Answers to Questions

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- The Lost Books of the Bible
- The Didache (The teachings of the apostles)
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  - The Works of Philo Judaeus

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- Pseudo Philo
- Epistle of Jeremy
- Assumption of Moses

- Joseph and Aseneth
- Testament of the Twelve Patriarchs
- Demetrius the Chronographer
- The Testament of Job
- The Lives of the Prophets
  - Second Baruch
  - Third Baruch
  - Fourth Baruch
The Book Of Jasher
The Book of Enoch
The Secretsof Enoch
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The Second Book of Adam and Eve
The Life of Adam and Eve
The Slavonic Life of Adam and Eve
The Book of Jubilees
The Testament of Moses
The Ladder of Jacob
The Testament of Abraham
Fourth Ezra or Second Esdras
The Apocalypse of Abraham
The Apocalypse of Sedrach
The Apocalypse of Elijah
The Apocalypse of Daniel
The Greek Apocalypse of Ezra
Visions of Ezra
The Revelation of Moses
The Apocalypse of Moses
The Martyrdom of Isaiah
The Letter of Aristeas
The Questions of Ezra
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The Sibylline Oracles...Book One
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The Sibylline Oracles...Book Thirteen
The Sibylline Oracles...Book Fourteen
The Sibylline Oracles...Book Fragments
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- Letter of Jeremiah
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- Bel and the Dragon
- Additions to the Book of Esther
  - Prayer of Azariah
  - Prayer of Manasseh
  - Wisdom of Sirach
  - Wisdom of Solomon
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  - Enki and Ninmah
  - The Eridu Genesis
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THE DIDACHE

( Teaching of the Twelve Apostles.)
Translated by Charles H. Hoole

CHAPTER 1

1 There are two paths, one of life and one of death, and the difference is great between the two paths.
2 Now the path of life is this -- first, thou shalt love the God who made thee, thy neighbour as thyself, and all things that thou wouldest not should be done unto thee, do not thou unto another.

3 And the doctrine of these maxims is as follows. Bless them that curse you, and pray for your enemies. Fast on behalf of those that persecute you; for what thank is there if ye love them that love you? Do not even the Gentiles do the same? But do ye love them that hate you, and ye will not have an enemy.

4 Abstain from fleshly and worldly lusts. If any one give thee a blow on thy right cheek, turn unto him the other also, and thou shalt be perfect; if any one compel thee to go a mile, go with him two; if a man take away thy cloak, give him thy coat also; if a man take from thee what is thine, ask not for it again, for neither art thou able to do so.

5 Give to every one that asketh of thee, and ask not again; for the Father wishes that from his own gifts there should be given to all. Blessed is he who giveth according to the commandment, for he is free from guilt; but woe unto him that receiveth. For if a man receive being in need, he shall be free from guilt; but he who receiveth when not in need, shall pay a penalty as to why he received and for what purpose; and when he is in tribulation he shall be examined concerning the things that he has done, and shall not depart thence until he has paid the last farthing.

6 For of a truth it has been said on these matters, let thy almsgiving abide in thy hands until thou knowest to whom thou hast given.
CHAPTER 2
1 But the second commandment of the teaching is this.
2 Thou shalt not kill; thou shalt not commit adultery; thou shalt not corrupt youth; thou shalt not commit fornication; thou shalt not steal; thou shalt not use soothsaying; thou shalt not practise sorcery; thou shalt not kill a child by abortion, neither shalt thou slay it when born; thou shalt not covet the goods of thy neighbour;
3 thou shalt not commit perjury; thou shalt not bear false witness; thou shalt not speak evil; thou shalt not bear malice;
4 thou shalt not be double-minded or double-tongued, for to be double tongued is the snare of death.
5 Thy speech shall not be false or empty, but concerned with action.
6 Thou shalt not be covetous, or rapacious, or hypocritical, or malicious, or proud; thou shalt not take up an evil design against thy neighbour;
7 thou shalt not hate any man, but some thou shalt confute, concerning some thou shalt pray, and some thou shalt love beyond thine own soul.

CHAPTER 3
1 My child, fly from everything that is evil, and from everything that is like to it.
2 Be not wrathful, for wrath leadeth unto slaughter; be not jealous, or contentious, or quarrelsome, for from all these things slaughter ensues.
3 My child, be not lustful, for lust leadeth unto fornication; be not a filthy talker; be not a lifter up of the eye, for from all these things come adulteries.
4 My child, be not an observer of omens, since it leadeth to idolatry, nor a user of spells, nor an astrologer, nor a travelling purifier, nor wish to see these things, for from all these things idolatry ariseth.
5 My child, be not a liar, for lying leadeth unto theft; be not covetous or conceited, for from all these things thefts arise.
6 My child, be not a murmurer, since it leadeth unto blasphemy; be not self-willed or evil-minded, for from all these things blasphemies are produced;
7 but be thou meek, for the meek shall inherit the earth;
8 be thou longsuffering, and compassionate, and harmless, and peaceable, and good, and fearing alway the words that thou hast heard.

9 Thou shalt not exalt thyself, neither shalt thou put boldness into thy soul. Thy soul shall not be joined unto the lofty, but thou shalt walk with the just and humble.

10 Accept the things that happen to thee as good, knowing that without God nothing happens.

CHAPTER 4
1 My child, thou shalt remember both night and day him that speaketh unto thee the Word of God; thou shalt honour him as thou dost the Lord, for where the teaching of the Lord is given, there is the Lord;
2 thou shalt seek out day by day the favour of the saints, that thou mayest rest in their words;
3 thou shalt not desire schism, but shalt set at peace them that contend; thou shalt judge righteously; thou shalt not accept the person of any one to convict him of transgression;
4 thou shalt not doubt whether a thing shall be or not.
5 Be not a stretcher out of thy hand to receive, and a drawer of it back in giving.
6 If thou hast, give by means of thy hands a redemption for thy sins.
7 Thou shalt not doubt to give, neither shalt thou murmur when giving; for thou shouldest know who is the fair recompenser of the reward.
8 Thou shalt not turn away from him that is in need, but shalt share with thy brother in all things, and shalt not say that things are thine own; for if ye are partners in what is immortal, how much more in what is mortal?
9 Thou shalt not remove thine heart from thy son or from thy daughter, but from their youth shalt teach them the fear of God.
10 Thou shalt not command with bitterness thy servant or thy handmaid, who hope in the same God as thyself, lest they fear not in consequence the God who is over both; for he cometh not to call with respect of persons, but those whom the Spirit hath prepared.
11 And do ye servants submit yourselves to your masters with reverence and fear, as being the type of God.
12 Thou shalt hate all hypocrisy and everything that is not pleasing to God;
13 thou shalt not abandon the commandments of the Lord, but shalt guard that which thou hast received, neither adding thereto nor taking therefrom;
14 thou shalt confess thy transgressions in the Church, and shalt not come unto prayer with an evil conscience. This is the path of life.

CHAPTER 5
1 But the path of death is this. First of all, it is evil, and full of cursing; there are found murders, adulteries, lusts, fornication, thefts, idolatries, soothsaying, sorceries, robberies, false witnessings, hypocrisies, double-mindedness, craft, pride, malice, self-will, covetousness, filthy talking, jealousy, audacity, pride, arrogance;
2 there are they who persecute the good -- lovers of a lie, not knowing the reward of righteousness, not cleaving to the good nor to righteous judgment, watching not for the good but for the bad, from whom meekness and patience are afar off, loving things that are vain, following after recompense, having no compassion on the needy, nor labouring for him that is in trouble, not knowing him that made them, murderers of children, corrupters of the image of God, who turn away from him that is in need, who oppress him that is in trouble, unjust judges of the poor, erring in all things. From all these, children, may ye be delivered.

CHAPTER 6
1 See that no one make thee to err from this path of doctrine, since he who doeth so teacheth thee apart from God.
2 If thou art able to bear the whole yoke of the Lord, thou wilt be perfect; but if thou art not able, what thou art able, that do.
3 But concerning meat, bear that which thou art able to do. But keep with care from things sacrificed to idols, for it is the worship of the infernal deities.

CHAPTER 7
1 But concerning baptism, thus baptize ye: having first recited all these precepts, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in running water;
2 but if thou hast not running water, baptize in some other water, and if thou canst not baptize in cold, in warm water;
3 but if thou hast neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.
4 But before the baptism, let him who baptizeth and him who is baptized fast previously, and any others who may be able. And thou shalt command him who is baptized to fast one or two days before.
CHAPTER 8
1 But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days.
2 Neither pray ye as the hypocrites, but as the Lord hath commanded in his gospel so pray ye: Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth. Give us this day our daily bread. And forgive us our debt, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil: for thine is the power, and the glory, for ever.

3 Thrice a day pray ye in this fashion.

CHAPTER 9
1 But concerning the Eucharist, after this fashion give ye thanks.
2 First, concerning the cup. We thank thee, our Father, for the holy vine, David thy Son, which thou hast made known unto us through Jesus Christ thy Son; to thee be the glory for ever.

3 And concerning the broken bread. We thank thee, our Father, for the life and knowledge which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

4 As this broken bread was once scattered on the mountains, and after it had been brought together became one, so may thy Church be gathered together from the ends of the earth unto thy kingdom; for thine is the glory, and the power, through Jesus Christ, for ever.

5 And let none eat or drink of your Eucharist but such as have been baptized into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.

CHAPTER 10
1 But after it has been completed, so pray ye.
2 We thank thee, holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known unto us through Jesus thy Son; to thee be the glory for ever.

3 Thou, Almighty Master, didst create all things for the sake of thy name, and hast given both meat and drink, for men to enjoy, that we might give thanks unto thee, but to us thou hast given spiritual meat and drink, and life everlasting, through thy Son.

4 Above all, we thank thee that thou art able to save; to thee be the glory for ever.

5 Remember, Lord, thy Church, to redeem it from every evil, and to perfect it in thy love,
and gather it together from the four winds, even that which has been sanctified for thy kingdom which thou hast prepared for it; for thine is the kingdom and the glory for ever.

6 Let grace come, and let this world pass away. Hosanna to the Son of David. If any one is holy let him come (to the Eucharist); if any one is not, let him repent. Maranatha. Amen.

7 But charge the prophets to give thanks, so far as they are willing to do so.

CHAPTER 11
1 Whosoever, therefore, shall come and teach you all these things aforesaid, him do ye receive;
2 but if the teacher himself turn and teach another doctrine with a view to subvert you, hearken not to him; but if he come to add to your righteousness, and the knowledge of the Lord, receive him as the Lord.

3 But concerning the apostles and prophets, thus do ye according to the doctrine of the Gospel.

4 Let every apostle who cometh unto you be received as the Lord.

5 He will remain one day, and if it be necessary, a second; but if he remain three days, he is a false prophet.

6 And let the apostle when departing take nothing but bread until he arrive at his resting-place; but if he ask for money, he is a false prophet.

7 And ye shall not tempt or dispute with any prophet who speaketh in the spirit; for every sin shall be forgiven, but this sin shall not be forgiven.

8 But not every one who speaketh in the spirit is a prophet, but he is so who hath the disposition of the Lord; by their dispositions they therefore shall be known, the false prophet and the prophet.

9 And every prophet who ordereth in the spirit that a table shall be laid, shall not eat of it himself, but if he do otherwise, he is a false prophet;

10 and every prophet who teacheth the truth, if he do not what he teacheth is a false prophet;

11 and every prophet who is approved and true, and ministering in the visible mystery of the Church, but who teacheth not others to do the things that he doth himself, shall not be judged of you, for with God lieth his judgment, for in this manner also did the ancient prophets.
12 But whoever shall say in the spirit, Give me money, or things of that kind, listen not to him; but if he tell you concerning others that are in need that ye should give unto them, let no one judge him.

CHAPTER 12
1 Let every one that cometh in the name of the Lord be received, but afterwards ye shall examine him and know his character, for ye have knowledge both of good and evil.
2 If the person who cometh be a wayfarer, assist him so far as ye are able; but he will not remain with you more than two or three days, unless there be a necessity.

3 But if he wish to settle with you, being a craftsman, let him work, and so eat;
4 but if he know not any craft, provide ye according to you own discretion, that a Christian may not live idle among you;
5 but if he be not willing to do so, he is a trafficker in Christ. From such keep aloof.

CHAPTER 13
1 But every true prophet who is willing to dwell among you is worthy of his meat,
2 likewise a true teacher is himself worthy of his meat, even as is a labourer.
3 Thou shalt, therefore, take the firstfruits of every produce of the wine-press and threshing-floor, of oxen and sheep, and shalt give it to the prophets, for they are your chief priests;
4 but if ye have not a prophet, give it unto the poor.
5 If thou makest a feast, take and give the firstfruits according to the commandment;
6 in like manner when thou openest a jar of wine or of oil, take the firstfruits and give it to the prophets;
7 take also the firstfruits of money, of clothes, and of every possession, as it shall seem good unto thee, and give it according to the commandment.

CHAPTER 14
1 But on the Lord's day, after that ye have assembled together, break bread and give thanks, having in addition confessed your sins, that your sacrifice may be pure.
2 But let not any one who hath a quarrel with his companion join with you, until they be reconciled, that your sacrifice may not be polluted,
3 for it is that which is spoken of by the Lord. In every place and time offer unto me a pure
sacrifice, for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.

CHAPTER 15
1 Elect, therefore, for yourselves bishops and deacons worthy of the Lord, men who are meek and not covetous, and true and approved, for they perform for you the service of prophets and teachers.
2 Do not, therefore, despise them, for they are those who are honoured among you, together with the prophets and teachers.

3 Rebuke one another, not in wrath but peaceably, as ye have commandment in the Gospel; and, but let no one speak to any one who walketh disorderly with regard to his neighbour, neither let him be heard by you until he repent.

4 But your prayers and your almsgivings and all your deeds so do, as ye have commandment in the Gospel of our Lord.

CHAPTER 16
1 Watch concerning your life; let not your lamps be quenched or your loins be loosed, but be ye ready, for ye know not the hour at which our Lord cometh.
2 But be ye gathered together frequently, seeking what is suitable for your souls; for the whole time of your faith shall profit you not, unless ye be found perfect in the last time.

3 For in the last days false prophets and seducers shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate;

4 and because iniquity aboundeth they shall hate each other, and persecute each other, and deliver each other up; and then shall the Deceiver of the world appear as the Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands; and he shall do unlawful things, such as have never happened since the beginning of the world.

5 Then shall the creation of man come to the fiery trial of proof, and many shall be offended and shall perish; but they who remain in their faith shall be saved by the rock of offence itself.

6 And then shall appear the signs of the truth; first the sign of the appearance in heaven, then the sign of the sound of the trumpet, and thirdly the resurrection of the dead

7 -- not of all, but as it has been said, The Lord shall come and all his saints with him;

8 then shall the world behold the Lord coming on the clouds of heaven.
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Pseudo Philo

Date 135 BC earliest possible...70AD latest
Chapter one
PPhilo1:1 In the beginning of the world Adam became the father of three sons and one
daughter: Cain, Noabe, Abel, and Seth
PPhilo1:2 And after he became the father of Seth, Adam lived 700 years; and he became
PPhilo1:3 the father of twelve sons and eight daughters. And these are the names of the males:
Eliseel, Suris, Elamiel, Barbal, Naat, Zarama, Zasam, Maathal, and Anath.
PPhilo1:4 And these are his daughters: Fya, Iectas, Arebica, Sifa, Tetia, Saba, Asin.
PPhilo1:5 And Seth lived 105 years and became the father of Enosh. And after he became the
father of Enosh, Seth lived 707 years and became the father of three sons
PPhilo1:6 and two daughters. And these are the names of his sons: Elidia, Fonna, and Matha;
and of his daughters; Malida and Thila.
PPhilo1:7 And Enosh lived 180 years and became the father of Kenan. And after he became
the father of Kenan, Enosh lived 715 years and became the father of two
PPhilo1:8 sons and a daughter. And these are the names of his sons; Foe and Thaal; and of
his daughter: Catennath
PPhilo1:9 And Kenan lived 170 years and became the father of Mahalalel. And after he
became the father of Mahalalel, Kenan lived 730 years and became the father
PPhilo1:10 of three sons and two daughters. And these are the names of the males; Athac,
Socer, Lofa; and the names of the daughters; Ana and Leva.
PPhilo1:11 And Mahalalel lived 165 years and fathered Jared. And after he fathered Jared,
Mahalalel lived 730 years and became the father of seven sons and five
PPhilo1:12 daughters. And these are the names of the males; Leta, Mata, Cechar, Melie,
Suriel, Lodo, Otim. And these are the names of his daughters; Ada, Noa, Iebal, Mada, Sella.
PPhilo1:13 And Jared lived 162 years and became the father of Enoch. And after he became
the father of Enoch, Jared lived 800 years and became the father of four
PPhilo1:14 sons and two daughters. And these are the names of the males; Lead, Anac,
Soboac, and Ietar; and of the daughters; Tetzeco, Lesse.
PPhilo1:15 And Enoch lived 165 years and became the father of Methuselah. And after he
became the father of Methuselah, Enoch lived 200 years and became the father
PPhilo1:16 of five sons and three daughters. Now Enoch pleased God in that time and he
PPhilo1:17 was not to be found, for God took him away. Now the names of his sons; Anaz, Zeum, Achaun, Feledi, Elith; and of his daughters; Theiz, Lefith, Leath.
PPhilo1:18 And Methuselah lived 187 years and became the father of Lamech. And after he became the father of Lamech, Methuselah lived 782 years and became the father of two sons and two daughters. And these are the names of the males; Inab, Rafo; and of the daughters; Aluma and Amuga.
PPhilo1:20 And Lamech lived 182 years and became the father of a son and called him after his birth Noah, saying, This one will give rest to us and to the earth from those who dwell on it - on account of the wickedness of whose evil deeds
PPhilo1:21 the earth will be visited. And after he fathered Noah, Lamech lived 585 years.
PPhilo1:22 And Noah lived 300 years and became the father of three sons; Shem, Ham, Japheth.

Chapter two
PPhilo2:1 Now Cain dwelt in the land trembling, as God appointed for him after he had killed Abel his brother. And the name of his wife was Themech. And Cain knew Themech his wife, and she conceived and bore Enoch. Now Cain was fifteen years old when he did these things, and from that time he began to build cities until he had founded seven cities. And these are the names of the cities; the name of the first city, corresponding to the name of his son, Enoch; and the name of the second city Mauli, and of the third Leed, and the name of the fourth Teze, and the name of the fifth Iesca, and the name of the sixth Celeth, and the name of the seventh Iebbat. And after he became the father of Enoch, Cain lived 715 years and became the father of three sons and two daughters. And these are the names of his sons; Olad, Lizaf, Fosal; and of his daughters; Citha and Maac. And all the days of Cain were 730 years, and he died.
PPhilo2:5 Then Enoch took a wife from the daughters of Seth, and she bore him Ciram and Cuut and Madab. Now Citam became the father of Methushael, and Methushael became the father of Lamech. Now Lamech took for himself two wives. The name of the one was Adah, and the name of the other Zillah. And Adah bore Jobab; he was the father of all those dwelling in tents and feeding cattle. And again, she bore Jobal, who was the first to teach all kinds of musical instruments. In that time, when those inhabiting the earth began to do evil deeds 9each one with his neighbor’s wife) and they defiled them, God was angry. And he began to play the lyre and the lute and every instrument of sweet song and to corrupt the earth. Now Zillah bore Tubal and Miza and Theffa. And this is the Tubal who showed men techniques in using lead and tin and iron and bronze and silver and gold. And then those inhabiting the earth began to make statues and to adore them. Now Lamech said to both his wives. Adah and Zillah, Hear my voice, wives of Lamech and pay attention to my remark, for I have destroyed men on my own account and snatched sucklings from the breasts, in order to show my sons and those inhabiting the earth how to do evil deeds. And now Cain will be avenged seven times, but Lamech seventy-seven times.

Chapter three
And it happened that, when men began to multiply upon the earth, beautiful daughters were born to them. And the sons of God saw that the daughters of men were very fair and took for themselves wives from all whom they chose. And God said, My spirit shall not judge those men forever, because they are flesh, but their years shall be 120. For them he set the limits of life, but the crimes done by their hands did not cease. And God saw that among all those inhabiting the earth wicked deeds had reached full measure; and because they were plotting evil all their days, he said, I will blot out man and all the things that grow on earth, for I am sorry that I have made him.

Yet Noah found favor and mercy before the Lord, and these are his generations. Noah, who was a righteous man and blameless in his generation, pleased the Lord. To him God said. The time set for all men dwelling upon the earth has arrived, for their deeds are wicked. And now make for yourself an ark from cedar wood. And this is how you will make it; Its length will be 300 cubits, and its width 50 cubits, and its height 30 cubits. And you will enter the ark, you and your wife and your sons and the wives of your sons with you. And I will establish my covenant with you, to destroy all those inhabiting the earth. Now of the clean animals and of the clean birds of the heaven you will take seven males and seven females so that their seed can live upon the earth. But of the unclean animals and birds you will take for yourself two males and two females. Also, you will take food for yourself and for them. And Noah did what God commanded him. And he entered the ark, he and all his sons with him. And it happened after seven days that the water of the flood began to fall upon the earth. And on that day were opened all the deeps and the great spring and the flood gates of the heaven; and there was rain upon the earth forty days and forty nights. Now it was then the sixteen hundred and fifty-second year from the time when God made heaven and earth, in which the earth along with those inhabiting it was destroyed on account of the wickedness of their deeds. And the deluge continued on the earth for one hundred and fifty days. Only Noah and those who were with him in the ark survived. And when God remembered Noah, he made the water subside.

And there was rain upon the earth forty days and forty nights. Now it was then the sixteenth hundred and fifty-second year from the time when God made heaven and earth, in which the earth along with those inhabiting it was destroyed on account of the wickedness of their deeds. And the deluge continued on the earth for one hundred and fifty days. Only Noah and those who were with him in the ark survived. And when God remembered Noah, he made the water subside.

And it happened on the ninetieth day that God dried up the earth and said to Noah, Go forth from the ark, you and all who are with you, and increase and multiply upon the earth. And Noah went forth from the ark, he and his sons and the wives of his sons, and brought out all the beasts and reptiles and birds and cattle with him, as God commanded him. Then Noah built an altar to the Lord, and took some of the clean cattle and clean birds, and offered burnt offerings upon the altar, and it was accepted by the Lord like a restful scent.

And God said, I will never again curse the earth on man’s account, for the tendency of man’s heart is foolish from his youth; and so I will never destroy all living creatures at one time as I have done. But when those inhabiting the earth sin, I will judge them by famine or by the sword or by fire or by death; and there will be earthquakes, and they will be scattered to uninhabited places. But no more will I destroy the earth by the water of the flood. And in all the days of the earth, seedtime and harvest, cold and heat, spring and fall will not cease day and night until I remember those who inhabit the earth, until the appointed times are fulfilled.
But when the years appointed for the world have been fulfilled, then the light will cease and the darkness will fade away. And I will bring the dead to life and raise up those who are sleeping from the earth. And hell will pay back its debt, and the place of perdition will return its deposit so that I may render to each according to his works and according to the fruits of his own devices, until I judge between soul and flesh. And the world will cease, and death will be abolished, and hell will shut its mouth. And the earth will not be without progeny or sterile for those inhabiting it; and no one who has been pardoned by me will be tainted. And there will be another earth and another heaven, an everlasting dwelling place.

And the Lord spoke again to Noah and to his sons, saying, Behold I will establish my covenant with you and with your seed after you, and no more will I destroy the earth by the water of a flood. And everything that moves and lives will be food for you. But meat with its lifeblood you may not eat. For whoever will shed the blood of a man, his own blood will be shed, because man was made after the image of God. But you, increase and multiply and fill the earth, like a school of fish multiplying in the waves. And God said This is the covenant that I have established between me and you. And it will happen that when I cover the heaven with clouds, my bow will appear in the cloud; and it will be a memorial of the covenant between me and you and all those inhabiting the earth.

Chapter four

And the sons of Noah who went forth from the ark were Shen, Ham and Japeth. The sons of Japeth: Gomer, Magog and Madai, Javan, Tubal, Meshech, Tiras, Ashkenaz, Riphath and Togarmah, Elishah, Tarshish, Kittim, Dodanim. And the sons of Gomer; Thelez, Lud, Deberleth. And the sons of Magog; Cesse and Thifa, Faruta, Ammiel, Fimei, Golaza, Samanac. And the sons of Javan; Sallus, Felucta, Fallita. And the sons of Tubal; Fanata, Nova, and Eva. And the sons of Meshech; Amboradat, Urac, Bosara. And the sons of Tiras; Maac, Tabel, Ballana, Samplameac, Elaz. And the sons of Ashkenaz; Jubal, Zaraddana, Anac. And the sons of Riphath; Doad, Defad, Zead, Enoc. And the sons of Togarmah; Abiuth, Safath, Asapl, Zepthir. And the sons of Elishah; Zaac, Zenez, Mastisa, Rira. And the sons of Tarshish; Meccul, Loon, Zelatabac. And the sons of Kittim; Macziel, Temna, Aela, Finon. And the sons of Dodanim; Itheb, Beath, Feneth. And these were the one who were scattered abroad and dwelt on the earth among the Persians and Medes and in the islands that are in the sea. And Feneth the son of Dodanim went up and ordered that seafaring ships be built.

And then a third part of the earth was divided up. Gomer and his sons received Ladech. Magog and his sons received Degal. Madai and his sons received Besto. Javan and his sons received Ceel. Tubal and his sons received Feed. Meshech and his sons received Nepthi. Tiras and his sons received Duodenin. Ashkenaz and his sons received Goda. Riphath and his sons received Bosoora. Togarmah and his sons received Futh. Elishah and his sons received Thabola. Tarshish and his sons received Marecham. Kittim and his sons received thaan. Dodanim and

his sons received Caruba. And then they began to work the land and to sow upon it. And when the land was dry, its inhabitants cried out to the Lord; and he heard them and gave rain in abundance. And it happened that, when the rain descended upon the earth, the bow
appeared in the cloud. And those inhabiting the earth saw this memorial of the covenant and fell upon their faces and made sacrifices and offered burnt offering to the Lord.

PPhilo4:6Now the sons of Ham; Cush and Egypt and Put and Canaan. And these are the sons of Cush; Seba and Havilah, Sabtah, Raamah and Sabteca. And the sons of Raamah; Sheba, and Dedan. And the sons of Put; Zelué, Telup, Geluc, Lefuc. And the sons of Canaan; Sidon, Aendain, Racin, Simmin, Uruin, Nemigin,
PPhilo4:7Amathin, Nefin, Telaz, Elat, Cusin. Now Cush became the father of Nimrod. He began to be arrogant before the Lord. Now Egypt became the father of Ludim and Anamim and lehabim and Latuin and Pathrusim and Casluhim (whence came the Philistines) and the Cappadocians. And then they also began to build cities. And these are the cities that they built; Sidon and its surroundings, that is, Resun, Beosomaza, Gerar, Ashkelon, Dabircamo, Tellun, Lachish, Sodom and Gomorrah, Admah and Zeboim.
PPhilo4:8And the sons of Shem; Elam, Asshur, Arpachshad, Led, and Aram. And the sons of Aram; Uz, Hul, Gether, Mash. Now Arpachshad became the father of Shelah; Shelah became the father of Eber. And to Eber were born two sons; the name of one was Peleg, for in his days the earth was divided, and the name
PPhilo4:9of his brother was Joktan. Joktan became the father of Almodad and Shelph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. And the sons of Peleg.:Reu, Refuth, Zefaram, Aculon, Sachar, Sifaz, Nabi, Suri, Seciur, Falacus, Rafo, Faltia, Zaldefal, Zavis and Arteman, Helifaz. These are the sons of Peleg, and these are their names. And they took wives for themselves from the daughters of Joktan and became fathers
PPhilo4:10of his brother was Joktan. Joktan became the father of Almodad and Shelph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah, and Jobab. And the sons of Peleg.:Reu, Refuth, Zefaram, Aculon, Sachar, Sifaz, Nabi, Suri, Seciur, Falacus, Rafo, Faltia, Zaldefal, Zavis and Arteman, Helifaz. These are the sons of Peleg, and these are their names. And they took wives for themselves from the daughters of Joktan and became fathers
PPhilo4:11of sons and daughters and filled the earth. Now Reu took as his wife Melcha the daughter of Ruth, and she bore to him Serug. And when the day of his delivery came, she said, From him there will be born in the fourth generation one who will set his dwelling on high and will be called perfect and blameless; and he will be the father of nations, and his covenant will not be broken, and his seed
PPhilo4:12will be multiplied forever. And after he became the father of Serug, Reu lived 119 years and became the father of seven sons and five daughters. And these are the names of his sons; Abiel, Obthi, Salma, Dedasal, Zeneza, Accur, Nefes. And these are the names of his daughters:Cedema, Derisa, Seifa, Ferita, Thelia.
PPhilo4:13And Serug lived 29 years and became the father of Nahor. And after he became the father of Nahor, Serug lived 67 years and became the father of four sons and three daughters. And these are the names of the sons; Zela, Zoba, Dica, and PPhilo4:14Fodde. And these are his daughters; Tefila, Oda, Selifa. And Nahor lived 34 years and became the father of Terah. And after he became the father of Terah, Nahor lived 200 years and became the father of eight sons and and five daughters. And these are the names of the males; Recap, Dediap, Berechap, Iosac, Sithal,
PPhilo4:15Nisab, Nadab, Camoel; and his daughters; Esca, Thifa, Bruna, Cene, Etha. And Terah lived 70 years and became the father of Abram and Nahor and Haran. Now Haran became the father of Lot
PPhilo4:16Then those who inhabited the earth began to observe the stars and started to
reckon by them and to make predictions and to have their sons and daughters pass through the fire. But Serug and his sons did not act as these did. And these are the generations of Noah according to their tribes and languages, from which the nations were portioned out on the earth after the Flood.

Chapter five

PPhilo5:1 Then the sons of Ham came and made Nimrod their leader; and the sons of Japheth appointed Fenech their chief; and the sons of Shem came together and made Joktan their leaders. And when these came together, they decided to have the people related to them pass in review and to number them. And while Noah was still alive, all gathered together in one place and lived in accord, and the earth was at peace. Now in the three hundred and fortieth year after Noah’s exit from the ark, after God dried up the flood, the leaders numbered their people.

PPhilo5:2 And Fenech had the sons of Japheth pass in review. The sons of Gomer, all passing by under their captains staffs, were 5,800 in number. Now of the sons of Magog, all passing by under their captains staffs, the number was 6,200. Now the sons of Madai, all passing by under their captains staffs, the number was 5,700 in number. Now the sons of Tubal, all passing by under their captains staffs, were 9,400 in number. And the sons of Meshech, all passing by under their captains staffs, were 5,600 in number. But the sons of Tiras, all passing by under their captains staffs, were 12,300 in number. And the sons of Riphath, those passing by under their captains staffs, were 11,500 in number. But the sons of Togormah, passing by under their captains staffs, were 14,400 in number. Now the sons of Elishah, passing by under their captains staffs, were 14,900 in number. Now the sons of Tarshish, all passing by under their captains staffs, were 12,100 in number. Now the sons of Kittim, all passing by under their captains staffs, were 17,300 in number. But the sons of Dodanim, all passing by under their captains staffs, were 17,700 in number. And the total of the camps of the sons of Japheth, all men of might and all equipped with arms for battle before their leaders, was 142,200, apart from women and children. In the review of Japheth the total number was 142,000.

PPhilo5:3 And Nimrod, himself a son of Ham, had all the sons of Ham pass in review. The sons of Egypt, all passing by under their captains staffs, were found to be 24,800 in number. The sons of Put, all passing by under their captains staffs, were 27,700 in number. And the sons of Canaan, all passing by under their captains staffs, were found to be 32,800 in number. But the sons of Seba, all passing by under their captains staffs, were found to be 4,300 in number. And the sons of Havilah, all passing by under their captains staffs, were found to be 24,300 in number. But the sons of Sabtah, all passing by under their captains staffs, were found to be 25,300 in number. And the sons of Raamah, all passing by under their captains staffs, were found to be 30,600 in number. But the sons of Sabteca, all passing by under their captains staffs, were found to be 46,400 in number. And the total of the camps of the sons of Ham, all men of might and equipped with battle gear before their leaders, were 244,900, apart from women and children.

PPhilo5:4 And Joktan the son of Shem had the sons of Shem pass in review. And the sons of Elam, all passing by under their captains staffs, were 37,000 in number. Now the sons of Asshur, all passing by under their captains staffs, were found to be 78,000 in number. And
the sons of Aram, all passing by under their captains staffs, were found to be 87,400 in number. But the sons of Lud, all passing by under their captains staffs, were found to be 30,600 in number. Now the sons of Arpachshad, all passing by under their captains staffs, were 114,600.
PPhilo5:7 in number. The total number of all of them was 347,600. This was the total of the camps of the sons of Shem. All were distinguished in courage and military discipline before their captains....besides women and children. And these are the generations of Noah taken separately, whose total number altogether was 914,100. And all these were examined while Noah was still alive. And Noah lived 350 years after the flood. And all the days of Noah were 950 years, and he died.

Chapter six
PPhilo6:1 Then all those who had been separated and were inhabiting the earth gathered and dwelt together. And migrating from the east, they found a plain in the land of Babylon; and settling there, each one said to his neighbor, Behold it will happen that we will be scattered every man from his brother and in the last days we will be fighting one another. Now come, let us build for ourselves a tower whose top will reach the heavens, and we will make a name for ourselves and a glory upon the earth. And they said, each to his neighbor, Let us take bricks and let each of us write our names on the bricks and burn them with fire; and whatever will be burned through and through will be used for mortar and brick.
PPhilo6:3 And they took their bricks, all of them except twelve men who would not take them. And these are their names; Abram, Nahor, Lot, Ruge, Tenute, Zaba, Armotat, Jobab, Esar, Abimahel, Saba, Aufin. And the people of that land laid hold of them and brought them to their chiefs and said, These are the men who have gone against our plans and would not walk in our ways. And the leaders said to them, Why were each of you not willing to cast in bricks along with the people of the land? And those men answered saying, We are not casting in bricks, nor are we joining in your scheme. We know the one Lord, and him we worship. Even if you throw us into the fire with your bricks, we will not join you. And the leaders were angered and said, As they have spoken, so do to them. And unless they take part with us in throwing in the bricks, you will have the fire devour them along with your bricks.
PPhilo6:6 And Joktan, who was chief of the leaders, answered, No, but let them be given a period of seven days, and if they repent of their evil plans and are willing to cast in bricks with you, they may live. If not, let it be done and let them be burned then in accord with your judgment. He, however, sought how he might save them from the hands of the people, because he was of their tribe and served God. When this was said, he took them and locked them in the royal household. And when it was evening, the leader commanded that fifty men of might be summoned to him, and he said to them, Go forth and tonight take those men who are locked in my house, and put supplies for them from my household on ten beasts of burden. And bring those men to me, and bring their supplies along with the beasts of burden to the mountains and take care of them there,. And know
PPhilo6:8that, if anyone learns what I have said to you, I will burn you in the fire. And the men went forth and did everything that their chief commanded them. And they brought the men to his house by night, and they took their supplies and put them on the beasts of burden and led them into the mountains as he had commanded.
PPhilo6:9them. And the chief summoned to himself those twelve men and said to them, Be confident and do not fear, for you will not die. For the God in whom you trust is powerful, and therefore be steadfast in him because he will free you and save you. And behold now I have commanded the fifty men who have brought you out here; supplies have already been taken from my household. And they have gone forth into the mountains and are waiting for you in the valley, and I will give you another fifty men who will escort you there. And go, hide yourselves there in the valley; you will have drinking water that flows from the rocks. And stay there for thirty days, until the hatred of the people of this land subsides and until God sends his wrath upon them and destroys them. For I know that the evil plan that they have agreed to carry out will not stand, because their plot is foolish. And when seven days have passed and they seek you out, I will say to them, The door of the jail in which they were locked up was broken down. They went out and escaped by night. And I have sent a hundred men to search after them.
PPhilo6:10And I will distract them from the anger that is upon them. And eleven of the men answered him and said, Your servants have found favor in your eyes,
PPhilo6:11because we are rescued from the hands of these arrogant men. But Abram alone was silent. And the leader said to him, Why do you not answer me, Abram servant of God? Abram answered and said, Behold, today I flee to the mountains. And if I escape the fire, wild beasts will come out of the mountains and devour us; or we will lack food and die of famine; and we will be found fleeing from the people of this land but falling in our sins. And now as he in whom I trust lives, I will not be moved from my place where they have put me. If there be any sin of mine so flagrant that I should be burned up, let the will of God be done. And the leader said to him, May your blood be upon your own head if you are not willing to go forth with these men. Now if you are willing to do so, you will be freed; but if you wish to stay, stay as you wish. And Abram
PPhilo6:12said, I will not go forth, but I will stay here. And the leader took those eleven men and sent another fifty with them and commanded them, saying, You also wait in the mountains for fifteen days with those fifty who were sent on ahead; and afterward come back and say, We have not found them, as i told the former group. And know that if anyone disregards any of these words that I have spoken to you, he will be burned in the fire. And the men went forth. And he took
PPhilo6:13Abram by himself and locked him up again where he had been confined. And after seven days had passed, the people gathered together and said to their leader, Give us back the men who were unwilling to join in our plan, and we will burn them in the fire. And they sent the leaders to bring them out, and they found no one but Abram. And they gathered together with their leaders and said, The men whom you locked up have fled; they have evaded our scheme. And Fenech
PPhilo6:14and Nimrod said to Joktan, Where are the men whom you locked up? But that man said, They have broken out by night. But I have sent a hundred men to search for them
and commanded them that, if they find them, not only should they burn them in the fire but also give their corpses to the birds of the heavens, and so let them destroy them.

And then those men said, This fellow who alone has been found, we will burn him, And they took Abram and brought him to their leaders. And they said to him, Where are those who were with you? And he said, I was sleeping

during the night; when I awoke, I did not find them. And they took him and built a furnace and lit it. And they threw bricks burned with fire into the furnace. And then the leader Joktan with great emotion took Abram and threw him along with the bricks into the fiery furnace. But God caused a great earthquake, and the fire gushing out of the furnace leaped forth in flames and sparks of flame. And it burned all those standing around in sight of the furnace. And all those who were burned in that day were 83,500. But there was not the least injury to Abram from the burning of the fire. And Abram came up out of the furnace, and the fiery furnace collapsed. And Abram was saved and went away to the eleven men who were hidden in the mountains, and he reported to them everything that had happened to him. And they came down with him from the mountains, rejoicing in the name of the Lord. And no one who met them frightened them that day. And they named that place by the name of Abram and in the language of the Chaldeans Deli, which means God.

Chapter seven

And it happened after these events that the people of the land were not turned from their malicious plottings, and they came together again to their leaders and said, The people will not be defeated forever. And now we will come together and build ourselves a city and a tower, that will never be taken away.

And when they had begun to build, God saw the city and the tower that the sons of men were building, and he said, Behold they are one people and have one language for all; but what they have begun to make, neither the earth will put up with it nor will the heavens bear to behold it. And if they are not stopped now I will divide up their languages and scatter them in all regions so that a man will not understand his own brother and no one will hear the language of his neighbor. And I will banish them to the cliffs, and they will build for themselves huts with stalks of straw and will dig caves for themselves and live there like the beasts of the field. And thus they will remain before me all the time so that they will never make such plots again, and I will consider them like a drop of water and liken them to spittle. And to some the end will come by water, but others will be dried up with thirst. And before all these I will choose my servant Abram, and I will bring him out from their land and will bring him into the land upon which my eye has looked from of old, when all those inhabiting the earth sinned in my sight and I brought the water of the flood and I did not destroy it but preserved that land. For neither did the springs of my wrath burst forth in it, nor did my water of destruction descend on it. For there I will have my servant Abram dwell and will establish my covenant with him and will bless his seed and be lord for him as God forever.

Now when the people inhabiting the land had begun to construct the tower, God
divided up their languages and changed their appearances, and a man did not recognize his own brother and no one heard the language of his neighbor. And so it happened that when the builders would order their assistants to bring bricks, those would bring water; and if they demanded water, those would bring straw. And so their plan was frustrated, and they stopped building the city. And the Lord scattered them from there over the face of all the earth. And therefore the name of that place was called Confusion, because there God confused their languages and from there he scattered them over the face of all the earth.

Chapter eight

PPhilo8:1 Now Abram went forth from there and dwelt in the land of Canaan and took with him Lot his nephew and Sarai his wife. And since Sarai was sterile and had not conceived, then Abram took Hagar his maid and she bore him Ishmael. Now

PPhilo8:2 Ishmael became the father of twelve sons. Then Lot separated from Abram and dwelt in Sodom. But Abram lived in the land of Canaan. And the men of Sodom

PPhilo8:3 were very wicked men and great sinners. And God appeared to Abram, saying, To your seed I will give this land, and your name will be called Abraham, and Sarai, your wife, will be called Sarah. And I will give to you from her an everlasting seed, and I will establish my covenant with you. And Abraham knew Sarah, his wife, and she conceived and bore Isaac.

PPhilo8:4 Now Isaac took for himself a wife from Mesopotamia, the daughter of Bethuel who conceived and bore to him Esau and Jacob. Now Esau took for himself as wives Judith the daughter of Beeri and Basemath the daughter of Elon and Oholibamah the daughter of Anah and Mahalath the daughter of Ishmael. And Adah bore him Eliphaz, and the sons of Eliphaz were Teman, Omar, Zepho, Gatam, Kenaz, Amelak. And Judith bore Tenacis, Ietuebemas. Basemath bore Reuel. And the sons of Reuel; Nahath, Zerah, Shammah, Mizzah. And Oholibamah


PPhilo8:6 bore Asher. These are the twelve sons of Jacob and one daughter. And Jacob dwelt in the land of Canaan, and Shechem the son of Hamore the Hurrite raped Dinah his daughter and humiliated her. And the sons of Jacob, Simeon and Levi, went in and killed the whole city of them by the sword; and they took their sister

PPhilo8:7 Dinah and went away from there. And afterward Job took her as a wife and fathered from her fourteen sons and six daughters; that is, seven sons and three daughters before he was struck down with suffering, and afterward seven sons and three daughters when he was healed. And these are their names; Elifac, Esmoe, Diasat, Fias, Diffar, Zellud, Thelon; and his daughters; Meru, Litaz, Zeli. And such as had been the names of the former, so were those of the latter.

PPhilo8:8 Now Jacob and his twelve sons lived in the land of Canaan. And these hated their brother Joseph, whom they delivered into Egypt to Potiphar, the chief of
And afterward the king of Egypt had a dream. And they told him about Joseph and he explained to him the dreams. And after he explained to him the dreams, Pharaoh made him chief over all the land of Egypt. At that time there was a famine over all the land, as Joseph had discerned, and his brothers went down to buy food in Egypt because only in Egypt was there food. And Joseph recognized his brothers, but was not known by them. And he did not deal vengefully with them, and he sent and summoned his father from the land of Canaan; and he went down to him.

And these are the names of the sons of Israel who went down to Egypt with Jacob, each with his own household. The sons of Reuben; Hanoch, Pallu, Hexron, and Carmi. Now the sons of Simeon; Namuel and Jamin and Ohad and Jachin and Shaul the son of the Canaanite woman. Now the sons of Levi; Gershon, Kohath, and Merari. The sons of Judah; Er and Oran, Shelah, Perez, and Zerah. Now the sons of Issachar; Tola and Puvah, Job and Shimron. Now the sons of Zebulon; Sered, Elon and Jahleel. And Dinah their sister fore fourteen sons and six daughters. And these are the generations of the sons that Leah bore to Jacob.

all the sons and daughters being 72. Now the sons of Dan; Hushim. The sons of Naphtali; Betaal, Neemmu, Surem, Opti, Sariel. And these are the generations of Bilah that she bore to Jacob; the total was eight. But the sons of Gad; Sariel, Sua, Visui, Mofar, and Sar their sister the daughter of Seriebel, Melchiel. These are the generations of Zilphah the woman of Jacob that she bore to him,

and all the sons and daughters were ten in number. And the sons of Joseph; Ephraim and Manasseh. But Benjamin fathered Bela, Ashbel, Nanubal, Abocmefec, Utendeus. And these are the persons whom Rachel bore to Jacob, fourteen. And they went down into Egypt and dwelt there 210 years.

Chapter nine

And after Joseph’s passing away, the sons of Israel multiplied and increased greatly. And another king who did not know Joseph arose in Egypt, and he said to his people, Behold that people has multiplied more than we have. Come, let us make a plan against them so they will not multiply more. And the king of Egypt ordered all his people, saying, Every son that is born to the Hebrews, throw into the river; but let their females live. And the Egyptians answered their king, saying, Let us kill their males, and we will keep their females so that we may give them to our slaves as wives. And whoever is born from them will be a slave and will serve us. And this is what seemed wicked before the Lord.

Then the elders of the people gathered the people together in mourning, and they mourned and groaned saying, The wombs of our wives have suffered miscarriage; our fruit is delivered to our enemies. And now we are lost, and let us set up rules for ourselves that a man should not approach his wife lest the fruit of their wombs be defiled and our offspring serve idols. For it is better to die without sons until we know what God may do.

And Amran answered and said, It will sooner happen that this age will be ended forever or the world will sink into the immeasurable deep or the heart of the abyss will touch the stars than that the race of the sons of Israel will be ended. And there will be fulfilled the covenant that God established with Abraham when he said, Indeed your sons will dwell in a
land not their own and will be brought into bondage and afflicted 400 years. And behold from the time when the word of God that he spoke to Abraham was spoken, there are 350 years; from the time PPhilo9:4 when we became slaves in Egypt, there are 130 years. Now therefore I will not abide by what you decree, but I will go in and take my wife and produce sons so that we may be made many on the earth. For God will not abide in his anger, nor will he forget his people forever, nor will he cast forth the race of Israel in vain upon the earth; nor did he establish a covenant with our fathers in vain; and PPhilo9:5 even when we did not yet exist, God spoke about these matters. Now therefore I will go and take my wife, and I will not consent to the command of the king; and if it is right in your eyes, let us all act in this way. For when our wives conceive, they will not be recognized as pregnant until three months have passed, as also our mother Tamar did. For her intent was not fornication, but being unwilling to separate from the sons of Israel she reflected and said, It is better for me to die for having intercourse with my father-in-law than to have intercourse with gentiles. And she hid the fruit of her womb until the third month. For then she was recognized. And on her way to be put to death, she made a declaration saying, He who owns this staff and this signet ring and the sheepskin from him PPhilo9:6 I have conceived. And her intent saved her from all danger. Now therefore let us also do the same. And when the time of giving birth has been completed, we will not cast forth the fruit of our womb (if we are able). And who knows if God will be provoked on account of this so as to free us from our humiliation? PPhilo9:7 And the strategy that Amram thought out was pleasing before God. And God said, Because Amram’s plan is pleasing to me, and he has not put aside the covenant established between me and his fathers, so behold now he who will be born from him will serve me forever, and I will do marvelous things in the house of Jacob through him and I will work through him signs and wonders for my people that I have not done for anyone else; and i will act gloriously among them PPhilo9:8 and proclaim to them my ways. And I, God, will kindle for him my lamp that will abide in him, and I will show him my covenant that no one has seen. And I will reveal to him my Law and statutes and judgments, and i will burn an eternal light for him, because I thought of him in the days of old, saying, My spirit will not be a mediator among these men forever, because they are flesh and their days will be 120 years.

PPhilo9:10 And Amram of the tribe of Levi went out and took a wife from his own tribe. When he had taken her, others followed him and took their own wives. And this PPhilo9:10 man had one son and one daughter, their names were Aaron and Miriam. And the spirit of God came upon Miriam one night, and she saw a dream and told it to her parents in the morning, saying I have seen this night, and behold a man in a linen garment stood and said to me, Go and say to your parents; Behold he who will be born from you will be cast forth into the water, likewise through him the water will be dried up. And I will work signs through him and save my people, and he will exercise leadership always. And when Miriam told of her dream, her parents did not believe her.

PPhilo9:11 The strategy of the king of Egypt, however, prevailed against the sons of Israel, PPhilo9:12 and they were humiliated and worn down in making bricks. Now Jochebed
conceived from Amram and hid him in her womb for three months. For she could not
conceal him any longer, because the king of Egypt appointed local chiefs who, when the
Hebrew women gave birth, would immediately throw their male children into the river. And
she took her child and made for him an ark from
PPhilo9:13the bark of a pine tree and placed the ark at the bank of the river. Now that
PPhilo9:14child was born in the covenant of God and the covenant of the flesh. And when
they had cast him forth, all the elders gathered and quarreled with Amram, saying, Are not
these our words that we spoke, It is better for us to die without having sons than that the fruit
of our womb be cast into the waters? And Amram did
PPhilo9:15not listen to those who were saying these words. Now Pharoah’s daughter came
down to bathe in the river, as she had seen in dreams, and her maids saw the ark. And she
sent one, and she fetched and opened it. And when she saw the boy and while she was
looking upon the covenant (that is, the covenant of the flesh),
PPhilo9:16 she said, It is one of the Hebrew children. And she took him and nursed him. And
he became her own son, and she called him by the name Moses. But his mother called him
Melchiel. And the child was nursed and became glorious above all other men, and through
him God freed the sons of Israel as he had said.

Chapter ten
PPhil10:1Now when the king of the Egyptians died, another king rose up and afflicted all the
people of Israel. But they cried out to the Lord, and he heard them. And he sent Moses and
freed them from the land of the Egyptians. God also sent upon them ten plagues and struck
them down. Now these were the plagues; that is, blood and frogs, and all manner of beasts
and hail and the death of cattle, and locusts and gnats and darkness that could be felt and the
death of the firstborn.
PPhil10:2And while they were going forth from there and setting out, the heart of the
Egyptians hardened once more, and they continued to praise them and found them by the
Red Sea. And the sons of Israel cried out to their Lord and said to Moses, saying, Behold
now the time of our destruction has come. For the sea is ahead of us, and the throng of
enemies is behind us, and we are in the middle. Is it for this that god has brought us forth, or
are these the covenants that he established with our fathers, saying, To your seed will I give
the land in which you dwell that now he might do with us whatever is pleasing in his sight?
PPhil10:3Then in considering the fearful situation of the moment, the sons of Israel were
split in their opinions according to three strategies. For the tribe of Reuben and the tribe of
Issachar and the tribe of Zebulun and the tribe of Simeon said, Come, let us cast ourselves
into the sea. For it is better for us to die in the water than to be killed by our enemies. But the
tribe of Gad and the tribe of Asher and the tribe of Dan and that of Naphtali said, No, but let
us go back with them; and if they are willing to spare our lives, we will serve them. But the
tribe of Levi and the tribe of Judah and that of Joseph and the tribe of Benjamin said, Not so,
but let us take up our weapons and fight with them, and God will be
PPhil10:4with us. And Moses cried out to the Lord and said. Lord God of our fathers, did not
you say to me, Go and tell the sons of Israel, God has sent me to you? And now behold you
have brought your people to the edge of the sea,
PPhil 10:5 and the enemy has pursued them; but you, Lord, remember your name. And God said, Why have you cried out to me? Lift up your rod and strike the sea, and it will be dried up. And when Moses did all this, God rebuked the sea and the sea was dried up. And the seas of water piled up and the depths of the earth were visible, and the foundations of the world were laid bare by the fearful din.

PPhil 10:6 of God and by the breadth of the anger of the Lord. And Israel passed through the middle of the sea on dry ground. And the Egyptians saw this and continued following them. And God hardened their perception, and they did not know that they were entering the sea. And while the Egyptians were in the sea, God again commanded the sea and said to Moses, Strike the sea yet once more. And he did so. And the Lord commanded the sea, and it started flowing again and covered the Egyptians and their chariots and horsemen.

PPhil 10:7 Now he led his people out into the wilderness; for forty years he rained down for them bread from heaven and brought quail to them from the sea and brought froth a well of water to follow them. Now with a pillar of cloud he led them by day, and with a pillar of fire he gave them light by night.

Chapter eleven
PPhil 11:1 And in the third month after the sons of Israel had gone forth from the land of Egypt, they came into the wilderness of Sinai, and God remembered his words and said, will give a light to the world and illumine their dwelling places and establish my covenant with the sons of men and glorify my people above all nations. For them I will bring out the eternal statutes that are for those in the

PPhil 11:2 light but for the ungodly a punishment. And he said to Moses. Behold I will call you tomorrow; be prepared and tell my people, For three days let no man approach his wife, and on the third day I will speak to you and to them. And afterward you will come up to me, and I will put my words in your mouth, and you will enlighten my people, for I have given an everlasting Law into your hands and by this I will judge the whole world. For this will be a testimony. For even if men say, We have not known you, and so we have not served you, therefore

PPhil 11:3 I will make a claim upon them because they have not learned my Law. And Moses did what God commanded him, and he consecrated the people and said to them, Be prepared on the third day, because after three days God will establish his covenant with you. And the people were consecrated.

PPhil 11:4 And on the third day there were claps of thunder and the brightness of lightning, and the sound of trumpets sounded aloud. Terror came upon all the people who

PPhil 11:5 were in the camp. And Moses brought the people out before God. And behold the mountains burned with fire, and the earth quaked, and the hills were disturbed, and the mountains were rolled about, and the abysses boiled, and every habitable place was shaken, and the heavens were folded up, and the clouds drew up water, and flames of fire burned, and thunderings and lightnings were many, and winds and storms roared, the stars gathered together, and angels ran on ahead, until God should establish the Law of his eternal covenant with the sons of Israel and give his eternal commandments that will not pass away.

PPhil 11:6 And then the Lord spoke to his people all these words, saying, I am the Lord your
God who led you forth from the land of Egypt, from the house of slavery. You shall not make for yourselves graven gods; neither shall you make any abominable image of the sun and moon or of any of the ornaments of heaven; nor shall you make a likeness of any of the things that are upon the earth or of those things that crawl in the water or upon the earth. I am the Lord your God, a jealous God and visiting until the third and fourth generation the sins of them that sleep on the living sons of the ungodly if they will walk in the ways of their parents, but acting mercifully for a thousand generations to those who love me.

PPhil 11:7 and keep my commandments. You shall not take the name of the Lord your God in vain, lest my ways be made empty. For God detests him who takes his name in vain. Take care to sanctify the sabbath day. Work for six days, but the seventh day is the sabbath of the Lord. You shall not do any work on it, you and all your help, except to praise the Lord in the assembly of the elders and to glorify the Mighty One in the council of the older men. For in six days the Lord made the heaven and the earth and the sea and all things that are in them and all the world and the uninhabitable wilderness and all things that labor and all the order of heaven. And God rested on the seventh day. Therefore, God sanctified the seventh day because he rested on it. Love your father and your mother, and you shall honor them, and then your light will rise. And I will command the heaven, and it will give forth its rain, and the earth will give back fruit more quickly. And you will live many days and dwell in your land, and you will not be without sons.

PPhil 11:9 for your seed will not be lacking in people to dwell in it. You shall not commit adultery, because your enemies did not commit adultery against you, but you came forth with a high hand. You shall not kill, because your enemies had power over you so as to kill you, but you saw their death. You shall not be a false witness against your neighbor, speaking false testimony, lest your guardians speak false testimony against you. You shall not covet your neighbor’s house or what he has, lest others should covet your land.

PPhil 11:14 And when the Lord ceased speaking, the people were very much afraid, because they saw the mountain burning with torches of fire. And they said to Moses, You speak to us, but do not let God speak to us lest perhaps we die. For behold today we know that God speaks to a man face to face and that man may live. And now we have recognized that the earth has borne the voice of God with quaking. And Moses said to them. Do not fear, For God has come to test you that you yourselves should come to fear him so that you will not sin.

PPhil 11:15 And all the people stood far off, but Moses drew near the cloud, knowing that God was there. And then God told him his statutes and his judgments, and he detained him forty days and forty nights. And there he commanded him many things and showed him the tree of life from which he cut off and took and threw into Marah, and the water of Marah became sweet. And it followed them in the wilderness forty years and went up to the mountain with them and went down into the plains. And he commanded him about the tabernacle and the ark of the Lord and about the sacrifice of burnt offerings and incense and about setting up the table and the candlestick and about the laver and its basin and about the
ephod and the breastplate and about the precious stones, so that the sons of Israel might make these things. And he showed him their likeness in order that he might make them according to the pattern that he had seen. And he said to him, Make me a sanctuary, and the tent of my glory will be among you.

Chapter twelve

PPhil 12:1And Moses came down. And when he had been bathed with invisible light, he went down to the place where the light of the sun and the moon are; and the light of his face surpassed the splendor of the sun and moon, and he did not even know this. And when he came down to the sons of Israel, they saw him but did not recognize him. But when he spoke, then they recognized him. And this was like what happened in Egypt when Joseph recognized his brothers but they did not recognize him. And afterward, when Moses realized that his face had become glorious, he made a veil for himself with which to cover his face.

PPhil 12:2And while he was on the mountain, the heart of the people was corrupted, and they gathered together to Aaron, saying, Make gods for us whom we may serve, as the other nations have, because that Moses through whom wonders were done before our eyes has been taken away from us. And Aaron said to them, Be patient. For Moses will come, and he will bring judgment near to us and will illumine the Law for us and will explain from his own mouth the Law of God.

PPhil 12:3and set up rules for our race. And while he was speaking, they did not heed him, so that the word spoken in the time when the people sinned by building the tower might be fulfilled, when God said, And now unless I stop them, everything that they will propose to do they will dare, and even worse. But Aaron, fearful because the people were very strong, said to them, Bring us the earrings of your wives. And each man asked his wife, and they gave them immediately. And they cast them into the fire, and they were fashioned into shape, and out came a molten calf.

PPhil 12:4And the Lord said to Moses, Hurry away from here, because the people have been corrupted and have turned aside from my ways that I commanded them. Are the promises that I promised to your fathers when I said to them, To your seed I will give the land in which you dwell - are they at an end? For behold the people have not even entered the land yet and now even have the Law with them, and they have forsaken me. And indeed I know that if they had entered that land, even greater iniquities would have been done. And now I too will forsake them, and I will turn again and make peace with them so that a house may be built for me among them, a house that will be destroyed because they will sin against me. And the race of men will be to me like a drop from a pitcher and will be reckoned like spittle.

PPhil 12:5And Moses hurried down and saw the calf. And he looked at the tablets and saw that the writing was gone, and he hurried to break them. And his hands were opened, and he became like a woman bearing her firstborn who, when she is in labor, her hands are upon her chest and she has no strength to help herself.

PPhil 12:6bring forth. And after one hour he said to himself, Will bitterness win the day always, or will evil prevail forever? And now I will rise up and gird my loins, because even if they have sinned, what was declared to me above will not be in vain. And he arose and broke the calf and cast it into the water and made the
people drink of it. And it anyone had it in his will and mind that the calf be made, his tongue was cut off; but if he had been forced by fear to consent, his face shone.

PPhil 12:8 And then Moses went up to the mountain and prayed to the Lord, saying, Behold now, you O God, who have planted this vine and set its roots into the abyss and stretched out its shoots to your most high seat, look upon it in this time, because that vine has lost its fruit and has not recognized its cultivator. And now, if you are angry at your vine and you uproot it from the abyss and dry up its shoots from your most high and eternal seat, the abyss will come no more to nourish it, nor will your throne come to cool that vine of yours that you have burned up. For you are he who is all light; and you have adorned your house with precious stones and gold; and you have sprinkled your house with perfumes and spices and balsam wood and cinnamon and roots of myrrh and costum; and you have filled it with various foods and the sweetness of various drinks. Therefore, if you do not have mercy on your vine, all things, Lord, have been done in vain, and you will not have anyone to glorify you. For even if you plant another vine, this one will not trust you, because you have destroyed the former one. For if you indeed forsake the world, then who will do for you what you say as God? And now let your anger be restrained from your vine; rather let what was said previously by you and what still must be said be done, and do not let your labor be in vain, and do not let your inheritance be pulled apart in humiliation.

PPhil 12:9 And God said to him, Behold I have been made merciful according to your words. Therefore cut two stone tablets for yourself from the same place where you cut the former ones, and rewrite on them the commandments that were on the first ones.

Chapter thirteen
PPhil 13:1 And Moses hastened and did everything that God commanded him. And he went down and made the tent of meeting and its vessels and the ark and the lamp and the table and the altar of holocausts and the altar of incense and the ephod and the breastplate and the precious stones and the laver and the basins and everything that was shown to him. And he arranged all the vestments of the priests, the belt and the robe and the headdress and the golden plate and the holy crown. And the oil for anointing priests and the priests themselves he consecrated.

PPhil 13:2 And when all this was done, the cloud covered them all. Then Moses called to the Lord, and God spoke to him from the tent of meeting, saying, This is the law of the altar, according to which you will sacrifice to me and pray for your own souls. Now regarding what you will offer to me, from cattle offer the calf and the sheep and the goat, but from the birds the turtledove and the dove.

PPhil 13:3 And if there be leprosy in your land and the leper be cleansed, they will take for the Lord two live chicks and cedarwood and hyssop and scarlet; and he will approach the priest, and he will kill one chick but keep the other alive. And he will give orders to the leper in all the matters that I have commanded in my Law.

PPhil 13:4 And when the times appointed for you come around, you will acknowledge me as holy on the festival day and rejoice before me on the festival of the unleavened bread and set before me the bread, celebrating the festival as a memorial, because on that day you went forth from the land of Egypt. And on the
festival of weeks you will set before me bread and make me an offering for
PPhil 13:6your fruits. Now the feast of trumpets will be an offering for your watchers. In as
much as I watched over creation, may you also be mindful of all the earth. At the beginning
of those days, when you present yourselves, I will declare the number of those who are to die
and who are to be born. A fast of mercy you will fast for me for your own souls, so that the
promises made to your fathers may
PPhil 13:7be fulfilled. And celebrate for me the festival of the booth, and you will take for
me the beautiful branch of the tree and the palm branch and the willow and the cedar and
branches of myrtle. And I will remember the whole earth with rain, and the measure of the
seasons will be established, and I will fix the stars and command the clouds, and the winds
will resound, and lightning bolts will rush about, and there will be a thunderstorm. And this
will be an everlasting sign; and the nights will yield dew, as I said after the flooding of the
earth.
PPhil 13:8Then he gave him the command regarding the year of the lifetime of Noah, and he
said to him, These are the years that I ordained after the weeks in which I visited the city of
men, at which time I showed them the place of creation and the serpent. And he said, This is
the place concerning which I taught the first man, saying, If you do not transgress what I
have commanded you, all things will be subject to you. But that man transgressed my ways
and was persuaded by his wife; and she was deceived by the serpent. And then death was
ordained
PPhil 13:9for the generations of men. And the Lord continued to show him the ways of
paradise and said to him. These are the ways that men have lost by not walking in them,
because they have sinned against me.
PPhil 13:10And the Lord commanded him regarding the salvation of the souls of the people
and said, If they will walk in my ways, I will not abandon them but will have mercy on them
always and bless their seed; and the earth will quickly yield its fruit, and there will be rains
for their advantage, and it will not be barren. But I know for sure that they will make their
ways corrupt and I will abandon them, and they will forget the covenants that I have
established with their fathers; but nevertheless I will not forget them forever. For they will
know in the last days that on account of their own sins their seed has been abandoned,
because I am faithful in my ways.
Chapter fourteen
PPhil 14:1Then God said to him, Make pass in review my people from twenty years and up
to forty years so that I may show your tribes what I declared to your fathers in a foreign land,
because from the fiftieth part I raised them up from the
PPhil 14:2land of Egypt, but forty-nine parts died in the land of Egypt. When you make them
stand and pass in review, write down their number until I fulfill all that I have spoken to their
fathers and until I set them firmly in their won land; for not a single word from what I have
spoken to their fathers will I renege on, from those that I said to them; Your seed will be like
the stars of heaven in multitude. By number they will enter the land, and in a short time they
will become without number.
PPhil 14:3And the Moses came down and numbered them, and the number of the people was
604,550. But he did not number the tribe of Levi with them, because so it was commanded
him. But he did number those who were above fifty years, whose number was 47,300. Moreover, he numbered those who were below twenty years, and their number was 850,850. And he numbered over the tribe of Levi, and the whole number of them was 100,200. And the whole number of the sons of Israel was 1,620,900. And Moses declared their number to God, and God said to him, These are the words that I spoke to their fathers in the land of Egypt, and I established the number of 210 years for all who saw my wonders; and the number of all of them was 9,295,000 men apart from women. And I put to death the whole crowd of them because they did not believe in me. And the fiftieth part of them was left, and I consecrated them to myself. Therefore I command each generation of my people that they should give to me tithes from their fruits, to be before me as a memorial of how many hardships I have removed from them.

And when Moses descended and declared these matters to the people, they mourned and lamented; and they dwelt in the wilderness for two years.

Chapter fifteen

And Moses sent twelve men as spies to spy out the land, for so it was commanded him. When they went up and spied out the land, they returned to him and brought back fruits from the fruits of the land. And they troubled the heart of the people, saying, You cannot inherit the land, because it has been locked up with iron bars by its mighty men. Yet two men of the twelve did not speak in this way, but said, Just as hard iron can overcome the stars, or as weapons conquer lightning, or thunder is shut off by the arrows of men, so can these men fight against the Lord. For they saw as they went up that the lightnings from the stars shone forth and claps of thunders resounding with them followed. And these are their names; Caleb the son of Jephunneh, son of Beri, son of Batuel, son of Galifa, son of Cenen, son of Selumin, son of Selon, son of Judah. The second was Joshua son of Nun, son of Eliphat, son of Gal, son of Nefelien, son of Emon, son of Saul, son of Dabra, son of Ephraim, son of Joseph.

But the people did not listen to the voice of these two. Rather, they were very disturbed and said, Are these the words that God spoke to us, saying, I will bring you into a land flowing with milk and honey? And how does he now bring us up so that we should fall upon the sword and our wives be taken into captivity?

And when they said these words, suddenly the glory of God appeared, and he said to Moses, So, do the people continue not to listen to me at all? Behold now the plan of action that has issued from me will not be in vain. I will send the angel of my wrath upon them to afflict their bodies with fire in the wilderness. But I will command my angels who watch over them not to intercede for them; for their souls I will shut up in the chambers of darkness, and I will tell my servants, their fathers, Behold this is the seed to which I have spoken, saying Your seed will stay a while in a land not its own, and I will judge the nation whom it will serve. And I fulfilled my words and made their enemies melt away and set the angels beneath their feet and placed the cloud as the covering for their head. And I commanded the sea, and when the abyss was divided before them, walls of water stood forth. And there was never anything like this event.
since the day I said, Let the waters under the heaven be gathered together into one place, until this day. And I brought them forth, but I killed their enemies. And I brought them before me to Mount Sinai, and I bent the heavens and came down to kindle a lamp for my people and to establish laws for creation. And I taught them to make sanctuaries for me that I might swell in them, but they abandoned me and did not believe my words, and their mind grew weak. And now behold the days will come, and I will do to them as they wished, and I will cast forth their bodies in the wilderness.

PPhil 15:7 And Moses said, before you took the seed from which you would make man upon the earth, was it I who did establish their ways? Therefore let your mercy sustain us until the end, and your fidelity for length of days; for unless you had mercy, who would ever be born?

Chapter sixteen

PPhil 16:1 In that time he commanded that man about the tassels. And then Korah and two hundred men with him rebelled and said, Why is an unbearable law imposed upon us?
PPhil 16:2 And God was angry and said, I commanded the earth, and it gave me man; and to him two sons were born first of all, and the older rose up and killed the younger, and the earth quickly swallowed up his blood. But I drove Cain out and cursed the earth and spoke to the parched land, saying, You will swallow up
PPhil 16:3 blood no more. And now the thoughts of men are very corrupt; behold I command the earth, and it will swallow up body and soul together. And their dwelling place will be in darkness and the place of destruction; and they will not die but melt away until I remember the world and renew the earth; And then they will die and not live, and their life will be taken away from the number of all men. And hell will no longer spit them back, and their destruction will not be remembered, and their passing will be like that of those tribes of nations of whom I said, I will not remember them, that is, the camp of the Egyptians and the race that I destroyed with the water of the flood, And the earth will swallow them up, and I will do no more.
PPhil 16:4 And though Moses was speaking all these words to the people, Korah and his men were still defiant. And Korah sent for his seven sons, who had not joined
PPhil 16:5 with him in the plot, to be summoned. But they answered him, saying, Just as a painter does not produce a work of art unless he has been instructed beforehand, so we have received the Law of the Most Powerful that teaches us his ways; and we will not enter them except to walk in them. Our father has not begotten us, but the Most Powerful has formed us. And now if we walk in his ways, we will be his sons. But if you are unbelieving, go your own way. And they did not come up to him.
PPhil 16:6 And after this the earth was opened before them. And his sons sent to him, saying, If your madness is still upon you, who will help you in the day of your destruction? And he did not heed them. And the earth opened its mouth and swallowed up them and their households. And four times the foundation of the earth was shaken so as to swallow up the men as it had been commanded. And
PPhil 16:7 after this, Korah and his group cried out until the earth became solid again. Now the assembly of the people said to Moses, We cannot stay around this place where Korah and his group cried out until the earth became solid again. Now the assembly of the people said to Moses, We cannot stay around this place where Korah and his men were swallowed up,
And he said to them, Take up your tents from round about them; do not be joined in their sins. And so they did.

Chapter seventeen
PPhil 17:1 And then the identity of the priestly family was revealed by the selection of one tribe. And it was told to Moses. Take for the twelve tribes one rod apiece and put them in the tent of meeting. And then to whomever my glory shall have spoken, the rod of that one will flower and I will take away the murmuring from my people. And Moses did so, and he deposited the twelve rods. And the rod of Aaron sprouted and flowered and yielded seed of almonds. Now that which happened then was like what Israel did while he was in Mesopotamia with Laban the Syrian when he took almond rods and put them at the cisterns of water; and the flocks came to drink and were divided among the peeled rods, and they brought forth white and speckled and many-colored kids. So the assembly of the people was like the flock of sheep. And as the flocks brought forth according to the almond rods, so the priesthood was established through almond rods.

Chapter eighteen
PPhil 18:1 In that time, Moses killed Sihon and Og, the kings of the Amorites, and he handed over all their land to his own people, and they dwelled in it. Now Balak was king of Moab and was living opposite them, and he was very much afraid, And he sent to Balaam the son of Beor, the interpreter of dreams, who lived in Mesopotamia, and commanded him, saying, Behold I know that in the reign of my father Zippor, when the Amorites fought him, you cursed them and they were handed over before him. And now come and curse this people, because they are too many for us, and I will do you great honor. And Balaam said, Behold this has given pleasure to Balak, but he does not know that the plan of God is not like the plan of man. Now he does not realize that the spirit that is given to us is given for a time. But our ways are not straight unless God wishes it. And now wait here, and I will see what the Lord may say to me this night.

PPhil 18:4 And God said to him by night, Who are the men who have come to you? And Balaam said, Why, Lord, do you try the human race? They cannot endure it, because you know well what is to happen in the world, even before you founded it. And now enlighten your servant if it be right to go forth with them.

PPhil 18:5 And he said to him, Is it not regarding this people that I spoke to Abraham in a vision, saying, Your seed will be like the stars of heaven, when I lifted him above the firmament and showed him the arrangements of all the stars? And I demanded his son as a holocaust. And he brought him to be placed on the altar, but I gave him back to his father and, because he did not refuse, his offering was acceptable before me, and on account of his blood I chose them. And then I said to the angels who work secretly, Did I not say regarding this, I will reveal everything I am doing to Abraham and to Jacob his son, the third one whom I called firstborn, who, when he was wrestling in the dust with the angel who was in charge of hymns, would not let him go until he blessed him, And do you propose to go forth with them
to curse whom I have chosen? But if you curse them, who will be there to bless you?

Phil 18:7 And Balaam arose in the morning and said, Be on your way, because God does not wish me to come with you. And they set out and told Balak what was said by Balaam. And Balak again sent other men to Balaam, saying, Behold I know that when you offer holocausts to God, God will be reconciled with men. And now ask even still more from your Lord and beg with as many holocausts as he wishes. But if he should be propitiated regarding my evil deeds, you will

Phil 18:8 have your reward and God will receive his offerings. And Balaam said to them, Behold the son of Zippor is looking around and does not recognize that he dwells among the dead. And now wait here this night, and I will see what God may say to me. And God said to him, Go with them, and your way will be a stumbling block, and that Balak will go to ruin. He rose in the morning and set

Phil 18:9 out with them, And his she-ass came by way of the wilderness and saw an angel and lay down beneath him. And he opened Balaam’s eyes, and he saw the angel and adored him on the ground. And the angel said to him, Hurry and be gone, because whatever you say will come to pass for him.

Phil 18:10 And he came into the land of Moab and built an altar and offered sacrifices. And when he saw part of the people, the spirit of God did not abide in him. And he took up his discourse and said, Behold, Balak brought me to the mountain, saying, Come, run into the fire of those men, What fire the waters will not extinguish, I cannot resist; but the fire that consumes water, who will resist that? And he said to him, It is easier to take away the foundations and the topmost part of the earth and to extinguish the light of the sun and to darken the light of the moon than for anyone to uproot the planting of the Most Powerful or to destroy his vine. And he did not know that his consciousness was expanded so as to

Phil 18:11 hasten his own destruction. For behold I see the heritage that the Most Powerful has shown me by night. And behold the days will come, and Moab will be amazed at what is happening to it because Balak wished to persuade the Most Powerful with gifts and to buy a decision with money. Should you not have asked about what he sent upon Pharoah and his land because he wished to reduce them to slavery? Behold an overshadowing and highly desirable vine, and who will be jealous because it does not wither? But if anyone says to himself that the Most Powerful has labored in vain or has chosen them to no purpose, behold now I see the salvation and liberation that will come upon them. I am restrained in my speech and cannot say what I see with my eyes, because there is little left of the holy spirit that abides in me. For I know that, because I have been persuaded by

Phil 18:12 Balak, I have lessened the time of my life. And behold my remaining hour. Behold again I see the heritage and the dwelling place of this people. And its light will shine more brilliantly than the splendor of lightning, and its course will be swifter than that of an arrow. And the time will come and Moab will groan, and those serving Chemosh who have plotted these things against them will be made weak. But I will gnash my teeth, because I have been led astray and have transgressed what was said to me by night. And my prophecy will remain public, and my words will live on. And the wise and understanding will remember my words that, when I cursed, I perished, but though I blessed, I was not blessed. On saying these words he grew silent. And Balak said, Your God has cheated you of many
PPhil 18:13 And then Balaam said to him, Come and let us plan what you should do to them. Pick out the beautiful women who are among us and in Midian, and station them naked and adorned with gold and precious stones before them. And when they see them and lie with them, they will sin against their Lord and fall into your hands; for otherwise you cannot fight against them. And on saying this, Balaam turned away and returned to his place. And afterward the people were seduced after the daughters of Moab. For Balak did everything that Balaam had showed him.

Chapter nineteen

PPhil 19:1 And in that time Moses killed the nations and gave half their spoils to the people. And he began declaring to them the words of the Law that God had spoken to them on Horeb. And he spoke to them, saying, Behold I am to sleep with my fathers and will go to my people. But I know that you will rise up and forsake the words established for you through me, and God will be angry at you and abandon you and depart from your land. And he will bring upon you those who hate you, and they will rule over you, but not forever, because he will remember the covenant that he established with your fathers. But then you and your sons and all your generations will rise up after you and lament the day of my death and say in their heart, Who will give us another shepherd like Moses or such a judge for the sons of Israel to pray always for our sins and to be heard for out iniquities? Now I call to witness against you today heaven and earth (for heaven will hear this, and earth will know it with its ears) that God has revealed the end of the world so that he might establish his statutes with you and kindle among you an eternal light. And you will remember, you wicked ones; for when I spoke to you, you answered saying, All that God has said to us, we will do and hear. But if we transgress or grow corrupt in our ways, you will recall this as a witness against us, and he will cut us off. But know that you have eaten the bread of angels for forty years. And now behold I bless your tribes before my end comes. But you, acknowledge my toil that I have toiled for you from the time you went up from the land of Egypt.

PPhil 19:5 On his saying these words, God spoke to him a third time, saying, Behold you are going forth to sleep with your fathers. But this people will rise up and not seek me, and they will forget my Law, by which I have enlightened them, and I will abandon their seed for a time. Now I will show you the land before you die, but you will not enter it in this age lest you see the graven images with which this people will start to be deceived and led off the path. I will show you the place where they will serve me for 740 years. And after this it will be turned over into the hands of their enemies, and they will destroy it, and foreigners will encircle it. And it will be on that day as it was on the day I smashed the tablets of the covenant that I drew up for you on Horeb; and when they sinned, what was written on them flew away. Now that day was the seventeenth day of the fourth month.

PPhil 19:8 And Moses ascended Mount Abarim as God had commanded him, and he prayed saying, Behold I have completed my lifetime; I have completed 120 years. And now I ask,
May your mercy with your people and your pity with your heritage, Lord, be established; and may your long-suffering in your place be

PPhil 19:9 upon the chosen race because you have loved them before all others. And you know that I was a shepherd. And when I fed the flock in the wilderness, I brought them to your mountain Horeb and then I was afraid and turned my face. And you sent me to them and you freed them from Egypt, but their enemies you drowned in the water. And you gave them the Law and statutes in which they might live and enter as sons of men. For who is the man who has not sinned against you? And unless your patience abides, how would your heritage be established, if you were not merciful to them? Or who will yet be born without sin? Now you will correct them for a time, but not in anger.

PPhil 19:10 Then the Lord showed him the land and all that is in it and said, This is the land that I will give to my people. And he showed him the place from which the clouds draw up water to water the whole earth, and the place from which the river takes its water, and the land of Egypt, and the place in the firmament from which only the holy land drinks. And he showed him the place from which the manna rained upon the people, even unto the paths of paradise. And he showed him the measurements of the sanctuary and the number of sacrifices and the signs by which they are to interpret the heaven. And he said, These are what are

PPhil 19:11 prohibited for the human race because they have sinned against me. And now your staff with which these signs were performed will be a witness between me and my people. And when they sin, I will be angry with them but I will recall your staff and spare them in accord with my mercy. And your staff will be before me as a reminder all the days, and it will be like the bow with which I established my covenant with Noah when he went forth from the ark, saying, I will place my bow in the cloud, and it will be for a sign between me and men that never

PPhil 19:12 again will the flood water cover all the earth. Now I will take you from here and glorify you with your fathers, and I will give you rest in your slumber and bury you in peace. And all the angels will mourn over you, and the heavenly hosts will be saddened. But neither angel nor man will know your tomb in which you are to be buried until I visit the world. And I will raise up you and your fathers from the land of Egypt in which you sleep and you will come together

PPhil 19:13 and dwell in the immortal dwelling place that is not subject to time. But this heaven will be before me like a fleeting cloud and passing like yesterday. And when the time draws near to visit the world, I will command the years and order the times and they will be shortened, and the stars will hasten and the light of the sun will hurry to fall and the light of the moon will not remain; for I will hurry to raise up you who are sleeping in order that all who can live may dwell in the place of sanctification I showed you.

PPhil 19:14 And Moses said, If I can make another request of you, Lord; according to your great mercy by not angry with me, but show me what amount of time has

PPhil 19:15 passed and how much remains. And he said to him, There is honey, the topmost peak, the fullness of a moment, and the drop of a cup; and time has fulfilled all things, For four and a half have passed, and two and a half remain.

PPhil 19:16 And when Moses heard this, he was filled with understanding and his appearance
became glorious; and he died in glory according to the word of the Lord, and he buried him as he had promised him. And the angels mourned at his death, and the lightnings and the torches and the arrows went all together before him. And in that day the hymn of the heavenly hosts was not sung because of the passing of Moses, nor was there such a day from the one on which the Lord made man upon the earth, nor shall there be such forever, that the hymn of the angels should stop on account of men; because he loved him very much. And he buried him with his own hands on a high place and in the light of all the world.

Chapter twenty
PPhil 20:1 And in that time God established his covenant with Joshua the son of Nun, who was left from the men who had spied out the land; for the lot went forth upon them that they should not see the land because they had spoken badly about
PPhil 20:2 it, and on account of this that generation died. Then God said to Joshua the son of Nun, Why do you mourn and why do you hope in vain that Moses yet lives? And now you wait to no purpose, because Moses is dead. Take his garments of wisdom and clothe yourself, and with his belt of knowledge gird your loins, and you will be changed and become another man. Did I not speak on your behalf to Moses my servant, saying, This one will lead my people after you, and into his hand I will deliver the kings of the Amorites?
PPhil 20:3 And Joshua took the garments of wisdom and clothed himself and girded his loins with the belt of understanding. And when he clothed himself with it, his mind was afire and his spirit was moved, and he said to the people, Behold the first generation has died in the wilderness because they have spoken against their God. And behold now, all you leaders, know today that if you proceed in the
PPhil 20:4 ways of your God, your paths will be made straight. But if you do not heed his voice and you become like your fathers, your affairs will be spoiled and you yourselves will be crushed and your name will perish from the earth. And where will the words be that God spoke to your fathers? For even if the gentiles say, Perhaps God has failed, because he has not freed his people - nevertheless they will recognize that he has not chosen for himself other peoples and done great wonders with them, then they will understand that the Most Powerful does not respect persons; but because you sin through pride, so he took away his power from you and subdued you. And now rise up and set your heart to walk in the
PPhil 20:5 ways of your Lord, and he will guide you. And the people said to him, Behold we know today what Eldad and Modad prophesied in the days of Moses, saying, After Moses goes to rest, the leadership of Moses will be given over to Joshua the son of Nun. And Moses was not jealous but rejoiced when he heard them. And from then on all the people believed that you would exercise leadership over them and divide up the land among them in peace. And now even if there is conflict, be strong and act manfully, because you alone are ruler in Israel.
PPhil 20:6 On hearing these words Joshua decided to send spies into Jericho. And he summoned Kenaz and Seeniamias, his brother, the two sons of Caleb, and he said to them, I and your father were sent by Moses in the wilderness, and we went up with ten other men. And they came back and spoke badly about the land and discouraged the heart of the people, and they and the heart of the people with them were discouraged. But I and your father alone
fulfilled the word of the Lord, and behold we are alive today. And now I will send you to spy out the

PPhil 20:7 land of Jericho, Imitate your father, and you also will live. And they went up and spied out the city. And when they brought back word, the people went up and attacked the city and burned it with fire.

PPhil 20:8 And after Moses died, the manna stopped descending upon the sons of Israel, and then they began to eat from the fruits of the land. And these are the three things that God gave to his people on account of three persons; that is; the well of the water of Marah for Miriam and the pillar of cloud for Aaron and the manna for Moses. And when these came to their end, these three things were taken away from them.

PPhil 20:9 Now the people and Joshua fought against the Amorites. And they prevailed in battle against their enemies all the days of Joshua, and thirty-nine kings who dwelt in the land were destroyed. And Joshua gave the land to the people by lot

PPhil 20:10 to each tribe according to the lots, as it had been commanded him. Then Caleb approached him and said, You know that the two of us were sent by lot from Moses to go with the spies, and because we fulfilled the word of the Lord, behold we are alive today. And now, if it is acceptable in your eyes, let there be given by lot to Kenaz my son the territory of the three towers. And Joshua blessed him, and so he did.

PAGE TWO
Chapter twenty one
PPhil 21:1 And when Joshua had grown old and was advanced in days. God said to him, Behold you are old and advanced in days; and there is very much land, and there is no one to divide it up by lot. And after your departure this people will be intermingled with those inhabiting the land, and they will be seduced after strange gods, and I will abandon them as I testified in my speech to Moses. But you bear witness to them before you die.
PPhil 21:2 And Joshua said, You above all know, Lord, what moves the heart of the sea before it rages, and you have searched out the constellations and numbered the stars and regulated the rain; you know the number of all generations before they are born. And now, Lord, give to your people a wise heart and a prudent mind; and when you will give those orders to your heritage, they will not sin.
PPhil 21:3 against you and you will not be angry at them. Are not these the words that I spoke before you, Lord, when Achan stole from the things under the ban and the people were delivered up before you, and I prayed before you and said, Would it not have been better for us, Lord, if we had died in the Red Sea, where you drowned our enemies, or if we had died in the wilderness like our fathers, than to be delivered into the hands of the Amorites so as to be destroyed forever?
PPhil 21:4 And the word concerns us: No evil will befall us. For even if our goal be taken away in death, you who are before all ages and after all ages still live, even if man, who cannot place one generation before another, says, God has destroyed the people whom he has chosen for himself. And behold we will be in Sheol but you will make your word alive. And now let the fullness of your mercy sustain your people and choose for your heritage a man so that he and his offspring will
PPhil 21:5 rule your people. Did not our father Jacob speak about him, saying, A ruler will not be lacking from Judah, nor a leader from his loins? And now confirm those words spoken beforehand so that the nations of the earth and the tribes of the
PPhil 21:6 world may learn that you are eternal. And he added, saying, Lord, behold the days will come when the house of Israel will be like a brooding dove who on placing her young in a nest does not leave or forget her place. So also these, having repented of their deeds, will hope for the salvation that is to be born from them.
PPhil 21:7 And Joshua went down to Gilgal and built an altar with very large stones and did
not lift an iron tool to them as Moses had commanded. And he set up large stones on Mount Ebal and whitened them and wrote on them very plainly the world of the Law. And he gathered all the people together and read out loud

PPhil 21:8 before them all the words of the Law. And he came down with them and offered peace offerings on the altar; and all sang many praises. And they took the ark of the covenant of the Lord out of the tent of meeting with timbrels and dances and

PPhil 21:9 harps and lyres and lutes and every good-sounding instrument. And the priests and Levites were going before the ark and rejoicing in song, and they put the ark in front of the altar. And they offered very many peace offerings upon it, and all the house of Israel sang together in a loud voice saying, Behold our Lord has fulfilled what he said to our fathers: To your seed I will give the land in which you may dwell, a land flowing with milk and honey. And behold he led us into the land of our enemies and delivered them broken in spirit before us, and he is the God who sent word to our fathers in the secret dwelling places of souls, saying, Behold the Lord has done everything that he has said to us. And truly now we know that God has established every word of his Lae that he spoke to us on Horeb. And if our heart keeps to his ways, it will be good for us and for

PPhil 21:10 our sons after us. And Joshua blessed them and said, The Lord grant that your heart may abide in him all the days and you do not depart from his name. May the covenant of the Lord remain with you and not be broken, but may there be built among you a dwelling place for God, as he said when he sent you into his inheritance with joy and gladness.

Chapter twenty two

PPhil 22:1 And after these events when Joshua and all Israel heard that the sons of Reuben and the sons of Gad and the half tribe of Manasseh who dwelt around the Jordan had built an altar there and were offering sacrifices on it and had made priests for the sanctuary, all the people were very much disturbed and came

PPhil 22:2 to them to Shiloh. And Joshua and all the elders said to them, What are these deeds that are done among you, when we have not even yet settled in our land? Are not these the words that Moses spoke to you in the wilderness, saying, Beware that on entering your land you grow corrupt in your own deeds and destroy all this people? And now why have our enemies abounded unless it is because you have corrupted your ways and made all this trouble? And so those gathered against us will crush us.

PPhil 22:3 And the sons of Reuben and the sons of Gad and the half tribe of Manasseh said to Joshua and to all the people of Israel, Behold now God has counted out the fruit of the womb of men and set up a light that they may see what is in darkness, because he himself knows what are in the hidden places of the abyss and the light abides with him. Now the Lord God of our fathers knows that none of us nor we ourselves have done this act out of wickedness but rather for our posterity's sake so that their hears may not be separated from the Lord our God and that they may not say to us, Behold our brothers who are across the Jordan have an altar and offer sacrifice on it, but we in this place do not have an altar and are far from the Lord our God; for our God is so far from our ways that we

PPhil 22:4 may not serve him. And on saying these words, we said among ourselves, Let us make an altar for ourselves so that there may be zeal among us for seeking the Lord. For some of us who stand here did this. And knowing that we are your brothers and that we stand
guiltless before you, do therefore whatever is pleasing in the eyes of the Lord.

