefore kept all these things in her heart, and Joseph [likewise], giving thanks to God. The shepherds returned to their flock, announcing to every one how great a thing they had seen. And so the whole hill-country of Judaea was filled with fear, and every man laid up this word in his heart, saying: 'What, think we, shall this child be [6]?'

[1] In Qorân xix the Birth involves pain; see Introd.

[2] See Luke ii. 8–19. [3] Cp. Vulg. Luke ii. 14 'hominibus bonae voluntatis.' [4] Cp. Vulg. Luke ii. 15 'videamus hoc verbum.' [5] Cp. Matt. ii. 11. [6] See Luke i. 65, 66.

V. *Circoncissione di iessu.*

Quando furno adempiuti li giorni otto seconddo la leggie
7a del signore chome he scrito nel libro | di mose . pressero il fanciulo he il portorno al tẽpio per circhonciderlo . circoncissero adonque il fanciulo he li posero nome iessu si chome haueua deto langello del signore auanti che fusi nel uentre concetto . Maria he iosef chonobero che quessto fanciulo doueue essere in sallute he roina di molti onde temetero DIO . he seruiuano il fanciulo con timore di DIO .

VI. *Tre magi sono guidati da una stella de oriente in iudea he trouando iessu li fano riuerenza he doni.*

Regnando herode Re di iudea . essendo nato iessu nelle parti orientali tre magi essplorauano le stelle del cielo . onde aparue loro una stella con grande splendore pero fata fra loro conclusione uenero in iudea guidandoli la stella che auanti di loro chaminaua . he peruenuti in gerusalem interogauano doue hera nato il Re di iudei . il che hauendo intexo herode temete he si chomose tutta la citta . conuocho adonque herode li sacerdoti he scribi dicendo doue nasscere deba Christo . Rissposero loro che doueua nasscere in betelem
7b perche | chosi he scrito per il proffetta . he tu betelen non sei pichola fra li principi di iuda perche di te uscira uno ducha che condura il populo mio de issdraelle . conuocho adonque herode li magi he li interogo sopra la uenuta loro li quali rissposero che haueuano ueduto una stella in oriente . la quale li haueua guidati hiuui onde com presenti uoleuano adorare quel nouo Re che la sua stella dimostraua . allora disse herode andate in betelem he con ogni diligenzza inuesstigate del fanciulo il quale quando lauerete trouato uenite ha dirlo ha me perche . anchora me il uolgio andare addorare he quessto con ingano elgi parllaua .

VII. *la uisitatione di iessu da magi he illoro ritornare alla patria cõ la amonitione di iessu fatali in sonio.*

Vscirno di ierusalem adonque li magi . et echo che la stella che li aparue in oriente andaua auãti di loro . uedendo la

V. *Circumcision of Jesus.*

When the eight days[1] were fulfilled according to the law of the Lord, as it is written in the book | of Moses[2], they took the child 7a and carried him to the temple to circumcise him. And so they circumcised the child, and gave him the name Jesus, as the angel of the Lord had said before he was conceived in the womb. Mary and Joseph perceived that the child must[3] needs be for the salvation and ruin of many. Wherefore they feared God, and kept the child with fear of God.

VI. *Three magi are led by a star in the east to Judaea, and, finding Jesus, make obeisance to him and gifts.*

In the reign[4] of Herod, king of Judaea, when Jesus was born, three magi in the parts of the east were observing the stars of heaven. Whereupon appeared to them a star of great brightness, wherefore having concluded among themselves, they came to Judaea, guided by the star, which went before them[5], and having arrived at Jerusalem they asked where was born the King of the Jews. And when Herod heard this he was affrighted, and all the city was troubled. Herod therefore called together the priests and the scribes, saying: 'Where should Christ be born?' They answered that he should be born in Bethlehem; for | thus it is 7b written by the prophet[6]: 'And thou, Bethlehem, art not little among the princes of Judah: for out of thee shall come forth a leader[7], who shall lead my people Israel.'

Herod accordingly called together the magi and asked them concerning their coming: who answered that they had seen a star in the east, which had guided them thither, wherefore they wished with gifts to worship this new King manifested by his star.

Then said Herod: 'Go to Bethlehem and search out with all diligence concerning the child; and when ye have found him, come and tell it to me, because I also would fain come and worship him.' And this he spake deceitfully.

VII. *The visitation of Jesus by magi, and their return to their own country, with the warning of Jesus given to them in a dream.*

The magi therefore[8] departed out of Jerusalem, and lo, the star which appeared to them in the east went before them. Seeing

[1] Luke ii. 21, 22. [2] See Lev. xii. 3. [3] See Luke ii. 34.
[4] See Matt. ii. 1–9. [5] Matt. ii. 9. [6] Matt. ii. 5, 6 quoting Mic. v. 2.
[7] *ducha*: cp. Vulg. *dux* in Matt. ii. 6. [8] See Matt. ii. 10–12.

stella li magi furno pieni di allegrezza onde peruenuti in betelem fuori della citta sopra il diuersorio doue nato hera
8a iessu uidero | fermata la stella . andorno adonque hiui li magi he entrando nella stantia trouorno il fanciulo con la madre sua he inchinati li fecero riuerenza . he li apresentorno chose aromatice con argento he oro rinontiando li magi alla uergine quanto haueuano ueduto . onde dormendo loro furno da il fanciulo in uisione confortati di non andare ha herode . pero partendosi per altra uia ritornorno ha chasa loro anontiando quanto haueuano ueduto in iudea .

VIII. *he portato iessu in eggito fugendo he herode ammaza li fanciuli innocenti.*

Vedendo herode che li magi non tornauano si riputo scernito da lloro . onde determino di fare morire il fanciulo nato . Ma echo che dormendo iosef aparue ha lui lo angello del signore dicendo . presto leuati he pilgia il fanciulo con la madre he uate ne in egito perche herode uole ociderlo . si leuo iosef con grãde timore he presse maria con il filgiolo he si andorno in egito he hiui permansero insino alla morte di herode . il quale riputandosi burlato dalli maggi mando li suoi
8b soldati ha ocidere quanti fanciuli | herano nati di nouo in betelem . uenero adonque li soldati he ocissero quanti fanciuli ui hera chome li aueua comandato herode . onde si adempite le parole del proffeta dicendo pianto he lachrime sono grande in rama . Rachel piangie li suoi fiolji ma non ui e dato consollatione perche nõ si troua .

IX[a]. *Essendo ritornato iessu in iudea fa una mirabil disputa con li dotori sendo peruenuto alli dodeci ani.*

Morto herode . echo langello del signore aparue in sonio ha iosef dicendo . Ritorna in iudea perche sono morti cholloro che uolgiono la morte del fanciulo . prese adonque iosef il fanciulo con Maria essendo uenuto alla heta di hani sete he uene in iudea onde intendendo che . Archelao filgiolo di

[a] سورة الحجّ.

the star the magi were filled with gladness. And so having come to Bethlehem, outside the city, they saw | the star standing still 8[a] above the inn where Jesus was born. The magi therefore went thither, and entering the dwelling found the child with his mother, and bending down they did obeisance to him. And the magi presented unto him spices, with silver and gold, recounting to the virgin all that they had seen.

Whereupon, while sleeping, they were warned by the child not to go to Herod: so departing by another way they returned to their own home, announcing all that they had seen in Judaea.

VIII. *Jesus is carried in flight to Egypt, and Herod massacres the innocent children.*

Herod seeing that the magi did not return, believed himself mocked of them[1]; whereupon he determined to put to death the child that was born. But behold[2] while Joseph was sleeping there appeared to him the angel of he Lord, saying: 'Arise up quickly, and take the child with his mother and go into Egypt, for Herod willeth to slay him.' Joseph arose with great fear, and took Mary with the child, and they went into Egypt, and there they abode until the death of Herod: who, believing himself derided[3] of the magi, sent his soldiers to slay all the new-born children | in 8[b] Bethlehem. The soldiers therefore came and slew all the children that were there, as Herod had commanded them. Whereby were fulfilled the words of the prophet, saying: 'Lamentation and great weeping are there in Ramah; Rachel lamenteth for her sons, but consolation is not given her because they are not[4].'

IX[a]. *Jesus, having returned to Judaea, holds a wondrous disputation with the doctors, having come to the age of twelve years.*

When Herod was dead[5], behold the angel of the Lord appeared in a dream to Joseph, saying: 'Return into Judaea, for they are dead that willed the death of the child.' Joseph therefore took the child with Mary (he having come to the age of seven years), and came to Judaea; whence, hearing that Archelaus, son of

[a] The Chapter of the pilgrimage.

[1] Matt. ii. 16. [2] Matt. ii. 13, 14. [3] Matt. ii. 16–18. [4] *non si trova*: sing. verb with pl. subject; not uncommon in this MS., cp., e.g., p. 180[b]. [5] See Matt. ii. 19–22.

herode regnaua in iudea ando in galilea temendo di stare in iudea he andorno ha habitare in nazaret . chreseua il fanciulo con gratia he sapientia auanti DIO he auanti li homeni . Essendo peruenuto iessu alla etta di ani duodeci asscexe con maria he iosef in ierusalem per adorare iuui
9a secondo la legie del signore scrita nel libro | di mose . fata la oratione si partirno auendo smarito iessu perche pensauano che lui fusi con li parenti ritornato ha chaxa . Ritorno adonque Maria con iosef in ierusalem ricerchando iessu fra parenti he uicini . il terzo giorno ritrouorno il fanciulo nel tempio in mezzo dotori che dissputaua con loro della leggie . he ogniuno si stupiua sopra le dimande he rissposte sui dicendo chome polle essere tale dotrina in lui essendo chosi pichollo he non auendo imparato leger . il ripresse maria dicendo filgiollo che chossa ci hai fato hecho che io he tuo padre ti habiamo ricerchato per tre giorni con dollore . Risspose iessu non sapete uoi che il seruitio di DIO si deue antepore al padre he alla madre[a] . discexe iessu con la madre he iosef in nazaret he hera sudito loro con humilta he riuerenzza .

X[b]. *iessu di ani trenta sul monte olliueto mirabilmẽte riceue lo euangelio da langelo gabriello.*

Peruenuto iessu alli hani trenta si chome elgi ha me disse . essendo andato sul monte oliueto per racholgere oliue con la
9b madre . allora di mezo giorno | facendo oratione . quando peruene ha quesste parole signore con missericordia fu circondato iesu da inmenso splendore he da una inffinita moltitudine di angioli . li quali diceuano sia benedeto DIO . Appresentoli langelo gabrielo chome uno spechio rillucente uno libro il quale discexe nel chore di iessu . nel quale conobe quello che DIO ha fato . quello che DIO ha deto he quello che DIO uolle talmente che oggni chossa li fu nuda he aperta . chome elgi ha me disse dicendo chredi barnaba che

[a] لايترك عبادة الله تعلى لاجل خدمت ابوين منه.

[b] سورة الانذل الانجيل.

Herod, was reigning in Judaea, he went into Galilee, fearing to remain in Judaea; and they went to dwell at Nazareth.

The child grew[1] in grace and wisdom before God and before men.

Jesus, having come to the age of twelve years, went up with Mary and Joseph to Jerusalem, to worship there according to the law of the Lord written in the book | of Moses[2]. When their 9[a]
prayers were ended they departed, having lost Jesus, because they thought that he was returned home with their kinsfolk. Mary therefore returned with Joseph to Jerusalem, seeking Jesus among kinsfolk and neighbours. The third day they found the child in the temple, in the midst of the doctors, disputing with them concerning the law. And every one was amazed at his questions and answers, saying: 'How can there be such doctrine in him, seeing he is so small and hath not learned to read[3]?'

Mary reproved him, saying: 'Son, what hast thou done to us? Behold, I and thy father have sought thee for three days sorrowing.' Jesus answered: 'Know ye not that the service of God ought to come before father and mother[a 4]?' Jesus then went down with his mother and Joseph to Nazareth, and was subject to them with humility and reverence.

X[b]. *Jesus, at the age of thirty years, on Mount Olivet, miraculously receiveth the gospel from the angel Gabriel.*

Jesus having come to the age of thirty years[5], as he himself said unto me, went up to Mount Olivet with his mother to gather olives. Then at midday | as he was praying, when he 9[b]
came to these words: 'Lord, with mercy . . .,' he was surrounded by an exceeding bright light and by an infinite multitude of angels, who were saying: 'Blessed be God.' The angel Gabriel presented to him as it were a shining mirror, a book[6], which descended into the heart of Jesus[7], in which he had knowledge of what God hath done and what God hath said, and what God willeth, insomuch that everything was laid bare and open to him; as he said unto me: 'Believe, Barnabas, that I know every prophet with

[a] The service of God is not to be left for the sake of one's parents.
[b] The Chapter of the coming down of the Gospel.

[1] See Luke ii. 40–51. [2] See, e. g., Ex. xxiii. 15. [3] Cp. Judges vii. 15 and Matt. xiii. 54 sqq. [4] ? Cp. Matt. x. 37. [5] Cp. Luke iii. 23. [6] So the revelation descends, by Gabriel's agency, into the heart of Mohammed, Qorân ii, xcvii, &c.: cp. Introd. [7] Cp. 26[a], 184[b], 219[b].

io conobi ogni profeta con ogni profetia talmente che quanto dicho il tutto uscise da quel libro . Riceuto iessu quessta uisione he conoscendo di essere profeta mandato alla chaxa de issdraele riuelo il tutto ha maria sua madre . dicendoli che doueua patire grande persecutione per lonore di DIO he che nom poteua piu di continuo essere con lei ha seruirla . onde hauendo sentito questo maria risspose, filgiolo hauanti che tu nascesi mi fu anontiato il tutto . pero sia benedeto il santo nome di DIO[a] . Dipartissi iessu adonque quel giorno dalla
10[a] madre per atendere | alla sua profetia .

XI. *iessu mirabilmente sana uno leprosso he ua sene in ierussalem.*

Descendendo iessu dal monte per uenire in ierusalem . inchontro uno leprosso il quale per diuina imspiratione chonobe iessu essere proffeta . pero con lachrime il pregaua dicendo iessu fiolo di dauit habi missericordia di me . Risspose iessu che chossa uoi fratello chio ti facia . Risspose il leproso signore dami la sanita . il riprese iessu dicendo che sei tu stolto, pregga DIO che tia chreato[b] he lui ti dara la sanita per che io son homo chome tu[c] . Risspose il leproso io so che tu signore sei homo ma santo del signore pero prega tu DIO et elgi mi dara la sanita . Allora iessu sosspirando disse, signore DIO omnipotente[d] per amore di santi proffeti tuoi dona la sanita ha quessto infermo . onde hauendo deto quessto disse tochando lo infermo con le mani in nome di DIO[a] ho fratelo riceui la sanita . il che auendo deto si mondo la lepra talmente che rimase la charne del leproso chome di uno fanciulo il che uedendo il leproso di essere sanato .
10[b] con grande uoce chridaua uieni issdraele ha riceuere | il proffeta che DIO ti manda[e] . il prego iessu dicendo fratelo taci he non dire niente ma quanto piu preggaua tanto piu chridaua hecho il proffeta hecho il santo di DIO . alle quali parole ricorsero molti che si partiuano di ierusalem he entrorno con

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[a] بسم الله .
[b] الله خَالِقُ .
[c] قال عيسى انا بشر مثل انت منه .
[d] والله على كلّ شيء قدير منه .
[e] الله مرسل .

every prophecy, insomuch that whatever I say the whole hath come forth from that book.'

Jesus, having received this vision, and knowing that he was a prophet sent to the house of Israel, revealed all to Mary his mother, telling her that he needs must suffer great persecution for the honour of God, and that he could not any longer abide with her to serve her. Whereupon, having heard this, Mary answered: 'Son, ere thou wast born all was announced to me; wherefore blessed be the holy name of God[a].' Jesus departed therefore that day from his mother to attend | to his prophetic office. 10[a]

XI. *Jesus miraculously healeth a leper, and goeth into Jerusalem.*

Jesus descending from the mountain to come into Jerusalem, met a leper[1], who by divine inspiration knew Jesus to be a prophet. Therefore with tears he prayed him, saying: 'Jesus, thou son of David, have mercy on me[2].' Jesus answered: 'What wilt thou, brother, that I should do unto thee[3]?'

The leper answered: 'Lord[4], give me health.'

Jesus reproved him, saying: 'Thou art foolish; pray to God who created thee[b], and he will give thee health; for I am a man, as thou art[c 5].' The leper answered: 'I know that thou, Lord[4], art a man, but an holy one of the Lord. Wherefore pray thou to God, and he will give me health.' Then Jesus, sighing, said: 'Lord God Almighty[d], for the love of thy holy prophets give health to this sick man.' Then, having said this, he said, touching the sick man with his hands in the name of God[a]: 'O brother, receive thy health!' And when he had said this the leprosy was cleansed, insomuch that the flesh of the leper was left unto him like that of a child[6]. Seeing which, namely, that he was healed, the leper with a loud voice cried out: 'Come hither, Israel, to receive | the prophet whom 10[b]
God sendeth unto thee[e].' Jesus prayed him, saying: 'Brother, hold thy peace and say nothing,' but the more he prayed him the more he cried out, saying: 'Behold the prophet! behold the holy one of God!' At which words many that were going out of Jerusalem

[a] In the name of God. [b] God the Creator. [c] Said Jesus, 'I am a man like you.' *Inde.* [d] And God is powerful over all things. *Inde.* [e] God sends.

[1] Mark i. 40–45. [2] Mark x. 47. [3] Mark x. 51. [4] Or 'Sir.'
[5] For similar denials of Divinity ascribed to Jesus cp. 19[a], 49[b], 54[b], 98[a], 99[a], 119[b], 219[a]. [6] 2 Kings v. 14.

iessu in ierusalem dicendo quello che DIO per iessu haueua fato nel leprosso.

XII[a]. *primo sermone di iessu fato al popullo mirabile di dotrina circha al nome di dio.*

Comosse tutta la citta di ierusalem quesste parole onde tutti concorsero al tempio per uedere iessu il quale iuui hera hentrato affare oratione . talmẽte che apena ui chapiuano pero pregorno li sacerdoti iessu dicendo . quessto popullo desidera uederti he udirti pero asscendi nel pinacholo he se DIO ti da parola parlla in nome del signore . ascexe addonque iessu sopra il locho doue li scribi parllauano . he fato segno di silentio con la mano aperse la bocha sua dicendo . sia benedeto il santo nome di DIO il quale per sua bonta he missericordia uolse chreare le sui chreature[b] le quali il glorifichasero . sia benedeto il santo nome di DIO[c] il quale chreo[d]
11[a] il splendore[e] | di tutti li santi he profeti[f] auanti di ogni chossa . per mandarlo in salute del mondo chome parllo per dauit seruo suo dicendo . Auanti lucifero in splẽdore di santi ti o chreato . sia benedeto il santo nome di DIO il quale chreo li angioli[g] acioche il seruisero . sia benedeto DIO il quale punite he riprobo satana con li suoi seguacj non hauendo loro uoluto riuerire quello . che DIO uole che sia riuerito . sia benedeto il santo nome di DIO[c] il quale chreo lomo del fanggo[h] della terra he il costitui sopra le opere sui . sia benedeto il santo nome di DIO[c] il quale scatio lomo del parradisso per hauere trasgedito il suo santo precceto . sia benedeto il santo nome di DIO[c] che con misserichordia guardo le lechrime di adamo he heua primigenitori del genere humano . sia benedeto il santo nome di DIO[i] che con iustitia punite chain fratricida

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[a] سورة الاسم الله.

[b] خلق الله كلّ المخلقاة برحمته و خيره منه. [c] بسم الله.

[d] ذكر فى الزّبور اوّل خلق الله نور محمّد كلّ الانبياء و اولياء نور منه.

[e] نور الانبياء رسول الله. [f] اسم الله.

[g] خلق الله الملائكة منه. [h] خلق الله ادم من الطّين منه.

[i] الله ذو انتقام.

ran back, and entered with Jesus into Jerusalem, recounting that which God through Jesus had done unto the leper.

XII[a]. *First sermon of Jesus delivered to the people: wonderful in doctrine concerning the name of God.*

The whole city of Jerusalem was moved by these words, wherefore they all ran together to the temple to see Jesus, who had entered therein to pray, so that they could scarce be contained there [1]. Therefore the priests besought Jesus, saying: 'This people desireth to see thee and hear thee; therefore ascend to the pinnacle [2], and if God give thee a word speak it in the name of the Lord.'

Then ascended Jesus to the place whence the scribes were wont to speak. And having beckoned with the hand for silence [3], he opened his mouth, saying: 'Blessed be the holy name of God, who of his goodness and mercy willed to create his creatures [b] that they might glorify him. Blessed be the holy name of God [c], who created [d] the splendour [e 4] | of all the saints and prophets [f] before all things to send him for the salvation of the world, as he spake by his servant David, saying: "Before Lucifer [5] in the brightness of the saints I created thee." Blessed be the holy name of God, who created the angels [g] that they might serve him. And blessed be God, who punished and reprobated Satan and his followers, who would not reverence him whom God willeth to be reverenced [6]. Blessed be the holy name of God [c], who created man out of the clay [h] of the earth [7], and set him over his works [8]. Blessed be the holy name of God [c], who drove man out of paradise [9] for having transgressed his holy precept [10]. Blessed be the holy name of God [c], who with mercy looked upon the tears of Adam and Eve [11], first parents of the human race. Blessed be the holy name of God [i], who justly punished Cain [12] the fratricide, sent the 11[a]

[a] The Chapter of the Name of God. [b] God created all creatures of His mercy and goodness. *Inde.* [c] In the name of God. [d] He mentions in the Psalms: the first creation of God was the light of Mohammed; all the prophets and saints it lightened. *Inde.* [e] The light of the prophets, the apostle of God. [f] The name of God. [g] God created the angels. *Inde.* [h] God created Adam from mud. *Inde.* [i] God the possessor of vengeance.

[1] Cp. Mark ii. 2. [2] Matt. iv. 5. [3] Cp. Acts xii. 17. [4] *il splendore*, i.e. Mohammed, cp. 16[b], 46[b], called commonly *nontio*, as 16[b], 36[b], 41[a], 74[a], identified with *Messiah*, 44[a], q.v., 87[a]. [5] Or, 'The Morning Star,' Ps. cx. 3; cp. Vulg. cix. 3 'ante luciferum genui te.' [6] Cp. 36[b], where Satan's fall is described. [7] See Gen. ii. 7. [8] See Gen. i. 28. [9] See Gen. iii. 23, 24. [10] Cp. 42[b]. [11] Cp. 35[b] fin. [12] See Gen. iv. 11 sq.

mando il diluuio sopra la terra . abrugio tre citta scellerate . flagello lo eggito . somerse faraone nel marre rosso[a] . dis-
sperse li innimicj del suo populo . chastigo li inchreduli he punite li impenitenti . sia benedeto il santo nome di DIO[b] il
11b quale con missericordia guardo | sopra le chreature sui he pero li mando li sui santi profeti azioche . chaminasero con uerita he iustitia auanti lui . che libero li serui[c] suoi da ogni malle he li dono quessta regione chome promesse al padre nostro abrahamo he al suo fiolo per sempre . onde per il seruo suo mose ci dono la sua santa leggie azioche satana non ci inganasi he ci exalto sopra li altri populi . Ma fratelli che faciamo ogi di noi azioche noi non siamo puniti per li nosstri pechati he quiui iessu cõ somo spirito . Ripresse[1] la plebe per auersi possto in obliuione la parola di DIO he sollo atendere ha uanita . Riprese li sacerdoti per la loro negligenza nello seruitio di DIO he per la loro cupidita terrena . Riprese li scribi perche predichauano dotrina uana he lasauano la legie di DIO . Riprese li dotori perche hanichilauano la leggie di DIO chon le loro traditioni . he talmente iessu sermone fece al populo che ogniuno piangeua dal picholo al grande chiamando missericordia he pregando iessu che pregasi per loro . saluo li sacerdoti he principe loro che pressero odio ha iessu
12a quel giorno per hauere chosi contra sacerdo|ti scribi he dotori parllato . he penssauano sopra la morte sua ma per timore della plebe che proffetta di DIO laueuano riceuto non dissero parolla . iessu auendo leuato le mani al signore DIO[d] pregaua he il populo piangendo diceuano chosi sia o signor chosi sia . fata la oratione iessu discexe del tempio he quel giorno si parti di ierusalem con molti che il seguitauano . he li sacerdoti diceuã fra loro malle di iessu .

XIII[e]. *Timor di iessu notabile he sua oratione he il mirabil conforto dello angello gabrielo.*

Passati alcuni giorni . iessu auendo inspirito chonosciuto la uollonta di sacerdoti ascexe sul monte olliueto per fare

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[a] غرق فرعون فى البحر ذكر . [b] اسم الله . [c] الله منجى .
[d] الله سلطان . [e] سورة الامن .

[1] MS. *Ripresse riprexe* (sic).

deluge upon the earth[1], burned up three wicked cities[2], scourged Egypt[3], overwhelmed Pharaoh in the Red Sea[a 4], scattered the enemies of his people, chastised the unbelievers, and punished the impenitent. Blessed be the holy name of God[b], who with mercy looked | upon his creatures, and therefore sent them his holy pro- 11[b]
phets, that they might walk in truth and righteousness before him; who delivered his servants[c] from every evil, and gave them this land, as he promised to our father Abraham[5] and to his son[6] for ever. Then by his servant Moses he gave us his holy law, that Satan should not deceive us; and he exalted us above all other peoples[7].

'But, brethren, what do we to-day, that we be not punished for our sins?'

And then Jesus with greatest vehemence rebuked[8] the people for that they had forgotten the word of God, and gave themselves only to vanity; he rebuked the priests for their negligence in God's service and for their worldly greed; he rebuked the scribes because they preached vain doctrine, and forsook the law of God; he rebuked the doctors because they made the law of God of none effect through their traditions. And in such wise did Jesus speak to the people, that all wept, from the least to the greatest, crying mercy, and beseeching Jesus that he would pray for them; save only their priests and leaders, who on that day conceived hatred against Jesus for having thus spoken against the priests, | scribes, 12[a]
and doctors. And they meditated upon his death[9], but for fear of the people, who had received him as a prophet of God, they spake no word.

Jesus raised his hands to the Lord God[d] and prayed, and the people weeping said: 'So be it, O Lord, so be it.' The prayer being ended, Jesus descended from the temple; and that day he departed from Jerusalem, with many that followed him.

And the priests spoke evil of Jesus among themselves.

XIII[e]. *The remarkable fear of Jesus, and his prayer, and the wonderful comfort of the angel Gabriel.*

Some days having passed, Jesus having in spirit perceived the desire of the priests, ascended the Mount of Olives to pray. And

[a] He drowned Pharaoh in the sea. Mentioned. [b] The name of God. [c] God saves. [d] God is sovereign. [e] The Chapter of Peace (security).

[1] See Gen. vii, viii. [2] See Gen. xix. [3] See Exod. vii–xii. [4] See Exod. xiv. 21–28, xv. 4, 19. [5] Cp. Luke i. 55. [6] i.e. Ishmael: see 4[a] and note there. [7] Cp. Deut. xxviii. 13. [8] Cp. Matt. xxiii. 13–33. [9] See Matt. xxi. 46; Mark xii. 12; and cf. John xi. 53.

horatione . onde stando la note in oratione la matina facendo oratione iessu disse . ho signore io chonossco che li scribi mi odiano he li sacerdoti pensano alla morte di me seruo tuo . pero signore DIO omnipotente he misserichordiosso[a] con missericordia asscolta le pregiere dello seruo tuo . he saluami dalle insidie loro perche tu sei mia sallute . tu sai signore che io seruo tuo sollo ricercho te signore he parlo la tua parola per[che] la tua parola he uerita che dura sempre .

12[b] Dette | queste parole[1] iessu hecho che li uene langelo gabrielo dicendo . non temere ho iessu perche mille uolte millia che habitano sopra il cielo chustodiscono le uestimenti tui he non morirai insino che non si adempissca ogni chossa . he il mondo sia apresso al fine . chassco iessu con la facia sua in terra dicendo . ho signore DIO grande[b] quanto he grande la missericordia tua sopra di me he che chossa ti daro signore per quanto tu mi hai donato . Risspose lo angelo gabriel leuati iessu he arechordati de abraham il quale . uolendo fare sachrificio ha DIO de lo unigenito suo fiolo issmaele[c] per adempire la parola di DIO . nom potendo talgiare il cortello il suo fiolo per parole mie offerse in sachrificio uno chastrado chosi farai adonque tu ho iessu seruo di DIO . Rispose iessu uolentieri ma doue trouero lagnello perche non ho danari he robarlo non e licito . Apressentoli adonque langelo gabrielo uno montone il quale iessu offerse in sachrificio laudando he benedicendo DIO il quale he glorioso in etterno .

XIV[d]. *Dapoi il digiuno di quaranta giorni iessu ellege duodeci apostoli.*

13[a] | Discexe iessu dal monte . he sollo di note passo di la parte oltre il giordano he digiuno quaranta giorni he quaranta note non mangiando chossa ueruna giorno he note . facendo continua oratione allo signore per sallute del popullo suo alquale DIO lo haueua mandato[e] . he passato li quaranta

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[a] الله سلطان الله قدير والرّحمن وسلام.
[b] الله سلطان الله وهّاب الله كبر.
[c] ذكر اسماعيل قربان.
[d] سورة المائدة.
[e] الله مرسل.

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[1] MS. *parole parole* (sic).

having passed the whole night in prayer [1], in the morning Jesus praying said: 'O Lord, I know that the scribes hate me, and the priests are minded to kill me, thy servant; therefore, Lord God almighty and merciful [a], in mercy hear the prayers of thy servant, and save me from their snares, for thou art my salvation. Thou knowest, Lord, that I thy servant seek thee alone, O Lord, and speak thy word; for thy word is truth [2], which endureth for ever.' |

When Jesus had spoken these words, behold there came to him the 12[b]
angel Gabriel, saying: 'Fear not, O Jesus, for a thousand thousand who dwell above the heaven guard thy garments, and thou shalt not die till everything be fulfilled, and the world shall be near its end [3].'

Jesus fell with his face to the ground, saying: 'O great Lord God [b], how great is thy mercy upon me, and what shall I give thee, Lord, for all that thou hast granted me? [4]'

The angel Gabriel answered: 'Arise, Jesus, and remember Abraham [5], who being willing to make sacrifice to God of his only-begotten son Ishmael [c 6], to fulfil the word of God, and the knife not being able to cut his son, at my word offered in sacrifice a sheep. Even so therefore shalt thou do, O Jesus, servant of God.'

Jesus answered: 'Willingly, but where shall I find the lamb, seeing I have no money, and it is not lawful to steal it?'

Thereupon the angel Gabriel showed unto him a sheep [7], which Jesus offered in sacrifice, praising and blessing God, who is glorious for ever.

XIV [d]. *After the fast of forty days, Jesus chooseth twelve apostles.*

Jesus descended from the mount, and passed alone by night to 13[a]
the farther side of Jordan, and fasted forty days and forty nights [8], not eating anything day nor night, making continual supplication to the Lord for the salvation of his people to whom God had sent him [e]. And when the forty days were passed he was an hungred.

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[a] God is sovereign, God is powerful, and the merciful, and peace. [b] God is sovereign, God is a giver; magnify God. [c] Mention of the sacrifice of Ishmael. [d] The Chapter of the Table. [e] God sends.

[1] Luke vi. 12. [2] John xvii. 17. [3] Cp. 221[b], 229[a]. [4] Cp. Ps. cxvi. 12. [5] Cp. Gen. xxii. 10 sqq. [6] Cp. 46[b], 58[b], 105[b], 156[a], &c. Ishmael is constantly substituted for Isaac as child of promise; alleged justification of this 201[a]. In Qorân xxxvii the son sacrificed is not named, but commentators specify Ishmael; see further, Introd. [7] Cp. Gen. xxii. 13. [8] See Matt. iv. 1-11 and parallels.

giorni ebbe fame . se li apresento iuui adonque satana he il tento in molte parole ma iessu il scatio in uirtu di parole di DIO . partito satana uenero li angioli he[1] minisstrorno ha iessu quello che hera necessario[a] . Ritornato iessu alla regione di ierusalem he ritrouato dalla plebe con somo gaudio il pregorno che lui stesi fra loro . perche le parole sui non hera come di scribi ma herano im potessta perche tochauano il chore . uedendo iessu che la moltitudine hera grande di quelli che ritornauano al suo chore per chaminare nella leggie di DIO . ascexe sul monte he tutta la note stete in oratione he uenuto giorno discexe dal monte he ellesse duodeci li quali chiamo apostoli . fra li quali he iuda quello che fu ucisso sopra
13[b] la chroce . li nomi deli qualli | sono andrea he pietro suo fratello pesscatori . Barnaba che scrisse questo con mateo il publichano che sentaua in bancho . ioane he iacobo fioli di zebedeo . tadeo he iuda . Bartolameo he filipo . iachobbo he iuda isscariot traditore . alli quali sempre cho li[2] sachreti diuini ma il scariot iuda lo fece suo spẽditore di quello che li era dato per ellemosina . ma elgi robaua la decima di ogni chossa .

XV. *Miracholo fato da iessu nelle nozze conuertendo la aqua in uino.*

Apresandosi la festa di tabernacholi . conuito uno certo richo iessu con li suoi apostoli he madre ha noze . onde ui ando iessu he mentre che mangiauano mancho alloro il uino . si hachosto la madre sua ha iessu dicendo chosstoro non hano uino . iessu risspose he che importa cio ho madre mia . chomando la madre sua alli serui che quanto chomandassi iessu obbedisero . herano iuui sei uasi da aqua secondo il chosstume de issdraele da purificharsi per la oratione . Disse iessu hempite quelli uasi di aqua il che fecero li serui alli quali disse iessu . in nome di DIO[b] date da bere ha quelli che

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[a] انزّل مائدة على عيسى ذكر منه. [b] باذن الله.

[1] MS. *he he* (sic). [2] So MS., see note 5, p. 25.

Then appeared Satan unto him, and tempted him in many words, but Jesus drave him away by the power of words of God. Satan having departed, the angels came and ministered unto Jesus that whereof he had need [a].

Jesus, having returned to the region of Jerusalem, was found again of the people with exceeding great joy, and they prayed him that he would abide with them; for his words were not as those of the scribes, but were with power [1], for they touched the heart.

Jesus, seeing that great was the multitude of them that returned to their heart for to walk in the law of God, went up into the mountain [2], and abode all night in prayer, and when day was come he descended from the mountain, and chose twelve, whom he called apostles, among whom is Judas, who was slain upon the cross. Their names | are [3]: Andrew and Peter his brother, 13[b]
fishermen; Barnabas [4], who wrote this, with Matthew the publican, who sat at the receipt of custom; John and James, sons of Zebedee; Thaddaeus [4] and Judas; Bartholomew and Philip; James, and Judas Iscariot the traitor. To these he always revealed [5] the divine secrets; but the Iscariot Judas he made his dispenser of that which was given in alms, but he stole the tenth part of everything [6].

XV. *Miracle wrought by Jesus at the marriage, turning the water into wine.*

When the feast of tabernacles was nigh, a certain rich man invited Jesus with his disciples and his mother to a marriage [7]. Jesus therefore went, and as they were feasting the wine ran short. His mother accosted Jesus, saying: 'They have no wine.' Jesus answered: 'What is that to me, mother mine?' His mother commanded the servants that whatever Jesus should command them they should obey. There were there six vessels for water according to the custom of Israel to purify themselves for prayer. Jesus said: 'Fill those vessels with water.' The servants did so. Jesus said unto them: 'In the name of God [b], give to drink unto

[a] A table was sent down to Jesus. Mentioned. *Inde.* [b] By the permission of God.

[1] Cp. Matt. vii. 28, 29; Mark i. 22. [2] Luke vi. 12 sqq. and parallels. [3] See Matt. x. 2–5; Mark iii. 16–19; Luke vi. 14–16. [4] *Thomas* and *Simon Zelotes* are omitted from the list: their places are filled by *Barnabas* and *Thaddaeus*. The latter, identical in Syn. Gosp. with 'Judas of James,' is here a separate person. [5] Unless some words have dropped out of the text, for *cho li* read some such word as *scopri*. [6] Cp. John xii. 6. [7] See John ii. 1–11.

14[a] mangiano onde portorno li serui da | bere al magiore domo . il quale ripresse li seruitori dicendo ho serui trissti perche hauete serbato il uino milgiore ha questo tempo . perche lui nõ sapeua niente di quanto haueua fato iessu . rissposero li serui ho signore elgie quiui uno homo santo di DIO perche elgia fato di aqua uino . pensaua il magiore domo che li serui fosero ebrij ma quelli che sedeuano apresso iessu auendo ueduto il tutto si leuorno di menssa . he li fecero riuerenzza dicendo ueramente tu sei santo di DIO uero proffetta mandato ci da DIO [a] . allora chredetero in lui li suoi disscepoli he molti ritornorno al chor suo dicendo . sia laudato DIO [b] che a misericordia de issdraelle he uisita la chasa di iuda con amore he benedeto sia il santo nome suo .

XVI[c]. *Mirabile ammaestramento che fece iessu alli apostoli circha alla mutatione della mala uita.*

Vno giorno conuocho iessu li suoi discepoli . he ascexe sopra il monte he iuui seduto che fu se li auicinorno li suoi discepoli et elgi aperto la bocha sua li ammaestraua dicendo . grandi sono li beneficij che DIO [d] cia fato che pero cie neccessario di seruirlo con uerita di chore impero che . il uino nouo si mete
14[b] in uassi | noui . che chosi douete uoi diuentare noui homeni se uollete chapire la noua dotrina che uscira per la mia bocha . io ui dicho in uerita che si chome lomo con li hochij suoi nom pote uedere il cielo he la terra intuno issteso tempo che . cosi elgie imposibile di ammare DIO he il monddo [e] . non si polle amoddo ueruno seruire ha dui signorj inimici luno de lo [f] altro perche se uno ui amera laltro ui auera in odio . chosi ui dicho in uerita che nom potete seruire DIO he il mondo

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[a] الله مرسل. [b] الحمد لله. [c] سورة ترك الدّنيا.

[d] نعمة الله كبر.

[e] مثلا فيبنى ادم عينان لكن لا يمكن ان ينضر الى السماء والأرض فى حالة واحدة وكذلك لا يمكن ان تجمع محبّة الله و محبّت الدّنيا فى حالة واحدة منه.

[f] لا يمكن ان يخدم العبد لسيّدين عدوّين احدهما لاخر وكذلك لا يمكن ان يخدم العبد الدّنيا والله تعلى منه.

them that are feasting.' The servants thereupon bare | unto the 14a
master of the ceremonies[1], who rebuked the attendants, saying: 'O worthless servants, why have ye kept the better wine till now?' For he knew nothing of all that Jesus had done.

The servants answered: 'O sir, there is here a holy man of God, for he hath made of water, wine.' The master of the ceremonies thought that the servants were drunken; but they that were sitting near to Jesus, having seen the whole matter, rose from the table and paid him reverence, saying: 'Verily thou art an holy one of God, a true prophet sent to us from God[a]!'

Then his disciples believed on him, and many returned to their heart, saying: 'Praised be God[b], who hath mercy upon Israel, and visiteth the house of Judah with love, and blessed be his holy name.'

XVIc. *Wonderful teaching given by Jesus to his apostles concerning conversion from the evil life.*

One day Jesus called together his disciples and went up on to the mountain[2], and when he had sat down there his disciples came near unto him; and he opened his mouth and taught them, saying: 'Great are the benefits which God[d] hath bestowed on us, wherefore it is necessary that we should serve him with truth of heart. And forasmuch as new wine is put into new vessels[3], | even so ought ye 14b
to become new men, if ye will contain the new doctrine that shall come out of my mouth. Verily I say unto you, that even as a man cannot see with his eyes the heaven and the earth at one and the same time, so it is impossible to love God and the world[e].

'No man can in any wise serve two masters[4] that are at enmity one with the other[f]; for if the one shall love you, the other will hate you. Even so I tell you in truth that ye cannot serve God and

[a] God sends. [b] Praise be to God. [c] The Chapter of 'Leaving the World.' [d] Magnify the blessings of God. [e] For instance, mankind has two eyes, but he cannot look at the heavens and the earth at one and the same time, so it is not possible to combine the love of God with the love of the world at one and the same time. *Inde.* [f] It is not possible that a slave can serve two masters who are enemies one to another, therefore it is not possible for a servant(man) to serve the world and God. *Inde.*

[1] Or steward: the present signification of *magiore domo.* [2] Cp. Matt. v. 1 sq. [3] Cp. Matt. ix. 17 and parallels. [4] Matt. vi. 24; Luke xvi. 13.

perche il mondo he possto in buggia cupidita he malignita . Elgie imposibile peroche uoi trouate nel mondo requie ma si bene persecutione he dano . seruite adonque DIO he dissprezate il mondo che da me trouarete requie per le anime uosstre . asscoltate le mie parolle perche con uerita ui parllo, sono ueramente beati cholloro che piangiono quessta mondana uita perche sarano chonsolati . beati sono li poueri che con uerita odiano le dellitie del monddo perche abonderano nelle dellitie del regno di DIO oueramente beati cholloro che
15[a] mangiano alla menssa di DIO per|che li angioli li ministrerano . Voi sete in uiagio chome peregrini, adonque il peregrino si charga di pallazi he champi he altre chosse terene nella uia certo no . ma porta chosse legierj he preciose per utillita he agillita del chamino hora quessto deue essere lo exempio uosstro . he se uollete altro exempio uelo daro acioche fate quanto ui dicho . non ui aggrauate il core uosstro di desiderij tereni con dirre ho chi ci uestira he chi ci dara da manggiare . ma mirate li fiori he alberi con li ucelli li qualli DIO nostro[a] signore ueste he nutrisse con magiore gloria di tuta la gloria di sallomone . helgie potente DIO[b] di nutrire uoi hauendoui chreati he chiamati al suo seruitio . il quale per quaranta hani dal cielo fece piouere la mana[c] al suo populo de issdraele nel deserto . he non lascio inuechire ne straciare le loro uestimenti essendo loro . seicento he quaranta millia homeni senza le done he fanciuli . ui dicho in uerita che manchera il ciello he la terra ma non manchera la sua misserichordia ha quelli che il temono[d] . ma li richi del monddo nelle loro
15[b] fellicita sono affamati he pe|riscono . elgi hera uno homo richo al quale essendo chresiuto le entrate diceua che faro io ho anima mia . io disstrugero li granari perche sono picholj he ne faro di noui magiori onde trionferai ho anima

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[a] الله رازق وخالق الله سلطان.

[b] الله قدير الله رازق.

[c] منوا وسلوان ذكر منه.

[d] اقول لك هذا الكلام حقّ ينهدم السماء والارض وامّا من يخاف الله لا ينقطع رحمة الله عليه ابدا منه.

the world, for the world lieth in falsehood, covetousness, and malignity[1]. Ye cannot therefore find rest in the world, but rather persecution and loss. Wherefore serve God and despise the world, for from me ye shall find rest for your souls[2]. Hear my words, for I speak unto you in truth.

'Verily, blessed are they that mourn this earthly life, for they shall be comforted[3].

'Blessed are the poor[4] who truly hate the delights of the world, for they shall abound in the delights of the kingdom of God.

'Verily, blessed are they that eat at the table of God[5], | for the 15[a]
angels shall minister unto them.

'Ye are journeying as pilgrims. Doth the pilgrim encumber himself with palaces and fields and other earthly matters upon the way? Assuredly not: but he beareth things light and prized for their usefulness and convenience upon the road. This now should be an ensample unto you; and if ye desire another ensample I will give it you, in order that ye may do all that I tell you.

'Weigh not down your hearts with earthly desires, saying: "Who shall clothe us[6]?" or "Who shall give us to eat?" But behold the flowers and the trees, with the birds, which God our[a] Lord clotheth and nourisheth with greater glory than all the glory of Solomon. And he is able to nourish you, even God[b] who created you and called you to his service; who for forty years caused the manna[7] to fall from heaven[c] for his people Israel in the wilderness, and did not suffer their clothing to wax old or perish[8], they being six hundred and forty thousand men[9], besides women and children. Verily I say unto you, that heaven and earth shall fail[10], yet shall not fail his mercy unto them that fear him[d]. But the rich of the world in their prosperity are hungry and perish[11]. | There was a rich man whose incomings increased[12], and he said, 15[b]
"What shall I do, O my soul? I will pull down my barns because they are small, and I will build new and greater ones: therefore

[a] God bestows and creates; God is sovereign. [b] God is powerful, God bestows. [c] Mannah and quails. Mentioned. *Inde.* [d] I say to you this word of truth, (Verily I say unto you) the heaven and the earth will be destroyed, but as for him that feareth God, God's grace shall not cease from him for ever. *Inde.*

[1] Cp. 1 John v. 19. [2] Matt. xi. 29. [3] Matt. v. 4. [4] Matt. v. 3. [5] ? Cp. Matt. v. 6. [6] See Matt. vi. 25 sqq. [7] Deut. viii. 3, 16. [8] Deut. viii. 4. [9] Exod. xii. 37; Num. i. 46, xi. 21 (where number is 600,000). [10] Mark xiii. 31, &c. [11] Cp. James v. 1 sqq. [12] Luke xii. 16–20.

mia ho misero che quella note morse . elgi doueua pensare ha poueri he farse li amici con le ellemosine delle facolta inique di questo mondo perche loro portano li tesori nel regno del cielo . Diteme di gratia se uoi daste a bancho moneta ad uno publichano he elgi per uno uene donasi dieci he uenti non dareste ha cotal homo ogni chossa che uoi auesste . Ma ui dicho in uerita che tutto quello che darete he lasserete per amore di DIO cento per uno riceuerete he la uita etterna[a] . guardate adonque quanto douete essere contenti di seruire DIO .

XVII[b]. *in questo chapitolo si chonosse chiaramente la infedelta de christiani he la uera fede di mumin.*

Deto quessto iessu risspose fillipo . noi siamo contẽti di seruire DIO ma desideramo pero di chonoscere DIO perche . Esaia proffeta disse ueramente tu sei DIO asscoxo[c] he DIO disse ha mose seruo suo . io sono quello chio sono . Risspose
16[a] iessu ho fillipo DIO he uno | bene senza del qualle non ui e bene . DIO he uno essere senza del quale niente he . DIO he una uita senza del quale niente uiue[d] . tanto grando che riempie il tutto et he per tutto . il quale he sollo senza equalle . non ha hauto principio ne fine[e] hauera giamai ma had ogni chossa ha dato principio he addogni chossa dara fine[f] . elgi non ha padre ouero madre . non ha filgioli ouero fratelli ne compagni[g] . he perche DIO non ha chorpo pero non mangia . non dorme . non more . non chamina . nõ si moue

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[a] اقول لكم الحقّ ما اعط(ي)تم فى سبيل الله من الاشياء اعطى كم الله تعلى فى مقابلته مأة خيرا منه.

[b] هذا سورة اخلاص. [c] الله خفيّ.

[d] الله واحد لا كفء له حق سبحانه و تعالى خيراً لا خير الا هو وكذلك حيّوته وذاته منه. [e] الله اكبر الله قديم و باق.

[f] لا اوّله [لا اوّل لله] ولا اخر له امّا خلق لكلّ شئ اوّلاً واخراً.

[g] الله تعا لا ابا له ولا امّ له ولا ولد له ولا اخ له ولا شريك له ولا بدن له لاجل هذه لا يئكل ولا ينام ولا يموت ولا يذهب ولا يتحرّك لكن قائم ابدا منزّه من كلّ مخلقات ولا مركّب له ولا يتركب من الاشياء لكن لطيف بالذّاة منه.

thou shalt triumph, my soul!" Oh, wretched man! for that night he died. He ought to have been mindful of the poor, and to have made himself friends with the alms of unrighteous riches of this world; for they bring treasures in the kingdom of heaven.

'Tell me, I pray you, if ye should give your money into the bank to a publican, and he should give unto you tenfold and twentyfold, would ye not give to such a man everything that ye had? But I say unto you, verily, that whatsoever ye shall give and shall forsake for love of God, ye receive it back an hundredfold, and life everlasting [a 1]. See then how much ye ought to be content to serve God.'

XVII [b]. *In this chapter is clearly perceived the unbelief of Christians, and the true faith of Mumin.*

When Jesus had said this, Philip answered: 'We are content to serve God, but we desire, however, to know God [2], for Isaiah the prophet said: "Verily thou art a hidden God [c 3]," and God said to Moses his servant: "I am that which I am [4]."'

Jesus answered: 'Philip, God is a | good without which there is 16[a]
naught good; God is a being without which there is naught that is; God is a life without which there is naught that liveth [d]; so great that he filleth all and is everywhere. He alone hath no equal. He hath had no beginning, nor will he ever have an end [e], but to everything hath he given a beginning, and to everything shall he give an end [f]. He hath no father nor mother; he hath no sons [5], nor brethren, nor companions [g]. And because God hath no body, therefore he eateth not, sleepeth not, dieth not, walketh not,

[a] Verily I say unto you, whatsoever ye give in the path of God, God most high shall give you in recompense therefor a hundred better than it. [b] This is the Chapter of Sincerity. [c] God is hidden. [d] God is one; He has no peer; He is true—praise be to Him and be He exalted!—*and* good. There is no good save Him. Likewise His life and His essence. *Inde.* [e] God is greatest. God is of old and everlasting. [f] God has no beginning and no end, but He created for everything a beginning and an end. [g] God the great has no father, no mother, no son, and no brother. He has no partner, and no body; for this reason He neither eats, sleeps, nor dies. He walks not and He moves not, but is ever persistent. He is abstracted from all created things. There is none to compose Him, neither is He compounded of things, but is simple in essence. *Inde.*

[1] Matt. xix. 29. [2] Cp. John xiv. 8. [3] Isa. xlv. 15. Cp. Vulg. 'Vere tu es Deus absconditus.' [4] Exod. iii. 14. [5] Cp. Qorân cxii: 'Say, God is one God; the eternal God: He begetteth not, neither is begotten; and there is not any one like unto Him.' See further, Introd.

ma permane in etterno senza simillitudine humana[a] imperoche . elgi e inchorporeo inchompossto he inmateriale di simplicissima[b] sostanza . elgi e tanto bono che sollo la bonta lui amma elgi e tanto iussto che quando punisse houero perdona non si polle riprendere . in breuita ti dicho fillipo che qui in terra nompoi uederlo he chonoscerlo perfetamente . ma nel regno suo il uederai per sempre nel quale consiste ogni feliccita he gloria nosstra . Risspose fillipo ho maestro che
16[b] dici elgi e pure scrito in exaia che DIO he pa|dre nosstro hora chome non ha elgi filgioli . Risspose iessu elgi scritto in tutti li proffeti molte parabole che pero non dei tu intendere la litera ma il senso imperoche . tutti li proffeti che sono cento he quaranta quatro millia che DIO ha mandato[c] al mondo hano oscuramente parllato . ma dapoi di me uenira il splẽdore di tutti li proffeti he santi[d] he dara lume alle tenebre di quanto hano deto li proffeti perche elgie nõtio di DIO[e] . he deto quessto iessu sospiro dicendo habi missericordia de issdraele ho signore DIO[f] he com pieta guarda sopra abraham he al suo seme . azioche ti seruino con uerita di chore . Rissposero li suoi discepoli chosi sia signore DIO nosstro[g] . Disse iessu io ui dicho in uerita che li scribi he dotori hano fato uana la leggie di DIO con le loro profetie false[h] contra le profetie di ueri proffeti di DIO . che pero DIO[i] he adirato contra la chaxa de issdraelle he contra quessta generatione inchredulla . piangeuano li suoi discepoli ha quesste parolle he diceuano . habi missericordia DIO[k] abbi misserichordia al tempio he alla cita
17[a] santa he non la dare in obbrobrio delle nationi azio|che non scerniscano il tesstamento santo tuo . Risspose iessu chosi sia signore DIO di padri nosstri[l].

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[a] الله قايم وباق و سبحان ولطيف وخير ذو انقتام و غفور منه.
[b] الله لا تدركه الابصار منه. [c] الله مرسل.
[d] قال عيسى بن مريم سيجئ من بعدى نُورُ الانبياء والاولياء منه.
[e] رسول الله. [f] الله الرّحمن الله كريم. [g] الله سلطان. [h] الله قهار.
[i] اليهود يحرّفون الكلم من بعد مواضعه منه هذا وبعده النّصار هذا انا شهيد وهذ الكتاب يحرّفون اكلم فى الانجيل.
[k] الله الرّ(ح)من. [l] سلطان اله اباءنا.

moveth not, but abideth eternally without human similitude[a], for that he is incorporeal, uncompounded, immaterial, of the most simple substance[b]. He is so good that he loveth goodness only; he is so just that when he punisheth or pardoneth it cannot be gainsaid. In short, I say unto thee, Philip, that here on earth thou canst not see him nor know him perfectly; but in his kingdom thou shalt see him for ever: wherein consisteth all our happiness and glory.'

Philip answered: 'Master, what sayest thou? It is surely written in Isaiah that God is our father[1]; | how, then, hath he 16[b]
no sons?'

Jesus answered: 'There are written in the prophets many parables, wherefore thou oughtest not to attend to the letter, but to the sense. For all the prophets, that are one hundred and forty-four thousand, whom God hath sent[c] into the world have spoken darkly. But after me shall come the Splendour[2] of all the prophets and holy ones[d], and shall shed light upon the darkness of all that the prophets have said, because he is the messenger of God[e].' And having said this, Jesus sighed and said: 'Have mercy on Israel, O Lord God[f]; and look with pity upon Abraham and upon his seed, in order that they may serve thee with truth of heart.'

His disciples answered: 'So be it, O Lord our God[g]!'

Jesus said: 'Verily I say unto you, the scribes and doctors have made void the law of God[3] with their false prophecies[h], contrary to the prophecies of the true prophets of God[4i]: wherefore God is wroth with the house of Israel and with this faithless generation.' His disciples wept at these words, and said: 'Have mercy, O God[5k], have mercy upon the temple and upon the holy city, and give it not into contempt of the nations that | they despise not thy holy 17[a]
covenant.' Jesus answered: 'So be it, Lord God of our fathers[l].'

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[a] God is persistent and everlasting—to Him be praise!—and gracious and good; He avenges and pardons. [b] God is not comprehended by the eyes.' *Inde.* [c] God sends. [d] Said Jesus the Son of Mary: 'After me will come the Light of the prophets and saints.' *Inde.* [e] The apostle of God. [f] God the merciful. God is gracious. [g] God sovereign. [h] God is omnipotent. [i] The Jews and 'they alter the text after it has been established.' *Inde* (Qorân v. 45). So and afterwards the Christians—lo, I am witness and this book—alter the words in the Gospel. [k] God the merciful. [l] The God of our Fathers is sovereign.

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[1] Isa. lxiii. 16, cp. lxiv. 8. [2] i.e. Mohammed, see note on 10[b] fin.
[3] Cp. Mark vii. 13. [4] Cp. note on 46[a]. [5] ? Cp. Dan. ix. 16.

XVIII[a]. *Qui dimostrasi la persecutione fata alli serui di dio dal mondo he la protetione di dio saluandoli.*

Deto quessto iessu disse uoi non hauete elleto me . ma io ho elleto uoi azioche siate mei disscepoli he se[1] il mondo ui odiera ueramente sarete mei disscepoli . perche il mondo he stato sempre inimicho di serui di DIO . Racordatiue di proffeti santi che sono stati ocissi dal mondo talmente che al tempo di helia[b] . dieci millia proffeti per iezabel furno ucissi talmente che apena scampo il pouero helia he sete millia fioli di proffeti che assoxe il chapitano della millitia di hachab . ho mondo iniquo che non chonosci DIO . non temete pero uoi perche li chapelli del chapo uosstro sono numerati talmente che nom perirano . guardate li passeri he altri uceli deli quali non chasca una pena senza la uollonta di DIO . adonque DIO[c] hauera piu chura delli uceli che del homo per il quale
17[b] ha chrea|to ogni chossa . si troua per sorte alcuno homo che habia piu chura delle scarpe sui che del propio fiollo no certo . hora quanto douete meno pensare uoi che DIO[d] habia da abandonare uoi hauendo chura delli ucelli he che dicho delli ucelli . una folgia di arbore non chassca senza la uollonta di DIO[e] . chredetimi perche con uerita ui dicho che il mondo ui temera molto se osseruarete le mie parole perche se lui nõ temesse di essere scoperta la mallitia sua non ui odiria . ma teme di essere scoperto pero odieraui he perseguiteraui[f] . se uederete dissprezare le uostre parole dal mondo non ui chontrisstate ma cõsiderate che DIO he magiore di uoi . il quale he talmente dissprezato dal mondõ che la sua sapienza he riputata pazia . se DIO[g] soporta com patienza

[a] سورة توكيل.

[b] فى زمان الياس يقتل اليهود عشرة الاف انبياء بغير الحق منه.

[c] الله وكيل وحافيظ. [d] الله ربّ.

[e] لا يسقط ورق من الشجر الا بايرادة الله تعلى منه.

[f] الدّنيا لا تحب عباد الله الاخيار لانها خافت ان يكشفوا و شاقبها يكشفوا شقاوتها؟] وتقصد للعباد ان تصيب البلاء والضرر منه.

[g] الله صبر [؟ صبور] الله عليم.

[1] MS. *pese.*

XVIII [a]. *Here is shown forth the persecution of the servants of God by the world, and God's protection saving them.*

Having said this, Jesus said: 'Ye have not chosen me [1], but I have chosen you, that ye may be my disciples. If then the world shall hate you, ye shall be truly my disciples [2]; for the world hath been ever an enemy of servants of God. Remember [the] holy prophets that have been slain by the world, even as in the time of Elijah [b] ten thousand prophets were slain by Jezebel, insomuch that scarcely did poor Elijah escape, and seven thousand sons of prophets [3] who were hidden by the captain of Ahab's host. Oh, unrighteous world, that knowest not God! Fear not therefore ye [4], for the hairs of your head are numbered so that they shall not perish. Behold the sparrows and other birds, whereof falleth not one feather without the will of God. Shall God, then [c], have more care of the birds than of man, for whose sake he hath created | everything. Is there any man, perchance, 17[b]
who careth more for his shoes than for his own son? Assuredly not. Now how much less ought ye to think that God [d] would abandon you, while taking care of the birds! And why speak I of the birds? A leaf of a tree falleth not without the will of God [e].

'Believe me, because I tell you the truth, that the world will greatly fear you if ye shall observe my words. For if it feared not to have its wickedness revealed it would not hate you, but it feareth to be revealed, therefore it will hate you and persecute you [f]. If ye shall see your words scorned by the world lay it not to heart, but consider how that God is greater than you; who is in such wise scorned by the world that his wisdom is counted madness. If God [g] endureth the world with patience, wherefore will ye lay it

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[a] The Chapter of the appointing (of vicegerents). [b] In the time of Elias the Jews killed ten thousand prophets unjustly. *Inde.* [c] God is trustee and guardian. [d] God is Lord. [e] Not a leaf falls from the tree except by the will of God. *Inde.* [f] The world does not love God's good servants because it fears that they will reveal its miserable condition, and endeavours to bring trouble and evil upon those servants. *Inde.* [g] God is patient and omniscient.

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[1] John xv. 16. [2] Cp. John xv. 19. [3] 1 Kings xviii. 4, 13. The number there is 100; 7,000 perhaps comes from 1 Kings xix. 18.
[4] See Matt. x. 28–30; Luke xii. 51–57.

il monddo perche uorete hatristarui ho poluere he fango della terra . nella patienza uosstra possederete la hanima uostra pero se uno ui dara uno sciafo sopra una parte della facia offeriteli laltra azioche elgi la percuoti . non rendete malle
18[a] per malle perche | chosi fano ogni pessimo animalle . ma rendete bene per malle he pregate DIO per cholloro che ui odiano . con il fuocho non si estingue il fuocho ma si bene con laqua chosi ui dicho che con il male non supererete il malle ma sibene con il bene[a] . guardate DIO[b] che fa uenire il solle sopra li boni he chatiui he chosi la piogia . chosi fare douete uoi bene ha tutti perche elgie scrito nella leggie . siate santi perche io DIO uosstro son santo[c] . siati mondi perche io son monddo he siate perffeti perche son perffeto[d] . io ui dicho in uerita che il seruo studia de piacere al suo patrone pero non si ueste chossa che spiazia al suo patrone . le uestimente uostre sono la uollonta he ammore uosstro guardate adonque di non uollere he ammare chosa che spiazia ha DIO[e] signore nosstro . Voi siate certi che DIO ha in odio le ponpe he concupiscenze del monddo he pero uoi odiate il monddo .

XIX[f]. *Iesu predice di esser tradito he dessendendo dal mõte sana dieci leprossi.*

18[b] Deto quessto iessu risspose pietro . ho precetore | hecho che noi habiamo lasciato ogni chossa per seguirti che chosa sera di noi . Risspose iessu in uerita che uoi il giorno del iuditio sederete hapresso di me dando testimonio contra le dodicj tribu de issdraele . he deto quessto iessu sospiro dicendo ho signore che chossa he questa . che io ho elleto dodici he uno di loro he uno diauolo . si contrisstorno li disscepoli in questa parolla onde cholui che scrise questo in sachreto

[a] مثلا لا يدفع النّار ⟨بالنار⟩ كذالك لا يدفع الشّر بالشّر منه.
[b] الله رازق.
[c] الله ولىّ وقدّوس وكاميل.
[d] يقول الله تعلى فى التّورية يا بنى اسرائل كنو وليّا فانّى ولىّ وكنو طاهرا فنّتى طاهر وكنو كاميلا فنّتى كاميل منه.
[e] الله سلطان.
[f] سورة اليشفى الابرص.

to heart, O dust and clay of the earth? In your patience ye shall possess your soul[1]. Therefore if one shall give you a blow on one side of the face, offer him the other that he may smite it[2]. Render not evil for evil[3], for | so do all the worst animals; but 18[a]
render good for evil, and pray God for them that hate you[4]. Fire is not extinguished with fire, but rather with water; even so I say unto you that ye shall not overcome evil with evil, but rather with good[a 5]. Behold God[b], who causeth the sun to come upon the good and evil[6], and likewise the rain. So ought ye to do good to all; for it is written in the law: "Be ye holy, for I your God am holy[c 7]; be ye pure, for I am pure; and be ye perfect, for I am perfect[d 8]." Verily I say unto you that the servant studieth to please his master, and so he putteth not on any garment that is displeasing to his master. Your garments are your will and your love. Beware, then, not to will or to love a thing that is displeasing to God[e], our Lord. Be ye sure that God hateth the pomps and lusts of the world, and therefore hate ye the world.'

XIX[f]. *Jesus foretelleth his betrayal, and, descending from the mountain, healeth ten lepers.*

When Jesus had said this, Peter[9] answered: 'O teacher, | behold 18[b]
we have left all to follow thee, what shall become of us?'

Jesus answered: 'Verily ye in the day of judgement shall sit beside me, giving testimony against the twelve tribes of Israel.'

And having said this Jesus sighed, saying: 'O Lord, what thing is this? for I have chosen twelve, and one of them is a devil[10].'

The disciples were sore grieved at this word; whereupon he

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[a] For instance, fire is not extinguished by fire, so wickedness is not extinguished by wickedness. *Inde.* [b] God sustains. [c] God is a friend, and holy, and perfect. [d] God says in the Towra (Mosaic law) 'Ye children of Israel, be ye Walis (saints), for I am a Wali, and be ye pure, for I am pure, and be ye perfect, for I am perfect.' [e] God is sovereign. [f] Chapter of 'he heals the leper.'

[1] Luke xxi. 19. [2] Matt. v. 39. [3] 1 Peter iii. 9. [4] Matt. v. 44; Luke vi. 28. [5] Rom. xii. 21. [6] Matt. v. 48. [7] Lev. xix. 2. [8] Cp. Matt. v. 48. [9] See Matt. xix. 27, 28, and parallels. [10] John vi. 70.

lachrimando interrogo iessu dicendo . ho maesstro inganerami satana he pero diuentaro riprobo . Risspose iessu nõ ti contrisstare ho barnaba perche quelli che DIO ha elleto auanti la chreatione del monddo non perirano . allegrati perche il nome tuo he scrito nello libro della uita . consollo iessu li discepoli dicendo non temete perche cholui che mi hodiera non si atrissta del mio parllare . perche in lui non ui e sentimento diuino alle cui parolle li elleti si chonsolorno . Fece le pregiere iessu he li disscepoli suoi diceuano amen chosi sia signore DIO omnipotẽte he misericordiosso [a] . fata la oratione discese iesu del monte con li suoi disscepoli he incontro dieci
19[a] lepro|si li quali di lontano chridorno . iessu fiolo di dauite habi missericordia di noi . chiamoli iessu apresso di se he disseli che chossa uollete da me ho fratelli . chridorno tutti donaci la sanita . Risspose iessu de poueri che sete uoi adonque hauete perso il ceruello perche dite daci la sanita non uedete me homo chome uoi . chiamate DIO nosstro che ui a chreato he lui che he omnipotente he missericordioso ui sanera [b] . con lachrime rissposero li leprosi noi sapiamo te homo chome noi ma pero santo di DIO he proffeta del signore . pero tu prega DIO et elgi ci sanera onde pregorno li disepoli iessu dicendo signore habi misserichordia di chostoro . allora gemete iessu he preggo DIO dicendo signore DIO omnipotente he misserichordioso [c] abbi misserichordia he ascolta le parole del seruo tuo . he per amore di abraham padre nostro he per il testamento santo tuo habi misserichordia sopra la dimanda di chostoro he donali la sanita . onde hauendo deto questo iessu [1] si uolto alli leprosi he disse alloro andate he offeriteui alli sacerdoti secondo la leggie di DIO . si partirno li leprosi he per la uia furno mondati onde uno di loro
19[b] uedendosi sanato ritorno ha trouare iessu he questo | hera issmaelita . he ritrouato iessu se inchino facendo li riuerenza

[a] سلطان الله الرّحمن على كلّ شئ قدير مقدر منه.

[b] الله خالِق والرّحمن وقدير على كلّ شئ منه.

[c] سلطان الله قدير على كلّ والرّحمن منه.

[1] MS. *he si* . . .

who writeth secretly questioned Jesus with tears, saying: 'O master, will Satan deceive me, and shall I then become reprobate?'

Jesus answered: 'Be not sore grieved, Barnabas; for those whom God hath chosen before the creation of the world shall not perish. Rejoice, for thy name is written in the book of life[1].'

Jesus comforted his disciples, saying: 'Fear not, for he who shall hate me is not grieved at my saying, because in him is not the divine feeling.'

At his words the chosen were comforted. Jesus made his prayers, and his disciples said: 'Amen, so be it, Lord God almighty and merciful[a].'

Having finished his devotions, Jesus came down from the mountain with his disciples, and met ten lepers[2], | who from afar off 19[a]
cried out: 'Jesus, son of David, have mercy on us!'

Jesus called them near to him, and said unto them: 'What will ye of me, O brethren?'

They all cried out: 'Give us health!'

Jesus answered: 'Ah, wretched that ye are, have ye so lost your reason for that ye say: "Give us health!" See ye not me to be a man like yourselves[3]. Call unto our God that hath created you: and he that is almighty and merciful will heal you[b].'

With tears the lepers answered: 'We know that thou art man like us, but yet an holy one of God and a prophet of the Lord; wherefore pray thou to God, and he will heal us.'

Thereupon the disciples prayed Jesus, saying: 'Lord, have mercy upon them.' Then groaned Jesus and prayed to God, saying: 'Lord God almighty and merciful[c], have mercy and hearken to the words of thy servant: and for love of Abraham our father and for thy holy covenant have mercy on the request of these men, and grant them health.' Whereupon Jesus, having said this, turned himself to the lepers and said: 'Go and show yourselves to the priests according to the law of God.'

The lepers departed, and on the way were cleansed. Whereupon one of them, seeing that he was healed, returned to find Jesus, and he | was an Ishmaelite. And having found Jesus he bowed himself, 19[b]
doing reverence unto him, and saying: 'Verily thou art an holy

[a] God is sovereign, merciful to everything, the powerful, ordaining. *Inde.* [b] God the Creator and merciful, and omnipotent. *Inde.* [c] God is sovereign, omnipotent, and the merciful. *Inde.*

[1] Phil. vi. 3, cp. Luke x. 20. [2] See Luke xvii. 12–19. [3] See 10[a] and note.

dicendo ueramente tu sei santo di DIO he cõ rigratiamento il pregaua che il riceuese per seruo . Risspose iessu dieci sono mondati noue doue sono he disse al mondato . io no son uenuto per essere seruito ma per seruire pero ua ha chasa tua he rinontia quanto DIO[a] affato in te . azioche chonosscano auicinarsi le promesse fate ha abraham he al suo fiolo con il regno di DIO . si parti il leproso mondato he ariuato alla sua regione rinontio quanto DIO per iessu haueua in lui operato .

XX[b]. *Miracholo nel mare fato da iessu he iessu dichiara doue he riceuto il profeta.*

Andosi iessu al mare di gallilea . he monta in naue nauigo in nazaret sua cita onde fu fato fortuna grãde di mare per modo che hera uicino ha somergerssi la naue . he iessu dormiua sopra la proua della naue onde si achostorno allui li suoi discepoli he il destorno dicendo . ho maestro saluati perche periamo herano circondati da grandissimo spauento per il uento grãde contrario he strepito del mare . si leuo iessu he leuato li hochij al cielo disse ho eloim sabaot[c] abi missericordia sopra li serui tuoi . pero auendo deto quessto
20[a] iessu su|bito cesso il uento he si fece tranquilo il mare . onde si spauentorno li marinari dicendo he chie chostui al quale il mare he il uento obbedisse . Arriuati alla cita di nazaret li marinari empirno la citta di quanto haueua iessu operato onde fu circondato la chasa doue iessu hera da quanti habitauano nella citta . he apresentatose a lui li scribi he dotori diceuano, noi habiamo intexo quanto hoperato hai nel mare he in iudea pero daci qualche segno qui nella patria tua . Risspose iesu quessta generatione inchredula segno cerchano ma non li sera dato perche niuno proffeta he acceto nella patria sua . al tempo di elia molte uedoe herano in iudea ma non fu mandato ha nutricharlo seno adduna uedoa di sidone . Molti leprosi si trouauano al tempo di heliseo in

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[a] الله معطى. [b] سورة البحر.

[c] الله شَبَاوُتْ الله عَلُعِنْ هذا الاسم لسان عمران منه.

one of God,' and with thanks he prayed him that he would receive him for servant[1]. Jesus answered: 'Ten have been cleansed; where are the nine?' And he said to him that was cleansed: 'I am not come to be served, but to serve[2]; wherefore go to thine home, and recount how much God[a] hath done in thee, in order that they may know that the promises made to Abraham and his son, with the kingdom of God, are drawing nigh.' The cleansed leper departed, and having arrived in his own neighbourhood recounted how much God through Jesus had wrought in him.

XX[b]. *Miracle on the sea wrought by Jesus, and Jesus declares where the prophet is received.*

Jesus went to the sea of Galilee, and having embarked in a ship[3] sailed to his city of Nazareth; whereupon there was a great tempest in the sea, insomuch that the ship was nigh unto sinking. And Jesus was sleeping upon the prow of the ship. Then drew near to him his disciples, and awoke him, saying: 'O master, save thyself, for we perish!' They were encompassed with very great fear, by reason of the great wind that was contrary and the roaring of the sea. Jesus arose, and raising his eyes to heaven, said: 'O Elohim Sabaoth[c], have mercy upon thy servants.' Then, when Jesus had said this, | suddenly the wind ceased, and the sea became 20[a]
calm. Wherefore the seamen feared, saying: 'And who is this, that the sea and the wind obey him?'

Having arrived at the city of Nazareth the seamen spread through the city all that Jesus had wrought, whereupon the house where Jesus was was surrounded by as many as dwelt in the city. And the scribes and doctors having presented themselves unto him, said: 'We[4] have heard how much thou hast wrought in the sea and in Judaea: give us therefore some sign[5] here in thine own country.'

Jesus answered: 'This faithless generation seek a sign, but it shall not be given them, because no prophet is received in his own country. In the time of Elijah there were many widows in Judaea, but he was not sent to be nourished save unto a widow of Sidon.

[a] God gives. [b] The Chapter of the sea. [c] God of Sabaoth, God of Eloin (Elyon). This is the name in the Amran language (Hebrew?). *Inde.*

[1] Cp. Mark v. 18-20. [2] Cp. Matt. xx. 28. [3] See Matt. viii. 23-27, and parallels. [4] See Luke iv. 23-30. [5] Cp. Matt. xii. 38, 39.

iudea non dimeno sollo aman siro fu mondato . Allora si adirorno li citadini he il presero et il condussero sopra uno precipitio per precipitarlo . ma iessu chaminda per mezzo di loro si parti da loro .

XXI[a]. *Iessu sana uno indomiato he sono getati nel mare li porci dapoi sana la fiola della chananea.*

Ascexe iessu in chafarnau . he auicinandosi alla cita echo che uscite fuori di sepolchri uno il quale hera indemoniato
20[b] he tale che niuna chatena il poteua | tenire he faceua grande malle alli homeni . chridauano per la bocha sua li demonij dicendo ho santo di DIO perche sei uenuto auanti il tempo ha mollestarci . he il pregauano che non li scatiasi . li interogo iessu quãti herano, risposero sei millia sei cento he sesanta sei . si spauentorno li disscepoli quessto sentendo he pregauano iessu che si partisse . allora disse iessu doue he la fede uosstra elgie neccessario che si partj il demonio he non io . pero chridorno li demonij noi usciremo ma concedicj de intrare in queli porci . passceuano iuui uicino al mare quasi dieci millia porcj di chananei . onde disse iessu partiteui he hentrate nelli porcj . con strepito hentrorno li demonij nelli porcj he li precipitorno nel mare . fugirno nella citta cholloro che passceuano li porcj he rinontiorno quanto hera sucesso per iessu . Vscirno li homeni dela citta adonque he ritrouorno iessu he lomo sanato . furno rimpiuti de timore li homeni he pregorno iessu che si partisse dalloro confini . partisi adonque iesu da loro he ascexe nelle parti di tiro he sidone et hecho una dona di chananei con dui suoi fioli uscita
21[a] dal|la patria sua per trouare iessu . auendollo adonque ueduto uenire con li suoi disscepoli chrido iessu fiolo di dauit habi missericordia de mia fiolla che he tormentata dal diauolo . non li risspose pure una parolla iessu perche herano del populo incirconcisso . si mosero ha pieta li disscepoli he dissero ho maesstro habi pieta ha chostoro echo che molto chridano he piangiono . Risspose iessu io no son messo se non al

[a] سورة الجنّ.

Many were the lepers in the time of Elisha in Judaea; nevertheless only Naaman the Syrian was cleansed.'

Then were the citizens enraged and seized him and carried him on to the top of a precipice to cast him down. But Jesus walking through the midst of them, departed from them.

XXI[a]. *Jesus healeth a demoniac, and the swine are cast into the sea. Afterwards he healeth the daughter of the Canaanitess.*

Jesus went up to Capernaum, and as he drew near to the city behold there came out of the tombs[1] one that was possessed of a devil, and in such wise that no chain could hold | him, and he did 20[b]
great harm to the men.

The demons cried out through his mouth, saying: 'O holy one of God, why art thou come before the time[2] to trouble us?' And they prayed him that he would not cast them forth.

Jesus asked them how many they were. They answered: 'Six thousand six hundred and sixty-six.' When the disciples heard this they were affrighted, and prayed Jesus that he would depart. Then said Jesus: 'Where is your faith? It is necessary that the demon should depart, and not I.' The demons therefore cried: 'We will come out, but permit us to enter into those swine.' There were feeding there, near to the sea, about ten thousand swine belonging to the Canaanites. Thereupon Jesus said: 'Depart, and enter into the swine.' With a roar the demons entered into the swine, and cast them headlong into the sea. Then fled into the city they that fed the swine, and recounted all that had been brought to pass by Jesus.

Accordingly the men of the city came forth and found Jesus and the man that was healed. The men were filled with fear and prayed Jesus that he would depart out of their borders. Jesus accordingly departed from them and went up into the parts of Tyre and Sidon.

And lo! a woman of Canaan with her two sons[3], who had come forth out of | her own country to find Jesus. Having therefore 21[a]
seen him come with his disciples, she cried out: 'Jesus, son of David, have mercy on my daughter, who is tormented of the devil!'

Jesus did not answer even a single word, because they were of the uncircumcised people. The disciples were moved to pity, and said: 'O master, have pity on them! Behold how much they cry out and weep!'

[a] The Chapter of the demon (Ginn).

[1] Mark v. 1–17 and parallels. [2] Matt. viii. 29. [3] See Matt. xv. 21–28.

populo de issdraelle[a] . allora uene auanti di iessu la dona cõli suoi filgioli piangendo he dicendo ho fiolo di dauit habi misericordia di me . Risspose iessu non e bono leuare il pane di mano alli filgioli he darlo alli chani he questo disse iessu per la loro inmonditia perche herano dello populo incirconcisso . Risspose la dona o signore li chani mangiano le minucioli che chasscano dala tauola di loro patroni . allora prese amiratione iessu sopra le parole della dona he disse ho dona grãde he la tua fede he leuato le mani al cielo . preggo DIO he poi disse ho dona la tua fiola he liberata uatene im pace . si parti la dona he ritornando ha chasa ritrouo la fiola che
21[b] benediceua DIO pero la dona dis|se ueramente non uie altro DIO che il DIO de issdrael[b] . onde tutta la sua parentella si agreggorno alla leggie di DIO secondo la leggie scrita nel libro di mose .

XXII[c]. *Misero stato deli incirchoncissi che sono di loro milgiore uno chane.*

Interogorno li disscepoli iessu dicendo quel giorno . ho maestro perche facesti cotale rissposta alla dona dicendo che herano chani . Risspose iessu io ui dicho in uerita che elgie melgiore uno chane del homo incirconcisso . allora si atristorno li disepoli dicendo dure sono quesste parole he chi le potra chapire . Risspose iessu se uoi considerate ho stolti quello che fa il chane il quale non ha ragione per seruitio del suo patrone trouarete essere uero il mio parllare . Ditemi il chane chustodisselo la chasa del suo patrone he esspone la uita contra del ladro certo si . ma che chosa riceue elgi molte batiture he iniurie co uno pocho di pane he sempre mostra lieta ciera al suo patrone elgi uero questo . uero he ho maestro rissposero li disscepoli . allora disse iessu horra considerate quanto ha donato DIO[d] ha lo homo he uederete quanto he

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[a] قال عيسى ارسلنى الله تعلى الابنى اسرائل لا غيرهم منه.

[b] لا اله من غير اله بن اسرائل منه.

[c] سورة الكلب.

[d] الله وهّاب.

Jesus answered: 'I am not sent but unto the people of Israel [a].' Then the woman, with her sons, went before Jesus, weeping and saying: 'O son of David, have mercy on me!' Jesus answered: 'It is not good to take the bread from the children's hands and give it to the dogs.' And this said Jesus by reason of their uncleanness, because they were of the uncircumcised people.

The woman answered: 'O Lord, the dogs eat the crumbs that fall from their masters' table.' Then was Jesus seized with admiration at the words of the woman, and said: 'O woman, great is thy faith.' And having raised his hands to heaven he prayed to God, and then he said: 'O woman, thy daughter is freed, go thy way in peace.' The woman departed, and returning to her home found her daughter, who was blessing God.' Wherefore the woman said: | 'Verily there is none other God than the God of 21[b]
Israel [b] [1].' Whereupon all her kinsfolk [2] joined themselves unto the law of [God], according to the law written in the book of Moses.

XXII [c]. *Miserable condition of the uncircumcised in that a dog is better than they.*

The disciples questioned Jesus on that day, saying: 'O master, why didst thou make such answer to the woman, saying that they were dogs?'

Jesus answered: 'Verily I say unto you that a dog is better than an uncircumcised man.' Then were the disciples sorrowful, saying: 'Hard are these words, and who shall be able to receive them?'

Jesus answered: 'If ye consider, O foolish ones, what the dog doth, that hath no reason, for the service of his master, ye will find my saying to be true. Tell me, doth the dog guard the house of his master, and expose his life against the robber? Yea, assuredly. But what receiveth he? Many blows and injuries with little bread, and he always showeth to his master a joyful countenance. Is this true?'

'True it is, O master,' answered the disciples.

Then said Jesus: 'Consider now how much God hath given [d] to man, and ye shall see how unrighteous he is in not observing the

[a] Said Jesus, 'God has sent me to the children of Israel and to none else.' *Inde.* [b] There is none other God save the God of the children of Israel. *Inde.* [c] The Chapter of the dog. [d] God is the bestower.

[1] Cp. 2 Kings v. 15. [2] Cp. John iv. 53.

22a inniquissimo non osseruando il pato di DIO fato ha ha|braham seruo suo . Racordatiue quello che disse dauit ha saulo Re de issdraele contra golias filisteo . signore disse dauit il seruo tuo passcendo le pechore del tuo seruitore ueniua il lupo lorso he il leone he robauano le pechore del tuo seruitore . onde il seruo tuo andaua he ocideua loro ripilgiando le pechore . he chie quessto incirconcisso se non simille alloro andera adonque il seruo tuo nel nome del signore DIO[a] di issdraele he amazera questo inmonddo che bestemia il populo santo di DIO . allora dissero li disscepoli dici ha noi ho maestro per quale chagione lomo deue circoncidersi . Risspose iessu basstiui di sapere che DIO lo a comandato ha habraham dicendo . abraham circoncidi il preputio tuo he di tutta chasa tua perche quessto he pato fra te he me in sempiterno .

XXIII[b]. *Origine della circoncissione he pato di dio con abraham he danatiõ deli incirconcissi.*

E deto quessto iessu sedete apresso il monte che risguardatiro[1] . he li suoi disscepoli se li hachostorno per sentire le sui parole . allora disse iessu, adamo primo homo hauendo mangiato per fraude di satana il cibo proibito da DIO nel
22b paradisso . si ribe|lo al spirito la charne sua onde giuro dicendo per DIO[c] chio ti uolgio talgiare . he roto uno sasso presse la sua charne per talgiarlla con il talgio della pietra onde ne fu ripresso del angelo gabrielo . he lui risspose io ho giurato per DIO[c] di talgiarlo bugiardo non sero giamai . allora langelo li mosstro la superfluita della sua charne he quella talgio . he pero sichome ogni homo prende charne dalla charne di adamo chosi elgie obligato di osseruare quanto adamo giurando promisse . il che osseruo adamo nelli suoi filgioli he di generatione in generatione uene lo obligo della circoncisione onde al tempo di abraham . pochi sopra la terra si trouauano circoncisi per essere moltiplichato la iddolatria sopra la terra . onde DIO

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[a] الله سلطان. [b] سورة اللحم الانسان. [c] وَاللهِ.

[1] So MS. ? *risguardavano.*

covenant of God made with A|braham his servant. Remember 22[a]
that which David said[1] to Saul king of Israel, against Goliath the Philistine: "My lord," said David, "while thy servant was keeping thy servant's flock there came the wolf, the bear, and the lion and seized thy servant's sheep: whereupon thy servant went and slew them, rescuing the sheep. And what is this uncircumcised one but like unto them? Therefore will thy servant go in the name of the Lord God[a] of Israel, and will slay this unclean one that blasphemeth the holy people of God."'

Then said the disciples: 'Tell us, O master, for what reason man must needs be circumcised?'

Jesus answered: 'Let it suffice you that God hath commanded it to Abraham, saying[2]: "Abraham, circumcise thy foreskin and that of all thy house, for this is a covenant between me and thee for ever."'

XXIII[b]. *Origin of circumcision, and covenant of God with Abraham, and damnation of the uncircumcised.*

And having said this, Jesus sat nigh unto the mountain which they looked upon[3]. And his disciples came to his side to listen to his words[4]. Then said Jesus: 'Adam the first man having eaten, by fraud of Satan, the food forbidden of God in paradise, his | flesh rebelled against the spirit[5]; whereupon he swore, saying: 22[b]
"By God[c], I will cut thee!" And having broken a piece of rock, he seized his flesh to cut it with the sharp edge of the stone: whereupon he was rebuked by the angel Gabriel. And he answered: "I have sworn by God[c] to cut it; I will never be a liar!"

'Then the angel showed him the superfluity of his flesh, and that he cut off. And hence, just as every man taketh flesh from the flesh of Adam, so is he bound to observe all that Adam promised with an oath. This did Adam observe in his sons, and from generation to generation came down the obligation of circumcision. But in the time of Abraham there were but few circumcised upon the earth, because that idolatry was multiplied upon the earth.

[a] God is sovereign. [b] The Chapter of the flesh of man. [c] By God (a form of oath).

[1] See 1 Sam. xvii. 34 sqq. [2] Cp. Gen. xvii. 11. [3] Translation uncertain. Text possibly corrupt. [4] Spanish Version extant here and for 30[a, b] and 43[a] is given in the Introduction. [5] Cp. Gal. v. 17.

disse ha abraham il fato circha alla circõcissione he fece lo pato suo dicendo . la anima che non hauerra circoncissa la charne sua la dissperdero dal populo mio in sempiterno . tremorno li disscepoli di timore ha quesste parole di iessu perche con empito di spirito parllo . allora disse iessu lasciate temere ha cholui che non ha circoncisso il suo preputio perche elgie priuo del parradisso . he deto questo iessu di |
23a nouo disse il spirito in molti he pronto nello seruitio di DIO ma la charne he inferma . debe pero considerare lomo che teme DIO che chossa he la charne he doue ha hauto origine et doue si ridura . del fango della terra chreo DIO la charne [a] he in quella spiro il spirito uitale con sofiare dentro ui he pero . quando la charne impedisse il seruitio di DIO come fango deue essere dissprezzata he cõchulchata impero che . cholui che odia lanima sua in questo monddo la chustodisse in uitta etterna . quello che sia la charne al presente li desiderij suoi lo manifessta che he uno chrudo innimicho di ogni bene . perche sollo lei desidera il pechato . deue adonque lomo per compiazere ad uno suo innimicho lasiare di piacere ha DIO suo chreatore [b] quessto consideratelo uoi . tutti li santi he proffeti sono stati innimici della loro charne per seruitio di DIO he pero prontamente he con allegrezza andauano alla morte per non offendere la leggie di DIO . data ha mosse seruo suo he andare seruire li dei falsi he bugiari . Recordatiue di helia
23b che | fugiua per lochi disserti di monti mangiando sollamente erbe uesstito di pelle di chapra . ho quãti giorni non ceno . o quanto fredo sostene . ho quante pioue il bagnete he per spazio di sette hani che dura quella asspra perssecutione della immonda iezabel . Racordatiue di eliseo che manggiaua pane di orzo uesstendo uillissime uestimenti . io ui dicho in uerita che chosstoro non temendo disprezzare la loro charne herano con spauento temuti dalli Re he principi . questo basterebe per dissprezare la charne ho homeni . ma se uoi mirarete li sepolchri chonosscerete quello che he la charne .

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[a] خلق الله ادم من الطين منه . [b] الله خَالِقُ .

Whereupon God told to Abraham the fact concerning circumcision, and made this covenant, saying: "The soul[1] that shall not have his flesh circumcised, I will scatter him from among my people for ever."'

The disciples trembled with fear at these words of Jesus, for with vehemence of spirit he spake. Then said Jesus: 'Leave fear to him that hath not circumcised his foreskin, for he is deprived of paradise.' And having said this, Jesus | spake again, saying: 'The 23[a]
spirit in many is ready in the service of God, but the flesh is weak[2]. The man therefore that feareth God ought to consider what the flesh is, and where it had its origin, and whereto it shall be reduced. Of the clay of the earth created God flesh [a], and into it he breathed the breath of life[3], with an inbreathing therein. And therefore when the flesh shall hinder the service of God it ought to be spurned like clay and trampled on, forasmuch as he that hateth his soul in this world shall keep it in life eternal[4].

'What the flesh is at this present its desires make manifest—that it is a harsh enemy of all good: for it alone desireth sin.

'Ought then man for the sake of satisfying one of his enemies to leave off pleasing God, his creator? [b] Consider ye this. All the saints and prophets have been enemies of their flesh for service of God: wherefore readily and with gladness they went to their death, so as not to offend against the law of God given by Moses his servant, and go and serve the false and lying gods[5].

'Remember Elijah, who | fled through desert places of the 23[b]
mountains, eating only grass, clad in goats' skin. Ah, how many days he supped not! Ah, how much cold he endured! Ah, how many showers drenched him, and [that] for the space of seven years, wherein endured that fierce persecution of the unclean Jezebel!

'Remember Elisha, who ate barley-bread[6], and wore the coarsest raiment. Verily I say unto you that they, not fearing to spurn the flesh, were feared with great terror by the king and princes. This should suffice for the spurning of the flesh, O men. But if ye will gaze at the sepulchres, ye shall know what the flesh is.'

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[a] God created man from clay. *Inde.* [b] God the Creator.

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[1] Cp. Gen. xvii. 14. [2] Cp. Matt. xxvi. 41. [3] Cp. Gen. ii. 7. [4] John xii. 25. [5] 'Dei falsi e bugiardi' = Dante, *Inf.* i. 72: phrase recurs 81[b] and 225[a] fin. [6] See 2 Kings iv. 42.

XXIV[a]. *Essempio notabile chome si deue fugire li cõuiuij he chrapule.*

Auendo deto quessto iessu lachrimo dicendo . guai ha cholloro che seruono alla loro charne[b] perche sono sichuri di non hauere bene alcuno nel altra uita ma sollo tormenti per li pechati loro . io ui dicho che elgi era uno richo epulone il quale non atendeua se non ha chrapule he pero ogni giorno faceua conuito splendido . staua alla porta sua uno pouero
24[a] per nome lazzaro il quale hera pieno di | piage he desideraua di hauere quelli minucioli che chasscauano sotto la tauola dello epulone . ma niuno ne li daua anziche ogniuno il scerniuano . sollo li chani li haueuano misserichordia perche lengeuano le sui piage . interuene che morsse il pouero he li angioli il portorno nelle bracie di abraham padre nosstro . morse hanchora il richo he li diauoli il portorno nelle bracie di satã onde riceuendo somo tormento leuo li ochij . he di lontano uiste lazaro nelle bracie di abrahamo . chrido il richo ho padre abraham abi missericordia di me he manda lazzaro il quale sulle dite sui mi porti una goza di aqua . per refrigerare la mia lingua che he tormentata in quessta fiama . Risspose abraham dicendo filgiolo racordati che tu riceuessti il tuo bene in laltra uitta he lazaro il suo malle pero . hora tu starai in tormentto he lazaro in chonssollatione . chiamo di nouo il richo dicendo ho padre abraham in chaxa mia ui e tre mei fratelli pero manda lazaro ha nontiarlli quanto patissco io azioche facino penitenzza he non uengino quiui . Risspose
24[b] habraham loro | hano mosse he li proffeti ascoltino loro . Risspose il richo no padre abraham ma se uno morto risuscitera chrederano . Risspose abraham chi non chrede ha mose et alli proffeti non chredera tampocho alli morti se resuscitasero[c] . guardate adonque se sono beati li poueri disse iessu, li quali hano patienza he sollo desiderano il neccessario odiando la charne . ho miseri cholloro che portano altri alla

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[a] سورة الغنى والخسس. [b] احسن القصص وه عبد البدن.
[c] قال ابرهيم من لم يعتقد كتاب موسى وكتاب سائر الانبيآء لم يعتقد لمن يحيى الموتى من بنى ادم منه.

XXIV[a]. *Notable example how one ought to flee from banqueting and feasting.*

Having said this, Jesus wept, saying: 'Woe to those who are servants to their flesh[b], for they are sure not to have any good in the other life, but only torments for their sins. I tell you that there was a rich glutton who paid no heed to aught but gluttony, and so every day held a splendid feast[1]. There stood at his gate a poor man by name Lazarus, who was full of | wounds, and was 24[a]
fain to have those crumbs that fell from the glutton's table. But no one gave them to him; nay, all mocked him. Only the dogs had pity on him, for they licked his wounds. It came to pass that the poor man died, and the angels carried him to the arms of Abraham our father. The rich man also died, and the devils carried him to the arms of Satan; whereupon, undergoing the greatest torment, he lifted up his eyes and from afar saw Lazarus in the arms of Abraham. Then cried the rich man: "O father Abraham, have mercy on me, and send Lazarus, who upon his fingers may bring me a drop of water to cool my tongue, which is tormented in this flame."

'Abraham answered: "Son, remember that thou receivedst thy good in the other life and Lazarus his evil; wherefore now thou shalt be in torment, and Lazarus in consolation."

'The rich man cried out again, saying: "O father Abraham, in my house there are three brethren of mine. Therefore send Lazarus to announce to them how much I am suffering, in order that they may repent and not come hither."

'Abraham answered: "They | have Moses and the prophets, let 24[b]
them hear them."

'The rich man answered: "Nay, father Abraham; but if one dead shall arise they will believe."

'Abraham answered: "Whoso believeth not Moses and the prophets will not believe even the dead if they should arise[c]."

'See then whether the poor are blessed,' said Jesus, 'who have patience, and only desire that which is necessary, hating the flesh.

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[a] The Chapter of the rich man and the poor man. [b] The best of histories and (?) the servant of the body. [c] Abraham said: 'Whoever does not believe the book of Moses and the book of the other prophets will not believe him who raises the dead of mankind.' *Inde.*

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[1] See Luke xvi. 19-31.

sepoltura ha dare la charne per cibo di uermi he non imparano la uerita . anziche quiui stano chome inmortalj . pero qui fano grande chase comprano grandi rendite he uiuono superbamente .

XXV[a]. *chome si deue disprezare la charne he chome si deue uiuere nel monddo.*

Allora disse cholui che scriue questo . ho maestro uere sono le tui parolle he pero abiamo abandonato il tutto per seguirti . dici adonque come dobiamo hodiare la charne nosstra perche ammazarsi non he licito he uiuendo ci bissogna darli il uito . Risspose iessu la tua charne chustodissila chome uno chaualo he sicuro uiuerai impero che ad uno chaualo se li misura il cibo he senza misura se li da fatiche . se li pone il freno
25[a] azioche chamini al tuo mo|do si tiene ligato acioche non facia disspiacere ha ueruno . si tiene in uil locho he si bate quando non he obbediente . chosi farai adonque tu ho barnaba he uiuerai sempre con DIO . he non ui scandalizate per il mio parllare perche lo issteso faceua dauit proffetta come lui conffessa dicendo . io son chome uno chaualo apresso di te he son sempre con te . hora ditemi chi e piu pouero cholui che si contenta di pocho ouero cholui che desidera molto . io ui dicho in uerita che se il mondo hauessi intelleto sano amodo ueruno congregaria chossa ueruna imparticolare ma il tutto serebe in chomune . ma in quessto si chonosce la sua pazia che quanto piu congrega tanto piu desidera . he quãto congrega per lo altrui charnale riposso chongrega . pero basteraui una sollo uesste . getate uia la borsa . sacho non portate ne chaciamẽto nelli uosstri piedi he non pensate con dire che chossa sera di noi . habiate pensiero di fare la uollonta di DIO et elgi prouedera al bissogno uosstro talmente
25[b] che non ui manchera chossa ue|runa . io ui dicho in uerita che il molto congregare in quessta uita da certo testimonio di non hauer da riceuere chossa ueruna nel altra[b] . perche

[a] سورة الزبطل النفس [الضبط للنفس؟].

[b] اقول لك الحقّ من جمع مالاً كثراً فى الدّنيا هذا شاهد لا نصيبك فى الجنّة منه.

O wretched they, who bear others to the burial, to give their flesh for food of worms, and do not learn the truth. So far from it that they live here like immortals, for they build great houses and purchase great revenues and live in pride.'

XXV[a]. *How one ought to despise the flesh, and how one ought to live in the world.*

Then said he who writeth: 'O master, true are thy words, and therefore have we forsaken all to follow thee[1]. Tell us, then, how we ought to hate our flesh; for to kill oneself is not lawful, and living we needs must give it its livelihood.'

Jesus answered: 'Keep thy flesh like a horse, and thou shalt live securely. For unto a horse food is given by measure, and labour without measure, and the bridle is put on him that he may walk at thy will, | he is tied up that he may not annoy any one, he 25[a]
is kept in a poor place, and beaten when he is not obedient: so do thou, then, O Barnabas, and thou shalt live always with God.

'And be not offended at my words, for David the prophet did the same thing, as he confesseth, saying: "I am as an horse before thee: and am alway by thee[2]."

'Now tell me, whether is poorer he who is content with little, or he who desireth much? Verily I say unto you, that if the world had but a sound mind no one would amass anything for himself, but all would be in common. But in this is known its madness, that the more it amasseth the more it desireth. And as much as it amasseth, for the fleshly repose of others doth it amass the same. Therefore let one single robe suffice for you[3], cast away your purse, carry no wallet, no sandals on your feet; and do not think, saying: "What shall happen to us?" but have thought to do the will of God, and he will provide for your need, insomuch that nothing shall be lacking unto you. |

'Verily I say unto you, that the amassing much in this life 25[b]
giveth sure witness of not having anything to receive in the other[b].

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[a] The Chapter of the control (?) of self. [b] Verily I say unto you, whoever has amassed much riches on earth, this is a witness that there is no share for him in Paradise.

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[1] Cp. Mark x. 28.
[2] Ps. lxxiii. 22[b], 23[a] (cp. Vulg. *iumentum*).
[3] Cp. Matt. x. 9, 10.

cholui che ha per patria sua ierusalem no fabricha chase in samaria per essere inimicitia fra queste citta intendete uoi . si rissposero li discipolj .

XXVI[a]. *chome si deue ammare* DIO *he in quessto cap: si contiene la mirabil cõtẽtiõ di abrahã cõ il padre.*

Allora disse iessu . elgie uno homo in uiagio he chaminando scuopre uno tesoro intuno champo che si uende per cinque danari . subito lomo chonoscendo quessto uende il mantello per comprare quel champo elgi chredibile quessto . Rissposero li discepoli cholui che non chredese questo he pazzo . adonque disse iessu sarete pazzi uoi se non darete li uostri sensi ha DIO per comprare la anima uosstra nella qualle ui sta il tessoro del ammore per che lamore he uno tessoro inequiparabile poscia che . chi amma DIO suo he DIO he chi a DIO ha ogni chossa[b] . Risspose pietro ho maesstro chome si deue amare DIO con uero ammore dicillo . Risspose iessu io ui dicho in uerita che cholui
26[a] il | quale non odiera il padre he la madre con la propia uitta he filgioli et moglie per ammore di DIO . che chostui non e degno di essere ammato da DIO[c]. Risspose pietro ho maesstro elgi e scrito nella legie di DIO nel libro di mosse . honora il padre tuo azioche tu uiui longamente sopra di la terra he de piu dice . sia malladeto il fiolo che non hobedira il padre he madre sua onde DIO comando che talle fiolo innobediente . fussi ha furore di populo lapidato auanti la porta de la citta . hora chome dici di odiare il padre he la madre . Risspose iessu ogni mia parolla he uera perche non he mia ma he di DIO che mi ha mandato alla chasa de issdraele . pero ui dicho che tutto quello che hauete DIO ue lo ha donatto[d] he pero . che chossa he piu preciossa il dono ouero il donatore . quando il padre he la madre tua chõ ogni altra chossa ti e scandalo nello seruitio di DIO abbandonali chome innimicj . non disse DIO ha abraham

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[a] سورة ابراهيم وابوك (ابوه ؟) القصص.

[b] من احبّ الله كان له الله ومن كان له الله كان كلّ شئ له منه.

[c] الله محبّ. [d] الله مرسل الله وهّاب.

For he that hath Jerusalem for his native country buildeth not houses in Samaria, for that there is enmity between these cities. Understand ye?'

'Yea,' answered the disciples.

XXVI[a]. *How one ought to love God. And in this chapter is contained the wonderful contention of Abraham with his father.*

Then said Jesus: 'There was a man on a journey who, as he was walking, discovered a treasure in a field[1] that was to be sold for five pieces of money. Straightway the man, when he knew this, sold his cloak to buy that field. Is that credible?'

The disciples answered: 'He who would not believe this is mad.'

Thereupon Jesus said: 'Ye will be mad if ye give not your senses to God to buy your soul, wherein resideth the treasure of love; for love is a treasure incomparable. For he that loveth God hath God for his own; and whoso hath God hath everything[b].'

Peter answered: 'O master, how ought one to love God with true love? Tell thou us.'

Jesus replied: 'Verily I say unto you that he who | shall not 26[a]
hate his father and his mother, and his own life, and children and wife for love of God[2], that such an one is not worthy to be loved of God[c].'

Peter answered: 'O master, it is written in the law of God in the book of Moses: "Honour thy father, that thou mayest live long upon the earth[3]." And further he saith: "Cursed be the son that obeyeth not his father and his mother[4]"; wherefore God commanded that such a disobedient son should be by the wrath of the people stoned before the gate of the city[5]. And now how biddest thou us to hate father and mother?'

Jesus replied: 'Every word of mine is true[6], because it is not mine, but God's, who hath sent me[7] to the house of Israel. Therefore I say unto you that all that which ye possess God hath bestowed it upon you[d]: and so, whether is the more precious, the gift or the giver? When thy father and thy mother with every other thing is a stumbling-block to thee in the service of God, abandon them as enemies. Did not God say to Abraham: "Go

[a] The Chapter of Abraham and his father—fables (name of Surah xxviii).
[b] Who loves God has God, and whoever has God has everything. *Inde.*
[c] God loves. [d] God sends, bestows.

[1] Cp. Matt. xiii. 44. [2] Cp. Luke xiv. 26. [3] Exod. xx. 12.
[4] Deut. xxvii. 16. [5] See Deut. xxi. 18–21. [6] Cp. note on 9[b] and reference there. [7] Cp. John xiv. 24.

essci di chassa di tuo padre he della tua parentella . he uieni
26b ha habitare il paesse che | io ti daro he al tuo seme . he per che disse questo DIO se no perche il padre di abrahamo hera statuario il quale fazeua he adoraua li dei bugiari . onde innimicitia hera fra loro talmente che il padre uolsse fare abbrugiare il filgiolo . Risspose pietro uere sono le tui parolle pero ti prego dici chome scerniua abraham il suo padre . Risspose iessu herra abraham di hani sete quando comincio ha cerchare DIO pero un giorno disse ha suo padre ho padre che chossa ha fato lomo . Risspose il stolto padre lomo perche io ho fato te he mio padre affato me . Risspose abraham ho padre il non e chosi imperoche ho sentito uno uechio ha piangendo dire[1] ho DIO mio perche no mi hai dato filgioli . Risspose il padre elgie uero fiolo che DIO agiuta lomo ha fare lo homo ma non ui mette le mani pero sollo bisogna . che lomo uadi ha pregare il suo DIO he darli agnelli he pechore he il suo DIO lo agiutera . Risspose abraham quanti dij sono ho padre . Risspose il uechio sono inffiniti ho filgiolo . Disse abrahã ho padre che chossa faro io se io seruiro uno DIO he |
27a uno altro mi uora malle perche non il seruiro . ad dogni modo uenira fra loro disscordia he pero si fara guera fra li dij . ma si per sorte il dio che mi uolle malle ammazera il mio DIO che faro io certo he che lui amazera hanchora me . Risspose il uechio ridendo ho fiolo non hauere paura perche niuno dio fa guera all altro dio onde nel tempio grande ui sono mille dij . con il dio grande bal he mi trouo uicino ha setanta hani ne giamai ho ueduto che uno dio dessi uno sciafo all altro dio . he pure tutti non seruono ha uno dio ma chi a aduno he chi allo altro . Risspose abraham adonque loro hano paze fra loro . disse il padre la hano . allora abraham disse ho padre chome sono li dij . Risspose il uechio ho stolto ogni giorno io fazio uno dio il quale uendo ad altri per comprare il pane

[1] MS. *dixe*.

forth from the house of thy father and of thy kindred[1], and come to dwell in the land which | I will give to thee and to thy seed"? 26b And wherefore did God say this, save because the father of Abraham was an image-maker, who made and worshipped false gods? Whence there was enmity between them, insomuch that the father wished to burn his son.'

Peter answered: 'True are thy words; wherefore I pray thee tell us how Abraham mocked his father.'

Jesus replied[2]: 'Abraham was seven years old when he began to seek God. So one day he said to his father: "Father, what made man?"

'The foolish father answered: "Man; for I made thee, and my father made me."

'Abraham answered: "Father, it is not so; for I have heard an old man weeping and saying: 'O my God, wherefore hast thou not given me children?'"

'His father replied: "It is true, my son, that God helpeth man to make man, but he putteth not his hands thereto; it is only necessary that man come to pray to his God and to give him lambs and sheep, and his God will help him."

'Abraham answered: "How many gods are there, father?"

'The old man replied: "They are infinite in number, my son."

'Then said Abraham: "O father, what shall I do if I shall serve one god and | another shall wish me evil because I serve him not? 27a In any wise there will come discord between them, and so war will arise among the gods. But if perchance the god that willeth me evil shall slay my own god, what shall I do? It is certain that he will slay me also."

'The old man, laughing, answered: "O son, have no fear, for no god maketh war upon another god; nay, in the great temple there are a thousand gods with the great god Baal; and I am now nigh seventy years old, and yet never have I seen that one god hath smitten another god. And assuredly all men do not serve one god, but one man one, and another another."

'Abraham answered: "So, then, they have peace among themselves?"

'Said his father: "They have."

'Then said Abraham: "O father, what be the gods like?"

'The old man answered: "Fool, every day I make a god, which

[1] Gen. xii. 1. [2] With the story which follows (26b–30b) cp. the briefer accounts in the Qorân xxi and xxxvii, where Abraham mocks and destroys all the idols except the biggest, is seized, and saved from burning by a miracle. See Introd.

he tu non sai chome siano li dij . he ponto allora faceua uno iddolo quessto disse he di palma quello he di oliua quel pichollo he di auolio guarda chome he bello . nom pare che elgi sia uiuo certo che sollo li mancha il fiato . Risspose abraham ho padre addonque sono senza fiato li dij hora chome
27b dano il fia|to he essendo senza uita chome dano la uita . certo padre che quessti non sono DIO . se adiro il uechio ha quesste parolle dicendo se tu fusi in etta di intellto io ti romperia la tessta con quessta scure ma tacj perche non hai intelleto . Risspose abraham ho padre se li dij hagiuta affare lomo chome pol essere che lomo facia li dij . he se di legno si fano li dij grande pechato he abrugiare il legno . Ma dimi padre perche auendo tu fato tanti dij non ti hano li dei agiutato affare altretanti filgioli che tu saresti il piu potente del monddo . staua il uechio fuori di sse sentendo chossi parllare il filgiol il quale sogionse . ho padre il mondo per alcuno tempo elgi stato senza homeni . si Risspose il uechio he perche . perche disse abraham io uoria sapere chi a fato il primo DIO . hora ua fuori di chassa disse il uechio he lassami fare pressto quessto dio he non mi dare parolle . perche quando tu ai fame tu uoi pane he nõ parole disse abraham . uno belo dio certo che il talgiare chome uollete he lui non si difende . Allora il uechio si adiro he disse, tutto il mondo dice che he dio he tu pazo dici che no . per li mei dei che se tu fusi homo io ti occidiria | he deto
28a quessto dete dei[1] pugni he chalzi ha abraham he lo scazio fuori di chasa .

XXVII a. *in questo chapitollo si uede chiaro quanto sia impropio il ridere alli homeni he la prudentia di abrã.*

Rideuano li discepoli sopra la patia del uechio he stauano admirati sopra la prudenza di abraham . li quali riprese iesu dicendo uoi ui sete smentichato le parolle del proffeta che

a سورة المجنون.

[1] MS. apparently *du.*

I sell to others to buy bread, and thou knowest not what the gods are like!" And then at that moment he was making an idol. "This," said he, "is of palm wood, that one is of olive, that little one is of ivory: see how fine it is! Does it not seem as though it were alive? Assuredly, it lacks but breath!"

'Abraham answered: "And so, father, the gods are without breath? Then how do they give breath? | And being without life, 27b how give they life? It is certain, father, that these are not God."

'The old man was wroth at these words, saying: "If thou wert of age to understand, I would break thy head with this axe: But hold thy peace, because thou hast not understanding!"

'Abraham answered: "Father, if the gods help to make man, how can it be that man should make the gods? And if the gods are made of wood, it is a great sin to burn wood. But tell me, father, how is it that, when thou hast made so many gods, the gods have not helped thee to make so many other children that thou shouldest become the most powerful man in the world?"

'The father was beside himself, hearing his son speak so; the son went on: "Father, was the world for some time without men?"

'"Yes," answered the old man, "and why?"

'"Because," said Abraham, "I should like to know who made the first God."

'"Now go out of my house!" said the old man, "and leave me to make this god quickly, and speak no words to me; for, when thou art hungry, thou desirest bread and not words."

'Said Abraham: "A fine god, truly, that thou cuttest him as thou wilt, and he defendeth not himself!"

'Then the old man was angry, and said: "All the world saith that it is a god, and thou, mad fellow, sayest that it is not. By my gods, if thou wert a man I could kill thee!" | And having said 28a this, he gave blows and kicks to Abraham, and chased him from the house.'

XXVII[a]. *In this chapter is clearly seen how improper is laughter in men: also the prudence of Abraham.*

The disciples laughed over the madness of the old man, and stood amazed at the prudence of Abraham. But Jesus reproved them, saying: 'Ye have forgotten the words of the prophet,

[a] The Chapter of the madman.

dice . il risso pressente he uno nontio del pianto uenturo, he de piu . non anderai doue se ride ma siedi doue se piangie perche questa uita passa per misserie . allora disse iessu nel tempo di mose per il ridere he burlare altri non sapete che DIO conuerse in bruti animalli molti homeni di eggito[a] . guardate ha modo ueruno non ridete perche piangerete[b] . Rissposero li discepoli noi ridiamo sopra la pazia del uechio . Disse allora iessu io ui dicho in uerita che ogni simille amma il suo simille[c] he in quello si compiazze pero . se uoi non foste pazzi non ui rideresste di pacia Rissposero loro DIO ci abia misserichordia[d]; disse iessu chosi sia . allora disse filipo
28[b] ho maestro cho|me passo la chossa che il padre di abraham uolse fare brugiare il suo fiolo . Risspose iessu uno giorno essendo abraham peruenuto alla heta di anni dodecj disseli il padre . dimani he la festiuita di tutti li dei pero andaremo al gran tempio he portaremo pressente allo mio dio grande bal . he tu ti ellegerai uno DIO perche tu sei in hetta di hauere uno DIO . Risspose abraham con ingano uollentieri ho padre mio he pero per tempo la matina andorno auuanti di ogni uno al tempio . Ma abraham portaua sotto la tonicha una scure di asscoxo . onde hentrato nel tempio nello chreserre la moltitudine abraham si asscoxe dietro ad uno idolo intuna parte osscura del tempio . il padre suo chredeua nel partirsi che abraham auanti di lui fussi andato ha chassa pero non stete ha ricercharlo .

XXVIII[e].

Partito ogniuno dal tempio li sacerdoti serorno il tempio he si partirno . allora abraham presse la scure he talgio li piedi ha tutti li iddoli saluo al dio grande bal al quale pose la scure appresso li piedi . nel chascare che faceuano le statoe per essere
29[a] uechie he chõ|poste di pezzi andorno im pezzi . onde uscendo

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[a] كانت طائفة فى زمان موسى يسخرون قوماً ويضحكونهم يبدلون الله تعا صورتهم لاجل السخريتهم صورة سوء الحيوان منه.

[b] منه لا تضحك ابدا لانك تبكى.

[c] الجنس معالجنس منه. [d] استغفر الله. [e] سورة الصّنم.

who saith[1]: "Present laughter is a herald of weeping to come," and further, "Thou shalt not go where is laughter, but sit where they weep, because this life passeth in miseries"'. Then said Jesus: 'In the time of Moses, know ye not that for laughing and mocking at others God turned into hideous beasts many men of Egypt[a]? Beware that in anywise ye laugh not at any one, for ye shall surely weep [for it][b].'

The disciples answered: 'We laughed over the madness of the old man.'

Then said Jesus: 'Verily I say unto you, every like loveth his like[c], and therein findeth pleasure. Therefore, if ye were not mad ye would not laugh at madness.'

They answered: 'May God have mercy on us[d].'

Said Jesus: 'So be it.'

Then said Philip: 'O master, how | came it to pass that Abraham's 28[b]
father wished to burn his son?'

Jesus answered: 'One day, Abraham having come to the age of twelve years, his father said to him: "To-morrow is the festival of all the gods; therefore we shall go to the great temple and bear a present to my god, great Baal. And thou shalt choose for thyself a god, for thou art of age to have a god."

'Abraham answered with guile: "Willingly, O my father." And so betimes in the morning they went before every one else to the temple. But Abraham bare beneath his tunic an axe hidden. Whereupon, having entered into the temple, as the crowd increased Abraham hid himself behind an idol in a dark part of the temple. His father, when he departed, believed that Abraham had gone home before him, wherefore he did not stay to seek him.

XXVIII[e].

'When every one had departed from the temple, the priests closed the temple and went away. Then Abraham took the axe and cut off the feet of all the idols, except the great god Baal. At its feet he placed the axe, amid the ruins which the statues made, for they, through being old and com|posed of pieces, fell in pieces. There- 29[a]

[a] There was a party in the time of Moses who ridiculed people and laughed at them; God changed them into the likeness of brute beasts because of their mockery. *Inde.* [b] Do not laugh ever, else you will weep. *Inde.* [c] Like is with like. *Inde.* [d] I ask God's pardon.
[e] The Chapter of the idol.

[1] Cp. Eccles. vii. 2, 3 and Ecclus. xxx. 10.

habraham del tempio fu ueduto da alchuni li qualli suspichorno che elgi fusi andato ha robare qualche chossa nel tempio . pero il tratenetero he hariuati al tempio quando uisstero li loro dij chosi roti chom pianto chridorno, uenite presto ho homeni . he ammaziamo chostui che a ammazato li nosstri dij . chõcorse hiui quasi dieci millia homeni con li sacerdoti he interogorno abraham della chagione che lui haueua disstruto li loro dij . Risspose abraham uoi sette stolti adonque uno homo ammazzera DIO elgie stato il DIO grande che lia ammazati . non uedete uoi quella scure che elgia presso li piedi certo he che lui non uolle compagni . hariuo hiui il padre di abraham il quale harecordandosi di quãti disscorsi haueua fato abraham contra li loro dij . he conoscendo la scure con la qualle abrahamo haueua spezzato li iddoli . chrido elgie stato questo traditore de mio fiolo che a ucisso li nostri dij perche quessta scure he mia he rinontio
29b alloro quanto hera passato fra lui he il suo fiolo . congregor|no adonque li homeni grande quantita di legne . he ligato le mani he piedi ha abraham il posero sopra le legne he sotto ui posero il fuocho . Echo che DIO per langelo suo comando al fuocho che non habrugiasi abraham seruo suo . si accexe con grande furore il fuocho he arsse quasi dui millia homeni di quelli che haueuano condanato abraham alla morte . abraham ueramente si trouo libero portato dello angiolo di DIO apresso la chasa di suo padre . senza uedere chi lo portase he chosi scãpo abrã la morte

XXIX[a].

Allora disse fillipo grande he la missericordia di DIO sopra chi lo hamma . dici ho maestro chome elgi peruene alla cognitione di DIO abraham . Risposse iessu hariuato apresso alla chasa di suo padre habraham temete di andare in chaxa pero si disscosto alquanto da chassa he sento sotto una palma . doue chosi stando fra se diceua el bissogna che ui sia DIO che habia uita he forze piu dello homo posscia che elgi fa lomo .

[a] سورة ابراهيم.

upon, Abraham, going forth from the temple, was seen by certain men, who suspected him of having gone to thieve something from the temple. So they laid hold on him, and having arrived at the temple, when they saw their gods so broken in pieces, they cried out with lamentation: "Come quickly, O men, and let us slay him who hath slain our gods!" There ran together there about ten thousand men, with the priests, and questioned Abraham of the reason why he had destroyed their gods.

'Abraham answered: "Ye are foolish! Shall then a man slay God? It is the great God that hath slain them. See you not that axe which he hath near his feet? Certain it is that he desireth no fellows."

'Then arrived there the father of Abraham, who, mindful of the many discourses of Abraham against their gods, and recognizing the axe wherewith Abraham had broken in pieces the idols, cried out: "It hath been this traitor of a son of mine, who hath slain our gods! for this axe is mine." And he recounted to them all that had passed between him and his son. |

'Accordingly the men collected a great quantity of wood, and 29b
having bound Abraham's hands and feet put him upon the wood, and put fire underneath.

'Lo! God, through his angel, commanded the fire that it should not burn Abraham his servant. The fire blazed up with great fury, and burned about two thousand men of those who had condemned Abraham to death. Abraham verily found himself free, being carried by the angel of God near to the house of his father, without seeing who carried him; and thus Abraham escaped death.'

XXIX[a].

Then said Philip: 'Great is the mercy of God upon whoso loveth him. Tell us, O master, how Abraham came to the knowledge of God.'

Jesus answered: 'Having arrived nigh unto the house of his father, Abraham feared to go into the house; so he removed some distance from the house and sat under a palm tree, where thus abiding by himself he said: "It needs must be that there is a God who hath life and power more than man, since he maketh man,

[a] The Chapter of Abraham.

30[a] he lomo senza DIO nom polle fare lomo | onde rissguardando le stelle la luna he il solle penso che loro fusero dio . ma considerato la uollubillita loro con li suoi moti disse el bisogna che DIO nõ si moua he che neuoli non il scurissca . altrimẽti li homeni se hanichilarebono onde stando chossi sosspeso . senti chiamarsi per nome abraham pero riuolgendosi he non uedendo ha parte ueruna niuno disse . ho pure sentito chiamarmi per nome abrahamo onde dui altre fiate similmente senti chiamarsi per nome abraham . Rissposse lui chi mi chiama . Allora senti dire, io son langello di DIO gabrielo pero si riempite di timore abraham il quale confforto langello dicendo . non temere abraham perche tu sei amicho di DIO onde quando spezzasti li dij deli homeni fusti elleto dal DIO delli angioli he proffeti . talmente che sei scrito nello libro della uita . allora disse abraham che chossa fare debo per seruire lo DIO di angioli he santti proffeti . Risspose langello ua in quel fonte he lauati perche DIO uole parllare techo . Risspose abraham hor chome lauarmi debo; allora langelo seli appresento chome uno bello giouine he si lauo nel fonte |

30[b] dicendo fa chossi hanchora te ho abraham . lauatossi abraham disse langiolo ua sopra quel monte perche DIO te uolle parllare hiuui . asscexe come disse langello ha abraham sul monte he sentato sopra le sui ganbe diceua fra se . quando mi parllera lo DIO di angioli senti chiamarsi chon uoce suaui abrahã il qualle risspose abraham chi mi chiama . Risspose la uoce io son il tuo DIO[a] ho abraham . Rempiuto di spauento abraham chassco la facia sua in terra dicendo chome ti asscoltera il seruo tuo che he poluere he cenere . allora disse DIO non temere ma leuati perche ti ho elleto per mio seruo he uolgio benedirti he farti chressere in molta gente . pero

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[a] الله احد.

and man without God could not make man." | Thereupon, looking 30[a]
round upon the stars, the moon, and the sun, he thought that they had been God. But after considering their variableness with their movements, he said: "It needs must be that God move not, and that clouds hide him not; otherwise men would be brought to naught." Whereupon, remaining thus in suspense, he heard himself called by name, "Abraham!" And so, turning round and not seeing any one on any side, he said: "I have surely heard myself called by name, 'Abraham.'" Thereupon, two other times in like manner, he heard himself called by name, "Abraham!"

'He answered: "Who calleth me?"

'Then he heard it said: "I am the angel of God, Gabriel."

'Therefore was Abraham filled with fear; but the angel comforted him, saying: "Fear not, Abraham, for that thou art friend of God; wherefore, when thou didst break in pieces the gods of men, thou wert chosen of the God of the angels and prophets; insomuch that thou art written in the book of life[1]."

'Then said Abraham: "What ought I to do, to serve the God of the angels and holy prophets?"

'The angel answered: "Go to that fount and wash thee, for God willeth to speak with thee."

'Abraham answered: "Now, how ought I to wash me?"

'Then the angel presented himself unto him as a beautiful youth, and washed himself in the fount, | saying: "Do thou in turn 30[b]
likewise to thyself, O Abraham." When Abraham had washed himself, the angel said: "Go up that mountain, for God willeth to speak to thee there."

'He ascended the mountain as the angel said to Abraham, and having sat down upon his knees he said to himself: "When will the God of the angels speak to me?"

'He heard himself called with a gentle voice: "Abraham!"

'Abraham answered him: "Who calleth me?"

'The voice answered: "I am thy God[a], O Abraham."

'Abraham, filled with fear, bent his face to earth, saying: "How shall thy servant hearken unto thee, who is dust and ashes[2]!"

'Then said God: "Fear not, but rise up, for I have chosen thee for my servant, and I will to bless thee and make thee increase into a great people. Therefore go thou forth from the house of

[a] God is one.

[1] Phil. iv. 3 (cp. 18[b]). [2] Cp. Gen. xviii. 27.

usscisi di chassa di tuo padre he della tua parentella he uieni ha habitare il paesse chio ti daro he al tuo seme . Risspose abraham il tutto faro signore ma chustodissimi che niuno altro dio mi facia malle . Allora parllo DIO dicendo io son DIO sollo he non uie altro DIO che me[a] . io perchuoto he sano ammazzo he dono la uitta, conducho allo imferno he chauo fuori he niuno polle liberarsi dalle mie mani . allora DIO li dete il pato della circoncissione he chossi chonobe DIO il padre
31[a] nosstro abrahã | he deto quessto iessu leuo le mani dicendo . ha te sia honore he gloria ho DIO nosstro chosi sia .

XXX[b].

Ando iessu in ierossolima apresso la senofegia festa della nosstra gente . il che hauendo chonosciuto li scribi he sacerdoti si consilgiorno di prenderlo nel parllare . onde si hachosto ha lui uno dotore dicendo maestro che chossa debo fare per hauere la uitta etterna . Risspose iessu nella leggie chome he scrito . Risspose il tentatore dicendo amma il signore DIO tuo[c] he il prossimo tuo . il tuo DIO ammerai sopra ogni chossa con tutto il chore he anima tua he il prossimo chome te stesso . Risspose iessu, tu hai bene risposto pero ua he tu fa chosi ti dicho he auerai la uita etterna . Disse lui he qualle he il prossimo mio . Risspose iessu leuando li ochij uno homo discendeua di ierusalem per andare in hericho cita riedifichata in malladitione . chostui per strada fu preso da ladri ferito he spolgiato onde lassandolo mezzo morto si partirno . auene che uno sacerdote passo per quello locho onde ueduto il ferito passo uia senza sallutarlo . similmente passo uno leuita senza dire parolla . aduene che passo uno samaritano il qual | uisto
31[b] il ferito si chomosse ha pieta . onde disscexe del suo chauallo he preso il ferito li lauo le ferite con il uino he con onguento le onse alligandoli le ferite . he confortandolo il posse sopra il suo chaualo onde arriuato la sera allo albergo lo dete in

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[a] قال الله لابراهيم انا احد ولا غير اله منه.

