

NOTES

¹Mark 13:8; Matt 24:7; Luke 21:10.

²This number is not to be found in S. "A great week and half a great week" is the number given in the Apocalypse of John the Little as the total number of years of Muslim rule (cf. Harris, The Gospel of the Twelve Apostles, pp. 19, lines 14-15, 19-20; 20, line 17). But there it seems likely that "the great week" has to be counted as seventy years. Cf. above, chap. I, Introduction, note 59.

³Cf. S, chaps. XI:70, f. 129v., and XIII:16-17, f. 132v.

⁴Cf. Qoh 4:2, and the works mentioned above, in the version of PM, chap. XI, note 25.

⁵The allusion is ~~probably~~ not to the canonical Gospels, but to Isa 4:1. ↙

⁶There is a reference to natural disaster in S, chap. XI:104-110, f. 130v., and then to a famine in chap. XIII:8-10, f. 132r., corresponding to the tenth week of Muslim rule. A drought is associated with the appearance of the Antichrist by BB 148:1-4, but in that connection it is a common apocalyptic feature, cf. Bousset, Der Antichrist, pp. 159-66.

⁷The text does not say what the absolute references for these dates are. We think they must be to the years of the Hijrah. On this, cf. above, Introduction, pp. 210 and 218-219.

⁸This legend concerning the bridle is part of the legends about the finding of the Holy Cross at the time of Constantine. Cf. Nau, "Sur la fête de la Croix. Analyse d'une homélie de Moïse bar Cepha et du MS. grec 1586 de Paris," ROC 19 (1914), 225-46. In the legends of the finding of the Cross, after the Cross was found, Helen gave orders to look for the nails. They also were found, and Helen gave them to a craftsman, with the following command: "Follow the order of the king, and do not reveal the secret of the king. Take these nails and make from them a bridle for the king's horse, so that it might be for him an invincible armor against all his enemies, because the victory is the king's, and so that he might have peace from the wars." And what was said by the prophet will be fulfilled: "In that day, the bridle of the horse will be called 'the Lord's sanctity' (Zach 14:20)" (ibid. pp. 237-38). The story of the bridle is also assumed (this time in a polemical manner) by the Kebrā Nagast, chap. 113. Cf. Budge, The Queen of Sheba and her only Son Menyelek (I) (Oxford, 1932), pp. 221-23.

⁹The expression is a clear indication that the author is summarizing a written source.

¹⁰Conjecture.

¹¹The author may be referring to 1 Cor 15:24, but also to PM. In any case, his exegesis of 1 Cor 15:24 assumes the developments in PM as known, or as traditional.

¹²Cf. S., XIII:50-56, f. 133r.-v. The "sons of the king of the Greeks" in S, an expression that means there nothing more than "the Byzantines," is changed in F into "his son." What the change means is perhaps illustrated by a further development of the motif in the Egyptian Apocalypse of Samuel of Qalamun: There, the Greek king will come "from the side of the sea," while the king of Ethiopia will make great spoils in the region of their (the Arabs') ancestors, in the East." Later on, "the king of Ethiopia will marry the daughter of the son of the Greeks," cf. J. Ziadeh, "L'Apocalypse de Samuel, supérieur de Deir-el-Qalamoun," ROC 20 (1915-17), p. 390, lines 9-24; version on p. 403.

¹³Cf. Bar Bahlūl, Lexicon, col. 1011, lines 20-24. Bar Bahlūl is the only other source which says that, according to PM, "the sons of Ishmael will be chased to Babylon." Cf. above, Introduction, p. 217.

¹⁴Conjecture.

¹⁵The same idea appears in the Kāršūnī version of the Narrative of the Sibyl, 18b (Schleifer, Erzählung, pp. 38-40; version, p. 67). It is found also in the much earlier Apocalypse of Elijah 2:53 (cf. Charlesworth, OT Pseudepigrapha, vol. 1, p. 744).

¹⁶This date is not in S, nor in any other of PM's versions.

¹⁷Reading with C.

¹⁸PM, S XIII:87-90, f. 134r., does not mention an increase of sin at the end of the final peace, but the

wording there gives occasion for such a development in the tradition.

¹⁹There are twenty-two nations in S. The story of how Alexander built the gate is found in PM in chap. VIII, but BB and the Kāršūnī texts, which do not have the summary of history, narrate the construction of the gate right before the coming of Gog and Magog, like here.

²⁰Reading with C.