PPhil 22:5 And Joshua said, Is not the Lord the King more powerful than a thousand sacrifices? And why have you not taught your sons the words of the Lord that you heard from us? For if your sons had been meditating upon the Law of the Lord, their mind would not have been led astray after an altar made by hand. Or do you not know that when the people were left alone for a while in the wilderness, when Moses went up to receive the tablets, their mind was led astray and they made idols for themselves. And if the mercy of the God of our fathers had not been their guardian, all their assemblies would have been decided and all the sins

PPhil 22:6 of the people made public because of your foolishness. And so now, go and dig up the altars that you have built for yourselves, and teach your sons the Law and have them meditate on it day and night, so that through all the days of their life the Lord may be for them a witness and a judge. And God will be a witness and a judge between me and you and between my heart and your heart. For if you have done this act out of cunning because you wished to destroy your brothers, it will be avenged upon you; but if you have done it out of ignorance as you say because of your sons, God will be merciful to you. And all the people answered, Amen, amen.

PPhil 22:7 And Joshua and all the people of Israel offered a thousand rams on their behalf for their pardon, and they prayed for them, and he sent them away in peace. They went and destroyed the altar, and they fasted and lamented, they and their sons, and they prayed saying, God of our fathers and you who know beforehand the heart of all men, you know that our ways were not undertaken out of wickedness before you; we have not strayed from your ways but all of us serve you, for we are the works of your hands. Now have mercy on your covenant with the sons of your servants.

PPhil 22:8 And after this Joshua went up to Gilgal and took up the tent of meeting of the Lord and the ark of the covenant and all its vessels, and he took them up to Shiloh and set up the Urim and Thummim there. And then Eleazar the priest was ministering at the altar. All who came from the people came together and sought the Lord; he taught them with the Urim, for with this it was revealed to them. Now at the new altar that was in Gilgal Joshua had decreed even unto this day

PPhil 22:9 what holocausts would be offered every year by the sons of Israel. For until the house of the Lord was built in Jerusalem and sacrifice offered on the new altar, the people were not prohibited from offering sacrifice there, because the Thummim and Urim revealed all things in Shiloh. And until the ark was place in the sanctuary of the Lord by Solomon, they were offering sacrifice there until that day. Now Eleazar the son of Aaron the priest was serving in Shiloh.

Chapter twenty three

PPhil 23:1 Now Joshua the son of Nun, being a mighty man, organized the people and divided up the land among them. And while there were still enemies of Israel upon the land, the days of Joshua drew near for him to die. And he sent and summoned all Israel in all their land, along with women and children, and he said to them, Gather before the ark of the covenant of the Lord in Shiloh, and I will establish a covenant with you before I die. And on the sixteenth day of the
third month all the people along with women and children gathered together before the Lord in Shiloh, and Joshua said to them, Hear, O Israel, Behold I am establishing with you a covenant of this Law that the Lord established for your fathers on Horeb. And so wait here this night and see what God will say to me on your behalf. And while the people were waiting that night, the Lord appeared to Joshua in a dream vision and said to him, According to these words I will speak to this people.

And Joshua rose up in the morning and gathered all the people and said to them, The Lord says this; There was one rock from which I quarried out your father. And the cutting of that rock bore two men whose names are Abraham and Nahor, and out of the chiseling of that place were born two women whose names are Sarah and Melcha, and they lived together across the river. And Abraham took Sarah as a wife, and Nahor took Melcha. And when all those inhabiting the land were being led astray after their own devices, Abraham believed in me and was not led astray with them. And I rescued him from the flame and took him over all the land of Canaan and said to him in a vision, To your seed I will give this land. And that man said to me, Behold now you have given me a wife, and she is sterile. And how will I have offspring from that rock of mine that is closed up? And I said to him, Bring me a three-year-old calf and a three-year-old she-goat and a three-year-old ram, a turtledove, and a dove. And he brought them as I commanded him. Now I sent upon him a deep sleep and encompassed him with fear and set before him the place of fire where the deeds of those doing wickedness against me will be expiated, and I showed him the torches of fire by which the just who have believed in me will be enlightened. And I said to him, These will be a witness between me and you, that I will give you offspring from one who is closed up. And I will make you like the dove, because you have taken for me a city that your sons will begin to build before me. Now the turtledove I liken to the prophets who will be born from you; and the ram I liken to the wise men who will be born from you, who will enlighten your souls; but I will like the calf to the multitude of peoples, which are made many through you; the she-goat I liken to the women whose womb I will open and they will give birth. And these prophecies and this night will be a witness between us, that I will not go against my words. And I gave him Isaac and formed him in the womb of her who gave birth to him and commanded her to restore him quickly and to give him back to me in the seventh month, her son will live, because upon him I have brought my glory and revealed the new age. And I gave to Isaac Jacob and Esau. And I gave to Esau the land of Seir as an inheritance, but Jacob and his sons went down into Egypt. And the Egyptians humbled your fathers, as you know; but I remembered your fathers and sent Moses my friend and freed them from there, but their enemies I struck down. And I brought them out with a high hand and led them through the Red sea and set a cloud beneath their feet and brought them through the deep. And I brought them to the foot of Mount Sinai, and I bowed the heaven and came down and concealed the flame of fire and stopped up the channels of
the abyss and impeded the course of the stars and muffled the sounds of thunder and quenched the fullness of the wind and rebuked the many clouds and stayed their movements and interrupted the storm of the heavenly hosts so as not to break my covenant. For all things were set in motion when I came down, and everything was brought to life when I arrived. And I did not let my people be scattered, but I gave them my Law and enlightened them in order that by doing these things they would live and have many years

PPhil 23:11and not die. And I brought you into this land and gave you vineyards. Cities that you did not build you inhabit. And I fulfilled my covenant that I promised your

PPhil 23:12fathers. And now, if you listen to your fathers, I will set my heart among you forever and overshadow you, and your enemies will fight against you no more. And your land will be renowned over all the earth, and your seed special among all the peoples, who will say, Behold a faithful people! Because they believed in the Lord, therefore the Lord freed them and planted them. And so I will plant you like a desirable vine and tend you like a lovable flock; and I will command the rain and the dew, and they will be abundant for you during your

PPhil 23:13lifetime. But also at the end the lot of each one of you will be life eternal, for you and your seed, and I will take your souls and store them in peace until the time allotted the world be complete. And I will restore you to your fathers and your fathers to you, and they will know through you that I have not chosen

PPhil 23:14you in vain. These are the words that the Lord spoke to me this night. And all the people answered and said, The Lord is our God, and him alone we will serve. And all the people had a great feast that day and a renewal ceremony for twenty-eight days.

Chapter twenty four

PPhil 24:1And after those days Joshua the son of Nun again gathered all the people and said to them. Behold now the Lord has testified among you. Today I have called to witness against you heaven and earth, for if you continue to serve the Lord, you will be a special people to him; but if you are not willing to serve him and you wish to obey the gods of the Amorites in whose land you dwell, say this today before the Lord and go forth. But I and my household will serve the Lord.

PPhil 24:2And all the people raised their voice and wept and said, Perhaps God has accounted us worthy; it is better for us to die in fear of him than to be blotted out

PPhil 24:3from the earth. And Joshua the son of Nun blessed the people and kissed them and said to them, May your words win mercy before our Lord, and may he send his angel and guard you. Be mindful of me after my death and I, Moses the friend of the Lord, and let not the words of the covenant that he established with you depart from you all the days. And he dismissed them, and they went away,

PPhil 24:4each man to his own inheritance. Now Joshua laid himself on his bed and sent and summoned the son of Eleazar the priest and said to him, Behold now I see with my own eyes the transgression of this people in which they are to stray; but you strengthen yourself while you are still with them. And he kissed him and his father and his sons, and he blessed him and said, May the Lord God of

PPhil 24:5your fathers guide your ways and those of this people. And when he ceased speaking to them, he drew up his feet into the bed and slept with his fathers; and
PPhil 24:6his sons placed their hands over his eyes. And then all Israel gathered together to bury him. And they made a great lamentation for him, and they said this in their lamentation:

Lament over the wing of this swift eagle because he has flown away from us,
and lament over the might of the lion’s cub because he has been hidden from us.

And who will go and tell the just Moses that we have had a leader like him for forty years? And they ended their lamentation and buried him with their own hands at Mount Ephraim, and they returned each to his own tent.

Chapter twenty five

PPhil 25:1And after the death of Joshua the land of Israel was peaceful. But the Philistines were seeking to fight with the sons of Israel. And they inquired of the Lord and said, Should we go up and fight against the Philistines? And God said to them, If you go up with a pure heart, fight but if your heart is defiled, you should not go up. And they inquired again, How will we know if the heart of all the people is the same? And God said to them. Cast lots among your tribes, and every tribe that comes out in the lot will be set aside for another lot, PPhil 25:2and then you will know whose heart is pure and whose may be defiled. And the people said, First let us appoint a leader among us, and then we will cast the lot. And the angel of the Lord said to them, Appoint one. And the people said, Whom will we appoint who is worthy, Lord? And the angel of the Lord said to them, Cast the lot upon the tribe of Caleb; and whoever will be revealed in that lot, he will rule over you. And they cast the lot upon the tribe of Caleb, and the lot came out upon Kenaz, and they made him ruler in Israel.

PPhil 25:3And Kenaz said to the people, Bring to me your tribes and hear the word of the Lord. And the people were gathered, and Kenaz said to them, You know what Moses the friend of the Lord commanded you, not to transgress the Law to the right or to the left. And also Joshua, who was ruler after him, commanded you the same. And now behold we have heard from the mouth of the Lord that your heart is defiled, and the Lord has ordered us to cast lots upon your tribes in order that we may know whose heart has turned away from the Lord our God. Will not the fury of his wrath be brought upon the people? Now I promise you today that, even if someone from my own household comes out in the lot of sin, he will not be saved but will be burned in the fire. And the people said, You have proposed a good plan to carry out. And he brought the tribes before him, and there were found from the tribe of Judah 345 men, but from the tribe of Reuben 560, and from the tribe of Simeon 775, and from the tribe of Levi 150, and from the tribe of Issachar 665, from the tribe of Zebulon 545, and from the tribe of Gad 380, and from the tribe of Asher 665, and from the tribe of Manasseh 480, and from the tribe of Ephraim 448, and from the tribe of Benjamin 267. And the total number of those who were found in the lot of sin was 6,110. And Kenaz led them all away and shut them up in prison until it should be known what should be done about them. And Kenaz said, Did not Moses the friend of the Lord speak about these people, saying, Lest there be among you a root bearing poison and bitterness? Now blessed be the Lord, who has revealed all the schemes of these men and did not let them corrupt the people with their wicked deeds. Therefore bring the Urim and Thummim here, and summon Eleazar.
PPhil 25:6the priest, and let us inquire of the Lord through him. And then Kenaz and Eleazar and all the elders and all the assembly prayed together saying, Lord God of our fathers, reveal to your servants the truth, for we have found those who do not believe the wonders that you did for our fathers from the rime you brought them out of the land of Egypt until this day. And the Lord answered and said, First question those who have been found such, and let them confess their deeds that they have done with cunning, and afterward they will be burned in the fire.

PPhil 25:7And Kenaz brought them out and said to them, Behold now you know how Achan confessed when he came out in the lot and how he declared everything he had done. And now declare to us your wicked deeds and schemes. And who knows that if you tell the truth to us, even if you die now, nevertheless God will

PPhil 25:8have mercy on you when he will resurrect the dead? And one of them, Elas by name, said, Will not death now come upon us so that we might die in the fire? But I tell you, sir, the schemes that we have done so wickedly are not all alike. Now if you wish to seek out the plain truth, examine the men of each tribe individually; and so every bystander will know the differences among their sins.

PPhil 25:9And Kenaz examined those who were from his own tribe, and they said to him, We desired to copy and make the calf that they made in the wilderness. And after this he examined the men of the tribe of Reuben, and they said, We desired to sacrifice to the gods of those who inhabit the land. And he examined the men from the tribe of Levi, and they said, We desired to test the tent of meeting, whether or not it is holy. And he asked the group from the tribe of Issachar, and they said, We desired to make inquiry through the demons of the idols, whether or not they would reveal things plainly. And he examined the men of the tribe of Zebulon, and they said, We desired to eat the flesh of our own children and to know whether or not God has care for these. And he examined the group from the tribe of Dan, and they said, The Amorites have taught us what they make, so we might teach our children, and behold these things are hidden beneath Abraham's mountain and stored beneath a heap of earth. Therefore send, and you will find them. And Kenaz sent and found them. And he examined the group from the tribe of Naptali, and they said, We desired to make what the Amorites make, and behold they are hidden beneath the tent of Elas, who told you to examine us. Therefore send, and you will find them. And Kenaz

PPhil 25:10sent and found them. And afterward he examined those who were left over from the tribe of God, and they said, We have committed adultery with each other's wives. And then he examined the men of the tribe of Asher, who said, We have found the seven golden idols whom the Amorites call the sacred nymphs, and we took them along with the precious stones set upon them and hid them. And behold now they are stored beneath the summit of Mount Shechem. Therefore send, and you will find them. And Kenaz sent men, and they removed them

PPhil 25:11from there. These are the nymphs that, when called upon, showed the Amorites what to do every hour. For these are what seven sinful men devised after the flood; their names are these: Canaan, Futh, Selath, Nimrod, Elath, Desuath. Nor will there ever be anything like this in the world graven by the hand of a craftsman or adorned with painting. Now they were set up with spikes and fixed for the worship of idols. Those precious stones,
among which were crystal and prase, were brought form the land of Havilah; and they had a pierced style. And one of them was cut on the top, and another like spotted chrysoprase shone in its cutting.

PPhil 25:12 as if it revealed the water of the deep lying beneath it. And these are the precious stones that the Amorites had in their sanctuaries, the value of which cannot be estimated; because for those entering by night the light of a lamp was not necessary, so brightly did the natural light of the stones shine forth. But among these that one cut in the pierced style and cleansed with bristles gave off more light. For even if one of the Amorites was blind, he would go and put his eyes on it and recover sight. These Kenaz found, and he stored them in hiding until he might

PPhil 25:13 know what to do about them. And after this he examined the group from the tribe of Manasseh, and they said, We merely profaned the sabbaths of the Lord. And he examined the group from the tribe of Ephraim, who said, We desired to make our sons and daughters pass through the fire, to know if what had been said would be proved by direct evidence. And he asked the group from the tribe of Benjamin, and they said, We desired in this time to investigate the book of the Law, whether God had really written what was in it or Moses had taught these things by himself.

Chapter twenty six

PPhil 26:1 And when Kenaz had taken in all these words and written them in a book and had read them before the Lord, God said to him, Take the men and what was found with them and all their possessions, and put them in the bed of the river Fison and burn them with fire, so that my anger may cease from them.

PPhil 26:2 And Kenaz said, Should we burn those precious stones in the fire or consecrate them to you, because we do not have any like those? And God said to him, If God in his own name takes anything from the things under the ban, what will man do? And so now you will take those precious stones and everything that has been found in the book; and when you have arranged for the men, you will place the stones apart with the books, because the fire cannot burn them up, and afterward I will show you how to destroy them. But the men and everything else that has been found, you will burn in the fire. And when all the people have been gathered together, you will say to them, So it will be done to every man whose heart has turned from his God. And after the fire has burned up those men, then you will place on the top of the mountain beside the new altar the books and the precious stones that cannot be burned by fire or cut up by iron or blotted out by water. And I will command a cloud, and it will go and take dew and send it down upon the books and blot out what is written in them, because they will not be blotted out by any other water than that which has never served men. And afterward

PPhil 26:4 I will send forth my lightning, and it will burn up those books. But regarding the precious stones, I will command my angel, and he will take them and go and put them in the deep of the sea. And I will order the deep, and it will swallow them up, for the cannot remain in the world, because they have been defiled by the idols of the Amorites. And I will command another angel, and he will take for me twelve stones from the same place from which these seven were taken. When you find them on the top of the mountain where you are to place these others, you will take them and set them on the ephod over against the twelve
stones that Moses in the wilderness set on the breastplate; you will consecrate them according to the twelve tribes. And do not say, How will I know what stone to set for what tribe? Behold I will tell you the name of the tribe along with the name of the stone, and you will find them engraved one over the other.

PPhil 26:5 And Kenaz went and took everything that had been found and the men along with these things, and he gathered all the people to himself again and said to them, Behold you have seen all the wonders that God has revealed to us until this day. And behold, when we were seeking out all those who planned evil deeds draftily against the Lord and against Israel, God revealed them to us according to their works. And now cursed be the man who would plot to do such things among you, brothers. And all the people answered, Amen, amen. And when this had been said, he burned all those men in the fire and everything that had been found with them except the precious stones.

PPhil 26:6 And after this Kenaz wished to determine whether or not the stones would be burned by fire, and he cast them into the fire. And as soon as they fell into the fire, the fire was extinguished. And Kenaz took the iron sword so that they might be broken up; and when the sword touched them, its iron melted. And after this, he wished at least to blot out the books with water, but as soon as the water fell upon them it was congealed. And on seeing these happenings Kenaz said, Blessed be God, who has done so many mighty deeds for the sons of men, and he made Adam as the first created one and showed him everything so that when Adam sinned thereby, then he might refuse him all these things (for if he showed them PPhil 26:7 to the whole human race, they might have mastery over them). And when this was said, he took the books and the stones, and he place them on top of the mountain beside the new altar as God had commanded him. And he took the peace offering and offered the holocausts on the new altar by placing on it 2,000 holocausts in all as a whole-burnt offering on that day; and he and all his people together celebrated a great feast.

PPhil 26:8 And that same night God did as he had told Kenaz. He commanded a cloud, and it went and took dew from the ice of paradise and poured it on the books and blotted them out. And after this an angel came and burned them. But another angel took the precious stones and cast them into the heart of the sea, and he commanded the deep of the sea and it swallowed them up. And another angel came and took the twelve stones and put them beside that place from which he had taken the previous seven and engraved on them the names of the tribes.

PPhil 26:9 And Kenaz arose the next morning and found those twelve stones on the top of the mountain where he himself had placed the previous seven. And the engraving PPhil26:10 on them was such that the forms of eyes were portrayed on them. And the first stone, on which was written the name of the tribe Reuben, was like sardius. But the second stone was cut from ivory, and there the name of the tribe of Simeon was engraved, and it seemed like topaz. And on the third stone, which was like emerald, was engraved the name of the tribe of Levi. Now the fourth stone, on which the name of the tribe of Judah was engraved, was called crystal, and it was like carbuncle. But the fifth stone was prase, and upon it was engraved tribe of Issachar, and it had the color of sapphire in it. And the engraving of the sixth stone (like chrysopras) was speckled with diverse markings, and there was written
PPhil 26:11 tribe of Zebulun, and it was like jasper. Now the engraving of the seventh stone shone and showed itself as if it held the water of the deep, and there was written the name of the tribe of Dan, and it was like ligure. The eighth stone was cut out from diamond, and there was written the name of the tribe of Naphtali, and it was like amethyst. And the engraving of the ninth stone was pierced-work from Mount Ophir, and there was written tribe of Gad, and it was like agate. And the engraving of the tenth stone was hollowed out, and it had the appearance of stone from Teman, and there was written tribe of Asher, and it was like chrysolite. And the eleventh stone was taken from Lebanon, and there was written the name of the tribe of Joseph, and it was like beryl. And the twelfth stone was cut out from the height of Zion, and on it was written tribe of Benjamin, and it was like onyx.

PPhil 26:12 And God said to Kenaz, Take those stones and put them in the ark of the covenant of the Lord along with the tablets of the covenant that I gave to Moses on Horeb; and they will stay there until Jahel, who will build a house in my name, will arise, and then he will set them before me upon the two cherubim,

should be accounted as nothing. And on saying this, he took the stones from the place they were laid. And when he took them, it was as if the light of the sun was poured over them and the earth glowed from their light. And Kenaz put them in the ark of the covenant of the Lord with the tablets as it had been commanded him, and they are there to this day.

Chapter twenty seven

PPhil 27:1 And after this he armed three hundred thousand men from the people, and he went up to fight the Amorites. And he struck down on the first day eight hundred

PPhil 27:2 thousand men, and on the second day he killed five hundred thousand. And on the third day certain men of the people grumbled against Kenaz, saying, Behold now Kenaz alone is busy at his home with his wife and his concubines, and he sends us into battle so that we may be destroyed before our enemies. And on hearing these words, the servants of Kenaz reported them to him. And he commanded the captain of fifty, and he brought thirty-seven men from them who had been his detractors, and he locked them up in prison. These are their names: Leetuz, Betul, Efal, Dealma, Anaf, Desac, Getel, Anael, Anazim, Noac, Cehac, Boac, Obal, Iabat, Enath, Beath, Zelut, Effor, Ecent, Deffaf, Abidan, Esar, Moab, Duzal, Azat, Felac, Igat, Zefal, Eliesor, Ecar, Zebat, Sebat, Nesach, Cere. And when the captain of fifty had locked them up according to the command my hands, then I will punish those men.

PPhil 27:4 And on saying this, Kenaz commanded the captain of fifty, saying, Go and choose from my servants three hundred men and horses of the same number, and let no one of the people know the hour in which I am to go out for battle; only in whatever hour I tell you, prepare the men, so that they might be prepared even at night. And Kenaz sent emissaries as spies to see where the main part of the Amorite camp was. And the emissaries went and in their spying saw that the main part of the Amorite camp was arrayed on the cliffs and that they were planning to come and fight against Israel. And the emissaries returned and reported this to him. And Kenaz and the three hundred horsemen with him arose by night and he took trumpets in his hand and began to go down with the three hundred men. And when he drew near to the Amorite camp, he said to
his servants. Stay here. I will go down alone to have a look at the Amorite camp. And if I blow the trumpet, you may come down; but if not, you are not to look for me there.

PPhil 27:7 And Kenaz went down alone. And before he went down he prayed and said, Lord God of our fathers, you have shown your servant the wonders that you are ready to do by reason of your covenant in the last days. And now send one of your wonders to your servant, and I will fight your enemies in order that they and all the nations and your people may know that the Lord saves not by means of a huge army or by the power of horsemen. If they but knew the sign of deliverance that you will work with me today! Behold I will draw my sword out of its scabbard, and it will shine in the Amorite camp. And if the Amorites recognize that I am Kenaz, I know that you have delivered them into my hands. But if they do not recognize me and think I am someone else, I know that you have not heard me but have delivered me to my enemies. For even if I be handed over to death, I know that the Lord has not heard me because of my faults and has handed me over to my enemies. But he will not destroy his inheritance by my death.

PPhil 27:8 And he went forth after he prayed, and he heard many of the Amorites saying, Rise up, and let us fight against Israel. For we know that our sacred nymphs are there with them, and they will deliver them into our hands. And Kenaz arose, and the spirit of the Lord clothed him, and he drew his sword. And when its light shone on the Amorites like a lightning bolt, they saw it and said, Is not this the sword of Kenaz that has wounded so many of us, and the word that we were saying is correct because the sacred nymphs have delivered them into our hands? And behold now this day will be a feast day for the Amorites, since our enemy has been handed over to us. Now therefore rise up, and let each one gird himself with his sword and begin to fight. And when Kenaz heard their words, he was clothed with the spirit of power and was changed into another man, and he went down to the Amorite camp and began to strike them down. But the Lord sent before him the angel Ingethel, who is in charge of hidden things and works invisibly, and another powerful angel was helping him. And Ingethel struck the Amorites with blindness so that, when each saw his neighbor, they thought they were their adversaries and they killed one another. And Zeruel, the angel who is pre-eminent in military might, bore up the arms of Kenaz lest they should sink down. And Kenaz killed forty-five thousand men of the Amorites. Now they killed one another, and forty-five thousand men fell. And when Kenaz had killed such a great number, he wished to release his hand from the sword, because it was stuck to the handle of the sword and could not be released, and his right hand took in the power of the sword. And then some of the Amorite survivors fled into the mountains. Now Kenaz sought how he might release his hand, and looking about, he saw with his own eyes an Amorite man in flight; and he took hold of him and said to him, I know that the Amorites have been wiped out, and now show me how to release my hand from this sword, and I will let you go. And the Amorite said, Go and get a man from the Hebrews, and kill him; and while his lood is still hot, put your hand beneath it; on receiving his blood, your hand will be released. And Kenaz said, As the Lord lives, for if you had said, Get a man from the Amorites, I would have gotten one of these and saved you. But because you have said from the hebrews' and so reveal your hatred, your own word will be against you and, as you have said, so I will do to
you. And on saying these words, Kenaz killed him; and while his blood was still hot, he put PPhil 27:12 his hand beneath; and on receiving it, it was released. And Kenaz left there and took off his clothes and threw himself into the river and washed himself. And he came up again, changed his clothes, and returned to his servants. But the Lord had sent upon them a deep sleep at night, and they slept and did not know all the deeds that kenaz had done. And Kenaz came and woke them up from sleep, and they looked at him and saw with their won eyes, and behold the field was full of bodies; and they were astonished and looked at each other. And Kenaz said to them, Why are you amazed? Is the way of men like the ways of God? For among men a great number prevails, but with God whatever he has decided. And so if God wished to save this people by my hands, why are you amazed? Arise, and each of you gird on your swords, and we will go home to our brothers.

PPhil 27:13 And when all Israel heard that deliverance had been accomplished by the hands of Kenaz, all the people went out together to meet him and they said, Blessed be the Lord who has made you leader among his people has shown that what he had said to you was worthy of belief; and what we have heard by word, now PPhil 27:14 we have seen, and the work of God's word is manifest. And Kenaz said to them, Ask your brothers, and have them tell you how much they have toiled with me in battle. And those men who were with him said, As the Lord lives, we did not fight nor did we even know anything except that, when we were awakened, we saw the field full of bodies. And the people answered, Now we know that the Lord has decided to save his people; he does not need a great number but only holiness.

PPhil 27:15 And Kenaz said to the captain of fifty who had locked up those men in prison, Bring those men here, and we will hear their words. And when he had brought them, Kenaz said to them, Tell me what you have seen so as to grumble about me among the people. These said, Why do you ask us? Now therefore command us to be burned in the fire, because we will not die for this sin that we are talking about now but for that previous one in which we were implicated. Those men made a confession and were burned for their sins. For then we had joined in their sins, saying, Perhaps the people will not find us out, and then we escaped the people. But rightly have we been made a public example in our sins, in that we have fallen into slandering you. And Kenaz said, If therefore you testify against yourselves, how will I have mercy on you? Kenaz ordered them to be burned in the fire and threw their ashes into the bed of the river Fison, where he had PPhil 27:16 thrown those of the great number of sinners. And Kenaz ruled the people fifty-seven years, and there was fear among all his enemies all his days.

Chapter twenty eight
PPhil 28:1 And when the days of Kenaz drew near for him to die, he sent and summoned all of them and Jabis and Phinehas the two prophets and Phinehas the son of Eleazar the priest, and he said to them, Behold now the Lord has shown to PPhil 28:2 me all his wonders that he is ready to do for his people in the last days. And now I will establish my covenant with you today so that you do not abandon the Lord your God after my departure. For you have seen all the wonders that came upon those who sinned and what they declared in confessing their sins voluntarily, or how the Lord our God destroyed
them because they transgressed against his covenant. Now therefore spare those of your house hold and your children, and stay in the paths of the Lord your God lest the Lord destroy his own inheritance.

PPhil 28::3 And Phinehas the son of Eleazar the priest said, If Kenaz the leader and the prophets and the elders command it, I will speak the word that I heard from my father when he was dying, and I will not be silent about the command that he commanded me while his soul was being taken away. And Kenaz the leader and the prophets said, Speak, Phinehas. Should anyone speak before the priest who guards the commandments of the Lord our God, especially since truth goes forth?

PPhil 28:4 from his mouth and a shining light from his heart? And then Phinehas said, While my father was dying, he commanded me, saying, These words you will say to the sons of Israel. When you were gathered together in the assembly, the Lord appeared to me three days ago in a dream by night and said to me, Behold you have seen and also your father before you how much I have toiled among my people. But after your death this people will rise up and corrupt its ways and turn from my commands, and I will be very angry with them. But I will recall that time that was before the creation of the world, the time when man did not exist and there was no wickedness in it, when I said that the world would be created and those who would come into it would praise me. And I would plant a great vineyard, and from it I would choose a plant; and I would care for it and call it by my name, and it would be mine forever. When I did all the things that I said, nevertheless my plant that was called by my name did not recognize me as its plant, but it destroyed its own fruit and did not yield up its fruit to me. And

PPhil 28:5 this is what my father commanded me to say to this people. And Kenaz and the elders and all the people lifted up their voices and wept with great lamentation until evening and said. Will the Shepherd destroy his flock for any reason except that it has sinned against him? And now he is the one who will spare us according to the abundance of his mercy, because he has toiled so much among us.

PPhil 28:6 And when they had sat down, a holy spirit came upon Kenaz and dwelled in him and put him in ecstasy, and he began to prophesy, saying, Behold now I see what I had not hoped for, and I perceive that I did not understand. Hear now, you who dwell on the earth, just as those staying a while on it prophesied before me and saw this hour even before the earth was corrupted, so all of you who

PPhil 28:7 dwell in it may know the prophecies that have been fixed in advance. Behold now I see flames that do not burn, and I hear springs raised up out of a sleep for which there is no foundation, and I perceive neither the tops of the mountains nor the roof of the firmament, but everything has no appearance and is invisible and has no place whatsoever. And although my eye does not know what it sees, my

PPhil 28:8 heart will find what to say. Now from the flame that I saw not burning. I saw and behold a spark came up and, as it were, laid for itself a platform. And the floor was like what a spider spins, in the pattern of a shield. And when this foundation had been set, behold it changed itself into another foundation, as it were. Now between the upper foundation and the lower there came forth from the light of that invisible place, as it were, the images of men; and they were walking around. And behold a voice was saying, These will be a foundation
for men,
PPhil 28::9 and they will dwell in between them for 7,000 years. And the lower foundation was solid material, but the upper was of foam. And those who went forth from the light of the invisible place, they will be those who will have the name man. And when he will sin against me and the time will be fulfilled, the spark will be put out and the spring will stop, and so they will be transformed.
PPhil 28::10 And when Kenaz had spoken these words, he was awakened, and his senses came back to him. But he did not know what he had said or what he had seen. But this alone, he said to the people; If the repose of the just after they have died is like this, we must die to the corruptible world so as not to see sins. And when he had said these words, Kenaz died and slept with his fathers. And the people mourned for him thirty days.

Chapter twenty nine

PPhil 29::1 And afterward the people appointed over themselves as leader Zebul. In that time he gathered the people together and said to them, Behold now we know all the toil that Kenaz toiled for us in the days of his life. And now if he had sons, they should rule the people. And since he left only daughters, let them receive a greater inheritance among the people, because their father during his lifetime refused to give anything to them lest he be called avaricious and greedy.
PPhil 29::2 And the people said, Do everything that is pleasing in your sight. Now Kenaz had three daughters, whose names were these; the firstborn Ethema, the second Feila, the third Zelfa. And Zebul gave to the firstborn all that was around the land of the Phoenicians, and to the second he gave the olive grove of Ekron, but to the third he gave the tilled lands that were around Ashdod. And he gave them husbands, that is, to the firstborn Elisefan, to the second Odihel, but to the third

PPhil 29::3 Doel. Now in those days Zebul established a treasury for the Lord and said to the people, Behold if anyone wishes to consecrate gold and silver to the Lord, let him bring it to the treasury of the Lord in Shiloh; only do not let anyone who has anything belonging to idols wish to consecrate it to the treasuries of the Lord, because the Lord does not want the abominations of the things under the ban lest you disturb the assembly of the Lord. For the wrath that has passed is sufficient. And all the people, from men to women, brought whatever gold and silver their heart prompted. And everything that was brought was weighed out; twenty talents
PPhil 29::4 of gold and two hundred and fifty of silver. And Zebul judged the people twenty-five years. And when he had completed his time, he sent and called together all the people and said. Behold now I am going forth to die; look to the testimonies that our predecessors have left as witnesses, and do not let your heart be like the waves of the sea. But just as a wave of the sea understands nothing except what is in the sea, so let your heart ponder nothing else except what belongs to the Law. And Zebul slept with his fathers, and he was buried in the tomb of his father.

Chapter thirty

PPhil 30::1 Then the sons of Israel did not have anyone to appoint for themselves as judge; and their heart fell away, and they forgot the promise and transgressed the ways that Moses and Joshua the servants of the Lord had commanded them, and they were led astray after the
daughters of the Amorites and served their gods.

Phil 30:2 And the Lord was angry at them and sent his angel and said, Behold I have chosen one people from every tribe of the earth, and I said that my glory would reside in this world with it; and I sent to them Moses my servant, who would declare my laws and statutes; and they transgressed my ways. And behold now I will arouse their enemies, and they will rule over them. And then all the people will say, Because we have transgressed the ways of God and of our fathers, on account of this these things have come upon us. And a woman will rule over

Phil 30:3 them and enlighten them for forty years. And after this the Lord aroused against them Jabin the king of Hazor, and he began to attack them. And he had Sisera as the commander of his army, who had eight thousand iron chariots, and he came to Mount Ephraim and attacked the people. And Israel feared him very much, and the people could not resist all the days of Sisera. And when Israel had been badly humiliated all the sons of Israel gathered together to the mountain of Judah and said, We say that we are more blessed than other nations, and behold now we have been humiliated more than all peoples so that we cannot dwell in our own land and our enemies have power over us. And now who has done all these things to us? Is it not our own wicked deeds, because we have forsaken the Lord of our fathers and have walked in these ways that have not profited us? And now come, let us fast for seven days, from man to woman and from the least to the suckling child. And who knows, perhaps God will be reconciled with his inheritance so as not to destroy the plant of his vineyard?

Phil 30:5 And when the people had fasted seven days and sat in sackcloth, the Lord sent to them on the seventh day Deborah, who said to them, Can the sheep to be slaughtered give answer to its slaughterer? But both the slaughterer and the slaughtered are silent even though he is sorrowful over it. And now you were like a flock before our Lord, and he led you into the height of the clouds and set the angels beneath your feet and established for you the Law and commanded you through the prophets and corrected you through the leaders and showed you not a few wonders; and on your account he commanded the luminaries, and they stood still in their assigned placed; and when your enemies came against you, he rained down hailstones on them and destroyed them. And Moses and Joshua and Kenaz

Phil 30:6 and Zebul commanded you, and you did not obey them. For while these were alive, you showed yourselves as if you were serving your God; but when these died, your heart also died. And you became like iron cast into the fire, which when made molten by the flame becomes like water, but when if comes out of the fire it reverts to its original hardness. So you also, while those who warned you turned you, you were taught the matter; but after they have died you forget

Phil 30:7 everything. And behold now the Lord will take pity on you today, not because of you but because of his covenant that he established with your fathers and the oath that he has sworn not to abandon you forever. (Know, however, that after my departure you will start sinning again until the end of your days.) On account of this the Lord will work wonders among you and hand over your enemies into your hands. For our fathers are dead, but the God who established the covenant with them is life.

Chapter thirty one
And Deborah sent and summoned Barak, and she said to him, Rise and gird your loins like a man, and go down and attack Sisera, because I see the stars moved from their course and ready for battle on your side. Also I see the lightning that cannot be moved from its course going forth to hinder the works of the chariots of those who glory in the might of Sisera, who is saying, I am going down to attack Israel with my mighty arm, and I will divide their spoils among my servants, and I will take for myself beautiful women as concubines. And on account of this the Lord said about him that the arm of a weak woman would attack him and maidens would take his spoils and even he would fall into the hands of a woman. And when Deborah and the people and Barak went down to meet the enemies, immediately the Lord disturbed the movement of his stars. And he said to them, Hurry and go, for your enemies fall upon you; and confound their arms and crush the power of their heart, because I have come that my people may prevail. For even if my people have sinned, nevertheless I will have mercy on them. And when these words had been said, the stars went forth as had been commanded them and burned up their enemies. And the number of those gathered together in one hour and slain was 90 times 97,000 men; but they did not destroy Sisera, because so it had been commanded them.

And when Sisera, sitting on a horse, had fled to save his life, Jael the wife of Heber the Kenite adorned herself and went out to meet him; now the woman was very beautiful in appearance. And she saw him and said to him, Go inside and take some food and sleep until evening; I will send my servants with you. For I know that you will remember me and return the favor to me. And Sisera went in, and when he saw roses scattered on the bed, he said, If I am saved, I will go to my mother, and Jael will be my wife. And after this Sisera was thirsty and said to Jael, Get me a little water, because I am faint and my soul burns with the flame that I saw in the stars. And Jael said to him, Rest a little while, and then you will drink. And when Sisera was sleeping, Jael went out to the flock and got milk from it. And when she was milking, she said, And now be mindful, Lord, of when you assigned every tribe or race to the earth. Did you not choose Israel alone and liken it to no animal except to the ram that goes before and leads the flock? And so look and see that Sisera has made a plan and said, I will go and punish the flock of the Most Powerful One. And I will take from the milk of these animals to which you have likened your people, and I will go and give him to drink. And when he will have drunk, he will be off guard, and afterward I will kill him. But this will be the sign that you act along with me, Lord, that, when I enter while Sisera is asleep, he will rise up and ask me again and again, saying, Give me water to drink, then I know that my prayer has been heard. And when Jael returned and came in, Sisera was awakened and said to her, Give me a drink, because I am burning up terribly and my soul is inflamed. And Jael took wine and mixed it with milk and gave it to him to drink. And he drank it and went to sleep. Now Jael took a stake in her left hand and approached him, saying, If God will work this sign with me, I know that Sisera will fall into my hands. Behold I will throw him down on the ground from the bed on which he sleeps; and if he does not feel it, I know that he has been handed over. And Jael took Sisera and pushed him onto the ground from the bed. But he did not feel it, because he was very
groggy. And Jael said, Strengthen in me today, Lord, my are on account of you and your
type and those who hope in you. And Jael took the stake and put it on his temple and
struck it with a hammer. And while he was dying, Sisera said to Jael, Behold pain has taken
hold of me, Jael, and I die like a woman. And Jael said to him, Go, boast before your father
in hell and tell him that you have fallen into the hands of a woman. And by doing this she
killed him and left his body there until Barak
PPhil 31::8should return. Now Sisera's mother was named Themech, and she sent word to
her ladies, saying, Come and let us go out together to meet my son, and you will see the
daughters of the Hebrews whom my son will bring here for himself
PPhil 31::9as concubines. Now Barak returned from pursuing Sisera and was very
disappointed because he had not found him. Jael went out to meet him and said, Come, enter
in, you blessed by God, and I will hand over to you your enemy whom you pursued but did
not find. And Barak entered and found Sisera dead and said, Blessed be the Lord, who sent
his spirit, and said, Into the hand of a woman Sisera will be handed over. And on saying
these words he cut off Sisera's head and sent it over to his mother and gave a message to her,
saying, Receive your son, whom you hoped to see coming back with spoils.
Chapter thirty two
PPhil 32::1Then Deborah and Barak the son of Abino and all the people together sang a
hymn to the Lord on that day, saying, Behold the Lord has shown us his glory from on high,
as he did in the height of the heavenly places when he sent forth his voice to confuse the
languages of men. And he chose our nation and took Abraham our father out of the fire and
chose him over all his brothers and kept him from the fire and freed him from the bricks
destined for building the tower. And he gave him a son at the end of his old age and took him
out of a sterile womb. And all the angels were jealous of him, and the worshipping host
PPhil 32::2envied him. And since they were jealous of him, God said to him, Kill the fruit of
your body for me, and offer for me as a sacrifice what has been given to you by me. And
Abraham did not argue, but set out immediately. And as he was setting out, he said to his
son, Behold now, my son, I am offering you as a
PPhil 32::3holocaust and am delivering you into the hands that goave you to me. But the son
said to the father, Hear me, father. If a lamb of the flock is accepted as a sacrifice to the Lord
with an odor of sweetness and if for the wicked deeds of men animals are appointed to be
killed, but man is designed to inherit the world, how then do you now say to me, Come and
inherit life without limit and time without measure? Yet have I not been born into the world
to be offered as a sacrifice to him who made me? Now my blessedness will be above that of
all men, because there will be nothing like this; and about me future generations will be
instructed and through me the peoples will understand that the Lord has made
PPhil 32::4the soul of a man worthy to be a sacrifice. And when he had offered the son upon
the altar and had bound his feet sa as to kill him, the Most Powerful hastened and sent forth
his voice from on high saying, You shall not slay your son, nor shall you destroy the fruit of
your body. For now I have appeared so as to reveal you to those who do not know you and
have shut the mouths of those who are always speaking evil against you. Now your memory
will be before me always, and your name and his will remain from one generation to another.
PPhil 32::5And he gave Isaac two sons, both also from a womb that was closed up. And their
mother was then in the third year of her marriage, and it will not happen in this way to any woman, nor will any female so boast. But when her husband approached her in the third year, to him there were born two sons, Jacob and

PPhil 32::6 Esau. And God loved Jacob, but he hated Esau because of his deeds. And in their father's old age Isaac blessed Jacob and sent him into Mesopotamia, and there he became the father of twelve sons. And they went down to Egypt and dwelt there

PPhil 32::7 And when their enemies had dealt with them wickedly, the people cried out to the Lord, and their prayer was heard, and he brought them out of there and brought them to Mount Sinai and brought forth for them the foundation of understanding that he had prepared from the creation of the world. And then when the world's foundation was moved, the heavenly hosts speeded the lightnings on their courses, and the winds brought forth noise from their chambers, and the earth was shaken from its firmament, and the mountains and cliffs trembled in their joints, and the clouds lifted up their floods against the flame of fire so that

PPhil 32::8 it would not burn up the world, Then the abyss was aroused from its very springs, and all the waves of the sea gathered together. Then Paradise gave off the scent of its fruit, and the cedars of Lebanon were shaken from their roots, and the beasts of the field were moved in their swelling places in the forest; and all his creatures came together to see the Lord establishing a covenant with the sons of Israel. And everything that the Most Powerful said, this he observed, having Moses his beloved as a witness.

PPhil 32::9 And when he was dying, God established for him a platform and showed him then what we now have as witnesses, saying, Let there be as a witness between me and you and my people the heaven that you are to enter and the earth on which you walk until now. For the sun and the moon and the stars are servants

PPhil 32::10 to you. And when Joshua arose to rule the people, on the day when he was fighting the enemies, the evening approached while the battle was still going on. Joshua said to the sun and moon, You who have been made servants between the Most Powerful and his sons, behold now the battle is still going on, and do you abandon your duties? Therefore stand still today and give light to his sons and darkness to his enemies. And they did so.

PPhil 32::11 And now in these days Sisera arose to enslave us. And we cried out to our Lord, and he commanded the stars and said, Depart from your positions and burn up my enemies so that they may know my power. And the stars came down

PPhil 32::12 and attacked their camp and guarded us without any strain. So we will not cease singing praise, nor will our mouth be silent in telling his wonders, because he has remembered both his recent and ancient promises and shown his saving power to us. And so Jael is glorified among women, because

she alone has made straight the way to success by killing Sisera with her own hands.

PPhil 32::13 Go, earth; go, heavens and lightnings; go, angels of the heavenly host; go and tell the fathers in their chambers of souls and say, The Most Powerful has not forgotten the least of the promises that he established with us, saying, Many wonders will I do for your sons. And now from this day on let it be known that, whatever God has said to me, he will do; these things he will do, even if

PPhil 32::14 man delays in praising God. But you, Deborah, sing praises, and let the grace of
the holy spirit awaken in you, and begin to praise the works of the Lord, because there will not again arise such a day on which the stars will band together and attack the enemies of Israel as was commanded them. And from this hour, if Israel falls into distress, it will call upon those witnesses along with these servants, and they will form a delegation to the Most High, and he will remember that day

PPhil 32::15and send the saving power of his covenant. And you, Deborah, begin to tell what you saw in the field, how the people were walking about and going forth in safety and the stars fought for them. Rejoice, earth, over those dwelling in you, because the knowledge of the Lord that builds a tower among you is present. Not unjustly did God take from you the rib of the first-formed, knowing that from his rib Israel would be born. Your forming will be a testimony of what the

PPhil 32::16Lord has done for his people. Wait, you hours of the day, and do not wish to hurry, in order that we may declare what our mind can bring forward, for night will be upon us. It will be like the night when God killed the firstborn of the Egyptians on account of his own firstborn. And then I will cease my hymn to him in the renewal of creation. And the people will remember his saving power, and this will be a testimony for it, And let the sea with its abyss be a witness, because not only has God dried it up before our fathers, but also he has diverted the stars from their positions and attacked our enemies.

PPhil 32::18And when Deborah made an end to her words, she along with the people went up to Shiloh, and they offered sacrifices and holocausts, and they sang to the accompaniment of the trumpets. And when they were singing and the sacrifices had been offered, Deborah said, And this will be as a testimony of trumpets between the stars and their Lord. And Deborah came down from there and judged Israel forty years.

Chapter thirty three

PPhil 33::1And when the days of her death drew near, she sent and gathered all the people and said to them, Listen now, my people. Behold I am warning you as a woman of God and am enlightening you as one from the female race; and obey

PPhil 33:2me like your mother and heed my words as people who will also die. Behold I am going today on the way of all flesh, on which you also will come. Only direct your heart to the Lord your God during the time of your life, because after your death is sealed up and brought to an end, and the measure and the time and the years have returned their deposit. For even if you seek to do evil in hell after your death, you cannot, because the desire for sinning will cease and the evil impulse will lose its power, because even hell will not restore what has been received and deposited to it unless it be demanded by him who has made the deposit to it. Now therefore, my sons, obey my voice; while you have the time of life and the light

PPhil 33:4of the Law, make straight your ways. And while Deborah was saying these words, all the people raised up their voice together and wept and said, Behold now, Mother, you will die, and to whom do you commend your sons whom you are leaving? Pray therefore for us, and after your departure your soul will be

PPhil 33:5mindful of us forever. And Deborah answered and said to the people, While a man
is still alive he can pray for himself and for his sons, but after his end he cannot pray or be mindful of anyone. Therefore do not hope in your fathers. For they will not profit you at all unless you be found like them. But then you will be like the stars of the heaven, which now have been revealed among you.

And Deborah died and slept with her fathers and was buried in the city of her fathers. And the people mourned for her seventy days, and while they were mourning for her, they said these words as a lamentation;

Behold there has perished a mother from Israel, and the holy one who exercised leadership in the house of Jacob. She firmed up the fence about her generation, and her generation will grieve over her. And after her death the land had rest for seven years.

Chapter thirty four

And in that time there arose a certain Aod from the sanctuaried of Midian, and this man was a magician, and he said to Israel, Why do you pay attention to your Law? Come, I will show you something other than your Law. And the people said, What will you show us that our Law does not have? And he said to the people, Have you ever seen the sun by night? And they said, No. And he said, Whenever you wish, I will show it to you in order that you may know that our gods have power and do not deceive those who serve them. And they said, Show it. And he went away and worked with his magic tricks and gave orders to the angels who were in charge of magicians, for he had been sacrificing to them for a long time. Because in that time before they were condemned, magic was revealed by angels and they would have destroyed the age without measure; and because they had transgressed, it happened that the angels did not have the power; and when they were judged, then the power was not given over to others. And they do these things by means of those men, the magicians who minister to men, until the age without measure comes. And then by the art of magic he showed to the people the sun by night. And the people were amazed and said, Behold how much the gods of the Midianites can do, and we did not know it. And God wished to test if Israel would remain in its wicked deeds, and he let them be, and their work was successful. And the people of Israel were deceived and began to serve the gods of the Midianites. And God said, I will deliver them into the hands of the Midianites, because they have been deceived by them. And he delivered them into their hands, and the Midianites began to reduce Israel to slavery.

Chapter thirty five

Now Gideon was the son of Joash; he was the most powerful man among all his brothers. And when it was summertime, he came to beat out the sheaves he had and to escape the attacking Midianites by hiding himself in the mountain. And behold the angel of the Lord met him and said to him, From where have you come, and where is your destination He said to him, Why do you ask me from where do I come, for distress has encompassed me? Israel has fallen into distress; they have been delivered into the hands of the Midianites. And where are the wonders that our fathers described to us, saying, The Lord has chosen Israel alone before all the peoples of the earth?
And behold now he has delivered us up and forgotten the promises that he told our fathers. For we would prefer to be handed over to death once and for all than for his people to be punished thus.

And the angel of the Lord said to him, You have not been delivered up without reason, but your own schemes have done these things to you; because, as you have abandoned the promises that you have received from the Lord, these evils have found you out; and you have not been mindful of the commandments of God that those who were before you commanded you, so that you have come into the displeasure of your God.

But he will have mercy, as no one else has mercy, on the race of Israel, thought not on account of you but on account of those who have fallen asleep. And now, come; I will send you, and you will free Israel from the hand of the Midianites; for the Lord says these words; Even if Israel is not just, nevertheless because the Midianites are sinners, though I recognize the wickedness of my people, I will forgive them and afterward I will rebuke them because they have acted wickedly. But for the present I will take my vengeance upon the Midianites, And Gideon said, Who am I and what is the house of my father that I should go up against the Midianites for battle? And the angel said to him, Perhaps you think that as the way of man is, so the way of God is. For men look for the glory of the world and riches, but God for the straight and good and for meekness. Now therefore go and gird your loins, and the Lord will be with you. For he has chosen you to take vengeance upon his enemies as he commanded you. And Gideon said to him, May my Lord not be angry that I should say a word. Behold Moses the first of all the prophets asked the Lord for a sign, and it was given to him. But who am I, unless perhaps the Lord has chosen me? May he give me a sign so that I may know that I am being guided. And the angel of the Lord said to him, Run and get for me water from that lake and pour it on that rock, and I will give you a sign. And he went away and got it as he commanded him. And the angel said to him, Before you pour water on the rock, ask what you wish to be made from it, either blood or fire, or that it not appear at all. And Gideon said, Let it become half blood and half fire. And Gideon poured water on the rock. And when he had poured it out, it became half flame and half blood, and they were both mixed together, that is, the fire and the blood; and the blood did not extinguish the fire nor did the fire consume the blood. And Gideon saw these happenings and sought other signs, and they were given to him. Are they not written in the Book of Judges?

Chapter thirty six

And Gideon took three hundred Men And went out and came to the camp of Midian and heard each man speaking to his neighbor, saying, You will see confusion beyond reckoning caused by the sword of Gideon coming upon us because God has delivered into his hands the camp of the Midianites and he is about to destroy us utterly, that is, even our own gods have shown us and we did not believe them. And now let us rise up and take care for our own lives and flee. And as soon as Gideon heard these words, he put on the spirit of the Lord and
was strengthened and said to the three hundred men, Rise up, let each one of you gird on his sword, because the Midianites have been delivered into our hands. And the men went down with them. And he drew near and began to fight, and they blew the trumpets and cried out together and said, The sword of the Lord is upon us. And they killed about 120,000 men of the Midianites, and the rest of the Midianites fled. And after these events Gideon came and gathered the people of Israel and said to them, Behold the Lord has sent me to fight your battle, and I have gone out as he commanded me. And not I make one request of you; do not turn your face away. Let each of you give me the golden bracelets that you have on your hands. And Gideon spread out a garment, and each of them threw in his bracelets. And all were weighed, and their weight was found to be twelve talents. And Gideon took them and made idols from them and worshiped them. And God said, One course is fixed, that I should not rebuke Gideon during his lifetime, because, when he destroyed the sanctuary of Baal, then they all said, Baal will avenge himself. Now if I should chastise him because he has acted wickedly against me, you may say, Not God, but Baal has chastised him, because he sinned against him first. And so now Gideon will die at a good old age so that they may have nothing to say. But afterward, when Gideon will have died, I will chastise him once and for all, because he has offended me. And Gideon died at a good old age and was buried in his own city.

Chapter thirty seven

And he had a son by a concubine. Abimelech killed all his brothers, for he wished to be leader of the people. Then all the trees of the field came together to the fig tree and said, Come, reign over us. And the fig tree said, Was I born for kingship or rulership over the trees Or was I planted so as to reign among you? And so as I cannot reign over you, so Abimelech will not get a long tenure in his rule. And afterward the trees came together to the vine and said, Come, reign over us. And the vine said, I was planted to give sweetness to men, Come and preserve the fruit of my vineyard. But as I cannot reign over you, so is the blood of Abimelech demanded from you. And then the trees came to the apple tree and said, Come, reign over us. And it said, It has been commanded to me to provide sweet-smelling fruit for men. So I cannot reign over you; and Abimelech will die by stoning. And then the trees came to the bramblebush and said, Come, reign over us. And the bramblebush said, When the thorn was born, truth shone forth in the form of a thorn. And when the first-formed was condemned to death, the earth was condemned to bring forth thorns and thistles. And when the truth enlightened Moses, it enlightened him by means of a thicket of thorns. And now it will be that the truth may be heard by you from me. And if you have spoken truthfully to the bramblebush that it really should reign over you, sit in its shadow. But if hypocritically, let the fire go forth and devour and eat up the trees of the field, for the apple tree signifies the chastisers, and the fig tree signifies the people, and the vine signifies those who were before us. And now the bramblebush will be for you in this hour like Abimelech, who killed his brothers unjustly and wishes to rule among you. If Abimelech be worthy of them whom he wishes to rule for himself, let him be like the bramblebush that was?
made to rebuke the foolish among the people. And the fire went forth from the bramblebush and ate up the trees that were in

PPhil 37:5

the fields. After this Abimelech ruled the people one year and six months, and he died when a woman threw down upon him half a millstone.
Chapter thirty eight
PPhil 38:1 Jair built a sanctuary to Baal, and he deceived the people, saying, Everyone who will not sacrifice to Baal will die. And when all the people were sacrificing, only seven men were not willing to sacrifice. Their names are these; Defal,
PPhil 38:2 Abiesdrel, Getalibal, Selumi, Assur, Ionadali, Memibel. They answered and said to Jair, Behold we are mindful of the commandments that those who were before us and Deborah our mother commanded us, saying, See that you do not turn your heart to the right or to the left, but pay attention to the Law of the Lord day and night. And now why do you corrupt the people of the Lord and deceive them, saying, Baal is God; let us adore him? And now if he is God as you say,
PPhil 38:3 let him speak as God and then we will sacrifice to him. And Jair said, Burn them in the fire, because they have blasphemed against Baal. And his servants took them to burn them in the fire. And when they had put them in the fire, Nathaniel, the angel who was in charge of fire, came forth and extinguished the fire and burned the servants of Jair. But he let the seven men escape in such a way that none of the people saw them, because he had struck the people with
PPhil 38:4 blindness. And when Jair came to the place, he was burned with the fire; and before he burned him up, the angel of the Lord said to him, Hear the word of the Lord before you die. And these words the Lord says; I have raised you up from the land and appointed you leader over my people, but you rose up and corrupted my covenant and deceived them and sought to burn up my servants with the flame because they chastised you. Those who were burned with corruptible fire, now are made alive with a living fire and are freed; but you will die, says the Lord, and in the fire in which you will die there you will have a dwelling place. And afterward he burned him up, and he came to the pillar of Baal and demolished it and burned Baal along with the people who stood by, that is, a thousand men.
Chapter thirty nine
PPhil 39:1 And after these events the sons of Ammon came and began to attack Israel, and they took many of their cities. And the people were in destress, and they gathered together in Mizpah and were saying, each one to his neighbors, Behold now we look at the distress that encompasses us, and the Lord has departed from us and now is not with us, and our enemies have captured out cities, and there is no leader who may go in and go out before us. Now
therefore let us see whom we may appoint over us to fight our battle.

PPhil 39:2 Now Jephthath the gileadite was a mighty warrior. His brothers who thrust him out from his own land envied him, and he went and dwelt in the land of Tob.

PPhil 39:3 And worthless men gathered around him and spent their time with him. And when Israel was being attacked, they came to the land of Tob to Jephthath and said to him, Come, rule over the people. For who knows if you have been kept safe to these days or freed from the hands of your brothers in order that you may

PPhil 39:4 rule your people in this time? And Jephthath said to them, Does love so return after hatred, or does time conquer all things, for you have driven me out of my land and from the house of my father and now you have come to me when you are in distress? And they said to him, If the God of our fathers, when we had sinned against him and he had delivered us up before our enemies and we were hard pressed by them, was not mindful of our sins but freed us, why do you, mortal man, want to remember the iniquities that happened to us in the time of

PPhil 39:5 our distress? And therefore let it not be so before you, sir. And Jephthath said, God can be not mindful of our sins, for he has the time and place where he as God may restrain himself out of his long-suffering; but I, a mortal man and made from the ground into which I will return, where will I expel my wrath and the injury that you have done me? And the people said to him, Let the dove to which Israel has been compared teach you, because when her young are taken from her, still she does not depart from her place, but she puts away the injury

PPhil 39:6 done her and forgets it as if it were in the depth of the abyss. And Jephthath arose and came with them and gathered all the people and said to them, You know that, while our leaders were still alive, they warned us to follow our Law. And Ammon and his sons turned the people from their way in which they walked, and they served foreign gods who would destroy them. Now therefore set your hearts on the Law of the Lord your God, and let us beg him together, and so we will fight against our enemies, trusting and hoping in the Lord that he will not deliver us up forever. Even if our sins be overabundant, still his mercy will fill

PPhil 39:7 the earth. And all the people prayed together, men and women and children. And when they prayed, they said, Look, Lord, upon the people that you have chosen, and may you not destroy the vine that your right hand has planted, in order that this nation, which you have had from the beginning and always preferred and for which you made dwelling places and brought into the land you promised, may be for you as an inheritance; and may you not hand us over before those who hate you, Lord.

PPhil 39:8 And God repented of his wrath and strengthened the spirit of Jephthath. And he sent a messenger to Getal the king of the sons of Ammon and said, Why are you troubling our land and taking my cities? Or are you sad that Israel did not take you first so that you might scatter those inhabiting the land? And now return to me my cities, and my anger will cease from you. But if not, know that I will come up to you and return to you past offenses and repay your wickedness on your own head. Or am I not mindful that you were deceitful to the people of Israel in the wilderness. And the ambassadors of Jephthath gave these messages

PPhil 39:9 to the king of the sons of Ammon. And Getal said, Does Israel thinks highly of itself in so far as it has taken possession of the land of the Amorites? And therefore you say,
Know that now I will take other cities from you and return your wickedness to you and avenge the Amorites whom you have harmed. And Jephthah sent another message to the king of the sons of Ammon, saying, Truly I have learned that God has brought you forward that I may destroy you unless you cease from the iniquity by which you wish to harm Israel. And so I will come to you and show myself to you. For they are not gods, as you say they are, who have given you the inheritance that you possess; but because you have been deceived by following after stones, fire will come after you for vengeance.

And because the king of the sons of Ammon would not listen to the voice of Jephthah, Jephthah rose up and armed all the people to go out and fight in battle array, saying, When the sons of Ammon have been delivered into my hands and I have returned, whoever meets me first on the way will be a holocaust to the Lord. And God was very angry and said, Behold Jephthah has vowed that he will offer to me whatever meets him first on the way; and now if a dog should meet Jephthah first, will the dog be offered to me? And now let the vow of Jephthah be accomplished against his own firstborn, that is, against the fruit of his own body, and his request against his only-begotten. But I will surely free my people in this time, not because of him be because of the prayer that Israel prayed.

Chapter forty

And Jephthah came and attacked the sons of Ammon, and the Lord delivered them into his hands, and he struck down sixty of their cities. And Jephthah returned in peace, and women came out to meet him in song and dance. And it was his only daughter who came out of the house first in the dance to meet her father. And when Jephthah saw her, he grew faint and said, Rightly was your name called Seila, that you might be offered in sacrifice. And now who will put my heart in the balance and my soul on the scale? And I will stand by and see which will win out, whether it is the rejoicing that has occurred or the sadness that befalls me. And because I opened my mouth to my Lord in song with vows,

I cannot call that back again. And Selia his daughter said to him, And who is there who would be sad in death, seeing the people freed? Or do you not remember what happened in the days of our fathers when the father placed the son as a holocaust, and he did not refuse him but gladly gave consent to him, and the one being offered was ready and the one who was offering was rejoicing?

And now do not annul everything you have vowed, but carry it out. Yet one request I ask of you before I die, a small demand I seek before I give back my soul; that I may go into the mountains and stay in the hills and walk among the rocks, I and my virgin companions, and I will pour out my tears there and tell of the sadness of my youth. And the trees of the field will weep for me, and the beasts of the field will lament over me. For I am not sad because I am to die nor does it pain me to give back my soul, but because my father was caught up in the snare of his vow; and if I did not offer myself willingly for sacrifice, I fear that my death would not be acceptable or I would lose my life in vain. These things I will tell the mountains, and afterward I will return. And her father said,

Go. And Selia the daughter of Jephthah, she and her virgin companions, went out and came and told it to the wise men of the people, and no one could respond to her word. And afterward she came to Mount Stelac, and the Lord thought of her by night and said,
Behold now I have shut up the tongue of the wise men of my people for this generation so that they cannot respond to the daughter of Jephthah, to her word, in order that my word be fulfilled and my plan that I thought out not be foiled. And I have seen that the virgin is wise in contrast to her father and perceptive in contrast to all the wise men who are here. And now let her life be given at his request, and her death will be precious before me always, and she will go away and fall into the bosom of her mothers.

PPhil 40:5

And when the daughter of Jephthah came to Mount Stelac, she began to weep, and this is her lamentation that she lamented and wept over herself before she departed. And she said,

Hear, you mountains, my lamentation;
and pay attention, you hills, to the tears of my eyes;
and be witnesses, you rocks, of the weeping of my soul.
Behold how I am put to the test!
But not in vain will my life be taken away.
May my words go forth in the heavens,
and my tears be written in the firmament!
That a father did not refuse the daughter whom he had sworn to sacrifice,
that a ruler granted that his only daughter be promised for sacrifice.
PPhil 40:6

But I have not made good on my marriage chamber,
and I have not retrieved my wedding garlands.
For I have not been clothed in splendor while sitting in my woman's chamber,
And I have not used the sweet-smelling ointment,
And my soul has not rejoiced in the oil of anointing that has been prepared for me.
O Mother, in vain have you borne your only daughter,
because Sheol has become my bridal chamber.
and on earth there is only my woman's chamber.
And may all the blend of oil that you have prepared for me be poured out,
and the white robe that my mother has woven, the moth will eat it.
And the crown of flowers that my nurse plaited for me for the festival, may it wither up;
and the coverlet that she wove of hyacinth and purple in my woman's chamber, may the worm devour it.
And may my virgin companions tell of me in sorrow and weep for me through the days.
PPhil 40:7

You trees, bow down your branches and weep over my youth,
You beasts of the forests, come and bewail my virginity,
for my years have been cut off
and the time of my life grown old in darkness.
PPhil 40:8
And on saying these things Seila returned to her father, and he did everything that he had vowed and offered the holocausts. Then all the virgins of Israel gathered together and buried the daughter of jephthah and wept for her. And the children of Israel made a great lamentation and established that in that month on the fourteenth day of the month they should come together every year and weep for Jephthah's daughter for four days. And they named her tomb in keeping with

PPhil 40:9

her name; Seila. And Jephthah judged the sons of Israel ten years, and he died and
was buried with his fathers.

Chapter forty one

PPhil 41:1 And after him Abdon, the son of Hillel the Pirathonite arose as judge in Israel, and he also judged the sons of Israel eight years. And in his days the king of Moab sent messengers to him, saying, Behold now you know that Israel has taken my cities, and now return them as a repayment. And Abdon said, Have you not learned from what happened to the sons of Ammon, unless perhaps it is so that the sins of Moab have reached full measure? And Abdon sent and took from the people twenty thousand men and came out against Moab and attacked them and killed forty thousand men of them, but the rest fled before him. And Abdon returned in peace, and he offered holocausts and sacrifices to his Lord.

PPhil 41:2 And he died and was buried in Effrate, his own city. And in that time the people chose Elon and appointed him as judge for them. And he judged Israel twenty years. And in those days they attacked the Philistines and took from them twelve cities. And Elon died and was buried in his own city. But the sons of Israel forgot the Lord their God and served the gods of those inhabiting the land; and on account of this they were handed over to the Philistines and served them forty years.

Chapter forty two

PPhil 42:1 Now there was a man from the tribe of Dan whose name was Manoah, son of Edoc, son of Odon, son of Eriden, son of Fadesur, son of Dema, son of Susi, son of Dan. And he had a wife whose name was Eluma the daughter of Remac, and she was sterile and did not bear children to him. And, every day, Manoah her husband was saying to her, Behold the Lord has shut up your womb so that you may not bear children, and now let me go that I may take another wife lest I die without fruit. And she said, Not me has the Lord shut up that i may not bear children, but you that I may not bear fruit. And he said to her, Would that this could be tested and proved! And they were quarreling daily and both were very sad, because they were without fruit. One night the wife went up to the upper chamber and prayed saying, Behold you, Lord God of all flesh, reveal to me whether it has not been granted to my husband or to me to produce children, or to whom it may be forbidden or to whom it may be allowed to bear fruit in order that whoever is forbidden may weep over his sins because he remains without fruit. Or if both of us have been deprived, then reveal this to us also so that we might bear our sins and be silent before you.

PPhil 42:2 And the Lord heard her voice and sent his angel to her in the morning, and he said to her, You are the sterile on who does not bring forth, and you are the womb that is forbidden so as not to bear fruit. But now the Lord has heard your voice and paid attention to your tears and opened your womb. And behold you will conceive and bear a son, and you will call his name Samson. For this one will be dedicated to your Lord. But see that he does not taste from any fruit of the vine and eat any unclean thing, because (as he himself has said) he will free Israel from the hand of the Philistines. And when the angel of the Lord had spoken these words, he departed from her. And she came into the house to her husband and said to him, I am placing my hand upon my mouth, and I will be silent before you all the days because I have boasted in vain and have not believed your words. For the angel of the Lord came to me today and revealed to me, saying, Eluma, you are sterile, but you will conceive and bear
Phil 42:5a son. And Mohoah did not believe his wife, and being perplexed and sad, he himself also went to the upper chamber and prayed and said, Behold I am not worthy to hear the signs and wonders that God has done among us or to see the face of his messenger. And while he was speaking these words, the angel of the Lord came again to his wife. But she was in the field, and Manoah was in his house. And the angel said to her, Run and announce to your husband that God has accounted him worthy to hear my voice. And the wife ran and called to her husband, and he hurried to come to the angel in the field. The angel said to him. Go into your wife and do all these things. But he said, I am going, but see to it, sir, that your word be accomplished regarding your servant. And he said, It will be accomplished. And Manoah said to him, If I can let me persuade you to enter my house and eat bread with me; and know that, when you go, I will give you gifts that you may take along with you to offer as a sacrifice to the Lord your God. And the angel said to him. I will not enter your house with you, nor eat your bread nor take your gifts. For if you offer sacrifice from what is not yours, I cannot show favor to you. And Manoah built an altar upon the rock and offered sacrifices and holocausts. And when he had cut up the meats and placed them on the altar, the angel reached out and touched them with holocausts and sacrifices. And the angel of the Lord went up from there with the flame of fire. But Manoah and his wife saw these events and fell on their faces and said, Surely we will die because we have seen the Lord face to face. And Manoah said, It is not enough that I have seen him but I even asked his name, not knowing that he was the minister of God. Now the angel who came was named Fadahel.

Chapter forty three
Phil 43:1And in those days Eluma conceived and bore a son and called his name Samson, and the Lord was with him. And when he had begun to grow up and sought to attack the Philistines, he took for himself a wife from the Philistines. The Philistines burned her in the fire, because they had been badly humiliated by Samson. And afterward Samson was angry at Ashdod, and they locked him up and surrounded the city and said, Behold now our enemy has been delivered into our hands, and now let us gather together and let us save our own lives. And when Samson arose at night and saw the city locked up, he said, Behold now those fleas have locked me up in their own city, and now the Lord will be with me, and I will go out through their gates and attack them. And he came and put his left hand beneath the bar of the gate, and he took down the gate from the wall by shaking it, One part of it he kept in his right hand for a shield; the other he put on his shoulders. And he carried it because he had no sword, and he pursued the Philistines with it, and killed 25,000 men with it. And he took up everything that made up the gate and brought them up to the mountain. Now concerning the lion that he killed and concerning the jawbone of the ass by which he killed the Philistines and concerning the bonds that were broken off from his arms as it were spontaneously and the foxes that he caught, are not these written in the Book of Judges? Then Samson went down to Gerar, a city of the Philistines, and he saw there a
harlot whose name was delilah, and he was led astray after her and took her to himself for a wife. And God said, behold now Samson has been led astray through his eyes, and he has not remembered the mighty works that i did with him; and he has mingled with the daughters of the Philistines and has not paid attention to Joseph my servant who was in a foreign land na became a crown for his brothers because he was not willing to afflict his own seed. And now Samson;s lust will be a stumbling block for him, and his mingling a ruin. And I will hand him ever to his enemies, and they will blind him. But in the hour of his death I will remember him, and I will avenge him upon the Philistines once PPhil 43:6more. And after this his wife was pressuring him and kept saying to him, Show me your power and in what your strength lies, and so I will know that you love me. And when Samson had tricked her three times and she still pressuring him daily, the fourth time he revealed to her his heart. And she got him drunk, and while he slept, she called in a barber and he cut the seven locks of his head, and his strength left him, because he had made such a revelation. And she called the Philistines, and they beat Samson and blinded him and put PPhil 43:7him in prison And on the day of their drinking bout they summoned Samson to make sport of him. And he, bound between two pillars, prayed saying, Lord God of my fathers, hear me once more and strengthen me in order that I may die with these Philistines, because the sight that they took from me was given freely to me by you. And Samson added, saying, Go forth, my souls, and do not be PPhil 43:8sad; die, my body, and do not weep about yourself. And he grasped the two columns of the house and shook them. And the house and all that was around it men and women. And Samson's brothers and all the house of his father went down and took him and buried him in the tomb of his father. Now he had judged israel twenty years.

Chapter forty four

PPhil 44:1And in those dyas there was no leader in Israel, but each one did what was PPhil 44:2pleasing in his own eyes. And in that time there arose Micah the son of Dedila the mother of Heliu, and he had one thousand pieces of gold and four wedges of melted gold and forty double pieces of silver. And dedila his mother said to him, My son, hear my voice, and you will make for yourself idols, and they will be as PPhil 44:3gods for you, and you will become a priest for them. And whoever wishes to ask anything through them will come to you, and you will respond to him. And there will be an altar in your house and a column made out of that gold you have; you will prepare frankincense for burning and sheep for sacrifice. And whoever wishes to offer a sacrifice will give seven double pieces for the sheep; and for the incense, if he wishes to burn it, he will gibe one double piece of silver of full weight. And your title will be priest, and you will be called worshiper of the PPhil 44:4gods. And Micah said to her, You have advised me well, Mother, on how to live. And now your name will be even greater than mine, and in the last days PPhil 44:5all kinds of things will be requested of you. And Micah set out and did everything that his mother had commanded him. And he shaped and made for himself three images of boys and calves, the lion, the eagle, and the dragon, and the dove. And all who were led astray would come to him. And if some wished to ask for a wife, they would ask him by means of the dove. But if anyone asked for sons, it was by the images of the boys. But
whoever asked for riches did it through the image of the lion. If for servants and maids, he asked through the images of the calves. But if for length of days, he asked by the image of the dragon. And his wickedness took many forms, and his impiety was full of trickery.

PPhil 44:6

And then, when the sons of Israel were departing from the Lord, the Lord said, Behold I will root up the earth and destroy the whole human race, because, when I established laws on Mount Sinai, I showed myself to the sons of Israel in the strom. And I said that they should not make idols, and they agreed not to carve out the images of gods.

And I ordered them not to take my name in vain, and they agreed that they themselves would not take my name in vain. And I commanded them to keep the sabbath, and they agreed to keep it holy. And I told them to honor father and mother, and they promised they would do it. And I ordered them not to steal, and they agreed. And I told them not to commit murder, and they held it as acceptable not to do this. And I commanded them not to commit adultery, and they did not oppose this. And I ordered them not to speak false testimony and not to covet each one his neighbor's wife or his house or all

PPhil 44:7

his possessions, and they agreed. And I told them not to make idols nor the works of those gods that have been born from corruption under the name of graven image and those things through which all these corruptions have been brought about. For mortal men have made them, and the fire has served to melt them down. The skill of a man has produced them, and hands have manufactured them, and imagination has invented them. By accepting these they took my name in vain, and they have given my name to graven images. And the day of the sabbath that they agreed to keep, they have done abominable things on it. Whereas I have told them to love father and mother, they have dishonored me, their Creator. And whereas I told them not to steal, they have dealt like thieves in their schemes with graven images. And whereas I told them not to kill, they kill those whom they seduce. And thou I commanded them not to commit adultery, they have committed adultery with their zeal. And whereas they chose not to speak false testimony, they accepted false testimony from those whom they destroyed. And they lusted for foreign women.

PPhil 44:8

Therefore, behold I abhor the race of men, and I will cut away the root of my creation; and those dying will outnumber those being born, because the house of Jacob has been infected in its wickedness and the impiety of Israel has been multiplied. And can I not totally destroy the tribe of Benjamin, because they first of all were led astray after Micah? And the people of Israel will not go unpunished.

PPhil 44:9

But this will be an everlasting scandal remembered for generations. Now I will deliver Micah to the fire, and his mother will be rotting away in his sight while she is alive upon the earth, and worms will come forth from her body. And then, while they are speaking to one another, she will say as a mother chastising her son, Behold what a sin you have committed! And he will answer as a son heeding his mother and acting cleverly, And you have done even greater wickedness. And the image of the dove that he made will be used for putting out his eyes, and the image of the eagle will be used for bringing fire upon them out of its wings, and the images of the boys that he made will be used for scraping his sides, and the image of the lion that he made will be like mighty ones tormenting him. And I will not do this to Micah alone, but to all who sin against
me. And the race of men will know that they will not make me jealous by their inventions that they make, but to every man there will be such a punishment that in whatever sin he shall have sinned, in this he will be judged. And if they have lied before me, I will command the heaven and it will deny them rain. And if anyone wished to covet the wife of his neighbor, I will command death and it will deny them the fruit of their womb. And if they will make a false declaration in my name, I will not hear their prayers. And when the soul is separated from the body, then they will say, Let us not mourn over these things that we suffer; but because whatever we ourselves have devised, these will we receive.

Chapter forty five

PPhil 45:1 And in that time a certain man from the tribe of Levi came to Gibeah, and he wanted to stay there when the sun set. And he wanted to enter there, but those who dwelt there did not let him. And he said to his servant, Walk on and lead the mule, and w will go to the city of Nob; perhaps they will let us enter it. And he came there and sat down in the open square of the city, and no one said to him, Enter my house.

PPhil 45:2 Now there was a certain Levite whose name was Bethac. When this man had seen him, he said to him, Are you Beel from my tribe? And he said, I am. And he said to him, You do not know the wickedness of those who dwell in this city. And who persuaded you to enter here? Get out of here in a hurry and enter my house where I dwell, and stay there today, and the Lord will shut up their heart before us as he shut up the Sodomites before Lot. And he entered

PPhil 45:3 the city and remained there that night. And all those inhabiting the city came together and said to Bethac, Bring out those who have come to you today. If not, we will burn in the fire both you and them. And he came out to them and said to them, Are not these our brothers? Let us not do evil with them lest our sins be multiplied against us. And they answered, It has never happened that the strangers gave orders to the natives. And they entered by force and dragged him and his concubine out, and they cast him off. And when the man had been let go, they abused his concubine until she died, because she had transgressed against her man once when she committed sin with the Amalekites, and on account

PPhil 45:4 of this the Lord God delivered her into the hands of sinners. And when it was morning, Beel went out and found his concubine dead and put her on the mule and hurried away and came into Cades. And he took her body and cut it up into parts and sent her around to the twelve tribes, saying. These things have been done to me in the city of Nob, and those dwelling there rose up against me to kill me, and they took my concubine while I was locked up and they killed her. And if being silent pleases you, nevertheless the Lord judges. But if you wish to

PPhil 45:5 take revenge, the Lord will help you. And all the men of the twelve tribes were disturbed, and they gathered together in Shiloh, and each one said to his neighbor, Ir such wickedness is done in Israel, Israel will cease to be.

PPhil 45:6 And the Lord said to the adversary, Did you see this foolish people disturbed in the hour in which they ought to have died, when Micah acted craftily so as to lead the people astray with the dove and the eagle and with the image of the men and the calves and the lion and the dragon? And so because they were not provoked to anger them, therefore let their
plan be in vain, and their heart will be so disturbed that the sinners as well as those allowing the evil deeds will be destroyed.

Chapter forty six

PPhil 46:1 And when it was morning, the people of Israel were disturbed and said, Let us go up and search out the sin that has been committed in order that wickedness be taken away from us. And then they said, Let us ask the Lord first and learn if he will deliver our brothers into our hands; if not, let us desist. And Phinehas said to them, Let us bring out the Urim and Thummim. And the Lord answered them, saying, Go up, because I will deliver them into your hands. But he led them astray so that he might fulfill his words. And they went up for battle and came into the city of Benjamin and sent messengers saying, Send us the men who have done this wicked deed, and we will spare you but return to each his own evil. And the people of Benjamin hardened their heart and they said to the people of Israel, Why should we deliver our brothers to you? And if you do spare them, will we not fight against you? And the people of Benjamin went out to meet the sons of Israel and pursued them. And the sons of Israel fell before them, and they struck down among them forty-five thousand men. And the heart of the people was very much disturbed, and they came mourning and weeping to Shiloh. And they said, Behold the Lord has delivered us before those dwelling in Nob, and now let us ask the Lord who among us has sinned. And they asked the Lord, and he said to them, If you wish, go up and fight, and they will be delivered into your hands, and then it will be told to you why you have fallen before them. And they went up the next day to attack them, and the sons of Benjamin went out to meet Israel and killed among them forty-six thousand men. And the heart of the people grew very faint, and they said, Has God wished to lead his people astray Or has he so established it on account of the evil that was done, that the innocent as well as those who do wicked deeds should fall together? And on saying these words they fell before the ark of the covenant of the Lord and tore their garments and put ashes on their heads, they and Phinehas the son of Eleazar the priest, who prayed and said, What is this deceit by which you have led us astray, Lord? If what the sons of Benjamin have done is right in your sight, why have you not told us so we might consider it? But if it did not please you, why have you allowed us to fall before them?

Chapter forty seven

PPhil 47:1 And Phinehas added, saying, God of our fathers, hear my voice and tell your servant today whether this has been done correctly in your sight, or perhaps the people have sinned and you were not willing to root out their evil deeds so as to correct those among us who have sinned against you. For I remember in my youth when Jambres sinned in the days of Moses your servant, and I went and entered in and was possessed with jealousy in my soul, and I hoisted both of them up on my sword. And the rest wished to rise up against me and kill me, and you sent your angel and you killed from them twenty-four thousand men, and you freed me from their hands. And now you have sent the eleven tribes up, saying to them, Go and kill them; and they went and were delivered up. And now they say that your Urim and Thummim are telling lies in your sight. And now, Lord God of our fathers, do not
hide from your servant but tell us why you have brought this wickedness against us.

Phil 47:3 And the Lord saw that Phinehas had prayed earnestly before him, and he said to him, I myself have sworn, I would not have remembered you in what you have said, nor would I have answered you

Phil 47:4 today. And now say to the people, Stand and hear the word of the Lord. These words the Lord says; There was a certain mighty lion in the midst of the forest to whose power all the beasts entrusted the forest that he might guard it lest perhaps other wild animals should come and destroy it. And while the lion was guarding these, some wild animals arrived from another forest and devoured all the young of the animals and destroyed the fruit of their wombs. And the lion looked on and was silent. And the animals were at peace, because they had entrusted the forest to the lion and did not realize that their own offspring had

Phil 47:5 been destroyed. And after a time there arose from those who had entrusted the forest to the lion a very small animal, and he ate up the small cub of another wicked animal. And behold the lion roared and disturbed all the animals of the

Phil 47:6 forest, and they fought among themselves, and each attacked his neighbor. And when many animals were destroyed, another cub from another great forest saw the lion and said, Have you destroyed so many animals? What is this wickedness that when so many animals and their offspring were unjustly destroyed previously by other wicked animals, and when all the animals should have been moved to avenge themselves when their fruit was being destroyed in vain, then you were silent and did not speak? But now one cub of a wicked animal has perished, and you have so aroused the whole forest that all the animals should eat on another up unjustly, so that the forest is depleted. And now you ought to be destroyed first, and so you will make the rest secure. And the cubs of the animals heard this and killed the lion first, and they appointed the cub in his place, and so all the other animals were subject to one authority.

Phil 47:7 Micha arose and made you rich by these things that he and his mother made. And they were wicked and evil things that no one before them had discovered, but by his own craftiness he made them-graven images that had not been made until this day. And no one was provoked but all were led astray, and you saw the

Phil 47:8 fruit of your womb destroyed and you were silent like that wicked lion. And now on seeing how this man's concubine, who had done wicked deeds, died, you were all disturbed and came to me, saying, Will you deliver the sons of Benjamin into our hands? Therefore I have deceived you and said, I will deliver them to you. And now I have destroyed you, who were silent then. And so I will take my revenge on all who have acted wickedly.

Phil 47:9 And all the people rose up together and went away. And the sons of Benjamin came out to meet them, thinking that they would conquer them as before, and they did not know that evil had reached full measure against them. And when they had come out as at first and pursued them, the people fled from before them so as to give ground. And then they rose up from their hiding places, and the

Phil 47:10 sons of Benjamin were in their midst. And when those who were fleeing turned back, eighty-five thousand people of the city of Nob, men and women, were killed. And the
sons of Israel burned the city, and they destroyed all their spoils that had been snatched away by the edge of the sword. And none of the sons of Benjamin survived except six hundred men who fled and were not found in the battle. And all the people returned to Shiloh, and Phinehas the son of Eleazar the high priest was with them. These are they who were left from the race of Benjamin, the rulers of the tribe, of ten families, whose names are these. Of the first family: Ezbaile, Zieb, Balac, Rein, Debac, Bellocy. And of the second family: Netach, Zenip, Fenoch, Demach, Geresaraz. And from the third family: Ierimuth, Veloth, Amibel, Genuth, Nefuth, Fienna. And from the fourth family: Gemuf and Eliel, Gemet, Soleph, Rafaf, and Doffo. And from the fifth family: Anuel, Code, Fretan, Remmon, Peccan, Nabath. From the sixth family: Refaz, Sefet, Arafaz, Metach, Adhoc, Balimoc. And from the seventh family: Benin, Mefiz, Araf, Ruimel, Belon, Iaal, Abac. From the tenth family: Enoflasa, Melec, Meturia, Meac. And

PPhil 47:11 the rest of the rulers of the tribe who survived were sixty in number. And in that time the Lord repaid to Micah and his mother all he had said. And Micah was destroyed in the fire and his mother was rotting away, just as the Lord had said concerning them.

Chapter forty eight
PPhil 48:1 And in that time Phinehas laid himself down to die, and the Lord said to him, Behold you have passed the 120 years that have been established for every man. And now rise up and go from here and dwell in Danaben on the mountain and dwell there many years. And I will command my eagle, and he will nourish you there, and you will not come down to mankind until the time arrives and you be tested in that time; and you will shut up the heaven then, and by your mouth it will be opened up. And afterward you will be lifted up into the place where those who were before you were lifted up, and you will be there until I remember the world. Then I will make you all come, and you will taste what is death.

PPhil 48:2 And Phinehas went up and did all that the Lord commanded him. Now in those days when he appointed Eli as priest, he anointed him in Shiloh. Now in that time when he went up, then the sons of Israel were celebrating Passover, and they commanded the sons of Benjamin, saying, Go up and get wives for yourselves, because we cannot give you our daughters. For we made a vow in the time of our anger, but let it not happen that one tribe be blotted out from Israel. And the sons of Benjamin went up and seized for themselves wives and

PPhil 48:4 built for themselves Gabaon and began to dwell there. And while the sons of Israel were at rest in the meantime, they had no leader in those days, and each

PPhil 48:5 one did what was pleasing in his own eyes. These are the commandments and judgments and testimonies and manifestations that were in the days of the judges of Israel, before a king ruled over them.

Chapter forty nine
PPhil 49:1 And in that time the sons of Israel began to make a request from the Lord, and they said, Let all of us cast lots to see who it is who can rule us as Kenaz did. For perhaps we will find a man who may free us from our distress, because

PPhil 49:2 it is not appropriate for the people to be without a ruler. And they cast the lot. And when no one was found, the people were very sad and said, The people were not worthy to
be heard by the Lord. Therefore he did not answer us. And now let us cast lots by tribes, if God may be reconciled by a large group. For we know that God will be reconciled with those worthy of him. And they cast the lot by tribes, and upon no tribe did the lot come forth. And Israel said, Let us choose from among ourselves, for we are put in a position of need. For we know

PPhil 49:3 that God has hated his people and his souls has detested us. And a certain man by the name of Nethez answered and said to the people, He does not hate us, but we have made ourselves so hateful that God should abandon us. And so, even if we die, let us not abandon him, but let us flee to him. We who have walked in our evil ways have not known him who created us, and so our plan will be in vain. For I know that God will not reject us forever, nor will he hate his people for all generations. And so strengthen yourselves, and let us pray again, and let us cast lots by cities. For even if our sins are many, nevertheless his long-suffering

PPhil 49:4 will not fail. And they cast lots by cities, and Ramathaim came out in the lot. And the people said, So Ramathim is accounted more just than all the cities of Israel, because he has chosen it above all the cities. And each one said to his neighbor, In that city that came out in the lot let us cast the lot by men, and let

PPhil 49:5 us see whom the Lord has chosen from it. And they cast the lost by men, and it fell upon no one except Elkanah, Because the lot fell out upon him, the people took him and said, Come, and be a leader for us. And Elkanah said to the people, I cannot be a leader over this people, nor can I be considered one who could be a leader for you. But if my sins have caught up with me, I will kill myself so that you may not defile me. For it is just that I should die only for my own sins rather than to bear the burden of this people.

PPhil 49:6 And the people saw that Elkanah was not willing to exercise leadership over them, and they prayed again to the Lord, saying, Lord God of Israel, why have you abandoned your people in the victory of their enemies, and in the time of distress why have you neglected your inheritance? Behold even he who has been chosen in the lot has not fulfilled your commandments. But this happened only because the lot fell out on him and we thought we had a leader. And behold it has happened that even he is contending against the lot. Whom will we ask for once more, or to whom will we flee, or where is the place of our relaxation and rest? For if the ordinances that you have established with our fathers are true, saying, I will multiply your seed, and they will experience this, then it would have been better to say to us, I am cutting off your seed, than to neglect our

PPhil 49:7 root. And God said to them, If I were to pay you back according to your evil deeds, it would be necessary to pay no attention at all to your race. And what will I do that my name will come to be invoked upon you? And now know that Elkanah, upon whom the lot has fallen, cannot rule among you; but rather his son who will be born from him, he will rule among you and prophesy. And from this

PPhil 49:8 time on, a ruler will not be lacking from you for many years. And the people said, Behold, Lord, Elkanah has ten sons, and who of them will rule or prophesy? And God said, None of the sons of Peninnah can rule the people, but the one who is born from the sterile woman whom I have given to him as a wife will be a prophet before me. And I will love him as I have loved Isaac, and his name will be before me always. And the people said, Behold
perhaps now God has remembered us so as to free us from the hand of those who hate us. And on that day they made peace offerings and feasted according to their customs.