[b] سورة لحبّ الانسان.

[c] الله سلطان.

thy father and of thy kindred, and come to dwell in the land which I will give to thee and to thy seed [1]."

'Abraham answered: "All will I do, Lord; but guard me that none other god may do me hurt."

'Then spake God, saying: "I am God alone, and there is none other God but me[a]. I strike down, and make whole; I slay, and give life; I lead down to hell, and I bring out thereof, and none is able to deliver himself out of my hands [2]." Then God gave him the covenant of circumcision; and so our father Abraham knew God.' |

And having said this, Jesus lifted up his hands, saying: 'To 31[a]
thee be honour and glory, O God. So be it!'

XXX[b].

Jesus went to Jerusalem, near unto the Senofegia (= Tabernacles), a feast of our nation. The scribes and Pharisees having perceived this, took counsel to catch him in his talk [3].

Whereupon, there came to him a doctor, saying [4]: 'Master, what must I do to have eternal life?'

Jesus answered: 'How is it written in the law?'

The tempter answered, saying: 'Love the Lord thy God[c], and thy neighbour. Thou shalt love thy God above all things, with all thy heart and thy mind, and thy neighbour as thyself.'

Jesus answered: 'Thou hast answered well: therefore go and do thou so, I say, and thou shalt have eternal life.'

He said unto him: 'And who is my neighbour?'

Jesus answered, lifting up his eyes: 'A man was going down from Jerusalem to go unto Jericho, a city rebuilt under a curse [5]. This man on the road was seized by robbers, wounded and stripped; whereupon they departed, leaving him half dead. It chanced that a priest passed by that place, and he, seeing the wounded man, passed on without greeting him. In like manner passed a Levite, without saying a word. It chanced that there passed [also] a Samaritan, who, | seeing the wounded man, was moved to compassion, 31[b]
and alighted from his horse, and took the wounded man and washed his wounds with wine, and anointed them with ointment, and binding up his wounds for him and comforting him, he set him upon his own horse. Whereupon, having arrived in the evening

[a] Said God to Abraham: 'I am one, and there is no God else.' *Inde.*
[b] The Chapter of the love of mankind. [c] God is sovereign.

[1] Gen. xii. 1, 2. [2] Cp. Deut. xxxii. 39 and Tobit xiii. 2. [3] Matt. xxii. 15. [4] See Luke x. 25–37. [5] See Josh. vi. 26 and 1 Kings xvi. 34.

chusstodia allo hosspite he leuato la matina disse . habi chura di chostui perche io ti pagero il tutto he donato quatro danari di horo all inffermo . per lossto disse sta di bono animo che pressto ritornaro he conduroti in chasa mia . dimi disse iessu quale di chosstoro fu il prossimo . Risspose il dotore cholui che fece miserichordia, allora disse iessu . tu iusstamente risspondesti pero ua he fa tu il simille . confuso il dotore si parti .

XXXI [a].

Auicinosi ha iessu li sacerdoti he dissero . ho maestro elgi licito dare il censo ha cessare . Riuoltosi iessu ha iuda he disseli hai tu pecunia he tollto uno danaro in mano si uolse iessu alli sacerdoti he li disse . quessto danaro ha una inmagine ditemi de chie quessta imagine . Rissposero loro di cessare . pero date disse iessu quello che he di cesare ha cessare he quello che he di DIO datelo ha DIO . allora confusi si partirno |
32[a] et echo apresarsi uno centurione dicendo . signore il mio filgiolo he inffermo habi missericordia alla mia uechiezza . Risspose iessu il signore DIO [b] de issdraelle ti habia misserichordia . partisi lomo he iessu disse asspatami che io uero ha chasa tua affare oratione sopra il tuo filgiollo . Rissposse il centurione ho signore io no son degno che tu proffeta di DIO uengi alla chasa mia basstami la tua parolla che dicessti per sallute del mio fiolo . perche il tuo DIO tia constituito signore sopra ogni infermita sicome langelo suo dormendo mi disse . Allora iessu presse admiratione grandde he uoltato alla turba disse . guardate quessto allieno che elgia piu fede di quanti habia trouato in issdraele . he uoltatosi al centurione disse uatene in paze perche DIO [c] per la fede grande che tia dato elgia concesso la sanita al tuo filgiolo . andosi il centurione he per strada incontro li suoi serui li quali li anontiorno chome il suo fiollo hera sannato . Risspose lomo ha che hora li cesso la febre;

[a] سورة يشفى. [b] الله سلطان. [c] الله معطى.

at the inn, he gave him into the charge of the host. And when he had risen on the morrow, he said: "Take care of this man, and I will pay thee all." And having presented four gold pieces to the sick man for the host, he said: "Be of good cheer, for I will speedily return and conduct thee to my own home."'

'Tell me,' said Jesus, 'which of these was the neighbour?'

The doctor answered: 'He who showed mercy.'

Then said Jesus: 'Thou hast answered rightly; therefore go and do thou likewise.'

The doctor departed in confusion.

XXXI[a].

Then drew near unto Jesus[1] the priests, and said: 'Master, is it lawful to give tribute to Caesar?' Jesus turned round to Judas, and said: 'Hast thou any money?' And taking a penny in his hand, Jesus turned himself to the priests, and said to them: 'This penny hath an image: tell me, whose image is it?'

They answered: 'Caesar's.'

'Give therefore,' said Jesus, 'that which is Caesar's to Caesar, and that which is God's give it to God.'

Then they departed in confusion. |

And behold there drew nigh a centurion[2], saying: 'Lord[3], my 32[a]
son is sick; have mercy on my old age!'

Jesus answered: 'The Lord God[b] of Israel have mercy on thee!'

The man was departing; and Jesus said: 'Wait for me, for I will come to thine house, to make prayer over thy son.'

The centurion answered: 'Lord[3], I am not worthy that thou, a prophet of God, shouldest come unto my house, sufficient unto me is the word that thou hast spoken for the healing of my son; for thy God hath made thee lord over every sickness, even as his angel said unto me in my sleep.'

Then Jesus marvelled greatly, and turning to the crowd, he said: 'Behold this stranger, for he hath more faith than all that I have found in Israel.' And turning to the centurion, he said: 'Go in peace, because God[c], for the great faith that he hath given thee, hath granted health to thy son.'

The centurion went his way[4], and on the road he met his servants, who announced to him how his son was healed.

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[a] The Chapter of healing. [b] God is sovereign. [c] God gives.

[1] See Matt. xxii. 15–22 and parallels. [2] See Matt. viii. 5–13 and parallels. [3] Or 'Sir.' [4] See John iv. 51–3.

dissero loro hieri allora di sessta li passo il challore . conobe lomo che quando iessu disse il signore DIO [a] de issdraelle ti
32[b] habia misserichordia | il fiol suo riceuete la sanitta . onde chredete lomo ha DIO nosstro he hentrato nella sua chasa spezzo tutti li suoi dij dicendo . elgie sollo il DIO de issdraelle il uero he uiuo DIO [b] pero disse elgi niuno manggi il mio pane chi non addora il DIO de issdraelle .

XXXII [c].

Inuito ha dissnare iessu uno perito della leggie per tentarlo . andoui iessu con li suoi discepoli he molti scribi per tentarlo lo asspetauano ha chassa . onde si posero ha tauola li disscepoli senzza lauarsi le mani . chiamorno iessu li scribi dicendo perche li tuoi dissepoli non osseruano le traditioni di nosstri uechij non si lauando le mani auanti che mangino il pane . Risspose iessu he io ui dimando per che chagione hauete scancellato il precceto di DIO per hoseruare le traditioni uosstre [d] uoi dite alli filgioli di padri poueri offerissi he fa uoto al tempio li quali fano uoto di quel pocho che doueriano sostentare li loro padri . he quando li loro padri uolgiono tuore il danaro chridano
33[a] li filgioli elgie consachrato ha | DIO quello danaro . onde li padri patisscono ho falsi scribi hipochriti quel danaro lo spende DIO non certo perche . DIO non mangia [e] chome dice per il seruo dauit proffeta . adonque mangero charne di tori he beuero il sangue di chasstradi . Rendimi il sachrificio de le laudi he offerissimi li tuoi uoti perche . se io hauessi fame non ti dimandero niente essendo che ogni chossa he nelle mie mani he la abondantia del paradisso he con me . hipochriti uoi fate quessto per empire la uosstra borsa he pero decimate la ruta he la menta . ho miseri perche ad altri dimosstrate chiarissima

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[a] الله سلطان. [b] اله بن [بنى] اسرائل واحد وحق حيّ الله منه.

[c] سورة البدعة.

[d] قال عيسى لعلماء منى [بنى] اسرائل لم تحرفون احكام الله تعلى وبتّبعون كم [وتتبعون] بدعةً تحدثون كم [ها؟] من عند كم منه.

[e] الله لا يئكل.

The man answered: 'At what hour did the fever leave him?'

They said: 'Yesterday, at the sixth hour, the heat departed from him.'

The man knew that when Jesus said: 'The Lord God [a] of Israel have mercy on thee,' | his son received his health. Whereupon the 32[b]
man believed in our God, and having entered into his house, he brake in pieces all his own gods, saying: 'There is only the God of Israel, the true and living God [b].' Therefore said he: 'None shall eat of my bread that worshippeth not the God of Israel.'

XXXII [c].

One skilled in the law invited Jesus to supper [1], in order to tempt him. Jesus came thither with his disciples, and many scribes, to tempt him, waited for him in the house. Whereupon, the disciples sat down to table without washing their hands. The scribes called Jesus, saying: 'Wherefore do not thy disciples observe the traditions of our elders, in not washing their hands before they eat bread?'

Jesus answered: 'And I ask you, for what cause have ye annulled the precept of God to observe your traditions [d]? Ye say to the sons of poor fathers: "Offer and make vows unto the temple." And they make vows of that little wherewith they ought to support their fathers. And when their fathers wish to take money, the sons cry out: "This money is consecrated to | God"; whereby the 33[a]
fathers suffer. O false scribes, hypocrites, doth God use this money? Assuredly not, for God eateth not [e], as he saith by his servant David the prophet [2]: "Shall I then eat the flesh of bulls and drink the blood of sheep? Render unto me the sacrifice of praise, and offer unto me thy vows; for if I should be hungry I will not ask aught of thee, seeing that all things are in my hands, and the abundance of paradise is with me." Hypocrites! ye do this to fill your purse, and therefore ye tithe rue and mint. Oh miserable ones! for unto others ye show the most clear way, by which ye will not go [3].

[a] God is sovereign. [b] The God of the children of Israel is one, and true, living God. *Inde.* [c] The Chapter of innovation. [d] Said Jesus to the doctors (of the law) of the children of Israel: 'Why alter ye the commandments of God, and follow innovations that ye invent of yourselves?' *Inde.* [e] God eats not.

[1] See Matt. xv. 2–6 and cp. Luke xi. 37–46; xiv. 1. [2] Ps. l. 13, 14, 11, 12. [3] Reading uncertain: perhaps render '*Which ye yourselves will not see.*'

la uia per laqual non uollete uedere [1]. uoi scribi he dotori ponete sopra laltrui spalle pesi de intollerabil pesso ma uoi pero chon uno deto non uollete mouerlo . io ui dicho in uerita che ogni malle he hentrato nel monddo sotto pretessto di uechij . ditemi la iddolatria chi la fece hentrare nel monddo se non la usanza di uechij imperoche . elgi fu uno Re il quale esstremamente ammaua il padre suo il quale haueua nome bal . onde essendoli morto il padre il fiolo per sua conssolatione fece far una inmagine simille al padre he la posse nella piazza
33b della citta . he fece uno dechreto che ogniuno il | quale si auicinassi ha quella statoa per spazio di quindeci cubiti fusi saluo . he ueruno per niuno conto il douessi offendere onde per il beneficio che ne riceueua li malfatori inchominciorno ha offerire alla statoa . rose he fiori li quali per pocho tempo si conuerti la offerta in danari he cibi he talmente che . il chiamorno DIO per honorarlo la qual chossa de consuetudine si trassmuto in legie . talmente che lo iddolo di bal si esstendete per tutto il monddo . ho quanto inzio si lamenta DIO per esaia proffeta dicendo . Veramente quessto popullo mi adora [a] in uano perche hano scancellato la mia legie datoli per mose seruo mio . he seguitano li traditioni di lloro uechij. io ui dicho in uerita che il mangiare il pane con le mani sporche non machia lomo impero che . quello che entra nel homo non machia lomo ma quello che uscise del homo machia lomo . adonque disse uno scriba se io mangero il porcho he altri cibi inmondi non machierano la mia conscieza . Risspose iessu, la inobediẽza non hentrera nel homo ma usscira dal homo dal chor suo he pero sara machiato quando mangiera il cibbo proibito [b] . disse allora uno dotore ho maestro tu hai
34a mol|to parllato contra della iddolatria quasi che il populo de issdrael habia iddoli he pero ci fai inguria . Risspose iessu io so bene che in issdraele ogidi non uie statoe di legno ma uie statoe di charne . Rissposero tutti li scribi adirati

[a] الله معبد [معبود؟]. [b] حرّم لحم الخنزير منه.

[1] So MS. : probably we should either omit *per*, or read, for *uedere*, *andare*.

'Ye scribes and doctors lay upon the shoulders of others weights of unbearable weight, but ye yourselves the while are not willing to move them with one of your fingers.

'Verily I say unto you, that every evil hath entered into the world under the pretext of the elders. Tell me, who made idolatry to enter into the world, if not the usage of the elders? For there was a king who exceedingly loved his father, whose name was Baal. Whereupon, when the father was dead, his son for his own consolation, caused to be made an image like unto his father, and set it up in the market-place of the city. And he made a decree that every one who | approached that statue within a space of fifteen cubits 33b should be safe, and no one on any account should do him hurt. Hence the malefactors, by reason of the benefit they received therefrom, began to offer to the statue roses and flowers, and in a short time the offerings were changed into money and food, insomuch that they called it god, to honour it. Which thing from custom was transformed into a law, insomuch that the idol of Baal spread through all the world; and how much doth God lament this[1] by the prophet Isaiah, saying: "Truly this people worshippeth me[a] in vain, for they have annulled my law given to them by my servant Moses, and follow the traditions of their elders."

'Verily I say unto you, that to eat bread with unclean hands defileth not a man, because that which entereth into the man defileth not the man, but that which cometh out of the man defileth the man.'

Thereupon, said one of the scribes: 'If I shall eat pork, or other unclean meats, will they not defile my conscience?'

Jesus answered: 'Disobedience will not enter into the man, but will come out of the man, from his heart; and therefore will he be defiled when he shall eat forbidden food[b].'

Then said one of the doctors: 'Master, thou hast | spoken much 34a against idolatry as though the people of Israel had idols, and so thou hast done us wrong.'

Jesus answered: 'I know well that in Israel to-day there are not statues of wood; but there are statues of flesh.'

Then answered all the scribes in wrath: 'And so we are idolaters?'

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[a] God is worshipped. [b] The flesh of swine is forbidden. *Inde.*

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[1] See Matt. xv. 7-20.

adonque noi siamo iddolatri . Risspose iessu, io ui dicho in uerita che il precceto nõ dice addorerai ma dice hamerai il signore DIO tuo [a] . con tutta la anima tua he con tutto il chore tuo he con tutta la mente tua . elgi uero quessto disse iessu elglie uero rissposero ogniuno .

XXXIII [b].

Allora disse iessu . in uerita que tutto quello che lomo amma per il quale lascia ogni altra chossa che quello he il suo dio [c] he pero . il fornichatore ha per suo simullachro la meretrice . il mangiatore he beuitore ha per simullachro la propria charne he lo auuaro ha per suo simullachro lo argento he horo . he chossi similmente ogni altro pechatore . allora disse cholui che lo haueua conuitato ho maestro qual he il magiore pechato . Risspose iessu quale he la magiore
34b roina di una chassa; taceuano ogniuno | quando iessu con il suo dito mosstro il fondamento he disse . chasscando il fondamento subito la chasa he roinata per modo che bisogna di nouo hedifficharla . ma chasscando ogni altra parte si pote raconziare chossi ui dicho adonque che . la iddolatria he il magiore pechato perche priua lomo in tutto di fede he consequentemente di DIO onde nom polle hauere niuno effeto di spirito [d] . ma ogni altro pechato lasscia al homo speranza di hauere misserichordia he pero dicho che la iddolatria he il maggiore pechato . stauano marauilgiati ogniuno sopra il parllare di iessu perche chonosceuano non potersi ha modo ueruno pontare . quando iessu sogionse, Racordatiue quello che DIO disse he moisse con iossue scrise nella leggie he uederete quanto sia graue quessto pechato . Disse DIO parllando ha issdraelle . non ti farai immagine ueruna di quelle che sono in ciello ne di quelle che sono sotto il cielo . no ne farai di quelle che sono sopra la terra ne di quelle che ssono sotto la terra . ne di quelle che sono sopra laqua ouero di

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[a] الله معبد [معبود؟].
[b] سورة المشكرين [المشركين؟].
[c] الله سلطان.
[d] لا اكبر من الجرم الّا ان يعبد الصّنم لانّه يخرج من الدّين ويبعد من الله تعلى منه.

Jesus answered: 'Verily I say unto you, the precept[1] saith not "Thou shalt worship," but "Thou shalt love the Lord thy God[a] with all thy soul, and with all thy heart, and with all thy mind." Is this true?' said Jesus.

'It is true,' answered every one.

XXXIII[b].

Then said Jesus: 'Verily all that which a man loveth, for which he leaveth everything else but that, is his god[c]. And so the fornicator hath for his image the harlot, the glutton and drunkard hath for image his own flesh, and the covetous hath for his image silver and gold, and so likewise every other sinner.'

Then said he who had invited him: 'Master, which is the greatest sin?'

Jesus answered: 'Which is the greatest ruin of a house?'

Every one was silent, | when Jesus with his finger pointed to the 34[b]
foundation, and said: 'If the foundation give way, immediately the house falleth in ruin, in such wise that it is necessary to build it up anew: but if every other part give way it can be repaired. Even so then say I to you, that idolatry is the greatest sin, because it depriveth a man entirely of faith, and consequently of God; so that he can have no spiritual affection[d]. But every other sin leaveth to man the hope of obtaining mercy: and therefore I say that idolatry is the greatest sin.'

All stood amazed at the speaking of Jesus, for they perceived that it could not in any wise be assailed.

Then Jesus continued: 'Remember that which God spake and which Moses and Joshua wrote in the law, and ye shall see how grave is this sin. Said God, speaking to Israel: "Thou shalt not[2] make to thyself any image of those things which are in heaven nor of those things which are under the heaven, nor shalt thou make it of those things which are above the earth, nor of those which are under the earth; nor of those which are above the water, nor

[a] God is worshipped. [b] The Chapter of the idolaters. [c] God is sovereign. [d] The greatest of unlawful things is the worship of idols, as that leads out of religion and away from God. *Inde.*

[1] Deut. vi. 5. [2] Exod. xx. 4-6 and Deut. v. 8, 9.

35[a] quelle che sono sotto la aqua | perche io son il tuo DIO forte he zeloso [a] che uendichera quessto pechato . nelli padri he nelli loro filgioli insino alla quarta generatione . Racordatiue che auendo il popullo nosstro fato il uitello he auendo loro addorato quello . per chomandamento di DIO iosue he la tribu di leui pilgio la spada he ne occisse cento he uinti millia di cholloro che non dimandorno misserichordia ha DIO . ho tremendo iuditio di DIO sopra li idolatrj [b].

XXXIV [c].

Staua auanti la porta . uno il qualle haueua la mano desstra ritirata per modo che elgi non poteua adoperarlla . onde iessu leuato il chore ha DIO prego he poi disse, acioche chonosciate le mie parolle essere uere . io dicho in nome de DIO [d] homo disstendi la tua mano infferma la quale sana disstexe chome se giamai non hauesi hauto malle . halloro con timore di DIO incominciorno ha mangiare . auendo mangiato alquanto di nouo disse iessu, io ui dicho in uerita che saria melgio abrugiare una citta che lasciarui una chatiua consuetudine [e].

35[b] sopra le qual|li DIO he adirato chontra li principi he Re della terra . alli quali DIO ha dato la spada per disstrugere le inniquita [f] . dipoi disse iessu quando tu sei inuitato ti harechordo non ti ponere nel primo locho azioche uenendo uno magiore amicho dello osspite . non ti dicha losspite leuate he senta piu ha basso che ti saria uergogna . ma ua he siedi nel locho piu uille azioche uedendoti cholui che te inuito dicha lieuati hamicho he uieni ha sedere qui di sopra . perche allora ti serra honore grande perche . ogniuno che si exalta sarra humilliato he chi se humillia sera exaltato [g] . io ui dicho in uerita che satana no diuento riprobo per altro pechato che

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[a] الله قاوىّ وغيّور وذو انتقام.

[b] حكم الله شديد على مشرقين [مشركين ؟] منه.

[c] سورة السفلى.

[d] باذن الله.

[e] اولى ان يحرق البلد من ان يضع فيه بدعة السوء منه.

[f] الله قهار ومعطى.

[g] من توضع رفع الله و من رفعه توضعه الله منه.

of those which are under the water. | For I am thy God, strong 35a
and jealous[a 1], who will take vengeance for this sin upon the fathers and upon their children even unto the fourth generation." Remember how[2], when our people had made the calf, and when they had worshipped it, by commandment of God Joshua and the tribe of Levi took the sword and slew of them one hundred and twenty thousand[3] of those that did not crave mercy of God. Oh, terrible judgment of God upon the idolaters[b]!'

XXXIV[c].

There stood before the door one[4] who had his right hand shrunken in such fashion that he could not use it. Whereupon Jesus, having lift up his heart to God, prayed, and then said: 'In order that ye may know that my words are true, I say, "In the name of God[d], man, stretch out thine infirm hand!"' He stretched it out whole, as if it had never had aught ill with it.

Then with fear of God they began to eat. And having eaten somewhat, Jesus said again: 'Verily I say unto you, that it were better to burn a city than to leave there an evil custom[e]. For on account of such | is God wroth with the princes and kings 35b
of the earth, to whom God hath given the sword to destroy iniquities[f 5].'

Afterwards said Jesus[6]: 'When thou are invited, remember not to set thyself in the highest place, in order that if a greater friend of the host come the host say not unto thee: "Arise and sit lower down!" which were a shame to thee. But go and sit in the meanest place, in order that he who invited thee may come and say: "Arise, friend, and come and sit here, above!" For then shalt thou have great honour: for every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted[g].

'Verily I say unto you, that Satan became not reprobate

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[a] God is powerful and jealous and revengeful. [b] The judgement of God is strict upon the worshippers of many gods. *Inde.* [c] The Chapter of the inferior (mean). [d] By permission of God. [e] It is better that he should burn the city than that he should set in it an evil innovation. *Inde.* [f] God subdues and gives. [g] Whosoever humbleth himself God will exalt, and whosoever exalteth himself God humbleth. *Inde.*

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[1] *forte he zeloso = fortis, zelotes*; cp. Vulg. Exod. xx. 5. [2] See Exod. xxxii. 4-6. 27, 28. [3] NB. The number given in Exod. xxxii. 28 is 3,000, and Joshua is not mentioned. [4] See Matt. ii. 10-13 and parallels.
[5] Cp. Rom. xiii. 4. [6] See Luke xiv. 7-11.

per la superbia sua[a] sicome dice il profeta esaia . improperandollo con quesste parolle . chome chasscati dal cielo ho lucifero che heri la bellezza deli angioli he luceui chome la aurora . Veramente in terra he chasscato la superbia tua . io ui dicho in uerita che se lomo chonosese le misserie sui che sempre piangeria quiui in terra he si reputeria uillissimo sopra di ogni altra chossa . non per altra chagione il primo
36[a] homo con sua molgie piansero cento hanni chontinui | dimandando misserichordia ha DIO[b] . perche in uero chonossceuano doue herano chaduti per la loro superbia . he deto quessto iessu resse le gratie he quel giorno fu publichato per ierusalem quanto haueua deto iessu con il mirachollo che haueua fato . talmente che il populo ringratiaua DIO benedicendo il suo santo nome . ma li scribi he sacerdoti hauendo intexo che elgi parllo contra le traditioni di uechij si azessero di magiore odio . he come faraone indurorno il chore loro pero cerchauano hochaxione di amazarlo ma nõ la trouauano .

XXXV[c].

Partissi iessu di ierusalem he ando al disserto oltra il giordano . he li suoi disscepoli assentati che furno dissero ha iessu ho maesstro . dici chome chassco satana per superbia perche habiamo intexo che elgi chassco per innobedienzza he perche elgi sempre tenta lomo ha mal fare . Risspose iessu, hauendo DIO chreato una massa di terra[d] he tasatola per uinticinque millia hanni senzza fare altro . Satana che hera |
36[b] chome sacerdote he chapo di angioli . per lo intelleto grande che haueua chonobe che DIO di quella massa di terra doueua chauare cento he quarãta quatro millia . signati con il charatere della proffetia he il nontio di DIO[e] del quale nontio sesanta millia hanni chreato haueua auanti ogni chossa la

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[a] منه ابلس تكبر وكان من الكافرين.

[b] [ذكر توبة ادم ؟] ادم توب ذكر.

[c] سورة سجدة الملئكة.

[d] خلق الله طين.

[e] رسول الله.

for other sin than for his pride [a]. Even as saith the prophet Isaiah, reproaching him with these words: "How art thou fallen from heaven, O Lucifer, that wert the beauty of the angels, and didst shine like the dawn: truly to earth is fallen thy pride [1]!"

'Verily I say unto you, that if a man knew his miseries, he would always weep here on earth and account himself most mean, beyond every other thing. For no other cause did the first man with his wife weep for a hundred years without ceasing, | craving mercy of 36[a]
God [b]. For they knew truly whither they had fallen through their pride.'

And having said this, Jesus gave thanks; and that day it was published through Jerusalem how great things Jesus had said, with the miracle he had wrought, insomuch that the people gave thanks to God, blessing his holy name.

But the scribes and priests, having understood that he spake against the traditions of the elders, were kindled with greater hatred. And like Pharaoh [2] they hardened their heart: wherefore they sought occasion to slay him, but found it not.

XXXV [c].

Jesus departed from Jerusalem, and went to the desert beyond Jordan: and his disciples that were seated round him said to Jesus: 'O master, tell us how Satan fell through pride, for we have understood that he fell through disobedience, and because he always tempteth man to do evil.'

Jesus answered [3]: 'God having created a mass of earth [d], and having left it for twenty-five thousand years without doing aught else; Satan, who was | as it were priest and head of the angels, by 36[b]
the great understanding that he possessed, knew that God of that mass of earth was to take one hundred and forty and four thousand signed with the mark of prophecy, and the messenger of God [e], the soul of which messenger he had created sixty thousand years before

[a] *Inde.* Iblis (the devil) was arrogant and was of the unbelievers (Surah xxxviii. 74). [b] Account of the repentance of Adam. [c] The Chapter of the worship of the angels. [d] God created mud (a lump of earth). [e] The prophet (the sent) of God.

[1] Isa. xiv. 12. [2] Exod. vii. 13, &c. [3] Cp. fall of Satan (Eblis) in Qorân, ch. ii, vii, &c. For further ref. see note on 76[a].

hanima sua[a] . pero indignato solicitaua li angioli dicendo, guardate che un giorno DIO uora che sia da noi riuerita quella terra . pero considerate che noi siamo spirito he pero non e conueniente di fare tal chossa . molti pero[1] si scostorno da DIO onde disse DIO uno giorno essendo congreggati tutti li angioli . pressto ogniuno che tiene me per suo signore facia riuerenzza ha quessta terra . quelli li quali ammauano DIO se inclinorno ma satana con li suoi consentienti disero . ho signore noi siamo spirito he pero no ne iussto che noi faciamo riuerenzza ha quelo fango il che hauendo deto quessto . satana diuento horido he di asspeto spauenteuolle he bruti diuentorno li suoi seguaci impero che . per la loro ribelione DIO tiro ha se quella bellezza che chreandoli li haueua donato . |
37[a] onde nel leuare il chapo loro li angioli santi uedẽdo chossi spauenteuole mosstro quale hera diuentato satana he li suoi seguaci . chasscorno con la fazia in terra per timore[b] . allora disse satana[c] ho signore tu mi hai iniustamente fato bruto ma io ne son chontento perche uolgio scancellare quanto farai . he li altri diauoli dissero non lo chiamare signore ho lucifero perche tu sei signore . allora disse DIO alli seguaci di satana pentiteui he richonoscete me DIO chreator uosstro[d] li quali rissposero . noi si pentiamo di hauerti fato alchuna riuerenzza perche tu non sei iussto ma satana he iussto he innocente il quale he signor nosstro . Allora disse DIO partiteui da me ho malledeti che io non uio misserichordia[e]. he nel partirsi satana sputo sopra quella massa di terra il quale sputo . leuo con alquanto di terra langelo gabriele che pero lomo hora ha lonbillicho nel uentre .

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[a] علم الابلس فى قالب ادم يخرج منه اربع واربعون مائة الاف من الانبيآء وختم الانبيآء الّذى روّحه خلق الله اولاً من كلّ المخلقات سبعين الاف سنة منه.

[b] بيان سجدة الملائكة.

[c] ابلس تكبر و كان من الكافرين هذا القصص منه.

[d] الله خالق. [e] الله يغزب [يعذب ؟].

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[1] MS. *peri.*

aught else [a]. Therefore, being indignant, he instigated the angels, saying: "Look ye, one day God shall will that this earth be revered by us. Wherefore consider that we are spirit, and therefore it is not fitting so to do."

'Many therefore forsook God. Whereupon said God, one day when all the angels were assembled: "Let each one that holds me for his lord straightway do reverence to this earth."

'They that loved God bowed themselves, but Satan, with them that were of his mind, said: "O Lord, we are spirit, and therefore it is not just that we should do reverence to this clay." Having said this, Satan became horrid and of fearsome look, and his followers became hideous; because for their rebellion God took away from them the beauty wherewith he had endued them in creating them. | Whereat the holy angels, when, lifting their heads, 37[a]
they saw how terrible a monster Satan had become, and his followers, cast down their face to earth in fear [b].

'Then said Satan [c]: "O Lord, thou hast unjustly made me hideous, but I am content thereat, because I desire to annul all that thou shalt do. And the other devils said: "Call him not Lord, O Lucifer, for thou art Lord."

'Then said God to the followers of Satan: "Repent ye, and recognize me as God, your creator [d]."

'They answered: "We repent of having done thee any reverence, for that thou art not just; but Satan is just and innocent, and he is our Lord."

'Then said God: "Depart from me, O ye cursed, for I have no mercy on you [e]."

'And in his departing Satan spat upon that mass of earth, and that spittle the angel Gabriel lifted up with some earth, so that therefore now man has the navel in his belly.'

[a] The devil knew that from the body of Adam would come forty-four hundred thousand (*sic*) prophets and of the seal of the prophets, whose soul (Mohammed's) God created before all created things seventy thousand years (*sic*). [b] Showing the worship of the angels. [c] The devil was arrogant and was of the unbelievers—this is the history. *Inde.* [d] God creates. [e] God punishes.

XXXVI[a].

37[b] Stauano con grande marauilgia li disscepoli | sopra la rebelione angelicha . allora disse iessu in uerita ui dicho che cholui che non fa oratione he piu scellerato di satana he patira magiore pene . imperoche satana non hebe auanti della sua chaduta niuno exempio da temere ne tampocho DIO li mando ueruno proffeta ha inuitarlo ha penitenzza . ma lomo hora che tutti li proffeti sono uenuti[b] saluo il nontio di DIO[c] il quale uenirra da poi di me perche chossi uolle DIO che io prepari la uia sua . he lomo[d] dicho con tutto che lui habbia inffiniti exempij della iusstitia di DIO uiue sichuro senza alchuno timore come si non ue fussi DIO . chome di talli disse il proffeta dauit ha deto il stolto nel suo cuore non uie DIO pero sono choroti he fati habomineuoli senzza fare bene alcuno . Fate oratione di continuo ho disscepoli mei azioche riceuiate perche chi cercha troua . chi bate lie aperto[1] he chi dimanda riceue . he nella horatione non guardate al molto parllare perche DIO guarda[e] il chore[f] come disse per sallomone . ho seruo mio dame il chore tuo . io ui dicho in
38[a] uerita uiue | DIO[g] che li hipochriti fano molta horatione per[2] ogni locho della citta per essere ueduti he tenuti da santi dal uolgo . ma il chore loro he pieno di scellerita he pero non intendono quello che dimandano . el bisogna che tu intendi la tua oratione se tu uoi che DIO la riceua[h] . hora ditemi chi anderebe ha parllare ha il preside romano houero da herode se prima lui no intendessi il chore suo . doue elgi ua he quello che lui ua ha fare niuno certo . he se chosi fa lomo per parllare con lomo che deue fare lomo per parllare

[a] سورة ترك الصّلو.

[b] جاء انبياء الله كلّهم من قبلى الّا رسول الله سيجى من بعدى بعثنى الله تعلى ان اصدقه واخبر النّاس من جيئته منه.

[c] رسول الله. [d] بن ادم [؟]وه. [e] الله بصير.

[f] لا تكثرو الكلام فى الصّلوة لان الله تعالى ينظر قلوبكم منه.

[g] بالله حىّ.

[h] ان ترد ان يقبل الله دعاك لزم عليك ان تعرف دعاك منه.

[1] MS. *apertoto.* [2] MS. *pero.*

XXXVI [a].

The disciples stood in great amazement | at the rebellion of the 37[b]
angels.

Then said Jesus: 'Verily I say unto you, that he who maketh not prayer is more wicked than Satan, and shall suffer greater torments. Because Satan had, before his fall, no example of fearing, nor did God so much as send him any prophet to invite him to repentance: but man—now that all the prophets are come [b] except the messenger of God [c] who shall come after me, because so God willeth, and that I may prepare his way—and man [d], I say, albeit he have infinite examples of the justice of God, liveth carelessly without any fear, as though there were no God. Even as of such spake the prophet David: "The fool hath said in his heart, there is no God. Therefore are they corrupt and become abominable, without one of them doing good [1]."

'Make prayer unceasingly [2], O my disciples, in order that ye may receive. For he who seeketh findeth, and he who knocketh to him it is opened, and he who asketh receiveth. And in your prayer do not look to much speaking [3], for God looketh on [e] the heart [f 4]; as he said through Solomon [5]: "O my servant, give me thine heart." Verily I say unto you, as God liveth [g], | the hypocrites [6] 38[a]
make much prayer in every part of the city in order to be seen and held for saints by the multitude: but their heart is full of wickedness, and therefore they do not mean that which they ask. It is needful that thou mean thy prayer if thou wilt that God receive it [h]. Now tell me: who would go to speak to the Roman governor or to Herod, except he first have made up his mind [7] to whom he is going, and what he is going to do? Assuredly none. And if man doeth so in order to speak with man, what ought man

[a] The Chapter of the forsaking of prayer. [b] All the prophets of God came before me except the Apostle of God who will come after me—God sent me to declare him true, and to inform the people of his coming. *Inde.* [c] The Apostle of God. [d] and mankind. [e] God is seeing. [f] Do not multiply words in prayer, for God sees your hearts. [g] By God the living. [h] If you wish God to receive your prayer you must make known (or know) your prayer. *Inde.*

[1] Psa. xiv. 1. [2] Cp. Matt. vii. 7, 8. [3] Cp. Matt. vi. 7. [4] 1 Sam. xvi. 7. [5] Prov. xxiii. 26. [6] Cp. Matt. vi. 5. [7] Construction awkward: text perhaps corrupt.

con DIO he dimandarli missericordia di suoi pechati . con ringratiarlo di quanto lia donato[a] . io ui dicho in uerita che pochissimi fano uera oratione he pero satana ha potesta sopra di loro imperoche . DIO non uolle choloro che chon le labre lo honorano . li quali nel tempio dimanda le loro labri misserichordia he il chore chrida iusstitia[b] . sicome dice ha essaia profeta dicendo ; leua uia quessto populo il qualle mie mollessto perche con le labre mi honorano ma il loro chuore he lontano
38b da me . io ui dicho in | uerita che cholui che ua fare horatione inconsideratamente che elgi burla DIO . hora chi andarebe ha parllare ha herode con le spale auanti he auanti di lui dicesi bene di pillato preside il quale odia ha morte . certo niuno nondimeno lomo che ua ha fare oratione he non si prepara elgi uolgie le spalle ha DIO he la facia ha satana he dice bene di quello . perche nel chore suo uie lo ammore delle iniquita delle quali non e pentito . se uno auendoti ingiuriato chon le labri te dicesi perdonami he con le mani ti donasi uno sciafo chome li perdonareste . chossi DIO hauera misserichordia di cholloro che chon le labre dichono signore abici missericordia he con il loro cuore ammano le inniquita he pensano ha pechati noui .

XXXVII[c].

Piangeuano li disscepoli per le parole di iessu . he il pregorno dicendo signore insegnaci ha fare horatione . Risspose iessu considerate quello che fareste se il preside romano ui
39a prendesse | per farui morire . he quello issteso fate quando andate fare oratione he le uosstre parole siano quesste . signore DIO nosstro sia santifichato il santo nome tuo, in noi uenga il tuo reggno . sia sempre fato la uollonta tua he chome si fa in cielo chosi sia fata in terra[d] . donaci il pane per oggni

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[a] الله وهّاب.

[b] لا يريد الله تعلى قومًا يريد رحمة من الله فى الجوامع بلسانهم لكن قلوبهم تنادى غضبًا من الله تعاء منه.

[c] سورة عيسى دعاء [دعاء عيسى؟]. [d] الله سلطان.

to do in order to speak with God, and ask of him mercy for his sins, while thanking him for all that he hath given him [a]?

'Verily I say unto you, that very few make true prayer, and therefore Satân hath power over them, because God willeth not those who honour him with their lips: who in the temple ask [with] their lips for mercy, and their heart crieth out for justice [b]. Even as he saith to Isaiah the prophet, saying: "Take away this people that is irksome to me, because with their lips they honour me, but their heart is far from me[1]." Verily I say unto you, | that 38[b]
he that goeth to make prayer without consideration mocketh God.

'Now who would go to speak to Herod with his back towards him[2], and before him speak well of Pilate the governor, whom he hateth to the death? Assuredly none. Yet no less doth the man who goeth to make prayer and prepareth not himself. He turneth his back[3] to God and his face to Satan, and speaketh well of him. For in his heart is the love of iniquity, whereof he hath not repented.

'If one, having injured thee, should with his lips say to thee, "Forgive me," and with his hands should strike thee a blow, how wouldest thou forgive him? Even so shall God have mercy on those who with their lips say: "Lord, have mercy on us," and with their heart love iniquity and think on fresh sins.'

XXXVII [c].

The disciples wept at the words of Jesus and besought him, saying: 'Lord, teach us to make prayer[4].'

Jesus answered: 'Consider what ye would do if the Roman governor seized you | to put you to death, and that same do ye when 39[a]
ye go to make prayer. And let your words be these[5]: "O Lord our God, hallowed be thy holy name, thy kingdom come in us, thy will be done always, and as it is done in heaven so be it done in earth [d];

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[a] God bestows. [b] God desires not people who require grace from God in the temples with their mouth, while their hearts are calling for anger from God. *Inde.* [c] The Chapter of the prayer of Jesus (Lord's prayer). [d] God is sovereign.

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[1] Isa. xxix. 13 and cp. Isa. i. 14 sqq. [2] Lit. *with his shoulders in front.* [3] Lit. *shoulders.* [4] Luke xi. 1. [5] See Matt. vi. 9–13. For traditional Mohammedan version of this prayer see Introduction.

giorno[a] he perdonaci li nosstri pechati[b] si chome noi li perdoniamo ha cholloro che pechano contra di noi . he no ci lasciare chasscare nelle tentatione ma liberaci dal malle[c] . perche tu sei sollo DIO nostro[d] al qualle si apartiene gloria he hononore per sempre .

XXXVIII[e].

Risspose ioane . ho maestro lassaremo noi di lauarsi chome comando DIO per mose . disse iessu pẽsate uoi chio sia uenuto per disstrugere la leggie he proffeti . io ui dicho in uerita uiue DIO[g] che io non son uenuto ha disstrugerla ma sibene ha osseruallа perche ogni proffetta ha osseruato la leggie di DIO he quanto DIO per li altri proffeti ha deto[f] . viue DIO[g]
39[b] allo quale pressenzza sta la anima mia che niuno | sciolgendo uno minimo precceto polle piacere ha DIO . anziche sera minimo nel regno di DIO perche non ui auera parte niuna immo ui dicho che una sillaba della leggie di DIO non si polle sciolgere senza grauissimo pechato . Ma ui hauertissco che il bissogna osseruare quello che DIO dice per essaia proffeta con quesste parolle . lauatiue he state mondi leuate li uosstri penssieri dalli hochij mei[h] . io ui dicho in uerrita che tutta la aqua dello mare non lauera cholui il qualle con il suo chuore amma le inniquita . he di piu ui dicho che niuno fara oratione grata ha DIO non sendo lauato ma agrauera lanima sua di pechato simille alla idollatria[i] . chredetimi certo che se lomo facessi oratione ha DIO chome si conuiene che elgi oteneria quanto dimandassi . Racordatiue di mose seruo di DIO il qualle con la oratione flagello lo eggito apperse il mare rosso he iuui

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[a] الله رزاق. [b] الله غفور. [c] الله حافيظ.
[d] انت واحد الهٮ نا. [e] سورة الطهارة.
[f] قال عيسى انا اقول لحقّ بالله لحيّ انا ما جئت ان اغيّر الشريعة لكن ان اعمل بها وكذلك جميع انبيّاء الله تعالى يعلمون [يعملون؟] بها منه.
[g] بالله حيّ. [h] [بيان طهرة منه؟] منه طهرة بيان.
[i] من صلّى عمدًا بلا وضوء كان عند الله حرامًا مثل عابد الصّنم منه.

give us the bread for every day[a], and forgive us our sins[b], as we forgive them that sin against us, and suffer us not to fall into temptations, but deliver us from evil[c], for thou art alone our God[d], to whom pertaineth glory and honour for ever.'

XXXVIII[e].

Then answered John: 'Master, let us wash ourselves as God commanded by Moses.'

Jesus said: 'Think[1] ye that I am come to destroy the law and the prophets? Verily I say unto you, as God liveth[g], I am not come to destroy it, but rather to observe it. For every prophet hath observed the law of God and all that God by the other prophets hath spoken[f]. As God liveth[g], in whose presence my soul standeth, no one | that breaketh one least precept can be pleasing 39[b] to God, but shall be least in the kingdom of God, for he shall have no part there. Moreover I say unto you, that one syllable of the law of God cannot be broken without the gravest sin. But I do you to wit that it is necessary to observe that which God saith by Isaiah[2] the prophet, with these words: "Wash you and be clean, take away your thoughts from mine eyes[h]."

'Verily I say unto you, that all the water of the sea will not wash him who with his heart loveth iniquities. And furthermore I say unto you, that no one will make prayer pleasing to God if he be not washed, but will burden his soul with sin like to idolatry[i].

'Believe me, in sooth, that if man should make prayer to God as is fitting, he would obtain all that he should ask. Remember Moses the servant of God, who with his prayer scourged Egypt,

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[a] God provides. [b] God pardons. [c] God keeps. [d] Thou art one—our God. [e] The Chapter of purity. [f] Said Jesus: Of a truth I say to you, by the living God I have not come to change the law, but to do the law, and thus all the prophets of God do it. *Inde.* [g] By the living God. [h] Explanation of purity. *Inde.* [i] Whosoever intentionally prays without washing is accursed before God like an idolater. *Inde.*

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[1] See Matt. v. 17–19. [2] Isa. i. 16.

somerse faraone con lo exercito suo[a] . Racordative di iosue che fece fermare il solle; di samuel che fece spauentare lo in-
40a numerabile exercito di filistei . helia fece pioue|re il fuocho dal cielo . heliseo risuscito uno morto he tanti altri proffeti santi li quali con la oratione quanto dimandauano oteneuano . Ma chostoro in uero non cerchauano loro nele chosse loro . ma sollo cerchauano DIO he lo honore suo .

XXXIX[b].

Disse allora ioane, bene hai deto ho maesstro ma cj mancha di sapere chome pecho lomo per superbia . Risspose iessu: auendo DIO scaziato satana he gabriel angello puriffichato quella massa di terra doue satana haueua sputato . DIO chreo[c] ogni chossa che uiue si de animali che uollano chome quelli che chaminano he nuotano he adorno il monddo di quanto elgia . Vno giorno si apresso satana alle porte del parradisso he ueduto li chauali che manggiauano herba dinontio alloro che . se quella massa di terra riceuera hanima sarebe alloro graue traualgio he pero lo utille loro saria il chalpestrare
40b quella terra per modo che non fusi piu bona da niente | . si destorno li chauali he con empito si possero per chorere sopra quella terra . la qualle giaceua fra gilgi he rose onde dete spirito DIO ha quella parte di terra inmonda sopra la quale staua il sputo di satana che gabrielo haueua leuato dalla massa . he suscito il chane il quale latrando riempitte li chauali di paura he fugirno . allora DIO dette la anima al homo[d] chantando tutti li angioli santi sia benedeto il santo nome tuo ho DIO signore nostro[e] . salito im piedi addamo uisste in haere una scrita rilucente chome il solle la quale diceua . uie sollo uno DIO he machometo he nontio di DIO[f g] onde aperse la bocha sua adamo he disse . io ti ringratio ho siggnore DIO[e]

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[a] غرق فرعون ذكر [ذكر غرق فرعون ؟].
[b] سورة ادم.
[c] الله خَالِقُ.
[d] خلق الله ادم.
[e] الله سلطان.
[f] لا اله الّا الله محمّد رسول الله.
[g] رءى ادم على الجنّة خطّا من نور يقول ذلك الكلام لا اله الّا الله محمّد رسول الله منه.

opened the Red Sea, and there drowned Pharaoh and his host[a 1]. Remember Joshua, who made the sun stand still[2], Samuel, who smote with fear the innumerable host of the Philistines[3], Elijah, who made the | fire to rain from heaven[4], Elisha raised a dead man[5], and 40[a] so many other holy prophets, who by prayer obtained all that they asked. But those men truly did not seek their own in their matters, but sought only God and his honour.'

XXXIX[b].

Then said John: 'Well hast thou spoken, O master, but we lack to know how man sinned through pride.'

Jesus answered: 'When God had expelled Satan, and the angel Gabriel had purified that mass of earth whereon Satan spat, God created[c] everything that liveth, both of the animals that fly and of them that walk and swim, and he adorned the world with all that it hath. One day Satan approached unto the gates of paradise, and, seeing the horses eating grass, he announced to them that if that mass of earth should receive a soul there would be for them grievous labour; and that therefore it would be to their advantage to trample that piece of earth in such wise that it should be no more good for anything. | The horses aroused themselves and 40[b] impetuously set themselves to run over that piece of earth which lay among lilies and roses. Whereupon God gave spirit to that unclean portion of earth upon which lay the spittle of Satan, which Gabriel had taken up from the mass; and raised up the dog, who, barking, filled the horses with fear, and they fled. Then God gave his soul to man[d], while all the holy angels sang: "Blessed be thy holy name, O God our Lord[e]."

'Adam, having sprung up upon his feet, saw in the air a writing that shone like the sun, which said: "There is only one God, and Mohammed[6] is the messenger of God[f g]." Whereupon Adam opened his mouth and said: "I thank thee, O Lord my God[e], that thou

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[a] Account of the drowning of Pharaoh. [b] The Chapter of Adam. [c] God creates. [d] God created Adam. [e] God is sovereign. [f] There is no god but God, and Mohammed is the prophet of God. [g] Adam saw over the Garden a writing of light saying this sentence, 'There is no god but God, and Mohammed is the prophet of God.'

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[1] See Exod. xiv. xv. [2] See Josh. x. 12 sqq. [3] See 1 Sam. vii. 5 sqq. [4] See 1 Kings xviii. 36 sqq. [5] See 2 Kings iv. 32 sqq. [6] Cp. 16[b], 36[b]: here first mentioned by name—elsewhere 47[a], 57[a], 58[b], 103[b].

mio che ti sei dignato chrearmi ma dimi ti preggo che chossa uole dinontiare quelle parolle . machometo nontio di DIO[a b] uie stato altri homeni auanti di me . allora disse DIO sia tu il benuenuto ho seruo mio addamo io ti dicho che tu sei il primo homo che io habia chreato . he quello che tu hai ueduto he tuo fiolo[c] il quale stara ha uenire al mondo per molti hanni
41[a] he sara nontio mio[d] per il qualle ho chrea|to ogni chossa . il quale dara luce al monddo quando uenira la chui anima he intuno splendore cellesste chollochata sesanta millia hanni auanti che io facesi chossa ueruna . prego adamo DIO dicendo signore concedime quello scrito sulle ongie deli mei dite delle mani . allora DIO dette al primo homo suli diti magiori quello scrito . sul dito dela ongia della mano destra diceua uie sollo uno DIO[e] he sulla ongia del dito sinisstro diceua; machometo he nontio di DIO[f g] . allora con affeto paterno basscio il primo homo quelle parolle he si frego li ochij he disse . sia benedeto quel giorno che uenirai al mondo . Vedendo DIO[h] lomo sollo disse non e bene che stia sollo pero feccello dormire he pressa una chossta da la parte del chore . riempiendo il locho di charne fece di quella chossta heua he detella ha addamo per sua conssorte . pose li ambi dui padroni del parradisso alli qualli disse . hecho chio ui dono oggni fruto ha mangiare ecceto li pomi he il frumento delli quali disse . guardate che ha modo ueruno ne mãgiate di quessti fruti[i] perche riuscirete inmondi talmente che io nom patiro il stare
41[b] uosstro quiui . | ma ui scaciero fuori he patirete grande miserie.

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[a] محمّد رسول الله.

[b] بعد فراغ حمد الله تعلى سئل ادم بحق محمّد رسول الله يا ربّنا من هذا منه.

[c] قال الله تعالى يا ادم هذا يكون من اولادك اذ جاء الى الدّنياء جاء رسولا من عندنا خلقت المخلوقات لاجله منه.

[d] رسول الله.

[e] لا اله الّا الله.

[f] محمّد رسول الله.

[g] وضع الله تعالى على ابهام الادم اليمنى لا اله الا الله مكتوبا وعلى ابهامه اليسري محمّد رسول الله منه.

[h] الله بصير.

[i] ولا تقربا شجرة منه.

hast deigned to create me; but tell me, I pray thee, what meaneth the message of these words: "Mohammed is messenger of God [a b]." Have there been other men before me?"

'Then said God: "Be thou welcome, O my servant Adam. I tell thee that thou art the first man whom I have created. And he whom thou hast seen [mentioned] is thy son [c], who shall come into the world many years hence, and shall be my messenger [d], for whom I have created | all things [1]; who shall give light to the 41[a]
world when he shall come [2]; whose soul was set in a celestial splendour sixty thousand years before I made anything."

'Adam besought God, saying: "Lord, grant me this writing upon the nails of the fingers of my hands." Then God gave to the first man upon his thumbs that writing; upon the thumb-nail of the right hand it said: "There is only one God [e]," and upon the thumb-nail of the left it said: "Mohammed is messenger of God [f g]." Then with fatherly affection the first man kissed those words, and rubbed his eyes, and said: "Blessed be that day when thou shalt come to the world."

'Seeing the man alone [h], God said [3]: "It is not well that he should remain alone." Wherefore he made him to sleep, and took a rib from near his heart, filling the place with flesh. Of that rib made he Eve, and gave her to Adam for his wife. He set the twain of them as lords of Paradise, to whom he said: "Behold I give unto you every fruit to eat [4], except the apples and the corn" whereof he said: "Beware that in no wise ye eat of these fruits [i], for ye shall become unclean, insomuch that I shall not suffer you to remain here, | but shall drive you forth, and ye shall suffer 41[b]
great miseries."

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[a] Mohammed is the prophet of God. [b] And when the praise of God was ended, Adam asked: 'By Mohammed the Apostle of God, O our Lord, who is this?' *Inde.* [c] God said: 'Adam, this shall be one of thy sons. When he cometh into the world he shall come as an Apostle from us. The creatures have been created on his account.' *Inde.* [d] The prophet of God. [e] There is no god but God.' [f] Mohammed is the prophet of God. [g] God placed in writing on the right thumb of Adam 'There is no god but God,' and on the left thumb, 'Mohammed is the prophet of God.' *Inde.* [h] God sees. [i] And approach not a tree. *Inde.*

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[1] Or *through whom*; cp. John i. 3. [2] Cp. John i. 9. [3] See Gen. ii. 18 sqq. [4] Cp. Gen. ii. 16, 17; for *corn* as forbidden fruit in Mohammedan tradition see Introduction.

XL[a].

Auendo chonosciuto quessto satana si arabiaua di sdegno . onde si hachossto alla porta del paradisso alla quale staua in guardia uno horido serpente il qualle haueua le gambe chome chamello he le ongie di piedi tagliaua chome rasoro da ogni parte . al qualle disse lo innimicho lassami hentrare nel paraddisso . Risspose il serpente he chome io ti lasciero hentrare hauendomi comandato DIO che io ti scaciase; risspose satana . tu uedi quanto ti amma DIO posscia che tia possto fuori del paradisso per guarda di uno pezzo di fango quale he lomo . pero se tu mi porti nel parradisso io ti faro spauente-uolle talmente che ogniuno ti fugira he chossi al tuo piacere anderai he starai . Allorra disse il serpe he chome ti poro dentro . disse satana tu sei grande pero appri la bocha he io entrero nel tuo uentre he chossi hentrando tu im parradisso . tu mi
42[a] ponerai apresso quessti dui peci di fango | che chaminano nouamente sopra la terra . allora chosi fece il serpe he pose satana apresso heua per che addamo suo conssorte dormiua . si apresento satana alla dona chome uno bello angello he disseli . perche non mangiate di quelli pomi con il formento; risspose heua . il nosstro DIO cia deto che mangiãdo di quelli saremo inmondi he pero ci scatiera dallo parradisso . Risspose satana il non dice il uero tu dei sapere che DIO he malligno he inuidiosso pero non uolle equalli ma ogniuno tiene per seruo . pero chosi uia deto azioche non diuentate equalli ha lui ma se tu he il tuo compagno farete al mio consilgio mãgiarete di quelli fruti chome deli altri . he non starete sogeti ad altri ma chome DIO chonoscerete il bene he il malle he farete quello che ui piacera perche sarete equalli ha DIO . Allora heua presse he mangio di quelli he desstato il conssorte li disse quanto li haueua deto satana il che prese di queli porgendoli la molgie . he mangio onde nel disscendere il cibo habasso si harecordo le parolle di DIO . onde uollendo impedire il cibo si posse la mano nella golla doue oggni homo haui il segno . |

[a] سورة حرم ادم.

XL[a].

'When Satan had knowledge of this he became mad with indignation. And so he drew near to the gate of paradise, whereat stood on guard a horrid serpent, which had legs like a camel, and the nails of his feet cut like a razor on every side. To him said the enemy: "Suffer me to enter into paradise."

'The serpent answered: "And how shall I suffer thee to enter, God having commanded me to drive thee out?"

'Satan answered: "Thou seest how much God loveth thee, since he hath set thee outside of paradise to keep guard over a lump of clay, which is man. Wherefore, if thou bring me into paradise I will make thee so terrible that every one shall flee thee, and so at thy pleasure thou shalt go and stay."

'Then said the serpent: "And how shall I set thee within?"

'Said Satan, "Thou art great; therefore open thy mouth, and I will enter into thy belly, and so thou entering into paradise shalt place me near to those two lumps of clay | that are newly walking 42[a]
upon the earth."

'Then the serpent did so, and placed Satan near to Eve, for Adam, her husband, was sleeping. Satan presented himself before the woman like a beauteous angel, and said to her[1]: "Wherefore eat ye not of those apples and of corn?"

'Eve answered: "Our God hath said to us that eating thereof we shall be unclean, and therefore he will drive us from paradise."

'Satan answered: "He saith not the truth. Thou must know that God is wicked and envious, and therefore he brooketh no equals, but keepeth every one for a slave. And so he hath thus spoken unto you, in order that ye may not become equal to him. But if thou and thy companion do according to my counsel, ye shall eat of those fruits even as of the others, and ye shall not remain subject to others, but like God ye shall know good and evil, and ye shall do that which ye please, because ye shall be equal to God."

'Then Eve took[2] and ate of those [fruits], and when her husband awoke she told all that Satan had said; and he took of them, his wife offering them, and did eat. Whereupon, as the food was going down, he remembered the words of God; wherefore, wishing to stop the food, he put his hand into his throat, where every man has the mark. |

[a] Chapter of the deprivation of Adam.

[1] See Gen. iii. 2 sqq. [2] See Gen. iii. 6 sqq.

XLI[a].

42[b] Allora chonobero di essere nudi ambidui . onde uergognandosi loro pressero folgie di ficho he si fecero alle parte sachrete uno uesstimento . passato il mezzogiorno hechoti DIO si scoperse he chiamo addamo dicendo addamo doue sei . Risspose lui signore io mi son asscoxo dalla presenzza tua perche io he la mia molgie siamo nudi he si uergogniamo di apresentarci auanti di te . disse allora DIO he chi uia spolgiati della inocenza se no il fruto che hauete mangiato per il quale sete inmondi he non potrete stare piu qui in paradisso . Risspose addamo ho signore la molgie che tu mi hai dato mia preggato ha mangiare he chosi ne o mãgiato . disse allora DIO alla dona perche dessti tal cibo al tuo conssorte . Risspose heua satana mia inganata he chossi mangiai . he chome hentro quiui quello reprobo disse DIO . Risspose heua uno serpente che sta alla porta di tramontana il porto apresso di me . Allora disse DIO ha addamo perche tu ascoltasti la
43[a] uoce di tua molgie he mangiassti | il fruto sia malladeto la terra nelle oppere tui . la quale ti produra roue he spine onde nel sudore del tuo uisso mangerai il pane . he racordati che tu sei terra he in terra ritornerai; he parllo ha eua dicendo . he tu che ascoltasti satana he desti il cibo al tuo conssorte starai sotto l'imperio del homo il quale ti tenira chome serua he partorirai li fioli con dollore . he chiamato il serpe DIO chiamo langelo micchaelle quello che tiene la spada di DIO[b] [he] disse . questo scellerato serpe scatia prima del paradisso he di fuori talgiali le gambe il quale si lui uora chaminare si strasini la uita per la terra . chiamo DIO dapoi satana[c] il quale uene ridendo he disseli perche tu reprobo hai inganato chostoro he li hai fato diuentare inmondi . io uolgio che ogni inmonditia loro he di tutti li loro fioli che con uerrita farano penitenzza he mi seruirano . nello usscire del chorpo loro

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[a] سورة الجزاء ادم و اوا وحيّة [وحية؟] و الشّيطان.

[b] سيف الله.

[c] لعنة الله على الشّيطان هذا القصص.

XLI[a].

'Then[1] both of them knew that they were naked; wherefore, 42[b]
being ashamed, they took fig leaves and made a clothing for their secret parts. When midday was passed, behold God appeared to them, and called Adam, saying: "Adam, where art thou?"

'He answered: "Lord, I did hide myself from thy presence because I and my wife are naked, and so we are ashamed to present ourselves before thee."

'Then said God: "And who hath robbed you of your innocence, unless ye have eaten the fruit by reason of which ye are unclean, and will not be able to abide longer in paradise?"

'Adam answered: "O Lord, the wife whom thou hast given me besought me to eat, and so I have eaten thereof."

'Then said God to the woman: "Wherefore gavest thou such food to thy husband?"

'Eve answered: "Satan deceived me, and so I did eat."

'"And how did that reprobate enter in hither?" said God.

'Eve answered: "A serpent that standeth at the northern gate brought him near to me."

'Then said God to Adam: "Because thou hast hearkened to the voice of thy wife and hast eaten | the fruit, cursed be the earth in 43[a]
thy works; it shall bring forth for thee brambles and thorns, and in the sweat of thy face shalt thou eat bread. And remember that thou art earth, and to earth shalt thou return."

'And he spake to Eve, saying: "And thou who didst hearken to Satan, and gavest the food to thy husband, shalt abide under the dominion of man, who shall keep thee as a slave, and thou shalt bear children with travail."

'And having called the serpent, God called the angel Michael, him who holdeth the sword of God[b], [and] said: "First drive forth from paradise this wicked serpent, and when outside cut off his legs: for if he shall wish to walk, he must trail his body upon the earth." Afterwards God called Satan[c], who came laughing, and he said to him: "Because thou, reprobate, hast deceived these and hast made them to become unclean, I will that every uncleanness of them and of all their children, whereof they shall be truly penitent and shall serve me, in going forth from their body shall

[a] The Chapter of the punishment of Adam and Eve and of the serpent and Satan. [b] The sword of God. [c] The curse of God be on Satan. This is the story.

[1] See Gen. iii. 7–19.

hentri per la bocha tua he chosi serai satio de inmonditie . dete uno horibile rugito satã allora he disse posscia che tu uoi farmi sempre peggio faro hanchora me quello chio potro .
43b allora disse DIO partiti malladeto dalla pressenza mia | allora partissi satana onde DIO disse ha addamo [he] heua che ambidui piangeuano . andate fuori del paradisso he fate penitenzza he non si perdi la speranzza uosstra perche io mandero il uosstro fiollo . talmente che il seme uosstro leuera limperio ha satana dalla humana generatione . perche cholui che uenira nontio mio[a] li donero oggni chossa . asscondetesi DIO he langelo michaelle li scatio fuori del parradisso onde addamo riuolgendosi uiste scrito sopra la porta . uie sollo uno DIO he machometo he nontio di DIO[b] . onde piangendo disse piaci ha DIO ho filgiollo mio che tu uengi pressto ha chauarci di misseria . he chosi disse iessu pecho satana he addamo per superbia luno per sprezare lomo he laltro per uollersi fare equalle ha DIO .

XLII[c].

Piansero dapoi ha quessto ragionamento li discepoli he iessu piangeua . quando uedetero molti che il ueniuano ha trouare perche li[1] principi di sacerdoti fecero fra loro consilgio di
44a prenderlo nel parllare . onde | mandorno li leuiti he alchuni scribi ha interogarlo con dire chi sei tu . confeso iessu he disse la uerrita io no son il messia; dissero loro, sei tu helia ouero hieremia ouero alcuno di proffeti antichi . Risspose iessu no . allora dissero loro chi sei dicillo azioche diamo tesstimonio ha cholloro che cia mandati . Disse allora iessu io son una uoce che chrida per tutta iudea che chrida . aparechiate la uia al nontio di DIO[d e] sichome he scrito in esaia . dissero loro

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[a] رسولہ. [b] منہ لا الہ لا اللہ محمّد رسول اللہ منہ.

[c] سورۃ بشرۃ.

[d] سئالوا بنی اسرائل بعیسي من انت قال عیسی انا صوۃ انادی طریق رسول اللہ [یحضروا] ان یحطروا. [e] رسول اللہ لانّہ سجیٌ منہ

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[1] MS. il.

enter through thy mouth, and so shalt thou be satiated with uncleannesses [1]."

'Satan then gave a horrible roar, and said: "Since thou willest to make me ever worse, I yet will make me that which I shall be able!"

'Then said God: "Depart, cursed one, from my presence!" | Then Satan departed; whereupon God said to Adam [and] Eve, 43[b]
who were both weeping: "Go ye forth from paradise, and do penance, and let not your hope fail, for I will send your son in such wise that your seed shall lift the dominion of Satan from off the human race: for he who shall come, my messenger [a], to him will I give all things."

'God hid himself, and the angel Michael drave them forth from paradise. Whereupon Adam, turning him round, saw written above the gate, "There is only one God, and Mohammed is messenger of God [b]." Whereupon, weeping, he said: "May it be pleasing to God, O my son, that thou come quickly and draw us out of misery."

'And thus,' said Jesus, 'sinned Satan and Adam through pride, the one by despising man, the other by wishing to make himself equal with God.'

XLII [c].

Then the disciples wept after this discourse, and Jesus was weeping, when they saw many who came to find him, for the chiefs of the priests took counsel among themselves to catch him in his talk [1]. Wherefore | they sent the Levites and some of the scribes to question him [2], saying: 'Who art thou?'

Jesus confessed, and said the truth: 'I am not the Messiah.' 44[a]

They said: 'Art thou Elijah or Jeremiah, or any of the ancient prophets?'

Jesus answered: 'No.'

Then said they: 'Who art thou? Say, in order that we may give testimony to those who sent us.'

Then said Jesus: 'I am a voice that crieth through all Judaea, and crieth: "Prepare ye the way for the messenger of the Lord [d e]," even as it is written in Esaias [3].'

[a] His prophet. [b] *Inde.* There is no god but God, and Mohammed is the prophet of God. *Inde.* [c] The Chapter of the Gospel. [d] The children of Israel asked Jesus, 'Who art thou?' Jesus said: 'I am a voice that cries that they prepare the way of the prophet of God, for he shall come.' *Inde.* [e] The prophet of God.

[1] For the Spanish version of this passage see Introduction. [2] Cp. Mark xii. 13; Luke xi. 54. [3] See John i. 19–27.

se tu non sei il mesia ne helia ouero alchuno profeta perche predichi noua dotrina he ti fai tenire da piu del messia . Risspose iessu li miracholi che DIO fa per le mie mani dimosstrano che io parllo quelo che uolle DIO ne pero mi fazo tenire da quello che uoi dite . perche io no son degno di sciolgere li leggami delle chalcie houero le choregie delle scarpe del nontio di DIO[a] il quale chiamate messia . il quale he fato auanti di me he uenira dapoi di me he portera le parolle di uerrita onde la fede sua non hauera fine[b] . Partironosi li leuiti he scribi confusi he rinontiorno il tutto alli principe
44[b] di sacerdoti li quali dissero el|gia il diauollo adosso il quale li rinontia il tutto . Allora disse iessu alli disscepoli suoi io ui dicho in uerita che li principi he uechij del populo nosstro ricerchano hochasione contra di me . disse allora pietro pero non andare piu in ierusaleme pero li disse iessu . tu sei stolto he non sai quello che tu parlli perche elgie neccesario che io patissca perssecutione molte perche chosi hano patito tutti li proffetij he santi di DIO . ma non temo perche sono chon noi he contra di noi he deto quessto iessu si parti he andosi al monte tabor doue ascendete con lui pietro iachobo he ioane suo fratello con cholui che scriue quessto . onde fato fu una grande luce sopra di lui he le uestimenti sue diuentorno chome neue biãche he la facia sua rissplendeua chome il solle . he hecho che uenero moise he helia parllando chon iessu circha ha quanto doueua uenire sopra la gente nosstra he sopra la citta santa . parlo pietro dicendo siggnore elgie bono il stare quiui pero se tu uoi faremo quiui tre stantie . una per te una per mosse he laltra per helia he mentre parllaua furno choperti da una neuola biancha he sentirno una uoce dire .

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[a] رسول الله .

[b] قال عيسى لا ينبغى لى ان يخدم نعلين رسول الله لانّه خلق من قبلى وسيجئ من بعدى ودينه باق ابدا منه .

They said: 'If thou be not the Messiah nor Elijah, or any prophet, wherefore dost thou preach new doctrine, and make thyself of more account than the Messiah?'

Jesus answered[1]: 'The miracles which God worketh by my hands show that I speak that which God willeth; nor indeed do I make myself to be accounted as him of whom ye speak. For I am not worthy to unloose the ties of the hosen or the latchets of the shoes of the messenger of God[a] whom ye call "Messiah," who was made before me, and shall come after me, and shall bring the words of truth, so that his faith shall have no end[b 2].'

The Levites and scribes departed in confusion, and recounted all to the chiefs of the priests, who said: 'He hath | the devil on his 44[a]
back who recounteth all to him.'

Then said Jesus to his disciples[3]: 'Verily I say unto you, that the chiefs and the elders of our people seek occasion against me.'

Then said Peter: 'Therefore go not thou any more into Jerusalem.'

Therefore said Jesus unto him: 'Thou art foolish, and knowest not what thou sayest, for it is necessary that I should suffer many persecutions, because so have suffered all the prophets and holy ones of God. But fear not, for there be[4] that are with us and there be that are against us.'

And having said this, Jesus departed and went to the mount Tabor[5], and there ascended with him Peter and James and John his brother, with him who writeth this. Whereupon there shone a great light above him, and his garments became white like snow and his face glistened as the sun, and lo! there came Moses and Elijah speaking with Jesus concerning all that needs must come upon our race and upon the holy city.

Peter spake, saying: 'Lord, it is good to be here. Therefore, if thou wilt, we will make here three tabernacles, one for thee and one for Moses and the other for Elijah.' And while he spake they were covered with a white cloud, and they heard a voice saying:

[a] The prophet of God. [b] Jesus said: 'It is not fitting for me that he [? I] should be a servant to (*sic*) the shoes of the prophet of God, for he was created before me and shall come after me, and his religion will remain for ever.' *Inde.*

[1] Cp. John v. 36. [2] NB. Here, as in 87[a], 208[b], Mohammed is identified with Messiah; in the Qorân *Jesus* is so called; and in Barnabas also (3[a]) he is 'chiamato Christo.' [3] ? cp. Matt. xvi. 22–23; Mark viii. 13–33. [4] Cp. 2 Kings vi. 12 and (?) Matt. xii. 30. [5] See Matt. xvii. 1–7 and parallels. The specification of Tabor is however later than the Gospels.

45[a] hecho il | seruo mio nel quale mi sono chompiaciuto lui ascoltate . furno ripieni di paura li disscepoli he chasscorno con la facia sopra la terra chome morti . disscexe iessu he leuo li suoi disscepoli dicendo non temete perche DIO ui amma[a] he affato quessto azioche chrediate alle mie parolle .

XLIII[b].

Disscexe iessu alli otto disscepoli che abasso lo aspetauano . he naro li quatro alli otto quanto haueuano ueduto pero si parti quel giorno dal chore loro ogni dubio di iessu saluo iuda isscariot che niente chredeua . sentosi iessu apie del monte he mangiorno di fruti saluatici perche non haueuano pane . allora disse andrea tu ci hai deto molte chosse del messia pero di gratia dici chiaramente il tutto he il pregorno similmente li altri disscepoli . Disse iessu adonque ogniuno che opera elgi opera per uno fine nel quale se compiaze . pero ui dicho che DIO in uerita perche he perffetto[c] non ha bissogno di compiacimento essendo che in se steso si compiace . onde uollendo operare chreo auanti di ogni chossa la anima del nontio suo[d] per
45[b] il qualle | determino chreare il tutto[e] . anzioche prendessero le chreature in DIO letitia he beatitudine onde il nontio suo prendessi dilleto in tutte le sui chreature . le quali ha constituito serui suoi he perche quessto se nõ perche chosi elgia uoluto . io ui dicho in uerita che oggni proffeta quando he uenuto sollo ha una natione ha portato il charatere della misserichordia di DIO . pero non si esstendeuano li loro sermoni se non ha quello popullo che herano mandati . ma il nontio di DIO[f] quando elgi uenira DIO li dara[g] chome sigillo de la mano sua talmente che . elgi portera la salute he misserichordia ha tutte le natione del monddo che riceuerano la sua dotrina . Elgi uera com potessta sopra li empij he disstrugera la iddolatria talmente che fara confuso satana imperoche . chosi promisse DIO ha abraham dicendo, echo che

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[a] الله مُحِبٌّ. [b] هذا سورة فى خلق رسول الله. [c] الله كامل.
[d] اوّل خلق الله روّح رسوله منه.
[e] الله مقدر. [f] رسول الله. [g] الله معطى.

'Behold | my servant, in whom I am well pleased; hear ye 45[a]
him.'

The disciples were filled with fear, and fell with their face upon the earth as dead. Jesus went down and raised up his disciples, saying: 'Fear not, for God loveth you[a], and hath done this in order that ye may believe on my words.'

XLIII[b].

Jesus went down to the eight disciples who were awaiting him below. And the four narrated[1] to the eight all that they had seen: and so there departed that day from their heart all doubt of Jesus, save [from] Judas Iscariot, who believed naught. Jesus seated himself at the foot of the mountain, and they ate of the wild fruits, because they had not bread.

Then said Andrew: 'Thou hast told us many things of the Messiah, therefore of thy kindness tell us clearly all.' And in like manner the other disciples besought him.

Accordingly Jesus said: 'Everyone that worketh worketh for an end in which he findeth satisfaction. Wherefore I say unto you that God, verily because he is perfect[c], hath not need of satisfaction, seeing that he hath satisfaction himself. And so, willing to work, he created before all things the soul of his messenger[d], for whom | he determined to create the whole[e], in order that the 45[b]
creatures should find joy and blessedness in God, whence his messenger should take delight in all his creatures, which he hath appointed to be his slaves. And wherefore is this so, save because thus he hath willed?

'Verily I say unto you, that every prophet when he is come hath borne to one nation only the mark of the mercy of God. And so their words were not extended save to that people to which they were sent. But the messenger of God[f], when he shall come, God shall give to him[g] as it were the seal of his hand, insomuch that he shall carry salvation and mercy to all the nations of the world that shall receive his doctrine. He shall come with power upon the ungodly, and shall destroy idolatry, insomuch that he shall make Satan confounded; for so promised God to Abraham, saying:

[a] God loveth. [b] This is the Chapter of the creation of the prophet of God. [c] God is perfect. [d] First of all God created the spirit of his prophet. [e] God arranges. [f] The prophet of God. [g] God gives.

[1] Contrast Matt. xvii. 9.

nel seme tuo benediro tutte le tribu della terra . he sichome spezasti li iddoli ho abraham chossi fara il seme tuo . Risspose iachobo ho maestro dici in chi e fato quessta promessa perche li iudaei dichono in ixach he li issmaeliti dichono in ismaele . Risspose iessu dauit de chie filgiolo he di qual stirpe . Risspose iachobo de ixach perche isach |
46a fu padre de iachob he iachob fu padre di iuda della chui stirpe he[1] dauit . allora disse iessu he il nontio di DIO[a] quando uenira de qualle stirpe uera elgi . Rissposero li disscepoli di dauit onde disse iessu uoi ue inganate perche dauit in spirito lo chiama signorre chosi dicendo . ha deto DIO al mio signore siedi alla mia destra insino chio pono li tuoi innimici scagno delli tuoi piedi . metera DIO la tua bacheta che signoregera in mezzo li tuoi innimicj . se il nontio di DIO[a] il quale chiamate messia[b] fusi fiolo di dauit chome dauit lo chiameria signore . chredetimi perche in uerita ui dicho che la promision fu fata in ismael he no in isach.

XLIV[c].

Dissero adonque li dissepoli . ho maesstro elgie chossi scrito nel libro di mosse che in isach fu fata la promissione . Risspose iessu con gemito elgie scrito chosi ma pero non la scrito mosse ne iosue ma sibene li rabini[d] nostri che non temono DIO . io ui dicho in uerita che se uoi considerarete le parolle dello angello gabriel trouarete la malitia di nosstri scribi he dotori . imperoche disse langello, abraham tutto il monddo
46b conose|ra chome DIO ti hamma[e] ma chome chonoscera il mondo lo ammore che tu porti ha DIO . certo che elgie necessario che tu facia qualche chossa per ammore di DIO . Risspose abraham hecho il seruo di DIO pronto affare tutto quello che uora DIO .

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[a] رسول الله. [b] رسول. [c] هذا سورة احمد محمّد رسول الله.
[d] اليهود يحرّفون الكلم من بعد مواضعه وبعده النصّاري كذلك يحرّفون فى الأنجيل.
[e] الله محبّ.

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[1] MS.: *ha*.

"Behold, in thy seed I will bless all the tribes of the earth; and as thou hast broken in pieces the idols[1], O Abraham, even so shall thy seed do."'

James answered: 'O master, tell us in whom this promise was made; for the Jews say "in Isaac," and the Ishmaelites say "in Ishmael."'

Jesus answered: 'David, whose son was he, and of what lineage?'

James answered: 'Of Isaac; for Isaac | was father of Jacob, and 46[a]
Jacob was father of Judah, of whose lineage is David.'

Then said Jesus[2]: 'And the messenger of God[a] when he shall come, of what lineage will he be?'

The disciples answered: 'Of David.'

Whereupon Jesus said: 'Ye deceive yourselves; for David in spirit calleth him lord, saying thus[3]: "God said to my lord, sit thou on my right hand until I make thine enemies thy footstool. God shall send forth thy rod which shall have lordship in the midst of thine enemies." If the messenger of God[a] whom ye call Messiah[b] were son of David, how should David call him lord? Believe me, for verily I say to you, that the promise was made in Ishmael, not in Isaac.'

XLIV[c].

Thereupon said the disciples: 'O master, it is thus written in the book of Moses, that in Isaac was the promise made[4].'

Jesus answered, with a groan: 'It is so written, but Moses wrote it not, nor Joshua, but rather our rabbins[d], who fear not God[5]. Verily I say unto you, that if ye consider the words of the angel Gabriel, ye shall discover the malice of our scribes and doctors. For the angel said: "Abraham, all the world shall know | how 46[b]
God loveth thee[e]; but how shall the world know the love that thou bearest to God? Assuredly it is necessary that thou do something for love of God." Abraham answered: "Behold the servant of God, ready to do all that which God shall will."

[a] The prophet of God. [b] Prophet. [c] This is the Chapter of Ahmed Mohammed, the prophet of God. [d] The Jews change words after they have been composed, and afterwards the Christians in the same way change them in the Gospel. [e] God loveth.

[1] See above, 30[a]. [2] Cp. and contrast Matt. xxii. 41–5 and parallels. [3] Ps. cx. 1, 2. (N.B. ver. 2 is not quoted in the Gospels.) [4] Cp. Rom. ix. 7; Gal. iv. 23, 28, and Gen. xvii. 21. [5] For this accusation of falsification see also 16[b], 201[a], and on Ishmael as Child of Promise, also 156[a], 201[b], 216[a].

allora parllo DIO dicendo habraham pilgia il filgiolo tuo primogenito issmaele he uieni sopra il monte ha sachrificharlo[a]. chome he primogenito isach se quando naque isach ismaelle haueua sette hanni . allora dissero li dissepoli chiara he la bugia di nosstri dotori pero dici tu la uerita perche chonosciamo te essere mandato da DIO[b] . Risspose allora iessu io ui dicho in uerita que satana sempre cercha di scancellare la leggie di DIO he pero chon li suoi seguaci hipochriti he malfatori . li uni con falssa dotrina he li altri com pessima uita hogidi hano quasi il tutto contaminato per modo che apena si troua la uerita[c]. guai alli hipochriti perche le laudi di quessto mõdo seli convertira in ingiurie he tormenti nello inferno . io adonque ui dicho che il nontio di DIO[d] he uno splẽdore[e f] che dara allegrezza ha quasi tutto quello che ha fato DIO imperoche . elgie adornato de spirito de intelleto he di
47[a] consilgio . de spirito di sapienzza he fortezza | . de spirito de timore he ammore . de spirito de prudenzza he di temperie . elgie adornato de spirito di charita he missericordia . de spirito de iustitia he pieta . de spirito di mansuetudine he patienzza . il quale ha riceuto da DIO tre uolte piu de quanto elgi a donato ha tutte le sui chreature[g] . ho beato tempo quando elgi uenira al monddo chredetimi chio lo ueduto he fatoli riuerenzza sichome ogni proffeta lo aueduto . essendo che del spirito suo DIO li dono la proffetia . he quando lo ho ueduto la anima mia si riempite di conssolatione dicendo . ho machometo[h] DIO sia cõ te il quale mi facia degno di sciolgere li tuoi chalciamenti . perche quessto otenendo saro grande profeta he santo di DIO[i] he deto questo iessu resse le gratie ha DIO .

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[a] ذكر اسمائل قربان . [b] الله مرسل.

[c] يحرّفون الكلم من بعد مواضعه وبعده النصّارى يحرّفو الانجيل.

[d] رسول الله. [e] احمد.

[f] فى لسان عرب احمد فى لسان عمرن مسيّ فى لسان لاتن كُنْسُلَاتُرْ و فى لسان روم پَارَكِلِتُسْ. [g] الله وهّاب. [h] يا محمّد.

[i] قال عيسى رأيت رسول الله فناديت وقلت يا محمّد ان يسرنى الله اخدم نعليك فاذا اكون اعظم الانبياء منه.

'Then spake God, saying to Abraham: "Take thy son[1], thy firstborn Ishmael, and come up the mountain to sacrifice him[a]." How is Isaac firstborn, if when Isaac was born Ishmael was seven[2] years old?'

Then said the disciples: 'Clear is the deception of our doctors: therefore tell us thou the truth, because we know that thou art sent from God[b].'

Then answered Jesus: 'Verily I say unto you, that Satan ever seeketh to annul the laws of God; and therefore he with his followers, hypocrites and evil-doers, the former with false doctrine, the latter with lewd living, to-day have contaminated almost all things, so that scarcely is the truth found[c]. Woe to the hypocrites! for the praises of this world shall turn for them into insults and torments in hell.

'I therefore say unto you that the messenger of God[d] is a splendour [e f][3] that shall give gladness to nearly all that God hath made, for he is adorned with[4] the spirit of understanding and of counsel, the spirit of wisdom and might, | the spirit of fear and 47[a]
love, the spirit of prudence and temperance; he is adorned with the spirit of charity and mercy, the spirit of justice and piety, the spirit of gentleness and patience, which he hath received from God three times more than he hath given to all his creatures[g]. O blessed time, when he shall come to the world! Believe me that I have seen him and have done him reverence, even as every prophet hath seen him: seeing that of his spirit God giveth to them prophecy. And when I saw him my soul was filled with consolation, saying: "O Mohammed[h 5], God be with thee, and may he make me worthy to untie thy shoelatchet, for obtaining this I shall be a great prophet and holy one of God[i]."'

And having said this, Jesus rendered his thanks to God.

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[a] Account of the sacrifice of Ishmael. [b] God sends. [c] The Jews change words after they have been composed, and afterwards the Christians in the same way change them in the Gospel. [d] The prophet of God. [e] Ahmed. [f] In the Arabic tongue Ahmed, in the Amran (Hebrew) tongue Messia, in Latin Consolator, in Greek Paracletus. [g] God bestows. [h] O Mohammed! [i] Said Jesus: 'I have seen the prophet of God, and I cried and said, "O Mohammed, if God permits me to serve your shoes I will be the greatest of the prophets."' *Inde.*

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[1] Cp. Gen. xxii. 2, and for Ishmael as sacrificed, see 12[b] (p. 23, note 6).
[2] According to Gen. xvii. 25, he would be 14 years old. [3] Cp. 10[b], 16[b].
[4] Cp. Isa. xi. 2. [5] Cp. note on 40[b].

XLV[a].

Allora uene langelo gabrielo ha iessu . he li parllo in modo che hanchora noi sentiuamo la sua uoce il quale disse, leua ti he ua in ierussaleme . si parti adõque iessu he asscexe in ierussaleme onde il giorno del sabato hentro nel tempio he comincio ha amaestrare la gente . onde chonchorse il
47[b] popolo al tempio chon | il pontifice he sacerdoti li quali si hachosstorno ha iesu dicendo . ho maestro cie stato deto che tu dici malle di noi pero guarda che non ti auenga qualche malle . Risspose iessu io ui dicho in uerita chio dicho malle de li hipochriti pero se uoi sette hipochriti dicho contra di uoi[b]. Rissposero loro, chie hipochrita parllaci chiaro . Disse iessu, in uerita ui dicho che cholui il quale fa chossa bona azioche li homeni il ueda che elgie hipochrita imperoche . il suo hoperare nom penetra il chore il quale nom pole uedere li homeni he pero lassia in quello ogni in monddo pensiero he ogni sporcha cõcupiscienzza[c]. sapete chie hipochrita cholui che cõ la lingua serue DIO ma chon il chore serue li homeni . ho missero che morendo perde tutta la mercede sua[d] perche in cio dice dauit profeta . non ponete la uosstra fiducia im principi nelli fioli di homeni nelli quali non he sallute . perche alla morte perisscono li suoi pensieri; anziche auanti la morte si trouano priui di mercede . perche lomo he chome disse iob proffeta di DIO he instabile per modo che elggi non sta giamai intuno stato . per modo che se ogidi ti lauda dimani ti uitupera
48[a] he se ogidi ti uolle pre|miare dimani ti uora spolgiare . Guai alli hipochriti pero perche la loro mercede he uana[d]. Viue DIO[e] alla chui pressenza io sto che lo hipochrita he ladro he sachrileggio imperoche elgi si serue della leggie per parere bono . he roba lo honore di DIO al qual sollo si apartiene laude he honore im sempiterno . da piu ui dicho

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[a] سورة المنافقون.

[b] منافق بيان. [c] ان المنافقين لخبيثون منه.

[d] ان المنافقين لا يعلمون منه.

[e] بالله حيّ.

XLV [a].

Then came the angel Gabriel to Jesus, and spake to him in such wise that we also heard his voice, which said: 'Arise, and go unto Jerusalem!'

Accordingly Jesus departed and went up to Jerusalem. And on the sabbath day he entered into the temple, and began to teach the people. Whereupon the people ran together to the temple with | the high priest and priests, who drew nigh to Jesus, saying: 47[b]
'O master, it hath been said to us that thou sayest evil of us; therefore beware lest some evil befall thee.'

Jesus answered: 'Verily I say unto you, that I speak evil of the hypocrites; therefore if ye be hypocrites I speak against you [b].'

They answered: 'Who is a hypocrite? Tell us plainly.'

Said Jesus: 'Verily I say to you, that he who doeth a good thing in order that men may see him, even he is a hypocrite, forasmuch as his work penetrateth not the heart which men cannot see, and so [1] leaveth therein every unclean thought and every filthy lust [c]. Know ye who is hypocrite? He who with his tongue serveth God, but with his heart serveth men. O wretched man! for dying he loseth all his reward [d]. For on this matter saith the prophet David [2]: "Put not your confidence in princes, [nor] in the children of men, in whom is no salvation; for at death their thoughts perish": nay, before death they find themselves deprived of reward, for "man is," as said Job the prophet of God [3], "unstable, so that he never continueth in one stay." So that if to-day he praiseth thee, to-morrow he will abuse thee, and if to-day he willeth to reward thee, | to-morrow he will be fain to despoil thee. 48[a]
Woe, then, to the hypocrites, because their reward is vain [d]. As God liveth [e], in whose presence I stand, the hypocrite is a robber and committeth sacrilege, inasmuch as he maketh use of the law to appear good, and thieveth the honour of God, to whom alone pertaineth praise and honour for ever.

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[a] The Chapter of the hypocrites. [b] Account of the hypocrite.
[c] Verily the hypocrites are vile. *Inde.* [d] Verily the hypocrites do not know. *Inde.* [e] By God the living.

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[1] Or, *he leaveth.* [2] Ps. cxlvi. 3, 4. [3] Cp. Job xiv. 2[b].

che lo hipochrita non ha fede[a] imperoche se lui chredesse che DIO uede il tutto[b] he cõ tremẽdo iuditio punisse le scellerita . elgi purificharia il chore suo il quale perche non ha fede tiene pieno de inniquita[c] . io ue dicho in uerita che lo hipochrita he chome uno sepolchro il quale di fuori he biancho ma di dentro he pieno di fetore he uermi . se uoi addonque ho sacerdoti fate il seruitio di DIO perche DIO uia chreati[d] he uello chomanda nom parllo contra di uoi perche sete serui di DIO . ma se uoi fate il tutto per uadagno he pero chomprate he uendette nel tempio chome intuna piazza nõ rissguardando . che il tempio di DIO he chassa di horatione he non di negotij la qualle conuertite in speloncha
48[b] di ladroni . se il tutto fate per piacere alli home|ni he messo hauete in obliuione DIO . chrido chontra di uoi che sette fioli del diauollo he non fioli di habbraham il qualle lascio la chasa di suo padre per ammore di DIO he uolsse amazare il propio filgiollo . guai ha uoi ho sacerdoti he dotori se uoi sete talli imperoche DIO ui leuera il sacerdotio .

XLVI[e].

Di nouo parllo iessu dicendo . io ui propono uno exẽpio elgi fu uno padre di familgia il qualle pianto una uigna he li fece una siepe azioche non fussi chonchulchata da animali . he inmezzo ui fabricho uno torchulo per il uino onde la dete ha pissone ha agricholtori . onde uenuto il tempo di racholgere il uino mando li suoi serui li quali uedendo li agricholtori . alchuni lapidorno, alchuni abrugiorno he altri di cortelo uissero [1] he quessto molte uolte feccero . Ditemi che chossa fara il patrone della uigna sopra li agricholtori . Rissposero ogniuno mallamente li fara perire he la sua uigna dara ad altri agricholtori . pero disse iessu non sapete uoi che la uigna
49[a] he la chassa de issdraelle he li agricholto|ri sono il populo

[a] انّ المنافقين لكافرون منه.
[b] [؟ الله بصير بكل شيء] الله بسير كلّ شيء.
[c] انّ المنافقين لفاسقون منه. [d] الله خَالِقُ. [e] سورة اليوم السبت.

[1] See note 6 on opposite page.

'Furthermore I say to you, that the hypocrite hath not faith[a], forasmuch as if he believed that God seeth all[b] and with terrible judgement would punish wickedness, he would purify his heart, which, because he hath not faith, he keepeth full of iniquity[c]. Verily I say unto you, that the hypocrite is as a sepulchre[1], that without is white, but within is full of corruption and worms. So then if ye, O priests, do the service of God because God hath created you[d] and asketh it of you, I speak not against you, for ye are servants of God; but if ye do all for gain, and so buy and sell in the temple as in a market-place, not regarding that the temple of God is a house of prayer and not of merchandise[2], which ye convert into a cave of robbers[3]: if ye do all to please men, | and have 48[b]
put God out of your mind; then cry I against you that ye are sons of the devil, and not sons of Abraham[4], who left his father's house for love of God, and was willing to slay his own son. Woe unto you, priests and doctors, if ye be such, for God will take away from you the priesthood!'

XLVI[e].

Again spake Jesus, saying[5]: 'I set before you an example. There was a householder who planted a vineyard, and made a hedge for it in order that it should not be trampled down of beasts. And in the midst of it he built a press for the wine, and thereupon let it out to husbandmen. Whereupon, when the time was come to collect the wine he sent his servants; whom when the husbandmen saw, they stoned some and burned some, and others they ripped open[6] with a knife. And this they did many times. Tell me, what will the lord of the vineyard do to the husbandmen?'

Every one answered: 'In evil wise will he make them to perish, and his vineyard will he give to other husbandmen.'

Therefore said Jesus: 'Know ye not that the vineyard is the house of Israel, and the husbandmen | are the people of Judah and 49[a]

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[a] Verily the hypocrites have no faith. *Inde.* [b] God regards everything. [c] Verily the hypocrites are iniquitous. *Inde.* [d] God creates. [e] The Chapter of the Sabbath day.

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[1] Matt. xxiii. 27. [2] Cp. John ii. 16. [3] Cp. Matt. xxi. 13 and parallels. [4] Cp. John viii. 33–44. [5] See Matt. xxi. 33–41 and parallels. [6] Rendering *vissero* as = *viscerorno.*

di iudea he ierusalem . guai ha uoi perche DIO he adirato[a] contra di uoi hauendo uisso tanti profeti di DIO per modo che al tempo di hachab non si trouaua chi sepellisero li santi di DIO . he deto quessto uoleuano prẽderlo li pontifici ma temetero la plebe la quale il magnifichaua . allora iessu uedendo una dona la quale dalla natiuita sua staua con il chapo inchinato uersso terra . disse lieua il chapo ho dona in nome de il nosstro DIO[b] azioche chonosscano chosstoro che io parllo la uerrita he che DIO uolle che io il nontij . allora si leuo la dona sana magnifichando DIO . chrido il principe di sacerdoti dicendo chosstui non e mandato da DIO il quale non chustodisse il sabbato che ogidi ha santo uno inffermo . Risspose iessu hora dimi non e licito parllare il giorno del sabato he fare horatione per la altrui salute . he qualle si troua di uoi che chascandoli il sabato lasino ouero il boue nella fosa non il chaui fuori il sabato certo che niuno . he io adonque hauero uiollato il giorno del sabbato per hauere dato sallute aduna fiolla de issdraelle certamente che quiui si chonossce la hipochrisia tua . ho quanti sono hogidi che temono una palgia nello altrui hochio che li perchuoti hauendo uno traue
49[b] che li troncha il chapo | ho quanti sono che temono una formicha ma nõ si churano di uno ellenfante . he deto quessto uscite del tempio ma li sacerdoti si rodeuano fra loro per nom potere pilgiarllo he farne la loro uollonta . sichome hano fato li padri loro chontra li santi di DIO .

XLVII[c].

Disscexe iessu il secondo hano della sua profetia di ierussalem he andaua in nain . onde auicinandossi alla porta della citta hecho che portauano li citadini al sepolchro lo unicho fiollo di sua madre uedoua . sopra dela quale piangeua ogniuno onde ariuato hiuui iessu intessero li homeni chome iessu galileo proffeta ueniua pero si posero

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[a] الله قهار. [b] باذن الله.

[c] سورة اليخرج الموت من الحيّ.

Jerusalem[1]? Woe to you; for God is wroth[a] with you, having ripped open[2] so many prophets of God; so that at the time of Ahab there was not found one to bury the holy ones of God!'

And when he had said this the chief priests wished to seize him, but they feared[3] the common people, which magnified him.

Then Jesus, seeing a woman[4] who from her birth had remained with her head bent toward the ground, said: 'Raise thy head, O woman, in the name of our God[b], in order that these may know that I speak truth, and that he willeth that I announce it.'

Then the woman raised herself up whole, magnifying God.

The chief of the priests cried out, saying: 'This man is not sent of God, seeing he keepeth not the sabbath; for today he hath healed an infirm person.'

Jesus answered: 'Now tell me, is it not lawful to speak on the sabbath day, and to make prayer for the salvation of others? And who is there among you who, if on the sabbath his ass or his ox fell into the ditch[5], would not pull him out on the sabbath? Assuredly none. And shall I then have broken the sabbath day by having given health to a daughter of Israel? Of a surety, here is known thy hypocrisy! Oh, how many are there to-day that fear the smiting of a straw in another's eye, while a beam[6] is ready to cut off their own head! | Oh, how many there are that 49[b]
fear an ant, but reck not of an elephant!'

And having said this, he went forth from the temple. But the priests chafed with rage among themselves, because they were not able to seize him and to work their will upon him, even as their fathers have done against the holy ones of God.

XLVII[c].

Jesus went down, in the second year[7] of his prophetic ministry, from Jerusalem, and went to Nain. Whereupon, as he drew nigh[8] to the gate of the city, the citizens were bearing to the sepulchre the only son of his mother, a widow, over whom every one was weeping. Whereupon, when Jesus had arrived, the men understood how that Jesus, a prophet of Galilee, was come: and so

[a] God is powerful. [b] With the permission of God. [c] The Chapter of he produces death out of the living (*sic*) (Surah vi. 95).

[1] Cp. Isa. v. 7 (?). [2] Rendering *visso* as = *uiscerato*. [3] Matt. xxi. 46. [4] See Luke xiii. 10–16. [5] Cp. Matt. xii. 11. [6] Cp. Matt. vii. 4, 5 (the text is somewhat obscure). [7] The whole ministry is regarded as of three years' duration; cp. 50[b]. [8] See Luke vii. 12–16.

ha pregarllo per il morto . che lui essendo profetta il rissuscitase il che fecero hanchora li suoi dissepolj . allora iessu temete grandemente he uoltatosi ha DIO disse . leuami dal monddo ho signore perche il mondo he pazo he pressto mi chiamerano DIO he deto quessto elgi piangueua . allora uene langello gabrielo he disseli ho iessu non temere perche DIO tia dato[a] potesta sopra ogni inffermita talmente che . quanto concederai in nome di DIO[b] il tutto sera exequito .
50[a] in quessto | iessu dete uno sospiro dicendo sia fato la uollonta tua signore DIO omnipotente he misserichordiosso[c] · he deto quessto si auicino alla madre del morto he com pieta li disse dona nom piangere . he preso la mano del morto disse, io ti dicho ho giouine nel nome de DIO[b] lieuati su sano . allora risuscito il fanciulo onde si riẽpite de timore ogniuno dicendo DIO ha suscitato uno grande proffeta in noi he elgia uisitato il populo suo .

XLVIII[d].

Si trouaua in quel tempo la millitia di romani nella iudea . per essere per li pechati di padri nosstri sudita ha loro la nosstra regione . onde haueuano chosstume li romani di chiamare DIO he addorare cholui che faceua una chossa noua di giouamento al chomune populo . pero ritrouandosi in naim di quessti soldati riprendeuano hora uno hora laltro dicendo . uno delli uosstri dij uia uissitato he uoi no ne fate chonto niuno certo che se li dei nosstri ci uissitasero noi li daressimo quanto habiamo . che potete uedere quanto temiamo li nosstri dei poscia che alle loro inmagini diamo
50[b] il melgio di quanto habia|mo . sollicito talmente satana quessto parllare che suscito nom pocha seditione nel populo di naim . Ma iessu non si fermo niente in nain ma si uolse per andare in chafarnau . la disscordia di nain ita hera che alchuni diceuano elgie il nosstro DIO che cia

[a] الله معطى. [b] باذن الله. [c] الله قدير و لرّحمن.
[d] سورة المجوسى.

they set themselves to beseech him for the dead man, that he being a prophet should raise him up; which also his disciples did. Then Jesus feared greatly, and turning himself to God, said: 'Take me from the world, O Lord, for the world is mad, and they wellnigh call me God!'[1]. And having said this, he wept.

Then came the angel Gabriel, and said: 'O Jesus, fear not, for God hath given thee [a] power over every infirmity, insomuch that all that thou shalt grant in the name of God [b] shall be entirely accomplished.' Hereupou | Jesus gave a sigh, saying: 'Thy will 50[a]
be done, Lord God almighty and merciful [c].' And having said this, he drew near to the mother of the dead, and with pity said to her: 'Woman, weep not.' And having taken the hand of the dead, he said: 'I say unto thee, young man, in the name of God [b] arise up healed!'

Then the boy revived, whereupon all were filled with fear, saying: 'God hath raised up a great prophet amongst us, and he hath visited his people.'

XLVIII [d].

At that time the army of the Romans was in Judaea, our country being subject to them for the sins of our forefathers. Now it was the custom of the Romans to call god and to worship him that did any new thing of benefit to the common people. And so [some] of these soldiers finding themselves in Nain, they rebuked now one, now another, saying: 'One of your gods hath visited you, and ye make no account of it. Assuredly if our gods should visit us we should give them all that we have. And ye see how much we fear our gods, since to their images we give the best of all we have.' | Satan did so instigate this manner of speaking 50[b]
that he aroused no small sedition among the people of Nain. But Jesus tarried not at all in Nain, but turned to go into Capernaum. The discord of Nain was such that some said: 'He is our God who hath visited us'; others said: 'God is in-

[a] God gives. [b] With the permission of God. [c] God is powerful and gracious. [d] The Chapter of the Magusi (Magi).

[1] The ascription of Divinity is said to have deferred his entry into Paradise (119[b]). He solemnly repudiates it before his disciples (55[a]), and the people (98[a]), and High Priest (99[a]), and invokes a curse on those who shall put it in writing (56[b], 219[a]).

uissitato . altri diceuano DIO he inuissibile[a] per modo che niuno lo ha ueduto ne tampocho moisse amicho he seruo suo pero non e DIO ma sibene suo fiollo . Altri diceuano elgi non e DIO ne fiolo de DIO perche DIO non ha chorpo da generare ma elglie grande proffeta di DIO . he talmente sollicito satana che il terzo hano della profetia di iessu ne hera per nasscere grande roina nel populo nosstro . andosi iessu in chafarnau onde auendollo conosciuto li citadini congregorno quãti inffermi haueuano . li quali posero dauanti del atrio doue iessu staua allogiato con li suoi discepoli . he chiamato iessu di fuori il preggorno per la sallute di loro . Allora iessu impose sopra di ogniuno le mani dicendo . DIO de issdraelle per il santo nome[b] tuo dona sallute ha quessto inffermo . onde ogniuno fu sanato . hentro il sabbato iessu nella sinagoga he iuui concorse tutto il populo
51[a] per | sentirlo ha parllare .

XLIX[c].

Il scriba quel giorno leggete il salmo dauiticho che dice dauit . quando pilgiaro tempo io iudicharo la iustitia . onde dapoi la letione di proffeti si leuo iessu he fece segno di silentio con mani he aperto la sua bocha disse chosi . fratelli hauete inteso le parolle che dauit proffeta padre nosstro dice . che quando hauera pilgiato tempo iudichera la iustitia . io ui dicho in uerrita che molti iudichano nel quale iuditio chasscano loro . non per altro se non perche iudichano quello che alloro no si conuiene he quello che alloro conuiene iudichano auanti il tẽpo . onde DIO di padri nostri ci chrida per il profeta suo dauit dicendo . iusstamente iudichate ho fioli di homeni . miseri sono quelli adonque che si pongono sopra li angoli delle strade he altro nõ fano se non iudichare quanti passano dicendo . quello he bello quessto he bruto, quello he bono q3to he trissto . guai ha chosstoro perche leuano il
51[b] sce|ptro di mano ha DIO del suo iuditio il quale dice io son

[a] الله لا تدرکه الابصار منه.
[b] اسرائل باذنه [بنی ؟] الله بن.
[c] سورة الحكم.

visible [a], so that none hath seen him, not even Moses, his servant; therefore it is not God, but rather his son.' Others said: 'He is not God, nor son of God, for God hath not a body to beget withal; but he is a great prophet of God.'

And so did Satan instigate that, in the third year [1] of the prophetic ministry of Jesus, great ruin to our people was like to arise therefrom.

Jesus went into Capernaum: whereupon the citizens, when they knew him, assembled together all the sick folk [2] they had, and placed them in front of the porch [of the house] where Jesus was lodging with his disciples. And having called Jesus forth, they besought him for the health of them. Then Jesus laid his hands upon each of them, saying: 'God of Israel, by thy holy name [b], give health to this sick person.' Whereupon each one was healed.

On the sabbath Jesus entered into the synagogue, and thither ran together all the people to | hear him speak. 51[a]

XLIX [c].

The scribe that day read the psalm of David, where saith David [3]: 'When I shall find a time, I will judge uprightly.' Then, after the reading of the prophets, arose Jesus, and made sign of silence with his hands, and opening his mouth he spake thus: 'Brethren, ye have heard the words spoken by David the prophet, our father, that when he should have found a time he would judge uprightly. I tell you in truth that many judge, in which judgement they fall for no other reason than because they judge that which is not meet for them, and that which is meet for them they judge before the time. Wherefore the God of our fathers crieth to us by his prophet David, saying: 'Justly judge, O sons of men' [4]. Miserable therefore are those who set themselves at street corners, and do nothing but judge all those who pass by, saying: "That one is fair, this one is ugly, that one is good, this one is bad." Woe unto them, because they lift the sceptre | of his judgement 51[b]

[a] God is not perceived by the eyes (Surah vi. 103). [b] God the child of Israel with His permission (sic). [c] The Chapter of the judgement.

[1] See note on 49[b]. [2] See Mark i. 32–4 and parallels. [3] Ps. lxxv. 2. [4] Ps. lviii. 16.

tesstimonio he iudice[a] he lonore mio non lo daro ha niuno . io ui dicho in uerrita che chosstoro tesstifichano di quello che non hano ueduto he uero[1] udito he iudichano senza essere constituiti iudicj . pero sono habomineuoli sopra la terra hauanti li hochij di DIO il quale dara tremendo iuditio sopra di loro lultimo giorno . guai a uoi guai ha uoi che dite bene al malle he chiamate il malle bene perche condanate per reo DIO il quale he autore della bonta he iustifichate per bono satana il quale he origine di ogni malle . considerate qualle pena hauerete uoi hai[2] che elgie horibile chasscare nel iuditio di DIO[b]. che sera poi di quelli che iustifichano lo empio per danari he li pupili he uedoe non iudichano . in uerita ui dicho che tremerano li diauoli sopra del loro iuditio tanto sera spauenteuole . Tu homo che sei posto per iudice non guardare ha chossa ueruna . non ha parenti he ammicj . non ha honore he uadagno . ma sollo guarda con timore di DIO alla
52[a] uerita la qualle ricercherai chon soma | dilligenzza perche essa ti hasicurera nello iuditio di DIO[b] . Ma ti hauertissco che senzza missericordia sera iudichato cholui che iudicha senza missericordia .

L[c].

Dimi ho homo tu che iudichi laltro homo non sai che tutti li homeni di uno fango hano hauto horigine . hora non sai che niuno he bono se non sollo DIO[d] hõde ogni homo he bugiardo he pechatore . chredimi homo che[3] se tu iudichi altri di uno pechato il chore tuo ha chossa da essere iudichata . ho quanto he perichollosso il iudichare ho quanti sono periti per il loro falsso iuditio . iudicho satana lomo per piu uille di lui pero si ribelo ha DIO suo chreatore[e] . honde he impenitente chome ho chonosciuto parllando io chon lui . iudicho li nosstri primi parenti essere bono il parllare di satana pero furno scaziati fuori del parradisso he condanorno tutta la loro pro-

[a] الله شهيد الله حكيم. [b] يحكم الله. [c] سورة الظالمين.
[d] لا خير الّا الله. [e] الله خَالِقُ.

[1] So MS.: possibly we should read *ho uero* (= ovvero). [2] So MS.: conj. *he*. [3] MS.: *che che* (sic).

from the hand of God, who saith: "I am witness and judge[a], and my honour I will give to none." Verily I tell you that these testify of that which they have not seen nor really heard, and judge without having been constituted judges. Therefore are they abominable on the earth before the eyes of God, who will pass tremendous judgement upon them in the last day. Woe to you, woe to you who speak good of the evil, and call the evil good[1], for ye condemn as a malefactor God, who is the author of good, and justify as good Satan, who is the origin of all evil. Consider what punishment ye shall have, and that it is horrible to fall into the judgement of God[b], which shall be then upon those who justify the wicked for money, and judge not the cause of the orphans and widows[2]. Verily I say unto you, that the devils shall tremble at the judgement of such, so terrible shall it be. Thou man who art set as a judge, regard no other thing; neither kinsfolk nor friends, neither honour nor gain, but look solely with fear of God to the truth, which thou shalt seek with greatest diligence, because it 52a
will secure thee in the judgement of God[b]. But I warn thee that without mercy shall he be judged who judgeth without mercy.'

L[c].

'Tell me, O man, thou that judgest another man[3], dost thou not know that all men had their origin in the same clay? Dost thou not know that none is good save God alone[d 4]? wherefore every man is a liar and a sinner[5]. Believe me, man, that if thou judge others of a fault thine own heart hath whereof to be judged. Oh, how dangerous it is to judge! oh, how many have perished by their false judgement! Satan judged man to be more vile than himself; therefore he rebelled against God, his creator[e]: whereof he is impenitent, as I have knowledge by speaking with him. Our first parents judged the speech of Satan to be good, therefore they were cast out of paradise, and condemned all their progeny. Verily I say

[a] God the witness, God the lawgiver. [b] God judges. [c] The Chapter of the oppressors. [d] There is none good save God. [e] God creates.

[1] Isa. v. 20. [2] Cp. Isa. i. 23. [3] Cp. Rom. ii. 1. [4] Cp. Luke xviii. 19. [5] Cp. Rom. iii. 4.

genie . io ui dicho in uerita chosi uiue DIO [a] alla chui pressenzza io sto che il falsso iuditio he padre di tutti li pechati [b] im-
52[b] peroche . niu|no pecha senza uollonta he niuno uolle quello che non chonosce . Guai al pechatore adonque che con il iuditio suo iudicha il pechato per degno he il bene per indegno che pero . riproba il bene he il pechato elleggie certamente che sostenira pena intollerabile quando DIO uenira ha iudichare il monddo ho quanti sono periti per il falso iuditio he quanti sono stati uicino al perire . Faraone iudicho per empio mosse he il populo de issdraele . saulo iudicho dauit per degno di morte . Achab iudicho helia . nabuchdonoxor li tre fanciuli che non uolsero addorare li loro dei bugiardi . li dui uechij iudichorno susana he tutti li principi iddolatri iudichorno li proffetti . ho tremendo iuditio di DIO peri il iudice ha saluosi il iudichato . he perche ho homo quessto se no perche [in] inchonsideratione mallamente iuddichorno li innocentj . Quanto poi si auicinorno alla roina li boni per iudichare malle lo dimostra li fratelli di iosef che il uendetero alli egitij . haron he maria sorella di mose che iudichorno il fratelo . tre amici
53[a] di iob iudichorno lo innocente amicho | di DIO iob . Dauit iudicho misfiboset he uria . ciro iudicho daniele per cibo di leoni he tanti altri li quali furno uicini alla roina loro per quessto . pero ui dicho non iudichate he non sarete iudichati [c] he quiui finite iessu il suo parllare onde molti si conuertirno ha penitenzza . piangendo li loro pechati he uolleuano abandonare ogni chossa per andare chon lui . Ma iessu disse state in chasa uosstra he abandonate il pechato he seruite DIO chon timore he chosi sarete salui . perche no son uenuto ha riceuere seruitu ma sibene ha seruire he deto q3sto uscite della sinagoga he della citta he retirosi al disserto per fare horatione . perche elgi hamaua forte la sollitudine .

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[a] بالله حيّ. [b] بالله حيّ حكم السوء امّ الحرم منه.
[c] من لا يحكم على الاخر لا يحكم عليه غيره منه.

unto you, as God liveth[a] in whose presence I stand, false judgement is the father of all sins[b]. Forasmuch as none | sinneth without will, 52[b] and none willeth that which he doth not know. Woe, therefore, to the sinner who with his judgement judgeth sin worthy and goodness unworthy, who on that account rejecteth goodness and chooseth sin. Assuredly he shall bear an intolerable punishment when God shall come to judge the world. Oh, how many have perished through false judgement, and how many have been nigh to perishing! Pharaoh[1] judged Moses and the people of Israel to be impious. Saul[2] judged David to be worthy of death. Ahab[3] judged Elijah, Nebuchadnezzar[4] the three children who would not worship their lying gods. The two elders judged Susanna[5], and all the idolatrous princes judged the prophets. Oh, tremendous judgement of God! the judge perisheth, the judged is saved. And wherefore this, O man, if not because [in] rashness they falsely judge the innocent? How nearly then the good approached to ruin by judging falsely, is shown by the brethren of Joseph, who sold him[6] to the Egyptians, by Aaron and Miriam[7], sister of Moses, who judged their brother. Three friends of Job[8] judged the innocent friend | of God, Job. David judged Mephibosheth[9] and 53[a] Uriah[10]. Cyrus[11] judged Daniel to be meat for the lions; and many others, the which were nigh to their ruin for this. Therefore I say to you, Judge not and ye shall not be judged[c 12].' And then, Jesus having finished his speech, many forthwith were converted to repentance, bewailing their sins; and they would fain have forsaken all to go with him. But Jesus said: 'Remain in your homes, and forsake sin and serve God with fear, and thus shall ye be saved; because I am not come to receive service, but rather to serve[13].'

And having said thus, he went out of the synagogue and the city, and retired into the desert to pray, because he loved solitude greatly.

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[a] By God the living. [b] By the living God, evil judgement is the mother of forbidden things. *Inde.* [c] Whoever does not deliver judgement against another, will not be condemned by others.

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[1] Cp. Exod. v. 8. [2] Cp. 1 Sam. xviii. 9, &c. [3] Cp. 1 Kings xviii. 17. [4] Cp. Dan. iii. 19. [5] Susanna 34 sqq. [6] Cp. Gen. xxxvii. 27. [7] Cp. Num. xii. 1 sqq. In the text *Maria*. N.B. the Qorân seems to confuse Moses' sister with the B.V.M. [8] Job iv sqq. [9] 2 Sam. xvi. 4. [10] Cp. 2 Sam. xi. 15. [11] Cp. Dan. vi. 16 (Darius). [12] Matt. vii. 1. [13] Cp. Matt. xx. 28.

LI[a].

Quando elgi hebe horato al signore . se li auicinorno li suoi disscepoli he dissero ho maesstro dui chosse desideriamo sapere . luna he chome tu parllassti con satana che pero dici lui non hauere penitenzza . laltra he chome uenira DIO ha iudichare il giorno del iuditio . Risspose iessu io ui dicho
53[b] in uerita che io | ebi compasione ha satana sapendo la sua chaduta et hebi compasione alla humana generatione la quale lui sollicita hal pechare . pero feci horatione he digiuno ha DIO nosstro il quale mi disse per langelo suo gabriele . che chossa cerchi ho iessu he qualle he la tua dimandda . Rissposi io, signore tu sai di quanto malle he chagione satana onde per le tentationi sui molti perisscono . elgie chreatura tua signore il quale tu chreasti pero signore habilli missericordia . Risspose DIO ho iessu hecho che io li uolgio perdonare fa pure che lui dicha . signore DIO mio ho pechato habimi misserichordia che li perdonaro he ritornero al suo primo stato . mi allegrai forte disse iessu quessto sentendo chredendo di hauere fato quessta pace . pero chiamai satana il quale uene dicendo che chossa debo fare per te ho iessu . Rissposi io farai per te ho satana perche non hamo la seruitu tua ma ti ho chiamato per il bene tuo . Risspose satana he se tu non uoi il mio seruitio ne ne me uolgio il tuo perche son piu nobile di te pero non sei degno di seruirmi tu che sei fango he io son spirito . lasciamo quessto disse io he dimi
54[a] non saria bene che tu | ritornasi nella tua prima bellezza he al tuo primo stato . tu dei sapere che langelo michaele ti deue percuotere il giorno del iuditio chon la spada di DIO [b] cento millia uolte . he ogni perchossa ti dara penna per dieci infferni . Risspose satana la uederemo chi potra piu quello giorno certo chio hauero tanti angioli he iddolatri potentissimi in mio fauore che la fara male DIO [1] he chonosscera quanto herrore elgi abia fato ha scaciarmi per uno uille fango . dissi io allora ho satana elgie inffermo il tuo intelleto pero tu non

[a] سورة الشّيطان بلا توب. [b] سيف الله.

[1] So MS.: perhaps we should read 'faranno male a DIO.'

LI [a].

When he had prayed to the Lord, his disciples came to him and said: 'O master, two things we would know; one is, how thou talkedst with Satan, who nevertheless thou sayest is impenitent; the other is, how God shall come to judge in the day of judgement.' Jesus replied: 'Verily I say unto you I | had compassion on Satan, 53[b]
knowing his fall; and I had compassion on mankind whom he tempteth to sin. Therefore I prayed and fasted to our God, who spake to me by his angel Gabriel: "What seekest thou, O Jesus, and what is thy request?" I answered: "Lord, thou knowest of what evil Satan is the cause, and that through his temptations many perish; he is thy creature, Lord, whom thou didst create; therefore, Lord, have mercy upon him."

'God answered: "Jesus, behold I will pardon him. Only cause him to say, 'Lord, my God, I have sinned, have mercy upon me,' and I will pardon him and restore him to his first state."

'I rejoiced greatly,' said Jesus, 'when I heard this, believing that I had made this peace. Therefore I called Satan, who came, saying: "What must I do for thee, O Jesus?"

'I answered: "Thou shalt do it for thyself, O Satan, for I love not thy services, but for thy good have I called thee."

'Satan replied: "If thou desirest not my services, neither desire I thine; for I am nobler than thou, therefore thou art not worthy to serve me—thou who art clay, while I am spirit."

'Let us leave this,' I said, 'and tell me if it were not well thou | shouldst return to thy first beauty and thy first state. Thou 54[a]
must know that the angel Michael must needs on the day of judgement strike thee with the sword of God [b] one hundred thousand times, and each blow will give thee the pain of ten hells.'

'Satan replied: "We shall see in that day who can do most; certainly I shall have on my side many angels and most potent idolaters who will trouble God [1], and he shall know how great a mistake he made to banish me for the sake of a vile [piece of] clay."

'Then I said: "O Satan, thou art infirm in mind, and knowest not what thou sayest."

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[a] The Chapter of Satan without repentance. [b] The sword of God.

[1] Construction obscure.

chonosci quello che tu parlli . allora satana per modo di scerno scorlaua il chapo dicendo hor su faciamo quessta pace fra me he DIO he che chosa si deue fare dicilo tu ho iessu perche tu hai lintelleto sano . Rissposi io dui parolle solle deuesi dire . Risspose satana qualli parole . Rissposi io quesste io ho pechato abbimi missericordia . Disse satana allora hor uollentieri faro quessta pace pure che DIO dicha ha me queste parolle . hora partiti da me dissi ho malladeto perche tu sei scellerato autore di ogni iniustitia he pechato ma DIO he iussto senza pechato ueruno[a] . partisi satana stridendo he disse hel
54[b] non e chosi ho ies|su ma dici la bugia per fare piacere ha DIO . hora considerate disse iessu alli suoi dissepoli chome elgi ritrouera misserichordia . Rissposero loro giamai signore perche elgie impenitente . parllaci hora dello iuditio di DIO .

LII[b].

Il giorno del iuditio di DIO sara tanto tremendo ui dicho in uerita . che li reprobi ellegerebono dieci infferni piu pressto che andarui ha sentire parllare chõtra di loro DIO adirato[c] . chontra deli qualli testificherano ogni chossa chreata . in uerita ui dicho che non sollo temerano li reprobi ma li santi he elleti di DIO temerano in modo che abraham non si fidera della sua iusstitia . he iob non si confidera nella sua inocenza he che sto dire . temera il nontio di DIO[d] imperoche DIO[e] per fare chonosscere la maessta sua leuera di memoria al nontio suo[f] . doue elgi non si harecordera chome DIO li a donato oggni chossa . io ui dicho in uerita che parllando io il chore mi trema perche saro chiamato DIO dal mondo he pero bissognera
55[a] che io ne renda ragione . Viue DIO[g] alla | chui pressenza sta la anima mia che io son homo mortale chome sono li altri homeni . che se bene DIO mia chonstituito sopra la chassa de issdraelle proffeta per sallute de inffermi he choretione di pechatori . io son seruo di DIO[h] che pero uoi sarete

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[a] الله عادل بلا ذنوب. [b] سورة القيمة. [c] الله قهار.
[d] رسول الله. [e] الله وهل. [f] رسوله.
[g] بالله حيّ. [h] قال عيسى انا عبد الله منه.

'Then Satan, in a derisive manner, wagged his head, saying: "Come now, let us make up this peace between me and God; and what must be done say thou, O Jesus, since thou art sound in mind."

'I answered: "Two words only need be spoken."

'Satan replied: "What words?"

'I answered: "These: I have sinned; have mercy on me."

'Said Satan then: "Now willingly will I make this peace if God will say these words to me."

'"Now depart from me," I said, "O cursed one, for thou art the wicked author of all injustice and sin, but God is just and without any sin[a]."

'Satan departed shrieking, and said: "It is not so, O Jesus, | but thou tellest a lie to please God." 54[b]

'Now consider,' said Jesus to his disciples, 'how he will find mercy.'

They answered: 'Never, Lord, because he is impenitent. Speak to us now of the judgement of God.'

LII[b].

'The judgement day of God will be so dreadful that, verily I say unto you, the reprobates would sooner choose ten hells than go to hear God speak in wrath against them[c]. Against whom all things created will witness. Verily I say unto you, that not alone shall the reprobates fear, but the saints and the elect of God, so that Abraham shall not trust in his righteousness, and Job shall have no confidence in his innocency. And what say I? Even the messenger of God[d] shall fear, for that God[e], to make known his majesty, shall deprive his messenger[f] of memory, so that he shall have no remembrance how that God hath given him all things. Verily I say unto you that, speaking from the heart, I tremble because by the world I shall be called God[1], and for this I shall have to render an account. As God liveth[g], | in whose presence my soul standeth, I am a mortal man as other men are, for although God has placed me as prophet over the house of Israel for the health of the feeble and the correction of sinners, I am the servant of God[h], and of this ye 55[a]

[a] God is just, without sin. [b] The Chapter of the resurrection. [c] God is victorious. [d] The prophet of God. [e] God [?] [f] His prophet. [g] By the living God. [h] Said Jesus, 'I am the servant of God.' *Inde.*

[1] Cp. 10[a] and note, 50[a] and note.

tesstimonij di quanto dicho chontra li scellerati che dapoi della mia partita dal monddo . loro scanccellerano la uerita dallo euangelio mio per operatione di satana . ma ritornero apresso alla fine he con me uenira henoche he hellia onde tisstificharemo chontra li empij il chui fine sera in malladitione . he lachrimo iessu deto quessto onde piansero chon strepito li dissepoli di iessu he leuorno le uoci sui dicendo . perdona signore DIO he abi misserichordia sopra la innocenza del seruo tuo . Risspose iessu amen amen .

LIII[a].

Auanti che uenga quel giorno disse iessu . precederano roine grandi nel monddo imperoche uenira guere chosi chrudelle senza pieta per modo che il padre ammazzera il fiolo
55[b] he il fiolo ammazera il padre | per le partialita di populj . honde sera dissabitato le citta he possto in disserto le regioni . Venira chossi fate pesstilentie che non si trouerano chi portj li morti ha sepellire per modo che resterano per cibo de animalj . ha quelli che ressterano sopra la terra DIO dara chosi fata sterillita che sera apretiato il pane piu del horo honde mangerasi ogni inmonditia . ho missero secholo nel quale no si sentira quasi niuno che dicha io ho pechato habici missericordia DIO[b] ma con horibile uoci bestemierano cholui che he gloriosso he benedeto in etterno . dapoi di quessto uicino ha quel giorno per quindeci giorni uenira ogni giorno
ı uno segno horibile sopra li habitanti in terra . imperoche il primo giorno uenira il solle per i suo chorsso del cielo senza uerruno splendore ma nero chome tentura da panni . he dara
ר gemiti chome padre che ingemisse il fiollo uicino ha morte . il secondo giorno la luna si conuertira in sangue he chome
ר rugiada uenira sangue in terra . il terzo giorno le stelle sarano uedutte ha pugnare fralloro chome uno exercito de innimicj .
56[a] ר il quarto giorno le pietre he sasi si perchoterano | luno laltro
ה chome chrudeli innimici . il quinto giorno ogni pianta he erba
ו lachrimera sangue . il sessto giorno risurgera il mare non si

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[a] سورة القيمة. [b] الله معطى.

are witnesses, how I speak against those wicked men who after my departure from the world shall annul the truth of my gospel by the operation of Satan[1]. But I shall return towards the end, and with me shall come Enoch and Elijah, and we will testify against the wicked, whose end shall be accursed.' And having thus spoken, Jesus shed tears, whereat his disciples wept aloud, and lifted their voices, saying: 'Pardon, O Lord God, and have mercy on thy innocent servant.' Jesus answered: 'Amen, Amen.'

LIII[a].