²¹S and the other Syriac sources have all "twelve cubits." A scribal error is very likely here: the scribe would have written tar'ā 'esrīn instead of tar'ā d-tarta'esrē.

²²Cf. S, VIII:30-46, f. 124r.-v. On the substance with which the gate was made (or anointed), cf. the notes to PM, ad locum cit. (both in the text and in the version), and also above, the introduction to this text, p. 210.

²³Reading with C.

²⁴Correcting the text. Cf. also S, VIII:19, f. 124r., and note 7 there.

²⁵Correcting the text.

²⁶Correcting the text.

²⁷The MS adds here: "or these."

²⁸Cf. Matt 24:22.

²⁹In S, the calamity of Gog and Magog will last for a week. Cf. S, XIII:110, f. 134v. So also in BB 147:2.

³⁰Conjecture.

³¹In S, XIII:111, f. 134v., as in BB 147:3, the unclean peoples are destroyed in the plain of Joppa.

³²Doubtless, this refers to the Pygmies. S has in the list of the unclean peoples a group called ʿAmartâyē, which should be corrected, following G, PD and PE, into ʿAmzartē, the Syriac word for Pygmies. The Syriac Andronicus places also in the region of the North, beyond Gog and Magog, "men of hideous appearance, small in stature, and wretched." Cf. Nau, "Méthodius," p. 465. Ṭabari knows also of the small stature of Gog and Magog (I, ch. VIII; Zotenberg's version, vol. I, p. 37).

³³Gen 49:1.

³⁴Conjecture.

³⁵Cf. Matt 24:24. Observe the Nestorian, or at least dyophysite ring of this statement.

³⁶The idea that the Antichrist will raise the dead is contrary to main-stream apocalyptic tradition, cf. BB 148:10-11 and Bousset, Antichrist, p. 117.

³⁷Read "Bethsaida" with BB 147:9, G 132. S, XIV:1, f. 135r., has "Ṣidân."

³⁸Correcting the text.

³⁹Matt 11:21-23; Luke 10:13-15.

⁴⁰These features, not to be found in S, are very close to the description of the Antichrist in BB 148:12-17.

⁴¹Conjecture.

⁴²The idea that the Antichrist will not enter Edessa is unique to F, and constitutes the main argument for giving an Edessene origin to it. Which are the four monasteries is altogether unclear. The syntax of the sentence itself is far from being neat.

⁴³Cf. Mark 13:14; Matt 24:15.

⁴⁴Henoch and Elijah are not mentioned in S, where the Antichrist is destroyed by Christ Himself. BB 149:4 mentions Elijah alone.

⁴⁵In S, the abdication of the Greek king takes place "as soon as the Son of Perdition is revealed." Here it happens after the annihilation of the Antichrist.

⁴⁶The name of the Ethiopian queen in S is Kūshat, and that of his father, Pīl. Pīl is much closer to the form in the Pseudo-Callisthenes. Cf. above, the version of PM, Chap. VIII, note 4.

⁴⁷The conflation of two different traditions takes place here: on one side, the designation "the first king" can only apply to Nimrod, cf. Gen 10:8-10, CT 128:1-3 and S, chap. III:24-25, f. 120v. According to the Testimonia, chap. XIII, the crown of the abdication was certainly the crown of Nimrod, which had passed to the Persians, and then, to the Romans. On the other hand, the writer is right also mentioning "Jovinian," since the abdication scene is inspired by the crowning of Jovian after the death of Julian the Apostate in the Romance of Julian (cf. Hoffmann, Julianos der Abtrünnige, pp. 200:1-201:15).

⁴⁸In S, there is no mention of the archangel Gabriel. The archangel Gabriel appears, however, in the corresponding section of the Second Arabic Apocalypse of Pseudo-Athanasius (MS Vat. ar. 158, f. 110r.).

⁴⁹Cf. Gen 1:2.

⁵⁰Reading with C. A has: "the sound of the horn and the trumpet will come from them."

⁵¹The image of a woman's labor is very common to express the terror before God's justice. Cf., for instance, Isa 13:6-9; Jer 6:24; 49:24; 1 Thess 5:3.

⁵²Cf. Matt 24:27; Luke 17:24.

⁵³PS 68:33 Pšīṭtā, freely quoted.

⁵⁴Correcting the text. Nau has (reflecting MS P?) "the sinners."

⁵⁵I was unable to identify this quotation of Ephraem. A possibility, although it is not literal is De Paradiso I, last verse. ~~etc.~~ Search for parallels.