Chapter fifty

PPhil 50:1 And Elkanah had two wives. The name of one was Hannah, and the name of the other was Peninnah. And because Peninnah had sons and Hannah did not, Peninnah taunted her, saying, What does it profit you that Elkanah your husband loves you, for you are a dry tree? And I know that my husband will love me, because he delights in the sight of my sons standing around him like a plantation of olive trees. And so it was when she was taunting her daily, and Hannah was saddened very much. And she had been fearing God from her youth. It happened that on the holy day of Passover, when her husband went up to sacrifice, Peninnah was insulting Hannah, saying, A wife is not really loved even if her husband loves her or her beauty. Let Hannah not boast in her appearance; but she who boasts, let her boast when she sees her offspring before her. And when among women the fruit of her womb is not so, love will be in vain. For what did it profit Rachel that Jacob loved her? And unless the fruit of her womb had been given to him, his love would have been in vain. And when Hannah heard these words,

PPhil 50:2 her soul grew faint and poured out tears, And her husband saw her and said, Why are you sad? And why do you not eat? And why does your heart fall within you? Are not your ways of behaving better than the ten sons of Peninnah? And Hannah listened to him, and she rose up after she ate and came to Shiloh to the house of the Lord, where Eli the priest dwelt, whom Phinehas the son of Eleazar the priest had appointed, as had been commanded him. And Hannah prayed and said, Did you not, Lord, search out the heart of all generations before you formed the world? Now what womb is born opened or dies closed unless you wish it? And now let my prayer ascend before you today lest I go down from here empty, because you know my heart, how I have walked before you from the day of my youth. And Hannah did not want to pray out loud as all people do. For then she thought, saying, Perhaps I am not worthy to be heard, and Peninnah will then be even more eager to taunt me as she does daily when she says, Where is your God in whom you trust? And I know that neither she who has many sons is rich nor she who has few is poor, but whoever abounds in the will of God is rich. For who may know what I have prayed for? If they know that I am not heard in my prayer, they will blaspheme. And I will not have any witness except in my own soul, because my tears are the servant of my prayers.

PPhil 50:3 And while she was praying, Eli the priest saw that she was disturbed and acted like a drunken woman, and he said to her, Go and put your wine away from you. And she said, Is my prayer so heard that I am called a drunken woman? Now I am drunk with sorrow, and I have drunk the cup of my weeping.

PPhil 50:4 And Eli the priest said to her, Tell me why you are being taunted. And she said to him, I am the wife of Elkanah; and because God has shut up my womb, I have prayed before him that I do not go forth from this world without fruit and that I do not die without having my own image. And Eli the priest said to her, Go, because I know for what you have prayed; your prayer has been heard.
PPhil 50:8 But Eli the priest did not want to tell her that a prophet had been foreordained to be born from her. For he had heard that when the Lord spoke concerning him. And Hannah came into her house, and she was consoled of her sorrow, but she told no one what she had prayed.

Chapter fifty one
PPhil 51:1 In those days she conceived and bore a son and called his name Samuel, which is interpreted mighty one, as God had named him when he prophesied about him, And Hannah remained there and nursed the infant until he was two years old. And when she had weaned him, she went up with him and brought gifts in her hands. And the child was very handsome, and the Lord was with him.

PPhil 51:2 And Hannah placed the boy before Eli and said to him, This is the desire I desired, and this is the request I have asked. And Eli said to her, You have not asked alone, but the people have prayed for this. This is not your request alone, but it was promised previously to the tribes. And through this boy your womb has been justified so that you might provide advantage for the peoples and

PPhil 51:3 set up the milk of your breasts as a fountain for the twelve tribes. And on hearing this Hannah prayed and said,

Come to my voice, all you nations,
and pay attention to my speech, all you kingdoms,
because my mouth has been opened that I should speak
and my lips have been commanded to sing a hymn to the Lord.
Drip, my breasts, and tell your testimonies,
because you have been commanded to give milk.
For he who is milked from you will be raised up, and the people will be enlightened by his words,
and he will show to the nations the statutes,
and his horn will be exalted very high.

PPhil 51:4 And so I will speak my words openly,
because from me will arise the ordinance of the Lord,
and all men will find the truth.
Do not hurry to say great things
or to bring forth from your mouth lofty words,
but delight in glorifying (God).
For when the light from which wisdom is to be born will go forth,
nor those who have borne in abundance will be called mothers.
For the sterile one has been satisfied in childbearing,
but she who had many children has been emptied.

PPhil 51:5 Because the Lord kills in judgment,
and brings to life in mercy.
For them who are wicked in this world he kills,
and he brings the just to life when he wishes.
Now the wicked he will shut up in darkness,
but he will save his light for the just.
And when the wicked have died, then they will perish.
And when the just go to sleep, then they will be freed.
Now so will every judgment endure,
until he who restrains will be revealed.
PPhil 51:6Speak, speak, Hannah, and do not be silent.
Sing a hymn, daughter of Batuel,
about the miracles that God has performed with you.
Who is Hannah that a prophet is born from her?
Or who is the daughter of Batuel that she should bear the light to the peoples?
Rise up, you also, Elkanah, and gird your loins,
Sing a hymn about the wonders of the Lord.
Because Asaph prophesied in the wilderness about your son, saying,
Moses and Aaron were among his priests,
and Samuel was there among them.
Behold the word has been fulfilled
and the prophecy has come to pass.
And these words will endure
until they give the horn to his anointed one
and power be present at the throne of his king.
And let my son stay here and serve
until he be made a light for this nation.
PPhil 51:7And they departed and set out with gladness, rejoicing and exalting in heart over
all the glory that God had worked with them. But the people came down to Shiloh together
with timbrels and dances, lutes and harps, and they came to Eli the priest and brought to him
Samuel. And they stood Samuel before the Lord, anointed him, and said, Let the prophet live
among the people, and may he be a light to this nation for a long time!
Chapter fifty two
PPhil 52:1Now Samuel was very young and knew nothing of these things. And while he was
serving before the Lord, the two sons of Eli were not walking in the ways of their fathers and
began to do wicked things to the people and multiplied their own wickedness. And they were
lingering near the house of Bethac, and when the people came together to sacrifice, Hophni
and Phinehas came and provoked the people to anger by taking their sacrificial offerings
before they were offered
PPhil 52:2as holy to the Lord. And this was pleasing neither to the Lord nor to the people nor
to their father. And so their father said to them, What is this report that I hear about you? Or
do you not know that I have received this place that Phinehas committed to me? And if we
destroy what we have received, what will we say if he who committed it asks for it again and
he for whom he committed it should harm us? And now straighten out your ways and walk in
good ways, and your positions will remain the same. But if you refuse and do not restrain
your wicked schemes, you will destroy yourselves, and the priesthood will be in vain and
what has been sanctified will be considered as nothing. And then they will say, Did the staff
of Aaron spring up in vain or has the flower born of it come down to
nothing? And so while you still can, my sons, correct what you have done sinfully,
and the men against whom you have sinned will pray for you. But if you are not willing and you remain in your wickedness, I will be guiltless and will only be sorry if perhaps I will hear of the day of your death before I die. But even if this should happen, I will be free of guilt; and though I will be saddened,
PPhil 52:4nevertheless you will perish. And his sons did not listen, because the Lord had made a decision about them that they should die, for they had sinned. For when he said to them, Repent of your wicked way, they were saying, When we grow old, then we will repent, because they were always rebelling and acting very unjustly in despoiling Israel. The Lord was angry at Eli.

Chapter fifty three
PPhil 53:1And Samuel was serving before the Lors, still not knowing what the oracles of the Lord were. He had not yet heard the oracles of the Lord. He was eight
PPhil 53:2years old. And when God remembered Israel, he wished to reveal to Samuel his words. And Samuel was sleeping in the temple of the Lord. And when God called to him, he gave it consideration first, saying, Behold now Samuel is young so as to be beloved before me. In spite of the fact that he has not heard the voice of the Lord or has been confirmed with the word of the Most High, nevertheless he is like my servant Moses. To an eighty-year-old I spoke, but Samuel is eight years old. And Moses saw the fire first, and his heart was very much afraid. And if Samuel should see fire now, how will he survive? And so now my voice to him will be like that of a man, and not like that of God. And
PPhil 53:3when he has understood, then I will speak to him like God. And in the middle of the night a voice from heaven called him. And Samuel was awakened, and he recognized it as the voice of Eli the priest, and he ran to him and said, Why have you awakened me, Father? For I was frightened, because you never called me at night. And Eli said, Woe is me! Has an unclean spirit led my son Samuel astray? And he said to him, Go, sleep. For I have not called you. Nevertheless tell me this, if you remember; How often did he who summoned you call? And he said, Twice. And Eli said to him, Tell me, whose voice did you recognize
PPhil 53:4my son? He said, Yours. Therefore I ran to you. And Eli said, In you I see this sign that men will have from today unto eternity, that if one should call to another twice by night or in midday, they will know that it is an evil spirit.
PPhil 53:5Samuel went away and slept. And a second time he heard a voice from heaven, and he rose up and ran to Eli and said to him, Why has he called me? For I have heard the voice of my father Elkanah. And then Eli understood that God had begun to summon him. For Eli said, With the two voices by which God has already called to you, he has become like a father and a master; now with the
PPhil 53:6third he will be like God. And he said to him. With your right ear pay attention, with you left be deaf. For Phinehas the priest has commanded us, saying, The right ear hears the Lord by night, but the left and angel. And so if you hear in your right ear, say Say whatever you wish, because I am listening, for you have created me. But if you hear with your left ear, come and tell me.
PPhil 53:7And Samuel went away and slept as Eli had commanded him. And the Lord spoke again a third time, and the right ear of Samuel was filled. And when he knew that the word of his father had come down, Samuel turned on his other side and said, If I am capable, speak;
for you know more about me (than i do).

PPhil 53:8 And God said to him, I have indeed enlightened the house of Israel in Egypt and have chosen for myself then as a prophet Moses my servant and have done wonders through him for my people and have taken revenge on my enemies as I wished, And i brought my people into the wilderness and enlightened them as

PPhil 53:9 they looked on. And when one tribe rose up against another, saying, Why are the priests alone holy? I did not wish to destroy them and I said to them, Have each one present his staff, and he whose staff will flower-him I have chosen for the priesthood. And when all had handed in the staffs as I had commanded, then I commanded the ground where the tent of meeting was that the staff of Aaron should flower in order that his family be made manifest all the days. And now

PPhil 53:10 those who have flowered have defiled my holy things. Therefore behold the days will come, and I will trample on the flower that was born then and will stop them who transgress the word that I have commanded Moses my servant, saying, If you come upon a bird's nest, you shall not take the mother with young. So it will happen to them that mothers will die with daughters and fathers will perish

PPhil 53:11 with sons. And when Samuel heard these words, his heart grew faint, and he said, Has if thus fallen to my youth that I should prophesy the destruction of him who nourished me? And now how is it that I have been given according to my mother's prayer? And who has brought me up? How has he commanded me

PPhil 53:12 to announce evil as if it were good? And Samuel arose in the morning, and he did not wish to tell Eli. And Eli said to him, Listen now, my son. Behold before you were born, God promised Israel that he would send you to them and that you would prophesy. And then when your mother came here and prayed, because she did not know what had happened, I said to her, Go forth, for what will be born from you will be a son for me. And so I spoke to your mother and so has the Lord guided your life. Even if you should chastise the one who has brought you up, as the Lord lives, do not hide from me whatever you have heard.

PPhil 53:13 Then Samuel was afraid and told him all the words that he had heard. And he said, Will the object formed answer back him who formed it? So I cannot answer back when he wishes to take away what he has delivered as a faithful giver. Holy is he who has prophesied, for I am under his power.

Chapter fifty four

PPhil 54:1 And in those days the Philistines assembled their camp to attack Israel. And the sons of Israel went out to fight them. And when the people of Israel were put to flight in the first encounter, they said, Let us bring up the ark of the covenant of the Lord, and perhaps he may fight along with us, because in it are

PPhil 54:2 the tablets of the Lord that he established with our fathers on Horeb. And when the ark went up with them and arrived at the camp, the Lord thundered and said, This hour will be like that which occurred in the wilderness when they took the ark without my command, and destruction befell them. So also in this hour the people will fall and the ark will be captured in order that i may destroy the enemies of my people on account of the ark and correct my people because

PPhil 54:3 they have sinned. And when the ark had come into the battle, the Philistines went
out to meet the sons of Israel and killed them. And Goliath the Philistine was there, and he came up to the ark. And Hophni and Phinehas the sons of Eli and Saul the son of Kish were holding onto the ark. And Goliath took hold of it

PPhil 54:4 with his left hand and killed Hophni and Phinehas. But Saul, because he was swift on his feet, fled from him. And he tore his garments and put ashes on his head. And he came to Eli the priest, and Eli said to him, Tell me what happened in the camp. And Saul said to him, Why do you ask me these things? For the people are defeated, and God has rejected Israel, and even the priests have been

PPhil 54:5 killed by the sword, and the ark has been delivered to the Philistines. But when Eli had heard of the capture of the ark, he said, Behold Samuel prophesied about my sons and about me that we should die together, but he did not mention the ark to me then. And now the tablets of the Law have been delivered to enemies. What more can i say? Behold Israel departs from the truth, because the statutes have been taken away from it. And while Eli was in deep despair, he fell down from his seat. And there died on one day Eli and Hophni and Phinehas his sons.

PPhil 54:6 And the wife of Phinehas sat down to give birth. When she heard these things, all her insides were loosened. And the midwife said to her, Regain your strength, and let not your souls grow faint, because a son is born to you. And the woman said to her, Behold now this one person is born and four of us die, that is, the father and the two sons and his daughter-in-law. And she called his name where is glory, saying, Glory has departed from Israel, because the ark of the Lord has been captured. And when she had said these words, she gave up her spirit.

Chapter fifty five

PPhil 55:1 Now Samuel knew nothing of all these matters, because three days before the battle God has sent him forth, saying to him, Go and look around Ramathaim where your dwelling will be. And when Samuel had heard what had happened to israel, he came and prayed to the Lord, saying, behold now in vain has understanding been denied me, that i should see the destruction of my people. And now I fear lest perhaps my days grow old in evil and my years reach an end in sorrow. Since the ark of the Lord is not with me, why should I go on living?

PPhil 55:2 And the Lord said to him, Do not be sad, Samuel, because the ark has been taken away. I will bring it back, and I will over turn those who have taken it away, and I will avenge my people from my enemies. And Samuel said, Behold even if you do take vengeance according to your long-suffering, nevertheless what will we who die now do? And God said to him, Before you die, you will see the end that I am bringing upon my enemies, in which the Philistines will be destroyed by scorpions and all evil creeping things and will perish.

PPhil 55:3 And when the Philistines had set up the captured ark of the Lord in the temple of Dagon, their god, and when they had come to inquire of Dagon concerning the outcome, they found that he had fallen on his face and his hands and feet were lying before the ark. And on the first morning they went out and crucified his priests. And the next day they came and found it as the day before, and there

PPhil 55:4 was a great massacre among them. And the Philistines gathered in Ekron and said,
each to his neighbor, Behold now we see that destruction is great among us, and the fruit of our womb will perish because the creeping things that have been sent upon us will destroy those who are with child or sucklings and those who are nursing. And they said, Let us see why the hand of the Lord has been heavy upon us. Is it not because of the ark, for our god is found daily falling on his face before the ark? And we have destroyed the priests more than once in vain. And the wise men of the Philistines said, Behold now we can learn about this, if the Lord has sent destruction upon us on account of the ark or an evil power has come upon us by chance. And now because all who are pregnant and who are nursing are dead, and those who nurse are made childless and those who are nursed perish, let us take cows that give milk and yoke them to a new cart and put the ark on it and shut up their calves. And if the cows in going forth should go forth so as not to turn back to their calves, we will know that we have suffered these things on account of the ark. But if they do not want to go forth out of longing for their calves, we will know that the time of destruction has come.

And some of the wise men and diviners answered, Not only will we try this, but also we will set the cows at the juncture of the three roads that are around Ekron. For the middle road goes straight to Ekron and the right-hand one to Judah and the left-hand one to Samaria. And if they set out on the right-hand road and go straight to Judah, we will know indeed that the God of the Jews has destroyed us. But if they go forth by the other roads, we will know that this very violent time has come upon us because now we have denied our own gods.

And the Philistines took the cows that gave milk and yoked them to the new cart and put the ark on it and set them at the juncture of the roads and shut up their calves at home. Now the cows, even though they lowed and yearned for their calves, nevertheless were going forth on the right-hand road, which leads to Judah.

And then they knew they were being destroyed because of the ark. And all the Philistines gathered together and returned the ark to Shiloh with timbrels and pipes and dances. And in place of the evil creeping things that destroyed them they made golden tumors, and they consecrated the ark. And on that day the destruction of the Philistines took place. The number of those who were with child and died was seventy-five thousand, and the sucklings sixty-five thousand and those who were giving suck fifty-five thousand, and the men twenty-five thousand. And the land was at peace for seven years.

Chapter fifty six

And in that time the sons of Israel desired and sought for a king, and they gathered to Samuel and said, Behold now you are old, and your sons do not walk in your ways. And now appoint over us a king to govern us, because the word has been fulfilled that Moses said to our fathers in the wilderness, saying,
seems to me that a king could not be
PPhil 56:3appointed. And the Lord said to him by night, Do not be sad. For I will send them
a king who will destroy them, and he himself will be destroyed afterward. Now he who will
come to you tomorrow at the sixth hour; he is the one who will rule over them.
PPhil 56:4And on the next day Saul the son of Kish came from the hill country of Ephraim in
search of his father's asses. And when he came to Ramathaim, he went in to inquire from
Samuel about the asses. Now he was walking around Bama. And Saul said to him, Where is
he who sees? Now in that time a prophet was called one who sees. And Samuel said to him, I
am the one who sees. And he said, van you tell me about my father's asses, because they are
lost? And Samuel said to him, Rest yourself with me today, and I will tell you tomorrow
PPhil 56:5that for which you have come to inquire. And Samuel said to the Lord, Direct your
people, Lord, and tell me what you have planned for them. And Saul rested himself with
Samuel on that day. And he rose up in the morning, and Samuel said to him, Behold may you
know that the Lord has chosen you as ruler for his people in this time and has directed your
ways, and your future will
PPhil 56:6also be directed. And Saul said to Samuel, Who am I and what is the house of my
father that my lord should say to me this word? For I do not understand what you are saying,
because I am young. And Samuel said to Saul, Who will grant that your word be
accomplished of itself to the end that you should have a long life? Nevertheless, consider
this, that your words will be compared to the
PPhil 56:7words of the prophet whose name will be Jeremiah. And Saul went away, and on
that day the people came to Samuel, saying, Give us a king as you have promised us. And he
said to them, Behold your king will come to you after three days. And behold Saul came, and
all the signs that Samuel had told him happened to him. Are these not written in the Book of
King?
Chapter fifty seven
PPhil 57:1 And Samuel sent and gathered all the people and said to them, Behold you
PPhil 57:2and your king. But I am in your midst as God has commanded me. And so before
your king I say to you as my lord Moses the servant of God said to your fathers in the
wilderness when the company of Korah rose up against him. You know that I have not taken
anything from you, nor have I harmed anyone of you. And because they lied then and said,
You have taken, the earth swallowed them
PPhil 57:3up. And now you, who have not been punished by the Lord, answer before the
Lord and before his anointed, if you have sought a king because I have treated you badly;
and the Lord will be the witness for you. But if now the word of the Lord has been fulfilled, I
and the house of my father are free from blame.
PPhil 57:4And the people answered, We are your servants; but we have a king, because we
are not worthy to be governed by a prophet. Now appoint over us a king who will govern us.
And all the people and the king wept with a great lamentation and said, Long live Samuel the
prophet! And when the king was being
PPhil 57:5appointed, they brought sacrifices to the Lord. And afterward Saul fought with the: philistines in a year of very successful combat.
Chapter fifty eight
And in that time the Lord said to Samuel, Go and say to Saul, You have been sent to destroy Amalek in order that the words that Moses my servant spoke may be fulfilled; I will destroy the name of Amalek from the earth. I have spoken in my anger. And do not forget to destroy everyone of them as has been commanded to you. And Saul went off and attacked Amalek. And he let Agag, the king of Amalek, live, because he said to him, I will show you hidden treasures. And on account of this he spared him and let him live and brought him to Ramathaim. And God said to Samuel, You have seen how in a short time the king has been corrupted with silver, and he has let the king of Amalek and his wife live. And now let them be, so that Agag may come together with his wife tonight; and you will kill him tomorrow. But his wife will keep safe until she bears a male child, and then she also will die. And he who will be born from her will become a stumbling block for Saul. Now may you rise up tomorrow and kill Agag, because Saul's sin is written before me all the days. And when Samuel rose up early in the morning, Saul went out to meet him and said to him, The Lord has delivered our enemies into our hands just as you have said. And Samuel said to Saul, How much harm Israel has done because they demanded you for themselves as a king before the time come that a king should rule over them! And you, who were sent to do the will of the Lord, have transgressed it. And so he who was let live by you will die now, and those hidden treasures that he talked about he will not show you, and one who will be born from him will be for you a stumbling block. And Samuel came to Agag, and he had a sword, and Samuel killed Agag and returned to his house. Chapter fifty nine

And the Lord said to him, Go, anoint him whom I will tell you, because the time in which his kingdom will come to pass has been fulfilled. And Samuel said, Behold now is this the holy one, the anointed of the Lord? And the Lord said to him, Where is your vision that your heart sees? Are you not the one who said to Saul, I am the one who sees? And why do you not know whom you should anoint? And now this reproach is sufficient for you; seek out the least shepherd of all and anoint this one. And Samuel said to Jesse, Send and bring your son from the flock, because God has chosen him. And Jesse sent and brought David, and Samuel anointed him in the midst of his brothers. And the Lord was with him from that day. Then David began to sing this song, and he said, From the ends of the earth I will begin my song of glory, and from the days long ago I will take up a hymn. When Abel first shepherded flocks, his sacrifice was more acceptable than that of his brother, and his brother was jealous of him and killed him. But for me it is not the same, because God has protected me and because he has delivered me to his angels.
and to his guardians that they should guard me.
For my brothers were jealous of me,
and my father and my mother neglected me.
And when the prophet came,
they did not call to me.
And when the anointed of the Lord was to be designated,
they forgot me.
But God with his right hand
and his mercy drew near to me.
Therefore I will not cease singing praises
all the days of my life.

PPhil 59:5 And while David was still speaking, behold a fierce lion from the forest and a bear
from the mountain seized the sheep of David. And David said, Behold this will be a sign for
me as a most striking beginning of my victory in battle. And I am going out after them and
will rescue what has been snatched away and kill them. And David went out after them and
took stones from the forest and killed them. And God said to him, Behold with stones I have
delivered up these beasts for you. Now this will be a sign for you, because with stones you
will kill the enemy of my people later on.

Chapter sixty
PPhil 60:1 And in that time the spirit of the Lord was taken away from Saul, and an evil spirit
was choking him. And Saul sent and brought David, and he played a song on his lyre by
night. And this was the song he played for Saul in order that the evil spirit might depart from
him.

PPhil 60:2 Darkness and silence were before the world was made,
and silence spoke a word and the darkness became light.
Then your name was pronounced in the drawing together of what had been spread out,
the upper of which was called heaven and the lower was called earth.
And the upper part was commanded to bring down rain according to its season,
and the lower part was commanded to produce food for all things that had been made.
And after these was the tribe of your spirits made.

PPhil 60:3 And now do not be troublesome as one created on the second day.
But if not, remember Tartarus where you walk.
Or is it not enough for you to hear that, through what resounds before you, I sing to many?
Or do you not remember that you were created from a resounding echo in the chaos?
But let the new womb from which I was born rebuke you,
from which after a time one born from my loins will rule over you.
And as long as David sang, the spirit spared Saul.

Chapter sixty one
PPhil 61:1 And after this the Philistines came to fight Israel, and David returned to the
wilderness to feed the sheep. And the Midianites happened upon him and wanted to take his
sheep. And he went down to them and attacked them, and he killed fifteen thousand of their
men. This is the first battle that David fought while he
Phil 61:2 was in the wilderness. And a man by the name of Goliath went forth from the camp of the Philistines, and he looked at Saul and at Israel and said, Are you not the Israel that fled before me when I took the ark from you and killed your priests? And now that you are king, come down like a man and a king, and fight us. If not, I will come to you and take you captive and make your people serve our gods. And when Saul and Israel heard these words, they were very much afraid. And the Philistine said, According to the number of days in which Israel feasted when it received the Law in the wilderness, that is, forty days, so I will ridicule them and afterward I will fight with them. And when the forty days had been completed and David came to view his brothers battle, he heard the words that the Philistine had spoken and said, Is this the time about which God said to me, I will deliver into your hands by stones the enemy of my people?

Phil 61:3 And Saul heard these words and sent and received him and said, What is this word that you have spoken to the people? And David said, Do not fear, King, because I will go and fight the Philistine, and God will take away hatred and reproaches from Israel. And David set out, and he took seven stones and wrote on them the names of his fathers (those of Abraham, Isaac, and Jacob, Moses and Aaron) and his own and the Most Powerful. And God sent Zervihel the angel in charge of might in warfare. And David went out to Goliath and said to him, Hear this word before you die. Were not the two women, from whom you and I were born, sisters? And your mother was Orpah, and my mother Ruth. And Orpah chose for herself the gods of the Philistines and went after them, but Ruth chose for herself the ways of the Most Powerful and walked in them. And now there were born from Orpah you and your brothers. And because you have risen up today and have come to destroy Israel, behold I who am born from your own blood have come to destroy Israel, behold I who am born from your own blood have come to avenge my people. For after your death your three brothers, too, will fall into my hands. Then you will say to your mother, He who was born from your sister has not spared us. And David put a stone in the sling and struck the Philistine on his forehead. And he ran up to him and drew his sword. And Goliath, while he still had life in him, said to him, Hurry and kill me, and then rejoice. And David said to him, Before you die, open your eyes and see your slayer, the one who has killed you. And the Philistine looked and saw an angel and said, Not you alone have killed me, but also the one who is present with you, he whose appearance is not like the appearance of a man. And then David cut off his head. Now the angel of the Lord had changed David's appearance, and no one recognized him. And Saul saw David and asked him who he was, and there was no one who recognized him.

Chapter sixty two

Phil 62:1 And after this Saul was jealous of David, and he sought to kill him. Now David and Jonathan the son of Saul had made a covenant together. And when David saw that Saul was seeking to kill him, he fled to Ramathaim; and Saul went out after him. And a spirit abided in Saul, and he prophesied, saying, Why are you led astray, Saul, and whom are you pursuing in vain? The time allotted to your
Now David came to Jonathan and said to him, “Come, and let us make a covenant before we are separated from one another. For Saul, your father, seeks to kill me unjustly, and because he knows that you love me he does not tell you what he is planning about me. But on account of this he hates me, because you love me and in order that I may not reign in his place. And when I gave him good things, he paid me back with bad things. And when I killed Goliath according to the word of the Most Powerful, see the end that he planned for me, for he determined to destroy my father’s house. And would that the judgment of truth might be placed in the balance so that the many prudent people might hear the decision. And now I fear that he will kill me, that he will lose his own life on my account. For I never have shed innocent blood, and why does my soul suffer persecution? For I, the least among my brothers, was tending sheep, and why should I be in danger of death? For I am just and have no wickedness, and why does your father hate me? But the righteousness of my father helps me so that I should not fall into the hands of your father. And since I am young and tender of days, in vain does Saul envy me. If I had harmed him, I would ask that he forgive me these sins; because if God forgive wicked deeds, how much more should your father, who is flesh and blood, I have walked in his house hold with a perfect heart, and like a swift eagle I was brought before him. I put my hands to the lance, and I blessed him with songs. But he made plans to kill me, and like a sparrow who flees before the hawk, so I fled from him. To whom did I say these words, or to whom have I told what I have suffered, except to you and Michal, your sister? As for the two of us, let us go forth together in truth. And it would have been better, brother, if I had been slain in battle than that I should fall into the hands of your father. For in the battle my eyes were looking everywhere that I might protect him from his enemies. Jonathan my brother, hear my words. And if there is wickedness in me, correct me.

And Jonathan answered and said to David, “Come to me, my brother David, and I will tell you of your righteousness. My soul will pine away in sadness over you, because we are now separated from each other; but let us be mindful of one another night and day while we live. Even if death separates us, I know that our souls will know each other. For yours is a kingdom in this world, and from you

is the beginning of a kingdom which will come in its own time. And now like an infant who is taken away from the milk of its mother, so will our separation be. Be a witness, heaven, and be a witness, earth, for those words that we have exchanged; and let us weep each one over the other, and let us collect our tears into one vessel and consign that vessel to the earth, and it will be a testimony for

us. And they wept, one over the other, and they kissed one another. But Jonathan was afraid, and he said to David, “Let us remember, my brother, the covenant begun between us and the oath set in our heart. And if I die before you and you are king as the Lord has said,
do not remember the anger of my father but your covenant that has been established between me and you. Do not remember the hatred with which my father hates you in vain but my love with which I have loved you. Do not remember that my father was ungrateful toward you, but remember the table at which we ate together. Do not hold on to the jealousy with which he was jealous of you so evilly but the truth that you and I have. Do not care about the lie that Saul has lied but the oaths that we have sworn to one another. And they kissed each other. And after this David went off into the wilderness, and Jonathan entered the city.

Chapter sixty three

PPhil 63:1 In that time the priests who dwelt in Nob were profaning the holy things of the Lord and desecrating the first fruits of the people. And God was angry and said, Behold I will blot out those dwelling in Nob, because they walk in the ways of the sons of Eli. And in that time Doeg the Syrian, who was in charge of Saul's mules, came and said to him, Do you not know that Abimelech the priest is making plans with David, and he has given him a sword and has let him go in peace? And Saul sent and called Abimelech and said to him, You will surely die, because you have made a plot with my enemy. And Saul killed Abimelech and the house of his father, and not one of his tribe was saved except Abiathar his son. And he went off to David and told him all that had happened.

PPhil 63:3 to him. And he said to him, Behold in the year when Saul began to reign, when Jonathan had sinned and he wanted to kill him, this people rose up and did not let him. And now when 385 priests are killed, they are silent and say nothing. And so behold the days will come soon, and I will deliver them into the hands of their enemies, and they will fall wounded with their king. And the Lord said these things about Doeg the Syrian; Behold the days will come soon, and a fiery worm will go up into his tongue and make him rot away, and his dwelling place will be with jair in the inextinguishable fire forever. All the things that Saul did, and the rest of his words, and how he pursued David, are they not written in the Book of the Kings of Israel?

Chapter sixty four

PPhil 64:1 And after this Samuel died, and all Israel gathered together and wept over him and buried him. Then Saul thought and said, Because I am to expel the wizards from the land of Israel, they will be mindful of me after my departure. And Saul scattered all the wizards from the land. And God said, Behold Saul has not driven the wizards out of the land for fear of me, but to make a name for himself. Behold he will go to those whom he has scattered, to obtain divination.

PPhil 64:2 from them, because he has no prophets. And then the Philistines said, each to his neighbor, Behold Samuel the prophet is dead, and who prays for Israel? And David who fought on their behalf, is Saul's enemy, and he is not with them. And now let us rise up and go and fight and attack them and avenge the blood of our fathers. And the Philistines gathered together and came for battle. And when Saul saw that Samuel was dead and David was not with him, his hands grew faint, and he inquired of the Lord, but he did not listen to him. And he sought out prophets, and none appeared to him. And Saul said to the people. Let us seek out some medium and inquire of
him what I should plan out. And the people answered him, Behold now there is a woman, Sedecla by name, and this is the daughter of the Midianite diviner who led the people of Israel astray.

PPhil 64:4 with sorceries, and behold she dwells in Endor. And Saul put on his worst clothes and went off to her, he and two men with him, by night and said to her. You will not be harmed by Saul in this matter. And Saul said to himself, When I was king in Israel, even if the gentiles did not see me, they know nevertheless that I was Saul. And Saul asked the woman, saying. Have you ever seen Saul? She said, I have seen him often. Saul went outside and wept and said, Behold now I know that my appearance has been changed, and the glory of my kingdom has passed from me.

PPhil 64:5 when the woman saw Samuel rising up and she saw Saul with him, she shouted out and said, Behold you are Saul, and why have you deceived me? And he said to her, Do not be afraid, but tell what you have seen. She said, Behold forty years have passed since I began raising up the dead for the Philistines, but such a sight as this has never been seen.

PPhil 64:6 before nor will it be seen afterward. And Saul said to her, What is his appearance? She said, You are asking me about divine things. For behold his appearance is not the appearance of a man. For he is clothed in a white robe with a mantle placed over it, and two angels are leading him. And Saul remembered the mantle that Samuel tore when he was alive, and he struck his hand on the ground and pounded it. And Samuel said to him, Why have you disturbed me by raising me up? I thought that the time for being rendered the rewards of my deeds had arrived. And so do not boast, King, nor you, woman; for you have not brought me forth, but that order that God spoke to me while I was still alive, that I should come and tell you that you have sinned now a second time in neglecting God. Therefore after rendering up my soul my bones have been disturbed so that I who am dead should tell you what I heard while I was alive.

PPhil 64:7 therefore tomorrow you and your sons will be with me when the people have been delivered into the hands of the Philistines; and because your insides were eaten up with jealousy, what is yours will be taken from you. And Saul heard the words of Samuel and grew faint and said, Behold I am going to die with my sons; perhaps my destruction will be an atonement for my wickedness. And Saul rose up and went away from there.

Chapter sixty five

PPhil 65:1 And the Philistines attacked Israel, and Saul went out for battle, and Israel fled before the Philistines. And Saul seeing that the battle was very fierce said in his heart, Why are you strengthening yourself for life when Samuel has announced death for you along with your sons? And Saul said to his armor-bearer. Take your sword and kill me before the Philistines come and abuse me. And the armor-bearer was not willing to lay his hands upon him. But he fell upon his own sword, without being able to die. And he looked behind him. He saw a man running, and he called him and said, Take your sword and kill me; there is still
PPhil 65:4 life in me. And he came to kill him. And Saul said to him, Before you kill me, tell me who you are. And he said to him, I am Edabus, son of Agag, king of the Amalekites. And Saul said, Behold now the words of Samuel have come to pass upon me, because he said, He who is born of Agag will be a stumbling block for you. Now go and tell David, I have killed your enemy. And you will say to him, Be not mindful of my hatred or my injustice.
Epistle of Jeremy

Date: 306 B.C.
EpJer1A copy of an epistle, which Jeremy sent unto them which were to be led captives into Babylon by the king of the Babylonians, to certify them as it was commanded him of God.
EpJer2Because of the sins which ye have committed before God, ye shall be led away captives into
EpJer3Babylon by Nabuchodonosor king of the Babylonians. So when ye be come unto Babylon, ye shall remain there many years, and for a long season, even for seven generations; and after
EpJer4that I will bring you out peaceably from thence. But now shall ye see in Babylon gods of
EpJer5silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear. Beware therefore that ye in no wise become like unto the strangers, neither let fear take hold upon you because of them, when ye see the multitude before them and behind them, worshipping them.
EpJer6,7But say ye in your hearts, O Lord, we must worship thee. For mine angel is with you, and
EpJer8I myself do care for your souls. For their tongue is polished by the workman, and they EpJer9themselves are overlaid with gold and with silver; yet are they but false, and cannot speak. And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their
EpJer10gods; and sometimes also the priests convey from their gods gold and silver, and bestow it upon
EpJer11themselves; and will even give thereof to the common harlots; and they deck them as men with
EpJer12garments, even the gods of silver, and gods of gold, and of wood. Yet cannot these gods save
EpJer13themselves from rust and moths, though they be covered with putple raiment. They wipe their
EpJer14faces because of the dust of the temple, which is thick upon them. And he that cannot put to death one that offendeth against him holdeth a sceptre, as though he were judge of a country.
He hath also a dagger in his right hand, and an axe; but cannot deliver himself from war and robbers. Whereby they are known not to be gods; therefore fear them not. For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods; when they be set up in the temples their eyes be full of dust through the feet of them that come in. And as the courts are made sure on every side upon him that offendeth the king, as being committed to suffer death; even so the priests make fast their temples with doors, with locks, and bars, lest they be carried off by robbers. They light them candles, yea, more than for themselves, whereof they cannot see one. They are as one of the beams of the temple; and men say their hearts are eaten out, when things creeping out of the earth devour both them and their raiment; they feel it not when their faces are blacked through the smoke that cometh out of the temple; upon their bodies and heads alight bats, swallows, and birds; and in like manner the cats also. Whereby ye may know that they are no gods; therefore fear them not. Notwithstanding the gold wherewith they are beset to make them beautiful except one wipe off the rust, they will not shine; for not even when they were molten did they feel it. Things wherein there is no breath are bought at any cost.

Having no feet, they are borne upon shoulders, whereby they declare unto men that they be nothing worth. They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves; neither, if one set them aright, can they move of themselves: neither, if they be set awry, can they make themselves straight: but the offerings are set before them, as if they were dead men. And the things that are sacrificed unto them, their priests sell and spend; and in like manner their wives also lay up part thereof in salt; but unto the poor and to the impotent will they give nothing thereof. The menstrual woman and the woman in childbed touch their sacrifices; knowing therefore by these things that they are no gods, fear them not. For how can they be called gods? because women set meat before the gods of silver, gold, and wood. And in their temples the priests sit on seats, having their clothes rent, and their heads and beards shaven, and nothing upon their heads. They roar and cry before their gods, as men do at the feast when one is dead. The priests also take off...
garments from them, and clothe their wives and children withal. Whether it be evil
that one doeth unto them, or good, they are not able to recompense it; they can neither set up
a king,
nor put him down. In like manner, they can neither give riches nor money; though a
man make
vow unto them, and keep it not, they will never exact it. They can save no man
from death,
neither deliver the weak from the mighty. They cannot restore a blind man to his
sight, nor
deliver any that is in distress. They can show no mercy to the widow, nor do good to the
fatherless. They are like the stones that be hewn out of the mountain, these gods of
wood, and that are overlaid with gold and with silver; they that minister unto them shall be
confounded.
How should a man then think or say that they are gods, when even the Chaldeans
dishonour them? Who if they shall see one dumb that cannot speak, they bring him, and intreat
call upon Bel, as though he were able to understand. Yet they cannot perceive this
themselves, and forsake them: for they have no understanding. The women also with
cords about them sit in the ways, burning bran for incense; but if any of them, drawn by
some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as
worthy as herself,
hers cord broken. Whatsoever is done among them is false; how should a man then think
or say that they are gods? They are fashioned by carpenters and goldsmiths: they can
be nothing
also than the workmen will have them to be. And they themselves that fashioned
them can never
continue long; how then should the things that are fashoined by them? For they have
left lies
and reproaches to them that come after. For when there cometh any war or plague
upon them,
the priests consult with themselves, where there may be hidden with them. How then
cannot men understand that they be no gods, which can neither save themselves from war,
nor from
plague? For seeing they be but of wood, and overlaid with gold and with silver, it
shall be
known hereafter that they are false; and it shall be manifest to all nations and kings
that they
are no gods, but the works of men's hands, and that there is no work of God in them.
Who
EpJer53 then may not know that they are no gods? For neither can they set up a king in a
land, nor
EpJer54 give rain unto men. Neither can they judge their own cause, nor redress a wrong,
being unable;
EpJer55 for they are as crows between heaven and earth. For even when fire falleth upon the
house of gods of wood, or overlaid with gold or with silver, their priests will flee away, and
escape, but
EpJer56 they themselves shall be burnt asunder like beams. Moreover they cannot withstand
any king
EpJer57 or enemies; how should a man then allow or think that they be gods? Neither are
those gods of wood, and overlaid with silver or with gold, able to escape either from thieves
or robbers.
EpJer58 Whose gold, and silver, and garments wherewith they are clothed, they that are
strong will take
EpJer59 from them, and go away withal: neither shall they be able to help themselves.
Therefore it is better to be a king that showeth his manhood, or else a vessel in a house
profitable for that whereof the owner shall have need, than such false gods; or even a door in
a house, to keep the things safe that be therein, than such false gods; or a pillar of wood in a
palace, than such
EpJer60 false gods. For sun, and moon, and stars, being bright and sent to do their offices, are
obedient.
EpJer61 Likewise also the lightning when it glittereth is fair to see; and after the same manner
the wind
EpJer62 also bloweth in every country. And when God commandeth the clouds to go over the
whole
EpJer63 world, they do as they are bidden. And the fire sent from above to consume
mountains and woods doeth as it is commanded: but these are to be likened unto them neither
in show nor power.
EpJer64 Wherefore a man should neither think nor say that they are gods, seeing they are able
neither
EpJer65 to judge causes, nor to do good unto men. Knowing therefore that they are no gods, fear
them
EpJer66, 67 not. For they can neither curse nor bless kings: neither can they show signs in the
heavens
EpJer68 among the nations, nor shine as the sun, nor give light as the moon. The beasts are
better than
EpJer69 they: for they can get under a covert, and help themselves. In no wise then is it
manifest unto
EpJer70 us that they are gods; therefore fear them not. For s a scarecrow in a garden of
cucumbers that keepeth nothing, so are their gods of wood, and overlaid with gold and with
silver. Likewise
EpJer71 also their gods of wood, and overlaid with gold and with silver, are like to a white
thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is cast forth into
the dark.
EpJer72And ye shall know them to be no gods by the bright purple that rotteth upon them: and they
EpJer73themselves afterward shall be consumed, and shall be a reproach in the country. Better therefore is the just man that hath none idols: for he shall be far from reproach.
Assumption of Moses

Date: 3B.C. to A.D. 70

Chapter one

AssMos 1:1 The testament of Moses even the thing which he commanded in the one hundred and twentieth
AssMos 1:2 year of his life, that is the two thousand five hundredth year from the creation of the world;
AssMos 1:3 (But according to oriental reckoning the two thousand and seven hundredth, and the four hundredth
AssMos 1:4 after the departure from Phoenicia), when the people had gone forth after the Exodus that was made
AssMos 1:5 by Moses to Amman beyond the Jordan, in the prophecy that was made by Moses in the book Deuteronomy;
AssMos 1:6,7 and he called to him Joshua the son of Nun, a man approved of the Lord, that he might be
AssMos 1:8 the minister of the people and of the tabernacle of the testimony with all its holy things, and that he
AssMos 1:9 might bring the people into the land given to their fathers, that it should be given to them according to the covenant and the oath, which He spake in the tabernacle to give (it) by Joshua; saying to Joshua
AssMos 1:10 these words: (Be strong) and of a good courage so as to do with thy might all that has been commanded
AssMos 1:11,12 that thou mayst be blameless unto God. So saith the Lord of the world. For He hath created
AssMos 1:13 the world on behalf of His people. But He was not pleased to manifest this purpose of creation from the foundation of the world, in order that the Gentiles might thereby be convicted, yea to their own
AssMos 1:14 humiliation might by (their) arguments convict one another. Accordingly He designed and devised me, and He prepared me before the foundation of the world, that I should be the mediator of His
AssMos 1:15 covenant. And now I declare unto thee that the time of the years of my life is fulfilled and I am
AssMos 1:16 passing away to sleep with my fathers even in the presence of all the people. And receive thou this
AssMos 1:17 writing that thou mayst know how to preserve the books which I shall deliver unto thee; and thou shalt set these in order and anoint them with oil of cedar and put them away in earthen vessels in
AssMos 1:18 the place which He made from the beginning of the creation of the world, that His name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of the days.

Chapter two
AssMos2:1 And now they shall go by means of thee into the land which He determined and promised to give to
AssMos2:2 their fathers, in the which thou shalt bless and give to them individually and confirm unto them their inheritance in me and establish for them the kingdom, and thou shalt appoint them prefectures
AssMos2:3 according to the good pleasure of their Lord in judgement and righteousness. And it shall come to pass five years after they enter into the land, that thereafter they shall be ruled by chiefs and
AssMos2:4 kings for eighteen years, and during nineteen years the ten tribes shall break away. And the twelve tribes shall go down and transfer the tabernacle of the testimony. Then the God of heaven will make the court of His tabernacle and the tower of His sanctuary, and the two holy tribes shall
AssMos2:5 be (there) established; but the ten tribes shall establish kingdoms for themselves according to their
AssMos2:6,7 own ordinances. And they shall offer sacrifices throughout twenty years; and seven shall entrench the walls, and I will protect nine, but four shall transgress the covenant of the Lord, and profane the
AssMos2:8 oath which the Lord made with them. And they shall sacrifice their sons to strange gods, and they
AssMos2:9 shall set up idols in the sanctuary, to worship them. And in the house of the Lord they shall work impiety and engrave every form of beast, even many abominations.

Chapter three
Ass Moses 3:1 And those days a king from the east shall come against them and his cavalry shall cover their
Ass Moses 3:2 land. And he shall burn their colony with fire together with the holy temple of the Lord, and he shall
Ass Moses 3:3 carry away all the holy vessels. And he shall cast forth all the people, and he shall take them to the
Ass Moses 3:4 land of his nativity, yea he shall take the two tribes with him. Then the two tribes shall call upon the
Ass Moses 3:5 ten tribes, and shall march as a lioness on the dusty plains, being hungry and thirsty. And they shall cry aloud; Righteous and holy is the Lord, for, inasmuch as ye have sinned, we too, in like manner
Ass Moses 3:6 have been carried away with you, together with our children. Then the ten
tribes shall mourn on
Ass Moses 3:7hearing the reproaches of the two tribes, and they shall say; What have we
done unto you,
Ass Moses 3:8brethren? Has not this tribulation come on all the house of Israel? And all the
tribes shall mourn,
Ass Moses 3:9crying unto heaven and saying; God of Abraham God of Isaac and God of
Jacob, remember They covenant which Thou didst make with them, and the oath which Thou
didst swear unto them by
Ass Moses 3:10Thyself, that their seed should never fail from the land which Thou hast
given them. Then they
Ass Moses 3:11shall remember me, saying, in that day, tribe unto tribe and each man unto
his neighbour; Is not this that which Moses did then declare unto us in prophecies, who
suffered many things in Egypt
Ass Moses 3:12and in the Red Sea and in the wilderness during forty years; and assuredly
called heaven and earth to witness against us, that we should not transgress His
commandments, in the which he was
Ass Moses 3:13a mediator unto us? Behold these things have befallen us after his death
according to his declaration, as he declared to us at that time, yea behold these have taken
place even to our being carried away
Ass Moses 3:14captive into the country of the east. Who shall be also in bondage for about
seventy and seven years.
Chapter four
Ass Mos4:1Then there shall enter one who is over them, and he shall spread forth his hands,
and kneel upon his
Ass Mos4:2knees and pray on their behalf saying; Lord of all, King on the lofty throne, who
rulest the world and didst will that this people should be Thine elect people, then (indeed)
Thou didst will that Thou shouldst be called their God, according to the covenant which
Thou didst make with their fathers.
Ass Mos4:3And yet they have gone in captivity in another land with their wives and their
children, and
Ass Mos4:4around the gates of strange peoples and where there is great vanity. Regard and
have compassion
Ass Mos4:5on them, O Lord of heaven. Then God will remember them on account of the
covenant which
Ass Mos4:6He made with their fathers, and He will manifest His compassion in those times
also. And He will put it into the mind of a king to have compassion on them, and he shall
send them off to their land
Ass Mos4:7and country. Then some portions of the tribes shall go up and they shall come to
their appointed
Ass Mos4:8place, and they shall anew surround the place with walls. And the two tribes shall
continue in their prescribed faith, sad and lamenting because they will not be able to offer
sacrifices to the Lord of their
Ass Mos4:9fathers. And the ten tribes shall increase and multiply among the Gentiles during
the time of their captivity.

Chapter five
AssMos5:1 And when the times of chastisement draw nigh and vengeance arises through the kings who share
AssMos5:2,3 in their guilt and punish them, they themselves also shall be divided as to the truth. Wherefore it hath been said; They shall turn aside from righteousness and approach iniquity, and they shall defile with pollutions the house of their worship, and (because) they shall go a-whoring after
AssMos5:4 strange gods. For they shall not follow the truth of God, but some shall pollute the altar with the
AssMos5:5 (very) gifts which they offer to the Lord, who are not priests but slaves, sons of slaves. And many in those times shall have respect unto desirable persons and receive gifts, and pervert judgement
AssMos5:6 (on receiving presents). And on this account the colony and the borders of their habitation shall be filled with lawless deeds and iniquities; those who wickedly depart from the Lord shall be judges; they shall be ready to judge for money as each may wish.

Chapter six
AssMos6:1 Then there shall be raised up unto them kings bearing rule, and they shall call themselves priests of
AssMos6:2 the Most High God: they shall assuredly work iniquity in the holy of holies. And an insolent king shall succeed them, who will not be of the race of the priests, a man bold and shameless, and he shall
AssMos6:3 judge them as they shall deserve. And he shall cut off their chief men with the sword, and shall
AssMos6:4 destroy them in secret places, so that no one may know where their bodies are. He shall slay the
AssMos6:5 old and the young, and he shall not spare. Then the fear of him shall be bitter unto them in their
AssMos6:6 land. And he shall execute judgments on them as the Egyptians executed upon them, during
AssMos6:7 thirty and four years, and he shall punish them. And he shall beget children, (who) succeeding him
AssMos6:8 shall rule for shorter periods. Into their parts cohorts and a powerful king of the west shall come,
AssMos6:9 who shall conquer them; and he shall take them captive, and burn a part of their temple with fire, (and) shall crucify some around their colony.

Chapter seven
AssMos7:1 And when this is done the times shall be ended, in a moment the (second) course shall be (ended),
AssMos7:2,3 the four hours shall come. They shall be forced.....And, in the time of these, destructive and
AssMos7:4 impious men shall rule, saying that they are just. And these shall stir up the poison of their minds, being treacherous men, self-pleasers, dissemblers in all their own
affairs and lovers of banquets at
AssMos7:5,6 every hour of the day, gluttons, gourmands...Devourers of the goods of the
(poor) saying, that
AssMos7:7 they do so on the ground of their justice, but in reality to destroy them,
complainers, deceitful, concealing themselves lest they should be recognized, impious, filled
with lawlessness and iniquity
AssMos7:8 from sunrise to sunset; saying; We shall have feastings and luxury, eating and
drinking, and we
AssMos7:9 shall esteem ourselves as princes. And though their hands and their minds touch
unclean things, yet
AssMos7:10 their mouth shall speak great things, and they shall say furthermore; Do not
touch me lest thou shouldst pollute me in the place (where I stand).....
Chapter eight
AssMos8:1 And there shall come upon them a second visitation and wrath, such as has not
befallen them from the beginning until that time, in which He will stir up against them then
the king of the kings of the earth and one that ruleth with great power, who shall crucify
those who confess to their circumcision;
AssMos8:2 and those who conceal (it) he shall torture and deliver them up to be bound and
led into prison.
AssMos8:3 And their wives shall be given to the gods among the Gentiles, and their young
sons shall be operated
AssMos8:4 on by the physicians in order to bring forward their foreskin. And others amongst
them shall be punished by tortures and fire and sword, and they shall be forced to bear in
public their idols, polluted
AssMos8:5 as they are like those who keep them. And they shall likewise be forced by those
who torture them to enter their inmost sanctuary, and they shall be forced by goads to
blaspheme with insolence the word, finally after these things the laws and what they had
above their altar.
Chapter nine
AssMos9:1 Then in that day there shall be a man of the tribe of Levi, whose name shall be
Taxo, who having
AssMos9:2 seven sons shall speak to them exhorting (them); Observe, my sons, behold a
second ruthless (and) unclean visitation has come upon the people, and a punishment
merciless and far exceeding the first.
AssMos9:3 For what nation or what region or what people of those who are impious towards
the Lord, who
AssMos9:4 have done many abominations, have suffered as great calamities as have befallen
us? Now therefore, my sons, hear me; for observe and know that neither did the fathers nor
their forefathers
AssMos9:5 tempt God, so as to transgress His commands. And ye know that this is our
strength, and thus we
AssMos9:6 will do. Let us fast for the space of three days and on the fourth let us go into a
cave which is in the field, and let us die rather than transgress the commands of the Lord of
Lords, the God of our fathers. For if we do this and die, our blood shall be avenged before the Lord.

Chapter ten
AssMos10:1 And then His kingdom shall appear throughout all His creation, And then Satan shall be no more, And sorrow shall depart with him.
AssMos10:2 Then the hands of the angel shall be filled Who has been appointed chief, And he shall forthwith avenge them of their enemies.
AssMos10:3 For the Heavenly One will arise from His royal throne, And He will go forth from His holy habitation With indignation and wrath on account of His sons.
AssMos10:4 And the earth shall tremble; to its confines shall it be shaken; And the high mountains shall be made low And the hills shall be shaken and fall.
AssMos10:5 And the horns of the sun shall be broken and he shall be turned into darkness; And the moon shall not give her light, and be turned wholly into blood. And the circle of the stars shall be disturbed.
AssMos10:6 And the sea shall retire into the abyss, And the fountains of waters shall fail, And the rivers shall dry up.
AssMos10:7 For the Most High will arise, the Eternal God alone, And He will appear to punish the Gentiles, And He will destroy all their idols.
AssMos10:8 Then thou, O Israel, shalt be happy, And thou shalt mount upon the necks and wings of the eagle, And they shall be ended.
AssMos10:9 And God will exalt thee, And He will cause thee to approach to the heaven of the stars, In the place of their habitation.
AssMos10:10 And thou shalt look from on high and shalt see thy enemies in Ge(henna), And thou shalt recognize them and rejoice, And thou shalt give thanks and confess thy Creator.
AssMos10:11,12 And do thou, Joshua (the son of) Nun, keep these words and this book; For from my death
AssMos10:13 (assumption) until His advent there shall be CCL times. And this is the course of the times which
AssMos10:15 they shall pursue till they are consummated. And I shall go to sleep with my fathers. Wherefore, Joshua thou (son of) Nun, (be strong and) be of good courage; (for) God hath chosen (thee) to be minister in the same covenant.

Chapter eleven
AssMos11:1 And when Joshua had heard the words of Moses that were so written in his writing all that he
AssMos11:2 had before said, he rent his clothes and cast himself at Moses feet. And Moses comforted him and
AssMos11:3,4 wept with him. And Joshua answered him and said; Why dost thou comfort me, (my) lord Moses? And how shall I be comforted in regard to the bitter word which thou hast spoken which has gone forth from thy mouth, which is full of tears and lamentation, in that thou departest from
AssMos11:5,6 this people? (But now) what place shall receive thee? Or what shall be the sign that marks (thy)
AssMos11:7 sepulchre? Or who shall dare to move thy body from thence as that of a mere
man from place to
AssMos11:8 place? For all men when they die have according to their age their sepulchres on earth; but thy sepulchre is from the rising to the setting sun, and from the south to the confines of the north; all
AssMos11:9,10 the world is thy sepulchre. My lord, thou art departing, and who shall feed this people? Or who
AssMos11:11 is there that shall have compassion on them and who shall be their guide by the way? Or who shall pray for them, not omitting a single day, in order that I may lead them into the land of their forefathers?
AssMos11:12 How therefore am I to foster this people as a father (his) only son, or as a mistress her daughter, a virgin who is being prepared to be given to the husband whom she will revere, while she guards her person from the sun and (takes care) that her feet are not unshod for running upon the
AssMos11:13 ground. (And how) shall I supply them with food and drink according to the pleasure of their
AssMos11:14 will? For of them there shall be 600,000 (men) for these have multiplied to this degree through
AssMos11:15 thy prayers, (my) lord Moses. And what wisdom or understanding have I that I should judge or
AssMos11:16 answer by word in the house (of the Lord)? And the kings of the Amorites also when they hear that we are attacking them, believing that there is no longer among them the sacred spirit who was worthy of the Lord, manifold and incomprehensible, the lord of the word, who was faithful in all things, God's chief prophet throughout the earth, the most perfect teacher in the world, (that he
AssMos11:17 is no longer among them), shall say Let us go against them. If the enemy have but once wrought impiously against their Lord, they have no advocate to offer prayers on their behalf to the Lord, like Moses the great messenger, who every hour day and night had his knees fixed to the earth, praying and looking for help to Him that ruleth all the world with compassion and righteousness,
AssMos11:18 reminding Him of the covenant of the fathers and propitiating the Lord with the oath. For they shall say; He is not with them; let us go therefore and destroy them from off the face of the
AssMos11:19 earth. What shall then become of this people, my lord Moses?
Chapter twelve
AssMos12:1,2 And when Joshua had finished (these) words, he cast himself again at the feet of Moses. And Moses took his hand and raised him into the seat before him, and answered and said unto him;
AssMos12:3,4 Joshua, do not despise thyself, but set thy mind at ease, and hearken to my words. All the nations which are in the earth God hath created and us, He hath foreseen them and us from the beginning of the creation of the earth unto the end of the age, and nothing has been neglected by Him even to
AssMos12:5 the least thing, but all things He hath foreseen and caused all to come forth. (Yea) all things which are to be in this earth the Lord hath foreseen and lo! they are brought
forward (into the
AssMos12:6light...The Lord) hath on their behalf appointed me to (pray) for their sins and
(make intercession)
AssMos12:7for them. For not for any virtue or strength of mine, but of His good pleasure
have His compassion
AssMos12:8and longsuffering fallen to my lot. For I say unto you, Joshua; it is not on
account of the
AssMos12:9godliness of this people that thou shalt root out the nations. The lights of the
heaven, the foundations of the earth have been made and approved by God and are under the
signet ring of His right
AssMos12:10hand. Those, therefore, who do and fulfil the commandments of God shall
increase and be prospered;
AssMos12:11but those who sin and set at nought the commandments shall be without the
blessings before mentioned,
AssMos12:12and they shall be punished with many torments by the nations. But wholly to
root out and
AssMos12:13destroy them is not permitted. For God will go forth who has foreseen all
things for ever, and His covenant has been established and by the oath which........
Chapter one

1 And it happened in the first year of the seven years of plenty, in the second month, on the fifth of the month. Pharaoh sent out Joseph to drive around the whole land of Egypt.

2 And Joseph came in the fourth month of the first year, on the eighteenth of the month, into the territory of Heliopolis, and was gathering the grain of that region like the sand of the sea.

3 And there was a man in that city, a satrap of Pharaoh, and this (man) was a chief of all the satraps and the noblemen of Pharaoh. And this man was exceedingly rich and prudent and gentle, and he was a counselor of Pharaoh, because he was understanding beyond all the noblemen of Pharaoh. And the name of that man (was) Pentephres, priest of Heliopolis.

4 And he had a daughter, a virgin of eighteen years, (she was) very tall and handsome and beautiful to look at beyond all virgins on the earth. And this (girl) had nothing similar to the virgins of the Egyptians, but she was in every respect similar to the daughters of the Hebrews; and she was tall as Sarah and handsome as Rebecca and beautiful as Rachel.

5 And the name of that virgin was Aseneth. And the fame of her beauty spread all over the land and to the ends of the inhabited (world). And all the sons of the noblemen and the sons of the satraps and the sons of all kings, all of them young and powerful, asked for her hand in marriage, and there was much wrangling among them over Aseneth, and they made attempts to fight against each other because of her.

6 And Pharaoh’s firstborn son heard about her and he kept entreatling his father to give her to him for (his) wife. And his firstborn son said to Pharaoh, “Father, give me Aseneth, the daughter of Pentephres, the priest of Heliopolis, for (my) wife. “ And Pharaoh, his father, said to him, “Why do you seek a wife (that is) beneath you, and you are king of the whole land of Egypt? Behold, is not the daughter of the king of Moab, Joakim, betrothed to you, and she is a queen and exceedingly beautiful? This (one) take for (your) wife.”
Chapter two
1 And Aseneth was despising and scorning every man, and she was boastful and arrogant with everyone. And no man had ever seen her, because Pentephres had a tower adjoining his house, very big and high, and on top of this tower was an upper floor including ten chambers. And the first chamber was big and splendid, paved with purple stones, and its walls were faced with colored and precious stones, and the ceiling of that chamber was of gold. And within that chamber gods of the Egyptians who were without number were fixed to the walls (even gods) of gold and silver. And Aseneth worshiped them all and feared them and performed sacrifices to them every day. And the second chamber contained Aseneth’s ornaments and chests, and there was much gold in it (the chamber) and silver and clothes interwoven with gold and chosen and costly stones and distinguished cloths and all the ornaments of her virginity. And the third chamber was Aseneth’s storeroom, and in it were all the good (things) of the earth. And seven virgins occupied the remaining seven chambers, each having one chamber, and these were waiting on Aseneth, and they were all of the same age, born in one night with Aseneth, and she loved them very much. And they were very beautiful, like the stars of heaven, and no man ever conversed with them, not (even) a male child.

7 And there were three windows to Aseneth’s big chamber where her virginity was being fostered. And the one window, the first, was exceedingly big, looking east toward the court, and the second one was looking south, and the third one was looking north toward the street where people passed by. And there was a golden bed standing in the chamber, (a bed) that looked toward the window (looking) east, and the bed was laid with gold-woven purple stuff, interwoven with violet, purple, and white. And in this bed Aseneth slept, alone; and a man or another woman never sat on it, only Aseneth alone.

10 And there was a large court surrounding the house, and a wall was around the court, very high, built from big square stones. And the court had four iron-plated gates, and eighteen powerful armed young men guarded each of these. And handsome trees of all sorts and all bearing fruit were planted within the court along the wall. And their fruit was ripe, for it was the time of harvest. And there was in the court, on the right hand, a spring of abundant living water, and below the spring was a big cistern receiving the water of that spring. From there a river ran right through the court and watered all the trees of that court.

Chapter three
1 And it happened in the first year of the seven years of plenty, in the fourth month, on the eighteenth of the month; Joseph came into the territory of Heliopolis and was gathering the surplus grain of that region. And when he had come close to that city, Joseph sent twelve men ahead of him to Pentephres the priest, saying, “I will lodge with you because it is the hour of noon and the time of lunch, and the heat of the sun is great, and (I desire) that I may refresh myself under the shadow of your house.” And Pentephres called the (steward) of his house and said to him, “Hurry and make my house ready and prepare a great dinner, because Joseph, the Powerful One of God, is coming to us today.”

5 And Aseneth heard that her father and mother had come from the field, which was their
inheritance, and rejoiced and said, “I will go and see my father and my mother because they have come from the field which is our inheritance.” For it was the time of harvest.

6And Aseneth hurried into the chamber, where her robes lay, and dressed in a (white) linen robe interwoven with violet and gold, and girded herself with a golden girdle and put bracelets on her hands and feet, and put golden buskins about her feet, and around her neck she put valuable ornaments and costly stones which hung around from all sides, and the names of the gods of the Egyptians were engraved everywhere on the bracelets and the stones, and the faces of all the idols were carved on them. And she put a tiara on her head and fastened a diadem around her temples, and covered her head with a veil.

Chapter four

1And she hurried and went down the stairs from the upper floor, and came to her father and mother and greeted them and kissed them. And Pentephres and his wife rejoiced over her daughter Aseneth (with) great joy, because they saw her adorned like a bride of God.

2And they brought out all the good (things) which they had brought from the field which was their inheritance, and gave (them) to their daughter. And Aseneth rejoiced over all the good (things), the fruit, and the grapes, and the dates, and the doves, and the pomegranates, and the figs, because they were all handsome and good to taste.

3And Pentephres said to his daughter Aseneth, “My child.” And she said, “Behold, (here) I (am), my lord.” And he said to her, “Sit down between us, and I will tell you what I have to say.”

5And Aseneth sat between her father and mother. And Pentephres, her father, with his right hand grasped the right hand of his daughter and kissed it and said to her, “My child Aseneth.” And she said, “Behold, (here) I (am), lord, Let my lord and my father speak up.” And Pentephres, her father, said to her, “Joseph the Powerful One of God is coming to us today. And he is chief of the whole land of Egypt, and the king Pharoah appointed him king of the whole land, and he is gibing grain to the whole land, and saving it from the oncoming famine. And Joseph is a man who worships God, and self-controlled, and a virgin like you today, and Joseph is (also) a man powerful in wisdom and experience, and the spirit of God is upon him, and the grace of the Lord is with him. Come, my child, and I will hand you over to him for (his) wife, and you will be a bride to him, and he will be your bridegroom for ever (and0 ever.

9And when Aseneth heard these words from her father, plenty of red sweat poured over her face, and she became furious with great anger, and looked askance at her father with her eyes, and said, Why does my lord and my father speak words such as these, to hand me over, like a captive, to a man (who is) an alien, and a fugitive, and (was) sold (as a slave)? Is he not the shepherd’s son from the land of Canaan, and he himself was caught in the act (when he was) sleeping with his mistress, and his master threw him into the prison of darkness; and Pharoah brought him out of prison, because he interpreted his dream just like the older women of the Egyptians interpret (dreams)? No, but I will be married to the king’s firstborn son, because he is king of the whole land of Egypt.

12Hearing this, Pentephres was ashamed to speak further to his daughter Aseneth about
Joseph, because she had answered him daringly and with boastfulness and anger.

Chapter five
1 And a young man of Pentephres’ servants rushed in and says, Behold, Joseph is standing before the doors of our court. And Aseneth fled from her father’s and mother’s presence when she heard (them) speak these words about Joseph, and went up into the upper floor and entered her chamber and stood by the large window, the one looking east, in order to see Joseph entering her father’s house. And Pentephres and his wife and his whole family went out to meet Joseph. And the gates of the court looking east were opened, and Joseph entered, standing on Pharaoh’s second chariot, and four horses, white as snow and with golden bridles, were harnessed (to it), and the entire chariot was manufactured from pure gold. And Joseph was dressed in an exquisite white tunic, and the robe which he had thrown around him was purple, made of linen interwoven with gold, and a golden crown (was) on his head, and around the crown were twelve chosen stones, and on top of the twelve stones were twelve golden rays. And a royal staff was in his left hand, and in his right hand he held outstretched an olive branch, and there was plenty of fruit on it, and in the fruits was a great wealth of oil. And Joseph entered the court, and the gates of the court were closed, and every man and woman, (if) strange, remained outside the court, because the guards of the gates drew tight and closed the doors, and all the strangers were closed out. And Pentephres and his wife and his whole family, except their daughter Aseneth, went and prostrated themselves face down to the ground before Joseph. And Joseph descended from his chariot and greeted them with his right (hand).

Chapter six
1 And Aseneth saw Joseph on his chariot and was strongly cut (to the heart), and her soul was crushed, and her knees were paralyzed, and her entire body trembled, and she was filled with great fear. And she sighed and said in her heart:
2 What shall I now do, wretched (that I am)? Did I not speak saying that Joseph is coming, the shepherd’s son from the land of Canaan? And now, behold, the sun from heaven has come to us on its chariot and entered our house today, and shines in it like a light upon the earth,
3 But I, foolish and daring have despised him and spoken wicked words about him, and did not know that Joseph is (a) son of God. 4 For who among men on earth will generate such beauty, and what womb of a woman will give birth to such light? What a wretched and foolish (girl) I (am), because I have spoken wicked words about him to my father. 5 And now, where shall I go and hide from his face in order that Joseph the son of God does not see me.
because I have spoken wicked (things) about him?
6 And where shall I flee and hide,
because every hiding place, he sees
and nothing hidden escapes him,
because of the great light that is inside him?
7 And now be gracious on me, Lord, God of Joseph,
because I have spoken wicked words against him in ignorance
And now, let my father give me to Joseph for a maidservant and slave,
and I will serve him for ever (and) ever.

Chapter seven
1 And Joseph entered the house of Pentephres and sat upon the throne. And they washed his
feet and set a table before him by itself, because Joseph never ate with the Egyptians,
2 for this was an abomination to him. And looking up with his eyes, Joseph saw Aseneth
leaning through (the window). And Joseph said to Pentephres and his whole family, saying,
Who is this woman who is standing in the upper floor by the window? Let her leave this
3 house, because Joseph was afraid, saying, This one must not molest me, too. For all the
wives and the daughters of the noblemen and the satraps of the whole land of Egypt used to
molest him (waiting) to sleep with him, and all the wives and the daughters of the
4 Egyptians, when they saw Joseph, suffered badly because of his beauty. But Joseph
despised them, and the messengers whom the women sent to him with gold and silver and
valuable presents Joseph sent back with threats and insults, because Joseph said, I will not
sin before (the) Lord God of my father Israel nor in the face of my father Jacob.
5 And the face of his father Jacob, Joseph always had before his eyes, and he remembered his
father’s commandments. For Jacob would say to his son Joseph and all his sons., My
children, guard strongly against associating with a strange woman, for association (with)
her is destruction and corruption. Therefore Joseph said, Let this woman leave this house.
7 And Pentephres said to him, Lord, this one whom you have seen standing in the upper floor
is not a strange woman, but she is our daughter, a virgin hating every man, and there is not
any other man who has ever seen her except you alone today. And if you will, she
8 will come and address you, because our daughter is like a sister to you. And Joseph rejoiced
exceedingly with great joy because Pentephres had said, She is a virgin hating every man.
And Joseph said by himself, If she is a virgin hating every man, this (girl) will certainly not
molest me. And Joseph said to Pentephres and his whole family, If she is your daughter and a
virgin, let her come, because she is a sister to me, and I love her from today as my sister.

Chapter eight
1 And Aseneth’s mother went up to the upper floor and brought her and stood her before
Joseph. And Pentephres said to his daughter Aseneth. Get your brother, because he, too, is a
virgin like you today and hates every strange woman, as you, too, every strange
2 man. And Aseneth said to Joseph, Be of good cheer, my lord, blessed by the Most High
Lord. And Joseph said to Aseneth, May the Lord God who gives life to all
4(things) bless you. And Pentephres said to his daughter Aseneth. Go up and kiss your 5brother. And as Aseneth went up to kiss Joseph, Joseph stretched out his right hand and put it on her chest between her two breasts, and her breasts were already standing upright like handsome apples. And Joseph said, It is not fitting for a man who worships God, who will bless with his mouth the living God and eat blessed bread of life and drink a blessed cup of immortality and anoint himself with blessed ointment of incorruptibility to kiss a strange woman who will bless with her mouth dead and dumb idols and eat from their table bread of strangulation and drink from their libation a cup of insidiousness and anoint herself with ointment of seduction. But a man who worships God will kiss his mother and the sister (who is born) of his mother and the sister (who is born) of his clam and family and the wife who shares his bed, (all of) who(m) bless with their mouths the 7living God. Likewise, for a woman who worships God it is not fitting to kiss a strange man, because this is an abomination before the Lord God.

8And when Aseneth heard these words of Joseph, she was cut (to her heart) strongly and was distressed exceedingly and sighed, and she kept gazing at Joseph with her eyes open and her eyes were filled with tears. And Joseph saw her, and had mercy on her exceedingly, and was himself cut (to the heart), because Joseph was meek and merciful and fearing 9God. And He lifted up his right hand and put it upon her head and said.

10Lord God of my father Israel, the Most High, the Powerful One of Jacob, who gave life to all (things) and called (them) from the darkness to the light, and from the error to the truth, and from the death to the life, you, Lord, bless this virgin, 11and renew her by your spirit, and form her anew by your hidden hand, and make her alive again by your life, and let her eat your bread of life, and drink your cup of blessing, and number her among your people that you have chosen before all (things) came into being, and let her enter your rest which you have prepared for your chosen ones, and live in your eternal life for ever (and) ever.

Chapter nine

1And Aseneth rejoiced exceedingly with great joy over Joseph’s blessing, and hurried and went into the upper floor by herself, and fell on her bed exhausted, because in her there was joy and distress and much fear and trembling and continuous sweating as she heard all these words of Joseph, which he had spoken to her in the name of the Most High God. And she wept with great and bitter weeping and repented of her (infatuation with the) gods whom she
used to worship, and spurned all the idols, and waited for the evening to come.

And Joseph ate and drank and told his servants, Harness the horses to the chariots, for he said, I will go away and drive around the whole land. And Pentephres said to Joseph, Let my lord lodge here today, and tomorrow you will go out (on) your way, And Joseph said, No, but I will go out today, because this is the day on which God began to make all his creatures, and on the eighth day, when this day returns, I too will return to you and lodge here.

Chapter ten
1 And Joseph went away (on) his way and Pentephres and his whole family went away to their estate.

Part two

And Aseneth was left alone with the seven virgins, and she continued to be weighed down and weep until the sun set. And she ate no bread and drank no water. And the night fell, and all (people) in the house slept, and she alone was awake and continued to brood and to weep; and she often struck her breast with (her) hand and kept being filled with great fear and trembled (with) heavy trembling.

2 And Aseneth rose from her bed and quietly went down the stairs from the upper floor and went to the gateway, and the woman gatekeeper was asleep with her children. And Aseneth hurried and took down from the window the skin (which hung there for a ) curtain, and filled it with ashes from the fireplace, and carried it up into the upper floor, and put it 3on the floor. And she closed the door firmly and slipped the iron bolt across and sighed with great sighing and bitter weeping.

4 And the virgin (who was0 her foster sister, whom Aseneth loved beyond all the virgins, heard her sighing and hurried and woke up the other six virgins. And they went to Aseneth’s 5door and found the door closed. And they heard Aseneth’s sighing and weeping and said to her, What have you, mistress, and why do you feel so sad, and what is it that is bothering you? Open (the door to) us, and we will see what you have. And Aseneth did not open the door, and said to them from within, My head is (stricken with0 heavy pain, and I am resting in my bed, and I do not have the strength to rise and open (the 7door to) you, because I have grown weak in all my limbs. But go each of you in your 8chamber and rest and let me be quiet. And the virgins went away, each into her chamber. And Aseneth rose and opened the door quietly and went into her second chamber where the chests (containing) her ornaments were, and opened her coffer and took out a black and somber tunic. And this was her tunic of mourning when her younger brother died. In this 9Aseneth had dressed and mourned for her brother. And she took her black tunic and carried it into her chamber and closed the door again firmly and slipped the bolt across.
10 And Aseneth hurried and put off her linen and gold woven royal robe and dressed in the black tunic of mourning, and loosened her golden girdle and girded a rope around (her), and put off the tiara from her head, and the diadem and the bracelets from her hands and feet, and put everything on the floor. And she took her chosen robe and the golden girdle and the head gear and the diadem, and threw everything through the window looking north to the poor. And Aseneth hurried and took all her gods that were in her chamber, the ones of gold and silver who were without number, and ground them to pieces, and threw all the idols of the Egyptians through the window looking north from her upper floor to the poor and needy (persons). And Aseneth took her royal dinner and the fatlings and the fish and the flesh of the heifer and all the sacrifices of her gods and the vessels of their wine of libation and threw everything through the window looking north, and gave everything to the strange dogs. For Aseneth said to herself, By no means must my dogs eat from my dinner and from the sacrifice of the idols, but let the strange dogs eat those.

14 And after that Aseneth took the skin (full) of ashes and poured it on the floor. And she took a piece of sackcloth and girded it around her waist. And she loosened the clasp of the hair of her head and sprinkled ashes upon her head. And she scattered the ashes on the floor, and struck her breast often with both hands, and wept bitterly, and fell upon the ashes and wept with great and bitter weeping all night with sighing and screaming until daybreak.

17 And this way Aseneth did for seven days, and she ate no bread and drank no water in those seven days of her humiliation.

Chapter eleven

1 And on the eighth day, behold, it was dawn and the birds were already singing and the dogs barking at (people who were) passing through, and Aseneth lifted her head (just) a little from the floor and the ashes on which she was lying, because she was exceedingly tired and could not control her limbs because of the want (of food) for the seven days. And she rose on her knees and put her hand on the floor and lifter (herself) up a little from the floor, and (she was) still bowing her head, and the hairs of her head were stretched out (in strands) from the load of ashes. And Aseneth clasped her hands, finger against finger, and shook her head to and fro, and struck her breast continuously with her hands, and laid her head into her lap, and her face was flooded with her tears, and she sighed with great sighing, and pulled her hairs from her head, and sprinkled ashes on her head.

And Aseneth was tired and had become discouraged and her strength had gone. And she turned upward to the wall and sat below the window looking east. And she laid her head into her lap, clasping her fingers round her right knee, and he mouth was closed, and she (had) not opened it in the seven days and in the seven nights of her humiliation. And she said in her heart without opening her mouth.

What shall I do, miserable (that I am),
or where shall I go;
with whom shall I take refuge,
or what shall I speak,
I the virgin and an orphan and desolate and abandoned and hated?
4All people have come to hate me,
and on top of those my father and my mother,
because I, too, have come to hate their gods and have destroyed them,
and caused them to be trampled underfoot by men.
5And therefore my father and my mother and my whole family
have come to hate me and said, Aseneth is not our daughter
because she destroyed our gods.
6And all people hate me,
because I, too, have (come to) hate every man,
and all who asked for my hand in marriage.
And now, in this humiliation of mine, all have (come to) hate me,
and gloat over this affliction of mine.
7And the Lord the God of the powerful Joseph, the Most High,
hates all those who worship idols.
Because he is a jealous and terrible god
toward all those who worship strange gods.
8Therefore he has come to hate me, too,
because I worshiped dead and dumb idols,
and blessed them,
9and ate from their sacrifice(s),
and my mouth is defiled from their table,
and I do not have the boldness to call on the Lord God of Heaven,
the Most High, the Mighty One of the powerful Joseph,
because my mouth is defiled from the sacrifices of the idols.
10But I have heard many saying
that the God of the Hebrews is a true God,
and a living God, and a merciful God,
and compassionate and long-suffering and pitiful and gentle,
and does not count the sin of a humble person,
nor expose the lawless deeds of an afflicted person at the time of his affliction.
11Therefore I will take courage too and turn to him,
and take refuge with him,
and confess all my sins to him,
and pour out my supplication before him.
12Who knows, (maybe) he will see my humiliation
and have mercy on me, Perhaps he will see this desolation of mine
and have compassion on me,
13or see my orphanage
and protect me,
because he is the father of the orphans,
and a protector of the persecuted,
and of the afflicted a helper.
14 I will take courage and cry to him.

15 And Aseneth rose from the wall where she was sitting and turned to the window looking east and straightened up on her knees and spread her hands out toward heaven. And she was afraid to open her mouth and to name the name of God. And she turned again away to the wall and sat and struck her head and her breast with (her) hand often, and said in her heart without opening her mouth:

16 (What) a wretched (woman) I (am), and an orphan and desolate, my mouth is defiled from the sacrifices of the idols and from the blessings of the gods of the Egyptians.
17 And now, in these tears of mine and the ashes strewn around and the filth of my humiliation, how shall I open my mouth to the Most High, and how name his terrible holy name, (and be sure) but the Lord will not be angry with me, because in (the midst of) my lawless deeds I have called on his holy name?
16 What shall I now do, wretched (that) I (am)? I will rather take courage and open my mouth to him and invoke his name. And if in fury the Lord strikes me he himself will again heal me; and if he chastises me with his whips, he himself will look again on me in his mercy; and if he is furious at me in my sins, he will again be reconciled with me and forgive me every sin. So I will take courage to open my mouth to him.

19 And Aseneth rose again from the wall where she sat and straightened up on her knees and spread her hand eastward and looked with her eyes up toward heaven, and opened her mouth to God, and said:

Chapter twelve
1 Lord God of the ages, who created all (things) and gave life (to them), who gave breath of life to your whole creation, who brought the invisible (things) out into the light,
2 who made the (things that) are and the (ones that) have an appearance from the non-appearing and non-being,
who lifted up the heaven
and founded it on a firmament upon the back of the winds,
who founded the earth upon the waters,
who put big stones on the abyss of the water,
and the stones will not be submerged,
but they are like oak leaves (floating) on top of the water,
and they are living stones
and hear your voice, Lord,
and keep your commandments which you have commanded to them,
and never transgress your ordinances,
but are doing your will to the end.
For you, Lord, spoke and they were brought to life,
because your word, Lord, is life for all your creatures.
3 With you I take refuge, Lord,
to you I will shout, Lord,
to you I will pour out my supplication,
to you I will confess my sins,
and to you I will reveal my lawless deeds.
4 Spare me, Lord,
because I have sinned much before you,
I have committed lawlessness and irreverence,
and have said wicked and unspeakable (things) before you.
5 My mouth is defiled from the sacrifices of the idols
and from the tables of the gods of the Egyptians.
I have sinned, Lord,
before you I have sinned much in ignorance,
and have worshiped dead and dumb idols.
And now I am not worthy to open my mouth to you, Lord.
And I, Aseneth, daughter of Pentephres the priest,
the virgin and queen,
who (was) once proud and arrogant,
and prospering in my riches beyond all people,
am now an orphan, and desolate, and abandoned by all people.
6 With you I take refuge, Lord,
and to you I bring my supplication,
and to you I will shout,
7 Rescue me before I am caught by my persecutors.
8 For (just) as a little child who is afraid flees to his father,
and the father, stretching out his hands, snatches him off the ground,
and puts his arms around him by his breast,
and the child clasps his hands around his father’s neck,
and regains his breath after his fear,
and rests at his father’s breast,
the father, however, smiles at the confusion of his childish mind,
likewise you too, Lord, stretch out your hands upon me as a child-loving father,
and snatch me off the earth.
9For behold, the wild old lion persecutes me,
because he is (the) father of the gods of the Egyptians,
and his children are the gods of the idol maniacs.
And I have come to hate them,
because they are the lion’s children,
and have thrown all of them from me and destroyed them.
And the lion their father furiously persecutes me,
11but you, Lord, rescue me from his hands,
and from his mouth deliver me,
lest he carry me off like a lion,
and tear me up
and throw me into the flame of the fire,
and the fire will throw me into the hurricane,
and the hurricane (will) wrap me up in darkness
and throw me out into the deep of the sea,
and the big sea monster who (exists) since eternity will swallow me,
and I will be destroyed for ever (and0 ever.
12Rescue me, Lord,
before all this comes upon me.
Rescue me, Lord,
the desolate and solitary,
because my father and my mother disowned me and said,
Aseneth is not our daughter,
because I have destroyed and ground (to pieces) their gods,
and have come to hate them.
13And I am now an orphan and desolate,
and I have no other hope save in you, Lord,
and no other refuge except your mercy, Lord,
because you are the father of the orphans,
and a protector of the persecuted
and a helper of the afflicted.
14Have mercy upon me, Lord,
and guard me, a virgin (who is) abandoned and an orphan,
because you, Lord, are a sweet and good and gently father.
15What father is as sweet as you, Lord,
and who (is) as quick in mercy as you, Lord,
and who (is as) long-suffering toward our sins as you, Lord?
For behold, all the gifts of my father Pentephres,
which he gave me as an inheritance, are transient and obscure;
but the gifts of your inheritance, Lord, are incorruptible and eternal.

Chapter thirteen
1Be mindful, Lord, of my humiliation
and have mercy upon me.
Look at my orphanage
and have compassion on the afflicted.
For behold, I fled from everything
and took refuge in you, Lord, the only friend to men.
2Behold, I left behind all the good (things) of the earth
and took refuge in you, Lord,
in this sackcloth and ashes,
naked and an orphan and left all alone.
3Behold, I put off my linen royal robe, interwoven with violet and gold,
and dressed in a black mourning tunic.
4Behold, I loosened my golden girdle and threw it off me
and girded a rope and sackcloth around myself.
5Behold, my tiara and my diadem I threw off my head,
and have sprinkled ashes (upon it).
6Behold, the floor of my chamber, paved with colored and purple stones,
which once used to be sprinkled with perfumes
and wiped with bright linen cloths,
is now besprinkled with perfumes
and was profaned having been powdered with ashes.
7Behold, my Lord, from my tears and the ashes
much mud has been formed in my chamber,
as on a broad street.
8Behold, Lord, my royal dinner and the cereals
I gave to the strange dogs.
9And behold, seven days and seven nights I was fasting
and ate no bread and drank no water,
and my mouth has become dry as a drum,
and my tongue as a horn,
and my lips as a potsherd,
and my face has fallen,
and my eyes are burning in shame from my many tears,
and my entire strength has left (me).
11Behold now, all the gods whom I once used to worship in ignorance;
I have now recognized that they were dumb and dead idols,
and I have caused them to be trampled underfoot by men,
and the thieves snatched those that were of silver and gold.
12And with you I have taken refuge, O Lord my God.
Yet you, rescue me from my many deeds of ignorance
13and pardon me,
because I have sinned against you in ignorance,
being a virgin,
and have fallen in error unwittingly,
and spoken blasphemous (words) against my lord Joseph,
because I did not know, the miserable (one that I am).
That he is your son,
as people told me
that Joseph is the shepherd’s son from the land of Canaan.
And I, the miserable one, have come to believe them
and fall into error.
And I have despised him
and spoken wicked (words) about him,
and did not know that he is your son.
14For who among men will give birth to such beauty
and such great wisdom and virtue and power,
as (owned by) the all-beautiful Joseph?
15Lord, I commit him to you,
because I love him beyond my (own) soul.
Preserve him in the wisdom of your grace.
And you, Lord, commit me to him for a maidservant and slave.
And I will make his bed
and wash his feet
and wait on him
and be a slave for him and serve him for ever (and) ever.

Chapter fourteen
1And when Aseneth had ceased making confession to the Lord, behold, the morning star rose out of heaven in the east. And Aseneth saw it and rejoiced and said, So the Lord God listened to my prayer, because this star rose as a messenger and herald of the
2light of the great day. And Aseneth kept looking, and behold, close to the morning
3star, the heaven was torn apart and great and unutterable light appeared. And Aseneth saw (it) and fell on (her) face on the ashes. And a man came to her from heaven and
4,5stood by Aseneth’ head. And he called her and said, Aseneth, Aseneth. And she said,
Who is he that calls me, because the door of my chamber is closed, and the tower
6is high, and how then did he come into my chamber? And the man called her a second
7time and said, Aseneth, Aseneth. And she said, Behold, (here) I (am), Lord. Who
8are you, tell me. And the man said, I am the chief of the house of the Lord and commander of the whole host of the Most High. Rise and stand on your feet, and I will tell you what I have to say.
And Aseneth raised her head and saw, and behold, (there was) a man in every respect similar to Joseph, by the robe and the crown and the royal staff, except that his face was like lightning, and his eyes like sunshine, and the hairs of his head like a flame of fire of a burning torch, and hands and feet like iron shining forth from a fire, and sparks shot forth from his hands and feet. And Aseneth saw (it) and fell on her face at his feet on the ground. And Aseneth was filled with great fear, and all of her limbs trembled. And the man said to her, Courage, and do not be afraid, but rise and stand on your feet, and I will tell you what I have to say. And Aseneth rose and stood on her feet. And the man said to her, Proceed unhindered into your second chamber and put off your black tunic of mourning, and the sackcloth put off your waist, and shake off those ashes from your head, and wash your face and your hands with living water, and dress in a new linen robe (as yet) untouched, and distinguished and gird your waist (with) the new twin girdle of your virginity. And come (back) to me, and I will tell you what I have to say.

And Aseneth hurried and went into her second chamber where the chests (containing) her ornaments were, and opened her coffer, and took a new linen robe, distinguished (and as yet) untouched, and undressed the black tunic of mourning and put off the sackcloth from her waist, and dressed in her distinguished (and as yet) untouched linen robe, and girded herself with the twin girdle of her virginity, one girdle around her waist, and another girdle upon her breast. And she shook off the ashes from her head, and washed her hands and her face with living water. And she took an (as yet) untouched and distinguished linen veil and covered her head.

Chapter fifteen

And she went to the man into her first chamber and stood before him. And the man said to her, Remove the veil from your head, and for what purpose did you do this? For you are a chaste virgin today, and your head is like that of a young man. And Aseneth removed the veil from her head.

And the man said to her, Courage, Aseneth, chaste virgin, Behold, I have heard all the words of your confession and your prayer. Behold, I have also seen the humiliation and the affliction of the seven days of your want (of food). Behold, from your tears and these ashes, plenty of mud has formed before your face. Courage, Aseneth, chaste virgin. For behold, your name was written in the book of the living in heaven; in the beginning of the book, s the very first of all, your name was written by my finger, and it will not be erased forever. Behold, from today, you will be renewed and formed anew and made alive again, and you will eat blessed bread of life, and drink a blessed cup of immortality, and anoint yourself with blessed ointment of incorruptibility. Courage, Aseneth, chaste virgin. Behold, I have given you today to Joseph for a bride, and he himself will be your bridegroom forever (and) ever.