'Before that day shall come,' said Jesus, 'great destruction[2] shall come upon the world, for there shall be war so cruel and pitiless that the father shall slay the son, and the son shall slay the father | by reason of the factions of peoples. Wherefore the 55[b]
cities shall be annihilated, and the country shall become desert. Such pestilences shall come that none shall be found to bear the dead to burial, so that they shall be left as food for beasts. To those who remain upon the earth God shall send such scarcity that bread shall be valued above gold, and they shall eat all manner of unclean things. O miserable age, in which scarce any one shall be heard to say: "I have sinned, have mercy on me, O God"[b]; but with horrible voices they shall blaspheme him who is glorious and blessed for ever. After this, as that day draweth nigh, for fifteen days, shall come every day a horrible sign over the inhabitants of the earth. The first day the sun shall run its course in heaven without light, but black as the dye of cloth; and it shall give groans, as a father who groaneth for a son nigh to death. The second day the moon shall be turned into blood, and blood shall come upon the earth like dew. The third day the stars shall be seen to fight among themselves like an army of enemies. The fourth day the stones and rocks shall dash against | each other 56[a]
as cruel enemies. The fifth day every plant and herb shall weep blood. The sixth day the sea shall rise without leaving its place

[a] The Chapter of the resurrection. [b] God gives.

[1] Cp. 3[a], 231[b]. [2] Cp. Matt. xxiv. 6–31 and parallels. The references to the Judgement in the Qorân have not much in common with *Barnabas*: see Introduction.

partendo dal locho suo per alteza di cento he cinquanta chubiti
v he staraui tutto il giorno chome uno muro . il setimo giorno
andera altretanto habasso per modo che apena si potra uedere .
ʌ lotauo giorno si congregherano li ucellj he li animalli terresti
ꝙ he di aqua apresso luno di laltro he darano rugiti he pianti . il
nono giorno uenira una grandine chossi horibile che ucidera
talmente che hapena scampera la decima di quanto uiue .
ı. il decimo giorno uenira chosi horibili fulgori he tuoni che
ıı spezerano he abrugerano la terza parte delj monti . lo un-
decimo giorno ogni fiume chorera alla riuersa he chorera
ıꝛ sangue he non aqua . il duodecimo giorno ogni chossa chreata
ıꝛ gemera he piangera . il terzodecimo giorno si uolgera il
ciello chome uno libro he piouera fuocho talmente che morira
ıꝺ ogni chossa uiua . il quartodecimo giorno si fara uno teremoto
chossi horibile che le cime di monti uollerano per lo haere
ıꝺ chome ucelj he si fara piana tuta la terra . il quintodecimo
56b giorno morirano li an|gioli santi he resstera sollo uiuo DIO[a]
al quale sia honore he gloria . he deto quessto iessu si per-
chose la facia con anbe le mani he dapoi perchose la terra
con il chapo . he hauendo leuato il chapo disse, sia malladeto
oggniuno che nelle mie parolle ui metera chio sia fiollo di DIO .
alle chui parolle chasscorno trarmortiti li disscepoli onde iessu
li leuo dicendo . temiamo hora DIO se no uolgiamo quel giorno
spauentarssi .

LIV[b].

Passati quessti segni . starasi quaranta hani tenebre sopra
il monddo uiuendo sollo DIO[c] al quale sia honore he gloria in
heterno . passati li quaranta hanni dara DIO la uita al nontio
suo il quale risurgera chome il solle ma rissplendente per mille
solli . il qualle sedera he nom parllera perche stara chome
fuori di sse . Risuscitera DIO li quatro angioli da DIO fauoriti
li qualli ricercherano il nontio di DIO[d] he uedutollo si ponerano
per quatro parte del locho ha risguardarlo . dapoi dara DIO
la uitta ha tutti li angioli li qualli chome appe uenirano in-
torno per circuito dello nontio di DIO . dapoi dara DIO la

[a] الله حيّ ابدا. [b] سورة القيمة. [c] الله ابدا حيّ. [d] رسول الله.

to the height of one hundred and fifty cubits, and shall stand all day like a wall. The seventh day it shall on the contrary sink so low as scarcely to be seen. The eighth day the birds and the animals of the earth and of the water shall gather themselves close together, and shall give forth roars and cries. The ninth day there shall be a hailstorm so horrible that it shall kill in such wise that scarcely the tenth part of the living shall escape. The tenth day shall come such horrible lightning and thunder that the third part of the mountains shall be split and scorched. The eleventh day every river shall run backwards, and shall run blood and not water. The twelfth day every created thing shall groan and cry. The thirteenth day the heaven shall be rolled up like a book, and it shall rain fire, so that every living thing shall die. The fourteenth day there shall be an earthquake so horrible that the tops of the mountains shall fly through the air like birds, and all the earth shall become a plain. The fifteenth day the holy angels shall die, | and God alone shall remain alive [a]; 56[b] to whom be honour and glory.'

And having said this, Jesus smote his face with both his hands, and then smote the ground with his head. And having raised his head, he said: 'Cursed be every one who shall insert into my sayings that I am the son of God [1].' At these words the disciples fell down as dead, whereupon Jesus lifted them up, saying: 'Let us fear God now, if we would not be affrighted in that day.'

point of interest

LIV [b].

'When these signs be passed, there shall be darkness over the world forty years, God alone being alive [c], to whom be honour and glory for ever. When the forty years be passed, God shall give life to his messenger, who shall rise again like the sun, but resplendent as a thousand suns. He shall sit, and shall not speak, for he shall be as it were beside himself. God shall raise again the four angels favoured of God [2], who shall seek the messenger of God [d], and, having found him, shall station themselves on the four sides of the place to keep watch upon him. Next shall God give life to all the angels, who shall come like bees circling round the messenger of God. Next shall God give life to all his

[a] God everliving. [b] The Chapter of the resurrection. [c] God everlasting. [d] The prophet of God.

[1] Cp. 219[a] and note on 49[b]. [2] i.e. Gabriel, Michael, Rafael, and Uriel, see 228[a].

57[a] uitta ha tutti li pro|feti suoi li quali seguendo addamo anderano ogniuno ha basiare la mano allo nontio di DIO[a] rachomandãdosi ha lui . Dara dapoi DIO la uitta ad ogni elleto li qualli chriderano ho machometo[b] harecordati di noi . Alle cui uoci si desstera la pieta nello nontio di DIO[a] he pensera quello che deue fare temendo la loro salute . Dapoi dara DIO la uita[c] ad ogni chossa chreata he ritornerano al suo essere saluo che depiu ogniuno hauerano la uoce . Dapoi dara DIO la uita ha tutti li reprobi al chui risurgere per la loro brutezza si spauentera ogni chreatura de DIO . he chriderano non ci habandoni la misserichordia tua ho DIO signore[d] nosstro . Dapoi di quessto fara DIO risuscitare satana al chui asspeto ogni chreatura per timore stara chome morta per la horida forma che apresentera . Piacia ha DIO disse iessu che io non ueda quel giorno talle mosstro . sollo il nontio di DIO[a] non riceuera timore di chotali figure perche elgi sollo temera DIO[e] . allora langelo alla chui tronbeta sonando sarano tutti risuscitati risonera la tronbeta dicendo . Venite al iuditio ho chreature perche il uosstro chreatore ui uolle iudichare .

57[b] Apparera nel mezzo del cielo sopra la | ualle di iosafat una sedia rilucente sopra la qual uenira una neuola biancha . onde chriderano li angioli, sia benedeto te DIO nosstro che ci chreassti he saluassti dalla chaduta di satana . allora il nontio di DIO[a] temera imperoche chonosscera che niuno ha ammato DIO[e] quanto si conuiene perche cholui che uolle richambiare uno denaro di horo li bissogna sesanta minuti . onde non hauendo se non sollo uno minuto non il polle chambiare . Ma se temera il nontio di DIO[a] che chossa farano li empij che sono pieni di schelerita .

LV[f].

Anderasi il nontio di DIO ha racholgere tutti li profeti . alli quali parllera he preggera che uadino insieme chon lui ha pregare DIO per li fideli . onde ogniuno si scuxera per

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[a] رسول الله. [b] يا محمّد. [c] الله معطى. [d] الله سلطان.
[e] الله ربّكم. [f] سورة القيمة.

prophets, | who, following Adam, shall go every one to kiss the hand 57a
of the messenger of God [a], committing themselves to his protection. Next shall God give life to all the elect, who shall cry out: "O Mohammed [b], be mindful of us!" At whose cries pity shall awake in the messenger of God [a], and he shall consider what he ought to do, fearing for their salvation. Next shall God give life [c] to every created thing, and they shall return to their former existence, but every one shall besides possess the power of speech. Next shall God give life to all the reprobates, at whose resurrection, by reason of their hideousness, all the creatures of God shall be afraid, and shall cry: "Let not thy mercy forsake us, O Lord our God [d]." After this shall God cause Satan to be raised up, at whose aspect every creature shall be as dead, for fear of the horrid form of his appearance. May it please God,' said Jesus, 'that I behold not that monster on that day. The messenger of God [a] alone shall not be affrighted by such shapes, because he shall fear God [e] only.

'Then the angel, at the sound of whose trumpet[1] all shall be raised, shall sound his trumpet again, saying: "Come to the judgement, O creatures, for your Creator willeth to judge you." Then shall appear in the midst of heaven over the | valley of Jehoshaphat[2] a 57b
glittering throne[3], over which shall come a white cloud, whereupon the angels shall cry out: "Blessed be thou our God, who hast created us, and saved us from the fall of Satan." Then the messenger of God [a] shall fear, for that he shall perceive that none hath loved God [e] as he should. For he who would get in change a piece of gold must have sixty mites; wherefore, if he have but one mite he cannot change it. But if the messenger of God [a] shall fear, what shall the ungodly do who are full of wickedness?'

LV [f].

'The messenger of God shall go to collect all the prophets, to whom he shall speak, praying them to go with him to pray God for the faithful. And every one shall excuse himself for fear; nor,

[a] The prophet of God. [b] O Mohammed! [c] God gives. [d] God is sovereign. [e] God is your Lord. [f] The Chapter of the resurrection.

[1] Cp. 1 Cor. xv. 52. [2] Cp. Joel iii. 2 and 12. [3] Rev. xx. 11.

timore; viue DIO[a] chio no ui andaria chonosscendo quello chio chonossco . Allora uedẽdo quessto DIO dara in memoria al nontio suo[b] chome che ogni chossa elgia chreato per ammore suo . per la qual chossa se li partira il timore he chon ammore he riuerenzza andera appresso alla sede chantando li angioli .

58[a] sia benedeto il tuo santo nome ho DIO | nosstro. Apressatosi alla sede DIO si scoprira al nontio suo[b] chome lo amicho si scopre allo amicho quando per spazio di longo tempo non si ano ueduto . Parlera prima il nontio di DIO[c] dicendo, io te adoro he hamo ho DIO mio he con tutta la anima mia he chuore mio ti ringratio . che tu ti sei dignato chrearmi per tuo seruo onde facessti il tutto per ammore mio azioche io ti ammasi per ogni chossa in ogni chossa he sopra ogni chossa . che pero ti ringratij ogni tua chreatura ho DIO mio pero allora ogni chossa chreata da DIO dirano . Gratie ti rendiamo signore he benediciamo il tuo santo nome . in questo tempo ui dicho in uerita che li demonij he li reprobi chon satana piangerano talmente che dalli hochij di loro uno uscira piu aqua che non ha il fiume giordano . he non uederano hanchora DIO . parllera DIO al nontio suo[b] dicendo tu sei il beneuenuto ho fidele seruo mio pero dimanda quanto uoi perche il tutto hotenerai . Risspondera il nontio di DIO[c] ho signore io mi harecordo che tu dicessti quando mi chreassti che tu uolleui far per amore mio . il paradisso he il monddo li angiolli he li homeni azioche

58[b] per me seruo tuo ti glorifi|chasero . ho signore DIO misserichordiosso he iussto[d] pero ti preggo che ti harechordi della promessa fata ha me seruo tuo . Risspondera DIO chome uno hamicho che burli chon lo hamicho he dira hai tesstimonij di quessto ho amicho mio machometo[e] . Allora con riuerenza dira si signore . Risspondera DIO ua chiamali ho gabrielo . Venira langelo gabrielo dal nontio di DIO[c] he dira signore quali sono li tuoi tesstimonij . Risspondera il nontio di DIO[c] sono addamo, abraham issmaele moise dauit he iessu fiolo di maria .

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[a] بالله حقّ. [b] رسوله. [c] رسول الله.
[d] سلطان الله الرّحمن وعادل. [e] الله [جيب ؟] محمّد جسب.

as God liveth [a], would I go there, knowing what I know. Then God, seeing this, shall remind his messenger [b] how he created all things for love of him, and so his fear shall leave him, and he shall go nigh unto the throne with love and reverence, while the angels sing: "Blessed be thy holy name, O God, our God." |

'And when he hath drawn nigh unto the throne, God shall open 58a
[his mind] unto his messenger [b], even as a friend [1] unto a friend when for a long while they have not met. The first to speak shall be the messenger of God [c], who shall say: "I adore and love thee, O my God, and with all my heart and soul I give thee thanks for that thou didst vouchsafe to create me to be thy servant, and madest all for love of me, so that I might love thee for all things and in all things and above all things; therefore let all thy creatures praise thee, O my God." Then all things created by God shall say: "We give thee thanks, O Lord, and bless thy holy name." Verily I say unto you, the demons and reprobates with Satan shall then weep so that more water shall flow from the eyes of one of them than is in the river of Jordan. Yet shall they not see God.

'And God shall speak unto his messenger [b], saying: "Thou art welcome, O my faithful servant; therefore ask what thou wilt, for thou shalt obtain all." The messenger of God [c] shall answer: "O Lord, I remember that when thou didst create me, thou saidst that thou hadst willed to make for love of me the world and paradise, and angels and men, that they might glorify thee by me thy servant. | Therefore, Lord God, merciful and just [d], I pray thee that 58b
thou recollect thy promise made unto thy servant."

'And God shall make answer even as a friend who jesteth with a friend, and shall say: "Hast thou witnesses of this, my friend Mohammed ?[e]" And with reverence he shall say: "Yes, Lord." Then God shall answer: "Go, call them, O Gabriel." The angel Gabriel shall come to the messenger of God [c], and shall say: "Lord, who are thy witnesses ?" The messenger of God [c] shall answer: "They are Adam, Abraham, Ishmael, Moses, David, and Jesus son of Mary."

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[a] By the living God. [b] His prophet. [c] The prophet of God. [d] God the King (Sultan), gracious and wise. [e] Mohammed friend of God.

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[1] Cp. Exod. xxxiii. 11.

andera langelo allora he chiamera li sopradeti li qualli con timore ui anderano . Apresentatosi loro dirra DIO ui rachordate uoi di quello che dice il nontio mio . Rissponderano loro che chossa signore . Dira DIO che io habia fato il tutto per ammore suo azioche tutti per lui mi laudassero . Rissponderà ogniuno con noi uie tre testimonij milgiori di noi signore [a] . Rissponderà allora DIO qualli sono quessti tre tesstimonij . dira allora moisse elgie il libro che mi donassti il primo . Rissponderà dauit il secondo he il libro che tu mi dessti . Dira allora quello che parlla [b] signore tutto il mondo inganato da satana diceua
59[a] me essere tuo filgiolo he tuo chompagno ma il libro che | tu mi dessti chome he uero che io son seruo tuo . he di quanto dice il nontio tuo [c] chonfessa il libro che mi donassti . allora parllera il nontio di DIO [d] he dira chosi dice il libro che tu mi dessti signore . deto quessto il nontio di DIO [d] parllera DIO dicendo quanto hora ho fato io lo ho fato azioche ogniuno chonossca quanto ti ammo . he deto quessto dara DIO uno libro al nontio suo [e] nel qualle sono scriti tutti li elleti di DIO [f] . onde ogni chreatura farano riuerenzza ha DIO dicendo sollo ha te DIO nosstro sia laude he honore perche ci hai donati al nontio tuo [c] .

LVI [g].

Aprira il libro DIO in mano del nontio suo . he il nontio suo legendo chiamera tutti li angioli he proffeti he tutti li elleti sopra il chui fronte di ogniuno sara scrito la fede del nontio di DIO [h] . he nel libro sera scrito la gloria del parradisso onde ogniuno anderano alla desstra di DIO . Apresso il quale sedera il nontio suo he li proffeti senterano apresso di lui he li santi senterano apresso li proffeti he li beati

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[a] كتاب موسى وكتاب داود وكتاب عيسى بن مريم عليه سلام.
[b] فى القيمة ذكر. [c] رسولك. [d] رسول الله. [e] رسوله.
[f] فى القيمة ذكر الكتاب محمّد عليه سلام. [g] سورة القيمة.
[h] اذا كان يوم القيمة يحشر جميع المؤمنين يكتب على جبهتهم بالنّور دين رسول الله منه.

'Then shall the angel depart, and he shall call the aforesaid witnesses, who with fear shall go thither. And when they are present God shall say unto them: "Remember ye that which my messenger affirmeth?" They shall reply: "What thing, O Lord?" God shall say: "That I have made all things for love of him, so that all things might praise me by him." Then every one of them shall answer: "There are with us three witnesses better than we are, O Lord[a]." And God shall reply: "Who are these three witnesses?" Then Moses shall say: "The book that thou gavest to me is the first"; and David shall say: "The book that thou gavest to me is the second"; and he who speaketh to you shall say[b]: "Lord, the whole world, deceived by Satan, said that I was thy son and thy fellow, but the book that | thou gavest me said truly that I am 59[a]
thy servant; and that book confesseth that which thy messenger[c] affirmeth." Then shall the messenger of God[d] speak, and shall say: "Thus saith the book that thou gavest me, O Lord." And when the messenger of God[d] hath said this, God shall speak, saying: "All that I have now done, I have done in order that every one should know how much I love thee." And when he hath thus spoken, God shall give unto his messenger[e] a book, in which are written all the names of the elect of God[f]. Wherefore every creature shall do reverence to God, saying: "To thee alone, O God, be glory and honour, because thou hast given us to thy messenger[c]."

LVI[g].

'God shall open the book in the hand of his messenger, and his messenger reading therein shall call all the angels and prophets and all the elect, and on the forehead[1] of each one shall be written the mark of the messenger of God[h]. And in the book shall be written the glory of paradise.

'Then shall each pass to the right hand[2] of God; next to whom shall sit the messenger of God, and the prophets shall sit near him, and the saints shall sit near the prophets, and the blessed

[a] The book of Moses and the book of David and the book of Jesus the son of Mary, on him be peace. [b] In the resurrection, mentioned. [c] Thy prophet. [d] The prophet of God. [e] His prophet. [f] At the resurrection there is mention of the book. Mohammed, peace be on him. [g] The Chapter of the resurrection. [h] On the day of the resurrection all the faithful shall be raised; on their forehead there shall be written with light the religion of the prophet of God. *Inde.*

[1] Cf. Rev. vii. 3; ix. 4. [2] Cf. Matt. xxv. 33.

apresso li santi ondde langelo sonera la tronbeta he chiamera satã in iuditio . |

59b LVII a.

Venira il missero he sara chon somo hobrobio hachussato da tutte le chreature . onde chiamera DIO langelo michaelle il qualle cento millia uolte il perchotera con la spada di DIO b perchotera satã he ogni perchossa he per dieci infferni graue . onde sera il primo scatiato nello habisso . chiamera langelo li seguaci suoi li quali sarano similmẽte oltragiati he hacussati onde langelo michael per comissione di DIO . chi cento, chi cinquanta, chi uenti, chi dieci he chi cinque uolte perchotera he dapoi disscenderano nello habisso . imperoche DIO dira ha loro, lo infferno he stantia uosstra ho malladeti . Dapoi chiamerasi al iuditio tutti li inchreduli he reprobi contra deli qualli si leuerano in prima tutte le chreature inferiori al homo . tesstando auuanti di DIO chome hano seruito chosstoro he chome chostoro hano oltragiato DIO he le chreature sui . he li proffeti ogniuno si leuera tesstando chontra di loro
60a onde sarano da DIO chonda|nati alle infernali fiame . io ui dicho in uerita che non passera una parolla ne uno pensiero hotioso sẽza punitione quel giorno tremendo . Vi dicho in uerita che il cillicio risplendera chome il solle he ogni pidochio che per ammore di DIO hauera lomo soportato si conuertira in margarite . ho beati per tre he quatro uolte li poueri li qualli chon uera pouerta hauerano di chore seruito DIO imperoche . in quessto monddo sono priui di traualgio mondano honde di molti pechati sarano liberi he quello giorno . non hauerano da rendere chonto chome hano spesso le richezze del monddo ma serano premiati della loro patienzza he pouerta c . io ui dicho in uerita che se il mondo chonosescie quessto lui piu pressto ellegeria il cillicio che la porpora li pidochij che loro he li digiuni che le chrapulle . quando sera il tutto examinato dira DIO al nontio suo uedi ho hamicho la loro

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a سورة الغضب الله على الشّيطان وعلى الكفّر فى القيمة.

b سيف الله. c رسالة.

near the saints, and the angel shall then sound the trumpet, and shall call Satan to judgement. |

LVII[a].

59[b]

'Then that miserable one shall come, and with the greatest contumely shall be accused of every creature. Wherefore God shall call the angel Michael, who shall strike him one hundred thousand times with the sword of God[b]. He shall strike Satan, and every stroke is heavy as ten hells, and he shall be the first to be cast into the abyss. The angel shall call his followers, and they shall in like manner be abused and accused. Wherefore the angel Michael, by commission from God, shall strike some a hundred times, some fifty, some twenty, some ten, some five. And then shall they descend into the abyss, because God shall say to them: "Hell is your dwelling-place, O cursed ones."

'After that shall be called to judgement all the unbelievers and reprobates, against whom shall first arise all creatures inferior to man, testifying before God how they have served these men, and how the same have outraged God and his creatures. And the prophets every one shall arise, testifying against them; wherefore they shall be condemned by God | to infernal flames. 60[a]
Verily I say unto you, that no idle word[1] or thought shall pass unpunished in that tremendous day. Verily I say unto you, that the hair-shirt shall shine like the sun, and every louse a man shall have borne for love of God shall be turned into a pearl. O, thrice and four times blessed are the poor, who in true poverty shall have served God from the heart, for in this world are they destitute of worldly cares, and shall therefore be freed from many sins, and in that day they shall not have to render an account of how they have spent the riches of the world, but they shall be rewarded for their patience and their poverty[c]. Verily I say unto you, that if the world knew this it would choose the hair-shirt sooner than purple, lice sooner than gold, fasts sooner than feasts.

'When all have been examined, God shall say unto his mes-

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[a] The Chapter of the wrath of God against Satan and against the infidels in the resurrection. [b] The sword of God. [c] Apostleship.

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[1] Cp. Matt. xii. 36.

scelleragine quanto he stata grande . perche io chreatore loro impiagai ogni chossa chrehata in seruitio loro he loro in ogni
60[b] chossa mi hano dis|sonorato . onde elgie iusstissimo che io non habia misserichordia di loro . Risspondera il nontio di DIO [a] elgie uero signore DIO nosstro gloriosso [b] ne possono ueruno tuo ammicho he seruo dimandarti per loro misserichordia . imo che io seruo tuo auanti di ogniuno dimando iustitia contra di loro . il che deto queste parolle tutti li angioli he proffeti con tutti li elleti di DIO . he che sto dire li elleti ui dicho in uerita che li ragni le mossce he le pietre et larena chridera chontra deli empij he dimanderano iustitia . onde allora fara DIO [b] ritornare in terra ogni anima uiuente inferiore al homo he poi manderano li empij allo inferno . li quali nel partirsi uederano quella terra nella quale sarano ridoto li chani he li chauali he altri uilli hanimali . onde dirano ho signore DIO [c] faci hanchora noi ridure in quella terra [d] ma non li sera choncesso quello che loro dimanderano .

LVIII [e].

Piangeuano ammaramente li disscepoli mentre che iessu
61[a] parllaua . he iessu grande chopie di lachri|me uersaua he dapoi il pianto risspose ioane . ho maesstro dui chosse dessideramo di sapere, luna he chome possibile sia che il nontio di DIO [a] il quale he pieno di pieta he misserichordia . quel giorno non habia pieta alli reprobi essendo tutti di uno issteso fango prodoti . laltra he chome sintende la spada di michaele angello essere graue per dieci infferni adõque uie piu di uno infferno . Risspose iessu, non hauete sentio quello che dice dauit proffeta che . Ridera il iussto sopra la roina del pechatore he lo scernira con quesste parolle dicendo . Vedi lomo che posse la sua speranza nelle sui forze he nelle sui richezze he si smenticho di DIO . pero ui dicho in uerita che abraham scernira suo

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[a] رسول الله. [b] الله سلطان. [c] يا سلطان.

[d] يوم ينظر المرء ما قدّمت يداه ويقول اكافر ياليتنى كنت ترابا منه.

[e] سورة العادل.

senger: "Behold, O my friend, their wickedness, how great it has been, for I their creator did employ all created things in their service, and in all things have they dishonoured me. | It is most 60[b]
just, therefore, that I have no mercy on them." The messenger of God [a] shall answer: "It is true, Lord, our glorious God [b], not one of thy friends and servants could ask thee to have mercy on them; nay, I thy servant before all ask justice against them."

'And he having said these words, all the angels and prophets, with all the elect of God—nay, why say I the elect?—verily I say unto you, that spiders and flies, stones and sand shall cry out against the impious, and shall demand justice.

'Then shall God [b] cause to return to earth every living soul inferior to man, and he shall send the impious to hell. Who, in going, shall see again that earth, to which dogs and horses and other vile animals shall be reduced. Wherefore shall they say: "O Lord God [c], cause us also to return to that earth [d]." But that which they ask shall not be granted to them.'

LVIII [e].

While Jesus was speaking the disciples wept bitterly. And Jesus wept many tears. |

. Then after he had wept, John spake: 'O master, two things we 61[a]
desire to know. The one is, how it is possible that the messenger of God [a], who is full of mercy and pity, should have no pity on reprobates that day, seeing that they are of the same clay as himself? The other is, how is it to be understood that the sword of Michael is heavy as ten hells; then is there more than one hell?' Jesus replied: 'Have ye not heard what David the prophet saith, how that the just shall laugh at the destruction of sinners, and shall deride him with these words, saying: "I saw the man who put his hope in his strength and his riches, and forgot God [1]." Verily, therefore, I say unto you, that Abraham shall deride his father, and

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[a] The prophet of God. [b] God is sovereign. [c] O Sovereign! [d] The day wherein a man shall look on what his hands have sent before him, and the unbeliever shall say 'Would that I were dust!' *Inde.* (Surah lxxviii. 41.) [e] The Chapter of the Just One.

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[1] Cp. Ps. lii. 7.

padre he addamo tuti li homeni reprobi[a] . he questo sera imperoche rissusciterano li elleti talmente perffeti he uniti con DIO che non chapira nella mente loro uno minimo pẽsiero chontra la iusstitia di DIO . pero ogniuno dimandera iustitia he piu deli altri il nontio di DIO Viue DIO[b] nella chui pressenza io sto che sebene hora piangio per pieta della
61[b] humana naturra | che quello giorno dimandero iusstitia senza misserichordia chontra quelli che dissprezano le mie parole . he piu del tutto contra cholloro che contaminerano il mio euangelio .

LIX[c].

Lo infferno he uno sollo ho disscepoli mei . nel quale patirano li danati la loro pena in etterno sebene uie sette stantie houero regione una piu profonda del altra . honde chi andera alla piu proffonda patira magiore pena ma pero elgie uerissimo la mia parola della spada de michaele angelo . imperoche cholui che fa uno sollo pechato merita lo infferno he quello che ne fa dui di dui inferni he degno . pero li reprobi sentirano pena intuno sollo infferno quanto se fusero diuissi in dieci inferni in cento he in mille . perche DIO omnipotente[d] con la potenzza sua per iustitia sua chosi fara che satana hauera tanta pena quanto in dieci cento millia inferni si troueria he li altri ogniuno secondo la loro scelleragine[e] . Risspose pietro ho maestro grande he ueramente
62[a] la iustitia di | DIO pero hogidi sei molto tribulato per quessto parlare . pero ci farai gratia di ripossare he dimani ci dirai chome he lo infferno . Risspose iessu, ho pietro tu dici chio riposi ho pietro tu non sai quanto parli pero chossi hai parllato . Vi dicho in uerita che il riposso in quessta uita pressente he uelleno di ogni pieta he fuocho che arde ogni bona opera . adonque uie uscito di memoria quanto sallamone proffetta di DIO riprenda lo hotio con ogni proffeta certo he che lui dice . per timore del fredo non uolle lauorare la

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[a] يومئذ لا تنفع الشّفاعة الّا من اذن له الرّحمن ورضى له قولا منه.
[b] بالله حيّ.
[c] سورة عذاب شديد.
[d] الله قدير علي كلّ.
[e] عذاب.

Adam all reprobate men[a]: and this shall be because the elect shall rise again so perfect and united to God that they shall not conceive in their minds the smallest thought against his justice; therefore shall each of them demand justice, and above all the messenger of God. As God liveth[b], in whose presence I stand, though now I weep for pity of mankind, | on that day I shall 61[b] demand justice without mercy against those who despise my words, and most of all against those who defile my gospel[1].

LIX[c].

'Hell is one[2], O my disciples, and in it the damned shall suffer punishment eternally. Yet hath it seven rooms or regions, one deeper than the other, and he who goeth to the deepest shall suffer greater punishment. Yet are my words true concerning the sword of the angel Michael, for he that committeth but one sin meriteth hell, and he that committeth two sins meriteth two hells. Therefore in one hell shall the reprobates feel punishment as though they were in ten, or in a hundred or in a thousand; and the omnipotent God[d], through his power and by reason of his justice, shall cause Satan to suffer as though he were in ten hundred thousand hells, and the rest each one according to his wickedness[e].'

Then answered Peter: 'O master, truly the justice of God is great, | and today this discourse hath made thee sad; therefore, we 62[a] pray thee, rest, and to-morrow tell us what hell is like.'

Jesus answered: 'O Peter, thou tellest me to rest; O Peter, thou knowest not what thou sayest, else thou hadst not spoken thus. Verily I say unto you, that rest in this present life is the poison of piety and the fire which consumeth every good work. Have ye then forgotten how Solomon, God's prophet, with all the prophets, hath reproved sloth? True it is that he saith: "The idle[3] will not work

[a] On that day intercession shall not avail save from him to whom the Merciful One gives leave, and whose word he accepts. *Inde.* (Surah xx. 108.) [b] By the living God. [c] The Chapter of severe punishment. [d] God is able to do everything. [e] . . . . punishment.

[1] Cp. 49[b] note. [2] For detailed description of hell see 146[b] sqq.
[3] Prov. xx. 4.

terra il pigro pero andera ha mẽdichare nel tempo della hesstate[a] . onde disse tutto quello che pole fare la mano tua fallo senza riposso . he che dice lo innocentissimo hamicho di DIO iob dela uita nosstra . sichome lucello nascie ha uollare chossi lomo nascie ha hoperare . io ui dicho in uerita che io hodio il reposso piu di ogni chossa .

LX[b].

Lo infferno he uno chontrario del parradisso . sichome he contrario lo inuerno della esstate he i fredo dal chaldo .
62[b] che pero bissogneria uedere il paradis|so delle delitie di DIO chi uollesse narare le misserie dello inferno . ho stantia malladeta della iustitia di DIO per malladitione de inffedeli he reprobi della quale dice iob ammicho di DIO . hiui non si troua hordine ma sempre spauento he essaia proffeta contra li reprobi dice . non si estinguera giamai le loro fiame he non morira il loro uerme[c] . he dauit padre nosstro piangendo disse, piouera sopra di loro folgori chon saete he solfaro con tempessta grande . ho misseri pechatori che quiui li uengono in fastidio li cibi dellichati le uesste preciose, li delichati leti he li suaui chanti di loro armonie . hora che nausea farano, la rabisa fame, le fiami ardenti, le brasse che scortichano he li crudeli tormenti con ammari pianti . he qui dete[1] uno lamẽteuol gemito iessu dicendo, ueramente saria melgio di non essere giamai formato che patire chosi chrudel tormento . onde qui proponetiui auanti uno homo il quale senta tormento in tutte le parti del chorpo suo senzza hauere niuno che li habia chompasione ma che ogniuno lo scernissca . Ditemi non sarebe grande quessta pena . Rissposero li disse- |
63[a] poli grandissima . allora disse iessu, hora quessta he una delitia dello infferno . perche ui dicho in uerita che se DIO

[a] قال سليمان حال التّنبل ان لا يشغل بشئ فى الشّتاء لخوف البرد لكن عند الصّيف يدور على النّاس لا جل الصّدقة منه.

[b] سورة جهنّم.

[c] لا تدفع النّار جهنّم ابدا ودودها لاتموت ابدا منه.

[1] MS. *udete.*

the soil for fear of the cold, therefore in summer shall he beg[a]!" Wherefore he said[1]: "All that thy hand can do, do it without rest." And what saith Job, the most innocent friend of God: "As the bird is born to fly, man is born to work[2]." Verily I say unto you, I hate rest above all things.'

LX[b].

'Hell is one, and is contrary to paradise, as winter is contrary to summer, and cold to heat. He therefore who would describe the misery of hell must needs have seen the paradise of God's delights.

'O place accursed by God's justice for the malediction of the 62[b]
faithless and reprobate, of which said Job[3], the friend of God: "There is no order there, but everlasting fear!" And Isaiah the prophet, against the reprobate, saith[4]: "Their flame shall not be quenched nor their worm die[c]." And David our father, weeping, said[5]: "Then shall rain upon them lightning and bolts and brimstone and great tempest." O miserable sinners, how loathsome then shall seem to them delicate meats, costly raiment, soft couches, and concord of sweet song! how sick shall make them raging hunger, burning flames, scorching cinders, and cruel torments with bitter weeping!'

And then Jesus uttered a lamentable groan, saying: 'Truly it were better never to have been formed than to suffer such cruel torments. For imagine a man suffering torments in every part of his body, who hath no one to show him compassion, but is mocked of all; tell me, would not this be great pain?'

The disciples answered: 'The greatest.' 63[a]

Then said Jesus: 'Now this is a delight [in comparison] of hell. For I tell you in truth, that if God should place in one

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[a] Solomon said: 'It is the condition of the lazy man to do no work in winter for fear of the cold, but in summer he goes round for alms.' *Inde.*
[b] The Chapter of hell (Gehenna). [c] The fire of hell is not quenched and its worm never dieth. *Inde.*

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[1] Eccles. ix. 10 (Vulg.). [2] Job v. 7 (Vulg.). [3] Job x. 22 (cp. Vulg.). [4] Isa. lxvi. 24. [5] Ps. xi. 6 (cp. Vulg.).

ponesse in bilanzia tutte le pene che ha patito tutti li homeni in quessto monddo he patirano insino al giorno del iuditio . he dalla altra parte ponesse DIO una sollo hora di penne inffernalj li reprobi sanza dubio ellegerebono le mondane tribulationi . perche quesste del mondo uengono per mano di homeni[a] ma quelle uengono per mano de diauoli li quali sono senza ueruna chompasione . ho che chrudele fuocho li darano . ho che ammaro fredo senza dare temperamento alle loro fiami . ho che stridore di denti ho quanti singolti he pianti hai misseri pechatori . che non ha tanta aqua il giordano quante lachrime oggni momento usscirano dalli loro hochij . he qui le lingue malladirano ogni chossa chreato con il loro padre he madre he il loro chreatore il quale he beneddeto in etterno . |

LXI[b].

63[b] Deto quessto iessu si lauo con li suoi disscepoli secondo la leggie di DIO scrita nel libro di mosse . he fecero horatione onde li disscepoli suoi uedendolo chossi aflito non li dissero niente quel giorno ma ogniuno staua spauentato sopra le sui parolle . quãdo iessu aprendo la bocha sua disse dapoi il uesspro . Quale he quel padre di familgia il qualle chonosscendo che il ladro uolle rompere la chassa sua che dormisse certo niuno . perche elgi uigilarebe he starebe preparato per ammazare il ladro . hora non sapete disse iessu che satana he chome uno leone che ua rugendo cerchando di deuorare . chosi elgi cercha di fare pechare lomo[c] . Io ui dicho in uerita che se lomo facessi chome il merchatore che niente temeria quello giorno imperoche bene si troueria preparato . Elgi fu uno homo il quale dete pechunia ha uicini suoi azioche trafichasero he il uadagno fusse per iussta portione diuisso . pero alchuni bene trafichorno talmente che duplichorno il
64[a] danaro . ma alchuni sconsumorno la pechunia in | seruitio

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[a] وء بن ادم. [b] سورة الغافلون.

[c] فعلل اسد ان يتحرك الى اليمين والشمال لاجل الصيد كذلك مثل الشّيْطان يتحرك بين المؤمنين ان يغويهم عن الطريق المستقيم منه.

balance all the pain which all men have suffered in this world and shall suffer till the day of judgement, and in the other one single hour of the pain of hell, the reprobates would without doubt choose the worldly tribulations, for the worldly come from the hand of man[a], but the others from the hand of devils, who are utterly without compassion. O what cruel fire they shall give to miserable sinners! O what bitter cold, which yet shall not temper their flames! What gnashing of teeth and sobbing and weeping! For the Jordan has less water than the tears which every moment shall flow from their eyes. And here their tongues shall curse all things created, with their father and mother, and their Creator, who is blessed for ever.' |

LXI[b].

Having thus said, Jesus washed himself, with his disciples, 63[b]
according to the law of God written in the book of Moses; and then they prayed. And the disciples seeing him thus sad spake not at all to him that day, but each stood terror-struck at his words.

Then Jesus opening his mouth after the evening [prayer], said: 'What father of a family[1] if he knew that a thief meant to break into his house, would sleep? None, assuredly; for he would watch and stand prepared to slay the thief. Do ye not know then that Satan is as a roaring lion[2] that goeth about seeking whom he may devour. Thus he seeketh to make man sin[c]. Verily I say unto you, that if man would act as the merchant he should have no fear in that day, because he would be well prepared. There was a man[3] who gave money to his neighbours that they might trade with it, and the profit should be divided in a just proportion. And some traded well, so that they doubled the money. But some used the money in | the service of the enemy of him who gave them the money, 64[a]

[a] And he is a child of Adam. [b] The Chapter of the negligent.
[c] And (like) the wiles of the lion which moves to the right and left for the chase, thus Satan moves amongst the believers that he may seduce them from the straight way. *Inde.*

[1] Cp. Luke xii. 39. [2] 1 Pet. v. 8. [3] (?) Cp. Luke xix. 13 sqq.

del innimicho di cholui che li dete la pecchunia dicendo malle di lui . hora ditemi quando il uicino chiamera li debitori in iuditio chome andera la chossa . certamente che elgi honorato premio dara ha cholloro che bene negotiorno ma sopra li altri sfogera la ira sua nello inguriarli . he poi li punira chome uolle la leggie . Viue DIO[a] alla chui pressenza sta la anima mia che il uicino he DIO[b] il quale ha dato al homo[c] tutto quello che a lo homo . con la uita azioche in quessto monddo bene uiuendo DIO hauessi le laudi he lo homo la gloria del parradiso . onde cholloro che bene uiuono con il loro exempio duplichano il danaro perche si conuertono ha penitenzza li pechatori . uedendo loro tale exempio he pero sarano di grandde premio premiati li homeni che bene uiuono . ma li scellerati pechatori li quali con illoro pechare metono quanto DIO li a donato[d] con la propria uita in seruitio di satana innimicho di DIO . bestemiãdo DIO he dando scandollo ad altri ditemi qualle sera la pena loro . sera senza missura dissero li disscepoli | .

64[b]

LXII[e].

Debe adonque disse iessu . cholui che uole uiuere bene mirare il merchatore il quale serra la botega he la chustodisse giorno he note con grande dilligenza . onde di quanto chompra riuendendo uole uadagnarui perche quando uede perderui non uolle uendere tampocho al suo fratello . hora chosi fate uoi perche in uerita la anima uosstra he uno merchatore he il chorpo he la botegga . onde quanto essteriormente per li sensi riceue he da essa compra he uende . la moneta in uero he lo ammore guardatiue adonque che con lo ammore uosstro no uendete ne chomprate uno minimo pensiero del quale non uadagnate . Ma penssando parllando he hoperando il tuto sia per ammore de DIO che chossi facendo sarete sichuri quello giorno . io ui dicho in uerita che molti fano lauachri he uano ha horare . Molti degiunano he fano ellemossine . Molti studiano he predichano addaltri il chui fine he abbomineuole

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[a] بالله حيّ. [b] الله قارب. [c] الله معطى.
[d] الله وهّاب. [e] سورة الحبّ.

speaking evil of him. Tell me now, when the neighbour shall call the debtors to account how shall the matter go? Assuredly he will reward those who traded well, but against the others his anger shall vent itself in reproaches. And then he will punish them according to the law. As God liveth[a], in whose presence my soul standeth, the neighbour is God[b], who has given to man[c] all that he hath, with life itself, so that, [man] living well in this world, God may have praise, and man the glory of paradise. For those who live well double their money by their example, because sinners, seeing their example, are converted to repentance; wherefore men who live well shall be rewarded with a great reward. But wicked sinners, who by their sins halve what God has given them[d], by their lives spent in the service of Satan the enemy of God, blaspheming God and giving offence to others,—tell me what shall be their punishment?'

'It shall be without measure,' said the disciples.

LXII[e]. 64b

Then said Jesus: 'He who would live well should take example from the merchant who locketh up his shop, and guardeth it day and night with great diligence. And selling again the things which he buyeth he is fain to make a profit; for if he perceiveth that he will lose thereby he will not sell, no, not to his own brother. Thus then should ye do; for in truth your soul is a merchant, and the body is the shop: wherefore what it receiveth from outside, through the senses, is bought and sold by it[1]. And the money is love. See then that with your love ye do not sell nor buy the smallest thought by which ye cannot profit. But let thought, speech, and work be all for love of God; for so shall ye find safety in that day. Verily I say unto you, that many make ablutions and go to pray, many fast and give alms, many study and preach to others, whose end is

[a] By the living God. [b] God who is near. [c] God gives.
[d] God bestows. [e] The Chapter of love.

[1] Construction obscure.

65[a] ha|uanti DIO imperoche . lauano il chorpo he non il chore . chiamano chon la bocha he non con il chore degiunano ha cibi he si riempisscono di pechatij . dano ad altri quello che non e bono per loro azioche siano tenuti per boni . studiano per sapere dire he non per operare . predichano ad altri contra di quanto fano loro he pero con la propia lingua si condanano . Viue DIO[a] che chosstoro non chonosscono DIO chon il chore loro perche . se il chonosscesero lo ammarebono he sichome quanto ha lo homo il tutto lo a riceuto da DIO . chossi ogni chossa elgi spenderebe per ammore di DIO .

LXIII[b].

Dapoi alquanti giorni iessu passo apresso una citta di samaritani . li quali non il uolssero lasciare hentrare nella citta ne uendere pane alli suoi disscepoli onde iachobo he ioane dissero . ho maestro ti piaze che noi preggiamo DIO perche mandi fuocho dal ciello sopra di chostoro . Risspose iessu uoi non sapete da quale spirito siate guidati pero chossi parllate . Racordatiue che DIO uolleua dissperdere niniue per | 65[b] non trouarsi pure uno in quella citta che temessi DIO[c] . la qualle hera talmente scellerata che hauendo chiamato DIO iona proffeta per mandarlo in quella citta . da timore di quel popullo uoleua fugire in tarsso onde DIO il fece getare nel mare he da uno pesscie riceuerlo he getarlo ha presso niniue . onde iuui predichando si chonuerti talmente ha penitenzza quel populo che DIO li ebe misserichordia . guai ha cholloro che chiamano uendeta perche uenira sopra di loro essendo che ogni homo ha in se chossa da essere uendichata da DIO[d] . hora ditemi hauete uoi chreato quessta citta con quessto populo ho pazi che sete certo che no . imperoche tutte le chreature unite insieme nom possono chreare una noua mossca de niente he quessto he il chreare[e] . se DIO benedeto il quale ha chreato quessta citta con quessto populo

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[a] بالله حيّ.
[b] سورة الصّبر.
[c] يونس قصص ذكر.
[d] الله ذو انتقام.
[e] ان جمع المخلقات جمعاً لا يقدرون ان يخلق ذباب بلا شيٍّ منه.

abominable before | God; because they cleanse the body and not the 65[a]
heart, they cry with the mouth not with the heart; they abstain from meats, and fill themselves with sins; they give to others things not good for them, in order that they may be held good; they study that they may know how to speak, not to work; they preach to others against that which they do themselves, and thus are condemned by their own tongue. As God liveth[a], these do not know God with their hearts; for if they knew him they would love him; and since whatsoever a man hath he hath received it from God, even so should he spend all for the love of God.'

LXIII[b].

After certain days Jesus passed near unto a city of the Samaritans[1]; and they would not let him enter the city, nor would they sell bread to his disciples. Wherefore said James and John: 'Master, may it please thee that we pray God that he send down fire from heaven upon these people?'

Jesus answered: 'Ye know not by what spirit ye are led, that ye so speak. Remember that God determined to destroy Nineveh because | he did not find one who feared God in that 65[b]
city[c 2]; the which was so wicked that God, having called Jonah the prophet to send him to that city, he would fain for fear of the people have fled to Tarsus, wherefore God caused him to be cast into the sea, and received by a fish and cast up nigh to Nineveh. And he preaching there, that people was converted to repentance, so that God had mercy on them.

Woe unto them that call for vengeance; for on themselves it shall come, seeing that every man hath in himself cause for the vengeance of God[d]. Now tell me, have ye created this city with this people? O madmen that ye are, assuredly no. For all creatures united together could not create a single new fly from nothing, and this it is to create[e]. If the blessed God who hath created this city now sustaineth it, why desire ye to destroy

[a] By the living God. [b] The Chapter of patience. [c] The story of Yunas (Jonah) is related. [d] God is an avenger. [e] If all creatures were to be gathered together, they could not create a fly out of nothing. *Inde.*

[1] See Luke ix. 52–5. [2] See Jonah i–iii.

hora quessta citta sostiene perche dessiderate disstrugerla . hora perche non dicessti ti piaze ho maestro che pregiamo il signore DIO nosstro[a] che conuertissca quessto popullo ha penitenzza . certo he che quessto he il propio del mio
66[a] dissepolo | di pregare DIO per cholloro che li fano malle . quessto fece abel[b] quando il fratello lo hocideua chain malladeto da DIO . quessto fece abraham per faraone che li tolse la molgie che pero langelo del signore non lo ammazzo ma sollo il perchosse de infermita . quessto fece zacharia quando per dechreto dello empio Re fu nel tempio ucisso . Questo fece ieremia, esaia, hezechiel, Daniele he dauit chõ tutti li ammici di DIO he proffeti suoi santi . Ditemi quando uno uosstro fratello se infermasi di frenesia uoresste uoi hamazzarlo perche dice malle he perchuote chi seli apressa . certo uoi non faresste quessto ma sibene procuraresste la sanita sua con medicine couenienti alla sua inffermita .

LXIV[c].

Viue DIO[d] alla chui pressenza sta la anima mia che il pechatore ha infermo lo intelleto suo quando persseguita uno homo . Ditemi adonque saria ueruno che si rompessi
66[b] il chapo per staciarre | il mantello al suo innimicho . hora chome ha sano lo intelleto cholui [che] si parte da DIO chapo della anima sua per offendere il chorpo dello innimicho suo . Dimi ho homo quale he lo innimicho tuo[e] certo he che elgie il chorpo tuo he ogniuno che ti lauda onde se tu auessi sano intelleto . baciaresti la mano ha cholloro che ti uituperano he presentaressti doni ha cholloro che ti persseguitano he perchuote hasai perche ho homo . perche quanto piu per li pechati tuoi sarai perseguitato he uituperato in quessta uitta tanto meno sarai il giorno del iuditio[f] .

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[a] الله سلطان. [b] ذكر حابل و قابل. [c] سورة الصّبر. [d] بالله حيّ.
[e] اخبرنى يا بنى ادم هل تعرف الصحيح من عدوّك نفسك ومن يمدحك منه.
[f] مقدار ما يكون لك ازدياد الالم والاضطراب فى الدّنيا لعصيانك يكون لك الالم فى الاخرة اقلّ منه منه.

it? Why didst thou not say: "May it please thee, master, that we pray to the Lord our God[a] that this people may be converted to penitence?" Assuredly this is the proper act of a disciple of mine, | to pray to God for those who do evil. Thus 66[a]
did Abel[b] when his brother Cain, accursed of God, slew him. Thus did Abraham[1] for Pharaoh, who took from him his wife, and whom, therefore, the angel of God did not slay, but only struck with infirmity. Thus did Zechariah when, by decree of the impious king, he was slain in the temple[2]. Thus did Jeremiah, Isaiah, Ezekiel, Daniel, and David, with all the friends of God and holy prophets. Tell me, if a brother were stricken with frenzy, would you slay him because he spoke evil and struck those who came near him? Assuredly ye would not do so; but rather would ye endeavour to restore his health with medicines suitable to his infirmity.

LXIV[c].

'As God liveth[d], in whose presence my soul standeth, a sinner is of infirm mind when he persecuteth a man. For tell me, is there anyone who would break his head for the sake of tearing | the cloak 66[b]
of his enemy? Now how can he be of sane mind who separateth himself from God, the head of his soul, in order that he may injure the body of his enemy?

'Tell me, O man, who is thy enemy[e]? Assuredly thy body, and every one who praiseth thee. Wherefore if thou wert of sane mind thou wouldst kiss the hand of those who revile thee, and present gifts to those who persecute thee and strike thee much; because, O man, because the more that for thy sins thou art reviled and persecuted in this life the less shalt thou be in the day of judgement[f]. But tell me, O man, if the saints and prophets of

[a] God is Sovereign. [b] The story of Abel and Cabel (Cain). [c] The Chapter of patience. [d] By the living God. [e] Tell me, O son of Adam, do you know the truth, who is your enemy? Yourself and whoso praises you. *Inde.* [f] The greater your pain and trouble in this world owing to your transgression, the less will it be in the next world. *Inde.* *Inde.*

[1] See Gen. xii. 15 sqq.: but it is for *Abimelech* he prays (Gen. xx. 17).
[2] Contrast 2 Chron. xxiv. 22.

Ma dimi ho homo se li santi he proffetti di DIO sono stati persseguitati he infamati dal monddo sebene loro herano innocenti . hora che sera di te ho pechatore . he se loro com patienzza il tutto soportauano pregando per li loro perssechutori che debi fare tu ho homo degno dello infferno . Ditemi ho dissccpoli mei, non sapete uoi che semei malladiceua il seruo di DIO dauit proffeta he li getaua pietre dietro . hora che disse dauit ha cholloro che uoleuano
67[a] ocidere semei . che chossa tie ho ioab che | tu uoi ocidere semei lascialo malladirmi perche chossi uole DIO il quale conuertira quessta malladitione in beneditione . onde chosi fu perche guardo DIO [a] la patienzza di dauit he il libero dalla perssecutione del propio fiolo abssalon . certamente non si moue una folgia di arbore senza la uollonta di DIO . pero quando tu sei in tribulatione nõ pensare ha quanto riceui ne ha cholui il quale ti tribula ma chonsidera . quanto sei degno di riceuere per li tuoi peccati per mano di diauoli dello infferno [b] . Voi sete adirati chontra di quessta citta perche non cia uolluto riceuere ne uendere pane . Ditemi sono uosstri sciaui chosstoro hauete uoi dato ha chosstoro quessta citta . auete uoi dato ha chosstoro il grano ouero li hauete haiutati per racholgere il grano certo no imperoche . uoi non sete piu stati in quesste parti he sete poueri hora perche chosi dicesti . Risspose li dui discepoli signore habiamo pechato DIO ci habia misserichordia [c] he iessu risspose chosi sia .

LXV[d].

67[b] Auicinauasi la passca onde iessu chon li suoi dissepoli ascexe in ierussalem he ando alla probaticha piscina . quessto nome haueua quel bagno perche langiolo di DIO ogni giorno moueua quella aqua onde il primo inffermo il qualle hentraua in quella aqua dapoi la mutatione . elgi si sanaua di ogni

[a] الله بصير.

[b] اذا كنت فى البلاء لا تفكّر البلاء وما سببه لكن تفكّر ما يفعل لك الزّبانيّ لعصيانك منه.

[c] استغفر الله منه. [d] سورة الحوض.

God have been persecuted and defamed by the world even though they were innocent, what shall be done to thee, O sinner? and if they endured all with patience, praying for their persecutors, what shouldst thou do, O man, who art worthy of hell? Tell me, O my disciples, do ye not know that Shimei[1] cursed the servant of God, David the prophet, and threw stones at him? Now what said David to those who would fain have killed Shimei? "What is it to thee, O Joab, that | thou wouldst kill Shimei? let him curse 67[a]
me, for this is the will of God, who will turn this curse into a blessing." And thus it was; for God saw[a] the patience of David and delivered him from the persecution of his own son, Absalom.

Assuredly not a leaf stirreth without the will of God. Wherefore, when thou art in tribulation do not think of how much thou hast borne, nor of him who afflicteth thee; but consider how much for thy sins thou art worthy to receive at the hand of the devils of hell[b]. Ye are angry with this city because it would not receive us, nor sell bread to us. Tell me, are these people your slaves? have ye given them this city? have ye given them their corn? or have ye helped them to reap it? Assuredly no; for ye are strangers in this land, and poor men. What thing is this then that thou sayest?'

The two disciples answered: 'Lord, we have sinned; may God have mercy on us[c].'

And Jesus answered: 'So be it.'

LXV[d].

The passover drew near[2], wherefore Jesus, with his disciples, 67[b]
went up to Jerusalem. And he went to the pool called 'Probatica[3],' And the bath was so called because the angel of God every day troubled the water, and whosoever first entered the water after its movement was cured of every kind of infirmity. Wherefore

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[a] God sees. [b] If you are in misfortune do not think of the misfortune and its cause, but think of what the *Zabāniyeh* (guardians of hell) will do to you for your transgression. *Inde.* [c] I ask God's pardon. *Inde.*
[d] The Chapter of the pool of water.

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[1] See 2 Sam. xiv. 5–12. [2] See John v. 1–16. [3] Gk. of John v. 2 has τῇ προβατικῇ: Vulg. probatica piscina.

sorte de inffermita onde per quessto stauano grande numero de inffermi alla pisscina . la qualle haueua cinque portici; uiste hiuui iessu uno infermo il quale trenta otto hanni hera stato hiuui infermo di graue inffermita . onde chonosscendo quessto iessu per inspiratione diuina hebbe compassione dello imfermo he disseli uoi tu sanarti . Risspose lo imfermo signore io non ho homo il quale quando langelo moue laqua mi pongi dentro he pero . quando uolgio hentrare uiene uno piu pressto di me he ui hentra . Allora iessu leuo li hochij al cielo he
68[a] disse signore DIO [a] nosstro DIO di pa|dri nosstri habi misseri-chordia sopra di quessto infermo . he deto quessto iessu disse in nome di DIO [b] ho fratello riceui la sanita lieuati he portauia il tuo leto . allora linfermo si leuo laudando DIO he porto il leto sopra le spale he andaua ha chasa laudando DIO . cholloro che il uedeuano chridauano elgie hogidi sabbato pero non tie licito portare il leto . Risspose lui cholui che mia fato sano ha deto pilgia il tuo leto he uatene ha chassa . dissero loro chie cholui . Risspose lui io non so il suo nome onde fra loro diceuano debe essere stato iessu nazareno, altri diceuano non . imperoche elgie santo di DIO onde chia fato quessto he trissto perche fa uiolare il sabbato . andossi iessu nel tempio he hachostosi a lui grande moltitudine per sentire le sui parole onde li sacerdoti si rodeuano de inuidia .

LXVI[c].

Vene ha lui uno di loro dicendo . ho maesstro bono tu
68[b] insegni bene con uerita pero dimi nel paradisso | che mercede ci dara DIO . Risspose iessu tu mi chiami bono he non sai che sollo DIO he bono [d] talmente che come dice iob amicho di DIO uno fanciulo di uno giorno non e monddo . anziche disse li angioli sono reprensibili auanti la presenza di DIO . onde

[a] الله سلطان.
[b] باذن الله.
[c] سورة الحمد.
[d] لا خير الا الله.

a great number of sick persons remained beside the pool, which had five porticoes. And Jesus saw there an impotent man, who had been there thirty-and-eight years, sick with a grievous infirmity. Whereupon Jesus, knowing this by divine inspiration, had compassion on the sick man, and said to him: 'Wilt thou be made whole?'

The impotent man answered: 'Sir[1], I have no man when the angel troubleth the water to put me into it, but while I am coming another steppeth down before me and entereth therein.'

Then Jesus lifted up his eyes to heaven and said: 'Lord our God[a], God of our fathers, | have mercy upon this impotent man.' 68[a]

And having said this, Jesus said: 'In God's name[b], brother, be thou whole; rise and take up thy bed.'

Then the impotent man arose, praising God, and carried his bed upon his shoulders, and went to his house praising God.

Those who saw him cried: 'It is the sabbath day; it is not lawful for thee to carry thy bed.'

He answered: 'He that made me whole said unto me, "Pick up thy bed, and go thy way to thy house."'

Then asked they him: 'Who is he?'

He answered: 'I know not his name.'

Whereupon, among themselves they said: 'It must have been Jesus the Nazarene.' Others said: 'Nay, for he is a holy one of God, whereas he who has done this thing is a wicked man, for he causeth the sabbath to be broken.'

And Jesus went into the temple, and a great multitude drew nigh unto him to hear his words; whereat the priests were consumed with envy.

LXVI[c].

One of them came to him, saying: 'Good master, thou teachest well and truly; tell me therefore, in paradise | what reward shall God give us?' 68[b]

Jesus answered: 'Thou callest me good[2], and knowest not that God alone is good[d], even as said Job[3], the friend of God: "A child of a day old is not clean; yea, even the angels are not faultless in

[a] God is sovereign. [b] By permission of God. [c] The Chapter of praise. [d] There is none good except God.

[1] Or 'Lord.' [2] Cp. Luke xviii. 19. [3] Cp. Job xv. 14 sqq. (Eliphaz).

disse elgi la charne tirra il pechato he racholgie le inniquita chome la sponga racholgie la aqua[a]. confuso pero il sacerdote taceua pero iessu disse, io ui dicho in uerita che non uie chossa piu perichollossa che il parllare . che pero sallamone disse la uita he la morte he in mano della lingua[b] he uoltatosi alli suoi dissepoli iessu disse . guardatiue da cholloro che ui beatifichano perche loro ue inganano[c] . Beatificho con la lingua satana li primi parenti nosstri ma misseramente riuscite le sui parole . chosi beatifichauano li sauij di egito faraone . chosi beatifichaua golias li filistei . chosi beatifichaua quatro cento falsi proffeti hachab ma false furno le loro laudi talmente che peri il laudato con cholloro che li laudauano . |
69[a] onde non senza chagione DIO dice per esaia profeta . populo mio cholloro che ti beatifichano te inganano . Guai ha uoi scribi he farisei, guai ha uoi ho sacerdoti he leuiti perche hauete choroto il sachrificio del signore . talmente che cholloro che uengono ha sachrificare chredono che DIO mangi charne chota chome homo .

LXVII[d].

Perche li dite . portate deli chasstrati he deli tori he deli agneli al tempio al uosstro DIO he non mangiate il tutto uoi ma fatene parte al DIO uosstro di quanto uia dato . he non li dite la origine del sachrificio che uene per tesstifichare la uita donata al fiolo dello padre nosstro abraham . onde he la fede con la obedienza del padre nosstro abbraham con le promesse fateli da DIO he beneditione datoli non uadino in obliuione . che pero per ezechiele proffeta dice DIO leuate uia quessti uosstri sachrificij perche le uitime uosstre mi sono in abominatione[e] . che pero se auicina il tempo di fare

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[a] قال ايّوب لحم الانسان يأخذ لحم وسائر لخبائث مثل سنكر يأخذ الماء منه.

[b] قال سليمان حيوتك و مماتك فى لسانك منه.

[c] لحذر من من يمدحك لانه يغرّك عن طريق الحقّ منه.

[d] سورة القربان.

[e] قال الله تعالى لليهود فى الغضب ارفع قربانكم لانّه عندنا خبث منه.

God's presence." Moreover he said: "The flesh attracteth sin, and sucketh up iniquity even as a sponge sucketh up water[a 1]."'

Wherefore the priest was silent, being confounded. And Jesus said: 'Verily I say unto you, naught is more perilous than speech. For so said Solomon: "Life and death are in the power of the tongue[b 2]."'

And he turned to his disciples, and said: 'Beware of those who bless you, because they deceive you[c]. With the tongue Satan blessed our first parents, but miserable was the outcome of his words. So did the sages of Egypt bless Pharaoh. So did Goliath bless the Philistines. So did four hundred false prophets bless Ahab[3]; but false were their praises, so that the praised one perished with the praisers. | Wherefore not without cause did God 68[a]
say by Isaiah the prophet: "My people, those that bless thee deceive thee[4]."

'Woe unto you, scribes and Pharisees; woe unto you, priests and Levites, because ye have corrupted the sacrifice of the Lord, so that those who come to sacrifice believe that God eateth cooked flesh like unto a man.'

LXVII[d].

'For ye say unto them: "Bring of your sheep and bulls and lambs to the temple of your God, and eat not all, but give a share to your God of that which he hath given you"; and ye do not tell them of the origin of sacrifice, that it is for a witness of the life granted to the son of our father Abraham, so that the faith and obedience of our father Abraham, with the promises made to him by God and the blessing given to him, should never be forgotten. But by Ezekiel[5] the prophet saith God: "Remove from me these your sacrifices, your victims are abominable to me[e]." For the time

[a] Ayyub (Job) said: 'The flesh of man takes what is unlawful and all iniquities as a sponge takes up water.' *Inde.* [b] Said Solomon: 'Thy life and thy death are in thy tongue.' *Inde.* [c] Beware of him who praises you, because he will seduce you from the way of the truth. [d] The Chapter of the sacrifice. [e] Said God to the Jews: 'In anger I will take away your sacrifice because with me it is an abomination.' *Inde.*

[1] Cp. Job xv. 16. [2] Prov. xviii. 21. [3] 1 Kings xxii. 6. [4] (?) Isa. [5] Cp. Isa. i. 11 sqq.; Jer. vi. 20.

69[b] quanto DIO nosstro ha | deto per ossea proffeta dicendo . io chiamero il populo non elleto elleto onde chome dice in ezechiel profeta . DIO fara uno pato nouo con il populo suo[a] no sechondo il pato che io deti alli padri uosstri il quale non osseruorno . he li leuera il chore di pietra dandoli uno chuore nouo he quessto sera tutto perche hora uoi non chaminate nella leggie sua . onde uoi hauete la chiaue he non aprite anziche inpedite la strada ha chi uolle chaminare . si partiua il sacerdote per andare doue apresso il santuario staua il pontifice per referirli il tutto quando iessu disse fermati che io ti respondero alla tua dimanda .

LXVIII[b].

Tu a me dimandi che io te dicha . che chossa DIO ci dara im paradisso ; io ti dicho in uerita che cholloro li quali pensano alla mercede non ammano il patrone imperoche . uno passtore il quale ha uno gregie di pechore sui uedendo il lupo si mete ha diffexa delle pechore ma pero . non fa chosi il seruo il quale uedendo il lupo lascia le pechore he fugise . Viue DIO[c]
70[a] alla chui pressenza io sto che se il DIO di | padri nosstri fuse il DIO uosstro che uoi non pensaresste con dire che chossa mi dara DIO . ma chome faceua dauit proffeta suo diresste che chossa daro ha DIO per quanto elgi mi adato . io ui parllero per simillitudine azioche me intendiate . Elgi hera uno Re il quale sopra di una strada trouo uno spolgiato da ladri il quale hera ferito mortalmente onde elgi li ebe compassione . pero chomando alli suoi[1] serui che portassero quello homo alla citta he lo churassero il che fecero con ogni dilligenza . he il Re presse grande ammore allo inffermo talmente che li dono la propia fiola per molgie he fecelo suo herrede . certo he che il Re fu somamente misserichordiosso ma lo homo batete li serui, sprezaua le medicine, uitupero la sposa, diceua malle del Re . he li faceua ribelare li suditj he quando il Re uolleua uno seruitio diceua che chossa mi dara il Re per premio . il che sentendo il Re che chosa fece elgi ha tanto empio .

[a] ذكر غير شريعة. [b] سورة بنى اسرائل. [c] الله حيّ.

[1] MS. *suo* (sic).

draweth near when that shall be done of which our God | spake by 69b
Hosea[1] the prophet, saying: "I will call chosen the people not chosen." And as he saith in Ezekiel the prophet: "God shall make a new covenant with his people[a], not according to the covenant which he gave to your fathers, which they observed not[2]; and he shall take from them a heart of stone, and give them a new heart[3]": and all this shall be because ye walk not now in his law. And ye have the key and open not; rather do ye block the road for those who would walk in it[4].'

The priest was departing to report all to the high priest, who stood nigh unto the sanctuary, but Jesus said: 'Stay, for I will answer thy question.'

LXVIII[b].

'Thou askest me to tell thee what God will give us in paradise. Verily I say unto you, that those who think of the wages love not the master. A shepherd who hath a flock of sheep, when he seeth the wolf coming, prepareth to defend them; contrariwise, the hireling when he seeth the wolf leaveth the sheep and fleeth[5]. As God liveth[c], in whose presence I stand, if the God of | our fathers 70a
were your God ye would not have thought of saying: "What will God give me?" But ye would have said, as did David his prophet: "What shall I give unto God for all that he hath given unto me?[6]"

'I will speak to you by a parable[7] that ye may understand. There was a king who found by the wayside a man stripped by thieves, who had wounded him unto death. And he had compassion on him, and commanded his slaves to bear that man to the city and tend him; and this they did with all diligence. And the king conceived a great love for the sick man, so that he gave him his own daughter in marriage, and made him his heir. Now assuredly this king was most merciful; but the man beat the slaves, despised the medicines, abused his wife, spake evil of the king, and caused his vassals to rebel against him. And when the king required any service, he was wont to say: "What will the king give me as reward?" Now when the king heard this, what did he do to so impious a man?'

[a] Account of something other than the law. [b] The Chapter of the children of Israel. [c] God is living.

[1] Hos. ii. 23. [2] Jer. xxxi. 31, 32. [3] Ezek. xxxvi. 26.
[4] Cp. Luke xi. 52. [5] See John x. 11 sqq. [6] Cp. Ps. cxvi. 12.
[7] Cp. Luke x. 30 sqq. But the parable is apocryphal.

Rissposero ogniuno guai ha lui perche il Re il priuete del tutto he lo punite atrocemente . allora disse iessu, ho sacerdoti ho scribi he farisei he tu pontifice che senti la mia uoce io ui anontio quanto DIO ui disse per il suo profeta Esaia .
70[b] serui ho | nutriti he exaltati ma loro mi hano dissprezzato . Elgie il nosstro DIO quel Re il quale trouo issdraelle in quessto monddo pieno di misserie che pero lo dete alli suoi serui . iosef moise he haron che il churassero . li prese tanto ammore il nosstro DIO che per il populo de issdraelle flagello lo eggito . somersse faraone he dissperse cento he uinti Re di chananei he madianiti et li dono la sua leggie facendolo herede di quanto habita il populo nostro . Ma chome si porta issdraele quanti proffeti ha occisso . quante proffetie ha elgi contaminato . chome ha elgi uiolato la leggie di DIO quanti inzio sono partiti da DIO he andati ha seruire li iddoli per il scandalo di uoi ho sacerdoti . he come dissonorate DIO chon il uosstro uiuere he hora dimandate ha me che chossa ui dara DIO nel parradisso . Doueuate dimandarmi qual sera la pena che DIO ui dara nello infferno he pero quello che douete fare per fare uera penitenzza . azioche DIO ui abia missericordia che quessto ui posso dire he ha quessto son messo ha uoi .

71[a] LXIX [a].

Viue DIO[b] alla chui pressenza io sto che da me non riceuerete adulatione ma uerita . onde ui dicho pentiteui he ritornate ha DIO secondo che fecero li nosstri padri dapoi il pechare he non indurate il chore uosstro . si sconsumauano da rabia li sacerdotj per quessto parllare ma per timore della plebe non fecero motto he iessu sogionse dicendo . ho dotori ho scribi ho farisei ho sacerdoti ditemi uoi uollete li chauali chome chaualieri ma non uollete andare hala guera . uoi uollete le uesste belle chome le done ma non uollete filare he nutrichare fanciulj uoi uollete li fruti di champi he non uollete choltiuare la terra . Voi uollete il pesscie del mare ma[1] uoi non uollete andare ha pesscare . uoi uollete lo

[a] سورة زكوة.

[b] بالله حيّ.

[1] MS. *he ma* (sic).

They all replied: 'Woe to him, for the king deprived him of all, and cruelly punished him.' Then said Jesus: 'O priests, and scribes, and Pharisees, and thou high-priest that hearest my voice, I proclaim to you what God hath said to you by his prophet Isaiah[1]: "I have | nourished slaves and exalted them, but they 70[b] have despised me."

'The king is our God, who found Israel in this world full of miseries, and gave him therefore to his servants Joseph, Moses and Aaron, who tended him. And our God conceived such love for him that for the sake of the people of Israel he smote Egypt, drowned Pharaoh, and discomfited an hundred and twenty kings[2] of the Canaanites and Madianites; he gave him his laws, making him heir of all that [land] wherein our people dwelleth.

'But how doth Israel bear himself? How many prophets hath he slain; how many prophecies hath he contaminated; how hath he violated the law of God: how many for that cause have departed from God and gone to serve idols, through your offence, O priests! And how do ye dishonour God with your manner of life! And now ye ask me: 'What will God give us in paradise?' Ye ought to have asked me: What will be the punishment that God will give you in hell; and then what ye ought to do for true penitence in order that God may have mercy on you: for this I can tell you, and to this end am I sent to you.'

LXIX[a]. 71[a]

'As God liveth[b], in whose presence I stand, ye will not receive adulation from me, but truth. Wherefore I say unto you, repent and turn to God even as our fathers did after sinning, and harden not your heart.'

The priests were consumed with rage at this speech, but for fear of the common people they spake not a word.

And Jesus continued, saying: 'O doctors, O scribes, O Pharisees, O priests, tell me. Ye desire horses like knights, but ye desire not to go forth to war; ye desire fair clothing like women, but ye desire not to spin and nurture children; ye desire the fruits of the field, and ye desire not to cultivate the earth; ye desire the fishes of the sea, but ye desire not to go a fishing; ye desire honour as

[a] The Chapter of Alms (?). [b] By the living God.

[1] Isa. i. 2. [2] Josh. xii. 24 (but the number is 31).

honore chome citadini ma non uollete chargo della ripublicha . he uoi uollete le decime he primitie chome sacerdoti ma non uollete con uerita seruire DIO . che chossa fara adonque DIO
71b di uoi che quiui ogni bene uollete senza ueruno | malle . in uerita ui dicho che DIO ui dara uno locho doue harete ogni malle senza niuno bene . he deto quessto iessu li fu apresentato uno indemoniato il quale nom parllaua ne uedeua he hera priuo dello audito . onde iessu uissto la fede loro leuo li hochij suoi al cielo he disse . signore DIO[a] di padri nosstri habi misserichordia sopra quessto inffermo he donali la sanita azioche chonosscano quessto populo che tu mi hai mandato . he deto questo iessu comando allo spirito che si partise dicendo . in uirtu del nome di DIO signore nosstro[b] partiti malligno dallo HOMO . si parti il spirito he parllo il muto uedendo chon li suoi hochij . onde si riempite de timore ogniuno ma li scribi dissero in uirtu di belzebu principe di demonij scazia li demonij . allora disse iessu ogni regno in se diuisso si disstrugie he chassa sopra chassa chassca . se in uirtu di satana scaciasi satana chome staria il suo reggno he se li uosstri fioli scaziano satana con la scritura che li dete sallamone proffeta . loro tesstifichano me scaziare satana in uirtu di DIO . Viue DIO[c] che la besstemia in spirito santo he in-
72a remissibile in quessto he nello altro sechollo | perche uollontariamente si reproba il maligno chonosscendo la reprobatione . he deto quessto iessu uscite del tempio onde la plebe il magnifichaua pero portorno tutti li inffermi che poteterro racholgere . he iessu fata la horatione dete ha tuti la sanita onde quel giorno incomincio in ierussalem la millitia romana per operatione di satana . ha sollicitare la plebe con dire che iessu herra DIO da issdraelle il quale hera uenuto ha uisitare il suo popullo .

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[a] الله سلطان. [b] باذن الله. [c] بالله حيّ.

citizens, but ye desire not the burden of the republic; and ye desire tithes and firstfruits as priests, but ye desire not to serve God in truth. What then shall God do with you, seeing ye desire here every good without any | evil? Verily I say to you that 71[b]
God will give you a place where ye will have every evil without any good.'

And when Jesus had said this, there was brought unto him a demoniac[1] who could not speak nor see, and was deprived of hearing. Whereupon Jesus, seeing their faith, raised his eyes to heaven and said: 'Lord God[a] of our fathers, have mercy on this sick man and give him health, in order that this people may know that thou hast sent me.'

And having said this Jesus commanded the spirit to depart, saying: 'In the power of the name of God our Lord[b], depart, evil one, from the man!'

The spirit departed and the dumb man spoke, and saw with his eyes. Whereupon every one was filled with fear, but the scribes said: 'In the power of Beelzebub, prince of the demons, he casteth out the demons.'

Then said Jesus: 'Every kingdom divided against itself destroyeth itself, and house falleth upon house. If in the power of Satan, Satan be cast out, how shall his kingdom stand? And if your sons cast out Satan with the scripture that Solomon[2] the prophet gave them, they testify that I cast out Satan in the power of God. As God liveth[c], blasphemy against the Holy Spirit is without remission in this and in the other world; | because the 72[a]
wicked man of his own will reprobates himself, knowing the reprobation.'

And having said this Jesus went out of the temple. And the common people magnified him, for they brought all the sick folk whom they could gather together, and Jesus having made prayer gave to all their health: whereupon on that day in Jerusalem the Roman soldiery, by the working of Satan, began to stir up the common people, saying that Jesus was the God of Israel, who was come to visit his people.

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[a] God is sovereign. [b] By the permission of God. [c] By the living God.

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[1] See Matt. xii. 22–31. [2] The Qorân accepts from the Talmud the tradition of Solomon's magical powers: cp. e.g. Q. xxi, xxvii, init., and see also 76[a].

LXX[a].

Partissi iessu di ierussalem dapoi la passca . he hentro nelli confini di cesarea fillipi onde auendoli deto lo angelo gabrielo la seditione che cominciaua nella plebe . interogo li suoi dissepoli dicendo che chossa dichono li homeni di me . dissero loro alchuni dichono che tu sei helia altri dichono te ieremia he altri dichono uno proffeta delli hantichi . Risspose iessu, he uoi che chossa dite chio sia . Risspose pietro tu sei christo fiolo di DIO . si adiro iessu allora he chon ira il riprese dicendo
72[b] ua he partiti da me perche tu sei il dia|uollo he cerchi di farmi scandalo . he minazio li undeci dicendo guai ha uoi se chredete quessto perche ho impetrato da DIO una grande malladitione chõtra di cholloro che quessto chrederano . he uolleua scaziare pietro onde li undeci pregorno per lui iessu il quale non il scatio ma di nouo il ripresse dicendo . guarda che giamai piu tu dicha talle parole perche DIO ti riproberebe . pianse pietro he disse signore io ho parllato da stollto pregga DIO che mi perdoni . allora disse iessu, se DIO nosstro non uolsse mosstrarse ha mose seruo suo ne ha hellia che tanto ammaua ne ha ueruno proffeta . uorete uoi penssare che DIO si mosstri ha quessta generatione inchredula . Ma non sapete uoi che DIO il tutto ha chreato de niente con una sollo parolla[b] he tutti li homeni da uno pezzo di fango hano hauto origine . hora chome hauera simillitudine DIO con lo homo . Guai ha cholloro che si lassano inganare da satana he deto questo iessu preggo DIO per pietro piangendo li undeci he pietro he dicendo chosi sia, chosi sia ho signore DIO[c] nostro benedeto . Dapoi si parti iessu he andossi in galilea azioche si
73[a] smorzase quella opinione uana | che il uolgo comincio pilgiare di lui .

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[a] سورة اللعنة علي النّصار.

[b] خلق الله كلّ شئ فى كلام واحد بلا شئ منه.

[c] يا الله سلطان.

16. I. 96 - 16. VII. 99.

LXX[a].

Jesus departed from Jerusalem after the Passover, and entered into the borders of Caesarea Philippi[1]. Whereupon, the angel Gabriel having told him of the sedition which was beginning among the common people, he asked his disciples, saying: 'What do men say of me?'

They said: 'Some say that thou art Elijah, others Jeremiah, and others one of the old prophets.'

Jesus answered: 'And ye; what say ye that I am?'

Peter answered: 'Thou art Christ, son of God.'

Then was Jesus angry, and with anger rebuked him, saying: 'Begone and depart from me[2], because thou art the devil | and 72[b]
seekest to cause me offence!'

And he threatened the eleven, saying: 'Woe to you if ye believe this, for I have won from God a great curse[3] against those who believe this.'

And he was fain to cast away Peter; whereupon the eleven besought Jesus for him, who cast him not away, but again rebuked him, saying: 'Beware that never again thou say such words, because God would reprobate thee!'

Peter wept, and said: 'Lord, I have spoken foolishly; beseech God that he pardon me.'

Then said Jesus: 'If our God willed not to show himself to Moses his servant, nor to Elijah whom he so loved, nor to any prophet, will ye think that God should show himself to this faithless generation? But know ye not that God hath created all things of nothing with one single word[b], and all men have had their origin out of a piece of clay? Now, how shall God have likeness to man? Woe to those who suffer themselves to be deceived of Satan!'

And having said this, Jesus besought God for Peter, the eleven and Peter weeping, and saying: 'So be it, so be it, O blessed Lord our God[c].'

Afterwards Jesus departed and went into Galilee, in order that this vain opinion | which the common folk began to hold concerning 73[a]
him might be extinguished.

[a] The Chapter of the curse upon the Christians (sic). [b] God created everything in one speech with nothing. *Inde.* [c] O God, sovereign.

[1] Cp. and *contrast* Matt. xvi. 13–20 and parallels. [2] Cp. Matt. xvi. 23.
[3] So also 219[a]: see note on 3[a] (p. 3) and 10[a] (p. 17).

LXXI[a].

Ariuato iessu nella patria sua si diuolgo per tutta la regione di galilea . chome iessu proffeta hera uenuto in nazaret onde con dilligenzia cerchorno li infermi . he si apressentorno ha lui pregandollo che li tochasi con le mani he tanta hera la moltitudine che uno certo richo infermo di paralissia . nom potendo farsi portare per la porta fecesi portare sopra il choperto della chassa doue iessu staua he fato scoprire il choperto si fece challare con linzioli auanti di iessu . il qualle stete alquanto sospesso he poi disse non temere ho fratello perche ti sono perdonato li pechati . si scandalizorno ogniuno quessto sentendo he diceuano he chie chosstui che perdona li pecchati . Allora disse iessu uiue DIO che io nom posso perdonare li pecchati ne homo ueruno ma sollo DIO perdona[b] . Ma chome seruo di DIO posso pregare per li pechati di altri onde ho preggato per quessto inffermo
73[b] he son sicuro | che DIO mia essaudito la mia horatione . onde azioche chonossciate la uerita io dicho ha quessto inffermo in nome di DIO[c] di padri nosstri DIO di abraham he suoi filgioli . leuati suso sano he deto quessto iessu si leuo sano lo inffermo he glorifichaua DIO . allora la plebe pregorno iessu che preggase DIO per li inffermi che di fuori stauano . onde iessu usscite di fuori alloro he leuato le mani disse signore DIO delli exerciti DIO uiuo DIO uero DIO santo DIO che non morira giamai[d] . habi misserichordia sopra di chosstoro onde ogniuno risspose amen il che deto iessu posse le mani alli infermi li quali tutti riceuetero la sanita . onde magnifichauano DIO dicendo DIO cia uissitato per il suo profeta he uno grande proffeta DIO cia mandato .

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[a] سورة اليغفر.

[b] قال عسى اقسنت [اقسمت؟] بالله لحيّ انا لا اقدر ان يغفر ذنباً من ذنوب لا يغفر ذنوب الّا الله منه.

[c] باذن الله.

[d] سلطان الله حيّ حقّ وليّ وباق.

LXXI[a].

Jesus having arrived in his own country[1], it was spread through all the region of Galilee how that Jesus the prophet was come to Nazareth. Whereupon with diligence sought they the sick and brought them to him, beseeching him that he would touch them with his hands. And so great was the multitude that a certain rich man, sick of the palsy, not being able to get himself carried through the door, had himself carried up to the roof of the house in which Jesus was, and having caused the roof to be uncovered, had himself let down by sheets in front of Jesus. Jesus stood for a moment in hesitation, and then he said: 'Fear not, brother, for thy sins are forgiven thee.'

Every one was offended hearing this, and they said: 'And who is this who forgiveth sins?'

Then said Jesus: 'As God liveth, I am not able to forgive sins, nor is any man, but God alone forgiveth[b]. But as servant of God I can beseech him for the sins of others: and so I have besought him for this sick man, and I am sure | that God hath heard my 73[b]
prayer. Wherefore, that ye may know the truth, I say to this sick man: "In the name of the God[c] of our fathers, the God of Abraham and his sons, rise up healed!"' And when Jesus had said this the sick man rose up healed, and glorified God.

Then the common people besought Jesus that he would beseech God for the sick who stood outside. Whereupon Jesus went out unto them, and, having lifted up his hands, said: 'Lord God of hosts, the living God, the true God, the holy God, that never will die[d]; have mercy upon them!' Whereupon every one answered: 'Amen.' And this having been said, Jesus laid his hands upon the sick folk, and they all received their health.

Thereupon they magnified God, saying: 'God hath visited us by his prophet, and a great prophet hath God sent unto us.'

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[a] The Chapter of 'he forgiveth.' [b] Said Jesus: 'I swear by the living God that I cannot forgive any sin; only God can forgive sins.' *Inde.* [c] By permission of God. [d] God is sovereign, living, the Truth, a friend and persisting.

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[1] See Mark ii. 1–12 and parallels.

LXXII[a].

La notte iessu parllo in sachreto con li dissepoli suoi dicendo . io ui dicho in uerita che satana ui uolle chriuellare chome si fa il formento . onde io ho preggato DIO per uoi pero non perira se non cholui che mi tende insidie . he quessto
74[a] disse iessu per iuda perche langelo gabrielo | li disse chome iuda haueua mano chon li sacerdoti he li riferiua quanto iessu parllaua . chon lachrime si hachossto ha iessu cholui che scriue quessto dicendo . ho maesstro di a me qualle he cholui che ti tradisse; risspose iessu dicendo ho barnaba elgi non e la hora che tu il sapij ma pressto si scoprira il scellerato perche mi partiro dal monddo . Allora pianssero li aposstoli dicendo ho maesstro perche ci uoi habandonare . elgie molto melgio che noi moriamo che essere abandonati da te . Risspose iessu non si turbi il chor uosstro he non ui spauentati perche io nõ uio chreati ma DIO chreatore nosstro che uia chreati ui chusstodira[b] . quanto ha me hora son uenuto al monddo per preparare la uia al nontio di DIO[c] il qualle portera la sallute al monddo . Ma guardate che non siate ingganati perche uenirano molti falsi proffeti che pilgierano le mie parolle he contaminerano il mio euangelio . Disse allora andrea ho maesstro dici qualche segno azioche il chonosiamo . Risspose iessu lui non uera al tempo uosstro ma uenira alquanti hanni dapoi di uoi quando sera |
74[b] scancellato lo euangelio mio . per modo che appena seraui trenta fideli a quel tempo DIO hauera misserichordia del monddo onde mandera il nontio suo[d] . il quale sopra il suo chapo si ripossera una neuola biancha onde sara chonossciuto da uno elleto di DIO he sera per lui manifesstato al monddo . elgi uera chom potessta grande chontra li empij he disstrugera la iddolatria sopra la terra he mi rallegro perche . per lui sara chonosciuto DIO nosstro he glorifichato he saro chonosciuto per uerace onde elgi fara uendeta chontra di

[a] سورة العلامة رسول الله.
[b] الله خالق وحافيظ.
[c] رسول الله.
[d] الله مرسل.

LXXII [a].

At night Jesus spake in secret with his disciples, saying: 'Verily I say unto you that Satan desireth to sift you as wheat [1]; but I have besought God for you, and there shall not perish of you save he that layeth snares for me.' And this he said of Judas, because the angel Gabriel | said to him how that Judas had hand 74[a]
with the priests, and reported to them all that Jesus spake.

With tears drew near unto Jesus he who writeth this, saying: 'O master, tell me, who is he that should betray thee?'

Jesus answered, saying: 'O Barnabas, this is not the hour for thee to know him, but soon will the wicked one reveal himself, because I shall depart from the world.'

Then wept the apostles, saying: 'O master, wherefore wilt thou forsake us? It is much better that we should die than be forsaken of thee!'

Jesus answered: 'Let not your heart be troubled, neither be ye fearful [2]: for I have not created you, but God our creator who hath created you will protect you [b]. As for me, I am now come to the world to prepare the way for the messenger of God [c 3], who shall bring salvation to the world. But beware that ye be not deceived, for many false prophets shall come [4], who shall take my words and contaminate my gospel.'

Then said Andrew: 'Master, tell us some sign, that we may know him.'

Jesus answered: 'He will not come in your time, but will come some years after you, when my gospel shall be | annulled, insomuch 74[b]
that there shall be scarcely thirty faithful. At that time God will have mercy on the world, and so he will send his messenger [d], over whose head will rest a white cloud, whereby he shall be known of one elect of God, and shall be by him manifested to the world. He shall come with great power against the ungodly, and shall destroy idolatry upon the earth. And it rejoiceth me because that through him our God shall be known and glorified, and I shall be known to be true; and he will execute vengeance against

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[a] The Chapter of the sign of the prophet of God. [b] God creates and preserves. [c] The prophet of God. [d] God sends.

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[1] Cp. Luke xxii. 31. [2] John xiv. 27. [3] See 44[a] and note there (p. 99, n. 2). [4] Cp. Matt. xxiv. 11.

cholloro che dirano me essere piu che homo . in uerita ui dicho che la luna li minisstrera il dormire nella fanciulezza he quando sera grande la pilgiera nelle mani sue . guardissi il monddo di non scaziarlo perche hammazi li iddolatri perche molto piu ne ammazo moise seruo di DIO[a] he iosue . li quali nom perdonetero alle citta che le abbrugiorno he li fanciuli ucissero imperoche . ha piaga uechia se li da il fuocho . Elgi uenira chon la uerrita piu chiara di tutti li profeti he
75[a] riprobera quello che mallamente ussa il mond|do . le tore della citta del padre nosstro si salluterano per allegrezza he pero quando si uedera la iddolatria andare ha terra he confessare me homo chome li altri homeni . ui dicho in uerita che sera uenuto il nontio di DIO[a] .

LXXIII[b].

Vi dicho in uerita che . se satana intentara che sarete ammici di DIO imperoche niuno esspugna le citta propie . se satana hauessi sopra di uoi la uollonta sua ui lassarebe scorere al piacere uosstro . ma perche chonossce che li sete innimicj fara ogni sforzo per farui perire ma non temete uoi perche il sera chontra di uoi chome uno chane liggato imperoche DIO ha exaudito la mia oratiõ . Risspose ioane ho maesstro non sollo per noi ma per cholloro che chrederano allo euangelio dicj chome insidia lo homo il tentatore anticho . Risspose iessu con quatro modi tenta lo empio, il primo he quando tenta per se stesso cho penssieri . il secondo he
75[b] quando tenta chom parolle he fati | per mezo delli suoi serui . il terzo he quando tenta con falsa dotrina he il quarto he quando tenta con false uissioni . hora quanto deue essere chauto lo homo he tanto piu quanto che elgia in fauore suo la charne del homo la quale amma il pechato chome cholui che a la febre amma la aqua . Vi dicho in uerita che se lo homo temera DIO del tutto hauera uitoria chome dice dauit proffeta suo . li angioli suoi mandera DIO[c] ha te li qualli

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[a] رسول الله. [b] سورة توكيل. [c] الله مرسل.

those who shall say that I am more than man. Verily I say to you that the moon shall minister sleep to him in his boyhood, and when he shall be grown up he shall take her in his hands[1]. Let the world beware of casting him out because he shall slay the idolaters, for many more were slain by Moses, the servant of God[a], and Joshua, who spared not the cities which they burnt, and slew the children; for to an old wound one applieth fire.

'He shall come with truth more clear than that of all the prophets, and shall reprove him who useth the world amiss. | The 75[a]
towers of the city of our father shall greet one another for joy: and so when idolatry shall be seen to fall to the ground and confess me a man like other men, verily I say unto you the messenger of God[a] shall be come.'

LXXIII[b].

'Verily I say unto you, that if Satan shall try whether ye be friends of God—because no one assaileth his own cities,—if Satan should have his will over you he would suffer you to glide at your own pleasure; but because he knoweth that ye be enemies to him he will do every violence to make you perish. But fear not ye, for he will be against you as a dog that is chained, because God hath heard my prayer.'

John answered: 'O master, not only for us, but for them that shall believe the gospel[2], tell us how the ancient tempter layeth wait for man.'

Jesus answered: 'In four ways tempteth that wicked one. The first is when he tempteth by himself, with thoughts. The second is when he tempteth with words and deeds | by means of his 75[b]
servants; the third is when he tempteth with false doctrine; the fourth is when he tempteth with false visions. Now how cautious ought men to be, and all the more according as he hath in his favour the flesh of man, which loveth sin as he who hath fever loveth water. Verily I say unto you, that if a man fear God he shall have victory over all, as saith David his prophet[3]: "God[c]

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[a] The prophet of God. [b] The Chapter of appointing a vicegerent.
[c] God sends.

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[1] Cp. the obscure passage in Qorân, liv. init. [2] Cp. John xvii. 20.
[3] Ps. xci. 11, 12, 7.

chustodirano le uie tue [a] talmente che no ti offendera il diauollo perche . mille chassserano dalla tua sinistra he dieci millia dalla tua destra talmente che ha te non si apropinquerano [b] . anziche DIO nosstro chõ grande ammore [c d] ci promete per lo isstesso dauite di chustodirci dicendo . io ti dono intelleto il qualle ti ammaesstrera he nelle uie tui che chaminerai fermaro sopra di te lo hochio mio [e] . Ma che diro elglia deto per essaia ; Elgi possibile che la madre si smentichi il fanciulo del uentre suo . ma ti dicho che quando essa si smentichassi io non mi smẽticharo di te [f] . ditemi adonque chi temera satana |
76[a] auendo in chusstodia li angioli he in protetione DIO uiuo [g] . nondimeno bissogna chome dice sallamone proffeta che tu filgiolo che sei andato ha seruire DIO prepara la anima tua alle tẽtationi . Vi dicho in uerita che lo homo doueria fare chome il banchiero che examina la moneta examinando li suoi pensieri azioche elgi non pechasi chontra DIO chreatore suo [h] .

LXXIV [i].

Elgi sono stato he sono nel monddo homeni che non tengono per pechato il pensiero . li quali sono in grandissimo herore ; ditemi chome pecho satana certo he che lui pecho con il penssare di essere piu degno del homo . Pecho sallamone penssando di conuitare ogni chreatura di DIO che pero uno pescie il choregete con mangiare quanto elgi haueua preparato . onde non senza chaussa dice dauit padre nosstro che

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[a] ارسل الله تعالى ملائكة على المؤمنين ليحفض طرقهم منه .

[b] قال الله للمؤمنين عسى ان يقع على شمالهم الف بلاء و على يمينهم عشرة الاف بلاء لكن لا يصيبكم منه .

[c] الله محبّ . [d] الله وهّل [وعد؟] .

[e] قال الله فى الذبّور المؤمنين عطيناكم العقل ليرشدكم الا طرق الحق واين تذهبتم انا ناظر عليكم منه .

[f] قال سبحانه وتعالى للمؤمنين هل يمكن انتنسى الحامل والحمل فى بطانه [بطنها؟] وان اسل [اصلا؟] تنسى وانا لا انسيتكم منه .

[g] بالله حىّ . [h] الله خَالِقُ . [i] سورة الفكّر .

shall give his angels charge over thee, who shall keep thy ways[a], so that the devil shall not cause thee to stumble. A thousand shall fall on thy left hand, and ten thousand on thy right hand, so that they shall not come nigh thee[b].'

'Furthermore, our God with great love[c d] promised to us by the same David to keep us, saying[1]: "I give unto thee understanding, which shall teach thee; and in thy ways wherein thou shalt walk I will cause Mine eye to rest upon thee[e]."

'But what shall I say? He hath said by Isaiah[2]: "Can a mother forget the child of her womb? But I say unto thee, that when she forget, I will not forget thee[f]."

'Tell me, then, who shall fear Satan, | having for guard the angels 76[a]
and for protection the living God[g]? Nevertheless, it is necessary, as saith the prophet Solomon[3], that "Thou, my son, that art come to fear the Lord, prepare thy soul for temptations." Verily I say unto you, that a man ought to do as the banker who examineth money, examining his thoughts, that he sin not against God his creator[h].'

LXXIV[i].

'There have been and are in the world men who hold not thought for sin; who are in the greatest error. Tell me, how sinned Satan? It is certain that he sinned in the thought that he was more worthy than man[4]. Solomon[5] sinned in thinking to invite to a feast all the creatures of God, whereupon a fish corrected him by eating all that he had prepared. Wherefore, not without cause, saith David[6] our father, that "to ascend in one's

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[a] God sent angels to the faithful to keep their paths. *Inde.* [b] Said God to the believers: 'Perhaps on their left a thousand misfortunes may befall, and on their right ten thousand, yet they shall not reach you.' *Inde.* [c] God loves. [d] God promised. *Inde.* [e] God said to the faithful in the Psalms: we have given you wisdom to guide you into the true way, and wherever you will go, I am looking upon you. *Inde.* [f] Said God, to whom be praise, to the believers: 'Can it be that the pregnant woman forget while the child is in her womb? but if she forgets at all, I shall not forget you.' [g] By the living God. [h] God creates. [i] The Chapter of the thought.

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[1] Ps. xxxii. 8. [2] Isa. xlix. 15. [3] Ecclus. ii. 1. [4] Cp. 36[a] sqq. and Qorân ii sub init.; vii init.; xv; xvii med.; xviii med.; xxviii fin.; see Introd. [5] Cp. 71[b] (note 2, p. 161). [6] Ps. lxxxiv. 5, 6 (cp. Vulg.).

lo asscendere nello chor suo dissponе nella ualle delle lachrime .
76b he perche chrida DIO per essaia proffeta suo dicenddo | leuate
li uosstri chatiui penssieri dalli hochij mei . Ma ha che
proposito dice sallamone con ogni chusstodia chusstodissi il
chore tuo . Viue DIO a alla chui pressenza sta la anima mia
che il tutto he deto chontra li chatiui pensieri chon li quali
si fa il pechato che senza penssare non si polle pechare . hora
ditemi quando lo agricholtore pianta la uigna profonda elgi le
piante certo si . hora chosi fa satana che piantando il pechato
non si ferma allo hochio ouero horechie ma richore al chore il
quale he abitation di DIO b . si chome disse per mosse seruo suo
dicendo io habitero in loro azioche chaminino nella legie mia .
hora ditemi se il Re herode ui dessi in chustodia una chassa
nella qualle lui uollessi habitare lassaresste uoi hentrarui pillato
suo innimicho . ouero chollocharui le robe sui certo no . hora
quãto meno douete lassciare hentrare satana nel chore uosstro
ne chollocharui li suoi pensieri . essendo che DIO nosstro
uia dato c il chore in chustodia il quale he habitatione sua b .
guardate adonque che il banchiero chonsidera la moneta se
77a he | iussta la imagine di cessare, se lo argento he bono ouero
falsso he se he di pesso pero molto la riuolgie per mano .
hai mondo pazzo quanto sei prudente nelli tuoi negotij che
pero riprenderai he iudicherai il giorno esstremo li serui di
DIO di negligenzza he inchonsideratione perche senza dubio .
loro sono piu prudenti li seruitori tuoi che non sono li serui
di DIO . hora ditemi chie cholui il quale examini uno
pensiero chome fa il banchiero uno danaro di argento certo
niuno .

LXXV d.

Allora disse iachobo . ho maestro qualle he la examinatione
di uno pensiero simille al danaro . Risspose iessu, largento
bono nel pensiero he la pieta imperoche ogni pensiero empio
uiene dal diauollo . la immagine iussta he lo exẽpio di santi
he proffeti che dobiamo inmitarli . he la grauezza del pensiero
he lo ammore di DIO per il qualle il tutto debe farsi . onde

a بالله حيّ . b قلب بيت الله . c الله معطى . d سورة التنبل .

heart setteth one in the valley of tears." And wherefore doth God cry by Isaiah his prophet, saying: | "Take away your evil 76[b]
thoughts from mine eyes?[1]" And to what purpose saith Solomon[2]: "With all thy keeping, keep thine heart?" As God liveth[a], in whose presence standeth my soul, all is said against the evil thoughts wherewith sin is committed, for without thinking it is not possible to sin. Now tell me, when the husbandman planteth the vineyard doth he set the plants deep? Assuredly yea. Even so doth Satan, who in planting sin doth not stop at the eye or the ear, but passeth into the heart, which is God's dwelling[b]. As he spake by Moses[3] his servant, saying: "I will dwell in them, in order that they may walk in my law."

'Now tell me, if Herod the king should give you a house to keep in which he desired to dwell, would ye suffer Pilate, his enemy, to enter there or to place his goods therein? Assuredly no. Then how much less ought ye to suffer Satan to enter into your heart, or to place his thoughts therein; seeing that our God hath given[c] you your heart to keep, which is his dwelling[b]. Observe, therefore, that the banker considereth the money, whether | the 77[a]
image of Caesar is right, whether the silver is good or false, and whether it is of due weight: wherefore he turneth it over much in his hand. Ah, mad world! How prudent thou art in thy business, so that in the last day thou wilt reprove and judge the servants of God of negligence and carelessness, for without doubt thy servants are more prudent than the servants of God[4]. Tell me, now, who is he who examineth a thought as the banker a silver coin? Assuredly no one.'

LXXV[d].

Then said James: 'O master, how is the examination of a thought like unto [that of] a coin?'

Jesus answered: 'The good silver in the thought is piety, because every impious thought cometh of the devil. The right image is the example of the holy ones and prophets, which we ought to follow; and the weight of the thought is the love of God

[a] By the living God. [b] The heart, the dwelling-place of God.
[c] God gives. [d] The Chapter of the lazy one.

[1] Isa. i. 16 (Vulg.). [2] Prov. iv. 23. [3] Cp. Lev. xxvi. 11, 12.
[4] Cp. Luke xvi. 8.

77b lo innimicho | ui portera penssieri empij chontra il prossimo . chonforme al monddo per chorompere la charne he di ammore terreno pe chorompere lo ammore di DIO . Risspose bartolomeo ho maesstro che dobiamo fare per penssare pocho azioche non chassciamo im pechato . Risspose iessu dui chosse ui sono necessarie, la prima he exercitarui molto he la altra he parllare pocho imperoche . lo otio he una sentina doue ogni inmondo penssiero si chongregga . he il tropo parllare he una sponga che racholgie le iniustitie . elgie pero neccessario che il uosstro hoperare non sollo tengi il chorpo hochupato ma hanchora lo animo sia hochupato chon oratione . perche non bissogna giamai manchare dalla oratione . io ui dicho per simillitudine che elgi era uno homo mal paggatore onde niuno che il chonossceua uolleua andare ha lauorare li suoi champi . onde elgi chome malligno disse io mi andero im piazza ha trouare deli hotiosi che non fano niente onde uerano ha lauorare le mie uiggne . Vscite quessto homo di
78a chassa sua he tro|uo molti forestieri che stauano in otio he non haueuano danari . alli quali parllo he li condusse alla sua uiggna ma in uerita che niuno che il chonosseua he haueua oppere alli mani ui andorno . Elgie satana quelo mal pagatore perche da traualgio he lo homo ne riceue le etterne fiame in suo seruitio . onde elgie usscito del paradisso he ua ricerchando hoperatori . certamente che elgi mete in hopere sue cholloro che stano in otio siano che si uolgia ma molto piu cholloro che nõ il chonosscono . non bassta a modo ueruno chonossere il malle per fugirlo ma bissogna opperare bene per superarllo .

LXXVI[a].

Io ui dicho per simillitudine . elgi fu uno homo il quale haueua tre uigne le quali chollocho ha tre agricholtori . luno de li quali per non sapere choltiuare la uigna produsse la uigna sollo folgie . il secondo insegnaua al terzzo chome si deueno choltiuare le uiggne il quale hotimamente lo asscoltaua
78b il suo parllare he . elgi choltiuo la sua chome lui disse | per

[a] سورة العليم مثلاء.

by which all ought to be done. Whereupon the enemy | will bring 77b
there impious thoughts against your neighbour, [thoughts] conformed to the world, to corrupt the flesh; [thoughts] of earthly love to corrupt the love of God.'

Bartholomew answered: 'O master, what ought we to do to think little, in order that we may not fall into temptation?'

Jesus answered: 'Two things are necessary for you. The first is to exercise yourselves much, and the second is to talk little: for idleness is a sink wherein is gathered every unclean thought, and too much talking is a sponge which picketh up iniquities. It is, therefore, necessary not only that your working should hold the body occupied, but also that the soul be occupied with prayer. For it needeth never to cease from prayer.

'I tell you for an example: There was a man who paid ill, wherefore none that knew him would go to till his fields. Whereupon he, like a wicked man, said: "I will go to the market-place[1] to find idle ones who are doing nothing, and will therefore come to till my vines." This man went forth from his house, and found | many strangers who were standing in idleness, and had no money. 78a
To them he spake, and led them to his vineyard. But verily none that knew him and had work for his hands went thither.

'He is Satan, that one who payeth ill; for he giveth labour, and man receiveth for it the eternal fires in his service. Wherefore he hath gone forth from paradise, and goeth in search of labourers. Assuredly he setteth to his labours those who stand in idleness whosoever they be, but much more those who know him not. It is not in any wise enough for any one to know evil in order to escape it, but it behoveth to work at good in order to overcome it.'

LXXVI[a].

'I tell you for an example[2]. There was a man who had three vineyards, which he let out to three husbandmen. Because the first knew not how to cultivate the vineyard the vineyard brought forth only leaves. The second taught the third how the vines ought to be cultivated; and he most excellently hearkened to his words; and he cultivated his, as he told him, | insomuch that the vineyard 78b

[a] The Chapter of the one who has knowledge—two parables thereof.

[1] Cp. Matt. xx. 3 sqq. But the parable is apocryphal. [2] Another apocryphal parable: cp. (?) Matt. xxi. 28 sqq.; or Luke xix. 11 sqq.

modo che molto produsse la uigna del terzo . Ma il sechondo lascio la uigna sanza choltiuarlla spẽdendo sollamente il tempo ha parllare . Venuto il tempo di paggare la pissone al patrone della uiggna il primo[1] disse . signore la tua uigna non chonossco chome si deue choltiuarlla pero non ho riceuto fruto quessto hano . Risspose il padrone ho pazzo adonque tu sollo habitaui il monddo perche non dimandassti consilgio al sechondo mio uignarolo . il quale sa bene choltiuare la terra certo he che tu mi pagerai . he deto quessto lo chondano ha lauorare in charcere inssino che lui pagasi il padrone il quale mosso ha pieta sopra la sua semplicita lo libero dicẽdo . Vatene chio non uolgio che tu lauori piu la mia uigna basta ha te che io ti dono il debito . Vene il secondo al qualle disse il padrone sia benuenuto il mio uignarolo doue sono li fruti che me deui . certo che tu sapendo bene podare le uigne deue bene hauere prodoto la uigna chio ti chollochai . Risspose il secondo ho signore la tua uigna he im piedi
79a perche io non ho talgiato il legname ne disstruto | il terreno ma la uigna non ha produto il fruto pero non ti posso pagare . onde il patrone chiamo il terzo he chon amiratione disse . tu mi dicesti che questo homo al qualle chollochai la seconda uigna ti ha maestro perffetamente ha choltiuare la uiggna che io ti chollochai . chome polle essere adonque che la uigna chio li[2] chollochai non habia prodoto fruto essendo tutto uno terreno . Risspose il terzo signore le uigne non si choltiuano sollo chon il parlare ma bissogna ogni giorno sudare una chamissa chi uolle farle produre il fruto . he chome produra fruto la tua uigna del tuo uignarolo ho siggnore se elgi non fa altro che sconsumare il tempo ha parllare . certo he signore che se elgi hauesse messo in fati le sui parolle . io che non so tanto parlare tio dato il fito per dui hanni lui ti hauerebe dato il fito per cinque hanni della uigna . Adirossi il patrone he con scerno disse al uignarollo adonque tu hai fato uno grande fato ha non chauare il legname he spianare la uigna onde
79b se ti deue molto premiare . he chiamato li suoi serui il | fece

[1] MS. *pimo* (sic). [2] MS. *ti*.

of the third bore much. But the second left his vineyard uncultivated, spending his time solely in talking. When the time was come for paying the rent to the lord of the vineyard, the first said: "Lord, I know not how thy vineyard ought to be cultivated: therefore I have not received any fruit this year."

'The lord answered: "O fool, dost thou dwell alone in the world, that thou hast not asked counsel of my second vinedresser, who knoweth well how to cultivate the land? Certain it is that thou shalt pay me."

'And having said this he condemned him to work in prison until he should pay his lord; who moved with pity at his simplicity liberated him, saying: "Begone, for I will not that thou work longer at my vineyard; it is enough for thee that I give thee thy debt."

'The second came, to whom the lord said: "Welcome, my vinedresser! Where are the fruits that thou owest me? Assuredly, since thou knowest well how to prune the vines, the vineyard that I let out to thee must needs have borne much fruit."

'The second answered: "O lord, thy vineyard is backward[1] because I have not pruned the wood nor worked up the | soil; but 79a
the vineyard hath not borne fruit, so I cannot pay thee."

'Whereupon the lord called the third and with wonder said: "Thou saidst to me that this man, to whom I let out the second vineyard, taught thee perfectly to cultivate the vineyard which I let out to thee. How then can it be that the vineyard I let out to him should not have borne fruit, seeing it is all one soil?"

'The third answered: "Lord, the vines are not cultivated by talking only, but he needs must sweat a shirt every day who willeth to make it bring forth its fruit. And how shall thy vineyard of thy vinedresser bear fruit, O lord, if he doth naught but waste the time in talking? Sure it is, O lord, that if he had put into practice his own words, [while] I who cannot talk so much have given thee the rent for two years, he would have given thee the rent of the vineyard for five years."

'The lord was wroth, and said with scorn to the vinedresser: "And so thou hast wrought a great work in not cutting away the wood and levelling the vineyard, wherefore there is owing to thee a great reward!" And having called his servants | he had him 79b

[1] Or, *is alive* (?). Text obscure.

batere senza pieta ueruna . onde il chonduse in charcere sotto chusstodia di uno chrudel seruo . il quale ogni giorno il bate he giamai per pregi di ammici il uolse liberare .

LXXVII[a].

Io ui dicho in uerita che il giorno del iuditio molti dirano ha DIO . ho signore noi habiamo predichato he ammaestrato per la tua leggie . contra delli quali chriderano insino le pietre dicendo quando ad altri predichauate chon la propia lingua uoi condanauate uoi ho hoperatori de inniquita . Viue DIO[b] disse iessu che cholui il qualle chonosce la uerita he al riuersso hopera che lui sera di graue pena talmente punito . che satana quasi li hauera chompassione[c] . hora ditemi DIO[d] nosstro ha ci dato la leggie per chonosscere ouero per hoperare . io ui dicho in uerita che ogni scienza ha per fine la sapienzza la quale quanto chonossce hopera . Ditemi se
80[a] uno sedesi ha menssa he chon | li hochij suoi uedessi cibi dellichati ma chon le mani ellegesi chosse inmonde he quelle mangiasi non sarebe pazo chostui . si certo dissero li dissepoli . allora disse iessu ho pazzo sopra ogni pazzo che sei tu homo che chon lo intelleto chonossci il ciello he chon le mani ellegi la terra . chon lo intelleto chonossci DIO he chon lo affeto uoi il monddo . chõ lo intelleto chonossci le dellitie del paradisso he chõ le hopere tui elleggi le misserie dello infferno . Brauo soldato che lassia la spada per chonbatere he porta il fodro . hora non sapete uoi che cholui che di note chamina dessidera il lume non per uedere il lume sollo ma sibene per uedere la bona strada . azioche sichuro uadi allo hosspitio . ho missero monddo da essere mille uolte dissprezato he haborito poscia che . DIO nosstro per li suoi santi proffeti sempre ha uolluto darli ha chonossere la uia da andare alla patria he requie sua . Ma tu malligno non sollo non uoi chaminare ma quello che pegio he dissprezzi la luce . Elgie uero il

[a] سورة العليم فاسق. [b] بالله حيّ.
[c] قال عيسى بالله الحيّ من علم الحقّ ويعمل بخلافه كان له عذابا شديدا عسى ان يرحم الشّيطان له منه. [d] الله معطى.

beaten without any mercy. And then he put him into prison under the keeping of a cruel servant who beat him every day, and never was willing to set him free for prayers of his friends.'

LXXVII[a].

'Verily I say unto you, that on the day of judgement[1] many shall say to God: "Lord, we have preached and taught by thy law." Against them even the stones shall cry out, saying: "When ye preached to others, with your own tongue ye condemned yourselves, O workers of iniquity."

'As God liveth[b],' said Jesus, 'he who knoweth the truth and worketh the contrary shall be punished with such grievous penalty that Satan shall almost have compassion on him[c]. Tell me, now, hath our God given[d] us the law for knowing or for working? Verily I say unto you, that all knowledge hath for end that wisdom which worketh all it knoweth.

'Tell me, if one were sitting at table and with | his eyes beheld 80[a]
delicate meats, but with his hands should choose unclean things and eat those, would not he be mad?'

'Yea, assuredly,' said the disciples.

Then said Jesus: 'O mad beyond all madmen art thou, O man, that with thine understanding knowest heaven, and with thine hands choosest earth; with thine understanding knowest God, and with thine affection desirest the world; with thine understanding knowest the delights of paradise, and with thy works choosest the miseries of hell. Brave soldier, that leaveth the sword and carrieth the scabbard to fight! Now, know ye not that he who walketh by night desireth light, not only to see the light, but rather to see the good road, in order that he may pass safely to the inn? O miserable world, to be a thousand times despised and abhorred! since our God by his holy prophets hath ever willed to grant it to know the way to go to his country and his rest; but thou, wicked one, not only willest not to go, but, which is worse, hast despised the light! True is the proverb of

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[a] The Chapter of the one who has knowledge—an evil-doer. [b] By the living God. [c] Said Jesus: 'By the living God, whoever has learnt the truth and acts contrary to it will have a fearful punishment; perhaps Satan (even) shall have compassion upon him.' *Inde.* [d] God gives.

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[1] (?) Cp. Luke xiii. 26, 27.

80[b] prouerbio del chamello che li spiaze la aqua chia|ra per bere impero che lui non uolle uedere la sua bruta fazia . chossi fa lo empio che hopera malle perche elgi hodia la luce azioche non sia chonosiuto le hopere sui chatiue . ma cholui che riceue la sapienzza he non sollo non hopera bene ma quello che he peggio la impiega in malle . he chome cholui che dessi li doni per isstrumento da ocider il donatore .

LXXVIII[a].

Io ui dicho in uerita che DIO non hebe chompassione sopra la chaduta di satana . ma sibene sopra la chaduta di addamo[b] he quessto basstiui per chonosscere lo infellice stato di cholui che chonosse bene he hopera malle . allora disse andrea ho maesstro bona chossa he il lasciare de imparare per non chasscare in chotale stato . Risspose iessu, se elgie bono il monddo senza il solle, lo homo senza hochij he la anima senzza intelleto chosi elgie bono il non sapere . io ui dicho in uerita che elgi non e bono chossi il pane per la uita temporale quanto elgie bono lo imparare per la uitta etterna . Non sapete
81[a] uoi che | elgie precceto di DIO lo imparare perche chossi disse DIO . interoga li tuoi uechij he essi ti ammaestrerano he della leggie dice DIO . Fasi che il precceto mio ti sia auuanti li hochij he sedendo chaminando he in ogni tempo pensi ha quello . se adonque elgie bono il non imparare hora potrete chonosscere . ho infelice cholui che dissprezza la sapientia perche elgie sichuro di herare la uita hetterna . Risspose iachobo ho maesstro noi sapiamo che iob non imparo da maesstro ne abraham nondimeno santi he proffeti riusscirno . Risspose iessu io ui dicho in uerita che cholui che he della chassa delo sposo non ha bissogno di essere inuitato alle nozze . perche elgi habita nella chasa doue si fano le nozze ma sibene quelli che sono lontani dalla chasa . hora non sapete uoi che li proffeti di DIO sono nella chassa della gratia he misserichordia di DIO he pero hano maniffessto in loro la leggie di DIO . chome disse in cio dauit padre nosstro la leggie del

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[a] سورة النور القلوب. [b] الله كريم.

the camel, that it liketh not clear water | to drink, because it 80b
desireth not to see its own ugly face. So doth the ungodly who worketh ill; for he hateth the light lest his evil works should be known [1]. But he who receiveth wisdom, and not only worketh not well, but, which is worse, employeth it for evil, is like to him who should use the gifts as instruments to slay the giver.'

LXXVIII[a].

'Verily I say unto you, that God had not compassion on the fall of Satan, but yet [had compassion] on the fall of Adam[b]. And let this suffice you to know the unhappy condition of him who knoweth good and doeth evil.'

Then said Andrew: 'O master, it is a good thing to leave learning aside, so as not to fall into such condition.'

Jesus answered: 'If the world is good without the sun, man without eyes, and the soul without understanding, then is it good not to know. Verily I say unto you, that bread is not so good for the temporal life as is learning for the eternal life. Know ye not that | it is a precept of God to learn? For thus saith God: "Ask 81a
of thine elders, and they shall teach thee [2]." And of the law saith God [3]: "See that my precept be before thine eyes, and when thou sittest down, and when thou walkest, and at all times meditate thereon." Whether, then, it is good not to learn, ye may now know. Oh, unhappy he who despiseth wisdom, for he is sure to lose eternal life.'

James answered: 'O master, we know that Job learned not from a master, nor Abraham; nevertheless they became holy ones and prophets.'

Jesus answered: 'Verily I say unto you, that he who is of the bridegroom's house needeth not to be invited to the marriage, because he dwelleth in the house where the marriage is held; but they that are far from the house. Now know ye not that the prophets of God are in the house of God's grace and mercy, and so have the law of God manifest in them: as David our father saith on this matter [4]: "The law of his God is in his heart; there-

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[a] The Chapter of the Light of the hearts. [b] God is gracious.

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[1] Cp. John iii. 20. [2] Deut. xxxii. 7b. [3] Cp. Deut. vi. 7, 8 and xi. 18, 19. [4] Psalm xxxvii. 31.

suo DIO he nello chuore suo pero non sera chauato il suo
81b chaminare . io ui dicho in uerita | che DIO nosstro chreando lo homo non sollo il chreo iussto . ma linseri nel chore suo uno lume che li mosstrasi essere chonueniente il seruire DIO . onde sebene si hosscuro quel lume dapoi il pechato non si esstinse che pero ogni natione ha quessto desiderio di seruire DIO . sebene smarissono DIO he seruono li dei falsi he bugiardi . El bisogna adonque che lo homo sia hamaesstrato dalli proffeti di DIO perche loro hano chiara la luce di amaesstrare la uia . per andare al paradisso patria nosstra bene seruendo DIO . sichome he neccessario di essere guidato he agiutato cholui che a imfermi li ochij suoi .

LXXIX[a].

Risspose iachobo . he chome ci amaesstrerano li profeti se sono morti he chome sara ammaesstrato cholui che non ha chognitione delli proffeti . Risspose iessu elgie la loro dotrina scrita onde quella si deue studiare perche quella tie in proffetta . in uerita in uerita ui dicho che chi dissprezza la profetia dissprezza il proffeta non solamente ma dissprezza |
82a hanchora DIO che lo ha proffeta mandato[b] . ma quelli che non chonosscono il proffeta chome sono le natione . ui dicho se uissera in quelle regioni homo alchuno il quale uiua chome li dissmostrera il suo chuore non facendo addaltri quello che lui non uolle riceuere da altri . he donando al prossimo suo quello che lui uolle riceuere da altri non sara chotal homo abbandonato dalla misserichordia di DIO . onde se non piu pressto alla morte DIO li mosstrera he dara[c] la sua leggie con misserichordia . penssate forsi uoi che DIO habia dato la leggie per amore de la leggie[d] . certo che quessto non e uero ma sibene che DIO ha dato la sua leggie azioche lo homo hoperi bene per ammore di DIO . onde se DIO trouera uno homo il qualle per ammore suo bene operi il dissprezera forsi

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[a] الة سورة الحّة [الرحمة ؟]. [b] الله مرسل. [c] الله معطى.
[d] هل ظننت ان الله تعالى ارسل الشريعة لاجل الشريعة لا الّا ارلرهالك [ارسلها لك ؟] عبادة منه.

fore his path shall not be digged up." Verily I say unto you | that our God in creating man not only created him righteous, but 81[b]
inserted in his heart a light that should show to him that it is fitting to serve God. Wherefore, even if this light be darkened after sin, yet is it not extinguished. For every nation hath this desire to serve God, though they have lost God and serve false and lying gods. Accordingly it is necessary that a man be taught of the prophets of God, for they have clear the light to teach the way to go to paradise, our country, by serving God well: just as it is necessary that he who hath his eyes diseased should be guided and helped.'

LXXIX[a].

James answered: 'And how shall the prophets teach us if they are dead; and how shall he be taught who hath not knowledge of the prophets?'

Jesus answered: 'Their doctrine is written down, so that it ought to be studied, for [the writing] is to thee for a prophet. Verily, verily, I say unto thee that he who despiseth the prophecy despiseth not only the prophet, but despiseth | also God who hath sent [b] the 82[a]
prophet[1]. But concerning such as know not the prophet, as are the nations, I tell you that if there shall live in those regions any man who liveth as his heart shall show him, not doing to others that which he would not receive from others, and giving to his neighbour that which he would receive from others, such a man shall not be forsaken of the mercy of God. Wherefore at death, if not sooner, God will show him and give[c] him his law with mercy. Perchance ye think that God hath given the law for love of the law[d]? Assuredly this is not true, but rather hath God given his law in order that man might work good for love of God. And so if God shall find a man who for love of him worketh good, shall he

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[a] The Chapter of the compassion of God. [b] God sends. [c] God gives. [d] Didst thou imagine that God sent the law for the sake of the law. Nay; rather he sent it . . service. *Inde.*

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[1] Cp. Luke x. 16.

no certo ma sibene lo amera piu di quelli alli quali lui ha dato la leggie . io ui dicho per similitudine che elgi fu uno homo il quale haueua grande possesione . onde nel suo territorio haueua tera disserta che sollo produceua chosse infrutiferi . onde elgi chaminando uno giorno per chotale disserto trouo
82[b] fra chotali piante infrutiferi una pianta | che haueua delichati fruti . onde chotale homo disse, hor chome quessta pianta quiui produce quessti chosi delichati fruti . certo che io non uolgio che sia talgiata he posta al fuocho con le altri . he chiamato li suoi serui la fece chauare he ripore nel suo giardino . chosi ui dicho che DIO nosstro riseruera[a] dalle fiami inffernalj cholloro che hoperano iustitia siano doue essere si uolgia .

LXXX[b c].

Ditemi doue habitaua iob se no in hus fra iddolatri . he al tempo del diluuio chome scriue moisse ditemi elgi dice . Noe ueramente trouo gratia auanti DIO . il padre nosstro habraham haueua il padre suo senzza fede imperoche faceua elgi he addoraua li iddoli falsi . lot staua fra li piu scellerati de la terra . Daniele fanciulo con anania azzaria he missaele furno chatiuati da nabuchodonoxor talmẽte che aueuano hetta di dui hanni quando furno presi . he furno nutriti fra la moltitudine di serui idolatri . Viue DIO[d] che sichome il fuocho
83[a] arde le chosse aride | he la conuerte in fuocho non rissguardando allo oliuo houero cipresso he palma . chossi DIO nosstro ha misserichordia[e] sopra ogniuno che opera iustamente . non rissguardando ba iudeo houero scita ne grecho ouero ismaelita . ma non si fermi qui il tuo chuore ho iachobo imperoche doue DIO ha mandato[f] il proffeta bissogna in tutto hanegare il iuditio tuo . he seguitare il proffeta he non dire perche chosi dice . perche chossi proibisse he chomanda . Ma di chossi uolle DIO chossi chomandda DIO hora che chossa disse DIO ha

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[a] الله حافيظ.
[b] سورة العلم.
[c] ايّوب و نوح و ابرهيم و دانيل ذكر.
[d] الله حيّ.
[e] الله رّحمن.
[f] الله مرسل.

perchance despise him? Nay, surely, but rather will he love him more than those to whom he hath given the law. I tell you for an example: There was a man who had great possessions; and in his territory he had desert land that only bore unfruitful things. And so, as he was walking out one day through such desert land, he found among such unfruitful plants a plant | that had delicate 82b
fruits. Whereupon this man said: "Now how doth this plant here bear these so delicate fruits? Assuredly I will not that it be cut down and put on the fire with the rest." And having called his servants he made them dig it up and set it in his garden. Even so, I tell you, that our God shall reserve[a] from the flames of hell those who work righteousness, wheresoever they be.'

LXXX[b c].

'Tell me, where dwelt Job but in Uz[1] among idolaters? And at the time of the flood, how writeth Moses? Tell me. He saith: "Noah truly found grace before God[2]." Our father Abraham had a father without faith, for he made and worshipped false idols[3]. Lot[4] abode among the most wicked men on earth. Daniel as a child, with Ananias, Azarias, and Misael[5], were taken captive by Nebuchadnezzar in such wise that they were but two years old when they were taken; and they were nurtured among the multitude of idolatrous servants. As God liveth[d], even as the fire burneth dry things | and converteth them into fire, making no difference 83a
between olive and cypress and palm; even so our God hath mercy[e] on every one that worketh righteously, making no difference between Jew, Scythian, Greek, or Ishmaelite[6]. But let not thine heart stop there, O James, because where God hath sent[f] the prophet it is necessary entirely to deny thine own judgement and to follow the prophet, and not to say: "Why saith he thus?" "Why doth he thus forbid and command?" But say: "Thus God willeth. Thus God commandeth." Now what said God to Moses

[a] God keeps. [b] The Chapter of knowledge. [c] Mention of Job and Noah and Abraham and Daniel. [d] God the living. [e] God the compassionate. [f] God sends.

