

115. Surah 2:8 1.

116. Surah 2:217.

117. Surah 2:256-257.

118. Surah 3:15-18.

119. Surah 5:69.

120. Surah 28:86-87.

121. Surah 32:22-23.

122. It is uncertain to which passages of the Koran Nicholas is referring.

123. Surah 2:62.

124. Surah 39: 10.

125. Surah 42:13.

126. Surah 9:30-31.

127. Surah 16:123.

128. It is uncertain to which passage of the Koran Nicholas is referring.

129. Matthew 5:17.

130. Genesis 17:1.

131. Viz., I John.

132. John 1:9.

133. Surah 19:41-50. Surah 6:74. By implication Abraham was at first an idolater, since his father was one. See also the reference in n. 134 below.

134. *Doctrina Mahumeti* (Codex Cusanus 108, fol. 30^r, column a, lines 39-42, and *TB*, Vol. I, p. 199).

In the passage signaled by this present note, viz., *CA III*, 12 (198:9-10), Nicholas refers to Muhammad's work in the singular ("*Doctrina*") rather than, as usual, in the plural ("*Doctrinae*"). However, I use the plural in translation.

135. Cf., Genesis 11:26; 11:31-32; 12:4. According to this chronology Abraham left the city of Haran without his father, who died there later. The gloss referred to by Nicholas attempts to explain why Thare did not accompany Abraham—why he was excluded from God's promise.

136. Nicholas fails to take account of Joshua 24:2, which refers to Abraham's father as an idolater.

137. Genesis 12:2-3.

138. Genesis 13:15-16.

139. Genesis 15:1.

140. Genesis 15:4-6.

141. The preceding excerpt is a conflation of portions of Genesis 17:1 - 26:5.

142. Genesis 15:6.

143. Romans 4:1-5. The expression "*deo credere*" can be translated both as "to believe God" and "to believe in God"—depending upon the context. In the second and the third English sentences of this chapter (viz., *CA III*, 13) I have used both translations.

144. Hebrews 11:8-12. Romans 4:19-20.

145. Matthew 19:26. Hebrews 11:19.

146. Genesis 13:15. Genesis 15:18.

147. Isaiah 54:1.

148. Galatians 4:28.

149. Luke 1:54-55.