And your name shall no longer be called Aseneth, but your name shall be City of Refuge, because in you many nations will take refuge with the Lord God, the Most High, and under your wings many peoples trusting in the Lord God will be sheltered, and behind your walls will be guarded those who attach themselves to the Most High God in the name or
repentance. For Repentance is in the heavens, an exceedingly beautiful and good daughter of the Most High. And she herself entreats the Most High God for you at all times and for all who repent in the name of the Most High god, because he is (the) father of Repentance. And she herself is guardian of all virgins, and loves you very much, and is beseeching the Most High for you at all times and for all who repent she prepared a place of rest in the heavens. And she will renew all who repent, and wait on them herself for ever (and) ever. And Repentance is exceedingly beautiful, a virgin pure and laughing always, and she is gentle and meek. And therefore, the Most High Father loves her, and all the angels stand in awe of her. And I, too, love her exceedingly, because she is also my sister. And because she loves you virgins, I love you, too.

9And behold, I am going away to Joseph and will tell him about you everything I have to say. And Joseph will come to you today, and see you, and rejoice over you, and love you, and he will be your bridegroom, and you will be a bride for him for ever (and) ever.

10 And now listen to me, Aseneth, chaste virgin, and dress in your wedding robe, the ancient and first robe which is laid up in your chamber since eternity, and put around you all your wedding ornaments, and adorn yourself as a good bride, and go meet Joseph. For behold, he himself is coming to you today, and he will see you and rejoice.

11And when the man had finished speaking these words, Aseneth rejoiced exceedingly with great joy about all these words and fell down at his feet and prostrated himself face down to the ground before him, and said to him, Blessed be the Lord your God the Most High who sent you out to rescue me from the darkness and to bring me up from the foundations of the abyss, and blessed be your name forever. What is your name, Lord; tell me in order that I may praise and glorify you for ever (and ) ever. And the man said to her, Why do you seek this, my name, Aseneth? My name is in the heavens in the book of the Most High, written by the finger of God in the beginning of the book before all (the others), because I am chief of the house of the Most High. And all names written in the book of the Most High are unspeakable, and man is not allowed to pronounce nor hear them in this world, because those names are exceedingly great and wonderful and laudable.

13And Aseneth said, If I have found favor in your sight, Lord, and will know that you will do all your words that you have spoken to me, let your maidservant speak before you.

14And the man said to her, Speak (up). And Aseneth stretched out her right hand and put it on his knees and said to him, I beg you, Lord, sit down a little on this bed, because this bed is pure and undefiled, and a man or woman never sat on it, And I will set a table before you, and bring you bread and you will eat, and bring you from my storeroom old and good wine, the exhalation of which will go up till heaven, and you will drink from it. And after this you will go out (on) your way. And the man said to her, Hurry and bring it quickly.
And Aseneth hurried and set a new table before him and went to provide bread for him. And the man said to her, Bring me also a honeycomb. And Aseneth stood still and was distressed, because she did not have a honeycomb in her storeroom. And the man said to her, Why do you stand still? And Aseneth said, I will send a boy to the suburb, because the field which is our inheritance is close, and he will quickly bring you honeycomb from there, and I will set (it) before you, Lord. And the man said to her, Proceed and enter your storeroom, and you will find a honeycomb lying upon the table. Pick it up and bring (it) here. And Aseneth said, Lord, a honeycomb is not in my storeroom. And the man said, Proceed and you will find (one).

And Aseneth entered her storeroom and found a honeycomb lying on the table. And the comb was big and white as snow and full of honey. And that honey was like dew from heaven and its exhalation like breath of life. And Aseneth wondered and said in herself, Did this comb come out of the man’s mouth, because its exhalation is like the breath of this man’s mouth? And Aseneth took that comb and brought it to the man, and put it on the table which she had prepared before him.

And the man said to her, How is it that you said that a honeycomb is not in my storeroom? And behold, you have brought a wonderful honeycomb. And Aseneth was afraid and said, Lord, I did not have a honeycomb in my storeroom at any time, but you spoke and it came into being. Surely this came out of your mouth, because its exhalation is like breath of your mouth.

And the man smiled at Aseneth’s understanding, and called her to himself, and stretched out his right hand, and grasped her head and shook her head with his right hand. And Aseneth was afraid of the man’s hand, because sparks shot forth from his hand as from bubbling (melted) iron. And Aseneth looked, gazing with her eyes at the man’s hand.

And the man saw (it) and smiled and said, Happy are you, Aseneth, because the ineffable mysteries of the Most High have been revealed to you, and happy (are) all who attach themselves to the Lord God in repentance, because they will eat from this comb. For this comb is (full of the) spirit of life. And the bees of the paradise of delight have made this from the dew of the roses of life that are in the paradise of God. And all the angels of God eat of it and all the chosen of God and all the sons of the Most high, because this is a comb of life, and everyone who eats of it will not die for ever (and) ever.

And the man stretched out his right hand and broke a small portion off the comb, and he himself ate and what was left he put with his hand into Aseneth’s mouth, and said to her, Eat. And she ate. And the man said to Aseneth, Behold, you have eaten bread of life, and drunk a cup of immortality, and been anointed with ointment of incorruptibility. Behold, from today your flesh (will) flourish like flowers of life from the ground of the Most High, and your bones will grow strong like the cedars of the paradise of delight of God, and untiring powers will embrace you, and your youth will not see old age, and your beauty will not fail for ever. And you shall be like a walled mother-city of all who take refuge with the name of the Lord God, the king of the ages. And the man stretched out his right hand and touched the comb where he had broken off (a portion), and it was restored and filled up, and at once it became whole as it was in the beginning.
17And again the man stretched out his right hand and put his (fore) finger on the edge of the comb looking east and drew it over the edge looking west, and the way of his finger became like blood. And he stretched out his hand the second time and put his finger on the edge of the comb looking north and drew it over to the edge looking south, and the way of his finger became like blood. And Aseneth stood at his lift (hand) and watched everything that the man was doing.

And the man said to the comb, Come. And bees rose from the cells of that comb, and the cells were innumerable, ten thousand (times) then thousand and thousands upon 18thousands. And the bees were white as snow, and their wings like purple and like violet and like scarlet (stuff) and like gold-woven linen cloaks, and golden diadems (were) on 19their heads, and they had sharp stings, and they would not injure anyone. And all those bees encircled Aseneth from feet to head.

And other bees were great and chosen like their queens, and they rose from the damaged part of the comb and encircled Aseneth’s mouth, and made upon her mouth and her lips 20a comb similar to the comb which was lying before the man. And all those bees ate of the comb which was on Aseneth’s mouth. And the man said to the bees. Go off to your 21,22place. And all the bees rose and flew and went away into heaven. And those who wanted to injure Aseneth fell to the ground and died. And the man stretched out his staff over the 23dead bees and said to them. Rise you, too, and go away to your place. And the bees who had died rose and went into the court adjoining Aseneth’s house and sought shelter on the fruit-bearing trees.

Chapter seventeen

1And the man said to Aseneth, Have you seen this thing? And she said, Yes
2Lord, I have seen all these (things). And the man said to her, So will be all my words 3which I have spoken to you today. And the man for the third time stretched out his tight hand, and touched the damaged part of the comb, and at once fire went up from the table 4and consumed the comb, but the table it did not injure. And much fragrance came forth from the burning of the comb, and filled the chamber.

And Aseneth said to the man, Lord, with me are seven virgins ministering to me, fostered with me from my childhood, born with me in one night, and I lobe them as my 5sisters. I will call them, and you will bless them as you have blessed me, too. And the 6man said, Call them. And Aseneth called the seven virgins and stood them before the man. And the man blessed them and said, May the Lord God the Most High bless you. And you shall be seven pillars of the City of Refuge, and all the fellow inhabitants of the chosen of that city will rest upon you for ever (and) ever.

7And the man said to Aseneth, Put this table away. And Aseneth turned to put the table
away, and at once the man went away out of her sight. And Aseneth saw (something) like a chariot of four horses traveling into heaven toward (the) east. And the chariot was like flame of fire, and the horses like lightning. And the man was standing on that chariot.

9And Aseneth said, (What a) foolish and bold (woman) I (am), because I have spoken with frankness and said that a man came into my chamber from heaven; and I did not know that (a) god came to me. And behold, now he is traveling (back) into heaven to his place.

10And she said in herself, Be gracious, Lord, to your slave, and spare your maidservant, because I have spoken boldly before you all my words in ignorance.

Chapter eighteen

1And as Aseneth was still saying these things to herself, behold, a young man from Pentephres’s servant staff rushed in and said, Behold, Joseph the Powerful One of God is coming to us today. For a forerunner of his is standing at the gates of our court.

2And Aseneth hurried and called her foster-father, the (steward) of the house, and said to him, Hurry and make the house ready and prepare a good dinner, because Joseph the Powerful One of God is coming to us today. And her foster-father saw her, and behold, her face had fallen from the affliction and the weeping and the fasting of the seven days, and he was distressed and wept, and he took her right hand and kissed it and said. What have you, my child, because your face has fallen so (much)? And Aseneth said to him, My head is stricken with heavy pain, and the sleep kept away from my eyes, and therefore my face has fallen. And her foster-father went away and prepared the house and the dinner. And Aseneth remembered the man (from heaven) and his commandment, and she hurried and entered her second chamber where the chests (containing) her ornaments were, and opened her big coffer and brought out her first robe, (the one) of wedding, like lightning in appearance, and dressed in it. And she girded a golden and royal girdle around (herself) which was (made) of precious stones. And she put golden bracelets on her fingers and on her feet golden buskins, and precious ornaments she put around her neck in which innumerable costly (and) precious stones were fastened, and a golden crown she put on her head, and on that crown, in front on her brow, was a big sapphire stone, and around the big stone were six costly stones, And with a veil she covered her head like a bride, and she took a scepter in her hand.

7And Aseneth remembered the words of her foster-father, because he had said to her, Your face has fallen. And she sighed and was much distressed and said, Woe is me, 8the humble, because my face has fallen. Joseph will see me and despise me. And she said to her foster-sister, Bring me pure water from the spring, and I will wash my face. And she brought her pure water from the spring and poured it into the basin. And Aseneth leaned (over) to wash her face and saw her face in the water. And it was like the sun and her eyes (were) like a rising morning star, and her cheeks like fields of the Most High, and on her cheeks (there was) re (color) like a son of man’s blood, and her lips (were) like a rose of life coming out of its foliage, and her teeth like fighting men lined up for a fight, and her neck like an all-variegated cypress, and her breasts (were) like the mountains of the Most High God.
10 And when Aseneth saw herself in the water, she was amazed at the sight and rejoiced with great joy, and did not wash her face, for she said, Perhaps I (will) wash off this great beauty. And her foster-father came to say to her, Everything is prepared as you have commanded. And when he saw her he was alarmed and stood speechless for a long time. And was filled with great fear and fell at her feet and said, What is this, my mistress, and what is this great and wonderful beauty? At last the Lord God of heaven has chosen you as a bride for his firstborn son, Joseph?

Chapter twelve

1 And while they were still speaking this way a boy came and said to Aseneth

2 Behold, Joseph is standing at the doors of our court, And Aseneth hurried and went down the stairs from the upper floor with the seven virgins to meet Joseph and stood in the entrance of the house. And Joseph entered the court and the gates were closed, and all strangers remained outside. And Aseneth went out of the entrance to meet Joseph, and Joseph saw her and was amazed at her beauty, and said to her, Who are you? Quickly tell me. And she said to him, I am your maidservant Aseneth, and all the idols I have thrown away from me and they were destroyed. And a man came to me from heaven today, and gave me bread of life and I ate, and a cup of blessing and I drank. And he said to me, I have given you for a bride to Joseph today, and he himself will be your bridegroom for ever (and) ever. And he said to me, Your name will no longer be called Aseneth, but your name will be called City of Refuge, and the Lord God will reign as king over many nations for ever, because in you many nations will take refuge with the Lord God, the Most High. And the man said to me, I will also go to Joseph and speak into his ears concerning you what I have to say, And now, you know, my lord, whether that man has come to you and spoken to you concerning me.

8 And Joseph said to Aseneth, Blessed are you by the Most High God, and blessed (is) your name for ever, because the Lord God founded your walls in the highest, and your walls (are) adamantine walls of life, because the sons of the living God will dwell in your City of Refuge, and the Lord God will reign as king over them for ever and ever. For this man came to me today and spoke to me words such as these concerning you. And now, come to me, chaste virgin, and why do you stand far away from me?

10 And Joseph stretched out his hands and called Aseneth by a wink of his eyes. And Aseneth also stretched out her hands and ran up to Joseph and fell on his breast. And Joseph put his arms around her, and Aseneth (put hers) around Joseph, and they kissed each other for a long time and both came to life in their spirit. And Joseph kissed Aseneth and gave her spirit of life, and he kissed her the second time and gave her spirit of wisdom, and he kissed her the third time and gave her spirit of truth.

Chapter twenty

1 And Aseneth said to Joseph, Come, my Lord, and enter our house, because I have prepared our house and made a great dinner. And she grasped his right hand and let him
into her house and seated him on Pentephres her father’s throne. And she brought water to wash his feet. And Joseph said, Let one of the virgins come and wash my feet. And Aseneth said to him, No, my Lord, because you are my lord from now on, and I (am) your maidservant. And why do you say this (that) another virgin (is) to wash your feet? For your feet are my feet, and your hands are my hands, and your soul my soul, and your feet another (woman) will never wash. And she urged him and washed his feet. And Joseph looked at her hands, and they were like hands of life, and her fingers fine like (the) fingers of a fast-writing scribe. And after this Joseph grasped her right hand and kissed it, and Aseneth kissed his head and sat at his right (hand).

6And her father and mother and his whole family came from the field which was their inheritance. And they saw Aseneth like (the) appearance of light, and her beauty was like heavenly beauty. And they saw her sitting with Joseph and dressed in a wedding garment. And they were amazed at her beauty and rejoiced and gave glory to God who gives life to the dead. And after this they ate and drank and celebrated.

7And Pentephres said to Joseph, Tomorrow I will call all the noblemen and the satraps of the whole land of Egypt and give a marriage feast for you, and you will take my daughter Aseneth for (your) wife. And Joseph said, I will go tomorrow to Pharoah the king, because he is like a father to me and appointed me chief of the whole land of Egypt, and I will speak about Aseneth into his ears, and he himself will give her to me for (my) wife.

Chapter twenty one

1And Joseph stayed that day with Pentephres, and he did not sleep with Aseneth, because Joseph said. It does not befit a man who worships God to sleep with his wife before the wedding.

2And Joseph rose at daybreak and went away to Pharoah and said to him, Give me Aseneth, daughter of Pentephres, priest of Heliopolis, for (my) wife. And Pharoah rejoiced with great joy and said to Joseph, Behold, is not this one betrothed to you since eternity? And she shall be your wife from now on and for ever (and) ever.

3And Pharoah sent and called Phetephres, and he came and brought Aseneth, and stood her before Pharoah. And Pharoah saw her and was amazed at her beauty and said, May the Lord, the God of Joseph bless you, child, and let this beauty of yours remain for ever (and) ever, because justly the Lord, the God of Joseph, has chosen you as a bride for Joseph, because he is the firstborn son of God, And you shall be called a daughter of the

4Most High and a bride of Joseph from now on and for ever. And Pharoah took Joseph and Aseneth and put golden crowns on their heads which had been in his house from the beginning and of old. And Pharoah set Aseneth at Joseph’s right dies, and put his hands on their heads, and his right hand was on Aseneth’s head. And Pharoah said, May the Lord God the Most High bless you and multiply you and magnify and glorify you forever.

5And Pharoah turned them around toward each other face to face and brought them mouth to mouth and joined them by their lips, and they kissed each other.

6And after this Pharoah gave a marriage feast and a great dinner and a big banquet for seven
And he called together all the chiefs of the land of Egypt and all the kings of the nations and proclaimed to the whole land of Egypt, saying, Every man who does (any) work during the seven days of Joseph's and Aseneth's wedding shall surely die.

9And it happened after this, Joseph went in to Aseneth, and Aseneth conceived from Joseph, and gave birth to Manasseh and Ephraim, his brother, in Joseph's house.

10And then Aseneth began to confess to the Lord God and gave thanks, paying, for all the good (things) of which she was deemed worthy by the Lord:
11I have sinned, Lord, I have sinned,
before you I have sinned much,
I Aseneth, daughter of Pentephes, priest of Heliopolis,
who is an overseer of everything.
12I have sinned, Lord, I have sinned:
before you I have sinned much.
I was prospering in my father's house,
and was a boastful and arrogant virgin.
13I have sinned, Lord, I have sinned;
before you I have sinned much,
And I have worshiped strange gods who were without number,
and eaten bread from their sacrifices.
14I have sinned, Lord, I have sinned;
before you I have sinned much.
Bread of strangulation I have eater,
and a cup of insidiousness I have drunk from the table of death.
15I have sinned, Lord, I have sinned;
before you I have sinned much.
And I did not know the Lord the God of Heaven,
and I did not trust in the Most High God of life.
16I have sinned, Lord, I have sinned;
before you I have sinned much.
For I trusted in the richness of my glory and in my beauty,
and I was boastful and arrogant.
17I have sinned, Lord, I have sinned;
before you I have sinned much.
And I despised every man on earth,
and there was no one who achieved something before me.
18I have sinned, Lord, I have sinned;
before you I have sinned much.
And I had come to hate all who had asked my hand in marriage,
and despised them and scorned them.
19I have sinned, Lord, I have sinned;
before you I have sinned much.
And I spoke bold (words) in vanity and said, 
There is no prince on earth who may loosen the girdle of my virginity.

20I have sinned, Lord, I have sinned; 
before you I have sinned much. 
But will be the bride of the great king’s firstborn son. 
21I have sinned, Lord, I have sinned; 
before you I have sinned much, 
until Joseph the Powerful One of God came. 
He pulled me down from my domination position 
and made me humble after my arrogance, 
and by his beauty he caught me, 
and by his wisdom he grasped me like a fish on a hook, 
and by his spirit, as by bait of life, he ensnared me, 
and by his power he confirmed me, 
and brought me to the God of the ages 
and to the chief of the house of the Most High, 
and gave me to eat of bread of life, 
and to drink a cup of wisdom, 
and I became his bride for ever, and ever.

Chapter twenty two
1And it happed after this: The seven years of plenty passed and the seven years of 
famine began to come. And Jacob heard about Joseph his son, and Israel went to Egypt with 
his whole family, in the second year of the famine, in the second month, on the twenty-first 
of the month, and dwelt in the land of Goshen. 
3And Aseneth said to Joseph, I will go and see your father, because your father Israel 
4is like a father to me, and (a) god And Joseph said to her, You shall go with me and 
5see my father. And Joseph and Aseneth went to the land of Goshen to Jacob. And Joseph’s 
brothers met them and prostrated themselves face down to the ground before them. 
6And they went in to Jacob. And Israel was sitting on his bed, and he was an old man in 
comfortable old age. 
7And Aseneth saw him and was amazed at his beauty, because Jacob was exceedingly 
beautiful to look at, and his old age (was) like the youth of a handsome (young) man, and his 
head was all white as snow, and the hairs of his head were all exceedingly close and thick 
like (those) of an Ethiopian, and his beard (was) white reaching down to his breast, and his 
eyes (were) flashing and darting (flashes of) lightning, and his sinews and his shoulders and 
his arms were like (those) of an angel, and his thighs and his calves and his 
8feet like (those) of a giant. And Jacob was like a man who had wrestled with God. And 
Aseneth saw him and was amazed, and prostrated herself before him face down to the 
ground. And Jacob said to Joseph, Is this my daughter-in-law, your wife? Blessed she 
9will be by the Most High God. And Jacob called her to himself and blessed her and kissed
her. And Aseneth stretched out her hands and grasped Jacob’s neck and hung herself on her
father’s neck just like someone hangs on to his father’s neck when he returns from
fighting into his house, and she kissed him. And after this they ate and drank. And Joseph
and Aseneth went (back) to their house.

11And Simeon and Levi, Joseph’s brethren, the sons of Leah, alone escorted them; but the
sons of Zilpah and Bilhah, Leah’s and Rachel’s maidservants, did not escort them, because
they envied (them) and were hostile against them. And Levi was on Aseneth’s right (side)
13and Joseph on (her) left. And Aseneth grasped Levi’s hand. And Aseneth loved Levi
exceedingly beyond all of Joseph’s brethren, because he was one who attached himself to the
Lord, and he was a prudent man, and a prophet of the Most High and sharp-sighted with his
eyes, and he used to see letters written in heaven by the finger of God and he knew the
unspeakable (mysteries) of the Most High God and revealed them to Aseneth in secret,
because he himself, Levi, would love Aseneth very much, and see her place of rest in the
highest, and her walls like adamantine eternal walls, and her foundations founded upon a
rock of the seventh heaven.

Chapter twenty three

1And it happened while Joseph and Aseneth were passing by, Pharoah’s firstborn son saw
them from the wall. And he saw Aseneth and was cut (to the heart), and (for some time) he
was heavily indignant and felt sick because of her beauty. And he said, Thus it shall not be.

2And Pharoah’s son sent messengers and called to him Simeon and Levi. And the men came
to him and stood before him. And Pharoah’s firstborn son said to them, I know today that
you are powerful men beyond all men on the earth, and by these right (hands) of yours the
city of the Shechemites has been overthrown, and by these two swords of
3yours thirty thousand fighting men were cut down. And behold, today I will take you as
companions for myself, and give you plenty of gold and silver, and servants and maids and
houses and big (estates as) inheritance. Only do this thing and show mercy on me, for I have
been insulted very much by your brother Joseph, for he himself took Aseneth
4my (envisaged) wife who was betrothed to me from the beginning. And now, come assist
me, and we will make war on Joseph your brother, and I will kill him with my sword, and
have Aseneth for (my) wife, and you will be to me brothers and faithful friends.

5However, do this thing. But if you are too cowardly to do this thing, and despise my
6purpose, behold, my sword is prepared against you. And while he was saying this, he
exposed his sword and showed it to them. But when the men, Simeon and Levi, heard these
words, they were exceedingly cut (cut
7to the heart)ds, because Pharoah’s son had spoken to them in a tyrannical fashion. And
Simeon was a daring and bold man, and he intended to lay his hand on the handle of his
sword and draw it from its sheath and strike Pharoah’s son, because he had spoken defiant
things
8to them. And Levi saw the intention of his heart, because Levi was a prophet, and he was
sharp-sighted with (both) his mind and his eyes, and he used to read what is written in the
heart of men. And Levi trod with his foot (on) Simeon’s right foot and pressed it and
9(thus) signaled him to cease from his wrath. And Levi said to Simeon quietly, Why are you furious with anger with this man? And we are men who worship God, and it does not befit us to repay evil for evil.

10And Levi said to Pharoah’s son with frankness, his face cheerful, and there was not the least (bit of) anger in him, but in meekness of heart he said to him, Why does our lord speak words such as these? And we are men who worship God, and our father is a friend.

11of the Most High God, and Joseph our brother is like the firstborn son of God. And how could we do this wicked thing, and sin before our God and before our father Israel and before our brother Joseph? And now, listen to my words. It does not befit a man who worships God to injure anyone in any way. And if anyone wants to injure a man who worships God, that (first-mentioned) man who worships God does not succor him (the injurer), because a sword is not in his hands. And you at least guard against speaking any longer about our brother Joseph words such as these. But if you insist on this wicked purpose of yours, behold our swords are drawn in our right hands before you.

14And Simeon and Levi drew their swords from their sheaths and said, Behold, have you seen these swords? With these two swords the Lord God punished the insult of the Shechemites (by) which they insulted the sons of Israel, because of our sister Dinah whom Shechem the son of Hamor had defiled. And the son of Pharoah saw their swords drawn and was exceedingly afraid and trembled over his whole body, because their swords were flashing forth (something) like a flame of fire, and the eyes of Pharoah’s son darkened, and he fell on his face on the ground beneath their feet. And Levi stretched out his right hand and grasped him and said to him, Rise and do not be afraid. Only guard against speaking any longer a wicked word about our brother Joseph. And Simeon and Levi went away from the presence of Pharoah’s son.

Chapter twenty four

1And the son of Pharoah was full of fear and distress, because he was afraid of Joseph’s brothers, Simeon and Levi, and he was still weighed down by Aseneth’s beauty and 2distressed with great overwhelming distress. And his servants said to him into the ear, saying, Behold, the sons of Bilhah and the sons of Zilpah, Leah’s and Rachel’s maidservants, Jacob’s wives, are hostile to Joseph and Aseneth, and envy them. And these will be in your power according to your will. And Pharoah’s son sent messengers and called them to himself, And they came to him at the first hour of the night and stood before him. And Pharoah’s son said to them, I have a word (to say) to you, because you are powerful men. And Dan and Gad, the elder brothers, said to him, Let our lord say to his servants what he wants (to say), and your servants will listen, and we will do according to your will. And Pharoah’s son rejoiced exceedingly with great joy and said to his servants, Withdraw from me a little, because I have a confidential word (to say) to these men. And they all withdrew

7And Pharoah’s son lied to them and said, Behold, blessing and death (are set) before your face. Take now rather the blessing and not the death, because you are powerful men and will not die like women, but be brave and avenge yourself on your enemies. For I heard
Joseph your brother saying to Pharoah my father concerning you, Children of my father’s maidservants are Dan and Gad and Naptali and Asher, and they are not my brothers. And I will wait for my father’s death and (then) I will blot them from the earth and all their offspring lest they share the inheritance with us, because they are children of maidservants. And these (men) have sold me to the Ishmaelites, and I will repay them according to the whole insult of theirs which they committed against me wickedly. Only 10 let my father die (first). And Pharoah, my father, commended him and said to him, Well you have spoken, child. Then, take from me men (who are) powerful in fighting and go out to meet them in accordance with what they did to you. And I will be a helper to you.

11And when the men heard the words of Pharoah’s son, they were exceedingly troubled 12 and distressed and said to Pharoah’s son, We beg you, ord, help us. And Pharoah’s 13son said to them, I will be a helper to you if you hear my words. And the men said, Behold, we are your servants before you. Give us orders, and we will do according to your will. And Pharoah’s son said to them, I will kill my father Pharoah this night, because Pharoah my father is like a father to Joseph and said to him (that he would) help him against you. And you kill Joseph. And I will take Aseneth for a wife for myself, and you will be brothers to me and fellow heirs of all my (things). However, do this thing.

15And Dan and gad said to him, We are your servants today and will do everything which you have ordered us. And we have heard Joseph saying to Aseneth today. Go tomorrow to the field (which is) our inheritance, because it is the hour of the vintage. And he gave (as an escort to be) with her six hundred men powerful in fighting and fifty 16,17forerunners. And now, listen to us, and we will speak to our lord. And they spoke to 18him all their secret words (and said), Give us men for war. And Pharoah’s son gave to the four brothers five hundred men each, and them he appointed their chiefs and commanders. 19And Dan and Gad said to him, We are your servants today, and will do everything that you have ordered us. We will go by night and set up an ambush in the wadi, and hide in the thicket of the reeds. And you, take with you fifty bowmen on horses, and go far ahead of us. And Aseneth will come and fall into our hands. And we will cut down the men who are with her. And Aseneth will flee ahead with her carriage and fall into your hands, and you will do to her as your soul desires. And after that we will kill Joseph as he is distressed over Aseneth, and his children we will kill before his eyes. And Pharoah’s son rejoiced when he heard these words. And he sent them out and two thousand fighting men with them.

20And they came to the wadi and hid in the thicket of the reeds. (And) they split into four detachments. And there were sitting across the wadi, on the forward section as it were, on this side of the road and the other five hundred men each; likewise on this side of the wadi the rest were waiting, and the, too, were sitting in the thicket of the reeds, on this side of the road and the other five hundred men each. And between them the road (was) wide and spacious.

Chapter twenty five

1And Pharoah’s son rose in that night and went to the chamber of his father in order to kill his father with a sword. And his father’s guards prevented him from going in to his
father and said to him, What are your orders, lord? And Pharoah’s son said to them, I want to see my father, because I am going out to harvest (the vintage of) my new planted vineyard. And the guards said to him, Your father suffers from a headache and lay awake all night, and now he is resting a little. And he said to us., Let no one come close to me, not even my firstborn son. And when he heard this, Pharoah’s son went away hurriedly and took with him fifty mounted bowmen and went away at their head. Just as Dan and Gad had spoken to him.

And the younger brothers, Naptali and Asher, spoke to their older brothers, Dan and Gad saying, Why do you once again act wickedly against our father Israel and against our brother Joseph? And him the Lord is guarding like an apple of the eye. Behold, have you not sold him once, and now he is king of the whole land of Egypt and savior and grain giver? And now again, if you should attempt to act wickedly against him, he will cry to the Most High, and he will send fire from heaven, and it will consume you, and the angels of God will fight for him against you. And their older brothers, Dan and Gad, were angry at them and said, But shall we die like women? That would be absurd. And they went out to meet Joseph and Aseneth.

Chapter twenty six

And Aseneth rose at daybreak and said to Joseph, I will go, just like you have said, to the field (which is) our inheritance. And my soul is anxious, because you are parting. And Joseph said to her, Courage, and do not be afraid, but go, because the Lord is with you, and he himself will guard you like an apple of the eye from every wicked deed! For I, too will go to my grain giving and will give bread to all men, and the whole land will surely not perish (away) from the face of the Lord. And Aseneth went away on her way, and Joseph went away to his grain giving.

And Aseneth and the six hundred men with her came to the place of the wadi. And suddenly those who lay in ambush rushed out of their ambushes and joined battle with Aseneth’s men, and cut them down with the edge of the sword, and they killed all her forerunners, but Aseneth fled ahead with her carriage.

And Levi, the son of Leah, perceived all these (things) in (his) spirit as a prophet, and he declared the danger (in which) Aseneth (was) to his brothers the sons of Leah. And each of them took his sword and put it on his thigh, and they took their shields and put them on their arms, and they took their spears in their right hands, and pursued after Aseneth in rapid course.

And Aseneth was fleeing ahead, and behold, Pharoah’s son and fifty horsemen with him met her. And Aseneth saw him and was afraid and troubled very much, and her whole body trembled. And she called on the name of the Lord her God.

Chapter twenty seven

And Benjamin sat at Aseneth’s left (hand) in her carriage. And Benjamin was a boy of eighteen years, big and strong and powerful, and there was unspeakable beauty on him, and strength like (that of) a lion cub, and he feared the Lord exceedingly. And Benjamin
leapt down from the carriage and took a round stone from the wadi and filled his hand and hurled (the stone) at Pharoah’s son and struck his left temple and wounded him with a 3 heavy wound. And Pharoah’s son fell down from his horse on the ground, being half 4 dead. And Benjamin leapt and went up upon the rock, and said to Aseneth’s charioteer, 5Give me stones from the wadi. And he gave him fifty stones. And Benjamin hurled the fifty stones and killed the fifty men who were with the son of Pharoah. And all the stones penetrated their temples.

6And the sons of Leah, Ruben and Simeon, Levi and Judah, Issachar and Zebulun, pursued after the men who had been lying ambush for Aseneth and fell upon them unawares and cut them all down; and the six men killed two thousand.
7And their brothers, the son of Bilhah and Zilpah, fled from their presence and said, We have been destroyed by our brothers, and Pharoah’s son has died by the hand of Benjamin the boy, and all (who were) with him have been destroyed by the one hand of 8the boy Benjamin. And now, come, let us kill Aseneth and Benjamin and flee into this 9thicket of reeds. And they came toward Aseneth holding their swords drawn, full of blood. 10And Aseneth saw them and was exceedingly afraid and said:
Lost my God, who made me alive again
and rescued me from the idols and the corruption of death,
who said to me, Your soul will live for ever,
rescue me from the hands of these wicked men.
11And the Lord God heard Aseneth’s voice, and at once their swords fell from their hands on the ground and were reduced to ashes.

Chapter twenty eight
1And the sons of Bilhah and Zilpah saw this great thing and were exceedingly afraid and said. The Lord fights against us for Aseneth. And they fell on the face to the ground and prostrated themselves before Aseneth and said. Have mercy on us, your slaves, 3because you are our mistress and queen. And we have wickedly committed evil (things) against you and against our brother Joseph, and the Lord repaid us according to our works. 4And now we, your slaves, beg you, have mercy on us and rescue us from the hands of our brothers, because they arrived as avengers of the insult (done to ) you, and their swords are against us. And we know that our brothers are men who worship God and do not repay anyone evil for evil. Anyway, be gracious to your slaves, mistress, before them.
7And Aseneth said to them, Courage, and do not be afraid of your brothers, because they are men who worship God and fearing God and respecting every man. But go into this thicker of reeds, until I appease them concerning you and make their anger cease, because you acted in great boldness against them. Courage now, and do not be afraid.
8Besides, the Lord will judge between men and you. And Dan and Gad and their brothers fled into the thicket of reeds.
9And behold, the sons of Leah came running like three year old stags against them. And Aseneth descended from the carriage (that gave) he shelter and gave them her right hand with tears, and they, falling (down), prostrated themselves on the ground before her, and wept in a
loud voice; and they were seeking their brothers, the sons of their father’s
10maidservants, in order to do away with them. And Aseneth said to them, I beg you, spate
your brothers and do not do them evil for evil, because the Lord protected me against them,
and shattered their swords, and they melted on the ground like wax from the presence
11of fire. And this is enough for them that the Lord fights against them for us. And you,
spare them because they are your brothers and your father Israel’s blood.
12And Simeon said to her, Why does our mistress speak good (things) on behalf of her
13enemies? No, but let us cut them down with our swords, because they (were) first (to) plan
evil (things) against us and against our father Israel and against our brother Joseph,
14this already twice, and against you, our mistress and queen, today. And Aseneth stretched
out her right hand and touched Simeon’s bears and kissed him and said. By no means,
brother, will you do evil for evil to your neighbor. To the Lord will you give (the right) to
punish the insult (done) by them. And they are your brothers and your fathers, Israel’s line,
and they fled far from your presence. Anyway, grant them pardon.
15And Levi went up to her and kissed her right hand and perceived that she wanted to
16save the men from their brother’s anger so that they would not kill them. And they were
17nearby in the thicket of reeds. And Levi their brother perceived it and did not declare it to
his brothers. For he was afraid that in their anger they might cut them down.

Chapter twenty nine
1And Pharoah’s son rose from the ground and sat up and spat blood from his mouth,
2because the blood from his temple ran down over his mouth. And Benjamin ran up to him
and took his sword and drew it from its sheath, because Benjamin did not have a sword on
3his thigh, and set about to strike the breast of Pharoah’s son. And Levi ran up to him and
grasped his hand and said, By no means, brother, will you do this deed, because we are men
who worship God, and it does not befit a man who worships God to repay evil for
4evil nor to trample underfoot a fallen (man) nor to oppress his enemy till death. And now,
put your sword back into its place, and come, help me, and we will heal him of his would;
and if he lives, he will be our friend after this, and his father Pharoah will be like our father.
5And Levi raised Pharoah’s son from the ground and washed the blood off his face and tied a
bandage to his wound, and put him upon his horse, and conducted him to his father
6Pharoah, and described to him all these things. And Pharoah rose from his throne and
prostrated himself before Levi on the ground and blessed him.

7And on the third day Pharoah’s son died from the wound (caused by the impact) of the
8stone of Benjamin, the boy. And Pharoah mourned exceedingly for his firstborn son, and
from the mourning he fell ill; and Pharoah died at a hundred and nine years, and left his
9diadem to Joseph. And Joseph reigned as king in Egypt for forty-eight years, and after this
he gave the diadem to Pharoah’s younger offspring, who was at the breast when Pharoah
died. And Joseph was like a father to Pharoah’s younger son in the land of Egypt all the days
of his life.
Testaments of the Twelve Patriarchs, The Sons of Jacob the Patriarch

Date: second century B.C.

Testament of Reuben, the firstborn son of Jacob and Leah

Chapter one
1 A copy of the testament of Reuben: the things which he commanded to his sons
2 before he died in the one hundred twenty-fifth year of his life. Two years after the death of Joseph, his brother Reuben became sick and there gathered to watch
3 over him his sons and his sons’ sons. And he said to them, “My children, behold
4 I am dying, and I am going the way of my fathers.” When he saw Judah and Gad and Asher
5 his brothers there he said to them, “Raise me up so that I can tell my brothers and my
children the things that I have hidden in my heart, for behold I
6 am departing from you now.“ And when he was raised up he kissed them and said to them,
“Listen, my brothers and my sons; give heed to the things which
7 I, Reuben, your father, command you. See here, I call the God of heaven to bear witness to
8 you this day, so that you will not behave yourselves in the ignorant ways of youth and sexual
promiscuity in which I indulged myself and defiled the
7 marriage bed of my father, Jacob. But I tell you he struck me with a severe wound in my
loins for seven months, and if my father, Jacob, had not prayed to the Lord
8 in my behalf, the Lord would have destroyed me. For I was thirty years old when I
committed this evil deed in the sight of the Lord, and for seven months I was
9 and invalid on the brink of death. And after this, with determination of soul, for
10 seven years I repented before the Lord: I did not drink wine or liquor; meat did not enter
my mouth, and I did not eat and pleasurable food. Rather, I was mourning over my sin, since
it was so great. Never had anything like it been done in Israel.

Chapter two
1 “And now give heed to me, my children, concerning the things which I saw
2 during my time of penitence, concerning the seven spirits of deceit. For seven spirits are established against mankind, and they are the sources of the deeds of
3,4 youth. And seven other spirits are given to man at creation so that by them every human deed (is done). First is the spirit of life, with which man is created as a composite being/ The second is the spirit of seeing, with which comes desire.
5 The third is the spirit of hearing, with which comes instruction. The fourth is the spirit of smell, with which is given taste for drawing air and breath. The fifth is
6 the spirit of speech, with which comes knowledge. The sixth is the spirit of taste for consuming food and drink; by it comes strength, because in food is the substance
7 of strength. The seventh is the spirit of procreation and intercourse, with which
8 come sins through fondness for pleasure. For this reason, it was the last in the creation and the first in youth, because it is filled with ignorance; it leads the young person like a blind man into a ditch and like an animal over a cliff.

Chapter three
1 “In addition to all is an eighth spirit; sleep, with which is created the ecstasy
2 of nature and the image of death. With these are commingled the spirits of error.
3,4 First, the spirit of promiscuity resides in the nature and the senses. A second spirit of insatiability, in the stomach; a third spirit of strife, in the liver and the gall; a fourth spirit of flattery and trickery, in order that through excessive effort
5 one might appear to be at the height of his powers; a fifth spirit of arrogance, that one
6 might be boastful and haughty; a sixth spirit of lying, which through destructiveness and rivalry, handles his affairs smoothly and secretively even with his
7 relatives and his household. A seventh spirit of injustice, with which are thefts and crooked dealings, in order that one might gain his heart’s desire. For injustice
8 works together with the other spirits through acceptance of bribes. With all these
9 the spirit of sleep forms an alliance, which results in error and fantasy. And thus every young man is destroyed, darkening his mind from the truth, neither gaining
9 understanding in the Law of God nor heeding the advice of his fathers—just this was my plight in my youth. And now, my children, love truth and she will preserve you. Give heed to the words of Reuben, your father.
10 “Do not devote your attention to a woman’s looks, nor live with a woman who is already married, nor become involved in affairs with women.
11 “For if I had not seen Bilhah bathing in a sheltered place, I would not have fallen
12 into this great lawless act. For so absorbed were my senses by her naked femininity
13 that I was not able to sleep until I had performed this revolting act. While our father, Jacob had gone off to visit his father, Isaac, and we were at Gader near Ephratha in Bethlehem, Bilhah became drunk and was sound asleep, naked in her
14 bedchamber. So when I came in and saw her nakedness, I performed the impious deed without her being aware of it. Leaving her sleeping soundly, I went out.
15 And immediately a messenger from God revealed it to my father. He came and made lamentation over me, and never again touched her.
Chapter four
1 “Do not devote your attention to the beauty of women, my children, nor occupy your minds with their activities. But live in integrity of heart in the fear of the Lord, and weary yourself in good deeds, in learning, and in tending your flocks, until the Lord gives you the mate whom he wills, so that you do not suffer, as I did. For until my father’s death I never had the courage to look him in the face or speak to any of my brothers because of my disgraceful act. Even until now my conscience harasses me because of my impious act. And yet my father consoled me greatly and prayed to the Lord in my behalf so that the Lord’s anger would pass me by - which is just how the Lord treated me. From that time until now I have kept a careful watch and have not sinned. So then, my children, observe all the things that I command you and do not sin, for the sin of promiscuity is the pitfall of life, separating man from God and leading on toward idolatry, because it is the deceiver of the mind and the perceptions, and leads youths down to hell before their time. For promiscuity has destroyed many. Whether a man is old, well born, rich, or poor, he brings on himself disgrace among mankind and provides Beliar with an opportunity to cause him to stumble. You heard how Joseph protected himself from a woman and purified his mind from all promiscuity; He found favor before God and men. For the Egyptian woman did many thing to him, summoned magicians, and brought potions for him, but his soul’s deliberation rejected evil desire. For this reason the God of our fathers rescued him from every visible or hidden death. For of promiscuity does not triumph over your reason, then neither can Beliar conquer you.

Chapter five
1 “For women are evil, my children, and by reason of their lacking authority or power over men, they scheme treacherously how they might entice him to themselves by means of their looks. And whomever they cannot enchant by their appearance they conquer by a stratagem. Indeed, the angel of the Lord told me and instructed me that women are more easily overcome by the spirit of promiscuity than are men. They contrive in their hearts against men, then by decking themselves out they lead men’s minds astray, by a look they implant their poison, and finally in the act itself they take them captive. For a woman is not able to coerce a man overtly, but by a harlot’s manner she accomplishes her villainy. Accordingly, my children, flee from sexual promiscuity, and order your wives and your daughters not to adorn their heads and their appearances so as to deceive men’s sound minds. For every woman who schemes in these ways is destined for eternal punishment.

6 For it was thus that they charmed the Watchers, who were before the Flood. As they continued looking at the women, they were filled with desire for them, and perpetrated the act in their minds. Then they were transformed into human males, and while the women were cohabiting with their husbands they appeared to them. Since the women’s minds were filled...
with lust for these apparitions, they gave birth to giants. For the Watchers were disclosed to
them as being as high as the heavens.

Chapter six
1 “So guard yourself against sexual promiscuity, and if you want to remain pure
2 in your mind, protect your senses from women. And tell them not to consort with
3 men, so that they too might be pure in their minds. For even recurrent chance meetings-
although the impious act itself is not committed-are for these women an incurable disease,
but for us they are the plague of Beliar and an eternal disgrace.
4 Because in sexual promiscuity there is a place for neither understanding nor piety,
5 and every passion dwells in its desire. For this reason, I say to you, you will vie
6 with the sons of Levi and will seek to be exalted above them, but you will not be able: For
God will perform vengeance in their behalf, and you will die an evil
7 death, since God gave Levi the authority, and to Judah with him, (as well as to
8 me and to Dan and to Joseph), to be rulers. It is for this reason that I command you to give
heed to Levi, because he will know the law of God and will give instructions concerning
justice and concerning sacrifice for Israel until the con-
9 summation of times; he is the anointed priest of whom the Lord spoke. I call to witness the
God of heaven that you do the truth, each to his neighbor, and that
10 you show love, each to his brother. Draw near to Levi in humility of your hearts
11 in order that you may receive blessing from his mouth. For he will bless Israel and Judah ,
since it is through him that the Lord has chosen to reign in the presence
12 of all the people. Prostrate yourselves before his posterity, because (his offspring0 will die
in your behalf in wars visible and invisible. And he shall be among you an eternal king.”

Chapter seven
1,2 And Reuben died, having spoken these commandments to his sons. And they placed him
in a coffin until they carried him up from Egypt and buried him in Hebron, in the cave where
his father was.

Testament of Simeon, the second son of Jacob and Leah
Chapter one
1 A copy of the words of Simeon, which he spoke to his sons before he died in
2 the hundred and twentieth year of his life, at the time when his brother Joseph died. While
Simeon was sick his sons came to see him, and becoming stronger, he sat up, kissed them,
and said,

Chapter two
1 “Listen, my children, to Simeon, your father, and I shall tell you the things which I have in
my heart.
2 I was born of Jacob, a second son for my father; and Leah, my mother, called me Simeon because the Lord had heard her prayer.

3 And I became extraordinarily strong; I did not hold back from any exploit, nor did I fear anything.

4 My heart was firm, my courage was high, and my feelings were dispassionate.

5,6, “For by the Most High, manly courage is given to en in soul and body. In the time of my youth I was jealous of Joseph, because my father loved him more

7 than all the rest of us. I was determined inwardly to destroy him, because the Prince of Error blinded my mind so that I did not consider him as a brother nor did I

8 spare Jacob, my father. But his God and the God of our fathers sent his messenger

9 and delivered him from my hands. For when I went to Shechem to procure an unguent for the flocks, and Reuben went to Dothan where our supplies and stores

10 were, my brother Judah sold him to the Ishmaelites. When Reuben heard this he

11 was sorrowful, for he wanted to restore him to his father. But when I heard it, I was

12 furious with Judah because he had let him go away alive. For five months

13 I was angry with him. The Lord bound my hands and feet, however, and thus prevented

my hands from performing their deeds, because for seven days my right

hand was partly withered. I knew, children, that this had happened to me because of

Joseph, so I repented and wept. Then I prayed to the Lord God that my hand might be

restored and that I might refrain from every defilement and grudge and from all folly, for I

knew that I had contemplated an evil deed in the sight of the Lord and of Jacob, my father,
on account of Joseph, my brother, because of my envying him.

Chapter three

1 “And now, my children, pay heed to me, Beware of the spirit of deceit and

2 envy. “For envy dominates the whole of man’s mind and does not permit him to

3 eat or drink or to do anything good. Rather it keeps prodding him to destroy the one he

envies. Whenever the one who is envied flourishes, the envious one

4 languishes. Out of the fear of the Lord I chastened my soul by fasting for two years. And I

came to know that liberation from envy occurs through fear of the

5 Lord. If anyone flees to the Lord for refuge, the evil spirit will quickly depart

6 from him, and his mind will be eased. From then on he has compassion on the one whom

he envied and has sympathetic feelings with those who love him; thus his envy ceases.

Chapter four

1 Now my father was inquiring about me because he saw that I was sullen.

2 And I said to him, I am inwardly in pain, for I was more sorrowful than all of them

3 because it was I who was responsible for what had been done to Joseph. And when we

went down into Egypt and he placed me in fetters as a spy, I knew that

4 I was suffering justly, and I did not lament. But Joseph was a good man, one who had

within him the spirit of God, and being full of compassion and mercy he did

5 not bear ill will toward me, but loved me as well as my brothers. Guard yourselves
therefore, my children, form all jealousy and envy. Live in the integrity of your heart, so that God might give you grace and glory and blessing upon your heads,
6 just as you have observed in Joseph. In all his days he did not reproach us for this deed, but he loved us as his own life; he extolled us more than he did his own
7 sons, and he showered us with wealth, flocks, and produce. And you, my children, each of you love his brothers with a good heart, and the spirit of envy will depart
8 from you. For that attitude makes the soul savage and corrupts the body; it forments wrath
9 and conflict in the reason, excites to the shedding of blood, drives the mind
to distraction, arouses tumult in the soul and trembling in the body. Even in sleep some passion for evil fills his fantasy and consumes him; by evil spirits it stirs up his soul and fills his body with terror. In distress it rouses his mind from sleep, and like an evil, penetrating spirit, so it manifests itself to human beings.

Chapter five
1 Because nothing evil resided in Joseph, he was attractive in appearance and
2 handsome to behold, for the face evidences any troubling of the spirit. And now my children.
Make your hearts virtuous in the Lord’s sight, make your paths straight before me, and you shall continually find grace with the Lord and with men.
3 Guard yourselves from sexual promiscuity because fornication is the mother of all wicked deeds; it separates from God and leads men to Beliar.
4 For I have seen in a copy of the book of Enoch that you sons will be ruined by
5 promiscuity, and they shall injure with a sword the sons of Levi. But they shall not be able to withstand Levi, because he shall wage the Lord’s war and will
6 triumph over all you battalions. These forces distributed among Levi and Judah will be few in number, and from you there will be no one for leadership, just as our father predicted in his blessings.

Chapter six
1 See I have told you everything, so that I might be exonerated with regard to your sin.
2 If you divest yourselves of envy and every hardness of heart, my bones will flourish as a rose in Israel and my flesh as a lily in Jacob. My odor shall be like the odor of Lebanon. Holy ones shall be multiplied from me forever and ever, and their branches shall extend to a great distance.
3 Then the seed of Canaan will be destroyed, and there will be no posterity of Amalek. All the Cappadocians shall be destroyed and all the Hittites shall be wholly obliterated.
4 The land of Ham shall be wanting, and all that people shall perish. Then the whole earth shall be at rest from trouble, and everything under heaven shall be free from war.
5 Then Shem shall be glorified; because God the Lord, the Great One in Israel, will
6 be manifest upon the earth (as a man). By himself will he save Adam. Then all the spirits of error shall be given over to being trampled underfoot. And men will
7 have mastery over the evil spirits. Then I shall arise in gladness and I shall bless the Most
High for his marvels, (because God has taken a body, eats with human beings, and saves human beings.)

Chapter seven
1 And now, my children, be obedient to Levi and to Judah. Do not exalt yourselves above these two tribes, (because from them will arise the Savior come
2 from God). For the Lord will raise up from Levi someone as high priest and from Judah someone as king (God and man). He will save all the gentiles and the tribe
3 of Israel. For this reason I command these things to you and you command them to your children, so that they may observe them in their successive generations.

Chapter eight
1 And when Simeon had finished his instructions to his sons, he fell asleep with 2 his fathers at the age of one hundred and twenty years. They placed him in a wooden coffin in order to carry his bones up to Hebron; they took them up in 3 secret during a war with Egypt. The bones of Joseph the Egyptians kept in the tombs of the kings, since their wizards told them that at the departure of Joseph’s bones there would be darkness and gloom in the whole land and a great plague on the Egyptians, so that even with a lamp no one could recognize his brother.

Chapter nine
1,2 And the sons of Simeon uttered lamentations for their father. And they were in Egypt until the day of their departure by the hand of Moses.

Testament of Levi, the third son of Jacob and Leah
Chapter one
1 A copy of the words of Levi; the things that he decreed to his sons concerning all they were ro do, and the things that would happen to them until the day of 2 judgment. He was in good health when he summoned them to him, but it had been revealed to him that he was about to die. When they all were fathered together he said to them:

Chapter two
1,2 I, Levi, was born in Haran and came with my father to Shechem. I was a youth, about twenty years old. It was then that, together with Simeon, I performed 3 vengeance against Ham or because of our sister, Dinah. As I was tending the flocks in Abel-Maoul a spirit of understanding from the Lord came upon me, and I observed all human beings making their way in life deceitfully. Sin was erecting 4 walls and injustice was ensconced in towers. I kept grieving over the race of the 5 sons of men, and I prayed to the Lord that I might be delivered. Then sleep fell 6 upon me, and I beheld a high mountain, and I was on it. And behold, the heavens
7 were opened, and an angel of the Lord spoke to me: Levi, Levi, enter! And I
8 entered the first heaven, and saw there much water suspended. And again I saw a second
heaven much brighter and more lustrous, for there was a measureless
9 height in it. And I said to the angel, Why are these things thus? And the angel said to me.
Do not be amazed concerning this, for you shall see another heaven
10 more lustrous and beyond compare. And when you have mounted there, you shall stand
near the Lord. You shall be his priest and you shall tell forth his mysteries
11 to men. You shall announce the one who is about to redeem Israel. Through you and
Judah the Lord will be seen by men, (by himself saving every race of
12 humankind). Your life shall be from the Lord’s provision; he shall be to you as field and
vineyard and produce, as silver and gold.

Chapter three
1 Listen, therefore, concerning the heavens which have been shown to you.
2 the lowest is dark for this reason; It sees all the injustices of humankind and contains fire,
snow, and ice, ready for the day determined by God’s righteous judgment. In it are all the
spirits of those dispatched to achieve the punishment
3 of mankind. In the second are the armies arrayed for the day of judgment to work
vengeance on the spirits of error and of Belair. Above them are the Holy Ones.
4 In the uppermost heaven of all dwells the Great Glory in the Holy of Holies
5 superior to all holiness. There with him are the archangels, who serve and offer propitiatory
sacrifices to the Lord in behalf of all the sins of ignorance of the
6 righteous ones. They present to the Lord a pleasing odor, a rational and bloodless
7 oblation. In the heaven below them are the messengers who carry the responses
8 to the angels of the Lord’s presence. There with him are thrones and authorities;
9 there praises to God are offered eternally. So when the Lord looks upon us we all tremble.
Even the heavens and earth and the abysses tremble before the presence
10 of his majesty. But the sons of men, being insensitive to these matters, keep sinning and
provoking the anger of the Most High.

Chapter four
1 Know, then, that the Lord will effect judgment on the sons of men. For even when stones
are split, when the son is extinguished, the waters are dried up, fire is cowed down, all
creation is distraught, invisible spirits are vanishing, and hell is snatching spoils by
sufferance of the Most High, men-unbelieving still-will persist I their wrongdoing. Therefore
they shall be condemned with punishment.
2 The most High has given heed to your prayer that you be delivered from wrongdoing, that
you should become a son to him, as minister and priest in his
3 presence. The light of knowledge you shall kindle in Jacob, and you shall be as
4 the sun for all the posterity of Israel. Blessing shall be given to you and to all your posterity
until through his son’s compassion the Lord shall visit all the nations forever, (although your
sons will lay hands on him in order to impale him).
Therefore counsel and understanding have been given to you so that you might
give understanding to your sons concerning this. Because those who bless him shall be
blessed, and those who curse him shall be destroyed.

Chapter five
1 At this moment the angel opened for me the gates of heaven and I saw the
2 Holy Most High sitting on the throne. And he said to me, Levi, to you I have given the
blessing of the priesthood until I shall come and dwell in the midst of
3 Israel. Then the angel led me back to the earth, and gave me a shield and a sword, and said
to me, Perform vengeance on Shechem for the sake of Dinah,
4 your sister, and I shall be with you, for the Lord sent me. At that time I put an
5 end to the sons of Hamor, as is written in the tablets of the fathers. And I said to him, I beg
you, Lord, teach me your name, so that I may call on you in the
6 day of tribulation. And he said, I am the angel who makes intercession for the
7 nation Israel, that they might not be beaten. And after this I awoke and blessed the Most
High.

Chapter six
1 And as I was going to my father, I found a brass shield. Thus the name of
2 the mountain is Aspis, which is near Gebal to the right of Abima. And I guarded
3 these words in my heart. Then I advised my father and Reuben that they tell the sons of
Hamor that they should not be circumcised, because I was filled with zeal.
4 on account of the abominable thing they had done to my sister. And I destroyed
5 Shechem first, and Simeon destroyed Hamor. Then my brothers came and destroyed
6 that city by the sword. When my father heard of this he was angry and sorrowful, because
they had received circumcision and died, and so he passed us by in his
7 blessings. Thus we sinned in doing this contrary to his opinion, and he became
8 sick that very day. But I saw that God’s sentence was Guilty, because they had wanted to
do the same thing to Sarah and Rebecca that they did to Dinah, our
9 sister, But the Lord prevented them. They persecuted Abraham when he was a nomad, and
they harassed his flocks when they were pregnant, and they grossly
10 mistreated Eblaen, who had been born in this house. This is how they treated
11 the nomadic people, seizing their wives and murdering them. But the wrath of God
ultimately came upon them.

Chapter seven
1 And I said to my father, Jacob, Through you the Lord will bring the Canaanites
2 to nothing and will give their land to you and your descendants after you. For from this day
forward, Shechem shall be called City of the Senseless, because
3 as one might scoff at a fool, so we scoffed at them, because by defiling my sister
4 they committed folly in Israel, and we left there and came to Bethel.
Chapter eight
1 There I again saw the vision as formerly, after we had been there seventy
2 days. And I saw seven men in white clothing, who were saying to me, Arise, put on the
vestments of the priesthood, the crown of righteousness, the oracle of understanding, the robe
of truth, the breastplate of faith, the miter for the head,
3 and the apron for prophetic power. Each carried one of these and put them on
4 me and said, From now on be a priest, you and all your posterity. The first
5 anointed me with holy oil and gave me a staff. The second washed me with pure water, fed
me by hand with bread and holy wine, and put on me a holy and glorious
6,7 vestment. The third put on me something made of linen, like an ephod. The fourth
8 placed...around me a girdle which was like purple. The fifth gave me a branch
9,10 of rich olive wood. The sixth placed a wreath on my head. The seventh placed the
priestly diadem on me and filled my hands with incense, in order that I might
11 serve as priest for the Lord God. And they said to me, Levi, your posterity shall be
12 divided into three offices as a sign of the glory of the Lord who is coming.
12,13 The first lot shall be great; no other shall be greater than it. The second shall be
14 in the priestly role. But the third shall be granted a new name, because from Judah a king
will arise and shall found a new priesthood in accord with the gentile model
15 and for all nations. His presence is beloved, as a prophet of the Most High, a
16 descendant of Abraham, our father. To you and your posterity will be everything desired
in Israel, and you shall eat everything attractive to behold, and your
17 posterity will share among themselves the Lord’s table. From among them will be priests,
judges, and scribes, and by their word the sanctuary will be controlled.
18,19 When I awoke, I understood that this was like the first dream. And I hid this in my
heart as well, and I did not report it to any human being on the earth.

Chapter nine
1 And after two days Jacob and I went with our father, Jacob, to Isaac, our
2 grandfather. And my father’s father blessed me in accord with the vision that I
3 had seen. And he did not want to go with us to Bethel. When we came to Bethel my father,
Jacob, saw a vision concerning me that I should be in the priesthood.
4,5 He arose early and paid tithes for all to the Lord, through me. And thus we came
6 to Hebron to settle there. And Isaac kept calling me continually to bring to my
7 remembrance the Law of the Lord, just as the angel had shown me. And he taught me the
law of the priesthood; sacrifices, holocausts, voluntary offerings of
8 the first produce, offerings for safe return. Day of day he was informing me,
9 occupying himself with me. And he said to me. Be on guard against the spirit of
promiscuity, for it is constantly active and through your descendants it is about
10 to defile the sanctuary. Therefore take for yourself a wife while you are still young, a wife
who is free of blame or profanation, who is not from the race of
11 alien nations. Before you enter the sanctuary, bathe; while you are sacrificing,
12 wash; and again when the sacrifice is concluded, wash. Present to the Lord the 
13 twelve trees that have leaves, as Abraham taught me. And from every clean 
14 living animal and bird, bring a sacrifice to the Lord. And of all your first produce and 
wine bring the very first as a sacrifice to the Lord God. And salt with salt every sacrificical 
offering.

Chapter ten
1 And now, my children, observe the things which I commanded you, since 
2 what I heard from my ancestors I have told to you. See, I am free of responsibility for your 
impiety or for any transgression which you may commit until the consummation of the ages, 
(against Christ, the Savior of the world) in leading Israel 
3 astray and in fomenting in it great evils against the Lord. And you shall act lawlessly in 
Israel, with the result that Jerusalem cannot bear the presence of your wickedness, but the 
curtain of the temple will be torn, so that it will no longer 
4 conceal your shameful behavior. You shall be scattered as captives among the 
5 nations, where you will be a disgrace and a curse. For the house which the Lord shall 
choose shall be called Jerusalem, as the book of Enoch the Righteous maintains.

Chapter eleven
1,2 I was twenty-eight when I took a wife; her name was Melcha. She conceived and gave 
birth to a son, and I gave him the name Gersom, because we were 
3 sojourners in the land. And I saw that, as concerns him, he would not be in the 
4 first rank. And Kohath was born in the thirty-fifth year of my life, before sunrise. 
5 And in a vision I saw him standing in the heights, in the midst of the congregation. 
6 This is why I called him Kohath, that is the Ruler of Majesty and Reconciliation. 
7 And she bore me a third son, Merari, in the fortieth year of my life, and since his mother 
bore him with great pain, I called him Merari; that is bitterness. 
8 Jochebed was born in Egypt in the sixty-fourth year of my life, for by that time I had a 
great reputation in the midst of my brothers.

Chapter twelve
1,2 And GERSOM took a wife who bore him Lomni and Semei. The sons of 
3 Kohath were Abraham, Issachar, Hebron, and Ozeel. And the sons of Merari 
4 were Mooli and Moses. And in my ninety-fourth year Abraham took Jochebed, my 
daughter, as his wife, because he and my daughter had been born on the same 
5 day. I was eight years old when I entered the land of Canaan, and eighteen years when I 
killed Shechem. At nineteen years I served as a priest; at twenty-eight years I took a wife; 
and at forty-eight I entered Egypt. See, my children, you are a third generation. During my 
one hundred eighteenth year Joseph died.
Chapter thirteen
1 And now, my children, I command you. Fear the Lord your God with your whole heart, and walk according to his Law in integrity.
2 Teach your children letters, also, so that they might have understanding throughout all their lives as they ceaselessly read the Law of God.
3 For everyone who knows the Law of God shall be honored wherever he goes, he shall not be a stranger.
4 He shall acquire many more friends than his parents, and many men will want to serve him and to hear the Law from his mouth.
5 Therefore, my sons, do righteousness on earth in order that you might find it in heaven.
6 Sow good things in your souls and you will find them in your lives, If you sow evil, you will reap every trouble and tribulation.
7 Acquire wisdom in fear of the Lord because if a captivity occurs, if cities and territories are laid waste, if silver and gold and every possessions are lost, nothing can take away the wisdom of the wise man except the blindness of impiety and the obtuseness of sin.
8 For if anyone preserves himself from these evil deeds, his wisdom shall be glorious, even among his opponents; it will be found to be a homeland in a foreign territory, and a friend in the midst of his enemies.
9 Whoever teaches good things and practices them shall be enthroned with kings, as was Joseph my brother.

Chapter fourteen
1 And now, my children, I know from the writings of Enoch that in the end-time you will act impiously against the Lord, setting your hands to every evil deed; because of you, your brothers will be humiliated and among all the nations you shall become the occasion for scorn. For your father, Israel, is pure with respect to all the impieties of the chief priests, (who laid their hands on the Savior of the world,) as heaven is pure above the earth; and you should be the lights of Israel as the sun and the moon. For what will all the nations do if you become darkened with impiety? You will bring down a curse on our nations, because you want to destroy the light of the Law which was granted to you for the enlightenment of every man, teaching commandments which are opposed to God’s just ordinances.
5 You plunder the Lord’s offerings; form his share you steal choice parts, temptously eating them with whores. You teach the Lord’s commands out of greed for gain; married women you profane; you have intercourse with whores and adulteresses. You take gentile women for your wives and your sexual relations will become like Sodom and Gomorrah. You will be inflated with pride over your priesthood, exalting yourselves not merely by human standards but contrary to the 8 commands of God. With contempt and laughter you will deride the sacred things.

Chapter fifteen
1 Therefore the sanctuary which the Lord chose shall become desolate through
2 your uncleanness, and you will be captives in all the nations. And you shall be to them a revolting thing, and you shall receive scorn and eternal humiliation through the just judgment of God. All who hate you will rejoice at your destruction. 4 And unless you had received mercy through Abraham, Isaac, and Jacob, our fathers, not a single one of your descendants would be left on the earth.

Chapter sixteen
1 Now I have come to know that for seventy weeks you shall wander astray 2 and profane the priesthood and defile the sacrificial altars. You shall set aside the Law and nullify the words of the prophets by your wicked perversity. You persecute just men; and you hate the pious; the word of the faithful you regard with revulsion. 3 A man who by the power of the Most High renews the Law you name, Deceiver, and finally you shall plot to kill him, not discerning his eminence; by your wickedness you take innocent blood on your heads. I tell you, on account of him your holy places shall be razed to the ground. You shall have not place that is clean, but you will be as a curse and a dispersion among the nations until he will again have regard for you, and will take you back in compassion.

Chapter seventeen
1 Because you have heard about the seventy weeks, listen also concerning the priesthood. In each jubilee there shall be a priesthood, In the first jubilee the first person to be anointed to the priesthood will be great, and he shall speak to God as father; and his priesthood shall be fully satisfactory to the Lord, and in the days of his joy, he shall rise up for the salvation of the world, In the second jubilee the Anointed One shall be conceived in sorrow of the beloved one, and his priesthood shall be prized and shall be glorified by all. The third priest shall be overtaken by grief, and the fourth priesthood shall be with sufferings, because injustice shall be imposed upon him in a high degree, and all Israel shall hate each one his neighbor. The fifth shall be overcome by darkness; likewise the sixth and the seventh. In the seventh there shall be pollution such as I am unable to declare in the presence of human beings, because only the ones who do these things understand such matters. Therefore they shall be in captivity and will be preyed upon; both 10 their land and their possessions shall be stolen. And in the fifth week they shall return to the land of their desolation, and shall restore anew the house of the Lord. 11 In the seventh week there will come priests; idolators, adulterers, money lovers, arrogant, lawless, voluptuaries, pederasts, those who practice bestiality

Chapter eighteen
1 When vengeance will have come upon them from the Lord, the priesthood will lapse. 2 And then the Lord will raise up a new priest to whom all the words of the Lord will be revealed. He shall effect the judgment of truth over the earth for many days.
3 And his star shall rise in heaven like a king; kindling the light of knowledge as day is illumined by the sun. And he shall be extolled by the whole inhabited world.
4 This one will shine forth like the sun in the earth; he shall take away all darkness from under heaven, and there shall be peace in all the earth.
5 The heavens shall greatly rejoice in his days and the earth shall be glad; the clouds will be filled with joy and the knowledge of the Lord will be poured out on the earth like the water of the seas. And the angels of glory of the Lord’s presence will be made glad by him.
6 The heavens will be opened, and from the temple of glory sanctification will come upon him, with a fatherly voice, as from Abraham to Isaac,
7 And the glory of the Most High shall burst forth upon him. And the spirit of understanding and sanctification shall rest upon him (in the water).
8 For he shall give the majesty of the Lord to those who are his sons in truth forever. And there shall be no successor for him from generation to generation forever.
9 And in his priesthood the nations shall be multiplied in knowledge on the earth, and they shall be illumined by the grace of the Lord, but Israel shall be diminished by her ignorance and darkened by her grief, In his priesthood sin shall cease and lawless men shall rest from their evil deeds, and righteous men shall find rest in him.
10 And he shall open the gates of paradise, he shall remove the sword that has threatened since Adam,
11 and he will grant to the saints to eat of the tree of life. The spirit of holiness shall be upon them.
12 And Beliar shall be bound by him. And he shall grant to his children the authority to trample on wicked spirits.
13 And the Lord will rejoice in his children; he will be well pleased by his beloved ones forever.
14 Then Abraham, Isaac, and Jacob will rejoice, and I shall be glad, and all the saints shall be clothed in righteousness.

Chapter nineteen
1 And now, my children, you have heard everything. Choose for your selves
2 light or darkness, the Law of the Lord or the works of Beliar. And his sons
3 replied, Before the Lord we will live according to his Law. And their father said to them, The Lord is my witness and his angels are witnesses, and you are
4 witnesses, and I am witness concerning the word from your mouth. And his sins said, (We are) witnesses. Then Levi finished giving instructions to his sons. He stretched out his feet on his bed and was gathered to his fathers, having
5 lived a hundred and thirty-seven years. And they put him in a coffin and later buried him in Hebron with Abraham, Isaac, and Jacob.

Judah, the fourth son of Jacob and Leah
Chapter one
1 A copy of the words of Judah which he spoke to his sons before he died. When
2 they gathered together and came to him, he said to them, Listen, my children, 3 to Judah, your father. I was the fourth son born to my father, Jacob, and Leah, 4 my mother, named me Judah, saying, I give thanks to the Lord, because he has 5 given me a fourth son. In my youth I was keen; I obeyed my father in accord 6 with his every word, and I honored my mother and her sister. And it happened that I matured, my father declared to me, You shall be king, achieving success in every way.

Chapter two
1 And the Lord bestowed on me grace in all my undertakings, in the field and 2 at home, I know that I raced a deer, caught it, prepared it as food for my father, 3 and he ate it. By chasing it, I captured a gazelle, and everything that was in the 4 fields I overtook. I killed a lion and removed a kid from its mouth. Seizing a bear 5 by the paw, I dropped it over a cliff and it was crushed. I raced a wild boar and 6 as I ran, overtook it and dismembered it. In Hebron a leopard leapt on a dog and 7 seized it; I snatched it by the tail and broke it in two on a rock. I found a wild ox grazing in the country; grasping it by the horns and brandishing it in a circle until it was blind, I hurled it down and destroyed it.

Chapter three
1 When two armor-clad kings of the Canaanites came with a large force to seize our flocks, I ran out alone against one of the kings, struck him on his leg armor, 2 knocked him down, and killed him, as I did the other, the king of Tappual, while 3 he was astride his horse, with the result that all his people were scattered. Achor, the king, a giant of a man, was shooting arrows before and behind while on a horse; I lifted a stone of sixty pounds weight, hurled it at his hose, and killed it. 4 After I had fought with Achor for two hours, I killed him, cut his shield in two, 5 and hacked off his feet. While I was removing his breastplate, eight of his 6 companions started to attack me. Wrapping my clothing in my hand, I slung 7 stones at them, killing four of them, and the rest fled. My father, Jacob, killed Belisath, king of all kings, a giant of a man in strength, twelve cubits tall.
8,9 Trembling seized them and they stopped attacking us, so that my father had no 10 anxiety about battles so long as I was with my brothers. For he saw in a vision concerning me that a powerful angel accompanied me everywhere so that no one might touch me.

Chapter four
1 After that, an attack against us occurred in the south that was greater than the one at Sechem. After my brothers and I joined forces, we pursued a thousand 2 men and killed two hundred of them, and destroyed four kings. I went up on the wall and killed their king. Thus we liberated Hebron and took all the captives.
Chapter five
1 Next day we went off to Areton, a city secure and strong which threatened
2 us with death. Gad and I went up from east of the city, while Reuben and Levi
3 came from the west. Those who were on the wall, supposing that we were the sole
4 attackers, were drawn out against us. And so, secretly, by means of pegs, my brothers
5 climbed up the wall on the other sides and invaded the city without their
6 knowing it. And we captured it with the edge of the sword; those on the walls fled into a
7 tower, which we set afire, and thereby took all of them and all their
8 possessions. As we were leaving, the men of Tappual killed them and burned their city,
9 plundering everything that was in it.

Chapter six
1 When i was in the waters of Chozeba, the men of Jabel launched an attack
2 against us. And having joined battle with them, we put them to flight, slew their
3 allies from Siloam, and we left them with no means to attack us. Again, on the fifth day,
4 the people of Macher attacked. Marshaling our forces, we triumphed over them in a mighty
5 onslaught, and killed them even before they could withdraw
6 into their stronghold. When we approached their city, the women rolled stones from the
7 crest of the hill on which the city was built. But Simeon and I, entering the city secretly from
8 behind, seized its heights and completely destroyed it as well.

Chapter seven
1 On the next day we were told that the king of the city of Gaash was coming
2 against us with a large force. So Dan and I, pretending to be Amorites, entered
3 their city as allies. In the depth of night our brothers came and we opened the gates for
4 them. All their possessions and all their loot we destroyed; their three
5,6 wals we razed. We drew near to Thamna, where all their equipment was. Then since I
6 was being insulted by them, I became angry and launched an attack against
7 them up to the heights, while they were slinging stones and shooting arrows. Had it not
8 been that Dan, my brother, fought along with me, they would have killed
9 me, We went out against them with wrath and they all fled. Proceeding by another
10 route, they petitioned my father, and he made peace with them; we did them no harm, but
11 we kept them subject to tribute and returned to them the spoils taken
12,13 from them. I built Thamna and my father built Rabael. I was twenty when this
13 battle occurred. And the Canaanites were fearful of me and my brothers.

Chapter eight
1 I had many cattle; I had Hiram the Adullamite as chief herdsman. When I approached him,
2 I saw Barsaba, the king of Adullam. He conversed with us and held a drinking party for us.
3 When i urged him, he gave me his daughter, named
4 Saba, as a wife. She bore me Er, Onan, and Shelom. The Lord took away two of them, but
Chapter nine
1 For eighteen years my father was at peace with his brother Esau and his sons
2 with us, after we had come out of Mesopotamia from Laban. When the eighteen years were
completed, Esau, my father’s brother, came up against us with a force
3 powerful and strong. Jacob struck Esau with an arrow, and in death he was carried
4 up to Mount Seir. We pursued Esau’s sons, who had possession of a fortified city
5 which we were unable to enter. Encamping around it, we besieged it. When they had not
opened to us after twenty days, I set up a ladder and, holding a shield in
6 position over my head, climbed up in spite of being hit by stones. I killed four
7 of their powerful men while Reuben and Gad killed six others. Then they asked us for
peace terms, and following consultation with our father we took them as
8 subjects under tribute. They regularly gave us 200 cors of wheat and 500 baths of oil and
500 measures of wine, until the famine, when we went down into Egypt.

Chapter ten
1 After this my son Er brought from Mesopotamia Tamar, daughter of Aram,
2 as a wife for himself. Er was wicked, and a difficulty arose concerning Tamar, because she
was not of the land of Canaan. An angel of the Lord took him away
3 on the third night. He had not had intercourse with her, in keeping with his mother’s
4 treacherous scheme, because he did not want to have children by her.
5 In the days designated for the bridal chamber, I assigned Onan to fulfill the marital role
with her, but in his wickedness he did not have intercourse with her even
6 though he was with her for a year. When I threatened him, he lay with her, but let his semen
spill out on the ground, as his mother ordered him. He also died
7 through his wickedness. I wanted to give Shelom to her also, but his mother would not
allow it. She did this evil thing because Tamar was not the daughter of Canaan as she was.

Chapter eleven
1 And I knew that the race of the Canaanites was evil, but youthful impulses
2 blinded my reason, and when I saw her, I was led astray by the strong drink and
3 had intercourse with her. While I was absent, she went off and brought from
4 Canaan a wife for Shelom. When I realized what she had done, I pronounced a curse
5 on her in the anguish of my soul, and she died in her wickedness, together with her children.

Chapter twelve
1 After the, while Tamar was a widow she heard two years later that I was
2 going up to shear sheep. Decking herself in bridal array she sat at the entrance of the inn in
the city of Enan, for there was a law among the Amorites that a
A woman who was widowed should sit in public like a whore. Since I was drunk with wine, I did not recognize her and her beauty enticed me because of her manner of tricking herself out. I bent down and said to her, I shall go in to you. And she said, What will you give me? And I gave her my staff, my ring, my royal crown as a pledge. So I had intercourse with her and she conceived. Not understanding what I had done, it was my wish to kill her. But she sent me secretly the pledges and utterly humiliated me. I summoned her and heard the words spoken in a mystery, when I was drunk and sleeping with her. So I could not kill her, because it was from the Lord. I kept saying, What if she did it deceitfully, having received the pledge from some other woman? But I did not go near her again until the end of my life because I had done this thing which was revolting in all Israel. Those who were in the city were saying that there had been no whore at the gate, because she had come quickly from another district and sat at the gate.

So I supposed no one knew that I had gone in to her. Afterward I went to Egypt to Joseph on account of the famine. I was forty-six years old and I spent seventy years in Egypt.

Chapter thirteen
And now, my children, I command you give heed to Judah, your father, and keep my words so as to perform all the Lord’s just decrees and to obey the command of God. Do not pursue evil impelled by your lusts, by the arrogance of your heard, and do not boast the exploits and strength of your youth because this too is evil in the Lord’s sight. Since I had boasted that during a war not even a beautifully formed woman’s face would entice me, and I had scolded Reuben my brother concerning Bilhah, my father’s wife, the spirit of envy and promiscuity plotted against me until I lay with Anan, the Canaanite woman, and with Tamar, who was pledged in marriage to my son. For I said to my father-in-law, I will unwilling to delay, he showed me a measureless mass of gold which was in his daughter’s name. He decked her in gold and pearls, and made her pour out wine for us in a feast. The wine perverted my eyesight; pleasure darkened my heart I longed for her and lay with her; thus I transgressed the Lord’s command and that of my father when i took her as my wife. And the Lord repaid me according to the rashness of my soul, because I had no delight in her children.

Chapter fourteen
And now, my children, I tell you, Do not be drunk with wine, because wine perverts the mind from the truth, arouses the impulses of desire, and leads the eyes into the path of error. For the spirit of promiscuity has wine as its servant for the indulgence of the mind: If any one of you drinks wine to the point of drunkenness, your mind is confused by sordid thoughts, and your body is kindled by pleasure to commit adultery. Thus he commits sin and is unashamed. Such is the drunkard, my children; he who is drunken has respect for no one. See, even I was deceived so that I...
was not ashamed before the throng in the city, because before the eyes of all I turned aside to Tamar and committed a great sin, and disclosed to my sons my acts of uncleanness. When I had drunk wine I floated shamelessly God’s command and took the Canaanite woman. He who drinks wine needs much perception, my children, and this is the perception the wine drinker requires; So long as he is decent, he may drink. But if he exceeds the limit, the spirit of error invades his mind and makes the drunkard become foul-mouthed and lawless; yet rather than be ashamed, he boasts in his dishonorable action and considers it to be fine.

Chapter fifteen
1The promiscuous man is unaware when he has been harmed and shameless when he has been disgraced. For even someone who is a king, if he is promiscuous, is divested of his kingship, since he has been enslaved by sexual impulses, just as I experienced. For I gave my staff (that is, the stability of my tribe), my girdle (that is, my power), and my crown (that is, the glory of my kingdom). Since I repented of these acts, I consumed neither wine nor meat until my old age, and I saw no merriment at all. And the angel of the Lord showed me that women have the mastery over both king and poor man; From the king they will take away his glory; from the virile man, his power; and from the poor man, even the slight support that he has in his poverty.

Chapter sixteen
1Take care to be temperate with wine, my children, for there are in it four evil spirits; desire, heated passion, debauchery, and sordid greed. If you drink wine in merriment, showing due respect for the fear of God, you shall live. But is you drink with out restraint and the fear of God departs, the result is drunkenness and shamelessness sneaks in. But if you wish to live prudently, abstain completely from drinking in order that you might not sin by uttering lewd words, by fighting, by slander, by transgressing God’s commands, then you shall not die before your allotted time. The mysteries of God and men wine discloses, just as I disclosed to the Canaanite woman the commandments of God and the mysteries of Jacob, my father, which God gad told me not to reveal.

Chapter seventeen
1And now, my children, I command you not to love money or to gaze on the beauty of women. Because it was on account of money and attractive appearance that I was led astray to Bathshua the Canaanite. And I know that on account of these two things my tribe is doomed to wickedness. For even the wise men from among my sons will be changed for the worse, and the kingdom of Judah they shall cause to be diminished, though the Lord gave it to me because of my obedience to my father. For at no time did I bring grief to Jacob, my father, because everything he
said, I did. And Abraham, my father’s father, blessed me as
destined to be the king in Israel; and Jacob blessed me similarly. And so I know that
through me the kingdom will be established.

Chapter eighteen
1 For in the books of Enoch the Righteous I have read the evil things you will
2 do in the last days. Guard yourselves therefore, my children, against sexual
3 promiscuity and love of money; listen to Judah, your father, for these things distance you
from the law of God, blind the direction of the soul, and teach
4 arrogance. They do not permit a man to show mercy to his neighbor. They deprive his soul
of all goodness, and oppress him with hardships and grief, they take away
5 sleep from him and utterly waste his flesh. They impede the sacrifices to God, he does not
remember the blessings of God, he does not obey the prophet when
6 he speaks, and he is offended by a pious word. For two passions contrary to God’s
commands enslave him, so that he is unable to obey God; They blind his soul, and he goes
about in the day as though it were night.

Chapter nineteen
1 My children, love of money leads to idolatry, because once they are led astray by money,
they designate as gods those who are not gods. It makes anyone
2 who has it go out of his mind. On account of money I utterly lost my children, and had it
not been for the penitence of my flesh, the humility of my soul, and
3 the prayers of my father, Jacob, I would have met death childless. But the God of my
fathers, who is compassionate and merciful, pardoned me because I acted
4 in ignorance. The prince of error blinded me, and I was ignorant - as a human being, as
flesh, in my corrupt sins - until I learned of my own weakness after supposing myself to be
invincible.

Chapter twenty
1 So understand, my children, that two spirits await an opportunity with
2 humanity; the spirit of truth and the spirit of error. In between is the conscience
3 of the mind which inclines as it will. The things of truth and the things of error
4 are written in the affections of man, each one of whom the Lord knows. There is no
5 moment in which man’s works can be concealed, because they are written
6 on the heart in the Lord’s sight. And the spirit of truth testifies to all things and brings all
accusations. He who has sinned is consumed in his heart and cannot raise his head to face the
judge.

Chapter twenty one
1 And now, children, love Levi so that you may endure. Do not be arrogant
2toward him or you will be wholly destroyed. To me God has given the kingship and to him, the priesthood; and he has subjected the kingship to the priesthood.
3,4To me he gave earthly matters and to Levi, heavenly matters. As heaven is superior to the earth, so is God’s priesthood superior to the kingdom on earth, unless through sin it falls away from the Lord and is dominated by the earthly kingdom. For the Lord chose him over you to draw near to him, to eat at his table to present as offerings the costly things of the sons of Israel. You shall be to them like the sea; as in it the just and the unjust are tempest-tossed, some are taken captive, some become rich, so shall it be in every race of mankind. Some shall be exposed to danger, some taken captive, some shall grow rich by looting.
7Those who rule shall be like sea monsters, swallowing up human beings like fish.
Free sons and daughters they shall enslave; houses, fields, flocks, goods they shall seize.
8With the flesh of many persons they shall wickedly gorge crows and cranes. They shall make progress in evil; they shall be exalted in avarice.
9Like a whirlwind shall be the false prophets; They shall harass the righteous.

Chapter twenty two
1The Lord will instigate among them factions set against each other and conflicts will persist in Israel. My rule shall be terminated by men of alien race, until the salvation of Israel comes, until the coming of the God of righteousness, so that Jacob may enjoy tranquility and peace, as well as all the nations. He shall preserve the power of my kingdom forever. With an oath the Lord swore to me that the rule would not cease for my posterity.

Chapter twenty three
1My grief is great, my children, on account of the licentiousness and witchcraft and idolatry that you practice contrary to the kingship, following ventriloquists, omens dispensers, and demons of deceit. You shall make your daughters into musicians and common women, and you will become involved in revolting gentile affairs. In response to this the Lord will bring you famine and plague, death and the sword, punishment by a siege, scattering by enemies like dogs, the scorn of friends, destruction and putrefaction of your eyes, slaughter of infants, the plunder of your sustenance, the rape of your possessions, consumption of God’s sanctuary by fire, a desolate land, and yourselves enslaved by the gentiles. And they shall castrate some of you as eunuchs for their wives, until you return to the Lord in integrity of heart, penitent and living according to all the Lord’s commands. Then the Lord will be concerned for you in mercy and will free you from captivity under your enemies.
Chapter twenty four
1 And after this there shall arise for you a Star from Jacob in peace; And a man shall arise from my posterity like the Sun of righteousness, walking with the 
2 sons of men in gentleness and righteousness, and in him will be found no sin. And the heavens will be opened upon him to pour out the spirit as a blessing of the 
3 Holy Father. And he will pour the spirit of grace on you. And you shall be sons 
4 in truth, and you will walk in his first and final decrees. This is the Shoot of God 
5 Most High; this is the fountain for the life of all humanity. Then he will illumine 
6 the scepter of my kingdom, and from your root will arise the Shoot, and through it will arise 
the rod of righteousness for the nations, to judge and to save all that call on the Lord.

Chapter twenty five
1 And after this Abraham, Isaac, and Jacob will be resurrected to life and I and my brothers 
will be chiefs (wielding) our scepter in Israel; Levi, the first; I, 
2 second; Joseph, third; Benjamin, fourth; Simeon, fifth; Issachar, sixth; and all the rest in 
their order. And the Lord blessed Simeon; the heaven blessed Reuben, the earth blessed 
Issachar; the sea blessed Zebulon; the mountains blessed Joseph; the Tent blessed Benjamin; 
the lights blessed Dan; luxury blessed Naptali; the sun blessed Gad; the olive tree blessed 
Asher. 
3 And you shall be one people of the Lord, with one language. 
There shall no more be Beliar’s spirit of error, because he will be thrown into eternal fire. 
4 And those who died in sorrow shall be raised in joy; 
and those who died in poverty for the Lord’s sake shall be made rich; 
those who died on account of the Lord shall be wakened to life. 
5 And the deer of Jacob shall run with gladness; 
the eagles of Jacob shall fly with joy; 
the impious shall mourn and sinners shall weep, 
but all peoples shall glorify the Lord forever.

Chapter twenty six
1 Observe the whole Law of the Lord, therefore, my children, because it is 
2 hope for all who pursue his way, And he said to them, At one hundred nineteen 
3 years of age, I am dying before your eyes this day. Do not bury me in expensive clothing or 
disembowel me for embalming because that is what is done for royal 
4 rulers. But take me up to Hebron with you. When he had said this, Judah fell asleep and his 
sons did everything as he had instructed them, and they buried him in Hebron with his 
fathers.

Testament of Issachar, the fifth son of Jacob and Leah
Chapter one
1 A copy of the words of Issachar. He called his sons to him and said, Listen children, to Issachar, your father; give ear to the words of one who is beloved of the Lord. I was the fifth son to be born to Jacob as a payment for mandrakes, for when Reuben, my brother, brought in mandrakes from the field, Rachel met him on the way and took them. Reuben wept, and at the sound of his voice his mother, Leah, came out. These were fragrant fruit produced in the land of Horan in the high country below a waterfall. Rachel said, I will not give you these 7 because they shall be mine in place of children. There were two of the fruits. Leah said, Is it not enough that you took the husband of my virginity? Must you 8 take these as well? And Rachel said, In exchange for your son’s mandrakes let Jacob be yours tonight. Leah replied to her, Do not boast, and do not hold too high opinion of yourself, for Jacob is mine and I am the wife of his youth. 10 Rachel said, What do you mean? I was prepared for marriage to him first and for my sake he served our father fourteen years. What can I do with you? Treachery and human trickery are increasing, and treachery is spreading over the earth. If that were not so, you would not see Jacob’s face. You are not his wife, but by craftiness you were taken to him in my place. My father deceived me and replaced me that night, not allowing Jacob to see me. Because if I had been there this would not have happened. Then Rachel said, In exchange for the mandrakes I will hire out a woman to Jacob for one night. And Jacob had intercourse with Leah; she conceived and bore me. And on account of the hire, I was called Issachar.

Chapter two

Then an angel of the Lord appeared to Jacob and said, Rachel shall bear two children, because she despised intercourse with her husband, choosing rather continence. If Leah, my mother, had not given up the two fruits in exchange for sexual intercourse, she would have borne eight sons. But accordingly, she bore six and Rachel bore two, because through the use of mandrakes the Lord had regard for her. For he perceived that she wanted to lie with Jacob for the sake of children and not merely for sexual gratification. In addition, she gave up Jacob on the following day so that she might obtain the other mandrakes. Thus it was through the mandrakes that the Lord listened to Rachel. Even though she longed for them passionately, she did not eat them, but presented them in the house of the Lord, offering them up to the priest of the Most High who was there at that time.

Chapter three

Accordingly, when I grew up, my children, I lived my life in rectitude of heart; I became a farmer for the benefit of my father and my brothers, and I brought the produce from the fields at their appropriate times. And my father blessed me, since he saw that I was living in integrity. I was no meddler in my dealings, nor was I evil or slanderous to my neighbor. I spoke against no one, nor did I disparage the life of any human; I lived my life with singleness of vision.
Accordingly, when I was thirty-five I took myself a wife because hard work consumed my energy, and pleasure with a woman never came to my mind; rather sleep overtook me because of my labor. And my father was continually rejoicing in my integrity. Whatever it was that I labored over at every harvest and whenever there was a firstborn, I first made an offering to the Lord through the priest, then for my father, and they for myself. And the Lord doubled the good things in my hands. Jacob knew that God collaborated with my integrity. In the integrity of my heart, I supplied everything from the good things of the earth to all the poor and the oppressed.