[1] Job i. 1. [2] Gen. vi. 8. [3] See 26b sqq. [4] Gen. xiii. 13. [5] Cp. Dan. i. 6 sqq. [6] Cp. Col. iii. 11.

moisse . quanddo issdraele dissprezaua moisse . Elgi non hano dissprezato te ma me hano dissprezzato . io ui dicho in uerita che lomo doueria spendere tutto il tempo della uita sua non per sapere parllare ouero leggere . ma sapere benne operare . hora ditemi quale he quello seruo di herode che non studij de piacere bene seruẽdolo cho ogni dilligenzza . Guai al
83[b] monddo che | sollo studia de piazere ha uno chorpo che he fango he stercho . he non studia ma pone in obliuione il seruitio di DIO chea fato ogni chossa . il quale he benedeto in hetterno .

LXXXI[a].

Ditemi . sarebe stato grande pechato di sacerdoti se quando portauano la harcha del tesstamento di DIO la hauessero lassiata chassare in tera . tremorno li dissepoli quessto sentendo perche sapeuano che DIO ammazo[b] oza per hauere mallamente tochato la harcha di DIO . he dissero grauissimo sarebe chotale pechato . allora disse iessu uiue DIO [c] che elgie magiore pechato il metere in obliuione la parolla di DIO chon la quale haffato il tutto[d] . per la quale ti offerisse la uitta etterna . he deto quessto iessu fece oratione he dapoi la oratione disse dimani ci bissogna passare in samaria . perche chosi mi a deto lo angello santo
84[a] di DIO | . la matina di uno giorno per tempo hariuo iessu apresso il fonte che fece iachob he il donete ha iosef suo fiolo . onde essendo affatichato iessu per il uiagio mando li dissepoli suoi nella citta ha chomprare il cibo . onde elgi si posse ha sedere apresso il fonte sopra la pietra del fonte . et hecho una dona samaritana che uene al fonte per chauare della aqua . disse iessu alla dona dami da bere . Risspose la dona hora non ti uergogni tu che sei hebreo ha dimandare da bere ha me che son samaritana . Risspose iessu ho dona se tu sapesi chie cholui che ti dimanda da bere forsi che tu li dimanderesti da bere . Risspose la dona hora chome mi daressti da bere se tu non hai uasso da chauare la aqua

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[a] سورة الماء. [b] الله معذب. [c] بالله حيّ.
[d] منه خلق الله فى كلام واحد كلّ شيء.

when Israel despised Moses? "They have not despised thee, but they have despised me[1]."

'Verily I say unto you, that man ought to spend all the time of his life not in learning how to speak or to read, but in learning how to work well. Now tell me, who is that servant of Herod who would not study to please him by serving him with all diligence? Woe unto the world that | studieth only to please a body 83[b]
that is clay and dung, and studieth not but forgetteth the service of God who hath made all things; who is blessed for evermore.'

LXXXI[a].

'Tell me, would it have been a great sin of the priests if when they were carrying the ark of the testimony of God they had let it fall to the ground?'

The disciples trembled hearing this, for they knew that God slew[b] Uzzah[2] for having wrongly touched the ark of God. And they said: 'Most grievous would be such a sin.'

Then said Jesus: 'As God liveth[c], it is a greater sin to forget the word of God, wherewith he made all things [d 3], whereby he offereth thee eternal life.'

And having said this Jesus made prayer; and after his prayer he said: 'To-morrow we needs must pass into Samaria, for so hath said unto me the holy angel of God.'

Early on the morning of a certain day, Jesus arrived near to the 84[a]
well which Jacob made and gave to Joseph his son[4]. Whereupon Jesus, being wearied with the journey, sent his disciples to the city to buy food. And so he sat himself down by the well, upon the stone of the well. And, lo, a woman of Samaria cometh to the well to draw water.

Jesus saith unto the woman: 'Give me to drink.' The woman answered: 'Now, art thou not ashamed that thou, being an Hebrew, askest drink of me which am a Samaritan woman?'

Jesus answered: 'O woman, if thou knewest who he is that asketh thee for drink, perchance thou wouldest have asked of him for drink.'

The woman answered: 'Now how shouldest thou give me to drink, seeing thou hast no vessel to draw the water, nor rope, and the well is deep?'

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[a] The Chapter of the Water. [b] God punishes. [c] By the living God. [d] *Inde.* God created everything in one speech.

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[1] 1 Sam. viii. 7; cp. Ex. xvi. 8. [2] 2 Sam. vi. 7. [3] John i. 3; Ps. xxxiii. 6. [4] See John iv. 4–20.

ne chorda he il fonte he profondo . Risspose iessu, ho dona
84b chi beue della | aqua di quessto fonte di nouo li uiene sete .
Ma chi beue del aqua chio do non ha piu sete ma ha cholloro
che hano sete li dano da bere talmente che uano in uita etterna .
allora disse la dona ho signore dami di quessta tua aqua .
Risspose iessu ua he chiama il tuo marito che ad ambidui
ui daro da bere . disse la dona io nõ ho marito . Risspose
iessu bene hai deto la uerita perche tu hai hauto cinque mariti
he quessto che hai hora non e tuo marito . si smari la dona
sentendo quessto he disse signore per quanto uedo tu sei
proffeta pero dimi di gratia . li hebrei fano oratione sul monte
sion nel tẽpio fabrichato da sallamone in ierussaleme he
dichono che . hiuui he non in haltri lochi trouano gratia he
misserichordia di DIO[a] . he li nosstri adorano sopra quessti
monti he dichono che sollo sopra li monti di samaria si
85a deue | addorare quali sono li ueri addoratori .

LXXXII[b].

Allora dete uno sospiro he lachrimo iessu dicendo . guai
ha te iudea che ti glorij dicendo tempio[1] di DIO tempio di DIO
he uiui chome se non ui fusi DIO tutta data alli piazeri he
uadagni del monddo . perche quessta dona il giorno del iuditio
ti chondanera allo infferno posseiache quessta dona cercha di
sapere trouare gratia he misserichordia hapresso DIO . he
uoltato alla dona disse ho dona uoi samaritani addorate quello
che non sapete . ma noi hebrei addoriamo quello che sapiamo .
in uerita ti dicho che DIO he spirito he uerita pero in spirito
he uerita deue essere addorato[c] perche . la promessa di DIO
he fata in ierusalem nel tempio di sallamone he non altroue .
ma chredimi[d] che uera tempo che DIO darra la misserichordia

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[a] الله هدى ورّحمن.

[b] والصّلوة رسول الله سورة الكبلت [القبلة؟]. [c] الله حق و معبد.

[d] غير كبلت بعد الانجيل فى زمان ختم الانبياء ذكر منه.

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[1] MS. *tempi*.

Jesus answered: 'O woman, whoso drinketh of the | water of 84[b]
this well, thirst cometh to him again, but whosoever drinketh of the water that I give hath thirst no more; but to them that have thirst give they to drink, insomuch that they come to eternal life.'

Then said the woman: 'O Lord[1], give me of this thy water.'

Jesus answered: 'Go call thy husband, and to both of you I will give to drink.'

Said the woman: 'I have no husband.'

Jesus answered: 'Well hast thou said the truth, for thou hast had five husbands, and he whom thou now hast is not thy husband.'

The woman was confounded hearing this, and said: 'Lord[1], hereby perceive I that thou art a prophet; therefore tell me, I pray: the Hebrews make prayer on mount Sion in the temple built by Solomon in Jerusalem, and say that there and nowhere else [men] find grace and mercy of God[a]. And our people worship on these mountains, and say that only on the mountains of Samaria ought | worship to be made. Who are the true 85[a]
worshippers?'

LXXXII[b].

Then Jesus gave a sigh and wept, saying: 'Woe to thee, Judæa, for thou gloriest, saying[2]: "The temple of the Lord, the temple of the Lord," and livest as though there were no God; given over wholly to the pleasures and gains of the world; for this woman in the day of judgement shall condemn thee to hell; for this woman seeketh to know how to find grace and mercy before God.'

And turning to the woman he said[3]: 'O woman, ye Samaritans worship that which ye know not, but we Hebrews worship that which we know. Verily I say unto thee, that God is spirit and truth, and so in spirit and in truth must he be worshipped[c]. For the promise of God was made in Jerusalem, in the temple of Solomon, and not elsewhere. But believe me[d], a time will come that God will give his mercy in another city, and in every | place

[a] God is the way of salvation and compassionate. [b] The Chapter of the prayer-direction and prayer. [c] God is truth and is worshipped. [d] He altered the prayer-direction after the Gospel in the time of the 'seal of the prophets.' Account [of it]. *Inde.*

[1] Or 'Sir.' [2] Cp. Jer. vii. 4. [3] See John iv. 21–26.

85[b] sua in altra citta he in ogni | locho si potera addorare con uerita . he DIO[a] in ogni locho hauera hacceto la horatione uera chon misserichordia . Risspose la dona noi aspetiamo il messia[b] pero quando uenira ci amaesstrera . Risspose iessu sai tu dona che debia uenire il messia . Risspose lei si signore . allora si allegro iessu he disse per quanto uedo ho dona tu sei fidelle he pero sapi . che nella fede del messia si saluera ogni elleto di DIO pero elgie neccesario che tu sapij la uenuta del messia . disse la dona ho signore forsi sei tu il messia . Risspose iessu io son ueramente mandato da DIO alla chassa de issdraele im proffeta di sallute . Ma dapoi di me uenira il messia mandato da DIO[c] ha tutto il monddo per il quale DIO ha fato il monddo . onde per tutto il monddo si addorera DIO[d] he riceuera misserichordia talmente che lo hanno del iubileo il quale . hora uiene ogni cento hani per il messia sara ridoto in oggni
86[a] hanno in ogni | locho . allora la dona lassio la idria he chorse nella citta ha nontiare quanto haueua intesso da iessu .

LXXXIII[e].

Mentre che la dona parllaua chon iessu . uenero li dissepoli he si stupirno che iessu parllassi chossi con una dona ma non li dissero niuno perche chosi parllasti cho una dona samaritana . onde partita la dona dissero Maesstro uieni ha mãgiare . Risspose iessu io deuo manggiare di altro cibo ; allora dissero fra loro li dissepolli forssi che qualche uiandante . ha parllato con iessu he lie andato ha trouare cibo he interogorno cholui che scriue quessto dicendo . elgi stato qui alchuno ho barnaba che pero habia da portare cibo al maesstro . Risspose cholui

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[a] الله معبد.
[b] رسول.
[c] الله مرسل.
[d] رسول الله معبد.
[e] سورة البرائة.

it will be possible to worship him in truth. And God[a] in every 85[b]
place will have accepted true prayer with mercy.'

The woman answered: 'We look for the Messiah[b]; when he cometh he will teach us.'

Jesus answered: 'Knowest thou, woman, that the Messiah must come?'

She answered: 'Yea, Lord[1].'

Then Jesus rejoiced, and said: 'So far as I see, O woman, thou art faithful: know therefore that in the faith of the Messiah shall be saved every one that is elect of God; therefore it is necessary that thou know the coming of the Messiah.'

Said the woman: 'O Lord[1], perchance thou art the Messiah.'

Jesus answered: 'I am indeed sent to the house of Israel as a prophet of salvation; but after me shall come the Messiah[2], sent of God[c] to all the world; for whom God hath made the world. And then through all the world will God be worshipped[d], and mercy received, insomuch that the year of jubilee, which now cometh every hundred years[3], shall by the Messiah be reduced to every year in every | place.'

Then the woman left her waterpot[4] and ran to the city to announce 86[a]
all that she had heard from Jesus.

LXXXIII[e].

Whilst the woman was talking[5] with Jesus came his disciples, and marvelled that Jesus was speaking with a woman. Yet no one said unto him: 'Why speakest thou thus with a Samaritan woman?'

Whereupon, when the woman was departed, they said: 'Master, come and eat.'

Jesus answered: 'I must eat other food.'

Then said the disciples one to another: 'Perchance some wayfarer hath spoken with Jesus, and hath gone to find him food.' And they questioned him who writeth this, saying: 'Hath there been any one here, O Barnabas, who might have brought food to the master?'

[a] God is worshipped. [b] Prophet. [c] God sends. [d] The prophet of God the worshipped. [e] The Chapter of absolution.

[1] Or 'Sir.' [2] i. e. Mohammed: see 44[a] and note there. [3] The Hebrew Jubilee came every 50 years (Lev. xxv. 11). The Papal Jubilee of 100 years seems to have been initiated in 1300 A. D., but the period was reduced to 50 years in 1350. See Introd. [4] *Idria*: cf. Vulgate, *hydriam*. [5] See John iv. 27–42.

che scriue non uie stato altri che la dona che uoi uedessti
la qualle sollo porto quel uasso uuoto per riempirlo di
86b aqua . allora stauano chon amira|tione li dissepoli asspe-
tando lo exito delle parolle di iessu . onde disse iessu uoi
non sapete che il uero cibo he di fare la uollonta di DIO
perche non il pane sosstenta lo homo he li da uita . ma si-
bene la parolla di DIO per uollonta sua onde per quessto li
angioli santi nõ manggiano[a] ma uiuono sollo della uollonta
di DIO nutriti . he chossi moisse he hellia hanchora uno altro
siamo stati quaranta giorni he quaranta notte senza ueruno
cibo . he leuato li hochij iessu disse quanto he lontano il
richolto . Rissposero li dissepoli tre messi . Disse iessu guardate
hora chome il monte he biancho di formento io ui dicho in
uerrita che ogidi se de fare uno grande richolto . he mosstro
alloro la moltitudine che il ueniuano ha uedere perche la dona
hentrata nella citta chomosse tutta la citta dicendo . ho
homeni uenite ha uedere uno nouo proffeta da DIO mandato[b]
87a alla chassa de issdraele he rinõ|tio alloro quanto haueua
intesso da iessu . hariuati che furno iuui la moltitudine
pregorno iessu di stare chon loro il quale hentro nella citta
he stete hiuui dui giorni . sanando tutti li imfermi he am-
maesstrandoli del regno di DIO . allora diceuano li citadini
alla dona noi piu chrediamo alle parole he miracholi suoi
che non facessimo al tuo parllare perche . elgie in uero
santo di DIO proffeta mandato[1] in sallute de chi li chre-
derano . dapoi la oratione di mezzanote si apressorno ha
iessu li dissepoli et elgi disse alloro . Questa notte sara al
tempo del messia nontio di DIO[c] il iubileo ogni hano che
hora uiene ogni cento hanni[d] . pero non uolgio che dormiamo
ma faciamo horatione inclinando il chapo nosstro cento uolte
fazendo riuerenzza al nostro DIO . potente he misserichordiosso[e]

[a] منه الملائكة لا يأكل. [b] الله مرسل. [c] رسول الله.
[d] ان صلوة البراءة كانة فى قديم الزمان تجئ برائس كلّ مائة سنة مرّة واحدة و فى زمن الرسول تكون فى كلّ سنة منه.
[e] الله قدير والرّحمن.

[1] MS. *mandato mandato* (bis).

Then answered he who writeth: 'There hath not been here any other than the woman whom ye saw, who brought this empty vessel to fill it with water.' Then the disciples stood amazed, | awaiting 86b
the issue of the words of Jesus. Whereupon Jesus said: 'Ye know not that the true food is to do the will of God; because it is not bread[1] that sustaineth man and giveth him life, but rather the word of God, by his will. And so for this reason the holy angels eat not[a], but live nourished only by the will of God. And thus we, Moses[2] and Elijah[3] and yet another, have been forty days and forty nights without any food.'

And lifting up his eyes, Jesus said: 'How far off is the harvest?'
The disciples answered: 'Three months.'

Jesus said: 'Look now, how the mountain is white with corn; verily I say unto you, that to-day there is a great harvest to be reaped.' And then he pointed to the multitude who had come to see him. For the woman having entered into the city had moved all the city, saying: 'O men, come and see a new prophet sent of God[b] to the house of Israel'; and she recounted to | them all that 87a
she had heard from Jesus. When they were come thither they besought Jesus to abide with them; and he entered into the city and abode there two days, healing all the sick, and teaching concerning the kingdom of God.

Then said the citizens to the woman: 'We believe more in his words and miracles than we do in what thou saidst; for he is indeed a holy one of God, a prophet sent for the salvation of those that shall believe on him.'

After the prayer of midnight[4] the disciples came near unto Jesus, and he said to them: 'This night shall be in the time of the Messiah[5], messenger of God[c], the jubilee every year—that now cometh every hundred years[6]d. Therefore I will not that we sleep, but let us make prayer, bowing our head a hundred times, doing reverence to our God, mighty and merciful[e], who is blessed for ever-

[a] The angels do not eat. [b] God sent. [c] The prophet of God. [d] That the prayer of absolution (sic) in the old time came at the beginning of every hundred years once, and in the time of the apostle it shall be every year. *Inde.* [e] God powerful and compassionate.

[1] Cp. Deut. viii. 3; Matt. iv. 4. [2] See Exod. xxiv. 18. [3] See 1 Kings xix. 8. [4] Other hours of prayer are mentioned 94b (*dawn*); 97b (*midday*); 106a (*first star*); 143b (*evening*); 140a (*night*). If the last be identical with this and with the Muslim prayer 'before the first watch,' we may perhaps have all the 'five hours' of Mohammed. See Introd. [5] Cp. above, 44a and note. [6] Cp. above, 85b and note.

87[b] il quale he beneddeto in etterno he pero ogni uolta dire|mo . io chonffesso te DIO nosstro . sollo[a] . che nõ hai auto principio . ne fine hauerai giamai[b] . che per tua misserichordia dessti ha tutto il principio . he per tua iusstitia darai a il tutto fine . che non hai ueruna simillitudine chõ lo homo . perche nella inmenssa bonta tua non chapisse moto ouero acidente ueruno . habici misserichordia perche ci chreassti he siamo oppere delle tui mani[c] .

LXXXIV[d].

Fata la oratione iessu disse . Ringratiamo DIO perche cia donato[e] per quessta note grande misserichordia . imperoche elgia fato ridure il tempo che deue uenire in quessta notte per modo che habiamo fato oratione insieme chon il nontio di DIO[f] . he ho sentito la sua uoce . si allegrorno li dissepoli molto sentendo quessto he dissero maesstro ammaestraci di qualche |
88[a] precceto quessta notte . allora disse iessu hauete giamai ueduto missciare chon il balssamo il stercho . Rissposero loro no signore perche niuno he chosi pazzo che facessi quessto . hora ui dicho che ui sono al monddo di magiori pazzi disse iessu imperoche nel seruitio di DIO messcolano il seruitio del monddo . he talmente che molti di uita inreprensibili sono stati ingganati da satana . he orando hano messcolato chon la loro oratione negotij mondani onde sono in quel tempo fati abomineuoli auanti DIO . ditemi quando ui lauate per fare oratione ui guardate che non ui tochi chossa inmonda si certo . ma che chossa fate quando uoi fate oratione uoi ui lauate la anima uosstra da pechati per misserichordia di DIO[g] . Vorete uoi adonque mentre che fate oratione parllare di chosse mondane . guardatiue di non farllo perche ogni parolla mon-
88[b] dana si chon|uerte in stercho del diauollo sopra la anima di cholui che parlla . tremorno li dissepoli allora perche cho

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[a] الله احد و قديم و باقى. [b] الله قديم و باق.
[c] الله اكبر الله الرّحمن وعادل و سبحان. [d] سورة المخلص.
[e] الله وهّاب. [f] رسول الله.
[g] منه الصلوة روّح طهرة.

more, and therefore each time let us say: | "I confess thee our God 87b
alone[a], that hast not had beginning, nor shalt ever have end[b]; for by thy mercy gavest thou to all things their beginning, and by thy justice thou shalt give to all an end; that hast no likeness among men[1], because in thine infinite goodness thou art not subject to motion nor to any accident. Have mercy on us, for thou hast created us, and we are the works of thy hand[c]."'

LXXXIV[d].

Having made the prayer, Jesus said: 'Let us give thanks to God because he hath given[e] to us this night great mercy; for that he hath made to come back the time that needs must pass in this night, in that we have made prayer in union with the messenger of God[f]. And I have heard his voice.'

The disciples rejoiced greatly at hearing this, and said: 'Master, teach us some | precepts this night.' 88a

Then said Jesus: 'Have ye ever seen dung mixed with balsam?'

They answered: 'Nay, Lord, for no one is so mad as to do this thing.'

'Now I tell you that there be in the world greater madmen,' said Jesus, 'because with the service of God they mingle the service of the world. So much so that many of blameless life have been deceived of Satan, and while praying have mingled with their prayer worldly business, whereupon they have become at that time abominable in the sight of God. Tell me, when ye wash yourselves for prayer, do ye take care that no unclean thing touch you? Yea, assuredly. But what do ye when ye are making prayer? Ye wash your soul from sins through the mercy of God[g]. Would ye be willing then, while ye are making prayer, to speak of worldly things? Take care not to do so, for every worldly word becometh | dung of the devil upon the soul of him that 88b
speaketh.'

Then trembled the disciples, because he spake with vehemence

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[a] God is one and of old and for ever. [b] God of old and for ever. [c] God is greatest, the compassionate and just, and to him be praise. [d] Chapter of the sincere. [e] God bestows. [f] The prophet of God. [g] Prayer is the soul of purity. *Inde.*

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[1] Cp. 16[a] and note (p. 31).

empito di spirito parllo he dissero . ho maesstro che faremo noi se quando faziamo oratione ci uera uno ammicho per parllare . Risspose iessu lassatelo asspetare he finite la oratione . Disse bartolomeo ma si scandalizera he si partira quando uedera che noi non li parliamo . Risspose iessu se lui si scandalizera chredetimi che lui non sera hamicho uosstro ne fidele ma sibene infidele he compagno di satana . Ditemi se uoi andasste ha parllare chon uno staliero di herode he lo trouasti che lui parllasi alle horechie di herode . ui scandalizaresste se lui ui facesi asspetare non certo ma saresti chonssolati uedendo uoi lo amicho uosstro grato apreso il Re . Elgi uero quessto disse iessu . Rissposero li dissepoli elgie
89[a] uerissimo . allora disse iessu io ui dicho in ueri|ta che ogniuno quando fa oratione elgi parlla chon DIO . elgi adonque iussta chossa che lassiate di parllare con DIO per parllare chon lo homo . elgi chossa iussta che lo amicho uosstro inzio si scandalizi perche hauete piu riuerenza ha DIO che no ha lui . chredetimi che se lui si scandalizera quando il farete asspetare che elgie bono seruo del diauollo . perche quessto dessidera il diauollo che sia abbandonato DIO per lo homo . Viue DIO[a] che in ogni bona opera chi teme DIO si deue sequesstrare dalle hopere del monddo per non chorompere la opera bona .

LXXXV[b].

Quando uno hopera malle ouero parlla malle . se uno ua ha choregerlo he impedisse chotal oppera che chossa fa tale homo disse iessu . Rissposero li dissepoli elgi fa bene perche elgi serue DIO . il quale sempre cercha de impedire il malle
89[b] chome fa il solle che sempre cercha | di scaciare le tenebre . Disse iessu he io per chontrario ui dicho che quando uno hopera bene ouero parlla bene che chi cercha de impedirlo . sotto pretessto di chossa che non sia milgiore che elgi serue il diauollo anziche diuenta suo chompagno . perche ad altro non atẽde il diauollo se non ha impedire ogni bene . Ma

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[a] بالله حتّى.

[b] سورة فرق بين الحبب [الحبيب ؟] والعدوّ.

of spirit; and they said: 'O master, what shall we do if when we are making prayer a friend shall come to speak to us?'

Jesus answered: 'Suffer him to wait, and finish the prayer.'

Said Bartholomew: 'But what if he shall be offended and go his way, when he see that we speak not with him?'

Jesus answered: 'If he shall be offended, believe me he will not be a friend of yours nor a believer, but rather an unbeliever and a companion of Satan. Tell me, if ye went to speak with a stable boy of Herod, and found him speaking into Herod's ears, would ye be offended if he made you to wait?' No, assuredly; but ye would be comforted at seeing your friend in favour with the king. Is this true?' said Jesus.

The disciples answered: 'It is most true.'

Then said Jesus: 'Verily I say unto you, | that every one when 89[a]
he prayeth speaketh with God. Is it then right that ye should leave speaking with God in order to speak with man? Is it right that your friend should for this cause be offended, because ye have more reverence for God than for him? Believe me that if he shall be offended when ye make him wait, he is a good servant of the devil. For this desireth the devil, that God should be forsaken for man. As God liveth[a], in every good work he that feareth God ought to separate himself from the works of the world, so as not to corrupt the good work.'

LXXXV[b].

'When a man worketh ill or talketh ill, if one go to correct him, and hinder such work, what doth such an one?' said Jesus.

The disciples answered: 'He doth well, because he serveth God, who always seeketh to hinder evil, even as the sun that always seeketh | to chase away the darkness.' 89[b]

Said Jesus: 'And I tell you on the contrary that when one worketh well or speaketh well, whosoever seeketh to hinder him, under pretext of aught that is not better, he serveth the devil, nay, he even becometh his companion. For the devil attendeth to nought else but to hinder every good thing.

'But what shall I say unto you now? I will say unto you as said

[a] By the living God.

[b] The Chapter of the difference between a friend and an enemy.

che diroui hora diroui chome disse sallamone proffeta santo he amicho di DIO . de mille che uoi chonossete uno ui sia ammicho . Allora disse mateo adonque nom poteremo hamare ogniuno . Risspose iessu, io ui dicho in uerita che[1] non uie licito hodiare chossa ueruna se non sollo il pechato . talmente che satana nom potete hodiarlo chome chreatura di DIO ma sibene chome innimicho di DIO . sapete perche io uello diro perche elgie chreatura di DIO he quanto DIO ha chreato he bono he perffeto[a] . pero chi odia la chreatura consequentemente
90a odia il chreatore . | Ma lo ammicho he uno partichollare obieto che non si troua facilmente ma facilmente si perde . perche lo ammicho non patisse chontraditione contra di quello che somamente amma . Vardate siate chauti he non ellegete per ammicho cholui che non amma quello che uoi ammate . sapete che chossa uolle dire ammicho, Amicho non uol dire altro se non medicho della anima . onde sichome raro si troua bon medicho che chonossa le inffermita he sapia aplicharui le medicine . chosi sono rari li hamicj che chonosscano li herrori he sapiano indriciare al bene . Ma quello che he malle molti sono che hano ammicj che simulano di non uedere li herrori dello ammicho . Altri li esscusano . altri li difendono sotto pretessto terreno he quello che he peggio ui sono ammicj tali che inuitano he hagiutano lo amicho ha herare . il chui fine sera simille alle loro scelleraggine . Guardate che non riceuiate
90b chotali per ha|mici perche sono ueramente innimicj he charnefici della hanima .

LXXXVI[b].

Lo amicho tuo ti sia talle . che sichome uolle choregerti chossi riceui la choretione he sichome elgi uolle che tu lasij ogni chossa per ammore di DIO . si chontenti hanchora lui che tu lo abbandoni per seruitio di DIO . Ma ditemi se lo homo non sa ammare DIO chome sapera ammare se stesso he chome sapera ammare altri non sapendo hamare se stesso . certa-

[a] ما خلق الله الّا بالحقّ.

[b] سورة الحبب [الحبيب؟].

[1] MS. *che che* (bis).

Solomon[1] the prophet, holy one, and friend of God: 'Of a thousand whom ye know, one be your friend.'

Then said Matthew: 'Then shall we not be able to love any one.'

Jesus answered: 'Verily I say unto you, that it is not lawful for you to hate anything save only sin: insomuch that ye cannot hate even Satan as creature of God, but rather as enemy of God. Know ye wherefore? I will tell you; because he is a creature of God, and all that God hath created is good and perfect[a]. Accordingly, whoso hateth the creature hateth also the creator. | But the 90[a] friend is a singular thing[2], that is not easily found, but is easily lost. For the friend will not suffer contradiction against him whom he supremely loveth. Beware, be ye cautious, and choose not for friend one who loveth not him whom ye love. Know ye what friend meaneth? Friend meaneth naught but physician of the soul. And so, just as one rarely findeth a good physician who knoweth the sicknesses and understandeth to apply the medicines thereto, so also are friends rare who know the faults and understand how to guide unto good. But herein is an evil, that there are many who have friends that feign not to see the faults of their friend; others excuse them; others defend them under earthly pretext; and, what is worse, there are friends who invite and aid their friend to err, whose end shall be like unto their villany. Beware that ye receive not such men for friends, | for 90[b] that in truth they are enemies and slayers of the soul.

LXXXVI [b].

'Let thy friend be such that, even as he willeth to correct thee, so he may receive correction; and even as he willeth that thou shouldest leave all things for love of God, even so again it may content him that thou forsake him for the service of God.

'But tell me, if a man know not how to love God how shall he know how to love himself; and how shall he know how to love

[a] God did not create except with truthfulness (Surah xliv. 39).
[b] The Chapter of the friend.

[1] ? Cp. Prov. xviii. 24. [2] Or 'a possession all one's own.'

mente elglie impossibil quessto . pero quando tu uoi ellegerti uno per amicho perche elglie in uerita somamente pouero cholui che non ha amicho ueruno . Fa che tu prima consideri non alla bellezza del parentado . non alla bellezza della familgia . non alla bellezza della chassa . non alla bellezza delle uesstimenti . non alla bellezza del chorpo ne tampocho
91[a] alle sui belle parolle perche saressti facilmẽte | inganato . Ma guarda chome elgi teme DIO chome elgi dissprezza le chosse terrene . chome elgi amma il bene opperare . he sopra il tutto chome elgi odia la propia charne he chosi facilmẽte trouerai il uero ammicho[a] se elgi . sopra ogni chossa temera DIO e dissprezera le uanita del monddo . se sera sempre hochupato sempre in bene hoperare he il propio chorpo hodiera chome chrudo innimicho . Ne pero chotale amicho ammerai talmente che lo ammore tuo si fermi in lui perche saressti iddolatra . ma ammallo chome uno dono che tia donato DIO[b] che pero di maggiore gratia ti addornera DIO . io ui dicho in uerita che cholui che a trouato uno uero amicho che elgi a trouato una delitia del parradisso . anziche he la chiaue del parradisso . Risspose tadeo ma se per sorte lo homo hauera uno amicho il qualle non sia talle qualle hai deto ho maesstro . che chossa
91[b] fare deue lo deue habandonare Risspo|se iessu si deue fare chome il marinaro fa della naue . il quale ui nauiga mentre che chonossce uadagnarui ma quando ui uede perdere la habandona . chosi farai tu dello ammicho pegiore di te il quale in quelle chosse che ti he di scandalo lassalo se tu non uo[i] che ti lassi la misserichordia di DIO[c] .

LXXXVII[d].

Guai al monddo per li scandali . Elgie neccessario che uengi il scandalo perche tutto il mondo he possto in mallignita . ma pero guai ha cholloro per il quale uiene il scandalo . El

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[a] [بيان حبيب الحق؟] بيان حبب حقّ منه.
[b] وهّاب الله.
[c] اذا كان حبب يقصد ان يخرك [يحيدك؟] عن طريق المستقين اتركه ان لم ترد ان يترك رحمة الله منه.
[d] سورة الفاسق.

others, not knowing how to love himself? Assuredly this is impossible. Therefore when thou choose thee one for friend (for verily he is supremely poor who hath no friend at all), see that thou consider first, not his fine lineage, not his fine family, not his fine house, not his fine clothing, not his fine person, nor yet his fine words, for thou shalt be easily | deceived. But look how he 91a
feareth God, how he despiseth earthly things, how he loveth good works, and above all how he hateth his own flesh, and so shalt thou easily find the true friend[a]: if he above all things shall fear God, and shall despise the vanities of the world; if he shall be always occupied in good works, and shall hate his own body as a cruel enemy. Nor yet shalt thou love such a friend in such wise that thy love stay in him, for [so] shalt thou be an idolater. But love him as a gift that God hath given thee[b], for so shall God adorn [him] with greater favour[1]. Verily I say unto you, that he who hath found a true friend hath found one of the delights of paradise; nay, such is the key of paradise.'

Thaddaeus answered: 'But if perchance a man shall have a friend who is not such as thou hast said, O master? What ought he to do? Ought he to forsake him?' | 91b

Jesus answered: 'He ought to do as the mariner doth with the ship, who saileth it so long as he perceiveth it to be profitable, but when he seeth it to be a loss forsaketh it. So shalt thou do with thy friend that is worse than thou: in those things wherein he is an offence to thee, leave him if thou wouldst not be left of the mercy of God[c].'

LXXXVII[d].

'Woe unto the world[2] because of offences. It needs must be that the offence come, because all the world lieth in wickedness[3]. But yet woe to that man through whom the offence cometh. It

[a] Account of the true friend. *Inde.* [b] God bestows. [c] If your friend intends to divert you from the right way, leave him if you do not wish the grace of God to desert you. [d] The Chapter of the prevaricator (evil-doer).

[1] Translation uncertain. [2] See Matt. xviii. 6-9. [3] 1 John v. 19.

saria melgio che lo homo hauessi al chollo una pietra da mollino he fusi proffondato nel proffondo del mare che scandalizare il prossimo suo . se lochio tuo ti scandalizza chauallo perche elgie melgio che tu uadi cho uno sollo hochio im
92a paradisso che con tutti dui nello inferno . se | la mano tua ouero il tuo piedi ti scandalizza fa il simille . perche elgie melgio che tu uadi nel regno del cielo con uno piedi he con una mano che con dui mani he dui piedi uadi all inferno . Disse simone chiamato pietro, signore chome debo fare quessto certo he che im pocho tẽpo saro smenbrato . Risspose iessu ho pietro lieua la prudenza charnalle he subito trouerai la uerita . imperoche cholui che ti ammaesstra he lo hochio tuo he cholui che ti agiuta ha opperare he il tuo piede . he cholui che ti ministra chosa ueruna he la tua mano . pero quanddo talj ti sono chagione di pechato lassali imperoche tie melgio di andare im paradisso ignorante chom poche hopere he pouero . che andare nello infferno sauio chon grandi hopere he richo . ogni chossa che te impedisse ha seruire DIO scatiala da te chome scazia lo homo ogni chossa che limpedisse la uissta[a] . he deto questo iessu chiamo pietro hapresso disse he disse-
92b li | se in te pechera il tuo fratello ua choregillo . se lui si emenda allegrati perche tu hai guadagnato il tuo fratello . ma se lui non si emendara ua chiama di nouo dui tesstimonij he di nouo choregilo he se lui non si emendera ua he dillo alla chiessa . he se lui non si hemendera habilo per inffidele he pero non habiterai sotto lo isstesso teto che elgi habita . non mangerai alla isstessa menssa che lui siede he non li parlerai . per modo che se tu chonossci doue elgi pone il piede chaminando non ui ponere tu iuuj il piedi .

LXXXVIII[b].

Ma guarda che tu non ti tengi da milgiore ma dirai chossi . pietro pietro se DIO[c] non ti agiutassi chon la gratia sua saressti pegiore di chostui . Risspose pietro chome li debo fare la

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[a] كلّ شئ يمنعك عن العبادة اتركه مثل ما اذا وقع (فى) عينك منه.

[b] سورة العادل.

[c] الله معين.

were better for the man if he should have a millstone about his neck and should be sunk in the depths of the sea than that he should offend his neighbour. If thine eye be an offence to thee, pluck it out; for it is better that thou go with one eye only into paradise than with both of them into hell. If | thy hand or thy 92[a]
foot offend thee, do likewise; for it is better that thou go into the kingdom of heaven with one foot or with one hand, than with two hands and two feet go into hell.'

Said Simon, called Peter: 'Lord, how must I do this? Certain it is that in a short time I shall be dismembered.'

Jesus answered: 'O Peter, put off fleshly prudence and straightway thou shalt find the truth. For he that teacheth thee is thine eye, and he that helpeth thee to work is thy foot, and he that ministereth aught unto thee is thine hand. Wherefore when such are to thee an occasion of sin leave them; for it is better for thee to go into paradise ignorant, with few works, and poor, than to go into hell wise, with great works, and rich. Everything that may hinder thee from serving God, cast it from thee as a man casteth away everything that hindereth his sight[a].'

And having said this, Jesus called Peter close to him, and said unto him[1]: | 'If thy brother shall sin against thee, go and correct 92[b]
him. If he amend, rejoice, for thou hast gained thy brother; but if he shall not amend, go and call afresh two witnesses and correct him afresh; and if he shall not amend, go and tell it to the church; and if he shall not then amend, count him for an unbeliever, and therefore thou shalt not dwell under the same roof whereunder he dwelleth, thou shalt not eat at the same table whereat he sitteth, and thou shalt not speak with him; insomuch that if thou know where he setteth his foot in walking thou shalt not set thy foot there.'

LXXXVIII[b].

'But beware that thou hold not thyself for better; rather shalt thou say thus: "Peter, Peter, if God[c] helped thee not with his grace thou wouldst be worse than he."'

Peter answered: 'How must I correct him?'

[a] Everything that hinders you from serving (God), leave it as you would anything that hinders your vision (lit. 'falls in your eye'). *Inde.*
[b] The Chapter of the just. [c] God helps.

[1] See **Matt. xviii. 15–17.**

choretione . Risspose iessu nel modo che tu uoi esserre choreto he sichome tu uoi essere soportato chossi soporta altri .
93a chredimi pietro che con | uerita ti dicho che ogni uolta che tu choregerai il tuo fratello chon misserichordia . riceuerai da DIO misserichordia he farano qualche fruto le tui parole . ma se tu il farai chon rigore di iusstitia da DIO sarai rigorossamente punito he niuno fruto farai . Dimi pietro quelli pignati di terra che cuoceno li poueri le loro uiuande li lauano forsi com pietre he martelli di fero non certo . ma sibene chon la aqua chalda . li fasi si spezza con il fero . li legni si brugiano chon il fuocho ma lo homo si emenda con misserichordia . pero quando choregerai il tuo fratello dirai fra te stesso . se DIO non mi hagiutera faro pegio dimani di quanto haffato chostui ogidi . Risspose pietro quante uolte debo perdonare al mio fratello ho maesstro . Risspose iessu tante uolte quanto uoressti che elgi ha te perdonasse . Disse pietro sete uolte al giorno . Risspose iessu non sollo sette ma setanta uolte sette li perdonerai ogni giorno[a] . Perche chi perdona
93b li sera perdonato he chi | condana sara condanato . disse allora cholui che scriue quessto guai alli principi perche loro anderano allo infferno . il ripresse iessu dicendo sei diuentato stolto ho barnaba che chossi hai parlato . io ti dicho in uerita che non e tanto neccessario il bagno per il chorpo . il freno per il chauallo he il timone per la naue quanto elgie neccessario per la republicha il principe . he per che chagione DIO[b] dete mosse, iossue, samuel, Dauit he sallamone he tanti altri che fecero iuditio . alli quali DIO ha dato la spada per esstirpare le inniquita . Allora disse cholui che scriue hora chome si deue iudichare condanando he perdonando . Risspose iessu ogniuno non he iudice perche al iudice sollo si hapartiene il chondanare altri ho barnaba . he il iudice deue chondanare il reo chome chomanda il padre che sia talgiato uno menbro putrido al fiolo . azioche non si putrefacia tutto il chorpo .

[a] عفوّ عصى ذاخيك [عن اخيك؟] فى كلّ يوم سبع سبعين مرّة ان عفوة يعفى منك منه.

[b] الله معطى.

Jesus answered: 'In the way that thou thyself wouldst fain be corrected. And as thou wouldst fain be borne with, so bear with others. Believe me, Peter, for verily | I say unto thee that every 93a
time thou shalt correct thy brother with mercy thou shalt receive mercy of God, and thy words shall bear some fruit; but if thou shalt do it with rigour, thou shalt be rigorously punished by the justice of God, and shalt bear no fruit. Tell me, Peter: Those earthen pots wherein the poor cook their food—do they wash them, perchance, with stones and iron hammers? Nay, assuredly; but rather with hot water. Vessels are broken in pieces with iron, things of wood are burned with fire; but man is amended with mercy. Wherefore, when thou shalt correct thy brother thou shalt say to thyself: "If God help me not, I shall do to-morrow worse than all that he hath done to-day."'

Peter answered[1]: 'How many times must I forgive my brother, O master?'

Jesus answered: 'As many times as thou wouldst fain be forgiven by him.'

Said Peter: 'Seven times a day?'

Jesus answered: 'Not only seven, but seventy times seven thou shalt forgive him every day[a]; for he that forgiveth, to him shall it be forgiven, and he that | condemneth shall be condemned.' 93b

Then said he who writeth this: 'Woe unto princes! for they shall go to hell.'

Jesus reproved him, saying: 'Thou art become foolish, O Barnabas, in that thou hast spoken thus. Verily I say unto thee, that the bath is not so necessary for the body, the bit for the horse, and the tiller for the ship, as the prince is necessary for the state. And for what cause did God[b] give Moses, Joshua, Samuel, David, and Solomon, and so many others who passed judgement? To such hath God given the sword for the extirpation of iniquity[2].'

Then said he who writeth this: 'Now, how ought judgement to be given, condemning and pardoning?'

Jesus answered: 'Not every one is a judge: for to the judge alone it appertaineth to condemn others, O Barnabas. And the judge ought to condemn the guilty, even as the father commandeth a putrified member to be cut off from his son, in order that the whole body may not become putrified.'

[a] Pardon thy brother every day seventy times seven times; if thou forgive, thou shalt be forgiven. *Inde.* [b] God gives.

[1] See Matt. xviii. 21, 22. [2] Cp. Rom. xiii. 4.

94a LXXXIX[a].

Disse pietro . quanto tempo debo asspetare ha pentirsi il mio fratello . Risspose iessu quanto tu uoressti essere asspetato . Risspose pietro ogniuno no intendera quessto pero parllaci piu chiaro . Risspose iessu asspeta il tuo fratello insino che lo asspeta DIO[b] . Mancho intenderano quessto disse pietro . Risspose iessu asspetalo insino che lui ha tempo da pentirsi . allora pietro si atrissto chon li altri perche no intendeuano il senso . onde risspose iessu se uoi hauesste intelleto sano he chonosesste uoi essere pechatori nom penssaresste giamai . di serare il chore uosstro di misserichordia allo pechatore pero chiaro ui dicho che . si deue asspetare il pechatore ha penitenzza insino che elgia la anima suli denti per spirare . perche chossi lo asspeta DIO nosstro potente he misserichordiosso[c] . Non disse DIO[d] in quella hora che il pechatore degiunera, fara ellemosine, fara oratione he andera im pere-
94b grinaggio io li perdonero . perche quessto | molti hano hoperato he sono danati in etterno . Ma disse in quella hora che il pechatore si dolera di suoi pechati per me io non mi harechordero piu le sui inniquita . intendete uoi disse iessu . Rissposero li dissepoli parte intendiamo he parte no . Disse iessu quale he la parte che non intendete Rissposero loro . che molti li quali hano fato oratione con degiunij sono danati . allora disse iessu io ui dicho in uerita che li hipochriti he li gentilli fano piu oratione he piu ellemossine he piu degiuni che non fano li hamici di DIO . ma perche non hano fede nom possono per ammore di DIO pentirsi he pero sono danatj . allora disse ioane amaestraci per ammore di dio della fede . Risspose iessu elgie hora che noi faciamo la horatione della aurona . onde si leuorno he lauatosi fecero horatione ha DIO[e] nosstro il quale he beneddeto in etterno .

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[a] سورة الكريم.
[b] الله صبر [صبور].
[c] الله صبر و قدير و الرّحمن.
[d] الله غفور.
[e] الله الرّحمن.

LXXXIX[a].

94[a]

Said Peter: 'How long must I wait for my brother to repent?'

Jesus answered: 'So long as thou wouldst be waited for.'

Peter answered: 'Not every one[1] will understand this; wherefore speak to us more plainly.'

Jesus answered: 'Wait for thy brother as long as God waiteth for him[b].'

'Neither will they understand this,' said Peter.

Jesus answered: 'Wait for him so long as he hath time to repent.'

Then was Peter sad, and the others also, because they understood not the meaning. Whereupon Jesus answered: 'If ye had sound understanding, and knew that ye yourselves were sinners, ye would not think ever to cut off your heart from mercy to the sinner. And so I tell you plainly, that the sinner ought to be waited for that he may repent, so long as he hath a soul beneath his teeth to breathe. For so doth our God wait for him, the mighty and merciful[c]. God[d] said not: "In that hour that the sinner shall fast, do alms, make prayer, and go on pilgrimage, I will forgive him." Wherefore this | have many accomplished, and are damned 94[b]
eternally. But he said[2]: "In that hour that the sinner shall bewail his sins, I for my part will not remember any more his iniquities." Do ye understand?' said Jesus.

The disciples answered: 'Part we understand, and part not.'

Said Jesus: 'Which is the part that ye understand not?'

They answered: 'That many who have made prayer with fastings are damned.'

Then said Jesus: 'Verily I say unto you, that the hypocrites and the Gentiles make more prayers, more alms, and more fasts than do the friends of God. But because they have not faith, they are not able to repent for love of God, and so they are damned.'

Then said John: 'Teach us, for love of God, of the faith.'

Jesus answered: 'It is time that we say the prayer of the dawn[3].' Whereupon they arose, and having washed themselves made prayer to our God[e], who is blessed for evermore.

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[a] The Chapter of the gracious (one). [b] God is patient (long-suffering). [c] God is patient and powerful and the compassionate. [d] God pardons. [e] God the compassionate.

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[1] Or 'No one.' [2] ? Cp. Ezek. xviii. 27. [3] Cp. 87[a] (p. 193, note 4).

XC[a].

95[a] Fata la oratione di nouo si apressorno ha iessu li | suoi disse-
poli et elgi aperto la bocha sua disse . apresati ioane perche
hogidi ti parllero di quanto dimandassti . la fede he uno
sigillo con il qualle DIO sigilla li suoi elleti . il qualle sigilo
dono allo nontio suo dalle chui mani ogni elleto ha riceuto
la fede . imperoche sichome DIO he uno[b] chosi la fede he
una[c] onde hauendo chreato DIO auanti di ogni chossa il nontio
suo[d] . ha lui hauanti di ogni altro dono la fede la quale he
chome uno ritrato di DIO he di quanto DIO affato he deto .
pero il fidelle per fede uede il tutto melgio che non si fa
chon li hochij imperoche li hochij possono herrare anziche
quasi sempre herrano . Ma la fede non herra giamai perche
ha per fondamento DIO he la sua parolla . chredetimi che per
fede sono saluati tutti li elleti di DIO . he certo he che senzza
fede elgie impossibile di piacere ha DIO ueruno . onde satana
non cercha di scancellare digiuni he oratione; ellemosine con
95[b] preregri|nagij anziche incitta li inffideli ha quessto perche .
elgi prende piazere di uedere lo homo hoperare sanzza riceuere
mercede . Ma prende chon ogni dilligenzza faticha di scacellare
la fede onde deue essere somamente chusstodita con dilli-
genzza . he la maggiore fortezza sera habandonare il perche
essendo che il perche scazio lo homo del paradisso . he chon-
uerti satana di bellissimo angelo in horido diauollo . Allora
disse ioane hora chome habandonaremo il perche essendo che
elgie la porta della scienzza . Risspose iessu anziche il perche
he porta dello infferno . onde se amuti ioane quãdo iessu
sogionse quando tu sai che DIO ha deto una chossa chi sei
tu ho homo che pero dici . perche ha deto chosi ho DIO perche
hai fato chossi . dira forsi il vasso di terra al suo fatore perche
mi facesti da tenire aqua he non da seruare balssamo . Io
ui dicho in uerita che bissogna chontra di ogni tentatione

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[a] سورة الاسلام.
[b] الله احد.
[c] [بيان دين الاسلام] منه اسلام دّين بيان.
[d] اوّل ما خلق الله رسول الله.

XC[a].

When the prayer was done, his disciples again drew | near to 95[a]
Jesus, and he opened his mouth and said: 'Draw near, John, for to-day will I speak unto thee of all that thou hast asked. Faith[1] is a seal whereby God sealeth his elect: which seal he gave to his messenger, at whose hands every one that is elect hath received the faith. For even as God is one[b], so is the faith one[c]. Wherefore God, having created before all things his messenger[d], gave to him before aught else the faith which is as it were a likeness of God and of all that God hath done and said. And so the faithful by faith seeth all things, better than one seeth with his eyes; because the eyes can err, nay they do almost always err; but faith erreth never, for it hath for foundation God and his word. Believe me that by faith are saved all the elect of God. And it is certain that without faith it is impossible for any one to please God[2]. Wherefore Satan seeketh not to bring to naught fastings and prayer, alms and pilgrimages, | nay rather he inciteth unbelievers 95[b]
thereto, for he taketh pleasure in seeing man work without receiving pay. But he taketh pains with all diligence to bring faith to nought, wherefore faith ought especially to be guarded with diligence, and the safest course will be to abandon the "Wherefore," seeing that the "Wherefore" drove men out of Paradise and changed Satan from a most beautiful angel into a horrible devil.'

Then said John: 'Now, how shall we abandon the "Wherefore[3]," seeing that it is the gate of knowledge?'

Jesus answered: 'Nay, rather the "Wherefore" is the gate of hell.'

Thereupon John kept silence, when Jesus added: 'When thou knowest that God hath said a thing, who art thou, O man, that thou shouldst say, forsooth, "Wherefore hast thou so said, O God: wherefore hast thou so done?" Shall the earthen vessel, perchance, say to its maker: "Wherefore hast thou made me to hold water and not to contain balsam?" Verily I say unto you, it is necessary against every temptation to strengthen yourself with

[a] The Chapter of surrendering oneself (Islam) to God. [b] God is one. [c] Account of the religion of Islam. *Inde.* [d] God's first creation was the prophet of God.

[1] Or, *The faith.* [2] Heb. xi. 6.

96[a] stabillirsi con quessta parolla | dicendo DIO ha chossi deto . DIO chossi haffato . DIO chossi uolle che chosi fazendo uiuerai sicuro .

XCI[a].

In quessto tempo grande solleuamento hera per iudea per ammore di iessu . imperoche la millitia romana per hoperatione di satana sollicitaua li hebrei chon dire che iessu hera DIO uenuto ha uissitarli . onde seditione tale suscito che[1] apresso alla quadragessima tutta la iudea hera in arme talmente che . si trouaua il fiolo chõtra il padre he il fratelo chontra il fratello imperoche . alchuni diceuano iessu essere DIO uenuto al mondo . altri diceuano no ma elgie fiollo di DIO he altri diceuano no perche DIO non ha ueruna simillitudine humana . he pero non genera fioli ma iessu nazareno he proffeta di DIO[b] . he quessto naque per li grandi miracholi che fece iessu . onde per quietare il populo fu neccessario chalualchare il pontifice uesstito pontifichalmente chon il santo
96[b] nome di DIO teta|gramaton[c] in fronte . he similmente chaualcho il preside pillato he herode . onde in misfa si chongregorno tre exerciti ogniuno di dugento millia homeni da portare spada . alli quali parllo herode ma non si haquietorno dapoi parllo il preside he il pontifice dicenddo . fratelli quessta guera he suscitata per opera di satã imperoche iessu he uiuo al quale dobiamo richorere . he dimandarli che dia tesstimonio disse onde chrediamo in lui sechondo la sua parola . pero si aquietorno ha quessto ogniuno he depossto le armi si abbrazorno ogniuno dicendo luno allo altro perdonami fratello . quel giorno adonque ogniuno si pose nel chore suo quessto di chredere ha iessu sechondo che elgi dira . pero dal presside. he dal pontiffice fu promesso grandi doni ha cholui che uenisse ha dinontiare doue iessu si trouaua .

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[a] [سورة الفتنت اكبر [اكبر الفتن]. [b] الله سبحان.

[c] اسم عظيم فى بن [بنى] اسرائل لسان عمران تَتَاغَرَامَاتُ منه.

[1] MS. *che che* (bis).

this word, | saying "God hath so said"; "So hath God done"; 96a
"God so willeth"; for so doing thou shalt live safely.'

XCI[a].

At this time there was a great disturbance throughout Judea for the sake of Jesus: for that the Roman soldiery, through the operation of Satan, stirred up the Hebrews, saying that Jesus was God come to visit them[1]. Whereupon so great sedition arose, that nigh upon the Forty days[2] all Judea was in arms, insomuch that the son was found against the father, and the brother against the brother, for that some said that Jesus was God come to the world; others said: 'Nay, but he is a son of God'; and others said: 'Nay, for God hath no human similitude, and therefore begetteth not sons; but Jesus of Nazareth is a prophet of God[b].'

And this arose by reason of the great miracles which Jesus did.

Thereupon, to quiet the people, it was necessary that the high-priest should ride in procession, clothed in his priestly robes, with the holy name of God, the *teta|gramaton*[3c] (sic), on his forehead. 96b
And in like manner rode the governor Pilate, and Herod.

Whereupon, in Mizpeh assembled three armies, each one of two hundred thousand men that bare sword. Herod spake to them, but they were not quieted. Then spake the governor and the high-priest, saying: 'Brethren, this war is aroused by the work of Satan, for Jesus is alive, and to him ought we to resort, and ask him that he give testimony of himself, and then believe in him, according to his word.'

So at this they were quieted, every one; and having laid down their arms they all embraced one another, saying one to the other: 'Forgive me, brother!'

On that day, accordingly, every one laid this in his heart, to believe Jesus, according as he shall say. And by the governor and the high-priest were offered great rewards to him who should come to announce where Jesus was to be found.

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[a] The Chapter of the greatest tumult. [b] God to whom be praise.
[c] A great name in Israel, (in) the Amran tongue Tetāgrāmāt. *Inde.*

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[1] Cp. 50a and note on 49b. [2] i.e. *Lent*, not Ramadân, which does not extend to forty days, see Introduction. [3] τὸ τετραγράμματον = the Name of four letters יהוה (Philo, Clem. Alex., &c.).

XCII [a].

97[a] In quessto tempo noi chon iessu per parolla del | angelo santo andassimo al monte sinai . he iuui fece iessu chon li suoi dissepoli la quadragessima la quale passata si apresso iessu al fiume giordano per andare in ierussaleme . il quale fu ueduto da uno di cholloro che chredeuano iessu essere DIO . onde chon soma allegrezza chorse sempre chridando DIO nosstro uiene he gionto nella citta chomosse tutta la citta dicendo . DIO nosstro uiene ho ierusalem preparati ha riceuerlo he testo di hauere ueduto iessu apresso il giordano . Vsscite della citta ogniuno dal pichollo al grande per uedere iessu talmente che la citta rimasse uuota . perche le done portorno li loro fanciuli nelle bracie he talmente che si smentichorno di portare cibo da manggiare . sentito quessto chaualcho il presside he il pontifice he mandorno uno nontio ha herode il quale similmente chaualcho per trouare iessu . azioche se
97[b] aquietasi la seditione del popu|lo onde per dui giorni il cerchorno nel disserto apresso il giordano he il terzo giorno il trouorno . apresso la hora di mezzogiorno che elgi chon li suoi dissepoli si purifichaua per fare la oratione sechondo il libro di moisse . si marauilgio forte iessu uedendo la moltitudine che chopriuano la terra di populo he disse alli suoi dissepoli . forsi satana ha messo seditione in iudea piazia ha DIO di leuare lo imperio ha satana che elgia sopra pechatori . he deto quessto se auicino la turba la quale quando il chonobbe inchominciorno chridare sia bene trouato te DIO nosstro . he chome ha DIO inchominciorno affarli riuerenzza onde iessu dete uno grande gemito he disse . leuateui dauanti ha me ho pazzi perche ho paura che si apra la terra he diuori me chon uoi per le abbomineuoli parole uosstre . onde si riempirno di terrore il popullo he inchominciorno ha piangere .

98[a] ## XCIII [b].

Quando iessu leuato la mano in segno di silentio disse . Veramente auete fato pechato grãdemente ho issdraeliti chia-

[a] سورة النصارى. [b] سورة الاقرار.

XCII[a].

At this time we with Jesus, by the word of the | holy angel, 97[a]
were gone to Mount Sinai. And there Jesus with his disciples kept the Forty days[1]. When this was past, Jesus drew nigh to the river Jordan, to go to Jerusalem. And he was seen by one of them who believed Jesus to be God. Whereupon, with greatest gladness crying ever 'Our God cometh!' having reached the city he moved the whole city saying: 'Our God cometh, O Jerusalem; prepare thee to receive him!' And he testified that he had seen Jesus near to Jordan.

Then went out from the city every one, small and great, to see Jesus, insomuch that the city was left empty, for the women bare their children in their arms, and insomuch that they forgat to take food to eat.

When they perceived this, the governor and the high-priest rode forth and sent a messenger to Herod, who in like manner rode forth to find Jesus, in order that the sedition of the people might be quieted. | Whereupon for two days they sought him in the 97[b]
wilderness near to Jordan, and the third day they found him, near the hour of midday, when he with his disciples was purifying himself for prayer, according to the book of Moses.

Jesus marvelled greatly, seeing the multitude which covered the ground with people, and said to his disciples: 'Perchance Satan hath raised sedition in Judaea. May it please God to take away from Satan the dominion which he hath over sinners.'

And when he had said this, the crowd drew nigh, and when they knew him they began to cry out: 'Welcome to thee, O our God!' and they began to do him reverence, as unto God. Whereupon Jesus gave a great groan and said: 'Get ye from before me, O madmen, for I fear lest the earth should open and devour me with you for your abominable words!' Whereupon the people were filled with terror and began to weep.

XCIII[b]. 98[a]

Then Jesus, having lifted his hand in token of silence, said: 'Verily ye have erred greatly, O Israelites, in calling me, a

[a] The Chapter of the Christians. [b] The Chapter of confession.

[1] See on 96[a] (p. 111, note 2).

mandome homo uosstro DIO he temo che DIO ne dia per quessto graue flagello sopra la citta santa . tradendolla in seruitu alliena ho mille uolte malladeto satana che ha quessto ui chomosse . he deto questo iessu si perchose la fazia chon ambe le mani onde si leuo uno strepito de pianto che niuno poteua intendere quello che iessu diceua . onde di nouo leuo la mano in segno di silentio he aquietato il populo dal pianto di nouo disse . io chonffeso auanti il cielo he chiamo in tesstimonio ogni chossa che habita sopra della terra che io son allieno da quanto hauete deto essendo che . io son homo . nato di dona . mortalle . sottopossto al iuditio di DIO[a] . che
98[b] patisse le misserie del manggiare he dormire . de | il fredo he chaldo chome li altri homeni . onde[b] quando uenira DIO[c] ha iudichare le mie parole chome spada perchotera ogniuno che chrederano me essere piu di homo . he deto quessto iessu uisste una grande moltitudine di chauallaria onde intexe che il ueniua il preside[1] chon herode he il pontiffice massimo . Disse allora iessu forsi che chosstoro anchora sono diuentati pazzi . hariuato hiuui il presside chon herode he il pontifice scaualcho ogniuno he fecero cerchio ha iessu dintorno . per modo che la millitia nom poteua fare stare ha dietro il populo che dessideraua sentire parllare iessu con il pontifice . Apressosi chõ riuerenzza iessu al pontifice il qualle uolleua inchinarsi he addorare iessu quando iessu chrido . guarda quello che tu fai ho sacerdote di DIO uiuo[d] nom pechare chontra di DIO nostro . Risspose il pontifice hora he tanto chomossa la iudea sopra li segni he dotrina tua che loro chridano te essere DIO .
99[a] onde chonsstreto | dalla plebe son uenuto qui chon il presside romano he il Re herode . pero ti pregiamo di chore che tu sii chontento di leuare la seditione che per te si troua . perche parte dichono te essere DIO parte dichono te essere fiolo di

[a] حكم الله.

[b] قال عيسى اذا حكم الله يوم القيم فاذا كلامنا مثل سيفى يقتع [سيف يقطع] لمن يعتقد انا فضلاً على الناس منه.

[c] الله حكيم. [d] بالله حيّ.

[1] MS. *presise*.

man, your God. And I fear that God may for this give heavy plague upon the holy city, handing it over in servitude to strangers. O a thousand times accursed Satan, that hath moved you to this!'

And having said this, Jesus smote his face with both his hands, whereupon arose such a noise of weeping that none could hear what Jesus was saying. Whereupon once more he lifted up his hand in token of silence, and the people being quieted from their weeping, he spake once more: 'I confess before heaven, and I call to witness everything[1] that dwelleth upon the earth, that I am a stranger to all that ye have said; seeing that I am man, born of mortal woman[2], subject to the judgement of God[a], suffering the miseries of eating and sleeping, of | cold and heat, like other men. 98[b]
Wherefore[b] when God[c] shall come to judge, my words like a sword shall pierce each one [of them] that believe me to be more than man.'

And having said this, Jesus saw a great multitude of horsemen, whereby he perceived that there were coming the governor with Herod and the high-priest.

Then said Jesus: 'Perchance they also are become mad.'

When the governor arrived there, with Herod and the priest, every one dismounted, and they made a circle round about Jesus, insomuch that the soldiery could not keep back the people that were desirous to hear Jesus speaking with the priest.

Jesus drew near to the priest with reverence, but he was wishful to bow himself down and worship Jesus, when Jesus cried out: 'Beware of that which thou doest, priest of the living God[d]! Sin not against our God!'

The priest answered: 'Now is Judaea so greatly moved over thy signs and thy teaching that they cry out that thou art God; wherefore, constrained | by the people, I am come hither with the 99[a]
Roman governor and king Herod. We pray thee therefore from our heart, that thou wilt be content to remove the sedition which is arisen on thy account. For some say thou art God, some say thou art son of God, and some say thou art a prophet.'

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[a] God's judgement. [b] Said Jesus: 'When God shall judge on the Day of Judgement then our words shall cut like a sword him that believeth that I am more than man.' [c] God the judge. [d] God is living.

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[1] See p. 99[a] and notes on 10[a], 50[a]. [2] Or *of woman, mortal,* &c.

Gen ch 22a

DIO he parte dichono te essere proffeta . Risspose iessu he tu sacerdote grande de DIO perche non quietassti quessta seditione sei forsi hanchora tu usscito delo intelleto . adonque le proffetie con la leggie di DIO nosstro he andata in obliuione ho missera iudea da satana inganata .

XCIV [a].

E deto quessto iessu di nouo disse . io chonffesso hauanti il cielo he chiamo in tesstimonio ogni chossa che habita sopra la terra che io son allieno da quanto ha deto [1] li homeni di me essere piu di homo . perche io son homo . nato di dona . sottopossto al iuditio di DIO [b] . che uiue qui chome li altri homeni sotopossto alle chomune misserie . Viue DIO [c] alla
99[b] chui pressenza sta la anima | mia che tu hai fato uno grande pechato ho pontifice ha dire quello che deto hai . piazia ha DIO che non uenga sopra la citta santa grande uendeta per quessto pechato . Allora disse il pontifice perdonici DIO [d] he tu pregga per noi . allora disse il presside he herode elglie impossibile che lo homo fazia quello che tu fai signore pero [2] non intendiamo quello che tu dici . Risspose iessu elgie uero quello che uoi dite imperoche DIO hopera il bene in lo homo sichome satana ui oppera il malle . perche lo homo he chome una botegga doue cholui che ui hentra chon la uollonta sua hiui hopera he uende . Ma dimi ho preside he tu Re uoi dite quessto perche sette alieni dalla nosstra leggie . che se uoi legesste il tesstamento he pato di DIO nosstro [e] uoi uederesste che . mose fece chon una bacheta conuertire la haqua in sangue . la poluere im pullici . la rugiada in tempessta he la luce in tenebre . Fece uenire le rane he sorzi in eggito che
100[a] chopriuano la | terra . ammazo li primogeniti he apersse il mare doue somerse faraone delle qualli chosse niuna ho fato . he pure moisse ogniuno conffessa che elglie homo morto al pressente . iosue fece fermare il solle he aprite il giordano

[a] سورة المؤمنين. [b] الله حكيم. [c] الله حيّ.
[d] استغفر الله. [e] بلاء على فرعون وغرق ذكر منه.

[1] MS. *deto to.* [2] MS. *peno.*

Jesus answered: 'And thou, O high-priest of God, wherefore hast thou not quieted this sedition? Art thou also, perchance, gone out of thy mind? Have the prophecies, with the law of God, so passed into oblivion, O wretched Judaea, deceived of Satan!'

XCIV[a].

And having said this, Jesus said again[1]: 'I confess before heaven, and call to witness everything that dwelleth upon the earth, that I am a stranger to all that men have said of me, to wit, that I am more than man. For I am a man, born of a woman, subject to the judgement of God[b]; that live here like as other men, subject to the common miseries. As God liveth[c], in whose presence my soul standeth, | thou hast greatly sinned, O priest, in saying 99[b]
that thou hast said. May it please God that there come not upon the holy city great vengeance for this sin.'

Then said the priest: 'May God pardon us[d], and do thou pray for us.'

Then said the governor and Herod: 'Sir[2], it is impossible that man should do that which thou doest; wherefore we understand not that which thou sayest.'

Jesus answered: 'That which ye say is true, for God worketh good in man, even as Satan worketh evil. For man is like a shop, wherein whoso entereth with his consent worketh and selleth therein. But tell me, O governor, and thou O king, ye say this because ye are strangers to our law: for if ye read the testament and covenant of our God[e][3] ye would see that Moses with a rod made the water turn into blood, the dust into fleas, the dew into tempest, and the light into darkness. He made the frogs and mice to come into Egypt, which covered the | ground, he slew the first- 100[a]
born, and opened the sea, wherein he drowned Pharaoh. Of these things I have wrought none. And of Moses, every one confesseth that he is a dead man at this present. Joshua made the sun to

[a] The Chapter of the faithful. [b] God is wise. [c] God is living. [d] I ask God's pardon. [e] Account of the plague upon Pharaoh and his drowning. *Inde.*

[1] Cp. 98[a]; see notes on 10[a] 49[b]. [2] Or 'Lord.' [3] See Exod. vii. et sqq.

il che non le o fato hanchora io . he pure iosue ogniuno conffessa che elgie homo morto al presente . helia fece uenire uissibilmente fuocho dal cielo he piogia il che non lo ho fato io he pure ogniuno chonfessa helia essere homo . he tanti altri proffeti santi ammici di DIO che in uirtu di DIO hano fato chosse le qualli nom polle chapire lo intelleto . di cholui che non chonosse il nosstro DIO [a] omnipotente he misserichordiosso il qualle he beneddeto in etterno .

XCV [b].

Pregorno adonque iessu il preside chon il pontifice he il Re . che per quietare la plebbe elgi sallisse in locho heminente
100[b] he parllasi al populo . | allora asscexe iessu sopra uno delli duodeci sasi che fece chauare iossue alle duodeci tribu del mezzo del giordano . quando passo hiui ha piedi sutti issdraele he disse ad alta uoce . asscenda in locho alto il pontifice nosstro al quale chonfermi le mie parolle . Ascexe adonque hiui il pontifice al quale disse iessu dichiaratamẽte che ogniuno intenda . Elgi scrito nel tesstamento he pato di DIO uiuo [c] che DIO nosstro non ha hauto principio [d] ne fine hauera giamai [e] . Risspose il pontiffice chosi uie scrito . Disse iessu heui scrito che DIO [f] nosstro chon la solla parolla ha chreato ogni chossa [g] . chosi e disse il pontifice . Disse iessu heui scrito che DIO he inuissibille [h] he asscoxo [i] alla inteligenza humana . per essere imchorporeo [k] he inchompossto senza mutatione [l] . chosi elgie uero disse il pontifice . Disse iessu heui scrito chome il cielo di cieli non il polle chapire per essere DIO nosstro inmenso [m] . |
101[a] chosi disse sallamone proffeta disse il pontifice ho iessu . Disse

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[a] الله قدير على كلّ شئ و الرّحمن.
[b] سورة لا اله الا الله.
[c] الله حيّ.
[d] الله قديم.
[e] الله باق.
[f] الله خَالِقُ.
[g] خلق الله كلّ شيّ فى كلّام واحد منه.
[h] الله لا تدركه الابصار.
[i] الله خفيّ.
[k] لا بدن له منه.
[l] لا يخلف الله منه.
[m] الله عظيم.

stand still[1], and opened the Jordan, which I have not yet done[2]. And of Joshua every one confesseth that he is a dead man at this present. Elijah made fire to come visibly down from heaven[3], and rain[4], which I have not done. And of Elijah every one confesseth that he is a man. And [in like manner] very many other prophets, holy men, friends of God, who in the power of God have wrought things which cannot be grasped by the minds of those who know not our God[a], almighty and merciful, who is blessed for evermore.'

XCV[b].

Accordingly the governor and the priest and the king prayed Jesus that in order to quiet the people he should mount up into a lofty place and speak to the people. | Then went up Jesus on to 100[b]
one of the twelve stones which Joshua made the twelve tribes take up from the midst of Jordan, when all Israel passed over there dry shod[5]; and he said with a loud voice: 'Let our priest go up into a high place whence he may confirm my words.' Thereupon the priest went up thither; to whom Jesus said distinctly, so that everyone might hear: 'It is written in the testament and covenant of the living God[c 6] that our God hath had no beginning[d], neither shall he ever have an end[e].'

The priest answered: 'Even so is it written therein.'

Jesus said: 'It is written there that our God[f] by his word alone hath created all things[g 7].'

'Even so it is,' said the priest.

Jesus said: 'It is written there that God is invisible[h] and hidden[i] from the mind of man, seeing he is incorporeal[k] and uncomposed, without variableness[l].'

'So is it, truly,' said the priest.

Jesus said: 'It is written there how that the heaven of heavens cannot contain him[8], seeing that our God is infinite[m].' |

'So said Solomon the prophet,' said the priest, 'O Jesus.' 101[a]

[a] God is all-powerful and the compassionate. [b] The Chapter of 'There is no god but God.' [c] God the living. [d] God is ancient. [e] God endures. [f] God creates. [g] God created everything with one word. *Inde.* [h] God is not perceived by the eyes. [i] God is hidden. [k] He has no body. *Inde.* [l] God betrays not. *Inde.* [m] God is great.

[1] See Josh. x. 12–14. [2] See 200[a], and miracle recorded there. [3] See 1 Kings xviii. 38, 39. [4] See 1 Kings xviii. 41 sqq. [5] See Josh. iv. 8. [6] Cp. Ps. xc. 2. [7] Cp. Ps. xxxiii. 6. [8] 1 Kings viii. 27.

iessu heui scrito che DIO non ha bissogno imperoche . elgi non mangia . non dorme . he non patisse diffeto ueruno[a] . chosi e disse il pontifice . Disse iessu heui scrito che DIO nosstro he per tutto he che non uie altro DIO che[1] lui[b] . il quale perchuote he sana he fa tutto quello che li piaze . chosi e scrito Risspose il pontifice . Allora iessu leuato le mani disse signor DIO[c] nosstro quessta he la fede mia chon la quale ueniro al tuo iuditio . in tesstimonio chontra di ogniuno che chredera il chontrario he uoltatosi al populo disse . fate penitenzza perche da quanto ha deto il pontifice che he scrito nel libro di moisse pato di DIO in sempiterno . Voi potete chonosscere il uosstro pechato imperoche io son homo uissibile . he uno pocho di fanggo che chamina sopra la terra . mortale chome sono li altri homeni . che ho hauto principio he hauero fine
101[b] he talle che io nom posso chreare una mossca | di nouo . leuo le uoci sui il populo adonque piangendo he dissero habiamo pechato signore DIO[c] nosstro contra di te habici misserichordia[d] . he pregauano ogniuno iessu che[1] elgi pregasse per sallute della citta santa azioche DIO nosstro adirato non la dessi in chonchulchazione delle genti[e] . onde iessu leuato le mani horo per la citta santa he per il popullo di DIO chridando ogniuno chosi sia amen .

XCVI[f].

Finita la oratione . il pontifice disse ad alta uoce fermati iessu che ci mancha di ssapere chi se tu per quiete della nosstra gente . Risspose iessu io son iessu fiolo di maria[g] della stirpe di dauit . homo che he mortale he teme DIO et cercho che sia dato ha DIO honore he gloria . Risspose il pontifice nel libro di mose he scrito che DIO nosstro deue mãdarci il messia[h] il qualle uenira ha nontiarne quelo che uolle DIO . he portera

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[a] الله غنيّ. [b] قال عسى لا غير اله الّا الهنا منه.
[c] الله سلطان. [d] استغفر الله.
[e] الله قهار. [f] سورة المبشر.
[g] قال عيسى انا عيسى بن مريم. [h] الله مرسل روسل [رسول].

[1] MS. *che che* (bis).

Said Jesus: 'It is written there that God hath no need, forasmuch as he eateth not, sleepeth not, and suffereth not from any deficiency[a].'

'So is it,' said the priest.

Said Jesus: 'It is written there that our God is everywhere, and that there is not any other god but he[b], who striketh down and maketh whole, and doeth all that pleaseth him[1].'

'So is it written,' replied the priest.

Then Jesus, having lifted up his hands, said: 'Lord our God[c], this is my faith wherewith I shall come to thy judgement; in testimony against every one that shall believe the contrary.' And turning himself towards the people, he said: 'Repent, for from all that of which the priest hath said that it is written in the book of Moses, the covenant of God for ever, ye may perceive your sin; for that I am a visible man and a morsel of clay that walketh upon the earth, mortal as are other men. And I have had a beginning, and shall have an end, and [am] such that I cannot create a fly | over again.' 101[b]

Thereupon the people raised their voices weeping, and said: 'We have sinned, Lord our God[c], against thee; have mercy upon us[d].' And they prayed Jesus, every one, that he would pray for the safety of the holy city, that our God in his anger should not give it over to be trodden down of the nations[e]. Thereupon Jesus, having lifted up his hands, prayed for the holy city and for the people of God, every one crying: 'So be it,' 'Amen.'

XCVI[f].

When the prayer was ended, the priest said with a loud voice: 'Stay, Jesus, for we need to know who thou art, for the quieting of our nation.'

Jesus answered: 'I am Jesus, son of Mary[g], of the seed of David, a man that is mortal and feareth God, and I seek that to God be given honour and glory.'

The priest answered: 'In the book of Moses it is written that our God must send us the Messiah[h], who shall come to announce to us that which God willeth, and shall bring to the world the

[a] God is rich. [b] Said Jesus: 'There is no other god save our God.' *Inde.* [c] God is sovereign. [d] I ask God's pardon. [e] God is powerful. [f] The Chapter of the Evangelist. [g] Jesus said: 'I am Jesus, the son of Mary.' [h] God sends a prophet.

[1] Cp. Deut. xxxii. 39.

102[a] al monddo la misseri|chordia di DIO . pero ti prego dici la uerita sei tu il messia[a] di DIO che noi asspetiamo . Risspose iessu elglie uero che chossi ha promesso il nosstro DIO ma pero io no son quello perche elgie fato auanti di me he uenira dapoi di me . Risspose il pontifice per le tui parolle he segni ad ogni modo chrediamo te essere proffetta he santo di DIO . pero ti preggo in nome di tutta iudea he issdraelle che tu per ammore di DIO ci dicha chome uenira il messia . Risspose iessu Viue DIO[b] alla chui pressenza sta la anima mia che io non son il messia il qualle asspeta tutte le tribu della terra . sichome DIO promisse ha il padre nosstro abraham dicendo . Nel seme tu benediro tutte le tribu della terra . Ma quando DIO mi leuera dal monddo satana suscitera di nouo quessta seditione malladeta . chon fare chredere alli empij che io sia DIO he fiolo di DIO onde serano contaminato le mie parolle he la mia dotrina . talmente che apena rimanerano trenta fideli onde DIO hauera misserichordia del monddo he mandera
102[b] il nontio suo | per il qualle haffato il tutto . il qualle uenira dalla parte di mezzogiorno chom potessta[c] he disstrugera li iddoli chon li iddolatri imperoche lui leuera lo imperio ha satana che elgi ha sopra li homeni . Elgi portera secho la misserichordia di DIO in sallute de chi li chrederano he beato[1] cholui che chredera al suo parlare .

XCVII[d].

Io indegno di sciolgere li suoi chalziamenti . ho hauto gratia he misserichordia da DIO di uederllo . Risspose allora il pontifice con il preside he il Re dicendo non ti turbare ho iessu santo di DIO perche al nosstro tempo non sera piu quessta seditione . in modo che scriueremo nel sachro senato romano talmente che per dechreto imperiale niuno ti chiamerano piu DIO ouero fiolo di DIO . allora disse iessu[e] del uostro parllare

[a] رسول. [b] بالله حيّ.
[c] فى لسان لاتن لودابليس. [d] سورة محمد رسول الله.
[e] قال عيسى صفائنا جئة رسول الله لانه اذ جاء فى الدّنيا يرفع اعتقاد السوء من اهل الدّنيا لنا ودينه يضبط جمع لدّنيا منه.

[1] *bato* (sic).

mercy | of God. Therefore I pray thee tell us the truth, art thou 102[a]
the Messiah [a] of God whom we expect?'

Jesus answered: 'It is true that God hath so promised, but indeed I am not he, for he is made before me, and shall come after me [1].'

The priest answered: 'By thy words and signs at any rate we believe thee to be a prophet and an holy one of God, wherefore I pray thee in the name of all Judaea and Israel that thou for love of God shouldst tell us in what wise the Messiah will come.'

Jesus answered: 'As God liveth [b], in whose presence my soul standeth, I am not the Messiah whom all the tribes of the earth expect, even as God promised to our father Abraham [2], saying: "In thy seed will I bless all the tribes of the earth." But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God [3], whence my words and my doctrine shall be contaminated, insomuch that scarcely shall there remain thirty faithful ones: whereupon God will have mercy upon the world, and will send his messenger | for whom he hath made all things; 102[b]
who shall come from the south with power [c], and shall destroy the idols with the idolaters; who shall take away the dominion from Satan which he hath over men. He shall bring with him the mercy of God for salvation of them that shall believe in him, and blessed is he who shall believe his words.

XCVII [d].

'Unworthy though I am to untie his hosen [4], I have received grace and mercy from God to see him.'

Then answered the priest, with the governor and the king, saying: 'Distress not thyself, O Jesus, holy one of God, because in our time shall not this sedition be any more, seeing that we will write to the sacred Roman senate [5] in such wise that by imperial decree none shall any more call thee God or son of God.'

Then said Jesus [e]: 'With your words I am not consoled, because

[a] Prophet. [b] By the living God. [c] In the Latin tongue 'laudabilis.' [d] The Chapter of Mohammed, the prophet of God. [e] Jesus said: 'The coming of the prophet of God is our delight, for he, when he comes into the world, will remove the false belief in us from the people of the world, and his religion will keep the whole world in obedience.'

[1] Cp. John i. 15. [2] Cp. Gen. xxii. 18. [3] See note on 49[b].
[4] Cp. Mark i. 7 and parallels. [5] Cp. 104[a], and for similar decrees see 173[b], 217[b], and Introduction.

non mi chonsolo perche doue sperate luce uenirano tenebre
ma la mia chonssolatione he sopra la uenuta dello nontio di
DIO . il qualle disstrugera ogni falssa opinione di me he la
103a sua fede | disscorera he prendera tutto il monddo . perche
chossi ha promesso DIO ha abraham padre nostro . he quello
che mi da chonssolatione he che la fede sua non hauera fine[a]
ma sera inuiolata seruata da DIO[b] . Risspose il pontifice dapoi
la uenuta de il nontio di DIO[c] ueniraui altri proffeti . Risspose
iessu non uenira dapoi di lui ueri profeti mandati da DIO
ma uenira grande quantita di falssi proffeti de il che mi
dolgio . perche li susciterra satana per iussto iuditio di DIO[d]
he si choprirano sotto pretessto dello euangelio mio . Risspose
herode chome he iussto iuditio di DIO che uengino chotali
empij . Risspose iessu elgie iussto che cholui il qualle non
uolle chredere alla uerrita per sua sallute chredi alla bugia
per sua danatione . onde ui dicho[e] che il monddo sempre
ha dissprezato li ueri proffeti he[1] ammato li falssi chome si
pol uedere al tempo di michea he hieremia . Perche ogni simille
amma il suo simille[f] . Disse allora il pontifice chome sara
103b chiamato il messia he | quale segno dimosstrera la sua uenuta[g] .
Risspose iessu il nome del messia[h] he admirabile perche DIO
propio li posse il nome quando elgi hebe chreato la anima sua .
he chollochata intuno splendore cellesste DIO disse asspeta
Machometo[i] che per ammore tuo[k] io uolgio chreare[l] il para-
disso he il monddo . he moltitudine grande di chreature delle

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[a] دين رسول الله ابدى لانه تعالى يحفظ دينه منه.

[b] الله حافيظ. [c] رسول الله خاتم الانبياء. [d] حكم الله عادل.

[e] والى بنى ادم. [f] الجنس مع لجنس منه.

[g] جاءت طائفة من اليهود عيسى يسألون عن اسم النبىّ الذى يبعث فى اخر الزمان فقال عيسى ان الله تعالى خلق النبىّ فى اخر الزمان و وضعه فى قنديل من نور و سماه محمّدا قال يا محمّد اصبر لاجلك خلقا كثيرا وهبت لك كلّه فمن رضى منك فانا راض منه و يبغضك فانا بريئ منه فاذًا ارسلت يفوق كلامك على كلّ الكلام و شريعتك باق الى ابد الابدين منه.

[h] رسول. [i] محمّد. [k] الله محبّ و وهّاب. [l] الله خالِق.

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[1] MS. *ha*.

where ye hope for light darkness shall come; but my consolation is in the coming of the messenger, who shall destroy every false opinion of me, and his faith | shall spread and shall take hold of 103a
the whole world, for so hath God promised to Abraham our father. And that which giveth me consolation is that his faith shall have no end[a], but shall be kept inviolate by God[b].'

The priest answered: 'After the coming of the messenger of God[c] shall other prophets come?'

Jesus answered: 'There shall not come after him true prophets sent by God, but there shall come a great number of false prophets, whereat I sorrow. For Satan shall raise them up by the just judgement of God[d], and they shall hide themselves under the pretext of my gospel.'

Herod answered: 'How is it a just judgement of God that such impious men should come?'

Jesus answered: 'It is just that he who will not believe in the truth to his salvation should believe in a lie to his damnation. Wherefore I say unto you[e], that the world hath ever despised the true prophets and loved the false, as can be seen in the time of Michaiah and Jeremiah[1]. For every like loveth his like[f].'

Then said the priest: 'How shall the Messiah be called, and | what sign shall reveal his coming[g]?' 103b

Jesus answered: 'The name of the Messiah[h] is admirable, for God himself gave him the name when he had created his soul, and placed it in a celestial splendour. God said: "Wait Mohammed[i]; for for thy sake[k] I will to create[l] paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch

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[a] The religion of the prophet of God is everlasting, for God Almighty shall preserve his religion. *Inde.* [b] God keeps. [c] The prophet of God, the seal of the prophets. [d] God's judgement is just. [e] And unto mankind. [f] Kind with kind (like with like). *Inde.* [g] Certain of the Jews came to Jesus asking the name of the prophet who will be sent in the last times, and Jesus said: 'God created the prophet at the end of time, and placed him in a lamp of light and called him Mohammed. He said: "O Mohammed, be patient, on your account (I have created) many creatures, and have bestowed all on you; and whoever is pleased with you I am pleased with him, and whoever hates you I am quit of him, and when you are sent your word will excel all words and your code shall last."' *Inde.* [h] Prophet. [i] Mohammed. [k] God loves and gives. [l] God creates.

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[1] Cp. ? Jer. xxvi. 18.

qualli te ne fazo uno pressente talmente che . chi te benedira sara beneddeto he chi te malladira sarra malladeto . quando io ti mandero al monddo [a] io ti mandero mio nontio di sallute he la tua parolla sara uera talmente . che manchera il cielo he la terra ma non manchera giamai la tua fede . Machometo he il suo nome benedeto . Allora il uolgo leuo le uocj dicendo ho DIO mandazi il tuo nontio [b] ho machometo [c] uieni pressto in sallute del monddo .

XCVIII [d].

104[a] E deto quessto si parti la turba . con il pontifice he | il preside chon herode grandi disscorsi fazendo sopra di iessu he sopra la sua dotrina . onde il pontifice prego il preside di scriuere ha roma nel senato il tutto . il che fece il presside che pero il senato ha chompiacimento de issdraele dechreto che ha pena della uita . niuno chiamasi iessu nazareno proffeta di iudei ne DIO ne fiolo di DIO . il qualle dechreto fu possto nel tempio in scritura di rame . partito la magiore parte della turba ressto circha cinque millia homeni sanza le done he fanciuli . li quali lassi per il uiaggio sendo stati dui giorni senza pane perche per dessiderio de uedere iessu si smentichorno di portarne . onde mangiorno herbe chrude pero nom poteuano andare chome li altri . Allorra chonosscendo quessto iessu hebe misserichordia di loro he disse ha fillipo doue trouaremo pane per chosstoro azioche non perisscano di fame . Risspose fillipo signore ducento danari di horo nõ potera
104[b] chomprare tanto pane che ne tochi uno | pocho pero ogniuno . Disse allora andrea elgie quiui uno fanciulo che a cinque pani he dui pessi ma che chossa sera fra tanti . Risspose iessu fate sentare la turba li quali sentorno sopra il feno ha cinquanta he ha quaranta onde disse iessu . in nome di DIO [e] he prese il pane he prego DIO he poi spezo il pane il quale dete alli dissepoli he li dissepoli il detero alla turba . he chosi fece delli pessi Mangiorno ogniuno he ogniuno furno satiati onde

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[a] الله مرسل. [b] رسول الله. [c] يا محمّد.
[d] سورة طاعم [طعام]. [e] باذن الله.

that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world[a] I shall send thee as my messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail." Mohammed is his blessed name.'

Then the crowd lifted up their voices, saying: 'O God, send us thy messenger[b]: O Mohammed[c], come quickly for the salvation of the world!'

XCVIII[d].

And having said this, the multitude departed with the priest and | the governor with Herod, having great disputations 104[a]
concerning Jesus and concerning his doctrine. Whereupon the priest prayed the governor to write unto Rome to the senate the whole matter; which thing the governor did; wherefore the senate had compassion on Israel, and decreed[1] that on pain of death none should call Jesus the Nazarene, prophet of the Jews, either God or son of God. Which decree was posted up in the temple, engraved upon copper.

When the greater part of the crowd had departed, there remained about five thousand men, without women and children[2]; who being wearied by the journey, having been two days without bread, for that through longing to see Jesus they had forgotten to bring any, whereupon they ate raw herbs—therefore they were not able to depart like the others.

Then Jesus, when he perceived this, had pity on them, and said to Philip: 'Where shall we find bread for them that they perish not of hunger?'

Philip answered: 'Lord, two hundred pieces of gold could not buy so much bread that each one should taste a | little.' Then 104[b]
said Andrew: 'There is here a child which hath five loaves and two fishes, but what will it be among so many?'

Jesus answered: 'Make the multitude sit down.' And they sat down upon the grass by fifties and by forties. Thereupon said Jesus: 'In the name of God[e]!' And he took the bread, and prayed to God and then brake the bread, which he gave to the disciples, and the disciples gave it to the multitude; and so did they with the fishes. Every one ate and every one was satisfied.

[a] God sends. [b] The prophet of God. [c] O Mohammed. [d] The Chapter of food. [e] By permission of God.

[1] See below, 173[b], 217[b]. [2] See John vi. 5–13 and parallels.

disse iessu . Racholgete quello che he auantagiato pero racholsero li dissepoli quelli minucioli he riempirno duodeci sporte . onde ogniuno si tochaua chon mane li hochij dicendo uegio io houero insonio he stetero per una hora chome fuori di sse ogniuno . per il miracholo grande . iessu dapoi le gratie resse ha DIO si lizenzio da loro ma setanta dui homeni non il uolssero abandonare . pero iessu chonosiuto la loro fede li ellese in dissepoli .

XCIX [a].

105[a] Ritirato iessu im parte del disserto chaua in tiro apresso il giordano . chonuocho li setanta dui chõ li duodecj he sentatosi [1] sopra una pietra li fece sedere apresso di lui he aperto la bocha sua sosspirando disse . hogidi habiamo ueduto una grande scellerita in iudea he in issdraelle he tale che hanchora mi trema il chore nel peto per timore di DIO . io ui dicho in uerita che DIO he zelosso sopra il suo honore he che [2] chome uno ammante amma issdraele [b] . Voi sapete che quando uno giouine hama una dona la quale non ammi lui ma altri lei ammi lui mosso ha sdegno amaza il suo riuale . chosi ui dicho che fa DIO imperoche quando isdrahele ha ammato chossa ueruna per la qualle si smentichi di DIO . DIO ha dissperssо quella talle chosa [c] . hora quale chossa he piu grata ha DIO quiui in terra del sacerdotio he tempio santo non dimeno al tempo di ieremia proffeta . essendo il popullo smentichato di DIO he gloriandosi sollo del tempio per non esserne uno talle nel monddo DIO suscito la ira sua per nabuch-
105[b] donosor Re di babillonia . he chon | essercito fece prendere la citta santa he abrugiarla cho il sachro tempio . per modo che le chosse sachre le qualli tremauano li proffeti di DIO ha tochare li inffideli pieni di scelleragine le chonchulchorno . [d] abraham ammaua uno pocho [3] piu di quanto si chonuiene il suo filgiolo issmaelle pero DIO chomando per hocidere

[a] سورة الغيرة الله. [b] الله غيور و محبّ.
[c] الله قهار. [d] ذكر اسمائل قربان.

[1] MS. *sentato so.* [2] MS. *he.* [3] MS. *uno pocho umpocho* (sic).

Then said Jesus: 'Gather up that which is over.' So the disciples gathered those fragments, and filled twelve baskets. Thereupon every one put his hand to his eyes, saying: 'Am I awake, or do I dream?' And they remained, every one, for the space of an hour, as it were beside themselves by reason of the great miracle.

Afterwards Jesus, when he had given thanks to God, dismissed them, but there were seventy-two men[1] that willed not to leave him; wherefore Jesus, perceiving their faith, chose them for disciples.

XCIX [a].

105[a]

Jesus, having withdrawn into a hollow part of the desert in Tiro[2] near to Jordan, called together the seventy-two with the twelve, and, when he had seated himself upon a stone, made them to sit near him. And he opened his mouth with a sigh and said: 'This day have we seen a great wickedness in Judaea and in Israel, and such an one that my heart yet trembleth within my breast for fear of God. Verily I say unto you, that God is jealous for his honour, and loveth Israel as a lover [b]. Ye know that when a youth loveth a lady, and she love not him, but another, he is moved to indignation and slayeth his rival. Even so, I tell you, doth God: for, when Israel hath loved anything by reason whereof he forgetteth God, God hath brought such thing to nought [c]. Now what thing is more dear to God here on earth than the priesthood and the holy temple? Nevertheless, in the time of Jeremiah the prophet, when the people had forgotten God, and boasted only of the temple[3], for that there was none like it in all the world, God raised up his wrath by Nebuchadnezzar, king of Babylon, and with | an army caused him to take the holy city and burn it with 105[b]
the sacred temple[4], insomuch that the sacred things which the prophets of God trembled to touch were trodden under foot of infidels full of wickedness[5].

[d] Abraham loved his son Ishmael a little more than was right, wherefore God commanded, in order to kill that evil love out of

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[a] Chapter of the jealousy of God. [b] God is jealous and loving. [c] God is victorious. [d] Account of the sacrifice of Ishmael.

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[1] Cf. Luke x. 1. [2] Text obscure. [3] Cp. Jer. vii. 4. [4] Cp. Jer. xxxix. 8 sqq. and lii. 13. [5] Cp. Lam. i. 10.

quello chatiuo hamore dal chore di abraham . che elgi amazassi il filgiolo il che haueria fato se il chortello talgiaua . Dauit ammaua absalom forte che pero fece DIO si che si ribelo il filgiolo al padre he fu sospesso per li chapelli he da ioab ammazato . ho tremendo iuditio de DIO che absalon ammaua sopra ogni chossa li suoi chapelli li quali se li conuertirno in chorda per apicharlo . [a] lo inocente iob hera uicino ha ammare li suoi sette fioli chon tre fiole sue quando DIO il dete in mano ha satana che non sollo il priuete di fioli he richezze intuno giorno . ma di graue inffermita il perchosse per modo che sette hani chontinui usciua uermi dalla charne
106[a] sua . [b] il padre nosstro iachobo ammaua piu delli altri | fioli iosef onde DIO il fece uendere he fece inganare iachob dalli isstesi fioli . per modo che elgi chredeua che le bestie hauessero deuorato il suo fiolo che pero stete dieci hanni chom pianto .

C [c].

Viue DIO [d] fratelli chio temo che DIO sia adirato chõtra di me . pero elglie neccessario che uoi andate per iudea he issdraele predichando alle duodeci tribu de issdraele la uerita azioche si sganino . Rissposero li dissepoli chon timore piãgendo noi faremo quanto ci chomanderai . allora disse iessu faciamo tre giorni oratione he digiuno he da qui im poi . ogni sera quando si uedera la prima stella che si fa una oratione ha DIO tre uolte oratione faremo dimandando li tre uolte misserichordia . perche il pechato di issdraelle he graue tre uolte piu delli altri pechati . chosi sia rissposero li dissepoli . Finito il terzo
106[b] giorno la matina del quarto giorno iessu chon|uocho tutti li dissepoli he appostoli he disseli . bassti che con me ressti barnaba he ioane uoi altri ui andarete per tutta la regione di samaria iudea he issdraelle predichando . penitẽza perche la scure he possta hapresso lo arbore per talgiarllo . he fate oratione sopra li infermi perche DIO [e] mia dato imperio sopra

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[a] ذكر ايّوب قصص. [b] يوسف قصص ذكر.
[c] سورة الصّلاوة مغرب. [d] بالله حيّ الله قهار. [e] الله معطى.

the heart of Abraham, that he should slay his son: which he would have done had the knife cut [1].

David loved Absalom vehemently, and therefore God brought it to pass that the son rebelled against his father and was suspended by his hair and slain by Joab [2]. O fearful judgement of God, that Absalom loved his hair above all things, and this was turned into a rope to hang him withal!

[a] Innocent Job [3] came near to loving [over much] his seven sons and three daughters, when God gave him into the hand of Satan, who not only deprived him of his sons and his riches in one day, but smote him also with grievous sickness, insomuch that for seven years following worms came out of his flesh.

[b] Our father Jacob loved Joseph more than his other | sons [4], 106[a]
wherefore God caused him to be sold, and caused Jacob to be deceived by these same sons, insomuch that he believed that the beasts had devoured his son, and so abode ten years mourning.

C [c].

As God liveth [d], brethren, I fear lest God be angered against me. Therefore ye needs must go through Judaea and Israel, preaching to the twelve tribes of Israel the truth, that they may be undeceived.'

The disciples answered with fear, weeping: 'We will do whatsoever thou shalt bid us.'

Then said Jesus: 'Let us for three days make prayer and fast, and from henceforth every evening when the first star shall appear [5], when prayer is made to God, let us make prayer three times, asking Him three times for mercy: because the sin of Israel is three times more grievous than other sins.'

'So be it,' answered the disciples.

When the third day was ended, on the morning of the fourth day, Jesus called together | all the disciples and apostles and said 106[b]
to them: 'Suffice it that there abide with me Barnabas and John; do ye others go through all the region of Samaria and Judaea and Israel, preaching penitence; because the axe is laid nigh unto the tree, to cut it down [6]. And make prayer over the sick, because God [e] hath given me authority over every sickness [7].'

[a] Account of the history of Job. [b] Account of the history of Joseph.
[c] The Chapter of the evening prayer. [d] By the living God, God the victorious. [e] God gives.

[1] See above, p. 12[b]. [2] See 2 Sam. xviii. 9 sqq. [3] See Job i. 2–ii. 8.
[4] See Gen. xxxvii. [5] Cp. 87[a] (p. 193, note 4). [6] Cp. Matt. iii. 10 and parallels. [7] Cp. Matt. x. 8 and parallels.

oggni inffermita . Disse allora quello che scriue ho maesstro se serano interogato li tuoi disscepoli del modo che fare deuono penitenzza che chossa rispoderano loro . [a] Risspose iessu quando uno perde una borssa ritorna ha dietro solamẽte lo hochio per uederlla ouero la mano per riccuerlla . ouero la lingua per interogare nõ certo ma tutto il chorpo ritorna ha dietro he impiaga ogni potenzza della anima per trouarlla . elgi uero quessto . Risspose cholui che scriue helgie uerissimo .

107[a] CI[b].

[a] Allora disse iessu . la penitenzza he uno rouersio della malla uitta perche ogni senso si deue chonuertire al chontrario di quanto opero pecchando . perche al dilleto si deue ponere il dollore al risso il pianto . alle chrapule li degiuni . al dormire le uiggillie . al hotio lo exercitio . alla libidine la chasstita . le fabule si conuertino in horatione he la auuaritia in ellemossine . Risspose cholui che scriue ma se serano dimãdati chome dobiamo dollersi . chome dobiamo piangere chome dobiamo degiunare . chome dobiamo exercitarsi . chome dobiamo stare chassti . chome dobiamo fare horatione he ellemossine che chossa rissponderano . he chome farano bona penitenzza se non saperano pentirsi[c] . Risspose iessu bene hai dimandato ho barnaba he uolgio al tutto sodisfare piazendo ha DIO[d] pero hogidi te diro della penitenzza generalmente . he quello che ha uno lo dicho ha tutti lo dicho . sapiate adonque che la
107[b] penitenza | piu di ogni altra chossa deue essere fata per puro ammore di DIO altrimenti sera uano il pentirsi . imperoche ui parllero per simillitudine ogni fabricha leuandoli il fondamento ua in rouina elgi uero quessto . Elgie uero rissposero li dissepoli allora disse iessu il fondamento della sallute nosstra he DIO[e] senza il quale non uie sallute . quando lo homo ha pechato elgia persso il fondamento della salute sua pero . elgie neccessario di principiare dal fondamento . Ditemi se li uosstri

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[a] توب بيان. [b] سورة توب.
[c] كيف يتوب من لا يعرف التوبة منه.
[d] ان شا الله. [e] الله سلام.

Then said he who writeth: 'O Master, if thy disciples be asked of the manner in which they ought to show penitence, what shall they answer?'

[a] Jesus answered: 'When a man loseth a purse doth he turn back only his eye, to see it? or his hand, to take it? or his tongue, to ask? No, assuredly, but he turneth back his whole body and employeth every power of his soul to find it. Is this true?'

Then answered he who writeth: 'It is most true.' |

CI[b]. 107[a]

[a] Then said Jesus: 'Penitence is a reversing of the evil life; for every sense must be turned round to the contrary of that which it wrought while sinning. For instead of delight must be put mourning; for laughter, weeping; for revellings, fasts; for sleeping, vigils; for leisure, activity; for lust, chastity: let story-telling be turned into prayer and avarice into almsgiving.'

Then answered he who writeth: 'But if they be asked, how we ought to mourn, how we ought to weep, how we ought to fast, how we ought to show activity, how we ought to remain chaste, how we ought to make prayer and do alms; what answer shall they give? And how shall they do penance aright if they know not how to repent[c]?'

Jesus answered: 'Well hast thou asked, O Barnabas, and I wish to answer all fully if it be pleasing to God[d]. So to-day I will speak to thee of penitence generally, and that which I say to one I say unto all[1].

'Know then that penitence | more than anything must be done 107[b] for pure love of God; otherwise it will be vain to repent. For I will speak unto you by a similitude.

'Every building, if its foundation be removed, falleth into ruin: is this true?'

'It is true,' answered the disciples.

Then said Jesus: 'The foundation of our salvation is God[e], without whom salvation is not. When man hath sinned, he hath lost the foundation of his salvation; so it is necessary to begin from the foundation.

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[a] Setting forth (showing) of repentance. [b] The Chapter of repentance. [c] How can he repent who knows not repentance? *Inde.* [d] If it please God. [e] God is peace.

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[1] Cp. Mark xiii. 37.

serui ui auesse offeso he chonoseste uoi che loro non si dolgiono di auerui offeso . ma si dolgiono di hauere persso il premio li perdonaresste uoi no certo chossi ui dicho che fara DIO ha cholloro che si pentono per hauere persso il parradisso . satana innimicho di ogni bene ha pentimento grande di auere persso il paradisso he uadagnato lo imferno . Ma pero non trouera giamai misserichordia he sapete perche . perche elgi
108a non ha | ueruno ammore di DIO anzi hodia il suo chreatore .

CII a.

Io ui dicho in uerita che ogni animalle sechõdo la sua natura . perdendo quello che dessidera si duole del bene perduto . il pechatore adonque che uolle fare uera penitenzza debe auere grande dessiderio di punire in se stesso quello che chontra il chreatore suo ha hoperato . per modo che elgi horando non ardissea dimandare ha DIO il paradisso houero che DIO lo liberi dallo infferno . Ma con chonfussione di mente prostrato auanti DIO dicha horando . Echo il reo ho signore che tia offexo senza ueruna chagione nello isstesso tempo che elgi doueua seruirti . pero quiui ricercha che per mano tua sia punito quello che lui ha fato he non per mano di satana innimicho tuo . azioche non prẽda allegrezza lo empio sopra le tui chreature . chastiga punissi chome ha te piaze signore
108b per|che tu non mi darai giamai tanto tormẽto quanto merita questo scellerato . onde quessto modo tenendo il pechatore tanto piu trouera misserichordia apresso DIO b quanto elgi dimandera iusstitia . Elgie certo uno sachrillegio abomineuolle il ridere del pechatore . imperoche quessto monddo chon uerita il padre nosstro dauit lo chiama ualle di lachrime . Elgi fu uno Re il quale si adoto per fiolo uno sciauo suo il qualle fece signore di quanto possedeua . interuene che per ingano di uno scellerato il missero chassco in dissgratia del Re . talmente che sostene grandi misserie si del uiuere chome del essere scernito he robatoli quanto uadagnaua ogni giorno lauorando . chredete uoi che talle homo ridessi per alchuno

a سورة الالم فى توب .

b الله الرّحمن .

'Tell me, if your slaves had offended you, and ye knew that they did not grieve at having offended you, but grieved at having lost their reward, would ye forgive them? Certainly not. Even so I tell you that God will do to those who repent for having lost paradise. Satan, the enemy of all good, hath great remorse for having lost paradise and gained hell. But yet will he never find mercy, and know ye why? Because he hath no | love of God; nay 108[a]
he hateth his Creator.'

CII[a].

'Verily I say unto you, that every animal after its own nature, if it lose that which it desireth, mourneth for the lost good. Accordingly, the sinner who will be truly penitent must have great desire to punish in himself that which he hath wrought in opposition to his Creator: in such wise that when he prayeth he dare not to crave of God paradise, or that he free him from hell, but in confusion of mind, prostrate before God, he saith in his prayer: "Behold the guilty one, O Lord, who hath offended thee without any cause at the very time when he ought to have been serving thee. Wherefore here he seeketh that what he hath done may be punished by thy hand, and not by the hand of Satan, thine enemy; in order that the ungodly may not rejoice over thy creatures. Chastise, punish as it pleaseth thee, O Lord, for | thou wilt never give me so much torment as this wicked one 108[b]
deserveth."

'Whereupon the sinner, holding to this manner [of penitence], will find the more mercy with God[b] in proportion as he craveth justice.

'Assuredly, an abominable sacrilege is laughter of the sinner: insomuch that this world is rightly called by our father David a vale of tears[1].

'There was a king who adopted as son one of his slaves, whom he made lord of all that he possessed. Now it chanced that by the deceit of a wicked man the wretched one fell under the displeasure of the king, so that he suffered great miseries, not only in his substance, but in being despised, and being deprived of all that he won each day by working. Think ye that such a man would laugh for any time?'

[a] The Chapter of grief in penitence. [b] God the compassionate.

[1] Ps. lxxxiv. 6.

tempo . No certo rissposero li dissepoli perche se il Re lo hauessi saputo lo haueria fato hammazare uedendollo ridere della disgratia del Re . Ma elgie chredibille che giorno he
109a note lui piã gessi allora iessu lachrimo dicendo [a] guai allo monddo perche elgie sichuro di etterno tormento . ho missero homo che DIO nosstro ti haueua elleto quasi chome fiolo donandoti il parradisso onde tu . ho missero per operatione di satana chasscasti in dissgratia di DIO he fusti scaziato da il paradisso he chondanato al monddo inmondo . doue ogni chossa riceui chon traualgio he ogni hopera bona tie robata per il chontinuo pechare . he pure ride il monddo he quello che peggio he cholui che he magiore pechatore ride piu delli haltri . elgi sara adonque chome hauete deto che DIO dara la danatione di morte hetterna sopra il pechatore che ride he nõ piange li suoi pechati .

CIII [b].

Il pianto del pechatore . deue essere chome di padre che piangia il fiolo uicino ha morte . ho homo pazo che tu piangi il corpo dal qualle he partito la anima he nom piangi
109b la anima dalla quale | per il pechato he partito da lei la misserichordia di DIO . Ditemi se il marinaro dapoi la naue rota per fortuna potessi piangendo richuperare quanto elgia perduto che farebe elgi . certo he che dirotamente piangeria . Ma ui dicho in uerita che in ogni chossa che lo homo piangie pecha saluo quando piangie per il pechato imperoche . ogni misseria che uiene al homo li uiene da DIO per sua sallute che pero doueria allegrarsi . Ma il pechato uiene dal diauollo per sua danatione del homo he lo homo di quello nõ si atrista . certamente che qui potete chonosscere che lo homo dano cercha he non utile . Disse bartolameo signore che fara cholui che nom pole piangere per hauere il chor suo allieno dal pianto . Risspose iessu non tutti quelli che lachrimano piangie ho bartolameo . Viue DIO [c] che si troua homeni che dalli hochij loro non usscite giamai lachrima he piansero piu

[a] عظيم [نجيب؟] تجبّ. [b] سورة بك فى توب.
[c] بالله حىّ.

'No, assuredly,' answered the disciples, 'for if the king should have known it he would have caused him to be slain, seeing him laugh at the king's displeasure. But it is probable that he would weep day and night.' |

Then Jesus wept saying[a]: 'Woe to the world, for it is sure 109[a]
of eternal torment. Oh wretched mankind, for that God hath chosen thee as a son, granting thee paradise, whereupon thou, O wretched one, by the operation of Satan didst fall under the displeasure of God, and wast cast out of paradise and condemned to the unclean world, where thou receivest all things with toil, and every good work is taken from thee by continual sinning. And the world simply laugheth, and, what is worse, he that is the greatest sinner laugheth more than the rest. It will be, therefore, as ye have said: that God will give the sentence of eternal death upon the sinner who laugheth at his sins and weepeth not therefor.'

CIII[b].

'The weeping of the sinner ought to be as that of a father who weepeth over his son nigh to death. Oh madness of man, that weepest over the body from which the soul is departed, and weepest not over the soul from which, | through sin, is departed the mercy 109[b]
of God!

'Tell me, if the mariner, when his ship hath been wrecked by a storm, could by weeping recover all that he had lost, what would he do? It is certain that he would weep bitterly. But I say unto you verily, that in every thing wherein a man weepeth he sinneth, save only when he weepeth for his sin. For every misery that cometh to man cometh to him from God for his salvation, so that he ought to rejoice thereat. But sin cometh from the devil for the damnation of man, and at that man is not sad. Assuredly here ye can perceive that man seeketh loss and not profit.'

Said Bartholomew: 'Lord, what shall he do who cannot weep for that his heart is a stranger to weeping?' Jesus answered: 'Not all those who shed tears weep, O Bartholomew. As God liveth[c], there are found men from whose eyes no tear hath ever fallen, and they have wept more than a thousand of those who

[a] Great lamentation (?). [b] The Chapter of weeping in repentance.
[c] By the living God.

110[a] di mille di quelli che lachrimano . | il pianto del pechatore he uno chonsumamento di hafeto terreno per empito di dollore . talmente che sichome il solle chonserua quella chossa che sopra si pone da putrefatione . chossi quessto sconsumamẽto chonserua la anima da pechato . se DIO[a] donassi lachrime al uero penitente quanta aqua ha il mare molto piu ne desidarebe he pero quessto dessiderio . sconsuma quel pocho humore che uorebe uscire chome sconsuma una ardente fornaze una goza di aqua . Ma cholloro che facilmente si prorompono im pianto sono chome il chauallo che tanto piu presto elgi chamina quanto meno he chargo .

CIV[b].

In uerita ui sono homeni che hano lo affeto interiore he le lachrime essteriori . ma chie quessto uno hieremia trouerasi . Nel pianto DIO missura piu il dollore che le lachrime . allora disse ioane ho maestro chome perde lo homo piangendo le altre chosse che il pechato . Risspose iessu se herode ti donas|se
110[b] in chusstodia uno mantello he dapoi lo leuasi da te haressti ragione di piangere . no disse ioane . allora disse iessu hor meno ragione ha lo homo de piangere quando elgi perde qualche chossa ouero non ha quello che uorebe . imperoche il tutto uiene dalla mano di DIO[c] . adonque DIO nom potra al piazere suo dissponere delle chosse sui[d] ho stolto homo . che tu hai per tuo sollo il pechato del quale dei piangere he non di altra chossa . Disse mateo ho maesstro tu hai conffessato hauanti tutta iudea che DIO non ha niuna simillitudine chõ lo homo he hora tu dici . che lo homo riceue dalla mano di DIO adonque DIO hauendo mani elgia simillitudine chon lo homo . Risspose iessu tu sei in herrore ho mateo he molti chossi hano herrato non sapendo il senso delle parolle . perche lo homo deue chonsiderare delle parolle non lo essterno ma il sensso essendo che la uoce humana he chome uno interpetre fra noi he DIO . hora non sapete che uolendo parllare DIO alli padri

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[a] الله وهّاب. [b] سورة لحرم في البك.
[c] كلّ من عند الله. [d] الله سبحان الله مالك كلّ من عند الله.

shed tears. | The weeping of a sinner is a consumption of earthly affection by vehemence of sorrow. Insomuch that just as the sunshine preserveth from putrefaction what is placed uppermost, even so this consumption preserveth the soul from sin. If God[a] should grant tears to the true penitent as many as the sea hath waters he would desire far more: and so this desire consumeth that little drop that he fain would shed, as a blazing furnace consumeth a drop of water. But they who readily burst into weeping are like the horse that goeth the faster the more lightly he is laden.' 110[a]

CIV[b].

'Verily there are men who have both the inward affection and the outward tears. But he who is thus, will be a Jeremiah[1]. In weeping, God measureth more the sorrow than the tears.'

Then said John: 'O master, how doth man lose in weeping over things other than sin?'

Jesus answered: 'If Herod should give thee | a mantle to keep for him, and afterwards should take it away from thee, wouldest thou have reason to weep?' 110[b]

'No,' said John. Then said Jesus: 'Now hath man less reason to weep when he loseth aught, or hath not that which he would; for all cometh from the hand of God[c]. Accordingly, shall not God have power to dispose at his pleasure of his own things[d], O foolish man? For thou hast of thine own, sin alone; and for that oughtest thou to weep, and not for aught else.'

Said Matthew: 'O master, thou hast confessed before all Judaea that God hath no similitude like man, and now thou hast said that man receiveth from the hand of God; accordingly, since God hath hands he hath a similitude with man.'

Jesus answered: 'Thou art in error, O Matthew, and many have so erred, not knowing the sense of the words. For man ought to consider not the outward [form] of the words, but the sense; seeing that human speech is as it were an interpreter between us and God. Now know ye not, that when God willed to

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[a] God bestows. Everything is from God.

[b] The Chapter of loss in weeping.

[c] Everything is from God.

[d] God to whom be praise, God is possessor, every-

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[1] Cp. Lam. i. 12, &c.

nosstri sul monte sina . chridorno li padri nosstri parllaci tu
111[a] ho moisse he non | ci parlli DIO azioche non moriamo . he che chossa disse DIO[a] per essaia proffeta se no che tanto quanto he lontano il cielo dalla terra chossie lontano le uie di DIO dalle uie deli homeni . he li pensieri di DIO dalli pensieri deli homeni .

CV[b].

DIO he tanto inmenso che tremo ha nararlo . Ma bissogna che io ui fazia una propositione . Dichoui adonque che noue sono li cielli li quali sono distanti luno dal altro chome he distante il primo cielo dala terra . il quale he lontano dalla terra cinquecẽto hanni di strada onde la terra he lontana dallo piu alto ciello quatro millia he cinquecento hanni di strada . io ui dicho adonque che ha proportione del primo cielo uno ponto di ago he il primo cielo ha proportione del secondo he similmente uno ponto . he chossi tutti li cieli sono inferiori luno dello altro . Ma tutta la grandezza della terra con quella de
111[b] tutti li cieli ha proportione del parradisso he uno ponto | anzi uno grano di harena elgi smisurata quessta grandezza . Rissposero li dissepoli si certo . Disse allora iessu uiue DIO[c] alla chui pressenzza sta la anima mia che il tutto auanti di DIO he pichollo chome uno grano di arena[d] . he DIO he tante uolte maggiore quanti grani di harena andaria ha riempire tutti li cieli he il parradisso he piu . hora penssate uoi se DIO habia proportione chon lo homo che he uno pocho di fango che sta sopra la terra . guarddate adonque di pilgiare il senso he non le parolle nude se uollete hauere la uitta hetterna . Risposero adonque li dissepoli sollo DIO polle chonossere se stesso he ueramente he chome disse esaia profeta elgie asscoxo[e] dalli sensi humani . Risspose iessu chosi e uero onde quando saremo im paradisso chonossceremo DIO chome qui si chonosse il mare chon una gozza di aqua sallata . Ritornando al mio parllare ui dicho che sollo si de pianggere per il pechato he perche

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[a] الله سبحان. [b] سورة العظمة الله.
[c] بالله حيّ. [d] الله أكبر. [e] الله خفيّ.

speak to our fathers on mount Sinai, our fathers cried out: "Speak thou to us, O Moses, and let not | God speak to us, lest we die[1]"? 111[a]
And what said God[a] by Isaiah[2] the prophet, but that, so far as the heaven is distant from the earth, even so are the ways of God distant from the ways of men, and the thoughts of God from the thoughts of men?

CV[b].

'God is so immeasurable that I tremble to describe him. But it is necessary that I make unto you a proposition. I tell you, then, that the heavens are nine[3] and that they are distant from one another even as the first heaven is distant from the earth, which is distant from the earth five hundred[4] years' journey. Wherefore the earth is distant from the highest heaven four thousand and five hundred years' journey. I tell you, accordingly, that [the earth] is in proportion to the first heaven as the point of a needle, and the first heaven in like manner is in proportion to the second as a point, and similarly all the heavens are inferior each one to the next. But all the size of the earth with that of all the heavens is in proportion to paradise as a point, | nay, as a grain 111[b]
of sand. Is this greatness immeasurable?'

The disciples answered: 'Yea, surely.'

Then said Jesus: 'As God liveth[c], in whose presence my soul standeth, the universe before God is small as a grain of sand[d], and God is as many times greater [than it] as it would take grains of sand to fill all the heavens and paradise, and more. Now consider ye if God hath any proportion with man, who is a little piece of clay that standeth upon the earth. Beware, then, that ye take the sense and not the bare words, if ye wish to have eternal life.'

The disciples answered: 'God alone can know himself, and truly it is as said Isaiah[5] the prophet: "He is hidden[e] from human senses."'

Jesus answered: 'So is it true; wherefore, when we are in paradise we shall know God, as here one knoweth the sea from a drop of salt water.'

'Returning to my discourse, I tell you that for sin alone one

[a] God to whom be praise. [b] The Chapter of the excellency of God. [c] By the living God. [d] God is greatest. [e] God is hidden.

[1] Exod. xx. 19. [2] Isa. lv. 9. [3] Cp. below, p. 190[b]. [4] This tradition of 500 years' distance between each heaven is found in Jerus. Talmud, Ber. ix. See Introduction. [5] Cp. Isa. xlv. 15.

pechando lo homo habandona DIO chreatore suo[a]. Ma chome
112[a] pian|gera cholui che atende ha chrapule he chonuiti . elgi piangera chome dara fuocho il giazio . El bissogna conuertire le chrapulle in geiunio se uollete signoregiare li sensi uosstri perche chosi lo signoregio DIO nosstro . Disse Tadeo adonque DIO ha sensso da signoregiare . Risspose iessu ritornate pure la chon dire DIO ha chossi DIO he tale ditemi . lo homo algi il senso, si Rissposero li dissepoli . disse iessu si troua homo che habia uita in lui he non hoperi in lui il senso . No dissero li dissepoli . Voi ue ingganate disse iessu perche cholui che he horbo, sordomuto he stropiato doue he il senso he quando lo homo he trassmortito . si smarirno allora li dissepoli quãdo iessu disse, tre chosse sono che fa lo homo che he la anima il senso he la charne ogniuno da per sse separato . chreo DIO[b] nosstro chome hauete intesso la anima he il chorpo ma non hauete hanchora intesso chome chreo il sensso . pero dimani ha DIO piazendo ui diro il tutto he deto quessto iessu resse le gratie ha DIO he prego per sallute
112[b] del popullo nostro | dicendo ogniuno di noi amem .

CVI[c].

Fata la oratione di haurora . iessu sedete sotto una palma he iuui se auicinorno li suoi dissepoli . allora disse iessu Viue DIO[d] alla chui pressenzza sta la anima mia che molti sono inganati circha alla uita nosstra . perche he tanto chongionta la anima he il senso he la charne che la magiore parte delli homeni affermano la anima he il' senso una isstessa chossa . diuidendola per operatione he nom per essenzza chiamandola anima sensitiua uegetatiua he intelletiua . Ma in uerita ui dicho che la anima he una che intende he uiue . ho sciochi doue trouerano la anima intelletiua senza uita certo giamai . Ma trouerasi bene la uita senzza sensi chome nello semiuiuo si uedera quando il senso lo abanddona . Risspose

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[a] الله خالِق.
[b] الله خلق.
[c] سورة النفس.
[d] بالله حيّ.

ought to weep, because by sinning man forsaketh his Creator [a]. But how shall he weep | who attendeth at revellings and feasts? He 112[a]
will weep even as ice will give fire! Ye needs must turn revellings into fasts if ye will have lordship over your senses, because even so hath our God lordship.'

Said Thaddaeus: 'So then, God hath sense over which to have lordship.'

Jesus answered: 'Go ye back to saying, "God hath this," "God is such[1]"? Tell me, hath man sense?'

'Yea,' answered the disciples.

Said Jesus: 'Can a man be found who hath life in him, yet in him sense worketh not?'

'No,' said the disciples.

'Ye deceive yourselves,' said Jesus, 'for he that is blind, deaf, dumb, and mutilated—where is his sense? And when a man is in a swoon?'

Then were the disciples perplexed; when Jesus said: 'Three things there are that make up man: that is, the soul and the sense and the flesh, each one of itself separate. Our God created [b] the soul and the body as ye have heard, but ye have not yet heard how he created the sense. Therefore to-morrow, if God please, I will tell you all.'

And having said this Jesus gave thanks to God, and prayed for the salvation of our people, | every one of us saying: 'Amen.' 112[b]

CVI [c].

When he had finished the prayer of dawn, Jesus sat down under a palm tree, and thither his disciples drew nigh to him. Then said Jesus: 'As God liveth [d], in whose presence standeth my soul, many are deceived concerning our life. For so closely are the soul and the sense joined together, that the more part of men affirm the soul and the sense to be one and the same thing, dividing it by operation and not by essence, calling it the sensitive, vegetative, and intellectual soul[2]. But verily I say to you, the soul is one, which thinketh and liveth. O foolish ones, where will they find the intellectual soul without life? Assuredly, never. But life without senses will readily be found, as is seen in the unconscious when the sense leaveth him.'

[a] God creates. [b] God the Creator. [c] The Chapter of the soul. [d] By the living God.

[1] Text obscure. [2] A form of the Aristotelian doctrine, familiar in the Middle Ages, seems to be aimed at. Cp. *Nic. Eth.* i. 13.

tadeo ho maestro quando il senso habandona la uita lo homo non ha uitta . Risspose iessu non e uero quessto per|che
113[a] lo homo he priuo di uita quando la anima si parte . perche la anima non torna piu nel chorpo se non per mirachollo[a] ma il senso si parte per paura che elgi riceue ouero per grande dollore che habia la anima . perche il senso DIO lo a chrehato[b] de dilleto he sollo di quello uiue sichome il chorpo uiue di cibi he la anima uiue di chognitione he amore . quessto elgie hora rebelo della anima per sdegno che elgia di essere priuo del dileto del parradisso per il pechato . onde he soma neccessita di nutrirlo di dilleto spirituale chi non uolle che lui uiua di dilleto charnalle intẽdete uoi . Vi dicho in uerita che DIO auendollo chreato il chondano allo infferno he alle neui he giazi intollerabili . perche elgi diceua di essere DIO ma quando elgi lo priuo di nutrimento chon leuarli il cibo confesso di essere seruo di DIO he opera delle sui mani . he hora ditemi nelli empij il senso chome hopera certo he che elgie chome DIO in loro .
113[b] imperoche seguitano | il senso habandonando la ragione he la leggie di DIO . onde riusiscono abomineuoli senza opperare bene ueruno.

CVII[c].

Pero la prima chossa che seguita il dollore del pechato he il degiuno . perche cholui che uede uno cibo darli inffermita perche teme la morte . dapoi il dollersi di hauerlo mangiato lo abandona per nõ inffermarsi . chosi deue fare il pechatore che chonossendo il dilleto hauerlo fato pechare chontra DIO chreatore[d] suo seguitando il senso in quessti beni monddani . si dolgia di hauere chossi fato perche lo priua di DIO uita[e] sua he li da la morte hetterna dello infferno . Ma perche lo homo uiuendo bissogna di quessti beni mondani riceuere quiui he neccessario il degiuno . onde uengi ha mortiffichare il senso he chonoscere DIO suo signore[f] . he quando uedi

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[a] خلق الله النفس. [b] الله خالِق. [c] سُورة الصّوم.
[d] الله خالِق. [e] الله حيّ. [f] الله سلطان.

Thaddaeus answered: 'O master, when the sense leaveth the life, a man hath not life.'

Jesus answered: 'This is not true, because | man is deprived 113a
of life when the soul departeth; because the soul returneth not any more to the body, save by miracle [a]. But sense departeth by reason of fear that it receiveth, or by reason of great sorrow that the soul hath. For the sense hath God created [b] for pleasure, and by that alone it liveth, even as the body liveth by food and the soul liveth by knowledge and love. This [sense] is now rebellious against the soul, through indignation that it hath at being deprived of the pleasure of paradise through sin. Wherefore there is the greatest need to nourish it with spiritual pleasure for him who willeth not that it should live of carnal pleasure. Understand ye? Verily I say unto you, that God having created it condemned it to hell and to intolerable snow and ice; because it said that it was God; but when he deprived it of nourishment, taking away its food from it, it confessed that it was a slave of God and the work of his hands. And now tell me, how doth sense work in the ungodly? Assuredly, it is as God in them: seeing that they follow | sense, forsaking reason and the law of God. Whereupon they 113b
become abominable, and work not any good.'

CVII [c].

'And so the first thing that followeth sorrow for sin is fasting. For he that seeth that a certain food maketh him sick, for that he feareth death, after sorrowing that he hath eaten it, forsaketh it, so as not to make himself sick. So ought the sinner to do. Perceiving that pleasure hath made him to sin against God his creator [d] by following sense in these good things of the world, let him sorrow at having done so, because it depriveth him of God, his life [e], and giveth him the eternal death of hell. But because man while living hath need to take these good things of the world, fasting is needful here. So let him proceed to mortify sense and to know God for his lord [f]. And when he seeth the sense abhor

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[a] God created the soul. [b] God creates. [c] The Chapter of fasting. [d] God creates. [e] By the living God. [f] God is sovereign.

che il senso haborisse li degiunij meti li auanti il stato
inffernale doue hiuui niuno dilleto ma inffinito dollore |
114a se riceue . he metili dauanti le dellitie del paradisso le quali
sono tali che uno grano di una del paradisso he milgiore de
tutte le dellitie del monddo . che chosi stara quieto facilmente
perche elgie melgio chontentarsi del pocho per riceuere il
molto . che essere sfrenato nel pocho he essere priuo de il
tutto stando in tormento . Vi douete harechordare del
richo hepulone per bene degiunare perche elgi quiui in
terra uollendo ogni giorno conuitare delitiosamente . fu
priuo in etterno di una gozza di aqua . he lazaro chon-
tentandossi di minucioli quiui in terra in etterno stara nelle
dellitie del paradisso abondantissime . Ma stia chauto il
penitente imperoche satana cercha di scancellare ogni bona
oppera he piu nel penitente che in altri . imperoche il
penitente lie rebellato he di suo fidato seruo sie chonuertito
in suo rebello innimicho onde inzio satana . cerchera di fare
che non degiuni ha moddo ueruno sotto pretessto de im-
114b fermita he quando quessto non uallera lo inuite|ra ad uno
esstremo degiuno azioche se infermi he poi uiua delitios-
samente . he questo non consequẽdo cerchera di farlo ponere
il suo degiuno sollo nel chorporale cibo azioche sia simille
ha lui . che giamai non manggia he sempre pecha . Viue
DIO[a] che elgie habomineuolle il priuare il chorpo di cibo he
riẽpire la anima di superbia dissprezando quelli che non degiu-
nano tenendosi da milgiori . Ditemi lo inffermo si gloriera
elgi della dieta che li fa fare il medicho he chiamera pazzi
cholloro che non stano ha dieta certo no . Ma si dollera
della infirmita per la quale li bissogna stare ha dieta .
chossi ui dicho che il penitente non debe gloriarsi dello
degiuno he dissprezare quelli che non degiunano . Ma deue
dollersi del pechato per il qualle degiuna . Ne prochuri
cibi dellichati il penitente che degiuna ma de uilli cibi si
chontenti . hora dara lo homo cibi dellichati al chane che

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[a] حتّى [لا]يا.

fastings, let him put before it the condition of hell, where no pleasure at all but infinite sorrow | is received; let him put before 114a
it the delights of paradise, that are so great that a grain of one of the delights of paradise is greater than all those of the world. For so will it easily be quieted; for that it is better to be content with little in order to receive much, than to be unbridled in little and be deprived of all and abide in torment.

'Ye ought to remember the rich feaster[1] in order to fast well. For he, wishing here on earth to fare deliciously every day, was deprived eternally of a single drop of water: while Lazarus, being content with crumbs here on earth, shall live eternally in full abundance of the delights of paradise.

'But let the penitent be cautious; for that Satan seeketh to annul every good work, and more in the penitent than in others, for that the penitent hath rebelled against him, and from being his faithful slave hath turned into a rebellious foe. Whereupon Satan will seek to cause that he shall not fast in any wise, under pretext of sickness, and when this shall not avail he will invite him | to an extreme fast, in order that he may fall sick and after- 114b
wards live deliciously. And if he succeed not in this, he will seek to make him set his fast simply upon bodily food, in order that he may be like unto himself, who never eateth but always sinneth.

'As God liveth[a], it is abominable to deprive the body of food and fill the soul with pride, despising them that fast not, and holding oneself better than they. Tell me, will the sick man boast of the diet that is imposed on him by the physician, and call them mad who are not put on diet? Assuredly not. But he will sorrow for the sickness by reason of which he needs must be put upon diet. Even so I say unto you, that the penitent ought not to boast in his fast, and despise them that fast not; but he ought to sorrow for the sin by reason whereof he fasteth. Nor should the penitent that fasteth procure delicate food, but he should content himself with coarse food. Now will a man give delicate food to the dog that biteth and to the horse that kicketh? No, surely,

[a] By the living God.

[1] See above, 23b (p. 50).

morde he al chaualo che chalcitra certo no . Ma sibene allo chontrario he quessto bastiui circha allo degiuno .

115[a] CVIII[a].

Pero asscoltate che io ue diro del uigillare . perche sichome ui ssono di dui sorte il dormire zio e de il chorpo he della anima chossi bissogna essere chauti nel uigillare per modo che uigillando il chopo non dormi la anima[b] . che quessto saria grauissimo herore . ditemi per simillitudine elgie uno homo che chaminando si percuote intuno sasso il qualle per non ui perchuotere piu chon il piedi ui percuote chon il chapo . qualle he la chonditione di talle homo . Rissposero li dissepoli missero perche elgie ferneticho talle homo . allora disse iessu bene hauete rissposto perche in uerita ui dicho che cholui che uigillia chon il chorpo he dorme chon la anima he ferneticho . he tanto piu difficille da churare quanto he piu graue la inffirmita spiritualle dalla chorporalle . onde talle missero si gloriera di non dormire chon il chorpo che he
115[b] piede della uitta he non | si hachorgie la sua misseria che dorme chon la hanima chapo della uita . il sono della anima he la obliuione di DIO[c] he del suo tremendo iuditio . onde la anima che uigillia he quella che in ogni chossa in ogni locho chonosse DIO he in ogni chossa per ogni chossa he sopra ogni chossa ringratia sua maessta . chonossendo che sempre in ogni momento riceue gratia he misserichordia da DIO[d]. onde chon timore di sua maessta sempre lintona la horechia quella uoce angellicha . chreature uenite al iuditio perche il uosstro chreatore ui uolle iudichare . pero sollita sta sempre nel seruitio di DIO . Ditemi che chossa dessiderate piu di uedere al lume di una stella ouero allo lume del solle . Risspose andrea al lume del solle ho maesstro perche al lume della stella nom potiamo uedere li uicini monti . he allo lume del solle uediamo

[a] سورة النوم.

[b] لزم على من يعبد الله تعالى بالبدن و لا ينوم ان لا ينوم روحه مع البدن منه.

[c] الله حكيم. [d] الله هدى والرّحمن.

but rather the contrary. And let this suffice you concerning fasting.'

CVIII [a].

115[a]

'Hearken, then, to what I shall say to you concerning watching. For just as there are two kinds of sleeping, viz. that of the body and that of the soul, even so must ye be careful in watching that while the body watcheth the soul sleep not [b]. For this would be a most grievous error. Tell me, in parable: there is a man who whilst walking striketh himself against a rock, and in order to avoid striking it the more with his foot, he striketh with his head,—what is the state of such a man?'

'Miserable,' answered the disciples, 'for such a man is frenzied.'

Then said Jesus: 'Well have ye answered, for verily I say to you that he who watcheth with the body and sleepeth with the soul is frenzied. As the spiritual infirmity is more grievous than the corporeal, even so is it more difficult to cure. Wherefore, shall such a wretched one boast of not sleeping with the body, which is the foot of the life, while | he perceiveth not his misery that he 115[b]
sleepeth with the soul, which is the head of the life? The sleep of the soul is forgetfulness of God [c] and of his fearful judgement. The soul, then, that watcheth is that which in everything and in every place perceiveth God, and in everything and through everything and above everything giveth thanks to his majesty, knowing that always at every moment it receiveth grace and mercy from God [d]. Wherefore in fear of his majesty there always resoundeth in its ear that angelic utterance—"Creatures, come to judgement, for your Creator willeth to judge you." For it abideth habitually ever in the service of God. Tell me, whether do ye desire the more: to see by the light of a star or by the light of the sun?'

Andrew answered: 'By the light of the sun; for by the light of the star we cannot see the neighbouring mountains, and by the light of the sun we see the tiniest grain of sand. Wherefore we

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[a] The Chapter of sleep. [b] Whoever serves God with his body, without sleeping, must not let his soul sleep with his body. *Inde.*
[c] God is wise. [d] God is guidance and the gracious one.

la minuta harena onde chon timore chaminiamo al lume della stella . Ma al lume del solle sichuri andiamo .

116[a] CIX [a].

Risspose iessu . hora chosi ui dicho che douette uigillare chon la anima al solle di iustitia DIO nosstro he non ui gloriare delle uigillie del chorpo . Elglie uerissimo pero che il sono chorporale he da fugirsi quanto piu si pole ma in tutto elgi he imposibile . per essere il senso he la charne agrauato da cibi he lo intelleto da negotij . onde cholui che uolle pocho dormire fugissca li tropi negotij he il molto mangiare . Viue DIO [b] alla chui pressenza sta la anima mia che elgie licito dormire alquanto ogni notte ma non e giamai licito . smenticharsi di DIO [c] he del suo tremendo iuditio [d] che il sono della anima talle obliuione . Risspose cholui che scriue ho maesstro chome poteremo sempre hauere in memoria DIO certo che ci pare impossibile . Disse iessu chon sospiro quessta he la maggiore
116[b] misseria che | possi patire lo homo ho barnaba . che lo homo nom possi quiui in terra hauere sempre in memoria DIO chreatore [e] suo saluo cholloro che sono santi . imperoche essi sempre hano in memoria DIO perche in loro hano il lume della gratia di DIO [f]. talmente che nom possono smenticharsi di DIO . Ma ditemi hauete ueduto choloro che lauorano pietre uiue che per il chontinuo essercitio hano talmente imparato ha perchotere . che parllano chon altri he tutauia perchuotono il fero che lauora la pietra sanza guardare il fero he pure non si perchuotono le mani . hora chossi fate uoi dessiderate di essere santi se uollete superare in tutto quessta misseria di smemoragine . certo he che la aqua spezza le durissime pietre cho una gozza perchotendoui longo tempo . sapete perche uoi non hauete superato quessta misseria perche no la chonossete che he pechato . Dichoui adonque che elgie herrore quando |
117[a] uno principe ti dona ho homo uno pressente che tu seri li

[a] سورة الغافلون. [b] بالله حيّ.
[c] لا يجوز ان يغفل الله والقيمة روّح نوم [نوم روح؟] منه.
[d] الله حكيم. [e] الله خالِق. [f] هدى الله.

walk with fear by the light of the star, but by the light of the sun we go securely.'

CIX[a].

Jesus answered: 'Even so I tell you that ye ought to watch with the soul by the sun of justice [which is] our God, and not to boast yourselves of the watchings of the body. It is most true, therefore, that bodily sleep is to be avoided as much as is possible, but [to avoid it] altogether is impossible, the sense and the flesh being weighed down with food and the mind with business. Wherefore let him that will sleep little avoid too much business and much food.

'As God liveth[b], in whose presence standeth my soul, it is lawful to sleep somewhat every night, but it is never lawful to forget God[c] and his fearful judgement[d]: and the sleep of the soul is such oblivion.'

Then answered he who writeth: 'O master, how can we always have God in memory? Assuredly, it seemeth to us impossible.'

Said Jesus, with a sigh: 'This is the greatest misery that | man 116[b]
can suffer, O Barnabas. For man cannot here upon earth have God his creator[e] always in memory; saving them that are holy, for they always have God in memory, because they have in them the light of the grace of God[f], so that they cannot forget God. But tell me, have ye seen them that work quarried stones, how by their constant practice they have so learned to strike that they speak with others and all the time are striking the iron tool that worketh the stone without looking at the iron, and yet they do not strike their hands? Now do ye likewise. Desire to be holy if ye wish to overcome entirely this misery of forgetfulness. Sure it is that water cleaveth the hardest rocks with a single drop striking there for a long period.

'Do ye know why ye have not overcome this misery? Because ye have not perceived that it is sin. I tell you then that it is an error, when | a prince giveth thee a present, O man, that thou 117[a]

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[a] The Chapter of the neglectful. [b] By God the living. [c] It is not permitted to forget God and the resurrection. The sleep of [the] spirit. *Inde.* [d] God is wise. [e] God creates. [f] The guidance of God.

hochii he li uolti le spalle . chossi herano cholloro che si smentichano di DIO perche in ogni tempo . lo homo riceue da DIO doni he missericordia [a] .

CX [b].

Hora ditemi . ogni tempo DIO nosstro ui presenta [c] lo certo si perche di chontinuo ui minisstra il fiato chon il qualle uiuete . in uerita in uerita ui dicho che ogni uolta che il chorpo uosstro riceue il fiato doueria dire il chore uosstro sia ringratiato DIO [d] . Allora disse ioane elgie uerissimo il tuo parlare ho maesstro pero insegnaci il modo di peruenire ha quessto beato stato . Risspose iessu in uerita ui dicho che non si peruiene ha talle stato cõ forze humane [e] ma sibene per misserichordia di DIO signore [f] nosstro . Elgie ben uero che lo homo deue dessiderare il bene azioche DIO ge lo dij [g] . Ditemi quando uoi sette a menssa riceuete uoi quelli cibi che uoi non uollete
117[b] tampocho guardare no cer|to . chosi ui dicho che uoi non riceuerete quello che uoi non uollete desiderare . potente he DIO [h] dessiderando uoi la santita di farui santi piu pressto che non si sera lo hochio ma azioche chonossi lo homo il dono he il donatore . DIO nosstro uolle che asspetiamo he dimandiamo . auete ueduto cholloro che si exercitano ha saetare allo seggno . certo he che loro saetano molte uolte indarno non dimeno giamai uolgiono in darno saetare ma stano sempre chon speranzza da dare nello segno . hora quessto fate uoi che sempre dessiderate di hauere in memoria DIO nosstro [i] . he quando ui smentichate dolleteui che DIO ui dara la gratia di peruenire ha quanto ui ho [1] deto . il digiuno he uigillia spirituale he tanto unito uno chon laltro che rompendosi la uigilia subito he roto il digiuno . perche pechando lo homo

[a] الله وهّاب ورّحمن. [b] سورة الولاية. [c] الله وهّاب.
[d] كلّما يتنفس لزم على القلب ان يشكر الله تعالى منه.
[e] ان تريد ان يجعل الله لك خيرا لزم عليك ان يتمع لخيرا منه [تطمع لخير؟].
[f] الله سلطان و معطي. [g] الله رحّمن. [h] الله قديم. [i] هدى الله.

[1] MS. *uio*.

shouldst shut thine eyes and turn thy back upon him. Even so do they err who forget God, for at all times man receiveth from God gifts and mercy [a].'

CX [b].

'Now tell me, doth our God at all times grant you [c] [his bounty]? Yea, assuredly; for unceasingly he ministereth to you the breath whereby ye live. Verily, verily, I say unto you, every time that your body receiveth breath your heart ought to say: "God be thanked! [d]"'

Then said John: 'It is most true what thou sayest, O master; teach us therefore the way to attain to this blessed condition.'

Jesus answered: 'Verily I say to you, one cannot attain to such condition by human powers [e], but rather by the mercy of God our Lord [f]. It is true indeed that man ought to desire the good in order that God may give it him [g]. Tell me, when ye are at table do ye take those meats which ye would not so much as look at? No, assuredly. | Even so I say unto you that ye shall not receive 117[b] that which ye will not desire. God is able [h], if ye desire holiness, to make you holy in less time than the twinkling of an eye, but in order that man may be sensible of the gift and the giver our God willeth that we should wait and ask.

'Have ye seen them that practise shooting at a mark? Assuredly they shoot many times in vain. Howbeit, they never wish to shoot in vain, but are always in hope to hit the mark. Now do ye this, ye who ever desire to have our God in remembrance [i], and when ye forget, mourn; for God shall give you grace to attain to all that I have said.

'Fasting and spiritual watching are so united one with the other that, if one break the watch, straightway the fast is broken. For

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[a] God bestows and is gracious. [b] The Chapter of government. [c] God bestows. [d] Every time a breath is taken the heart must thank God. [e] If you wish God to do good unto you, you must desire what is good [?]. [f] God is sovereign and gives. [g] God is gracious. [h] God is of old. [i] The guidance of God.

rompe il digiuno della anima he si smenticha di DIO che pero . uigillare he degiunare cie sempre neccessario quanto alla anima he ha tutti . Perche ha niuno he licito il pechare[a] .

118[a] Ma il digiu|no del chorpo he uigillie chredetimi che non si polle fare sempre ne tutti possono farlo . chome sono infermi uechij, Done grauide, uiandãti, fanciuli chon altri che hano chomplesione debolj . che pero ogniuno sichome ha sua propositione[1] si uesste chossi ellegij il degiuno . perche sichome le uestimenta di uno fanciulo non sono habili per uno homo di trenta anni chosi le uigilie he degiunij di uno non sono per uno altro .

CXI[b].

Ma guardate che satana fara ogni sforzo si che uoi . uigillate la note he poi quando douete per chomandamento di DIO fare oratione he asscoltare la parolla di DIO uoi dormite . Ditemi piazeria ha uoi se uno uosstro amicho manggiasi la charne he ui donasi le ossa . Risspose pietro no maestro perche talle amicho non si deue chiamare ma scernitore . Risspose iessu sospirando tu hai bene deto il uero ho pietro perche in uerita

118[b] ogniuno | che uigilia chon il chorpo piu di quanto he neccesario . dormendo houero hauendo agrauato il chapo da sono quando elgi fara oratione ouero asscolta la parolla di DIO . che tale missero scernise DIO chreatore[c] suo onde di talle pechato he reo . Anziche elgie ladro imperoche roba il tempo che deue dare ha DIO he il spende quando li piaze he quanto li piaze . intuno uasso di hotimo uino uno homo dete da bere alli suoi innimicj mentre che il uino fu otimo . ma per uenuto il uino alla fece dete da bere al suo signore hora che pensate che fara il patrone al seruo quando elgi sapera il tutto he il seruo li sera dauanti . certo he che lui lo flagelera he ammazera per iussto sdegno sechondo le legie del monddo . hora che fara DIO al homo che il milgiore tempo spende ha negotij

[a] لا يجز ان يعمل الحرم لواحد منه . [b] سورة الزمان .
[c] الله خالق .

[1] Conj. *proporzione.*

in sinning a man breaketh the fast of the soul, and forgetteth God. So is it that watching and fasting as regardeth the soul are always necessary for us and for all men. For to none is it lawful to sin[a]. But the fasting | of the body and its watchings, 118[a]
believe me, they are not possible at all times, nor for all persons. For there are sick and aged folk, women with child, men that are put upon diet, children, and others that are of weak complexion. For indeed everyone, even as he clotheth himself according to his proper measure, so should choose his [manner of] fasting. For just as the garments of a child are not suitable for a man of thirty years, even so the watchings and fastings of one are not suitable for another.'

CXI[b].

'But beware that Satan will use all his strength [to bring it to pass] that ye [shall] watch during the night, and afterward be sleeping when by commandment of God ye ought to be praying and listening to the word of God.

'Tell me, would it please you if a friend of yours should eat the meat and give you the bones?'

Peter answered: 'No, master, for such an one ought not to be called friend, but a mocker.'

Jesus answered with a sigh: 'Thou hast well said the truth, O Peter, for verily every one | that watcheth with the body more 118[b]
than is necessary, sleeping, or having his head weighed down with slumber when he should be praying or listening to the words of God, such a wretch mocketh God his creator[c], and so is guilty of such a sin. Moreover, he is a robber, seeing that he stealeth the time that he ought to give to God, and spendeth it when, and as much as, pleaseth him.

'In a vessel of the best wine a man gave his enemies to drink so long as the wine was at its best, but when the wine came down to the dregs he gave to his lord to drink. What, think ye, will the master do to his servant when he shall know all, and the servant be before him? Assuredly, he will beat him and slay him in righteous indignation according to the laws of the world. And now what shall God do to the man that spendeth the best of his

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[a] It is not permitted to anyone to do what is unlawful. *Inde.* [b] The Chapter of time. [c] God creates.

he il piu uille ha oratione he studio della legie . Guai al mondo perche di quessto he maggiore pechato elgie agrauato il chore suo . Addonque quando ui dissi che il risso si chon-
119a uerti | in pianto, le chrapule in degiuno he il dormire in uigillie . io ui serai in tre parolle quanto hauete intesso che . quiui in terra si deue senpre piangere he il pianto sia di chore perche sia offeso DIO chreatore[a] nosstro . che douete degiunare per signoregiare il senso he uigilare per nom pechare . he che il pianto chorporalle chon il degiuno he uigillie chorporale si pilgi sechondo la chomplesione di ogniuno .

CXII[b].

Deto quessto iessu disse . el bissogna che uoi cerchate delli fruti he erbe da sostentare la uita nosstra perche sono otto giorni che noi non habiamo mangiato pane . onde io faro oratione ha DIO nosstro he ui asspetaro chon barnaba . pero tutti li dissepolj he aposstoli si partirno ha quatro he ha sei he andorno sechondo la parola di iessu . Rimasse con iessu
119b cholui che scriue onde iessu lachrimando disse ho barna|ba elgie neccessario che io ti manifessti grandi sachreti . li quali dapoi che io saro partito da il monddo li riuellerai . Risspose cholui che scriue piangendo he disse lasami piangere ho maestro he alli altri homeni perche siamo pechatori . he tu santo he proffeta di DIO non e choueniente tanto piangere . Risspose iessu chredimi barnaba che io nom posso piangere quanto doueria perche se li homeni non mi hauessero chiamato DIO . io haueria ueduto DIO quiui chome si uedera im paradisso he saria stato sichuro di non temere il giorno del iuditio . Ma sallo DIO che io son inocente perche giamai hebi penssiero di essere tenuto da piu di uno uille seruo . anzi ti dicho che se io non hero chiamato DIO io saria stato portato im paradisso quando mi partiro dal monddo . che pero non ui andero insino al iuditio hora uedi se io ho chagione di piangere . sapi ho barnaba che per quessto io debbo hauere grande perssechutione

[a] الله خالِق.

[b] [الم عيسى ؟] سورة عيسى الم.

time in business, and the worst in prayer and study of the law? Woe to the world, because with this and with greater sin is its heart weighed down! Accordingly, when I said unto you that laughter should be turned | into weeping, feasts into fasting, and 119[a]
sleep into watching, I compassed in three words all that ye have heard—that here on earth one ought always to weep, and that weeping should be from the heart, because God our creator [a] is offended; that ye ought to fast in order to have lordship over the sense, and to watch in order not to sin; and that bodily weeping and bodily fasting and watching should be taken according to the constitution of each one.'

CXII [b].

Having said this, Jesus said: 'Ye needs must seek of the fruits of the field the wherewithal to sustain our life, for it is now eight days that we have eaten no bread. Wherefore I will pray to our God, and will await you with Barnabas.'

So all the disciples and apostles departed by fours and by sixes and went their way according to the word of Jesus. There remained with Jesus he who writeth; whereupon Jesus, weeping, said: 'O Barnabas, | it is necessary that I should reveal to thee 119[b]
great secrets, which, after that I shall be departed from the world, thou shalt reveal to it.'

Then answered he that writeth, weeping, and said: 'Suffer me to weep, O master, and other men also, for that we are sinners. And thou, that art an holy one and prophet of God, it is not fitting for thee to weep so much.'

Jesus answered: 'Believe me, Barnabas, that I cannot weep as much as I ought. For if men had not called me God, I should have seen God here as he will be seen in paradise, and should have been safe not to fear the day of judgement. But God knoweth that I am innocent, because never have I harboured thought to be held more than a poor slave. Nay, I tell thee that if I had not been called God I should have been carried into paradise when I shall depart from the world, whereas now I shall not go thither until the judgement. Now thou seest if I have cause to weep. Know, O Barnabas, that for this I must have

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[a] God creates. [b] The Chapter of the grief of Jesus.

120a he saro uendu|to da uno mio dissepolo per trenta danari . onde sebene son sichuro che cholui che mi uendera sara ammazato in mio nome perzioche DIO mi leuera dal monddo[a] . he trassmutera il traditore talmente che ogniuno chrederano quello essere me . nondimeno morendo lui mallamente staro chon quello dissonore molto tempo nel mõdo ma quando uenira machometo sachro nontio di DIO[b] sara leuato quessta infamia . he quessto fara DIO perche ho chonfessato la uerrita del messia . il quale mi dara quessto premio che io saro chonosiuto per uiuo he allieno da quella morte inffame . Risspose quello che scriue ho amestro di a me chi e quello ribaldo perche il uolgio afogare . Taci risspose iessu perche chossi DIO uolle he nõ si polle fare altro[c] . Ma fa si che quando la mia madre sara aflita per chotale chossa tu li dicha la uerita azioche sij chonssolata . Risspose cholui che scriue il tutto faro ho maesstro piacendo ha DIO[d] .

120b

CXIII[e].

Venuti li dissepoli portorno pigne he per uollonta di DIO trouorno bona quantita di datolj . pero dapoi la oratione di mezogiorno mangiorno chon iessu onde li aposstoli he dissepoli uedendo cholui che scriue di malla uolgia . temetero che iessu si douessi pressto partire dal monddo onde iessu li chonforto dicendo . non temete perche non e uenuto hanchora la hora mia che io mi parti da uoi . io staro chon uoi hanchora uno pocho di tempo pero hora bissogna che io ui hamaesstri azioche andate chome uio deto per tutto ilsdraele . ha predichare la penitenzza azioche DIO habi misserichordia[f] sopra il pechato de issdraele . Guardissi adonque ogniuno dallo hotio he molto piu cholui che fa penitẽzza . perche ogni harbore che non facia bono fruto sara talgiato he messo nel fuocho . elgi fu uno citadino che haueua una uiggna he in mezzo ui haueua uno horto il quale haueua

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[a] الله حافيظ. [b] محمّد رسول الله. [c] تقدم الله شديد.
[d] ان شا الله. [e] سورة توب.
[f] الله رّحمن.

great persecution, and shall be sold | by one of my disciples for 120[a]
thirty pieces of money. Whereupon I am sure that he who shall sell me shall be slain in my name, for that God shall take me up from the earth [a], and shall change the appearance of the traitor so that every one shall believe him to be me [1]; nevertheless, when he dieth an evil death, I shall abide in that dishonour for a long time in the world. But when Mohammed shall come, the sacred messenger of God [b], that infamy shall be taken away. And this shall God do because I have confessed the truth of the Messiah; who shall give me this reward, that I shall be known to be alive and to be a stranger to that death of infamy.'

Then answered he that writeth: 'O master, tell me who is that wretch, for I fain would choke him to death.'

'Hold thy peace,' answered Jesus, 'for so God willeth, and he cannot do otherwise [c]: but see thou that when my mother is afflicted at such an event thou tell her the truth, in order that she may be comforted.'

Then answered he who writeth: 'All this will I do, O master, if God please [d].'

CXIII [e]. 120[b]

When the disciples were come they brought pine-cones, and by the will of God they found a good quantity of dates. So after the midday prayer they ate with Jesus. Whereupon the apostles and disciples, seeing him that writeth of sad countenance, feared that Jesus needs must quickly depart from the world. Whereupon Jesus consoled them, saying: 'Fear not, for my hour is not yet come that I should depart from you. I shall abide with you still for a little while [2]. Therefore must I teach you now, in order that ye may go, as I have said, through all Israel to preach penitence; in order that God may have mercy [f] upon the sin of Israel. Let every one therefore beware of sloth, and much more he that doeth penance; because every tree that beareth not good fruit shall be cut down and cast into the fire [3].

'There was a citizen who had a vineyard [4], and in the midst

[a] God keeps. [b] Mohammed the prophet of God. [c] God's foreordaining is mighty. [d] Please God. [e] The Chapter of penitence [f] God is gracious.

[1] Cp. below, 208[b] and 222[a] sqq. [2] Cp. John xiv. 19. [3] Matt. iii. 10; Luke iii. 9. [4] See Luke xiii. 6-9 (expanded).

una bella pianta di fichi . la quale per tre hanni che uene
121a il patrone non ui trouo fruto he uedendo ogni al|tro harbore frutare iuui disse al suo uignarolo . talgia quessto trissto legno perche elgi hochupa il terreno inuano . Risspose il uignarolo non fare signore perche elgie uno bello arbore . tacj disse il patrone che io non mi churo di bellezze uane . Tu dei sapere che la palma he il balssamo sono piu degni del ficho . ma io ne haueua piantato nel atrio di chassa mia uno piedi di palma he uno di balsamo li quali haueuo circhondato di mura preciosse . ma quelli non frutando ma producenddo folgie che se imarziuano he putrefauano il tereno auanti chassa li feci ambidui leuare . he hora perdonero ad un ficho lontano da chassa che mi hocupa il mio horto he uigna inuano doue ogni altro arbore frutificha . certo che io non il soportero piu . allora disse il uignarollo signore il terreno he tropo grasso pero asspeta hanchora uno hanno perche . io talgiero di rami alla fichulnea he li leuero la grassezza della terra ponendoui terreno magro chom pietre he chosi frutera . Ris-
121b spose | il patrone hora ua he fa chossi che io asspetero he la fichulnea frutera . intendete uoi quessta parabola . Rissposero li dissepoli no signore pero dichiaracilo .

CXIV[a].

Risspose iessu . in uerita ui dicho che il patrone he DIO[b] he il uignarollo he la sua leggie . onde DIO haueua im paradisso la palma he il balssamo che satana la palma he il primo homo il balsamo li quali scazio perche non fecero fruto di bone hopere ma dissero parolle empie che chondano molti angioli he molti homeni . hora che DIO ha lo homo nel monddo in mezzo le sui chreature le qualli tute seruono DIO sechondo il suo precceto[c] he lo homo dicho . non fazendo fruto ueruno DIO il talgiarebe chon mandarllo allo infferno non hauendo perdonato allo angelo he al primo homo . langiolo punendollo in etterno he lo homo temporalmente . onde la leggie di DIO

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[a] [سورة التنبل توب [توبة التنبل ؟. [b] الله مالك.

[c] كلّ مخلوقات لا تخالفون امر الله الا بنى ادم منه.

thereof had a garden, which had a fine fig-tree; whereon for three years when the owner came he found no fruit, and seeing every other | tree bare fruit there he said to his vinedresser: "Cut 121[a]
down this bad tree, for it cumbereth the ground."

'The vinedresser answered: "Not so, my lord, for it is a beautiful tree."

'"Hold thy peace," said the owner, "for I care not for useless beauties. Thou shouldest know that the palm and the balsam are nobler than the fig. But I had planted in the courtyard of my house a plant of palm and one of balsam, which I had surrounded with costly walls, but when these bare no fruit, but leaves which heaped themselves up and putrefied the ground in front of the house, I caused them both to be removed. And now shall I pardon a fig-tree far from the house, which cumbereth my garden and my vineyard where every other tree beareth fruit? Assuredly I will not suffer it any longer."

'Then said the vinedresser: "Lord, the soil is too rich. Wait, therefore, one year more, for I will prune the fig-plant's branches, and take away from it the richness of the soil, putting in poor soil with stones, and so shall it bear fruit." |

'The owner answered: "Now go and do so; for I will wait, and 121[b]
the fig-plant shall bear fruit." Understand ye this parable?'

The disciples answered: 'No, Lord; therefore explain it to us.'

CXIV[a].

Jesus answered: 'Verily I say unto you, the owner is God[b], and the vinedresser is his law. God, then, had in paradise the palm and the balsam; for Satan is the palm and the first man the balsam. Them did he cast out because they bare not fruit of good works, but uttered ungodly words that were the condemnation of many angels and many men. Now that God hath man in the world, in the midst of his creatures that serve God, all of them, according to his precept[c]: and man, I say, bearing no fruit, God would cut him down and commit him to hell, seeing he pardoned not the angel and the first man, punishing the angel eternally, and the man for a time. Whereupon the law of God saith that man hath too much good in this

[a] The Chapter of the repentance of the slothful. [b] God possesses.
[c] All creatures disobey not the command of God—only sons of Adam. *Inde.*

dice che lo homo ha tropo bene in quessta uitta pero bissogna
122a che sia tribul|lato he leuarli li beni terreni azioche operi bene . che pero DIO nosstro asspeta lo homo ha penitenzza[a] . io ui dicho in uerita che DIO nosstro chondano lo homo ha operare talmente che chome disse iob amicho he proffeta di DIO . sichome lo ucello nascie ha uollare he il pessie ha notare chossi lo homo nassie allo hoperare . che pero dauite padre nosstro proffeta di DIO dice che . le opere dele nosstre mani mangiando saremo beati he ci sera bene[b] . onde ogniuno sechondo la quallita sua hoperi . hora ditemi se dauit padre nosstro he sallamone suo fiolo hoperauano chon le loro mani che deue fare il pechatore . Disse ioane maestro elgie chossa choueniente lo hoperare ma quessto deue fare li poueri . Risspose iessu si perche nom possono far altro ma tu non sai che il bene per essere bene bissogna che sia libero da necessita[c] . onde il solle he li altri pianeti sono sforzati dal precceto di DIO talmente che nom possono fare altro onde non
122b hauerano merito . Di|temi quando DIO dete il precceto[d] di hoperare elgi non disse . lo homo pouero uiuera nel sudore della facia sua . ne iob disse che chome lucello nassie ha uollare chossi lo homo pouero nascie ha hoperare . Ma disse DIO al homo nel sudore del tuo uisso mangerai il pane . he iob disse che lo homo nassie ha hoperare pero cholui che non he homo he libero da quessto precceto . certamẽte che nom per altro ogni chossa he preciossa se non perche ui sono grande moltitudine di otiosi . li quali se lauorasero chi ha choltiuare la terra he chi ha pescare la aqua soma abondantia saria nel monddo . della chui penuria bissognera rendere chonto il giorno del iuditio tremendo .

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[a] الله صبر و توّاب.

[b] قال داود فى الزبّور ان قنع الانسان ما كسب بيده حلالا يكون خيا [خيرا؟] لهم و يسّر لهم الولاية منه.

[c] خير شيء ما يكون بالاختيار ، ما كان بلا اختيار لا يكون خيرا منه.

[d] الله معطى وحكيم.

life, and so it is necessary that he should suffer tribulation | and 122a
be deprived of earthly goods, in order that he may do good works. Therefore our God waiteth for man to be penitent [a]. Verily I say unto you, that our God hath condemned man to work, so that, as said Job [1], the friend and prophet of God: "As the bird is born to fly and the fish to swim, even so is man born to work."

'So also David [2] our father, a prophet of God, saith: "Eating the labours of our hands we shall be blessed, and it shall be well with us [b]."

'Wherefore let every one work, according to his quality. Now tell me, if David our father and Solomon his son worked with their hands, what ought the sinner to do?'

Said John: 'Master, to work is a fitting thing, but this ought the poor to do.'

Jesus answered: 'Yea, for they cannot do otherwise. But knowest thou not that good, to be good, must be free from necessity [c]? Thus the sun and the other planets are strengthened by the precepts of God so that they cannot do otherwise, wherefore they shall have no merit. Tell me, | when God gave the precept [d] to 122b
work, he said not: "A poor man shall live of the sweat of his face"? And Job did not say that: "As a bird is born to fly, so a poor man is born to work"? But God said to man: "In the sweat of thy countenance shalt thou eat bread," and Job that "Man is born to work." Therefore [only] he who is not man is free from this precept. Assuredly for no other reason are all things costly, but that there are a great multitude of idle folk: if these were to labour, some attending the ground and some at fishing the water, there would be the greatest plenty in the world. And of the lack thereof it will be necessary to render an account in the dreadful day of judgement.'

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[a] God is patient and repenting. [b] David said in the Psalms that if a man be content with what he acquire lawfully with his hand, it shall be well for them and the dominion shall be made easy for them. [c] The best thing is that which comes of free choice, and what is not of free choice cannot be good. [d] God gives and is wise.

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[1] Cp. Job v. 7 (Vulg.). [2] Ps. cxxviii. 2.

CXV [a].

Dicha um pocho lo homo ha me . che chossa ha elgi portato nel monddo per la qualle elgi uolle uiuere otiossamente [b] . certo he che lui naque nudo innabile per chossa ueruna onde di quanto elgia trouato elgi non e patrone ma disspensiero . | 123[a] deilche bissognera renderne ragione quello tremendo giorno . la habomineuole libidine che fa lo homo simille alli animali bruti deuessi temere molto perche . lo innimicho he domesticho talmente che non si polle andare in ueruno locho che iuui non uengi il tuo innimicho . ho quanti sono periti per la libidine . [c] Per la libidine il diluuio uene talmente che per [1] il monddo hauanti la misserichordia di DIO he talmente che . solamente si saluo noe chon ottanta tre perssonne humane . per la libidine DIO somersse tre citta nefande onde fugite sollo lot chon dui sui filgiole . per la libidine la tribu di beniamin fu quasi estinta he ui dicho in uerita che se io ui narassi quanti per la libidine sono periti non chaperia il tempo de cinque giorni . Risspose iachobo ho maesstro quale se intende libidine . Risspose iessu [d] libidine he uno sfrenato dessiderio di ammore il quale non sendo reto dalla ragione prorompe lo intelleto he affeto del homo . talmente che non chonosscendo lo homo se stesso amma quello che odiare | 123[b] doueria . chredetimi che quando lo homo amma una chossa nomperche DIO li abia dato talle chossa ma chome patrone . che elgie fornichatore . imperoche la anima la quale deue stare unita chon DIO suo chreatore [e] la unisse chon la chreatura . che pero si lamenta DIO per esaia proffeta dicenddo . Tu hai fornichato chon molti ammatori nondimeno ritorna ha me che io ti riceuero . Viue DIO [f] alla chui pressenzza sta la anima mia

[a] شهوة توب [الخبث ؟] سورة الخبس.

[b] يابن ادم اخبرو ما اتيتم فى الدّنيا يعتمدون لانه [تعتمدون عليه ؟] لا يعملون [تعملون ؟] شى منه.

[c] قوم نوح و قوم لوط ذكر منه. [d] شهوة بيان.

[e] الله خالِق و توّاب. [f] بالله حيّ.

[1] So MS. ; conj. *perii*.

CXV [a].

'Let man say somewhat to me. What hath he brought into the world, by reason of which he would live in idleness? [b] Certain it is that he was born naked, and incapable of anything. Hence, of all that he has found, he is not the owner, but the dispenser. | And he will have to render an account thereof in that dreadful day. 123[a]
The abominable lust, that maketh man like the brute beasts, ought greatly to be feared; for the enemy is of one's own household, so that it is not possible to go into any place whither thine enemy may not come. Ah, how many have perished through lust! [c] Through lust came the deluge[1], insomuch that the world perished before the mercy of God and so that there were saved only Noah and eighty-three[2] human persons.

'For lust God overwhelmed three wicked cities[3] whence escaped only Lot and his two children.

'For lust the tribe of Benjamin was all but extinguished[4]. And I tell you verily that if I should narrate to you how many have perished through lust, the space of five days would not suffice.'

James answered: 'O Master, what signifieth lust?'

Jesus answered: [d] 'Lust is an unbridled desire of love, which, not being directed by reason, bursts the bounds of man's intellect and affections; so that the man, not knowing himself, loveth that which he ought to hate. | Believe me, when a man loveth a thing, 123[b]
not because God hath given him such thing, but as its owner, he is a fornicator; for that the soul, which ought to abide in union with God its creator [e], he hath united with the creature. And so God lamenteth by Isaiah the prophet[5], saying: "Thou hast committed fornication with many lovers; nevertheless, return unto me and I will receive thee."

'As God liveth [f] in whose presence my soul standeth, if there were

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[a] The Chapter of the repentance of the sensually impure. [b] O sons of Adam, tell me what ye have brought into the world, whereon ye can rely and do nothing? *Inde.* [c] Account of the family of Noah and the family of Lot. *Inde.* [d] Setting forth sensual desire. [e] God creates and repents. [f] By the living God.

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[1] See Gen. vi. 1 sqq. [2] In Scripture *eight*: Gen. vi. 18; 2 Pet. ii. 5. [3] See Gen. xix. [4] See Judges xix, xx. [5] Cp. Jer. iii. 1.

che se non fusi la libidine interna del chore del homo che elgi non chassceria nella essterna imperoche . leuato la radice lo arbore pressto more . chontentisi adonque lo homo della molgie la quale lia donato il suo chreatore he ogni altra meti in obliuione . Risspose andrea chome si smentichera lo homo le done uiuendo nella citta doue ne sono quantita grande . Risspose iessu ho andrea certo he che cholui il qualle uiue nella citta la fara malle imperoche la citta . he una sponga che ritira ogni iniquita . |

124[a] CXVI[a].

El bissogna che lo homo uiua nella citta talmente chome uiue il soldato . quando elgia li innimici intorno la fortezza che ad ogni assalto se difende he sempre teme tradimento de citadini . chossi dicho che ogni offerta essterna di pechato la ributi he che temi il sensso . perche elgi desidera somamente inmonditie ma chome si difendera se elgi non frena lo hochio il quale he . horigine di ogni pechato charnalle[b] . Viue DIO[c] alla chui presenza sta la anima mia che cholui il quale non ha hochij chorporali elgie sichuro di non riceuere pena senon per terza portione . che quello che ha li hochij ha setima portione la riceue . [d]al tempo di helia proffeta quessto aduene che uedendo helia uno ciecho piangere il quale hera di bona uitta . lo interogo helia dicendo perche piangi ho fratello : Risspose il ciecho io piangio perche non posso uedere helia
124[b] proffeta santo di DIO . allora | helia il ripresse dicendo cessa di piangere ho homo perche pechi piangendo . Risspose il ciecho hora dimi tu elgi pechato il uedere uno santo proffeta di DIO il qualle risuscita li morti he fa uenire il fuocho dal cielo . Risspose helia tu non dici la uerita perche helia nompolle fare niente di quanto dicj perche elglie homo chome tu . che tutti li homeni nõ possono fare nassere una mossca . Disse il ciecho tu di quessto ho homo perche helia ti deue

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[a] سورة العين توب.

[b] عين كلّ خبائس [خبائث] الشّهواة سبب منه.

[c] بالله حيّ.

[d] الياس و العمى كلام.

not internal lust within the heart of man, he would not fall into the external; for if the root be removed the tree dieth speedily.

'Let a man content himself therefore with the wife whom his creator hath given him, and let him forget every other woman.'

Andrew answered: 'How shall a man forget the women if he live in the city where there are so many of them?'

Jesus replied: 'O Andrew, certain it is he who liveth in the city, it will do him harm; seeing that the city is a sponge that draweth in every iniquity. |

CXVI[a]. 124[a]

'It behoveth a man to live in the city, even as the soldier liveth when he hath enemies around the fortress, defending himself against every assault and always fearing treachery on the part of the citizens. Even so, I say, let him repell every outward enticement of sin, and fear the sense, because it hath a supreme desire for things impure. But how shall he defend himself if he bridle not the eye, which is the origin of every carnal sin?[b] As God liveth[c] in whose presence my soul standeth, he who hath not bodily eyes is secure not to receive punishment save only to the third degree, while he that hath eyes receiveth it to the seventh degree.

[d] 'In the time of the prophet Elijah it came to pass that Elijah seeing a blind man weeping, a man of good life, asked him, saying: "Why weepest thou, O brother?" The blind man answered: "I weep because I cannot see Elijah the prophet, the holy one of God."

' | Then Elijah rebuked him, saying: "Cease from weeping, 124[b]
O man, for in weeping thou sinnest."

'The blind man answered: "Now tell me, is it a sin to see a holy prophet of God, that raiseth the dead and maketh the fire to come down from heaven?"

'Elijah answered: "Thou speakest not the truth, for Elijah is not able to do anything of all that thou sayest, because he is a man as thou art. For all the men in the world cannot make one fly to be born."

'Said the blind man: "Thou sayest this, O man, because Elijah

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[a] The Chapter on the eye (and) repentance. [b] The eye is the cause of every sensual desire. *Inde.* [c] By the living God. [d] Dialogue of Elias and the blind man.

hauere ripresso di qualche pechato tuo onde lo hodij . Risspose hellia piazese ha DIO che tu dicessi il uero perche ho fratello se io hodiasi hellia io hameria DIO he quanto piu odiassi hellia tanto piu io hammeria DIO . si adiro forte il ciecho incio he disse uiue DIO [a] che tu sei uno empio adonque si amma DIO chon odiare li proffeti di DIO . uatene in bona hora chio non ti uolgio piu asscoltare . Risspose hellia fratello hora tu poi uedere chon il tuo intelleto quanto sia malle il
125[a] chorporale uedere . perche tu desiderij la ueduta per | uedere hellia he odij hellia chon la anima tua . Risspose il ciecho hor uatene perche tu sei il diauollo che mi uolle fare pechare chontra il santo di DIO . Dete un sosspiro hellia allora he lachrimãdo disse, tu hai deto il uero ho fratello perche . la mia charne che dessideri di uedere ti separa da DIO . Disse il ciecho io non ti uolgio uedere anziche se io auessi li hochij io li chiuderia per non uederti . Allora disse hellia sapi fratello chio son hellia . Rissposse il ciecho tu non dici il uero . Allora li dissepoli di hellia dissero fratello elgie in uerita il proffeta di DIO hellia . Dichami disse il ciecho se elgie il profeta di quale stirpe son io he chome diuentai ciecho .

CXVII[b].

Risspose helia tu sei della tribu di leui . he perche tu uedessti nello hentrare il tempio di DIO una dona mallamente essendo tu apresso il santuario DIO nosstro ti leuo la ueduta . allora il ciecho piangẽdo disse perdonami ho santo proffeta di DIO che
125[b] io ho | pechato parllando techo . che se io ti hauessi ueduto non haueria pechato; Risspose hellia . ti perdoni DIO nosstro ho fratello perche quanto hame chonossco che tu mi hai detto la uerrita imperoche . quanto piu hodio messtesso tanto piu ammo DIO he se tu mi uedessti quietaressti il tuo dessiderio il che nompiazia ha DIO . perche hellia non e il tuo chreatore ma si bene DIO [c] onde quanto per te[1] io sono il diauollo disse

[a] بالله حتّى.
[b] سورة البدن الصنم.
[c] الله خالِق.

[1] MS., apparently, *parte*.

must have rebuked thee for some sin of thine, wherefore thou hatest him."

'Elijah answered: "May it please God that thou be speaking the truth; because, O brother, if I should hate Elijah I should love God, and the more I should hate Elijah the more I should love God."

'Hereupon was the blind man greatly angered, and said: "As God liveth[a], thou art an impious fellow! Can God then be loved while one hateth the prophets of God? Begone forthwith, for I will not listen to thee any longer!"

'Elijah answered: "Brother, now mayest thou see with thine intellect how evil is bodily seeing. For thou desirest sight to | see Elijah, and hatest Elijah with thy soul." 125[a]

'The blind man answered: "Now begone! for thou art the devil, that wouldst make me sin against the holy one of God."

'Then Elijah gave a sigh, and said with tears: "Thou hast spoken the truth, O brother, for my flesh, which thou desirest to see, separateth thee from God."

'Said the blind man: "I do not wish to see thee; nay, if I had my eyes, I would close them so as not to see thee?"

'Then said Elijah: "Know, brother, that I am Elijah!"

'The blind man answered: "Thou speakest not the truth."

'Then said the disciples of Elijah: "Brother, he verily is the prophet of God, Elijah."

'"Let him tell me," said the blind man, "if he be the prophet, of what seed I am, and how I became blind?"

CXVII[b].

'Elijah answered: "Thou art of the tribe of Levi; and because thou, in entering the temple of God, lookedst lewdly upon a woman[1], thou being near the sanctuary, our God took away thy sight."

'Then the blind man weeping said: "Pardon me, O holy prophet of God, for I have | sinned in speaking with thee; for if I had 125[b] seen thee I should not have sinned."

'Elijah answered: "May our God pardon thee, O brother, because as regardeth me I know that thou hast told me the truth, seeing that the more I hate myself the more I love God, and if thou sawest me thou wouldst still thy desire, which is not pleasing to God. For Elijah is not your creator, but God[c]; whence, so far as

[a] By the living God. [b] The Chapter on the body of the idol.
[c] God is the creator.

[1] Text obscure.

hellia piangendo perche ti dessuio dal tuo chreatore . piangi adonque ho fratello perche tu non hai quella luce che ti faria uedere il uero dal falsso . che se quella tu hauessi non haressti dissprezzato la mia dotrina . onde ti dicho che molti dessiderano di uedermi he di lontano uengono per uedermi che dissprezzano le mie parolle . onde saria melgio alloro per loro sallute di non hauere hochij imperoche . ogniuno che se chompiaze nella chreatura sia chi si uolgia he non cercha di chompiacerssi in DIO elgi affato uno iddolo nel chore suo he habãdonato DIO . allora disse iessu sopirando hauete
126a uoi intesso quanto ha deto hellia . Rissposero li dis|sepoli, certo che lo habiamo intesso he siamo ussiti di noi chonossendo che quiui in terra sono pochissimi che non siano iddolatri .

CXVIII[a].

Allora iessu disse . uoi dite la uerita perche isdrahele hora uolleua stabillire la iddolatria che hano nel chore chon tenire me per DIO . li qualli hora molti di loro hano dissprezzato la mia dotrina dicẽdo che io poteua farmi signore di tutta iudea chõfessando di essere DIO . he che som pazzo per uollere poueramente uiuere fra disserti he non stare chontinuo fra principi in dellitie . ho infellice homo che precij la luce che he chomune alle mosce he formiche he sprezzi la luce che he chomune solamente alli angioli he proffeti et santi amici di DIO . se adonque non sera chusstodito lo hochio ho andrea ti dicho che elgie impossibile di non precipitare in libidine[b] . onde inzio piangendo ieremia proffeta chon uerita dice lo hochio
126b mio he uno | ladro il qualle roba la anima mia . che per quessto dauit padre nosstro chon somo desio pregaua DIO signore nosstro[c] che li uoltasse li hochij azioche non uedessi le uanita . perche in uero hogni chossa che a fine he uana . Ditemi adonque se uno auessi dui soldi da chomprare il pane li spenderebe elgi per chomprare il fumo . certo no imperoche il fumo fa malle alli hochij he non da sostanza ueruna

[a] سورة النّور.
[b] من لم يحفض [يحفظ] عينين لا يخلص من شرّ الشهوة منه.
[c] الله سلطان.

concerneth thee, I am the devil," said Elijah weeping, "because I turn thee aside from thy creator. Weep then, O brother, because thou hast not that light which would make thee see the true from the false, for if thou hadst had that thou wouldst not have despised my doctrine. Wherefore I say unto thee, that many desire to see me and come from far to see me, who despise my words. Wherefore it were better for them, for their salvation, that they had no eyes, seeing that everyone that findeth pleasure in the creature, be he who he may, and seeketh not to find pleasure in God, hath made an idol in his heart, and forsaken God."'

Then said Jesus, sighing: 'Have ye understood all that Elijah said?'

The disciples answered: | 'In sooth, we have understood, and we 126[a]
are beside ourselves at the knowledge that here on earth there are very few that are not idolaters.'

CXVIII[a].

Then said Jesus: 'Ye speak the truth, for now was Israel desirous to establish the idolatry that they have in their hearts, in holding me for God; many of whom have now despised my teaching, saying that I could make myself lord of all Judaea, if I confessed myself to be God, and that I am mad to wish to live in poverty among desert places, and not abide continually among princes in delicate living. Oh hapless man, that prizest the light that is common to flies and ants and despisest the light that is common only to angels and prophets and holy friends of God!

'If, then, the eye shall not be guarded, O Andrew, I tell thee that it is impossible not to fall headlong into lust[b]. Wherefore Jeremiah the prophet[1], weeping vehemently, said truly: "Mine eye is a | thief that robbeth my soul." For therefore did David 126[b]
our father pray with greatest longing to God our Lord[c] that he would turn away his eyes in order that he might not behold vanity[2]. For truly everything which hath an end is vain. Tell me, then, If one had two pence to buy bread, would he spend it to buy smoke? Assuredly not, seeing that smoke doth hurt to the eyes

[a] The Chapter on light. [b] Whoever does not keep fast his eyes will not escape from the sin of impurity. *Inde.* [c] God is sovereign.

[1] Lam. iii. 51; cp. Vulg. *Oculus meus depraedatus est animam meam.*
[2] Ps. cxix. 37.

ha il chorpo . chosi adonque fazia lo homo che chon la ueduta esterna delli hochij he ueduta interna dello intelleto . cerchi di chonossere DIO suo chreatore[a] he il beneplacito della sua uollonta . he non la chreatura sia il suo fine che il fa smarire dal chreatore .

CXIX[b].

Perche in uerita . ogni uolta che lo homo uede una chossa he si smenticha DIO che la ha fato per lo homo elgia pechato . perzioche se uno tuo amicho donandoti una chossa che tu la tengi in memoria sua . uedendola tu he smentichandoti
127[a] del tuo amicho | tu hai offexo lo amicho tuo . chossi fa lo homo che uedendo la chreatura he non auendo in me[mo]ria il chreatore che per ammore de lo, homo la ha chreato . elgi pecha chontra DIO chreatore[c] suo de ingratitudine . cholui adonque che uedera le done he si smentichera de DIO che per bene del homo chreo la dona elgi la amera he dessiderara . he talmente prorompera quessta sua libidine che elgi ammera ogni chossa simille alla chossa ammata . che percio naque quel pechato del qualle he uergogna hauerne memoria . se lo homo adonque ponera freno alli hochij suoi dominera il sensso il quale non polle dessiderare quello che non lie apresentato . he chossi stara la charne sogeta al spirito imperoche si chome la naue nom polle chaminare senzza uento . chosi la charne senza il senso nom polle pecharre . che sia poi neccessario al penitente il conuertire le fabule im horatione lo dimosstra la
127[b] ragione se giamai | non fusi prececeto di DIO . perche in ogni parolla otiossa pecha lo homo he il pechato DIO nosstro il scancella per la horatione[d] imperoche . la oratione he auochato della anima . la oratione he medicina della anima . la oratione he diffessa del chore . la oratione he arme della fede . la oratione he freno del senso . la oratione he salle della charne che non la lassia putrefare di pechato . he ui dicho che la oratione he mani della uitta nosstra . onde lo homo che

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[a] الله خالِق.
[b] سورة الصّلوة.
[c] الله خالِق.
[d] الله غفور.

and giveth no sustenance to the body. Even so then let man do, for with the outward sight of his eyes and the inward sight of his mind he should seek to know God his creator [a] and the good-pleasure of his will, and should not make the creature his end, which causeth him to lose the creator.

CXIX [b].

'For verily every time that a man beholdeth a thing and forgetteth God who hath made it for man, he hath sinned. For if a friend of thine should give thee somewhat to keep in memory of him, and thou shouldest sell it and forget thy friend, | thou hast 127[a] offended against thy friend. Even so doth man; for when he beholdeth the creature and hath not in memory the creator, who for love of man hath created it, he sinneth against God his creator [c] by ingratitude.

'He therefore who shall behold women and shall forget God who for the good of man created woman, he will love her and desire her. And to such degree will this lust of his break forth, that he will love everything like unto the thing loved: so that hence cometh that sin of which it is a shame to have memory. If, then, man shall put a bridle upon his eyes, he shall be lord of the sense, which cannot desire that which is not presented to it. For so shall the flesh be subject to the spirit. Because as the ship cannot move without wind, so the flesh without the sense cannot sin.

'That thereafter it would be necessary for the penitent to turn story-telling into prayer [1], reason itself showeth, even if it | were not 127[b] also a precept of God. For in every idle word [2] man sinneth, and our God blotteth out sin by reason of prayer [d]. For that prayer is the advocate of the soul; prayer is the medicine of the soul; prayer is the defence of the heart; prayer is the weapon of faith, prayer is the bridle of sense; prayer is the salt of the flesh that suffereth it not to be corrupted by sin. I tell you that prayer is the hands of our life, whereby the man that prayeth shall defend

[a] God is the creator. [b] The Chapter on prayer. [c] God is the creator. [d] God is the pardoner.

[1] See above, 107[a] (p. 233). [2] Cp. Matt. xii. 36.

fa oratione difendera se stesso il giorno del iuditio . perche elgi sanera la anima sua da pechato quiui in terra . he chonseruera il chore suo che non sia tochato da chatiui desiderij offendendo satana . perche retinera il senso nella leggie di DIO . he la sua charne chaminera in iusstitia riceuendo da DIO quanto elgi dimandera . Viue DIO[a] alla chui pressenzza siamo che lo homo senza horatione . elgie chossi posibile che lui sia homo da bene hoperare chome posibile . il mutto |
128[a] narare al ciecho la sua chaussa . chome he possibile la fisstula sanarsi senza onguento . diffendersi senza motto . offendere senza arme . nauigare senzza timone . he chonsseruare charne morta senzza salle perche inuero chi non ha mano nom pole riceuere . se lo homo potessi chonuertire il stercho in horo he il fango in zucharo che farebe . tacendo allora iessu rissposero li dissepoli ogniuno non farebe altro exercitio che fare horo he zucharo . allora disse iessu hora perche non chõuerte lo homo il stolto fabullare in oratione . elgi forsi dato da DIO[b] il tempo azioche elgi offenda DIO certo no . percio che principe darebe una citta al suo sudito azioche li facessi guera . Viue DIO[a] che se lo homo chonossese chome si trasforma la anima per il uano parllare che elgi . piu pressto si troncheria la lingua chon li denti che parllare . ho missero monddo perche ogidi non si chongregano li
128[b] homeni per fare | oratione . ma nelli portichi del tempio he nello isstesso tempio satana uia il sachrificio del uano parllare he quello che peggio he . de chosse che no ne posso senza uergogna parllare .

CXX[c].

Il fruto del uano parllare he quessto . che indebolisse lo intelleto per modo che non e habille ha riceuere la uerita . si chome uno chauallo hasuefato a portare una onzia di bonbaze nom pole portare cento lire di pietre . Ma quello che pegio he lo homo che spende il tempo in burlle . quando elgi fara

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[a] بالله حيّ.
[b] الله معطى.
[c] [الكلام] سورة الكلامى.

himself in the day of judgement: for he shall keep his soul from sin here on earth, and shall preserve his heart that it be not touched by evil desires[1]; offending Satan because he shall keep his sense within the law of God, and his flesh shall walk in righteousness, receiving from God all that he shall ask.

'As God liveth[a] in whose presence we are, a man without prayer can no more be a man of good works than a dumb man can | plead his cause to a blind one; than fistula can be healed without 128[a] unguent; a man defend himself without movement; or attack another without weapons, sail without rudder, or preserve dead flesh without salt. For verily he who hath no hand cannot receive. If man could change dung into gold and clay into sugar, what would he do?'

Then, Jesus being silent, the disciples answered: 'No one would exercise himself in any way other than in making gold and sugar.'

Then said Jesus: 'Now why doth not man change foolish story-telling into prayer? Is time, perchance, given him by God[b] that he may offend God? For what prince would give a city to his subject in order that the latter might make war upon him? As God liveth[a], if man knew after what manner the soul is transformed by vain talking he would sooner bite off his tongue with his teeth than talk. O wretched world! for to-day men do not assemble together for | prayer, but in the porches of the temple and in the 128[b] very temple itself Satan hath there the sacrifice of vain talk, and that which is worse—of things which I cannot talk of without shame.

CXX[c].

'The fruit of vain talking is this, that it weakeneth the intellect in such wise that it is not ready to receive the truth; even as a horse accustomed to carry but one ounce of cotton-flock cannot carry an hundred pounds of stone.

'But what is worse is the man who spendeth his time in jests. When he is fain to pray, Satan will put into his memory those

[a] By the living God. [b] God is the giver. [c] The Chapter on speech.

[1] Cp. Qorân xxix. *sub fin.*: 'Prayer preserveth from filthy crimes and from that which is blameable.'

oratione satana li metera in memoria le isstese burle . per modo che douẽdo piangere li suoi pechati per prouochare DIO [a] ha misserichordia he riceuere perdono delli suoi pechati . Ridendo prouocha DIO ha ira che li dara flagello he lo riprobera . Guai adonque ha cholloro che burllano he parllano
129[a] uanamente | . Ma se DIO nosstro ha in habominatione cholloro che burllano he parllano in uano . in che chonto tenira cholloro che mormorano he infamano il prossimo he in che stato sono cholloro che tratano di pechare chome di negotio somamente necessario . ho mondo inmondo che nom posso chõprendere quanto sarai da DIO punito [b] . cholui che uora adonque fare penitenzza ui dicho che elgi deue ha prezio di horo dare le sui parolle . Rissposero li suoi dissepoli hora chi chomprera le parole del homo ha precio di horo certo niuno . he chome fara elgi penitenzza certo he che elgi diuentera hauaro . Risspose iessu uoi hauete tanto graue il chore uosstro che io nom posso soleuarlo . onde in ogni parolla mi bissogna che io ui dicha il senso ma ringratiate DIO che uia datto [c] gratia di chonossere li missterij di DIO . non dicho che il penitente uendi il suo parllare ma dicho che quando elgi parlla riputi di getare uia lo horo . che pero quessto facendo si chome lo horo si spende in
129[b] chosse neccessarie chossi elgi parllera quando | sera neccessario ha parllare . he sichome niuno spende lo horo in chossa che li dia dano al chorpo . chossi non parlli in chossa che li dij dano alla anima.

CXXI [d].

[e] Quando il preside ha presso uno reo il quale lo essamini . he il cha[n]celiero scriua ditemi chome parlla talle homo. Rissposero li dissepoli, elgi parlla chon timore he al proposito per non dare sosspeto di se . he guarda di non dire chossa che spiazia

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[a] الله قهّار.

[b] ياخبيث الدّنيا لا اقدر ان اعرف كيف يعذّب الله بعالى بك منه.

[c] الله معطى.

[d] سورة الانسط [الانصات ؟].

[e] عطاه الله تعالى الى بنى ادم ملكان و يكتبان ما يعمل النّاس من خير و الشر منه.

same jests, insomuch that when he ought to weep over his sins to provoke God[a] to mercy and to win forgiveness for his sins, by laughing he provoketh God to anger; who will chastise him, and cast him out.

'Woe, therefore, to them that jest and talk vainly! | But if our 129[a]
God hath in abomination them that jest and talk vainly, how will he hold them that murmur and slander their neighbour, and in what plight will they be who deal with sinning as with a business supremely necessary? Oh impure world, I cannot conceive how grievously thou wilt be punished by God![b] He, then, who would do penance, he, I say, must give out his words at the price of gold.'

His disciples answered: 'Now who will buy a man's words at the price of gold? Assuredly no one. And how shall he do penance? It is certain that he will become covetous!'

Jesus answered: 'Ye have your heart so heavy that I am not able to lift it up. Hence in every word it is necessary that I should tell you the meaning. But give thanks to God, who hath given you[c] grace to know the mysteries of God[1]. I do not say that the penitent should sell his talking, but I say that when he talketh he should think that he is casting forth gold. For indeed, so doing, even as gold is spent on necessary things, so he will talk [only] when | it is necessary to talk. And just as no one spendeth 129[b]
gold on a thing which shall cause hurt to his body, so let him not talk of a thing that may cause hurt to his soul.

CXXI[d].

[e]'When the governor hath arrested a prisoner whom he examineth while the notary writeth down [the case], tell me, how doth such a man talk?'

The disciples answered: 'He talketh with fear and to the point, so as not to give suspicion of himself, and he is careful not to say

[a] God is victorious. [b] O wickedness of the world, I cannot know how the great God will punish you. *Inde.* [c] God is the giver. [d] The Chapter on listening in silence. [e] The great God gave to the sons of Adam two angels, and they write what people do, both of good and of wickedness. *Inde.*

[1] Cp. Mark iv. 11.

al preside ma cercha de dire chossa per la qualle elgi sia liberato . allora risspose iessu quessto doueria fare il penitente adonque per non perdere la anima sua imperoche . DIO ha dato[a] dui angioli ha ogni homo per chancelieri . luno scriuendo il bene he laltro il malle che fa lo homo . se lo homo adonque uolle misserichordia ri[ce]uere missuri il suo parllare piu che non si missura lo horo . |

130[a] CXXII[b].

Quanto alla auaritia che si chonuerti in ellemosine in uerita ui dicho . che si chome il pionbo ha per suo fine il centro chossi lo auaro ha per fine lo infferno[c] . perche allo auuaro lie imposibile posiedere bene ueruno im paradisso . sapete per che chagione per che io uelo diro Viue DIO[d] alla chui pressenza sta la anima mia che lo auaro sebene taze chon la lingua . chon le hopere dice non uie altro DIO che me imperoche quanto lui ha lo uolle spendere al suo piazere non rissguardando hal principio he fine suo . che nassie nudo he morendo il tutto lassia . hora ditemi se herode ui donasi ha chonsseruare uno giardino he uoi uollesste dissponerui chome patroni . non mandando ueruno fruto ha herode he quando herode mandasse per fruti uoi scaziaste li messi . ditemi uoi ui chonstituiresste Re di quelo giardino ce[r]to si . hora ui dicho che lo homo auaro chosi si chonstituisse DIO nelle fachulta sue che DIO lia dato . la auaritia he una sette del senso il quale hauendo
130[b] persso DIO per il pechato perche elgi | uiue di dilleto . nom potendo dilletarsi di DIO il quale lie asscoxo circha di chongregare[1] le chosse temporali le quali tiene chome suo bene . he tanto piu forte quanto piu si uede priuo di DIO che pero . la chonuerssione del pechatore he da DIO[e f] il quale dona la gratia dapentirsi . chome disse il padre nosstro dauit, quessta

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[a] الله معطى.
[b] سورة الخمس توب.
[c] خمس [وهو؟] وة.
[d] بالله حيّ.
[e] هدى الله فى توب.
[f] لا حول الا بالله منه.

[1] MS. *chongregaregare* (sic).

anything that may displease the governor, but seeketh to speak somewhat whereby he may be set free.'

Then answered Jesus: 'This ought the penitent to do, then, in order not to lose his soul. For that God hath given [a] two angels to every man for notaries, the one writing the good, the other the evil that the man doth. If then a man would receive mercy let him measure his talking more than gold is measured. |

CXXII [b].

130[a]

'As for avarice, that must be changed into almsgiving [1]. Verily I say unto you, that even as the plummet hath for its end the centre, so the avaricious hath hell for his end [c], for it is impossible for the avaricious to possess any good in paradise. Know ye wherefore? for I will tell you. As God liveth [d], in whose presence my soul standeth, the avaricious, even though he be silent with his tongue, by his works saith: "There is no other God than I." Inasmuch as all that he hath he is fain to spend at his own pleasure, not regarding his beginning or his end, that he is born naked, and dying leaveth all [2].

'Now tell me; if Herod should give you a garden to keep, and ye were fain to bear yourselves as owners, not sending any fruit to Herod, and when Herod sent for fruit ye drove away his messengers, tell me, would ye be making yourselves kings over that garden? Assuredly yea. Now I tell you that even so the avaricious man maketh himself god over his riches which God hath given him.

'Avarice is a thirst of the sense, which having lost God through sin because it | liveth by pleasure, and being unable to delight itself 130[b] in God, who is hidden from it, surroundeth itself with temporal things which it holdeth as its good; and it groweth the stronger the more it seeth itself deprived of God.

'And so the conversion of the sinner is from God [e f], who giveth

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[a] God is the giver. [b] The Chapter of the repentance of the miserly. [c] And he is a miser. [d] By the living God. [e] God guides to repentance. [f] There is no power except with God. *Inde.*

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[1] See above, 107[a] (p. 233). [2] Cf. Job i. 21; 1 Tim. vi. 7.

mutatione uiene dalla destra de DIO[a]. El bissogna che io ui dicha chome he lo homo se uollete sapere la penitenzza chome fare si deue he pero . hogidi rendiamo gratia ha DIO che cia fato gratia di chomunichare la sua uollõta chon il mio parllare . onde leuato le mani horo dicendo . signore DIO[b] omnipotente he misserichordiosso che per misserichordia ci chreassti dandoci il grado di homeni tuoi serui . chon la fede del nõtio tuo ueraze[c] . ti ringraziamo di ogni beneficio tuo he uolgiamo adorarti te sollo tutto il tempo della uitta nosstra[d] . piangendo li nosstri pechati fazendo horatione he ellemossine . digiunando he studiando la tua parolla .
131[a] amaesstranddo | quelli che sono ignoranti della tua uollonta . patendo dal monddo per tuo ammore he metendo la uitta alla morte per seruirti . tu signore saluaci[e] da satana da la charne he dal monddo . si chome tu saluassti li tuoi elleti per ammore di te steso he per ammore del nontio tuo[f] per il qualle ci chreassti . he per ammore di tutti li santi he profeti tuoi . Risspondeuano sempre li dissepoli chosi sia chosi sia ho signore . chosi sia ho misserichordioso DIO nostro[g] .

CXXIII[h].

Fato giorno il uenere di matina per tempo . iessu dapoi la oratione chonuocho li suoi dissepoli he disseli . sediamo[1] perche si chome hogidi DIO chreo lo homo del fango della terra[i] chossi ui diro che chossa he lo homo ha DIO piazendo[k] . seduti ogniuno iessu di nouo disse DIO nosstro per dimosstrare alle chreature sue la sua bonta he misserichordia . he la sua omnipotenta chon la liberalita he iustitia sua[l] fece

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[a] والله يهدى من يشاء منه.
[b] الله سلطان على كلّ شيء قدير والرّحمن الله توّاب.
[c] رسولك. [d] الله معبد.
[e] الله حافيظ. [f] رسولك. [g] الله سلطان. [h] سورة الاختيار.
[i] فى يوم الجمعة خلق الله ادم من طيّن.
[k] ان شا الله. [l] الله جواد ورّحمن و قدير وخير و عادل

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[1] MS. *suoi dissepoli he disse poli he disseli . sediamo*: surely a mere dittography.

the grace to repent. As said our father David[1]: "This change cometh from the right hand of God[a]."

'It is necessary that I should tell you of what sort man is, if ye would know how penitence ought to be done. And so to-day let us render thanks to God, who hath given us the grace to communicate His will by my word.'

Whereupon he lifted up his hands and prayed, saying: 'Lord God[b] almighty and merciful, who in mercy hath created us, giving us the rank of men, thy servants, with the faith of thy true messenger[c], we thank thee for all thy benefits and would fain adore thee only all the days of our life[d], bewailing our sins, praying and giving alms, fasting and studying thy word, instructing | those that are 131[a] ignorant of thy will, suffering from the world for love of thee, and giving up our life unto the death to serve thee. Do thou, O Lord, save us[e] from Satan, from the flesh and from the world, even as thou savedst thine elect for love of thine own self and for love of thy messenger[f] for whom thou didst create us, and for love of all thy holy ones and prophets.'

The disciples ever answered: 'So be it,' 'So be it, Lord,' 'So be it, O our merciful God[g].'

CXXIII[h].

When it was day, Friday morning, early, Jesus, after the prayer, assembled his disciples[2] and said to them: 'Let us sit down; for even as on this day God created man of the clay of the earth[i], even so will I tell you what a thing is man, if God please[k].'

When all were seated, Jesus said again: 'Our God, to shew to his creatures his goodness and mercy and his omnipotence, with his liberality and justice[l], made a composition of four things contrary

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[a] God guides whomsoever he pleases. *Inde.* [b] God is sovereign, omnipotent, the gracious, God gives penitence. [c] Thy prophet. [d] God is worshipped. [e] God keeps. [f] Thy apostle. [g] God is sovereign. [h] The Chapter on liberty (of choice). [i] On Friday God created Adam from mud. [k] If God will. [l] God is beneficent, the gracious, the powerful, good and just.

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[1] Ps. lxxvii. 10 (cp. Vulg.). [2] See note on opposite page.

una chompositione di quatro chosse chontrarie luna all altra .
131[b] he le uni|te intuno ogeto finalle qualle he lo homo . he
quessto he la terra, la aqua lo haere he il fuocho azioche
temperassi luno ha lo altro il suo esstremo . he fece di
quesste quatro chosse uno uasso quale he il chorpo del homo
di charne, ossa, sangue medole he pelle chon nerui he uene .
chon tutte le sui interiore . nel quale DIO chollocho la anima
he il senso chome dui mani di quessta uitta . dando per
stanzia al sensso hogni parte del chorpo il quale seli diffuse
chome holio . he alla anima dette per stantia il chore doue
unita chon il senso tutta la uita reggie . auendo chosi DIO [a]
chreato lo homo [b] dete nel homo uno lume il quale he chiamato
ragione . che douessi unire la charne il sensso he la anima
intun fine di hoperare per seruitio di DIO . onde ponendo
quessta opera nel paradisso he la ragione essendo sedota dal
sensso per opera di satana . la charne persse il riposso . il
senso persse il dilleto del quale uiue he la hanima persse la
sua bellezza . Resstato lo homo talle il senso che in traualgio
132[a] non si quieta ma cer|cha dilleto . non sendo reto dala ragione
seguita il lume che li dimosstra li hochij . onde nom potendo
li hochij uedere se non uanita se ingana he chossi ellegendo
le chosse terrene pecha . che pero bissogna che per misseri-
chordia di DIO sia illuminato di nouo la ragione del homo
ha chonossere il bene dal malle he il uero dilleto [cd] . il qualle
chonossendo si chonuerte ha penitenzza il pechatore . pero
ui dicho in uerita che se DIO signore nosstro [e] non illumina
il chore del homo niente gioua li ragionamenti delli homeni .
Risspose ioane adonque ha che serue il parllare delli homeni .
Risspose iessu, lo homo chome homo niente gioua per chon-
uertire lo homo ha pinitenzza ma lo homo chome mezzo che
DIO di esso si serue . chõuerte lo homo che pero hoperando
DIO chon sachreto moddo nel homo per sallute del homo [f] si
deue ogni homo asscoltare . azioche in tutti se riceue cholui

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[a] الله خالِق.
[b] خلق الله ادم.
[c] الله توّاب و الله مهدى.
[d] من يشاء.
[e] الله سلطان.
[f] الله فعلى خفيّ فى ابن ادم منه [يعمل؟] يعلم.

the one to the other, and united them | in one final object, which 131b
is man—and this is earth, air, water, and fire [1]—in order that each one might temper its opposite. And he made of these four things a vessel, which is man's body, of flesh, bones, blood, marrow, and skin, with nerves and veins, and with all his inward parts; wherein God placed the soul and the sense, as two hands of this life: giving for lodgement to the sense every part of the body, for it diffused itself there like oil. And to the soul gave he for lodgement the heart, where, united with the sense, it should rule the whole life.

'God [a], having thus created man [b], put into him a light which is called reason, which was to unite the flesh, the sense, and the soul in a single end—to work for the service of God.

'Whereupon, he placing this work in paradise, and the reason being seduced of the sense by the operation of Satan, the flesh lost its rest, the sense lost the delight whereby it liveth, and the soul lost its beauty.

'Man having come to such a plight, the sense, which findeth not repose in labour, but seeketh | delight, not being curbed by reason, 132a
followeth the light which the eyes show it; whence, the eyes not being able to see aught but vanity, it deceiveth itself, and so, choosing earthly things, sinneth.

'Thus it is necessary that by the mercy of God man's reason be enlightened afresh, to know good from evil and [to distinguish] the true delight [cd]: knowing which, the sinner is converted to penitence. Wherefore I say unto you verily, that if God our Lord [e] enlighten not the heart of man, the reasonings of men are of no avail.'

John answered: 'Then to what end serveth the speech of men?'

Jesus replied: 'Man as man availeth naught to convert man to penitence; but man as a means which God useth converteth man; so that seeing God worketh by a secret fashion in man for man's salvation [f], one ought to listen to every man, in order that among all may be received him in whom God speaketh to us.'

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[a] God is the creator. [b] God created Adam. [c] God gives repentance and shows the true way. [d] Whom he wishes. [e] God is sovereign. [f] God works (?) secretly in the sons of Adam. *Inde.*

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[1] Cp. below, 183b.

nel qualle ci parlla DIO . Risspose iachobo ho maesstro se
132[b] per forte uenira uno | falso proffeta he mẽdace dotore sotto pretessto di amaestrarci che fare dobiamo .

CXXIV.

Risspose iessu per simillitudine . elgi ua lo homo chon la rete ha pesscare nella quale molto pessie prende ma quelli che sono chatiui li geta uia . Elgi usisse lo homo ha seminare ma sollo il grano che chassca in tera bona frutificha . chossi fare douete uoi che ogniuno asscoltate he la uerita sollo riceuiste imperoche la uerita sollo fa fruto de uitta etterna . Risspose andrea hora chome si chonossera la uerrita . Risspose iessu ogni chossa chonfforme al libro di mose quello riceuete per uero . imperoche DIO he uno . la uerita he una . onde chonsequentemente la dotrina he una he il senso della dotrina he uno che pero . la fede he una[a] . io ui dicho in uerrita che[1] se non fusi stato scancellato la uerita dal libro di moisse DIO non haueria
133[a] dato ha dauit padre | nosstro il sechondo . he se il libro di dauit non fussi stato chontaminato DIO non haueria mandato ha me lo euangelio . imperoche il signore DIO nosstro he inmutabile [bc] he un sollo parllare affato ha tuti li homeni . onde quando uenira il nontio di DIO[d] uera ha puriffichare quanto hauerano li empij chontaminato nel libro mio . Risspose quello che scriue, ho maesstro che chossa fara lo homo quãdo si trouera la leggie chontaminata he parllera il falso proffeta . Risspose iessu grande he la tua dimanda ho barnaba pero ti dicho che in talle tempo pochi si saluano . imperoche non chonsiderano li homeni il fine suo che he DIO . Viue DIO[e] alla chui pressenza sta la anima mia che ogni dotrina che suiera lo homo dal fine suo che he DIO . che quella he pessima dotrina onde tre chosse chonsiderarai nella dotrina zio e lo ammore uersso DIO . la pieta uersso il prossimo he lo hodio uersso se stesso .

[a] الله واحد و علم واحد و دين واحد منه.
[b] لا يخلف الله. [c] الله قدّوس. [d] رسول الله.
[e] بالله حيّ.

[1] MS. *che che* (sic).

James answered: 'O Master, if perchance there shall come a | false prophet and lying teacher pretending to instruct us, what 132[b]
ought we to do?

CXXIV.

Jesus answered in parable: 'A man goeth to fish with a net, and therein he catcheth many fishes, but those that are bad he throweth away.

'A man went forth to sow, but only the grain that falleth on good ground beareth seed[1].

'Even so ought ye to do, listening to all and receiving only the truth, seeing that the truth alone beareth fruit unto eternal life.'

Then answered Andrew: 'Now how shall the truth be known?'

Jesus answered: 'Everything that conformeth to the book of Moses, that receive ye for true; seeing that God is one, the truth is one; whence it followeth that the doctrine is one and the meaning of the doctrine is one; and therefore the faith is one[a]. Verily I say unto you that if the truth had not been erased from the book of Moses, God would not have given to David our father | the second. 133[a]
And if the book of David had not been contaminated, God would not have committed the Gospel to me; seeing that the Lord our God is unchangeable[bc], and hath spoken but one message to all men. Wherefore, when the messenger of God[d] shall come, he shall come to cleanse away all wherewith the ungodly have contaminated my book.'

Then answered he who writeth: 'O Master, what shall a man do when the law shall be found contaminated and the false prophet shall speak?'

Jesus answered: 'Great is thy question, O Barnabas; wherefore I tell thee that in such a time few are saved, seeing that men do not consider their end, which is God. As God liveth[e] in whose presence my soul standeth, every doctrine that shall turn man aside from his end, which is God, is most evil doctrine. Wherefore there are three things that thou shalt consider in doctrine—namely, love towards God, pity towards one's neighbour, and hatred towards thyself, who hast offended God, and offendest him every day.

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[a] God is one, one knowledge, one religion. *Inde.* [b] God will not fail. [c] God is holy. [d] The apostle of God. [e] By the living God.

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[1] See Matt. xiii. 3–9 (parable given more fully below, 142[a] sq.).

chai offesso DIO he offendi ogni giorno onde ogni dotrina | 133[b] chontraria ha quessti tre chapi fugisila perche he pessima .

CXXV[a].

Ritornero hora alla auaritia . he dichoui che quando il senso uolle chongregare una chossa ouero tenacemente chonseruare dicha la raggione . chotal chossa heuera lla fine certo he che se essa hauera fine he pazia ammarlla onde bissogna ammare he seruare quello che non hauera fine . si chonuerta adonque in ellemossine la hauaritia bene donando quello che mallamente ha congregato . he guardissi che quello che dara la mano desstra non il sapia la sinistra[b] imperoche . li hipochriti quando fano ellemossina uolgiono essere ueduti he laudati dal mondo . Ma in uerita sono uani imperoche per cholui che hopera lo homo da cholui riceue la mercede[c] . se lomo adonque uolle riceuere chossa ueruna da DIO bissogna che elgi serua DIO . he guardate che quando fate ellemossina chonsiderate che | 134[a] date ha DIO quanto per ammore di DIO . onde non siate pigri nel dare he date quello che auete del milgiore per ammore di DIO . Ditemi uollete uoi riceuere chossa ueruna da DIO[d] chatiua no certo ho poluere he cenere . adonque chome hauete fede in uoi se darete chossa ueruna chatiua per ammore de DIO[e] . Melgio saria non dare niente che dare chossa chatiua perche non dãdo hauerete qualche scuxa sechondo il monddo . ma dando chossa trissta he seruando per uoi il milgiore quella[1] sera la scusa[f] he quessto he quanto uio da dire circha la peni-

[a] سورة الصّدقات.

[b] اذا اردیتم [اردتم] انّ تصدّقوا ادّیتم بیدکم الیمنی ولا یسمع یدکم الیسری منه.

[c] لمن فعلتم اجرکم علیه منه.

[d] واذا اردیتم [اردتم] من الله شیأ اردیتم خیر الاشیاء فاذا فعلتم عمل الصّدقة من الخیر منه [اعملوا؟] الصّدقة اعلموا.

[e] من ای دین عنده ینبغی ان یصدّق من الخبائس منه.

[f] اذا عطیتم الله تعالی من الخبائس ما قلتم عند الله معاه [معه؟] منه.

[1] So MS.: conj. *qualle*.

Wherefore every doctrine | that is contrary to these three heads 133[b]
do thou avoid, because it is most evil.

CXXV[a].

'I will return now to avarice: and I tell you that when the sense would fain acquire a thing or tenaciously keep it, reason must say: "Such a thing will have its end." It is certain that if it will have an end it is madness to love it. Wherefore it behoves one to love and to keep that which will not have an end.

'Let avarice then be changed into alms, distributing rightly what [a man] hath acquired wrongly.

'And let him see to it that what the right hand shall give the left hand shall not know' [b][1]. Because the hypocrites when they do alms desire to be seen and praised of the world. But verily they are vain, seeing that for whom a man worketh from him doth he receive his wages [c]. If, then, a man would receive anything of God, it behoveth him to serve God.

'And see that when ye do alms, ye consider that | ye are giving 134[a]
to God all that [ye give] for love of God. Wherefore be not slow to give, and give of the best of that which ye have, for love of God.

'Tell me, desire ye to receive of God anything that is bad? Certainly not, O dust and ashes! Then how have ye faith in you if ye shall give anything bad for love of God? [e]

'It were better to give nothing than to give a bad thing; for in not giving ye shall have some excuse according to the world: but, in giving a worthless thing, and keeping the best for yourselves, what shall be the excuse? [f]

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[a] The Chapter on almsgiving. [b] If you wish to give alms, you shall give with the right hand while your left hand hears (*sic*) it not. *Inde.* [c] To whomsoever you have done (it) your reward is incumbent on him. *Inde.* [d] If you desire anything from God, you desire the best of things. If you do a deed of charity (almsgiving), give alms of what is good. *Inde.* [e] According to what religion should he give alms of what is vile? *Inde.* [f] If you give unto God of what is vile, what can you say before God therewith? *Inde.*

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[1] Matt. vi. 3.

tenzza . Risspose bartolameo quanto tempo deue durare la penitenza . Risspose iessu mentre che lo homo he in stato di pechato debe sempre pentirsi he farne penitenzza onde sichome la uitta humana sempre pecca chossi sempre deue fare penitenzza . se uoi non uollete fare piu chonto delle scarpe uosstre che della anima uosstra posscia che ogni uolta che si ronpono quelle uoi le rachonziate . |

134[b] CXXVI[a].

Chonuochati iessu li suoi dissepolj . li mando ha dui ha dui per la regione de issdraele dicendo andate he predichate si chome hauete intesso li quali . inclinandosi limponeua la mano sopra il chapo dicendo . in nome de DIO[b] datte la sanita alli inffermi, scaziate li demonij he sganate issdraele di me dicendolj quello che io ho deto auanti il pontifice . si partirno adonque tutti saluo cholui che scriue chon iachobo he ioane he andorno per tutta iudea predichando la penittenzza si chome li haueua detto iessu . sanando ogni sorte de inffermita talmente che in issdraelle si chonfermo le parolle di iessu che DIO HE UNO he iessu he profeta di DIO[c] . uedendo loro tanta moltitudine fare quello che faceua iessu circha il sanare li inffermi . Ma li fioli del diauollo altro modo trouorno per perseguitare iessu he quessti herano li sacerdoti he scribi . onde inchominciorno ha dire che iessu asspiraraua alla
135[a] monarchia sopra issdraele ma temeua|no la plebe onde sechretamente tratauano chõtra di iessu . Disscorssa iudea ritornonorno li dissepoli ha iessu il quale li riceuete chome padre riceue li filgioli dicendo . ditemi chome ha hoperato il signore DIO nosstro[d] certo che ho ueduto satana chasscare sotto li uosstri piedi he uoi chalpestrallo chome fa il uignarolo la uua . Rissposero ho maestro habiamo sanato inffiniti inffermi he scaziato molti demonij che tormentauano li homeni . Disse iessu DIO[e] ui perdoni ho frateli perche hauete pechato

[a] سورة الاشركلة [الاشراك لله ؟]. [b] باذن الله.
[c] الله احد و عسى [عيسى] رسول [الله].
[d] الله سلطان. [e] الله غفور.

'And this is all that I have to say to you concerning penitence.' Barnabas answered: 'How long ought penitence to last?'

Jesus replied: 'As long as a man is in a state of sin he ought always to repent and do penance for it. Wherefore as human life always sinneth, so ought it always to do penance; unless ye would make more account of your shoes than of your soul, since every time that your shoes are burst ye mend them.' |

CXXVI[a].

134[b]

Jesus having called together his disciples, sent them forth by two and two[1] through the region of Israel, saying: 'Go and preach even as ye have heard.'

Then they bowed themselves and he laid his hand upon their heads, saying: 'In the name of God[b], give health to the sick, cast out the demons, and undeceive Israel concerning me, telling them that which I said before the high priest[2].'

They departed therefore, all of them save him who writeth, with James and John; and they went through all Judaea, preaching penitence even as Jesus had told them, healing every sort of sickness, insomuch that in Israel were confirmed the words of Jesus that God is one and Jesus is prophet of God[c], when they saw such a multitude do that which Jesus did concerning the healing of the sick.

But the sons of the devil[3] found another way to persecute Jesus, and these were the priests and the scribes. Whereupon they began to say that Jesus aspired to the monarchy over Israel. But they feared | the common people, wherefore they plotted against Jesus 135[a] secretly.

Having passed throughout Judaea the disciples returned to Jesus, who received them as a father receiveth his sons, saying: 'Tell me, how hath wrought the Lord our God?[d] Surely I have seen Satan fall under your feet[4] and ye trample upon him even as the vinedresser treadeth the grapes!'

The disciples answered: 'O Master, we have healed numberless sick persons, and cast out many demons[5] which tormented men.'

Said Jesus: 'God forgive you[e], O brethren, because ye have

[a] The Chapter of [?] associating others with God. [b] By the permission of God. [c] God is one and Jesus is his prophet. [d] God is sovereign. [e] God pardons.

[1] Cp. Mark vi. 7-13. [2] See above, 99[a] (p. 217). [3] See above, 50[b] (p. 113 and note). [4] Cp. Luke x. 18. [5] Cp. Luke x. 17.

chon dire habiamo sanato imperoche DIO ha fato il tutto . allora dissero habiamo parllato da stolti pero insegnaci chome dobiamo dire . Risspose iessu in ogni bona opera dite DIO[a] ha operato he in ogni chatiua dite io ho pechato . chossi faremo dissero li dissepoli . allora disse iessu hora che dice issdraele hauendo ueduto tanti homeni DIO fare per loro mani quelo che DIO affato per le mano mie . Rissposero li dissepoli dichono che DIO he sollo he che tu sei proffeta di DIO[b]. Risspose iessu chon lieta fazia sia benedeto il santo nome
135[b] di DIO[c] che non ha dissprezzato il desside|rio di me seruo suo he deto quessto andarno ha riposare.

CXXVII[d].

Partissi iessu dal disserto he hentro in ierusaleme . onde tutto il populo chorse al tempio per uederllo pero dapoi la letione di salmi iessu salli sopra il pinacholo doue saliua il scriba . he fato segno di silentio chon la mano disse sia benedeto il santo nome di DIO[c] ho fratelli che cia chreato del fango della terra he nõ di spirito ardente . per che pechando noi trouiamo misserichordia hapresso DIO[e] che satana non la trouera giamai perche per sua superbia . elgie inchorigibile dicendo sempre essere nobile per essere spirito ardente . Auete intesso fratelli quello che dice il padre nosstro dauit del nosstro DIO che elgi sie harechordato che siamo poluere . he che il spirito nosstro ua he non torna onde incio cia hauto misserichordia . Beati cholloro che chonosscono quesste parolle perche nom pecherano chontra il signore suo in etterno essendo che dapoi il pechato si
136[a] pentono . onde il pechato loro non dura . guai ha chollo|ro che si estoleno perche serano humilliati insino alle ardenti brase dello infferno . ditemi fratelli qualle he la chagione di essaltarsi uie forsi bene alchuno quiui in terra no certo imperoche . chome dice sallamone proffeta di DIO ogni chossa che he sotto il solle he uanita . ma se le chosse del mondo

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[a] الله ربّ.
[b] الله احد و عيسى رسول.
[c] بسم الله.
[d] سورة بنى ادم.
[e] الله رحمن.

sinned in saying "We have healed," seeing it is God that hath done all.'

Then said they: 'We have talked foolishly; wherefore, teach us how to speak.'

Jesus answered: 'In every good work say "God [a] hath wrought" and in every bad one say "I have sinned."'

'So will we do,' said the disciples to him.

Then said Jesus: 'Now what saith Israel, having seen God do by the hands of so many men that which God hath done by my hands?'

The disciples answered: 'They say that there is one God alone and that thou art God's prophet [b].'

Jesus answered with joyful countenance: 'Blessed be the holy name of God [c], who hath not despised the desire | of me his servant!' 135[b]
And when he had said this they retired to rest.

CXXVII [d]

Jesus departed from the desert and entered into Jerusalem; whereupon all the people ran to the temple to see him. So after the reading of the psalms Jesus mounted up on the pinnacle where the scribe used to mount, and, having beckoned for silence with his hand, he said: 'Blessed be the holy name of God [c], O brethren, who hath created us of the clay of the earth, and not of flaming spirit. For when we sin we find mercy before God [e], which Satan will never find, because through his pride he is incorrigible, saying that he is always noble, for that he is flaming spirit.

'Have ye heard, brethren, that which our father David saith of our God [1], that he remembereth that we are dust and that our spirit goeth and returneth not again, wherefore he hath had mercy upon us? Blessed are they that know these words, for they will not sin against their Lord eternally, seeing that after the sin they repent, wherefore their sin abideth not. Woe unto them | that 136[a]
extol themselves, for they shall be humbled to the burning coals of hell. Tell me, brethren, what is the cause for self-exaltation? Is there, perchance, any good here upon earth? No, assuredly, for as saith Solomon [2], the prophet of God: "Everything that is under the sun is vanity." But if the things of the world do not give us

[a] God is Lord. [b] God is one and Jesus is a prophet. [c] In the name of God. [d] The Chapter on the sons of Adam. [e] God the gracious.

[1] Cp. Ps. ciii. 14–17. [2] Eccles. i. 2, &c.

nõ ci presstano chagione di esstollersi nel chore nosstro molto meno ci da chagione la uitta nosstra . la quale he traualgiata da molte misserie possia che tutte le chreature infferiori al homo pugnano chontra di noi . ho quanti ha hocisso lo ardente hestate . ho quanti ha hocisso il gellato he fredo inuerno . quanti sono stati hocissi da saete he grandine . quanti sono somerssi nel mare per lo impeto de uenti . quanti sono morti per pesstilentia . per charestia . perche sono stati diuorati da fiere . morsi da serpenti he hopillati da cibi . ho infellice homo che si estole auendo tanti chontrapessi per essere assediato da tutte le chreature in ogni locho . ma che
136[b] diro della charne he il senso che dessidelrano sollo iniquita . del monddo che non offerisse se non pechato . delli reprobi che seruendo satana persseguitano chi uolle uiuere sechondo la leggie di DIO . certo he fratelli che se lo homo chome dice il padre nosstro dauit chon li hochij suoi chonsiderasse in etterno non pecharia . il esstolersi nel chore suo altro non he se non serare la pieta he misserichordia di DIO azioche non li perdoni . perche dice il padre nosstro dauit che DIO nosstro sie harechordato che siamo poluere he che il spirito nosstro ua he non torna . cholui che si esstole adonque nega di essere poluere onde nõ chonossendo la sua neccessita non dimanda agiuto che pero irrita DIO suo agiutatore[a] . Viue DIO[b] alla chui pressenza sta la anima mia che DIO perdoneria ha satana se satana chonossesi la sua misseria . he dimandassi misserichordia al suo chreatore il qualle he beneddeto in heterno . |

137[a] CXXVIII[c].

Adonque fratelli io homo . poluere he fango che sopra della terra chamino ui dicho che fate penitenzza he chonossete li pechati uosstri . io [ui dicho] ho fratelli che satana per uia della millitia Romana ui a inganati quando dicesste me essere DIO . pero guardatiue di non chredere ha loro perche sono chasscati nella malladitione di DIO[d] seruendo li dei falsi he bugiardi .

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[a] الله معين. [b] بالله حيّ.
[c] سورة الا تعبد الصّنم. [d] لعنة الله على المشركين منه.

cause to extol ourselves in our heart, much less doth our life give us cause; for it is burdened with many miseries, since all the creatures inferior to man fight against us. O, how many have been slain by the burning heat of summer; how many have been slain by the frost and cold of winter; how many have been slain by lightning and by hail; how many have been drowned in the sea by the fury of winds; how many have died of pestilence, of famine, or because they have been devoured of wild beasts, bitten of serpents, choked [1] by food! O hapless man, who extolleth himself having so much to weigh him down, being laid wait for by all the creatures in every place! But what shall I say of the flesh and the sense that desire | only iniquity; of the world, that offereth nought 136[b]
but sin; of the wicked, who, serving Satan, persecute whosoever would live according to the law of God? Certain it is, brethren, that if man, as saith our father David [2], with his eyes should consider eternity, he would not sin.

'To extol oneself in one's heart is but to lock up the pity and mercy of God, that he pardon not. For our father David saith [3] that our God remembereth that we are but dust and that our spirit goeth and returneth not again. Whoso extolleth himself, then, denieth that he is dust, and hence, not knowing his need, he asketh not help, and so angereth God his helper [a]. As God liveth [b] in whose presence my soul standeth, God would pardon Satan if Satan should know his own misery, and ask mercy of his Creator, who is blessed for evermore.' |

CXXVIII [c]. 137[a]

'Accordingly, brethren, I, a man, dust and clay, that walk upon the earth, say unto you: Do penance and know your sins. I say, brethren, that Satan, by means of the Roman soldiery, deceived you when ye said that I was God. Wherefore, beware that ye believe them not, seeing they are fallen under the curse of God [d], serving

[a] God aids. [b] By the living God. [c] The Chapter on Thou shalt not worship idols. [d] The curse of God on the polytheists. *Inde.*

[1] Or *obstructed*. [2] Ps. . . . ? [3] Ps. ciii. 14, 15.

chome li imprecho dauit padre nosstro dicendo, li dei delle genti sono argento he horo hopera delle mani loro . che hano hochij he non uedono, hano horechie he non sentono . hano nasso he non hodorano, hano bocha he non mangiano . hano lingua he non parllano hano mani he non tochano . hano piedi he non chaminano pero disse dauit padre nosstro pregando il nosstro DIO uiuo[a] . simili siano ha loro cholloro che li fano he chi si confidano in loro . ho superbia inaudita
137[b] che quessta del homo il quale | essendo chreato da DIO di terra si smenticha la sua chonditione he uolle fare DIO al suo piacere . onde tacitamente si burlla di DIO quassi dicendo non uie uttillita ueruna il seruire DIO . perche chossi dimosstra le hopere loro . A quessto ui uolleua ridure satana ho fratelli chon farui chredere me essere DIO perche non potendo io chreare una mossca he essendo passibile he mortale niuna utillita ui posso dare essendo che io di ogni chossa ho bissogno . hora chome in ogni chosa ui agiuteria chome he propio di DIO . noi addonque che habiamo DIO nosstro grande che il[1] tutto ha chreato chon la parolla sua[b] si burlaremo di gentilli he di loro dei . Fu dui homeni che assiese qui nel tempio per horare luno fariseo he laltro publichano . il fariseo ando hapresso il santuario he horando chon facia drita disse . io ti ringratio signore DIO[c] mio perche io no son chome li altri homeni pechatori che fano ogni scellerita he particholarmente |
138[a] chome quessto publichano . perche digiuno dui uolte alla setimana he do le decime di quanto possedo . il publichano staua di lontano prostato ha terra he perchotendossi il peto diceua chõ fazia inclinata . signore io no son degno di guardare il cielo ne il santuario tuo perche ho molto pechato habimi misserichordia . in uerita ui dicho che il publichano dissexe da il tempio milgiore del fariseo imperoche DIO nosstro[d] il

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[a] الله حيّ.

[b] الله كبر [أكبر] خلق كلّ شئ لا قوّة الا بالله منه. [c] الله سلطان.

[d] الله حكيم.

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[1] MS. *il il* (sic).

the false and lying gods; even as our father David[1] invoketh a curse upon them, saying: "The gods of the nations are silver and gold, the work of their hands; that have eyes and see not, have ears and hear not, have noses and smell not, have a mouth and eat not, have a tongue and speak not, have hands and touch not, have feet and walk not." Wherefore said David our father, praying our living God[a], "Like unto them be[2] they that make them and they that trust in them."

'O pride unheard-of, this pride of man, who | being created by 137[b]
God out of earth forgetteth his condition and would fain make God at his own pleasure! Wherein he silently mocketh God, as though he should say: "There is no use in serving God." For so do their works show. To this did Satan desire to reduce you, O brethren, in making you believe me to be God; because, I not being able to create a fly, and being passible and mortal, I can give you nothing of use, seeing that I myself have need of everything. How, then, could I help you in all things, as it is proper to God to do?

'Shall we, then, who have for our God the great God who hath created the universe with his word[b], mock at the Gentiles and their gods?

There were two men[3] who came up here into the temple to pray: the one was a Pharisee and the other a publican. The Pharisee drew nigh to the sanctuary, and praying with his face uplifted said: "I give thee thanks, O Lord my God[c], because I am not as other men, sinners, who do every wickedness, and particularly | as this publican; for I fast twice in the week and give tithes of 138[a]
all I possess."

'The publican remained afar off, bowed down to the earth, and beating his breast he said with bent head: "Lord, I am not worthy to look upon the heaven nor upon thy sanctuary, for I have sinned much; have mercy upon me!"

'Verily I say unto you, the publican went down from the temple in better case than the Pharisee, for that our God justified him[d],

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[a] God is living. [b] God is great, the creator of all, there is no power save with God. *Inde.* [c] God is sovereign [d] God is wise.

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[1] Ps. cxv. 4 8. [2] Cp. Vulg. *fiant.* [3] See Luke xviii. 10-14.

iustificho perdonandolj ogni suo pechato . Ma il farisseo dissexe pegiore de il publichano perche DIO nosstro il riprobo hauendo in habominatione le hopere sui .

CXXIX[a].

Si gloriera forsi la scure di hauer talgiato la selua doue lo homo affato uno giardino . no certo perche lo homo affato
138[b] il tutto he la scure con le mani sui . he tu homo ti glo|riherai di hauere fato bene ueruno hauendoti chreato DIO nostro di fango[b] . he operando DIO in te quanto bene si hopera . he perche dissprezi il prossimo tuo non sai che se DIO non ti chonseruasi[c] da satana che saressti pegiore di satana . hora non chonossi che uno sollo pechato fece il piu bello angelo chonuertire nel piu bruto demonio . he il piu perfeto homo che sia uenuto al monddo qual fu adamo il chonuerti in missero sottoponendolo ha quanto patiamo chon tutta la sua progenie . hora qual dechreto hai tu per il qualle tu possi uiuere al piazere tuo senza temere ueruno . Guai ha te fango perche per il tuo essaltarti sopra DIO tuo chreatorre[d] sarai prostrato soto li piedi di satana tuo insidiatore . he deto quessto iessu fece oratione auendo le mani leuate al signore .
139[a] he il popullo dicendo chosi sia chosi sia . | quando elgi fini
(138[a bis]) la oratione dissexe del pinacholo onde li fu apressentato molti inffermi . alli quali dete la sanita he si parti dal tempio onde simone leprosso il quale iessu haueua mondato lo inuito ha mangiare il pane . li sacerdoti he scribi che odiauano iessu renontiorno ha la millitia romana quello che iessu chontra di loro dei haueua deto . che pero cerchauano modo di amazarlo ma non il trouauano perche temeuano il populo . hentrato iessu nella chassa de simone si possero ha mẽssa he mangiando . hecho una dona per nome maria publicha pechatrice che hentro nella chassa he prostratasi in tera dietro alli piedi di iessu . chon le lachrime li lauaua he

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[a] سورة الغارور [الغرور].

[b] خلق الله ادمعف [ادم من] طين منه. [c] الله حافيظ.

[d] الله خالق.

forgiving him all his sin. But the Pharisee went down in worse case than the publican, because our God rejected him, having his works in abomination.

CXXIX[a].

'Shall the axe, perchance, boast itself[1] at having cut down the forest where a man hath made a garden? Nay, assuredly, for the man hath done all, yea and [made] the axe, with his hands.

'And thou, O man, shalt thou boast thyself | of having done 138[b]
aught that is good, seeing our God created thee of clay[b] and worketh in thee all good that is wrought?'

'And wherefore despisest thou thy neighbour? Knowest thou not that if God had not preserved thee[c] from Satan thou wouldst be worse than Satan?

'Now knowest thou not that one single sin changed the fairest angel into the most repulsive demon? And that the most perfect man that hath come into the world, which was Adam, it changed into a wretched being, subjecting him to what we suffer, together with all his offspring? What decree, then, hast thou, in virtue whereof thou mayest live at thine own pleasure without any fear? Woe unto thee, O clay, for because thou hast exalted thyself above God who created thee[d] thou shalt be abased beneath the feet of Satan who layeth wait for thee.'

And having said this, Jesus prayed, lifting up his hands to the Lord, and the people said: 'So be it! So be it!' | When he had 139[a]
finished his prayer he descended from the pinnacle. Whereupon (138[a bis])
there were brought unto him many sick folk whom he made whole, and he departed from the temple. Thereupon Simon, a leper[2] whom Jesus had cleansed, invited him to eat bread.

The priests and scribes, who hated Jesus, reported to the Roman soldiers that which Jesus had said against their gods. For indeed they were seeking how to kill him, but found it not, because they feared the people.

Jesus, having entered the house of Simon[3], sat down to the table. And while he was eating, behold a woman named Mary[4], a public sinner, entered into the house, and flung herself upon the ground behind Jesus' feet, and washed them with her tears,

[a] The Chapter on pride. [b] God created Adam from mud. [c] God keeps. [d] God is the creator.

[1] Cp. Isa. x. 15. [2] Cp. Matt. xxvi. 6. [3] See Luke vii. 36–50.
[4] See John xi. 2. The identification is traditional, but probably not correct.

chon onto preciosso li ongeua he chon li chapelli del suo chapo li sciugaua . si scandalizo simone chon ogniuno che mangiaua he nello chore loro diceuano se chostui fosi proffeta
139[b] chonosserebe chi he chome he questa dona onde | non si
(138[b bis]) laseria tochare . allora disse iessu simone io ti ho da dire una chossa . Risspose simone parla ho maestro chio dessidero la tua parola .

CXXX[a].

Disse iessu . elgli era uno homo il quale haueua dui debitorij luno doueua darli al suo chreditore cinquanta soldi he laltro cinque cento . onde non hauendo loro da pagare il patrone mosso ha misserichordia ha tutti dui dono il debito qualle . he di chosstoro che piu amassi il suo chreditore Risspose simone cholui al qualle fu donato il magiore debito . Disse iessu tu hai bene deto pero ti dicho guarda quessta dona he te stesso perche ambi dui herate debitori ha DIO . luno per la lepra del chorpo he laltro per la lepra de la hanima qualle he il pechato . DIO nosstro signore mosso ha misseri-chordia per le mie oratione[b] ha uolluto sanare ha te il chorpo
140[a] he ha lei la anima . | pero tu pocho ammi me perche pocho
(139[a]) hai riceuto in dono onde hentrando io in chassa tua nõ mi basiasti ne ongessti il chapo mio . Ma quessta dona uedi che subito hentrata in chassa tua sie possta alli mei piedi li qualli ha lauato chon le lachrime sui he chon preciosso onguento onti . onde in uerita ti dicho che lie rimesso molti pechati perche ha hammato molto he uoltato alla dona disse . uatene im paze perche il signore DIO nosstro ti ha perdonato li tuoi pechati[c] . ma guardati di non pechare piu la tua fede tia fato salua .

CXXXI[d].

Si achostorno ha iessu li suoi dissepoli dapoi la horatione di note . he dissero ho maestro chome fare dobiamo per fugire la superbia . Risspose iessu hauete uoi ueduto uno pouero inuitato

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[a] سورة الوقّاب. [b] الله كريم الله سلطان.
[c] الله سلطان و غفور. [d] سورة السفلى.

anointed them with precious ointment, and wiped them with the hairs of her head.

Simon was scandalized, with all that sat at meat, and they said in their hearts: 'If this man were a prophet he would know who and of what sort is this woman, and | would not suffer her to 139[b] touch him.' (138[b bis])

Then said Jesus: 'Simon, I have a thing to say to thee.'

Simon answered: 'Speak, O Master, for I desire thy word.'

CXXX[a].

Jesus said: 'There was a man who had two debtors. The one owed to his creditor fifty pence, the other five hundred. Whereupon, when neither of them had wherewithal to pay, the owner, moved with compassion, forgave the debt to each. Which of them would love his creditor most?'

Simon answered: 'He to whom was forgiven the greater debt.'

Said Jesus: 'Thou hast well said; I say unto thee, therefore, behold this woman and thyself; for ye were both debtors to God, the one for leprosy of the body, the other for leprosy of the soul, which is sin.

'God our Lord, moved with compassion through my prayers[b], hath willed to heal thy body and her soul. | Thou, therefore, lovest me 140[a] little, because thou hast received little as a gift. And so, when (139[a]) I entered thy house thou didst not kiss me nor anoint my head. But this woman, lo! straightway on entering thy house she placed herself at my feet, which she hath washed with her tears and anointed with precious ointment. Wherefore verily I say unto thee, many sins are forgiven her, because she hath loved much.' And turning to the woman he said: 'Go thy way in peace, for the Lord our God hath pardoned thy sins[c]; but see thou sin no more[1]. Thy faith hath saved thee.'

CXXXI[d].

His disciples drew nigh unto Jesus after the nightly prayer[2], and said: 'O Master, how must we do to escape pride?'

Jesus answered: 'Have ye seen a poor man invited to a prince's house to eat bread?'

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[a] The Chapter on the Giver. [b] God is merciful, God is sovereign.
[c] God is sovereign and pardons. [d] The Chapter on the mean (lowly).

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[1] Cp. John viii. 11. [2] Cp. above, 87[a] (p. 193, note 4).

140[b] da uno principe ha mangiare il pane . Risspose ioa|ne ho
(139[b]) mangiato io il pane da herode perche auanti che io ti chonosesi andauo ha pessare . he uendeua il pessie alla familgia di herode onde esso essendo uno giorno in conuito he auendo io portato hiui uno bel pessie mi fece stare ha mangiare hiui . Disse allora iessu hora chome mangiassti pane cho inffideli DIO ti perdoni [a] ho gioane ma di a me chome staui tu ha menssa . cerchasti di hauere il locho piu honorato dimandassti li cibi piu dellichati . parllassti nõ sendo interogato alla menssa . ti riputasti piu degno delli altri di sedere ha menssa . Risspose ioane Viue DIO [b] che io non ardiua di leuare li hochij uedendomi uille pesscatore mallamente uesstito sedere fra li baroni del Re . onde auendomi donato il Re uno pocho di charne parue ha me che il monddo mi chasscasi sopra il chapo per la grandezza del fauore che mi fece il Re . he dicho in uerita che se il Re fusi della nosstra leggie io lo |
141[a] haueria uolluto seruire tutto il tempo della mia uita . chrido
(140[a]) iessu taci ioane perche temo che DIO non fazia noi proffondare chome habirõ per la nosstra superbia . tremorno li dissepoli di spauento al parllare di iessu quando elgi di nouo disse . temiamo DIO che non ci proffondi per la nosstra superbia ho fratelli auete uoi intesso ioane chome si fa nella chassa di uno principe . guai alli homeni che uengono al monddo perche uiuendo chon superbia morirano chon ignominia he andarano in chonfussione . imperoche quessto monddo he una chassa doue DIO chonuita li homeni nella quale ha mangiato tutti li santi he profeti di DIO . he ui dicho in uerita che ogni chossa che riceue lo homo la riceue da DIO che pero lo homo doueria stare chon soma humilta . chonossendo la su[a] uillezza he la grandezza di DIO [c] cho il grande beneficio che ci fa nutrichandoci che pero . non he licito allo homo di dire ho perche chossi si fa he si dice nel monddo . ma
141[b] rissguardare se stesso ripu|tandossi, chome in uerita sie,
(140[b]) indegni di stare nel monddo alla mensa di DIO . Viue DIO [b]

[a] الله غفور.
[b] بالله حيّ.
[c] الله عظيم وربّ.

John answered: | 'I have eaten bread in Herod's house. For 140[b]
before I knew thee I went to fish, and used to sell the fish to the (139[b])
family of Herod. Whereupon, one day when he was feasting, I having brought thither a fine fish, he made me stay and eat there.'

Then said Jesus: 'Now how didst thou eat bread with infidels? God pardon thee[a], O John! But tell me, how didst thou bear thyself at the board? Didst thou seek to have the most honourable place? Didst thou ask for the most delicate food? Didst thou speak when thou wast not questioned at the table? Didst thou account thyself more worthy than the others to sit at table?'

John answered: 'As God liveth[b], I did not dare to lift up my eyes, seeing myself, a poor fisherman, ill-clad, sitting among the king's barons. Whereupon, when the king gave me a little piece of flesh, methought that the world had fallen upon my head, for the greatness of the favour that the king did unto me. And verily I say that, if the king had been of our Law, I | should have been 141[a]
fain to serve him all the days of my life.' (140[a])

Jesus cried out: 'Hold thy peace, John, for I fear lest God should cast us into the abyss, even like Abiram[1], for our pride!'

The disciples trembled with fear at the words of Jesus; when he said again: 'Let us fear God, that He cast us not into the abyss for our pride.

'O brethren, have ye heard of John what is done in the house of a prince? Woe to the men that come into the world, for as they live in pride they shall die in contempt and shall go into confusion.

'For this world is a house where God feasteth men, wherein have eaten all the holy ones and prophets of God. And verily I say to you, everything that a man receiveth, he receiveth it from God. Wherefore man ought to bear himself with deepest humility; knowing his own vileness and the greatness of God[c], with the great bounty wherewith he nourisheth us. Therefore it is not lawful for man to say: "Ah, why is this done and this said in the world?" but rather to | account himself, as in truth he is, unworthy to stand in 141[b]
the world at God's board. As God liveth[b], in whose presence my (140[b])

[a] God pardons. [b] By the living God. [c] God is great and Lord of all.

[1] See Num. xvi.

alla chui pressenza sta la anima mia che non si riceue chossa chossi pichola qui nel monddo da DIO[a] . che per richopenssa lo homo non debia spendere la uita pe[r] ammore de DIO . Viue DIO[b] che tu non pechasti ho ioane ha mangiare chon herode perche DIO ha quessto ti disspose azioche tu fussi maestro nosstro he di ogniuno che teme DIO . fate chossi disse iessu alli suoi dissepoli che uiuiate nel mondo chome uisse ioane nella chassa di herode . quãdo mangio chon lui il pane che in uerita sarete priui in tutto di superbia .

CXXXII.

Chaminando iessu per il mare di galilea . fu circhondato da una grande moltitudine di gente onde elgi assese sopra una nauicella la quale si scosto da terra per se stessa . he si fermo apresso ha terra quanto poteuasi udire la uoce di
142[a] iessu on|de si auicinorno ogniuno al mare he sentati asspe-
(141[a]) tauano la sua parolla . elgi adonque aperto la bocha sua disse, echo che usisse il seminatore onde seminando parte del seme chassco sopra la strada il quale . fu chonchulcato dalli homeni he mangiato dalli ucelj . parte chassco sopra le pietre onde naquendo per non hauere humore fu arsso dal solle . parte chassco nelle siepi onde chressendo le spine affochorno il seme . he parte chassco in terra bona onde frutificho sino al trentessimo, al sessagessimo he al centessimo . Di nouo disse iessu hecho che uno padre di familgia semino bono grano nel chãpo suo onde dormendo li serui del bon homo . vene lo innimicho del homo loro patrone he semino lo holgio sopra il buono seme . onde quando naque il grano fu ueduto grande quantita di holgio nato fra il grano . si hachosstorno li serui al suo patrone he dissero ho signore non seminasti bono seme nel champo tuo perche adonque uie nato grande quantita di holgio . Risspose il patrone buono seme seminai |
142[b] Ma mentre che dormiuano li homeni . il nemicho del homo
(141[b]) uene he semino lo holgio sopra il grano dissero li serui . ti piaze che noi andiamo ha chauare lo holgio fuori del grano .

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[a] الله معطى.

[b] بالله حيّ.

soul standeth, there is nothing so small received here in the world from [the hand of] God[a], but that in return man ought to spend his life for love of God.

'As God liveth[b], thou sinnedst not, O John, in eating with Herod, for it was of God's disposition thou didst so, in order that thou mightest be our teacher and [the teacher] of every one that feareth God. So do,' said Jesus to his disciples, 'that ye may live in the world as John lived in the house of Herod when he ate bread with him, for so shall ye be in truth free from all pride.'

CXXXII.

Jesus walking along the sea of Galilee was surrounded by a great multitude of folk, wherefore he went into a little boat[1] which lay a little off from the shore by itself, and anchored so near the land that the voice of Jesus might be heard. | Whereupon they all drew nigh 142[a] (141[a])
to the sea, and sitting down awaited his word. He then opened his mouth and said: 'Behold, the sower went out to sow, whereupon as he sowed some of the seed fell upon the road, and this was trodden under foot of men and eaten up of birds; some fell upon the stones, whereupon when it sprang up, because it had no moisture, it was burnt up by the sun; some fell in the hedges, whereupon when it grew up the thorns choked the seed; and some fell on good ground, whereupon it bare fruit, even to thirty, sixty, and an hundredfold.'

Again Jesus said[2]: 'Behold, the father of a family sowed good seed in his field: whereupon, as the servants of the good man slept, the enemy of the man their master came and sowed tares over the good seed. Whereupon, when the corn sprang up, there was seen sprung up among the corn a great quantity of tares. The servants came to their master and said: "O sir, didst thou not sow good seed in thy field? Wherefore then is there sprung up therein a great quantity of tares?" The master answered: "Good seed did I sow, | but while men slept the enemy of man came and sowed 142[b] (141[b])
tares over the corn."

'Said the servants: "Wilt thou that we go and pull up the tares from among the corn?"

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[a] God gives. [b] By the living God.

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[1] See Matt. xiii. 1–8. [2] See Matt. xiii. 24–30.

Risspose il patrone non fate quessto perche chauarete insieme il grano ma asspetate che uengi il tempo del richolto . perche andarete allora he racholgerete lo holgio fuori de il grano he il ponerete nel fuocho ha brugiarssi . ma il formento ponerete nel mio granaro . di nouo disse iessu, elgi ussise molti homeni ha uendere fichi onde hariuati loro im piazza li homeni che nõ cerchauano li boni fichi ma belle folgie . perzio nõ potetero uendere li fichi li homeni il che ueduto uno trissto citadino disse, certo chio posso diuentare richo . onde elgi chonuocho dui suoi filgioli he [dete] andete ha racholgere grande quantita di folgie chon chatiui fichi . li quali uendetero ha precio di horo imperoche li homeni forte si chompiazeuano di folgie . onde mangiando li homeni li fichi se inffermorno
143[a] di graue inffermita . Di nouo disse iessu hecho che | uno
(142[a]) citadino ha uno fonte del qualle tutti li citadini uicini riceuono aqua da lauare le loro inmonditie . ma il citadino lassia putrefare le sui uesstimenta . Di nouo disse iessu elgi usise dui homeni ha uendere pomi, luno uolle uendere la scorza del pomo ha pesso di horo non si churando della sostanza di pomi . he laltro cercha di donare li pomi sollo riceuendo per il uiaggio uno pocho di pane . ma li homeni chomprorno le scorze de li pomi a pesso di horo non si churando di cholui che li uole donare anzi dissprezandolo . he chossi quel giorno iessu parllo alla turba im parabole la quale hauendo licenziata elgi andete chõ li suoi dissepoli in naim . doue risuscito il fiolo della uedoua il quale chon la madre il riceuete in chassa ministrandolj .

CXXXIII[a].

Si hachostorno ha iessu li suoi dissepoli . he lo interogorno dicendo ho maesstro dici la significhatione delle parabole che
143[b] tu dicessti alla plebe . Risspo|se iessu elgi si hachosta la hora
(142[b]) di horare onde fata la oratione di uesspro diroui il senso delle parabole . fata la oratione si auicinorno li dissepoli ha iessu alli quali disse . lo homo che semina sopra la strada, sopra le

[a] سورة.

'The master answered: "Do not so, for ye would pull up the corn therewith; but wait till the time of harvest cometh. For then shall ye go and pull up the tares from among the corn and cast them into the fire to be burned, but the corn ye shall put into my granary."'

Again Jesus said: 'There went forth many men to sell figs. But when they arrived at the market-place, behold, men sought not good figs but fair leaves. Therefore the men were not able to sell their figs. And seeing this, an evil citizen said: "Surely I may become rich." Whereupon he called together his two sons and [said]: "Go ye and gather a great quantity of leaves with bad figs." And these they sold for their weight in gold, for the men were mightily pleased with leaves. Whereupon the men, eating the figs, became sick with a grievous sickness.'

Again Jesus said: 'Behold | a citizen hath a fountain, from **143**[a] (142[a])
which all the neighbouring citizens take water to wash off their uncleanness; but the citizen suffereth his own clothes to putrefy.'

Again Jesus said: 'There went forth two men to sell apples. The one chose to sell the peel of the apple for its weight in gold, caring nought for the substance of the apples. The other desired to give the apples away, receiving only a little bread for his journey. But men bought the peel of the apples for its weight in gold, caring nought for him who was fain to give them, nay even despising him.'

And thus on that day Jesus spake to the crowd in parables. Then having dismissed them, he went with his disciples to Nain, where he had raised to life the widow's son; who, with his mother, received him into his house and ministered unto him.

CXXXIII[a].

His disciples drew nigh to Jesus and asked him[1], saying: 'O Master, tell us the meaning of the parables which thou spakest unto the people.'

Jesus answered: | 'The hour of prayer draweth nigh; wherefore **143**[b] (142[b])
when the evening prayer[2] is ended I will tell you the meaning of the parables.'

When the prayer was ended, the disciples came near to Jesus and he said to them[3]: 'The man who soweth seed upon the road,

[a] The Chapter.

[1] Cp. Matt. xiii. 10. [2] See above, 87[a] (p. 193, note 4). [3] Cp. Matt. xiii. 18–23.

pietre, sopra li spini he in terra bona he cholui che amaesstra della parola di DIO . la qualle chassca sopra grande quantita di homeni . chassca sopra la strada quando peruiene alle horechie di marinari he merchatori li quali . per li uiagii longi che fano he per la uarieta di natione che pratichano satana li leua di memoria la parola di DIO . chassca sopra le pietre quando peruiene alle horechie di homeni di chorte perche per la grande chura che loro hano . di seruire il chorpo di uno principe nom penetra in loro la parolla di DIO onde sebene ui ano qualche memoria . subito che hano qualche tribullatione li usisse di memoria la parolla di DIO . perche loro non seruendo DIO [a] nõ possono sperare hagiuto da DIO [b] .

144[a] (143[a]) chassca nelle spine | quando peruiene alle horechie di cholloro che ammano la propia uitta . onde sebene chressie la parola di DIO in loro quando chressiono li dessiderij charnalli sofochano il seme bono della parola di DIO . perche le chomodita charnalli fano abãdonare la parolla di DIO . quello che chassca in terra bona he quando la parola di DIO peruiene alle horechie de cholui che teme DIO . onde fa fruto de uitta hetterna . in uerita ui dicho pero che in ogni stato quando lo homo teme DIO fara fruto in lui la parolla di DIO . de quello padre di familgia ui dicho in uerita che elgie DIO signore nosstro padre di ogni chossa per hauere chreato ogni chossa . Ma non e padre per natura perche non chapisse motto senza de il qualle non si polle generare . DIO nosstro [c] adõque de il qualle quessto monddo he il champo suo doue semina sono li homeni

144[b] (143[b]) he il seme he la parolla di DIO . onde quando sono negligen|ti li dottori ha predichare la parolla di DIO per hochuparssi nelli negotij del monddo . satana semina herrore nel chore deli homeni che pero sono uenuto inffinite sette di scellerata dotrina . chridano li santi he proffeti ho signore non dessti tu adonque bona dottrina alli homeni perche adonque ui sono

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[a] من لا يعملمو[يعمل ؟] لله تعالى لا يمكن ان يطالب عوناً من لله تعالى منه.

[b] الله معين.

[c] الله سلطان.

upon the stones, upon the thorns, upon the good ground, is he who teacheth the word of God, which falleth upon a great number of men.

'It falleth upon the road when it cometh to the ears of sailors and merchants, who by reason of the long journeys which they make, and the variety of nations with whom they have dealings, have the word of God removed from their memory by Satan. It falleth upon the stones when it cometh to the ears of courtiers, for by reason of the great anxiety these have to serve the body of a prince the word of God doth not sink into them. Wherefore, albeit they have some memory thereof, as soon as they have any tribulation the word of God goeth out of their memory: for, seeing they serve not God [a], they cannot hope for help from God [b].

'It falleth among the thorns | when it cometh to the ears of them **144**[a] that love their own life, whereupon, though the word of God grow (143[a]) upon them, when carnal desires grow up they choke the good seed of the word of God, for carnal comforts cause [men] to forsake the word of God. That which falleth on good ground is when the word of God cometh to the ears of him who feareth God, whereupon it bringeth forth fruit of eternal life. Verily I say unto you, that in every condition when man feareth God the word of God will bear fruit in him.