Chapter four
1 Now, listen to me, children, and live in integrity of heart, for in it I have observed everything that is well-pleasing to the Lord.
2 The genuine man does not desire gold, he does not defraud his neighbor, nor does he want fine clothes.
3 He does not make plans to live a long life, but awaits only the will of God.
4 And the spirits of error have no power over him, since he does not include feminine beauty in the scope of his vision, lest by allowing distraction he might corrupt his mind.
5 Envy will not penetrate his thinking; no malice dissipates his soul; no avarice intrudes upon his integrity.
6 For he lives by the integrity of his soul, and perceives all things by the rectitude of his heart, making no place for an outlook made evil by this world’s error, in order that he might envision no turning aside from any of the Lord’s commands.

Chapter five
1 Keep the law of God, my children; achieve integrity; live without malice, not tinkering with God’s commands or your neighbor’s affairs.
2 Love the Lord and your neighbor; be compassionate toward poverty and sickness.
3 Bend your back in farming, perform the tasks of the soil in every kind of agriculture, offering gifts gratefully to the Lord.
4 Thus the Lord will bless you with the first fruits as he has blessed all the saints from Abel until the present. For to you is given no other portion than the fertility of the earth, from which comes produce through toil. Our father, Jacob, blessed me by the blessing of the earth and of the first fruits. And Levi and Judah were glorified by the Lord among the sons of Jacob. The Lord made choice among
8them; To one he gave the priesthood and to the other, the kingship. Subject yourselves to them, and live in integrity as did your father, because to God has been assigned the rout of the attackers who are coming against Israel

Chapter six
1Ynderstand, my children, that in the last times your sons will abandon sincerity and align themselves with insatiable desire. Forsaking guilelessness, they will ally themselves with villainy. Abandoning the commands of the Lord, they ally themselfes with Beliar. Giving up agriculture, they pursue their own evil schemes, they will be scattered among the nations and enslaved by their enemies. Tell these things to your children, therefore, so that even though they might sin, they may speedily return to the Lord, because he is merciful; He will set them free and take them back to their land.

Chapter seven
1I am a hundred and twenty-two years old, and I am not aware of having committed a sin unto death.
2I have not had intercourse with any woman other than my wife, nor was I promiscuous by lustful look.
3I did not drink wine to the point of losing self-control, I was not passionately eager for any desirable possession of my neighbor.
4There was no deceit in my heart; no lie passed through my lips.
5I joined in lamentation with every oppressed human being, and shared my bread with the poor. I did not eat alone; I did not transgress boundaries;
6I acted in piety and truth all my days. The Lord I loved with all my strength; likewise, I loved every human being as I love my children.
7You do these as well, my children, and every spirit of Beliar will flee from you, and no act of human evil will have power over you. Every wild creature you shall subdue, so long as you have the God of heaven with you, and walk with all mankind in sincerity of heart.
8And he instructed them that they should take him up to Hebron and bury him there in the cave with his fathers. And he stretched his legs and died at a good old age- the fifth son, with all his members sound and still strong; he slept the eternal sleep.

Zebulon, the sixth son of Jacob and Leah
Chapter one
1 A copy of the testament of Zebulon, which he decreed for his sons in the one hundred fourteenth year of his life, thirty-two years after the death of Joseph.

2 And he said to them, Listen to me, sons of Zebulon; heed the words of your father. I am Zebulon, a good gift to my parents, for when I was born my father prospered exceedingly, in flocks and herds, when he got his share of them by means of the spotted rods. I am not aware, my children, that I have sinned in all my days, except what I did to Joseph in ignorance, because in a compact with my brothers I kept from telling my father what had been done, although I wept much in secret.

3 I was afraid of my brothers because they had all agreed that, if any one disclosed the secret, he should be killed by a sword. Even when they wanted to kill him, I exhorted them with tears not to commit this lawless act.

Chapter two

1 Simeon and Gad came upon Joseph to kill him. Falling on his face, Joseph began to say to them, have mercy on me, my brothers; pity the deep feelings of Jacob, our father. Do not put your hands on me to pour out innocent blood, because I have not sinned against you. If I have sinned, discipline me as one trains a child, but do not lay your hands on me for the sake of our father, Jacob.

2 As he was saying these words, I was moved to pity and began to weep; my courage grew weak and all the substance of my inner being became faint within my soul. Joseph wept, and I with him; my heart pounded, the joints of my body shook and I could not stand. And when he saw me crying with him, while the others were coming to kill him, he rushed behind me beseeching them. Reuben stood up and said, My brothers, let us not kill him, but let us throw him into one of those dry cisterns which our fathers dug and in which there is to be found no water. Accordingly, the Lord prohibited any water from rising up in them so that Joseph’s preservation might be accomplished.

3 And the Lord did this until the time when they sold him to the Ishmaelites.

Chapter three

1, 2 I had no share in the price received for Joseph, my children. But Simeon, Gad, and our other brothers accepted the money, bought shoes for themselves, their wives, and their children. We will not use the money for eating, which is the price of our brother’s blood, but we will trample it underfoot in response to his having said he would rule over us. Let us see what comes of his dreams.

4 Accordingly, it is written in the book of the Law of Moses that anyone who is unwilling to raise up posterity for his brother, his shoe should be removed and one should spit in his face. Joseph’s brothers did not want their brother to live, and the Lord removed Joseph’s shoe from them. For when the arrived in Egypt their shoes were removed by Joseph’s servants before the gate, and thus they did obeisance to Joseph in the manner of the Pharoah. Not only did they do obeisance, but they were spit upon, prostrating themselves forthwith before him. And thus
they were humiliated before the Egyptians. After that the Egyptians heard all the wicked things that we had done to Joseph.

Chapter four
1,2After they had thrown him into the pit, they sat down and began to eat; as for me, I tasted nothing for two days and two nights, being moved with compassion for Joseph. And Judah joined me in abstaining from food; he stayed near the cistern, because he was afraid that Simeon and Gad might go out and kill Joseph.
3When they observed that I was not eating, they assigned me to guard him until 4he might be sold. He remained in the cistern three days and three nights, so that 5when he was sold he was starving. When Reuben heard that Joseph had been sold while he was away, he tore his clothing in mourning, saying, How can I look my 6father in the face? He took money and ran after the merchants, but found no one, since they had left the highway and had traveled by a shortcut through the region 7of the Troglodytes. And Reuben ate no food that day. Then Dan came to him 8and said, Do not weep; do not mourn, for I have found what we should say to 9our father, Jacob. Let us kill a goat’s kid and dip Joseph’s coat in its blood. Then 10we shall say, Do you recognize whether this is your son’s garment? (For they had taken off from Joseph his father’s coat when they were about to sell him 11and put on him an old garment of a slave) Simeon had the garment and was unwilling to give it to him, preferring to cut it up with his sword, since he was 12burning with anger that he had not killed him. But we all rose in opposition to him and said, If you don’t give it up we shall say you alone did this evil deed 13in Israel. So he gave it up and they did as Dan had stated.

Chapter five
1Now, my children, I tell you to keep the Lord’s commands; show mercy to your neighbor, have compassion on all, not only human beings but to dumb 2animals. For these reasons the Lord blessed me, and when all my brothers were ill, I alone passed without sickness, for the Lord knows the purpose of each man.
3Have mercy in your inner being, my children, because whatever anyone does to 4his neighbor, the Lord will do tho him. For the sons of my brothers were sickly and died on account of Joseph, because they did not act in mercy out of their inner 5compassion. But you, my sons, were preserved free from illness, as you know. When I was in Canaan catching fish by the sea for our father, Jacob many were drowned in the sea, but I survived unharmed.

Chapter six
1I was the first to make a boat to sail on the sea, because the Lord gave me 2understanding and wisdom concerning it. I positioned a rudder behind it, put up 3a sail on a straight piece of wood in the meddle. In it I sailed along the shores,
4catching fish for my father’s household until we went to Egypt. Being compassionate, 5 I gave some of my catch to every stranger. If anyone were a traveler, or sick or aged, I cooked the fish, prepared it well, and offered to each person 6 according to his need, being either convival or consoling. Therefore the Lord made my catch to be an abundance of fish; for whoever shares with his neighbor 7receives multifold from the Lord. I fished for five years, sharing with every person 8whom I saw, and sufficing for my father’s household. Summers, I fished; winters I tended the flock of my brothers.

Chapter seven
1Now I will tell you what I did. I saw a man suffering from nakedness in the wintertime and I had compassion on him; I stole a garment secretly from my own 2household and gave it to the man in difficulty. You, therefore, my children, on the basis of God’s caring for you, with out discrimination be compassionate and 3merciful to all. Provide for every person with a kind heart. If at any time you do not have anything to give to the one who is in need, be compassionate and merciful 4in your inner self. For when my hand could not find the means for contributing to a needy person, I walked with him for seven stades, weeping, my inner being was in torment with sympathy for him.

Chapter eight
1You also, my children, have compassion toward every person with mercy, in 2order that the Lord may be compassionate and merciful to you. In the last days God will send his compassion on the earth, and whenever he finds compassionate 3mercy, in that person he will dwell. To the extent that a man has compassion on 4his neighbor, to that extent the Lord has mercy on him. For when we went down into Egypt, Joseph did not hold a grudge against us. When he saw me, he was 5moved with compassion. Whomever you see, do not harbor resentment, my children; love one another, and do not calculate the wrong done by each to his 6brothers. This shatters unity, and scatters all kinship, and stirs up the soul. He who recalls evil receives neither compassion nor mercy.

Chapter nine
1Pay heed to the streams; When they flow in the same channel they carry 2along stones, wood, and sand, but if they are divided into many channels, the 3earth swallows them and they become unproductive. And you shall be thus if you 4are divided. Do not be divided into two heads, because everything the Lord has made has a single head. He provides two shoulders, two hands, two fee, but all 5members obey one head. In the writing of the fathers I came to know that in the last days you shall defect from the Lord, and you shall be divided in Israel, and you shall follow after two kings; you shall commit every abomination and worship
every idol. Your enemies will take you captive and you shall reside among the gentiles with all sorts of sickness and tribulation and oppression of soul. And thereafter you will remember the Lord and repent, and he will turn you around because he is merciful and compassionate; he does not bring a charge at wickedness against the sons of men, since they are flesh and the spirits of deceit lead them astray in all their action. And thereafter the Lord himself will arise upon you, the light of righteousness with healing and compassion in his wings. He will liberate every captive of the sons of men from Beliar, and every spirit of error will be trampled down. He will turn all nations to being zealous for him. And you shall see (God in a human form). He whom the Lord will choose; Jerusalem is his name.

You will provoke him to wrath by the wickedness of your works, and you will be rejected until the time of the end.

Chapter ten

And now, my children, do not grieve because I am dying, not be depressed because I am leaving you. I shall rise again in your midst as a leader among your sons, and I shall be glad in the mist of my tribe - as many as keep the Law of the Lord and the commandments of Zebulon, their father. But the Lord shall bring down fire on the impious and will destroy them to all generations. I am now hurrying to my rest, like my fathers. But you fear the Lord your God with all your strength all the days of your life. When he had said this, he fell into a beautiful sleep and his sons placed him in a coffin. Later they carried him up to Hebron and buried him with his fathers.

The Testament of Dan the seventh son of Jacob and Bilhah

Chapter one

A copy of the word of Dan, which he spoke to his sons at the last of his days, in the one hundred twenty-fifth year of his life. Assembling his clan, he said, Sons of Dan, hear my words; give heed to what is uttered by the mouth of your father. I have made proof in my heart and in my life that truth with honest dealings is good and well-pleasing to God, while falsehood and anger are evil because they instruct mankind thoroughly in every evil. My children, I confess to you today that in my heart I rejoiced over the death of Joseph, a man who was true and good. I was glad about the sale of Joseph, because Father loved him more than the rest of us. For the spirit of jealousy and pretentiousness kept saying to me, You too are his son. And one of the spirits of Beliar was at work within me, saying, Take this sword, and with it kill Joseph; once he is dead, your father will love you. This is the spirit of anger that persuaded me that as a leopard sucks the blood of a kid, so I should suck the blood of Joseph. But the God of Jacob, our father, did not allow him to fall into my hands so that I might find him alone, nor did he permit me to accomplish this lawless act, lest two tribes be lost from Israel.
Chapter two
1 And now, my children, I am dying, and I say to you in truth that if you do not guard yourselves against the spirit of falsehood and anger, and love truth and forbearance, you will perish. There is blindness in anger, my children, and there is no angry person who can perceive the face of truth. For even if one is his father or mother, he treats them as enemies; if it is a brother, he does not recognize him; if it is a prophet of the Lord, he misunderstands; if it is a just man, he is unaware of him; if a friend, he ignores him. For the spirit of anger ensnares him in the nets of deceit, blinds his eyes literally, darkens his understanding by means of a lie, and provides him with its own peculiar perspective. By what means does it ensnare the vision? By hatred in the heart, it gives him a peculiar disposition to envy his brother.

Chapter three
1 Anger is evil, my children, for it becomes the motivating force of the soul itself. That force has strange effects on the body of the angry man; it dominates his soul, and provides the body with a peculiar power so that it can accomplish every lawless act. When the soul acts, it justifies whatever is done since it lacks discernment. So then whoever is angry, if he is a powerful person, has triple strength by reason of his anger; First through the power and support of his subordinates; second through his wealth, by which he can win by persuasive acts and triumph in injustice; third, he has the natural force of his own body, and through it he accomplishes evil. But if the angry one is a weak person, his strength is twice that of nature, for anger always supports such persons in their transgression.
2 This spirit always moves with falsehood at the right hand of Satan, in order that such deeds may be done through savagery and deception.

Chapter four
1,2 Understand, then, the power of anger, that it is senseless. First, it arouses by spoken word; then by actions it gives strength to the one who is aroused, by sharp looses it perturbs his mind, and thus arouses his soul with great anger.
3 When anyone speakd against you, do not be moved to anger; and if anyone praises you as being kind, do not be elated, nor be carried away, neither by pleasure nor by shame. First it is pleasant to hear and thus it sharpens the mind to be sensitive to some provocation; and then when anyone is aroused by anger, it makes him suppose his self-esteem is justified. If you suffer a loss, if you undergo the destruction of anything, do not become alarmed, my children, because this spirit makes one desire what is transitory in order that he might be made angry over what he is missing. If you lose something, by your own action or otherwise, do not be sorrowful, for grief arouses anger as well as deceit. Anger and falsehood together are a double-edged evil, and work together to perturb the reason. And when the soul is continually perturbed, the Lord withdraws from it and Beliar rules it.
Page Two
Chapter five
1Observe the Lord’s commandments, then, my children,
and keep his Law.
Avoid wrath
and hate lying,
in order that the Lord may dwell among you,
and Beliar may flee from you.
2Each of you speak truth clearly to his neighbor,
and do not fall into pleasure and troublemaking,
but be at peace, holding to the God of peace.
Thus no conflict will overwhelm you.
3Throughout all your life love the Lord,
and one another with a true heart
4For I know that in the last days you will defect from the Lord,
you will be offended at Levi,
and revolt against Judah;
but you will not prevail over them.
An angel of the Lord guides them both,
because by them Israel shall stand.
5To the extent that you abandon the Lord, you will live by every evil deed, committing the
revolting acts of the gentiles, chasing wives of lawless men,
6and you are motivated to all wickedness by the spirits of deceit among you. For I read in the
Book of Enoch the Righteous that your prince is Satan and that all the spirits of sexual
promiscuity and of arrogance devote attention to the sons of Levi in the attempt to observe
them closely and cause them to commit sin before the Lord.
7My sons will draw close to Levi,
will participate with them in all manner of sins;
and with the sons of Judah they will share in greed,
like lions snatching what belongs to others.
8Accordingly you will be led off with them into captivity;
there you will receive all the plagues of Egypt,
and all the evils of the gentiles.
9Therefore when you turn back to the Lord, you will receive mercy,
and he will lead you into his holy place, proclaiming peace to you.

10 And there shall arise for you from the tribe of Judah and (the tribe of) Levi the Lord’s salvation.

He will make war against Beliar;
he will grant the vengeance of victory as our goal.

11 And he shall take from Beliar the captives, the souls of the saints;
and he shall turn the hearts of the disobedient ones to the Lord,
and grant eternal peace to those who call upon him.

12 And the saints shall refresh themselves in Eden;
the righteous shall rejoice in the New Jerusalem,
which shall be eternally for the glorification of God.

13 And Jerusalem shall no longer undergo desolation, nor shall Israel be led into captivity,
because the Lord will be in her midst (living among human beings).
The Holy One of Israel will rule over them in humility and poverty,
and he who trusts in him shall reign in truth in the heavens.

Chapter six

1 And now fear the Lord, my children, be on guard against Satan and his spirits.
2 Draw near to God and to the angel who intercedes for you, because he is the mediator between God and men for the peace of Israel. He shall stand in opposition
3 to the kingdom of the enemy. Therefore the enemy is eager to trip up all who call
4 on the Lord, because he knows that on the day in which Israel trusts, the enemy’s kingdom will be brought to an end. This angel of peace will strengthen Israel so
6 that it will not succumb to an evil destiny. But in Israel’s period of lawlessness it will be the Lord who will not depart from her and therefore she will seek to do
7 his will, for none of the angels is like him. His name shall be everywhere
8 throughout Israel; (and the Savior will be known among the nations). Keep yourselves from every evil work, my children, and cast aside anger and every lie.
9 love truth and patience. What you have heard from your father pass on to your children, so that the father of nations may accept you. For he is true and patient,
10 lowly and humble, exemplifying by his actions the Law of God. Forsake all
11 unrighteousness and cling to the righteousness of the Law of God. And bury me near my fathers.

Chapter seven

1,2 When he had said this, he kissed them and slept an eternal sleep. And his sons buried him and later they carried his bones to be near Abraham, Isaac, and Jacob.
3 Dan prophesied to them, however, that they would go astray from God’s law, that they would be estranged from their inheritance, from the race of Israel, and from their patrimony; and that is what occurred.
The Testament of Naphtali, the eighth son of Jacob and bilhaha
Chapter one
1 A copy of the testament of Naphtali, which he decreed at the time of his death
2 in the one hundred thirty-second year of his life. When his sons were gathered together in
3 the seventh month, on the fourth day of the month, and he was in good
4 health, he gave a feast and drinking party. After he awoke early the next morning,
5 he told them, I am dying, but they did not believe him. And while he was blessing the Lord
6 he confirmed that after the previous day’s feast he would die.
7 Then he began to say to his sons, Listen, my children, sons of Naphtali, hear
8 your father’s words. I was born from Bilhah; Rachel acted by trickery, giving Bilhah to
9 Jacob in place of herself, and she bore me on the knees of Rachel, for
10 which reason she called me Naphtali. Rachel loved me because I was born in her lap; while
11 I was tender in appearance she would kiss me and say, May I see a
12 brother of your, like you, from my own womb! Thus Joseph was like me in
13 every way, in keeping with Rachel’s prayer. But my mother was Bilhah, daughter of
14 Rotheos, Deborah’s brother, nurse of Rebecca; she was born the very day on
15 which Rachel was born. Rotheos was of Abraham’s tribe, a Chaldean, one who
16 honored God, free and well-born, but he was taken captive and bought by Laban,
17 who gave him Aina, his servant girl, as a wife. She bore a daughter and called her Zelpha
18 from the name of the village in which he had been taken captive.
19 After that she bore Bilhah, saying, My daughter is ever eager for new things; No sooner
20 had she been born than she hurried to start sucking.

Chapter two
1 Since I was light on my feet like a deer, my father, Jacob, appointed me for
2 all missions and messages, and, as a deer he blessed me. For just as a potter knows the pot,
3 how much it holds, and brings clay for it accordingly, so also the Lord forms the body in
4 correspondence to the spirit, and instills the spirit corresponding
5 to the power of the body. And from one to the other there is no discrepancy, not so much as
6 a third of a hair, for all the creation of the Most High
7 was according to height, measure, and standard. And just as the potter knows the use of
8 each vessel and to what it is suited, so also the Lord knows the body to what
9 extent it will persist in goodness, and when it will be dominated by evil. For there is no
10 form or conception which the Lord does not know since he created every
11 human being according to his own image. As a person’s strength, so also is his work; as is
12 his mind, so also is his skill As is his plan, so also is his achievement; as is his heart, so is his
13 speech; as is his eye, so also is his sleep; as is his soul. So also is his thought, whether on the
14 Law of the lord or on the law of Beliar.
15 As there is a distinction between light and darkness, between seeing and hearing, thus there
16 is a distinction between man and man and between woman and woman.
17 One cannot say they are one in appearance or in rank, for God made all things good in their
18 order; the five senses in the head; to the head he attached the neck, in addition to the hair for
the enhancement of appearance; then the heart for prudence; the belly for excretion from the stomach; the windpipe for health; the liver for anger; the gallbladder for bitterness; the spleen for laughter; the kidneys for craftiness; the loins for power; the lings for the chest; the hips for strength and
9so on. Thus my children you exist in accord with order for a good purpose in fear of God; do nothing in a disorderly manner, arrogantly, or at an inappropriate time.
10If you tell the eye to hear, it cannot; so you are unable to perform the works of light while you are in darkness.

Chapter three
1Do not strive to corrupt your actions through avarice or to beguile your soul by empty phrases, because those who are silent in purity of heart will be able to
2hold fast God’s will and to shunt aside the will of Beliar. Sun, moon, and stars do not alter their order; thus you should not alter the Law of God by the disorder
3of your actions. The gentiles, because they wandered astray and forsook the Lord, have changed the order, and have devoted themselves to stones and sticks, patterning
4themselves after wandering spirits. But you, my children, shall not be like that; In the firmament, in the earth and in the sea, in all the products of his workmanship discern the Lord who made all things, so that you do not become like Sodom,
5which departed from the order of nature. Like wise the Watchers departed from nature’s order; the Lord pronounced a curse on them at the Flood. On their account he ordered that the earth be without dweller or produce.

Chapter four
1I say these things, my children, because I have read in the writing of holy Enoch that you also will stray from the Lord, living in accord with every wickedness
2of the gentiles and committing every lawlessness of Sodom. The Lord will impose captivity upon you; you shall serve your enemies there and you will be engulfed
3in hardship and difficulty until the Lord will wear you all out. And after you have been decimated and reduced in number, you will return and acknowledge the Lord
4your God. And it shall happen that when they come into the land of their fathers,
5they will again neglect the Lord and act impiously, and the Lord will disperse them over the face of the whole earth until the mercy of the Lord comes, a man who effects righteousness, and he will work mercy on all who are far and near.

Chapter five
1In the fortieth year of my life, I saw on the Mount of Olives east of Jerusalem that the sun and the moon stood still. And behold, Isaac, my father’s father, was saying to us, Run forth, seize them, each according to his capacity; to the one
3who grasps them will the sun and the moon belong. All of them ran, but Levi seized the sun and Judah, outstripping the others, grasped the moon. Thus they
4were exalted above others. When Levi became like the sun, a certain young man 5gave him twelve date palms. And Judah became luminous like the moon, and twelve rays were under his feet. Then running toward the others, Levi and Judah 6seized them. And behold, there was a bull on the earth with two great horns and an eagle’s wings on his back. They tried to lay hold of him, but were unable. 7But Joseph overtook them and seized him and went up with him into the heights. 8And I looked, since I was there, and behold a sacred writing appeared to us, which said, Assyrians, Medes, Persians, Elamites, Gelachians, Chaldeans, Syrians shall obtain a share in the twelve staffs of Israel through captivity.

Chapter six
1And again after seven months I saw our father, Jacob, standing by the sea 2at Jamnia and we, his sons, were with him. And behold a ship came sailing past 3full of dried fish, with out sailor or pilot. Inscribed on it was The Ship of Jacob. 4So our father said to us, Get into our boat. As we boarded it, a violent tempest arose, a great windstorm, and our father, who had been holding us on course, was 5snatched away from us. After being tossed by the storm, the boat was filled with water and carried along on the waves until it broke apart. Joseph escaped in a light boat while we were scattered about on ten planks; Levi and Judah were on 7,8the same one. Thus we were all dispersed, even to the outer limits. Levi, putting 9on sack cloth, prayed to the Lord in behalf of all of us. When the storm ceased, 10the ship reached the land, as though at peace. Then Jacob, our father, approached, and we all rejoiced with one accord.

Chapter seven
1These two dreams I recounted to my father, and he replied, These things must be fulfilled at their appropriate time, once Israel has endured many things. 2Then my father said, I believe that Joseph is alive, for I continually see that the 3Lord includes him in the number with you. And he kept saying tearfully, You live, Joseph, my son, and I do not see you, nor do you behold Jacob who begot 4you. He made me shed tears by these words of his. I was burning inwardly with compassion to tell him that Joseph had been sold, but I was afraid on my brothers.

Chapter eight
1Behold, my children, I have shown you the last times, all things that will happen in Israel. 2Command your children that they be in unity with Levi and Judah, for through Judah will salvation arise for Israel, and in him will Jacob be blessed. 3Through his kingly power God will appear (dwelling among men on the earth), to save the race of Israel, and to assemble the righteous from among the nations.
If you achieve the good, my children, men and angels will bless you; and God will be glorified through you among the gentiles. The devil will flee from you, wild animals will be afraid of you. And the angels will stand by you.

Just as anyone who rears a child well is held in good esteem, so also there will be a virtuous recollection on the part of God for your good work. The one who does not do the good, men and angels will curse, and God will be dishonored among the gentiles because of him; the devil will inhabit him as his own instrument. Every wild animal will dominate him, and the Lord will hate him.

The commandments of the Lord are double, and they are to be fulfilled with regularity. There is a time for having intercourse with one’s wife, and a time to abstain for the purpose of prayer. And there are the two commandments. Unless they are performed in proper sequence they leave one open to the greatest sin. It is the same with the other commandments. So be wise in the Lord and discerning, knowing the order of his commandments, what is ordained for every act, so that the Lord will love you.

Chapter nine

He gave them many similar instructions, urging them to transfer his bones to Hebron and bury him with his fathers. He ate and drank in soulful glee, covered his face, and died. And his sons acted in accord with the things commanded by the father, Naphtali.

The Testament of Gad, the ninth son of Jacob and Zilpah

Chapter one

A copy of the testament of Gad, concerning what he said to his sons in the one hundred twenty-seventh year of his life, saying, I was Jacob’s ninth son; among the shepherds I was brave. I guarded the flock at night, and when the lion came, the wolf, the leopard, the bear or any other wild animal attacked the flock, I pursued it, seized it by the foot with my hand, crushed and blinded it, and hurled it a distance of twelve hundred feet. Now Joseph was tending the flocks from the heat, and went back to Hebron to his father. He made Joseph lie down close to him because he loved him. And Joseph said to his father, the sons of Zilpah and Bilhah are killing the best animals and eating them against the advice of Judah and Reuben. He saw that I had set free a lamb from the mouth of a bear, which I then killed, but that I had killed the lamb when I was saddened to see that it was too weak to live; and we had eaten it. This he told our father. On this matter I bore a grudge
9against Joseph until the day he was sold into Egypt; the spirit of hatred was in me, and I wanted to see or hear nothing of Joseph. He reproved us to our faces because we had eaten the newborn of the flocks with Judah. And whatever Joseph told our father, he believed him.

Chapter two

1I now confess my sin, children, that frequently I wanted to kill him; to the depth of my soul I hated him and any inner feeling of mercy toward him was completely absent. Because of his dreams my hatred toward him increased and I wanted to gobble him up from among the living as an ox gobbles up grass from the ground. For this reason Joseph and I sold him to the Ishmaelites for thirty pieces of gold; we hid ten pieces and showed only the twenty to our brothers.

4,5Thus it was through greed that our plot to kill him was carried out. But the God of my fathers rescued him from my hands so that I might not perform a lawless deed in Israel.

Chapter three

1And now children, listen to the words of truth; to perform justice and every law of the Most High; not to be led astray by the spirit of hatred because it is evil beyond all human deeds. Whatever anyone does, he who hates is revolted; if he fears the Lord and hopes for good things, the hater has no lobe for him. The hater disparages truth, envies the successful person, relishes slander, loves arrogance, because hatred blinds his soul. It was in this way that I regarded Joseph.

Chapter four

1Beware, my children, of those who hate, because it leads to lawlessness against the Lord himself. Hatred does not want to hear repeated his commands concerning love of neighbor, and thus it sins against God. For if a brother makes a false step, immediately it wants to spread the tale to everyone, and is eager to have him condemned for it, punished, and executed. If the hater is a slave, he conspires against his master, and whenever difficulty arises it plots how he might be killed.

5Hatred collaborates with envy, when it sees or hears about the prosperity of those who do well; it is perpetually peevish. Just as lobe wants to bring the dead back to life and to recall those under sentence of death, so hate wants to kill the living and does not wish to preserve alive those who have committed the slightest sin.

7For among all men the spirit of hatred works by Satan through human frailty for the death of mankind; but the spirit of love works by the Law of God through forbearance for the salvation of mankind.

Chapter five

1Hatred is evil, since it continually consorts with lying, speaking against the truth; it makes small things big, turns light into darkness, says that the sweet is bitter, teaches slander,
conflict, violence, and all manner of greed; it fills the hears
with diabolical venom. I tell you this, my children, from experience, so that you
might escape hatred and cling to love of the Lord. Righteousness expels hatred; humility
kills envy. For the person who is just and humble is ashamed to commit an injustice, not
because someone else will pass judgment on him but out of his
own heart, because the Lord considers his inner deliberations. He will not denounce
a fellow man, since fear of the Most High overcomes hatred. Being concerned not to arouse
the Lord’s anger, he is completely unwilling to wrong anyone, even in
his thoughts. I understood this at the last, after I had repented concerning Joseph,
for according to God’s truth, repentance destroys disobedience, puts darkness to light,
illuminates the vision, furnishes knowledge for the souls, and guides the
deliberative powers to salvation. What it has not learned from human agency, it
understands through repentance. For God brought on me a disease of the liver, and if it had
not been for the prayers of Jacob, my father, he would shortly have
summoned from me my spirit. For by whatever human capacity anyone
transgresses, by that he is also chastised. Since my anger was merciless in opposition to
Joseph, through this anger of mine I suffered mercilessly, and was brought under judgment
for eleven months, as long as I had had it in for Joseph, until he was sold.

Chapter six

1Now, my children, each of you love his brother. Drive hatred out of your
hearts. Love one another in deed and word and inward thoughts. For when I stood before
my father I would speak peaceably about Joseph, but when I went out, the
spirit of hatred darkened my mind and aroused my soul to kill him. Love one another from
the heart, therefore, and if anyone sins against you, speak to him in peace. Expel the venom
of hatred, and do not harbor deceit in your heart. If anyone
confesses and repents, forgive him. If anyone denies his guilt, do not be contentious
with him, otherwise he may start cursing, and you would be sinning doubly. In a dispute do
not let and outsider hear your secrets, since out of hatred for you he may become your
enemy, and commit a great sin against you. He may talk to you frequently but treacherously,
or be much concerned with you, but for an evil end,
having absorbed from you the venom. Even if he denies it and acts disgracefully out of a
sense of guilt, be quiet and do not become upset. For he who denies will repent, and avoid
offending you again; indeed he will honor you, will respect you
be at peace. But even if he is devoid of shame and persists in his wickedness, forgive
him from the heart and leave vengeance to God.

Chapter seven

1If anyone prospers more than you, do not be aggrieved, but pray for him that
he may prosper completely, for this is what is precisely to your advantage. And if he
becomes even more exalted, do not be envious, but remember that all humanity dies. Offer
praise to the Lord who provides good and beneficial things for all
2manking. Search out the Lord’s judgments, and thus you shall gain an inheritance
4and your mind will be at rest. Even if someone becomes rich by evil schemes, as did Esau,
your father’s brother, do not be jealous; wait for the Lord to set the
5limits. For if he takes away the things abstained by evil means, those who repent
6receive forgiveness, and the impenitent one receives eternal punishment. The man who is
poor but free from envy, who is grateful to the Lord for everything, is richer than all, because
he does not love the foolish things that are a temptation
7common to mankind. Drive hatred away from your souls, and love one another in
uprightness of heart.

Chapter eight
Tell these things to your children as well, so that they will honor Judah and
2Levi, because from them the Lord will raise up a Savior for Israel. I know that at the end
your children will depart from them and will live in all manner of
3wickedness and evildoing and corruption in the sight of the Lord. Then after he had been
silent for a brief time he said again to them, My children, obey your
4father. Bury me near my fathers. He drew up his feet and fell asleep in peace. And after five
years they took him up and buried him in Hebron with his fathers.

The Testament of Asher, the tenth son of Jacob and Zilpah
Chapter one
1A copy of the testament of Asher, the things he spoke to his sons in the one
2hundred twenty-fifth year of his life. While he was still healthy he said to them, Listen,
children of Asher, to your father, and I will show you everything that
3is right in the sight of God. God has granted two ways to the sons of men, two
4mind-sets, two lines of action, two models, and two goals. Accordingly, everything
5is in pairs, the one over against the other. The two ways are good and evil; concerning them
are two dispositions within our breasts that choose between them.
6If the soul wants to follow the good way, all of its deeds are done in righteousness
7and every sin is immediately repented. Contemplating just deeds and rejecting
8wickedness, the soul overcomes evil and uproots sin. But if the mind is disposed toward
evil, all of its deeds are wicked; driving out the good, it accepts the evil
9and is overmastered by Beliar, who, even when good is undertaken, presses the struggle so
as to make the aim of his action into evil, since the devil’s storehouse is filled with the
venom of the evil spirit.

Chapter two
1The souls, they say, may in words express good for the sake of evil, but the
2outcome of the action leads to evil. There is a man who has no mercy on the one who serves
him in performing an evil deed; there are two aspects of this, but the
3whole is wicked. And there is a man who loves the one who does the evil, as he is himself
involved in evil, so that he would choose to die in evil for the evildoer’s sake. There are also two aspects of this, but the whole situation is evil. Although indeed lobe is there, yet in wickedness is evil concealed; in name it is as though 5it were good, but the outcome of the act is to bring evil. Someone steals, deals unjustly, robs, cheats, but yet has pity on the poor, This also has two aspects, but 6is evil as a whole. He who cheats his neighbor provokes God’s wrath; he who serves falsely before the Most High, and yet has mercy on the poor, disregards the Lord who uttered the Law’s commands; he provokes him, and yet he alleviates 7the plight of the poor day laborer. He defiles the soul and takes pride in his own body; he kills many, yet has pity on a few. This also has two aspects, but is evil 8as a whole. Someone else commits adultery and is sexually promiscuous, yet is abstemious in his eating. While fasting, he is committing evil deeds. Though the power of his wealth he ravages many, and yet in spite of his excessive evil, he 9performs the commandments. This also has two aspects, but evil as a whole. Such persons are hares, because although they are halfway clean, in truth they are 10unclean, for this is what God has said on the tables of the commandments.

Chapter three
1But you, my children, do not be two-faced like them, one good and the other evil; rather, cling only to goodness, because in it the Lord God is at rest, and men 2aspire to it. Flee from the evil tendency, destroying the devil by your good works. For those who are two-faced are not of God, but they are enslaved to their evil desires, so that they might be pleasing to Beliar and to persons like themselves.

Chapter four
1For persons who are good, who are single-minded - even though they are 2considered by the two-faced to be sinners - are righteous before God. For many who destroy the wicked perform two works - good and evil - but it is good as a 3whole, because evil is uprooted and destroyed. One person hates the man who, though merciful, is also unjust, or who is an adulterer, even though he fasts, and thus is two-faced. But his work is good as a whole, because he imitates the Lord, 4not accepting the seeming good as though it were the truly good. Another person does not want to see any pleasant days among the convival, lest they disgrace the body and pollute the soul. This also has two aspects, but is good on the whole. 5For such persons are like gazelles and stags; In appearance they seem wild and unclean, but as a whole they are clean. They live by zeal for the Lord, abstaining from what God hates and has forbidden through his commandments, staying off evil by the good.

Chapter five
1Children, you see how in everything there are two factors, one against the other, one concealed by the other; In possessions is greed, in merriment is
2 drunkenness, in laughter is lamentation, in marriage is dissoluteness. Death is successor to life, dishonor to glory, night to day, darkness to light, but all these things lead ultimately to day; righteous actions to life, unjust actions to death.
3 since eternal life wards off death. One cannot say truth is a lie, nor a righteous act is unjust, because all truth is subject ultimately to the light, just as all things
4 are subject ultimately to God. I have demonstrated all these things in my life, and have not strayed from the Lord’s truth. I have searched out the commandments of the Most High and lived them according to all my strength.

Chapter six
1 You also, my children give attention to the Lord’s command, pursuing the
2 truth with singleness of mind. The two-faced are doubly punished because they both practice evil and approve of others who practice it; they imitate the spirits of error and join in the struggle against mankind. You therefore, my children, keep the Law os the Lord; do not pay attention to evil as to good, but have regard for what is really good and keep it thoroughly in all the Lord’s commandments, taking
4 it as your way of life and finding rest in it. For the ultimate end of human beings displays their righteousness, since they are made known to the angels of the Lord
5 and of Beliar. For when the evil soul departs, it is harassed by the evil spirit which it served through its desires and evil works. But if anyone is peaceful with joy he comes to know the angel of peace and enters eternal life.

Chapter seven
1 Do not become like Sodom, which did not recognize the Lord’s angels and
2 perished forever. For I know that you will sin and be delivered into the hands of your enemies; your land shall be made desolate and your sanctuary wholly polluted.
3 You will be scattered to the four corners of the earth; in the dispersion you shall be regarded as worthless, like useless water, until such time as the Most High visits the earth.
(He shall come as a man eating and drinking with human beings,) crushing the dragon’s head in the water,. He will save Israel and all the nations,
4 (God speaking like a man). Tell these things, my children, to your children, so
5 that they will not disobey him. For I know that you will be thoroughly disobedient, that you will be thoroughly irreligious, heeding not God’s Law but human
6 commandments, being corrupted by evil. For this reason, you will be scattered like Dan and Gad, my brothers, you shall not know your own lands, tribe, or
7 language. But he will gather you in faith through his compassion and on account of Abraham, Isaac, and Jacob.

Chapter eight
1 After he had said these things he gave instructions, saying, Bury me in
2 Hebron. And he died, having fallen into a beautiful sleep. And his sons did as he
commanded them; They took him up to Hebron and buried him with his fathers.

The Testament of Joseph, the eleventh son of Jacob and Rachel
Chapter one
1 A copy of the testament of Joseph. When he was about to die, he called his sons and his brothers and said to them:
2 My brothers and my children,
Listen to Joseph, the one beloved of Israel.
Give ear to the words of my mouth.
3 In my life I have seen envy and death.
But I have not gone astray; I continued in the truth of the Lord.
4 These, my brothers, hated me but the Lord loved me.
They wanted to kill me, but the God of my fathers preserved me.
Into a cistern they lowered me; the Most High raised me up
5 They sold me into slavery; the Lord of all set me free.
I was taken into captivity; the strength of his hand came to my aid.
I was overtaken by hunger; the Lord himself fed me generously.
6 I was alone, and God came to help me.
I was in weakness, and the Lord showed his concern for me.
I was in prison, and the Savior acted graciously in my behalf.
I was in bonds, and he loosed me;
7 falsely accused, and he testified in my behalf,
Assaulted by bitter words of the Egyptians, and he rescued me,
A slave, and he exalted me.

Chapter two
1, 2 And this chief officer of Pharoah entrusted to me his household. I struggled with a shameless woman who kept prodding me to transgress with her, but the
3 God of my father rescued me from the burning flame. I was jailed, I was whipped, I was sneered at, but the Lord granted me mercy in the sight of the prison-keeper.
4 For the Lord does not abandon those who fear him,
neither in darkness, or chains, or tribulation or direst need.
5 For God does not disappoint as does man,
nor is he timorous like a son of man
nor like an earthborn is he weak or frightened away.
6 In all these matters he takes his stand,
and in various ways he offers assistance,
even though for a brief time he may stand aside in order to test the disposition of the soul
7 In ten testings he showed that I was approved,
and in all of them I perserved,
because perseverance is a powerful medicine
and endurance provides many good things.
Chapter three
1 How often the Egyptian woman threatened me with death! How often, after turning me over to the tormentors she would call me back and threaten me! But 2 since I was unwilling to have intercourse with her, she kept saying to me, You will be master over me and all my household if you will only give yourself over 3 to me; then you will be our ruler. But I recalled my father's words, went weeping 4 into my quarters, and prayed to the Lord. For those seven years I fasted, and yet seemed to the Egyptians like someone who was living luxuriously, for those who 5 fast for the sake of God receive graciousness of countenance. If my master was absent, I drank no wine; for thee-day periods I would take no food but give it to 6 the poor and the ill. I would awaken early and pray to the Lord, weeping over the Egyptian woman of Memphis because she annoyed me exceedingly and 7 relentlessly. In the night she would come in to me, pretending a mere visit. 8 Because she had no male child, she pretended to consider me as a son. For a time she would embrace me as a son, but then I realized later that she was trying to lure 9 me into a sexual relationship. When I became aware of this I lamented to the point of death. After she had gone out, I came to myself and mourned in her behalf 10 for many days, because I had recognized her deceit and her deviousness. I spoke to her the words of the Most High, hoping he might divert her from evil desire.

Chapter four
1 How often, then, did she flatter me with words as a holy man, deceitfully praising my self-control through her words in the presence of her husband, but 2 when we were alone she sought to seduce me. Publicly she honored me for my self-control, while privately she said to me, Have no fear of my husband, for he is convinced of your chastity so that even if someone were to tell him about you, 3 he would not believe it. During all these affairs I stretched out on the ground 4 praying God to rescue me from her treachery. When she achieved nothing by means of it, she began to approach me for instruction, so that she might learn the 5 Word of God. And she kept saying to me, If you want me to abandon the idols, have intercourse with me, and I shall persuade my husband to put away the idols, 6 and we shall live in the presence of your Lord. But I kept telling her that the Lord did want worshipers who come by means of uncleanness, nor would he be pleased with adulterers, but with those who were pure in heart and undefiled 7,8 in speech. She was consumed with jealousy, wanting to fulfill her desire. But I devoted myself the more to fasting and prayer that the Lord might rescue me from her.

Chapter five
1 Again on another occasion she said to me, If you do not want to commit 2 adultery, I shall kill my husband by a drug and take you as my husband. When I heard this,
I tore my clothing and said to her, Woman, show reverence to God; do not commit this wicked deed, lest you be utterly destroyed. For you should know that I shall make it known to all that this is your scheme. Filled with fear, she ordered me not to disclose her plan. Then she withdrew, but kept trying to entice me with gifts and every manner of pleasurable things.

Chapter six
1,2Later she sent me food mixed with enchantments. When the eunuch who was carrying it arrived, I looked up and saw a frightening man who offered me a sword along with a bowl. So I perceived it was a trick to lead me astray. When he departed, I wept; I tasted neither one item nor the other of the food he brought.
4A day later she came to me and said, when she recognized the food, Why didn’t you eat the food? And I said to her, Because you filled it with a deadly enchantment. How can you say, I do not go near the idols, but only to the Lord.
6Now then understand that the God of my father revealed to me through an angel your wickedness, but I have kept it for this reason; to shame you if somehow by seeing it you might repent. In order for you to learn that the evil of the irreligious will not triumph over those who exercise self-control in their worship of God, I will take this and eat it in your presence. When I had said that, I prayed aloud,
8May the God of my fathers and the angel of Abraham be with me. And I ate. When she saw this, she fell upon her face at my feet weeping. I raised her up and warned her, and she agreed with me that she should no longer commit this impiety.

Chapter seven
1But her heart was still inclined to evil and she turned over in her mind how she might entrap me. Shortly she was groaning and depressed, even though she was not sick. When her husband saw her, he said to her, Why are you so downcast? She responded to him, I am suffering from a pain in my heart, and groans of my spirit have taken hold of me, He tried to cure her with words. Then she seized the occasion and came tunning in to me, while her husband was still outside, and said to me, I shall hang myself, or hurl myself over the precipice if you do not have intercourse with me. Since I perceived that the spirit of Beliar was troubling her, I prayed to the Lord, but I said to her, Why, wretched female, are you troubled and disturbed, blinded by sin? Remember that if you kill yourself, Astetha, your husband’s concubine, who is filled with envy of you, will beat your children; thus you will destroy your memory from the earth. And she said, See, then, you do love me. That is enough. Only keep contending for my life and that of my children, and I shall cling to my expectation of gaining my desire. She did not understand that I spoke in this way for the Lord’s sake and not for hers.
8For if anyone is subjected to the passion of desire and is enslaved by it, as she was, even when he hears something good bearing on that passion he receives it’s aiding his wicked desire.
Chapter eight
1I tell you, my children, it was about the sixth hour when she left me. Bending my knees before the Lord, I prayed a whole day and a whole night. Toward dawn
2I arose, crying and begging deliverance from her. Finally, she grasped my clothing, determined to force me into having intercourse with her. When I saw, therefore, that in her madness she had seized my garment, I shook loose and left it and fled naked. She held on to it, and brought false accusation against me. Her husband came and threw me in prison in his own house; then the next day he whipped me
5 and sent me to the Pharaoh’s prison. When I was in fetters, the Egyptian woman was overtaken with grief. She came and heard the report how I gave thanks to the voice, glorifying my God, because through her trumped-up charge I was set free from this Egyptian woman.

Chapter nine
1Many times she sent messages to me saying, Acquiesce in fulfilling my desire,
2and I will release you from the fetters and liberate you from the darkness. Not even in my mind did I yield to her, for God loves more the one who is faithful in self-control in a dark cistern than the one who in royal chambers feasts on
delicacies with excess. If a man strives for self-control and at the same time desires glory - and the Most High knows that it is appropriate for him - he brings
4it about for him, even as he did for me. How often, as though she were ill, she came down at odd hours and listened to my voice as I prayed! When I was aware
5of her groanings, I fell silent. For when I had been with her in her house, she would bare her arms and thighs so that I might lie with her. For she was wholly beautiful and splendidly decked out to entice me, but the Lord protected me from her manipulations.

Chapter ten
1So you see, my children, how great are the things that patience and prayer
2with fasting accomplish. You also, if you pursue self-control and purity with patience and prayer with fasting in humility of heart, the Lord will dwell among
3you, because he loves self-control. And where the Most High dwells, even if envy befall someone, or slavery or false accusation, the Lord who dwells with him on account of his self-control not only will rescue him from these evils, but will
4exalt him and glorify him as he did for me. For these problems beset all mankind
5either in deed or word or thought. For my brothers know how much my father loved me, yet I was not puffed up in my thoughts. Even while I was a child I had
6the fear of God in my heart, for I understood that all things pass away. I did not arouse myself with evil design, but honored my brothers, and out of regard for them even when they sold me I was silent rather than tell the Ishmaelites that i was the son of Jacob, a great and righteous man.
Chapter eleven
You, therefore, my children, in every act keep the fear of God before your eyes and honor your brothers. For everyone who does the Law of the Lord will be loved by him. As I was going with the Ishmaelites, they kept asking me, Are you a slave? And I replied, I am a slave out of a household, so as not to disgrace my brothers. The greatest of them said to me, You are not a slave; even your appearance discloses that. But I told them that I was a slave. As we were reaching Egypt they began to squabble over me as to which of them would put up the money and take me. Accordingly it seemed good to all of them that I should be left in Egypt with a trader handling their trading post until they returned bringing their merchandise. The Lord granted me favor in the eyes of the trader and he entrusted me with his household. And God blessed him by my hand, and he prospered in gold and silver and in business. And I was with him three months.

Chapter twelve
At that time the Memphian woman, Pentephris’ wife, came down in a palanquin with great splendor, because she had heard about me from one of her eunuchs. She said to her husband that through a certain young Hebrew the trader had become rich; they say that he surely stole him out of the land of Canaan. Now, then, work justice concerning him; take the young man to your household, and the God of the Hebrews will bless you, because grace from heaven is with him.

Chapter thirteen
Pentephris believed her words, ordered the trader to come, and said to him, What is this I hear about you, that you steal persons from the land of Canaan and sell them as slaves? The trader fell at his feet and besought him saying, I pray you, my lord, I do not know what you are saying. Pentephris said to him, Where is this Hebrew from, then? And he said, The Ishmaelites left him with me until they return. But he did not believe the trader and ordered that he be stripped and beaten. But since he persisted in his statements, Pentephris said, Bring in the young man. When I entered I prostrated myself before Pentephris, for he was third in rank among Pharaoh’s officers. And taking me aside from the trader he said to me, Are you a slave or a freeman? I said to him, A slave, He said, Of whom? I replied, Of the Ishmaelites. He said, How did you become a slave? And I said, They bought me out of the land of Canaan. But he said to me, You are really lying. And immediately he ordered that I also be stripped and whipped.

Chapter fourteen
The Memphian woman was watching through the doors as they beat me, for her residence was nearby. So she sent a message to him. Your sentence is unjust, because you have punished as a wrongdoer someone who, though a freeman, was
But since I did not change my statement while they were beating me, he ordered me to be imprisoned until, he said, the masters of the servant boy arrive. But the woman said to her husband, Why do you detain in bonds this young man who, though a captive, is well-born? Rather he should be set free and attended to by servants. She wanted to see me by reason of her sinful passion, but I was ignorant of all these things. He said to her, It is not proper for Egyptians to take away what belongs to others before the evidence has been presented. He said this concerning the trader, but the young man he kept incarcerated.

Chapter fifteen
Twenty-four days later the Ishmaelites came; they had heard that Jacob, my father, was mourning greatly over me, and they came and told me. Why did you tell us that you were a slave? Look, we now know that you are the son of a great man in the land of Canaan, and that your father is mourning for you in sackcloth and ashes. When I heard this my inner being was dissolved and my heart melted, and I wanted to weep very much, but I restrained myself so as not to bring disgrace on my brothers. So I said to them, I know nothing; I am a slave. Then they conferred about selling me so that I might not be discovered in bondage to them, for they feared my father, that he might come and avenge himself powerfully against them. They had heard that he was a great person in the sight of God and men, Then the trader said to them, Release me from Pentephris judgment. So they came and requested of me, Say that you were purchased by us with money, and then he will release us from responsibility.

Chapter sixteen
The Memphian woman said to her husband, Buy the young man, for I hear it said that they are selling him. Immediately she sent a eunuch to the Ishmaelites, requesting them to sell me. But the eunuch was not willing to buy me and came away after testing them out. He told his mistress that they were asking a great deal of money for the boy. She sent the eunuch back again and tole him, Even if they are asking two minas; offer it. Do not be sparing of the gold; just buy the boy and bring him to me. The eunuch went and gave them eighty pieces of gold and took me away, but he told the Egyptian woman he had paid a hundred. Although I know the facts, I kept quiet in order not to bring the eunuch under disgrace.

Chapter seventeen
So you see, my children, how many things I endured in order not to bring my brothers into disgrace. You, therefore, love one another, and in patient endurance conceal one another’s shortcomings. God is delighted by harmony among brothers and by the intention of a kind heart that takes pleasure in goodness. When my brothers came to Egypt they learned that I had returned their money
5to them, that I did not scorn them, and that I sought to console them. After the death of Jacob, my father, I lobed them beyond measure, and everything he had wanted for them I did abundantly in their behalf. I did not permit them to be troubled by the slightest matter, and everything I had under my control I gave to them. Their sons were mine, and mine were as their servants; their life was as my life, and every pain of theirs was my pain; every ailment of theirs was my sickness; their wish was my wish. I did not exalt myself above them arrogantly because of my worldly position of glory, but I was among them as one of the least.

Chapter eighteen
1If you live in accord with the Lord’s commands, God will exalt you with good things forever. And if anyone wishes to do you harm, you should pray for him, along with doing good, and you will be rescued by the Lord from every evil
2Indeed you can see that on account of my humility and patient endurance I took to myself a wife, the daughter of the priest of Heliopolis; a hundred talents of gold were given to me along with her, and my Lord caused them to be my servants
3And he also gave me mature beauty, more than those of mature beauty in Israel; he preserved me until old age with strength and beauty. In every way I was like Jacob.

Chapter nineteen 1,2Listen, my children, concerning the dream that I saw. Twelve stags were grazing at a certain place; nine were scattered over the whole earth, and like wise also the three.
(GK.)
8And I saw that a virgin was born from Judah, wearing a linen stole; and from her was born a spotless lamb. At his left there was something like a lion, and all the wild animals rushed against him, but the lamb conquered them, and destroyed them, trampling them underfoot. 9And the angels and mankind and all the earth rejoiced over him 10These things will take place in the last days. 11You, therefore, my children, keep the Lord’s commandments; honor Levi and Judah, because from their seed will arise the Lamb of God who will take away the sin of the world, and will save all the nations, as well as Israel. 12For his kingdom is an everlasting kingdom which will not pass away. But my kingdom will come to an end among you, like a guard in an orchard who disappears at the end of the summer.

(ARM.)
And as I looked, the three stags became three lambs; they cried out to the Lord, and the Lord led them into a fertile, well-watered place. He led them out of darkness into light. And there they dried out to the Lord until the nine stags were gathered to him, and they all became like twelve sheep. After a short time they multiplied and became many herds. Later as I was looking, twelve bulls were nursing from one cow, who furnished a sea of milk. The twelve herds and the innumerable herds drank from it. And the horns of the fourth bull ascended to heaven and became as a rampart for the herds. And from between the two horns there sprouted forth yet another horn.

And I saw a heifer which surrounded them twelve times and which became to perfection an aide to the bulls.

And I saw in the midst of the horns a certain virgin wearing a multicolored stole; from her came forth a lamb. Rushing from the left were all sorts of wild animals and reptiles, and the lamb conquered them.

Because of him the gull rejoiced and the cow and the stags were also glad with them.

These things must take place in their appropriate time.

And you, my children, honor Levi and Judah, because from them shall arise the salvation of Israel.

For my kingdom shall have an end among you, like an orchard guard who disappears after the summer.

Chapter twenty

For I know that after my death the Egyptians will oppress you, but God will work vengeance on your behalf, and will lead you into the promises made to your fathers. You shall carry my bones along with you, for when you are taking my bones up there, the Lord will be with you in the light, while Beliar will be with the Egyptians in the dark. Take Aseneth, your mother, and bury her by the hippodrome, near Rachel, your grandmother.

And when he had said this he stretched out his feet and fell into a beautiful sleep. And all Israel and all Egypt mourned with great lamentation. And at the departure of the sons of Israel from Egypt, they took along Joseph’s bones and buried him in Hebron with his fathers. The years of his life were one hundred ten.

The Testament of Benjamin, the twelfth son of Jacob and Rachel

Chapter one

A copy of the words of Benjamin which he testified to his sons, having lived one hundred twenty-five years. He kissed them and said, Just as Isaac was born to Abraham in his old age, so I was born to Jacob. Since Rachel, my mother, died as she was bearing me, I had no milk from her, but was nursed instead by Bilhah, her maid servant. For after Rachel bore Joseph she was sterile for twelve years; she prayed to the Lord, with fasting, and conceived and gave birth to me. My father loved
Rachel exceedingly, and prayed that he might see two sons born from her. For this reason I was called Benjamin, that is son of days.

Chapter two
1 When I came to Joseph in Egypt and my brother recognized me, he said,
2 What did they say to my father when they sold me? And I replied to him, They spattered your shirt with blood and sent it to him and said, Do you know if this shirt belongs to your son? And (Joseph) said to me, Yes, brother. When they stripped off my shirt and gave me to the Ishmaelites, they gave me a loincloth, beat me, and told me to run. One of them who had whipped me was met by a lion and it ate him. So his partners were terrified and kept me under a looser rein.

Chapter three
1 Now, my children, love the Lord God of heaven and earth; keep his commandments; pattern your life after the good and pious man Joseph. Let your thoughts incline to the good, as you know to be so with me, because he who has the right set of mind sees everything rightly. Fear the Lord and love your neighbor. Even if the spirits of Beliar seek to derange you with all sorts of wicked oppression, they will not dominate you, any more than they dominated Joseph, my brother. 4 How many men wanted to destroy him, and God looked out for him! For the person who fears God and loves his neighbor cannot be plagued by the spirit of Beliar since he is sheltered by the fear of God. Neither man’s schemes nor those of animals can prevail over him, for he is aided in living by this; by the love which he has toward his neighbor. Joseph also urged our father to pray for his bothers, that the Lord would not hold them accountable for their sin which they so wickedly committed against him. And Jacob cried out, O noble child, you have crushed the inner feelings of Jacob, your father. He embraced him and kept kissing him for two hours, saying, 7 Though you will be fulfilled the heavenly prophecy concerning the Lamb of God, the Savior of the world, because the unspotted one will be betrayed by lawless men, and the sinless one will die for impious men by the blood of the covenant for the salvation of the gentiles and of Israel and the destruction of Beliar and his servants.

Chapter four
1 See then, my children, what is the goal of the good man. Be imitators of him in his goodness because of his compassion, in order that you may wear crowns of glory. For a good man does not have a blind eye, but he is merciful to all even, though they may be sinners. And even if persons plot against him for evil ends, by doing good this man conquers evil, being watched over by God. He loves those who wrong him as he loves his own life. If anyone glorifies himself, he holds no envy. If anyone becomes rich, he is not jealous. If anyone is brave, he praises him. He loves the moderate person; he shows mercy to the impoverished;
5to the ill he shows compassion; he fears God. He loves the person who has the gift of a
good spirit as he loves his own life.

Chapter five
1If your mind is set toward good, even evil men will be at peace with you; the dissolute will
respect you and will turn back to the good. The greedy will not only abstain from their
passion but will give to the oppressed the things which they
covetously hold, If you continue to do good, even the unclean spirits will flee
from you and wild animals will fear you. For where someone has within himself respect for
good works and has light in the understanding, darkness will slink away
from that person. For if anyone wantonly attacks a pious man, he repents, since the pious
man shows mercy to the one who abused him, and maintains silence. And if anyone betrays a
righteous man, the righteous man prays. Even though for a brief time he may be humbled, later he will appear far more illustrious, as happened with Joseph, my brother.

Chapter six
1The deliberations of the good man are not in the control of the deceitful spirit,
Beliar, for the angel of peace guides his life. For he does not look with passionate longing at
corrubitable things, nor does he accumulate wealth out of love for
pleasure. He does not find delight in pleasure, nor does he grieve his neighbor, nor does he
stuff himself with delicacies, nor is he led astray by visual excitement;
The Lord is his lot. The good set of mind does not receive glory or dishonor from men, nor
does it know deceit, or lying, or conflict, or abuse. For the Lord dwells in him, illumines his
life, and he rejoices in everything at every appropriate time.
The good set of mind does not talk from both sides of its mouth; praises and curses, abuse
and honor, calm and strife, hypocrisy, and truth, poverty and wealth,
but it has one disposition, uncontaminated and pure, toward all men. There is no duplicity in
its perception or its hearing. Whatever it does, or speaks, or perceives,
it knows that the Lord is watching ever its life, for he cleanses his mind in order that he will
not be suspected of wrongdoing either by men or by God. The works of Beliar are twofold,
and have in them no integrity.

Chapter seven
1So I tell you, my children, flee from the evil of Beliar, because he offers a
sword to those who obey him. And the sword is the mother of the seven evils, it receives
them through Beliar. The first is moral corruption, the second is destruction, the third is
oppression, the fourth is captivity, the fifth is want, the
sixth is turmoil, the seventh is desolation. It is for this reason that Cain was handed over by
God for seven punishments, for in every hundredth year the Lord brought
upon him one plague. When he was two hundred years old suffering began and in his nine
hundredth year he was deprived of life. For he was condemned on account of Abel his
brother as a result of all his evil deeds, but Lamech was
5condemned by seventy times seven. Until eternity those who are like Cain in their moral
corruption and hatred of brother shall be punished with a similar judgment.

Chapter eight
1,2But you, my children, run from evil, corruption, and hatred of brothers; cling to goodness
and love. For the person with a mind that is pure with love does not
3look on a woman for the purpose of having sexual relations. He has no pollution in his
heart, because upon him is resting the spirit of God. For just as the sun is unpolluted, though
it touches dung and slime, but dries up both and drives off the bad odor, so also the pure
mind, though involved with the corruptions of earth, deifies instead and is not itself
corrupted.

Chapter nine
1From the words of Enoch the Righteous I tell you that you will be sexually promiscuous
like the promiscuity of the Sodomites and will perish, with few exceptions. You shall resume
your actions with loose women, and the kingdom
2of the Lord will not be among you, for he will take it away forthwith, But in your allotted
place will be the temple of God, and the latter temple will exceed the former in glory. The
dozen tribes shall be gathered there and all the nations, until such time as the Most High
shall send forth his salvation through the ministration
3of the unique prophet. (He shall enter the first temple, and there the Lord will be abused and
will be raised up on wood. And the temple, and there the Lord will be abused and will be
raised up on wood. And the temple curtain shall be torn, and the spirit of God will move on
to all the nations as a fire is poured out. And he shall ascend from Hades and shall pass on
from earth to heaven. I understand how humble he will be on the earth, and how splendid in
heaven.)

Chapter ten
1When Joseph was in Egypt I earnestly desired to see his appearance and the form of his
face, and through my father Jacob’s prayers I saw him, while I was awake during the day,
just as he was, his whole appearance.
2After he had spoken these things to them he said, You know then, my children,
3that I am dying. Do the truth, each of you to his neighbor, keep the Law of the
4Lord and his commandments, for I leave you these things instead of an inheritance. Give
them, then, to your children for an eternal possession; this is what Abraham,
5Isaac, and Jacob did. They gave us all these things as an inheritance, saying, Keep God’s
commandments until the Lord reveals his salvation to all the nations.
6And then you will see Enoch and Seth and Abraham and Isaac and Jacob being
7raised up at the right hand in great joy. Then shall we also be raised, each of us over our
tribe, and we shall prostrate ourselves before the heavenly king.
8Then all shall be changed, some destined for glory, others for dishonor, for the Lord first judges Israel for the wrong she has committed, and then he shall do the same for all the nations. Then he shall judge Israel by the chosen gentiles as he tested Esau by the Midianites who loved their brothers. You, therefore, my children, may your lot come to be with those who fear the Lord. Therefore, my children, if you live in holiness, in accord with the Lord’s commands, you shall again dwell with me in hope; all Israel will be gathered to the Lord.

Chapter eleven
1And I shall no longer be called a rapacious wolf on account of your rapine, but the Lord’s worker’ providing food for those who do good works. And in later times there shall rise up the beloved of the Lord, from the lineage of Judah and Levi, one who does his good pleasure by his mouth, enlightening all the nations with new knowledge. The light of knowledge will mount up in Israel for her salvation, seizing them like a wolf coming upon them, and gathering the gentiles
3Until the consummation of the ages he shall be in the congregations of the gentiles and among the rulers, like a musical air in the mouths of all. He shall be written of in sacred books, both his work and his word. And he shall be God’s Chosen One forever. He shall range widely among them, like my father, Jacob, saying, He shall fill up what was lacking of your tribe.

Chapter twelve
1And when he had finished his statements he said, I command you, my children, carry my bones up out of Egypt; bury me in Hebron near my fathers.
2Benjamin died last of all in his one hundred twenty-first year at a ripe old age, and they placed him in a coffin. And in the ninety-first year after the departure of the sons of Israel for Egypt, they and their brothers took up the bones of their fathers secretly, because of the war with Canaan, and buried them in Hebron by the feet of their fathers. Them they returned from the land of Canaan and resided in Egypt until the day of the departure from Egypt.
Demetrius the Chronographer

Date: Third Century B.C.

Fragment one
1 So much says Polyhistor; to which he adds, after other (sentences), saying;
But not long after, God commanded Abraham to offer his son Isaac as a whole burnt offering to him. And when he led his son up to the mountain, he heaped up a pyre, and placed Isaac on it. But when he was about to sacrifice him, he was prevented by an angel, who provided him with a ram for the offering. And Abraham took his son down from the pyre and offered the ram.

Fragment two
1 Let us return again to Polyhistor:
Demetrius Concerning Jacob, from the Same Writing of Polyhistor.
Demetrius says that Jacob was (77) years old when he fled to Haran in Mesopotamia, having been sent away by his parents on account of the secret enmity of Esau towards his brother (which was due to the fact that his father had blessed him thinking that he was Esau), and in order that he might acquire a wife there.
2 Jacob, then, set out for Haran in Mesopotamia, having left his father Isaac, who was 137 years of age, while he was himself 77 years old.
3 Then after spending 7 years there, he married two daughters of Laban, his maternal uncle, Leah and Rachel, when he was 84 years old. In seven more years, 12 children were born to him. In the 10th month of the 8th year, Reuben (was born); and in the 8th month of the 9th year, Simeon; and in the 6th month of the 10th year, Levi; and in the 4th month of the 11th year, Judah. And since Rachel did not bear, she became envious of her sister, and gave her own handmaid (Bilhah to Jacob as a concubine, who bore Dan in the 4th month of the 11th year, and in the 2nd month of the 12th year, Naptali. And Leah gave her own handmaid) Zilpah to Jacob to concubine, at the same time as Bilhah conceived Naptali, in the 5th month of the 11th year, and he begot a son in the 2nd month of the same year by begot another son, whom Leah named Asher.
4And in return for the mandrake apples which Reubel brought to Rachel, Leah again conceived, as did her handmaid Zilpah at the same time, in the 3rd month of the 12th year, and bore a son in the 12th month of the same year, and gave him the name Issachar.
5And again Leah bore another son in the 10th month of the 13th year, whose name was Zebulun; and in the 8th month of the 14th year, the same Leah bore a (daughter) named (Dinah). And at the same time as Leah (conceived) a daughter, Dinah, Rachel also conceived in her womb, and in the 8th month of the 14th year she bore a son, who was named Joseph, so that in the 7 years spent with Laban, 12 children were born.
6But when Jacob wanted to return to his father in Canaan, at Laban’s request he stayed six more years, so that in all he stayed for twenty years with Laban in Haran.
7And while he was going to Canaan, an angel of the Lord wrestled with him, and touched the hollow of Jacob’s thigh, and he became numb and went lame; on account of this the tendon of the thigh of cattle is not eaten. And the angel said to him that from that time on he would no longer be called Jacob, but Israel.
8And he came to (Salem, a city) of the land of Canaan, having with him his children, Reuben, 12 years and 2 months old; Simeon, 11 years and 4 months; Levi, 10 years and 6 months; Judah, 9 years and 8 months; (Dan 9 years and 8 months;) Naptali, 8 years and 10 months; Gad, 8 years and 10 months; Asher, 8 years; Issachar, 8 years; Zebulon, 7 years and 2 months; Dinah, 6 years and 4 months; Joseph, 6 years and 4 months old.
9Now Israel lived beside Hamor for 10 years, and Israel’s daughter, Dinah, was defiled by Shechem the son of Hamor, when she was 16 years and 4 months old.
   And Israel’s son Simeon, at 21 years and 4 months, and Levi, at 20 years and 6 months of age, rushed out and slew both Hamor and his son Shechem, and all their males, because of the defilement of Dinah; and Jacob was 107 years old at the time.
10To resume, when he had come to Luz (which is) Bethel, God said that he was no longer to be called Jacob, but Israel. From that place he came to Chaphratha, and after that to Ephrath, which is Bethlehem, and there he fathered Benjamin; and Rachel died after giving birth to Benjamin, and Jacob lived with her for 23 years.
11From there, Jacob came to Mamre, (which is) Hebron, to his father, Isaac, Joseph was then 17 years old, and he was sold into Egypt, and remained in prison 13 years, so that he was then 30 years old. And Jacob was 120 years of age, one year before Isaac’s death at 180 years of age.
12And Joseph, having interpreted the king’s dreams, governed Egypt for 7 years, in which time he married Aseneth, daughter of Pentephres the priest of Heliopolis, and begot Manasseh and Ephraim, and 2 years of famine followed.
13But though Joseph had prospered for 9 years, he did not send for his father, because he was a shepherd, as were Joseph’s brothers; and to the Egyptians it is disgraceful to be a shepherd. That this was the reason why he did not send for him, he himself had made clear,
   For when his relatives came, he told them that if they should be summoned by the king and asked what their occupation was, they should say that they were breeders of cattle.
14And they were at a loss as to why Joseph gave Benjamin at breakfast a portion 5 times as much as theirs, since he was not able to consume so much meat. He had done this because his father had had (six) sons by Leah, and two by his mother, Rachel; therefore, he set five
portions before Benjamin, and he himself took one; accordingly they had (six) portions, as many as the sons of Leah received.

15Similarly, while he gave two garments to each, to Benjamin he gave five, and three hundred pieces of gold; and he sent (him) to his father likewise, so that his mother’s house might be equal to the other.

16And they lived in the land of Canaan from the time when Abraham was chosen from among the gentiles and migrated to Canaan; Abraham for 25 years; Isaac 60 years; Jacob, 130 years. All the years in the land of Canaan were (thus) 215.

17And in the third year of the famine in Egypt, Jacob came into Egypt when he was 130 years old; Reuben, (44 years and 10 months); Simeon, 44 years; Levi, 43 years (and 2 months); Judah, 42 years, and (4) months; (Dan, 42 years and 4 months); Naphtali, 41 years and (6) months; Gad, 41 years and (6) months; Asher, 40 years and 8 months; (Issachar, 40 years and 8 months); Zebulun, (39 years and 10 months); Dinah, 39 years; and Benjamin, (22) years old.

18But Joseph (he says) was already there in Egypt, (at age) 39; and from Adam until Joseph’s brothers came into Egypt there were 3624 years; and from the deluge until Jacob’s coming into Egypt, 1360 years; and from the time when Abraham was chosen from among the gentiles and came from Haran into Canaan until Jacob and his family came into Egypt there were 215 years.

19But Jacob came into Haran to Laban when he was (77) years old, and begot Levi (....) And Levi lived on in Egypt for 17 years, from the time of his coming from Canaan into Egypt, so that he was 60 years old when he begot (Kohath). And in the same year in which (Kohath) was born, Jacob died in Egypt, after he had blessed the sons of Joseph, when he himself was 147 years old, leaving Joseph at the age of 56 years. And Levi was 137 years old when he died. And when (Kohath) was 40 years old he begot Amram, who was 14 years old when Joseph died in Egypt at the age of 110; and (Kohath) was 133 years old when he died. Amram took as his wife his uncle’s daughter Jochebed, and when he was 75 years old he begot Aaron (and Moses). But when he begot Moses, Amram was 136 years old when he died.

Fragment three

1Demetruis described the slaying of the Egyptian and the quarrel with the man who disclosed the information about the one who die in the same way as the writer of the Sacred Book. He says, however, that Moses fled into Midian and there married Zipporah the daughter of Jethro, who was, as far as it may be conjectured from the names of those born from Keturah of the stock of Abraham, a descendant of Jokshan, who was the son of Abraham by keturah. And from Jokshan was born Dedan, and from Dedan, Reuel, and from Reuel, Jothro and Hobab, and from Jethro, Zipporah, whom Moses married.

2The generations also agree, for Moses was seventh from Abraham, and Zipporah, sixth. For Isaac, from whom Moses descended, was already married when Abraham, at the age of 140 married Keturah, and begot by her a second son (Jokshan). But he begot Isaac when he was 100 years old, so that (Joksan), from whom Zipporah derived her descent, was born 42 years
later.
3There is, therefore, no inconsistency in Moses and Zipporah having lived at the same time. And they lived in the city of Midian, which was named from one of the sons of Abraham. For it (i.e. Scripture) says that Abraham sent his sons to the East to settle there. And (it says that) for this reason also, Aaron and Miriam said at Hazeroth that Moses had married an Ethiopian woman.

Fragment four
1And again after a little.
From there they went for three days, as Demetrius himself says, and the Sacred Book agrees with him. Since he (i.e. Moses) found there not sweet but bitter water, when God said he should cast some wood into the fountain, the water became sweet. And from there they came to Elim, where they found 12 springs of water and 70 palm trees.

Fragment five
And after a short space;
Someone asked how the Israelites had weapons, since they came out unarmed. For they said that after they had gone out on a three-day journey, and made sacrifice, they would return again. It appears, therefore, that those who had not been drowned made use of the others arms.

Fragment six (Clement of Alexandria, Strom 1.141.If.)
But Demetrius says, in his (work) On the Kings of Judaea, that the tribe of Judah and (those of) Benjamin and Levi were not taken captive by Sennacherib, but from this captivity to the last (captivity), which Nebuchadnezzar effected out of Jerusalem, (there were) 128 years and 6 months. But from the time when the ten tribes of Samaria were taken captive to that of Ptolemy the 4th, there were 573 years and 9 months. But from the time (of the captivity) of Jerusalem (to Ptolemy the 4th), there were 338 years (and) 3 months.
Testament of Job

Date: 1st century B.C. - 1st century A.D.
Chapter one
1 The book of the words of Job, the one called Jobab
2 Now on the day when, having fallen ill, he began to settle his affairs, he called
3 his seven sons and this three daughters, whose names are Tersi, Choros, Hyon,
4 Nike, Phoros, Phiphe, Phrouon, herma, Kasia, and Amaltheia’s Horn. And when he had
called his children he said, Gather round, my children, Gather round me so that I may show
you the things which the Lord did with me and all the things which have happened to me.
5 I am your father Job, fully engaged in endurance. But you are a chosen and
6 homored race from the seed of Jacob, the father of your mother. For I am from the sons of
Esau, the brother of Jacob, of whom is your mother Dinah, from whom I begot you. (MY
former wife died with the other ten children in a bitter death.)
7 So hear me, children, and I will show you the things which have befallen me.

Chapter two
1,2 Now I used to be Jobab before the Lord named me Job. When I was called
3 Jobab, I lived quite near a venerated idol’s temple. As I constantly saw whole-burnt
offerings being offered up there, I began reasoning within myself saying,
4 Is this really the God who made heaven and earth, the sea too, and our very selves? How
shall I know?

Chapter three
1 One night as I was in bed a loud voice came to me in a very bright light saying,
2 Jobab, Jobab! And I said, Yes? Here I am. And he said, Arise, and I will
3 show you who this is whom you wish to know. This one whose whole-burnt offerings they
bring and whose drink offerings they pour is not God. Rather, his is the power of the devil,
by whom human nature is deceived.
4,5 When I heard these things, I fell on my bed worshiping and saying, My Lord,
who came from the salvation of my soul, I beg you - if this is indeed the place of Satan by whom men are deceived - grant me authority to go and purge his place
so that I may put an end to the drink offerings being poured for him. Who is there to forbid me, since I rule this region?

Chapter four
1 The light answered men and said, You shall be able to purge this place. But I am going to show you all the things which the Lord charged me to tell you.
2 And I said, Whatever he has charged me, his servant, I will hear and do,
3, 4 again he said, Thus says the Lord If you attempt to purge the place of Satan he will rise up against you with wrath for battle. But he will be unable to bring death upon you. He will bring on you many plagues, he will take away for himself your goods, he will carry off your children. But if you are patient, I will make your name renowned in all generations of the earth till the consummation of the 7 age. And I will return you again to your goods. It will be repaid to you doubly, 8 so you may know that the Lord is impartial - rendering good things to each one who obeys. And you shall be raised up in the resurrection. For you will be like 11 a sparring athlete, both enduring pains and winning the crown. Then will you know that the Lord is just, true, and strong, giving strength to his elect ones.

Chapter five
1 And I, my little children, replied to him, Till death I will endure; I will not step back at all. After I had been sealed by the angel when he left me, my little children, then - having arisen the next night - I took fifty youths with me, struck off for the temple of the idol, and leveled it to the ground. And so I withdrew into my house, having ordered the doors to be secured.

Chapter six
1, 2 Listen, little children, and marvel. For as soon as I entered into my house and secured my doors, I charged my doormen thus, If anyone should seek me today, give no report; but say., He has no time, for he is inside concerned with an urgent matter.
4 So while I was inside Satan knocked at the door, having disguised himself as a beggar. And he said to the doormaid, Tell Job I wish to meet with him.
6 When the doormaid came and told me these things she heard me say to report the I had no time just now.

Chapter seven
1 When he heard that, Satan departed and put a yoke on his shoulders. And when he arrived, he spoke to the doormaid saying, Say to Job, Give me a loaf of bread from your hands so I may eat. So I gave a burnt loaf of bread to the
4girl to give to him and said to him. Expect to eat my loaves no longer, for you are estranged from me.
5Then the doormaid, ashamed to give him the burnt and ashen loaf of bread
6(for she did not know he was Satan), took the good loaf of her own and gave it
7to him. And when he received it and knew what had occurred he said to the girl, Off with you, evil servant. Bring the loaf of bread given you to be given to me.
8The girl wept with deep grief, saying, Truly, you well say I am an evil servant.
9For if I were not, I would have done just as it was assigned to me by my master. And when she returned, she brought him the burnt loaf of bread, saying to him
10Thus says my lord, You shall no longer eat from my loaves at all, for I have
11been estranged from you. Yet I have given you this loaf of bread in order that I may not be accused of providing nothing to a begging enemy.
12When he heard these things, Satan sent the girl back to me saying, As this loaf of bread is wholly burnt, so shall I do to your body also. For within the hour, I
13will depart and devastate you. And I replied to him, Do what you will. For if you intend to bring anything on me, I am prepared to undergo whatever you inflict.

Chapter eight
1,2After he withdrew from me, when he had gone out under the firmament, he
3implored the Lord that he might receive authority over my goods. And then, when he had received the authority, he came and took away all my wealth.

Chapter nine
1So listen, for I will show you all the things which have befallen me, my losses.
2,3For I used to have 130,000 sheep. Of them I designated 7,000 to be sheared for the clothing of orphans and widows, the poor, and the helpless. And I had a pack of 80 dogs guarding my flocks. I also had 200 other dogs guarding the house.
4And I used to have 9,000 camels; from them I chose, 3,000 to work in every city.
5After I loaded them with good things, I sent them away into the cities and villages, charging them to go and distribute to the helpless, to the destitute, and to all the widows. And I used to have 140,000 grazing she-asses. From these I marked off 500 and gave a standing order for their offspring to be sold and given to the poor and needy.
7From all regions people began coming to me for a meeting. The four doors of my house stood open. And I gave a standing order to my house servants that these doors should stand open, having this in view; Possibly, some would come asking alms, and because they might see me sitting at the door, would turn back ashamed, getting nothing. Instead, whenever they would see me sitting at one door, they could leave through another and take as much as they needed.

Chapter ten
1And I established in my house thirty tables spread at all hours, for strangers
2,3only. I also used to maintain twelve other tables set for the widows. When any stranger approached to ask alms, he was required to be fed at my table before he would receive his need. Neither did I allow anyone to go out of my door with an empty pocket.

5I used to have 3,500 yoke of oxen. And I chose from them 500 yoke and designated them for plowing, which they could do in any field of those who would use them. And I marked off their produce for the poor, for their table. I also used to have fifty bakeries from which I arranged for the ministry of the table for the poor.

Chapter eleven
1There were also certain strangers who saw my eagerness, and they too desired to assist in this service. And there were still others, at the time without resources and unable to invest a thing, who came and entreated me, saying, We beg you,
2may we also engage in this service. We own nothing, however, Show mercy on us and lend us money so we may leave for distant cities on business and be able to do the poor a service. And afterward we shall repay you what is yours.

5When I heard these things, I would rejoice that they would take anything at all from me for the care of the poor. And receiving their note eagerly, I would give them as much as they wished, taking no security from them except a written note.

8So they would go out at my expense.
9,10Sometimes they would succeed in business and give to the poor. But at other times, they would be robbed. And they would come and entreat me saying, We beg you, be patient with us. Let us find how we might be able to repay you.

11Without delay, I would bring before them the note and read it granting cancellation as the crowning feature and saying, Since I trusted you for the benefit of the poor, I will take nothing back from you. Nor would I take anything from my debtor.

Chapter twelve
1On occasion a man cheerful at heart would come to me saying, I am not wealthy enough to help the destitute. Yet I wish to serve the poor today at your table. When it was agreed, he would serve and eat. At evening, as he was about to leave for home, he would be compelled to take wages from me as I would say,
3I know you are a workingman counting on and looking for your wages. You must accept. Nor did I allow the wage earner’s pay to remain at home with me in my house.

Chapter thirteen
1Those who milked the cows grew weary, since milk flowed in the mountains.
2Butter spread over my roads, and from its abundance my herds bedded down in the rocks and mountains because of the births. So the mountains were washed over with milk and became as congealed butter. And my servants, who prepared the meals for the widows and the poor, grew tired and would curse me in contempt,
6 saying, Who will give us some of his meat cuts to be satisfied? Nevertheless, I was quite kind.

Chapter fourteen
1,2 And I used to have six psalms and a ten-stringed lyre. I would rouse myself daily after the feeding of the widows, take the lyre, and play for them. And they
3 would chant hymns. And with the psaltery I would remind them of God so that
4 they might glorify the Lord. If my maidservants ever began murmuring, I would
5 take up the psaltery and strum as payment in return. And thus I would make them stop murmuring in contempt.

Chapter fifteen
1,2 After the ministry of the service, my children daily took their supper. They
3 went in to their older brother to dine with him, taking along with them their three
4 sisters also. The urgent matters were left with the maidservants, since my sons also sat at table with the male slaves who served.
I therefore early would offer up sacrifices on their behalf according to their
5 number, 300 doves, 50 goat’s kids, and 12 sheep. I issued a standing order for all that remained after the rites to be furnished to the poor. And I would say to them, Take these things remaining after the rites, so that you may pray on behalf
6 of my children. Possibly, my sons may have sinned before the Lord through
7 boasting by saying with disdain. We are sons of this rich man, and these goods
8 are ours. Why then do we also serve? For pride is an abomination before
9 God. And again, I offered up a select calf on the altar of God, lest my sons may have thought evil things in their heart toward God.

Chapter sixteen
1 As I was doing these things during the seven years after the angel had made
2 the disclosure to me, then Satan - when he had received the authority - came
3 down unmercifully and torched 7,000 sheep (which had been designated for the clothing of the widows), the 3,000 camels, and the 500 she-asses, and the 500
4 yoke of oxen. All these he destroyed by himself, according to the authority he had received against me.
5,6 The rest of my herds were confiscated by my fellow countrymen, who had been well treated by me, but who now rose up against me and took away the
7 remainder of my animals. They reported to me the destruction of my goods, but I glorified God and did not blaspheme.

Chapter seventeen
1 Then the devil, when he had come to know my heart, laid a plot against me.
Disguising himself as the king of the Persians, he stood in my city gathering together all the rogues in it. And with a boast he spoke to them saying, This man Jobab is the one who destroyed all the good things of the earth and left nothing - the one who distributed to the beggar, to the blind, and to the lame - yet the one who destroyed the temple of the great god and leveled the place of drink offerings. Therefore, I also shall repay him according to what he did against the house of god. Come along then and gather spoils for yourselves of all his animals and whatever he has left on the earth.

They answered him and said, He has seven sons and three daughters, Possibly they might flee to other lands and plead against us as though we were tyrants and in the end rise against us and kill us.

So he said to them, Have no fear at all. Most of his possessions I have already destroyed by fire. The others I confiscated. And as for his children, I shall slay them.

Chapter eighteen
1 When he said these things to them, he departed and smashed the house down upon my children and killed them. My fellow countrymen, when they saw that what was said truly happened, pursued and attacked me and began to snatch up everything in my house. My eyes witnessed cheap and worthless men at my tables and couches.
2 I was unable to utter a thing; for I was exhausted - as a woman numbed in her pelvic region by the magnitude of birth pangs - remembering most of all the battle foretold by the Lord through his angel and the songs of victory which had been told to me.
3 And I became as one wishing to enter a certain city to discover its wealth and gain a portion of its splendor, and as one embarked with cargo in a seagoing ship. Seeing at mid-ocean the third wave and the opposition of the wind, he threw the cargo into the sea, saying, I am willing to lose everything in order to enter this city so that I might gain both the ship and things better than the payload. Thus I also considered my goods as nothing compared to the city about which the angel spoke to me.

Chapter nineteen
1 When the final messenger came and showed me the loss of my children, I was deeply disturbed. And I tore my garments, saying to the one who brought the report, How were you spared? And then when I understood what had happened I cried aloud, saying, The Lord gave, the Lord took away. As it seemed good to the Lord, so it has happened. Blessed by the name of the Lord!

Chapter twenty
1 So when all my goods were gone, Satan concluded that he was unable to provoke me to contempt. When he left he asked my body from the Lord so he might inflict the plague on me. Then the Lord gave me over into his hands to be used as he
wished with respect to the body; but he did not give him authority over my soul.
4Then he came to me while I was sitting on my throne mourning the loss of my
5children. And he became like a great whirlwind and overturned my throne. For
6three hours I was beneath my throne unable to escape. And he struck me with a severe
plague from head to toe.
7,8In great trouble and distress I left the city, and I sat on a dung heap worm-ridden in body.
Discharges from my body wet the ground with moisture. Many
9worms were in my body, and if a worm ever sprang off, I would take it up and return it to
its original place, saying, Stay in the same place where you were put until you are directed
otherwise by your commander.

Chapter twenty one
1I spent forty-eight years on the dung heap outside the city under the plague
2so that I saw with my own eyes, my children, my first wife carrying water into the house of
a certain nobleman as a maidservant so she might get bread and bring
3it to me. I was stunned. And I said, The gall of these city fathers! How can they
4treat my wife like a female slave? After this I regained my senses.

Chapter twenty two
1After eleven years they kept even bread itself from me, barely allowing her
2to have her own food. And as she did get it, she would divide it between herself and me,
saying with pain, Woe is me! Soon he will not even get enough bread!
3She would not hesitate to go out into the market to beg bread from the bread sellers so she
might bring it to me so I could eat

Chapter twenty three
1,2When Satan knew this, he disguised himself as a bread seller. It happened by chance that
my wife went to him and begged bread, thinking he was a man.
3,4And Satan said to her, Pay the price and take what you like. But she answered him and
said, Where would I get money? Are you unaware of the evils that have
5befallen us? If you have any pity on me, show mercy; but if not, you shall see!
6And he answered her, saying, Unless you deserved the evils, you would not
7have received them in return. Now then if you have no money at hand, offer me the hair of
your head and take three loaves of bread. Perhaps you will be able to
8live for three more days. Then she said to herself. What good is the hair of
9my head compared to my hungry husband? And so, showing disdain for her hair, she said to
him, Go ahead, take it.
10Then he took scissors, sheared off the hair of her head, and gave her three
11loaves, while all were looking on. When she got the loaves, she came and brought them to
me,. Satan followed her along the road, walking stealthily, and leading her heart astray.
Chapter twenty four
1 At once my wife drew near, Crying out with tears she said to me, Job, Job! How long will you set on the dung heap outside the city thinking, Only a little 2 longer! And awaiting the hope of your salvation? As for me, I am a vagabond and a maidservant going round from place to place. Your memorial has been wiped away from the earth - my sons and the daughters of my womb for whom I toiled 3 with hardships in vain. And here you sit in worm-infested rottenness, passing 4 the night in the open air. And I for my part am a wretch immersed in labor by day and in pain by night, just so I might provide a loaf of bread and bring it to you. Any more I barely receive my own food, and I divide that between you and 6 me - wondering in my heart that it is not bad enough for you to be ill, but neither do you get your fill of bread. 7,8 So I ventured unashamedly to go into the market, even if I was pierced in my heart to do so. And the bread seller said, Give money, and you shall receive. 9 But I also showed him our straits and then heard from him, If you have no money, woman, pay with the hair of your head and take three loaves. Perhaps you will live for three more days. Being remiss, I said to him, Go ahead, cut my hair. So he arose and cut my hair disgracefully in the market, while the crowd stood by and marveled.