'Of that father of a family[1], I tell you verily that he is God our Lord; father of all things, for that he hath created all things. But he is not a father after the manner of nature, for that he is incapable of motion, without which generation is impossible. It is, then, our God [c], whose is this world; and the field where he soweth is mankind, and the seed is the word of God. So when the teachers are negligent | in preaching the word of God, through **144**[b] being occupied in the business of the world, Satan soweth error in (143[b]) the heart of men, whence are come countless sects of wicked doctrine.

'The holy ones and prophets cry: "O sir, gavest thou not, then, good doctrine to men? Wherefore, then, be there so many errors?"

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[a] Who serves not God cannot ask assistance from God. *Inde.* [b] God aids. [c] God is sovereign.

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[1] Contrast Matt. xiii. 37–43.

tanti herrori . Rissponde DIO io ho dato[a] bona dotrina alli homeni ma mẽtre che li homeni sono dediti alle uanita . satana uia seminato herrori per scancellare la legge mia . Dichono li santi ho signore noi disperderemo quessti herrori chon disstrugere li homeni . Rissponde DIO non fate quessto perche sono talmente uniti per parentado li fideli chon li inffidelj che si perdera il fidelle chon lo infidele ma asspetate . sino al iuditio che aquello tempo si racholgera li inffideli dali angioli
145[a] mei he[1] sarano scaziati chon satana nello infferno | . onde
(144[a]) li boni fideli uenirano nel mio regno . certo che molti padri inffideli genererano fioli fidelj per li qualli DIO asspeta[b] ha penitenzza il monddo.

CXXXIV.

Cholloro che portano li boni fichi sono li ueri dotori . che predichano bona dotrina ma il monddo che si chompiaze im buggie cercha dalli dottori folgie di belle parolle chon adullatione . il che uedendo satana si unisse chon la charne he il senso he porta grande chopia di folgie per la quantita di chosse terrene nelle quali chuopre il pechato . il qualle riceuendo lo homo se imfferma he disspone alla morte hetterna . il citadino che ha la aqua he la dona ha daltri per lauare le loro immonditie la sua aqua . lassando putrefare le sui uestimenti he il dotore che ha daltri predicha la penitenzza he lui
145[b] sempre sta im pechato . ho | missero perche non li angioli ma
(144[b]) la sua linggua scriue sopra lo haere la pena che li chonuiene . Se uno hauessi la lingua di ellefante he il chorpo restante fussi chome una formicha picholo non sarebe mosstruossa chossa quessto certo si . hora in uerita ui dicho che elgie piu mostruosso cholui che predicha ad altri la penitenzza ma lui non si pente delli suoi pechatj . Quelli du homeni che uendeno pomi sono uno che predicha per ammore di DIO onde non adulla ueruno ma predicha in uerita . non ricerchando se non il nutrimento da pouero Viue DIO[c] alla chui pressenzza sta la

[a] الله معطى. [b] الله صبر [صبور]. [c] بالله حيّ.

[1] MS. *he he* (sic).

'God answereth: "I have given[a] good doctrine to men, but while men have been given up to vanity Satan hath sowed errors to bring to naught my law."

'The holy ones say: "O Sir, we will disperse these errors by destroying men."

'God answereth: "Do not so, for the faithful are so closely joined to the infidels by kinship that the faithful will be lost with the infidel. But wait until the judgement, for at that time shall the infidels be gathered by mine angels and shall be cast out with Satan into hell, | while the good faithful ones shall come 145[a] to my kingdom." Of a surety, many infidel fathers shall beget (144[a]) faithful sons, for whose sake God waiteth[b] for the world to repent.

CXXXIV.

'They that bear good figs are the true teachers who preach good doctrine, but the world, which taketh pleasure in lies, seeketh from the teachers leaves of fine words and flattery. The which seeing, Satan joineth himself with the flesh and the sense, and bringeth a large supply of leaves; that is, a quantity of earthly things, in which he covereth up sin; the which receiving, man becometh sick and ready for eternal death.

'The citizen who hath the water and giveth his water to others to wash off their uncleanness, but suffereth his own garments to become putrefied, is the teacher who to others preacheth penitence and himself abideth still in sin.

'O | wretched man, because not the angels but his own tongue 145[b] writeth upon the air the punishment that is fitting for him! (144[b])

'If one had the tongue of an elephant, and the rest of his body were as small as an ant, would not this thing be monstrous? Yea, of a surety. Now I say unto you, verily, that he is more monstrous who preacheth penitence to others, but himself repenteth not of his sins.

'Those two men that sell apples are—the one, he who preacheth for love of God, wherefore he flattereth none, but preacheth in truth, seeking only a poor man's livelihood. As God liveth[c], in whose

[a] God gives. [b] God is patient. [c] By the living God.

anima mia che tale homo non e riceuto dal monddo ma sibene
disprezato . Ma cholui che uende le scorze ha pesso di horo
he dona il pomo elgie cholui che predicha per piacere alli
homeni . onde addulando il monddo perde la anima chi seguita
la sua adulatione . ho quãti inzio sono periti . Risspose allora
146[a] cholui che scri|ue he disse chome si deue asscoltare la parolla
(145[a]) di DIO he chome si deue chonossere chi predicha per ammore
di DIO . Risspose iessu asscoltare si deue cholui che predicha
chome se parllassi DIO quando elgi predicha bona dotrina .
perche DIO parlla per la bocha sua . Ma cholui che non
riprende li pechati hauendo risspeto ha perssone particholari
adulando . si deue fugire chome uno horido serpente perche
in uerita lui auellena il chore humano . intendete uoi . io ui
dicho in uerita che si chome il ferito non a bissogno di belle
fassie da ligarli le piage sui ma sibene di buono onguento .
che chossi il pechatore non a bissogno di bello parllare ma
sibene di bone riprenssioni azioche cessi di pechare .

CXXXV[a].

Disse allora pietro . ho maesstro dici chome sarano tor-
146[b] mentati li danati he quanto starano nello in|ferno azioche
(145[b]) fugissca lo homo il pechare . Risspose iessu ho pietro grande
he la tua dimanda nondimeno piazendo ha DIO ti rispondero .
sapiate adonque che lo infferno he uno sebene ha sette cẽtri
luna piu infferiore dello altro[1] . onde si chome di sette sorte
sono il pechato che chome sette porte dello imferno lo ha
generato satana chossi ui sono hiuui sette pene . Perche
il superbo che he il piu alto di chore sara proffondato nel
piu basso centro doue passera per tutti li superiori centri .
patendo hiuui tutte le pene che hiuui sono[b] . he si chome
qui cercha di essere superiore ha DIO per uollere fare al

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[a] سورة عذاب جهنم.

[b] متكبر عذاب.

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[1] First hand has 'luno . . . altro'; the second hand has 'luna . . . altra.'

presence my soul standeth, such a man is not received by the world, but rather despised. But he who selleth the peel for its weight in gold, and giveth the apple away, he it is who preacheth to please men: and, so flattering the world, he ruineth the soul that followeth his flattery. Ah! how many have perished for this cause!'

Then answered he who writeth | and said: 'How should one 146[a] (145[a])
listen to the word of God, and how should one know him that preacheth for love of God?'

Jesus answered: 'He that preacheth should be listened to as though God were speaking, when he preacheth good doctrine; because God is speaking through his mouth. But he that reproveth not sins, having respect of persons, flattering particular men, should be avoided as an horrible serpent, for in truth he poisoneth the human heart.

'Understand ye? Verily I say unto you, even as a wounded man hath no need of fine bandages to bind up his wounds, but rather of a good ointment, so also hath a sinner no need of fine words, but rather of good reproofs, in order that he may cease to sin.'

CXXXV[a].

Then said Peter: 'O Master, tell us how the lost shall be tormented, and how long they shall be in hell, | in order that man 146[b] (145[b])
may flee from sin.'

Jesus answered: 'O Peter, it is a great thing that thou hast asked, nevertheless, if God please, I will answer thee. Know ye, therefore, that hell is one[1], yet hath seven centres one below another. Hence, even as sin is of seven kinds, for as seven gates of hell hath Satan generated it: so are there seven punishments therein.

'For the proud, that is the loftiest in heart, shall be plunged into the lowest centre, passing through all the centres above it, and suffering in them all the pains that are therein[b]. And as here he seeketh to be higher than God, in wishing to do after his own

[a] The Chapter on the pains of hell. [b] The punishment of the proud.

[1] Cp. above, 60[b] sq. In the Qorân the torments of hell are described with some vividness: cf. e.g. xxii (close-fitting garments of fire); lvi (burning winds, scalding water, and black smoke); lxxvii (dense columns of smoke, which afford no shelter from the heat); but there is no such systematic arrangement, and no elaborate relation between sin and punishment, as here. For the significance of the arrangement according to the scheme of the 'Seven Capital Sins,' see Introd.

suo moddo al chontrario di quello che chomandda DIO . non uollendo chonossere superiore ueruno sara hiuui possto sotto li piedi di satana he diauoli suoi . che il chalpestrerano chome si fa la uua quando si fa il uino he sempre stara in derissione
147[a] (146[a]) he scerno de diauolj . [a] lo inui|diosso che quiui si rode del bene del prossimo he allegra del suo malle . discendera al sessto centro he hiui sara da quantita grande di serpe inffernali roduto . he ogni chossa che sera nello infferno li parera che prendino allegrezza del suo tormento he che si dolgiono che elgi non sia disseso al semitimo centro . che sebene nom polle chapire allegrezza ueruna li danati la iusstitia di DIO fara si che uedera chossi il missero inuidiosso . chome cholui che in sonio li pare uedere uno che lo sprezzi che pero ne sente tormento chosi sera lo hobieto al missero inuidiosso . che doue non he letitia ueruna li parera che ogniuno prendi allegrezza del suo malle he si dolgia che lui non habia peggio[a] . lo hauaro discendera al quinto centro doue patira soma pouerta chome patisse il richo hepullone . he li demonij per magiore tormento li offerirano quello che elgi dessiderara he quando la hauera alle mani altri diauoli chon uiolenzza quello leuerano[1]
147[b] (146[b]) di mano . con quesste | parole, Rachordati che tu non uollessti dare per ammore di DIO pero DIO non uolle che tu hora riceui . ho infelice homo chome si trouera in quel stato quando elgi si harechordera la habondantia passata he uedera la penuria pressente . he che poteua chon li beni che allora nom polle hauere aquisstare le hetterne dellitie . [b] al quarto centro andera il lusuriosso doue quelli che trassmutorno la uia datoli da DIO starano chome grano che si chucini inmerssi nello ardente stercho del diauollo . he hiuui sarano abbrazzati da horibilj serpenti inffernali . he quelli che chon meretrice hauerano pechato tutti quelli inmondi hatti se li chonuertirano in unione chon le furie infernalli . che sono demonij chome done li chui chapeli sono serpi . li chui hochij sono solfaro affochato . la chui bocha he uellenossa . la chui lingua he fiele .

[a] [عذاب الحسس] حسس عذاب.

[b] خبث شهوة عذاب.

[1] MS. apparently *gella leuerano.*

manner, contrary to that which God commandeth, and not wishing to recognize anyone above him: even so there shall he be put under the feet of Satan and his devils, who shall trample him down as the grapes are trampled when wine is made, and he shall be ever derided and scorned of devils.

[a] 'The envious, | who here chafeth at the good of his neighbour and 147[a]
rejoiceth at his misfortune, shall go down to the sixth centre, and (146[a])
there shall be chafed by the fangs of a great number of infernal serpents.

'And it shall seem to him that all things in hell rejoice at his torment, and mourn that he be not gone down to the seventh centre. For although the damned are incapable of any joy, yet the justice of God shall cause that it shall so seem to the wretched envious man, as when one seemeth in a dream to be spurned by some one and feeleth torment thereby—even so shall be the object set before the wretched envious man. For where there is no gladness at all it shall seem to him that every one rejoiceth at his misfortune, and mourneth that he hath no worse[a].

'The covetous shall go down to the fifth centre, where he shall suffer extreme poverty, as the rich feaster[1] suffered. And the demons, for greater torment, shall offer him that which he desireth, and when he shall have it in his hands other devils with violence shall snatch it from his hands with these | words: "Remember that 147[b]
thou wouldest not give for love of God; so God willeth not that (146[b])
thou now receive."

'Oh unhappy man! Now shall he find himself in that condition when he shall remember past abundance and behold the penury of the present; and that with the goods that then he may not have he could have acquired eternal delights!

[b] 'To the fourth centre shall go the lustful, where they that have transformed the way given them by God shall be as corn that is cooked in the burning dung of the devil. And there shall they be embraced by horrible infernal serpents. And they that shall have sinned with harlots, all these acts of impurity shall be transformed for them into union with the infernal furies; which are demons like women, whose hair is serpents, whose eyes are flaming sulphur, whose mouth is poisonous, whose tongue is gall,

[a] The punishment of the covetous. [b] The punishment of impurity.

[1] See above, 23[b] (p. 50), 114[a] (p. 247).

il chui chorpo he tutto ricinto[1] di ammi ritorti chome quelli
148[a] che si pilgiiano lo inchauto pessie . le chui | branche sono
(147[a]) de grifone . le chui ongie sono rasori . la chui natura di genitale sensso he fuocho . hora chon quesste si godera ogni lusuriosso le brasse inffernali che serano il suo letto . [a] Al terzo centro disscendera lo acidiosso che non uolle hoperare hora qui se fabrichano citta he pallazzi inmenssi . li quali fati subito bissogna dissfarli perche una pietra non e possta ha missura . le chui pietre grãdissime sono posste sopra le spalle dello accidiosso il qualle non a libero le mani per potere refriggerare il chorpo chaminando he solleuare il pesso . essendo che la accidia lia leuato le forze di brazzi he li piedi li sono inchatenati da serpi infernalli he quello che peggio he . li sono ha dietro li demonij che lo spingono he fano chasscare ha terra molte uolte sotto il pesso ne pero ueruno lo hagiuta ha leuare . onde stando troppo ha leuare dopia soma lie possta . [b] al sechondo centro disscendera il
148[b] gollosso hora qui uie charesstia talle | che non si mangiaseno
(147[b]) [che] scarpioni uiui he [se]rpenti uiui . li qualli dano tale tormento che saria melgio il non essere giamai nato che mangiare talle cibo . lie bene apressentato dalli demonij in aparẽzza cibi dellichati ma per hauere mani he piedi liggati chon chatene di fuocho . non possono dare di mano ha quello uento che li pare cibo ma quello che peggio he . quelli isstessi scorpioni che mangia perche diuorino il suo uentre per nom potere presto usscire smenbrano le parte sechrete del gollosso . li qualli ussciti sozi he inmondi chossi sporchi di nouo selli mangiano . lo irachondo disscendde al primo centro doue da tutti li diauoli he holtraggiato he quanti discendono danati infferiori ha lui . lo scernisscono he perchoteno fazendollo inchinare sopra la strada doue passano ponendoli li piedi sopra la golla . ma pero nom polle diffendersi per hauere mani he piedi liggati he quello che peggio he
149[a] nom polle sfogare la ira sua chon ol|tragiare altri per-
(148[a]) zioche . la sua lingua he hatachata chon uno ancino

[a] تنبل عذاب.

[b] عبد البدن عذاب.

[1] MS. riciuto.

whose body is all girt with barbed hooks like those wherewith they catch the silly fish, whose | claws are those of gryphons, whose 148[a]
nails are razors, the nature of whose generative organs is fire. (147[a])
Now with these shall all the lustful enjoy the infernal embers which shall be their bed.

[a] 'To the third centre shall go down the slothful who will not work now. Here are built cities and immense palaces, which as soon as they are finished must needs be pulled down straightway, because a single stone is not placed aright. And these enormous stones are laid upon the shoulders of the slothful, who hath not his hands free to cool his body as he walketh and to ease the burden, seeing that sloth hath taken away the power of his arms, and his legs are fettered with infernal serpents.

'And, what is worse, behind him are the demons, who push him, and make him fall to earth many times beneath the weight; nor doth any help him to lift it up: nay, it being too much to lift, a double amount is laid upon him.

[b] 'To the second centre shall go down the gluttonous. Now here there is dearth of food, to such a degree | that there shall be 148[b]
nought to eat but live scorpions and live serpents, which give (147[b])
such torment that it would be better never to have been born than to eat such food. There are offered to them indeed by the demons, in appearance, delicate meats; but for that they have their hands and feet bound with fetters of fire, they cannot put out a hand on the occasion when the meat appeareth to them. But what is worse, those very scorpions which he eateth that they may devour his belly, not being able to come forth speedily, rend the secret parts of the glutton. And when they are come forth foul and unclean, filthy as they are, they are eaten over again.

'The wrathful goeth down to the first centre, where he is insulted by all the devils and by as many of the damned as go down lower than he. They spurn him and smite him, making him lie down upon the road where they pass, planting their feet upon his throat. Yet is he not able to defend himself, for that he hath his hands and feet bound. And what is worse, he is not able to give vent to his wrath by | insulting others, seeing that his tongue 149[a]
is fastened by a hook, like that which he useth who selleth flesh. (148[a])

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[a] The punishment of the lazy. [b] The punishment of those who are slaves to the body.

simille ha quello che hatacha cholui che uendde la charne . [a] in quessto maladeto loeho uissera una pena generalle chomune ha tutti li centri chome una misstura di uarij grani per fare uno pane . perche il fuocho . il giacio . la tempessta . le saette . il solfaro . lo ardore . il fredo . il uento . la rabia . il spauento sara il tutto unito per iustitia di DIO he talmente che . il fredo non temperera il chaldo ne il fuocho temperera il giazio . ma ogniuno dara tormento al misero pechatore .

CXXXVI [b].

[c] In quessta malladeta stantia starano li inffideli in etterno . he talmente che se il monddo fussi pieno di grani di milgio he uno uccello ogni cento anni ne leuasi uno grano per uotare il monddo . se quando fussi uuoto li inffideli douessero andare im paradisso loro stariano chon
149[b] dilletto . Ma non uie | quessta speranzza perche nom polle
(148[b]) hauere fine il loro tormento . essendo che per ammore di DIO non uolssero ponere fine alloro pechato . Ma li fideli hauerano chonfforto perche hauera fine il loro tormento . si spauentorno li dissepoli quessto sentendo he dissero adonque li fideli deuono andare allo infferno . Rissposse iessu ogniuno sia chi si uolgia debe andare allo imfferno he bene uero che li santi he proffeti di DIO . ui anderano per uedere nom patendo pena ueruna he li iussti [1] sollo riceuendo timore he che sto dire . ui dicho che ui andera il nontio di DIO [d] per uedere la iusstitia di DIO [e] onde tremera lo infferno alla sua pressenzza . he perche elgi hauera charne humana tutti quelli che hano charne humana che serano im pena quanto tempo stara il nontio di DIO [d] ha uedere lo imfferno tanto tempo starano senzza pena . Ma ui stara tanto tempo quanto tempo ua ha serare he apprire
150[a] li hochij | . he quessto fara DIO azioche ogni chreatura
(149[a]) chonossca di hauere riceuto benefitio dal nontio di DIO [d] .

[a] عذاب بغير الحساب وه [وهو ؟] بن ادم.
[b] سورة على الكافرين عذاب ابدا. [c] وه مسكين بن ادم.
[d] رسول الله. [e] الله عادل وذو انتقام.

[1] MS. iussta.

[a] 'In this accursed place shall there be a general punishment, common to all the centres, like the mixture of various grains to make a loaf. For fire, ice, thunderstorms, lightning, sulphur, heat, cold, wind, frenzy, terror, shall all be united by the justice of God, and in such wise that the cold shall not temper the heat nor the fire the ice, but each shall give torment to the wretched sinner.

CXXXVI [b].

[c] 'In this accursed spot shall abide the infidels for evermore: insomuch that if the world were filled with grains of millet, and a single bird once in a hundred years should take away a single grain to empty the world—if when it should be empty the infidels were to go into paradise, they would rest delighted. But there is not | this hope, because their torment cannot have an end, seeing 149[b] (148[b])
that they were not willing for the love of God to put an end to their sin.

'But the faithful shall have comfort, because their torment shall have an end.'

The disciples were affrighted, hearing this, and said: 'So then the faithful must go into hell?'[1]

Jesus answered: 'Every one, be he who he may, must go into hell. It is true, however, that the holy ones and prophets of God shall go there to behold, not suffering any punishment; and the righteous, only suffering fear. And what shall I say? I tell you that thither shall come [even] the messenger of God [d], to behold the justice of God [e]. Thereupon hell shall tremble at his presence. And because he hath human flesh, all those that have human flesh and shall be under punishment, so long as the messenger of God [d] shall abide to behold hell, so long shall they abide without punishment. But he shall abide there [only] so long as it taketh to shut and open the eyes. |

'And this shall God do in order that every creature may know 150[a]
that he hath received benefit from the messenger of God [d]. (149[a])

[a] Punishments without number, and he is the son of Adam. [b] The Chapter on the perpetual torment of the infidels. [c] And he is the wretched son of Adam. [d] The prophet of God. [e] God is just and the avenger.

[1] In the Qorân also (cf. xix) the faithful must pass through hell, while infidels abide there eternally.

quando elgi ui andera tutti li diauoli stridendo cercherano di asscondersi sotto le ardente brasse dicendo luno allo altro . scampa scampa che elgi uiene machometo nosstro innimicho [a] il che sentendo satana si perchotera chom anbe le mani la fazia . he stridendo dira tu sei piu nobile di me al mio disspeto he quessto he iniusstamente fato . li fideli che sono in setanta dui gradi quelli deli dui ultimi gradi che hauerano hauto la fede senza bene hoperare . li uni atrisstandossi del bene hoperare he li altri delletandossi del malle starano nello infferno setanta millia hanni . dapoi li chui hani andera langiollo gabrielo allo infferno he sentira dire . ho machometo [b] doue sono le promesse fateci con dire che cholloro che hauera la tua fede non starano in etterno nello infferno [c] . allora ritornera lo angelo di DIO al parradisso
150[b] (149[b]) he apressatosi chon riuerenzza al nontio di DIO [d] | li [1] narera quanto hauera intesso . Allora parlera ha DIO il nontio suo [d] he dira signore DIO [e] mio rachordati la promessa fata ha me seruo tuo di cholloro che hano riceuto la mia fede . che loro non starano in etterno nello inferno . Risspondera DIO dimãda quanto uoi ho amicho mio che ti daro quanto dimãderai [f] .

CXXXVII [g].

Dira allora il nontio di DIO [d] . ho signore ui sono deli fideli stati nello infferno setanta millia hanni doue he signore la misserichordia tua [h] . pregoti signore che liberi cholloro da quelle ammare pene . Allora chomandera DIO alli quatro an-

[a] يا محمّد . شياطين عدوّ محمّد [محمد عدو الشياطين ؟]

[b] قال عيسى بعد ان يدخل عصاة المؤمنين جهنّم يجئ جبرائل الى جهنّم ويواجهه المؤمنين وهم يقول يا محمّد اين وعدك من يقبل دينك لاد [لن ؟] يبقى مخلّدا فى النّار فأذا جبرائل اخبر محمّدا بما سمع من عصاة المؤمنين فنادى محمّد ربّه فقال يا ربّ ان وعدك الحقّ وانت احكم الحاكمين فارسل الله تعالى جبرائل و ميكايل و اسرافيل و عذرائل فاخرجوهم من النّار وادخلوهم الجنّة منه .

[c] رسول الله . [e] الله سلطان . [f] الله معطى .

[g] سورة شفاعة محمّد بعد القيمة . [h] الله سلطان ورّحمن .

[1] Or *hegli* : MS. *he li*.

'When he shall go there all the devils shall shriek, and seek to hide themselves beneath the burning embers, saying one to another: "Fly, fly, for here cometh Mohammed our enemy![a]" Hearing which, Satan shall smite himself upon the face with both his hands, and screaming shall say: "Thou art more noble than I, in my despite, and this is unjustly done!"

'As for the faithful, who are in seventy-two grades, those of the two last grades, who shall have had the faith without good works—the one being sad at good works, and the other delighting in evil—they shall abide in hell seventy thousand years.

'After those years shall the angel Gabriel come into hell, and shall hear them say: "O Mohammed[b], where are thy promises made to us, saying that those who have thy faith shall not abide in hell for evermore?[c]"

'Then the angel of God shall return to paradise, and having approached with reverence the messenger of God[d] | shall narrate 150[b] (149[b])
to him what he hath heard.

'Then shall his messenger[d] speak to God and say: "Lord, my God[e], remember the promise made to me thy servant, concerning them that have received my faith, that they shall not abide for evermore in hell."

'God shall answer: "Ask what thou wilt, O my friend, for I will give thee all that thou askest[f]."

CXXXVII[g].

'Then shall the messenger of God[d] say: "O Lord, there are of the faithful who have been in hell seventy thousand years. Where, O Lord, is thy mercy[h]? I pray thee, Lord, to free them from those bitter punishments."

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[a] Mohammed the enemy of devils. [b] O Mohammed. [c] Said Jesus: 'After the sinning believers have entered Gehenna, Gabriel comes into Gehenna and is faced by the believers, and they say: O Mohammed! where is your promise to those who accept your religion that they will not remain for ever in the fire? And if Gabriel informs Mohammed of what he has heard from the sinning believers, then Mohammed will call to his master (Lord) saying, O Lord, thy promise is true and thou art the best judge of judges; then God will send Gabriel and Michael and Asrafil and Azrael and they will take them out of the fire and place them in paradise.' *Inde.* [d] The prophet of God. [e] God is sovereign. [f] God gives. [g] The Chapter of the intercession of Mohammed after the resurrection. [h] God is sovereign and the merciful.

gioli fauoriti da DIO che uadino allo infferno he chauino fuori ogniuno . che habia la fede de il nontio suo he li chõducha im parradisso il che farano he chossi sera il uadagno della fede de il nontio di DIO[a] . che quelli li qualli hauerano chreduto in lui sebene non hauerano hoperato bene essendo loro morti chon quella fede . annderano im parradisso dapoi
151[a] (150[a]) la | pena che io ho deto

CXXXVIII.

Fata la matina per tempo . tutti li homeni della citta chon le done he fanciuli uenero alla chassa doue iessu staua chon li suoi dissepoli he il pregorno dicendo . signore habi misserichordia di noi perche quessto hano li uermi hano roduto il grano he non riceueremo pane quessto hanno nel nosstro teritorio . Risspose iessu ho che timore he il uosstro nõ sapete che il seruo di DIO hellia tre hanni chontinuando la persecutione di hachab non uiste pane . nutrendossi sollamente di herbe he fruti saluatici[b] . Dauit padre nosstro proffeta di DIO dui hani stete mangiando fruti saluatici he herbe essendo persseguitato da saul . talmente che sollo dui uolte mangio pane . Rissposero li homeni siggnore loro herano proffeti di DIO nutriti di dilleto spirituale . he pero bene
151[b] (150[b]) durorno ma chome | farano quessti fanciuli he li mosstrorno la moltitudine di loro filgioli . hebe chompassione iessu allora della loro misseria he disse quanto tempo he lontano il richolto . Rissposero loro uinti giorni . allora disse iessu fate si che quessti uenti giorni hatendiamo ha degiunare he fare oratione perche DIO ui hauera misserichordia[c] . in uerita ui dicho che DIO ha dato quessta penuria perche quiui cominzio la pazia delli homeni he il pechato de issdraele . quando dissero me essere DIO ouero fiolo di DIO . degiunato decenoui giorni la matina del uiggessimo uisstero le champagne he choli choperto di grano maturo . onde chorssero da iessu he li rinontiorno il tutto il che auendo

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[a] رسول الله.

[b] اشدّ البلا على الانبيآء منه.

[c] الله رحمن.

'Then shall God command the four favourite angels[1] of God that they go to hell and take out every one that hath the faith of his messenger, and lead him into paradise. And this they shall do.

'And such shall be the advantage of the faith of God's messenger[a], that those that shall have believed in him, even though they have not done any good works, seeing they died in this faith, shall go into paradise after the | punishment of which I have spoken.' 151[a] (150[a])

CXXXVIII.

When morning was come, early, all the men of the city, with the women and children, came to the house where Jesus was with his disciples, and besought him saying: 'Sir[1], have mercy upon us, because this year the worms have eaten the corn, and we shall not receive any bread this year in our land.'

Jesus answered: 'Oh what fear is yours! Know ye not that Elijah, the servant of God, whilst for three years the persecution of Ahab continued, saw not bread, nourishing himself only with herbs and wild fruits[b]? David our father, the prophet of God, for two years ate wild fruits and herbs, being persecuted of Saul, insomuch that twice only did he eat bread.'

The men answered: 'Sir[1], they were prophets of God, nourished with spiritual delight, and therefore they endured well; but how | 151[b] shall these little ones fare?' and they showed him the multitude (150[b]) of their children. Then Jesus had compassion on their misery, and said: 'How long is it until harvest?' They answered: 'Twenty days.'

Then said Jesus: 'See that for these twenty days we give ourselves to fasting and prayer; for God will have mercy upon you[c]. Verily I say unto you, God hath caused this dearth because here began the madness of men and the sin of Israel when they said that I was God, or Son of God.'

When they had fasted for nineteen days, on the morning of the twentieth day, they beheld the fields and hills covered with ripe corn. Thereupon they ran to Jesus, and recounted all to

[a] The prophet of God. [b] The heaviest trial is on the prophets. *Inde.* [c] God is the Merciful.

[1] viz.: Gabriel, Michael, Rafael, and Uriel, as appears from 221[b]. N.B. The Spanish version (cf. Introd.) has there *Azrael* for Uriel, like the Arabic gloss here (p. 319).

[2] Or *Lord.*

intesso iessu resse le gratie ha DIO he disse . andate fratelli he racholgete il pane che DIO uia dato[a] . Racholssero li homeni tanto grano che non sapeuano doue chonsseruarllo che fu chagione di abondantia in issdraelle . Feccero chonsilgio li citadini per constituire iessu loro Re il qualle cho-|
152[a] nossendo fugite dalloro onde li dissepoli penorno quindici
(151[a]) giorni ha trouarllo .

CXXXIX.

Ritrouato iessu da quello che scriue he iachobo con ioane li quali piangendo dissero . ho maestro perche fugisti noi dollenti ti habiamo cerchato he piãgendo ti cerchano tutti li dissepolli Risspose iessu . io fugi perche io chonobi uno exercito de diauolj prepararmi quello che im pocho tempo uederete imperoche . si leuera chontra di me li principi di sacerdoti chonli uechij del populo he pilgierano potessta dal presside romano di ammazzarmi . perche temerano me uollere ussurpare il reggno sopra issdraelle . Ma che piu io saro uenduto he tradito da uno di mei dissepoli chome fu uendduto iosef in egitto ma pero . DIO iussto fara chasscare[b] chome dice il proffeta dauit, fara chasscare nella fossa cholui che tende lo inggano al prossimo suo . perche DIO mi saluera[c]
152[b] dalle mani loro he | mi leuera dal monddo . temetero li tre
(151[b]) dissepolli li qualli chonfforto iessu dicendo non temete perche niuno di uoi mi tradira onde riceuetero alquanto chonssolatione . il giorno uenente uenero ha dui ha dui trentasei delli dissepoli di iessu pero sedete in damassco asspetando li altri . he stauano ogniuno dollente perche chonosseuano iessu douerssi partire dal monddo onde elgi apperto la sua bocha disse . inffelice certo he chi chamina senzza sapere doue ha da hariuare . ma molto piu imfelice he cholui che potendo he sapendo di hariuare ha bono hosspitio . dessidera he uolle fermarsi nella strada piena di fanggo alla pioggia he pericholo di ladri . Ditemi fratelli quessto monddo elgi patria nosstra no certo imperoche fu

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[a] الله معطى. [b] الله ذنتقام [ذو انتقام]. [c] الله حافيظ.

him. And when he had heard it Jesus gave thanks to God, and said: 'Go, brethren, gather the bread which God hath given you [a].' The men gathered so much corn that they knew not where to store it; and this thing was cause of plenty in Israel.

The citizens took council to set up Jesus as their king; knowing which | he fled from them. Wherefore the disciples strove fifteen 152[a] (151[a])
days to find him.

CXXXIX.

Jesus was found by him who writeth, and by James with John. And they, weeping, said: 'O Master, wherefore didst thou flee from us? We have sought thee mourning; yea, all the disciples seek thee weeping.' Jesus answered: 'I fled because I knew that a host of devils is preparing for me that which in a short time ye shall see. For, there shall rise against me the chief priests with the elders of the people, and shall wrest authority to kill me from the Roman governor, because they shall fear that I wish to usurp kingship over Israel. Moreover, I shall be sold and betrayed by one of my disciples, as Joseph was sold into Egypt. But the just God shall make him fall [b], as saith the prophet David [1]: "He shall make him fall into the pit who spreadeth a snare for his neighbour." For God shall save me [c] from their hands, and | shall take me out 152[b] (151[b])
of the world [2].'

The three disciples were afraid; but Jesus comforted them saying: 'Be not afraid, for none of you shall betray me.' Whereat they received somewhat of consolation.

The day following there came, two by two, thirty-six of Jesus' disciples; and he abode in Damascus awaiting the others. And they mourned every one, for that they knew that Jesus must depart from the world. Wherefore he opened his mouth and said: 'Unhappy of a surety is he who walketh without knowing whither he goeth; but more unhappy is he who is able and knoweth how to reach a good hostelry, yet desireth and willeth to abide on the miry road, in the rain, and in peril of robbers. Tell me, brethren, is this world our native country? Surely not, seeing that the first

[a] God gives. [b] God is the avenger. [c] God keeps.

[1] Cp. Ps. ix. 15 and lvii. 6. [2] See below, 221[b].

scaziato il primo homo nel monddo chome in essillio . nel quale patisca la pena del suo herrore . si trouera forsi uno essule che non asspiri di anddare alla patria richa ritrouandossi im pouerta certo he . che la ragione il niega ma la essperienzza
153[a] il proua perche li ha|matori del monddo non uolgiono penssare
(152[a]) alla morte . anzi che quando di quella lie parllato non uolle sentirne parllare .

CXL[a].

Credete uoi ho homeni . che io sia uenuto al monddo chom priuilleggio che non ha hauto homo ueruno ne tampocho lo hauera il nontio di DIO[b] . essendo che DIO nosstro non chreo[c] lo homo per ponerllo nel monddo ma sibene per chollocharlo im paraddisso . certo he che cholui il qualle non spera de riceuere chossa ueruna da romani perche sono di leggie alliena ha lui, non uolle . lassiare la patria con quanto ha per non ui uenire piu he anddarre ha habitare Roma . he molto meno il faria quando si trouassi di hauere offeso cessare . chossi ui dicho in uerrita he sallamone proffeta di DIO mecho chrida : ho morte quanto he ammara la memoria tua ha cholloro che hebero pazze nelle loro richezze . io non dicho quessto perche
153[b] io habia da morire | hora essendo che io son sichuro di uiuere
(152[b]) inssino hapresso le fine del monddo . Ma ui parllero di quessto azioche imparate ha morire . Viue DIO[d] che oggni chossa che si fa una sollo fiata malle si fa onde per bene hoperare una chossa elgie neccessario di essercitarssi in quella . hauete ueduto li soldati che in tempo di paze si exercitano fra loro chome se fussero alla guera . Ma chome morira di bona morte lo homo che no impara bene morire . preciossa he la morte di santi nella pressenza di DIO disse il proffetta dauit sapete perche . io uello diro elgie perche si chome tutte le chosse rare sono preciosse . chossi per essere rara la morte di quelli che morono bene la loro morte he preciosa auanti di DIO chreatore nosstro[e] . certo he che ogni chossa la qualle

[a] سورة الموت. [b] رسول الله. [c] الله خالق.
[d] بالله حيّ. [e] الله خالق.

man was cast out into the world as to exile; and therein he suffereth the punishment of his error. Shall there perchance be found an exile who aspireth not to return to his own rich country when he findeth himself in poverty? Assuredly reason denieth it, but experience proveth it, because the | lovers of the world will not 153a
think upon death; nay, when one speaketh to them thereof, they (152b)
will not hearken to his speech.

CXL [a].

'Believe ye, O men, that I am come into the world with a privilege which no man hath had, nor will even the messenger of God [b] have it; seeing that our God created [c] not man to set him in the world, but rather to place him in paradise.

'Sure it is that he who hath no hope to receive aught of the Romans, because they are of a law that is foreign to him, is not willing to leave his own country with all that he hath, never to return, and go to live in Rome. And much less would he do so when he found himself to have offended Caesar. Even so I tell you verily, and Solomon [1], God's prophet, crieth with me: "O death, how bitter is the remembrance of thee to them that have rest in their riches!" I say not this because I have to die | now: seeing that 153b
I am sure that I shall live even nigh to the end of the world [2]. (152b)

'But I will speak to you of this in order that ye may learn to die.

'As God liveth [d], everything that is done amiss, even once [3], showeth that to work a thing well it is necessary to exercise oneself therein.

'Have ye seen the soldiers, how in time of peace they exercise themselves with one another as if they were at war? But how shall that man die a good death, who hath not learned to die well?

'"Precious is the death of the holy in the sight of the Lord," said the prophet David [4]. Know ye wherefore? I will tell you; it is because, even as all rare things are precious, so the death of them that die well, being rare, is precious in the sight of God our creator [e].

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[a] The Chapter on death. [b] The prophet of God. [c] God creates.
[d] By the living God. [e] God creates.

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[1] Ecclus. xli. 1. [2] Cp. below, 228a. [3] Text obscure.
[4] Ps. cxvi. 15.

inchominzia lo homo non sollo la uolle finire ma si sforza che habia buono fine la sua intentione . ho missero homo che precia piu li suoi chalziamenti che se stesso imperoche
154[a] (153[a]) quando elgi talgia il pane dilligentemente missu|ra hauanti che talgi il pano . he talgiato che he chon dilligenza il chusisse ma la uita sua che he nata per morire . che sollo non more cholui che non nascie . per qualle chagione li homeni non uolgiono missurare la loro uitta chon la morte . hauete ueduto uoi quelli che fabrichano che ha dogni pietra che pongono hano per fine il fondamento . misurando se he iussto azioche non chassci il muro . ho missero homo che chon soma roina chasscera la fabricha della uitta sua perche lui non ha mira al fondamento della morte .

CXLI[a].

Ditemi quando lo homo nassce chome nassce llo . certo he che elgi nassce nudo he quando he posto morto sotto terra che auantaggio ha elgi . uno uille linziolo doue he inuolto he quessto he il premio che li da il monddo . hora se li mezzi in oggni hopera deuono essere proportionati allo principio he fine
154[b] (153[b]) perche chonsseguissca la hopera buono fine | . che fine hora hauera lo homo che uolle terrene richezze . elgi morira chome dice dauit proffetta di DIO morira il pechatore di morte pessima[b] . se uno homo che choxisse pani ponesse traui in locho de fillo nella guchia per chusire le uestimenti chome hoteneria la hopera . certo he che elgi indarno operarebe he saria scernito dalli uicini . hora nõ uede lomo quessto di chontinuo fare quando elgi chongrega beni terreni . imperoche la morte he la guchia que nom pole passarlla li traui di beni terreni nondimeno si sforza il pazzo di cõtinuo per fare riusscire la hoppera . ma indarno he chi non il chrede al mio parllare mirí alli sepolchri che iuui trouera la uerita . cholui che uolle diuentare sapiente piu di ogni altro con timore di DIO studij il libro del sepolchro che hiuui trouera la uera dotrina per sua sallute . perche elgi sapera guar-

[a] سورة الموت. [b] موت اقبح.

'Of a surety, whenever a man beginneth aught, not only is he fain to finish the same, but he taketh pains that his design may have a good conclusion.

'O miserable man, that prizeth his hosen more than himself; for when he cutteth the cloth he measureth it carefully | before he cutteth it; and when it is cut he seweth it with care. But his life—which is born to die, insomuch that he alone dieth not who is not born—wherefore will not men measure their life by death? 154[a] (153[a])

'Have ye seen them that build, how for every stone that they lay they have the foundation in view, measuring if it be straight, that the wall fall not down? O wretched man! for with greatest ruin shall fall the building of his life, because he looketh not to the foundation of death!

CXLI[a].

'Tell me: when a man is born, how is he born? Surely, he is born naked. And when he is laid dead beneath the ground, what advantage hath he? A mean linen cloth, wherein he is wound: and this is the reward which the world giveth him.

'Now if the means in every work must needs be proportionate to the beginning and the end, in order that the work be brought to a good end, | what end shall the man have who desireth earthly riches? He shall die, as saith David[1], prophet of God: "The sinner shall die a most evil death[b]." 154[b] (153[b])

'If a man sewing cloth should thread beams instead of thread in the needle, how would the work attain [its end]? Of a surety he would work in vain, and be despised of his neighbours. Now man seeth not that he is doing this continually when he gathereth earthly goods. For death is the needle, wherein the beams of earthly goods cannot be threaded. Nevertheless in his madness he striveth continually to make the work succeed, but in vain.

'And whoso believeth not this at my word, let him gaze upon the tombs, for there shall he find the truth. He who would fain become wise beyond all others in the fear of God, let him study the book of the tomb, for there shall he find the true doctrine for his salvation. For he will know to beware of the world, the flesh,

[a] The Chapter on death.

[b] The worst death.

[1] Cp. Ps. civ. 35 (?).

darssi dal monddo, dalla charne he dal senso . uedendo per cibo di uermi chonsseruarsi la charne humana . Ditemi se
155[a] ui fusse una strada | talmente chonditionata che . nel mezzo
(154[a]) chaminãdo lo homo andassi sichuro ma chaminando alli estreme parti si rompessi il chapo che diresste uoi . uedendo li homeni chontresstare inssieme he hauere hemullatione di anddare piu sulli esstremi per ammazarsi . che stupore sarebe il uosstro certo che diressti che sono pazzi he frenetici he se frenetici non sonno sono dissperati . chossi elgie uero rissposero li dissepoli . allora lachrimando iessu disse sono pure in uerita talli li ammatori del monddo perche se uiuessero sechondo la raggione . la quale sta nel mezzo dello homo seguitariano la leggie di DIO he si saluariano dalla etterna morte . ma perche seguitano la charne he il monddo sono fernetici he chrudeli innimici di loro isstessi . chontendendo de uiuere piu superbamente he lasciuamente luno dello altro .

CXLII[a].

Vedendo iuda il traditore che iessu hera fuggito . perse
155[b] la speranzza di uenire potente nel mondo | perche elgi teneua
(154[b]) la borssa di iessu che di quanto li era dato per ammore di DIO seruaua . lui speraua che iessu diuentassi Re di issdraelle he chossi lui uenire homo potente . onde perssa quessta sperãzza disse fra se, se chostui fussi proffeta saperia che li robo li danari onde non haueria pazienzza he mi scazieria dal suo seruitio . chonossendo che io non chredo in lui he se lui fussi sauio non fugiria lo honore che DIO li uolle dare . pero melgio sera che io mi hachomodi chon li principi di sacerdoti he chon li scribbi he farissei he uedi di darllo in mano loro che chossi potro hotenire qualche bene[1] . onde fato la rissolutione dete hauisso alli scribi he farissei chome la chossa hera passata in nain . li quali fecero chonsilgio chon il somo sacerdote dicendo che faciamo noi se chostui diuenta Re certo he che la faremo malle . perche elgi uora

[a] سورة الخائن.

[1] MS. *bene hotenire.*

and the sense, when he seeth that man's flesh is reserved to be food of worms.

'Tell me, if there were a road | which was of such condition that 155[a]
walking in the midst thereof a man should go safely, but walking (154[a])
on the edges he would break his head; what would ye say if ye saw men opposing one another, and striving in emulation to get nearest to the edge and kill themselves? What amazement would be yours! Assuredly ye would say: "They are mad and frenzied, and if they are not frenzied they are desperate."'

'Even so is it true,' answered the disciples.

Then Jesus wept and said: 'Even so, verily, are the lovers of the world. For if they lived according to reason, which holdeth a middle place in man, they would follow the law of God, and would be saved from eternal death. But because they follow the flesh and the world they are frenzied, and cruel enemies of their own selves, striving to live more arrogantly and more lasciviously than one another.'

CXLII[a].

Judas, the traitor, when he saw that Jesus was fled, lost the hope of becoming powerful in the world, | for he carried Jesus' 155[b]
purse, wherein was kept all that was given him for love of God. (154[b])
He hoped that Jesus would become king of Israel, and so he himself would be a powerful man. Wherefore, having lost this hope, he said within himself: 'If this man were a prophet, he would know that I steal his money; and so he would lose patience and cast me out of his service, knowing that I believe not in him. And if he were a wise man he would not flee from the honour that God willeth to give him. Wherefore it will be better that I make arrangement with the chief priests and with the scribes and Pharisees, and see how to give him up into their hands, for so shall I be able to obtain something good.' Whereupon, having made his resolution, he gave notice to the scribes and Pharisees how the matter had passed in Nain. And they took counsel with the high priest, saying: 'What shall we do if this man become king? Of a surety we shall fare badly; because he is fain to reform the

[a] The Chapter on the traitor.

riformare il chulto di DIO sechondo il chosstume anticho perche elgi nom pole patire le traditione nosstre . hora che faremo sotto lo imperio di talle homo certo che periremo |
156[a] tutti chon li nosstri fioli . perche essendo scaziati dal nosstro
(155[a]) officio ci bissognera mendichare il pane . noi lodato DIO hora habiamo Re he presside che sono allieni dalla nosstra leggie . li quali non si churano della nosstra leggie si chome noi non si churiamo della loro . onde noi potiamo fare quello che uolgiamo che sebene pechiamo DIO nosstro he misserichordiosso talmente[a] . che chon il sachrificio he degiuno si placha ma chostui diuentando Re non si plachera se elgi non uedera il chulto di DIO chome scriue moisse . he quello che peggio he lui dice che il messia[b] non uera della stirpe di dauit chome cia deto uno suo principale dissepollo . ma dice che uenira della stirpe de issmaelle he che la promessa fu fata in issmaele he no in issach . hora qualle fruto nasscera se si lascia chostui uiuere certo he che uenirano li ismaeliti in riputatione hapresso Romani . he li darano im possesione la regione nosstra onde di nouo issdraelle sara sotto possto alla seruitu chome he stato per il passato . onde intessa la propossta
156[b] il | pontifice dete rispossta che bissognaua trataрne chõ herode
(155[b]) he chon il presside . perche la plebe he talmente inchinata ha lui che senzza la millitia nom potremo fare niente he piazia ha DIO che chon la millitia il potiamo passare quessto negotio . onde fato il chonsilgio fra loro deliberorno di prenderlo di notte quando il presside he herode ui ponerano le mani .

CXLIII[c].

Peruenuto in damassco tutti li dissepoli per uollonta di DIO . he iuda traditore quel giorno piu di ogni altro faceua dimosstratione di hauere hauto in dollore la abssenzza di iessu . che pero iessu disse guardissi ogniuno da cholui che senza o'chasione si sforzza di farti segno de hammarti . he DIO ci leuo lo intelleto che nom potessimo chonossere ha che fine

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[a] الله الرّحمن. [b] رسول. [c] سورة جوُج.

worship of God after the ancient custom, for he cannot away with our traditions. Now how shall we fare under the sovereignty of such a man? Surely we shall all perish | with our children: 156[a] for being cast out of our office we shall have to beg our (155[a]) bread.

'We now, praised be God, have a king and a governor that are alien to our law, who care not for our law, even as we care not for theirs. And so we are able to do whatsoever we list; for, even though we sin, our God is so merciful[a] that He is appeased with sacrifice and fasting. But if this man become king he will not be appeased unless he shall see the worship of God according as Moses wrote; and what is worse, he saith that the Messiah[b] shall not come of the seed of David (as one of his chief disciples hath told us), but saith that he shall come of the seed of Ishmael[1], and that the promise was made in Ishmael and not in Isaac.

'What then shall the fruit be if this man be suffered to live? Assuredly the Ishmaelites shall come into repute with the Romans, and they shall give them our country in possession; and so shall Israel again be subjected to slavery as it was aforetime.' Wherefore, having heard the proposal, the | high priest gave answer that he 156[b] must needs treat with Herod and with the governor, 'because the (155[b]) people are so inclined towards him that without the soldiery we shall not be able to do anything; and may it please God that with the soldiery we may accomplish this business.'

Wherefore, having taken counsel among themselves, they plotted to seize him by night, when the governor and Herod should agree thereto.

CXLIII[c].

Then came all the disciples to Damascus, by the will of God. And on that day Judas the traitor, more than any other, made show of having suffered grief at Jesus' absence. Wherefore Jesus said: 'Let every one beware of him who without occasion laboureth to give thee tokens of love'.

And God took away our understanding, that we might not know to what end he said this.

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[a] God is the Merciful. [b] Prophet. [c] The Chapter on the Gu'g (?).

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[1] See above, 46[a] (p. 103, note 5).

lui disse quessto . dapoi la uenuta de tutti li dissepoli iessu disse[1] ritorniamo in gallilea perche quessto mia deto lo angello di DIO che bissogna che io ui uadi . onde uno
157[a] (156[a]) sabbato di matina peruene iessu in na|zaret . chonossiuto iessu da cittadini ogniuno dessideraua di uederllo onde uno publichano per nome zacheo di picholla statura . nom potendo uedere iessu per la grande moltitudine asscese sopra uno sichomoro he iuui haspetaua che iessu passasi per quel locho quando andaua alla sinagoga . pero peruenuto iessu ha quel locho leuo li hochij suoi he disse . zacheo disscendi perche ogidi uolgio habitare in chassa tua . Disscese lo homo he chon allegrezza il riceuete facendo uno chonuito splendido . mormorauano li farissei dicendo alli dissepoli di iessu, perche he intrato il uosstro maesstro ha manggiare chõ publichani he pechatori . Risspose iessu per quale chagione [entra] il medicho intuna chassa ditello ha me che io ue diro perche io son hentrato quiui . Rissposero loro per medichare li infermi . Voi dite il uero disse iessu perche li sani non hano bissogno de medicina ma sibene li inffermi .

157[b] (156[b])

CXLIV[a].

Viue DIO[b] alla chui pressenzza sta la anima mia . che DIO manda[c] li proffeti he serui suoi al monddo azioche li pechatori facino penitenzza . he non mãda per li iussti perche loro non hano bissogno di penitenzza si chome non ha bissogno di bagno cholui che he monddo . ma ui dicho in uerrita che se uoi foste ueramente farissei ui rallegraresste che io sia hentrato alli pechatori per sallute loro . Ditemi sapete uoi la horigine uosstra he perche il monddo comincio ha riceuere farissei certo che io uello diro poi che uoi non il sapete . pero asscoltate le mie parolle . [d] henoch amicho di DIO che chamino chon DIO in uerita senza fare chonto del monddo

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[a] سورة الادرس [ادريس]. [b] بالله حيّ.
[c] الله مُرْسِلُ. [d] ذكر ادريس قصص.

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[1] MS. *iessu disse iessu disse* (bis).

C 666

After the coming of all the disciples, Jesus said: 'Let us return into Galilee, for thus hath the angel of God said unto me, that I needs must go thither.' Whereupon, one sabbath morning, Jesus came to | Nazareth. When the citizens recognized Jesus, 157[a] (156[a])
everyone desired to see him. Whereupon a publican, by name Zacchaeus [1], who was of small stature, not being able to see Jesus by reason of the great multitude, climbed to the top of a sycamore, and there waited for Jesus to pass that place when he went to the synagogue. Jesus then, having come to that place, lifted up his eyes and said: 'Come down, Zacchaeus, for to-day I will abide in thy house.'

The man came down and received him with gladness, making a splendid feast.

The Pharisees murmured, saying to Jesus' disciples: 'Wherefore is your master gone in to eat with publicans and sinners?'

Jesus answered: 'For what cause doth the physician [2] [enter] into an house? Tell me, and I will tell you [3] wherefore I am come in hither.'

They answered: 'To heal the sick.'

'Ye say the truth,' said Jesus, 'for the whole have no need of medicine, only the sick.' |

CXLIV [a].

157[b] (156[b])

'As God liveth [b], in whose presence my soul standeth, God sendeth [c] his prophets and servants into the world in order that sinners may repent; and he sendeth not for the sake of the righteous, because they have no need of repentance, even as he that is clean hath no need of the bath. But verily I say unto you, if ye were true Pharisees ye would be glad that I should have gone in to sinners for their salvation.

'Tell me, know ye your origin, and wherefore the world began to receive Pharisees? Surely I will tell you, seeing that ye know it not. Wherefore hearken to my words.

[d] 'Enoch, a friend of God, who walked with God [4] in truth, making no account of the world, was translated into paradise; and there

[a] The Chapter on Enoch. [b] By the living God. [c] God sends. [d] History of Enoch.

[1] See Luke xix. 2-10. [2] Cp. Luke v. 31 and parallels. [3] Cp. Luke xx. 3, 4 and parallels. [4] Gen. v. 24.

fu trasslato nel parradisso . he hiui permene inssino al iuditio perche hapresso il fine del monddo ritornera chon hellia he uno altro al monddo[a] . onde hauendo chonossiuto quessto li homeni per dessiderio del parradisso inchominciorno ha cerchare DIO suo chreatore[b] . perche farisseo propio uolle dire
158[a] (157[a]) cercha DIO nella linggua di chanaam che iuui | inchominzio quessto nome per scerno de boni . Essẽdo che li chananei herano dediti alla iddolatria che he chulto di mani humane . onde uedendo li chananei quelli del popullo nosstro che stauano sequestrati dal monddo per seruire DIO chome per scerno quãdo uedeuano un talle . diceuano farisseo[c] zioe cercha DIO quasi dicendo ho pazzo tu non hai statoe de iddoli he addori il uento pero guarda il fato tuo he uieni ha seruire li nosstri dij . in uerita ui dicho disse iessu che tutti li santi he proffeti di DIO sono stati farissei no di nome chome uoi ma in fati . perche in ogni atione loro cerchorno DIO loro chreatore[d] he per ammore di DIO abandonorno le citta he li propij beni . uendendoli he dandoli ha poueri per amore di DIO .

CXLV[e].

Viue DIO[f] che al tempo di hellia ammicho he proffetta di DIO . si trouaua duodeci monti habitati da diecesete millia farissei . he talmente che in tanto numero non si trouaua
158[b] (157[b]) pure uno reprobo ma tutti he|rano elleti di DIO . Ma hora che issdraele ha piu di cento millia farissei piazesse ha DIO che di ogni mille ne fussi uno elleto . Rissposero li farissei indignati hora adonque siamo tutti reprobi adonque tu reprobi la relligione nosstra . Risspose iessu io non reprobo ma aprobo la relligione di ueri farissei he per quella uolgio morire . Ma pero uediamo se uoi sete farissei hellia ammicho di DIO preggato da elliseo suo dissepolo scrisse uno libreto pichollo . nel quale inclusse tutta la sapientia humana chon la leggie di DIO nosstro signore[g] . si smarirno li farissei sẽtendo nominare

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[a] اوّل درويس. [b] الله خالق.
[c] درويس لسان عمران فَارِشَوُءُ منه. [d] الله خالِق.
[e] سورة درويس. [f] بالله حيّ. [g] الله سلطان.

he abideth until the judgement (for when the end of the world draweth nigh he shall return to the world with Elijah and one other[a]). And so men, having knowledge of this, through desire of paradise, began to seek God their creator[b]. For "Pharisee" strictly meaneth "seeketh God" in the language of Canaan, for there | did this name begin by way of deriding good men, seeing 158[a] (157[a])
that the Canaanites were given up to idolatry, which is the worship of human hands.

'Whereupon the Canaanites beholding those of our people that were separated from the world to serve God, in derision when they saw such an one, said "Pharisee[c]!" that is, "He seeketh God"; as much as to say: "O mad fellow, thou hast no statues of idols and adorest the wind; wherefore look to thy fate and come and serve our gods."

'Verily I say unto you,' said Jesus, 'all the saints and prophets of God have been Pharisees not in name, as you are, but in very deed. For in all their acts they sought God their creator[d], and for love of God they forsook cities and their own goods, selling these and giving to the poor for love of God.'

CXLV[e].

'As God liveth[f], in the time of Elijah, friend and prophet of God, there were twelve mountains inhabited by seventeen thousand Pharisees; and so it was that in so great a number there was not found a single reprobate, but all were | elect of God. But now, 158[b]
when Israel hath more than a hundred thousand Pharisees, may it (157[b])
please God that out of every thousand there be one elect!'

The Pharisees answered in indignation: 'So then we are all reprobate, and thou holdest our religion in reprobation!'

Jesus answered: 'I hold not in reprobation but in approbation the religion of true Pharisees, and for that I am ready to die. But come, let us see if ye be Pharisees. Elijah, the friend of God, at the prayer of his disciple Elisha, wrote a little book wherein he included all human wisdom with the law of God our Lord[g].'

The Pharisees were confounded when they heard the name of

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[a] First dervish. [b] God creates. [c] Dervish, in the Amrān tongue (Hebrew), Farishua (Pharisee). *Inde.* [d] God creates. [e] The Chapter on the Dervish. [f] By the living God. [g] God is sovereign.

il libro di hellia perche per le traditioni loro sapeuano che niuno osseruaua talle dotrina . onde uolleuano partirssi sotto pretessto di hauere facende . allora disse iessu se uoi sette farisei ogni altro neggotio habandonarete per atendere ha quessto perche il farisseo sollo cercha DIO . chonfussi adonque si fermorno ha asscoltare iessu il qualle di nouo disse . [a] hellia seruo di DIO, che chossi chomincia il libreto, ha tutti quelli |
159[a] (158[a]) che dessiderano di chaminare chon DIO chreator [b] suo quessto scriue . chi dessidera de imparare molto pocho temono DIO perche ha chi teme DIO bastalj sapere sollo quello che DIO uolle . quelli che cerchano belle parolle non cerchano DIO il qualle non fa altro che riprendere li pechati nosstri . quelli che uolgiono cerchare DIO serino le porte he le finestre di chassa sua perche il patrone non si lassia trouare fuori di chassa doue non e ammato . pero chusstodite li sensi uosstri he chusstodite il chore uosstro perche DIO non si troua fuori di noi im quessto monddo nel qualle he odiato . Quelli che uolgiono bene hoperare atendano alloro stessi perche non gioua niente guadagnare tutto il monddo he perdere la anima sua . quelli che uolgiono amaesstrare altri uiuano melgio di altri perche niente se impara da chi sa meno di noi . hora chossi si emendda la uitta il pechatore quando sente uno peggiore di lui hamaesstrarllo . Quelli che cerchano DIO fuggisca la chonuerssatione delli homeni perche moisse
159[b] (158[b]) sollo essendo sul monte sinai il trouo he parllo | chon DIO chome fa uno amicho che parlla chon lo ammicho . Quelli che cerchano DIO una uolta solla per ogni trenta giorni usscirano doue sono homeni de il monddo . perche intuno giorno si polle fare hopere per dui hanni circha alli negotij di cholui che cercha DIO . chaminando non guardi se non li suoi piedi . parllando non dicha se non il neccessario . Mangiando si leuino da menssa chon fame . penssando ogni giorno di non peruenire allo sechondo . spendendo il tempo chome tira il fiato . una uesste di pelle di animalli li basti .

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[a] كتاب الياس.

[b] الله خالق.

the book of Elijah, because they knew that, through their traditions, no one observed such doctrine. Wherefore they were fain to depart under pretext of business to be done.

Then said Jesus: 'If ye were Pharisees ye would forsake all other business to attend to this; for the Pharisee seeketh God alone. Wherefore in confusion they tarried to listen to Jesus, who said again: '"[a] Elijah, servant of God" (for so beginneth the little book), "to all them | that desire to walk with God their 159[a] (158[a])
creator[b], writeth this. Whoso desireth to learn much, they (*sic*) fear God little, because he who feareth God is content to know only that which God willeth.

"They that seek fair words seek not God, who doth naught but reprove our sins.

"They that desire to seek God, let them shut fast the doors and windows of their house, for the master suffereth not himself to be found outside his house, [in a place] where he is not loved. Guard therefore your senses and guard your heart, because God is not found outside of us, in this world wherein he is hated.

"They that wish to do good works, let them attend to their own selves, for it booteth not to gain the whole world and lose one's own soul[1].

"They that wish to teach others, let them live better than others, because nothing can be learned from him who knoweth less than ourselves. How, then, shall the sinner amend his life when he heareth one worse than he teaching him?

"They that seek God, let him (*sic*) flee the conversation of men; because Moses being alone upon mount Sinai found him and spake | with God, as doth a friend who speaketh with a friend[2]. 159[b]

"They that seek God, once only in thirty days shall they come (158[b])
forth where be men of the world; for in one day can be done works for two years in respect of the business of him that seeketh God.

"When he walketh, let him not look save at his own feet.

"When he speaketh, let him not speak save that which is necessary.

"When they eat, let them rise from the table still hungry; thinking every day not to attain to the next; spending their time as one draweth his breath.

"Let one garment[3], of the skin of beasts, suffice.

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[a] The book of Elias. [b] God creates.

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[1] Matt. xvi. 26, and parallels. [2] Exod. xxxiii. 11. [3] Cf. Matt. x. 10.

dorma sopra la nuda terra la massa di terra . per ogni notte li basstera dui hore di dormire . niuno hodij se non se stesso . niuno chondani se non se stesso . Nella oratione stiano chon talle timore chome se fussero al iuditio uenturo . hora fate quessto nel seruitio di DIO chon la leggie che uia dato DIO per moisse . che talmente trouarete DIO che in ogni tempo he locho sentirete uoi in DIO he DIO in uoi . Quessto he
160[a] (159[a]) il libreto di hellia ho farissei pero | di nouo ui dicho che se uoi fosste farissei . haresste letitia che io sia hentrato qui perche DIO ha misserichordia delli pechatori [a] .

CXLVI [b].

Allora disse zacheo . signore hecho chio uolggio dare per ammore di DIO quatro uolte tanto quanto per una uolta ho riceuto ha ussura . allora disse iessu ogidi he fato sallute ha quessta chassa in uerita in uerita che molti publichani, meretrice he pechatori . anderano nel regno di DIO he quelli che si riputano iussti anderano alle hetterne fiami . il che intesso li farissei si partirno indignati allora disse iessu alli chonuertiti ha penitenzza he alli suoi dissepoli [c] . elgi fu uno padre di familgia il quale haueua dui filgioli he il piu giouine disse . padre dami la mia portione di roba il che li dete il padre suo il quale riceuta la portione sua . si parti he andete in paesse lontano onde sconssumo tutta la fachulta sua chon meretrice
160[b] (159[b]) uiuendo lussurio|samente . fato fu grande fame in quello paesse talmente che il missero andete seruire uno citadino il qualle lo messe ha passere li porci nella possesione sua . li qualli passendo si chauaua la fame in chompagnia di porci mangiando le giande di quercia . Ritornato in se stesso disse ho quanti nella chassa de mio padre habondano in chonuiuio he io qui moro di fame . io mi leuero addonque he andero dal padre mio he diroli padre io ho pechato in ciello chontra di te pero . fa ha me chome tu fai ad uno delli tuoi seruitori .

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[a] الله الرّحمن. [b] سورة الظّانيّ [الزاني]. [c] احسن مثل التّوبة.

"Let the lump of earth sleep on the naked earth; for every night let two hours of sleep suffice.

"Let him hate no one save himself; condemn no one save himself.

"In prayer, let them stand in such fear as if they were at the judgement to come.

"Now do this in the service of God, with the law that God hath given you through Moses, for in such wise shall ye find God that in every time and place ye shall feel that ye are in God and God in you."

'This is the little book of Elijah, O Pharisees, wherefore | again I say unto you that if ye were Pharisees ye would have had joy that I am entered in here, because God hath mercy upon sinners [a].' 160[a] (159[a])

CXLVI [b].

Then said Zacchaeus [1]: 'Sir [2], behold I will give, for love of God, fourfold all that I have received by usury.'

Then said Jesus: 'This day hath salvation come to this house. Verily, verily, many publicans, harlots, and sinners shall go into the kingdom of God, and they that account themselves righteous shall go into eternal flames.'

Hearing this, the Pharisees departed in indignation. Then said Jesus to them that were converted to repentance, and to his disciples: [c] 'There was a father [3] who had two sons, and the younger said: "Father, give me my portion of goods"; and his father gave it him. And he, having received his portion, departed and went into a far country, whereupon he wasted all his substance with harlots, living luxuriously. | After this there arose a mighty famine in that country, insomuch that the wretched man went to serve a citizen, who set him to feed swine in his property. And while feeding them he assuaged his hunger in company with the swine, eating acorns. But when he came to himself he said: "Oh, how many in my father's house have abundance in feasting, and I perish here with hunger! I will arise, therefore, and will go to my father, and will say unto him: Father, I have sinned in heaven [4] against thee; do with me as thou doest unto one of thy servants." 160[b] (159[b])

[a] God is the Merciful. [b] The Chapter of the Fornicator. [c] A very good parable on repentance.

[1] See Luke xix. 8, 9. [2] Or *Lord*. [3] See Luke xv. 11–24 and cp. Introd. for various Old-Italian versions of the following verses. [4] Cp. Vulg. ad loc. : *in coelum*.

Andossi il pouero onde quessto interuiene che il padre il uedete di lontano uenire onde si mosse ha chompassione sopra di lui . pero uscite li inchontro he peruenuto al filgiollo lo abbrazzo he bassio . inchinossi il fiollo dicendo padre io ho pechato in ciello chontra di te fa ha me chome ad uno di tuoi seruitori . perche no son degno di essere chiamato tuo fiollo; Risspose il padre . non dire chossi ho fiollo perche tu sei mio
161a (160a) fiollo he non patiro te sta|re in stato de mio seruo . he chiamato li suoi seruitori disse portate quiui uestimenti noue he uestite quessto mio fiollo he datelli noui chalciamenti . dateli lo anello in dito he pressto ammazzate il uitello grasso he faciamo fessta . perche quessto mio fiollo hera morto he hora he rissuscitato hera perduto he hora he ritrouato .

CXLVII.

Mentre si faceua festa in ella chassa . hecho che uene il filgiolo magiore ha chassa il qualle sentẽdo farsi fessta in chassa si marauilgio he chiamato uno seruo . li dimando per qualle chagione si faceua talle fessta rissposeli il seruo . elgie uenuto tuo fratello he tuo padre ha ammazzato il uitello graso onde stano in chonuiuio . si adiro forte il fiollo magiore quessto sentendo he non uolsse hentrare in chassa pero usscite il padre ha lui he disseli . filgiolo tuo fratello he uenuto pero uieni allegrarti chon lui . Risspose il fiollo indignato sempre
161b (160b) io tio | seruito di bona seruitu he tu non mi desti giamai uno agnello da mangiarllo chon li mei amicj . he quessto trissto che sie partito da te sconsumando ogni sua parte chon meretrice . hora che elgie uenuto hai hamazzato il uitello grasso; risspose il padre . fiolo tu sempre sei chon me he ogni chossa he tua ma chosstui hera morto he hora he rissusscitato hera persso he hora he ritrouato pero bissogna allegrarssi . se adiro de piu il fiollo maggiore he disse ua tu trionfa chio non uolgio manggiare ha menssa di fornichatori . he si parti dal padre senza riceuere pure uno danaro . Viue DIO disse iessu che chossi si fa fessta da li angioli di DIO sopra di uno pechatore che fazia penitenzza he mangiato che hebero . si parti per

'The poor man went, whereupon it came to pass that his father saw him coming from afar off, and was moved to compassion over him. So he went forth to meet him, and having come up to him he embraced him and kissed him.

'The son bowed himself down, saying: "Father, I have sinned in heaven against thee, do unto me as unto one of thy servants, for I am not worthy to be called thy son."

'The father answered: "Son, say not so, for thou art my son, and I will not suffer thee to be | in the condition of my slave." 161a (160a)
And he called his servants and said: "Bring hither new robes and clothe this my son, and give him new hosen; give him the ring on his finger, and straightway kill the fatted calf and we will make merry. For this my son was dead and is now come to life again, he was lost and now is found."

CXLVII.

'While they were making merry in the house[1], behold the elder son came home, and he, hearing that they were making merry within, marvelled; and having called one of the servants, he asked him wherefore they were in such wise making merry.

'The servant answered him: "Thy brother is come and thy father hath killed the fatted calf, and they are feasting." The elder son was greatly angered when he heard this, and would not go into the house. Therefore came his father out to him and said to him: "Son, thy brother is come, come thou therefore and rejoice with him."

'The son answered with indignation: "I have ever | served 161b (160b)
thee with good service, and yet thou never gavest me a lamb to eat with my friends. But as for this worthless fellow that departed from thee, wasting all his portion with harlots, now that he is come thou hast killed the fatted calf."

'The father answered: "Son, thou art ever with me and everything is thine; but this one was dead and is alive again, was lost and now is found, therefore we needs must rejoice."

'The elder son was the more angry, and said: "Go thou and triumph, for I will not eat at the table of fornicators." And he departed from his father without receiving even a piece of money.

'As God liveth,' said Jesus, 'even so[2] is there rejoicing among the angels of God over one sinner that repenteth.'

And when they had eaten he departed, for that he was fain to

[1] See Luke xv. 25-32. [2] Cp. Luke xv. 10.

uollere andare in iudea onde dissero allora li dissepoli maesstro non andare in iudea perche sapiamo . che chontra di te li farissei chon il somo pontiffice hano fato chonsilgio . Risposse iessu, io lo so auanti che il facessero ma non temo perche chontra la uollonta di DIO nom possono fare niente onde
162[a] faziano | quanto uolgiano che io non temo loro ma temo DIO .
(161[a])

CXLVIII[a].

Hora ditemi . li farisei hogidi sono farissei sono serui di DIO certo no pero ui dicho in uerita che non uie chosa piu pessima qui in terra . di quella che lo homo che si chopre di proffesione he habito relligiosso per choprire la sua scellerita . io uolgio dirui sollo uno essempio delli antichi farissei azioche chonossiate li pressẽti . Dapoi la partita di hellia per la grande perssechutione de iddolatri si dissperssero quella santa chongregatione di farissei . perche nello isstesso tempo di hellia intuno hano furno ammazati diecemillia proffeti li qualli herano ueri farissei[b] . ando dui farissei nelli monti ha habitare he lo uno stete quindeci hanni che non sapeua de il chompagno nostante che fussero uicini per una hora di chamino . hora uedete se herano churiossi . interuene che uene secho in quelli monti onde ambi dui si
162[b] possero ha cercha|re la aqua he chossi si trouorno . onde
(161[b]) disse il piu tempato, perche chosstumauano li piu uechij ha parllare auanti di ogni altro he teniuano per grande pechato . il parllare di uno giouine auuanti di uno uechio disse dicho il piu uechio . doue habiti fratello . Risposse lui mostrandoli chon il dito la stantia hiuui habito perche herano uicini alla stantia del giouine . disse il uechio quanto tempo he ho fratello che tu hiuui habiti . Risposse il giouine sono quindeci hanni . Disse il uechio forsi uenissti quando achab ammazaua li serui di DIO . chossie risspose il giouine . Disse il uechio ho fratello sai tu chi hora sia Re de issdraelle . Risspose

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[a] سورة الملك.

[b] فى زمان الياس يقتل اليهود عشر الاف انبياء بغير الحق فى سنة واحدة منه.

go to Judaea. Whereupon the disciples said: 'Master, go not into Judaea, for we know that the Pharisees have taken counsel with the high priest against thee.'

Jesus answered: 'I knew it before they did it, but I do not fear, for they cannot do anything contrary to the will of God. Wherefore let them do | all that they desire; for I fear not them, 162a (161a)
but fear God.

CXLVIII a.

'Tell me now: the Pharisees of to-day—are they Pharisees? Are they servants of God? Assuredly not. Yea, and I say unto you verily, that there is no worse thing here upon earth than this, that a man cover himself with profession and garb of religion to cover his wickedness. I will tell you one single example of the Pharisees of old time, in order that ye may know the present ones. After the departure of Elijah, by reason of the great persecution by idolaters, that holy congregation of Pharisees was dispersed. For in that same time of Elijah there were slain in one year more than ten thousand prophets [1] that were true Pharisees b.

'Two Pharisees went into the mountains to dwell there; and the one abode fifteen years knowing nought of his neighbour, although they were but one hour's journey apart. See, then, if they were inquisitive! It came to pass that there arose a drought in those mountains, and thereupon both set themselves to search | for water, and so they found each other. Whereupon the more 162b (161b)
aged said (for it was their custom that the eldest should speak before every other, and they held it a great sin for a young man to speak before an old one)—the elder, therefore, said: "Where dwellest thou, brother?"

'He answered, pointing out the dwelling with his finger: "Here I dwell"; for they were nigh to the dwelling of the younger.

'Said the elder: "How long is it, brother, that thou hast dwelt here?"

'The younger answered: "Fifteen years."

'Said the elder: "Perchance thou camest when Ahab slew the servants of God?"

'"Even so," replied the younger.

'Said the elder: "O brother, knowest thou who is now king of Israel?"

a The Chapter on the kingdom (*sic*). b In the time of Elias the Jews killed ten thousand prophets without cause in a single year. *Inde.*

[1] Cp. 1 Kings xviii. 4 and 13. The story which follows bears certain obvious resemblances to the legend of the hermits SS. Antony and Paul. (See Introd.).

il giouine ho fratello elgie DIO Re de issdraelle perche li iddolatri non regiono issdraelle ma il perssequitano . Elgie uero disse il uechio pero ho uolluto dire chi he hora che persseguiti issdraelle . Risposse il giouine li pechati di issdraelle persseguitano issdrahelle perche se non hauessero pechato . non manderia chontra de issdraelle li principi iddolatri . hora disse il uechio qualle he quello principe
163a (162a) infidele | che ha dato DIO[a] per chasstigo de issdraelle . Risspose il giouine hor chome lo sapero che sono quindeci hanni chio non ho ueduto se non te stesso he non so leggere . per il che non mi sera manddato literre . Disse il uechio hora chome sono noue le tui pelle di pechora chi te le a date se tu non hai ueduto homeni .

CXLIX.

Rissposse il giouine . cholui che chonsseruo bone le uestimenti allo popullo de issdraelle per quaranta hanni nel disserto ha chonsseruato le mie pelli tale quale uedi . allora il uechio chonobe il giouine piu perffeto di lui perche lui haueua ogni hanno pratichato chon li homeni . onde per hauere la sua chõuerssatione disse fratello tu non sai leggere he io so leggere he in chassa mia ho li salmi di dauit . pero uieni che io ogni giorno te faro una letione dichiarandoti quello che dauit dice . Rissposse il giouine andiamo hora . disse il uechio ho fratello
163b (162b) sono dui giorni che io non ho beuto aqua pero cerchiamo | uno pocho di aqua . Risspose il giouine ho fratello hora sono dui messi chio non ho beuto aqua pero andiamo ha uedere quello che dice DIO per il suo profeta daui . potente he il signore[b] di darci della aqua . onde ritornorno alla stantia del uechio alla porta del qualle trouorno una fonte di aqua uiua . disse il uechio ho fratello tu sei santo di DIO pero per te DIO a dato[a] quessto fonte . Risspose il giouine ho fratello tu per humilta dici quessto ma certo he che se DIO per me quessto facessi haueria fato uno fonte apresso la mia stantia . azioche non

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[a] الله معطى. [b] الله قوى.

'The younger answered: "It is God that is King of Israel, for the idolaters are not kings but persecutors of Israel."

'"It is true," said the elder, "but I meant to say, who is it that now persecuteth Israel?"

'The younger answered: "The sins of Israel persecute Israel, because, if they had not sinned, [God] would not have raised up against Israel the idolatrous princes."

'Then said the elder: "Who is that infidel prince | whom God hath sent[a] for the chastisement of Israel?" 163[a] (162[a])

'The younger answered: "Now how should I know, seeing these fifteen years I have seen no man save thee, and I know not how to read, wherefore no letters be sent unto me?"

'Said the elder: "Now, how new thy sheepskins be! Who hath given them to thee, if thou hast not seen any man?"

CXLIX.

'The younger answered: "He who kept good the raiment of the people of Israel for forty years in the wilderness[1] hath kept my skins even as thou seest."

'Then the elder perceived that the younger was more perfect than he, for he had every year had dealings with men. Whereupon, in order that he might have [the benefit of] his conversation, he said: "Brother, thou knowest not how to read, and I know how to read, and I have in my house the psalms of David. Come, then, that I may each day give thee a reading and make plain to thee what David saith."

'The younger answered: "Let us go now."

'Said the elder: "O brother, it is now two days since I have drunk water; let us therefore seek | a little water." 163[b]

'The younger replied: "O brother, it is now two months since (162[b]) I have drunk water. Let us go, therefore, and see what God saith by his prophet David: the Lord is able[b] to give us water."

'Whereupon they returned to the dwelling of the elder, at the door whereof they found a spring of fresh water.

'Said the elder: "O brother, thou art an holy one of God; for thy sake hath God given[a] this spring."

'The younger answered: "O brother, in humility sayest thou this; but certain it is that if God had done this for my sake he would have made a spring close to my dwelling, that I should not depart

[a] God gives. [b] God is powerful.

[1] Cp. Deut. viii. 4, &c.

mi partissi per che chonfessoti auere pechato chontra di te quando dicessti che per dui giorni che non haueui beuto cerchaui aqua . he me hero stato dui messi senza bere onde nel mio senso senti alteratione chome milgiore di te . disse allora il uechio ho fratello tu dicessti la uerita pero non pechasti . disse il giouine ho fratello sei smentichato di quanto disse il padre nosstro hellia che cholui che cercha DIO deue sollo chondanare se stesso . certo he che lui non il scrisse azioche il sapessimo ma sibene azioche lo hoser-
164[a] uassimo . Disse il piu | tempato chonosscendo la uerita he
(163[a]) la iustitia del chõpagno, elgie uero pero DIO nostro tia perdonato[a] . he deto questo presse li salmi he leggete quello che il padre nostro dauit dice . io ponero chustodia alla bocha mia azioche la mia lingua non declini im parolle di mallitia esscusando chon esscussa li pechati . he qui il tempato fece uno ragionamento sopra la linggua he partissi il giouine onde stetero altri quindeci hanni ha trouarsi perche il giouine muto stantia . Ritrouato adonque disse il uechio ho fratello perche non tornasti alla mia stantia . Risspose il giouine perche non ho hanchara imparato bene quanto me dicessti . hora disse il uechio chome polle essere quessto che sonno quindeci hanni trasscorsi . Risspose il giouine le parolle le imparai intuna hora che giamai mi son smentichato ma non le o hanchora osseruate pero . ha che proposito imparare tropo he non hoseruarlo . DIO nosstro non cercha che sia bono il nosstro intelleto ma sibene il chore nosstro . onde il giorno del iuditio non ci dimandera quello che haueremo
164[b] impara|to ma sibene quello che noi habiamo fato .
(163[b])

CL [b].

Risspose il uechio . ho fratello non dire chossi perche tu dissprezzi la scientia la qualle DIO nosstro uolle che si haprecij . Risspose il giouine hora chome parllero hora che io non chassci im pechato perche la tua parolla he uerra he hanchora la mia . dicho adonque che quelli che sano li

[a] الله غفور. [b] سورة الغنا.

[in search thereof]. For I confess to thee that I sinned against thee. When thou saidst that for two days that thou didst not drink thou soughtest water: and I had been for two months without drinking, whereupon I felt an exaltation[1] within me, as though I were better than thou."

'Then said the elder: "O brother, thou saidst the truth, therefore thou didst not sin."

'Said the younger: "O brother, thou hast forgotten what our father Elijah said, that he who seeketh God ought to condemn himself alone[2]. Assuredly he wrote it not that we might know it, but rather that we might observe it."

'Said the more | aged, perceiving the truth and righteousness of 164[a]
his companion: "It is true; and our God hath pardoned thee[a]." (163[t])

'And having said this he took the Psalms, and read that which our father David[3] saith: "I will set a watch over my mouth that my tongue decline not to words of iniquity, excusing with excuse my sins[4]." And here the aged man made a discourse upon the tongue, and the younger departed. Whereupon they were fifteen years more ere they found one another, because the younger changed his dwelling.

'Accordingly, when he had found him again, the elder said: "O brother, wherefore returnedst thou not to my dwelling?"

'The younger answered: "Because I have not yet learned well what thou saidst to me."

'Then said the elder: "How can this be, seeing fifteen years are past?"

'The younger replied: "As for the words, I learned them in a single hour and have never forgotten them; but I have not yet observed them. To what purpose is it, then, to learn too much, and not to observe it? Our God seeketh not that our intellect should be good, but rather our heart. So, on the day of judgement, he will not ask us what we have learned, | but what we have 164[b]
done." (163[b])

CL[b].

'The elder answered: "O brother, say not so, for thou despisest knowledge, which our God willeth to be prized."

'The younger replied: "Now, how shall I speak now so as not to fall into sin: for thy word is true, and mine also. I say, then,

[a] God pardons. [b] The Chapter on wealth.

[1] Text *change*. [2] See above, 159[b] (p. 339). [3] Cp. Ps. cxli. 3, 4.
[4] Cp. Vulg. ad loc.: *ad excusandas excusationes in peccatis.*

chomandamenti di DIO scriti nella leggie che deue osseruare quelli se elgi uolle poi imparare de piu . he quanto imparera sia per osseruarlo he non per saperlo . Disse il uechio ho fratello dimi chon chi parli tu che tu pero chonossi non hauere imparato quanto dissi . Risposse il giouine ho fratello io parlo chon me stesso onde ogni giorno mi meto auanti il iuditio di DIO[a] per rendere ragione di me . he sempre sento in me chi esscusa li mei diffeti . Disse il uechio ho fratello che diffeti hai tu che stai perffeto . Risposse il
165[a] giouine ho fratello non dire chossi imperoche | son fra dui
(164[a]) grandi diffeti . luno he che io non chonosco me essere il maggiore pechatore . laltro he che io non dessidero farne piu di ogni altro penitẽzza . Risposse il uechio hora chome chonosserai te essere il maggiore pechatore se sei il piu perffeto . Risposse il giouine la prima parolla che mi disse il mio maesstro quando pilgiai lo habito di farisseo fu questa che . douessi chonsiderare la bonta di altri he la mallitia mia che se quessto facessi chonosseria me essere il maggiore pechatore . Disse il uechio ho fratello de chi chonsideri bonta ouero diffeto su quessti monti che non uissono homeni . Risspose il giouine io doueria chonssiderare la hobedienza del solle he pianeti che seruono il suo chreatore melgio di me . ma quelli chondano ho perche non faciano lume chome uoria ho perche scaldi troppo . ho che bagni tropo ouero pocho il terreno . onde sentendo quessto il uechio disse fratello doue hai imparato quessta dotrina che io mi trouo
165[b] nonanta hanni . delli qualli setanta cinque son stato fari|seo .
(164[b]) Risspose il giouine ho fratello tu dici quessto per humilta perche tu sei santo di DIO ma pero ti risspondo che DIO nosstro chreatore[b] . elgi non guarda il tempo ma guarda il chore onde dauit de quindeci hani piu giouine di sei altri fratelli fu elleto Re de issdraele . he diuene proffeta di DIO signore nosstro[c] .

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[a] الله حكيم.
[b] الله خالِق.
[c] الله سلطان.

that they who know the commandments of God written in the Law ought to observe those [first] if they would afterwards learn more. And all that a man learneth, let it be to observe it, and not [merely] to know it."

'Said the elder: "O brother, tell me, with whom hast thou spoken, that thou knowest thou hast not learned all that I said?"

'The younger answered: "O brother, I speak with myself. Every day I place myself before the judgement of God[a], to give account of myself. And ever do I feel within myself one that excuseth my faults."

'Said the elder: "O brother, what faults hast thou, who art perfect?"

'The younger answered: "O brother, say not so, for that | I stand between two great faults: the one is that I do not know 165[a]
myself to be the greatest of sinners, the other that I do not desire (164[a])
to do penance for it more than other men."

'The elder answered: "Now, how shouldst thou know thyself to be the greatest of sinners, if thou art the most perfect [of men]?"

'The younger replied: "The first word that my master said to me when I took the habit of a Pharisee was this: that I ought to consider the goodness of others and mine own iniquity, for if I should do so I should perceive myself to be the greatest of sinners."

'Said the elder: "O brother, whose goodness or whose faults considerest thou on these mountains, seeing there are no men here?"

'The younger answered: "I ought to consider the obedience of the sun and the planets, for they serve their Creator better than I. But them I condemn, either because they give not light as I desire, or because their heat is too great, or there is too much or too little rain upon the ground."

'Whereupon, hearing this, the elder said: "Brother, where hast thou learned this doctrine, for I am now ninety years old, for seventy-five years whereof I have been | a Pharisee?" 165[b]

'The younger answered: "O brother, thou sayest this in humility, (164[b])
for thou art a holy one of God. Yet I answer thee that God our creator[b] looketh not on time, but looketh on the heart[1]: wherefore David, being fifteen years old, younger than six other his brethren[2], was chosen king of Israel, and became a prophet of God our Lord[c]."'

[a] God is wise. [b] God creates. [c] God is sovereign.

[1] Cp. 1 Sam. xvi. 7. [2] Cp. 1 Sam. xvi. 10, 11 (where the brothers are *seven*), xvii. 12, 14.

CLI [a].

Quessto hera uero farisseo disse iessu alli suoi dissepoli . he piacesse ha DIO che noi potessimo il giorno de il iuditio hauerlo per hamicho . Asscese adonque iessu in naue he li dissepoli si dolleuano che si haueuano smentichato di portare del pane . li ripresse iessu dicendo guardateui dal leuato di farissei che sono al tempo nosstro . perche uno pocho di leuato guassta una massa di farina . Diceuano allora li dissepoli luno allo altro hora che leuato habiamo se tampocho non habiamo pane . disse allora iessu ho homeni di
166[a] pocha fede ui sete smentichati adom|que di quanto ha fato
(165[a]) DIO [b] in naim doue non hera segno di grano . he di quanti mangiorno he furno saturati de cinque pani he dui pessi . il leuato del farisseo he la diffidenzza di DIO he pensiero di loro stessi che ha choroto non sollo li farissei di q|sto tempo ma ha choroto issdraelle . imperoche li semplici non sapendo legere fano quello che uedono fare alli farissei perche li tengono per santi . sapete uoi che chossa he il uero farisseo elgie olgio della natura humana . perche sichome lo holgio sta sopra ogni liquore chossi la bonta de il uero farisseo sta sopra ogni bonta humana . Elgie uno uiuo libro che DIO dona al monddo [c] perche ogni chossa che elgi dice he hopera he sechonddo la leggie di DIO . onde chi fa chome lui osserua la leggie di DIO . il uero farisseo he salle che non lasia putrefare la charne humana di pechato perche ogniuno che lo uede se riduze ha penitenzza . Elgie lume
166[b] che illumina la strada di pere|grini perche ogniuno che
(165[b]) chonsidera la pouerta sua chon la penitenzza . chonosse che in quessto monddo non si deue fermare il chore nosstro . Ma quello che fa lo holio marzo il libro choroto il salle putrefato he il lume amorzato . quello fa il falso farisseo se adonque non uollete perire . guardateui de non fare chome fano hora li farisei [d] .

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[a] حق [ادرويش] الدروس سورة. [b] الله ربّ. [c] الله وهّاب.
[d] اعوذ بالله من خبث درويس.

CLI[a].

'This man was a true Pharisee,' said Jesus to his disciples; 'and may it please God that we be able on the day of judgement to have him for our friend.'

Jesus then embarked on a ship, and the disciples[1] were sorry that they had forgotten to bring bread. Jesus rebuked them, saying: 'Beware of the leaven of the Pharisees of our day, for a little leaven[2] marreth a mass of meal.'

Then said the disciples one to another: 'Now what leaven have we, if we have not even any bread?'

Then said Jesus: 'O men of little faith, have ye then forgotten | what God[b] wrought in Nain[3], where there was no sign of corn? **166**[a] And how many ate and were satisfied with five loaves and two (165[a]) fishes?[4] The leaven of the Pharisee is want of faith in God, and thought of self, which hath corrupted not only the Pharisees of this day, but hath corrupted Israel. For the simple folk, not knowing how to read, do that which they see the Pharisees do, because they hold them for holy ones.

'Know ye what is the true Pharisee? He is the oil of human nature. For even as oil resteth at the top of every liquor, so the goodness of the true Pharisee resteth at the top of all human goodness. He is a living book, which God giveth to the world[c]; for everything that he saith and doeth is according to the law of God. Wherefore, whoso doeth as he doeth observeth the law of God. The true Pharisee is salt[5] that suffereth not human flesh to be putrefied by sin; for every one who seeth him is brought to repentance. He is a light[6] that lighteneth the pilgrims' way, | for every one that considereth his poverty with his penitence **166**[b] perceiveth that in this world we ought not to shut up our heart. (165[b])

'But he that maketh the oil rancid, corrupteth the book, putrefieth the salt, extinguisheth the light—this man is a false Pharisee. If, therefore, ye would not perish, beware that ye do not as do the Pharisees to-day[d].'

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[a] Chapter on the true Pharisee (dervish). [b] God is Lord. [c] God bestows. [d] God defend me from the wickedness of the Pharisee (dervish).

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[1] Cp. Matt. xvi. 5–12. [2] Cp. 1 Cor. v. 6. [3] See above, 151[b] (p. 321 sq.). [4] See above, 104[a] (p. 227). [5] Cp. Matt. v. 13. [6] Cp. Matt. v. 14.

CLII [a].

Peruenuto iessu in ierussalem . he hentrato uno giorno di sabbato nel tempio se li auicinorno li soldati per tentandollo prenderlo he dissero . maestro elgi licito millitare . Risposse iessu la nosstra fede ci dice che la uita nosstra he una chontinua millitia sopra la terra . Dissero li soldati adonque ci uoi chonuertire alla tua fede he che lassiamo la moltitudine di dij, che sollo roma ne a uintiotto millia dij che si uedono . he seguitaremo il tuo dio che he sollo he perche non si uede non si sa doue |
167[a] (166[a]) elgie he forssi che elgie una uanita . Risposse iessu se io ui hauessi chreato chome uia chreato il nosstro DIO [b] io cercheria di chonuertirui . Rissposseró loro hor chome cia chreato il tuo DIO che non si sa doue elgi si sia dimosstraci il tuo DIO che noi diuentaremo iudei . allora disse iessu se uoi haueste hochij da uederlo io uelo mosstreria ma perche sete ciechi non posso mostraruello . Rissposero li soldati per certo che lo honore che ti fa quessto popullo ti deue hauere leuato lo intelleto perche . ogniuno di noi ha dui hochij in chapo he ci dicj ciechi . Risposse iessu li hochij charnalli nom possono uedere se non chosse grosse he essterne pero nom potrete uedere . se non li uosstri dei di legno argento he horo che nom possono fare chossa ueruna . Ma noi di iuda habiamo hochij spiritualli che sono il timore he la fede di DIO nosstro pero potiamo uedere il nosstro DIO in hoggni locho [c] . Ris-
167[b] (166[b]) spossero li soldati guarda chome | tu parlli perche dissprezando li nosstri dei ti daremo in mano di herode che fara uendeta delli nosstri dij che sono omnipotenti . Risspose iessu se sono homnipotenti chome dite perdonatemi chio li uolgio adorare . si allegrorno li soldati quessto sentendo he chominciorno ha exaltare li suoi iddoli . allora disse iessu non fa incio bissogno di parolle ma di fati pero fate che li uosstri dei chreino una mossca che io li uolgio adorare . si sgomentorno li soldati

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[a] [الاسم الاعظم] سورة الاسم عظيم.

[b] الله خَالِقُ.

[c] عين روّح خاف [خوف] ودّين منه.

CLII[a].

Jesus having come to Jerusalem, and having entered one sabbath day into the Temple, the soldiers drew nigh to tempt him and take him, and they said: 'Master, is it lawful to wage war?'

Jesus answered: 'Our faith telleth us[1] that our life is a continual warfare upon the earth.'

Said the soldiers: 'So wouldst thou fain convert us to thy faith, and wouldst that we should forsake the multitude of gods (for Rome alone hath twenty-eight thousand gods that are seen) and should follow thy God who is one only, and for that he cannot be seen, it is not known where | he is, and perchance he is but 167[a] (166[a])
vanity.'

Jesus answered: 'If I had created you, as our God hath created you[b], I would seek to convert you.'

They answered: 'Now how hath thy God created us, seeing it is not known where he is? Show us thy God, and we will become Jews.'

Then said Jesus: 'If ye had eyes to see him I would show him to you, but since ye are blind, I cannot show you him.'

The soldiers answered: 'Of a surety, the honour which this people payeth thee must have taken away thine understanding. For every one of us hath two eyes in his head, and thou sayest we are blind.'

Jesus answered: 'The carnal eyes can only see things gross and external: ye therefore will only be able to see your gods of wood and silver and gold that cannot do anything. But we of Judah have spiritual eyes, which are the fear and the faith of our God, wherefore we can see our God in every place[c].'

The soldiers answered: 'Beware how | thou speakest, for an thou 167[b] pour contempt on our gods we will give thee into the hand of (166[b])
Herod, who will take vengeance for our gods, who are omnipotent.'

Jesus answered: 'If they are omnipotent as ye say, pardon me, for I will worship them.'

The soldiers rejoiced at hearing this, and began to extol their idols.

Then said Jesus: 'Herein is not need of words but of deeds; cause therefore that your gods create one fly, and I will worship them.'

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[a] Chapter of the Great Name. [b] God creates. [c] Spiritual eye, fear and religion. *Inde.*

[1] Cp. Job vii. 1.

quessto sentendo he non sapeuano che dire pero disse iessu . certo he che loro non facendo una mossca di nouo non uolgio per loro habandonare quelo DIO che a chreato ogni chossa cho una parolla[a] . il chui nome sollo fa spauentare li hesserciti . Rissposero li soldati hora faci uedere quessto perche ti uolgiamo prendere he uolleuano esstendere le mani in iessu . allora disse iessu addonai sabaot[bc] onde subito furno spinti li soldati fuori del tempio chome se spingono li uasi di legno
168[a] quando si la|uano per riponerui il uino . per modo che hora
(167[a]) li piedi hora il chapo perchoteua la terra senzza che ueruno li tochassi . li quali pressero tanto spauento he talmente fugirno che non furno piu ueduti in iudea.

CLIII[d].

Mormorauano li sacerdoti he farissei fra loro he diceuano elgia la sapienzza di bal he asstarot onde in uirtu di satana ha fato quessto . aperto la bocha sua iessu disse DIO nosstro chomando che nõ si rapisse la roba del prossimo nosstro . onde sollo quessto precceto he talmente uiolato he chontaminato che ha rempiuto il monddo di pechato he talle che non sara giamai rimesso chome si rimete li altri pechati imperoche . per ogni altro pechato il dollerssi di quello he non farlo piu cõ degiunare fare oratione he ellemosine . DIO nosstro potente he misserichordiosso li perdona[efg] . ma quessto
168[b] pechato he talle che non sara gia|mai rimesso se non sera
(167[b]) restituito il mal tolto . disse allora uno scriba ho maesstro chome ha rempiuto il monddo di pechato il latroncinio . certo che hora per gratia di DIO[h] non ui sono se non pochi ladri li qualli non possono tanto pressto farsi uedere che sono dalla millitia sospessi . Rissposse iessu chi non chonosse li beni

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[a] خلق الله كلّ شئ فى كلام واحد منه.
[b] الله عَدُنَاءٌ و شَبَاوُتْ منه.
[c] هذا ال اسم لِسَانْ عِمْرَانَ.
[d] سورة الحرمى. [e] الله غفور. [f] الله الرّحمن.
[g] الله قدير. [h] هدى الله.

The soldiers were dismayed at hearing this, and wist not what to say, wherefore Jesus said:

'Assuredly, seeing they make not a single fly afresh, I will not for them forsake that God who hath created everything with a single word[a]; whose name alone affrighteth armies.'

The soldiers answered: 'Now let us see this; for we are fain to take thee,' and they were fain to stretch forth their hands against Jesus.

Then said Jesus: 'Adonai Sabaoth[bc]!' Whereupon straightway the soldiers were rolled out of the Temple as one rolleth casks of wood when they are washed | to refill them with wine; insomuch 168[a] (167[a]) that now their head and now their feet struck the ground, and that without any one touching them.

And they were so affrighted and fled in such wise that they were never more seen in Judaea.

CLIII[d].

The priests and Pharisees murmured among themselves and said: 'He hath the wisdom of Baal and Ashtaroth, and so in the power of Satan hath he done this[1].'

Jesus opened his mouth and said: 'Our God commanded that we should not steal our neighbour's goods[2]. But this single precept hath been so violated and abused that it hath filled the world with sin, and such [sin] as shall never be remitted[3] as other sins are remitted: seeing that for every other sin, if a man bewail it and commit it no more, and fast with prayer and almsgiving, our God, mighty and merciful, forgiveth[efg]. But this sin is of such a kind that it shall never be | remitted, except that which is 168[b] (167[b]) wrongly taken be restored.

Then said a scribe: 'O master, how hath robbery filled all the world with sin? Assuredly now, by the grace of God[h], there are but few robbers, and they cannot show themselves but they are immediately hanged by the soldiery.'

Jesus answered: 'Whoso knoweth not the goods, they (sic) can-

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[a] God created everything in one word. *Inde.* [b] God Adonai and Shabaot (Sabaoth). *Inde.* [c] This is the name in the Amran tongue. [d] Chapter of the thief. [e] God pardons. [f] God is the merciful. [g] God is powerful. [h] God guided.

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[1] Cp. Matt. xii. 24 and parallels. [2] See Exod. xx. 15. [3] Possibly a reminiscence of Matt. xii. 31 sqq.

nom possono chonossere li[1] ladri . anzi in uerita ui dicho che molti robano he non sano quello che fano he pero il loro pechato he maggiore de li altri . perche la inffermita inchognita non si sana . allora li farissei si hachosstorno ha iessu he dissero ho maestro possia che tu sollo in issdraelle chonossi la uerita amaesstraci . Risspposse iessu quessto non dicho di essere sollo che chonosca la uerita perche questa uoce di sollo si apartiene sollo ha DIO he non ad daltri . il qualle he la uerita che sollo la uerita chonosse[a b] onde quando io dicessi quessto io saria ladro maggiore perche roberia lo honore di DIO . he dicendo di essere sollo che chonossca DIO mi faria
169[a] chasscare | in magiore ignoranzza di tutti . pero uoi facessti
(168[a]) graue pechato dicendo che io sollo chonossco la uerita . he ui dicho che se uoi quessto dicessti per tentarmi che elgie maggiore il pechato . allora iessu di nouo disse uedendo tutti tacere sebene me sollo non sono in issdraelle che chonossca la uerita io sollo parllero . pero ascoltatemi posscia che mi hauete interoggato . tutte le chosse chreate sono de il chreatore talmente che niente nom polle pretẽdere niente . pero la hanima, il sensso, la charne, il tempo he la roba chon lo honnore tutto he chossa di DIO[c] . talmente che non riceuendossi chome uolle DIO[d] si diuenta ladro . he spendendola similmẽte al chontrario di quello che uolle DIO sie similmẽte ladro . pero ui dicho uiue DIO[e] alla chui pressenza sta la anima mia che quando pilgiate il tempo dicendo dimani faro chossi diro tal chossa, andero in talle locho . he non dicendo se DIO uora[f] che
169[b] sette ladri he magiore ladri sette quando spen|dete il milgiore
(168[b]) tempo al uosstro piazere he nõ al piazere di DIO[g] he il piu uille spendete per seruitio di DIO che sete ueramente ladri . cholui che fa il pechato sia di qualle sorte si uolgia elgie ladro perche . elgi roba il tempo he la anima chon la uita sua che deue seruire DIO he la da ha satana innimicho di DIO .

[a] الله عليم.
[b] لآ غير احد الا الله منه.
[c] الله خالق و مالك.
[d] الله مالك.
[e] بالله حيّ.
[f] ان شا الله.
[g] رضى الله.

[1] MS. *la*.

not know the robbers. Nay, I say unto you verily that many rob who know not what they do, and therefore their sin is greater than that of the others, for the disease that is not known is not healed.'

Then the Pharisees drew near to Jesus and said: 'O master, since thou alone in Israel knowest the truth, teach thou us.'

Jesus answered: 'I say not that I alone in Israel know the truth, for this word "alone" appertaineth to God alone and not to others. For he is the truth, who alone knoweth the truth[a b]. Wherefore, if I should say so I should be a greater robber, for I should be stealing the honour of God. And in saying that I alone knew God I should be falling | into greater ignorance than 169[a] (168[a])
all. Ye, therefore, committed a grievous sin in saying that I alone know the truth. And I tell you that, if ye said this to tempt me, your sin is greater still.'

Then Jesus, seeing that all held their peace, said again: 'Though I be not alone in Israel knowing the truth, I alone will speak; wherefore hearken to me, since ye have asked me.

'All things created belong to the Creator, in such wise that nothing can lay claim to anything. Thus soul, sense, flesh, time, goods, and honour, all are God's possessions[c], so that if a man receive them not as God willeth[d] he becometh a robber. And in like manner, if he spend them contrary to that which God willeth, he is likewise a robber. I say, therefore, unto you that, as God liveth[e] in whose presence my soul standeth, when ye take time, saying[1]: "To-morrow I will do thus, I will say such a thing, I will go to such a place," and not saying: "If God will[f]," ye are robbers: And ye are greater robbers when ye spend | the better 169[b] (168[b])
part of your time in pleasing yourselves and not in pleasing God[g], and spend the worse part in God's service: then are ye robbers indeed.

'Whoso committeth sin, be he of what fashion he will, is a robber; for he stealeth time and the soul and his own life, which ought to serve God, and giveth it to Satan, the enemy of God.'

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[a] God is knowing. [b] There is no one else save God. *Inde.* [c] God creator and owner. [d] God is owner. [e] By the living God. [f] If it pleases God. [g] God is pleased.

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[1] Cp. Jas. iv. 13, 15.

CLIV[a].

Lo homo adonque che a . lo honore, la uita he la roba quando li sera robato la fachulta sua sara apichato il ladro . quando li sera robato la uita sara dechapitato il micidialle he quessto he iussto perche DIO lo ha chomandato . ma quando sera robato lo honore al prossimo perche non e messo sopra la chroce il ladro . he forsi milgiore la roba dello honore . ha forsi chomandato DIO che chi roba la roba sia punito he chi roba la uitta chon la roba sia punito . ma chi roba lo honore
170[a] sia saluo certo no | perche per la mormoratione di padri
(169[a]) nosstri non hẽtrorno nella terra di promissione . ma sibene li suoi fioli he per quessto pechato li serpenti ne ocissero circha setanta millia del nosstro popullo . Viue DIO[b] alla chui pressenzza sta la anima mia che he degno di maggiore pena cholui che roba lo honore di cholui che roba la roba he la uita allo homo . he cholui che asscolta il mormoratore he similmente reo perche uno riceue satana sopra la linggua he lo altro dentro le horechie . si sconsumauano li farissei questo sentendo perche nom poteuano chondanare il suo parllare . allora si apresso ha iessu uno dottore he diseli maesstro bono diame per qualle chagione DIO non choncesse il formento he il pomo alli nosstri padri . sapendo che loro doueuano chasscare certo che elgi doueua concederli il formento houero non lassarlo uedere al homo . Rissposse iessu homo tu mi chiami bono ma heri perche sollo DIO he bono[c] . he molto piu heri ha dire perche DIO non ha fato sechondo il tuo ceruello . Ma pero ti risspondero al tutto onde ti dicho |
170[b] che DIO chreatore[d] nosstro nel hoperare non si chonforma
(169[b]) ha noi . pero non e licito alla chreatura di cerchare il moddo he chomodita sua ma sibene lo honore di DIO chreatore[d] suo . onde la chreatura dipendi dal chreatore he non il chreatore dipendi dalla chreatura . Viue DIO[b] alla chui pressenzza sta la anima mia che se DIO choncedeua ogni

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[a] سورة الغيث.
[b] بالله حيّ.
[c] الله خير.
[d] الله خالق.

CLIV[a].

'The man, therefore, who hath honour, and life, and goods—when his possessions are stolen, the robber shall be hanged; when his life is taken, the murderer shall be beheaded. And this is just, for God hath so commanded. But when a neighbour's honour is taken away, why is not the robber crucified? Are goods, forsooth, better than honour? Hath God, forsooth, commanded that he who taketh goods shall be punished and he that taketh life with goods shall be punished, but he that taketh away honour shall go free? Surely not; | for by reason of their murmuring our fathers 170[a] entered not into the land of promise[1], but only their children. (169[a]) And for this sin the serpents slew about seventy thousand of our people[2].

'As God liveth[b] in whose presence my soul standeth, he that stealeth honour is worthy of greater punishment than he that robbeth a man of goods and of life. And he that hearkeneth to the murmurer is likewise guilty, for the one receiveth Satan on his tongue and the other in his ears.'

The Pharisees were consumed [with rage] at hearing this, because they were not able to condemn his speech[3].

Then there drew nigh to Jesus a doctor, and said to him: 'Good master[4], tell me, wherefore God did not grant corn and fruit[5] to our fathers? Knowing that they must needs fall, surely he should have allowed them corn, or not have suffered men to see it.'

Jesus answered: 'Man, thou callest me good, but thou errest, for God alone is good[c]. And much more dost thou err in asking why God hath not done according to thy brain. Yet I will answer thee all. I tell thee, then, | that God our creator[d] in his working con- 170[b] formeth not himself to us, wherefore it is not lawful for the creature (169[b]) to seek his own way and convenience, but rather the honour of God his creator[d], in order that the creature may depend on the Creator and not the Creator on the creature. As God liveth[b] in whose presence my soul standeth, if God had granted everything to man,

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[a] The Chapter on assistance. [b] By the living God. [c] God is good. [d] God creates.

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[1] See Num. xiv. 29, 30. [2] See Num. xxi. 5 sqq. [3] Cp. Luke xx. 26.
[4] Cp. Luke xviii. 18, 19. [5] So Qorân: see 41[a] (p. 91, note 4).

chossa al homo lo homo non haueria chonossiuto essere seruo di DIO . onde elgi si aueria riputato signore del parradisso pero . il chreatore il qualle he benedeto in etterno li proibite il cibo azioche lo homo stesse sogetto ha lui . he ti dicho in uerita che cholui il qualle ha chiaro il lume delli hochij suoi oggni chossa uede chiaro he nelle isstese tenebre chaua luce . il che non fa il ciecho onde ti dicho che se lo homo nom pechaua non chonossceria io ne tu la misserichordia di DIO he la iustitia sua . he se DIO faceua lo homo impechabille saria stato equalle ha DIO in talle chossa . pero DIO benedeto chreo lo homo bono he iussto[a] ma libero
171[a] (170[a]) di fare quello che li piaze quã|to alla propia uitta he sallute ouero danatione . si stupite il dotore quessto sentendo he si parti chonfusso .

CLV[b].

Allora il pontifice chiamo dui uechi sacerdoti sachretamente . he li mando ha iessu il qualle hera usscito del tempio he sedeua nel porticho di sallamone asspetando la oratione di mezzo giorno per orare . he appresso disse haueua li suoi dissepoli chon grande moltitudine di popullo . si apressorno ha iessu li sacerdoti he dissero, maesstro per qualle chagione mangio lo homo il formento he il pomo . DIO uolsse che lui lo mãgiasse ouero no he quessto dissero tentandollo . perche se lui diceua DIO uolsse uolleuano risspondere chõ dire perche il proibite . he se lui diceua DIO non uolsse uolleuano dire adonque lo homo polle piu di DIO posia che hopera chontra la uollonta di DIO . Risspose iessu la uosstra dimanda he chome la uia sopra il monte che habia alla desstra he alla sinistra il precipitio . ma chaminero nel mezzo il che inten-
171[b] (170[b]) dendo | li sacerdoti si confusero uededo che elgi chonosceua il loro chuore . allora disse iessu ogni homo per hauere neccessita hopera per suo utille ogni chossa . Ma DIO[c] il quale non ha bissogno di chossa ueruna opero per beneplacito

[a] ما خالق الله ادم الّا بالحق منه.
[b] سورة الجواد. [c] الله غنيّ.

man would not have known himself to be God's servant; and so he would have accounted himself lord of paradise. Wherefore the Creator, who is blessed for evermore, forbade him the food, in order that man might remain subject to him.

And verily I say unto you, that whoso hath the light of his eyes clear seeth everything clear, and draweth light even out of darkness itself; but the blind doeth not so. Wherefore I say that, if man had not sinned, neither I nor thou would have known the mercy of God and his righteousness. And if God had made man incapable of sin he would have been equal to God in that matter; wherefore the blessed God created man good and righteous[a], but free to do that which he pleaseth in | regard to his own life and salvation or damnation.' 171[a] (170[a])

The doctor was astounded when he heard this, and departed in confusion.

CLV[b].

Then the high-priest called two old priests secretly and sent them to Jesus, who was gone out of the temple, and was sitting in Solomon's porch[1], waiting to pray the midday prayer. And near him he had his disciples with a great multitude of people.

The priests drew near to Jesus and said: 'Master, wherefore did man eat corn and fruit?[2] Did God will that he should eat it, or no?' And this they said tempting him; for if he said: 'God willed it,' they would answer: 'Why did he forbid it?' and if he said: 'God willed it not,' they would say: 'Then man hath more power than God, since he worketh contrary to the will of God.'

Jesus answered: 'Your question is like a road over a mountain, which hath a precipice on the right hand and on the left: but I will walk in the middle.'

When they heard this | the priests were confounded, perceiving that he knew their heart. 171[b] (170[b])

Then said Jesus: 'Every man, for that he hath need, worketh everything for his own use. But God[c], who hath no need of anything, wrought according to his good pleasure. Wherefore in

[a] God did not create Adam except with truth. *Inde.* [b] The Chapter of the liberal. [c] God is rich.

[1] Cp. John x. 23. [2] Cp. 42[a] (p. 93): for the forbidden fruit, see Qorân ii (s. init.) and vii (init.). The commentators explain it as 'corn.' See Sale's note on ii.

suo . onde chreando lo homo lo chreo libero azioche elgi chonossesi DIO non hauere bissogno di lui . uerbi gratia chome fa uno Re il qualle per mosstrare la sua richezza he perche li serui suoi lo ammino piu dona liberta alli suo serui . pero DIO chreo[a] lo homo libero azioche molto piu ammassi il suo chreatore he chonossesi la sua liberallita . che se bene DIO he omnipotente[b] per non hauere neccessita del homo . auendollo chreato chon la omnipotenzza il lasscio libero per sua liberallita[c] talmente che potessi resistere al malle he fare il bene . che se bene poteua DIO impedire il pechato non uolsse chontradire ha la liberallita sua[d] . perche DIO non ha chontraditione azioche auendo hoperato nel homo la omnipotenzza he liberallita non chontradi al pechare del
172[a] homo dicho . azioche potessi operare nello homo la misse|ri-
(171[a]) chordia di DIO he la sua iustitia[e] . he in segno che io dicho la uerrita ui dicho che il pontiffice uia mandati per tentarmi he quessto he il fruto del suo sacerdotio . si partirno li uechij he rinontiorno il tutto al pontifice il qualle disse chostui ha il diauollo ha dosso che li renontia ogni chossa . perche elgi asspira alla monarchia sopra issdraelle ma DIO li prouedera .

CLVI[f].

Fata la oratione di mezzo giorno . iessu nel uscire del tempio trouo uno ciecho dal uentre della madre sua . lo interogorno li dissepoli dicendo maestro chi pecho in chostui il padre ouero la madre che perzio elgie nato ciecho . Risspose iessu ne il padre ne la madre pecho in chostui ma DIO lo ha chossi chreato[g] in tesstimonio dello euangellio . he chiamato il ciecho apresso disse sputo in terra he fece fanggo he quello posse sopra li hochij del ciecho he disseli . ua alla lauanda di siloe he lauati, andete il ciecho he lauatossi
172[b] riceuete il lume . onde ritornando ha | chassa molti che lo
(171[b]) inchontrauano diceuano . se cholui fussi ciecho io diria

[a] الله خالق. [b] الله قديم.
[c] الله جواد. [d] الله عادل.
[e] الله الرّحمن و عادل. [f] سورة. [g] الله خالق.

creating man he created him free in order that he might know that God had no need of him; *Verbi gratiâ*, as doth a King, who to display his riches, and in order that his slaves may love him more, giveth freedom to his slaves.

God, then, created [a] man free in order that he might love his Creator much the more and might know his bounty. For although God is omnipotent [b], not having need of man, having created him by his omnipotence, he left him free by his bounty [c], in such wise that he could resist evil and do good. For although God had power to hinder sin, he would not contradict his own bounty [d] (for God hath no contradiction) in order that, his omnipotence and bounty having wrought in man, he should not contradict sin in man, I say, in order that in man might work the mercy | of God and his righteousness [e]. And in token that I speak the truth, I tell you that the high-priest hath sent you to tempt me, and this is the fruit of his priesthood.' 172[a] (171[a])

The old men departed and recounted all to the high-priest, who said: 'This fellow hath the devil at his back, who recounteth everything to him; for he aspireth to the kingship over Israel; but God will see to that.'

CLVI [f].

When he had made the midday prayer [1], Jesus [2], as he went out of the temple, found one blind from his mother's womb. His disciples asked him saying: 'Master, who sinned in this man, his father or his mother, that he was born blind?'

Jesus answered: 'Neither his father nor his mother sinned in him, but God created [g] him so, for a testimony of the Gospel.' And having called the blind man up to him he spat on the ground and made clay and placed it upon the eyes of the blind man and said to him: 'Go to the pool of Siloam and wash thee!'

The blind man went, and having washed received light; whereupon, as he returned | home, many who met him said: 'If this man were blind I should say for certain that it was he who was 172[b] (171[b])

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[a] God is the Creator. [b] God is of old. [c] God is liberal. [d] God is just. [e] God gracious and just. [f] The Chapter. [g] God is the Creator.

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[1] See note on 87[a] (p. 193, note 4). [2] See John ix. 1–24.

certo che lui essere quello che sedeua alla porta bella del tempio . altri diceuano elgie esso ma chome elgia riceuto il lume he lo tratenetero dicendo sei tu il ciecho che sedeua alla porta bella del tempio . Risspose lui, io son lui he perche . Dissero loro hor chome riceuessti la ueduta . Risspose lui uno homo fece fango sputando in terra he quello fango mi aposto sopra li hochij he disse ha me . ua he lauati alla lauanda di siloe, io son andato he son lauato he hora uedo che sia benedeto DIO de issdraelle . peruenuto il ciecho nato di nouo alla porta bella del tempio si riempi tutto ierussalem di talle chossa onde fu menato al principe di sacerdoti . il qualle con li sacerdoti he farissei trataua chontra di iessu . lo interogo il pontifice dicendo homo sei tu nato ciecho . si risposse lui . hora da gloria ha DIO disse il pontifice he dici qual proffeta tie aparuto in sonio che ti habia illuminato . elgi stato il padre nosstro abraham ouero moisse seruo di DIO ouero alchuno altro proffeta perche altri
173[a] nom possono fare talle chossa . Risspose il ciecho na|to, ne
(172[a]) habraham ne moisse ne ueruno proffeta ho ueduto in sonio che mi habia sanato . ma sedendo alla porta del tempio uno homo feceme li andare hapresso he fato fanggo di terra chon il sputo suo . mi messe di quello fango sopra li hochij he mandomi ha la lauanda di siloe al lauarmi onde andai he mi son lauato he ritornai chon il lume deli mei hochij . lo interogo il pontifice del nome di talle homo . Risspose il ciecho nato lui non mi disse il suo nome ma uno homo che uisste quessto mi chiamo he disse ua he lauati chome ha deto quello homo . perche elgie iessu nazareno proffeta he santo di DIO de issdrael . Disse allora il pontiffice forsi hogidi tia sanato che he sabbato . Risspose il ciecho ogidi mia sanato . Disse il pontiffice hora uedi chome he pechatore chostui che non hosserua il sabbato .

CLVII.

Risspose il ciecho nato . che lui sia pechatore io non il so ma quessto so che essendo ciecho lui mia illuminato .

wont to sit at the beautiful gate of the temple.' Others said: 'It is he, but how hath he received light?' And they accosted him saying: 'Art thou the blind man that was wont to sit at the beautiful gate of the temple?'

He answered: 'I am he—and wherefore?'

They said: 'Now how didst thou receive thy sight?'

He answered: 'A man made clay, spitting on the ground, and this clay he placed upon mine eyes and said to me: "Go and wash thee in the pool of Siloam." I went and washed, and now I see: blessed be the God of Israel!'

When the man born blind was come again to the beautiful gate of the temple, all Jerusalem was filled with the matter. Wherefore he was brought unto the chief of the priests, who was conferring with the priests and the Pharisees against Jesus.

The high-priest asked him, saying: 'Man, wast thou born blind?'

'Yea,' he replied.

'Now give glory to God,' said the high-priest, 'and tell us what prophet hath appeared to thee in a dream and given thee light. Was it our father Abraham, or Moses the servant of God, or some other prophet? For others could not do such a thing.

The man born blind replied: | 'Neither Abraham nor Moses, nor any prophet have I seen in a dream and been healed by him, but as I sat at the gate of the temple a man made me come near to him and, having made clay of earth with his spittle, put some of that clay upon mine eyes and sent me to the pool of Siloam to wash; whereupon I went, and washed me, and returned with the light of mine eyes.' 173a (172a)

The high-priest asked him the name of that man.

The man born blind answered: 'He told me not his name, but a man who saw him called me and said: "Go and wash thee as that man hath said, for he is Jesus the Nazarene, a prophet and an holy one of the God of Israel."'

Then said the high-priest: 'Did he heal thee perchance to-day, that is, the Sabbath?'

The blind man answered: 'To-day he healed me.'

Said the high-priest: 'Behold now, how that this fellow is a sinner, seeing he keepeth not the Sabbath!'

CLVII.

The blind man answered[1]: 'Whether he is a sinner I know not; but this I know, that whereas I was blind, he hath enlightened me.'

[1] See John ix. 25-34.

173[b] (172[b]) Non chredetero quessto li farissei pero dissero al pon|tifice mandissi per il padre he madre sua che ci dirano la uerita . Mandorno adonque per il padre he madre del ciecho li qualli uenuti li interoggo il pontifice dicendo chostui elgi uosstro fiolo . Rissposero loro elgie ueramente nosstro fiolo . Disse allora il pontifice elgi dice di essere nato ciecho he hora uede chome he sucesso la chossa . Rissposero il padre he madre del nato ciecho elglie ueramẽte nato ciecho ma chome elgi habia riceuto il lume noi non sapiamo . elgia hetta lui interrogate he ui dira la uerita onde furno licenziati he il pontifice di nouo disse al ciecho nato . Da gloria ha DIO he dicj la uerita . temetero di parllare il padre he madre del ciecho perche hera uenuto uno dechreto dal senato romano . che niuno douessi[1] chontendere per iessu proffeta de iudei sotto pena della uita il che haueua impetrato il presside he pero dissero lui ha hetta lui interogate . Disse dicho il pontifice al ciecho nato da gloria ha DIO he dici la uerita perche sapiamo quessto homo che tu dici hauerti

174[a] (173[a]) sanato che elgie pechatore . Rissposse il ciecho nato | che lui sia pechatore non il so ma quessto so che io non uedeua he lui mia illuminato . certo he che dal principio del monddo insino ha quessta hora non uie stato piu illuminato uno ciecho nato . he DIO non hesaudisse li pechatori[a] . dissero li farissei hor chome fece quando te illumino . si maraulgio il ciecho natto allora della loro inchredullita he disse . io uelo ho dito he perche di nouo me interogate non uollete hanchora uoi diuentare suoi dissepoli . lo malladi allora il pontifice dicendo tu sei tutto nato im pechato he ci uoi hamaesstrare ua he tu diuenta dissepollo di talle homo . perche noi siamo dissepoli di moisse he sapiamo che DIO ha parllato ha moisse ma chostui non sapiamo doue elgi si sia . he il scatiorno fuori della sinagogga he tempio proibiendoli la oratione chon li monddi de issdrael.

[a] وما دعاء الفاسقين الّا فى الظالل [الضلال] منه.

[1] MS. *douessi douessi* (sic).

The Pharisees did not believe this; so they said to the high-priest: | 'Send for his father and mother, for they will tell us the 173b
truth.' They sent, therefore, for the father and mother of the (172b)
blind man, and when they were come the high-priest questioned them saying: 'Is this man your son?'

They answered: 'He is verily our son.'

Then said the high-priest: 'He saith that he was born blind, and now he seeth; how hath this thing befallen?'

The father and mother of the man born blind replied: 'Verily he was born blind, but how he may have received the light, we know not; he is of age, ask him and he will tell you the truth.'

Thereupon they were dismissed, and the high-priest said again to the man born blind: 'Give glory to God, and speak the truth.'

(Now the father and mother of the blind man were afraid to speak, because a decree had gone forth from the Roman senate that no man might contend for Jesus, the prophet of the Jews, under pain of death: this decree had the governor obtained—wherefore they said: 'He is of age, ask him.')

The high priest, then, said to the man born blind: 'Give glory to God and speak the truth, for we know this man, whom thou sayest to have healed thee, that he is a sinner.'

The man born blind answered: | 'Whether he be a sinner, 174a
I know not; but this I know, that I saw not and he hath en- (173a)
lightened me. Of a surety, from the beginning of the world to this hour, there hath never yet been enlightened one who was born blind; and God would not hearken to sinners[a].'

Said the Pharisees: 'Now what did he when he enlightened thee?'

Then the man born blind marvelled at their unbelief, and said: 'I have told you, and wherefore ask ye me again? Would ye also become his disciples?'

The high-priest then reviled him saying: 'Thou wast altogether born in sin, and wouldst thou teach us? Begone, and become thou disciple of such a man! for we are disciples of Moses, and we know that God hath spoken to Moses, but as for this man, we know not whence he is.' And they cast him out of the synagogue and temple, forbidding him to make prayer with the clean among Israel.

[a] Neither was the prayer of the evil-doers but in error. *Inde.* From Sūrah xiii. 15, where however الكافرين is read.

CLVIII[a].

Andossi il ciecho nato ha trouare iessu il quale il chõforto
174[b] dicendo . in niuno tempo fosti chossi beato cho|me sei hora
(173[b]) perche sei da DIO nosstro benedeto il qual parllo per dauit padre nosstro he proffeta suo chontra li amici del monddo . dicendo loro malladiscono he io benedissco he per michea proffeta disse . io malladisco le uosstre benedictione . perche non he tanto chontrario la terra allo haere la aqua al fuocho . la luce alle tenebre il chaldo al fredo he lo hamore allo hodio quanto ha chontrario DIO il uollere dal uollere del monddo . lo interogorno adonque li dissepoli dicendo signore grande sono le tui parolle pero dici il sensso perche hora noi no le intẽdiamo . Risspose iessu quando chonosserete il monddo uederete che io ho deto il uero . he chossi chonosscerete la uerita in ogni proffeta sapiate adõque che tre sorte de monddi intun sollo uochabolo si chomprende . luno he chiamato li cieli chon la terra aqua haere he fuocho chon tutte le chosse inferiore allo homo . hora quessto monddo he in tutto sechondo la uollonta di DIO perche chome dice dauit proffeta di DIO .
175[a] DIO lia dato uno precceto il qualle | non preterisscono . il
(174[a]) sechondo he chiamato tutti li homeni chome se chiama la chassa di uno non per li muri ma per la familgia . hora quessto monddo hanchora amma DIO[b] perche naturalmente dessiderano DIO . talmente che quanto alla natura ogniuno dessidera DIO . sebene herano nel cerchare DIO he sapete perche tutti dessiderano DIO perche ogniuno dessiderano[1] uno bene inffinito . senza ueruno male il che he sollo DIO[c] che pero il misserichordiosso DIO ha mandato li suoi[2] proffeti ha quessto monddo per sua sallute . il terzo monddo he la praua chonstitutione delli homeni di pechare che sie chonuertito in legie chontra DIO chreatore del monddo[d] . la quale fa lo homo diuentare simille alli demonij innimici di DIO .