Chapter twenty five
1 Who is not amazed that this is Sitis, the wife of Job? 2 Who used to have fourteen draperies sheltering her chamber and a door within doors, so that one was considered quite worthy merely to gain admission to her presence; 3 Now she exchanges her hair for loaves! 4 Whose camels, loaded with good things, used to go off into the regions of the poor; Now she gives her hair in return for loaves! 5 Look at her who used to keep seven tables reserved at her house, at which the poor and alien used too eat; Now she sells outright her hair for loaves! 7 Observe, this is she who used to have clothing woven from linen with gold; But now she bears rags and gives her hair in exchange for loaves! 8 See her who used to won couches of gold and silver: But now she sells her hair for loaves! 9 Job, Job! Although many things have been said in general, I speak to you in 10 brief: In the weakness of my heart, my bones are crushed. Rise, take the loaves, be satisfied. And then speak some word against the Lord and die. Then I too shall be freed from weariness that issues from the pain of your body.

Chapter twenty six
1 So I answered her, Look, I have lived seventeen years in these plagues 2 submitting to the worms in my body, and my soul has never been depressed by my pains so much as by your statement, Speak some word against the Lord and
3die. I do indeed suffer these things, and you suffer them too; the loss both of our children
and our goods. Do you suggest that we should say something against
4the Lord, and thus be alienated from the truly great wealth? Why have you not remembered
those many good things we used to have? If we have received good
5things from the hand of the Lord, should we not in turn endure evil things? Rather let us be
patient till the Lord, in pity, shows us mercy.
6Do you not see the devil standing behind you and unsettling your reasoning so that he might
decieve me too? For he seeks to make an exhibit of you as one of the senseless women who
misguide their husbands sincerity.

Chapter twenty seven
1Again turning to Satan, who was behind my wife, I said, Come up front! Stop hiding
yourself! Does a lion show his strength in a cage? Does a fledgling take flight when it is in a
basket? Come out and fight!
2Then he came out from behind my wife. And as he stood, he wept, saying Look Job, I am
weary and I with draw from you, even though you are flesh and
3I a spirit. You suffer a plague, but I am in deep distress. I became like one athlete wrestling
another, and one pinned the other. The upper on silenced the
4lower one, by filling his mouth with sand and brusing his limbs. But because he showed
endurance and did not grow weary, at the end the upper one cried out
5in defeat. So you also, Job, were the one below and in a plague, but you conquered my
wrestling tactics which I brought on you.
6,7Then Satan, ashamed, left me for three years. Now then, my children, you also must be
patient in everything that happens to you. For patience is better than anything.

Chapter twenty eight
1,2After I had spent twenty years under the plague, the kings also heard about what happened
to me. They arose and came to me, each from his own country,
3so that they might encourage me by a visit. But as they approached from a distance, they
did not recognize me. And they cried out and wept, tearing their
4garments and throwing dust. They sat beside me for seven days and nights. And
5not one of them spoke to me. It was not due to their patience that they were silent, but
because they knew me before these evils when I lived in lavish wealth.
For when I used to bring out for them the precious stones, they would marvel, clapping their
hands, and say, If the goods of our three kingdoms were gathered into one at the same place,
they would be no equal to the glorious stones of your
6kingdom. For I was more noble than those from the east.
7But when they came to Ausitis asking in the city, Where is Jobab, the king
8of all Egypt? They said to them about me. He sits on a dung heap outside the
9city. For twenty years he has not returned to the city. Then they asked about my goods and
the things which had befallen me were shown to them.
Chapter twenty nine
1 When they heard that, they left the city together with the citizens. And my
2 fellow citizens showed me to them, but they remonstrated, saying I was not Jobab.
3 Since they were still quite in doubt, Eliphas - the king of the Temanites - turned
4 to me and said, Are you Jobab, our fellow king? And I wept, shaking my head and
throwing dust on it, And I said to them, I am indeed.

Chapter thirty
1 When they saw me shaking my head, they dropped to the ground in a faint.
2 And their troops were disturbed at seeing their three kings collapsed on the ground
3 as if dead, for three hours. Then they arose and began saying to one another,
4 We do not believe that this is he! Then they sat for seven days reviewing my
5 affairs, recalling my herds and goods and saying. Have we not known about the many good
things sent out by him into the cities and the surrounding villages to be distributed to the
poor, besides those established at his house? How then has he now fallen into such a deathly
state?

Chapter thirty one
1 And after seven days of such considerations, Eliphas spoke up and said to his fellow kings,
2 Let us approach him and question him carefully to see if it is really he himself or not.
3 But since they were about a half stadion distant from me because of the stench of my body,
they arose and approached me with perfumes in their hands,
4 while their soldiers accompanied them scattering incense around me so they would
5 be able to approach me, And they spent three days furnishing the incense.
6 And when they had come near me, Eliphas spoke up and said to me,
Are you Jobab, our fellow king?
Are you the one who once had vast splendor?
Are you the one who was like the sun by day in all the land?
Are you the one who was like the moon and the stars that shine at midnight?
6 And I said to him, I am indeed.
7 And so, after he had wept with a loud wailing, he called out a royal lament
8 while both the other kings and their troops sang in response.

Chapter thirty two
1 Hear then the lament of Eliphas as he celebrates for all the wealth of Job.
2 Are you the one who appointed 7,000 sheep for the clothing of the poor?
Where then is the splendor of your throne?
3 Are you the one who appointed 3,000 camels for the transport of goods to the needy?
Where then is the splendor of your throne?
4 Are you the one who had golden couches but now sits on a dung heap? 
Now where is the splendor of your throne?
5 Are you the one who had a throne of precious stones, but now sits in ashes? 
Now where is the splendor of your throne?
6 Who opposed you when you were in the midst of your children? For you were blooming as 
a sprout of a fragrant fruit tree!
Now where is the splendor of your throne?
7 Are you the one who established the sixty tables set for the poor? 
Now where is the splendor of your throne?
8 Are you the one who had the censers of the fragrant assembly, now you live amid a foul 
stench?
9 Are you the one who had golden lamps on silver stands, but now you await the light of the 
moon? 
Where then is the splendor of your throne?
10 Are you the one who had the ointment of frankincense, but now you are in straits? 
Where then is the splendor of your throne?
11 Are you the one who jeered at the unjust and the sinners, but now you too have become a 
joke? 
Now where is the splendor of your throne?
12 Are you Job, the one who had vast splendor? 
Now where is the splendor of your throne?

Chapter thirty three
1 After Eliphas finished wailing while his fellow kings responded to him all 
2 in a great commotion, when the uproar died down, I said to them. Quiet! Now I will show 
you my throne with the splendor of its majesty, which is among the holy ones. 
3 My throne is in the upper world, and its splendor and majesty come from the right hand of 
the Father. 
4 The whole world shall pass away and its splendor shall fade. And those who heed it shall 
share in its overthrow. 
5 But my throne is in the holy land, and its splendor is in the world of the changeless one. 
6 Rivers will dry up, and the arrogance of their waves goes down into the depths of the abyss. 
7 But the rivers of my land, where my throne is, do not dry up nor will they disappear, but 
they will exist forever. 
8 These kings will pass away, and rulers come and go; but their splendor and boast shall be as 
in a mirror. 
9 But my kingdom is forever and ever, and its splendor and majesty are in the chariots of the 
Father.

Chapter thirty four
1,2 As I was saying these things to them so they would be quiet, Eliphas became enraged and 
said to the other friends, What good has it done that we have come
3here with our armies to comfort him? Look, now he accuses us! Let us then go
4back to our own countries. Here he sits in the misery of worms and foul odors; and yet he is
5piqued at us. Kingdoms pass away and so do their sovereigns. But
6as for my kingdom, he says, it shall last forever. So Eliphas, arising with great
7consternation, turned away from them in deep sadness and said. I am leaving; We came to
8cheer him, and yet he demeans us in the presence of our troops.

Chapter thirty five
1Then Baldad seized him and said, One should not speak that way to a man
2who not only is in mourning but also is beset by many plagues. Take note: Although we are
3quite healthy, we were not strong enough to approach him because
4of the foul stench, except by the use of much perfume. You there, Eliphas, do
5you forget how you were when you fell ill for two days? Now then, let us be patient in order
6that we may discover his true condition. Perhaps he is emotionally disturbed. Perhaps he
7recalls his former prosperity and has become mentally
8deranged. For who would not be driven senseless and imbalanced when he is
9sick? But allow me to approach him, and I will determine his condition.

Chapter thirty six
1Then Baldad, when he had arisen, approached me and said, Are you Job? And I said to him,
2Yes.
3And he said, Is your heart untroubled?
4And I said to him, My heard is not fixed on earthly concerns, since the earth and those who
dwell in it are unstable. But my heart is fixed on heavenly concerns, for these is no upset in
heaven.
5And Baldad replied and said, We know the earth is unstable, since of course it changes from
time to time. Sometimes it steers an even course and is at peace;
6there are also times of war. But as for heaven, we hear that it stays calm. But
7if you are truly sound of mind, I will ask you about something. And if you answer me
sensibly regarding the first query, I will ask you about a second matter. And if you answer
me calmly, it will be clear that you are not emotionally disturbed.

Chapter thirty seven
1So he said, I whom do you hope?
2And I said, In the God who lives.
3And again he said to me, Who destroyed your goods or inflicted you with these plagues?
4And I said, God.
5And again he replied and said. Do you hope upon God? Then how do you reckon him to be
unfair by inflicting you with all these plagues or destroying your
6goods? If he were to give and then take away, it would actually be better for him not to have
given anything. At no time does a king dishonor his own soldier who bears arms well for
him. O who will ever understand the deep things of the Lord
7 and his wisdom? Who dares to ascribe to the Lord an injustice? Answer me this, Job.
8 And again I say to you, if you are sound of mind and have your wits about you, tell me why we see the sun on the one hand rising in the east and setting in the west, and again when we get up early we find it rising again in the east? Explain these things to me if you are the servant of God.

Chapter thirty eight
1 And to all this I said, I do have my wits about me, and my mind is sound. Why then should I not speak out the magnificent things of the Lord? Or should
2 my mouth utterly blunder regarding the Master? Never! Who are we to be busying ourselves with heavenly matters, seeing that we are fleshly, having our lot in dust and ashes?
3 Now then, so you may know that my heart is sound, here is my question for you; Food enters the mouth, then water is drunk through the same mouth and sent into the same throat. But whenever the two reach the latrine, they are separated from each other. Who divides them?
4 And Baldad said, I do not know.
5 Again I replied and said to him, If you do not understand the functions of the body, how can you understand heavenly matters?

6 Then Sophar replied and said, We are not inquiring after things beyond us, but we have sought to know if you are of sound mind. And now we truly know
7 that your intelligence has been unaffected. What then do you wish us to do for you? Look, since we are traveling we have brought along with us the physicians of our three kingdoms, Do you wish to be treated by them? Perhaps you will find relief.
8 But I answered and said, My healing and my treatment are from the Lord, who also created the physicians.

Chapter thirty nine
1 While I was saying these things to them, my wife Sitis arrived in tattered garments, fleeing from the servitude of the official she served, since he had forbidden her to leave lest the fellow kings see her and seize her. When she came, she threw herself at their feet and said weeping, Do you remember me, Eliphas - you and your two friends - what sort of person I used to be among you and how
2 I used to dress? But now look at my debut and my attire!
3 Then, when they had made a great lamentation and were doubly exhausted, they fell silent so that Eliphas seized his purple robe, tore it off, and threw it about my wife.
4 But she began to beg them, saying, I plead with you, order your soldiers to dig through the ruins of the house that fell on my children so that at least their
5 bones might be preserved as a memorial since we cannot because of the expense. Let us see them, even if it is only their bones. Have I the womb of cattle or of a wild animal that my ten children have died and I have not arranged the burial of a single one of
And they left to dig, but I forbade it, saying, Do not trouble yourselves in vain. For you will not find my children, since they were taken up into heaven by the Creator their King.

Then again they answered me and said, Who then will not say you are demented and mad when you say, My children have been taken up into heaven! Tell us the truth now!

Chapter forty
1And I replied to them and said, Lift me up so I can stand erect. And they lifted me up, supporting my arms on each side. And then when I had stood up, I sang praises to the Father. And after the prayer I said to them, Look up with your eyes to the east, and see my children crowned with the splendor of the heavenly one.

And when she saw that, Sitis my wife fell to the ground worshiping and said, Now I know that I have a memorial with the Lord. So I shall arise and return to the city and nap awhile and then refresh myself before the duties of my servitude. And when she left for the city she went to the cow shed of her oxen, which had been confiscated by the rulers whom she served. And she lay down near a certain manger and died in good spirits.

When her domineering ruler sought her but could not find her, he went when it was evening into the folds of the herds and found her sprawled out dead. And all who saw cried out in an uproar of lament over her, and the sound reached through the whole city. When they rushed in to discover what had happened, they found her dead and the living animals standing about weeping over her, and so bearing her in procession, they attended to her burial, locating her near the house that had collapsed on her children. And the poor of the city made a great lamentation, saying, Look! This is Sitis, the woman of pride and splendor! She was not even considered worthy of a decent burial!

So then you will find in The Miscellanies the lament made for her.

Chapter forty one
1Eliphas and the rest sat beside me after these things arguing and talking big against me. After twenty-seven days, they were about to arise and go to their own countries, when they were implored by Elihu, saying, Stay here till I clarify this issue for him. You held on quite some time while Job boasted himself to be a just man. But I will not hold on. From the start I too made lamentation for him remembering his former prosperity. And here now he speaks out in boastful grandeur, saying he has his throne in heaven. Listen to me now, and I will tell you about his imaginary estate. Then Elihu, inspired by Satan, spoke out against me insulting words, which are written down in The Miscellanies of Eliphas.

Chapter forty two
1After Elihu ended his arrogant speech, the Lord - having appeared plainly to me through a hurricane and clouds - spoke and censured Elihu, showing me that the one who spoke in him was not a human but a beast. And when the Lord spoke to me through the cloud, the four kings also heard the voice of him who spoke.

4,5After the Lord finished speaking to me, he said to Eliphas, You there, Eliphas - you and your two friends - why did you sin? You have not spoken truly regarding my servant Job. Arise and have him offer up sacrifices on your behalf so your sin might be taken away. Except for him, I would have destroyed you.

7,8So they brought me the things for sacrifice. And I took them and made an offering on their behalf, and the Lord received it favorably and forgave their sin.

Chapter forty three
1Then when Eliphas, Baldad, and Sophar knew that the Lord had showed them favor regarding their sin - but had not considered Elihu worthy - Eliphas replied and spoke up with a hymn while the other friends and their troops sang to him in response near the altar. Eliphas spoke in this manner.

Our sins were stripped off, and our lawlessness buried.

Elihu, Elihu - the only evil one - will have not memorial among the living. His quenched lamp lost its luster, and the splendor of his lantern will flee from him into condemnation, For this one is the one of darkness and not of light.

7His kingdom is gone, his throne is rotted. And the honor of his tent lies in Hades.

8He loved the beauty of the snake and the scales of the dragon. Its venom and poison shall be his food.

9He did not take to himself the Lord, nor did he fear him. But even his honored ones he provoked to anger.

10The Lord has forgotten him, and the holy one abandoned him. But wrath and anger shall be his tent.

He has no hope in his heart, nor peace in his body.

12He had the poison of asps in his tongue.

13Righteous is the Lord, true are his judgments. With him there is no favoritism, He will judge us all together.

14Behold the Lord has come! Behold his holy ones are prepared, while crowns lead the way with praises.

15Let the holy ones rejoice, let them leap for joy in their hearts, for they have received the splendor they awaited.

17Gone is our sin, cleansed is our lawlessness. And the evil one Elihu has no memorial among the living.

Chapter forty four
1After Eliphas ended the hymn, while all were singing in response to him and encircling the
altar, we arose and entered the city where we now make our home.
2And we held great festivities in the delight of the Lord. Once again I sought to do good
works for the poor.
3And all my friends and those who had known me as a benefactor came to me.
4And they queried me, saying, What do you ask of us now? And remembering the poor again
to do them good, I asked them, saying, Let each one give me a
5lamb for the clothing of the poor who are naked. So then every single one brought a lamb
and a gold coin. And the Lord blessed all the goods I owned, and he doubled my estate.

Chapter forty five
1And now, my children, behold I am dying. Above all, do not forget the Lord.
2,3Do good to the poor. Do not overlook the helpless. Do not take to yourselves
4wives from strangers. Look, my children, I am dividing among you everything that is mine,
so each one may have unrestricted control over his own share.

Chapter forty six
1And they brought forth the estate for distribution among the seven males only.
2For he did not present any of the goods to the females. They were grieved and said to their
father, Our father, sir, are we not also your children? Why then did you not give us some of
your goods?
3But Job said to the females, Do not be troubled, my daughters; I have not
4forgotten you. I have already designated for you an inheritance better than that of your
seven brothers.
5Then when he had called his daughter who was named Hemera he said to her, Take the
signet ring, go to the vault and bring the three golden boxes, so that
6I may give you your inheritance. So she left and brought them back.
7And he opened them and brought out three multicolored cords whose appearance
8was such that no man could describe, since they were not from earth but from
9heaven, shimmering with fiery sparks like the rays of the sun. And he gave each one a cord,
saying, Place these about your breast, so it may go well with you all the days of your life.

Chapter forty seven
1Then the other daughter, named Kasia, said to him, Father, is this the inheritance which you
said was better than that of our brothers? Who has any use for these unusual cords? We
cannot gain a living from them, can we?
2And their father said to them, Not only shall you gain a living from these.
3,4but these cords will lead you into the better world, to live in the heavens. Are you then
ignorant, my children, of the value of these strings? The Lord considered me worthy of these
in the day in which he wished to show me mercy and to rid my body of the plagues and the
worms,
5Calling me, he furnished me with these three cords, and said, Arise, gird your loins like a
man, I shall question you, and you answer me.
6 So I took them and put them on, And immediately from that time the worms
7 disappeared from my body and the plagues, too. And then my body got strength
8 through the Lord as if I actually had not suffered a thing. I also forgot the pains
9 in my heart. And the Lord spoke to me in power, showing me things present and things to
10 come.
11 Now then, my children, since you have these objects you will not have to face
12 the enemy at all, but neither will you have worries of him in your mind, since it is a
13 protective amulet of the Father. Rise then, gird yourselves with them before I die in order
14 that you may be able to see those who are coming for my soul, in order that you may marvel
15 over the creatures of God.

Chapter forty eight
1 Thus, when the one called Hemera arose, she wrapped around her own string
2 just as her father said, And she took on another heart - no longer minded toward
3 earthly things - but she spoke ecstatically in the angelic dialect, sending up a hymn to God
4 in accord with the hymnic style of the angels. And as she spoke ecstatically, she allowed The
5 Spirit to be inscribed on her garment.

Chapter forty nine
1 Then Kasia bound hers on and had her heart changed so that she no longer
2 regarded worldly things. And her mouth took on the dialect of the archons and
3 she praised God for the creation of the heights. So, if anyone wishes to know The Creation
4 of the Heavens, he will be able to find it in The Hymns of Kasia.

Chapter fifty
1 Then the other one also, named Amaltheis’s Horn, bound on her cord. And
2 her mouth spoke ecstatically in the dialect of those on high, since her heart also was
3 changed, keeping aloof from worldly things, For she spoke in the dialect of the
4 cherubim, glorifying the Master of virtues by exhibiting their splendor. And finally whoever
5 wishes to grasp a trace of The Paternal Splendor will find it written down in The Prayers of
6 Amaltheis’s Horn.

Chapter fifty one
1,2 After the three had stopped singing hymns, while the Lord was present as was I, Nereus,
the brother of Job, and while the holy angel also was present,
3 I sat near Job on the couch. And I heard the magnificent things, while each one
4 made explanation to the other. And I wrote out a complete book of most of the contents of
hymns that issued from the three daughters of my brother, so that these things would be
preserved. For these are the magnificent things of God.
Chapter fifty two
1 After three days, as Job fell ill on his bed (without suffering or pain, however, since suffering could no longer touch him on account of the omen of the sash he wore), after those three days he saw those who had come for his soul. And rising immediately he took a lyre and gave it to his daughter Hemera. To Kasia he gave a censer, and to Amalthia’s Horn he gave a kettle drum, so that they might bless those who had come for his soul. And when they took them, they saw the gleaming chariots which had come for his soul. And they blessed and glorified God each one in her own distinctive dialect.
8 After these things the one who sat in the great chariot got off and greeted Job as the three daughters and their father himself looked on, though certain others did not see. And taking the soul he flew up, embracing it, and mounted the chariot and set off for the east. But his body, prepared for burial, was borne to the tomb as his three daughters went ahead girded about and singing hymns to God.

Chapter fifty three
1 And I Nereus, his brother, with the seven male children accompanied by the poor and the orphans and all the helpless, we were weeping and saying;
Woe to us today! A double woe!
Gone today is the strength of the helpless!
Gone is the light of the blind!
Gone is the father of the orphans!
Gone is the host of strangers!
Gone is the clothing of widows!
4 Who then will not weep over the man of God?
5 And as soon as they brought the body to the tomb, all the widows and orphans circled about forbidding it to be brought into the tomb. But after three days they laid him in the tomb in a beautiful sleep, since he received a name renowned in all generations forever. AMEN.
The Lives of the Prophets

Date: first century A.D.

The names of the prophets, and where they are from, and where they died and how, and where they lie.

Isaiah

Isaiah, from Jerusalem, died under Manasseh by being sawn in two, and was buried underneath the Oak of Rogel, near the place where the path crossed the aqueduct whose water Hezekiah shut off by blocking its source. And God worked the miracle of Siloam for the prophet’s sake, for, being faint before he died, he prayed for water to drink, and immediately it was sent to him from it; therefore it is called Siloam, which means sent. And in the time of Hezekiah, before he made the cisterns and the pools, in response to the prayer of Isaiah a little water came out, for the nation was besieged by foreigners, and (this happened) in order that the city might not perish for lack of water. For the enemies were asking, From where are they drinking? And having the city under siege they were encamped at Siloam. If then, the Jews were coming, water would come out, but if foreigners (approached), (it would) not. Wherefore to this day it comes out intermittently, in order that the mystery may be manifested. And since this happened through Isaiah, as a memorial of it the nation also buried him nearby with care and in great honor, so that through his prayers even after his death they might enjoy the benefit of the water, for an oracle was also given to them concerning him.

His tomb is near the tomb of the kings, west of the tomb of the priests in the southern part of the city. For Solomon made the tombs, in accordance with David’s design, east of Zion, which has an entrance from Gabaon, twenty stadia distant from the city. And he made a secret construction with winding passages; and it is to this day unknown to most. There the king kept the gold from Ethiopia and the spices. And because Hezekiah showed the gentiles the secrets of David and Solomon and defiled the bones of the place of his fathers, God swore that his offspring...
should be enslaved to his enemies, and God made him sterile from that day.

Jeremiah
Chapter two
    Jeremiah was from Anathoth, and he died in Taphnai of Egypt, having been
    stoned by his people. He was buried in the environs of Pharoah’s palace, because the
    Egyptians held him in high esteem, having been benefitted through
    him. For he prayed, and the asps left them, and the monsters of the waters,
    which the Egyptians call Nephot and the Greeks crocodiles. And those who are God’s
    faithful pray at the place to this very day, and taking the dust of the place
    they heal asps’ bites. And we have heard from the children of Antigonus and Prolemy, old
    men, that Alexander the Macedonian, after standing at the prophet’s grave and witnessing his
    mysteries, transferred his remains to Alexandria and
    placed them in a circle around (the city) with due honor, and the whole race
    of asps was kept from the land, and from the river likewise the crocodiles. And to the same
    end he introduced the snakes which are called Argolai, which means snake-fighters, which he
    brought from Argos of the Peloponnesus, whence they are also called Argolai, that is,
    fortunate ones from Argos; for everything fortunate they call laia.
    This Jeremiah gave a sign to the priests of Egypt, that it was decreed that their idols would
    be shaken and collapse (through a savior, a child born of a virgin, in
    manger). Wherefore even to this day they revere a virgin giving birth and,
    placing an infant in a manger, they worship. And when Ptolemy the king inquired about
    the cause, they said, It is an ancestral mystery delivered to our fathers by a holy prophet, and
    we are to await, he says, the consummation of his mystery,
    This prophet, before the capture of the Temple, seized the ark of the Law and
    the things in it, and made them to be swallowed up in a rock. And to those standing by he
    said, The Lord has gone away from Zion into heaven and will
    come again in power. And this will be for you a sign of his coming, when all
    gentiles worship a piece of wood. And he said, This ark no one is going to bring out
    except Aaron, and none of the priests or prophets will any longer
    open the tablets in it except Moses, God’s chosen one. And in the resurrection the ark will
    be the first to be resurrected and will come out of the rock and be placed on Mount Sinai, and
    all the saints will be gathered to it there as they await
    the Lord and flee from the enemy who wishes to destroy them. In the rock with his finger
    set as a seal the name of God, and the impression was like a carving made with iron, and a
    cloud covered the name, and no one knows the
    place nor is able to read the name to this day and to the consummation. And the rock is in
    the wilderness, where the ark was at first, between the two mountains
    on which Moses and Aaron lie. And at night there is a cloud like fire, just like
    the ancient one, for the glory of God will never cease from his Law. And God bestowed
    this favor upon Jeremiah, that he might himself perform the completion of his mystery, so
    that he might become a partner of Moses, and they are together to this day.
Ezekiel
Chapter three
1Ezekiel. This man was from the land of Arira, of the priests, and he died in the land of the Chaldeans during the captivity, after having prophesied many things to those in Judea. The ruler of the people Israel killed him there as he was being reproved by him concerning the worship of idols. And they buried him in the field of Maour in the grave of Shem and Arpachshad, ancestors of Abraham, and the tomb is a double cave, for Abraham also made Sarah’s tomb in Hebron like it. It is called double because there is a twisting passage and an upper room which is hidden from the ground floor, and it is hung over the ground level in the cliff.
5This prophet gave a portent to the people, so that they should pay attention to the river Chebar; When it failed they should set their hope in the scythe which desolates to the end of the earth, and when it flooded, in the return to Jerusalem.
6,7For the saint also lived there, and many used to congregate to him. And once when there was a multitude with him the Chaldeans were afraid that they would rebel, and came up against them to destroy them. And he made the water stop so that they might escape by getting to the other side. And those of the enemies who dared to pursue were drowned.
10Through prayer he furnished them of his own accord with an abundant supply of fish, and for many who were at the point of dying he entreated that life should come from God.
11When the people was being destroyed by its enemies, he went to the (enemy) leaders and terrified by the prodigies, they ceased. He used to say this to them; Are we lost? Has our hope perished? And in the wonder of the dead bones he persuaded them that there is hope for Israel both here and in the coming (age).
13While he was there he used to show the people Israel what was happening in Jerusalem and in the Temple. He was snatched up from there and he went to Jerusalem to rebuke those who were faithless. Like Moses, this man saw the pattern of the Temple, with its wall and broad outer wall, just as Daniel also said that it would be built. He pronounced judgment in Babylon on the tribe of Dan and that of Gad, because they were committing sacrilege against the Lord by persecuting those who were keeping the Law. And respecting them he worked this great wonder, that snakes would devour their infants and all their flocks, and he foretold that on their account the people would not return to its land but would be in Media until the consummation of their error. And the one who killed him was one of them. For they opposed him all the days of his life.

Daniel
Chapter four
1Daniel. This man was on the tribe of Judah, of the family of those prominent in the royal service, but while yet a child he was taken from Judea to the land of the Chaldeans. He was born in Upper Beth-Horon, and he was a chaste man, so that the
Judeans thought that he was a eunuch.

3 He mourned greatly over the city, and in fasts he abstained from all desirable food, and he was a man gaunt in appearance by beautiful in the favor of the Most High.

4 He prayed much for Nebuchadnezzar, at the entreaty of his son Baltasar, when he became a wild animal and beast of the field, so that he might not perish. His fore parts with the head were like an ox, and the feet with the hind parts like a lion. Concerning this mystery it was revealed to the holy man the (Nebuchadnezzar) had become a beast of the field because he was fond of pleasure and stiff-necked, and because those who belong to Beliar become like an ox under yoke.

7 Tyrants have these (vices) in their youth, and in the end they become monsters, seizing, destroying, killing, and smiting. Through divine revelation the saint knew that he was eating grass like an ox and that it became human food. It was also for this reason the Nebuchadnezzas, recovering a human heart after digestion, used to weep and honor the Lord, praying forty times each day and night.

10 Behemoth used to come upon him, and he would forget that he had been a man; his tongue was taken from him so that he might not speak, and perceiving (this) he immediately wept; his eyes were like raw flesh from crying. For many were going out of the city and gazing at him. Daniel alone did not wish to see him. Because he was in prayer for him the whole time of his changed condition; and he kept saying, He will become a man again, and they did not believe hi.

13 Daniel made the seven years, which he called seven seasons, become seven months, the mystery of the seven seasons was accomplished in his case, for he was restored in seven months; during the six years and six months (remaining) he prostrated himself to the Lord and confessed his impiety and after the forgiveness of his wickedness he restored to him the kingdom. He neither ate bread or meat nor drank wine as he made his confession, for Daniel had ordered him to appease the Lord with a diet of) soaked pulse and greens. Nebuchadnezzar called him Baltasar because he wanted to make him joint heir with his children. But the holy man said, Far be it from me to leave the heritage of my fathers and cleave to the inheritances of the uncircumcized. And for other kings of the Persians he wrought many prodigies, which they did not write down. There he died, and was buried by himself and with great honor in the royal grotto.

19 And he gave a portent with respect to the mountains which are above Babylon; When the mountain in the north smokes, the end of Babylon is coming; and when it lies as in fire, the end of all the earth. And if the mountain in the south pours forth water the people will return to its land, and if it pours forth blood.

21 Beliar’s slaughter will take place in all the earth. And the holy man fell asleep in peace.

Hosea
Chapter five

1 Hosea. This man was from Belemoth of the tribe of Issachar, and he was buried in his own district in peace. And he gave a portent, that the Lord would arrive upon
the earth if ever the oak which is in Shiloh were divided from itself, and twelve oaks came to be.

Micah
Chapter six
1Micah the Morathite was of the tribe of Ephraim. Having done many things to Ahab, he was killed by Joram his son at a cliff, because he rebuked him for
3the impieties of his fathers. And he was buried in his own district by himself, near the burial ground of the Anakim.

Amos
Chapter seven
11,2Amos was from Tekoa. And when Amaziah had tortured him sorely, at last
3his son also killed him with a club by striking him on the temple. And while he was still breathing he went to his own district, and after some days he died and was buried there.

Joel
Chapter eight
1Joel was from the territory of Reuben, in the countryside of Bethomoron.
2He died in peace and was buried there.

Obadiah
Chapter nine
1Obadiah was from the district of Sechem, of the countryside of Bethacharam.
2This man was a disciple of Elijah, and endured much because of him, and
3escaped with his life. This was the third captain of fifty whom Elijah spared and
4(with whom) he went down to Ahaziah. After these events he left the service of
5the king and prophesied. And he died and was buried with his fathers.

Jonah
Chapter ten
1Jonah was from the district of Kariathmos near the Greek city of Azotus by
2the sea. And when he had been cast forth by the sea monster and had gone away to Nineveh
and had returned, he did not remain in his district, but taking his mother along he sojourned
in Sour, a territory (inhabited by) foreign nations;
3for he said, So shall I remove my reproach, for I spoke falsely in prophesying
4against the great city of Nineveh. At that time Elijah was rebuking the house
5of Ahab, and when he had invoked famine upon the land he fled. And he went and found
the widow with her son, for he could not stay with uncircumcised
6people; and he blessed her. And when her son died, God raised him again from the dead.
through Elijah, for he wanted to show him that it is not possible to run
away from God. And after the famine he arose and went into the land of Judah.
And when his mother died along the way, he buried her near Deborah’s Oak.
And after sojourning in the land of Saraar he died and was buried in the cave of
Kenaz, who became judge of one tribe in the days of the anarchy. And he gave a portent
concerning Jerusalem and the whole land, that whenever they should
see a stone crying out piteously the end was at hand. And whenever they should see all the
gentiles in Jerusalem, the entire city would be razed to the ground.

Nahum
Chapter eleven
1Nahum was from Elkesi on the other side of Isbegabarim of the tribe of
Simeon. After Jonah this man gave to Nineveh a portent, that it would be
destroyed by fresh water and an underground fire, which also happened. For the lake which
surrounds it inundated it during an earthquake, and fire coming from
the wilderness burned its higher section. He died in peace and was buried in his own
district.

Habakkuk
Chapter twelve
1Habakkuk was of the tribe of Simeon, from the countryside of Bethzouchar.
Before the captivity he had a vision concerning the conquest of Jerusalem, and
mourned greatly. And when Nebuchadnezzar entered Jerusalem he fled to
Ostrakine, and (later) sojourned in the land of Ishmael. When the Chaldeans turned back,
and the remnant that was in Jerusalem (went) to Egypt, he was living
in his own district and ministering to those who were harvesting his field. When he took the
food, he prophesied to his own family, saying, I am going to a far
country, and I will come quickly. But is I delay, take (food) to the harvesters.
And when he had gone to Babylon and given the meal to Daniel, he approached the
harvesters as they were eating and told no one what had happened; he
understood that the people would soon return from Babylon. And he dies two
years before the return. And he was buried alone in his own field.
He gave a portent to those in Judea, that they would see a light in the Temple
and so perceive the glory of the Temple. And concerning the end of the Temple
he predicted, By a western nation it will happen. At that time, he said, the curtain of the
Dabeir will be torn into small pieces, and the capitals of the two pillars will be taken away,
and no one will know where they are; and they will be carried away by angels into the
wilderness, where the tent of witness was
set up in the beginning. And by means of them the Lord will be recognized at the end, for
they will illuminate those who are being pursued by the serpent in darkness as from the
beginning.
Zephaniah
Chapter thirteen
1,2Zephaniah was of the tribe of Simeon, of the countryside of Sabaratha. He prophesied concerning the city and about the end of the gentiles and the shaming of the impious. And he died and was buried in his field.

Haggai
Chapter fourteen
1Haggai, who is also the Messenger, came from Babylon to Jerusalem, probably as a youth, and he openly prophesied concerning the return of the people, and he witnessed in past the building of the Temple. And when he died he was buried near the tomb of the priests, in great honor as were they.

Zechariah
Chapter fifteen
1Zechariah came from Chaldea when he was already well advanced in years, and there he prophesied many things to the people, and gave portents as proof.
2This man told Jozadak that he would beget a son and that he would serve as priest in Jerusalem. He also pronounced a blessing upon Shealtiel at the birth of his son, and named him Zerubbabel. And concerning Cyrus he gave a portent of his victory, and prophesied regarding the service which he was to perform for Jerusalem, and he blessed him greatly. His prophesying in Jerusalem was based on his visions about the end of the gentiles, Israel, the Temple, the laziness of the prophets and priests, and he set forth the twofold judgment. And he died when he had attained a great age, and when he expired he was buried near Haggai.

Malachi
Chapter sixteen
1Malachi. This man was born in Sopha after the return, and while still a very young man he led a virtuous life. And since the whole people honored him as holy and gently, it called him Malachi, which means angel; for he was indeed beautiful to behold. Moreover, whatever he himself said in prophecy, on the same day an angel of God appeared and repeated (it), as happened also in the days of the anarchy as written in Spharphotim, that is, in the Book of Judges.
4And while he was still a young man he was added to his fathers in his own field.

Nathan
Chapter seventeen
1Nathan, David’s prophet, was from Gaba, and it was he who taught him the law of the Lord. And he saw that David would transgress in the Bathshebe (affair); and
while he was hastening to go to tell him, Beliar hindered him, for by the road he found a
dead man who had been murdered lying naked; and he
3remained there, and that night he knew that (David) had committed the sin. And he returned
weeping, and when (David) killed her husband, the Lord sent (him)
4to rebuke him. And when he had grown very old he died and was buried in his own district.

Ahijah
Chapter eighteen
1Ahijah was from Shiloh, where the tabernacle was in ancient times, of Eli’s
2city. This man said concerning Solomon that he would give offense to the Lord.
3And he rebuked Jeroboam, because he was going to walk deceitfully with the Lord; He saw
a yoke of oxen trampling the people and running against the priests.
4He also foretold to Solomon that his wives would change him and all his
5posterity. And he died and was buried near the Oak of Shiloh.

Joad
Chapter nineteen
1Joad was from Samereim. This is the one whom the lion attacked and he
2died when he rebuked Jeroboam over the calves. And he was buried in Bethel near the false
prophet who deceived him.

Azariah
Chapter twenty
1Azariah was from the district of Sybatha, (it was he) who turned from Israel
2the captivity of Judah. And he died and was buried in his own field.

Elijah
Chapter twenty one
1Elijah, a Thesbite from the land of the Arabs of Aaron’s tribe, was living
2in Gilead, for Thesbe was given to the priests. When he was to be born, his father Sobacha
saw that men of shining white appearance were greeting him and
3wrapping him in fire, and they gave him flames of fire to eat. And he went and reported
(this) in Jerusalem, and the oracle told him, Do not be afraid, for his dwelling will be light
and his word judgment, and he will judge Israel.
4,5The signs which he did are these. Elijah prayed, and it did not rain for three
6years, and after three years he prayed again and abundant rain came. In Zerephath of Sidon
through the word of the Lord he made the jar of the widow not to fail
7and the flask of oil not to diminish. Her son who had died God raised from the
8dead after (Elijah) prayed. When the question was posed by him and the prophets of Baal
concerning who is the true and real God, he proposed that a sacrifice be offered both by him
and by them, and that fire not be placed under (it), but that each should pray, and the one answering him would be God. Accordingly, the (prophets) of Baal prayed and cut themselves until the ninth hour, and no one answered them; and Elijah, when he had filled the place where the sacrifice was with much water, also prayed, and immediately fire came down and consumed 10the sacrifice, and the water was gone. And all blessed God, and killed the four 11hundred and fifty (prophets) of Baal. When King Ahaziah sent to obtain an oracle 12from idols, (Elijah) prophesied death, and he died. When two captains of fifty were sent to him from Ahaziah, the king of Israel, he invoked the Lord and fire came down from heaven, and the fire consumed them at the Lord’s command.

13,14Ravens brought him bread in the morning and meat in the afternoon. With a sheepskin he struck the Jordan and it was divided, and they crossed over with dry feet, both he and Elisha. Finally he was taken up in a chariot of fire.

Elisha
Chapter twenty two
1,2 Elisha was from Abel Meholah in the land of Reuben. And a marvel occurred concerning this man, for when he was born in Gilgal, the golden calf bellowed shrilly, so that it was heard in Jerusalem, and the priest declared through the Urim that a prophet had been born to Israel who would destroy their carved images and molten idols. And when he died, he was buried in Samaria.

4,5The signs which he did are these. He too struck the Jordan with Elijah’s sheepskin, and the water was divided, and he too passed over with dry feet. The water in Jericho was foul and sterile; and hearing this water, and no longer will death 7and sterility issue from it, and the water has remained healed to this day. When children treated him disrespectfully, he cursed them, and two bears came out and tore to pieces forty-two of them. The wife of a prophet who had died was being pestered by creditors, and was unable to pay; she came to Elisha, and he commanded her to gather new vessels, as many as she could, and to pour the (jar) containing very little oil into them until the vessels were full; and she did this and filled the vessels and repaid her creditors, and she had the surplus for the sustenance of her children. He went to Shunem and stayed with a certain woman; she was not able to bear a child, but earnestly desired to have one; he prayed and made her able to conceive and give birth; then, when the child died, he prayed 10again and raised it from the dead. He went to Gilgal and was brought before the sons of the prophets; and when the food was boiled, and a deadly herb was boiled with the food, and they were all on the brink of danger, he made the food harmless and sweet. When the sons of the prophets were felling trees by the Jordan, the axehead fell off and sank; and Elisha, praying, made the axehead float to the surface. Through him Naaman the Syrian was cleansed of leprosy. When his servant, named Gehazi, went to Naaman secretly, against his wishes, and asked for silver, and later upon returning denied it, Elisha rebuked and cursed him, and
14 he became a leper. When the king of Syria was making war against Israel, he
15 protected the king of Israel by announcing to him the plans of the enemy. When the king
of Syria learned this he sent a force to bring the prophet, but he prayed and made them to be
struck with blindness, and he led them to Samaria, to their
16 enemies, but keeping them unharmed he preserved and fed them. When the king
17 of Syria learned this he stopped making war. After Elisha’s death a man died, and as he
was being buried he was thrown onto his bones, and just as he touched Elisha’s bones the
dead man revived immediately.

Zechariah son of Jehoiada
Chapter twenty three
1 Zechariah was from Jerusalem, son of Jehoida the priest, and Joash the king of Judah killed
him near the altar, and the house of David poured out his blood in front of the Ailam, and the
priests took him and buried him with his father.
2 From that time visible portents occurred in the Temple, and the priests were not able to see
a vision of angels of God or to give oracles from the Dabeir, or to inquire by the Ephod, or to
answer the people through Urim as formerly.

Conclusion
Chapter twenty four
1 And other prophets became hidden, whose names are contained in their genealogies in the
books of the names of Israel; for the whole race of Israel are enrolled by name.
2 Baruch (Syriac Apocalypse)

Date: early second century A.D.

translation: H.E Gaylord, Jr.

Jerusalem will be destroyed

Chapter one
1And it happened in the twenty-fifth year of Jeconiah, the king of Judah, that the
word of the Lord came to Baruch, the son of Neriah, and said to him:
Have you seen all that this people are doing to me, the evil things which the two tribes which
remained have done-more than the ten tribes which were carried
3away into captivity? For the former tribes were forced by their kings to sin, but
4these two have themselves forced and compelled their kings to sin. Behold, therefore, I
shall bring evil upon this city and its inhabitants. And it will be taken away from before my
presence for a time. And I shall scatter this people among
5the nations that they may do good to the nations. And my people will be chastened, and the
time will come that they will look for that which can make their times prosperous.

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Chapter two
1This, then, I have said to you that you may say to Jeremiah and all those who are like you
that you may retire from this city like a firm pillar and your prayers like a strong wall.

********

Chapter three
And I said:
1O Lord, my Lord, have I therefore come into the world to see the evil things
2of my mother? No, my Lord. If I have found grace in your eyes, take away my spirit first
that I may go to my fathers and I may not see the destruction of my
3mother. For from two sides I am hard pressed: I cannot resist you, but my soul
4also cannot behold the evil of my mother. But one thing I shall say in your
5presence, O Lord; Now, what will happen after these things? For if you destroy your city
and deliver up your country to those who hate us, how will the name of
6Israel be remembered again? Or how shall we speak again about your glorious
7deeds? Or to whom again will that which is in your Law be explained? Or will the universe
return to its nature and the world go back to its original silence?
8And will the multitude of the souls be taken away and will not the nature of man
9be mentioned again? And where is all that which you said to Moses about us?

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The New Jerusalem
Chapter four
1 And the Lord said to me:

- This city will be delivered up for a time,
- And the people will be chastened for a time,
- And the world will not be forgotten. 2Or do you think that this is the city of which I said:
  On the palms of my hands
3I have carved you? It is not this building that is in your midst now; it is that which will be
  revealed, with me, that was already prepared from the moment that I decided to create
4Paradise. And I showed it to Adam before he sinned. But when he transgressed the
  commandment, it was taken away from him-as also
4Paradise. After these things I showed it to my servant Abraham in the night
5between the portions of the victims. And again I showed it also to Moses on Mount Sinai
  when I showed hin the likeness of the tabernacle and all its vessels.
6,7Behold, now it is preserved with me-as also Paradise. Now go away and do as I command
  you.

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1Preparation made by the angels before the enemies arrive
Chapter five
And I answered and said:

- So then I shall be guilty in Zion,
- that your haters will come to this place and pollute your sanctuary,
- and carry off your heritage into captivity,
2And the Lord said to me:

- My name and my glory shall last unto eternity,
- My judgment, however, shall assert its tights in its own time.
- And you shall see with your eyes that the enemy shall not destroy Zion and burn Jerusalem,
- but that they shall serve the Judge for a time.
- You, however, go away and do all which I have said to you.

5And I went away and took with me Jeremiah and Add and Serial and Jewbush and Gedaliah and all the nobles of the people. And I brought them to the valley of Kidron and told them all which had been said to me. And they raised their voices and they all lamented. And we sat there and fasted until the evening.

Chapter six
1Now it happened on the following day that, behold an army of the Chaldeans surrounded the city. And in the evening I, Baruch left the people, went outside, and set myself by an oak. And I was grieving over Zion and sighed because of the captivity which had come upon the people. And behold, suddenly a strong spirit lifted me and carried me above the wall of Jerusalem. And I saw, and behold, there were standing four angels at the four corners of the city, each of them with a burning torch in his hands. And another angel came down from heaven and said to them, “Hold your torches and do not light them before I say it to you. Because I was sent first to speak a word to the earth and them to deposit in it what the Lord, the Most High, has commanded me. “And I saw that he descended in the Holy of Holies and that he took from there the veil, the holy ephod, the mercy seat, the two tables, the holy raiment of the priests, the altar of incense, the forty-eight precious stones with which the priests were clothed, and all the holy vessels of the tabernacle. And he said to the earth with a loud voice:

- Earth, earth, earth hear the word of the mighty God,
- and receive the things which I commit to you,
- and guard them until the last times,
- so that you may restore them when you are ordered,
so that strangers may not get possession of them.
- For the time has arrived when Jerusalem will also be delivered up for a time,
- until the moment that it will be said that it will be restored forever.

And the earth opened its mouth and swallowed them up.

Chapter seven
1 And after these things I heard this angel saying to the angels who held the torches:
   Now destroy the walls and overthrow them to their foundations so that the enemies do not
   boast and say, “We have over thrown the wall of Zion and we have burnt down the place of
   the mighty God.” And they restored me to the place where I once stood.

********
The enemies enter the city

Chapter eight
1 Now the angels did as he had commanded them; and when they had broken up the corners
   of the wall, a voice was heard from the midst of the temple after the wall had fallen, saying:
2 Enter, enemies, and come, adversaries, because he who guarded the house has left it.
3,4 And I, Baric went away. And it happened after these things that the army
5 of the Chadeans entered and seized the house and all that is around it. And they carried
   away the people into captivity and killed some of them. And they put King Zedekiah in irons
   and sent him to the king of Babylon.

********
Chapter nine
1 And I, Baric came with Jeremiah, whose heart was found to be pure from
2 sins, and who was not captured during the seizure of the city; and we tent our garments, and
   wept and mourned, and fasted for seven days.

********
Baric’s lamentation

Chapter ten
1 And it happened after seven says that the word of God came to me and said to me:
2,3 Tell Jeremiah to go away in order to support the captives unto Babylon. You however,
   stay here in the desolation of Zion and I shall show you after these days what will happen at
   the end of days.
4,5 And I spoke to Jeremiah as the Lord commanded me. He, then, went away with the
   people, but I, Baruch, came back and sat in front of the doors of the Temple, and I raised the
   following lamentation over Zion and said:
6Blessed is he who was not born,
7or he who was born and died.
8But we, the living, woe to us,
because we have seen those afflictions of Zion,
and that which has befallen Jerusalem.
9I shall call the Sirens from the sea,
and you, Lilin, come from the desert,
and you, demons and dragons from the woods.
Awake and gird up your loins to mourn,
and raise lamentations with me,
and mourn with me.
10You, farmers, sow not again.
And you, O earth, why do you give the fruit of your harvest?
Keep within you the sweetness of your sustenance.
11And you, vine, why do you still give your wine?
For an offering will not by given again from you in Zion,
and the first fruits will not again be offered.
12And you, heaven, keep your dew within you,
and do not open the treasuries of rain.
13And you, sun, keep the light of your rays with you.
And you, moon, extinguish the multitude of your light.
For why should the light rise again,
where the light of Zion is darkened?
14And you, bridegrooms, do not enter,
and do not let the brides adorn themselves.
And you, wives, do not pray to bear children.
15For why do they bear in pains only to bury in grief?
16Or why should men have children again?
Or why should the generation of their kind be named again,
where this mother is lonely,
and her children have been carried away in captivity?
17Henceforth, do not speak anymore of beauty,
and do not talk about gracefulness.
18You, priests, take the keys of the sanctuary,
and cast them to the highest heaven,
and give them to the Lord and say,
"Guard your house yourself,
because, behold, we have been found to be false stewards."
19And you, virgins, who spin fine linen,
and silk with gold of Ophir,
make haste and take all things,
and cast them into the fire,
so that it may carry them to him who made them.
And the flame sends them to him who created them,
so that the enemies do not take possession of them.

*********

Chapter eleven
1Now this I, Baruch say to you, O Babylon:
If you had lived in happiness and Zion in its glory, it would have been a great
sorrow to us that you had been equal to Zion. But now, behold, the grief is infinite and the
lamentation is unmeasurable, because, behold, you are happy and Zion
has been destroyed. Who will judge over these things? Or to whom shall we complain about
that which has befallen us?
4O Lord, how have you borne it? Our fathers went to rest without grief and,
5 behold, the righteous sleep at rest in the earth. For they did not know this anguish
nor did they hear that which has befallen us. Would that you had ears, O earth, and would
that you had a heart, O dust, so that you might go and announce in
7the realm of death and say to the dead, “You are more happy than we who live.”

*********

Chapter twelve
1But I shall say as I think and I shall speak to you, O land, that which is happy.
2The afternoon will not always burn nor will the rays of the sun always give
light. Do not think and do not expect that you will always have happiness and
joy, and do not raise yourself too much and do not oppress. For surely wrath will arise
against you in its own time, because long-suffering is now held back, as it were, by reins.
5And having said these things, I fasted for seven days.

*********

The nations will be judged

Chapter thirteen
1And after these things, it happened that I, Baruch, was standing on Mount Zion and, behold,
a voice came from the high heavens, saying to me:
2,3Stand upon your feet, Baruch, and hear the word of the mighty God. Because you have
been astonished at that which has befallen Zion you will surely be
preserved until the end of times to be for a testimony. This means that if these happy cities
will ever say, “Why has the mighty God brought upon us this
5retribution?” you and those who are like you, those who have seen this evil and retribution coming over you and your nation in their own time, may say to them
6,7that the nations will be thoroughly punished.” And this they may expect. And when they say in that time, “When?” you will say to them:

- 8You who have drunk the clarified wine,
- you now drink its dregs
- for the judgment of the Most High is impartial.
- 9Therefore, he did not spare his own sons first,
- but he afflicted them as his enemies because they sinned.
- 10Therefore, they were once punished,
- that they might be forgiven,
- 11But now, you nations and tribes, you are guilty,
- because you have trodden the earth all this time,
- and because you have used creation unrighteously.
- 12For I have always benefited you,
- and you have always denied the beneficence.

********

What is the profit of being righteous?

Chapter fourteen
1And I answered and said:
Behold, you have shown me the dourse of times, and that which will happen
2after these things, And you have told me that the retribution of that which has been spoken by you will come upon the nations. And now, I know there are many who have sinned and who have lived in happiness and who have left the world, but there will be few nations left in those times to which those words can be spoken
3which you said. For what is the advantage (of this), or what evil worse than that which we have seen befall us can we expect to see? But I will continue to speak
5before you. What have they profited who have knowledge before you, and who did not walk in vanity like the rest of the nations, and who did not say to the dead;
6“Give life to us,” but always feared you and did not leave your ways? And behold, they have been diligent and, nevertheless, you had no mercy on Zion on
7their account. And if there are others who did evil, Zion should have been forgiven on account of the works of those who did good works and should not have been
8overwhelmed because of the works of those who acted unrighteously. O Lord, my Lord, who can understand your judgment? Or who can explore the depth of
9your way? Or who can discern the majesty of your path? Or who can discern your incomprehensible counsel? Or who of those who are born has ever discovered
10the beginning and the end of your wisdom? For we all have been made like
11breath. For as breath ascends without human control and vanishes, so it is with the nature of men, who do not go away according to their won will, and who do
12 not know what will happen to them in the end. For the righteous justly have good hope for the end and go away from this habitation without fear because they possess with you a store of good works which is preserved in treasuries.

13 Therefore, they leave this world without fear and are confident of the world which 14 you have promised to them with an expectation full of joy. But woe to those of us who have also now been treated shamefully and who await evils at that time.

15 But you know exactly what you have made of your servants, for we are not able 16 to understand that which is good like you, our Creator. I shall continue to speak 17 before your presence, O Lord, my Lord. When in the beginning the world did not exist with its inhabitants, you devised and spoke by means of your word and at the same time the works of your creation stood by means of your word and

18 at the same time the works of your creation stood before you. And you said that you would make a man for this world as a guardian over your works that it should 19 be known that he was not created for the world, by the world for him. And now, I see that the world which was made for us, behold, it remains; but we, for whom it was made, depart.

********

Chapter fifteen

1 And the Lord answered and said to me:

You are rightly astonished about man’s departure, but your judgment about the 2 evils which befell those who sin is incorrect. And with regard to what you say about the righteous who are taken away and the wicked ones who are happy,

3,4 and with regard to what you say that man does not know your judgment, for this reason, now, listen and I shall speak to you; pay attention and I shall let my 5 words be heard. It is true that man would not have understood my judgment if he had not received the Law and if he were not instructed with understanding.

6 But now, because he trespassed, having understanding, he will be punished 7 because he has understanding. And with regard to the righteous ones, those whom you said the world has come on their account, yes, also that which is 8 coming is on their account. For this world is to them a struggle and an effort with much trouble. And that accordingly which will come, a crown with great glory.

********

Chapter sixteen

1 And I answered and said:

O Lord, my Lord, behold, the present years are few and evil, and who can inherit that which is unmeasurable in this short time?

********

Chapter seventeen

1 And the Lord answered and said to me:
2With the Most High no account is taken of much time and of few years. For what did it profit Adam that he lived nine hundred and thirty years and transgressed that which he was commanded? Therefore, the multitude of time that he lived did not profit him, but it brought death and cut off the years of those who were born from him. Or what did it harm Moses that he lived only one hundred and twenty years and, because he subjected himself to him who created him, he brought the Law to the descendants of Jacob and he lighted a lamp to the generation of Israel?

********

Chapter eighteen
1And I answered and said:
2He who lighted took from the light, and there are few who imitated him. But many whom he illuminated took from the darkness of Adam and did not rejoice in the light of the lamp.

********

Chapter nineteen
1And he answered and said to me:
Therefore he appointed a covenant for them at that time and said, “Behold, I appoint for you life and death,” and he called heaven and earth as a witness against them. For he knew that his time was short, but that heaven and earth will stay forever. They, however, sinned and trespassed after his death, although they knew that they had the Law to reprove them and that light in which nothing could err, apart from the spheres, which witnessed, and me. And I judge everything that exists. You, however, should not think about this in your heart and you should not be afflicted because of the things which have been. For now the end of times is at stake whether it be property, happiness, or shame; and not its beginning. For when a man is happy in his youth and is treated badly in his old age, he forgets all happiness he possessed. And further, when a man is badly treated in his youth but will be happy in the end, he does not remember his disgrace anymore. And further, listen: Even if everyone had been happy continually since the day death was decreed against those who trespassed, but was destroyed in the end, everything would have been in vain.

********

Chapter twenty
1Therefore, behold, the days will come and the times will hasten, more than the former, and the periods will hasten more than those which are gone, and the years will pass more quickly than the present ones. Therefore, I now took away Zion to visit the world in its own time more speedily. Now, however, remember everything which I commanded you and seal it in the interior of your mind. And then I shall show you my strong judgment and my unexplorable ways. Therefore, go away
and sanctify yourself for seven days and do not eat bread and do not
drink water and do not speak to anybody. And after this time come to this place, and I shall
reveal myself to you, and I shall speak to you true things, and I shall command you with
regard to the course of times, for they will come and will not tarry.

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Prayer of Baruch, the Son of Neriah

Chapter twenty one

1 I went from there and sat in the valley of Kidron in a cave of the earth and sanctified myself
there and ate no bread, but I was not hungry; I drank no water, but I was not thirsty. And I
stayed there until the seventh day as he had commanded

2,3 me. And it happened at sunset that my soul received many thoughts, and I began to speak
in the presence of the Mighty One, and said:

4 O hear me, you who created the earth, the one who fixed the firmament by the word and
fastened the height of heaven by the spirit, the one who in the beginning

5 of the world called that which did not yet exist and they obeyed you. You who gave
commandments to the air with your sign and have seen the things which are

6 to come as well as those which have passed. You how reign with great thoughts over the
powers which stand before you, and who rules with indignation the countless holy things,
who are flame and fire, whom you created from the

7 beginning, those who stand around your throne. For you alone (all) this exists

8 so that you may create at once all that you want. You are the one who causes the rain to fall
on earth with a specific number of raindrops. You alone know the end

9 of times before it has arrived. Hear my prayer. For only you can sustain those who exist,
those who have gone and those who will come, those who sin and those who have proved
themselves to be righteous, since you are the Living One and the

10 Inscrutable one. For you are the only Living One, the Immortal One and the

11 Inscrutable one, and you know the number of men, And while many have sinned once,
many others have proved themselves to be righteous.

12 You know where you have preserved the end of those who have sinned or the

13 fulfillment of those who have proved themselves to be righteous.

14 For if only this life exists which everyone possesses here, nothing could be more bitter
than this. For of what help is strength which changes into weakness, of food in abundance

15 which changes into famine, or beauty which changes into ugliness? For the nature

16 of men is always unchangeable. For as we were once, we are no longer, and as we

17 are now, we shall not remain in the future. For if an end of all things had not been

18 prepared, their beginning would have been senseless. But let me know all that which
comes from you, and regarding that which I ask you, enlighten me.

19 How long will corruption remain, and until when will the time of mortals be happy, and
until when will those who pass away be polluted by the great wickedness

20 in this world? Therefore, command mercifully and confirm all that you have said that you
would do so that your power will be recognized by those who believe that
21your long-suffering means weakness. And now show it to them, those who do not know, but who have seen that which has befallen us and our city, up to now, that it is in agreement with the long-suffering of your power, because you called
22us a beloved people on account of your name. From now, therefore, everything
23is in a state of dying. Therefore, reprove the angel of death, and let your glory appear, and let the greatness of your beauty be known, and let the realm of death be sealed, so that it may not receive the dead from this time, and let the treasuries
24of the souls restore those who are enclosed in them. For as many years have passed as those which passed wince the days of Abraham, Isaac, and Jacob and all those who were like them, who sleep in the earth-those on whose account you
25have said you have created the world. And now, show your glory soon and do not postpone that which was promised by you.
26And it happened that when I had ended the words of this prayer, I became very weak.

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Chapter twenty two
1And afterward it happened that, behold, the heaven was opened, and I say, and strength was given to me, and a voice was heard from on high which said to me:
2,3Baruch, Baruch, why are you disturbed? Who starts on a journey and does not complete it? Or who will be comforted making a sea voyage unless he can reach
4a harbor? Or he who promises to give a present to somebody-is it not a theft,
5unless it is fulfilled? Or he who sows the earth-does he not lose everything unless
6he reaps its harvest in its own time? Or he who plants a vineyard-does the planter
7expect to receive fruit from it, unless it grows until its appointed time? Or a woman who has conceived-does she not surely kill the child when she bears
8untimely? Or he who builds a house, can it be called a house, unless it is provided with a roof and is finished? Tell this to me first.

********

Chapter twenty three
1And I answered and said:

No, Lord, my Lord.

2And he answered and said to me:

Why, then, are you disturbed about that which you do not know, and why are
3you restless about that of which you do not possess any knowledge? For as you have not forgotten men who exist and who have passed away, I remember those
4who will come. For when Adam sinned and death was decreed against those who were to be born, the multitude of those who would be born was numbered. And for that number a place
was prepared where the living ones might live and where
5the dead might be preserved. No creature will live again unless the number that has been
appointed is completed. For my spirit creates the living, and the realm
6of death receives the dead. And further, it is given to you to hear that which will
7come after these times. For truly, my salvation which comes has drawn near and is not as
far away as before.

********

Chapter twenty four
1For behold, the days are coming, and the books will be opened in which are written the sins
of all those who have sinned, and moreover, also the treasuries in which are brought together
the righteousness of all those who have proven
2themselves to be righteous. And it will happen at that time that you shall see, and many
with you, the long-suffering of the Most high, which lasts from generation to generation,
who has been long-suffering toward all who are born, both those who dinned and those who
proved themselves to be righteous.
3And I answered and said:

But, behold, O lord, a man does not know the number of things which pass
4away nor those which come. For behold, I also know what has befallen me; but that which
will happen with our enemies, I do not know, or when you will command your works.

Chapter twenty five
1And he answered and said to me:

You also will be preserved until that time, namely until that sign which the Most
2High will bring about the inhabitants of the earth at the end of days, This
3then will be the sign,. When horror seizes the inhabitants of earth, and they fall into many
tribulations and further, they fall
4into great torments. And it will happen that they will say in their thoughts because of their
great tribulations, “The Mighty One does not anymore remember the earth”, It will happen
they lose hope, that the time will awake.

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The apocalypse of the twelve calamities and the coming of the Messiah

Chapter twenty six
1And I answered and said:

That tribulation which will be will it last long time; and that distress, will it embrace many
years?
Chapter twenty seven
1And he answered and said to me”

That time will be divided into twelve parts, and each part has been preserved
2for that for which it was appointed. In the first part; the beginning of commotions.
3,4In the second part: the slaughtering of the great. In the third part; the fall of
5,6many into death. In the fourth part; the drawing of the sword, In the fifth part;
7famine and the withholding of rain. In the sixth part; earthquakes and terrors.
9,10In the eighth part; a multitude of ghosts and the appearances of demons. In the ninth
part; the fall of dire. In the tenth part; rape and much violence. In the
13eleventh part; injustice and unchastity. In the twelth part; disorder and a mixture
14of all that has been before. These parts of that time will be preserved and will
15be mixed, one with another, and they will minister to each other. For some of these parts
will withhold a part of themselves and take from others and will accomplish that which
belongs to them and to others; hence, those who live on earth in those days will not
understand that it is the end of times.

Chapter twenty eight
1,2But everyone who will understand will be wise at that time. For the measure and the
calculation of that time will be two parts: weeks of seven weeks.

3And I answered and said:

It is good that man should come so far and see, but it is better that he should
4,5not come so far lest he fall. But I shall also say this. Will he who is incorruptable despise
those who are corruptible, and will he despise what happens with those who are corruptible
so that he might only look to those who are not corruptible?
6But when, O Lord, these things will surely come of which you spoke to me before,
7let me also know this, if I have found grace in your eyes: Is it in one place or in one part of
the earth that these things will come or will they be noticed by the whole earth?

Chapter twenty nine
1And he answered and said to me:

That which will happen at that time bears upon the whole earth. Therefore, all
2who live will notice it. For at that time I shall only protect those found in this
3land at that time. And it will happen that when all that which should come to pass in these
parts has been accomplished, the Anointed One will begin to be
4revealed. And Behemoth will reveal itself from its place, and Leviathan will come from the
sea, the two great monsters which I created on the fifth day of creation and which I shall have
kept until that time. And they will be nourishment
5for all who are left. The earth will also yield fruits ten thousandfold. And on one vine will
be a thousand branches, and one branch will produce a thousand clusters, and one cluster will produce a thousand grapes, and one grape will produce a cor of wine. And those who are hungry will enjoy themselves and they will, moreover, see marvels every day. For winds will go out in front of me every morning to bring the fragrance of aromatic fruits and clouds at the end of the day to distill the dew of health. And it will happen at that time that the treasury of manna will come down again from on high, and they will eat of it in those years because these are they who will have arrived at the consummation of time.

Chapter thirty
1 And it will happen after these things when the time of the appearance of the Anointed One has been fulfilled and he returns with glory, that then all who sleep in hope of him will rise. And it will happen at that time that those treasuries will be opened in which the number of the souls of the righteous were kept, and they will go out and the multitudes of the souls will appear together, in one assemblage, of one mind. And the first ones will enjoy themselves, and the last ones will not be sad. For they know that the time has come of which it is said that it is the end of times. But the souls of the wicked will the more waste away when they shall see all these things. For they know that their torment has come and that their perditions have arrived.

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Baruch speaks to the people

Chapter thirty one
1 And it happened after these things, that I went to the people and said to them: Assemble to me all our elders and I shall speak words to you.
2,3 And they all assembled in the valley of the Kidron. And I began to speak and said to them: Hear, O Israel, and I shall speak to you, and you O seed of Jacob, pay attention, and I shall teach you. Do not forget Zion but remember the distress of Jerusalem.
5 For, behold, the days are coming, that all that has been will be taken away to be destroyed, and it will become as though it had not been.

Chapter thirty two
1 You, however, if you prepare your minds to sow into them the fruits of the law, he shall protect you in the time in which the Mighty One shall shake the entire creation. For after a short time, the building of Zion will be shaken in order that it will be rebuilt. That building will not remain; but it will again be uprooted after some time and will remain desolate for a time. And after that it is necessary that it will be renewed in glory and that it will be perfected into eternity. We should not, therefore, be so sad regarding the evil which has come now, but much
6more (distressed) regarding that which is in the future. For greater than the two 7evils will be the trial when the Mighty One will renew his creation. And now, do not draw near to me for some days and do not call upon me until I shall come to you. 8And it happened after having said all these words to them that I, Baruch, went my way. And when the people saw that I went away, they raised their voices and lamented and said: 9Where are you going from us, Baruch, and do you leave us as a father who leaves his children as orphans and goes away from them?

Chapter thirty three
1These are the commands which your friend Jeremiah, the prophet, gave to 2you. And he said to you, “Look to this people during the time I am absent, while I help the rest of our brothers in Babylon, against whom has been declared the 3sentence that they should be carried away into captivity.” And now, if you abandon us too, it would have been better for all of us that we shall die first, and that then you should abandon us.

Chapter thirty four
1And I answered and said to the people:

Heaven forbid that I should abandon you or that I should go away from you. But I shall go to the Holy of Holies to ask from the Mighty One on behalf of you and Zion so that I may receive in some ways more light, and after that I shall return to you.

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The apocalypse of the forest, the vine, the fountain and the cedar

Chapter thirty five
1And I, Baruch, went to the holy place and sat on the ruins and wept and said:

- 2O that my eyes were springs,  
- and my eyelids, that they were a fountain of tears.  
- 3 For how shall I be sad over Zion,  
- 4and lament over Jerusalem?  
- For at the place where now I am prostrate,  
- the high priests used to offer holy sacrifices,  
- and placed thereon incense of fragrant spices.  
- Now, however, that of which we are proud has become dust,  
- and that which our soul desired is ashes.

Chapter thirty six
1And when I had said this, I fell asleep at that place and saw a vision in the
2night. And behold there was a forest with trees that was planted on the plain and surrounded by high mountains and rugged rocks. And the forest occupied much space. And behold, over against it a vine arose, and from under it a fountain (ran) peacefully. And that fountain came to the forest and changed into great waves, and those waves submerged the forest and suddenly uprooted the entire forest and overthrew all the mountains which surrounded it. And the height of the forest became low, and that top of the mountains became low. And that fountain became so strong that it left nothing of the great forest except one cedar. When it had also cast that one down, it destroyed the entire forest and uprooted it so that nothing was left of it, and its place was not even known anymore. Then that vine arrived with the fountain in peace and in great tranquility and arrived at a place which was not far away from the cedar, and they brought to him that cedar which had been cast down. And I saw, and behold, that vine opened its mouth and spoke and said to the cedar, “Are you not that cedar which remained of the forest of wickedness? Because of you, wickedness remained and has been done during all these years, but never goodness. And you possessed power over that which did not belong to you; you did not even show compassion to that which did belong to you. And you extended your power over those who were living far from you, and you keep those who are close to you in the nets of your wickedness, and you uplift your soul always like one who could not be uprooted. But now your time has hastened and your hour has come. Therefore O cedar, follow the forest which has departed before you and become ashes with it, and let your earth be mixed together. And now, sleep in distress and rest in pain until your last time comes in which you will return to be tormented even more.”

Chapter thirty seven
1And after these things I saw that the cedar was burning and the vine growing, while it and all around it became a valley full of unfading flowers. And I awoke and arose.

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Interpretation of the apocalypse

Chapter thirty eight
1And I prayed and said:

O Lord, my Lord, you are the one who has always enlightened those who conduct themselves with understanding. Your Law is life, and your wisdom is the right way. Now, show me the explanation of this vision. For you know that my soul has always been associated with your Law, and that i did not depart from your wisdom from my earliest days.

Chapter thirty nine
1And he answered and said to me:

2Baruch, this is the explanation of the vision which you have seen. As you have seen the great forest surrounded by high and rocky mountains, this is the word;
3Behold, the days will come when this kingdom that destroyed Zion once will be destroyed and that it will be subjected to that which will come after it. This again will also be destroyed after some time, And another, a third will rise and also that 5 will possess power in its own time and will be destroyed. After that a fourth kingdom arises whose power is harsher and more evil than those which were before it, and it will reign a multitude of times like the trees on the plain, and it 6will rule the times and exalt itself more than the cedars of Lebanon. And the truth will hide itself in this and all who are polluted with unrighteousness will flee to it 7like the evil beasts flee and creep into the forest. And it will happen when the time of its fulfillment is approaching in which it will fall, that at that time the dominion of my Anointer One which is like the fountain and the vine, will be revealed. And when it has revealed itself, it will uproot the multitude of its host.
8And that which you have seen, namely the tall cedar, which remained of that forest, and with regard to the words which the vine said to it which you heard, that is the meaning.

Chapter forty
1The last ruler who is left alive at that time will be bound, whereas the entire host will be destroyed. And they will carry him on Mount Zion, and my Anointer One will convict him of all his wicked deeds and will assemble and set before him 2all the works of his hosts. And after these things he will kill him and protect the rest of my people who will be found in the place that I have chosen. And his dominion will last forever until the world of corruption has ended and until the 4times which have been mentioned before have been fulfilled. This is your vision and this is its explanation.

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About the apostates and the believers

Chapter forty one
1And I answered and said:

For whom and for how many will these things be? Or who will be worthy to live in that time? I shall now say before you everything that I think, and I shall 3ask you about the things of which I meditate. For behold, I see many of your people who separated themselves from your statutes and who have cast away from 4them the yoke of your Law. Further, I have seen others who left behind their 5vanity and who have fled under your wings. What will, therefore, happen with 6those? Or how will that last time receive them? Their time will surely not be weighed exactly, and they will certainly not be judged as the scale indicated?
Chapter forty two
1 And he answered and said to me:

2 Also these things I shall show you. As for what you said: “To whom and to how many will these things be?” The good that was mentioned before will be to those who have believed, and the opposite of these things will be to those who
3 have despised. And as for that which you said with regard to those who have
4 drawn near and to those who have withdrawn, this is the explanation. As for those who have
first subjected themselves and have withdrawn later and who mingled themselves with the
seed of the mingled nations, their first time will be
5 considered as mountains. And those who first did not know life and who later knew it
exactly and who mingled with the seed of the people who have separated
6 themselves, their first time will be considered as mountains. And times will inherit times,
and periods periods, and they will receive from one another. And then with a view to the end,
all will be compared according to the length of times
7 and the hours of periods. For corruption will take away those who belong to it,
8 and life those who belong to it. And dust will be called, and told, “Give back that which
does not belong to you and raise up all that you have kept until its own time.”

Chapter forty three
1 You, however Baruch, strengthen your heart with a view to that which has been said to you,
and understand that which has been revealed to you because you
2 have many consolations which will last forever. For you will go away from this place and
leave the regions which are now before your eyes. And you shall forget that which is
corruptible and not again remember that which is among the mortal
3 ones. Go away, therefore, and command your people and some to this place and afterward
fast seven days. And then I shall come to you and speak with you.

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Baruch speaks to the people

Chapter forty four
1 And I, Baruch, went from there and came to my people and called my firstborn son and the
Gedaliahs, my friends, and seven of the elders of the people and said to them:
2,3 Behold, I go to my fathers in accordance with the way of the whole earth. You however,
do not withdraw from the way of the Law, but guard and admonish the people who are left
lest they withdraw from the commandments of the Mighty
4 One. For you see that he whom we serve is righteous and that our Creator is
5,6 impartial. And we see what has befallen Zion and what happened to Jerusalem, that the
judgment of the Mighty One will be made known, as well as his ways which
7 are inscrutable and right. For when you endure and preserve in his fear and do not forget
his Law, the time again will take a turn for the better for you. And they
8 will participate in the consolation of Zion. For that which in now is nothing. But
9 that which is in the future will be very great. For everything will pass away which is
corruptible, and everything that dies will go away, and all present time will be forgotten, and
there will be no remembrance of the present time which is
10 polluted by evils. For he who runs now runs in vain and he who is happy will
11 fall quickly and be humiliated. For that which will be in the future, that is what one will
look for, and that which comes later, that is what we shall hope for. For
12 there is a time that does not pass away. And that period is coming which will remain
forever; and there is the new world which does not carry back to corruption those who enter
into its beginning, and which has no mercy on those who come
13 into torment of those who are living in it, and it does not carry to perdition. For those are
the ones who will inherit this time of which it is spoken, and to these
14 is the heritage of the promised time. These are they who prepared for themselves treasures
of wisdom. And stores of insight are found with them. And they have
15 not withdrawn form mercy and they have preserved the truth of the Law. For the coming
world will be given to these, but the habitation of the many others will be in the fire.

Chapter forty five
1 You, therefore, admonish the people as much as you can. For this is our work.
2 For, when you instruct them, you will make them alive.

Chapter forty six
1 And my son and the elders of the people said to me: Did the Mighty One humiliate us to
such an extent that he will take you away
2 from us quickly? And shall we truly be in darkness, ans will there be no light
3 any more for that people who are left? For where shall we again investigate the Law, or
who will distinguish between death and life for us?
4 And I said to them: I cannot resist the throne of the Mighty One. But Israel will not be in
want of
5 a wise man, not the tribe of Jacob, a son of the Law. But only prepare your heart so that
you obey the Law, and be subject to those who are wise and understanding
6 with fear. And prepare your soul that you shall not depart from them. Is you do this, those
good tidings will come to you of which I spoke to you earlier, and you
7 will not fall into the torment of which I spoke to you earlier. But with regard to the word
that I shall be taken up, I did not let it be known to them at that time, not even to my son.

Chapter forty seven
1 And after I had left, having dismissed them I returned from there and said to them: Behold,
I go to Hebron, for to there the Mighty One has sent me.
2 And I arrived at that place where the word was spoken to me, and I sat there and fasted
seven days.

Chapter forty eight
1 And it happened after seven days that I prayed before the Mighty One and said:
   ● 2 O Lord, you summon the coming of the times, and they stand before you.
   ● 3 You cause the display of power of the worlds to pass away and they do not resist you.
   ● 4 Only you know the length of the generations,
   ● and you do not reveal your secrets to many.
   ● 5 You make known the multitude of the fire,
   ● and you weigh the lightness of the wind,
   ● 6 You investigate the end of the heights,
   ● and you scrutinize the depths of darkness.
   ● 7 You command the number which will pass away, and which will be preserved
   ● And you prepare a house for those who will be.
   ● 8 You remember the beginning which you created,
   ● and you do not forget that destruction which will come.
   ● 9 With signs of fear and threat you command the flames,
   ● and they change into winds.
   ● And with the word you bring to life that which does not exist,
   ● and with great power you hold that which has not yet come.
   ● 10 You instruct the creation with your understanding,
   ● and you give wisdom to the spheres so that they minister according to their positions.
   ● 11 Innumerable hosts stand before you,
   ● and serve peacefully your sign according to their positions.
   ● 12 Hear your servant,
   ● and regard my appeal.
   ● 13 For we are born in a short time,
   ● and in a short time we return.
   ● 14 With you, however, the hours are like times,
   ● and the days like generations.
   ● 15 Be, therefore, not angry at man because he is nothing;
   ● ? And do not take count of our works;
   ● for what are we?
   ● 16 For behold, by your gift we come into the world,
   ● and we do go not of our own will.
   ● 17 For we did not say to our parents: “Beget us,”
   ● nor have we sent to the realm of death saying: “Receive us”.
   ● 18 What therefore is our strength that we can bear your wrath,
   ● or what are we that we can endure your judgment?
   ● 19 Protect us in your grace,
   ● and in your mercy help us.
   ● 20 Look at the small ones who submit to you,
• and save all those who come to you.
• And do not take away the hope of our people,
• and do not make short the times of our help.
• 20 For these are the people whom you have elected,
• and this is the nation of which you found no equal.
• 21 But I shall speak to you now,
• and I shall say as my heart thinks.
• 22 In you we have put our trust, because, behold, your Law is with us,
• and we know that we do not fall as long as we keep your statutes.
• 23 We shall always be blessed; at least, we did not mingle with the nations.
• For we are all a people of the Name;
• 24 we, who received one Law that is among us will help us,
• and that excellent wisdom which is in us will support us.
• 25 And when I had prayed these things I became very weak.
• 26 And he answered and said to me:
• You have prayed honestly, Baruch,
• and all your words have been heard.
• 27 But my judgment asks for its own,
• and my Law demands its tight.
• 28 For from your words I shall answer you,
• and from your prayer I shall speak with you.
• 29 Because it is as follows; There is nothing that will be destroyed unless it acted wickedly,
if it had been able to do something without remembering my goodness and accepting my
long-suffering.
• 30,31 For this reason surely you will be taken up, as I said to you before,. And the time will
come of which I spoke to you and that time is appearing which brings affliction. For it will
come and pass away with enormous vehemence; and arriving
• 32 in the heat of indignation, it will be turbulent. And it will be in those days that all
inhabitants of the earth will live with each other in peace, because they do not
• 33 know that my judgment has come near. For in that time there will not be found many wise
men and there will also be not many intelligent ones, but in addition
• 34 they who know will be silent more and more. And there will be many tidings and not a
few rumors, and the works of the phantoms will be visible, and not a
• 35 few promises will be told, some idle and others affirmed. And honor will change itself
into shame, and strength will be humiliated to contempt, and the strong one
• 36 will be broken down, and beauty will become contemptible. And many will say to many
in that time.”Where did the multitude of intelligence hide itself and
• 37 where did the multitude of wisdom depart?” And when one thinks about these things,
jealousy will arise in those who did not think much of themselves; and passion will take hold
of those who were peaceful; and many will be agitated by wrath to injure many; and they
will raise armies to shad blood; and they will
• 38 perish with those at the end. And it will happen in that time that a change of times will
reveal itself openly for the eyes of everyone because they polluted themselves in all those
times and caused oppression, and each one walked in his
own works and did not remember the Law of the Mighty One. Therefore, a fire will
consume their thoughts, and with a flame the meditations of their kidneys
will be examined. For the Judge will come and will not hesitate. For each of the
inhabitants of the earth knew when he acted unrighteously, and they did not know
my Law because of their pride. But many will surely weep at that time-more, however,
because of the living one than of the dead.

42 And I answered and said: O Adam, what did you do to all who were born after you? And
what will be

43 said of the first Eve who obeyed the serpent, so that this whole multitude is going to
corruption? And countless are those whom the fire devours.

44 But again I shall speak before you.

45,46 You, O Lord, my Lord, you know that which is in your creation, for you commanded
the dust one day to produce Adam; and you knew the number of those who are born from
him and how they sinned before you, those who existed and

47 who did not recognize you as their Creator. And concerning all of those, their end will put
them to shame, and your Law which they transgressed will repay them on your day.

48 But now, let us cease talking about the wicked and inquire about the righteous.

49 And I will tell about their blessedness and I shall not be silent about their glory
which is kept for them. For surely, as you endured much labor in the short time in which
you live in this passing world, so you will receive great light in that world which has no end.

Chapter forty nine

1 But further, I ask you O Mighty One; and I shall ask grace from him who
created all things. In which shape will the living live in your day? Or how will
remain their splendor which will be after that? Will they, perhaps, take again this present
form, and will they put on the chained members which are in evil and by which evils are
accomplished? Or will you perhaps change these things which have been in the world, as
also the world itself?

PAGE TWO
Chapter fifty
1 And he answered and said to me: Listen, Baruch, to this word and write down in the memory of your heart all
2 that you shall learn. For the earth will surely give back the dead at that time; it receives them now in order to keep them, not changing anything in their form. But as it has received them so it will give them back. And as I have delivered them
3 to it so it will raise them. For then it will be necessary to show those who live that the dead are living again, and that those who went away have come back.
4 And it will be that when they have recognized each other, those who know each other at this moment, then my judgment will be strong, and those things which have been spoken of before will come.

Chapter fifty one
1 And it will happen after this day which he appointed is over that both the shape of those who are found to be guilty as also the glory of those who have
2 proved to be righteous will be changed. For the shape of those who now act wickedly will be made more evil than it is (now) so that they sahll suffer torment.
3 Also, as for the glory of those who proved to be righteous on account of my law, those who possessed intelligence in their life, and those who planted the root of wisdom in their heart-their splendor will then be glorified by transformations, and the shape of their face will be changed into the light of their beauty so that they may acquire and receive the undying world which is promised to them.
4 Therefore, especially they who will then come will be sad, because they despised my Law, and stopped their ears lest they hear wisdom and receive intelligence.
5 When they, therefore, will see that those over whom they are exalted now will then be more exalted and glorified than they, then both these and those will be changed, these into the splendor of the angels and those into startling visions and
6 horrible shapes; and they will waste away even more. For they will first see and then they will go away to be tormented.
7 Miracles, however, will appear at their own time to those who are saved because of their workd and for whom the Law is now a hope, and intellignece, expectation,
and wisdom a trust. For they shall see that world which is now invisible to them, 9 and they will see a time which is now hidden to them. And time will no longer 10 make them older. For they will live in the heights of that world and they will be like the 11 angels and be equal to the stars. And they will be changed into any shape which they wished, from beauty to loveliness, and from light to the splendor of 12 glory. For the extents of Paradise will be spread out for them, and to them will be shown 13 the beauty of the majesty of the living beings under the throne, as well as all the hosts of the 14 angels, those who are held by my word now lest they show themselves, and those who are withheld by my command so that they may stand 15 at their places until their coming has arrived. And the excellence of the righteous 16 will then be greater than that of the angels. For the first will receive the last, those whom they expected; and the last, those of whom they had heard that they had 17 gone away. For they have been saved from this world of affliction and have put 18 down the burden of anguishes. Because of which men lost their life and for what 19 have those who were on the earth exchanged their soul? For once they chose for 20 themselves that time which cannot pass away without afflictions. And they chose for 21 themselves that time of which the end is full of lamentations and evils. And they have denied 22 the world that does not make those who come to it older. And they have rejected the time 23 which causes glory so that they are not coming to the glory of which I spoke to you before.

Chapter fifty two
1 And I answered and said:
2 How shall we forget those for whom at that time woe is preserved? And why are we again 3 sad for those who die? Or why do we weep for those who go into 4 the realm of death? The lamentations should be kept for the beginning of that coming 5 torment; let the tears be laid down for the coming of that destruction which 6, 7 will them come. But with a view of these things, I shall also speak. And concerning 8 the righteous ones, what will they do now? Enjoy yourselves in the suffering which you 9 suffer now. For why do you look for the decline of your enemies? 10 Prepare your souls for that which is kept for you, and make ready your souls for the reward which is preserved for you. And when I had said this I fell asleep there.

Chapter fifty three
1 And I saw a vision. And behold, a cloud was coming up from the great sea. And I was 2 looking at it, and behold, it was entirely filled with black water and there were many colors 3 in that water, And something like great lightning appeared 4 at its top. And I saw that the cloud was rapidly passing in a quick run and covering 5 the whole earth. And it happened after this that the cloud began to pour the water 6 that it contained upon the earth. And I saw that the water which descended from 7 it was not of the same likeness. For at first, it was very black until a certain time. And then 8 I saw that the water became bright, but there was not much of it. And after this, I saw black 9 water again, and after this bright again, and black again and
This, now, happened twelve times, but the black were always more than the bright. And it happened at the end of the cloud that, behold, it poured black water and it was much darker than all the water that had been before. And fire was mingled with it. And where that water descended, it brought about devastation and destruction. And after this I saw how the lightning which I had seen at the top of the cloud seized it and pressed it down to earth. That lightning shone much more, so that it lighted the whole earth and healed the regions where the last waters had descended and where it had brought about destruction.

And it occupied the whole earth and took command of it. And after this I saw, behold, twelve rivers came from the sea and surrounded the lightning and became subject to it. And because of my fear I awoke.

Chapter fifty four

And I asked the Mighty One and said: You alone, O Lord, knew the heights of the world beforehand and that which will happen in the times which you bring about by your word. And against the works of the inhabitants of the earth you hasten the beginnings of the times. And the ends of the periods you alone know. You are the one for whom nothing is hard; but you are, however, the one who easily accomplishes all by a sign. You are the one to whom both the depths and the heights come together, and whose word the beginnings of the periods serve. You are the one who reveals to those who fear that which is prepared for them so that you may comfort them. You show your mighty works to those who do not know. You pull down the enclosure for those who have no experience and enlighten the darkness, and reveal the secrets to those who are spotless, to those who subjected themselves to you and your Law in faith.

You showed this vision to your servant; open to me its exposition also. For I know that I have received the subjects about which I asked you, and that you gave me a revelation about that which I asked, and that you have let me know with what voice I should honor you or from which members I should cause glory and praise to go up to you. For if my members should be mouths and the hairs of my head voices, even so I should not be able to honor you properly; and I should not be able to utter your glory or to express the excellence of your beauty. For who am I among men or what is my significance among those who are more excellent than I that I have heard all these marvelous things from the Most High and innumerable promises from him who created me? Blessed is my mother among those who bear, and praised among women is she who bore me.

For I shall not be silent in honoring the Mighty One but with the voice of glory I shall narrate his marvelous works. For who is able to imitate your miracles, O God, or who understands your deep thoughts of life?

For with your counsel, you reign over all creation which your right hand has created, and you have established the whole fountain of light with yourself, and you have prepared under your throne the treasures of wisdom. And those who do not love
your Law are justly perishing. And the torment of judgment will fall upon
those who have not subjected themselves to your power. For, although Adam sinned first
and has brought death upon all who were not in his own time, yet each of them who has been
born from him has prepared for himself the coming torment. 16 And further, each of them
has chosen for himself the coming glory. For truly, the one who believes will receive reward.
16 And further, each of them has chosen for himself the coming glory. For truly, the one who
believes will receive reward.
17 But now, turn yourselves to destruction, you unrighteous ones who are living now, for
you will be visited suddenly, since you have once rejected the under
standing of the Most High. For his works have not taught you, not has the artful
work of his creation which has existed always persuaded you. Adam is, therefore not the
cause, except only for himself, but each of us has become our own Adam.
20 You, however, O Lord, explain to me what you have revealed to me. And
21 inform me about that which I asked you, For at the end of the world, a retribution will be
demanded with regard to those who have done wickedly in accordance with their
wickedness, and you will glorify the faithful ones in accordance with
22 their faith. For those who are among your own, you rule; and those who sin, you blot out
among your own.

Chapter fifty five
1 And it happened that when I had finished the words of this prayer, I say down
2 there under a tree to rest in the shadow of its branches. And I was surprised and astonished,
and I pondered in my thoughts about the multitude of the goodness which the sinners who
are on earth have rejected from them, and about the great punishment which they have
despised, when they knew that they should be punished
3 because of the sins they have committed. And while I was pondering these and similar
things, behold, Ramael, the angel who is set over true visions, was sent to me and said to me:
4 Why does your heart trouble you, Baruch, and why are you disturbed by your
5 thought? For if you are already disturbed, only hearing about the judgment, what
6 about when you see it with your eyes openly? And if you are already so disturbed by the
expectation with which you expect the day of the Mighty One, what about
7 when you arrive at its coming?
And if you are so fully terrified by the words of the announcement of the punishment of
those who have transgressed, how much
8 more when this event itself will reveal marvelous things? And if you have heard the names
of the good and evil things which will come at that time, and if you are grieved, what about
when you will see what the Majesty will reveal, who will convince some and cause others to
rejoice?

Chapter fifty six
1 But now, since you have asked the Most High to reveal to you the explanation
2 of the vision which you have seen, I have been sent to say to you that the Mighty One has
let you know the course of times, namely those which have passed and One has let you know
the course of times, namely those which have passed and those which in his world will come
to pass, form the beginning of his creation
3 until the end, (the times) which are known by deceit and by truth. For as you saw a great
cloud which came up from the sea and went and covered the earth; this is the length of the
world which the Mighty One has created when he took counsel
4 in order to create the world. And it happened when the word had gone out from him that the
length of the world was standing as something small, and it was established in accordance
with the abundance of the intelligence of him who let
5 it go forth. And as you first saw the black waters on the top of the cloud which first came
down upon the earth; this is the transgression which Adam, the first
6 man, committed. For when he transgressed, untimely death came into being, mourning was
mentioned, affliction was prepared, illness was created, labor accomplished, pride began to
come into existence, the realm of death began to ask to be renewed with blood, the
conception of children came about, the passion of the parents was produced, the loftiness of
men was humiliated, and goodness
7 vanished. What could, therefore, have been blacker and darker than these things?
8,9 This is the beginning of the black were born, and very dark darkness originated. For he
11 who was a danger to himself was also a danger to the angels. For they possessed
12 freedom in that time in which they were created. And some of them came down
13 and mingled themselves with women. At that time they who acted like this were
14 tormented in chains. But the rest of the multitude of angels, who have no number,
15 restrained themselves. And those living on earth perished together through the
16 waters of the flood. Those are the first black waters.

Chapter fifty seven
1 And after these you saw the bright water; that is the fountain of Abraham and His
generation, and the coming of his son, and the son of his son, and of those
2 who are like them. For at that time the unwritten law was in force among them, and the
works of the commandments were accomplished at that time, and the belief in the coming
judgment was brought about, and the hope of the world which will be renewed was built at
that time, and the promise of the life that will come later
3 was planted. Those are the bright waters which you have seen.

Chapter fifty eight
1 And the third black waters you have seen; that is the mingling of all sins which the nations
committed afterward, after the death of those righteous men, and the wickedness of the land
of Egypt, in which they acted wickedly in the
2 oppression with which they oppressed their sons. But also these perished at the end.

Chapter fifty nine
1 And the fourth bright waters which you have seen; that is the coming of Moses, and of Aaron, and of Mirian, and of Joshua, the son of Nun, and of Caleb, and all those who are like these. For at that time the lamp of the eternal law which exists forever and ever illuminated all those who sat in darkness. This (lamp) will announce to those who believe the promise of their reward to those who deny the punishment of the fire which is kept for them. But also the heaven will be shaken from its place at that time; that is, the heavens which are under the throne of the Mighty one were severely shaken when he took Moses with him.
2 For he showed him many warnings together with the ways of the Law and the end of time, as also to you; and then further, also the likeness of Zion with its measurements which was to be made after the likeness of the present sanctuary.
3 But he also showed him, at that time, the measures of fire, the depths of the abyss, the weight of the winds, the number of the raindrops, the suppression of wrath, the abundance of long-suffering, the truth of judgment, the root of wisdom, the richness of understanding, the fountain of knowledge, the height of the air, the greatness of Paradise, the end of the periods, the beginning of the day of judgment, the number of offerings, the worlds which have not yet come, the mouth of hell, the standing place of vengeance, the place of faith, the region of hope, the picture of the coming punishment, the multitude of the angels which cannot be counted, the powers of the flame, the splendor of lightnings, the voice of the thunders, the orders of the archangels, the treasuries of the light, the changes of the times, and the inquiries into the Law. These are the fourth bright waters you have seen.

Chapter sixty
1 And the fifth black waters which you have seen poured down; those are the works which they wrought, and the wickedness of their mysteries, and the mingling of their pollutions. But even Israel was polluted with sins in these days of the judges, although they saw many signs which were from him who created them.

Chapter sixty one
1 And the sixth bright waters which you have seen; this is the time in which David and Solomon were born. And at that time the building of Zion took place, and the dedication of the sanctuary, and the shedding of much blood of the nations which sinned at that time, and the many offerings which were offered at that time.
2 At the inauguration of the sanctuary. And rest and peace reigned at that time.
3 And wisdom was heard in the assembly, and the richness of understanding was magnified in the congregations. And the holy festivals were fulfilled in happiness and much joy. And the judgment of the rulers was seen at that time without deceit, and the righteousness of the commandments of the Mighty One was accomplished in truth. And the land which then received mercy, since its inhabitants did not sin, was praised above all countries, and the city of Zion ruled over all countries.
8 and regions at that time. These are those bright waters you have seen.

Chapter sixty two
1 And the seventh black waters you have seen; that is the perversion of the ideas
2 of Jeroboam who planned to make two golden calves, and all the iniquities
3 accomplished by the kings who succeeded him, and the curse of Jezebel, and the
4 idolatry which Israel practiced at that time, and the withholding of rain, and the
5 families of such a kind that the women ate the fruits of their womb, and the time of their
6 exile which befell the nine and a half tribes because they lived in many
7 sins. And Salmanassar, the king of the Assyrians, came and carried them away
8 into captivity. And concerning the nations much could be said: how they acted
9 unrighteously and wickedly, and how they never proved themselves to be righteous.
10 These are those seventh black waters you have seen.

Chapter sixty three
1 And the eighth bright waters you have seen; that is the righteousness and the
2 integrity of Hezekiah, King of Judah, and the grace which came upon him. For at that time
3 Sennacherib was moved to destroy, and his wrath roused him, and also
4 the multitude of the nations which were with him in order to destroy; when Hezekiah the
5 king heard that which the Assyrian king devised, namely, to come and seize him and destroy
6 his people—the two and a half tribes which were left—and that he also wanted to destroy Zion,
7 then Hezekiah trusted upon his works, and hoped upon his righteousness, and spoke with the
8 Mighty Ones and said:
9 “Pay attention, behold, Sennacherib is ready to destroy us, and he will boast and
10 be uplifted when he has destroyed Zion,” And the Mighty One heard him for
11 Hezekiah was wise, and he paid attention to his prayers for he was righteous. And
12 the Mighty One then commanded Ramael, his angel who speaks with you. And I went
13 away and destroyed their multitude, of which the number of the chiefs alone was one
14 hundred and eighty-five thousand, and each of them had an equal
15 number, And at that time I burned their bodies within, but I preserved their clothes and
16 their arms on the outside so that still more of the marvelous works of the Mighty One might
17 be seen, and so that his name might be mentioned throughout
18 the entire earth. Thus Zion was saved, and Jerusalem was delivered from its
19 10 tribulations. And all those who were in the holy land rejoiced, and the name of
20 the Mighty One was praised so that it was spoken of. These are those bright waters which
21 you have seen.

Chapter sixty four
1 And the ninth black waters you have seen; that is, the wickedness that existed
2 in the days of Manasseh, the son of Hezekiah. For he acted very wickedly, and killed the
3 righteous, and perverted judgment, and shed innocent blood, and violently polluted married
women, and overturned altars, and abolished their offerings, and
3 drove away the priests lest they minister in the sanctuary. And he made a statue with five
faces; Four of them looked into the direction of the four winds, and the fifth was on the top
of the statue so as to challenge the zeal of the Mighty one
4 And then the wrath of the Mighty One went out so that Zion should be uprooted
5 as has also happened in your days. But also the judgment went out against the two and a
half tribes so that they also should be carried away into captivity as
6 you have now seen. And the impiety of Manasseh increased to such a degree
7 that the glory of the Most High removed itself from the sanctuary. Therefore Manasseh was
called the impious one in that time, and finally his habitation was
8 in the fire. For although the Most High had heard his prayer, in the end when he fell into
the brazen horse and the brazen horse was melted, it became to him as
9 a sign regarding the hour (which was to come). For he had not lived perfectly since he was
not worthy, but (the sign was given to him) that he might know
10 henceforth by whom he should be punished at the end. For he who is able to benefit is
also able to punish.

Chapter sixty five
1 This Manasseh sinned and he thought in his time that the Mighty One would
2 not call account for these things. These are those ninth black waters you have seen.

Chapter sixty six
1 And the tenth bright waters you have seen; that is the purity of the generation of Josiah, the
king of Judah, who was the only one in his time who subjected
2 himself to the Mighty one with his whole heart and his whole soul. He purified the country
from the idols, sanctified all the vessels which were polluted, restored the offerings to the
altar, raised the horn of the holy, exalted the righteous, and honored all those who were wise
with understanding. He brought the priests back to their ministry; and destroyed and removed
the magicians, enchanters, and
3 diviners from the land. And he not only killed the impious who were living, but
4 also the bones were taken from the graves of the dead and burned with fire. And he
established the festivals and the sabbaths with their holy practices and he burned the polluted
with fire, and as for the lying prophets who deceived the people, also these he burned with
fire. He cast the people who obeyed them, as
5 long as they lived, into the Kidron valley, and heaped stones upon them. And he was
zealous with the zeal of the Mighty One with his whole soul, and he alone was strong in the
Law at that time so that he left no one un-circumcised or anyone
6 who acted wickedly in the whole country all the days of his life. He, then, is one who shall
receive reward forever and ever and be honored with the Mighty
7 One more than many in the last time. For on his account and on account of those who are
like him, the precious glories have been created and prepared which were
8 spoken to you earlier. These are those bright waters which you have seen.
Chapter sixty seven
1 And the eleventh black waters you have seen; that is the disaster which has 2 befallen Zion now. Do you think that there is no mourning among the angels before the Mighty One, that Zion is delivered up in this way? Behold, the nations rejoice in their hearts, and the multitudes are before their idols and say, “She who has trodden others down for such a long time has been trodden down; and she who 3 has subjugated has been subjugated.” Do you think that the Most High rejoices 4 in these things or that his name had been glorified? But how will it be with his 5 righteous judgment? But after these things those scattered among the nations will 6 be taken hold of by tribulations and live in shame in every place. For so far as Zion has been delivered up and Jerusalem laid waste, the idols in the cities of the nations are happy and the flavor of the smoke of the incense of the righteousness of the Law has been extinguished everywhere in the region of Zion; behold the 7 smoke of the impiety is there. But the king of Babylon will arise, the one who now has destroyed Zion, and he will boast over the people and speak haughtily 8,9 in his heart before the Most high. And he too will fall finally, These are those black waters.

Chapter sixty eight
1,2 And the twelfth bright waters which you have seen; this is the word. For there will come a time after these things, and your people will fall into such a 3 distress so that they are all together in danger of perishing! They, however, will be saved, and their enemies will fall before them. And to them will fall much 4 joy one day, And at that time, after a short time. Zion will be rebuilt again, and the offerings will be restored, and the priests will again return to their ministry. 6,7 And the nations will again come to honor it. But not as fully as before. But 8 will happen after these things that there will be a fall of many nations. These are the bright waters you have seen.

Chapter sixty nine
1 With regard to the last waters you have seen which are blacker than all those preceeding which came after the twelfth, those which were brought together; they 2 apply to the whole world. For the Most High made a division at the beginning 3 for only he knows what will happen in the future. For with regard to the evils of 4 the coming impieties which occurred before him, he saw six kinds. And of the good works of the righteous which would be accomplished before him, he foresaw six kinds, with the exclusion of that which he should accomplish himself at the 5 end of the world, These are, therefore, not black waters with black, nor bright with bright. For this is the end.
Chapter seventy
Therefore, hear the exposition of the last black waters which will come after 2 the black waters. This is the word. Behold the days are coming and it will happen when the time of the world has ripened and the harvest of the seed of the evil ones and the good ones has come that the Mighty One will cause to come over the earth and its inhabitants and its rulers confusion of the spirit and amazement of the heart. 3 And they will haate one another and provoke one another to fight. And the despised will rule over the honorable, and the unworthy will raise themselves over the illustrious. And many will be delivered to the few, those who were nothing will rule over the strong, the poor will be greater in number than the rich, and the impious will exalt themselves over the brave. The wise will be silent, and the foolish will speak. And the thought of men will not be realized then, nor the counsel of the strong, and the hope of those who hope will not be realized. Then it will happen when those things occur which have been said before will come to pass, that confusion will fall upon all men. And some of them will fall in war, and others will perish in tribulations, and again others of them will be troubled by their own. The Most High will then give a sign to those nations which he has prepared before, and they will come and wage war with the rulers who will then remain. 8 And he who saves himself from the war will die in an earthquake, and he who saves himself from the earthquake will be burned by fire, 9 and he who saves himself from the fire will perish by famine. And it will happen that everyone who will save himself and escape from all things which have been said before—both those who have won and those who have been overcome—that 10 all will be delivered into the hands of my Servant, the Anointed one. For the whole earth will devour its inhabitants.

Chapter seventy one
1 And the holy land will have mercy on its own and will protect its inhabitants at that time. This is the vision which you have seen, and this is its explanation. For I have come to tell you these things since your prayer has been heard by the Most High.

Chapter seventy two
1 Now, hear also about the bright waters which come at the end after these black ones. This is the word. After the signs have come of which I have spoken to you before, when the nations are moved and the time of my Anointed One comes, he will call all nations, and some of them he will spare, and others he will kill. These things will befall the nations which will be spared by him. Every nation which has not known Israel and which has not trodden down the seed of Jacob will live. And this is because some from all the nations have been subjected to your people. All those, now, who have ruled over you or have known you. Will be delivered up to the sword.
Chapter seventy three
1 And it will happen that after he has brought down everything which is in the world, and has
sat down in eternal peace on the throne of the kingdom, then joy
2 will be revealed and rest will appear. And then health will descend in dew, and illness will
vanish, and fear and tribulation and lamentation will pass away from
3 among men, and joy will encompass the earth. And nobody will again die
4 untimely, nor will any adversity take place suddenly. Judgment, condemnations,
contentions, revenges, blood, passions, zeal, hate, and all such things will go into
5 condemnation since they will be uprooted. For these are the things that have filled this
earth, with evils, and because of them life of men came in yet greater
6 confusion. And the wild beasts will come from the wood and serve men, and the asps and
dragons will come out of their holes to subject themselves to a child.
7 And women will no longer have pain when they bear, nor will they be tormented when
they yield the fruits of their womb.

Chapter seventy four
1 And it will happen in those days that the reapers will not become tired, and the farmers will
not wear themselves out, because the products of themselves will shoot out speedily, during
the time that they work on them in full tranquility.
2 For that time is the end of that which is corruptible and the beginning of that which
3 is incorruptible. Therefore, the things which were said before will happen in it. Therefore,
it is far away from the evil things and near to those which do not die.
4 Those are the last bright waters which have come after the last dark waters/

Chapter seventy five
1 And I answered and said:
● Who can equal your goodness, O Lord?
● for it is incomprehensible.
2 Or who can fathom your grace
● which is without end?
● 3 Or who can understand your intelligence?
● 4 Or who can narrate the thoughts of your spirit?
● 5 Or who of those born can hope to arrive at these things,
● apart form those to whom you are merciful and gracious?
● 6 For if you were not merciful to men,
● those who are under your right hand,
● they were not able to come to them,
● apart from those who are named among the famous number.
● 7 But we who exist, when we know why we have come,
● and then subject ourselves to him who brought us out of Egypt,
we shall come again and remember those things which have passed away,
and rejoice with regard to the things which have been
8 But is we do not know now why we have come,
and do not recognize the sovereignty of him who brought us up from Egypt,
we will come again and ask for that which has now occurred,
and shall be severely grieved because of that which has happened.

Chapter seventy six
1 And he answered and said to me: Since the revelation of this vision has been explained to you as you prayed for, hear the word of the Most High that you know that which will happen to you after
2 these thing. For you will surely depart from this world, nevertheless not to death
3 but to be kept into (the end) of times. Therefore, go up to the top of this mountain, and all countries of this earth will pass before you, as well as the likeness of the inhabited world, and the top of the mountains, and the depths of the valleys, and the depths of the seas, and the number of rivers, so that you may see that which
4,5 you leave and whither you go. This will happen after forty days. Go therefore, now during these days and instruct the people as much as you can so that they may learn lest they die in the last times, but may learn so that they live in the last times.

Chapter seventy seven
1 And I, Baruch went away from there and came to the people, and assembled them from the greatest to the smallest and said to them:
2 Hear, O children of Israel, behold how many are left from the twelve tribes of
3,4 Israel. To you and to your fathers the Lord gave the Law above all nations. And because your brothers have transgressed the commandments of the Most High, he brought vengeance upon you and upon them and did not spare the ancestors, but he also gave the descendants into captivity and did not leave a remnant of them.
5,6 And, behold, you are here, with me. If therefore, you will make straight your ways, you will not go away as your brothers went away, but they will come to
7 you. For he is merciful whom you honor, and gracious in whom you hope, and
8 true so that he will do good to you and not evil. Have you not seen what has
9 befallen Zion? Or do you think that the place has sinned and that it has been destroyed for this reason, or that the country has done some crime and that it is
10 delivered up for that reason? And do you not know that because of you who sinned the one who did not sin was destroyed, and that because of those who acted unrighteously, the one who has not gone astray has been delivered up to the enemies?
11 And the whole people answered and they said to me: Everything which we can remember of the good things which the Mighty One has done to us we shall remember, and that which we do not remember he knows has done to us we shall remember, and that which we do not remember he knows
12 in his grace. But do this for us, your people: Write also to our brothers in Babylon a letter
of doctrine and roll of hope so that you might strengthen them also before
13 you go away from us. For the shepherds of Israel have perished, and the lamps which
gave light are extinguished, and the fountains from which we used to drink
14 have withheld their streams, Now we have been left in the darkness and in the thick forest
and in the aridity of the desert.
15 And I answered and said to them: Shepherds and lamps and fountains came from the Law
and when we go away,
16 the Law will abide. If you, therefore, look upon the Law and are intent upon wisdom, then
the lamp will not be wanting and the shepherd will not give way and
17 the fountain will not dry up. Nevertheless, I shall also write to your brothers in Babylon,
as you have said to me, and I shall send it by means of men. Also I shall write to the nine and
a half tribes, and send it by means of a bird.
18 And it happened on the twenty-first day of the ninth month that I, Baruch came and sat
down under the oak in the shadow of the branches, and nobody was with
19 me; I was alone. And I wrote two letters. One I sent by means of an eagle to the nine and
a half tribes, and the other I sent by means of three men to those who
20 were in Babylon. And I called an eagle and said to him these words:
21 You have been created by the Most High that you should be higher than any
22 other bird. But now go and do not stay in any place, do not go into a nest, do not sit on
any tree until you have flown over the breadth of the many waters of the river Euphrates and
have come to the people that live there and cast down to
23 them this letter. Remember that Noah at the time of the flood received the fruit
24 of the olive tree from a dove when he sent it away from the ark. And also the ravens
served Elijah when they brought food to him as they were commanded.
25 Also Solomon, in the time of his kingship, commanded a bird whither he wanted to send a
letter and in whatever he was in need of and it obeyed him as he
26 commanded it. And do not be reluctant and do not deviate to the right nor to the left, but
fly and go straight away that you may preserve the command of the Mighty One as I said to
you.

Chapter seventy eight
1 The letter of Baruch, the son of Neriah which he wrote to the nine and a half tribes:
These are the words of the letter which Baruch, the son of Neriah, sent to the nine and a half
tribes which were across the river in which were written the following things:
2 Thus speaks Baruch, the son of Neriah, to the brothers who were carried away
3 in captivity: Grace and peace be with you. I remember, my brothers, the love of him who
created me, who loved us from the beginning and who never hated
4 us but, on the contrary, chastised us. And truly I know: Are we not all, the twelve tribes,
bound by one captivity as we also descend from one father?
5 Therefore, I have been the more diligent to leave you the words of his letter before I die so
that you may be comforted regarding the evils which have befallen you, and you may also be
grieved with regard to the evils which have befallen your brothers, and then further, so that
you may consider the judgment of him who decreed it against you to be righteous, namely
that you should be carried away into captivity, for what you have suffered is smaller than
what you have done in
6 order that you may be found worthy of your fathers in the last times. Therefore, if you
think about the things you have suffered now for your good so that you may not be
condemned at the end and be tormented, you shall receive hope which lasts forever and ever,
particularly if you remove from your hearts the idle error for
7 which you went away from here. For if you do these things in this way, he shall continually
remember you. He is the one who always promised on our behalf to those who are more
excellent than we that he will not forever forget or forsake our offspring, but with much
mercy assemble all those again who were dispersed.

Chapter seventy nine
1 Therefore, my brothers, learn first what befell Zion, namely, that
2 Nebuchadnezzar, the king of Babylon, came up against us. For we had sinned against him
who created us, and had not observed the commandments which he ordered us.
3,4 And yet he has not chastised us as we deserved For what befell you, we suffered even
more, for it befell us also.

Chapter eighty
1 And now, my brothers, when the enemies had surrounded the city, angels were sent from
the Most High. And they demolished the fortification of the strong wall, and he destroyed
their solid iron corners which could not be loosened.
2 Nevertheless, they had the holy vessels lest they be polluted by the enemies.
3 And when they had done these things, they left the demolished wall, the looted house, the
burned temple, and the people who were overcome to the enemies, for they were delivered
up lest the enemies should boast and say, “We have overcome
4 to such an extent that we have even destroyed the house of the Most High.” They have also
bound your brothers and carried them away to Babylon and have caused
5,6 them to live there. And we have been left here with very few. That is the
7 affection about which I write to you. For truly I know that the inhabitants of Zion were a
comfort to you. As long as you knew that they were happy, this was more important than the
affection you endured being separated from them.

Chapter eighty one
1 But also hear the word of consolation. For I mourned with regard to Zion
3 and asked grace from the Most High and said, “Will these things exist for us
4 until the end? And will these evils befall us always? “ And the Mighty One did according
to the multitude of his grace, and the Most High according to the magnitude of his mercy,
and he revealed to me a word that I might be comforted, and showed me visions that I might
not be again sorrowful, and made known to me the mysteries of the times, and showed me
the coming of the periods

Chapter eighty two
1 My brothers, therefore I have written to you that you may find consolation
2 with regard to the multitude of tribulations. But you ought to know that our Creator will
surely avenge us on all our brothers according to everything which they have done against us
and among us; in particular that the end which the Most High prepared is near, and that his
grace is coming, and that the fulfillment of
3 his judgment is not far. For now we see the multitude of the happiness of the
4 nations although they have acted wickedly; but they are like a vapor. And we behold the
multitude of their power while they act impiously; but they will be
5 made like a drop. And we see the strength of their power while they resist the
6 Mighty One every hour, but they will be reckoned like spittle. And we will ponder about
the glory of their majesty while they do not keep the statues of the
7 Most High; but as smoke they will pass away. And we think about the beauty of their
gracefulness while they go down in impurities; but like grass which is
8 withering, they will fade away. And we ponder about the strength of their cruelty while
they themselves do not think about the end; but they will be broken like a
9 passing wave. And we notice the pride of their power while they deny the goodness of God
by whom it was given to them; but as a passing cloud they will vanish.

Chapter eighty three
1 For the Most High will surely hasten his times, and he will certainly cause
2 his periods to arrive. And he will surely judge those who are in his world, and will truly
inquire into everything with regard to all their works which were sins.
3 He will certainly investigate the secret thoughts and everything which is lying in the inner
chambers of all of their members which are in sin. And he will make them
4 manifest in the presence of everyone with blame. Therefore, nothing of the present things
should come into your heart, but they should, on the contrary, be
5 expected, since that which was promised will come. And we should not look upon the
delights of the present nations, but let us think about that which has been
6 promised to us regarding the end. For the ends of the times and the periods will
7 surely pass away and all which is in them together. The end of the world will then show the
great power of our Ruler since everything will come to judgment.
8 You should, therefore, prepare your hearts for the which you have believed before, lest you
should be excluded from both worlds, namely, that you were
9 carried away into captivity here and tormented there. For that which exists now or that
which has passed away or that which will come, in all of that, neither the
10 evil in it is fully evil, not the good is even fully good. For all sorts of health
11 which exist now changes into illnesses. And every might which exists now changes into
weakness, and every power that exists now changes into miseries,
12 and every youthful energy changes into old age and consummation. And every beauty of
gracefulness which exists now changes into withering and ugliness.
13 And every infantile pride which exists now changes into lowliness and shame. And every
glory of haughtiness which exists now changes into the shame of
14 silence. And every delight and all splendor which exists now changes into ruin
15 of silence. And every joy and every delight which exist now change into rejection
15,17 and ruin. And every clamour of pride changes into silent dust. And every possession
of richness which exists now changes into the realm of death alone.
18 And every seizing which exists now changes into involuntary death, and
19 every desire of lust changes into the judgment of punishment. And every
20 capability of deceit which exists now changes into refutation by truth. And every
sweetness of ointment which exists now changes into judgment and condemnation.
21,22 And every friendship changes into silent defamations. Since all these things
23 happened now, do you think that they will not be avenged? But the end of everything will
come to light.

Chapter eighty four
1 Now, I gave you knowledge, while I still live. For I have said that you should particularly
learn my mighty commandments which he has instructed you. And I shall set before you
some of the commandments of his judgment before I die.
2 Remember that once Moses called heaven and earth to witness against you and said, “If
you trespass the law, you shall be dispersed. And if you shall keep it
3 you shall be planted. And also other things he said to you when you were in
4 the desert as twelve tribes together. And after his death you cast it away from
5 you and, therefore, that which has been said before has come upon you. And now, Moses
spoke to you before it befell you and, behold, it has befallen you for
6 you have forsaken the Law. Also, I, behold I say to you after you suffered that if you obey
the things which I have said to you, you shall receive from the Mighty
7 One everything which has been prepared and has been preserved for you. Therefore, let this
letter be a witness between me and you that you may remember the commandments of the
Mighty One, and that it also may serve as my defense in
8 the presence of him who has sent me. And remember Zion and the Law and the holy land
and your brothers and the covenant and your fathers, and do not forget
9 the festivals and the sabbaths. And give this letter and the traditions of the Law
10 to your children after you as also your fathers handed down to you. And ask always and
pray seriously with your whole soul that the Mighty One may accept you in mercy and that
he may not reckon the multitude of your sinners, but
11 remember the integrity of your fathers. For if he judges us not according to the multitude
of his grace, woe to all us who are born.

Chapter eighty five
1Further, know that our fathers in former times and former generation had
2 helpers, righteous prophets and holy men. But we were also in our country, and they helped
us when we sinned, and they intervened for us with him who has created us since they trusted in their works. And the Mighty One heard them and
3 purged us from our sins. But now, the righteous have been assembled, and the prophets are sleeping. Also we have left our land, and Zion has been taken away from us, and we have nothing now apart from the Mighty One and his Law.
4 Therefore, if we direct and dispose our hearts, we shall receive everything which
5 we lost again by many times. For that which we lost was subjected to corruption,
6 and that which we receive will not be corruptible. We also have written to our
7 brothers in Babylon so that I may attest to them these things also. And these things which I have said earlier should be before your eyes always, since we are
8 still in the spirit of the power of our liberty. And further, the Most High is also long-
suffering to us here and has shown to us that which comes and has not
9 concealed from us what will happen at the end. Therefore, before his judgment exacts his own and truth of that which is its due, let us prepare ourselves that we may possess and not be possessed, and that we may hope and not be put to shame, and that we may rest with our fathers and not be punished with those who hate us.
10 For the youth of this world has passed away, and the power of creation is already exhausted, and the coming of the times is very near and has passed by. And the pitcher is near the well, and the ship to the harbor, and the journey to the
11 city, and life to its end. Further, prepare yourselves so that, when you sail and ascend from the ship, you may have rest and not be condemned when you have
12 gone away. For behold, the most High will cause all these things to come. There will not be an opportunity to repent anymore, nor a limit to the times, nor a duration of the periods, nor change to rest, nor an opportunity to prayer, nor sending up petition, nor giving knowledge, nor giving love, nor opportunity of repentance, nor supplicating for offenses, nor prayers of the fathers, nor intercessions
13 of the prophets, nor help of the righteous. There is the proclamation of judgment to corruption, regarding the way to the fire and the path that leads
14 to the glowing coals. Therefore, there is one Law by One, one world and an end
15 for all those who exist. Then he will make alive those whom he has found, and he will purge them from sins, and at the same time he will destroy those who are polluted with sins.

Chapter eighty six
1 When you, therefore, receive the letter, read it carefully in your assemblies. And think about it, in particular, however, on the days of your fasts. And remember me by means of this letter in the same way as I remember you by means of this, and always.

Chapter eighty seven
1 And it happened when I had finished all the words of this letter and had written it carefully until the end, I folded it, sealed it cautiously, and bound it to the neck of the eagle. And I let it go and sent it away. The end of the letter of Baruch, the son of Neriah.
III BARUCH

Date: first to third century A.D.

translation by H.E Gaylord, Jr.

Chapter one
1 Woe, now I Baruch (was) weeping in my mind and considering the people and how King Nebuchadnezzar was permitted by God to plunder his city, saying
2 “Lord, why have you set fire to your vineyard and laid it waste?” Why have you done this? And why, Lord, did you not requite us with another punishment, but rather handed us over to such heathen so that they reproach us saying, “Where is their God?”
3 And behold, while I was weeping and saying such things, I saw an angel of the Lord coming and saying to me, “Know, O man, greatly beloved man, and do not concern yourself so much over the salvation of Jerusalem. For thus says the Lord God Almighty,
4 and he sent me before you in order that I should proclaim and disclose to you all things of God
5 For your prayer has been heard before him and has entered the ears of the Lord God;
6 And when he told me these things, I became clam, and the angel said to me “Cease irritating God, and I will disclose to you other mysteries greater than these.”
7 And I Baruch said, “As the Lord lives, if you disclose a word to me and I hear it from you, I shall speak no further. May God add to me punishment on the Day of Judgment if I speak in the future.”
8 And the angel of hosts said to me, “Come and I shall disclose to you the mysteries of God.”

Chapter two
1 And taking me, he lad me to where the heaven was set fast and where there was a river which no one is able to cross, not even one of the foreign which God created.
2 And taking me, he led me up to the first heaven and showed me a very large door. And he said to me, “Let us enter through it.” And we entered as on wings about the distance of 30 days journey.
3 And he showed me a plain within the heaven. And there were men dwelling on it with
faces of cattle and horns of deer and feet of goats and loins of sheep.
4 And I Baruch asked the angel, “Tell me, I pray you, what is the thickness of this heaven in which we have journeyed, and what is its width, and what is this plain, that I may report these to the sons of men.”
5 And the angel, whose name was Phamael, said to me, “This door which you see is (the door) of heaven, and (its thickness) is as great as the distance from earth to heaven, and the width of the plain which you saw is the same (distance) again.”
6 And again the angel of hosts said to me “Come and I will show you greater mysteries.”
7 And I said, “I pray you, show me what those men are.” And he said to me “These are the ones who built the tower of the war against God, and the Lord removed them.”

Chapter three
1 And taking me, the angel of the Lord led me to a second heaven, And he showed me there a door similar to the first. And he said, “Let us enter through it.”
2 And we entered, flying about the distance of 60 days’ journey.
3 And he showed me there also a plain, and it was full of men, and their appearance was like (that) of dogs, and their feet (like those) of deer.
4 And I asked the angel, “I pray you, lord, tell me who these are.”
5 And he said, “These are the ones who plotted to build the tower. These whom you see forced many men and women to make bricks. Among them one woman was making bricks in the time of her delivery; they did not permit her to be released, but while making bricks she gave birth. And she carried her child in her cloak and continued making bricks.
6 And appearing to them, the Lord changed their languages; by that time they had built the tower 463 cubits (high).
7 And taking an auger, they attempted to pierce the heaven, saying, ‘Let us see whether the heaven is (made) of clay or copper or iron.’
8 Seeing these things, God did not permit them (to continue), but struck them with blindness and with confusion of tongues, and he made them be as you see.”

Chapter four
1 And I Baruch said, “Behold, lord, you have shown me great and wondrous things. Now show me all, for the Lord’s sake.”
2 And the angel said to me, “Come, let us go through”....with the angel from that place, a journey of about 185 days.
3 And he showed me a plain and a serpent who appeared to be stone. And he showed me Hades, and its appearance was gloomy and unclean.
4 And I said, “What is this dragon and this monster around it?”
5 And the angel said. “This dragon is the one which eats the bodies of those who pass through their lives badly, and he is nourished by them.
6 And this is Hades which is like him, in that also he drinks about one cubit from the sea, and nothing is diminished from it (the sea).”
7 Baruch said, “And how is that?” And the angel said, “Listen, the Lord God made 360
rivers, the primary ones of them being the Alphias, the Aburos, and the Gerikos, and because of these the sea is not diminished.”

8 And I said, “I pray you, show me which is the tree which caused Adam to stray.” And the angel said, “It is the vine which the angel Samail planted by which the Lord God became angered, and he cursed him and his planting. For this reason he did not permit Adam to touch it. And because of this the devil became envious and tricked him by means of his vine.”

9 And I Baruch said, “And since the vine became the cause of such evil and was cursed by God and (was) the destruction of the first formed, how is it now of such great use?”

10 And the angel said, “Rightly you ask; when God caused the Flood over the earth and destroyed all flesh and 409,000 giants, and the water rose over the heights 15 cubits, the water entered Paradise and killed every flower, but it removed the sprig of the vine completely and brought it outside.”

11 And when the earth appeared from the water and Noah left the ark, he started to plant (some) of the discovered plants.

12 He also found the sprig, and taking it, he considered in his mind what it was. And I came and told him about it.

13 And he said, ‘Should I plant it, or what (should I do with it)? Since Adam was destroyed by means of it, will I also encounter the anger of God through this? And while saying these things, he prayed for God to reveal to him what he should do with this.

14 And in 40 days he completed his prayer and entreating much and crying, he said, ‘Lord, I implore you to reveal to me what I should do with this plant.’

15 And God sent the angel Sarasel, and he said to him, ‘Rise, Noah, plant the sprig, for the Lord says this: “Its bitterness will be changed into sweetness, and its curse will become a blessing, and its fruit will become the blood of God, and just as the race of men have been condemned through it, so through Jesus Christ Emmanuel in it (they) will receive a calling and entrance into Paradise.”

16 Then know, Baruch, that just as Adam through this tree was condemned and was stripped of the glory of God, thus men now who insatiably drink the wine deriving from it transgress worse than Adam, and become distant from the glory of God, and will secure for themselves eternal fire.

17 For (no) good derives from it. For those who drink excessively do these things: Brother does not have mercy on brother, nor father on son, nor children on parents, but by means of the fall through wine come forth all (these): murder, adultery, fornication, perjury, theft, and similar things. And nothing good is accomplished through it.”

Chapter five

1 And I Baruch said to the angel, “May I ask you one question, lord?

2 Since you told me that the serpent drinks one cubit from the sea, tell me how large its belly is.”

3 And the angel said, “Its belly is Hades. As far as 300 men can throw a weight, so great is his belly. Come now and I will show you works greater than these.”
Chapter six
1 And taking me, he led me where the sun goes forth.
2 And he showed me a chariot drawn by four horses and fire underneath it. And upon the chariot sat a man wearing a fiery crown. The chariot was drawn by forty angels. And behold, a bird runs along before the sun, as large as nine mountains.
3 And I said to the angel, “What is this bird?” And he said to me, “This is the guardian of the world.”
4 And I said, “Lord how is the guardian of the world? Teach me.”
5 And the angel said to me, “This bird accompanies the sun and spreading its wings absorbs its fire-shaped rays.
6 For if it did not absorb them none of the race of men would survive, nor anything else that lives, so God appointed this bird.”
7 And he unfolded his wings, and I saw on his right wing very large letters like the place of a threshing floor, having the space of 4000 media, and the letters were gold.
8 And the angel said to me, “Read them.” And I read, and they said thus: “Neither earth nor heaven bear me, but the wings of fire bear me.”
9 And I said, “Lord, what is this bird, and what is its name?”
10 And the angel told me, “His name is Phoenix.”
11 “And what does he eat?” And he told me, “The manna of heaven and the dew of the earth.
12 And I said, “Does the bird excrete?” And he said to me, “He excretes a worm, and from the excretion, the worm, cinnamon comes into existence, which kings and princes use. But wait and you will see the glory of God.”
13 And while he was speaking, there was a thunderclap and the place where we stood was shaken. And I asked the angel, “My lord, what is this sound?” And the angel said to me, “The angel are opening the 365 gates of heaven now, and light is separating itself from darkness.”
14 And a voice came saying, “Light giver, give splendor to the world!”
15 And hearing the sound of the bird, I said, “Lord, what is this sound?”
16 And he said, “This is what wakens the cocks on earth, for just as articulate beings do, thus also the cock informs those on the earth according to its own tongue. For the sun is being prepared by the angels and the cock is crowing.”

Chapter seven
1 And I said, “And where does the sun begin to work after the cock crows?”
2 And the angel said to me, “Listen, Baruch, everything I have shown you is in the first and second heaven; and in the third heaven the sun passes through and gives splendor to the world. But wait and you will see the glory of God.”
3 And while I was speaking to him, I saw the bird, and he appeared ahead and grew little by little, and became full sized.
4 And after him (I saw) the sun gleaming and with him angels carrying (him) and a crown on his head; we were not able to look directly into this sight and see.
5 And at the same time as the sun shone out, the phoenix spread out its wings. Seeing such
glory, I became overcome with a great fear and fled and hid in the wings of the angel.

6 And the angel said to me; “Do not fear, Baruch, but wait and you will see them setting.”

Chapter eight
1 And taking me, he led me to the west. And when the time of the setting (of the sun) came, I saw again the bird coming in front and the sun coming with the angels. When he came, I saw the angels, and they removed the crown from his head.
2 And the bird was overcome and let his wings droop.
3 And when I saw these things, I said, “Why do they remove the crown from his head and why is the bird so overcome?”
4 And the angel said to me, “When the day is completed, 4 angels take the crown of the sun and carry it to heaven and renew it because it and its rays are defiled upon earth. And every day it is renewed.”
5 And I Baruch said, “Lord, by what are its rays defiled upon earth?” And the angel said to me, “By the sight of the lawlessness and unrighteousness of men committing fornication, adultery, theft, robbery, idol-worship, drunkenness, murder, discord, jealousy, slander, murmuring, gossip, divination, and other things which are unacceptable to God. By means of these it is defiled, and because of this it is renewed.
6 And now, concerning how the bird becomes overcome; It is overcome because it checks the rays of the sun and the fire and burning the whole day.
7 For if its wings did not draw around the rays of the sun as earlier said, no living being would survive.”

Chapter nine
1 And when they had withdrawn, night arrived, and with it the moon and the stars.
2 And I Baruch said, “Lord, explain this also to me, please. How does it depart and where is it going, and in what pattern does it travel?”
3 And the angel said, “Wait and you will see this shortly.” And on the morrow I saw this also in the form of a woman, seated in a wheeled chariot. And in front of it were oxen and lambs near the chariot, and also many angels.
4 And I said, “Lord, what are the oxen and lambs?” And he said to me, “These are angels also.”
5 And again I asked, “Why does it sometimes grow larger and sometimes grow smaller?”
6 “Listen, O Baruch: This which you see was designed by God to be beautiful with out peer.
7 And during the transgression of the first Adam, she gave light to Samael when he took the serpent as a garment, and did not hide, but on the contrary, waxed. And God was angered with her, and diminished her and shortened her days.”
8 And I said, “And why does she not shine all the time, but only at night?” And the angel said. “Listen: Just as servants are unable to speak freely before kings, so also before the sun, the moon and stars are unable to shine. For the stars are permanently suspended, but they are dispersed by the sun; and the moon, while being safe, is exhausted by the heat of the sun.”
Chapter ten
1 And when I had been taught all these things by the archangel, he took me to a third heaven.
2 And I saw an unbroken plain and in the middle of it was a lake of water.
3 And in it were many birds of every species but unlike those here. But I saw a crane, like large oxen. And all were great, excelling those on earth.
4 And I asked the angel, “What is the plain and what is the lake and what are the multitude of birds around it?”
5 And the angel said, “Listen, Baruch: This plain which surrounds the lake, and in which are other mysteries, is the place where the souls of the righteous come when they assemble, living together choir by choir.
6 And the water is that which the clouds receive to send as rain upon the earth, and (then) fruit grows.”
7 And again I said to the angel of the Lord, “What are the birds?” And he said to me, “These are the ones who continuously praise the Lord.”
8 And I Baruch said, “Lord, why do men say that the water which rains is from the sea?”
9 And the angel said, “There is rain from the sea and from water on earth; but that which produces the fruits is from here. Know from now on that what is called the dew of heaven comes from here.”

Chapter eleven
1 And taking me from this, the angel led me to the fifth heaven.
2 And the gate was closed. And I said, “Lord, will the gate be opened so that we can enter?”
And the angel said to me, “We are not able to enter until Michael the holder of the keys of the kingdom of heaven comes. But wait and you will see the glory of God.”
3 And there was a great noise like thunder, and I said, “Lord, what is this noise?”
4 And he said to me, “The commander-in-chief Michael is descending to receive the prayers of men.”
5 And behold a voice came: “Let the gate be opened!” And they opened, and there was a shriek as from thunder.
6 And Michael came, and the angel with me went to meet him and made obeisance to him and said, “Hail, commander-in-chief of all our regiment.”
7 And Michael said, “Hail thou also, our brother, interpreter of revelations to those who pass through life rightly.”
8 And after they greeted each other, they stood still. And I saw the commander-in-chief Michael take hold of a very large bowl, its depth being so great as from heaven to earth, and its width so great as from north to south. And I said, “Lord, what is it that Michael the archangel is holding?”
9 And he said to me, “This is where the virtues of the righteous and the good works which they do are carried, which are brought by him before the heavenly God.”

Chapter twelve
1 And while I was speaking with them, behold angels came carrying baskets filled with flowers, and they gave them to Michael.
2 And I asked the angel, “Lord, who are these and what is it that they are carrying?”
3 And he said to me, “These are the angels over the principalities.”
4 And taking the baskets, the archangel emptied them into his bowl.
5 And the angel said to me, “These above-mentioned flowers are the virtues of the righteous.”
6 And I saw other angels carrying baskets which were less than full. And they came distressed, and did not dare to approach, for they did not achieve the full prizes.
7 And Michael cried out, saying, “Come also, you angels, bring what you have brought.”
8 And Michael was greatly distressed and so was the angel with me, because they had not filled the bowl.

Chapter thirteen
1 And then similarly came other angels crying and lamenting and saying with fear, “See how we are, blackened, Lord, for we are handed over to evil men, and we want to be withdrawn from them.”
2 And Michael said, “So that the enemy will not dominate at the end, you must not withdraw from them. But tell me what you desire.”
3 And they said, “We beg you, Michael our commander-in-chief, transfer us from them, for we are unable to remain with evil and foolish men. For there is no goodness in them, but only every unrighteousness and greediness.
4 Indeed we have seen them enter into no church, nor (go) to the spiritual fathers, nor to anything good. But wherever there is murder, they are in the midst of it, and wherever there is fornication, adultery, theft, slander, perjury, envy, drunkenness, strife, jealousy, grumbling, gossip, idol worship, divination, and things similar to these. There are (with these men) works of such nature and worse; therefore we ask to be released from them.”
5 And Michael said to the angels, “Wait until I learn from the Lord what is to happen.”

Chapter fourteen
1 And at that time Michael departed and the doors closed. And a noise like thunder came.
2 And I asked the angel, “What is the noise?” And he said to me, “Now Michael is bringing the virtues of men to God.”

Chapter fifteen
1 And at that time Michael came down, and the gate opened, and he brought oil.
2 And for the angels who had brought the full baskets, he filled (the baskets) with oil saying, “Take, give a hundredfold reward to our friends, and to those who have laboriously done good works. For those who have sown well, harvest well.”
3 And he said to those who had brought the half-full baskets, “Come you also, receive the reward according to what you brought, and give it to the sons of men.
4 Then he said to those who brought the full (baskets) and those (who brought) the half-full (baskets), “Go, bless our friends and tell them that thus says the Lord: You have been faithful over a little, he will set you over much; enter into the delight of our Lord.”

Chapter sixteen
1 And turning, he said to those who had brought nothing, “Be not sad, and cry not, but do not let the sons of men alone.
2 But since they have provoked me to anger by their deeds, go and provoke them to jealousy, and provoke them to anger, and embitter them against those who are no nation, against a people without understanding
3 Moreover, send forth caterpillars and locusts, rust and grasshoppers, hail with lightning and fury. Punish them with the sword and death, and their children with demons.
4 For they did not listen to my voice, nor observe my commands, nor carry them our, but they despised my commands and my churches, and insulted the priests proclaiming my words to them.”

Chapter seventeen
1 And while he was speaking, the door closed and we withdrew
2 And taking me, the angel returned me to where I was at the beginning.
3 And when I came to myself, I praised God, who had deemed me worthy os such honors.
4 And you, brethren, who happen upon these revelations, glorify God also so that he will glorify us now and forever to all eternity! AMEN.
Chapter one
1It happened, when the children of Israel were taken captive by the king of the Chaldeans, that God spoke to Jeremiah, saying, Jeremiah, my chosen one, rise up and get out of this city, you and Baruch, because I am going to destroy it for the multitude of the sins of those who inhabit it. For your prayers are like a firm pillar in the middle of it, and like an unbreachable wall encircling it. So now rise up and get out before the host of the Chaldeans surrounds it. And Jeremiah answered, saying, I implore you, Lord, allow me, your servant to speak before you. And the Lord said to him, Speak, my chosen one, Jeremiah. And Jeremiah spoke, saying, Lord Almighty, are you delivering the chosen city into the hands of the Chaldeans, so that the king may boast with the multitude of his people and say, I prevailed over the holy city of God? (Surely) not, by Lord; but if it is your will, let it be destroyed by your (own) hands. And the Lord said to Jeremiah, Since you are my chosen one, rise up and get out of this city, you and Baruch, because I am going to destroy it for the multitude of the sins of those who inhabit it. For neither the king nor his host can come into it unless I first open its gates. So rise up and go to Baruch and tell him these words. And rising up at the sixth hour of the night, get up on the wall of the city, and I will show you that unless I first destroy the city, they cannot come into it, After saying these things, the Lord departed from Jeremiah.

Chapter two
1And Jeremiah ran and told these things to Baruch, and as they came into the temple of God, Jeremiah tore his garments and put dust on his head and went into the sanctuary of God. And Baruch, seeing him (with) dust sprinkled on his head and his
garments torn, cried out in a loud voice, saying, Father Jeremiah, what is the matter with you, or what sort of sin have the people committed?

3(He said this) because whenever the people sinned, Jeremiah sprinkled dust on his head and would pray for the people until the sin was forgiven them. And (this is why) Baruch asked him, saying, Father, what is the matter with you?

5And Jeremiah said to him, Avoid the rending of your garments, but rather let us rend our hearts; and let us not draw water for the troughs, but let us weep and fill them with tears. For the Lord will not have mercy on this people. And 7Baruch said, Father, Jeremiah, what has happened? And Jeremiah said. God is delivering the city into the hands of the king of the Chaldeans, to take the people captive into Babylon. And when Baruch heard these things, he tore his garments also and said, Father Jeremiah, who revealed this to you? And Jeremiah said to him, Wait with me a little, until the sixth hour of the night, that you may know that this word is true. And so they both remained at the altar weeping, and their garments were torn.

Chapter three

1But when the hour of the night arrived, as the Lord had said to Jeremiah, they went up together onto the walls of the city, Jeremiah and Baruch. And behold, there was a sound of trumpets, and angels came out of heaven holding torches in their hands, and they stood on the walls of the city. And when Jeremiah and Baruch saw them, they wept, saying, Now we know that the word is true. And Jeremiah pleaded with the angels, saying, I implore you not to destroy the city just yet, until I have a word with the Lord. And the Lord spoke to the angels, saying, Don't destroy the city until I speak to my chosen one, Jeremiah. And Jeremiah spoke, saying, Please, Lord, let me speak before you. And the Lord said, Speak, my chosen one, Jeremiah. And Jeremiah said, Behold, Lord, we know now that you are delivering the city into the hands of its enemies, and they will carry the people off into Babylon. What do you want me to do with the holy vessels of the (Temple) service? And the Lord said to him, who created you, who formed you in the abundance of the waters, who sealed you with seven seals in seven periods (of time), and after these things you will receive your fruitful season. Guard the vessels of the (Temple) service until the coming of the beloved one. And Jeremiah spoke, saying, I implore you, Lord, show me what I should do for Abimelech the Ethiopian, for he did many good deeds for your servant Jeremaih. For he pulled me out of the muddy cistern, and I do not want him to see the destruction of this city and (its) desolation, but 14that you may show him mercy and that he might not be grieved. And the Lord said to Jeremiah, Send him to the vineyard of Agrippa and in the shadow of the mountain I will shelter him until I return the people to the city. But you, Jeremiah, go with your people into Babylon and stay with them, preaching to them until I return them to the city. But leave Baruch here until I speak to him.
17,18After the Lord said these things, he went up from Jeremiah into heaven. But Jeremiah and Baruch went into the sanctuary and, gathering up the vessels of the (Temple) service, they delivered them to the earth, just as the Lord had instructed 19,20them. And immediately the earth swallowed them up. And the two sat down 21and wept. And when it was morning, Jeremiah sent Abimelech away, saying, Take the basket and go out to the farm of Agrippa by the mountain road and get a few figs to give to the sick among the people, for the delight of the Lord 22(rests) upon you, and (his) glory upon your head. And saying these things, Jeremiah sent him away, and Abimelech went as he had been instructed.

Chapter four
1And when it was morning, behold the host of the Chaldeans surrounded the 2city. And the great angel trumpeted, saying, Come into the city, host of the 3Chaldeans; for behold, the gate has been opened for you. Therefore, let the king 4come in with his multitude and take all the people captive. But Jeremiah, taking the keys of the Temple, went outside of the city and, facing the sun, he tossed them, saying, I say to you, sun, take the keys of the Temple of God and keep 5them until the day in which the Lord will question you about them. Because 6we were not found worthy of keeping them, for we were false stewards. While Jeremiah was still weeping for the people, they carried him (off) with the people, 7dragging (them) into Babylon. And Baruch put dust on his head and sat and wept this lamentation, saying, Why was Jerusalem made desolate? For the sins of the beloved people she was delivered into the hands of enemies, for our 8sins and (those) of the people. But do not let the outlaws boast and say, We were strong enough to take the city of God by our power, but because of our 9sins it was delivered to you. And our God will pity us and return us to our city, 10but you will not have life. Blessed are our fathers, Abraham, Isaac, and Jacob, for they departed from this world and did not see the destruction of this city. 11After saying these things, Baruch went outside the city, weeping and saying, 12Grieving over you, Jerusalem, I have left you. And he remained sitting in a tomb while the angels came to him and elaborated to him all the things that the Lord would reveal to him through them.

Chapter five
But Abimelech carried the figs in the hear (of the day), and coming upon a 2tree, he sat under its shade to rest a little. And leaning his head on the basket of figs (and) falling asleep, he slept for sixty-six years, and he did not wake from 3his sleep, And afterward, when he arose from his sleep, he said, I slept pleasantly a little, but my head is weighed down because I didn’t get enough 4,5sleep. Then, uncovering the basket of figs, he found them dripping milk. And he said, I would like to nap a little longer, because my head is weighed down, but I’m afraid I might fall fast asleep and be late waking up, and my father Jeremiah might think less (of me). For if
he were not in a hurry, he would not have sent me (so) early this morning. So I will get up and proceed in the heat, for isn’t there heat, isn’t there work, everyday? So getting up, he took the basket of figs and put (it) on his shoulders and went into Jerusalem, and he did not recognize it, neither the house nor his neighborhood; neither did he find his family, nor any of the neighbors. And he said, Blessed (be) the Lord, for a great stupor has befallen me today. This is not the city Jerusalem! I got lost because I came by the mountain road after getting up from my sleep; and since my head was heavy from my not getting enough sleep, I got lost. Imagine telling Jeremiah that I got lost! And he went out of the city, and looking (carefully) he saw the landmarks of the city and said, This, then, is the city; I got lost. And he returned again to the city and searched and found none of his own (people), and he said, Blessed (be) the Lord, for a great stupor has befallen me! And he went outside the city again and stayed (there) grieving, not knowing where he should go. And he put the basket down, saying, I’m sitting right here until the Lord takes this stupor away from me. And as he sat, he saw an elderly man coming from the field, and Abimelech said to him, I say to you, old man, what city is this? And he said to him, It is Jerusalem. And Abimelech said to him, Where is Jeremiah the priest and Baruch the reader and all the people of this city, because I didn’t find them. And the old man said to him, Are you not from this city, that you remember Jeremiah today, and ask about after so long a time? For Jeremiah is in Babylon with the people. For they were taken captive by Nebuchadnezzar the king and Jeremiah is with them to preach to them and to teach them the word. But as soon as Abimelech heard (this) from the old gentleman, he said, If you weren’t an old man, and if it weren’t improper for a man to insult his elder(s), I would laugh at you and say, you are crazy because you said, The people were taken captive into Babylon. If the cataracts of heaven had come down upon them, there still isn’t time to have gone into Babylon! For how long can it be since my father Jeremiah sent me to the farm of Agrippa to get a few figs so we could give (them) to the sick among the people? And I went out and got them, and coming upon a certain tree in the heat (of the day) I sat down to rest a little, and I leaned my head on the basket and fell asleep. And when I woke up, I uncovered the basket of figs, thinking I was late, and found the figs dripping with milk, just as (when) I picked them. And you say that the people were taken captive into Babylon! But (just) so you’ll know, take the figs (and) see! And he uncovered the basket of figs for the old man, and he saw them dripping milk. And when he saw them, the old gentleman said, O my son, you are a righteous man, and God did not want you to see the desolation of the city, so he brought this stupor upon you. For behold, it is today sixty-six years since the people were taken captive into Babylon. And so that you may learn, son, that what I am telling you is true, look out into the field and see that the growth of the crops is not (yet) apparent. See also the figs, that it is not (yet) time for them, and understand. Then Abimelech cried in a loud voice, saying, I
will bless you, O God of heaven and of the earth, the rest of the souls
of the righteous in every place. Then he said to the elderly gentleman, What
month is this? And he said, Nisan, the twelfth (day). And picking up (some) of the figs,
he gave them to the old gentleman and said to him, May God guide you with (his) light to the
city above, Jerusalem!

Chapter six
1 After these things Abimelech went outside the city and prayed to the Lord
2 And behold, an angel of the Lord came and, taking hold of his right hand, brought him back
to the place where Baruch was sitting, and he found him in a
tomb. And when they saw each other, both (of them) wept, and they kissed each
other. And looking up, Baruch saw with his (own) eyes the figs sheltered in
Abimelech’s basket. And raising his eyes to heaven, he prayed, saying, You are the God
who bestows a reward (on) those who love you. Prepare yourself, my heart; rejoice and be
glad in your tabernacle, saying to your fleshly dwelling, Your sorrow has been turned to joy.
For the Mighty One is coming and will
raise you in your tabernacle, for sin has not taken root in you. Be refreshed
within your tabernacle, in your virgin faith, and believe that you will live. Look at this
basket of figs; for behold, they are sixty-six years old and they have not
withered nor do they stink, but they are dripping with milk. Thus will it be for you, my
flesh, if you do the things commanded you by the angel of righteousness.
10 He who preserved the basket of figs, the same one again will preserve you by
his power. After saying these things, Baruch said to Abimelech, Get up and let us pray that
the Lord might reveal to us how we can send word to Jeremiah
in Babylon about the protection which was yours on the way. And Baruch prayed, saying,
Our power, Lord God (thou) chosen light, (is) that which
proceeds from your mouth. We implore and beg of your goodness, O great name which no
one can know. Hear the voice of your servants and let knowledge come
out heart. What should we do, and how should we send this news to Jeremiah
in Babylon? And while Baruch was still praying, behold an angel of the Lord came and
said to Baruch all these words: Councilor of the light, don’t worry about how you should
send to Jeremiah. For tomorrow an eagle is coming to you
(at the) hour of light, and you must direct (it) to Jeremiah. Therefore, write in the letter,
Speak to the children of Israel, Let him among you who has become a foreigner be expelled,
and let them spend fifteen days, and after these things
17 I will lead you into your city, says the Lord. Whoever is not separated from Babylon, let
him not come into the city, and I will punish them with not being
taken back again by the Babylonians, says the Lord. And after these things,
19 the angel departed from Baruch. And Baruch sent to the marketplace of the gentiles and
got papyrus and ink, and he wrote the following letter. Baruch, the
20 servant of God, writes to Jeremiah in the captivity of Babylon. Hail and rejoice! For God
has not left us to pass out of this body grieving over the city which was
21 desolated and outraged. For this reason the Lord has taken pity on our tears and has remembered the covenant that he established with our fathers Abraham, Isaac, and Jacob. And he sent his angel to me and told me these words which I have sent to you. Now, these are the words that the Lord God of Israel, who led us from the land of Egypt, out of the great furnace, spoke: Because you didn’t keep my commandments, but your heart was lifted up and you stiffened your neck before me, in wrath and anger I delivered you to the furnace of Babylon.

24 However, if you will listen to my voice, says the Lord, from the mouth of Jeremiah my servant, whoever listens I will bring him back from Babylon, and whoever does not listen will become a stranger to Jerusalem and to Babylon.

25 And you will prove them with the water of the Jordan; whoever does not listen will become known; this is the sign of the great seal.

Chapter seven

1 And Baruch stood up and went out of the tomb and found the eagle sitting outside the tomb. And conversing in a human voice, the eagle said to him, Hail, Baruch, the steward of the faith! And Baruch said to him, You who speak are chosen from all the birds of heaven, for this is clear from the gleam in your eyes; so show me, what are you doing here? And the eagle said to him, I was sent here so that you may send every word you desire through me. And Baruch said to him, Can you take this message up to Jeremiah in Babylon? And the eagle said to him, Certainly; this is why I was sent. And picking up the letter and fifteen figs from the basket of Abimelech, Baruch tied them to the neck of the eagle and said to him, I say to you, king of birds, depart in peace and health and carry the message for me. Don’t be like the raven that Noah sent out and that never again returned to him in the ark, but be like the dove that on the third attempt brought word to the righteous one. So also, you take this precious word up to Jeremiah and to those prisoners with him that it might be well with you.

10 Take this papyrus to the people and to the chosen one of God. I all the birds of heaven should surround you and desire to fight with you, resist (them); the Lord will give you power. And don’t veer off to the right or to the left, but like an arrow shot straight, go forth in the power of God, and may the glory of the Lord be with you on the entire journey which you will travel. Then the eagle took flight, having the letter around his neck, and departed for Babylon. And when he arrived (there), he rested in a certain tree outside the city in a deserted place.

13 And he was silent until Jeremiah came by, for he and certain other people were coming out to bury a man outside the city. For Jeremiah had made a request of King Nebuchadnezzar, saying, Give me a place where I may bury the dead of my people. And the king had given (it) to him. And as they were going out with the dead man and weeping, they passed by the eagle. And the eagle cried in a loud voice, saying, I say to you, Jeremiah, chosen one of God, go! Gather the people and come here that they may hear a letter which I have brought you.
from Baruch and Abimelech. And when Jeremaih heard, he glorified God, and he went out and gathered the people with (their) wives and children, and he came to where the eagle was. And the eagle descended upon the one who had died, and he came back to life. This happened that they might believe. And all the people marveled at what had happened, saying, Is this the God who appeared to our fathers in the wilderness through Moses (who) has now also appeared to us through this eagle? And the eagle said, I say to you, Jeremiah, come untie this letter and read it to the people. So, untying the letter, he read it to the people. And when the people heard (it) they wept and put dust on their heads, and they said to Jeremiah, Save us, and tell us what we should do, that we may enter our city (once) again. And Jeremiah answered and said to them, Everything that you have heard from the letter observe, and the Lord will lead us into our city. And Jeremiah also wrote a letter to Baruch, saying thus, My beloved son, do not be negligent in your prayers pleading with God in our behalf, that he might speed out journey until we leave the jurisdiction of this lawless king. For you were found righteous before God, and he didn’t allow you to come here, so you wouldn’t see the oppression which has befallen the people at the hands of the Babylonians. For (it is) just as (when) a father has an only son and he is handed over for punishment; those who see his father and (are) consoling him cover his face so he won’t see how his son is being punished and be racked by grief (even) more. For God similarly had mercy on you and didn’t allow you to come into Babylon so you wouldn’t see the oppression of the people. For since we came here, grief has not left us (even) today (after) sixty-six years! For I would often go out and find (some) of the people hung up by King Nebuchadnezzar weeping and saying, Have mercy on us, God Zar! Hearing these things, I would grieve and would weep a double lamentation, not only because they were hung up, but because they were calling upon a foreign god, saying, Have mercy on us. And I would remember the feast days that we used to celebrate in Jerusalem before we were taken captive, and remembering, I would groan and return to my house. So pray now in the place where you are, you and Abimelech, for this people, so that we may depart from here. For I say to you that the whole time we have been here, they have oppressed us, saying, Sing us a song from the songs of Zion, the song of your God. And we say to them. How can we sing to you, being in a foreign land? And after these things, Jeremiah tied the letter to the neck of the eagle, saying, Go in peace, and may the Lord watch over us both! And the eagle took flight and came to Jerusalem and gave the letter to Baruch, and after he had untied (it), he read (it) and kissed it, and he wept when he heard about the griefs and the oppressions of the people. But Jeremiah took the figs and distributed (them) to the sick among the people, and he continues teaching them to keep away from the pollutions of the gentiles of Babylon.
1,2But the day came in which the Lord led the people out of Babylon. And the Lord said to
Jeremiah, Get up, you and the people, and come to the Jordan; and you will say to the people,
Let him who desires the Lord leave the works
3of Babylon behind. And (of) the men who took wives from them, and the women who took
husbands from them, let those who hear you cross over, and take them up to Jerusalem; but
(as for) those who do not hear you, you must not
4lead them there. And Jeremiah spoke these words to the people, and they got
5up and came to the Jordan to cross over. And when he told them the words which the Lord
had spoken to him, half of those who had (inter)married with them did not want to hear
Jeremiah, but said to him, We will not leave our
6wives behind forever, but we will bring them with us back to our city. So they
7crossed over the Jordan and came to Jerusalem, And Jeremiah stood (firm) with Baruch and
Abilemech, saying, No man who cohabits with Babylonians will
8enter this city! And they said among themselves, Let’s get up and return to
9Babylon, to our place. And they departed. But when they came to Babylon, the Babylonians
came out to meet them, saying, You will not come into our city, because you hated us and
went out from us in secret; for this you will not
10come in with us. For we made one another swear an oath in the name of our god to receive
neither you nor your children, since you went out from us in
11secret. And when they learned this, they turned back and came to a desert place some
distance from Jerusalem, and they built themselves a city and named it
12Samaria. And Jeremiah sent to them, saying, Repent, for an angel of righteousness is
coming, and he will lead you to your exalted place.

Chapter nine
1 And those who were with Jeremiah continued for none days rejoicing and
2offering up sacrifices for the people. But on the tenth (day) Jeremiah alone offered
3up a sacrifice. And he prayed a prayer, saying, Holy, holy, holy, incense of
4the living trees, true light that enlightens me until I am taken up to you; for your mercy I
plead, for the sweet voice of the two seraphim I plead, for another fragrant
5odor of incense. And may Michael, the archangel of righteousness who opens the gates for
the righteous, be (the object of) my attention until he leads the
6righteous in. I implore you, Almighty Lord of all creation, unbegotten and
incomprehensible, in whom all judgment was hidden before these things existed.
7And as Jeremiah said these things, while standing at the altar with Baruch and
8Abimelech, he became as one of those who have given up their soul. And Baruch and
Abimelech remained weeping and crying in a loud voice, Woe to us, because
9our father Jeremiah has left us; the priest of God has departed. And all the people heard
their weeping, and they all ran to them and saw Jeremiah lying on
10the ground as though dead. And they tore their garments and put dust on their
11heads and wept bitterly. And after these things, they prepared themselves to
12bury him. And behold, there came a voice saying, Do not bury one still living,
13for his soul is coming into his body again. And because they heard the voice, they did not bury him but remained in a circle around his tabernacle for three days, saying, At what hour is he going to rise? And after three days, his soul came into his body and he lifted up his voice in the midst of (them) all and said, Glorify God with one voice! All (of you) glorify God, and the Son of God who awakens us, Jesus Christ the light of all the aeons, the inextinguishable lamp, the life of faith! And after these times there will be another four hundred and seventy-seven years, and (then) he is coming to the earth. And the tree of life which is planted in the middle of Paradise will cause all the uncultivated trees to bear fruit, and they will grow and sprout. And the trees that had (already) sprouted and boasted and said, We raised our top to the air, he will cause them to wither together with the loftiness of their branches. And the firmly rooted tree will cause them to be judged! And what is scarlet will become as white as wool; the snow will be made black; the sweet waters will become salty, and the salty sweet in the great light of the joy of God. And he will bless the islands that they may bear fruit at the word of the mouth of his anointed one. For he will come! And he will go out and choose for himself twelve apostles, that they may preach among the nations, he whom I have seen adorned by his father and coming into the world on the Mount of Olives; and he will fill the hungry souls. And as Jeremiah was saying these things about the Son of God, that he is coming into the world, the people became angry and said, These (once) again are the words spoken by Isaiah the son of Amos saying, I saw God and the son of God. Come, therefore, and let us not kill him by that (same) death, but let’s stone him with stones.

Now, Baruch and Abimelech were extremely grieved because they wanted to hear in full the mysteries that he had seen. But Jeremiah said to them, Be quiet and do not weep, for they will not kill me until I have described to you everything that I saw. And he said to them, Bring a stone here to me. And he set it (up) and said, Light of the aeons, make this stone look just like me until I have described everything I saw to Baruch and Abimelech. Then the stone, by the command of God, took on the likeness of Jeremiah. And they were stoning the stone, thinking that it was Jeremiah. But Jeremiah delivered all the mysteries that he had seen to Baruch and Abimelech, and then he simply stood in the midst of the people, desiring to bring his stewardship to an end. Then the stone cried out, saying, O stupid children of Israel, why do you stone me, thinking that I am Jeremiah? Behold Jeremiah stands in your midst! And when they saw him they immediately ran at him with many stones, and his stewardship was fulfilled.

And Baruch and Abimelech came and buried him, and they took the stone and put (it) on his tomb after inscribing (it) thus: This is the stone (that was) the ally of Jeremiah.
The Book of Enoch

Date: 2nd century B.C.- 1st century A.D.

page one

Chapters 1-105

(also referred to as "Ethiopian Enoch" or "1 Enoch")

Chapter 1
1 The word of the blessing of Enoch, how he blessed the elect and the righteous, who were to exist in the time of trouble; rejecting all the wicked and ungodly. Enoch, a righteous man, who was (1) with God, answered and spoke, while his eyes were open, and while he saw a holy vision in the heavens. This the angels showed me.
2 From them I heard all things, and understood what I saw; that which will not take place in this generation, but in a generation which is to succeed at a distant period, on account of the elect.
3 Upon their account I spoke and conversed with him, who will go forth from his habitation, the Holy and Mighty One, the God of the world:
4 Who will hereafter tread upon Mount Sinai; appear with his hosts; and be manifested in the strength of his power from heaven.
5 All shall be afraid, and the Watchers be terrified.
6 Great fear and trembling shall seize them, even to the ends of the earth. The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame. The earth shall be immerged, and all things which are in it perish; while judgment shall come upon all, even upon all the righteous:
7 But to them shall he give peace: he shall preserve the elect, and towards them exercise clemency.
8 Then shall all belong to God; be happy and blessed; and the splendour of the Godhead shall illuminate them.
Chapter 2
1 Behold, he comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done, and committed against him. (Quoted by Jude, vss. 14, 15.)

Chapter 3
1 All who are in the heavens know what is transacted there.
2 They know that the heavenly luminaries change not their paths; that each rises and sets regularly, every one at its proper period, without transgressing the commands, which they have received. The behold the earth, and understand what is there transacted, from the beginning to the end of it.
3 They see that every work of God is invariable in the period of its appearance. They behold summer and winter: perceiving that the whole earth is full of water; and that the cloud, the dew, and the rain refresh it.

Chapter 4
1 They consider and behold every tree, how it appears to wither, and every leaf to fall off, except of fourteen trees, which are not deciduous; which wait from the old, to the appearance of the new leaf, for two or three winters.

Chapter 5
1 Again they consider the days of summer, that the sun is upon it at its very beginning; while you seek for a covered and shady spot on account of the burning sun; while the earth is scorched up with fervid heat, and you become incapable of walking either upon the ground or upon the rocks in consequence of that heat.

Chapter 6
1 They consider how the trees, when they put forth their green leaves, become covered, and produce fruit; understanding everything, and knowing that He who lives for ever does all these things for you:
2 That the works at the beginning of every existing year, that all his works, are subservient to him, and invariable; yet as God has appointed, so are all things brought to pass.
3 They see, too, how the seas and the rivers together complete their respective operations:
4 But you endure not patiently, nor fulfill the commandments of the Lord; but you transgress and calumniate his greatness; and malignant are the words in your polluted mouths against his Majesty.
5 You withered in heart, no peace shall be to you!
6 Therefore your days shall you curse, and the years of your lives shall perish; perpetual execration shall be multiplied, and you shall not obtain mercy.
7 In those days shall you resign your peace with the eternal maledictions of all the righteous, and sinners shall perpetually execrate you;
8 Shall execrate you with the ungodly.
9 The elect shall possess light, joy, and peace; and they shall inherit the earth.
10 But you, you unholy, shall be accursed.
11 Then shall wisdom be given to the elect, all of whom shall live, and not again transgress by impiety or pride; but shall humble themselves, possessing prudence, and shall not repeat transgression.
12 They shall not be condemned the whole period of their lives, not die in torment and indignation; but the sum of their days shall be completed, and they shall grow old in peace; while the years of their happiness shall be multiplied with joy, and with peace, for ever, the whole duration of their existence.

Chapter 7
1 It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.
2 And when the angels, (3) the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children.
3 Then their leader Samyaza said to them; I fear that you may perhaps be indisposed to the performance of this enterprise;
4 And that I alone shall suffer for so grievous a crime.
5 But they answered him and said; We all swear;
6 And bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking.
7 Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis, which is the top of mount Armon.
8 That mountain therefore was called Armon, because they had sworn upon it, and bound themselves by mutual execrations.
9 These are the names of their chiefs: Samyaza, who was their leader, Urakabarameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them.
10 Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees.
11 And the women conceiving brought forth giants,
12 Whose stature was each three hundred cubits. These devoured all which the labor of men produced; until it became impossible to feed them;
13 When they turned themselves against men, in order to devour them;
14 And began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another, and to drink their blood.
15 Then the earth reproved the unrighteous.

Chapter 8
1Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, the use of stones of every valuable and select kind, and all sorts of dyes, so that the world became altered.
2Impiety increased; fornication multiplied; and they transgressed and corrupted all their ways.
3Amazarak taught all the sorcerers, and dividers of roots:
4Armers taught the solution of sorcery;
5Barkayal taught the observers of the stars,
6Akibeel taught signs;
7Tamiel taught astronomy;
8And Asaradel taught the motion of the moon,
9And men, being destroyed, cried out; and their voice reached to heaven.

Chapter 9
1Then Michael and Gabriel, Raphael, Suryal, and Uriel, looked down from heaven, and saw the quantity of blood which was shed on earth, and all the iniquity which was done upon it, and said one to another, It is the voice of their cries;
2The earth deprived of her children has cried even to the gate of heaven.
3And now to you, O you holy one of heaven, the souls of men complain, saying, Obtain Justice for us with ) the Most High. Then they said to their Lord, the King, You are Lord of lords, God of gods, King of kings. The throne of your glory is for ever and ever, and for ever and ever is your name sanctified and glorified. You are blessed and glorified.
4You have made all things; you possess power over all things; and all things are open and manifest before you. You behold all things, and nothing can be concealed from you.
5You have seen what Azazyel has done, how he has taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens.
6Samyaza also has taught sorcery, to whom you have given authority over those who are associated with him. They have gone together to the daughters of men; have lain with them; have become polluted;
7And have discovered crimes to them.
8The women likewise have brought forth giants.
9Thus has the whole earth been filled with blood and with iniquity.
10And now behold the souls of those who are dead, cry out.
11And complain even to the gate of heaven.
12Their groaning ascends; nor can they escape from the unrighteousness which is committed on earth. You know all things, before they exist.
13You know these things, and what has been done by them; yet you do not speak to us.
14What on account of these things ought we to do to them?

Chapter 10
1Then the Most High, the Great and Holy One spoke,
2And sent Arsayalalyur to the son of Lamech,
(Arsayalalyur. Here one Greek text reads "Uriel.")

3Saying, Say to him in my name, Conceal yourself.

4Then explain to him the consummation which is about to take place; for all the earth shall perish; the waters of a deluge shall come over the whole earth, and all things which are in it shall be destroyed.

5And now teach him how he may escape, and how his seed may remain in all the earth.

6Again the Lord said to Raphael, Bind Azazyel hand and foot; cast him into darkness; and opening the desert which is in Dudael, cast him in there.

7Throw upon him hurled and pointed stones, covering him with darkness;

8There shall he remain for ever; cover his face, that he may not see the light.

9And in the great day of judgment let him be cast into the fire.

10Restore the earth, which the angels have corrupted; and announce life to it, that I may revive it.

11All the sons of men shall not perish in consequence of every secret, by which the Watchers have destroyed, and which they have taught, their offspring.

12All the earth has been corrupted by the effects of the teaching of Azazyel. To him therefore ascribe the whole crime.

13To Gabriel also the Lord said, Go to the biters, to the reprobates, to the children of fornication; and destroy the children of fornication, the offspring of the Watchers, from among men; bring them forth, and excite them one against another. Let them perish by mutual slaughter; for length of days shall not be theirs.

14They shall all entreat you, but their fathers shall not obtain their wishes respecting them; for they shall hope for eternal life, and that they may live, each of them, five hundred years.

15To Michael likewise the Lord said, Go and announce his crime to Samyaza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for seventy generations underneath the earth, even to the day of judgment, and of consummation, until the judgment, the effect of which will last for ever, be completed.

16Then shall they be taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up for ever.

17Immediately after this shall he, together with them, burn and perish; they shall be bound until the consummation of many generations.

18Destroy all the souls addicted to dalliance, and the offspring of the Watchers, for they have tyrannized over mankind.

19Let every oppressor perish from the face of the earth;

20Let every evil work be destroyed;

21The plant of righteousness and of rectitude appear, and its produce become a blessing.

22Righteousness and rectitude shall be for ever planted with delight.

23And then shall all the saints give thanks, and live until they have begotten a thousand children, while the whole period of their youth, and their sabbaths shall be completed in peace. In those days all the earth shall be cultivated in righteousness; it shall be wholly planted with trees, and filled with benediction; every tree of delight shall be planted in it.
24In it shall vines be planted; and the vine which shall be planted in it shall yield fruit to satiety; every seed, which shall be sown in it, shall produce for one measure a thousand; and one measure of olives shall produce ten presses of oil.
25Purify the earth from all oppression, from all injustice, from all crime, from all impiety, and from all the pollution which is committed upon it. Exterminate them from the earth.
26Then shall all the children of men be righteous, and all nations shall pay me divine honours, and bless me; and all shall adore me.
27The earth shall be cleansed from all corruption, from every crime, from all punishment, and from all suffering; neither will I again send a deluge upon it from generation to generation for ever.
28In those days I will open the treasures of blessing which are in heaven, that I may cause them to descend upon earth, and upon all the works and labour of man.
29Peace and equity shall associate with the sons of men all the days of the world, in every generation of it.

(No Chapter 11)

Chapter 12
1Before all these things Enoch was concealed; nor did any one of the sons of men know where he was concealed, where he had been, and what had happened.
2He was wholly engaged with the holy ones, and with the Watchers in his days.
3I, Enoch, was blessing the great Lord and King of peace.
4And behold the Watchers called me Enoch the scribe.
5Then the Lord said to me: Enoch, scribe of righteousness, go tell the Watchers of heaven, who have deserted the lofty sky, and their holy everlasting station, who have been polluted with women.
6And have done as the sons of men do, by taking to themselves wives, and who have been greatly corrupted on the earth;
7That on the earth they shall never obtain peace and remission of sin. For they shall not rejoice in their offspring; they shall behold the slaughter of their beloved; shall lament for the destruction of their sons; and shall petition for ever; but shall not obtain mercy and peace.

Chapter 13
1Then Enoch, passing on, said to Azazyel: You shall not obtain peace. A great sentence is gone forth against you. He shall bind you;
2Neither shall relief, mercy, and supplication be yours, on account of the oppression which you have taught;
3And on account of every act of blasphemy, tyranny, and sin, which you have discovered to the children of men.
4Then departing from him I spoke to them all together;
5And they all became terrified, and trembled;
6Beseeching me to write for them a memorial of supplication, that they might obtain forgiveness; and that I might make the memorial of their prayer ascend up before the God of heaven; because they could not themselves thenceforwards address him, nor raise up their
eyes to heaven on account of the disgraceful offence for which they were judged.
7 Then I wrote a memorial of their prayer and supplications, for their spirits, for everything which they had done, and for the subject of their entreaty, that they might obtain remission and rest.
8 Proceeding on, I continued over the waters of Danbadan, which is on the right to the west of Armon, reading the memorial of their prayer, until I fell asleep.
(9 And behold a dream came to me, and visions appeared asleep above me. I fell down and saw a vision of punishment, that I might relate it to the sons of heaven, and reprove them. When I awoke I went to them. All being collected together stood weeping in Oubelseyael, which is situated between Libanos and Seneser, with their faces veiled.
(Libanos and Seneser. Lebanon and Senir (near Damascus).
10 I related in their presence all the visions which I had seen, and my dream;
11 And began to utter these words of righteousness, reproving the Watchers of heaven.

Chapter 14
1 This is the book of the words of righteousness, and of the reproof of the Watchers, who belong to the world, according to that which He, who is holy and great, commanded in the vision. I perceived in my dream, that I was now speaking with a tongue of flesh, and with my breath, which the Mighty One has put into the mouth of men, that they might converse with it.
2 And understand with the heart. As he has created and given to men the power of comprehending the word of understanding, so has he created and given to me the power of reproving the Watchers, the offspring of heaven. I have written your petition; and in my vision it has been shown me, that what you request will not be granted you as long as the world endures.
3 Judgment has been passed upon you: your request will not be granted you.
4 From this time forward, never shall you ascend into heaven; He has said, that on the earth He will bind you, as long as the world endures.
5 But before these things you shall behold the destruction of your beloved sons; you shall not possess them, but they shall fall before you by the sword.
6 Neither shall you entreat for them, not for yourselves;
7 But you shall weep and supplicate in silence. The words of the book which I wrote.
8 A vision thus appeared to me.
9 Behold, in that vision clouds and a mist invited me; agitated stars and flashes of lightning impelled and pressed me forwards, while winds in the vision assisted my flight, accelerating my progress.
10 They elevated me aloft to heaven. I proceeded, until I arrived at a wall built with stones of crystal. A vibrating flame surrounded it, which began to strike me with terror.
(Vibrating flame. Literally, "a tongue of fire")
11 Into this vibrating flame I entered;
12 And drew nigh to a spacious habitation built also with stones of crystal. Its walls too, as well as pavement, were formed with stones of crystal, and crystal likewise was the ground. Its roof had the appearance of agitated stars and flashes of lightning; and among them were
cherubim of fire in a stormy sky. A flame burned around its walls; and its portal blazed with fire. When I entered into this dwelling, it was hot as fire and cold as ice. No trace of delight or of life was there. Terror overwhelmed me, and a fearful shaking seized me.

13Violently agitated and trembling, I fell upon my face. In the vision I looked.

14And behold there was another habitation more spacious than the former, every entrance to which was open before me, erected in the midst of a vibrating flame.

15So greatly did it excel in all points, in glory, in magnificence, and in magnitude, that it is impossible to describe to you either the splendour or the extent of it.

16Its floor was on fire; above were lightnings and agitated stars, while its roof exhibited a blazing fire.

17Attentively I surveyed it, and saw that it contained an exalted throne;

18The appearance of which was like that of frost; while its circumference resembled the orb of the brilliant sun; and there was the voice of the cherubim.

19From underneath this mighty throne rivers of flaming fire issued.

20To look upon it was impossible.

21One great in glory sat upon it:

22Whose robe was brighter than the sun, and whiter than snow.

23No angel was capable of penetrating to view the face of Him, the Glorious and the Effulgent; nor could any mortal behold Him. A fire was flaming around Him.

24A fire also of great extent continued to rise up before Him; so that not one of those who surrounded Him was capable of approaching Him, among the myriads of myriads who were before Him. To Him holy consultation was needless. Yet did not the sanctified, who were near Him, depart far from Him either by night or by day; nor were they removed from Him. I also was so far advanced, with a veil on my face, and trembling. Then the Lord with his own mouth called me, saying, Approach hither, Enoch, at my holy word.

25And He raised me up, making me draw near even to the entrance. My eye was directed to the ground.

Chapter 15

1Then addressing me, He spoke and said, Hear, neither be afraid, O righteous Enoch, you scribe of righteousness: approach hither, and hear my voice. Go, say to the Watchers of heaven, who have sent you to pray for them, You ought to pray for men, and not men for you.

2Wherefore have you forsaken the lofty and holy heaven, which endures for ever, and have lain with women; have defile yourselves with the daughters of men; have taken to yourselves wives; have acted like the sons of the earth, and have begotten an impious offspring?

3You being spiritual, holy, and possessing a life which is eternal, have polluted yourselves with women; have begotten in carnal blood; have lusted in the blood of men; and have done as those who are flesh and blood do.

4These however die and perish.

5Therefore have I given to them wives, that they might cohabit with them; that sons might be born of them; and that this might be transacted upon earth.

6But you from the beginning were made spiritual, possessing a life which is eternal, and not
subject to death for ever.
7 Therefore I made not wives for you, because, being spiritual, your dwelling is in heaven.
8 Now the giants, who have been born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh, because they were created from above; from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon earth, and the spirits of the wicked shall they be called. The habitation of the spirits of heaven shall be in heaven; but upon earth shall be the habitation of terrestrial spirits, who are born on earth.
9 The spirits of the giants shall be like clouds, which shall oppress, corrupt, fall, content, and bruise upon earth.
10 They shall cause lamentation. No food shall they eat; and they shall be thirsty; they shall be concealed, and shall not rise up against the sons of men, and against women; for they come forth during the days of slaughter and destruction.

Chapter 16
1 And as to the death of the giants, wheresoever their spirits depart from their bodies, let their flesh, that which is perishable, be without judgment. Thus shall they perish, until the day of the great consummation of the great world. A destruction shall take place of the Watchers and the impious.
2 And now to the Watchers, who have sent you to pray for them, who in the beginning were in heaven,
3 Say, In heaven have you been; secret things, however, have not been manifested to you; yet have you known a reprobated mystery.
4 And this you have related to women in the hardness of your heart, and by that mystery have women and mankind multiplied evils upon the earth.
5 Say to them, Never therefore shall you obtain peace.

Chapter 17
1 They raised me up into a certain place, where there was the appearance of a burning fire; and when they pleased they assumed the likeness of men.
2 They carried me to a lofty spot, to a mountain, the top of which reach to heaven.
3 And I beheld the receptacles of light and of thunder at the extremities of the place, where it was deepest. There was a bow of fire, and arrows in their quiver, a sword of fire, and every species of lightning.
4 Then they elevated me to a babbling stream, and to a fire in the west, which received all the setting of the sun. I came to a river of fire, which flowed like water, and emptied itself into the great sea westwards.
5 I saw every large river, until I arrived at the great darkness. I went to where all of flesh migrate; and I beheld the mountains of the gloom which constitutes winter, and the place from which issues the water in every abyss.
6 I saw also the mouths of all the rivers in the world, and the mouths of the deep.

Chapter 18
1 I then surveyed the receptacles of all the winds, perceiving that they contributed to adorn
the whole creation, and to preserve the foundation of the earth.
2 I surveyed the stone which supports the corners of the earth.
3 I also beheld the four winds, which bear up the earth, and the firmament of heaven.
4 And I beheld the winds occupying the exalted sky.
5 Arising in the midst of heaven and of earth, and constituting the pillars of heaven.
6 I saw the winds which turn the sky, which cause the orb of the sun and of all the stars to set;
and over the earth I saw the winds which support the clouds.
7 I saw the path of the angels.
8 I perceived at the extremity of the earth the firmament of heaven above it. Then I passed on
wards the south;
9 Where burnt, both by day and night, six mountains formed of glorious stones; three towards
the east, and three towards the south.
10 Those which were towards the east were of a variegated stone; one of which was of
margarite, and another of antimony. Those towards the south were of a red stone. The middle
one reached to heaven like the throne of God; a throne composed of alabaster, the top of
which was of sapphire. I saw, too, a blazing fire hanging over all the mountains.
11 And there I saw a place on the other side of an extended territory, where waters were
collected.
12 I likewise beheld terrestrial fountains, deep in the fiery columns of heaven.
13 And in the columns of heaven I beheld fires, which descended without number, but neither
on high, nor into the deep. Over these fountains also I perceived a place which had neither
the firmament of heaven above it, nor the solid ground underneath it; neither was there water
above it; nor anything on wing; but the spot was desolate.
14 And there I beheld seven stars, like great blazing mountains, and like spirits entreating me.
15 Then the angel said, This place, until the consummation of heaven and earth, will be the
prison of the stars, and the host of heaven.
16 The stars which roll over fire are those which transgressed the commandment of God
before their time arrived; for they came not in their proper season. Therefore was He
offended with them, and bound them, until the period of the consummation of their crimes in
the secret year.

Chapter 19
1 Then Uriel said, Here the angels, who cohabited with women, appointed their leaders;
2 And being numerous in appearance made men profane, and caused them to err; so that they
sacrificed to devils as to gods. For in the great day there shall be a judgment, with which they
shall be judged, until they are consumed; and their wives also shall be judged, who led astray
the angels of heaven that they might salute them.
3 And I, Enoch, I alone saw the likeness of the end of all things. Nor did any human being see
it, as I saw it.

Chapter 20
1 These are the names of the angels who watch.
Uriel, one of the holy angels, who presides over clamor and terror.
Raphael, one of the holy angels, who presides over the spirits of men.
Raguel, one of the holy angels, who inflicts punishment on the world and the luminaries.
Michael, one of the holy angels, who, presiding over human virtue, commands the nations.
Sarakiel, one of the holy angels, who presides over the spirits of the children of men that transgress.
Gabriel, one of the holy angels, who presides over Ikisat, over paradise, and over the cherubim.

Chapter 21
Then I made a circuit to a place in which nothing was completed.
And there I beheld neither the tremendous workmanship of an exalted heaven, nor of an established earth, but a desolate spot, prepared, and terrific.
There, too, I beheld seven stars of heaven bound in it together, like great mountains, and like a blazing fire. I exclaimed, For what species of crime have they been bound, and why have they been removed to this place? Then Uriel, one of the holy angels who was with me, and who conducted me, answered: Enoch, wherefore do you ask; wherefore do you reason with yourself, and anxiously inquire? These are those of the stars which have transgressed the commandment of the most high God; and are here bound, until the infinite number of the days of their crimes be completed.
From there I afterwards passed on to another terrific place;
Where I beheld the operation of a great fire blazing and glittering, in the midst of which there was a division. Columns of fire struggled together to the end of the abyss, and deep was their descent. But neither its measurement nor magnitude was I able to discover; neither could I perceive its origin. Then I exclaimed, How terrible is this place, and how difficult to explore!
Uriel, one of the holy angels who was with me, answered and said: Enoch, why are you alarmed and amazed at this terrific place, at the sight of this place of suffering? This, he said, is the prison of the angels; and here they are kept for ever.