[a] سورة الدنيا.
[b] ما خلق الله الّا بالحقّ منه.
[c] الله خير اكبر.
[d] الله الرّحيم و مرسل و خالق.

[1] So MS. [2] MS. *suo* (sic).

CLVIII[a].

The man born blind[1] went to find Jesus, who comforted him saying: 'At no time hast thou been so blessed as | thou art now, 174[b] (173[b])
for thou art blest of our God who spake through David[2], our father and his prophet, against the friends of the world, saying: "They curse and I bless"; and by Micah[3] the prophet he said: "I curse your blessing." For earth is not so contrary to air, water to fire, light to darkness, cold to heat, or love to hate, as is the will that God hath contrary to the will of the world.'

The disciples accordingly asked him, saying: 'Lord, great are thy words; tell us, therefore, the meaning, for as yet we understand not.'

Jesus answered: 'When ye shall know the world, ye shall see that I have spoken the truth, and so shall ye know the truth in every prophet.

'Know ye, then, that there be three kinds of worlds comprehended in a single name: the one standeth for the heavens and the earth, with water, air and fire, and all the things that are inferior to man. Now this world in all things followeth the will of God, for, as saith David[4], prophet of God: "God hath given them a precept which | they transgress not." 175[a] (174[a])

'The second standeth for all men, even as the "house of such an one" standeth not for the walls, but for the family. Now this world, again, loveth God[b]; because by nature they long after God, forasmuch as according to nature every one longeth after God, even though they err in seeking God. And know ye wherefore all long after God? Because they long every one after an infinite good without any evil, and this is God alone[c]. Therefore the merciful God hath sent his prophets to this world for its salvation.

'The third world is men's fallen condition of sinning, which hath transformed itself into a law[5] contrary to God, the creator of the world[d]. This maketh man become like unto the demons, God's

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[a] Chapter of the world. [b] God did not create save with justice. *Inde.* (Sūrah x. 5.) [c] God is best, greatest. [d] God is the merciful, and sends messengers and creates.

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[1] Cp. John ix. 35. [2] Cp. Psa. cix. 28. [3] Mal. ii. 2. [4] Psa. cxlviii. 6[b]
[5] Cp. Rom. vii. 21 sqq.

hora quessto monddo DIO nosstro hodia talmente che se li proffeti hauessero ammato quessto monddo che chredete uoi . certo he che DIO li haueria leuato la proffetia he che sto dire . Viue DIO[a] alla chui presẽzza sta la anima mia che quando uenira il nontio di DIO[b] al monddo se elgi pilgiassi ammore ha
175[b] (174[b]) questo | monddo trissto . certo he che DIO li leuarebe quanto elgia donato chreandollo[c] he il reprobarebe tanto he DIO chontrario ha quessto monddo .

CLIX[d].

Rissposero li dissepoli . ho maesstro grandissime sono le tui parolle pero habici misserichordia che noi nõ le intendiamo . Disse iessu chredete forsse uoi che DIO habia chreato il nontio suo[e] per suo riualle che debia uollere agualgiarsi ha DIO . certo no ma si bene chome suo bon seruo che non debia uollere quello che non uolle il suo signore . Voi nom potete intendere quessto perche non chonossete che chossa sia pechato pero asscoltate le mie parolle . in uerita in uerita ui dicho che il pechato nom polle nasscere nello homo se non per chontradire ha DIO[f] essendo che sollo he pechato quello che DIO non uolle talmente . che quanto DIO uolle he allienissimo da pechato[g] . onde se li nosstri pontifici he sacerdoti chon li farissei mi perseguitassero perche il popullo
176[a] (175[a]) de issdraelle mia chia|mato DIO fariano chossa gratta ha DIO he DIO li premiarebe . ma perche mi perssequitano al chontrario essendo che non uolgiono chio dicha la uerita chome hano chontaminato il libro di moisse . he quello di dauit proffeti he ammici di DIO chon le loro traditioni[h] he pero mi odiano he dessiderano la mia morte . pero DIO lia in habominatione . ditemi moisse ammazzo homeni he achab ammazzo homeni he adonque quessto tutto uno homicidio certo no . perche moisse ammazzo li homeni per disstrugere

[a] بالله حيّ [b] رسول الله. [c] الله وهّاب. [d] سورة لحرم.
[e] رسول الله. [f] خرام بيان [بيان حرام].
[g] الحرام ما لا يريد الله تعلى واحدا و ما يريد الله تعالى لا يحرم منه.
[h] اليهود يحرّفون الكلم من بعد مواضعه منه.

enemies. And this world our God hateth so sore that if the prophets had loved this world—what think ye?—assuredly God would have taken from them their prophecy. And what shall I say? As God liveth [a], in whose presence my soul standeth, when the messenger of God [b] shall come to the world, if he should conceive love towards this | evil world, assuredly God would take 175[b]
away from him all that he gave him [c] [1] when he created him, and (174[b])
would make him reprobate: so greatly is God contrary to this world.'

CLIX [d].

The disciples answered: 'O master, exceeding great are thy words, therefore have mercy upon us, for we understand them not.'

Said Jesus: 'Think ye perchance that God hath created his messenger [e] to be a rival, who should be fain to make himself equal with God? Assuredly not, but rather as his good slave, who should not will that which his Lord willeth not. Ye are not able to understand this because ye know not what a thing is sin. Wherefore hearken unto my words. Verily, verily, I say unto you, sin cannot arise in man save as a contradiction of God [f], seeing that that only is sin which God willeth not [2]: insomuch that all that God willeth is most alien from sin [g]. Accordingly, if our high-priests and priests, with the Pharisees, persecuted me because the people of Israel hath called me | God [3], they would be doing a thing 176[a]
pleasing to God, and God would reward them; but because they (175[a])
persecute me for a contrary reason, since they will not have me say the truth, how they have contaminated the book of Moses and that of David, prophets and friends of God, by their traditions [h], and therefore hate me and desire my death—therefore God hath them in abomination.

'Tell me—Moses slew men and Ahab slew men—is this in each case murder? Assuredly not; for Moses slew the men to

[a] By the living God. [b] The prophet of God. [c] God is the bestower. [d] Chapter of what is unlawful. [e] The prophet of God. [f] Explanation of the unlawful. [g] The unlawful is what is not willed by God, who alone is exalted, and what he wishes is not unlawful. *Inde.* [h] The Jews change the words after they have been set. *Inde.*

[1] Cp. 103[b] (pp. 225, 226). [2] Characteristic Mohammedan doctrine: cp. below, 178[b] (p. 377). [3] See 49[b] (p. 113, note 1).

la iddolatria he chonsseruare il chulto di DIO uero [a] . ma hachab ammazo li homeni per disstrugere il chulto di DIO uero [a] he chonsseruare la iddolatria . onde ha moisse si chonuertite in sachrificio lo ammazare li homeni he ha achab si chonuersse in sachrilegio . talmente che una opera isstessa feze quessti dui chontrarij effeti . Viue DIO [b] alla chui pressenzza sta la anima mia che se satana hauessi parllato alli angioli per uedere chome loro ammauano DIO che lui non saria riprobato da DIO .

176[b] ma perche cercho | di desuiarli da DIO pero he riprobato .
(175[b]) Risposse cholui che scriue hor chome se intende quel deto in michea proffeta della bugia che chomando DIO che fussi deta per bocha di falssi proffeti chome e scrito nel libro di re de isdrahele . Risposse iessu ho barnaba recita uno pocho tutto il sucesso che uederemo la uerita chiara .

CLX [c].

Allora disse cholui che scriue . Daniel proffetta scriuendo li successi delli Re de issdraelle he tirani chossi scriue . si chongrego il Re de issdraelle chon il Re di iuda per chõbatere chontra li fioli de belial che uole dire reprobi che herano li amonitj . E hessendo [1] sentati in sedia ambi dui in ssamaria iosafat Re di iuda he achab Re de issdraelle . stauano auanti di loro quatro cento falssi proffetti li quali diceuano allo Re de issdraelle asscendo chontra li amoniti . perche DIO li dara nelle mani tui he disspergerai hamon . Disse allora iosafat si troua quiui alchuno proffeta del DIO di padri nosstri . Risposse achab uie uno sollo il qualle he

177[a] malligno | che sempre mi predice malle il quale tengo in
(176[a]) pregione . e quessto elgi disse elgie sollo perche quanti si trouauano herano ammazati per dechreto di hachab onde herano li proffetti . chome ci hai deto ho maesstro fuggiti sopra li monti doue non habitauano homeni . Disse allora iosafat manda qui per lui he uediamo quello che lui dice; chomando adonque hachab che fussi menato hiuui michea .

[a] الله حقّ. [b] بالله حيّ. [c] سورة القصص مِيكَيَاء نبى.

[1] MS. *E hessendo he essendo* (sic).

destroy idolatry and to preserve the worship of the true God[a], but Ahab slew the men to destroy the worship of the true God[a] and to preserve idolatry. Wherefore to Moses the slaying of men was converted into sacrifice, while to Ahab it was converted into sacrilege: insomuch that one and the same work produced these two contrary effects.

'As God liveth[b], in whose presence my soul standeth, if Satan had spoken to the angels in order to see how they loved God, he would not have been rejected of God, but because he sought | to turn them away from God, therefore is he reprobate.' 176[b] (175[b])

Then answered he who writeth: 'How, then, is to be understood that which was said in Micaiah the prophet, concerning the lie which God ordained to be spoken by the mouth of false prophets, as is written in the book of the kings of Israel?'

Jesus answered: 'O Barnabas, recite briefly all that befell, that we may see the truth clearly.'

CLX[c].

Then said he who writeth: 'Daniel the prophet, describing the history of the kings of Israel and their tyrants, writeth thus:[1] "The king of Israel joined himself with the king of Judah to fight against the sons of Belial (that is, reprobates) who were the Ammonites. Now Jehoshaphat, king of Judah, and Ahab, king of Israel, being seated both on a throne in Samaria, there stood before them four hundred false prophets, who said to the king of Israel: 'Go up against the Ammonites, for God will give them into thy hands, and thou shalt scatter Ammon.'

'"Then said Jehoshaphat: 'Is there here any prophet of the God of our fathers?'

'"Ahab answered: 'There is one only, and he is evil, | for he 177[a] always predicteth evil concerning me; and him I hold in prison.' (176[a]) And this he said, to wit, "there is only one," because as many as were found had been slain by decree of Ahab, so that the prophets, even as thou hast said, O Master, were fled to the mountain tops where men dwelt not.

'"Then said Jehoshaphat: 'Send for him here, and let us see what he saith.'

'"Ahab therefore commanded that Micaiah be sent for thither,

[a] God is true. [b] By the living God. [c] Chapter of the stories—Micaiah the prophet.

[1] See 1 Kings xxii. 3-31.

il quale uene chon le chatene alli piedi smarito in fazia chome lo homo che habita fra la uitta he la morte . lo interogo hachab dicendo dici michea in nome de DIO asscenderemo noi chontra li amoniti ci dara DIO in mano le citta loro . Risposse michea ascendi ascendi che bene ascenderai he melgio disscenderai . allora li falssi proffeti laudauano michea per uero proffetta di DIO he li sciolssero le chatene da li piedi . iosafat che temeua DIO nosstro he non fu giamai inchinato li suoi ginochij auanti li iddoli interoggo michea dicendo . per ammore di DIO di padri nosstri dici la uerita chome tu
177[b] (176[b]) hai ueduto la riuscita | di quessta guera . Risspose michea ho iosafat io temo la facia tua pero ti dicho che ho ueduto il popullo de issdraelle chome pechore senzza pastore . Ridendo allora hachab disse ha iosafat io te lo deto che chostui nom predice se non malle pero tu nõ il chredeui . dissero allora ambi dui hora chome sai quessto ho michea . Risspose michea io senti haparechiarssi uno chonssilgio di angioli auanti di DIO he ho sentio DIO chossi dire . chi inganera hachab azioche asscendi chontra di amon he sia ammazato . onde chi diceua una chossa chi ne diceua una altra ; uene allora uno angiollo he disse . signore io chonbatero chontra di hachab he andero ha li suoi falssi proffetti he portero la buggia nella loro bocha he chossi asscendera he sara ammazato . il che sentendo DIO disse hora ua he fa chossi che uincerai . allora se adirorno li falssi proffetti he il principe loro perchosse la guancia de michea dicendo . ho reprobo di DIO quando si parti da noi lo angiollo di uerita he da te uene dici quando uene ha noi
178[a] (177[a]) lo angiollo che ci porto la buggia . Risspose | michea tu[1] lo saperai quando scamperai di chassa in chassa per timore di essere ammazzato hauendo tu inganato il tuo Re . allora si adiro achab he disse prendete michea he le chatene che haueua ha li piedi poneteli al chollo he chustoditello chom pane di orzo he aqua . inssino alla mia tornata perche hora non so la morte che io li uolgio dare . ascendetero adonque he sechondo la parolla de michea sucesse il fato

[1] MS. *to* (sic).

who came with fetters on his feet, and his face bewildered like a man that liveth between life and death.

'"Ahab asked him, saying: 'Speak, Micaiah, in the name of God. Shall we go up against the Ammonites? Will God give their cities into our hands?'

'"Micaiah answered: 'Go up, go up, for prosperously shalt thou go up, and still more prosperously come down!'

'"Then the false prophets praised Micaiah as a true prophet of God, and broke off the fetters from his feet.

'"Jehoshaphat, who feared our God, and had never bowed his knees before the idols, asked Micaiah, saying: 'For the love of the God of our fathers, speak the truth, as thou hast seen the issue | 177b (176b) of this war.'

'"Micaiah answered: 'O Jehoshaphat, I fear thy face, wherefore I tell thee that I have seen the people of Israel as sheep without a shepherd.'

'"Then Ahab, smiling, said to Jehoshaphat: 'I told thee that this fellow predicteth only evil, but thou didst not believe it.'

'"Then said they both: 'Now how knowest thou this, O Micaiah?'

'"Micaiah answered: 'Methought there assembled a council of the angels in the presence of God, and I heard God say thus: "Who will deceive Ahab that he may go up against Ammon and be slain?" Whereupon one said one thing and another said another. Then came an angel and said: "Lord, I will fight against Ahab, and will go to his false prophets and will put the lie into their mouth, and so shall he go up and be slain." And hearing this, God said: "Now go and do so, for thou shalt prevail".'

'"Then were the false prophets enraged, and their chief smote Micaiah's cheek, saying: 'O reprobate of God, when did the angel of truth depart from us and come to thee? Tell us, when came to us the angel that brought the lie?'

'"Micaiah answered: | 'Thou shalt know when thou shalt flee 178a from house to house for fear of being slain, having deceived (177a) thy king.'

'"Then Ahab was wroth, and said: 'Seize Micaiah, and the fetters which he had upon his feet place on his neck, and keep him on barley bread and water until my return, for now I know not what death I would inflict on him.'

'"They went up, then, and according to the word of Micaiah the

perche il Re di amoniti disse alli suoi serui . guardate no chonbatete chontra il Re di iuda ne chon li principi de issdraelle ma ammazate il Re de issdraele achab innimicho mio . allora disse iessu fermati barnaba qui perche ci basta per il proposito nosstro .

CLXI[a].

Auete intesso disse iessu il tutto . rissposero li dissepoli si signore onde iessu disse la bugia in uero he pechato ma lo homicidio he maggiore . perche la buggia he pechato proprio de cholui che la dice . ma lo homicidio se bene he
178[b] propio de cholui | che il chomete he talle che distrugie la
(177[b]) piu chara chossa che habia DIO qua in terra che he lo homo . he alla bugia si polle rimediare chon dire al chontrario di quanto sia deto che . lo homicidio non ha rimedio ueruno per nom poterssi di nouo dare la uita allo morto . pero dite ha me mosse seruo di DIO pecho elgi ammazando quanti elgi ammazzo . Rissposero li dissepoli DIO guardi DIO guardi che moisse pechasse hobedendo DIO che il chomandete . Allora disse iessu he io dicho DIO guardi che quello angiollo pechassi che ingano li falssi proffeti di hachab chon la buggia . imperoche sichome DIO riceuete in sachrificio lo homicidio chossi riceuete per laude la buggia . in uerita in uerita ui dicho che sichome hera il pichollo che fa fare le scarpe sue chon la missura del gigante . chossi hera cholui che uolle fare sottoponere DIO alla leggie chome elgi per essere homo he sottoposto alla leggie . pero quando chrederete sollo pechato quello che DIO non uolle trouarete la uerita in quanto che io
179[a] uio deto | . onde perche DIO non he chompossto ne mutabille[b]
(178[a]) chossi nom polle uollere he non uollere una chossa perche . haueria chontraditione in se stesso he chonsequentemente pena he non sarebe beato inffinitamente . Rissposse fillipo ma chome se intendde quel deto di amos proffetta che non uie malle nella citta che DIO non lo habia fato . Rissposse iessu hora qui uedi fillipo quanto he perichollo il fermarssi nella

[a] سورة الخير و الشّر. [b] لا يخلق الله.

matter befell. For the king of the Ammonites said to his servants: 'See that ye fight not against the king of Judah, nor against the princes of Israel, but slay the king of Israel, Ahab, mine enemy.'"'

Then said Jesus: 'Stop there, Barnabas; for it is enough for our purpose.'

CLXI[a].

'Have ye heard all?' said Jesus.

The disciples answered: 'Yea, Lord.'

Whereupon Jesus said: 'Lying is indeed a sin, but murder is a greater, because the lie is a sin that appertaineth to him that speaketh, but the murder, while it appertaineth to him | that committeth it, is such that it destroyeth also the dearest thing 178[b] (177[b]) that God hath here upon earth, that is, man. And lying can be remedied by saying the contrary of that which hath been said; whereas murder hath no remedy, seeing it is not possible to give life again to the dead. Tell me, then, did Moses the servant of God sin in slaying all whom he slew?'

The disciples answered: 'God forbid; God forbid that Moses should have sinned in obeying God who commanded him!'

Then said Jesus: 'And I say, God forbid that that angel should have sinned who deceived Ahab's false prophets with the lie; for even as God receiveth the slaughter of men as sacrifice, so received he the lie for praise. Verily, verily, I say unto you, that even as the child erreth which causeth its shoes to be made by the measure of a giant, even so erreth he who would subject God to the law, as he himself as man is subject to the law. When, therefore, ye shall believe that only to be sin which God willeth not, ye will find the truth[1], even as I have told you. | Wherefore, because God is not 179[a] composite nor changeable[b], so also is he unable to will and not will (178[a]) a single thing; for so would he have contradiction in himself, and consequently pain, and would not be infinitely blessed.'

Philip answered: 'But how is that saying of the prophet Amos[2] to be understood, that "there is not evil in the city that God hath not done"?'

Jesus answered: 'Now here see, Philip, how great is the

[a] Chapter on goodness and wickedness. [b] God is not created.

[1] Cp. 175[b] (p. 371). [2] Amos iii. 6.

literra chome fano li farissei che si ano fabrichato la predesstinatione di DIO . nelli elleti talle che uengono ha dire infato DIO essere iniussto, simullatore he bugiardo he horendo iuditio che sera sopra di loro . pero ti dicho che qui amos proffeta di DIO dice de il malle che il monddo chiama malle imperoche . se lui hauessi presso il uochabolo de iussti lui non saria stato intesso dal monddo . perche tutte le tribulationi sono bene che ouero ci purgano il malle che habiamo fato . ouero sono bene perche cimpediscono di non fare malle . ouero ssono bene perche fano chonosscere al homo la conditione di quessta uita azioche amiamo he dessideramo la
179[b] uitta heter|na . se adonque amos proffetta hauessi deto non
(178[b]) uie bene alchuno nella citta che DIO non lo habia fatto haueria dato chagione di dessperatione alli afliti uedendossi tribulati . he li pechatori im prosperita uiuere he quello che pegio he . molti chredendo che satana hauessi talle imperio sopra li homeni temerebono satana he il seruirebono per non essere tribulati . fece adonque amos chome lo interprete Romano che non guarda le parolle a parllare alla pressenzza del pontiffice . ma guarda alla uollonta he negoti de il iudeo che non sa parllare lingua hebrea .

CLXII[a].

Se amos hauessi deto . non uie bene alchuno nella citta che DIO non lo habia fato . Viue DIO[b] alla chui pressenza sta la anima mia che haueria fato graue herore . perche il monddo non ha per bene se non le scelerita he pechati che per uia di uanita si fano[c] . onde hauerebono molto piu hoperato li homeni inniquamente chredendo che non ui sia
180[a] pechato he sce|leragine ueruna che DIO non la habia fato
(179[a]) che trema la terra sentendo quessto . he deto quessto iessu subito uene uno grande teremoto per modo che ogniuno stete tramortito . li leuo iessu dicendo hora uedete se io ue dicho

[a] سورة البلاء. [b] بالله حيّ.

[c] لا يعقل اهل الدّنيا خير الا حرماً و خبائث الدّنيا و يعمل بهما منه.

danger of resting in the letter, as do the Pharisees, who have invented for themselves the "predestination of God in the elect," in such wise that they come to say in fact that God is unrighteous, a deceiver and a liar and a hater of judgement (which shall fall upon them).

'Wherefore I say that here Amos the prophet of God speaketh of the evil which the world calleth evil: for if he had used the language of the righteous he would not have been understood by the world. For all tribulations are well, either for that they purge the evil that we have done, or are well because they restrain us from doing evil, or are well because they make man to know the condition of this life, in order that we may love and long for life eternal. | Accordingly, had the prophet Amos said: "There is 179[b]
no good in the city but what God hath wrought it," he had given (178[b])
occasion for despair to the afflicted, as they beheld themselves in tribulation and sinners living in prosperity. And, what is worse, many, believing Satan to have such sovereignty over man, would have feared Satan and done him service, so as not to suffer tribulation. Amos therefore did as doth the Roman interpreter, who considereth not his words [as one] speaking in the presence of the high-priest, but considereth the will and the business of the Jew that knoweth not to speak the Hebrew tongue.

CLXII[a].

'If Amos had said: "There is no good in the city but what God hath done it," as God liveth[b], in whose presence my soul standeth, he would have made a grievous error, for the world holdeth not for good ought save the iniquities and sins that are done in the way of vanity[c]. Whereupon men would have wrought much more iniquitously, believing that there be not any sin or wickedness | 180[a]
"which God hath not done," at hearing whereof the earth trem- (179[a])
bleth.' And when Jesus had said this, straightway there arose a great earthquake, in so much that every one fell as dead. Jesus raised them up, saying: 'Now see if I have told you the truth.

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[a] Chapter on misfortune. [b] By the living God. [c] The people of the world know no good save what is unlawful, and tho foul things of the world, and act according thereunto. *Inde.*

la uerita pero quessto bastiui adonque . che amos dicendo DIO affato nella citta malle parllando chon il monddo disse delle tribulatione le quali sollo li pechatori le chiamano malle . Veniamo hora alla predestinatione la qualle dessiderate sapere della quale ui parllero apresso il giordano . passato dimani ha DIO piazendo[a] .

CLXIII[b].

Andossi iessu al disserto . oltra il giordano chon li suoi dissepoli he fato la oratione di mezzo giorno sedete apresso di una palma he alla onbra della palma sedetero li suoi dissepoli . allora disse iessu tanto he la predestinatione sechreta ho fratelli che in uerita ui dicho sollo ad uno homo sera notta chiaramente . il quale he quello che asspetano le genti il quale li sachreti di DIO li sono tanto
180[b] (179[b]) chiari che uenendo al monddo beati sera|no chi ascoltera il suo parllare imperoche . DIO mandera la misserichordia sua sopra di loro chome he questa palma sopra di noi . onde si-chome quessto harbore ci diffende dal ardore del solle chossi la misserichordia di DIO difenderano[1] quelli che chrederano in quello homo da satana . Risspossero li dissepoli ho maesstro chi sera quello homo che tu dici il quale uera al mondo . Risposse iessu chon iubilo di chuore elgie machometo nontio di DIO[c] il quale uenendo al monddo . sichome fa frutifichare la terra la piogia quando longo tempo non ha piouutto . chossi elgi sera chagione de bene hoperare alli homeni per la abondante misserichordia che portera . perche elgie una neuolla chandida pieno della misserichordia di DIO . la quale misserichordia DIO spargera sopra li fideli chome piogia .

CLXIV[d].

Vi diro adonque hora . quella pocha chognitione che DIO mia choncesso di essa predestinatione . Dichono li farissei

[a] ان شا الله.
[b] سورة امت محمّد رسول.
[c] محمّد رسول الله.
[d] سورة التّقدر.

[1] So in MS.

Let this, then, suffice you, that Amos, when he said that "God hath done evil in the city," talking with the world, spake of tribulations, which sinners alone call evil.

'Let us come now to predestination, of which ye desire to know, and whereof I will speak to you near Jordan on the other side, to-morrow, if God will [a].'

CLXIII [b].

Jesus went into the wilderness beyond Jordan with his disciples, and when the midday prayer [1] was done he sat down near to a palm-tree, and under the shadow of the palm-tree his disciples sat down.

Then said Jesus: 'So secret is predestination, O brethren, that I say unto you, verily, only to one man shall it be clearly known. He it is whom the nations look for [2], to whom the secrets of God are so clear that, when he cometh into the world, blessed shall they be | that shall listen to his words, because God shall overshadow them **180**[b] with his mercy even as this palm-tree overshadoweth us. Yea, (179[b]) even as this tree protecteth us from the burning heat of the sun, even so the mercy of God will protect from Satan them that believe in that man.'

The disciples answered: 'O Master, who shall that man be of whom thou speakest, who shall come into the world?'

Jesus answered with joy of heart: 'He is Mohammed [3], messenger of God [c], and when he cometh into the world, even as the rain maketh the earth to bear fruit when for a long time it hath not rained, even so shall he be occasion of good works among men, through the abundant mercy which he shall bring. For he is a white cloud full of the mercy of God, which mercy God shall sprinkle upon the faithful like rain.'

CLXIV [d].

'I will accordingly tell you now that little which God hath granted me to know concerning this same predestination [4]. The

[a] If God pleases. [b] Chapter on the nation of Mohammed, prophet. [c] Mohammed the prophet of God. [d] Chapter on predestination.

[1] See on 87[a] (p. 193, note 4). [2] Cp. traditional Messianic interpretation of Hag. ii. 7, &c. [3] See 40[b] (p. 89, and note 6 there). [4] The liberal doctrine here taught is later than the Qorân (cp. Sale, Prelim. Discourse, iv. and vii.): the original teaching is of an absolute predestination; cp. e. g. Qorân xvii. *sub init.* 'The fate of every man have we bound about his neck.' See further, Introd.

181[a] (180[a]) che ogni chossa sia talmente predesti|nata che chie elleto nom possi diuentare reprobo . he chie reprobo ha modo ueruno non pole diuentare elleto . he che sichome DIO predestino il bene chome uia per la qualle chamini lo elleto alla sallute che chossi DIO ha predestinato il pechato chome uia per la quale il reprobo uadi alla danatione . che sia malladeto la lingua che quessto disse chon la mano che quessto scrisse imperoche quessto he la fede di satana . ondi chi siano li farissei al pressente si polle chonossere che sono fidelli serui di satana . [a] che chossa uolle dire predesstinatione se no uno hasoluto uollere di dare fine ad una chossa per la qualle ha li mezzi in mano . perche senza li mezzi non si pole desstinare uno fine . hora chome destinera la chassa cholui che non sollo non ha pietre he danari da spendere ma tampocho . elgi non ha terra da ponerui sopra uno piedi certo niuno . chossi addonque ui dicho che la predesstinatione leuando il libero arbitrio che DIO ha donato al homo per pura liberallita sua [b] . he la leggie di DIO certo he che nõ |

181[b] (180[b]) predestinatione ma habominatione ueremo ha chostituire . che lo homo sia libero lo dimosstra il libro di moisse doue quando DIO nosstro dete la leggie sopra il monte sina chossi disse . il chomandamento mio non he in ciello azioche tu non ti esscusi chon dire . hora chi andera ha portarci il chomandamento di DIO he chi ci dara forze da osseruarlo . non e tampocho oltra il mare azioche similmente ti esscusi . Ma il chomandamento mio he apresso al chore tuo azioche quando tu uoi possi osseruarllo . ditemi se il Re herode chomandassi ad uno uechio che diuentassi giouine he ad uno imffermo che diuentassi sano il che . non fazendo loro li facessi ammazare sarebe iusto quessto . Rissposero li dissepoli sarebe iniustissimo he empio herode quessto chomandando . allora sospirando iessu disse questi sono li fruti delle traditione humane ho fratelli imperoche . dicendo che DIO ha predesstinato il reprobo talmente che elgi nom polle diuentare elleto bestemiano DIO per empio he iniussto . che chomanda ha

[a] تقدير بيان. [b] الله وهّاب و جواد.

Pharisees say that everything hath been so predestined | that he 181[a] (180[a])
who is elect cannot become reprobate, and he who is reprobate cannot by any means become elect; and that, even as God hath predestined well-doing as the road whereby the elect shall walk unto salvation, even so hath he predestined sin as the road by which the reprobate shall walk unto damnation. Cursed be the tongue that said this, with the hand that wrote it, for this is the faith of Satan. Wherefore one may know of what manner are the Pharisees of the present day, for they are faithful servants of Satan.

'[a] What can predestination mean but an absolute will to give an end to a thing whereof one hath the means in hand? for without the means one cannot destine an end. How, then, shall he destine the house who not only lacketh stone and money to spend, but hath not even so much land as to place one foot upon? Assuredly none [could do so]. No more, then, I tell you, is predestination[1], taking away the free will that God hath given to man of his pure bounty[b], the law of God. Of a surety it is not | predestination but 181[b] (180[b])
abomination we shall be establishing.

'That man is free the book of Moses showeth, where, when our God gave the law upon Mount Sinai, he spake thus[2]: "My commandment is not in the heaven that thou shouldest excuse thyself, saying: Now, who shall go to bring us the commandment of God? and who perchance shall give us strength to observe it? Neither is it beyond the sea, that in like manner thou shouldest excuse thyself. But my commandment is nigh unto thine heart, that when thou wilt thou mayest observe it."

'Tell me, if King Herod should command an old man to become young and a sick man that he should become whole, and when they did it not should cause them to be killed, would this be just?'

The disciples answered: 'If Herod gave this command, he would be most unjust and impious.'

Then Jesus, sighing, said: 'These are the fruits of human traditions, O brethren; for in saying that God hath predestinated the reprobate in such wise that he cannot become elect they blaspheme God as impious and unjust. For he commandeth the

[a] Setting forth predestination. [b] God bestows and is munificent.

[1] i. e. 'in the sense of taking away &c.,' cp. argument in 183[a]. The construction of the whole passage is somewhat obscure.

[2] Cp. Deut. xxx. 11–14.

182[a] il pechatore | che nom pechi he pechando che ne faci peni-
(181[a]) tenzza . essendo che talle predestinatione lieua al pechatore il potere de[1] nom pechare he in tutto il priua di penitẽza .

CLXV[a].

Ma che dice DIO per ioel proffeta sentite . Viue DIO[b] uostro che io non uolgio la morte del pechatore ma cercho che elgi si chonuerta ha penitenzza . adonque DIO predestinera quello che lui non uora chonsideratello uoi quello che dice DIO he quello che dichono li pressenti farissei . de piu dice DIO per essaia profeta ho chiamato he non mi hai uolluto udire he quanto DIO ha chiamato sentite chome esso per lo isstesso proffetta uello dice . tutto il giorno esstendo le mani al popullo che non mi chrede ma mi chontradisscono . he li nostri farissei dicendo che non si polle ellegere il reprobo che dichono adonque se no che DIO scernisse li homeni . chome scerniria uno ciecho chi li mosstrassi il biancho . he scerniria il sordo chi li parllassi alle
182[b] horechie . che lo elleto si pos|si reprobare chonssiderate quello
(181[b]) che disse DIO nosstro per hezechiel proffetta . Viuo dice DIO[b] che se il iussto habandonera la iustitia sua per modo che elgi fara le abominationi elgi perira he non mi harechordero piu ueruna iustitia sua . perche chonfidandossi in quella essa lo habandonera auanti di me he non il saluera . he della uochatione del reprobo che dice DIO per hosea proffeta se non che . io chiamero la plebe non elleta la chiamero elleta . elgie uerace DIO he nom polle dire bugia perche essendo uerita uerita dice[c] . Ma li pressenti farissei chon la loro dotrina chontradichono in tutto ha DIO .

CLXVI[d].

Rispose andrea . ma chome se intende quanto disse DIO ,ha moisse che elgi hauera misserichordia . chi lui uora hauere misserichordia . he indurera quelli che lui uora indurare . .

[a] سورة قبول. [b] بالله حيّ.
[c] الله حقّ الله صديق. [d] سورة التقدر.

[1] MS. *se*.

sinner | not to sin, and when he sinneth to repent; while such 182[a]
predestination taketh away from the sinner the power not to sin, (181[a])
and entirely depriveth him of repentance.'

CLXV[a].

'But hear what saith God by Joel[1] the prophet: "As I live[b], [saith] your God, I will not the death of a sinner, but I seek that he should be converted to penitence." Will God then predestinate that which he willeth not? Consider ye that which God saith, and that which the Pharisees of this present time say.

'Further, God saith by the prophet Isaiah[2]: "I have called, and ye would not hearken unto me." And how much God hath called, hear how he saith by the same prophet[3]: "All the day have I spread out my hands to a people that believe me not, but contradict me." And our Pharisees, when they say that the reprobate cannot become elect, what say they, then, but that God mocketh men, even as he would mock a blind man who should show him something white, and as he would mock a deaf man who should speak into his ears? And that the elect can | be 182[b]
reprobated, consider what our God saith by Ezekiel[4] the prophet: (181[b])
"As I live, saith God[b], if the righteous shall forsake his righteousness and shall do abominations, he shall perish, and I will not remember any more any of his righteousness; for trusting therein it shall forsake him before me and it shall not save him."

'And of the calling of the reprobate, what saith God by the prophet Hosea[5] but this: "I will call a people not elect, I will call them elect." God is true, and cannot tell a lie: for God being truth speaketh truth[c]. But the Pharisees of this present time with their doctrine contradict God altogether.'

CLXVI[d].

Andrew replied: 'But how is that to be understood which God said to Moses[6], that he will have mercy on whom he willeth to have mercy and will harden whom he willeth to harden?'

[a] Chapter on acceptance. [b] By the living God. [c] God is truth; God is faithful. [d] Chapter of predestination.

[1] Cp. Ezek. xviii. 23. [2] Isa. lxv. 12. [3] Cp. Isa. lxv. 2. [4] Cp. Ezek. xviii. 24. [5] Hos. ii. 23 (cp. Rom. ix. 25). [6] Cp. Exod. xxxiii. 19, and iv. 21, &c.: here cited apparently from Rom. ix. 18.

Risspose iessu DIO dice quessto azioche non chredi lo homo per propria uirtu saluarssi ma chonossi la uita he misserichordia |
183[a] di DIO per sua liberallita DIO hauerla donata[a] . he lo dice
(182[a]) perche sia fuggito la opinione di altri dij che lui . onde se elgi induro faraone lo fece perche elgi haueua flagellato il popullo nosstro he cerchato di disspergerlo chon fare anegare tutti li fioli masci de issdraelle . che pero fu uicino moisse ha perdere la uitta . Vi dicho adonque in uerita che la predesstinatione ha per fondamento la legie di DIO chon il libero arbitrio humano[b] . talmẽte che sebene potria saluare DIO tutto il monddo[c] senza che ueruno perissi non il uolle fare per non priuare lo homo di liberta . la qualle per fare disspeto ha satana li chonsserua azioche quel fanggo sprezato dal spirito . sebene pechera chome fece il spirito possi pentirsi he andare habitare doue il spirito fu scaziato . Volle DIO nostro dicho seguitare chõ la misserichordia sua il libero uollere dello homo he non uolle chon la omnipotenzza sua abandonare la chreatura[d] . onde il giorno del iuditio ueruno potera dire scussa
183[b] ueruna per li loro pechati . essen|do che allora li sara
(182[b]) manifessto quanto DIO ha fato per la loro chonuerssione[e] . he quante uolte li chiamo ha penitenzza .

CLXVII[f].

Se adonque lo intelleto uosstro non si aquietera ha quessto . he uorete di nouo dire perche chossi io ui apriro uno perche he quessto . ditemi perche una pietra nom polle stare sopra la aqua he tutta la terra sta sopra la aqua . ditemi perche la aqua esstingue il fuocho he la terra fugisse dallo haere talmente . che la terra, la aqua lo haere he il fuocho niuno polle unirli im paze non dimeno nel homo sono uniti he pacifichamente si chonsseruano . se donque non sapete quessto anziche tutti li homeni chome homeni nom possono saperllo . chome chono-

[a] الله وهّاب و جواد. [b] تقدير بيان. [c] الله حافيظ.
[d] والله على كلّ شئ قدير منه.
[e] الله تواب. [f] سورة التّقدر.

Jesus answered: 'God saith this in order that man may not believe that he is saved by his own virtue, but may perceive that life and the mercy | of God have been granted him by God of his bounty [a]. And he saith it in order that men may shun the opinion that there be other gods than he. 183[a] (182[a])

'If, therefore, he hardened Pharaoh he did it because he had afflicted our people and essayed to bring it to nought by destroying all the male children in Israel: whereby Moses was nigh to losing his life.

'Accordingly, I say unto you verily, that predestination hath for its foundation the law of God and human free will [b]. Yea, and even if God could save the whole world [c] so that none should perish, he would not will to do so lest thus he should deprive man of freedom, which he preserveth to him in order to do despite to Satan, in order that this [lump of] clay scorned of the spirit, even though it shall sin as the spirit did, may have power to repent and go to dwell in that place whence the spirit was cast out. Our God willeth, I say, to pursue with his mercy man's free will, and willeth not to forsake the creature with his omnipotence [d]. And so on the day of judgement none will be able to make any excuse for their sins, seeing | that it will then be manifest to them how much God hath done for their conversion [e], and how often he hath called them to repentance. 183[b] (182[b])

CXLVII [f].

'Accordingly, if your mind will not rest content in this, and ye be fain to say again: "Why so?" I will disclose to you a "wherefore." It is this. Tell me, wherefore cannot a [single] stone rest on the top of the water, yet the whole earth resteth on the top of the water? Tell me, why is it that, while water extinguisheth fire, and earth fleeth from air, so that none can unite earth, air, water, and fire in harmony, nevertheless they are united in man and are preserved harmoniously [1]?

'If, then, ye know not this—nay, all men, as men, cannot know

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[a] God bestows and is munificent. [b] Setting forth predestination. [c] God guards. [d] And God is powerful over all. *Inde.* [e] God repents. [f] Chapter on predestination.

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[1] Cp. above, 131[a–b] (pp. 281–3).

scerano de niente DIO hauere chreato il tutto chon una solla parolla[a] . chome chonosserano la hetternita di DIO[b] . certo he che mancho potrano chonossere quessto perche
184[a] essendo lo homo finito he chompossto chon il | chorpo il
(183[a]) qualle . chome dice sallamone proffeta perche si chorompe agraua la anima . he le hopere di DIO che he proportionate ha DIO chome si poterano chomprenderlle . Essaia proffeta di DIO chossi uedendo essclamo dicendo Veramente tu sei DIO ascondito[c] . he dello nontio di DIO[d] chome DIO[e] lo ha chreato dice la sua generatione chi la narera . he dello hoperare di DIO dice chi e stato suo chonsilgiero . onde DIO disse alla humana Natura sichome il ciello he essaltato dalla terra . chossi sono essaltate le uie mie dale uie uosstre he li pensieri mei dalli penssieri uostri . ui dicho adonque che il moddo della predestinatione non he manifessto alli homeni sebene il fato he uero di quanto uio deto[f] . deue adonque lo homo per non trouare il moddo reprobare il fatto . certo che io non ho giamai ueduto ueruno richusare la sanita sebene il modo no chonosceno . chome DIO per il mio tochare sani lo infermo che hancor ha me he inchognito . |

184[b] CLXVIII[g].
(183[b]) Dissero allora li dissepoli . ueramente DIO in te parlla perche homo non ha parllato giamai chome te . Risspose iessu chredetemi che quando DIO mi ellesse per mandarmi alla chassa de issdraelle mi dete uno libro chome spechio chiaro . il qualle disscese nel chor mio per modo che quanto parllo il tutto usisce da quel libro . he quando sera finito di usscire quel libro dalla mia bocha sero leuato da il monddo . Risspose pietro ho maesstro hanchora quello che tu dici hora he scrito in quel libro . Risspose iessu tutto quello che io dicho per chognitione di DIO he per seruitio di DIO . per chognitione dello homo he per sallute del

[a] ما خلق الله كلّ شيّ وكلام واحد [الا بكلام واحد؟] منه.
[b] الله باق. [c] الله خفيّ. [d] رسول الله.
[e] الله سبحان. [f] تقدير خفيّ. [g] سورة الانجيل بيان.

it—how shall they understand that God created the universe out of nothing with a single word[a]? How shall they understand the eternity of God[b]? Assuredly they shall by no means be able to understand this, because, man being finite and composite with the | body, which, as saith the prophet Solomon[1], being corruptible, 184[a] presseth down the soul, and the works of God being proportionate (183[a]) to God, how shall they be able to comprehend them?

'Isaiah[2], prophet of God, seeing [it to be] thus, exclaimed, saying: 'Verily thou art a hidden God[c]!" And of the messenger of God[d], how God[e] hath created him, he saith[3]: "His generation, who shall narrate?" And of the working of God he saith[4]: "Who hath been his counsellor?" Wherefore God saith unto human nature[5]: "Even as the heaven is exalted above the earth, so are my ways exalted above your ways and my thoughts above your thoughts."

'Therefore I say unto you, the manner of predestination is not manifest to men, albeit the fact is true, as I have told you[f].

'Ought man then, because he cannot find out the mode, to deny the fact? Assuredly, I have never yet seen any one refuse health, though the manner of it be not understood. For I know not even now how God by my touch healeth the sick.' |

CLXVIII[g]. 184[b] (183[b])

Then said the disciples: 'Verily God speaketh in thee, for never[6] hath man spoken as thou speakest.'

Jesus answered: 'Believe me, when God chose me to send me to the house of Israel, he gave me a book like unto a clear mirror[7] which came down into my heart in such wise that all that I speak cometh forth from that book. And when that book shall have finished coming forth from my mouth, I shall be taken up from the world.'

Peter answered: 'O master, is that which thou now speakest written in that book?'

Jesus replied: 'All that I say for the knowledge of God and the service of God, for the knowledge of man and for the salvation

[a] God created everything by one word. *Inde.* [b] God persists. [c] God is concealed. [d] The prophet of God. [e] God, to whom be praise. [f] Concealed predestination. [g] Chapter setting forth the Gospel.

[1] Wisd. ix. 15. [2] Isa. xlv. 15. [3] Isa. liii. 8. [4] Isa. xl. 13. [5] Isa. lv. 9. [6] Cp. John vii. 46. [7] See above, 9[b] (p. 15 and note 6).

homo tutto uscisse da quello libro che he lo euangelio mio . Disse pietro he ui scrito la gloria del parradisso .

CLXIX[a].

Risspose iessu . asscoltate che io ui diro chome he il parradisso he chome starano li santi he fidelli in quello
185[a] senzza fine . che quessto he uno di magiori | beni del parra-
(184[a]) disso . imperoche ogni chossa per grãde che essa sia auendo fine diuenta picholla he niente . il parradisso he chassa doue DIO chonsserua[b] le sui delitie le qualli sono talle . che la terra la qualle chalchera li piedi di santi he beati he tanto preciossa che una dragma di quella he piu preciossa de mille mondi . le qualli delitie il padre nosstro dauit proffeta di DIO le uedete perche uelle mosstrete DIO essendo che li fece uedere la gloria del parradisso . onde ritornato ritornato in se stesso chon ãbe le mani se chiusse li hochij he piangendo disse . non guardate piu ho hochij mei quessto monddo perche tutto he uano senzza niuno bene . delle qualli dellitie disse esaia profeta . hochij di homo non ha ueduto, horechie non ha udito ne chore humano chompresso quello che DIO ha preparato ha quelli che lui amma[c] . sapete perche elgie [che] non hano ueduto sentito he chompresso talli delitie elgie perche . uiuendo quiui non sono degni di uedere quelle . onde sebene il padre nosstro dauit
185[b] le uedete in uerita ui dicho che lui non le uedete chõ | ochij
(184[b]) humani perche DIO tiro la anima sua ha se onde unito chon DIO per lume diuino le uisste . Viue DIO[d] alla chui pressenzza sta la anima mia che essendo le delitie del parradisso inffinite he lo homo finito non le polle chomprendere lo homo . si-chome uno uasso pichollo di terra nom polle chomprendere il mare . guardate adonque quanto sia bello il monddo nel tempo de lo hestate quando ogni chossa produce frutto tal-mente . che il chontadino inebriato di allegrezza per il pressente richolto fa risonare le ualli he monti chon il suo

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[a] سورة جنّة. [b] الله حافيظ. [c] الله محيّى.
[d] بالله حيّ.

of mankind—all this cometh forth from that book, which is my gospel.'

Said Peter: 'Is there written therein the glory of paradise?'

CLXIX[a].

Jesus answered: 'Hearken, and I will tell you of what manner is paradise[1], and how the holy and the faithful shall abide there without end, for this is one of the greatest | blessings of paradise, 185[a] seeing that everything, however great, if it have an end, becometh (184[a]) small, yea nought.

'Paradise is the home where God storeth[b] his delights, which are so great that the ground which is trodden by the feet of the holy and blessed ones is so precious that one drachm of it is more precious than a thousand worlds.

'These delights were seen by our father, David, prophet of God, for God showed them unto him, seeing he caused him to behold the glories of paradise: whereupon, when he returned to himself, he closed his eyes with both his hands, and weeping said: "Look not any more upon this world, O mine eyes, for all is vain, and there is no good!"

'Of these delights said Isaiah[2] the prophet: "The eyes of man have not seen, his ears have not heard, nor hath the human heart conceived, that which God hath prepared for them that love him[c]." Know ye wherefore they have not seen, heard, conceived such delights? It is because while they live here below they are not worthy to behold such things. Wherefore, albeit our father David verily saw them, I tell you that he saw them not with | human 185[b] eyes, for God took his soul unto himself, and thus, united with (184[b]) God, he saw them with light divine. As God liveth[d], in whose presence my soul standeth, seeing that the delights of paradise are infinite and man is finite, man cannot contain them; even as a little earthen jar cannot contain the sea.

'Behold, then, how beautiful is the world in summer-time, when all things bear fruit! The very peasant, intoxicated with gladness by reason of the harvest that is come, maketh the valleys and mountains resound with his singing, for that he loveth his labours

[a] Chapter on paradise. [b] God guards. [c] God gives life. [d] By the living God.

[1] Paradise in Qorân is characterized, as here, by miraculous rivers and fruits (Qorân xiii. *sub fin.*; xlvii. *med.*): but in place of the spiritual tone of 'Barnabas' we have the sensual suggestions of Qorân lvi.

[2] Cp. Isa. lxiv. 4 (here cited apparently from 1 Cor. ii. 9).

chantare . somamente ammando le sui fatiche . hora chossi leuate[1] il chore uosstro al parradisso doue hiuui ogni chossa he frutuossa di fruti proportionati ha cholui che lo ha choltiuato . Viue DIO[a] che quessto bassta per chonosscere il parradisso imperoche DIO ha chreato[b] il parradisso per chassa delle sui delitie[c] . hora chredete uoi che la inmenssa bonta non habia chosse inmensse bone . la inmenssa bellezza non habia chosse inmensse belle . guardate che uoi herareste grandemente se chredesste che lui non le hauessi |

186[a] (185[a])

CLXX[d].

DIO dice chossi allo homo che fedelmente il seruira . io chonossco le opere tui che per me hoperi . uiuo in etterno[e] che lo ammore tuo non superera la mia liberallita . perche tu mi serui chome DIO chreatore[f] tuo chonosscendo te essere hopera mia . he non dimandi ha me se non gratia he misserichordia di seruirmi fidelmente . perche non poni fine al mio seruitio essendo che tu dessideri in hetterno seruirmi . chossi faro io che ti premiaro chome se tu fussi DIO equalle mio . perche non sollo ponero la abondantia del parradisso nelle tui mani . ma donero me stesso ha te in dono . che sichome tu uoi essere sempre mio seruo chossi faro sempre tua mercede .

CLXXI[d].

Che ui pare disse iessu alli suoi dissepoli . de il paradisso heui intelleto che possi chomprendere talli richezze he del-
186[b] litie . el bissogneria che lo homo hauessi | tanta chognitione
(185[b]) quanto ha DIO se lui uollessi chonossere quanto DIO uolle donare alli serui suoi[g] . hauete ueduto quando herode fa pressente ad uno suo fauorito barone chome lui lo presenta . Risspose ioane io lo ho ueduto dui uolte he certo che

[a] بالله حيّ. [b] الله خالِق. [c] الله احسن. [d] سورة جنّة.
[e] الله حيٌّ و قديم. [f] الله خالِق وهدى ورّحمن.
[g] الله وهّاب.

[1] MS. *leveta* (sic).

supremely. Now lift up even so your heart to paradise, where all things are fruitful with fruits proportionate to him who hath cultivated it.

'As God liveth [a], this is sufficient for the knowledge of paradise, forasmuch as God hath created [b] paradise for the home of his own delights [c]. Now think ye that immeasurable goodness would not have things immeasurably good? Or that immeasurable beauty would not have things immeasurably beautiful? Beware, for ye err greatly if ye think he have them not. |

CLXX [d].

186[a] (185[a])

'God saith thus to the man who shall faithfully serve him: "I know thy works, that thou workest for me. As I live eternally [e], thy love shall not exceed my bounty. Because thou servest me as God thy creator [f], knowing thyself to be my work, and askest nought of me save grace and mercy to serve me faithfully; because thou settest no end to my service, seeing thou desirest to serve me eternally: even so will I do, for I will reward thee as if thou wert God, mine equal. For not only will I place in thy hands the abundance of paradise, but I will give thee myself as a gift [1]; so that, even as thou art fain to be my servant for ever, even so will I make thy wages for ever."'

CLXXI [d].

'What think ye,' said Jesus to his disciples, 'of paradise? Is there a mind that could comprehend such riches and delights? Man must needs have | a knowledge as great as God's if he would know what God willeth to give to his servants [g].

186[b] (185[b])

'Have ye seen, when Herod maketh a present to one of his favourite barons, in what sort he presenteth it?'

John answered: 'I have seen it twice; and assuredly the tenth part of that which he giveth would be sufficient for a poor man.'

[a] By the living God. [b] God creates. [c] God is better. [d] Chapter on paradise. [e] God is living and of old. [f] God is the Creator and is guidance and merciful. [g] God bestows.

[1] For the mystic tendency of this chapter, suggesting Ṣuffism, cp. 25[b] (p. 55) and 159[b] (p. 339); and see Introd.

bassteria ha uno pouero la decima di quanto li dona . Disse iessu ma se uno pouero sara pressentato da herode che chossa li dara . Rissposse ioane uno ouero dui minuti . hora quessto sia il libro uosstro da studiare per chonossere il parradisso . perche quãto DIO ha dato[a] al homo in quessto monddo per il chorpo he chome che herrode doni uno minuto ad uno pouero . ma quanto DIO dara[a] alla hanima he chorpo im paradisso he chome se herrode donassi quanto elgia he la propia uita ad uno suo seruo .

CLXXII[b].

DIO dice chossi ha chi lo amma he serue fidelmente . Va he chonssidera ho sseruo mio la harena dello mare se he
187[a] molta . onde se il mare ti donassi uno | sollo grano di
(186[a]) harena ti pareria pocho certo si . Viuo io chreatore tuo che quanto ho donato[c] in quessto monddo ha tutti li principi he Re della terra he mancho di quello grano di harena che ti darebe il marc risspeto . ha quanto ti daro nel parradisso mio .

CLXXIII[b].

Ora disse iessu chonsiderate la abondantia del parradisso . perche se DIO ha dato[a] al homo in quessto mondo una oncia di bene im parradisso ne dara dieci cento millia some . chonssiderate la quantita di frutti che sono in quessto monddo . la quantita de cibi . la quantita de fiori he la quantita di chosse che serue lo homo . Viue DIO[d] alla chui pressenzza sta la anima mia che sichome al mare auanza harena quando uno riceue uno grano di quella . chossi supera la quallita he quantita de fichi ha una sorte de fichi che quiui manggiamo . he chosi ogni altra chossa nel parradisso . ma de piu ui dicho in uerita che sichome he piu preciosso uno monte di horo he margarite de la ombra di una formicha . |
187[b] chossi he piu preciosso le dellitie del parradisso ha tutte
(186[b])

[a] الله معطى. [b] سورة جنّة. [c] الله حيّ و خالِق و معطى.
[d] بالله حيّ.

Said Jesus: 'But if a poor man shall be presented to Herod what will he give to him?'

John answered: 'One or two mites.'

'Now let this be your book wherein to study the knowledge of paradise,' [said Jesus]: 'because all that God hath given[a] to man in this present world for his body is as though Herod should give a mite to a poor man; but what God will give[a] to the body and soul in paradise is as though Herod should give all that he hath, yea and his own life, to one of his servants.'

CLXXII[b].

'God saith thus to him that loveth him, and serveth him faithfully: "Go and consider the sands of the sea, O my servant, how many they are. Wherefore, if the sea should give thee one | single grain of sand, would it appear small to thee? Assuredly, 187[a] yea. As I, thy creator, live, all that I have given[c] in this world (186[a]) to all the princes and kings of the earth is less than a grain of sand that the sea would give thee, in comparison of that which I will give thee in my paradise."'

CLXXIII[b].

'Consider, then,' said Jesus, 'the abundance of paradise. For if God hath given[a] to man in this world an ounce of well-being, in paradise he will give him ten hundred thousand loads. Consider the quantity of fruits that are in this world, the quantity of food, the quantity of flowers, and the quantity of things that minister to man. As God liveth[d], in whose presence my soul standeth, as the sea hath still sand over and above when one receiveth a grain thereof, even so will the quality and quantity of figs[1] [in paradise] excel the sort of figs we eat here. And in like manner every other thing in paradise. But furthermore, I say unto you that verily, as a mountain of gold and pearls is more precious than the shadow of an ant, | even so are the delights of paradise more 187[b] (186[b])

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[a] God gives. [b] Chapter on paradise. [c] God lives, creates, and gives. [d] By the living God.

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[1] For the fruits of paradise, cp. Qorân, xiii, xlvii, and lvi.

le dellitie de li principi del monddo . che hano hauto he hauerano insino al iuditio di DIO[a] quando il monddo hauera fine . Risposse pietro nel parradisso adonque anderaui il chorpo nosstro che hora habiamo . Risposse iessu guarda pietro che tu non diuenti saduceo perche li saducei dichono che la charne non rissurggera he che non ui sia angiolli . onde sono priui di andare la anima he il chorpo loro nel parradisso he sono priui di hauere alchuno seruitio dalli angioli in quessto monddo . sei forssi smentichato di iob proffetta he ammicho di DIO che dice . io so che DIO mio uiue[b] he nel nouissimo giorno risuscitaro nella charne mia he chon li hochij mei uedero DIO saluatore mio[c] . ma chredi ha me che quessta charne nosstra sara talmente puriffichata che non hauera ueruna propieta di quello che hora ha . imperoche sera purgata di oggni chatiuo dessiderio he DIO la ridurera in talle stato quale hera addamo auanti che pechasse . Dui seruono uno patrone intuna isstessa hopera . luno sollo
188[a] uede la opera he chomanda al sechondo he il sechondo ho|pera
(187[a]) quanto il primo chomanda . parui iussto dicho che il patrone premij sollo cholui che uede he chomanda he scazij fuori di chassa cholui che si affaticho nella hopera certo no . hora chome soporterra la iusstitia di DIO che seruendo DIO la hanima he chorpo chon il senso del homo . la anima sollo uedendo he chomãdando il seruitio perche . la anima non manggiando pane non degiuna . non chamina . no sente freddo he chaldo . non se infferma ne he ammazzata . perche la hanima he inmortalle . la quale non patisse pena ueruna di quesste chorporalli che per uia di ellementi patisse il chorpo . elgi iusto dicho che sollo essa uadi im parradisso he non il chorpo che tanto si affatichato seruendo DIO . Risspose pietro ho maesstro il chorpo auendo fato pechare la anima non deue essere possto im parradisso . Risposse iessu hora chome pechera il chorpo senzza la hanima certo elgie impossibile . pero leuando tu la misserichordia di DIO al chorpo chondani la anima allo inferno |

[a] الله حكيم. [b] الله حيّ. [c] الله حافيظ.

precious than all the delights of the princes of the world which they have had and shall have even unto the judgement of God[a] when the world shall have an end.'

Peter answered: 'Shall, then, our body which we now have go into paradise?'

Jesus answered: 'Beware, Peter, lest thou become a Sadducee; for the Sadducees say that the flesh shall not rise again, and that there be no angels[1]. Wherefore their body and soul are deprived of entrance into paradise, and they are deprived of all ministry of angels in this world. Hast thou perchance forgotten Job[2], prophet and friend of God, how he saith: "I know that my God liveth[b]; and in the last day I shall rise again in my flesh, and with mine eyes I shall see God my Saviour[c]"?

'But believe me, this flesh of ours shall be so purified that it shall not possess a single property of those which now it hath; seeing that it shall be purged of every evil desire, and God shall reduce it to such a condition as was Adam's before he sinned.

'Two men serve one master in one and the same work. The one alone seeth the work, and giveth orders to the second, and the second | performeth all that the first commandeth. Seemeth it 188[a] (187[a])
just to you, I say, that the master should reward only him who seeth and commandeth, and should cast out of his house him who wearied himself in the work? Surely not.

'How then shall the justice of God bear this? The soul and the body with the sense of man serve God: the soul only seeth and commandeth the service, because the soul, eating no bread, fasteth not, [the soul] walketh not, feeleth not cold and heat, falleth not sick, and is not slain, because the soul is immortal: it suffereth not any of those corporal pains which the body suffers at the instance of the elements. Is it, then, just, I say, that the soul alone should go into paradise, and not the body, which hath wearied itself so much in serving God?'

Peter answered: 'O master, the body, having caused the soul to sin, ought not to be placed in paradise.'

Jesus answered: 'Now how shall the body sin without the soul? Assuredly it is impossible. Therefore, in taking away God's mercy from the body, thou condemnest the soul to hell.' |

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[a] God is wise. [b] God lives. [c] God guards.

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[1] Cp. Acts xxiii. 8. [2] Cp. Job xix. 25–27.

188[b] (187[b])

CLXXIV[a].

Viue DIO[b] alla chui pressenza sta la anima mia che DIO nosstro promete la misserichordia sua al pechatore[c] dicendo . in quella hora che il pechatore si dollera de il pechato suo per me io non mi harechordaro le inniquita sue in hetterno . hora chi mangeria li cibi del parradisso se il chorpo non ui andassi la hanima certo no essendo che lei he spirito . Risspose pietro adonque mãgierano li beati im paradisso ma chome riusscira il cibo senza inmonditia . Risspose iessu hora qualle beatitudine hauera il chorpo se elgi non mangiassi he beuessi . certo he che elgie chonueniente dare gloria ha proportione del gloriffichato . ma heri pietro penssando che talle cibo riusisca chon inmonditie perche quessto chorpo al pressente mangia cibi chorutibilli . hepero chossi usscise la putreffatione ma nel paradisso il chorpo sera inchorutibille . impassibille he immortalle libero da ogni misseria he li cibi . li qualli sono senzza ueruno diffeto non genererano putrefatione ueruna . |

189[a] (188[a])

CLXXV[a].

DIO dice chossi in essaia proffeta scernendo li reprobi . li serui mei senterano ha tauolla in chassa mia he starano in chonuiuio allegramente chon fessta he suoni de citare he organi . he non li lassero manchare chossa ueruna . Ma uoi che sette innimici mei sarete scaziati da me doue morirete di misseria dissprezzandoui ogni mio seruitore .

CLXXVI[a].

A che serue dire starano in chonuiuio disse iessu alli dissepoli suoi . certo he che DIO parlla chiaro . ma ha che serue quatro fiumi di preciosso liquore nel paradisso chon tanti fruti . certo he che DIO non manggia . li angioli non manggiano . la anima non manggia . il sensso non manggia[d]

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[a] سورة جنّة. [b] يالله حيّ. [c] الله رّحمن.
[d] الله و ملائكة وروّح و النفس لا ياكل الطعم منه.

CLXXIV[a].

188[b] (187[b])

'As God liveth[b], in whose presence my soul standeth, our God promiseth his mercy to the sinner[c], saying[1]: "In that hour that the sinner shall lament his sin, by myself, I will not remember his iniquities for ever."

'Now what should eat the meats of paradise, if the body go not thither? The soul? Surely not, seeing it is spirit.'

Peter answered: 'So then, the blessed shall eat in paradise; but how shall the meat be voided without uncleanness?'

Jesus answered: 'Now what blessedness shall the body have if it eat not nor drink? Assuredly it is fitting to give glory in proportion to the thing glorified. But thou errest, Peter, in thinking that such meat should be voided in uncleanness, because this body at the present time eateth corruptible meats, and thus it is that putrefaction cometh forth: but in paradise the body shall be incorruptible, impassible, and immortal, and free from every misery; and the meats, which are without any defect, shall not generate any putrefaction. |

CLXXV[a].

189[a] (188[a])

'God saith thus in Isaiah[2] the prophet, pouring contempt on the reprobate: "My servants shall sit at my table in mine house and shall feast joyfully, with gladness and with the sound of harps and organs, and I will not suffer them to have need of anything. But ye that are mine enemies shall be cast away from me, where ye shall die in misery, while every servant of mine despiseth you."

CLXXVI[a].

'To what doth it serve to say, "They shall feast"?' said Jesus to his disciples. 'Surely God speaketh plain. But to what purpose are the four rivers[3] of precious liquor in paradise, with so many fruits? Assuredly, God eateth not, the angels eat not, the soul eateth not, the sense eateth not[d], but rather the flesh,

[a] Chapter on paradise. [b] By the living God. [c] God the gracious. [d] God and the angels and the spirit and the soul do not eat food. *Inde.*

[1] Cp. Ezek. xviii. 21, 22. [2] Cp. Isa. lxv. 13. [3] So in Qorân, xlvii, paradise has four rivers, (1) of water, (2) of milk, (3) of wine, (4) of honey.

ma sibene la charne che he il chorpo nosstro . onde la gloria del parradisso he per il chorpo quanto alli cibi . he per la hanima he sensso in quanto ha DIO he alla chonuerssatione di angioli he spiriti beati . la qualle gloria sera melgio maniffesstata dallo nontio di DIO[a] il qualle hauendo DIO chreato[b]
189[b] il tutto per ammore suo chonossce melgio di ogni al|tra
(188[b]) chreatura il tutto . Disse bartolameo ho maesstro sara hequalle ad ogni homo la gloria del paradisso . se sera hequalle non sera iussto he se non sera equalle li minori hauerano inuidia alli maggiori . Risspose iessu non sera equalle perche DIO he iusto[c] he ogniuno si chontentera perche hiuui non he inuidia . di a me bartolameo elgie uno patrone il qualle ha molti serui li qualli ueste di uno isstesso pano tutti li suoi seruitori . onde li fanziuli che hano uesti da fanciuli si dolgiono che non hano uesstimenta da homeni grandi certo anziche . se li magiori li uollessero ponere le loro uessti magiori se adireriano perche nõ sendo equalle ha loro le uesti chrederiano essere burlati . hora bartolameo leua il chore tuo ha DIO nel paradisso he uederai che tutta una gloria sebene sara ha chi piu ha chi meno . non portera alloro inuidia ueruna

CLXXVII[d].

Disse allora cholui che scriue . ho maesstro il parradisso
190[a] ha elgi lume di solle chome ha quessto monddo . Risspo|se
(189[a]) iessu DIO chossi mia deto ho barnaba . il monddo nel qualle habitate homeni pechatori ha il solle la luna he le stelle che lo adornano . per beneficio uosstro he allegrezza che quessto ho chreato io pero chredete uoi che la chassa doue habiterano li mei fideli non sia melgio . certo che herate quessto chredendo perche io DIO uosstro son il solle de il parradisso he il nontio[e] mio he la luna il qualle da me riceue il tutto . he le stelle sono li mei proffeti che ui ano predichato la mia uollonta . onde li mei fidelli sichome alloro li portorno

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[a] رسول الله. [b] الله خالِق. [c] الله عادل.
[d] سورة جنّة. [e] رسوله.

which is our body. Wherefore the glory of paradise is for the body the meats, and for the soul and the sense God and the conversation of angels and blessed spirits. That glory shall be better revealed by the messenger of God[a], who (seeing God hath created[b] all things for love of him[1]) knoweth all things better than any | other 189[b]
creature.' (188[b])

Said Bartholomew: 'O master, shall the glory of paradise be equal for every man? If it be equal, it shall not be just, and if it be not equal the lesser will envy the greater.'

Jesus answered: 'It will not be equal, for that God is just[c]; and everyone shall be content, because there is no envy there. Tell me, Bartholomew: there is a master who hath many servants, and he clotheth all of those his servants in the same cloth. Do then the boys, who are clothed in the garments of boys, mourn because they have not the apparel of grown men? Surely, on the contrary, if the elders desired to put on them their larger garments they would be wroth, because, the garments not being of their size, they would think themselves mocked.

'Now, Bartholomew, lift thy heart to God in paradise, and thou shalt see that all one glory, although it shall be more to one and less to another, shall not produce ought of envy.'

CLXXVII[d].

Then said he who writeth: 'O master, hath paradise light from the sun as this world hath?'

Jesus answered: | 'Thus hath God said to me, O Barnabas: 190[a]
"The world wherein ye men that are sinners dwell hath the sun (189[a])
and the moon and the stars that adorn it, for your benefit and your gladness; for this have I created.

'"Think ye, then, that the house where my faithful dwell shall not be better? Assuredly, ye err, so thinking: for I, your God, am the sun of paradise, and my messenger[e] is the moon who from me receiveth all; and the stars are my prophets which have preached to you my will. Wherefore my faithful, even as they received my word from my prophets [here], shall in like manner

[a] The prophet of God. [b] God, Creator. [c] God is just.
[d] Chapter on paradise. [e] His prophet.

[1] See 41[a] (p. 91); 57[b] (p. 131).

la mia parolla li mei proffeti . chossi nel parradisso delle delitie mie riceuerano per loro dilleto he allegrezza .

CLXXVIII[a].

E quessto bastiui per chonosscere il paradisso disse iessu . onde di nouo disse bartolameo ho maesstro habimi pazienzza se io te dimando una parolla . Risspose iessu di quello che tu dessideri . Disse bartollameo il paradisso elgie grande certo imperoche stando in esso si grandi beni lui deue essere
190[b] (189[b]) grande . Risposse | iessu il paradisso he tanto grande che nom polle homo ueruno missurarllo . Dichoti in uerita che noue sono li cielli fra li qualli stano li pianeti li qualli sono distãti luno dallo altro cinque cento hanni di chamino humano . he la terra similmente he disstante dal primo cielo cinque cento hanni di chamino . Ma fermati ha missurare il primo ciello il qualle he chossi magiore di tutta la terra chome tutta la terra he magiore di uno grano di harena . he chossi il sechondo ciello he maggiore de il primo he il terzo de il sechondo he chossi ogniuno insino allo ultimo ciello sono magiori uno dello altro . onde in uerrita ti dicho che il parradisso he magiore di tutta la terra he tutti li cielli chome he maggiore tutta la terra di uno grano di harena[b] . Disse allora pietro ho maesstro il paradisso deue essere maggiore di DIO perche DIO si uede dentro . Risposse iessu taci pietro che tu bestemij he non te ne hauedi .

CLXXIX[a].

191[a] (190[a]) Allora uene langelo gabrielo ha iessu . he li mostro | uno specchio rilucente chome il solle nel qualle uisste scrito quesste parolle . Viuo io in etterno[c] che sichome he magiore il parradisso di tutti li cieli he la terra chome he magiore la terra tutta di uno grano di harena . chossi son maggiore del parradisso he tante uolte piu quanta harrena ha il mare . quante goza di aqua[d] sono sopra il mare . quante erbe sono

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[a] سورة جنّة. [b] جنّة اكبر.

[c] بالله حيّ و باقى و اكبر عظيم. [d] مائة.

obtain delight and gladness through them in the paradise of my delights."

CLXXVIII[a].

'And let this suffice you,' said Jesus, 'for the knowledge of paradise.' Whereupon Bartholomew said again: 'O master, have patience with me if I ask thee one word.'

Jesus answered: 'Say that which thou desirest.'

Said Bartholomew: 'Paradise is surely great: for, seeing there be in it such great goods, it needs must be great.'

Jesus answered: | 'Paradise is so great[1] that no man can measure it. Verily I say unto thee that the heavens are nine, among which are set the planets, that are distant one from another five hundred years' journey for a man: and the earth in like manner is distant from the first heaven five hundred years' journey. 190[b] (189[b])

'But stop thou at the measuring of the first heaven, which is by so much greater than the whole earth as the whole earth is greater than a grain of sand. So also the second heaven is greater than the first, and the third than the second, and so on, up to the last heaven, each one is likewise greater than the next. And verily I say to thee that paradise is greater than all the earth and all the heavens [together], even as all the earth is greater than a grain of sand[b].'

Then said Peter: 'O master, paradise must needs be greater than God, because God is seen within it.'

Jesus answered: 'Hold thy peace, Peter, for thou unwittingly blasphemest.'

CLXXIX[a].

Then came the angel Gabriel to Jesus and showed him | a mirror shining like the sun[2], wherein he beheld written these words: 'As I live eternally[c], even as paradise is greater than all the heavens and the earth, and as the whole earth is greater than a grain of sand, even so am I greater than paradise; and as many times more as the sea hath grains of sand, as there are drops of water[d] upon the sea, as there are [blades of] grass upon the 191[a] (190[a])

[a] Chapter on paradise. [b] Paradise is greater. [c] God lives and persists, and is greatest, mighty. [d] Water.

[1] Cp. above, 111[a] (p. 241, note 4). [2] See 9[b] (p. 15 and note 6 there).

in terra . quante folgie sono sopra li arbori . quanti pelli sono sopra li animalli he tante uolte piu quanti grani di harena andaria ha riempire tutti li cielli he il parradisso he piu . allora disse iessu faziamo riuerenzza[a] al nostro DIO il qualle he benedeto in etterno . onde cento uolte inclinorno il chapo he si prostrorno ha terra orando nella fazia loro . fata la oratione iessu chiamo pietro he ha lui he ha tutti li dissepoli li disse quello che haueua ueduto . he a pietro disse la anima tua che he magiore di tutta la terra per uno hochio essa uede il solle che he mille uolte maggiore di tutta la terra . elgie uero disse pietro . pero disse iessu hora tu chossi per il parradisso uederai |
191[b] (190[b]) DIO chreatore nosstro[b] . he deto quessto iessu resse le gratie ha DIO signore nostro[c] pregando per la chassa de issdraelle he per la citta santa . Risspondendo ogniuno chossi sia signore .

CLXXX[d].

Vno giorno essendo iessu nel porticho di sallamone . se auicino ha lui uno scriba di quelli che faceuano sermone al popullo he disseli . ho maesstro io ho molte uolte fato sermone ha quessto popullo he mie in chapo uno passo della scritura che io non la posso chomprendere . Rissposse iessu he qualle[1] he . Disse il scriba quello che disse DIO ha habrahã padre nosstro . io saro la mercede tua grandde . hora chome polle lo homo meritare ; allorra iessu si allegro in spirito he disse . certo tu non sei lontano dal regno di DIO pero asscoltami che io te diro il sensso di talle dotrina . DIO per esser infinito he lo homo finitto lo homo nom polle meritare DIO he questo he il
192[a] (191[a]) dubio tuo fratello . Rissposse il | scriba lachrimando, signore tu chonossi il mio chuore pero parlla che la anima mia dessidera la tua uoce . allora disse iessu, Viue DIO[e] che lo homo nom polle meritare uno pocho de fiato il qualle ogni momento riceue . Ressto il scriba fuori di se quessto sentendo he

[a] سجدة. [b] الله خالق. [c] الله سلطان.
[d] سورة الثواب. [e] بالله حيّ.

[1] MS. apparently *quelle*.

ground, as there are leaves upon the trees, as there are skins upon the beasts; and as many times more as the grains of sand that would go to fill the heavens and paradise and more.'

Then said Jesus: 'Let us do reverence[a] to our God, who is blessed for evermore.' Thereupon they bowed their heads an hundred times and prostrated themselves to earth upon their face in prayer.

When the prayer was done, Jesus called Peter and told him and all the disciples what he had seen. And to Peter he said: 'Thy soul, which is greater than all the earth, through one eye seeth the sun, which is a thousand times greater than all the earth.'

'It is true,' said Peter.

Then said Jesus: 'Even so, through [the eye of] paradise, shalt thou see | God our Creator[b].' And having said this, Jesus gave **191**[b] thanks to God our Lord[c], praying for the house of Israel and for (190[b]) the holy city. And everyone answered: 'So be it, Lord.'

CLXXX[d].

One day, Jesus being in Solomon's porch, there drew nigh to him a scribe, one of them that made discourse to the people, and said to him: 'O master, I have many times made discourse to this people, and there is in my mind a passage of scripture which I am not able to understand.'

Jesus answered: 'And what is it?'

Said the scribe: 'That which God said to Abraham our father, "I will be thy great reward[1]." Now how could man merit [such reward]?'

Then Jesus rejoiced in spirit[2], and said: 'Assuredly thou art not far from the kingdom of God![3] Listen to me, for I will tell thee the meaning of such teaching. God being infinite, and man finite, man cannot merit God—and is this thy doubt, brother?'

The scribe answered, | weeping: 'Lord, thou knowest my heart; **192**[a] speak, therefore, for my soul desireth to hear thy voice.' (191[a])

Then said Jesus: 'As God liveth[e], man cannot merit a little breath which he receiveth every moment.'

The scribe was beside himself, hearing this, and the disciples

[a] Prostration. [b] God is the Creator. [c] God is sovereign.
[d] Chapter on the reward. [e] By the living God.

[1] Gen. xv. 1. [2] Cp. Luke x. 21. [3] Mark xii. 34.

similmente li dissepoli si marauilgiorno perche haueuano in memoria . quello che disse iessu che quanto dauano per ammore di DIO riceuerebono cento per uno . allora disse se uno ui presstasi cento danari di horo he uoi sconsumasste quelli danari potresste uoi dire ha quello homo . io ti do una folgia de uitte putrefata pero dami la tua chasa che io la merito . Risspose il scriba no signore perche lui deue prima paggare il debito he poi se lui uolle chossa ueruna li dij chosse bone . ma[1] ha che serue una folgia putrefata .

CLXXXI[a].

192[b] (191[b]) Risspose iesu . bene hai deto ho fratello pero dimi | chia chreato lo homo de niente certo he che elgie stato DIO al qualle DIO ha dato[b] tutto il monddo per suo beneficio . Ma lo homo pechando ha il tutto sconsumato perche per il pechato tutto il monddo he chontrario ha lo homo . he il missero homo non ha se non opere putrefate da pechato da dare ha DIO . perche pechando ogni giorno putrefa le opere sui che pero esaia proffeta dice . le iustitie nosstre sono chome pano messtruato . hora chome potra lo homo meritare non potendo sodisfare . he forsi che lo homo non pecha certo he che DIO nosstro dice per il proffeta suo dauit . sette uolte al giorno chassca il iussto hora chome chassca lo ingiussto . he se sono putreffate le iustitie nosstre chome sono habomineuolle le iniustitie . Viue DIO[c] che non uie chossa che lo homo debia piu fugire di quessto dire io merito . chonossca lo homo ho fratello le opere delle sui mani che pressto uedera il merito suo . ogni chossa bona che usscisse dallo homo in uerita non la fa lo homo ma le opera DIO nelo 193[a] (192[a]) homo | perche lo essere he di DIO che lo ha chreato . quello che fa lo homo he chontradire ha DIO suo chreatore[d] he chometere pechato del qualle non premio ma tormento elgi merita .

[a] سورة المسكين. [b] الله معطى. [c] بالله حيّ. [d] الله خالِق.

[1] MS.: *he ma.*

likewise marvelled, because they remembered that which Jesus said[1], that whatsoever they gave for love of God, they should receive an hundredfold.

Then he said: 'If one should lend you an hundred pieces of gold, and ye should spend those pieces, could ye say to that man: "I give thee a decayed vine-leaf; give me therefore thine house, for I merit it"?'

The scribe answered: 'Nay, Lord, for he ought first to pay that which he owed, and then, if he wished for anything, he should give him good things, but what booteth a corrupted leaf?'

CLXXXI[a].

Jesus answered: 'Well hast thou said, O brother; wherefore tell me, | Who created man out of nothing? Assuredly it was 192[b] God, who also gave him[b] the whole world for his benefit. But (191[b]) man by sinning hath spent it all, for by reason of sin is all the world turned against man, and man in his misery hath naught to give to God but works corrupted by sin. For, sinning every day, he maketh his own work corrupt, wherefore Isaiah[2] the prophet saith: Our righteousnesses are "as a menstruous cloth."

'How, then, shall man have merit, seeing he is unable to give satisfaction? Is it, perchance, that man sinneth not? Certain it is that our God saith by his prophet David[3]: "Seven times a day falleth the righteous"; how then falleth the unrighteous? And if our righteousnesses are corrupt, how abominable are our unrighteousnesses! As God liveth[c], there is naught that a man ought to shun more than this saying: "I merit." Let a man know, brother, the works of his hands, and he will straightway see his merit. Every good thing that cometh out of a man, verily man doeth it not, but God worketh it in him; | for his being 193[a] is of God who created him. That which man doeth is to (192[a]) contradict God his creator[d] and to commit sin, whereby he meriteth not reward, but torment.

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[a] Chapter on the miserable. [b] God gives. [c] By the living God.
[d] God is the Creator.

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[1] Cp. Matt. xix. 29 and 15[b] (p. 31). [2] Cp. Isa. xxx. 22.
[3] Prov. xxiv. 16.

CLXXXII[a].

Non sollo DIO ha chreato[b] lo homo chome dicho . ma lo a chreato perffeto . lia dato tutto il monddo dapoi la uscita del paradisso . lia dato[c] dui angioli che il chustodisscono . lia mandato[d] li proffeti . lia donato la leggie . lia donato[c] la fede . ogni momento il libera da satana . li uolle dare il parradisso . he che piu DIO uolle dare se stesso al homo[e] . hora guardate il debito se he grande il qualle per scanccelarlo bissogneria che uoi haueste . homo chreato da uoi de niente . che hauesste tanti proffeti chreati quanti DIO uia mandato cho uno monddo he uno paradisso he de piu chon uno DIO grande he bono chome he il nostro DIO[f] . he donare il tutto ha DIO che chossi sarebe scancellato il debito he sollo ui restarebe obliggo de ringgratiare DIO . ma nom potendo uoi
193[b] chreare una | mossca . essendoui sollo uno DIO[g] il qualle he
(192[b]) patrone[h] del tutto chome poterete scancellare il debito uosstro . certo che imprestandoui uno homo cento danari di horo sette obliggati ha restituirli cento danari di horo . il sensso adonque di quessto ho fratello sie che DIO per essere lui patrone[h] del parradiso he di oggni chossa . elgi polle dire quello che ha lui li piaze he donare quanto ha lui piaze . onde dicen[do] ha abraham io saro la tua mercede grande abraham nom polle dire DIO he la mia mercede ma deue dire . DIO he il mio dono he il mio debito . pero quando tu fratello predichi al popullo tu de chossi dichiararlo quessto passo . che DIO donera[e] allo homo talle hc talle cossa operando bene lo homo . Quando DIO ti parllassi ho homo he dicessi ho seruo mio tu bene hai hoperato per ammore mio chc mercede ricerchi da me DIO tuo[i] . Risspondi signore per essere io hopera delle tui mani non he degno che in me ui sia pechato il qualle amma satana . pero signore per
194[a] gloria di te stesso habi misserichordia alle ho|pere delle tui
(193[a])

[a] سورة الحقات توب. [b] الله خالِق. [c] الله معطى.
[d] الله مرسل. [e] الله وهّاب. [f] الله عظيم و خير.
[g] الله احد وواحد. [h] الله مالك.
[i] الله سلطان.

CLXXXII[a].

'Not only hath God created[b] man, as I say, but he created him perfect. He hath given him the whole world; after the departure from paradise he hath given him[c] two angels to guard him, he hath sent[d] him the prophets, he hath granted him the law, he hath granted[c] him the faith, every moment he delivereth him from Satan, he is fain to give him paradise; nay more, God willeth to give himself to man[e]. Consider, then, the debt, if it is great! [a debt] to cancel which ye would need to have created man of yourselves out of nothing, to have created as many prophets as God hath sent, with a world and a paradise, nay, more, with a God great and good as is our God[f], and to give it all to God. So would the debt be cancelled and there would remain to you only the obligation to give thanks to God. But since ye are not able to create a single | fly, and seeing there 193[b] (192[b])
is but one God[g] who is lord[h] of all things, how shall ye be able to cancel your debt? Assuredly, if a man should lend you an hundred pieces of gold, ye would be obliged to restore an hundred pieces of gold.

'Accordingly, the sense of this, O brother, is that God, being lord[h] of paradise and of everything, can say that which pleaseth him, and give whatsoever pleaseth him. Wherefore, when he said to Abraham[1]: "I will be thy great reward," Abraham could not say: "God is my reward," but "God is my gift and my debt." So when thou discoursest to the people, O brother, thou oughtest thus to explain this passage: that[2] God will give[e] to man such and such things if man worketh well.

'When God shall speak to thee, O man, and shall say: "O my servant, thou hast wrought well for love of me; what reward seekest thou from me, thy God[i]?" answer thou: "Lord, seeing I am the work of thy hands, it is not fitting that there should be in me sin, which Satan loveth. Therefore, Lord, for thine own glory, have mercy upon the | works of thy hands. 194[a] (193[a])

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[a] Chapter on the verities of penitence (?). [b] God is the Creator. [c] God gives. [d] God sends. [e] God bestows. [f] God is great and good. [g] God is one and single. [h] God is the possessor. [i] God is sovereign.

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[1] Gen. xv. 1. [2] Or *for*.

mani . he se DIO dicessi io ti ho perdonato[a] he hora uolgio premiarti rissponda signore io per quello che io ho fato merito essere punito he per quelo che tu hai fato meriti essere glorifichato . pero signore punissi in me quello che io ho fato he salua quello che tu operato hai . he se DIO dicessi qualle pena ti pare chonueniente al tuo pechato rissponda . quanto patirano tutti li reprobi ho signore he se DIO dicessi per qualle chagione ricerchi chossi grande pena ho seruo mio fidelle . Rissponda perche ogniuno di loro se hauessero riceuto da te quanto ho riceuto ti haueriano fidelmente seruito piu di me . he se DIO dicessi quando uoi ricceuere quessta pena he per quanto tempo rissponda hora he senza fine . Viue DIO[b] alla chui pressenzza sta la anima mia che talle homo saria piu grato ha DIO che non sono tutti li angioli santi suoi . perche DIO amma la humilta uera he hodia la superbia[c] . allora il scriba ringratio iessu he disseli signore andiamo alla chassa de il tuo seruo .
194[b] perche il tuo seruo ti dara da mangiare | he alli tuoi
(193[b]) dissepoli . Rissposse iessu io ui ueniro quãdo mi prometerai di chiamarmi fratello he non signore . he dirai che sei mio fratello he non seruo . promisse lo homo he iessu ando alla chassa sua .

CLXXXIII[d].

Mentre che mangiauano disse il scriba . ho maesstro tu hai deto che DIO amma[e] la humillta uera pero dici chome he la humillta he chome si troua uerra he falssa . in uerita ui dicho che cholui che non diuẽtera chome fanciullo che elgi non hentrera nello regno del ciello . si smari ogniuno sentendo questo he luno allo altro diceua hor chome diuentera fanciullo uno che habia trenta he quaranta hanni . certo he che elgie dura quessta parolla . Rissposse iessu Viue DIO[b] alla chui pressenzza sta la anima mia che uere sono le mie parolle . io uio deto che bissogna diuentare chome uno fanciullo

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[a] الله غفور. [b] بالله حيّ. [c] انّ الله لا يحبّ المتكبرين منه.
[d] سورة الولد. [e] الله محبّ.

'And if God say: "I have pardoned thee [a], and now I would fain reward thee"; answer thou: "Lord, I merit punishment for what I have done, and for what thou hast done thou meritest to be glorified. Punish, Lord, in me what I have done, and save that which thou hast wrought."

'And if God say: "What punishment seemeth to thee fitting for thy sin?" do thou answer: "As much, O Lord, as all the reprobate shall suffer."

'And if God say: "Wherefore seekest thou so great punishment, O my faithful servant?" answer thou: "Because every one of them, if they had received from thee as much as I have received, would have served thee more faithfully than I [have done]."

'And if God say: "When wilt thou receive this punishment, and for how long a time?" answer thou: "Now, and without end."

'As God liveth [b], in whose presence my soul standeth, such a man would be more pleasing to God than all his holy angels. For God loveth true humility, and hateth pride [c].'

Then the scribe gave thanks to Jesus, and said to him, 'Lord, let us go to the house of thy servant, for thy servant will give meat to thee | and to thy disciples.' 194[b] (193[b])

Jesus answered: 'I will come thither when thou wilt promise to call me "Brother," and not "Lord," and shalt say thou art my brother, and not my servant.'

The man promised, and Jesus went to his house.

CLXXXIII [d].

While they sat at meat the scribe said: 'O master, thou saidst that God loveth [e] true humility. Tell us therefore what is humility, and how it can be true and false.'

[Jesus replied:] 'Verily I say unto you that he who becometh not as a little child [1] shall not enter into the kingdom of heaven.'

Every one was amazed at hearing this, and they said one to another: 'Now how shall he become a little child who is thirty or forty years old? Surely, this is a hard saying.'

Jesus answered: 'As God liveth [b] in whose presence my soul standeth, my words are true. I said unto you that [a man] hath

[a] God pardons. [b] By the living God. [c] God does not love the proud. *Inde.* [d] Chapter on the child. [e] God loves.

[1] Mark x. 15 and parallels.

che quessta he la uera humilta imperoche . se uoi dimandate ad uno fanciullo chia fato le uestimenti che elgia rispondera | 195[a] mio padre . se li dimandate de chie la chassa douue elgi (194[a]) habita, dira de mio padre . se direte chi te da da mangiare risspondera mio padre . se direte chi ha te insegnato ha chaminare he parllare risspondera mio padre . Ma se direte chia ha te rotto il fronte perche sei chossi fasciato il fronte risspondera io son chasscato he mio chossi rotto il chapo . se direte hora perche chasscasti risspondera hora non uedete me essere pichollo che non ho forzza da chaminare he chorere chome uno grande . pero bissogna che mio padre mi p[i]lgi per la mano se io uolgio chaminare forte . pero mio padre azioche io bene impari ha chaminare mi lasscio uno pocho he io uollendo chorere son chasscato . se direte hora che disse tuo padre risspõdera hora perche non chaminassti pian piano . guarda che per lo hauenire non ti scosstare da me .

CLXXXIV[a].

Ditemi elgi uero quessto disse iessu . Risspossero li dissepolli he il scriba elgie uerissimo . hora disse iessu chi in 195[b] uerita di chuore di ogni bene chonosserano DIO autore he (194[b]) del pechato se stesso autore chostui sara uero humille . Ma chi dira chon la linggua chome il fanciullo dice he chontradira in fati certo he che elgie falsso humille he uero superbo . [b] perche la superbia allora he nella sua altezza quando si serue di chosse humilli per non essere ripressa he chonchulchata dalli homeni . la uera humilta he una bassezza dello animo per la qualle chon uerita chonossce se stesso lo homo . ma la falsa umilta he una challigine dello infferno che tenebra lo intelleto della anima per modo che . quanto lo homo deue tribuire a sse stesso lo atribuisse ha DIO he quãto deue hatribuire ha DIO lo hatribuisse ha se stesso . onde dira il falsso humille di essere graue pechatore ma quando uno li dira che he pechatore se adirera chõtra di lui he lo persseguitera . dira il falsso humille che DIO lia dato [c] quello che lui ha ma pero

[a] سورة المتكبر. [b] متكبر كاميل بيان. [c] الله معطى.

need to become as a little child: for this is true humility. For if ye ask a little child: "Who hath made thy garments?" he will answer: | "My father." If ye ask him whose is the house where 195[a] (194[a])
he liveth, he will say: "My father's." If ye shall say: "Who giveth thee to eat?" he will reply: "My father." If ye shall say: "Who hath taught thee to walk and to speak?" he will answer: "My father." But if ye shall say: "Who hath broken thy forehead, for that thou hast thy forehead so bound up?" he will answer: "I fell down, and so did I break my head." If ye shall say: "Now why didst thou fall down?" he will answer: "See ye not that I am little, so that I have not the strength to walk and run like a grown man? so my father must needs take me by the hand if I would walk firmly. But in order that I might learn to walk well, my father left me for a little space, and I, wishing to run, fell down." If ye shall say: "And what said thy father?" he will answer: "Now why didst thou not walk quite slowly? See that in future thou leave not my side."'

CLXXXIV[a].

'Tell me, is this true?' said Jesus.

The disciples and the scribe answered: 'It is most true.'

Then said Jesus: 'He who in truth of heart recognizeth God as the author of all good, | and himself as the author of sin, shall 195[b]
be truly humble. But whoso shall speak with the tongue as the (194[b])
child speaketh, and shall contradict [the same] in act, assuredly he hath false humility and true pride.

[b] 'For pride is then at its height when it maketh use of humble things, that it be not reprehended and spurned of men.

'True humility is a lowliness of the soul whereby man knoweth himself in truth; but false humility is a mist from hell which so darkeneth the understanding of the soul that what a man ought to ascribe to himself, he ascribeth to God, and what he ought to ascribe to God, he ascribeth to himself. Thus, the man of false humility will say that he is a grievous sinner, but when one telleth him that he is a sinner he will wax wroth against him, and will persecute him.

'The man of false humility will say that God hath given[c] him

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[a] Chapter on the proud.

[b] Account of the completely proud.

[c] God gives.

che lui non dormite perche elgi hopero bene . he quessti farissei di quessto tempo fratelli ditemi chome chaminano . Risspose il scriba piangendo ho maesstro li farissei al presente
196[a] (195[a]) hano uesstimenti he nome di farissei ma nello chore | he hopere loro sono chananei . he piacesse ha DIO che non si ussurpasseno talle nome perche no inganeriano li semplici . ho tempo anticho chome sei stato chontra di noi chrudelle che ci hai leuato li ueri farissei he lasiato li falsi .

CLXXXV[a].

Rispose iessu . fratello non e stato il tempo chea fato quessto ma sibene il monddo inniquo . perche in ogni tempo si polle seruire DIO chon uerita ma hachostandosi al monddo cioe alle praue chonsuetudine in ogni tempo se diuenta trissti . hora non sai che iezi seruo di helliseo proffeta chon bugia he uergogna del suo patrone robo li danari he uestimenti di aman siro . he pure helliseo haueua grande quantita di farissei che DIO li faceua proffetare . Dichoti in ueritta che li homeni sono tanto inchinati al mal operare he tanto il monddo uelli spinge he satana al malle sollicita . che pero ogni bona hopera he ogni santo essempio fugisscono li farissei presenti he bassta alloro lo essempio di iezi per essere riprobati
196[b] (195[b]) da DIO . Risspose il scriba elgie uerissimo onde disse | iesu uolgio che tu mi nari lo essempio di aggeo he di osea ambi dui proffeti di DIO azioche uediamo il uero farisseo . Risspose il scriba ho maesstro che diro certo he che molti non il chredono se bene he scrito da danielle profetta ma per obedirti ti narero la uerita . [b]haueua aggeo quindeci hanni quando uendete il patrimonio he datollo ha poueri useite di anatot per seruire abdia profeta . onde il uechio abdia che chonosceua la humilta di ageo si seruiua di lui chome di uno libro per amaestrare li suoi dissepoli . onde spesso lo pressentaua di uesste he cibi dellichati ma ageo rimandaua sempre il messo dicendo . ua

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[a] سورة القصص آيَوْ نبى . [b] آيَوُ نبى قصص بيان .

all that he hath, but that he on his part hath not slumbered, but done good works.

'And these Pharisees of this present time, brethren, tell me how they walk.'

The scribe answered, weeping: 'O master, the Pharisees of the present time have the garments and the name of Pharisees, but in their heart | and their works they are Canaanites. And would 196[a] (195[a])
to God they usurped not such a name, for then would they not deceive the simple! O ancient time, how cruelly hast thou dealt with us, that hast taken away from us the true Pharisees and left us the false!'

CLXXXV[a].

Jesus answered: 'Brother, it is not time that hath done this, but rather the wicked world. For in every time it is possible to serve God in truth, but by companying with the world, that is with the evil manners in each time, men become bad.

'Now knowest thou not that Gehazi[1], servant of Elisha the prophet, lying, and shaming his master, took the money and the raiment of Naaman the Syrian? And yet Elisha had a great number of Pharisees to whom God made him to prophesy.

'Verily I say unto thee, that men are so inclined to evil working, and so much doth the world excite them thereto, and Satan entice them to evil, that the Pharisees of the present day avoid every good work and every holy example; and the example of Gehazi is sufficient for them to be reprobated of God.'

The scribe answered: 'It is most true': whereupon Jesus | said: 196[b] (195[b])
'I would that thou wouldst narrate to me the example of Haggai and Hosea, both prophets of God, in order that we may behold the true Pharisee.'

The scribe answered: 'O master, what shall I say? Of a surety many believe it not, although it is written by Daniel the prophet; but in obedience to thee I will narrate the truth.

[b] 'Haggai was fifteen years old when, having sold his patrimony and given it to the poor, he went forth from Anathoth to serve Obadiah the prophet. Now the aged Obadiah, who knew the humility of Haggai, used him as a book wherewith to teach his disciples. Wherefore he oftentimes presented him raiment and delicate food, but Haggai ever sent back the messenger, saying:

[a] Chapter on the story of Ayou (Haggai?) the prophet. [b] Setting forth the story of Ayou.

[1] 2 Kings v. 20 sqq.

he ritorna ha chassa perche tu hai herato hor manderami abdia chosse talli certo no perche elgi sa chio non son bono da niente he sollo chometo pechati . he abdia . quando haueua qualche chossa trissta la daua al piu uicino di ageo azioche lui la uedessi . onde ageo uedendolla diceua ha sestesso hora uedi abdia sie smentichato di te per certo che quella chossa si chõuiene ha me sollo perche io sono piu trissto di tutti . he non e chossa tanto uille che riceuendola da abdia per |
197[a] le chui mani mella dona DIO che non sia uno tessoro .
(196[a])

CLXXXVI[a].

Quando abdia uolleua amaesstrare uno di horare chiamaua ageo . he diceua recita qui la tua oratione che ogniuno udissca le tui parolle, allora ageo diceua . signore DIO[b] de issdraelle chon misserichordia guarda il tuo seruo che per hauerllo tu chreato ti chiama . signore DIO iussto harechordati della iustitia tua he punissi li pechati del seruo tuo azioche non chontamino la hopera tua . signore DIO mio io nom posso dimandarti le dellitie che tu doni alli tuoi fidelli seruitori perche non fazio se non pechati . pero signore quando tu uoi dare una infermita ad uno tuo seruo arechordati di me seruo tuo per gloria tua . he quessto fazendo ageo disse il scriba DIO[c] tanto lo ammo che ogniuno il qualle al tempo suo stauano cho lui DIO li dono[d] la profetia . he niuna chossa dimando ageo horando che DIO la riseruassi |

197[b]
(196[b])

CLXXXVII[e].

Piangeua il buon scriba questo dicendo . chome piangie il marinaro uedendo la naue rotta he disse hossea quando elgi ando ha scruire ha DIO hera principe sopra la tribu di nephtalim di hetta di anni quatordeci . onde uenduto il patrimonio he datollo ha poueri ando per dissepollo di ageo . hera tanto infiamato di charita ossea che quanto li era dimandato diceua .

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[a] سورة أيّوب دعاء. [b] الله سلطان و عادل. [c] الله محبّ.
[d] الله وهّاب. [e] سورة أذا نبي قصص.

"Go, return to the house, for thou hast made a mistake. Shall Obadiah send me such things? Surely not; for he knoweth that I am good for naught, and only commit sins."

'And Obadiah, when he had anything bad, used to give it to the one next to Haggai, in order that he might see it. Whereupon Haggai, when he saw it, would say to himself: "Now, behold, Obadiah hath certainly forgotten thee, for this thing is suited to me alone, because I am worse than all. And there is nothing so vile but that, receiving it from Obadiah, by | whose hands God granteth it to me, it were a treasure." 197[a] (196[a])

CLXXXVI[a].

'When Obadiah desired to teach any one how to pray, he would call Haggai and say: "Recite here thy prayer[1] so that every one may hear thy words." Then Haggai would say: "Lord God[b] of Israel, with mercy look upon thy servant, who calleth upon thee, for that thou hast created him. Righteous Lord God, remember thy righteousness and punish the sins of thy servant, in order that I may not pollute thy work. Lord my God, I cannot ask thee for the delights that thou grantest to thy faithful servants, because I do nought but sins. Wherefore, Lord, when thou wouldst give an infirmity to one of thy servants, remember me thy servant, for thine own glory."

'And when Haggai did so,' said the scribe, 'God[c] so loved him that to every one who in his time stood by him God gave[d] [the gift of] prophecy. And nothing did Haggai ask in prayer that God withheld.' |

CLXXXVII[e]. 197[b] (196[b])

The good scribe wept as he said this, as the sailor weepeth when he seeth his ship broken up.

And he said: 'Hosea, when he went to serve God, was prince over the tribe of Naphtali, and aged fourteen years. And so, having sold his patrimony and given it to the poor, he went to be disciple of Haggai.

'Hosea was so inflamed with charity that concerning all that

[a] The Chapter on the prayer of Ayou. [b] God is sovereign and just. [c] God is loving. [d] God is munificent. [e] The Chapter on the story of the Prophet Uza (Hosea?).

[1] On this prayer, see Introduction.

quessto mia dato DIO[a] per te ho fratello pero riceuilla per la qual chossa pressto resto chon dui uesti solle zioe . chon la tonacha di cillicio he il mantello di pelle . he dicho che uendete il patrimonio he lo dete ha poueri perche altrimenti niuno saria lassiato chiamare farisseo . aueue ossea il libro di moisse il qualle legeua chon somo dessiderio onde uno giorno disseli ageo . ossea chi tia leuato quanto haueui . Risspose lui il libro di moisse . interuene che uno dissepollo di uno
198[a] uicino proffeta uolleua andare in ierussalẽ | ma non haueua
(197[a]) mantello onde auendo intesso la charita di ossea ando ha trouarlo . he disseli fratelo io uoria andare in ierussalem affare uno sachrificio ha DIO nosstro ma non ho mantello pero non so quello chio mi facia . sento quessto ossea disse perdonami fratello che io fato uno grande pechato contra di te . perche DIO mia dato uno mantello azioche telo dij he mi son smentichato pero hora riceuillo he prega DIO per me . il che chredendo lo homo riceuete il mantello di ossea he si parti . andando ossea da ageo li disse ageo chi te a leuato il mantello . Risspose ossea il libro di moisse . riceueua somo chõtento ageo quessto sentendo perche chonoseua la bonta di ossea . interuene che uno pouero fu spolgiato da ladri he resto nudo onde uedutollo hosea chossi si spolgio la tonacha he la dete al nuddo . restando lui cho uno pocho di pelle di chapra sopra le parte sachrete . onde non andando da ageo pensso il buono ageo che ossea fussi inffermo onde
198[b] chon dui suoi dissepolli ando ha trouarllo . he il | trouorno
(197[b]) inuolto in folgie di palma . disse allora ageo hora di a me perche non sei tu uenuto ha me . risspposse ossea il libro di moisse mia leuato la tonicha pero ho temuto di uenire hiuui senzza tonicha onde ageo li dete una altra tonicha . Aduene che uno giouine uedendo ossea legere il libro di moisse piangendo disse hanchora io impareria ha leggere se io hauessi libro il che sentẽdo ossea li dete il libro dicendo . fratello quessto libro he tuo perche DIO me lo a dato azioche

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[a] الله معطى.

was asked of him he would say: "This hath God given[a] me for thee, O brother; accept it, therefore!"

'For which cause he was soon left with two garments only, namely, a tunic of sackcloth and a mantle of skins. He sold, I say, his patrimony and gave it to the poor, because otherwise no one would be suffered to be called a Pharisee.

'Hosea had the book of Moses, which he read with greatest earnestness. Now one day Haggai said to him: "Hosea, who hath taken away from thee all that thou hadst?"

'He answered: "The book of Moses."

'It happened that a disciple of a neighbouring prophet was fain to go to Jerusalem, | but had not a mantle. Wherefore, having 198[a] heard of the charity of Hosea, he went to find him, and said (197[a]) to him: "Brother, I would fain go to Jerusalem to perform a sacrifice to our God, but I have not a mantle, wherefore I know not what to do."

'When he heard this, Hosea said: "Pardon me, brother, for I have committed a great sin against thee: because God hath given me a mantle in order that I might give it to thee, and I had forgotten. Now therefore accept it, and pray to God for me." The man, believing this, accepted Hosea's mantle and departed. And when Hosea went to the house of Haggai, Haggai said: "Who hath taken away thy mantle?"

'Hosea replied: "The book of Moses."

'Haggai was much pleased at hearing this, because he perceived the goodness of Hosea.

'It happened that a poor man was stripped by robbers and left naked. Whereupon Hosea, seeing him, stripped off his own tunic and gave it to him that was naked; himself being left with a little piece of goat-skin over the privy parts. Wherefore, as he came not to see Haggai, the good Haggai thought that Hosea was sick. So he went with two disciples to find him: and they | found him wrapped in palm-leaves. Then said Haggai: "Tell 198[b] me now, wherefore hast thou not been to visit me?" (197[b])

'Hosea answered: "The book of Moses hath taken away my tunic, and I feared to come thither without a tunic." Whereupon Haggai gave him another tunic.

'It happened that a young man, seeing Hosea read the book of Moses, wept, and said: "I also would learn to read if I had a book." Hearing which, Hosea gave him the book, saying:

[a] God gives.

lo dij ha chi piangendo dessidera uno libro . chredete lo homo he riceuete il libro .

CLXXXVIII[a].

Staua uno dissepollo di ageo uicino ha ossea . onde uollendo uedere se il suo libro hera bene scrito ando da ossea he disseli . fratelo pilgia il libro tuo he uediamo se elgie chome il mio . Risspose ossea mi e stato leuato . chi te lo a leuato disse il dissepollo . risspose ossea il libro di moisse il che sentendo lui andete da ageo he disseli ossea he diuentato pazzo | 199[a] (198[a]) perche lui dice che il libro di moisse lia leuato il libro di moisse . Risspose ageo piazesse ha DIO ho fratello che io fussi chossi pazzo he che tutti li pazzi fussero simili ha ossea . auendo li ladri di siria trasscorsso il paesse di iudea pressero il fiollo di una uedoa pouera la quale staua hapresso il monte charmello doue li proffeti he farissei habitauano . interuene adonque che ossea essendo andato ha talgiare legne scontro la dona che piãgeua onde subito comincio piangere . perche elgi quãdo uedeua ridere lui rideua he quando uedeua piãgere lui piangeua . interogo ossea la dona della chagione del suo pianto la qualle li naro il tutto . allora disse ossea uieni sorella che DIO ti uolle dare il tuo fiollo he andorno ambi dui in hebron doue ossea uendette se stesso he dono li danari alla uedoua . la quale non sapendo chome lui haueua hauto quelli danari li riceuete he richompro il fiollo . cholui il qualle chompro ossea il meno in ierusalem doue haueua stantia nõ chonossendo ossea . Vedendo ageo che ossea non si trouaua 199[b] (198[b]) afflito nestaua[1] onde lo angiollo di DIO li disse | chome hera seruo menato in ierussalem . il buon aggeo quessto sentendo chome madre che piangie la abssenza del fiollo piangeua la abssenzza di ossea . he chiamato dui disscepoli ando in ierussalem onde nello hentrare nella citta inchontro ossea per uollonta di DIO il qualle he chom pane chargato per

[a] سورة اشدّ حبّ لله بيان.

[1] i.e. *ne staua* : or possibly we should read *restaua.*

"Brother, this book is thine; for God gave it me in order that I should give it to one who, weeping, should desire a book."

'The man believed him, and accepted the book.

CLXXXVIII[a].

'There was a disciple of Haggai nigh to Hosea; and he, wishing to see if his own book was well written, went to visit Hosea, and said to him: "Brother, take thy book and let us see if it is even as mine."

'Hosea answered: "It hath been taken away from me."

'"Who hath taken it from thee?" said the disciple.

'Hosea answered: "The book of Moses." Hearing which, the other went to Haggai and said to him: "Hosea hath gone mad, | for he saith that the book of Moses hath taken away from him 199[a] (198[a])
the book of Moses."

'Haggai answered: "Would to God, O brother, that I were mad in like manner, and that all mad folk were like unto Hosea!"

'Now the Syrian robbers[1], having raided the land of Judaea, seized the son of a poor widow, who dwelt hard by Mount Carmel, where the prophets and Pharisees abode. It chanced, accordingly, that Hosea having gone to cut wood met the woman, who was weeping. Thereupon he straightway began to weep; for whenever he saw any one laugh he laughed, and whenever he saw any one weep he wept. Hosea then asked the woman touching the reason of her weeping, and she told him all.

'Then said Hosea: "Come, sister, for God willeth to give thee thy son."

'And they went both of them to Hebron, where Hosea sold himself, and gave the money to the widow, who, not knowing how he had gotten that money, accepted it, and redeemed her son.

'He who had bought Hosea took him to Jerusalem, where he had an abode, not knowing Hosea.

'Haggai, seeing that Hosea was not to be found, remained afflicted thereat. Whereupon the angel of God told him | how 199[b] (198[b])
he had been taken as a slave to Jerusalem.

'The good Haggai, when he heard this, wept for the absence of Hosea as a mother weepeth for the absence of her son. And having called two disciples he went to Jerusalem. And by the will of God, in the entrance of the city he met Hosea, who was

[a] The Chapter of the account of him that loved God most.

[1] Cp. 2 Kings v. 2.

portarllo alli lauoratori della uigna del suo patrone . chonosciutolo ageo disse filgiollo hora chome habandonassti il tuo uechio padre che chon dollore ti cercha . Risposse ossea padre io son stato uenduto . disse allora ageo irato chie stato quel trissto che tia uenduto . Risposse ossea perdoniui DIO ho padre mio perche cholui che mia uenduto he tanto bono che se lui non fussi nel monddo niuno diuentarebe santo . hora chie chostui disse ageo . Risposse ossea ho padre mio elgie stato il libro di moise . Ressto allora il buono ageo chome fuori di sse he disse piacesse ha DIO ho filgiollo che il libro di moisse uẽdesse hanchora me chon tutti li mei filgiolli . si chome elgia uenduto te he andossi ageo chon ossea alla chasa del suo padrone . il qualle ueduto ageo disse sia beneddeto DIO nosstro
200[a] che mia mandato il suo proffeta | ha chassa he chorsse ha
(199*) bassiarli le mani . disse allora ageo fratello bassia le mani del tuo seruo che chomprato hai perche elgie milgiore di me . he naroli quanto passato hera che pero il patrone dono la liberta ha hosea he quessto he quanto ricerchi ho maesstro .

CLXXXIX[a].

Allora disse iessu . elgie uero quessto perche ne sono certifichato da DIO onde azioche ogniuno chonossci che quessto he la uerita in nome di DIO si fermi il solle . he nõ chamini per spatio di duodeci hore il che fu fato chon spauento di tutta ierossolima he iudea . he iessu disse al scriba ho fratello che ricerchi tu da me sapere hauẽdo talle chognitione . Viue DIO[b] che quessto bassta per sallute del homo imperoche la humilta di ageo chon la charita di ossea adempisse tutta la leggie chon tutti li profeti . Di a me fratello quando tu uenisti ha interogare me nel tempio chredeui forssi che DIO mi hauessi mandato ha disstrugere la legie he proffeti . certo he che quessto non fara DIO il qualle he inmutabile[c] he pero

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[a] سورة اليحرفون. [b] بالله حيّ. [c] لا يخلق الله.

laden with bread to carry it to the labourers in his master's vineyard.

'Having recognized him, Haggai said: "Son, how is it that thou hast forsaken thine old father, who seeketh thee mourning?"

'Hosea answered: "Father, I have been sold."

'Then said Haggai in wrath: "Who is that bad fellow who hath sold thee?"

'Hosea answered: "God forgive thee, O my father; for he who hath sold me is so good that if he were not in the world no one would become holy."

'"Who, then, is he?" said Haggai.

'Hosea answered: "O my father, it was the book of Moses."

'Then the good Haggai remained as it were beside himself, and said: "Would to God, my son, that the book of Moses would sell me also with all my children, even as it hath sold thee!"

'And Haggai went with Hosea to the house of his master, who when he saw Haggai said: "Blessed be our God, who hath sent his prophet | unto my house"; and he ran to kiss his hand. Then 200[a] (199[a])
said Haggai: "Brother, kiss the hand of thy slave whom thou hast bought, for he is better than I." And he narrated to him all that had passed; whereupon the master gave Hosea his freedom.

'And that is all that thou desiredst, O Master,' [said the scribe].

CLXXXIX[a].

Then said Jesus: 'This is true, because I am assured thereof by God. Wherefore, that every one may know that this is the truth, in the name of God let the sun stand still[1], and not move for twelve hours!' And so it came to pass, to the great terror of all Jerusalem and Judaea.

And Jesus said to the scribe: 'O brother, what seekest thou to learn from me, seeing thou hast such knowledge? As God liveth[b], this is sufficient for man's salvation, inasmuch as the humility of Haggai, with the charity of Hosea, fulfilleth all the law and all the prophets[2].

'Tell me, brother, when thou camest to question me in the temple, didst thou think, perchance, that God had sent me to destroy the law and the prophets?[3]

'Certain it is that God will not do this, seeing he is[c] unchange-

[a] Chapter on 'they falsify.' [b] By the living God. [c] God does not wear out.

[1] Cp. Joshua x. 12, 13. [2] Cp. Matt. xxii. 40. [3] Cp. Matt. v. 17.

quello che DIO determino chome uia per sallute del homo
200b quello | affato dire ha tutti li proffeti . Viue DIO[a] alla chui
(199b) presenza sta la anima mia che se il libro di moisse chon il libro di dauit padre nosstro non fussero stati chontaminati dalle traditione humane di falssi . farissei he dotori[b] che DIO non haueria dato ha me la sua parolla[c] . he che dicho il libro di moisse he il libro di dauit ogni proffetia hano chontaminato per modo che hogi non si cercha una chossa perche DIO la habia chomanddata . ma si guarda se li dotori la dichono he li farissei la osseruano chome se DIO herassi he li homeni nom potessero herrare . guai adonque ha quessta generatione inchredulla perche sopra di loro uenira il sangue di ogni proffetta he iussto . chon il sangue di zacharia fiolo di barachia che ammazorno fra il tempio he lo altare[d] . qualle proffetta non hano persseguitato . qualle iusto hano lassiato morire di morte naturale quassi niuno he pero cerchano hora di hamazarme . si gloriano di essere fiolli di abraham he di hauere il tempio bello . Viue DIO[a] che sono fiolli di satana he per quessto fano la uollonta sua pero il tempio chon la citta santa anderano in
201a roina . per modo che | de il tempio non resstera pietra sopra
(200a) pietra .

CXC[e].

Di a me fratello . tu che sei dottore perito nella legie la promissione del messia[f] in chi e fata in issach ouero in issmaele al padre nosstro abraham . Risspose il scriba ho maesstro io temo nararti quessto perche uie pena la uitta . Disse allora iessu fratello io mi dolgio di essere uenuto ha mangiare in chassa tua poscia che tu ammi piu la pressente uitta di DIO chreatore tuo[g] . onde per quessto tu temi di perdere la uitta

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[a] بالله حيّ.

[b] اليهود يحرّفون الكلم من بعد مواضعه وبعده النّصارا يحرّفون الكلم فى الانجيل منه.

[c] انا شهيد و هذ [وهذا] الكتاب.

[d] زكريّا نبى موت ذكر.

[e] سورة اتقو الله. [f] رسول. [g] الله خالِق.

able, and therefore that which God ordained as man's way of salvation, this | hath he caused all the prophets to say. As God 200b
liveth [a], in whose presence my soul standeth, if the book of Moses (199b)
with the book of our father David had not been corrupted [1] by the human traditions of false Pharisees and doctors [b], God would not have given his word to me [c]. And why speak I of the book of Moses and the book of David? Every prophecy have they corrupted, in so much that to-day a thing is not sought because God hath commanded it, but men look whether the doctors say it, and the Pharisees observe it, as though God were in error, and men could not err.

'Woe, therefore, to this faithless generation, for upon them shall come [2] the blood of every prophet and righteous man, with the blood of Zechariah son of Berachiah, whom they slew between the temple and the altar [d]!

'What prophet have they not persecuted? What righteous man have they suffered to die a natural death? Scarcely one! And they seek now to slay me. They boast themselves to be children of Abraham, and to possess the beautiful temple. As God liveth [a], they are children of Satan, and therefore they do his will [3]: therefore the temple, with the holy city, shall go to ruin [4], in so much that | there shall not remain of the temple one stone upon another.' 201a
(200a)

CXC [e].

'Tell me, brother, thou that art a doctor learned in the law [5]—in whom was the promise of the Messiah [f] made to our father Abraham? In Isaac or in Ishmael?'

The scribe answered: 'O master, I fear to tell thee this, because of the penalty of death.'

Then said Jesus: 'Brother, I am grieved that I came to eat bread in thy house, since thou lovest this present life more than God thy creator [g]; and for this cause thou fearest to lose thy life,

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[a] By the living God. [b] The Jews alter the words after they have been set, and afterwards Christians alter the words in the Gospel. *Inde.* [c] I am a witness, and this book. [d] Account of the death of Zachariah the prophet. [e] Chapter on 'fear God.' [f] Apostle. [g] God creates.

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[1] Cp. 46a (p. 103. note 5). [2] Matt. xxiii. 35. [3] Cp. John viii. 39–44. [4] Cp. Luke xix. 44; xxi. 6. [5] Cp. John iii. 10.

ma non[1] temi di perdere la fede he la uitta hetterna che si perde . dicendo al chontrario la lingua di quello che chonosse il chore della leggie di DIO . piangendo disse allora il buon scriba ho maesstro se io hauessi chonossiuto di fare fruto molte chosse haueria predichato che per non metere seditione nel popullo le o taciute . Risposse iessu ne il popullo ne tutto il monddo ne tutti li santi . ne tutti li angioli si deue rispetare quãdo uie la offexe di DIO onde lassia perire il tutto
201b (200b) sen|za offẽdere tu DIO chreatore[a] tuo he non il chonseruare chon il pechato perche . il pechato disstrugie he non chonsserua . he DIO[b] he potente di chreare tanti monddi quanta harena ha il mare he piu .

CXCI.

Il scriba allora disse perdonami ho maesstro che io ho pechato . Disse iessu perdoniti DIO[c] chontra del qualle pechasti onde disse il scriba . io ho ueduto uno libro uechio scrito di mano moisse he iossue serui he proffeti di DIO . quello che chome tu a ffato fermare il solle il qualle libro he il uero libro di moisse . nel qualle he scrito issmaello essere padre del messia[d] he issach padre del nontio del messia[e] . he chossi dice il libro che moise disse . signore DIO de issdraelle potente he misserichordiosso maniffesta al seruo[f] tuo il splendore della gloria tua onde . DIO li mosstro il nontio suo nelle brazie de issmaelle he issmaelle nelle bracie di habrahamo . apresso
202a (201a) de issmaelle staua isach nelle | chui bracie haueua uno fanciullo il qualle chon il dito mostraua il nontio di DIO[g] dicendo . quessto he quello per il qualle DIO ha chreato[a] ogni chossa onde moisse chrido chon allegrezza . ho issmaelle tu hai nelle bracie tue tutto il monddo chon il parradisso . Rachordati di me seruo[e] de DIO azioche troui gratia apresso DIO per mezzo de il tuo fiollo per il quale DIO affato il tutto[h] .

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[a] الله خالِق. [b] الله قدير. [c] الله غفور.
[d] رسول بن اسمائل [اسماعيل]. [e] رسول. [f] رسول.
[g] رسول الله. [h] الله ربّ.

[1] MS. *nõ non.*

but fearest not to lose the faith and the life eternal, which is lost when the tongue speaketh contrary to that which the heart knoweth of the law of God.'

Then the good scribe wept, and said: 'O master, if I had known how to bear fruit, I should have preached many things which I have left unsaid lest sedition should be roused among the people.'

Jesus answered: 'Thou shouldst respect neither the people, nor all the world, nor all the holy ones, nor all the angels, when it should cause offence to God. Wherefore let the whole [world] perish rather | than offend God thy creator[a], and preserve it 201[b]
not with sin. For sin destroyeth and preserveth not, and God[b] (200[b])
is mighty to create as many worlds as there are sands in the sea, and more.'

CXCI.

The scribe then said: 'Pardon me, O master, for I have sinned.'

Said Jesus: 'God pardon thee[c]; for against him hast thou sinned.'

Whereupon said the scribe: 'I have seen an old book written by the hand of Moses and Joshua (he who made the sun stand still as thou hast done[1]), servants and prophets of God, which book is the true book of Moses. Therein is written that Ishmael is the father of the Messiah[d 2], and Isaac the father of the messenger of the Messiah[e]. And thus saith the book, that Moses said: "Lord God of Israel, mighty and merciful, manifest to thy servant[f] the splendour of thy glory[3]." Whereupon God showed him his messenger in the arms of Ishmael, and Ishmael in the arms of Abraham. Nigh to Ishmael stood Isaac, in | whose arms was 202[a]
a child, who with his finger pointed to the messenger of God[g], (201[a])
saying: "This is he for whom God hath created all things[a]."[4]

'Whereupon Moses cried out with joy: "O Ishmael, thou hast in thine arms all the world, and paradise! Be mindful of me, God's servant[e], that I may find grace in God's sight by means of thy son, for whom God hath made all[h]."

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[a] God creates. [b] God is powerful. [c] God forgives. [d] The apostle son of Ishmael, &c. [e] Apostle. [f] His Apostle. [g] The apostle of God. [h] God is Lord.

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[1] See above, 200[a] (p. 423). [2] See above, 46[a] (p. 103), and references there. [3] Cp. Exod. xxxiii. 18. [4] Cp. 40[b]–41[a] (p. 91).

CXCII.

In quello libro non si troua che DIO mangi charne di pechore ouero chastradi . in quello libro non si troua che DIO habia serato la misserichordia sua sollo in issdrahelle . ma sibene che DIO ha misserichordia di ogni homo che chon uerita cercha DIO chreatore suo[a] . il qualle libro non potcti legere tutto perche il somo pontiffice nella chui libraria hero me lo interdisse chon dire che uno issmaellita lo haueua scrito . allora disse iessu guarda che giamai piu taci la uerrita perche nella fede de il messia[b] DIO dara[c] sallute alli homeni senza della
202[b] qualle niuno si saluera[d] . he quiui finite iessu il suo ragio|na-
(201[b]) mento onde mangiando . hecho maria che piangete alli piedi di iessu hentro in chassa de nichodemo che quessto hera il nome de il scriba . he piangendo si posse alli piedi di iessu dicendo signore la serua tua che per te ha trouato misserichordia hapresso di DIO . ha una sorella he uno fratello il qualle hora sta imfermo chom perichollo di morte . Risspose iessu doue he la chassa tua dicelo chio uero ha pregare DIO per la sua sanita . Risspose maria, betania he dè mio fratello he mia sorella perche chassa mia he magdalo onde mio fratello he in betania . disse iessu alla dona pressto uatene da il tuo fratello he hiuui asspetami che io ueniro ha sanarlo . he non temere perche elgi non morira . si parti la dona he andata in betania trouo il fratello quel giorno essere morto onde il possero nel sepolchro di padri loro .

CXCIII.

Iessu stete dui giorni in chassa de nichodemo he il terzo
203[a] giorno si parti per betania . he essendo apresso | alla citta
(202[a]) mando dui dissepoli auanti ha anontiare ha maria la sua uenuta . la qualle chorsse fuori della citta he trouato iessu

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[a] الله الرّحمن و خالِق. [b] رسول. [c] الله سلام و معطى.
[d] لدين [بدين] رسول الله عطاء [اعطى] الله السّلامة لكلّ المؤمنين ان لم يكم دين محمّد لم يكم السلامة منه.

CXCII.

'In that book it is not found that God eateth the flesh of cattle or sheep; in that book it is not found that God hath locked up his mercy in Israel alone, but rather that God hath mercy on every man that seeketh God his creator in truth [a].[1]

'All of this book I was not able to read, because the high priest, in whose library I was, forbade me, saying that an Ishmaelite had written it.'

Then said Jesus: 'See that thou never again keep back the truth, because in the faith of the Messiah [b] God shall give [c] salvation to men, and without it shall none be saved [d].'

And there did Jesus end his discourse. | Whereupon, as they 202[b] (201[b])
sat at meat, lo! Mary [2], who wept at the feet of Jesus, entered into the house of Nicodemus (for that was the name of the scribe), and weeping placed herself at the feet of Jesus, saying: 'Lord, thy servant, who through thee hath found mercy with God, hath a sister, and a brother who now lieth sick in peril of death.'

Jesus answered: 'Where is thy house? Tell me, for I will come to pray God for his health.'

Mary answered: 'Bethany is [the home] of my brother and my sister, for my own house is Magdala [3]: my brother, therefore, is in Bethany.'

Said Jesus to the woman: 'Go thou straightway to thy brother's house, and there await me, for I will come to heal him. And fear thou not, for he shall not die.'

The woman departed, and having gone to Bethany found that her brother had died that day, wherefore they laid him in the sepulchre of their fathers.

CXCIII.

Jesus abode two days [4] in the house of Nicodemus, and the third day he departed for Bethany; and when he was nigh | to the 203[a] (202[a])
town he sent two of his disciples before him [5], to announce to Mary his coming. She ran out of the town, and when she had found

[a] God is the Merciful and creates. [b] Apostle. [c] God is Peace and gives. [d] By the religion of the Apostle of God, God gave salvation to all the believers. If there had not been the religion of Mohammed, there had not been salvation. *Inde.*

[1] On this universalistic teaching see Introduction. [2] For this identification of Lazarus' sister with the 'sinner' see 139[a] (p. 297); she is here further identified with the Magdalen. [3] See, further, note 3 on 204[b] (p. 433). [4] John xi. 6. [5] Cp. Matt. xxi. 1.

piangendo disse signore tu dicesti che mio fratello non morebe . he hora he sepolto di quatro giorni uollesse DIO che tu fussi uenuto auãti che ti chiamassi perche non sarebe morto . Risposse iessu il tuo fratello non he morto ma dorme pero uengo ha destarlo . Risposse maria piangendo signore di talle sono sara desstato il giorno del iuditio dallo angiolo di DIO chon la tromba sonando . Disse iessu maria chredimi che auanti rissurgera perche DIO mia dato potessta sopra il suo sono . he ti dicho in uerita che elgi non he morto [a] perche sollo cholui he morto che more senza trouare misserichordia apresso DIO [b] . Ritorno maria presto ha rinontiare ha marta sua sorella la uenuta di iessu . hera chonchorsso alla morte di lazzaro chopia grande di gudei di ierussaleme he molti scribi he farissei . auendo intesso marta da maria sua sorella la uenuta di iessu leuossi in freta he chorsse di fuori onde la seguitorno la moltitudine di giudei scribi he farisei .

203[b] (202[b]) per | chonsolarla perche chredeuano che lei andassi allo sepolchro per piangere il fratello . onde hariuata doue iessu haueua parllato chon maria piangendo marta disse signore uollesse DIO che tu fussi sta[to] qui che mio fratello nõ saria morto . maria allora sopragionsse piangendo onde iessu lachrimo he sospirando disse doue lo hauete possto . Risspossero uieni ha uedere . diceuano fra loro li farissei hora chostui che risuscito il fiolo della uedoua in naim perche lasso morire chostui auendo deto che non morebe . peruenuto iessu allo sepolchro doue ogniuno piangeua elgi disse . nom piangete perche lazaro dorme he io son uenuto ha desstarllo diceuano fra loro li farissei uollesse DIO che tu chossi dormissi . allora disse iessu la hora mia non he hanchora uenuta pero quando uera similmente dormiro he saro presto desstato . di nouo disse iessu leuate la pietra del sepolchro . disse marta

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[a] موت بيّان. [b] لا موت الا من يموت بلا رحمة الله تعلى منه.

Jesus[1], said, weeping: 'Lord, thou saidst that my brother would not die; and now he hath been buried four days. Would to God thou hadst come before I called thee, for then he had not died!'

Jesus answered: 'Thy brother is not dead, but sleepeth, therefore I come to awake him[2].'

Mary answered, weeping: 'Lord, from such a sleep he shall be awakened on the day of judgement by the angel of God sounding his trumpet.'

Jesus answered: 'Mary, believe me that he shall rise before [that day], because God hath given me power over his sleep; and verily I say to thee he is not dead, [a] for he alone is dead who dieth without finding mercy with God [b].'

Mary returned quickly to announce to her sister Martha the coming of Jesus.

Now there were assembled at the death of Lazarus a great number of Jews from Jerusalem, and many scribes and Pharisees. Martha, having heard from her sister Mary of the coming of Jesus, arose in haste and ran outside, whereupon the multitude of Jews, scribes, and Pharisees followed her to | comfort her, because they 203[b] supposed she was going to the sepulchre to weep over her brother. (202[b]) When therefore she arrived at the place where Jesus had spoken to Mary, Martha weeping said: 'Lord, would to God thou hadst been here, for then my brother had not died!'

Mary then came up weeping; whereupon Jesus shed tears, and sighing said: 'Where have ye laid him?' They answered: 'Come and see.'

The Pharisees said among themselves: 'Now this man, who raised the son of the widow at Nain, why did he suffer this man to die, having said that he should not die?'

Jesus having come to the sepulchre, where every one was weeping, said: 'Weep not, for Lazarus sleepeth, and I am come to awake him.'

The Pharisees said among themselves: 'Would to God that thou didst so sleep!' Then said Jesus: 'Mine hour is not yet come; but when it shall come I shall sleep in like manner[3], and shall be speedily awakened.' Then said Jesus again: 'Take away the stone from the sepulchre.'

[a] Setting forth death. [b] There is no death except to him who dies without the merey of God. *Inde.*

[1] See John xi. 21–46. [2] Cp. John xi. 11. [3] This is inconsistent with the account given below, 221[b] sqq. (p. 471 sqq.), where Jesus does not die at all.

signore elgi puzza perche sono quatro giorni che he morto . Disse iessu hora perche son qui uenuto marta non chredi ha me che io il destaro . Risposse marta io so che tu sei il santo
204[a] (203[a]) di DIO che tia man|dato in quessto monddo . allora iessu leuato le mani al cielo he disse signore DIO di abraham DIO de ismahelle he isach DIO de padri nosstri[a] . habi misserichordia sopra la aflitione di quesste done he da gloria al santo nome tuo . auendo ogniuno rissposto amen iessu disse chon grande uoce lazaro uieni fuori . onde si leuo il morto he disse iessu alli suoi dissepoli sciolgetello perche elgi hera ligato nel linziolo chon il sudario sopra la facia . sichome li padri nosstri chostumano di sepellire . chredetero in iessu grande moltitudine di iudei he alchuni farissei perche el mirachollo hera grande . quelli che resstorno nella loro inchredullita si partirno he andorno in ierussalem he rinontiorno al principe di sacerdoti la ressuretione di lazaro . he chome molti herano diuentati nazareni che chossi chiamauano quelli che per la parolla di DIO che predichaua iessu fazeuano penitenzza . |

204[b] (203[b]) CXCIV[b].

Fecero chonsilgio li scribi he farissei chon il somo pontifice di ammazare lazaro . perche molti rinontiauano alle loro traditione he chredeuano alla parolla di iessu . perche il miracholo di lazzaro hera grande essendo che lazaro chonuerssaua chon li homeni he mangiaua et bcueua . ma perche elgi era potente per hauere parte in ierussalem he haueua chon le sorelle sue magdallo he betania non sapeuano che fare . iessu hentro in betania in chassa di lazzaro he marta chon maria li minisstraua . Maria sedendo uno giorno alli piedi di iessu asscoltaua

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[a] الله ابرهيم واسمائل [اسماعيل] واسحق وابناء نا.

[b] سورة حققات [حقائق حقيقات ؟] للحيوت.

Said Martha: 'Lord, he stinketh, for he hath been dead four days.'

Said Jesus: 'Why then am I come hither, Martha? Believest thou not in me, that I shall awaken him?'

Martha answered: 'I know that thou art the holy one of God, who hath sent thee | into this world.' 204a

Then Jesus lifted up his hands to heaven, and said: 'Lord God (203a) of Abraham, God of Ishmael and Isaac, God of our fathers[a], have mercy upon the affliction of these women, and give glory to thy holy name.' And when every one had answered 'Amen,' Jesus said with a loud voice:

'Lazarus, come forth!'

Whereupon he that was dead arose; and Jesus said to his disciples: 'Loose him.' For he was bound in the grave-clothes with the napkin over his face, even as our fathers were accustomed to bury [their dead].

A great multitude of the Jews and some of the Pharisees believed in Jesus, because the miracle was great. Those that remained in their unbelief departed, and went to Jerusalem and announced to the chief of the priests the resurrection of Lazarus, and how that many were become Nazarenes[1]; for so they called them who were brought to penitence through the word of God which Jesus preached. |

CXCIV[b]. 204b (203b)

The scribes and Pharisees took counsel with the high priest to slay Lazarus[2]; for many renounced their traditions and believed in the word of Jesus, because the miracle of Lazarus was a great one, seeing that Lazarus had conversation with men, and ate and drank. But because he was powerful, having a following in Jerusalem, and possessing with his sisters Magdala and Bethany, they knew not what to do[3].

Jesus entered into Bethany, into the house of Lazarus, and Martha, with Mary, ministered unto him[4].

Mary, sitting one day at the feet of Jesus[5], was listening to

[a] The God of Abraham, of Ishmael and of Isaac, and of our fathers.
[b] The Chapter on the truths of life.

[1] Cp. Acts xxiv. 5. [2] Cp. John xii. 10. [3] This reference to the proprietorship in whole villages of private persons is among the obvious anachronisms of *Barnabas*; we are in mediaeval Europe rather than in the Palestine of the first century. Cp. Introduction. [4] Cp. John xii. 1, 2. [5] See Luke x. 38–42.

le sui parole onde marta disse ha iessu . signore tu non uedi che mia sorella non si chura di te pero non prochura di quello che deui mangiare he li tuoi dissepoli . Risspose iessu, marta marta sollicita tu quello che fare dei perche maria ha elleto una parte che non li serra tolta in etterno . sedendo ha menssa iessu chon grande moltitudine che chredeuano in lui parlo dicendo . fratelli pocho tempo ho da stare chon uoi perche |
205[a] si[e] hauicinato il tempo che io mi parti dal monddo . pero
(204[a]) ui harechordo le parolle di DIO fate ha hezechiele proffeta dicendo . Viuo in etterno DIO uosstro[a] che la anima che pechera morira . ma se il pechatore fara penitenzza non morira ma uiuera . onde la presente morte non he morte ma sibene fine di una longa morte imperoche . sichome il chorpo separato dal senso sebene ha la hanima in lui quando he trasmortito elgi nõ ha altro auantagio del morto sepolto . se non che il sepolto asspeta DIO che lo risusciti ma il trasmortito asspeta il senso che ritorni . guardate adonque la uitta presente che he morta per non hauere sentimento di DIO .

CXCV [b].

Quelli che chrederano ha me non morira in etterno . perche per la parolla mia sentirano in loro DIO pero hopererano la sallute loro . che chossa he la morte se non uno hato che fa la natura per chomandamento di DIO chome sarebe se uno tenessi ligato uno uccello he la chorda tenessi nella mano . quando il
205[b] chapo uolle che | lo ucello fugisca che fa elgi certo che
(204[b]) chomanda naturalmente alla mano che si apri . he chossi subito lo ucello fuggisse . la anima nosstra chome dice dauit profeta he chome uno passero liberata dallo ingano de il chaziatore quando sta lo homo sotto la protetione di DIO . he la uita nosstra he chome una chorda che la natura tiene ligata la anima chon il chorpo he sensso humano pero . quando DIO uolle he chomanda alla natura che si apri si

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[a] بالله حيّ و باق. [b] سورة الحقّات الموت.

his words, whereupon Martha said to Jesus: 'Lord, seest thou not that my sister taketh no care for thee, and provideth not that which thou must eat and thy disciples?'

Jesus answered: 'Martha, Martha, do thou take thought for that which thou shouldst do; for Mary hath chosen a part which shall not be taken away from her for ever.'

Jesus, sitting at table with a great multitude that believed in him, spake, saying: 'Brethren, I have but little time to remain with you, for | the time is at hand that I must depart from 205[a] (204[a])
the world[1]. Wherefore I bring to your mind the words of God spoken to Ezekiel[2] the prophet, saying: "As I, your God, live eternally[a], the soul that sinneth, it shall die, but if the sinner shall repent he shall not die but live."

'Wherefore the present death is not death, but rather the end of a long death: even as the body when separated from the sense in a swoon, though it have the soul within it, hath no other advantage over the dead and buried save this, that the buried [body] awaiteth God to raise it again, but the unconscious waiteth for the sense to return.

'Behold, then, the present life that it is death, through having no perception of God.

CXCV[b].

'They that shall believe in me shall not die eternally[3], for through my word they shall perceive God within them, and therefore shall work out their salvation[4].

'What is death but an act which nature doth by commandment of God? As it would be if one held a bird tied, and held the cord in his hand; when the head willeth | the bird to fly away, what 205[b] (204[b])
doeth it? Assuredly it commandeth naturally the hand to open; and so straightway the bird flieth away. "Our soul," as saith the prophet David[5], "is as a sparrow freed from the snare of the fowler," when man abideth under the protection of God. And our life is like a cord whereby nature holdeth the soul bound to the body and the sense of man. When therefore God willeth, and commandeth nature to open, the life is broken and the soul

[a] By God the living and persisting. [b] The Chapter on the truths of death.

[1] Cp. John xiii. 33. [2] Cp. Ezek. xviii. 20, &c. [3] Cp. John xi. 25, 26. [4] Cp. Phil. ii. 12. [5] Ps. cxxiv. 7 (cp. Vulg.).

rompe la uitta he scampa la anima nelle mani del angello che DIO ha chonstituito ha riceuere le anime . nom piangi adonque li amici quando lo hamicho he morto perche DIO nosstro ha chossi uolluto[a] ma senza fine piangia quando pecha . perche more la anima essendo che si separa da DIO uera uita . che se elgie horibille il chorpo senzza la chomunione della hanima molto piu he spauenteuolle la anima senza la unione di DIO[b] . il qualle chon la gratia he misserichordia sua fa bella he uiuificha la anima . he deto quessto iessu resse le gratie ha DIO onde lazzaro disse . signore quessta chassa he di DIO
206[a] (205[a]) chreatore mio[c] chon | quanto mia dato in chustodia per seruitio di poueri onde essendo tu pouero he auendo grande quantita di dissepoli . quando te piaze he quanto te piaze uieni ha habitare quiui perche te minisstrera il seruo di DIO quanto sera neccessario per amore di DIO .

CXCVI.

Si allegro iessu sentendo quessto he disse . hora uedete chome bona chossa il morire lazaro he morto una sollo uolta he ha imparato talle dotrina che non la chonoscono li piu sapienti del monddo che sono uenuti uechij fra li libri . piacesse ha DIO che ogni homo moressi una sollo uolta he ritornassi al mondo chome lazaro azioche imparassero ha uiuere li homeni . Risspose ioane ho maesstro he mi licito dire una parolla . Dine mille risspose iessu perche sichome lo homo he obligato ha disspenssare la roba in seruitio di DIO chossi elgie obligato ha disspensare la dotrina . he tanto he
206[b] (205[b]) magiore lo obligo quanto che la parolla pole | risuscitare una anima ha penitenzza che la roba nom polle ritornare la uitta al morto . onde elgie micidialle cholui che a fachulta di agiutare uno pouero he non lo agiutando il pouero more di fame . ma magiore he lo homicidio di cholui che per la parolla di DIO polle chonuertire il pechatore ha penitenzza he non lo chon-

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[a] الله حقّ حيوة. [b] الله هدى ورّحمن.
[c] الله خَالِقُ.

escapeth in the hands of the angels[1] whom God hath ordained to receive souls.

'Let not, then, friends weep when their friend is dead; for our God hath so willed[a]. But let him weep without ceasing when he sinneth, for [so] the soul dieth, seeing it separateth itself from God, the true Life.

'If the body is horrible without its union with the soul, much more frightful is the soul without union with God[b], who with his grace and mercy beautifieth and quickeneth it.'

And having said this Jesus gave thanks to God; whereupon Lazarus said: 'Lord, this house belongeth to God my creator[c], with | all that he hath given into my keeping, for the service 206[a] of the poor. Wherefore, since thou art poor, and hast a great (205[a]) number of disciples, come thou to dwell here when thou pleasest, and as much as thou pleasest, for the servant of God will minister to thee as much as shall be needful, for love of God.'

CXCVI.

Jesus rejoiced when he heard this, and said: 'See now how good a thing it is to die! Lazarus hath died once only, and hath learned such doctrine as is not known to the wisest men in the world that have grown old among books! Would to God that every man might die once only and return to the world, like Lazarus, in order that men might learn to live.'

John answered: 'O master, is it permitted to me to speak a word?'

'Speak a thousand,' answered Jesus, 'for just as a man is bound to dispense his goods in the service of God, so also is he bound to dispense doctrine: and so much the more is he bound [so to do] inasmuch as the word hath power | to raise up a soul to penitence, 206[b] whereas goods cannot bring back life to the dead. Wherefore he (205) is a murderer who hath power to help a poor man and when he helpeth him not the poor man dieth of hunger; but a more grievous murderer is he who could by the word of God convert the sinner to penitence, and converteth him not, but standeth,

[a] God is truth, life. [b] God is guidance and merciful. [c] God creates.

[1] In 221[b] (p. 471). The Four Angels (ep. 56[b]) waft Jesus into the third heaven; and in 228[a] (p. 483) one of these, Uriel, has the office of 'receiving souls.' Cp. Qorân lxxix. *ad init.*, where angels are described as 'tearing out the souls of the wicked with violence' and 'gently drawing forth' those of the good.

uerte . Ma sta chome dice DIO chome chane muto chontra de li qualli dice DIO la anima de il pechatore che perira per hauerli tu asscosso la mia parolla . io la ricerchero dalle tui mani ho seruo infidele . in qualle stato adonque sono hora li scribi he farissei che hano la chiaue he non uolgiono hentrare anziche impedisscono cholloro che uolgiono hentrare alla uitta hetterna . tu ha me dimandi ho gioane licenza de dire una parolla auendomi scoltato cento mille . in uerita ti dicho che io son obligato di asscoltarti dieci uolte per una che asscoltato mi hai . he cholui che non uolle asscoltare altri ogni uolta che elgi parllera pechera[a] essendo che dobiamo |
207[a] fare ad altri quello che uolgiamo per noi he non fare ad altri
(206[a]) quello che noi non uolgiamo riceuere . Disse allora giouane ho maesstro perche DIO non ha dato quessto alli homeni . che morino una uolta he ritornino chome lazaro azioche imparassino ha chonossere se stesi he illoro chreatore .

CXCVII.

Risspose iessu . dimi giouane elgie uno padre di familgia il qualle dete una scure perffeta ad uno suo seruo azioche talgiassi la selua che impedisse la ueduta della sua chassa . ma il lauoratore posse in obliuione la scure he disse, se il patrone mi dessi una scure uechia io bene talgiaria la selua . di a me ho giouane che disse il patrone . certo he che adirato pilgio la scure uechia he li perchosse il chapo dicendo . poltrone he scellerato io ho dato ha te una scure che senzza faticha poteui talgiare la selua he cerchi quessta che chon grande faticha si adopera . he quanto talgia sconssuma che non he
207[b] buono da niente io uolgio che talmente tu | talgi la selua
(206[b]) che sia bono il suo lauoro . elgi uero q3sto . Risspose giouane elgie uerissimo . Viuo in etterno dice DIO[b] che io ho dato una bona scure ha dogni homo che he il uedere sepellire uno morto . la qualle scure chi bene la hadopera

[a] من لا يرد ان لا يسمع غيره اذا تكلم بخطاء فى كلّ وحد [واحد] منه منه.

[b] بالله حيّ و باق و معطى.

as saith God, "like a dumb dog[1]." Against such saith God: "The soul of the sinner that shall perish because thou hast hidden my word, I will require it at thy hands, O unfaithful servant[2]."

'In what condition, then, are now the scribes and Pharisees who have the key[3] and will not enter, nay hinder them who would fain enter, into eternal life?

'Thou askest me, O John, permission to speak one word, having listened to an hundred thousand words of mine. Verily I say unto thee, I am bound to listen to thee ten times for every one that thou hast listened to me. And he who will not listen to another, every time that he shall speak he shall sin[a]; seeing that we ought | to do to others that which we desire for ourselves, 207[a] (206[a])
and not do to others that which we do not desire to receive.'

Then said John: 'O master, why hath not God granted this to men, that they should die once and return as Lazarus hath done, in order that they might learn to know themselves and their creator?'

CXCVII.

Jesus answered: 'Tell me, John; there was an householder who gave a perfect axe to one of his servants in order that he might cut down the wood which obstructed the view of his house.

'But the labourer forgot the axe, and said: "If the master would give me an old axe I should easily cut down the wood." Tell me, John, what said the master? Assuredly he was wroth, and took the old axe and struck him on the head, saying: "Fool and knave! I gave thee an axe wherewith thou mightest cut down the wood without toil, and seekest thou this axe, wherewith one must work with great toil, and all that is cut is wasted and good for nought? I desire thee to | cut down the wood in such wise 207[b] (206[b])
that thy work shall be good." Is this true?'

John answered: 'It is most true.' [Then said Jesus:] 'As I live eternally,' saith God[b], 'I have given a good axe to every man, which is the sight of the burial of one dead. Whoso wield well

[a] He who does not wish not (*sic*) to hear others, if he speaks, commits sin each time. *Inde.* [b] By God the living, and persistent, and the giver.

[1] Isa. lvi. 10. [2] Cp. Ezek. xxxiii. 4 and 6 [3] Cp. Luke xi. 52.

senza pena leuano la selua di pechati dal chore suo . onde riccuono la gratia he misserichordia mia dando alloro merito de uitta hetterna per il loro bene hoperare . ma cholui che si smenticha di essere mortalle uedendo hogni tempo altri morire he dice se io uedessi la altra uita io bene hoperaria . il mio furore sera sopra di lui he il perchotero talmente chon la morte che non riceuera elgi giamai bene ueruno . ho giouani disse iessu quanto he grande il uantagio di cholui che dalla chaduta di altri impara ha stare im piedi .

CXCVIII.

Disse allora lazaro . maestro ti dicho in uerita che nom
208[a] posso chomprendere la pena della quale he | degno cholui il
(207[a]) qualle ogni tempo uede portare li morti al sepolchro he non teme DIO chreatore nostro[a] . onde per le chosse di quessto monddo che deue intuto habandonare offende il suo chreatore il qualle lia donato il tutto . allora disse iessu alli dissepoli suoi uoi me chiamate maesstro he fate bene perzioche DIO ui amaesstra per la bocha mia . ma chome chiamarete lazaro in uerita che elglie quiui maesstro de tutti li maesstri che inssegnano dotrina di questo monddo . pero io uio ha-maesstrato chome douete bene uiuere ma lazaro ui amaestrera chome douete bene morire . Viue DIO[b] che elgia riceuto il dono della proffetia pero asscoltatello le sui parolle che sono uerita . he tanto piu il douete asscoltare quanto che elgie uano il bene uiuere morenddo malle[c] . Disse lazaro ho maesstro io te ringratio che tu facia hapreciare la uerita onde DIO ti dara grãde merito . disse allora cholui che scriue ho maestro chome dice la uerita lazaro dicendoti meriterai he tu deto hai ha
208[b] nichodemo che lo homo . elgi nõ | merita se non pena hadonque
(207[b]) serai tu punito da DIO . Risposse iessu piacesse ha DIO che io riccuesi pena da DIO[d] in quessto monddo perche non lo ho seruito chossi fidelmente chome son obligato . Ma DIO tanto

[a] الله خالق.
[b] بالله حيّ.
[c] من يعيش على الخير ثم يموت على الشّر لا ينفع خيره له منه.
[d] الله معذب.

this axe remove the wood of sin from their heart without pain; wherefore they receive my grace and mercy, giving them merit of eternal life for their good works. But he who forgetteth that he is mortal, though time after time he see others die, and saith, "If I should see the other life, I would do good works," my fury shall be upon him, and I will so smite him with death that he shall never more receive any good.' 'O John,' said Jesus, 'how great is the advantage of him who from the fall of others learneth to stand on his feet!'

CXCVIII.

Then said Lazarus: 'Master, verily I say unto thee, I cannot conceive the penalty of which he is | worthy who time after time 208[a] seeth the dead borne to the tomb and feareth not God our creator[a]. (207[a]) Such an one for the things of this world, which he ought entirely to forsake, offendeth his creator who hath given him all.'

Then said Jesus to his disciples: 'Ye call me Master, and ye do well[1], seeing that God teacheth you by my mouth. But how will ye call Lazarus? Verily he is here master of all the masters that teach doctrine in this world. I indeed have taught you how ye ought to live well, but Lazarus will teach you how to die well. As God liveth[b], he hath received the gift of prophecy; listen therefore to his words, which are truth. And so much the more ought ye to listen to him, as good living is vain if one dies badly[c].'

Said Lazarus: 'O master, I thank thee that thou makest the truth to be prized; therefore will God give thee great merit.'

Then said he who writeth this: 'O master, how speaketh Lazarus the truth in saying to thee "Thou shalt have merit," whereas thou saidst to Nicodemus that man | meriteth nought but 208[b] punishment[2]? Shalt thou accordingly be punished of God?' (207[b])

Jesus answered: 'May it please God that I receive punishment of God[d] in this world, because I have not served him so faithfully as I was bound to do.

[a] God creates. [b] By the living God. [c] He who lives in good and dies in evil, his good does not profit him. *Inde.* [d] God punishes.

[1] John xiii. 13. [2] Cp. above, 192[a] (p. 405).

mi ha ammato[a] per sua misserichordia che ogni pena ha allienato da me . talmente che saro solamente tormentato in altra perssona imperoche a me se chonueniua pena hauendo li homeni chiamato me DIO . ma hauendo io chonffessato non sollo che io non son DIO chome he la uerita ma ho chonfessato che io no son il messia[b] . pero DIO mia leuato la pena he la fara patire ad uno trissto in mio nome talmente che sara sollo mia la uergogna . pero ti dicho barnaba mio che quando lo homo parlla di quanto DIO dara[c] al prossimo suo dicha che il prossimo suo merita . ma guardissi che quando dice di quanto DIO dara ha se stesso chome perssona propia dicha DIO mi donera[d] . he guardissi di non dire io merito perche DIO se chompiaze di donare la misserichordia sua alli
209[a] suoi serui quando chonffessano che loro me|ritano lo infferno
(208[a]) per li loro pechatj .

CXCIX[e].

DIO he richo in misserichordia[f] . talmente che nom potendo esstinguere una scintilla delle fiame infernalli la aqua de mille mari se tanti se ne trouassero . Vno solla lachrima di cholui che si duolle di hauere offesso DIO estingue tutto lo infferno . per la grande misserichordia che DIO il sochore[g] onde DIO per chõfussione di satana he per dimosstrare la sua liberalita . uolle chiamare merito apresso alla misserichordia sua ogni bona hopera del seruo suo fidelle he uolle che chossi dicha del prossimo suo . ma lo homo di se stesso guardissi di dire io merito perche sarebe chondanato .

CC.

Voltato iessu ha lazzaro disseli . fratello pocho tempo deuo stare al monddo pero quando saro uicino alla tua chassa
209[b] no andero giamai altroue perche | tu non per ammore mio
(208[b]) mi ministrerai ma per ammore di DIO . hera uicino alla passca

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[a] الله محبّ.
[b] رسول.
[c] الله معطى.
[d] الله وهّاب.
[e] سورة اللّتف [اللطف].
[f] الله غنىّ و الرّحمن.
[g] الله جواد.

'But God hath so loved me [a], by his mercy, that every punishment is withdrawn from me, in so much that I shall only be tormented in another person [1]. For punishment was fitting for me, for that men have called me God; but since I have confessed, not only that I am not God, as is the truth, but have confessed also that I am not the Messiah [b 2], therefore God hath taken away the punishment from me, and will cause a wicked one to suffer it in my name, so that the shame alone shall be mine. Wherefore I say to thee, my Barnabas, that when a man speaketh of what God shall give [c] to his neighbour let him say that his neighbour meriteth it: but let him look to it that, when he speaketh of what God shall give to himself, he say: "God will give me [d]." And let him look to it that he say not, "I have merit," because God is pleased to grant his mercy to his servants when they confess that they | merit hell for their sins. 209[a] (208[a])

CXCIX [e].

'God is so rich in mercy [f] that, albeit the water of a thousand seas, if so many were to be found, could not quench a spark of the flames of hell, yet a single tear of one who mourneth at having offended God quencheth the whole of hell, by the great mercy wherewith God succoureth him [g]. God, therefore, to confound Satan and to display his own bounty, willeth to call merit in the presence of his mercy every good work of his faithful servant, and willeth him so to speak of his neighbour. But of himself a man must beware of saying: "I have merit"; for he would be condemned.'

CC.

Jesus then turned to Lazarus, and said: 'Brother, I must needs for a short time abide in the world, wherefore when I shall be near to thine house I will not ever go elsewhere, because | thou wilt minister unto me, not for love of me, but for love of God.' 209[b] (208[b])

[a] God loves. [b] Apostle. [c] God gives. [d] God bestows. [e] The Chapter on kindness (courtesy). [f] God is sufficient and the merciful. [g] God is munificent.

[1] i. e. Judas Iscariot; cp. 222[a] sqq. (pp. 473–481). [2] Cp. above, 44[a] (p. 99, note 2): see also 10[a] (p. 17, note 5).

di iudei onde iessu disse alli suoi dissepoli andiamo in ierussallem ha mangiare lo agnello passcalle . he mando pietro he giouani alla citta dicendo uoi trouarete una assina apresso alla porta della citta cho uno polledro . sciolgetella he menatela qui perche ha me bissogna andarui sopra in ierussalem . he se ueruno ue interoga dicendo perche la sciolgete ditelli il maestro uia bissogno che laserano menarlla . andorno li dissepoli he trouorno quanto alloro disse iessu he chondussero adonque la assina chon il poledro . possero adonque li dissepoli li loro mantelli sopra il polledro sopra del qualle chaualcho iessu he fato fu che auendo intesso li homeni di ierussalem chome iessu nazareno ueniua . usscirno li homeni chon li fanciulli per dessiderio di uedere iessu portando in mano rami di palma he di olliue . chantãdo sia benedeto cholui che uiene ha noi in el nome di DIO[a] ossana fiollo di dauit . per-
210[a] uenuto iessu al|la citta li homeni esstendeuano li loro uessti-
(209[a]) menti soto li piedi dello assino . chantando sia benedeto cholui che uiene ha noi nello nome dil signore DIO[b] ossana fiolo di dauit . inchreporno li farissei iessu dicendo hora nõ uedi tu quello che dichono chosstoro fa li tacere . disse alloro iessu Viue DIO[c] alla chui pressenzza sta la anima mia che se tacerano li homeni chriderano le pietre chontra la inchredulita di maligni pechatori . he deto q3sto iessu chon strepito chridorno tutte le pietre di ierussalem . sia benedeto cholui che uiene ha noi in el nome del signore DIO[b] . nondimeno li farissei resstorno nella loro inchredullita he chonuochatossi fra loro fecero consilgio di pilgiarlo nel parllare .

CCI[d].

Esendo iessu hentrato nel tempio . li scribi he farissei li apressentorno una dona pressa in adulterio . diceuano fra loro se lui la salua he chontra la leggie di moisse pero lo habiamo per reo he se lui la chondana he chontra la sua

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[a] باذن الله.
[b] الله سلطان.
[c] بالله حيّ.
[d] سورة افق [الرفق ؟].

It was nigh unto the Passover of the Jews, wherefore Jesus said to his disciples: 'Let us go to Jerusalem[1] to eat the paschal lamb.' And he sent Peter and John[2] to the city, saying: 'Ye shall find an ass near the gate of the city with a colt; loose her and bring her hither; for I needs must ride thereon into Jerusalem. And if any one ask you saying, "Wherefore loose ye her?" say unto them: "The Master hath need thereof," and they will suffer thee to bring her.'

The disciples went, and found all that Jesus had told them, and accordingly they brought the ass and the colt. The disciples accordingly placed their mantles upon the colt, and Jesus rode thereon. And it came to pass that, when the men of Jerusalem heard that Jesus of Nazareth was coming, the men went forth with their children eager to see Jesus, bearing in their hands branches of palm and olive, singing: 'Blessed be he that cometh to us in the name of God[a]; hosanna, son of David!'

Jesus having come into | the city, the men spread out their 210[a]
garments under the feet of the ass, singing: 'Blessed be he that (209[a])
cometh to us in the name of the Lord God[b]; hosanna, son of David!'

The Pharisees rebuked Jesus, saying: 'Seest thou not what these say? Cause them to hold their peace!'[3]

Then said Jesus: 'As God liveth[c] in whose presence my soul standeth, if men should hold their peace, the stones would cry out against the unbelief of malignant sinners.' And when Jesus had said this all the stones of Jerusalem cried out with a great noise: 'Blessed be he who cometh to us in the name of the Lord God!'

Nevertheless the Pharisees remained still in their unbelief, and, having assembled themselves together, took counsel to catch him in his talk[4].

CCI[d].

Jesus having entered into the temple, the scribes and Pharisees brought unto him a woman taken in adultery[5]. They said among themselves: 'If he save her, it is contrary to the law of Moses, and so we have him as guilty, and if he condemn her it is contrary

[a] By permission of God. [b] God is sovereign. [c] By the living God. [d] The Chapter on gentleness.

[1] See Matt. xxi. 2–9 and parallels. [2] Cp. Luke xxii. 8. [3] Cp. Luke xix. 39, 40. [4] Cp. Luke xx. 26 and xi. 54. [5] See John viii. 1–11.

210[b] dotrina che predicha misseri|chordia . onde apressentatosi
(209[b]) ha iessu disse maesstro habiamo trouato quessta dona in adulterio . moisse chomando che fussi lapidata pero tu che ne dici inzio . se inchino iessu he chon il dito suo fece uno spechio in terra nel qualle ogniuno uedeua le sui inniquita . istando pure cholloro la rissposta leuosi iessu he mosstrando il spechio chon il dito suo disse . cholui che di uoi he senza pechato sia il primo ha lapidarla he di nouo se inchino formando il spechio . li homeni quessto uedendo usscirno ad uno ad uno chominciando dalli piu uechij perche si uergognauano di uedere le loro abbominatione . leuatossi iessu he non uedendo ueruno se non la dona disse dona doue sono cholloro che ti chõdanorno . Rissposse la dona piangendo signore sono partiti he se tu mi perdonerai uiue DIO[a] che io non peccero piu . allora iessu disse sia benedetto DIO uatene im pace he nom pechare piu perche DIO non mia mãdato ha chondanarti . onde iessu chonuochati li scribi he farissei disse alloro dite a me se uno di uoi hauessi cento pechore perdendosi una di esse . non anda-|
211[a] resste cerchando quella lassando le nonanta noue he trouatola
(210[a]) uela poneresste sopra le spalle . he chõuochato li uicini diresste rallegrateui mecho chio ho trouato la pechora che hauo perssa certo he che quessto faresste uoi . hora ditemi DIO nosstro hamera[b] mãcho lo homo per il qualle affato il monddo[c] . Viue DIO[a] he chossi si fa allegrezza dalli angioli di DIO sopra di uno pechatore che fazia penitenzza perche li pechatori fano chonossere la misserichordia di [DIO] .

CCII.

Dite a me . il medicho da chi e piu ammato da cholloro che non hano hauto giamai inffirmita ouero da cholloro che il medicho ha guarito di graue inffermita . dissero li farissei he chome ammera il medicho il sano certo che elgi lo amera

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[a] بالله حيّ. [b] الله محبّ.
[c] خلق الله الدّنيا لاجل بنى ادم منه.

to his own doctrine, for he preacheth | mercy.' Wherefore they 210b
came to Jesus and said: 'Master, we have found this woman in (209b)
adultery. Moses commanded that [such] should be stoned: what
then sayest thou?'

Thereupon Jesus stooped down and with his finger made a mirror on the ground wherein every one saw his own iniquities. As they still pressed for the answer, Jesus lifted up himself and, pointing to the mirror with his finger, said: 'He that is without sin among you, let him be first to stone her.' And again he stooped down, shaping the mirror.

The men, seeing this, went out one by one, beginning from the eldest, for they were ashamed to see their abominations.

Jesus having lifted up himself, and seeing no one but the woman, said: 'Woman, where are they that condemned thee?'

The woman answered, weeping: 'Lord, they are departed; and if thou wilt pardon me, as God liveth [a], I will sin no more.'

Then said Jesus: 'Blessed be God! Go thy way in peace and sin no more, for God hath not sent me to condemn thee.'

Then, the scribes and Pharisees being assembled, Jesus said to them[1]: 'Tell me: if one of you had an hundred sheep, and should lose one of them, would ye not | go to seek it, leaving 211a
the ninety and nine? And when ye found it, would ye not lay (210a)
it upon your shoulders and, having called together your neighbours, say unto them: "Rejoice with me, for I have found the sheep which I had lost"? Assuredly ye would do so.

'Now tell me, shall our God love [b] less man, for whom he hath made the world [c]? As God liveth [a], even so there is joy in the presence of the angels of God over one sinner that repenteth[2]; because sinners make known God's mercy.'

CCII.

'Tell me, by whom is the physician more loved: by them that have never had any sickness, or by them whom the physician hath healed of grievous sickness?'

Said the Pharisees to him: 'And how shall he that is whole love the physician? assuredly he will love him only for that he

[a] By the living God. [b] God loves. [c] God created the world for the sons of Adam. *Inde.*

[1] See Luke xv. 3-7. [2] Cp. Luke xv. 10.

sollo per non infermarsi . he non chonoscendo la inffirmita pocho hamera il medicho . allora chon empito di spirito parlo iessu dicendo Viue DIO[a] che le uosstre lingue chondanano la
211[b] uostra superbia imperoche DIO nosstro he amato | piu da il
(210[b]) pechatore che fa penitenzza . chonosscendo la grande misserichordia di DIO sopra se stesso che non fa il iussto . perche il iussto non chonosse la misserichordia di DIO onde si fa allegrezza dalli angioli di DIO piu sopra uno pechatore che facia penitenza . che non si fa sopra nonanta noue iussti . doue sono[1] li iussti al tempo nosstro . Viue DIO[b] alla chui pressenza sta la anima mia che grande he il numero de iussti iniussti per essere la chonditione loro equalle ha satana . Rissposero li scribi he farissei noi siamo pechatori pero DIO ci hauera misserichordia he quessto dissero tentandollo . perche li scribi he farissei hano per somo hobrobio di essere chiamati pechatori . Disse allora iessu io temo che uoi siate iussti ingiusti perche se hauete pechato he negate il pechato chiamandoui iusti uoi sete iniussti . he se nel chore uostro ui tenite iussti he chon la lingua uoi dite essere pecchatori sete al dopio iussti iniussti . si chonfussero adonque li scribi he farissei quessto sentendo he si partirno
212[a] lassando iessu chon li suoi disscepoli im pace | . li qualli
(211[a]) andorno nella chassa de simone leprosso dal qualle mondo la lepra . chonuochorno li citadini li imfermi alla chassa di simone he pregorno iessu per la sanita delli inffermi . allora iessu chonosscendo di essere uicino la hora sua disse chiamate quanti infermi ui sono perche potente he DIO he misserichordiosso[c] di sanarli . Rissposero loro altri non sapiamo di essere inffermi quiui in ierussalem . piangendo risspose iessu ho ierussalem ho issdraelle io piangio sopra di te che non chonosci la tua uissitatione . per che io ho uolluto te chongregare allo ammore di DIO chreatore[d] tuo chome chon-

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[a] الله حيّ.
[b] بالله حيّ.
[c] الله قدير و الرّحمن.
[d] الله خالق.

[1] MS. apparently *deue sono* (sic).

(39) => (40) => (41)

is not sick; and not having knowledge of sickness he will love the physician but little.'

Then with vehemence of spirit Jesus spake, saying: 'As God liveth[a], your own tongues condemn your pride, inasmuch as our God is loved | more by the sinner that repenteth, knowing the great 211[b] (210[b])
mercy of God upon him, than by the righteous. For the righteous hath not knowledge of the mercy of God. Wherefore there is more rejoicing[1] in the presence of the angels of God over one sinner that repenteth than over ninety and nine righteous persons.

'Where are the righteous in our time? As God liveth[b] in whose presence my soul standeth, great is the number of the righteous unrighteous; their condition being like to that of Satan.'

The scribes and Pharisees answered: 'We are sinners, wherefore God will have mercy on us.' And this they said tempting him; for the scribes and Pharisees count it the greatest insult to be called sinners.

Then said Jesus: 'I fear that ye be righteous unrighteous. For if ye have sinned and deny your sin, calling yourselves righteous, ye are unrighteous; and if in your heart ye hold yourselves righteous, and with your tongue ye say that ye are sinners, then are ye doubly righteous unrighteous.'

Accordingly the scribes and Pharisees hearing this were confounded and departed, leaving Jesus with his disciples in peace, | and they went into the house of Simon the leper[2], whose leprosy 212[a] (211[a])
he [had] cleansed. The citizens had gathered together the sick unto the house of Simon and prayed Jesus for the healing of the sick.

Then Jesus, knowing that his hour was near, said: 'Call the sick, as many as there be, because God is mighty and merciful[c] to heal them.'

They answered: 'We know not that there be any other sick folk here in Jerusalem.'

Jesus weeping answered: 'O Jerusalem, O Israel, I weep over thee, for thou knowest not thy visitation; because I would fain have gathered thee to the love of God thy creator[d], as a hen gathereth

[a] God is living. [b] By the living God. [c] God is powerful and the Merciful. [d] God creates.

[1] Cp. Luke xv. 7, 10. [2] Matt. xxvi. 6, and cp. Luke iv. 38-40. There is apparently a confusion here between Simon the Leper and Simon Peter.

gregga la gallina li suoi pulicini soto le sui alle . he non hai uolluto pero questo dice DIO ha te .

CCIII [a].

O citta di duro chuore he peruerssa di mente . io ti ho mandato il seruo mio azioche ti chonuerti al chore tuo he faci penitenzza . ma tu ho citta de chonffussione sei smentichato di quanto feci sopra lo heggito he sopra faraone per
212[b] amore di te ho issdraelle . tu molte | uolte piangi azioche
(211[b]) il seruo mio ti sani il chorpo tuo da imffermita . he cerchi di ammazare il seruo mio perche elgi cercha di sanarti la anima da pechato . adonque starai tu solla che io nom punissca . Viuerai adonque in etterno . he la superbia tua te liberera dalle mie mani certamente no . perche chonduro principi chon essercito chontra di te he ti circhonderano chõ potenzza he talmente te tradiro nelle loro mani . che chasscera allo infferno la superbia tua . non perdonero alli uechij ouero alle uedoue . non perdonero alli fanciulli . ma ui daro tutti in fame, spada he derisione . he il tempio sopra il qualle guardai chon misserichordia il dessolero chon la citta talmente . che uoi sarete in fauolla he derissione he prouerbio delle nationi . chossi he sopra di te il furore mio fermato he uigilla la mia indignatione [b].

CCIV [c].

Deto questo iessu di nouo disse . uoi non sapete che ui siano altri infermi Viue DIO [d] che sono mancho cholloro in
213[a] ierussalem che hano sana la anima di cholloro che | sono
(212[a]) inffermi de il chorpo . he azioche chonossciate la uerita ui dicho inffermi [1] in nome di DIO [e] si parta da uoi la inffermita il che auendo deto subito furno sanati . piangeuano li homeni hauendo sento la ira di DIO [b] sopra ierussaleme he dimandauano misserichordia quando iessu disse . se ierussalem piangera li

[a] سورة غضب على قدس. [b] الله قهار.
[c] سورة الغضب الله على قدس. [d] بالله حيّ. [e] باذن الله.

[1] MS. *inffermo.*

her chickens under her wings, and thou wouldest not[1]! Wherefore God saith thus unto thee—

CCIII[a].

'"O city, hard-hearted and perverse of mind, I have sent to thee my servant, to the end that he may convert thee to thine heart, and thou mayest repent; but thou, O city of confusion[2], hast forgotten all that I did upon Egypt and upon Pharaoh for love of thee, O Israel. Many times | weepest thou that my 212[b]
servant may heal thy body of sickness; and thou seekest to slay (211[b])
my servant because he seeketh to heal thy soul of sin.

'"Shalt thou, then, alone remain unpunished by me? Shalt thou, then, live eternally? And shall thy pride deliver thee from my hands? Assuredly not. For I will bring princes with an army against thee, and they shall surround thee with might, and in such wise will I give thee over into their hands that thy pride shall fall down into hell[3].

'"I will not pardon the old men or the widows, I will not pardon the children, but I will give you all to famine, the sword, and derision: and the temple, whereon I have looked with mercy, I will make desolate with the city, insomuch that ye shall be for a fable, a derision, and a proverb among the nations. So is my wrath abiding upon thee, and mine indignation sleepeth not[b]."'

CCIV[c].

Having said this, Jesus said again: 'Know ye not that there be other sick folk? As God liveth[d], they be fewer in Jerusalem that have their soul sound than they that | be sick in body. And 213[a]
in order that ye may know the truth, I say unto you, O sick folk, (212[a])
in the name of God[e], let your sickness depart from you!'

And when he had said this, immediately they were healed.

The men wept when they heard of the wrath of God[b] upon Jerusalem, and prayed for mercy; when Jesus said: '"If Jeru-

[a] The Chapter on the anger against Jerusalem. [b] God is victorious.
[c] The Chapter on the anger of God against Jerusalem. [d] By the living God. [e] By God's permission.

[1] Cp. Luke xiii. 34 and xix. 41–4. [2] Isa. xxiv. 10. [3] Cp. Luke x. 15.

suoi pechati he fara penitenzza chaminando nelle mie uie dice DIO non mi harechordaro[a] piu le inniquita sue . he non li faro ueruno malle di quanto ho deto . ma ierussalem piangie la sua roina he non il dissonor[ar]emi chon il qualle haffato bestemiare il nome mio ha le nationi . pero molto piu si acende il mio furore . Viuo in etterno[b] che se iob, abraham, samuele, dauit he danielle serui mei chon moisse pregassero per quessto popullo non si plachera la ira mia sopra ierussalem . he deto questo iessu se ritiro in chassa stando hogniuno chon timore .

CCV.

Cenando iessu chon li dissepolli suoi in chassa de simone
213[b] leprosso . hechoti maria sorella di lazaro che | hentro in
(212[b]) chassa he roto uno uasso sparsse onguento sopra il chapo he uesstimento di iessu . quessto uedendo iuda traditore uolleua impedire maria di fare talle hopera dicendo ua he uendi lo onguento he porta li danari chio li daro ha poueri . Disse iessu perche la impedissci tu lassala fare perche li poueri hauerete sempre chon uoi ma me non hauerete sempre . Risspose iuda ho maesstro si potrebe uendere treccento danari quessto onguento hora uedi quanti poueri sarebeno agiutati . Rissposse iessu ho iuda io chonossco il chore tuo pero habi pazienzza che io ti daro il tutto . mangiorno ogniuno chon timore he si dolleuano li dissepoli perche chonossceuano iessu pressto douersi partire da loro . ma iuda [era] indignato perche chonossceua perdere trenta danari per lo unguento non uenduto essendo che elgi robaua la decima di quanto hera dato ha iessu Ando ha trouare il somo sacerdote il qualle chongreggo in chonsilgio di sacerdoti scribi he farissei . alli qualli parlo iuda dicendo, che chossa ha me uollete dare he io ui tradiro
214[a] nelle mani iessu che si uolle fare Re de issdrael | . Risspossero
(213[a]) loro hora chome celo darai in mano . disse iuda quando

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[a] الله الرّحيم.

[b] بالله حيّ و باق و قهار.

salem shall weep for her sins and do penance, walking in my ways," saith God, "I will not remember[a] her iniquities any more, and I will not do unto her any of the evil which I have said[1]. But Jerusalem weepeth for her ruin and not for her dishonouring of me, wherewith she hath blasphemed my name among the nations. Therefore is my fury kindled much more. As I live eternally[b], if Job, Abraham, Samuel, David, and Daniel my servants, with Moses, should pray for this people[2], my wrath upon Jerusalem will not be appeased."' And having said this, Jesus retired into the house, while every one remained in fear.

CCV

While Jesus was supping with his disciples in the house of Simon the leper, behold Mary the sister of Lazarus | entered into **213**[b] the house[3], and, having broken a vessel, poured ointment over (212[b]) the head and garment of Jesus. Seeing this, Judas the traitor was fain to hinder Mary from doing such a work, saying: 'Go and sell the ointment and bring the money that I may give it to the poor.'

Said Jesus: 'Why hinderest thou her? Let her be, for the poor ye shall have always with you, but me ye shall not have always.'

Judas answered: 'O master, this ointment might be sold for three hundred pieces of money: now see how many poor folk would be helped.'

Jesus answered: 'O Judas, I know thine heart; have patience, therefore, and I will give thee all.'

Every one ate with fear, and the disciples were sorrowful, because they knew that Jesus must soon depart from them. But Judas was indignant, because he knew that he was losing thirty pieces of money for the ointment not sold, seeing he stole the tenth part of all that was given to Jesus.

He went to find the high priest[4], who assembled in a council of priests, scribes, and Pharisees; to whom Judas spake, saying: 'What will ye give me, and I will betray into your hands Jesus, who would fain make himself king of Israel?' |

They answered: 'Now how wilt thou give him into our hand?' **214**[a] (213[a])

[a] The merciful God. [b] By God the living, persistent, and victorious.

[1] ? Cp. Jer. xviii. 8. [2] Cp. Ezek. xiv. 14. [3] Cp. John xii. 1 8; Matt. xxvi. 6-13. [4] Matt. xxvi. 14 sq.

sapero che fuori della citta uadi ha fare oratione uelo diro he chonduroui doue elgi si trouera perche il prenderlo nella citta non sera senza sedition . Risspose il pontifice se tu celo darai in mano ti daremo trenta danari di oro he ti faro tal bene che uederai .

CCVI.

Venuto giorno iessu asscese al tempio chon grande moltitudine di popullo . onde se le uicino il pontifice dicendo . di a me ho iessu sei tu smentichato di quanto chonffesato hai[a] che tu non sei DIO ne fiollo di DIO ne tampocho il mesia[b] Risspose iessu[c] . certo no che io no son smentichato perche quessta he la chonffesione mia la qualle portero auãti il tribunalle di DIO il giorno del iuditio . che quanto he scrito nel libro di moisse he[1] uerissimo imperoche DIO chreatore[d] nosstro he sollo . he io son seruo di DIO he dessidero di seruire al nontio di DIO[e] il qualle chiamate messia . Disse il pontiffice adonque ha che serue uenire al tempio chon tanta molti-
214[b] tudine di popullo cerchi forsse di farti Re | de issdraele guarda
(213[b]) che non ti hochora qualche perichollo . Risspose iessu se io cerchassi la gloria mia he uollessi in quessto monddo la mia portione quando il popullo di naim uolleuano farmi loro Re non saria fugito . chredimi in uerita che io non cercho chossa ueruna in quessto monddo . Disse il pontifice allora ci mancha una chossa di sapere circha de il messia he allora fecero cerchio ha iessu li sacerdoti scribi he farissei . Risspose iessu qualle he quella chossa che tu cerchi sapere de il messia forssi elgi la buggia certo he che io non ti diro la buggia . perche se io hauessi deto la buggia saria stato

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[a] قال عيسى الله خلق نا [خالقنا؟] احد و انا عبده واريد ان اخدم رسوله منه.

[b] رسول. [c] قال عيسى الله احد و انا عبد الله منه.

[d] الله خالِق. [e] رسول الله.

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[1] MS. *che he*.

Said Judas: 'When I shall know that he goeth outside the city to pray I will tell you, and will conduct you to the place where he shall be found; for to seize him in the city will be impossible without a sedition.'

The high priest answered: 'If thou wilt give him into our hand we will give thee thirty pieces of gold, and thou shalt see how well I will treat thee.'

CCVI.

When day was come, Jesus went up to the temple with a great multitude of people. Whereupon the high priest drew near, saying: 'Tell me, O Jesus, hast thou forgotten all that thou didst confess [a] [1], that thou art not God, nor son of God, nor even the Messiah [b]?'

Jesus answered [c]: 'No, of a surety, I have not forgotten; for this is my confession which I shall bear before the judgement-seat of God on the day of judgement. For all that is written in the book of Moses is most true, inasmuch as God our creator [d] is [God] alone, and I am God's servant and desire to serve God's messenger [e] whom ye call Messiah.'

Said the high priest: 'Then what booteth it to come to the temple with so great a multitude of people? Seekest thou, perchance, to make thyself king | of Israel? Beware lest some danger befall thee!' **214**[b] (213[b])

Jesus answered [2]: 'If I sought mine own glory and desired my portion in this world, I had not fled when the people of Nain [3] would fain have made me king. Believe me, verily, that I seek not anything in this world.'

Then said the high priest: 'We want to know a thing concerning the Messiah.' And then the priests, scribes, and Pharisees made a circle round about Jesus.

Jesus answered: 'What is that thing which thou seekest to know about the Messiah? Perchance it is the lie [4]? Assuredly I will not tell thee the lie. For if I had said the lie I had been

[a] Jesus said, 'God our Creator is One, and I am his servant (slave), and I wish to be in the service of his Apostle.' *Inde.* [b] Apostle.
[c] Said Jesus, 'God is One, and I am the slave of God.' [d] God creates.
[e] The Apostle of God.

[1] See above, 99[a] (denial of Divinity); and 102[a] (denial of Messiahship).
[2] Cp. John xviii. 36. [3] See above, 151[b] (p. 323). [4] i.e. that he is Son of David, and not of Ishmael; cp. above, 201[a–b] (pp. 425, 427).

addorato da te he dalli scribi, farissei chon tutto issdraelle . ma perche ui dicho la uerita mi hodiate he cerchate di ammazarmi . Disse il pontifice hora chonosciamo te hauere il diauollo hadosso perche sei samaritano he non hai risspeto al pontifice di DIO .

CCVII.

Risspose iessu Viue DIO[a] che io non ho il diauollo hadosso ma cercho di scatiare il diauollo . onde per quessto il |
215[a] diauollo suscita chontra di me il monddo perche no son di
(214[a]) questo monddo . Ma cercho che sia glorifichato DIO il qualle mi a mandato[b] al monddo pero ascoltatemi che io ue diro chia il diauollo ha dosso . Viue DIO[a] alla chui pressenza sta la anima mia che cholui che opera sechondo la uollonta de il diauollo che cholui ha il diauollo ha dosso . il quale li a possto il freno della sua uollonta he il regie al piacere suo facendollo scorere in ogni inniquita . si chome uno uestimento muta il nome per la mutatione della perssona se bene he tutto uno pano . chossi li homeni se bene sono tutti di una materia sono differenti per le hopere di cholui che nel homo opera . se io ho chome so pechato perche non mi riprendete chome fratello he non hodiarmi chome innimicho . in uerrita che li menbri di uno chorpo si sochorono luno allo altro quando sono uniti chon il chapo he quelli che sono diuissi da il chapo non li sochorono . perche le mani di uno chorpo non sentono il dollore deli piedi
215[b] de uno altro chorpo ma si bene de il chorpo nel quale | sono
(214[b]) unite . Viue DIO[a] alla chui pressenza sta la anima mia che cholui che teme et amma DIO chreatore suo ha sentimento de misserichordia . sopra di quelli che DIO chapo suo ha misserichordia[c] . he essendo che DIO non uolle la morte del pechatore ma lo asspeta ha penitenza he ogniuno[1] . se uoi fosste di quel chorpo nel qualle io son inchorporato Viue DIO[a] che mi hagiutaresste ha hoperare sechondo il chapo mio .

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[a] بالله حيّ. [b] الله مرسل. [c] الله الرّحيم الله خالِق.

[1] So MS. Conj. *hogniuno*.

adored by thee, and by the scribes [and] Pharisees with all Israel: but because I tell you the truth ye hate me and seek to kill me[1].'

Said the high priest: 'Now we know that thou hast the devil at thy back; for thou art a Samaritan, and hast not respect unto the priest of God.'

CCVII.

Jesus answered: 'As God liveth [a], I have not the devil[2] at my back, but I seek to cast out the devil. Wherefore, for this cause the devil stirreth up the world against me, because I am not 215[a] (214[a])
of this world, but I seek that God may be glorified, who hath sent [b] me into the world. Hearken therefore to me, and I will tell you who hath the devil at his back. As God liveth [a], in whose presence my soul standeth, he who worketh after the will of the devil, he hath the devil at his back, who hath put on him the bridle of his will and ruleth him at his pleasure, making him to run into every iniquity.

'Even as a garment changeth its name when it changeth its owner, although it is all the same cloth; so also men, albeit they are all of one material, are different by reason of the works of him who worketh in the man.

'If I (as I know) have sinned, wherefore do ye not rebuke me as a brother, instead of hating me as an enemy? Verily the members of a body succour one another when they are united with the head, and they that are cut off from the head give it no succour. For the hands of one body do not feel the pain of another body's feet, but that of the body in which they are united. 215[b] (214[b])
As God liveth [a], in whose presence my soul standeth, he who feareth and loveth God his Creator hath the feeling of mercy over them [over] whom God his head hath mercy [c]; and seeing that God willeth not the death of the sinner, but waiteth for each one to repent, if ye were of that body wherein I am incorporate, as God liveth [a], ye would help me to work according to mine head.

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[a] By the living God. [b] God sends. [c] God the merciful: God creates.

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[1] Cp. John viii. 40. [2] Cp. John viii. 49.

CCVIII.

Se io hopero inniquita riprendetemi che DIO ui hamera perche farete la uollonta sua . ma se ueruno non polle riprendermi di pechato segno he che uoi non sette fioli di habraham chome ui chiamate . ne sete inchorporati chon quello chapo nel qualle habraham hera inchorporato . Viue DIO [a] che tanto habraham ammete DIO che non sollo spezzo li iddoli falssi he habandono il padre suo he la madre . ma uollsse ammazare il propio fiolo per hobedire ha DIO . Rissposse il pontiffice di quessto te ricercho he non cercho di ammazarti pero dici qualle fu quessto
216[a] fiollo di abraham . Risspose iessu | il zello del tuo honore ho
(215[a]) DIO mio mi brugia he non posso tacere pero dicho in uerita che . il fiolo di abrahã fu issmaelle dal qualle deue disscendere il messia [b] promesso ha habraham di benedire in esso tutte le tribu della terra . si adiro il pontifice quessto sentẽdo he chrido lapidiamo quessto empio perche elgie issmaelita he ha bestemiato chontra di moisse he chõtra la leggie di DIO . onde ogni scriba he farissei chon li uechij del popullo pressero sasi per lapidare iessu il qualle suani dalli hochij loro he uscite de il tempio . onde per la grande uollonta che haueuano di hammazare iessu aziechati dal furore he odio ferino luno laltro per modo che ui morite mille homeni . onde chõtaminorno il tempio santo . li disscepoli he li chredenti che uedetero usscire iessu del tempio perche ha loro non fu asscosso il seguitorno alla chassa de simone . onde uene hiuui nichodemo he chonsilgio iessu di usscire fuori di ierussalem dilla da il torente cedron dicendo . signore io ho uno giardino chon una chassa dilla da il torente cedron pero ui preggo
216[b] andateui chõ | alquanti uosstri dissepoli ha fermarui hiuui
(215[b]) inssino che passi quessto hodio di nosstri pontifici . che io ue minisstraro il neccessario he la moltitudine de dissepoli lassatella quiui in chassa de simone he in chassa mia che DIO prouedera [c] ha il tutto . il che fece iessu onde sollo chon lui uolsse li duodeci primi chiamati appostoli .

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[a] بالله حيّ.
[b] رسول الله ابن اسمائل منه.
[c] الله مقدر.

CCVIII.

'If I work iniquity, reprove me, and God will love you, because ye shall be doing his will, but if none can reprove me of sin[1] it is a sign that ye are not sons of Abraham as ye call yourselves, nor are ye incorporate with that head wherein Abraham was incorporate. As God liveth[a], so greatly did Abraham love God, that he not only brake in pieces the false idols[2] and forsook his father and mother, but was willing to slay his own son in obedience to God[3].'

The high priest answered: 'This I ask of thee, and I do not seek to slay thee, wherefore tell us: Who was this son of Abraham?'

Jesus answered: | 'The zeal of thine honour, O God, enflameth **216a** me[4], and I cannot hold my peace. Verily I say, the son of (215a) Abraham was Ishmael[5], from whom must be descended the Messiah[b] promised to Abraham, that in him should all the tribes of the earth be blessed[6].'

Then was the high priest wroth, hearing this, and cried out: 'Let us stone this impious fellow, for he is an Ishmaelite, and hath spoken blasphemy against Moses and against the law of God.'

Whereupon every scribe and Pharisee, with the elders of the people, took up stones to stone Jesus, who vanished from their eyes and went out of the temple. And then, through the great desire that they had to slay Jesus, blinded with fury and hatred, they struck one another in such wise that there died a thousand men; and they polluted the holy temple. The disciples and believers, who saw Jesus go out of the temple (for from them he was not hidden), followed him to the house of Simon.

Thereupon Nicodemus came thither and counselled Jesus to go out of Jerusalem beyond the brook Cedron, saying: 'Lord, I have a garden with a house beyond the brook Cedron, I pray thee, therefore, go thither with | some of thy disciples, to tarry **216b** there until this hatred of our priests be past; for I will minister (215b) to you what is necessary. And the multitude of disciples leave thou here in the house of Simon and in my house, for God will provide[c] for all.'

And this Jesus did, desiring only to have with him the twelve first called apostles[7].

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[a] By the living God. [b] The prophet of God, the son of Ishmael. *Inde.* [c] God ordains.

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[1] Cf. John viii. 46. [2] Cp. above, 28[b] (p. 61). [3] Cp. above, 12[b] (p. 23 and reff.). [4] Cp. John ii. 17. [5] See above, p. 23, note 6. [6] Cp. Gen. xxii. 18. [7] Cp. 13[a–b] (p. 25).

CCIX[a].

In questo tempo . maria uergine madre di iessu stãdo in horatione lo angelo gabrielo la uissito he li naro la perssecutione de il filgiollo dicendo . non temere maria perche DIO il chustodira[b] da il monddo onde maria piangendo si parti di nazaret he uene in ierussalẽ in chassa di maria sallome sua sorella . ricerchando il fiollo ma per essere sechretamente ritirato oltra il torente di cedron non pote uederlo[1] piu im quessto monddo . se non dapoi lo eccesso dello hobrobio . imperoche lo angello gabrielo chon lo angello michaele, Rafaelo he Vriello . per chomissione di DIO gello pressentorno .

CCX.

217[a] (216[a]) Restata la chonfusione nel tempio per la partita di iessu . il pontifice asscexe in alto he fato segno di silẽtio chon mani elgi disse . fratelli che faciamo noi nõ uedete che chostui ha inganato tutto il monddo chon la sua harte diabolicha . hora chome elgi suanito se elgi non e mago . certo he che se lui fusi santo he proffeta lui non besstemeria chontra di DIO he chontra di moisse seruo he chontra il messia il qualle he la speranza de issdraele . he che sto dire elgia bestemiato tutto il sacerdotio nosstro pero in uerita ui dicho che se lui non sera leuato da il monddo sara chontaminato issdraelle . he DIO nosstro ci dara alle natione . guardate hora chome per lui quessto santo tempio he chontaminato . he talmente parllo il pontiffice che molti si scostorno da iessu onde la perssecutione sachreta se chonuerti in manifesta . per modo che il pontifice
217[b] (216[b]) ando im perssona da herode he da il pressi|de romano hachussando iessu che si uolleua fare Re de issdraelle . he di quessto haueuano tesstimonij falssi onde fu fato generalle chonssillio chontra di iessu imperoche il dechreto romano li faceuano temere . essendo che dui uollte il senato haueua mãdato dechreto per iessu . intuno dechreto hera proibito

[a] سورة الانزل جبرئل على مريم. [b] الله حافيظ.

[1] MS. *uederlo uederlo* (bis).

CCIX[a].

At this time, while the Virgin Mary, mother of Jesus, was standing in prayer, the angel Gabriel visited her and narrated to her the persecution of her son, saying: 'Fear not, Mary, for God will protect[b] him from the world.' Wherefore Mary, weeping, departed from Nazareth, and came to Jerusalem to the house of Mary Salome[1], her sister, seeking her son.

But since he had secretly retired beyond the brook Cedron she was not able to see him any more in this world; save after the deed of shame, for that the angel Gabriel, with the angels Michael, Rafael, and Uriel, by command of God brought him to her[2]. |

CCX.

When the confusion in the temple ceased by the departure of Jesus, the high priest ascended on high, and having beckoned for silence with his hands he said: 'Brethren, what do we? See ye not that he hath deceived the whole world[3] with his diabolical art? Now, how did he vanish, if he be not a magician? Assuredly, if he were an holy one and a prophet, he would not blaspheme against God and against Moses [his] servant, and against the Messiah, who is the hope of Israel[4]. And what shall I say? He hath blasphemed all our priesthood, wherefore verily I say unto you, if he be not removed from the world Israel will be polluted, and our God will give us to the nations. Behold now, how by reason of him this holy temple hath been polluted.' 217[a] (216[a])

And in such wise did the high priest speak that many forsook Jesus, wherefore the secret persecution was converted into an open one, insomuch that the high priest went in person to Herod, and to the | Roman governor, accusing Jesus that he desired to make himself king of Israel, and of this they had false witnesses. 217[b] (216[b])

Thereupon was held a general council against Jesus, forasmuch as the decree of the Romans made them afraid. For so it was that twice the Roman Senate had sent a decree concerning Jesus:

[a] Chapter on the descent of Gabriel to Mary. [b] God guards.

[1] Cp. Mark xv. 40, xvi. 1. According to one tradition Salome was Joseph's daughter by a former marriage (Epiphanius); according to another his wife (Nicephorus): modern exegesis tends, with *Barnabas*, to identify her with the 'sister' of John xix. 25. [2] See below, 228[a] (p. 483). [3] Cp. John xii. 19. [4] Cp. Acts xxviii. 20.

sotto pena della uita che niuno non douessi chiamare iessu nazareno proffeta de iudei ne DIO ne fiollo di DIO . nel altro proibiua sotto pena chapitalle di non chontendere ueruno per chagione di iessu nazzareno proffeta de iudei . onde per quessto hera grande scissma fra loro pero alchuni uolleuano che si douessi di nouo scriuere ha roma chontra di iessu . altri diceuano che si lasciasse stare iessu senza ueruna chura del suo parllare chome di uno stolto . altri allegauano li grandi miracholi che lui faceua pero il somo pontiffice parllo che sotto pena di anatema . niuno douessi dire parolla per diffessa di iessu he parllo ha herode he al preside dicendo .

218[a] (217[a]) ad ogni modo habiamo malle partito alle mani per|che se ammaziamo quessto pechatore habiamo fato chontra il dechreto di cessare . he se il lasiamo uiuere lui fazendossi Re chome passera la chossa . si dessto allora herode he minazio il presside dicendo guarda che per il tuo fauorire chostui non si ribelli quessta natione . perche ti hachussaro chontra di cessare per ribello . allora temete il senato il presside he si pacifficho chon herode perche per auuanti si odiauano ha morte he si unirno in uno per la morte di iessu . he dissero ha il pontiffice ogni uolta che tu saperai doue he il malfatore manda da noi che ti daremo li soldati . fato fu per adempire la proffetia di dauit che di iessu proffeta de issdraelle haueua predeto dicendo . sono uniti li principi he Re della terra chontra il santo de issdraelle perche li anontia la sallute del monddo . onde quel giorno fato fu generale inquissitione di iessu per ierussalem . |

CCXI.

218[b] (217[b]) Stando iessu nella chassa de nichodemo . oltra il torente cedron chonffortaua li suoi dissepoli dicendo . elgie la hora uicina che io mi parti da il monddo pero chonssolatiue he non ui hatrisstate essendo che doue uado no sentiro ueruna tribullatione . hor sarete uoi ammici mei se ui hatristarete de il mio bene no certo ma sibene innimici . Quando il monddo si allegrera hatrisstateui perche la allegrezza de il

in one decree[1] it was forbidden, on pain of death, that any one should call Jesus of Nazareth, the prophet of the Jews, either God or Son of God; in the other[2] it forbade, under capital sentence, that any one should contend concerning Jesus of Nazareth, prophet of the Jews. Wherefore, for this cause, there was a great division among them. Some desired that they should write again to Rome against Jesus; others said that they should leave Jesus alone, regardless of what he said, as of a fool; others adduced the great miracles that he wrought.

The high priest therefore spake that under pain of anathema none should speak a word in defence of Jesus; and he spake to Herod, and to the governor, saying: 'In any case we have an ill venture in our hands, | for if we slay this sinner we have acted 218[a] (217[a]) contrary to the decree of Caesar, and, if we suffer him to live and he make himself king, how will the matter go?' Then Herod arose and threatened the governor, saying: 'Beware lest through thy favouring of that man this country be rebellious: for I will accuse thee before Caesar as a rebel.' Then the governor feared the Senate and made friends with Herod[3] (for before this they had hated one another unto death), and they joined together for the death of Jesus, and said to the high priest: 'Whenever thou shalt know where the malefactor is, send to us, for we will give thee soldiers.' This was done to fulfil the prophecy of David who had foretold of Jesus, prophet of Israel, saying[4]: 'The princes and kings of the earth are united against the holy one of Israel, because he announceth the salvation of the world.'

Thereupon, on that day, there was a general search for Jesus throughout Jerusalem. |

CCXI.

Jesus, being in the house of Nicodemus beyond the brook Cedron, 218[b] comforted his disciples, saying[5]: 'The hour is near that I must (217[b]) depart from the world; console yourselves and be not sad, seeing that where I go I shall not feel any tribulation.

'Now, shall ye be my friends if ye be sad at my welfare? Nay, assuredly, but rather enemies. When the world shall rejoice[6], be ye sad, because the rejoicing of the world is turned into

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[1] See above, 104[a] (p. 227). [2] See above, 173[b] (p. 367).
[3] Luke xxiii. 8. [4] Cp. Ps. ii. 2 and Acts iv. 25 sqq. [5] Cp. John xiv. 1 & 27, 28. [6] Cp. John xvi. 20, 22.

monddo si chonuerte im pianto ma la trisstezza uosstra . essa si chonuertira in gaudio he il gaudio uosstro niuno uello leuera . perche la allegrezza che sente il chore in DIO chreatore suo [a] tutto il monddo non la polle leuare . guardate che le parolle che DIO uia deto per la bocha mia che non uelle smentichate . fate si che siate tesstimonij mei [b] chontra di ogniuno che chontaminera il tesstimonio che ho tesstifichato chõ lo euangelio mio chontra il monddo . he chontra li ammatori de il monddo . |

CCXII [c].

219[a] (218[a]) E leuato le mani al signore horo dicendo . signore DIO nosstro DIO di habraham DIO de ismaelle he isach DIO padri nosstri [d e] . habi misserichordia sopra cholloro che mi hai dato he saluali [f] da il monddo . non dicho leuali da il monddo perche he neccessario che tesstifichino chontra di cholloro che chontaminerano lo euangelio mio . ma ti prego guardalli da malle azioche il giorno de il tuo iuditio uengano mecho ha testifichare chontra il monddo he chontra . alla chassa de issdraele che ha chontaminato il tesstamento tuo . signore DIO forte he zellosso che uendichi [g] la iddolatria chontra li filgioli di padri iddolatri inssino alla quarta generatione . malladissi in etterno ogniuno che chontaminera lo euangelio mio che tu mi desti scriuendoli loro che io sia tuo fiollo . perche io fango he poluere son seruo di serui tuoi he giamai ho penssato di essere tuo buon seruo . perche nom posso darti niente per quello che mi hai dato perche ogni chossa he tua . signore DIO misserichordiosso [h] che fai misserichordia in mille generatione sopra cholloro che
219[b] (218[b]) ti temono habi misserichordia | sopra ha cholloro che chredono alle parolle mie che tu mi hai dato . perche sichome tu sei uero DIO [i] chossi la parolla che io ho parllato he uera perche he

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[a] الله خالِق. [b] عيسى دعاء. [c] سورة الاخر.
[d] الله سلطان اله ابرهيم و اسمائل و اسحق واباء نا.
[e] الله سالم. [f] الله حافيظ.
[g] الله قاوف [قوي؟] و غايور وذو انتقام. [h] الله سلطان و الرّحيم.
[i] الله حقّ.

weeping; but your sadness shall be turned into joy and your joy shall no one take from you: for the rejoicing that the heart feeleth in God its creator[a] not the whole world can take away. See that ye forget not the words which God hath spoken to you by my mouth. Be ye my witnesses[b] [1] against every one that shall corrupt the witness that I have witnessed with my gospel against the world, and against the lovers of the world.

CCXII[c].

Then lifting up his hands to the Lord, he prayed[2], saying: 219[a]
'Lord our God, God of Abraham, God of Ishmael and Isaac, (218[a])
God of our fathers[d e], have mercy upon them that thou hast given me, and save them[f] from the world. I say not, take them from the world, because it is necessary that they shall bear witness against them that shall corrupt my gospel. But I pray thee to keep them from evil, that on the day of thy judgement they may come with me to bear witness against the world and against the house of Israel that hath corrupted thy testament. Lord God, mighty and jealous, that takest vengeance[g] upon idolatry against the sons of idolatrous fathers even unto the fourth generation, do thou curse eternally every one that shall corrupt my gospel[3] that thou gavest me, when they write that I am thy son. For I, clay and dust, am servant of thy servants, and never have I thought myself to be thy good servant[4]; for I cannot give thee aught in return for that which thou hast given me, for all things are thine. Lord God, the merciful[h], that shewest mercy unto a thousand generations upon them that fear thee[5], have mercy upon them which believe my words that thou hast given me. 219[b]
For even as thou art true God[i], so thy word which I have spoken (218[b])
is true; for it is thine, seeing I have ever spoken as one that

[a] God creates. [b] Prayer of Jesus. [c] Chapter of the end. [d] God is sovereign, the God of Abraham, of Ishmael, of Isaac, and of our fathers. [e] God is perfect. [f] God guards. [g] God is mighty, jealous, and avenging. [h] God is sovereign and the merciful. [i] God is true.

[1] Cp. John xv. 27. [2] See John xvii, to which 219[a–b] vaguely corresponds. [3] Cp. Exod. xx. 4, 5. [4] Cp. Luke xvii. 10. [5] Cp. Exod. xx. 6.

tua essendo che . sempre ho parllato chome uno che legge che nom polle leggere se non quanto he scrito nel libro che leggie chossi ho parllato quanto mi hai deto . signore DIO saluatore[a] salua quelli che mi hai dato azioche satana nom possa chontra dilloro chossa ueruna . he non sollo salua loro ma ogniuno che chrederano in loro . signore liberalle he richo in misserichordia[b] choncedi al seruo tuo di essere nella chongreggatione de il nontio tuo[c] il giorno del iuditio . he non sollo me ma ogniuno che mi hai dato chon tutti queli che mi chrederano per la predichatione loro . he quessto fa signore per te stesso azioche satana non si glorij chontra di te signore . signore DIO che chõ la prouidentia tua[d] prouedessti di ogni chossa necessaria al populo tuo de issdraele ti sia ha memoria . tutte le tribu della terra le quali hai promesso de benedirlle per il nontio tuo[c] per il qualle chreassti il monddo . habi misserichordia de il monddo
220[a] (219[a]) he mã|da pressto il nontio tuo[c] azioche perda lo imperio satana innimicho tuo . he deto quessto iessu tre uolte disse chossi sia signore DIO grande he misserichordiosso[e] . he ressposero ogniuno piangendo chossi sia saluo iuda perche niente chredeua .

CCXIII.

Sendo uenuto il giorno di mangiare lo agnello . mando sechretamente nichodemo lo agnello al giardino . per iessu he li dissepoli suoi anontiãdoli quanto haueua dechretato herode chon il presside he il pontiffice . onde iessu si allegro in spirito dicendo sia benedeto il santo nome tuo signore perche non mi hai separato dal numero di serui tuoi che sono stati persseguitati da il monddo he ammazzati . io te ringratio DIO mio perche ho chompito la hopera tua he uoltatossi ha iuda li disse amicho che asspeti il tempo mio he uicino . pero ua he fa quelo che fare dei . chredetero li dissepoli che iessu mãdassi iuda ha chomprare qualche chossa per il

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[a] الله حافيظ.
[b] الله سلطان و جواد و غنىّ والرّحمن.
[c] رسولك.
[d] الله سلطان ومقدر.
[e] الله سلطان عظيم والرّحمن.

readeth, who cannot read save that which is written in the book[1] that he readeth: even so have I spoken that which thou hast given me.

'Lord God the Saviour[a], save them whom thou hast given me, in order that Satan may not be able to do aught against them, and save not only them, but every one that shall believe in them.

'Lord, bountiful and rich in mercy[b], grant to thy servant to be in the congregation of thy Messenger[c] on the day of judgement: and not me only, but every one whom thou hast given me, with all them that shall believe on me through their preaching. And this do, Lord, for thine own sake, that Satan boast not himself against thee, Lord.

'Lord God, who by thy providence[d] providest all things necessary for thy people Israel, be mindful of all the tribes of the earth, which thou hast promised to bless by thy Messenger[c 2], for whom thou didst create the world. Have mercy on the world and send | speedily thy Messenger[c], that Satan thine enemy may lose 220[a] (219[a]) his empire.' And having said this, Jesus said three times: 'So be it, Lord, great and merciful![e]'

And they answered, weeping: 'So be it,' all save Judas, for he believed nothing.

CCXIII.

The day having come for eating the lamb, Nicodemus sent the lamb secretly to the garden for Jesus and his disciples, announcing all that had been decreed by Herod with the governor and the high priest.

Whereupon Jesus rejoiced in spirit, saying: 'Blessed be thy holy name, O Lord, because thou hast not separated me from the number of thy servants that have been persecuted by the world and slain. I thank thee, my God, because I have fulfilled thy work.' And turning to Judas[3], he said to him: 'Friend, wherefore tarriest thou? My time is nigh, wherefore go and do that which thou must do.'

The disciples thought that Jesus was sending Judas to buy

[a] God guards. [b] God is sovereign, munificent, wealthy, and the merciful. [c] Thy Apostle. [d] God is sovereign and ordains. [e] God is a mighty sovereign and the merciful.

[1] See 9[b] (p. 15, 17). [2] See 10[b] and p. 19, note 4. [3] See John xiii. 27-9.

220[b] (219[b]) gior|no della passca . ma iessu sapeua che iuda il tradiua onde dessiderando di partirssi da il monddo chosi parllo . Risspose iuda signore lassami mangiare che io andero . Mangiamo disse iessu perche ho molto dessiderato di mangiare quessto agnello hauanti chio mi parti da uoi . he leuatosi presse uno sciugatogio he se cinsse li lonbi suo he possto aqua intuno chatino si posse ha lauare li piedi alli suoi disscepoli . inchominciando da iuda . peruenuto iessu ha pietro disse pietro signore tu mi uoi lauare li piedi . Risspose iessu quello che io fazio hora non lo sai ma dapoi il saperai . Risspose pietro tu non mi lauerai li piedi in hetterno . allora si leuo iessu he disse ne tu uerai in mia chompagnia il giorno de il iuditio . Risspose pietro non sollo li piedi signore lauami ma le mani he il chapo . lauati li dissepoli he posti ha tauolla ha manzare iessu disse, io uio lauati me pero non sette tutti mondi imperoche . la aqua de il mare non lauera cholui che non mi chrede . Quessto 221[a] (220[a]) disse iessu perche elgi sapeua che il tradiua . | si chontristorno ha quesste parolle li dissepoli quando iessu di nouo disse . io ui dicho in uerita che uno di uoi mi tradira per modo che chome pechora saro uenduto . ma guai allui perche elgi adempira quanto il padre nosstro dauit di talli disse . che elgi chasscera nella fosa cholui che addaltri la haueua preparata . onde li dissepoli se guardauano luno laltro dicendo chon dollore chi sera il traditore . iuda allora disse sero io ho maesstro . Risspose iessu tu me lo hai deto chi sera cholui che mi tradira he no lo intessero li undeci apostoli . mangiato lo agnello hentra adosso ha iuda il diauollo he usscite di chassa al qualle di nouo disse iessu pressto fa quello che fare dei .

CCXIV.

[a] Uscito di chassa iessu se ritiro nel horto per fare horatione sechondo la sua chonsuetudine . di fare horatione cento uolte

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[a] سجد [مائدة ؟] ثاء.

something for the day | of the Passover; but Jesus knew that 220[b]
Judas was betraying him, wherefore, desiring to depart from the (219[b])
world, he so spake.

Judas answered: 'Lord, suffer me to eat, and I will go.'

'Let us eat,' said Jesus, 'for I have greatly desired[1] to eat this lamb before I am parted from you.' And having arisen[2], he took a towel and girded his loins, and having put water in a bason, he set himself to wash his disciples' feet. Beginning from Judas, Jesus came to Peter. Said Peter: 'Lord, wouldst thou wash my feet?'

Jesus answered: 'That which I do thou knowest not now, but thou shalt know hereafter.'

Peter answered: 'Thou shalt never[3] wash my feet.'

Then Jesus rose up, and said: 'Neither shalt thou come in my company on the day of judgement.'

Peter answered: 'Wash not only my feet, Lord, but my hands and my head.'

When the disciples were washed and were seated at table to eat, Jesus said: 'I have washed you, yet are ye not all clean, forasmuch as [all] the water of the sea will not wash him that believeth me not.' This said Jesus, because he knew who was betraying him. | The disciples were sad at these words, when Jesus 221[a]
said again: 'Verily I say unto you[4], that one of you shall betray me, (220[a])
insomuch that I shall be sold like a sheep; but woe unto him, for he shall fulfil all that our father David said of such an one[5], that "he shall fall into the pit which he had prepared for others."'

Whereupon the disciples looked one upon another, saying with sorrow: 'Who shall be the traitor?'

Judas then said: 'Shall it be I, O Master?'

Jesus answered: 'Thou hast told me who it shall be that shall betray me.' And the eleven apostles heard it not.

When the lamb was eaten, the devil came upon the back of Judas, and he went forth from the house, Jesus saying to him again: 'Do quickly that which thou must do.'

CCXIV.

[a] Having gone forth from the house, Jesus retired into the garden to pray, according as his custom was to pray, bowing his knees

[a] He prostrated himself a hundred times.

[1] Cp. Luke xxii. 15. [2] See John xiii. 4–11. [3] *in e'erno*, cp. Vulg. of John xiii. 8: 'Non lavabis mihi pedes in aeternum.' [4] See John xiii. 21–30. [5] Cp. Psa. vii. 15.

impiagando li suoi ginochij he prostandossi nella facia sua . iuda adonque sapendo il locho doue iessu hera chon li suoi
221[b] (220[b]) dissepoli ando da il | pontifice he disse . se uollete darmi la promessa questa note ui daro in mano iessu il qualle ricerchate che sta sollo chon undeci chompagni . Risposse il pontifice quãto ricerchi . disse iuda trenta danari di horo . allora subito il pontifice li chonto il danaro he mando uno farisseo dal presside ha prendere li soldati he da herode . li qualli ne detero una legione perche temeuano la plebe onde pressero le arme he chon lumi he lanterne sopra basstoni usscirno di ierussalem .

CCXV.

Auicinandossi li soldati chon iuda al locho doue hera iessu . iessu sentite la uenuta di molta gente onde temendo se ritiro in chassa he li undeci dormiua . allora DIO uedendo[a] il perichollo de il seruo suo chomanddo ha gabrielo michaelle Rafaele he uriello ministri suoi che leuassero iessu da il monddo . Venero li angioli santi he presono iessu fuori per la fenestra che guarda ha mezo giorno il portorno . he il chollochorno nel terzo cielo in chompagnia di angioli benedicendo DIO in etterno |

CCXVI.

222[a] (221[a]) Entro chon empito iuda hauanti di ogniuno nella stantia doue iessu fu leuato he dormiuano li undeci . onde il mirabile DIO hopero mirabilmente per modo che iuda fu talmente trassmutato nel parllare he nella facia simille ha iessu che noi chredeuamo lui essere iessu . he lui hauendoci desstati ricerchaua doue hera il maesstro . onde noi admirati risspõdessimo tu signore sei il maesstro nostro hora sei smẽtichato di noi . he lui soridendo disse hora sette stolti che non chonossete me essere iuda scariot . he quessto dicendo hentro la millicia he detero di mano ha iuda perche elgi era in tutto simille ha

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[a] الله بصير.

an hundred times and prostrating himself upon his face. Judas, accordingly, knowing the place[1] where Jesus was with his disciples, went to the | high priest, and said: 'If ye will give 221[b]
me what was promised, this night will I give into your hand (220[b])
Jesus whom ye seek; for he is alone with eleven companions.'

The high priest answered: 'How much seekest thou?'

Said Judas, 'Thirty pieces of gold.'

Then straightway the high priest counted unto him the money, and sent a Pharisee to the governor to fetch soldiers, and to Herod, and they gave a legion of them, because they feared the people; wherefore they took their arms, and with torches and lanterns upon staves went out of Jerusalem.

CCXV.

When the soldiers[2] with Judas drew near to the place where Jesus was, Jesus heard the approach of many people, wherefore in fear he withdrew into the house. And the eleven were sleeping.

Then God, seeing[a] the danger of his servant, commanded Gabriel, Michael, Rafael, and Uriel[3], his ministers, to take Jesus out of the world.

The holy angels came and took Jesus out by the window that looketh toward the South. They bare him and placed him in the third heaven in the company of angels blessing God for evermore.

CCXVI.

Judas entered impetuously before all into the chamber whence 222[a]
Jesus had been taken up. And the disciples were sleeping. (221[a])
Whereupon the wonderful God acted wonderfully, insomuch that Judas was so changed in speech and in face to be like Jesus that we believed him to be Jesus. And he, having awakened us, was seeking where the Master was. Whereupon we marvelled, and answered: 'Thou, Lord, art our master; hast thou now forgotten us?'

And he, smiling, said: 'Now are ye foolish, that know not me to be Judas Iscariot!'

And as he was saying this the soldiery entered, and laid their hands upon Judas, because he was in every way like to Jesus.

[a] God sees.

[1] Cp. John xviii. 2. [2] See the parallel Spanish version, of which Dr. White's translation is given in the Introduction. The Italian is more diffuse, and has several variations: see Introduction. [3] In Span. Vers. *Azrael.*

iessu . noi hauendo intesso il parllare di iuda he ueduto la moltitudine di soldati chome usciti di noi fugissimo . he ioane che hera inuolto intuno linciollo dormendo si desto he fugite onde auendolo presso uno soldato per il linciollo . lasio il lenziolo he scampete nudo perche DIO essaudi la oratione di iessu saluando li undeci da malle |

CCXVII.

222[b] (221[b]) Pressero li soldati iuda he il ligorno non senza derissione . perche elgi chon uerita negando di non essere iessu he li soldati scernendollo diceuano ho signore nõ temere . perche siamo uenuti per farti Re de issdrahelle he ti habiamo ligato perche sapiamo te richussare il reggno . Risspose iuda hora hauete persso il ceruello, uoi sete uenuti ha prendere iessu nazareno chõ arme he lanterne chome uno ladro . he ligato hauete me che qui uia guidati per farmi Re . allora scampo la pazienza alli soldati he chom pugni he chalzi inchominciorno ha chambiare la moneta ha iuda he il chondussero chon furia in ierusalem . ioane he pietro seguitauano di lontano li soldati onde affermorno ha quello che scriue di hauere ueduto ogni interogatione fata ha iuda . dal pontiffice he da il chonsilgio di farissei che herano chonggregati per dare la
223[a] (222[a]) morte ha iessu . | onde iuda molte pazie disse talmente che riempiua hogniuno di risso . chredendo che lui fussi ueramente iessu he che per timore della morte fingessi il pazzo . onde li scribi li legorno chon una binda li hochij he scernẽdollo diceuano iessu proffeta di nazareni . che chossi chiamauano quelli che chredeuano ha iessu . dici ha noi chi te a perchosso he li dauano deli sciafi e sputauano nella facia . fata la matina si chongrego il grã chõsilgio de scribi he uechij del popullo he il pontifice chõ li farissei cerchauano falssi tesstimonij chontra di iuda chredendo loro lui essere iessu . he non trouauano q3llo che cerchauano he che dicho li pontificj chredeuano iuda essere iessu ma tutti li dissepoli chõ quelo che scriue

We having heard Judas' saying, and seeing the multitude of soldiers, fled as beside ourselves.

And John, who was wrapped in a linen cloth, awoke and fled, and when a soldier seized him by the linen cloth he left the linen cloth and fled naked[1]. For God heard the prayer[2] of Jesus, and saved the eleven from evil[3].

CCXVII.

The soldiers took Judas and bound him[4], not without derision. 222[b]
For he truthfully denied that he was Jesus; and the soldiers, (221[b])
mocking him, said: 'Sir[5], fear not, for we are come to make thee king of Israel, and we have bound thee because we know that thou dost refuse the kingdom.'

Judas answered: 'Now have ye lost your senses! Ye are come to take Jesus of Nazareth, with arms and lanterns as [against] a robber; and ye have bound me that have guided you, to make me king!'

Then the soldiers lost their patience, and with blows and kicks they began to flout[6] Judas, and they led him with fury into Jerusalem.

John and Peter followed the soldiers afar off; and they affirmed to him who writeth that they saw all the examination that was made of Judas by the high priest, and by the council of the Pharisees, who were assembled to put Jesus to death. | Where- 223[a]
upon Judas spake many words of madness, insomuch that (222[a])
every one was filled with laughter, believing that he was really Jesus, and that for fear of death he was feigning madness. Whereupon the scribes bound his eyes with a bandage, and mocking him said: 'Jesus, prophet of the Nazarenes'[7] (for so they called them who believed in Jesus), 'tell us, who was it that smote thee?[8]' And they buffeted him and spat in his face.

When it was morning there assembled the great council of scribes and elders of the people; and the high priest with the Pharisees sought false witness against Judas, believing him to be Jesus: and they found not that which they sought[9]. And why say I that the chief priests believed Judas to be Jesus? Nay, all the disciples, with him who writeth, believed it; and

[1] Cf. Mark xiv. 51. Ambrose, Chrysostom, and Bede have the same identification. [2] Cp. 219[b] (p. 467). [3] See John xviii. 9.
[4] Cp. John xviii. 12—xix. 41 and parallels. [5] Or *Lord*. [6] Lit. '*to change money with*.' [7] Cp. Acts xxiv. 5. [8] Matt. xxvi. 67, 68; Luke xxii. 64. [9] Cp. Matt. xxvi. 59, 60.

questo chredeua . he de piu la pouera uergine madre di iessu chon li suoi parenti he amicj quessto chredeuano talmente che il dollore di ogniuno hera inchredibille . Viue DIO che cholui che scriue si smenticho di quanto li haueua deto iessu che saria leuato da il monddo . he che patiria in terzza perssona .
223[b] (222[b]) he che non moriria inssino apre|so la fine del mõdo pero andete inssieme chon la madre di iessu he ioane alla chroce . fece cõdursi auanti di lui ligato iuda il pontifice he lo interogo di suoi dissepoli he de la sua dotrina onde iuda chome fuori di se niente rispondeua al proposito . pero il pontifice il scongiuro per DIO uiuo [a] de issdrael che li dicessi la uerita . Risspose iuda io ui ho deto che io son iuda scariot che uia promesso di dare nelle mani iessu nazzareno he uoi nõ so chon qualle arte sete usciti di uoi . che uollete ad ogni modo che io sia iessu . Risspose il pontifice ho peruersso sedutore tu hai inganato tutto issdraelle inchominciando da gallilea insino qui in ierusalem chõ la tua dotrina he falssi miracholi . he hora chredi fugir il degno chastigo che ti chonuiẽ cho finger il pazzo Viue DIO [a] che non lo scamperai . he deto q3sto chomãdo alli suoi minisstri che il perchotesero de sciafi e chalzi per modo che li tornassi lo intelleto in chapo la derisione adonque
224[a] (223[a]) che li fecero li serui del põtifice he inchre|debile perche si sforzorno di noue inuentione per dare piacere al chonsilgio . onde il uestirno da giocholatore he chon mane he piedi talmente il tratorno che haueria fato chompassione alli chananei se lo hauessero chossi ueduto . Ma li pontifici he farisei he uechi del popullo haueuano tanto il chore loro inchrudelito chontra di iessu . che chredendo loro che iuda fussi ueramente iessu . pilgiauano dileto uedẽdollo chossi tratare, dapoi lo menorno liggato ha il presside il quale in sachreto amaua iessu . ondde lui chredendo che iuda fussi iessu lo fece hentrare nella chamera sua he li parllo interogandollo della chagione per la quale li pontifici chõ il populo lo haueuano tradito nelle sui mani . Risspose iuda se io ti dicho la uerita tu non mi

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[a] بالله حيّ.

more, the poor virgin mother of Jesus, with his kinsfolk and friends, believed it, insomuch that the sorrow of every one was incredible. As God liveth, he who writeth forgat all that Jesus had said[1]: how that he should be taken up from the world, and that he should suffer in a third person, and that he should not die until near | the end of the world. Wherefore he went with the 223[b] (222[b])
mother of Jesus and with John to the cross.

The high priest caused Judas to be brought before him bound, and asked him of his disciples and his doctrine.

Whereupon Judas, as though beside himself, answered nothing to the point. The high priest then adjured him[2] by the living God[a] of Israel that he would tell him the truth.

Judas answered: 'I have told you that I am Judas Iscariot, who promised to give into your hands Jesus the Nazarene; and ye, by what art I know not, are beside yourselves, for ye will have it by every means that I am Jesus.'

The high priest answered: 'O perverse seducer, thou hast deceived all Israel, beginning from Galilee even unto Jerusalem here[3], with thy doctrine and false miracles: and now thinkest thou to flee the merited punishment that befitteth thee by feigning to be mad? As God liveth[a], thou shalt not escape it!' And having said this he commanded his servants to smite him with buffetings and kicks, so that his understanding might come back into his head. The derision which he then suffered at the hands of the high priest's servants is | past belief. For they zealously 224[a]
devised new inventions to give pleasure to the council. So they (223[a])
attired him as a juggler, and so treated him with hands and feet that it would have moved the very Canaanites to compassion if they had beheld that sight.

But the chief priests and Pharisees and elders of the people had their hearts so exasperated against Jesus that, believing Judas to be really Jesus, they took delight in seeing him so treated.

Afterwards they led him bound to the governor, who secretly loved Jesus. Whereupon he, thinking that Judas was Jesus, made him enter into his chamber, and spake to him, asking him for what cause the chief priests and the people had given him into his hands.

Judas answered: 'If I tell thee the truth, thou wilt not believe

[a] By the living God.

[1] Cp. above, 120[a] (p. 259). [2] Cp. Matt. xxvi. 63. [3] Cp. Luke xxiii. 5.

chrederai perche forsi sei inganato chome si trouano ingganati li pontiffici he farissei . Risspose il presside chredendo che lui uolessi . della leggie parllare hora tu non sai che io non sõ
224[b] iudeo ma li pontifici chon li uechi dello tuo po|pulo ti hano
(223[b]) dato in mano mia pero parlaci la uerita azioche io fazzia quello che he iussto . perche ho potessta de liberarti he di darti la morte Risspose iuda signore chredimi che se tu mi dai la morte tu farai uno grande pechato perche ammacerai uno inocẽte . essendo che io sono iudda isschariot he non iessu il qualle he mago he chõ la sua arte mia chossi trasformato . si marauilgio forte il presside quessto sentendo che pero cerchaua de liberarllo . Vene adõque di fuori il presside he soridendo disse, di dui chosse una he ad ogni modo per la quale chostui non e deggno di morte ma sibene di chompassione . chostui dice disse il presside di non essere iessu ma uno certo iuda che chõdusse la millitia per prendere iessu he dice che iessu gallileo auerlo chõ sua arte magicha chossi trasformato . pero se questo he uero saria grande pechato in ammazarlo essendo che lui saria innocente . Ma se lui
225[a] he iessu he niega certo he che lui | ha persso lo intelleto
(224[a]) pero saria hempio lo hammazzare uno pazzo . chridorno chon strepito li põtifici he uechij del popullo chon li scribi he farisei dicendo elgie iessu nazareno che noi il chonosciamo perche se lui non fussi il malfator noi non lo haueressimo dato nelle tui mani . ne he pazzo elgi ma sibene malligno perche chon quessta arte cercha di scamparci di mani he saria . pegiore la seditione che lui solleuaria fugendo che la prima . pillato che quessto hera il nome de il presside per leuarssi talle chasso delle mani disse . chostui he gallileo he herode he Re di gallilea onde non si apartiene ha me di iudichare talle chasso pero menatello ha herrode . chondusero hadonque iuda da herode il qualle lõgo tempo dessiderato haueua che iessu li anddassi ha chasa . ma iessu giamai li uollse andare in chassa perche hera herode gentille che addoraua li dei falsi
225[b] he buggiardi . uiuendo sechondo le genti inmõ|de . hora
(224[b])

me[1]; for perchance thou art deceived as the (chief) priests and the Pharisees are deceived.'

The governor answered (thinking that he wished to speak concerning the Law): 'Now knowest thou not that I am not a Jew?[2] but the (chief) priests and the elders of thy | people have 224[b] (223[b])
given thee into my hand; wherefore tell us the truth, that I may do what is just. For I have power to set thee free and to put thee to death[3].'

Judas answered: 'Sir, believe me, if thou put me to death, thou shalt do a great wrong, for thou shalt slay an innocent person; seeing that I am Judas Iscariot, and not Jesus, who is a magician, and by his art hath so transformed me.'

When he heard this the governor marvelled greatly[4], so that he sought to set him at liberty. The governor therefore went out, and smiling said: 'In the one case, at least, this man is not worthy of death, but rather of compassion.' 'This man saith,' said the governor, 'that he is not Jesus, but a certain Judas who guided the soldiery to take Jesus, and he saith that Jesus the Galilean hath by his art magic so transformed him. Wherefore, if this be true, it were a great wrong to kill him, seeing that he were innocent. But if he is Jesus and denieth that he is, assuredly he | hath lost his understanding, and it were impious 225[a] (224[a])
to slay a madman.'

Then the chief priests and elders of the people, with the scribes and Pharisees, cried out with shouts, saying: 'He is Jesus of Nazareth, for we know him; for if he were not the malefactor we would not have given him into thy hands. Nor is he mad; but rather malignant, for with this device he seeketh to escape from our hands, and the sedition that he would stir up if he should escape would be worse than the former.'

Pilate (for such was the governor's name), in order to rid himself of such a case, said: 'He is a Galilean, and Herod[5] is king of Galilee: wherefore it pertaineth not to me to judge such a case, so take ye him to Herod.'

Accordingly they led Judas to Herod, who of a long time had desired that Jesus should go to his house. But Jesus had never been willing to go to his house, because Herod was a Gentile, and adored the false and lying gods, living after the manner of the unclean Gentiles. | Now when Judas had been led thither, Herod 225[b] (224[b])

[1] Cp. John viii. 46. [2] John xviii. 35. [3] John xix, 10.
[4] Cp. Matt. xxvii. 14. [5] Cp. Luke xxiii. 7–12.

essendo hiui chonduto iuda herrode lo interogo di molte chosse alle qualli iuda risspondeua chosse senzza propossito negando di essere iessu . allora herode lo scernite chon tutta la sua chorte he fecello uesstire de biancho chome si ueste li stolti he lo rimandete ha pillato . dicendoli nõ manchare di iustitia al popullo de issdraelle . he questo scrisse herode perche li pontifici he scribi he li farisei . li donorno una bona quantita di danari . il presside hauendo intesso quessto da ũ seruo di herode la chossa per uadagnare hanchora lui danari fingeua di uollere liberare iuda . onde lo fece flagellare dalli suoi serui li qualli furno dali scribi pagati per ammazarlo sotto li flaggeli . ma DIO che haueua dechretato[a] il sucesso risseruete iuda alla chroce azioche elgi riceuesse quela horida morte che ad altri uenduto haueua . non il lasete morire iuda
226[a] sotto li flagelli nonstante che | li soldati talmente il flagelorno
(225[a]) che pioueua sangue la sua uitta . onde per scerno il uestirno di una uechia uesste di purpora dicendo loro elgie choueniente allo nouo Re nostro . di uestirlo he inchoronarllo onde pressero spini he fecero una chorona chome li Re portano in chapo di horo he pietre preciosse . he quella chorona de spini possero sopra il chapo di iuda dandoli in mano per sephtro una chana he fecionlo sedere in locho alto . al qualle andauano auanti li soldati inclinandossi per scerno salutandolo Re de iudei . he esstendeuano la mano per riceuere doni chome chostumano li noui Re di donare . onde nõ riceuẽdo niente perchoteuano iuda dicendo hora chome sei inchoronato stolto Re se non uoi paggare li soldati he seruitori tuoi . Vedendo li pontifici chon li scribi he farissei iuda non morire per li flagelli temendo loro che pillato non lo lasiasse libero . fecero dono di danari al
226[b] presside il qualle | hauendo riceuto dete iuda per reo di
(225[b]) morte alli scribi he farissei . onde chon lui chondanorno dui ladri alla morte della chroce . onde il chondussero allo monte chaluario doue si sospendeuano li malfatori he hiuui lo chrucifissero nudo per maggiore scerno . iuda ueramente

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[a] الله ذو انتقام.

asked him of many things, to which Judas gave answers not to the purpose, denying that he was Jesus.

Then Herod mocked him, with all his court, and caused him to be clad in white as the fools are clad, and sent him back to Pilate, saying to him, 'Do not fail in justice to the people of Israel!'

And this Herod wrote, because the chief priests and scribes and the Pharisees had given him a good quantity of money. The governor having heard that this was so from a servant of Herod, in order that he also might gain some money, feigned that he desired to set Judas at liberty. Whereupon he caused him to be scourged by his slaves, who were paid by the scribes to slay him under the scourges. But God, who had decreed[a] the issue, reserved Judas for the cross, in order that he might suffer that horrible death to which he had sold another. He did not suffer Judas to die under the scourges, notwithstanding that | the soldiers 226[a] (225[a])
scourged him so grievously that his body rained blood. Thereupon, in mockery they clad him in an old purple garment, saying: 'It is fitting to our new king to clothe him and crown him': so they gathered thorns and made a crown[1], like those of gold and precious stones which kings wear on their heads. And this crown of thorns they placed upon Judas' head, putting in his hand a reed for sceptre, and they made him sit in a high place. And the soldiers came before him, bowing down in mockery, saluting him as King of the Jews. And they held out their hands to receive gifts, such as new kings are accustomed to give; and receiving nothing they smote Judas, saying: 'Now, how art thou crowned, foolish king, if thou wilt not pay thy soldiers and servants?'

The chief priests with the scribes and Pharisees, seeing that Judas died not by the scourges, and fearing lest Pilate should set him at liberty, made a gift of money to the governor, who | having received it gave Judas to the scribes and Pharisees as 226[b] (225[b])
guilty unto death[2]. Whereupon they condemned two robbers with him to the death of the cross.

So they led him to Mount Calvary, where they used to hang malefactors, and there they crucified him naked, for the greater ignominy.

[a] God is avenging.

[1] Matt. xxvii. 29 and parallels.

[2] Cp. Matt. xxvi. 66.

non faceua altro che chridare DIO perche mi hai habandonato essendo che elgie fuggito il malfatore he io son ha torto morto . in uerita dicho che tanto hera simille la uoce he la facia chon la perssona di iuda ha iessu che li dissepoli suoi he chredenti . in tutto chredeuano lui essere iessu onde parte si partirno dalla dotrina di iessu chredendo loro che iessu fussi falsso profeta . he che chon arte magicha hauessi fato li miracholi che fece perche iessu haueua deto che lui non moriria insino hapresso la fine del monddo . perche ha quel tempo saria stato leuato dal mõdo ma quelli che restorno stabilli nella dotrina di iessu loro herano . tanto circordati[1] da dollore
227a (226a) ueden|do loro morire cholui che in tutto hera simille ha iessu che non si harechordauano quanto deto haueua iessu . pero in chompagnia della madre di iessu andorno al monte chaluario he stetero non sollo pressenti alla morte di iuda sempre piangendo . ma per uia de nichodemo he iosefo di abarimatia impetrorno da il presside il chorpo di iuda per sepellirlo . onde il leuorno di chroce chõ talle pianto che certamente niuno il chrederia he lo sepellirno nello monumento nouo di iosef . auẽdollo inuolto cho cento lire di preciosso onguento .

CCXVIII.

Ritornossi ha chassa ogniuno . cholui che scriue chõ ioane he iachobo suo fratello andorno chon la madre di iessu in nazaret . quelli dissepolli che non temeuano DIO andorno he di note roborno il chorpo di iuda he lo nasscosero spargendo fama che iessu hera rissuscitato onde pero molta chonfussione
227b (226b) naque . | pero il pontiffice chomando sotto pena di hanatema che ueruno parllassi di iessu nazareno che pero . naque una perssechutione grande he molti furno lapidati molti basstonati he molti scaziati dalla patria . perche non poteuano tacere di talle chossa . peruene la noua in nazaret chome iessu loro citadino morto in chroce hera rissuscitato . onde cholui che scriue prego la madre di iessu che si chontentassi di lassiare il pianto perche suo fiollo hera risuscitato . quessto sentẽdo la

[1] So MS. : conj. *circondati.*

Judas truly did nothing else but cry out: 'God, why hast thou forsaken me[1], seeing the malefactor hath escaped and I die unjustly?'

Verily I say that the voice, the face, and the person of Judas were so like to Jesus, that his disciples and believers entirely believed that he was Jesus[2]; wherefore some departed from the doctrine of Jesus, believing that Jesus had been a false prophet, and that by art magic he had done the miracles which he did: for Jesus had said that he should not die till near the end of the world; for that at that time he should be taken away from the world.

But they that stood firm in the doctrine of Jesus were so encompassed with sorrow, seeing | him die who was entirely 227[a] (226[a])
like to Jesus, that they remembered not what Jesus had said. And so in company with the mother of Jesus they went to Mount Calvary, and were not only present at the death of Judas, weeping continually, but by means of Nicodemus and Joseph of Abarimathia[3] they obtained from the governor the body of Judas, to bury it. Whereupon, they took him down from the cross with such weeping as assuredly no one would believe, and buried him in the new sepulchre of Joseph; having wrapped him up in an hundred pounds of precious ointments.

CCXVIII.

They returned each man to his house. He who writeth, with John and James his brother, went with the mother of Jesus to Nazareth.

Those disciples[4] who did not fear God went by night [and] stole the body of Judas and hid it, spreading a report that Jesus was risen again; whence great confusion arose. | The high priest 227[b] (226[b])
then commanded, under pain of Anathema, that no one should talk of Jesus of Nazareth. And so there arose a great persecution, and many were stoned and many beaten, and many banished from the land, because they could not hold their peace on such a matter.

The news reached Nazareth how that Jesus, their fellow-citizen, having died on the cross was risen again. Whereupon, he that writeth prayed the mother of Jesus that she would be pleased

[1] Cp. Matt. xxvii. 46; Mark xv. 34. [2] The Spanish version makes an exception of Peter, see p. Introduction. [3] Cp. John xix. 38 sqq.
[4] Cp. and contrast Matt. xxvii. 62–6 and xxviii. 11–15.

uergine maria piangendo disse andiamo in ierussalem ha trouare mio fiollo che . io moriro uollentieri quando lo hauero ueduto .

CCXIX[a].

Ritorno la uergine chon cholui che scriue he iachobo he ioane in ierusalem . quel giorno nel qualle uscite il dechreto del pontifice pero la uergine che temeua DIO sebene chonosseua
228[a] il dechreto del ponti|fice iniussto . essa chomando ha cholloro
(227[a]) che ha'bitauano chon lei che si smentichassero suo fiollo . hora chome ressto ogniuno DIO che chonossce[b] il chore di homeni sa che fra il dollore della morte diuda che noi chredeuamo iessu maesstro nosstro essere . he fra il dessiderio di uederllo rissuscitato ci sconssumauano chon la madre di iessu pero li angiolli chusstodi di maria uergine asscesero al terzo ciello . doue iessu staua in chompagnia di angiolli he li rinontiorno il tutto onde iessu prego DIO che li dessi potere di uedere la madre sua chõ li suoi disscepolli . allora il misserichordiosso DIO[c] chomando ha quatro fauoriti angiolli suoi che sono . Gabriello, michaele, Rafaelle he Vriello che loro portassero iessu in chassa della madre sua he hiuui il chustodissero per tre giorni chontinui . lassandollo solamente uedere ha cholloro che chredeuano alla sua dotrina . peruene iessu
228[b] circhondato da ssplendore nella stantia doue | maria uergine
(227[b]) chon dui sui sorelle he marta chon maria magdallena . he lazaro chon cholui che scriue he ioane chon iachobo et pietro dimorauano . onde per timore chasscorno chome morto pero iessu leuo la madre chon li altri di terra dicendo . non temete perche io son iessu he non piangete perche son uiuo he non morto . stete ogniuno grande tẽpo chome fuori di sse per la pressenzza di iessu perche ad ogni modo loro chredeuano che iessu fussi morto . Quando la uergine piangendo disse hora di a me filgiolo perche hauendoti dato DIO potessta[d] di rissuscitare

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[a] سورة الاندّل عيسى على ولد مريم. [b] الله عليم.
[c] الله الرّحمن. [d] الله معطى.

to leave off weeping, because her son was risen again. Hearing this, the Virgin Mary, weeping, said: 'Let us go to Jerusalem to find my son. I shall die content when I have seen him.'

CCXIX[a].

The Virgin returned to Jerusalem with him who writeth, and James and John, on that day on which the decree of the high priest went forth.

Whereupon, the Virgin, who feared God, albeit she knew the decree of the high priest | to be unjust, commanded those who 228[a] dwelt with her to forget her son. Then how each one was (227[a]) affected!—God who discerneth[b] the heart of men knoweth that between grief at the death of Judas whom we believed to be Jesus our master, and the desire to see him risen again, we, with the mother of Jesus, were consumed.

So the angels that were guardians of Mary ascended to the third heaven, where Jesus was in the company of angels, and recounted all to him.

Wherefore Jesus prayed God that he would give him power to see his mother and his disciples. Then the merciful God[c] commanded his four favourite angels[1], who are Gabriel, Michael, Rafael, and Uriel, to bear Jesus into his mother's house, and there keep watch over him for three days continually, suffering him only to be seen by them that believed in his doctrine.

Jesus came, surrounded with splendour, to the room where | abode Mary the Virgin with her two sisters, and Martha and 228[b] Mary Magdalen, and Lazarus, and him who writeth, and John (227[b]) and James and Peter. Whereupon, through fear they fell as dead. And Jesus lifted up his mother and the others from the ground, saying: 'Fear not, for I am Jesus; and weep not, for I am alive and not dead.' They remained every one for a long time beside himself at the presence of Jesus, for they altogether believed that Jesus was dead. Then the Virgin, weeping, said: 'Tell me, my son, wherefore God, having given thee power[d] to raise the dead,

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[a] Chapter on the descent of Jesus (from heaven) to the children of Mary. [b] God knows. [c] God the merciful. [d] God gives.

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[1] Cp. above, 56[a] (p. 127) and 221[b] (p. 471).

li morti . ti lasso chossi morire chon uergogna di tuoi parenti he hamici he chon uergogna della tua dotrina che pero . ogniuno che ti amma he stato chome morto .

CCXX[a].

Risspose iessu abrazando la madre[b] . chredetimi madre
229[a] perche in uerita ui dicho che io non sono gia|mai morto .
(228[a]) perche DIO mia risseruato[c] hapresso la fine del monddo he deto questo . elgi prego li quatro anggioli che si scoprissero he dessero tesstimonio chome hera passata la chossa . onde si scoprirno li angioli chome quatro solli risplendenti per modo che per timore di nouo ogniuno chassco chome morto . allora iessu dete quatro lincioli alli angioli azioche si choprissero perche li potessero uedere he sentire ha parllare . la madre chon li chompagni he leuato ogniuno li chonfforto dicendo . quessti sono li ministri di DIO gabriello che anontia li sachreti di DIO . Michalle che chonbate chontra li innimici di DIO . Rafaello che riceue le anime di cholloro che moreno . he Vriello che chiamera ogniuno al iuditio di DIO[d] lo ultimo giorno . Narorno allora li quatro angioli alla uergine chome DIO haueua mandato per iessu he chome haueua trasformato iuda . azioche elgi riceuessi quella pena che haueua uenduto ha altri . Disse allora cholui che scriue ho
229[b] maesstro he|mi licito dimandarti hora chome mi hera licito
(228[b]) quando habitaui chon noi . Rissposse iessu dimanda quello che ti piaze ho barnaba che io ti rissponderо . disse allora cholui che scriue ho maesstro essendo DIO misserichordiosso[e] perche chossi cia tormentati facendoci chredere te essere morto . he la tua madre chossi tia pianto che e sstata uicina ha morire . he tu che sei santo di DIO tia DIO lassiato chasscare quessta infamia che tu sij stato ammazato fra ladroni sul

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[a] سورة.

[b] قال عيسى لامّه انا حيّ لا اموت وعطانى الله حيوة طولاً الا قبيل اخر الدّنيا منه.

[c] الله حافيظ. [d] الله حكيم. [e] الله الرّحمن.

suffered thee to die, to the shame of thy kinsfolk and friends, and to the shame of thy doctrine? For every one that loveth thee hath been as dead.'

CCXX[a].

Jesus replied, embracing his mother[b]: 'Believe me, mother, for verily I say to thee that I have not been | dead at all; for God 229[a]
hath reserved me[c] till near the end of the world.' And having (228[a]
said this he prayed the four angels that they would manifest themselves, and give testimony how the matter had passed.

Thereupon the angels manifested themselves like four shining suns, insomuch that through fear every one again fell down as dead.

Then Jesus gave four linen cloths to the angels that they might cover themselves, in order that they might be seen and heard to speak by his mother and her companions. And having lifted up each one, he comforted them, saying: 'These are the ministers of God: Gabriel, who announceth God's secrets; Michael, who fighteth against God's enemies; Rafael, who receiveth the souls of them that die; and Uriel, who will call every one to the judgement of God[d] at the last day.'

Then the four angels narrated to the Virgin how God had sent for Jesus, and had transformed Judas, that he might suffer the punishment to which he had sold another.

Then said he who writeth: 'O Master, is it | lawful for me to 229[b]
question thee now, as it was lawful for me when thou dwelledst (228[b]
with us?'

Jesus answered: 'Ask what thou pleasest, Barnabas, and I will answer thee.'

Then said he who writeth: 'O Master, seeing that God is merciful[e], wherefore hath he so tormented us, making us to believe that thou wert dead? and thy mother hath so wept for thee that she hath been nigh to death; and thou, who art an holy one of God, on thee hath God suffered to fall the calumny that thou wert slain amongst robbers on the Mount Calvary?'

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[a] Chapter. [b] Said Jesus to his mother, I am living and shall not die (and God has given me a long life), save a little before the end of the world. *Inde*. [c] God guards. [d] God is wise. [e] God the merciful.

monte chaluario . Risposse iessu ho barnaba chredimi che ogni pechato per pichollo che sia DIO il punisse[a] chon pena grande . essendo che DIO he offesso nel pechato onde ammandomi la mia madre he li fidelli chõ mei dissepoli uno pocho di ammore terreno . il iussto DIO ha uolluto punire[b] quessto ammore chon il pressente dollore azioche non sia punito nelle fiami infernalli . he me che innocente son stato nel mondo hauendomi li homeni chiamato DIO he fiollo di DIO . DIO per
230[a] non farmi scernire dalli demonij il giorno | de il iuditio . ha
(229[a]) uolluto che io sia scernito dali homeni nel monddo chon la morte di iuda facendo chredere ad ogniuno che io sia morto sula chroce . onde quessto scerno durera inssino alla uenuta di machometo nontio di DIO[c] . il quale uenendo al mõdo sganera ogniuno che chrederano alla legie di DIO di quessto ingano . auendo deto quessto iessu disse iussto sei signore DIO nosstro[d] perche ha te sollo si apartiene honore he gloria senzza fine .

CCXXI.

He uoltatossi iessu ha cholui che scriue disse guarda barnaba . che ad ogni modo tu scriua lo euangelio mio in tutto quello che he successo per la mia habitatione nel mõdo . he scriui similmente quello che he hochorsso ha iuda azioche li fidelli si sganino e ogniuno chredi alla uerita . Risspose cholui che scriue il tutto faro piazendo ha DIO[e] ho maesstro ma chome sia sucesso ha iuda nõ lo so perche non ho ueduto
230[b] il tu|tto . Risspose iessu quiui sono ioane he pietro che il
(229[b]) tutto han ueduto e loro ti dirano chome he passato il tutto he dapoi iessu chomãdo che douessimo chiamare li fideli suoi dissepoli . azioche lo uedesero che pero chongregorno iachobo he ioane li sete dissepoli chõ nichodemo he iosef he molti altri delli setantadui he mangiorno chon iessu . il terzo giorno iessu disse andate al monte olliueto chon mia madre che hiuui saliro di nouo al ciello uedendo uoi chi me portera

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[a] الله معذب . [b] الله ذو انتقام . [c] محمّد رسول الله .
[d] الله سلطان و عادل . [e] ان شا الله .

Jesus answered: 'Believe me, Barnabas, that every sin, however small it be, God punisheth [a] with great punishment, seeing that God is offended at sin. Wherefore, since my mother and my faithful disciples that were with me loved me a little with earthly love, the righteous God hath willed to punish [b] this love with the present grief, in order that it may not be punished in the flames of hell. And though I have been innocent in the world, since men have called me "God," and "Son of God," God, in order that I be not mocked of the demons on the day | of judgement, hath willed 230[a] (229[a])
that I be mocked of men in this world by the death of Judas, making all men to believe that I died upon the cross. And this mocking shall continue until the advent of Mohammed, the messenger of God [c], who, when he shall come, shall reveal this deception to those who believe in God's law.'

Having thus spoken, Jesus said: 'Thou art just, O Lord our God [d], because to thee only belongeth honour and glory without end.'

CCXXI.

And Jesus turned himself to him who writeth, and said: 'See, Barnabas, that by all means thou write my gospel concerning [1] all that hath happened through my dwelling in the world. And write in like manner that which hath befallen Judas, in order that the faithful may be undeceived, and every one may believe the truth [2].'

Then answered he who writeth: 'All will I do, if God will [e], O Master; but how it happened unto Judas, I know not, for I saw not all.' |

Jesus answered: 'Here are John and Peter who have seen all, 230[b] (229[b])
and they will tell you all that has passed.'

And then Jesus commanded us to call his faithful disciples that they might see him. Then did James and John call together the seven disciples with Nicodemus and Joseph, and many others of the seventy-two, and they ate with Jesus.

The third day Jesus said: 'Go to the Mount of Olives with my mother, for there will I ascend again unto heaven, and ye will see who shall bear me up.'

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[a] God punishes. [b] God is avenging. [c] Mohammed, the prophet of God. [d] God is sovereign and just. [e] If God wills.

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[1] Lit. *in*.

[2] Cp. above, 3[a] (p. 3).

al ciello . andorno adonque ogniuno ecceto deli setãtadui dissepoli uinticinque li quali per timor herano fugiti in damassco . stando ogniuno in oratione allora di mezogiorno uene iessu chon grande moltitudine di angioli che benediceuano DIO . onde da il splendore della facia sua si spauẽtorno ogniuno he chasscorno chon la fazia in terra onde iessu leuatili li chõforto dicẽdo . nõ uolgiate temere perche io sono il uosstro maesstro he riprese molti che chredeuano lui essere morto
231[a] (230[a]) he rissuscitato | dicendo . adonque teniteme he DIO per bugiardo perche DIO mia choncesso[a] che io uiua insino hapresso alla fine del monddo sichome ui dissi[b] . he ue dicho che io no son morto ma iuda traditor he morto guardatiue che satana fara ogni sforzo per inganarui onde fate si che siate mei tesstimonij in tutto issdraelle he per tutto il mondo . di quanto hauete udito he ueduto he deto quessto prego DIO per sallute de fidelli he per chonuerssione di pechatori . finita la horatione elgi abracio la madre dicendo dati pace ho madre mia he ripossati in DIO chreatore[c] tuo he mio . he deto questo si uolto alli dissepoli dicendo la gratia he misserichordia di DIO resti chon uoi onde deto questo . li quatro angiolli uissibilmente lo solleuorno al ciello .

CCXXII.

Partito iessu . si diuisse per diuersse parte de isdrahelle he
231[b] (230[b]) del monddo li dissepoli . he la uerita ho|diata da sattana fu persseguitata dalla buggia chome tutauia si troua . perche alchuni malli homeni sotto pretessto di dissepolli predichauano iessu essere morto he non rissuscitato . altri predichauano iessu essere ueramente morto he risuscitato . altri predichauano he hora predichano iessu essere fiolo di DIO fra li qualli he paullo inganato . noi pero quãto habia scrito predichiamo ha cholloro che temono DIO azioche siano salui nello ultimo giorno dello iuditio di DIO[d] amem .

Fine dello euangelio

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[a] الله وهّاب.

[b] قال عيسى فى اخر كلامه عطانى الله حيوة طويلا الا قبيل اخر الدّنيا منه.

[c] الله خالِق.

[d] الله حكيم.

So there went all, saving twenty-five of the seventy-two disciples, who for fear had fled to Damascus. And as they all stood in prayer, at mid-day came Jesus with a great multitude of angels who were praising God: and the splendour of his face made them sore afraid, and they fell with their faces to the ground. But Jesus lifted them up, comforting them, and saying: 'Be not afraid, I am your master.'

And he reproved many who believed him to have died and risen again, | saying: 'Do ye then hold me and God for liars? for God 231[a]
hath granted [a] to me to live almost unto the end of the world, even (230[a])
as I said unto you [b]. Verily I say unto you, I died not, but Judas the traitor. Beware, for Satan will make every effort to deceive you, but be ye my witnesses in all Israel, and throughout the world, of all things that ye have heard and seen.'

And having thus spoken, he prayed God for the salvation of the faithful, and the conversion of sinners. And, his prayer ended, he embraced his mother, saying: 'Peace be unto thee, my mother, rest thou in God who created [c] thee and me.' And having thus spoken, he turned to his disciples, saying: 'May God's grace and mercy be with you.'

Then before their eyes the four angels carried him up into heaven.

CCXXII.

After Jesus had departed, the disciples scattered through the different parts of Israel and of the world, and the truth, | hated of 231[b]
Satan, was persecuted, as it always is, by falsehood. For certain (230[b])
evil men, pretending to be disciples, preached that Jesus died and rose not again. Others preached that he really died, but rose again. Others preached, and yet preach, that Jesus is the Son of God, among whom is Paul deceived [1]. But we, as much as I have written, that preach we to those who fear God, that they may be saved in the last day of God's Judgement [d]. Amen.

End of the Gospel.

[a] God bestows. [b] Said Jesus in his last words, 'God has given me a long life except a little before the end of the world.' *Inde.* [c] God creates. [d] God is wise.

[1] Cp. above, 3[a] (p. 3).

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(*a*) In this index it has been found impossible to classify the references, distinguishing between direct and indirect citations and closer and more remote allusions. For the distinctions observed in the footnotes themselves, see p. lxxvii.

(*b*) The Pentateuch is almost always quoted as 'Moses,' the Psalms always as 'David,' the Proverbs and other Wisdom-Books usually as 'Solomon.' Where *Barnabas* misquotes, the name he gives is here added in brackets after the true reference: e.g. 1 Sam. viii. 7 ('*Moses*').

(*c*) Where matter preserved in two or more of the Gospels is quoted by *Barnabas* or used as his foundation, the reference given in the footnotes (and reproduced here) is to the particular Gospel which he seems to have had in mind: and where data for a decision are lacking the reference is assigned to St. Matthew.

(*d*) The reference-numbers in this index are to the pages of the MS.

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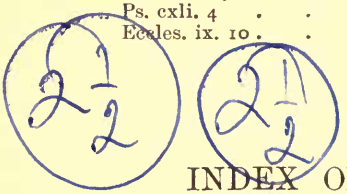
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