Chapter 22
From there I proceeded to another spot, where I saw on the west a great and lofty mountain, a strong rock, and four delightful places.
Internally it was deep, capacious, and very smooth; as smooth as if it had been rolled over: it was both deep and dark to behold.
Then Raphael, one of the holy angels who were with me, answered and said, These are the delightful places where the spirits, the souls of the dead, will be collected; for them were they formed; and here will be collected all the souls of the sons of men.
These places, in which they dwell, shall they occupy until the day of judgment, and until their appointed period.
Their appointed period will be long, even until the great judgment. And I saw the spirits of the sons of men who were dead; and their voices reached to heaven, while they were accusing.
6 Then I inquired of Raphael, an angel who was with me, and said, Whose spirit is that, the voice of which reaches to heaven, and accuses?
7 He answered, saying, This is the spirit of Abel who was slain by Cain his brother; and who will accuse that brother, until his seed be destroyed from the face of the earth;
8 Until his seed perish from the seed of the human race.
9 At that time therefore I inquired respecting him, and respecting the general judgment, saying, Why is one separated from another? He answered, Three separations have been made between the spirits of the dead, and thus have the spirits of the righteous been separated.
10 Namely, by a chasm, by water, and by light above it.
11 And in the same way likewise are sinners separated when they die, and are buried in the earth; judgment not overtaking them in their lifetime.
12 Here their souls are separated. Moreover, abundant is their suffering until the time of the great judgment, the castigation, and the torment of those who eternally execrate, whose souls are punished and bound there for ever.
13 And thus has it been from the beginning of the world. Thus has there existed a separation between the souls of those who utter complaints, and of those who watch for their destruction, to slaughter them in the day of sinners.
14 A receptacle of this sort has been formed for the souls of unrighteous men, and of sinners; of those who have completed crime, and associated with the impious, whom they resemble. Their souls shall not be annihilated in the day of judgment, neither shall they arise from this place. Then I blessed God,
15 And said, Blessed by my Lord, the Lord of glory and of righteousness, who reigns over all for ever and for ever.

Chapter 23
1 From there I went to another place, towards the west, unto the extremities of the earth.
2 Where I beheld a fire blazing and running along without cessation, which intermitted its course neither by day nor by night; but continued always the same.
3 I inquired, saying, What is this, which never ceases?
4 Then Raguel, one of the holy angels who were with me, answered,
5 And said, This blazing fire, which you behold running towards the west, is that of all the luminaries of heaven.

Chapter 24
1 I went from there to another place, and saw a mountain of fire flashing both by day and night. I proceeded towards it; and perceived seven splendid mountains, which were all different from each other.
2 Their stones were brilliant and beautiful; all were brilliant and splendid to behold; and beautiful was their surface. Three mountains were towards the east, and strengthened by being placed one upon another; and three were towards the south, strengthened in a similar manner. There were likewise deep valleys, which did not approach each other. And the seventh mountain was in the midst of them. In length they all resembled the seat of a throne, and odoriferous trees surrounded them.
3 Among these there was a tree of an unceasing smell; nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark never withered, and its fruit was beautiful.

4 Its fruit resembled the cluster of the palm. I exclaimed, Behold! This tree is goodly in aspect, pleasing in its leaf, and the sight of its fruit is delightful to the eye. Then Michael, one of the holy and glorious angels who were with me, and one who presided over them, answered,

5 And said: Enoch, why do you inquire respecting the odour of this tree?
6 Why are you inquisitive to know it?

7 Then I, Enoch, replied to him, and said, Concerning everything I am desirous of instruction, but particularly concerning this tree.

8 He answered me, saying, That mountain which you behold, the extent of whose head resembles the seat of the Lord, will be the seat on which shall sit the holy and great Lord of glory, the everlasting King, when he shall come and descend to visit the earth with goodness.

9 And that tree of an agreeable smell, not one of carnal odor, there shall be no power to touch, until the period of the great judgment. When all shall be punished and consumed for ever, this shall be bestowed on the righteous and humble. The fruit of the tree shall be given to the elect. For towards the north life shall be planted in the holy place, towards the habitation of the everlasting King.

10 Then shall they greatly rejoice and exult in the Holy One. The sweet odor shall enter into their bones; and they shall live a long life on the earth as your forefathers have lived; neither in their days shall sorrow, distress, trouble, and punishment afflict them.

11 And I blessed the Lord of glory, the everlasting King, because He has prepared this tree for the saints, formed it, and declared that He would give it to them.

Chapter 25

1 From there I proceeded to the middle of the earth, and beheld a happy and fertile spot, which contained branches continually sprouting from the trees which were planted in it. There I saw a holy mountain, and underneath it water on the eastern side, which flowed towards the south. I saw also on the east another mountain as high as that; and between them there were deep, but not wide valleys.

2 Water ran towards the mountain to the west of this; and underneath there was likewise another mountain.

3 There was a valley, but not a wide one, below it; and in the midst of them were other deep and dry valleys towards the extremity of the three. All these valleys, which were deep, but not side, consisted of a strong rock, with a tree which was planted in them. And I wondered at the rock and at the valleys, being extremely surprised.

Chapter 26

1 Then I said, What means this blessed land, all these lofty trees, and the accursed valley between them?

2 Then Uriel, one of the holy angels who were with me, replied, This valley is the accursed of the accursed for ever. Here shall be collected all who utter with their mouths unbecoming
language against God, and speak harsh things of His glory. Here shall they be collected. Here shall be their territory.
3In the latter days an example of judgment shall be made of them in righteousness before the saints; while those who have received mercy shall for ever, all their days, bless God, the everlasting King.
4And at the period of judgment shall they bless Him for his mercy, as He has distributed it to them. Then I blessed God, addressing myself to Him, and making mention, as was meet, of His greatness.

Chapter 27
1From there I proceeded towards the east to the middle of the mountain in the desert, the level surface only of which I perceived.
2It was full of trees of the seed alluded to; and water leaped down upon it.
3There appeared a cataract composed as of many cataracts both towards the west and towards the east. Upon one side were trees; upon the other water and dew.

Chapter 28
1Then I went to another place from the desert; towards the east of that mountain which I had approached.
2There I beheld choice trees, particularly, those which produce the sweet-smelling opiate, frankincense and myrrh; and trees unlike to each other.
3And over it, above them, was the elevation of the eastern mountain at no great distance.

Chapter 29
1I likewise saw another place with valleys of water which never wasted,
2Where I perceived a goodly tree, which in smell resembled Zasakinon.
(Zasakinon=The mastic tree,Knibb, p. 118).
3And towards the sides of these valleys I perceived cinnamon of a sweet odour. Over them I advanced towards the east.
Chapter 30
1 Then I beheld another mountain containing trees, from which water flowed like Neketro, Its name was Sarira, and Kalboneba. And upon this mountain I beheld another mountain, upon which were trees of Alva.
(Neketro= A nectar (Knibb, p. 119).
(Alva= Aloe (Knibb, p. 119).
2 These trees were full, like almond trees, and strong; and when they produced fruit, it was superior to all redolence.

Chapter 31
1 After these things, surveying the entrances of the north, above the mountains, I perceived seven mountains replete with pure nard, odoriferous trees, cinnamon and papyrus.
2 From there I passed on above the summits of those mountains to some distance eastwards, and went over the Erythraean sea. And when I was advanced far beyond it, I passed along above the angel Zateel, and arrived at the garden of righteousness. In this garden I beheld, among other trees, some which were numerous and large, and which flourished there.
(Erythraean sea= The Red Sea.
3 Their fragrance was agreeable and powerful, and their appearance both varied and elegant. The tree of knowledge also was there, of which if any one eats, he becomes endowed with great wisdom.
4 It was like a species of the tamarind tree, bearing fruit which resembled grapes extremely fine; and its fragrance extended to a considerable distance. I exclaimed, How beautiful is this tree, and how delightful is its appearance!
5 Then holy Raphael, an angel who was with me, answered and said, This is the tree of knowledge, of which your ancient father and your aged mother ate, who were before you; and who, obtaining knowledge, their eyes being opened, and knowing themselves to be naked, were expelled from the garden.
Chapter 32
1 From there I went on towards the extremities of the earth; where I saw large beasts different from each other, and birds various in their countenances and forms, as well as with notes of different sounds.
2 To the east of these beasts I perceived the extremities of the earth, where heaven ceased. The gates of heaven stood open, and I beheld the celestial stars come forth. I numbered them as they proceeded out of the gate, and wrote them all down, as they came out one by one according to their number. I wrote down their names altogether, their times and their seasons, as the angel Uriel, who was with me, pointed them out to me.
3 He showed them all to me, and wrote down an account of them.
4 He also wrote down for me their names, their regulations, and their operations.

Chapter 33
1 From there I advanced on towards the north, to the extremities of the earth.
2 And there I saw a great and glorious wonder at the extremities of the whole earth.
3 I saw there heavenly gates opening into heaven; three of them distinctly separated. The northern winds proceeded from them, blowing cold, hail, frost, snow, dew, and rain.
4 From one of the gates they blew mildly; but when they blew from the two other gates, it was with violence and force. They blew over the earth strongly.

Chapter 34
1 From there I went to the extremities of the world westwards;
2 Where I perceived three gates open, as I had seen in the north; the gates and passages through them being of equal magnitude.

Chapter 35
1 Then I proceeded to the extremities of the earth southwards; where I saw three gates open to the south, from which issued dew, rain, and wind.
2 From there I went to the extremities of heaven eastwards; where I saw three heavenly gates open to the east, which had smaller gates within them. Through each of these small gates the stars of heaven passed on, and proceeded towards the west by a path which was seen by them, and that at every period of their appearance.
3 When I beheld them, I blessed; every time in which they appeared, I blessed the Lord of glory, who had made those great and splendid signs, that they might display the magnificence of this works to angels and to the souls of men; and that these might glorify all his works and operations; might see the effect of his power; might glorify the great labour of his hands; and bless him for ever.

Chapter 37
1 The vision which he saw, the second vision of wisdom, which Enoch saw, the son of Jared, the son of Malaleel, the son of Canan, the son of Enos, the son of Seth, the son of Adam. This is the commencement of the word of wisdom, which I received to declare and tell to those who dwell upon earth. Hear from the beginning, and understand to the end, the holy
things which I utter in the presence of the Lord of spirits. Those who were before us thought it good to speak;

2And let not us, who come after, obstruct the beginning of wisdom. Until the present period never has there been given before the Lord of spirits that which I have received, wisdom according the capacity of my intellect, and according to the pleasure of the Lord of spirits; that which I have received from him, a portion of life eternal.

3And I obtained three parables, which I declared to the inhabitants of the world.

Chapter 38

1Parable the first. When the congregation of the righteous shall be manifested; and sinners be judged for their crimes, and be troubled in the sight of the world;

2When righteousness shall be manifested in the presence of the righteous themselves, who will be elected for their good works duly weighed by the Lord of spirits; and when the light of the righteous and the elect, who dwell on earth, shall be manifested; where will the habitation of sinners be? And where the place of rest for those who have rejected the Lord of spirits? It would have been better for them, had they never been born.

3When, too, the secrets of the righteous shall be revealed, then shall sinners be judged; and impious men shall be afflicted in the presence of the righteous and the elect.

4From that period those who possess the earth shall cease to be powerful and exalted. Neither shall they be capable of beholding the countenances of the holy; for the light of the countenances of the holy, the righteous, and the elect, has been seen by the Lord of spirits.

5Yet shall not the mighty kings of that period be destroyed; but be delivered into the hands of the righteous and the holy.

6Nor thenceforwards shall any obtain commiseration from the Lord of spirits, because their lives in this world will have been completed.

Chapter 39

1In those days shall the elect and holy race descend from the upper heavens, and their seed shall then be with the sons of men. Enoch received books of indignation and wrath, and books of hurry and agitation.

2Never shall they obtain mercy, saith the Lord of spirits.

3A cloud then snatched me up, and the wind raised me above the surface of the earth, placing me at the extremity of the heavens.

4There I saw another vision; I saw the habitations and resting places of the saints. There my eyes beheld their habitations with the angels, and their resting places with the holy ones. They were entreating, supplicating, and praying for the sons of men; while righteousness like water flowed before them, and mercy like dew was scattered over the earth. And thus shall it be with them for ever and for ever.

5At that time my eyes beheld the dwelling of the elect, of truth, faith, and righteousness.

6Countless shall be the number of the holy and the elect, in the presence of God for ever and for ever.

7Their residence I beheld under the wings of the Lord of spirits. All the holy and the elect sung before him, in appearance like a blaze of fire; their mouths being full of blessings, and
their lips glorifying the name of the Lord of spirits. And righteousness incessantly dwelt before him.
8There was I desirous of remaining, and my soul longed for that habitation. There was my antecedent inheritance; for thus had I prevailed before the Lord of spirits.
9At that time I glorified and extolled the name of the Lord of spirits with blessing and with praise; for he has established it with blessing and with praise, according to his own good pleasure.
10That place long did my eyes contemplate. I blessed and said, Blessed be he, blessed from the beginning for ever. In the beginning, before the world was created, and without end is his knowledge.
11What is this world? Of every existing generation those shall bless you who do not spiritually sleep but stand before your glory, blessing, glorifying, exalting you, and saying, The holy, holy, Lord of spirits, fills the whole world of spirits.
12There my eyes beheld all who, without sleeping, stand before him and bless him, saying, Blessed be you, and blessed be the name of God for ever and for ever. Then my countenance became changed, until I was incapable of seeing.

Chapter 40
1After this I beheld thousands of thousands, and myriads of myriads, and an infinite number of people, standing before the Lord of spirits.
2On the four wings likewise of the Lord of spirits, on the four sides, I perceived others, besides those who were standing before him. Their names, too, I know; because the angel, who proceeded with me, declared them to me, discovering to me every secret thing.
3Then I heard the voices of those upon the four sides magnifying the Lord of glory.
4The first voice blessed the Lord of spirits for ever and for ever.
5The second voice I heard blessing the Elect One, and the elect who suffer on account of the Lord of spirits.
6The third voice I heard petitioning and praying for those who dwell upon earth, and supplicate the name of the Lord of spirits.
7The fourth voice I heard expelling the impious angels, and prohibiting them from entering into the presence of the Lord of spirits, to prefer accusations against the inhabitants of the earth.
(Impious angels= Literally, "the Satans" (Laurence, p. 45; Knibb, p. 128)
8After this I besought the angel of peace, who proceeded with me, to explain all that was concealed. I said to him, Who are those whom I have seen on the four sides, and who words I have heard and written down? He replied, The first is the merciful, the patient, the holy Michael.
9The second is he who presides over every suffering and every affliction of the sons of men, the holy Raphael. The third, who presides over all that is powerful, is Gabriel. And the fourth, who presides over repentance, and the hope of those who will inherit eternal life, is Phanuel. These are the four angels of the most high God, and their four voices, which at that time I heard.
Chapter 41
1After this I beheld the secrets of the heavens and of paradise, according to its divisions; and of human action, as they weight it there in balances. I saw the habitations of the elect, and the habitations of the holy. And there my eyes beheld all the sinners, who denied the Lord of glory, and whom they were expelling from there, and dragging away, as they stood there; no punishment proceeding against them from the Lord of spirits.
2There, too, my eyes beheld the secrets of the lightning and the thunder; and the secrets of the winds, how they are distributed as they blow over the earth: the secrets of the winds, of the dew, and of the clouds. There I perceived the place from which they issued forth, and became saturated with the dust of the earth.
3There I saw the wooden receptacles out of which the winds became separated, the receptacle of hail, the receptacle of snow, the receptacle of the clouds, and the cloud itself, which continued over the earth before the creation of the world.
4I beheld also the receptacles of the moon, whence they came, whither they proceeded, their glorious return, and how one became more splendid than another. I marked their rich progress, their unchangeable progress, their disunited and undiminished progress; their observance of a mutual fidelity by a stable oath; their proceeding forth before the sun, and their adherence to the path allotted them, in obedience to the command of the Lord of spirits. Potent is his name for ever and for ever. (Their proceeding forth…path allotted them. Or, "the sun goes out first and completes its journey" (Knibb, p. 129; cp. Charles, p. 122).
5After this I perceived, that the path both concealed and manifest of the moon, as well as the progress of its path, was there completed by day and by night; while each, one with another, looked towards the Lord of spirits, magnifying and praising without cessation, since praise to them is rest; for in the splendid sun there is a frequent conversion to blessing and to malediction.
6The course of the moon’s path to the righteous is light, but to sinners it is darkness; in the name of the Lord of spirits, who created a division between light and darkness, and, separating the spirits of men, strengthened the spirits of the righteous in the name of his own righteousness.
7Nor does the angel prevent this, neither is he endowed with the power of preventing it; for the Judge beholds them all, and judges them all in his own presence.

Chapter 42
1Wisdom found not a place on earth where she could inhabit; her dwelling therefore is in heaven.
2Wisdom went forth to dwell among the sons of men, but she obtained not a habitation. Wisdom returned to her place, and seated herself in the midst of the angels. But iniquity went forth after her return, who unwillingly found a habitation, and resided among them, as rain in the desert, and as a dew in a thirsty land.

Chapter 43
1I beheld another splendour, and the stars of heaven. I observed that he called them all by
their respective names, and that they heard. In a righteous balance I saw that he weighed out
with their light the amplitude of their places, and the day of their appearance, and their
conversion. Splendour produced splendour; and their conversion was into the number of the
angels, and of the faithful.

2Then I inquired of the angel, who proceeded with me, and explained to me secret things,
What their names were. He answered. A similitude of those has the Lord of spirits shown
you. They are names of the righteous who dwell upon earth, and who believe in the name of
the Lord of spirits for ever and for ever.

Chapter 44

1Another thing also I saw respecting splendour; that it rises out of the stars, and becomes
splendour; being incapable of forsaking them.

Chapter 45

1Parable the second, respecting these who deny the name of the habitation of the holy ones,
and of the Lord of spirits.
2Heaven they shall not ascend, nor shall they come on the earth. This shall be the portion of
sinners, who deny the name of the Lord of spirits, and who are thus reserved for the day of
punishment and of affliction.
3In that day shall the Elect One sit upon a throne of glory; and shall choose their conditions
and countless habitations, while their spirits within them shall be strengthened, when they
behold my Elect One, for those who have fled for protection to my holy and glorious name.
4In that day I will cause my Elect One to dwell in the midst of them; will change the face of
heaven; will bless it, and illuminate it for ever.
5I will also change the face of the earth, will bless it; and cause those whom I have elected to
dwell upon it. But those who have committed sin and iniquity shall not inhabit it, for I have
marked their proceedings. My righteous ones will I satisfy with peace, placing them before
me; but the condemnation of sinners shall draw near, that I may destroy them from the face
of the earth.

Chapter 46

1There I beheld the Ancient of days, whose head was like white wool, and with him another,
whose countenance resembled that of man. His countenance was full of grace, like that of
one of the holy angels. Then I inquired of one of the angels, who went with me, and who
showed me every secret thing, concerning this Son of man; who he was; whence he was and
why he accompanied the Ancient of days.
2He answered and said to me. This is the Son of man, to whom righteousness belongs; with
whom righteousness has dwelt; and who will reveal all the treasures of that which is
concealed: for the Lord of spirits has chosen him; and his portion has surpassed all before the
Lord of spirits in everlasting uprightness.
3This Son of man, whom you behold, shall raise up kings and the mighty from their dwelling
places, and the powerful from their thrones; shall loosen the bridles of the powerful, and
break in pieces the teeth of sinners.
4 He shall hurl kings from their thrones and their dominions; because they will not exalt and praise him, nor humble themselves before him, by whom their kingdoms were granted to them. The countenance likewise of the mighty shall He cast down, filling them with confusion. Darkness shall be their habitation, and worms shall be their bed; nor from that their bed shall they hope to be again raised, because they exalted not the name of the Lord of spirits.

5 They shall condemn the stars of heaven, shall lift up their hands against the Most High, shall tread upon and inhabit the earth, exhibiting all their acts of iniquity, even their works of iniquity. Their strength shall be in their riches, and their faith in the gods whom they have formed with their own hands. They shall deny the name of the Lord of spirits, and shall expel him from the temples, in which they assemble;

6 And with him the faithful, who suffer in the name of the Lord of spirits.

Chapter 47

1 In that day the prayer of the holy and the righteous, and the blood of the righteous, shall ascend from the earth into the presence of the Lord of spirits.

2 In that day shall the holy ones assemble, who dwell above the heavens, and with united voice petition, supplicate, praise, laud, and bless the name of the Lord of spirits, on account of the blood of the righteous which has been shed; that the prayer of the righteous may not be intermitted before the Lord of spirits; that for them he would execute judgment; and that his patience may not endure for ever.

3 At that time I beheld the Ancient of days, while he sat upon the throne of his glory, while the book of the living was opened in his presence, and while all the powers which were above the heavens stood around and before him.

4 Then were the hearts of the saints full of joy, because the consummation of righteousness was arrived, the supplication of the saints heard, and the blood of the righteous appreciated by the Lord of spirits.

Chapter 48

1 In that place I beheld a fountain of righteousness, which never failed, encircled by many springs of wisdom. Of these all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the holy.

2 In that hour was this Son of man invoked before the Lord of spirits, and his name in the presence of the Ancient of days.

3 Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. A support shall he be for the righteous and the holy to lean upon, without falling; and he shall be the light of nations.

4 He shall be the hope of those whose hearts are troubled. All, who dwell on earth, shall fall down and worship before him; shall bless and glorify him, and sing praises to the name of the Lord of spirits.

5 Therefore the Elect and the Concealed One existed in his presence, before the world was created, and for ever.

6 In his presence he existed, and has revealed to the saints and to the righteous the wisdom of
the Lord of spirits; for he has preserved the lot of the righteous, because they have hated and rejected this world of iniquity, and have detested all its works and ways, in the name of the Lord of spirits.

7 For in his name shall they be preserved; and his will shall be their life. In those days shall the kings of the earth and the mighty men, who have gained the world by their achievements, become humble in countenance.

8 For in the day of their anxiety and trouble their souls shall not be saved; and they shall be in subjection to those whom I have chosen.

9 I will cast them like hay into the fire, and like lead into the water. Thus shall they burn in the presence of the righteous, and sink in the presence of the holy; nor shall a tenth part of them be found.

10 But in the day of their trouble, the world shall obtain tranquillity.

11 In his presence shall they fall, and not be raised up again; nor shall there be any one to take them out of his hands, and to lift them up: for they have denied the Lord of spirits, and his Messiah. The name of the Lord of spirits shall be blessed.

Chapter 48A

1 Wisdom is poured forth like water, and glory fails not before him for ever and ever; for potent is he in all the secrets of righteousness.

2 But iniquity passes away like a shadow, and possesses not a fixed station: for the Elect One stands before the Lord of spirits; and his glory is for ever and ever; and his power from generation to generation.

3 With him dwells the spirit of intellectual wisdom, the spirit of instruction and of power, and the spirit of those who sleep in righteousness; he shall judge secret things.

4 Nor shall any be able to utter a single word before him; for the Elect One is in the presence of the Lord of Spirits, according to his own pleasure.

Chapter 49

1 In those days the saints and the chosen shall undergo a change. The light of day shall rest upon them; and the splendour and glory of the saints shall be changed.

2 In the day of trouble evil shall be heaped up upon sinners; but the righteous shall triumph in the name of the Lord of spirits.

3 Others shall be made to see, that they must repent, and forsake the works of their hands; and that glory awaits them not in the presence of the Lord of spirits; yet that by his name they may be saved. The Lord of spirits will have compassion on them; for great is his mercy; and righteousness is in his judgment, and in the presence of his glory; nor in his judgment shall iniquity stand. He who repents not before him shall perish.

4 Henceforward I will not have mercy on them, saith the Lord of spirits.

Chapter 50

1 In those days shall the earth deliver up from her womb, and hell deliver up from hers, that which it has received; and destruction shall restore that which it owes.

2 He shall select the righteous and holy from among them; for the day of their salvation has
3 And in those days shall the Elect One sit upon his throne, while every secret of intellectual wisdom shall proceed from his mouth, for the Lord of spirits has gifted and glorified him.

4 In those days the mountains shall skip like rams, and the hills shall leap like young sheep satiated with milk; and all the righteous shall become like angels in heaven.

5 Their countenance shall be bright with joy; for in those days shall the Elect One be exalted. The earth shall rejoice; the righteous shall inhabit it, and the elect possess it.

Chapter 51
1 After that period, in the place where I had seen every secret sight, I was snatched up in a whirlwind, and carried off westwards.

2 There my eyes beheld the secrets of heaven, and all which existed on earth; a mountain of iron, a mountain of copper, a mountain of silver, a mountain of gold, a mountain of fluid metal, and a mountain of lead.

3 And I inquired of the angel who went with me, saying, What are these things, which in secret I behold?

4 He said, All these things which you behold shall be for the dominion of the Messiah, that he may command, and be powerful upon earth.

5 And that angel of peace answered me, saying, Wait but a short time, and you shall understand, and every secret thing shall be revealed to you, which the Lord of spirits has decreed. Those mountains which you have seen, the mountain of iron, the mountain of copper, the mountain of silver, the mountain of gold, the mountain of fluid metal, and the mountain of lead, all these in the presence of the Elect One shall be like a honeycomb before the fire, and like water descending from above upon these mountains; and shall become debilitated before his feet.

6 In those days men shall not be saved by gold and by silver.

7 Nor shall they have it in their power to secure themselves, and to fly.

8 There shall be neither iron for was, nor a coat of mail for the breast.

9 Copper shall be useless; useless also that which neither rusts nor consumes away; and lead shall not be coveted.

10 All these things shall be rejected, and perish from off the earth, when the Elect One shall appear in the presence of the Lord of spirits.

Chapter 52
1 There my eyes beheld a deep valley; and wide was its entrance.

2 All who dwell on land, on the sea, and in islands, shall bring to it gifts, presents, and offerings; yet that deep valley shall not be full. Their hands shall commit iniquity. Whatsoever they produce by labour, the sinners shall devour with crime. But they shall perish from the face of the Lord of spirits, and from the face of his earth. They shall stand up, and shall not fail for ever and ever.

3 I beheld the angels of punishment, who were dwelling there, and preparing every instrument of Satan.
4Then I inquired of the angel of peace, who proceeded with me, for whom those instruments were preparing.
5He said, These they are preparing for the kings and powerful ones of the earth, that thus they may perish.
6After which the righteous and chosen house of his congregation shall appear, and thenceforward unchangeable in the name of the Lord of spirits.
7Nor shall those mountains exist in his presence as the earth and the hills, as the fountains of water exist. And the righteous shall be relieved from the vexation of sinners.

Chapter 53
1Then I looked and turned myself to another part of the earth, where I beheld a deep valley burning with fire.
2To this valley they brought monarchs and the mighty.
3And there my eyes beheld the instruments which they were making, fetters of iron without weight.
4Then I inquired of the angel of peace, who proceeded with me, saying, For whom are these fetters and instruments prepared?
5He replied, These are prepared for the host of Azazeel, that they may be delivered over and adjudged to the lowest condemnation; and that their angels may be overwhelmed with hurled stones, as the Lord of spirits has commanded.
6Michael and Gabriel, Raphael and Phanuel shall be strengthened in that day, and shall then cast them into a furnace of blazing fire, that the Lord of spirits may be avenged of them for their crimes; because they became ministers of Satan, and seduced those who dwell upon earth.
7In those days shall punishment go forth from the Lord of spirits; and the receptacles of water which are above the heavens shall be opened, and the fountains likewise, which are under the heavens and under the earth.
8All the waters, which are in the heavens and above them, shall be mixed together.
9The water which is above heaven shall be the agent;
10And the water which is under the earth shall be the recipient: and all shall be destroyed who dwell upon earth, and who dwell under the extremities of heaven.
11By these means shall they understand the iniquity which they have committed on earth: and by these means shall they perish.

Chapter 54
1Afterwards the Ancient of days repented, and said, In vain have I destroyed all the inhabitants of the earth.
2And he sware by his great name, saying, Henceforth I will not act thus towards all those who dwell upon earth.
3But I will place a sign in the heavens; and it shall be a faithful witness between me and them for ever, as long as the days of heaven and earth last upon the earth. (Gen. 9:13)
4Afterwards, according to this my decree, when I shall be disposed to seize them beforehand,
by the instrumentality of angels, in the day of affliction and trouble, my wrath and my
punishment shall remain upon them, my punishment and my wrath, saith God the Lord of
spirits.
50 you kings, O you mighty, who inhabit the world you shall behold my Elect One, sitting
upon the throne of my glory. And he shall judge Azazeel, all his associates, and all his hosts,
in the name of the Lord of spirits.
6There likewise I beheld hosts of angels who were moving in punishment, confined in a net-
work of iron and brass. Then I inquired of the angel of peace, who proceeded with me, To
whom those under confinement were going.
7He said, To each of their elect and their beloved, that they may be cast into the fountains
and deep recesses of the valley.
8And that valley shall be filled with their elect and beloved; the days of whose life shall be
consumed, but the days of their error shall be innumerable.
9Then shall princes combine together, and conspire. The chiefs of the east, among the
Parthians and Medes, shall remove kings, in whom a spirit of perturbation shall enter. They
shall hurl them from their thrones, springing as lions from their dens, and like famished
wolves into the midst of the flock.
(Princes= Or, "angels" (Charles, p. 149; Knibb, p. 140).
10They shall go up, and tread upon the land of their elect. The land of their elect shall be
before them. The threshing-floor, the path, and the city of my righteous people shall impede
the progress of their horses. They shall rise up to destroy each other; their right hand shall be
strengthened; nor shall a man acknowledge his friend or his brother;
11Nor the son his father and his mother; until the number of the dead bodies shall be
completed, by their death and punishment. Neither shall this take place without cause.
12In those days shall the mouth of hell be opened, into which they shall be immerged; hell
shall destroy and swallow up sinners from the face of the elect.

Chapter 55
1After this I beheld another army of chariots with men riding in them.
2And they came upon the wind from the east, from the west, and from the south.
3The sound of the noise of their chariots was heard.
4And when that agitation took place; the saints out of heaven perceived it; the pillar of the
earth shook from its foundation; and the sound was heard from the extremities of the earth
unto the extremities of heaven at the same time.
5Then they all fell down, and worshipped the Lord of spirits.
6This is the end of the second parable.

Chapter 56
1I now began to utter the third parable, concerning the saints and the elect.
2Blessed are you, O saints and elect, for glorious is your lot.
3The saints shall exist in the light of the sun, and the elect in the light of everlasting life, the
days of whose life shall never terminate; nor shall the days of the saints be numbered, who
seek for light, and obtain righteousness with the Lord of spirits.
4 Peace be to the saints with the Lord of the world.
5 Henceforward shall the saints be told to seek in heaven the secrets of righteousness, the portion of faith; for like the sun has it arisen upon the earth, while darkness has passed away. There shall be light interminable; nor shall they enter upon the enumeration of time; for darkness shall be previously destroyed, and light shall increase before the Lord of spirits; before the Lord of spirits shall the light of uprightness increase for ever.

Chapter 57
1 In those days my eyes beheld the secrets of the lightnings and the splendours, and the judgment belonging to them.
2 They lighten for a blessing and for a curse, according to the will of the Lord of spirits.
3 And there I saw the secrets of the thunder, when it rattles above in heaven, and its sound is heard.
4 The habitations also of the earth were shown to me. The sound of the thunder is for peace and for blessing, as well as for a curse, according to the word of the Lord of spirits.
5 Afterwards every secret of the splendours and of the lightnings was seen by me. For blessing and for fertility they lighten.

Chapter 58
1 In the five hundredth year, and in the seventh month, on the fourteenth day of the month, of the lifetime of Enoch, in that parable, I saw that the heaven of heavens shook; that it shook violently; and that the powers of the Most High, and the angels, thousands and thousands, and myriads of myriads, were agitated with great agitation. And when I looked, the Ancient of days was sitting on the throne of his glory, while the angels and saints were standing around him. A great trembling came upon me, and terror seized me. My loins were bowed down and loosened; my reins were dissolved; and I fell upon my face. The holy Michael, another holy angel, one of the holy ones, was sent, who raised me up.
2 And when he raised me, my spirit returned; for I was incapable of enduring this vision of violence, its agitation, and the concussion of heaven.
3 Then holy Michael said to me, Why are you disturbed at this vision?
4 Hitherto has existed the day of mercy; and he has been merciful and longsuffering towards all who dwell upon the earth.
5 But when the time shall come, then shall the power, the punishment, and the judgment take place, which the Lord of spirits has prepared for those who prostrate themselves to the judgment of righteousness, for those who abjure that judgment, and for those who take his name in vain.
6 That day has been prepared for the elect as a day of covenant; and for sinners as a day of inquisition.
7 In that day shall be distributed for food two monsters; a female monster, whose name is Leviathan, dwelling in the depths of the sea, above the springs of waters;
8 And a male monster, whose name is Behemoth; which possesses, moving on his breast, the invisible wilderness.
9 His name was Dendayen in the east of the garden, where the elect and the righteous will
dwell; where he received it from my ancestor, who was man, from Adam the first of men, whom the Lord of spirits made.

10Then I asked of another angel to show me the power of those monsters, how they became separated, how they became separated on the same day, one being in the depths of the sea, and one in the dry desert.

11And he said, You, son of man, are here desirous of understanding secret things.

12And the angel of peace, who was with me, said, These two monsters are by the power of God prepared to become food, that the punishment of God may not be in vain.

13Then shall children be slain with their mothers, and sons with their fathers.

14And when the punishment of the Lord of spirits shall continue, upon them shall it continue, that the punishment of the Lord of spirits may not take place in vain. After that, judgment shall exist with mercy and longsuffering.

Chapter 59

1Then another angel, who proceeded with me, spoke to me;

2And showed me the first and last secrets in heaven above, and in the depths of the earth:

3In the extremities of heaven, and in the foundations of it, and in the receptacle of the winds.

4He showed me how their spirits were divided; how they were balanced; and how both the springs and the winds were numbered according to the force of their spirit.

5He showed me the power of the moon's light, that its power is a just one; as well as the divisions of the stars, according to their respective names;

6That every division is divided; that the lightning flashes;

7That its troops immediately obey; and that a cessation takes place during thunder in continuance of its sound. Nor are the thunder and the lightning separated; neither do both of them move with one spirit; yet they are not separated.

8For when the lightning lightens, the thunder sounds, and the spirit at a proper period pauses, making an equal division between them; for the receptacle, upon which their periods depend, is loose as sand. Each of them at a proper season is restrained with a bridle; and turned by the power of the spirit, which thus propels them according to the spacious extent of the earth.

9The spirit likewise of the sea is potent and strong; and as a strong power causes it to ebb, so is it driven forwards, and scattered against the mountains of the earth. The spirit of the frost has its angel; in the spirit of hail there is a good angel; the spirit of snow ceases in its strength, and a solitary spirit is in it, which ascends from it like vapour, and is called refrigeration.

10The spirit also of mist dwells with them in their receptacle; but it has a receptacle to itself; for its progress is in splendour.

11In light, and in darkness, in winter and in summer. Its receptacle is bright, and an angel is in it.

12The spirit of dew has its abode in the extremities of heaven, in connection with the receptacle of rain; and its progress is in winter and in summer. The cloud produced by it, and the cloud of the mist, become united; one gives to the other; and when the spirit of rain is in motion from its receptacle, angels come, and opening its receptacle, bring it forth.

13When likewise it is sprinkled over all the earth, it forms an union with every kind of water
on the ground; for the waters remain on the ground, because they afford nourishment to the earth from the Most High, who is in heaven.

14 Upon this account therefore there is a regulation in the quantity of rain, which the angels receive.

15 These things I saw; all of them, even paradise.

Chapter 60

1 In those days I beheld long ropes given to those angels; who took to their wings, and fled, advancing towards the north.

2 And I inquired of the angel, saying, Wherefore have they taken those long ropes, and gone forth? He said, They are gone forth to measure.

3 The angel, who proceeded with me, said, These are the measures of the righteous; and cords shall the righteous bring, that they may trust in the name of the Lord of spirits for ever and ever.

4 The elect shall begin to dwell with the elect.

5 And these are the measures which shall be given to faith, and which shall strengthen the words of righteousness.

6 These measures shall reveal all the secrets in the depth of the earth.

7 And it shall be, that those who have been destroyed in the desert, and who have been devoured by the fish of the sea, and by wild beasts, shall return, and trust in the day of the Elect One; for none shall perish in the presence of the Lord of spirits, nor shall any be capable of perishing.

8 Then they received the commandment, all who were in the heavens above; to whom a combined power, voice, and splendour, like fire, were given.

9 And first, with their voice, they blessed him, they exalted him, they glorified him with wisdom, and ascribed to him wisdom with the word, and with the breath of life.

10 Then the Lord of spirits seated upon the throne of his glory the Elect One;

11 Who shall judge all the works of the holy, in heaven above, and in a balance shall he weigh their actions. And when he shall lift up his countenance to judge their secret ways in the word of the name of the Lord of spirits, and their progress in the path of the righteous judgment of God most high;

12 They shall all speak with united voice; and bless, glorify, exalt, and praise, in the name of the Lord of spirits.

13 He shall call to every power of the heavens, to all the holy above, and to the power of God. The Cherubim, the Seraphim, and the Ophanin, all the angels of power, and all the angels of the Lords, namely, of the Elect One, and of the other Power, who was upon earth over the water on that day,

14 Shall raise their united voice; shall bless, glorify, praise, and exalt with the spirit of faith, with the spirit of wisdom and patience, with the spirit of mercy, with the spirit of judgment and peace, and with the spirit of benevolence; all shall say with united voice; Blessed is He; and the name of the Lord of spirits shall be blessed for ever and for ever; all, who sleep not, shall bless it in heaven above.

15 All the holy in heaven shall bless it; all the elect who dwell in the garden of life; and every
spirit of light, who is capable of blessing, glorifying, exalting, and praising your holy name; and every mortal man, more than the powers of heaven, shall glorify and bless your name for ever and ever.

16For great is the mercy of the Lord of spirits; long-suffering is he; and all his works, all his power, great as are the things which he has done, has he revealed to the saints and to the elect, in the name of the Lord of spirits.

Chapter 61
1Thus the Lord commanded the kings, the princes, the exalted, and those who dwell on earth, saying, Open your eyes, and lift up your horns, if you are capable of comprehending the Elect One.
2The Lord of spirits sat upon the throne of his glory.
3And the spirit of righteousness was poured out over him.
4The word of his mouth shall destroy all the sinners and all the ungodly, who shall perish at his presence.
5In that day shall all the kings, the princes, the exalted, and those who possess the earth, stand up, behold, and perceive, that he is sitting on the throne of his glory; that before him the saints shall be judged in righteousness;
6And that nothing, which shall be spoken before him, shall be spoken in vain.
7Trouble shall come upon them, as upon a woman in travail, whose labour is severe, when her child comes to the mouth of the womb, and she finds it difficult to bring forth.
8One portion of them shall look upon another. They shall be astonished, and shall humble their countenance;
9And trouble shall seize them, when they shall behold this Son of woman sitting upon the throne of his glory.
10Then shall the kings, the princes, and all who possess the earth, glorify him who has dominion over all things, him who was concealed; for from the beginning the Son of man existed in secret, whom the Most High preserved in the presence of his power, and revealed to the elect.
11He shall sow the congregation of the saints, and of the elect; and all the elect shall stand before him in that day.
12All the kings, the princes, the exalted, and those who rule over all the earth, shall fall down on their faces before him, and shall worship him.
13They shall fix their hopes on this Son of man, shall pray to him, and petition him for mercy.
14Then shall the Lord of spirits hasten to expel them from his presence. Their faces shall be full of confusion, and their faces shall darkness cover. The angels shall take them to punishment, that vengeance may be inflicted on those who have oppressed his children and his elect. And they shall become an example to the saints and to his elect. Through them shall these be made joyful; for the anger of the Lord of spirits shall rest upon them.
15Then the sword of the Lord of spirits shall be drunk with their blood; but the saints and elect shall be safe in that day; nor the face of the sinners and the ungodly shall they thenceforwards behold.
16The Lord of spirits shall remain over them:
17And with this Son of man shall they dwell, eat, lie down, and rise up, for ever and ever.
18The saints and the elect have arisen from the earth, have left off to depress their
countenances, and have been clothed with the garment of life. That garment of life is with the
Lord of spirits, in whose presence your garment shall not wax old, nor shall your glory
diminish.

Chapter 62
1In those days the kings who possess the earth shall be punished by the angels of his wrath,
wheresoever they shall be delivered up, that he may give rest for a short period; and that they
may fall down and worship before the Lord of spirits, confessing their sins before him.
2They shall bless and glorify the Lord of spirits, saying, Blessed is the Lord of spirits, the
Lord of kings, the Lord of princes, the Lord of the rich, the Lord of glory, and the Lord of
wisdom.
3He shall enlighten every secret thing.
4Your power is from generation to generation; and your glory for ever and ever.
5Deep are all your secrets, and numberless; and your righteousness cannot be calculated.
6Now we know, that we should glorify and bless the Lord of kings, him who is King over all
things.
7They shall also say, Who has granted us rest to glorify, laud, bless, and confess in the
presence of his glory?
8And now small is the rest we desire; but we do not find it; we reject, and do not possess it.
Light has passed away from before us; and darkness has covered our thrones for ever.
9For we have not confessed before him; we have not glorified the name of the Lord of
kings; we have not glorified the Lord in all his works; but we have trusted in the sceptre of
our dominion and of our glory.
10In the day of our suffering and of our trouble he will not save us, neither shall we find rest.
We confess that our Lord is faithful in all his works, in all his judgments, and in his
righteousness.
11In his judgments he pays no respect to persons; and we must depart from his presence, on
account of our evil deeds.
12All our sins are truly without number.
13Then shall they say to themselves, Our souls are satiated with the instruments of crime;
14But that prevents us not from descending to the flaming womb of hell.
15Afterwards, their countenances shall be filled with darkness and confusion before the Son
of man; from whose presence they shall be expelled, and before whom the sword shall
remain to expel them.
16Thus saith the Lord of spirits, This is the decree and the judgment against the princes, the
kings, the exalted, and those who possess the earth, in the presence of the Lord of spirits.

Chapter 63
1I saw also other countenances in that secret place. I heard the voice of an angel, saying,
These are the angels who have descended from heaven to earth, and have revealed secrets to
the sons of men, and have seduced the sons of men to the commission of sin.

Chapter 64
(Chapters 64, 65, 66 and the first verse of 67 evidently contain a vision of Noah and not of Enoch (Laurence, p. 78).
1In those days Noah saw that the earth became inclined, and that destruction approached.  
2Then he lifted up his feet, and went to the ends of the earth, to the dwelling of his great-grandfather Enoch.  
3And Noah cried with a bitter voice, Hear me; hear me; hear me: three times. And he said,  
Tell me what is transacting upon the earth; for the earth labours, and is violently shaken. Surely I shall perish with it.  
4After this there was a great perturbation on earth, and a voice was heard from heaven. I fell down on my face, when my great-grandfather Enoch came and stood by me.  
5He said to me, Why have you cried out to me with a bitter cry and lamentation?  
6A commandment has gone forth from the Lord against those who dwell on the earth, that they may be destroyed; for they know every secret of the angels, every oppressive and secret power of the devils, and every power of those who commit sorcery, as well as of those who make molten images in the whole earth.  
7They know how silver is produced from the dust of the earth, and how on the earth the metallic drop exists; for lead and tin are not produced from earth, as the primary fountain of their production.  
8There is an angel standing upon it, and that angel struggles to prevail.  
9Afterwards my great-grandfather Enoch seized me with his hand, raising me up, and saying to me, Go, for I have asked the Lord of spirits respecting this perturbation of the earth; who replied, On account of their impiety have their innumerable judgments been consummated before me. Respecting the moons have they inquired, and they have known that the earth will perish with those who dwell upon it, and that to these there will be no place of refuge for ever.  
10They have discovered secrets, and they are those who have been judged; but not you my son. The Lord of spirits knows that you are pure and good, free from the reproach of discovering secrets.
11He, the holy One, will establish your name in the midst of the saints, and will preserve you from those who dwell upon the earth. He will establish your seed in righteousness, with dominion and great glory; and from your seed shall spring forth righteousness and holy men without number for ever. (With dominion…glory. Literally, "for kings, and for great glory" (Laurence, p. 79).

Chapter 65
1After this he showed me the angels of punishment, who were prepared to come, and to open all the mighty waters under the earth:  
2That they may be for judgment, and for the destruction of all those who remain and dwell upon the earth.  
3And the Lord of spirits commanded the angels who went forth, not to take up the men and
preserve them.
4For those angels presiding over all the mighty waters. Then I went out from the presence of Enoch.

Chapter 66
1In those days the word of God came to me, and said, Noah, behold, your lot has ascended up to me, a lot void of crime, a lot beloved and upright.
2Now then shall the angels labour at the trees; but when they proceed to this, I will put my hand upon it, and preserve it.
3The seed of life shall arise from it, and a change shall take place, that the dry land shall not be left empty. I will establish your seed before me for ever and ever, and the seed of those who dwell with you on the surface of the earth. It shall be blessed and multiplied in the presence of the earth, in the name of the Lord.
4And they shall confine those angels who disclosed impiety. In that burning valley it is, that they shall be confined, which at first my great-grandfather Enoch showed me in the west, where there were mountains of gold and silver, of iron, of fluid metal, and of tin.
5I beheld that valley in which there was great perturbation, and where the waters were troubled.
6And when all this was effected, from the fluid mass of fire, and the perturbation which prevailed in that place, there arose a strong smell of sulphur, which became mixed with the waters; and the valley of the angels, who had been guilty of seduction, burned underneath its soil.
7Through that valley also rivers of fire were flowing, to which those angels shall be condemned, who seduced the inhabitants of the earth.
8And in those days shall these waters be to kings, to princes, to the exalted, and to the inhabitants of the earth, for the healing of the soul and body, and for the judgment of the spirit.
9Their spirits shall be full of revelry, that they may be judged in their bodies; because they have denied the Lord of spirits, and although they perceive their condemnation day by day, they believe not in his name.
10And as the inflammation of their bodies shall be great, so shall their spirits undergo a change for ever.
11For no word which is uttered before the Lord of spirits shall be in vain.
12Judgment has come upon them, because they trusted in their carnal revelry, and denied the Lord of spirits.
13In those days shall the waters of that valley be changed; for when the angels shall be judged, then shall the heat of those springs of water experience an alteration.
14And when the angels shall ascend, the water of the springs shall again undergo a change, and be frozen. Then I heard holy Michael answering and saying, This judgment, with which the angels shall be judged, shall bear testimony against the kings, the princes, and those who possess the earth.
15For these waters of judgment shall be for their healing, and for the death of their bodies. But they shall not perceive and believe that the waters will be changed, and become a fire,
which shall blaze for ever.

Chapter 67

1 After this he gave me the characteristical marks of all the secret things in the book of my great-grandfather Enoch, and in the parables which had been given to him; inserting them for me among the words of the book of parables.

(Characteristical marks. Literally, "the signs" (Laurence, p. 83).

2 At that that time holy Michael answered and said to Raphael, The power of the spirit hurries me away, and impels me on. The severity of the judgment, of the secret judgment of the angels, who is capable of beholding—the endurance of that severe judgment which has taken place and been made permanent—without being melted at the site of it? Again holy Michael answered and said to holy Raphael, Who is there whose heart is not softened by it, and whose reins are not troubled at this thing?

3 Judgment has gone forth against them by those who have thus dragged them away; and that was, when they stood in the presence of the Lord of spirits.

4 In like manner also holy Rakael said to Raphael, They shall not be before the eye of the Lord; since the Lord of spirits has been offended with them; for like Lords have they conducted themselves. Therefore will he bring upon them a secret judgment for ever and ever.

5 For neither shall angel nor man receive a portion of it; but they alone shall receive their own judgment for ever and ever.

Chapter 68

1 After this judgment they shall be astonished and irritated; for it shall be exhibited to the inhabitants of the earth.

2 Behold the names of those angels. These are their names. The first of them is Samyaza; the second, Arstikapha; the third, Armen; the fourth, Kakabael; the fifth, Turel; the sixth, Rumyel; the seventh, Danyal; the eighth, Kael; the ninth, Barakel; the tenth, Azazel; the eleventh, Armers; the twelfth, Bataryal; the thirteenth, Basasael; the fourteenth, Ananel; the fifteenth, Turyal; the sixteenth, Simapiseel; the seventeenth, Yetarel; the eighteenth, Tumael; the nineteenth, Tarel; the twentieth, Rumel; the twenty-first, Azazyel.

3 These are the chiefs of their angels, and the names of the leaders of their hundreds, and the leaders of their fifties, and the leaders of their tens.

4 The name of the first is Yekun: he it was who seduced all the sons of the holy angels; and causing them to descend on earth, led astray the offspring of men.

(Yekun may simply mean "the rebel" (Knibb, p. 160).

5 The name of the second is Kesabel, who pointed out evil counsel to the sons of the holy angels, and induced them to corrupt their bodies by generating mankind.

6 The name of the third is Gadrel: he discovered every stroke of death to the children of men.

7 He seduced Eve; and discovered to the children of men the instruments of death, the coat of mail, the shield, and the sword for slaughter; every instrument of death to the children of men.
8From his hand were these things derived to them who dwell upon earth, from that period for ever.
9The name of the fourth is Penemue: he discovered to the children of men bitterness and sweetness;
10And pointed out to them every secret of their wisdom.
11He taught men to understand writing, and the use of ink and paper.
12Therefore numerous have been those who have gone astray from every period of the world, even to this day.
13For men were not born for this, thus with pen and with ink to confirm their faith;
14Since they were not created, except that, like the angels, they might remain righteous and pure.
15Nor would death, which destroys everything, have effected them;
16But by this their knowledge they perish, and by this also its power consumes them.
17The name of the fifth is Kasyade: he discovered to the children of men every wicked stroke of spirits and of demons:
18The stroke of the embryo in the womb, to diminish it; the stroke of the spirit by the bite of the serpent, and the stroke which is given in the mid-day by the offspring of the serpent, the name of which is Tabaet.
   (Tabaet= Literally, "male" or "strong" (Knibb, p. 162).
19This is the number of the Kasbel; the principal part of the oath which the Most High, dwelling in glory, revealed to the holy ones.
20Its name is Beka. He spoke to holy Michael to discover to them the sacred name, that they might understand that secret name, and thus remember the oath; and that those who pointed out every secret thing to the children of men might tremble at that name and oath.
21This is the power of that oath; for powerful it is, and strong.
22And he established this oath of Akae by the instrumentality of the holy Michael.
23These are the secrets of this oath, and by it were they confirmed.
24Heaven was suspended by it before the world was made, for ever.
25By it has the earth been founded upon the flood; while from the concealed parts of the hills the agitated waters proceed forth from the creation to the end of the world.
26By this oath the sea has been formed, and the foundation of it.
27During the period of its fury he established the sand against it, which continues unchanged for ever; and by this oath the abyss has been made strong; nor is it removable from its station for ever and ever.
28By this oath the sun and moon complete their progress, never swerving from the command given to them for ever and ever.
29By this oath the stars complete their progress;
30And when their names are called, they return an answer, for ever and ever.
31Thus in the heavens take place the blowings of the winds: all of them have breathings, and effect a complete combination of breathings.
   ( Breathings=Or, "spirits" (Laurence, p. 87).
32There the treasures of thunder are kept, and the splendour of the lightning.
33There are kept the treasures of hail and of frost, the treasures of snow, the treasures of rain
and of dew.
34 All these confess and laud before the Lord of spirits.
35 They glorify with all their power of praise; and he sustains them in all that act of thanksgiving; while they laud, glorify, and exalt the name of the Lord of spirits for ever and ever.
36 And with them he establishes this oath, by which they and their paths are preserved; nor does their progress perish.
37 Great was their joy.
38 They blessed, glorified, and exalted, because the name of the Son of man was revealed to them.
39 He sat upon the throne of his glory; and the principal part of the judgment was assigned to him, the Son of man. Sinners shall disappear and perish from the face of the earth, while those who seduced them shall be bound with chains for ever.
40 According to their ranks of corruption shall they be imprisoned, and all their works shall disappear from the face of the earth; nor thenceforward shall there be any to corrupt; for the Son of man has been seen, sitting on the throne of his glory.
41 Everything wicked shall disappear, and depart from before his face; and the word of the Son of man shall become powerful in the presence of the Lord of spirits.
42 This is the third parable of Enoch.

Chapter 69
1 After this the name of the Son of man, living with the Lord of spirits, was exalted by the inhabitants of the earth.
2 It was exalted in the chariots of the Spirit; and the name went forth in the midst of them.
3 From that time I was not drawn into the midst of them; but he seated me between two spirits, between the north and the west, where the angels received their ropes, to measure out a place for the elect and the righteous.
4 There I beheld the fathers of the first men, and the saints, who dwell in that place for ever.
Chapter 70

1 Afterwards my spirit was concealed, ascending into the heavens. I beheld the sons of the holy angels treading on flaming fire, whose garments and robes were white, and whose countenances were transparent as crystal.

2 I saw two rivers of fire glittering like the hyacinth.

3 Then I fell on my face before the Lord of spirits.

4 And Michael, one of the archangels, took me by my right hand, raised me up, and brought me out to where was every secret of mercy and secret of righteousness.

5 He showed me all the hidden things of the extremities of heaven, all the receptacles of the stars, and the splendours of all, from whence they went forth before the face of the holy.

6 And he concealed the spirit of Enoch in the heaven of heavens.

7 There I beheld, in the midst of that light, a building raised with stones of ice;

8 And in the midst of these stone vibrations of living fire. My spirit saw around the circle of this flaming habitation, on one of its extremities, that there were rivers full of living fire, which encompassed it.

9 Then the Seraphim, the Cherubim, and Ophanin surrounded it: these are those who never sleep, but watch the throne of his glory.

(Ophanin=The "wheels" of Ezek. 1:15-21 (Charles, p. 162).

10 And I beheld angels innumerable, thousands of thousands, and myriads and myriads, who surrounded that habitation.

11 Michael, Raphael, Gabriel, Phanuel and the holy angels who were in the heavens above, went in and out of it. Michael, Raphael, and Gabriel went out of that habitation, and holy angels innumerable.

12 With them was the Ancient of days, whose head was white as wool, and pure, and his robe was indescribable.

13 Then I fell upon my face, while all my flesh was dissolved, and my spirit became changed.

14 I cried out with a loud voice, with a powerful spirit, blessing, glorifying, and exalting.
15And those blessings, which proceeded from my mouth, became acceptable in the presence of the Ancient of days.
16The Ancient of days came with Michael and Gabriel, Raphael and Phanuel, with thousands of thousands, and myriads and myriads, which could not be numbered.
17Then that angel came to me, and with his voice saluted me, saying, You are the Son of man, who art born for righteousness, and righteousness has rested upon you.
18The righteousness of the Ancient of days shall not forsake you.
19He said, On you shall he confer peace in the name of the existing world; for from thence has peace gone forth since the world was created.
20And thus shall it happen to you for ever and ever.
21All who shall exist, and who shall walk in your path of righteousness, shall not forsake you for ever.
22With you shall be their habitations, with you their lot; nor from you shall they be separated for ever and ever.
23And thus shall length of days be with the Son of man.
24Peace shall be to the righteous; and the path of integrity shall the righteous pursue, in the name of the Lord of spirits, for ever and ever.

Chapter 71
1The book of the revolutions of the luminaries of heaven, according to their respective classes, their respective powers, their respective periods, their respective names, the places where they commence their progress, and their respective months, which Uriel, the holy angel who was with me, explained to me; he who conducted them. The whole account of them, according to every year of the world for ever, until a new work shall be effected, which will be eternal.
2This is the first law of the luminaries. The sun and the light arrive at the gates of heaven, which are on the east, and on the west of it at the western gates of heaven.
3I beheld the gates whence the sun goes forth; and the gates where the sun sets;
4In which gates also the moon rises and sets; and I beheld the conductors of the stars, among those who precede them; six gates were at the rising, and six at the setting of the sun.
5All these respectively, one after another, are on a level; and numerous windows are on the right and on the left sides of those gates.
6First proceeds forth that great luminary, which is called the sun; the orb of which is as the orb of heaven, the whole of it being replete with splendid and flaming fire.
7Its chariot, where it ascends, the wind blows.
8The sun sets in heaven, and, returning by the north, to proceed towards the east, is conducted so as to enter by that gate, and illuminate the face of heaven.
9In the same manner it goes forth in the first month by the great gate.
10It goes forth through the fourth of those six gates, which are at the rising of the sun.
11And in the fourth gate, through which the sun with the moon proceeds, in the first part of it, there are twelve open windows; from which issues out a flame, when they are opened in their proper periods.
(through which…part of it. Or, "from which the sun rises in the first month" (Knibb, p. 168).
12When the sun rises in heaven, it goes forth through this fourth gate thirty days, and by the fourth gate in the west of heaven on a level with it descends.
13During that period the day is lengthened from the day, and the night curtailed from the night for thirty days. And then the day is longer by two parts than the night.
14The day is precisely ten parts, and the night is eight.
15The sun goes forth through this fourth gate, and sets in it, and turns to the fifth gate during thirty days; after which it proceeds from, and sets in, the fifth gate.
16Then the day becomes lengthened by a second portion, so that it is eleven parts: while the night becomes shortened, and is only seven parts.
17The sun now returns to the east, entering into the sixth gate, and rising and setting in the sixth gate thirty-one days, on account of its signs.
18At that period the day is longer than the night, being twice as long as the night; and become twelve parts;
19But the night is shortened, and becomes six parts. Then the sun rises up, that the day may be shortened, and the night lengthened.
20And the sun returns toward the east entering into the sixth gate, where it rises and sets for thirty days.
21When that period is completed, the day becomes shortened precisely one part, so that it is eleven parts, while the night is seven parts.
22Then the sun goes from the west, from that sixth gate, and proceeds eastwards, rising in the fifth gate for thirty days, and setting again westwards in the fifth gate of the west.
23At that period the day becomes shortened two parts; and is ten parts, while the night is eight parts.
24Then the sun goes from the fifth gate, as it sets in the fifth gate of the west; and rises in the fourth gate for thirty-one days, on account of its signs, setting in the west.
25At that period the day is made equal with the night; and, being equal with it, the night becomes nine parts, and the day nine parts.
26Then the sun goes from that gate, as it sets in the west; and returning to the east proceeds by the third gate for thirty days, setting in the west at the third gate.
27At that period the night is lengthened from the day during thirty mornings, and the day is curtailed from the day during thirty days; the night being ten parts precisely, and the day eight parts.
28The sun now goes from the third gate, as it sets in the third gate in the west; but returning to the east, it proceeds by the second gate of the east for thirty days.
29In like manner also it sets in the second gate in the west of heaven.
30At that period the night is eleven parts, and the day seven parts.
31Then the sun goes at that time from the second gate, as it sets in the second gate in the west; but returns to the east, proceeding by the first gate, for thirty-one days.
32And sets in the west in the first gate.
33At that period that night is lengthened as much again as the day.
34It is twelve parts precisely, while the day is six parts.
35The sun has thus completed its beginnings, and a second time goes round from these beginnings.
36Into that first gate it enters for thirty days, and sets in the west, in the opposite part of heaven.
37At that period the night is contracted in its length a fourth part, that is, one portion, and becomes eleven parts.
38The day is seven parts.
39Then the sun returns, and enters into the second gate of the east.
40It returns by these beginnings thirty days, rising and setting.
41At that period the night is contracted in its length. It becomes ten parts, and the day eight parts. Then the sun goes from that second gate, and sets in the west; but returns to the east, and rises in the east, in the third gate, thirty-one days, setting in the west of heaven.
42At that period the night becomes shortened. It is nine parts. And the night is equal with the day. The year is precisely three hundred and sixty-four days.
43The lengthening of the day and night, and the contraction of the day and night, are made to differ from each other by the progress of the sun.
44By means of this progress the day is daily lengthened, and the night greatly shortened.
45This is the law and progress of the sun, and its turning when it turns back, turning during sixty days, and going forth. This is the great everlasting luminary, that which he names the sun for ever and ever.
46This also is that which goes forth a great luminary, and which is named after its peculiar kind, as God commanded.
47And thus it goes in and out, neither slackening nor resting; but running on in its chariot by day and by night. It shines with a seventh portion of light from the moon; but the dimensions of both are equal.
( The Aramaic texts more clearly describe how the moon's light waxes and wanes by a half of a seventh part each day. Here in the Ethiopic version, the moon is thought of as two halves, each half being divided into seven parts. Hence, the "fourteen portions" of 72:9-10 (Knibb, p. 171).

Chapter 72
1After this law I beheld another law of an inferior luminary, the name of which is the moon, and the orb of which is as the orb of heaven.
2Its chariot, which it secretly ascends, the wind blows; and light is given to it by measure.
3Every month at its exit and entrance it becomes changed; and its periods are as the periods of the sun. And when in like manner its light is to exist, its light is a seventh portion from the light of the sun.
( And when in...is to exist. I.e., when the moon is full (Knibb, p. 171).
4Thus it rises, and at its commencement towards the east goes forth for thirty days.
5At that time it appears, and becomes to you the beginning of the month. Thirty days it is with the sun in the gate from which the sun goes forth.
6Half of it is in extent seven portions, one half; and the whole of its orb is void of light, except a seventh portion out of the fourteen portions of its light. And in a day it receives a seventh portion, or half that portion, of its light. Its light is by sevens, by one portion, and by the half of a portion. Its sets with the sun.
7And when the sun rises, the moon rises with it; receiving half a portion of light.
8On that night, when it commences its period, previously to the day of the month, the moon
sets with the sun.
9And on that night it is dark in its fourteen portions, that is, in each half; but it rises on that
day with one seventh portion precisely, and in its progress declines from the rising of the sun.
10During the remainder of its period its light increases to fourteen portions.

Chapter 73
1Then I saw another progress and regulation which He effected in the law of the moon. The
progress of the moons, and everything relating to them, Uriel showed me, the holy angel who
conducted them all.
2Their stations I wrote down as he showed them to me.
3I wrote down their months, as they occur, and the appearance of their light, until it is
completed in fifteen days.
4In each of its two seven portions it completes all its light at rising and at setting.
5On stated months it changes its settings; and on stated months it makes its progress through
each gate. In two gates the moon sets with the sun, viz. in those two gates which are in the
midst, in the third and fourth gate. From the third gate it goes forth for seven days, and
makes its circuit.
6Again it returns to the gate whence the sun goes forth, and in that completes the whole of its
light. Then it declines from the sun, and enters in eight days into the sixth gate, and returns in
seven days to the third gate, from which the sun goes forth.
7When the sun proceeds to the fourth gate, the moon goes forth for seven days, until it passes
from the fifth gate.
8Again it returns in seven days to the fourth gate, and completing all its light, declines, and
passes on by the first gate in eight days;
9And returns in seven days to the fourth gate, from which the sun goes forth.
10Thus I beheld their stations, as according to the fixed order of the months the sun rises and
sets.
11At those times there is an excess of thirty days belonging to the sun in five years; all the
days belonging to each year of the five years, when completed, amount to three hundred and
sixty-four days; and to the sun and stars belong six days; six days in each of the five years;
thus thirty days belonging to them;
12So that the moon has thirty days less than the sun and stars.
13The moon brings on all the years exactly, that their stations may come neither too forwards
nor too backwards a single day; but that the years may be changed with correct precision in
three hundred and sixty-four days. In three years the days are one thousand and ninety-two;
in five years they are one thousand eight hundred and twenty; and in eight years two
thousand nine hundred and twelve days.
14To the moon alone belong in three years one thousand and sixty-two days; in five years it
has fifty days less than the sun, for an addition being made to the one thousand and sixty-two
days, in five years there are one thousand seven hundred and seventy days; and the days of
the moon in eight years are two thousand eight hundred and thirty-two days.
15For its days in eight years are less than those of the sun by eighty days, which eighty days are its diminution in eight years.
16The year then becomes truly complete according to the station of the moon, and the station of the sun; which rise in the different gates; which rise and set in them for thirty days.

Chapter 74
1These are the leaders of the chiefs of the thousands, those which preside over all creation, and over all the stars; with the four days which are added and never separated from the place allotted them, according to the complete calculation of the year.
2And these serve four days, which are not calculated in the calculation of the year.
3Respecting them, men greatly err, for these luminaries truly serve, in the dwelling place of the world, one day in the first gate, one in the third gate, one in the fourth gate, and one in the sixth gate.
4And the harmony of the world becomes complete every three hundred and sixty-fourth state of it. For the signs,
5The seasons,
6The years,
7And the days, Uriel showed me; the angel whom the Lord of glory appointed over all the luminaries.
8Of heaven in heaven, and in the world; that they might rule in the face of the sky, and appearing over the earth, become
9Conductors of the days and nights: the sun, the moon, the stars, and all the ministers of heaven, which make their circuit with all the chariots of heaven.
10Thus Uriel showed me twelve gates open for the circuit of the chariots of the sun in heaven, from which the rays of the sun shoot forth.
11From these proceed heat over the earth, when they are opened in their stated seasons. They are for the winds, and the spirit of the dew, when in their seasons they are opened; opened in heaven at its extremities.
12Twelve gates I beheld in heaven, at the extremities of the earth, through which the sun, moon, and stars, and all the works of heaven, proceed at their rising and setting.
13Many windows also are open on the right and on the left.
14One window at a certain season grows extremely hot. So also are there gates from which the stars go forth as they are commanded, and in which they set according to their number.
15I saw likewise the chariots of heaven, running in the world above to those gates in which the stars turn, which never set. One of these is greater than all, which goes round the whole world.

Chapter 75
1And at the extremities of the earth I beheld twelve gates open for all the winds, from which they proceed and blow over the earth.
2Three of them are open in the front of heaven, three in the west, three on the right side of heaven, and three on the left. The first three are those which are towards the east, three are towards the north, three behind those which are upon the left, towards the south, and three on
the west.
3From four of them proceed winds of blessing, and of health; and from eight proceed winds
of punishment; when they are sent to destroy the earth, and the heaven above it, all its
inhabitants, and all which are in the waters, or on dry land.
4The first of these winds proceeds from the gate termed the eastern, through the first gate on
the east, which inclines southwards. From this goes forth destruction, drought, heat, and
perdition.
5From the second gate, the middle one, proceeds equity. There issue from it rain,
fruitfulness, health, and dew; and from the third gate northwards, proceed cold and drought.
6After these proceed the south winds through three principal gates; through their first gate,
which inclines eastwards, proceeds a hot wind.
7But from the middle gate proceed grateful odour, dew, rain, health, and life.
8From the third gate, which is westwards, proceed dew, rain, blight, and destruction.
9After these are the winds to the north, which is called the sea. They proceed from three
gates. The first gate is that which is on the east, inclining southwards; from this proceed dew,
rain, blight, and destruction. From the middle direct gate proceed rain, dew, life, and health.
And from the third gate, which is westwards, inclining towards the south, proceed mist, frost,
snow, rain, dew, and blight.
10After these in the fourth quarter are the winds to the west. From the first gate, inclining
northwards, proceed dew, rain, frost, cold, snow, and chill; from the middle gate proceed
rain, health, and blessing;
11And from the last gate, which is southwards, proceed drought, destruction, scorching, and
perdition.
12The account of the twelve gates of the four quarters of heaven is ended.
13All their laws, all their infliction of punishment, and the health produced by them, have I
explained to you, my son Mathusala.

Chapter 76
1The first wind is called the eastern, because it is the first.
2The second is called the south, because the Most High there descends, and frequently there
descends he who is blessed for ever.
3The western wind has the name of diminution, because there all the luminaries of heaven
are diminished, and descend.
4The fourth wind, which is named the north, is divided into three parts; one of which is for
the habitation of man; another for seas of water, with valleys, woods, rivers, shady places,
and snow; and the third part contains paradise.
5Seven high mountains I beheld, higher than all the mountains of the earth, from which frost
proceeds; while days, seasons, and years depart and pass away.
6Seven rivers I beheld upon earth, greater than all rivers, one of which takes its course from
the west; into a great sea its water flows.
7Two come from the north to the sea, their waters flowing into the Erythraean sea, on the
east. And with respect to the remaining four, they take their course in the cavity of the north,
two to their sea, the Erythraean sea, and two are poured into a great sea, where also it is said there is a desert.
(Erythraean sea= The Red Sea.)
8Seven great islands I saw in the sea and on the earth. Seven in the great sea.

Chapter 77
1The names of the sun are these: one Aryares, the other Tomas.
2The moon has four names. The first is Asonya; the second, Ebla; the third, Benase; and the fourth, Erae.
3These are the two great luminaries, whose orbs are as the orbs of heaven; and the dimensions of both are equal.
4In the orb of the sun there is a seventh portion of light, which is added to it from the moon. By measure it is put in, until the seventh portion of the light of the sun is departed. They set, enter into the western gate, circuit by the north, and through the eastern gate go forth over the face of heaven.
5When the moon rises, it appears in heaven; and the half of a seventh portion of light is all which is in it.
6In fourteen days the whole of its light is completed.
7By three quintuples light is put into it, until in fifteen days its light is completed, according to the signs of the year; it has three quintuples.
8The moon has the half of a seventh portion.
9During its diminution on the first day its light decreases a fourteenth part; on the second day it decreases a thirteenth part; on the third day a twelfth part; on the fourth day an eleventh part; on the fifth day a tenth part; on the sixth day a ninth part; on the seventh day it decreases an eighth part; on the eighth day it decreases a seventh part; on the ninth day it decreases a sixth part; on the tenth day it decreases a fifth part; on the eleventh day it decreases a fourth part; on the twelfth day it decreases third part; on the thirteenth day it decreases a second part; on the fourteenth day it decreases a half of its seventh part; and on the fifteenth day the whole remainder of its light is consumed.
10On stated months the moon has twenty-nine days.
11It also has a period of twenty-eight days.
12Uriel likewise showed me another regulation, when light is poured into the moon, how it is poured into it from the sun.
13All the time that the moon is in progress with its light, it is poured into it in the presence of the sun, until its light is in fourteen days completed in heaven.
14And when it is wholly extinguished, its light is consumed in heaven; and on the first day it is called the new moon, for on that day light is received into it.
15It becomes precisely completed on the day that the sun descends into the west, while the moon ascends at night from the east.
16The moon then shines all the night, until the sun rises before it; when the moon disappears in turn before the sun.
17Where light comes to the moon, there again it decreases, until all its light is extinguished, and the days of the moon pass away.
18Then its orb remains solitary without light.  
19During three months it effects in thirty days each month its period; and during three more months it effects it in twenty-nine days each. These are the times in which it effects its decrease in its first period, and in the first gate, namely, in one hundred and seventy-seven days.  
20And at the time of its going forth during three months it appears thirty days each, and during three more months it appears twenty-nine days each.  
21In the night it appears for each twenty days as the face of a man, and in the day as heaven; for it is nothing else except its light.

Chapter 78  
1And now, my son Mathusala, I have shown you everything; and the account of every ordinance of the stars of heaven is finished.  
2He showed me every ordinance respecting these, which takes place at all times and in all seasons under every influence, in all years, at the arrival and under the rule of each, during every month and every week. He showed me also the decrease of the moon, which is effected in the sixth gate; for in that sixth gate is its light consumed.  
3From this is the beginning of the month; and its decrease is effected in the sixth gate in its period, until a hundred and seventy-seven days are completed; according to the mode of calculation by weeks, twenty-five weeks and two days.  
4Its period is less that that of the sun, according to the ordinance of the stars, by five days in one half year precisely.  
5When that their visible situation is completed. Such is the appearance and likeness of every luminary, which Uriel, the great angel who conducts them, showed to me.

Chapter 79  
1In those days Uriel answered and said to me, Behold, I have showed you all things, O Enoch;  
2And all things have I revealed to you. You see the sun, the moon, and those which conduct the stars of heaven, which cause all their operations, seasons, and arrivals to return.  
3In the days of sinners the years shall be shortened.  
4Their seed shall be backward in their prolific soil; and everything done on earth shall be subverted, and disappear in its season. The rain shall be restrained, and heaven shall stand still.  
5In those days the fruits of the earth shall be late, and not flourish in their season; and in their season the fruits of the trees shall be withheld.  
6The moon shall change its laws, and not be seen at its proper period. But in those days shall heaven be seen; and barrenness shall take place in the borders of the great chariots in the west. Heaven shall shine more than when illuminated by the orders of light; while many chiefs among the stars of authority shall err, perverting their ways and works.  
7Those shall not appear in their season, who commanded them, and all the classes of the stars shall be shut up against sinners.  
8The thoughts of those who dwell on the earth shall transgress within them; and they shall be
They shall transgress, and think themselves gods; while evil shall be multiplied among them.

(Themselves. Or, "them" i.e., the chiefs among the stars (vs. 6) (Knibb, p. 186).

10And punishment shall come upon them, so that all of them shall be destroyed.

Chapter 80
1He said, O Enoch, look on the book which heaven has gradually dropped down; and, reading that which is written in it, understand every part of it.

2Then I looked on all which was written, and understood all, reading the book and everything written in it, all the works of man;

3And of all the children of flesh upon earth, during the generations of the world.

4Immediately after I blessed the Lord, the King of glory, who has thus for ever formed the whole workmanship of the world.

5And I glorified the Lord, on account of his long-suffering and blessing towards the children of the world.

6At that time I said, Blessed is the man, who shall die righteous and good, against whom no catalogue of crime has been written, and with whom iniquity is not found.

7Then those three holy ones caused me to approach, and placed me on the earth, before the door of my house.

8And they said unto me, Explain everything to Mathusala your son; and inform all your children, that no flesh shall be justified before the Lord; for he is their Creator.

9During one year we shall leave you with your children, until you shalt again recover your strength, that you may instruct your family, write these things, and explain them to all your children. But in another year they shall take you from the midst of them, and your heart shall be strengthened; for the elect shall point out righteousness to the elect; the righteous with the righteous shall rejoice, congratulating each other; but the sinners with sinners shall die,

10And the perverted with the perverted shall be drowned.

11Those likewise who act righteously shall die on account of the works of man, and shall be gathered together on account of the works of the wicked.

12In those days they finished conversing with me.

13And I returned to my fellow men, blessing the Lord of worlds.

Chapter 81
1Now, my son Mathusala, all these things I speak unto you, and write for you. To you I have revealed all, and have given you books of everything.

2Preserve, my son Mathusala, the books written by your father; that you may reveal them to future generations.

3Wisdom have I given you, to your children, and your posterity, that they may reveal to their children, for generations for ever, this wisdom in their thoughts; and that those who comprehend it may not slumber, but hear with their ears; that they may learn this wisdom, and be deemed worthy of eating this wholesome food.

4Blessed are all the righteous; blessed are all who walk in righteousness; in whom no crime
is found, as in sinners, when all their days are numbered.

5 With respect to the progress of the sun in heaven, it enters and goes out of each gate for thirty days, with the leaders of the thousand classes of the stars; with four which are added, and appertain to the four quarters of the year, which conduct them, and accompany them at four periods.

6 Respecting these, men greatly err, and do not calculate them in the calculation of every age; for they greatly err respecting them; nor do men know accurately that they are in the calculation of the year. But indeed these are marked down for ever; one in the first gate, one in the third, one in the fourth, and one in the sixth:

7 So that the year is completed in three hundred and sixty-four days.

8 Truly has been stated, and accurately has been calculated that which is marked down; for the luminaries, the months, the fixed periods, the years, and the days, Uriel has explained to me, and communicated to me; whom the Lord of all creation, on my account, commanded (according to the might of heaven, and the power which it possesses both by night and by day) to explain the laws of light to man, of the sun, moon, and stars, and of all the powers of heaven, which are turned with their respective orbs.

9 This is the ordinance of the stars, which set in their places, in their seasons, in their periods, in their days, and in their months.

10 These are the names of the those who conduct them, who watch and enter in their seasons, according to their ordinance in their periods, in their months, in the times of their influence, and in their stations.

11 Four conductors of them first enter, who separate the four quarters of the year. After these, twelve conductors of their classes, who separate the months and the year into three hundred and sixty-four days, with the leaders of a thousand, who distinguish between the days, as well as between the four additional ones; which, as conductors, divide the four quarters of the year.

12 These leaders of a thousand are in the midst of the conductors, and the conductors are added each behind his station, and their conductors make the separation. These are the names of the conductors, who separate the four quarters of the year, who are appointed over them: Melkel, Helammelak,

13 Meliyal, and Narel.

14 And the names of those who conduct them are Adnarel, Jyasusal, and Jyelumeal.

15 These are the three who follow after the conductors of the classes of stars; each following after the three conductors of the classes, which themselves follow after those conductors of the stations, who divide the four quarters of the year.

16 In the first part of the year rises and rules Melkyas, who is named Tamani, and Zahay. (Tamani, and Zahay. Or, "the southern sun" (Knibb, p. 190).

17 All the days of his influence, during which he rules, are ninety-one days.

18 And these are the signs of the days which are seen upon the earth. In the days of his influence there is perspiration, heat, and trouble. All the trees become fruitful; the leaf of every tree comes forth; the corn is reaped; the rose and every species of flowers blossoms in the field; and the trees of winter are dried up.

19 These are the names of the conductors who are under them: Barkel, Zelsabel; and another
additional conductor of a thousand is named Heloyalef, the days of those influence have been
completed. The other conductor next after them is Helemmelek, whose name they call the
splendid Zahay.
(Zahay. Or, "sun" (Knibb, p. 191).
20All the days of his light are ninety-one days.
21These are the signs of the days upon earth, heat and drought; while the trees bring forth
their fruits, warmed and concocted, and give their fruits to dry.
22The flocks follow and yean. All the fruits of the earth are collected, with everything in the
fields, and the vine are trodden. This takes place during the time of his influence.
( Follow and yean= Mate and bear young).
23These are their names and orders, and the names of the conductors who are under them, of
those who are chiefs of a thousand: Gedaeyal, Keel, Heel.
24And the name of the additional leader of a thousand is Asphael.
25The days of his influence have been completed.

Chapter 82
1And now I have shown you, my son Mathusala, every sight which I saw prior to your birth.
I will relate another vision, which I saw before I was married; they resemble each other.
2The first was when I was learning a book; and the other before I was married to your
mother. I saw a potent vision;
3And on account of these things besought the Lord.
4I was lying down in the house of my grandfather Malalel, when I saw in a vision heaven
purifying, and snatched away.
5And falling to the earth, I saw likewise the earth absorbed by a great abyss; and mountains
suspended over mountains.
6Hills were sinking upon hills, lofty trees were gliding off from their trunks, and were in the
act of being projected, and of sinking into the abyss.
7Being alarmed at these things, my voice faltered. I cried out and said, The earth is
destroyed. Then my grandfather Malalel raised me up, and said to me: Why do you thus cry
out, my son? And wherefore thus do you lament?
8I related to him the whole vision which I had seen. He said to me, Confirmed is that which
you have seen, my son;
9And potent the vision of your dream respecting every secret sin of the earth. Its substance
shall sink into the abyss, and a great destruction take place.
10Now, my son, rise up; and beseech the Lord of glory (for you are faithful), that a remnant
may be left upon earth, and that he would not wholly destroy it. My son, all this calamity
upon earth comes down from heaven; upon earth shall there be a great destruction.
11Then I arose, prayed, and entreated; and wrote down my prayer for the generations of the
world, explaining everything to my son Mathusala.
12When I went down below, and looking up to heaven, beheld the sun proceeding from the
east, the moon descending to the west, a few scattered stars, and everything which God has
known from the beginning, I blessed the Lord of judgment, and magnified him: because he
hath sent forth the sun from the chambers of the east; that, ascending and rising in the face of
Chapter 83
1 I lifted up my hands in righteousness, and blessed the holy, and the Great One. I spoke with the breath of my mouth, and with a tongue of flesh, which God has formed for all the sons of mortal men, that with it they may speak; giving them breath, a mouth, and a tongue to converse with.
2 Blessed are you, O Lord, the King, great and powerful in your greatness, Lord of all the creatures of heaven, King of kings, God of the whole world, whose reign, whose kingdom, and whose majesty endure for ever and ever.
3 From generation to generation shall your dominion exist. All the heavens are your throne for ever, and all the earth your footstool for ever and for ever.
4 For you have made them, and over all you reign. No act whatsoever exceeds your power. With your wisdom is unchangeable; nor from your throne and from your presence is it ever averted. You know all things, see and hear them; nor is anything concealed from you; for you perceive all things.
5 The angels of your heavens have transgressed; and on mortal flesh shall your wrath remain, until the day of the great judgment.
6 Now then, O God, Lord and mighty King, I entreat you, and beseech you to grant my prayer, that a posterity may be left to me on earth, and that the whole human race may not perish;
7 That the earth may not be left destitute, and destruction take place for ever.
8 O my Lord, let the race perish from off the earth which has offended you, but a righteous and upright race establish for a posterity for ever. Hide not your face, O Lord, from the prayer of your servant.

Chapter 84
1 After this I saw another dream, and explained it all to you, my son. Enoch arose and said to his son Mathusala, To you, my son, will I speak. Hear my word; and incline your ear to the visionary dream of your father. Before I married your mother Edna, I saw a vision on my bed;
( This second vision of Enoch seems to portray in symbolic language the complete history of the world from the time of Adam down to the final judgment and the establishment of the Messianic Kingdom (Charles, p. 227).
2 And behold, a cow sprung forth from the earth;
3 And this cow was white.
4 Afterwards a female heifer sprung forth; and with it another heifer: one of them was black, and one was red.
5 The black heifer then struck the red one, and pursued it over the earth.
6 From that period I could see nothing more of the red heifer; but the black one increased in bulk, and a female heifer came with him.
7 After this I saw that many cows proceeded forth, resembling him, and following after him.
8 The first female young one also went out in the presence of the first cow; and sought the red
heifer, but found him not.
9And she lamented with a great lamentation, while she was seeking him.
10Then I looked until that first cow came to her, from which time she became silent, and ceased to lament.
11Afterwards she calved another white cow.
12And again calved many cows and black heifers.
13In my sleep also I perceived a white bull, which in like manner grew, and became a large white bull.
14After him many white cows came forth, resembling him.
15And they began to calve many other white cows, which resembled them and followed each other.

Chapter 85
1Again I looked attentively, while sleeping, and surveyed heaven above.
2And behold a single star fell from heaven.
3Which being raised up, ate and fed among those cows.
4After that I perceived other large and black cows; and behold all of them changed their stalls and pastures, while their young began to lament one with another. Again I looked in my vision, and surveyed heaven; when behold I saw many stars which descended, and projected themselves from heaven to where the first star was,
5Into the midst of those young ones; while the cows were with them, feeding in the midst of them.
6I looked at and observed them; when behold, they all acted after the manner of horses, and began to approach the young cows, all of whom became pregnant, and brought forth elephants, camels, and asses.
7At these all the cows were alarmed and terrified; when they began biting with their teeth, swallowing, and striking with their horns.
8They began also to devour the cows; and behold all the children of the earth trembled, shook with terror at them, and suddenly fled away.

Chapter 86
1Again I perceived them, when they began to strike and to swallow each other; and the earth cried out. Then I raised my eyes a second time towards heaven, and saw in a vision, that, behold, there came forth from heaven as it were the likeness of white men. One came forth from thence, and three with him.
2Those three, who came forth last, seized me by my hand; and raising me up from the generations of the earth, elevated me to a high station.
3Then they showed me a lofty tower on the earth, while every hill became diminished. And they said, Remain here, until you perceive what shall come upon those elephants, camels, and asses, upon the stars, and upon all the cows.

Chapter 87
1Then I looked at that one of the four white men, who came forth first.
2He seized the first star which fell down from heaven.
3And, binding it hand and foot, he cast it into a valley; a valley narrow, deep, stupendous, and gloomy.
4Then one of them drew his sword, and gave it to the elephants, camels, and asses, who began to strike each other. And the whole earth shook on account of them.
5And when I looked in the vision, behold, one of those four angels, who came forth, hurled from heaven, collected together, and took all the great stars, whose form partly resembles that of horses; and binding them all hand and foot, cast them into the cavities of the earth.

Chapter 88
1Then one of those four went to the white cows, and taught them a mystery. While the cow was trembling, it was born, and became a man, and fabricated for himself a large ship. In this he dwelt, and three cows dwelt with him in that ship, which covered them.
2Again I lifted up my eyes towards heaven, and saw a lofty roof. Above it were seven cataracts, which poured fourth on a certain village much water.
3Again I looked, and behold there were fountains open on the earth in that large village.
4The water began to boil up, and rose over the earth; so that the village was not seen, while its whole soil was covered with water.
5Much water was over it, darkness, and clouds. Then I surveyed the height of this water; and it was elevated above the village.
6It flowed over the village, and stood higher than the earth.
7Then all the cows which were collected there, while I looked on them, were drowned, swallowed up, and destroyed in the water.
8But the ship floated above it. All the cows, the elephants, the camels, and the asses, were drowned on the earth, and all cattle. Nor could I perceive them. Neither were they able to get out, but perished, and sunk into the deep.
9Again I looked in the vision until those cataracts from that lofty roof were removed, and the fountains of the earth became equalized, while other depths were opened;
10Into which the water began to descend, until the dry ground appeared.
11The ship remained on the earth; the darkness receded; and it became light.
12Then the white cow, which became a man, went out of the ship, and the three cows with him.
13One of the three cows was white, resembling that cow; one of them was red as blood; and one of them was black. And the white cow left them.
14Then began wild beasts and birds to bring forth.
15Of all these the different kinds assembled together, lions, tigers, wolves, dogs, wild boars, foxes, rabbits, and the hanzar.
16The siset, the avest, kites, the phonkas, and ravens.
17Then the white cow was born in the midst of them.
18And they began to bite each other; when the white cow, which was born in the midst of them, brought forth a wild ass and a white cow at the same time, and after that many wild asses. Then the white cow, which was born, brought forth a black wild sow and a white sheep.
19That wild sow also brought forth many swine.
20And that sheep brought forth twelve sheep.  
21When those twelve sheep grew up, they delivered one of them to the asses.  
22Again those asses delivered that sheep to the wolves,  
23And he grew up in the midst of them.  
24Then the Lord brought the eleven other sheep, that they might dwell and feed with him in the midst of the wolves.  
25They multiplied, and there was abundance of pasture for them.  
26But the wolves began to frighten and oppress them, while they destroyed their young ones.  
27And they left their young in torrents of deep water.  
28Now the sheep began to cry out on account of their young, and fled for refuge to their Lord. One however, which was saved, escaped, and went away to the wild asses.  
29I beheld the sheep moaning, crying, and petitioning their Lord.  
30With all their might, until the Lord of the sheep descended at their voice from his lofty habitation; went to them; and inspected them.  
31He called to that sheep which had secretly stolen away from the wolves, and told him to make the wolves understand that they were not to touch the sheep.  
32Then that sheep went to the wolves with the word of the Lord, when another met him, and proceeded with him.  
33Both of them together entered the dwelling of the wolves; and conversing with them made them understand, that thenceforwards they were not to touch the sheep.  
34Afterwards I perceived the wolves greatly prevailing over the sheep with their whole force. The sheep cried out; and their Lord came to them.  
35He began to strike the wolves, who commenced a grievous lamentation; but the sheep were silent, nor from that time did they cry out.  
36I then looked at them, until they departed from the wolves. The eyes of the wolves were blind, who went out and followed them with all their might. But the Lord of the sheep proceeded with them, and conducted them.  
37All his sheep followed him.  
38His countenance was terrific and splendid, and glorious was his aspect. Yet the wolves began to follow the sheep, until they overtook them in a certain lake of water.  
39Then that lake became divided; the water standing up on both sides before their face.  
40And while their Lord was conducting them, he placed himself between them and the wolves.  
41The wolves however perceived not the sheep, but went into the midst of the lake, following them, and running after them into the lake of water.  
42But when they saw the Lord of the sheep, they turned to fly from before his face.  
43Then the water of the lake returned, and that suddenly, according to its nature. It became full, and was raised up, until it covered the wolves. And I saw that all of them which had followed the sheep perished, and were drowned.  
44But the sheep passed over this water, proceeding to a wilderness, which was without both water and grass. And they began to open their eyes and to see.  
45Then I beheld the Lord of the sheep inspecting them, and giving them water and grass.  
46The sheep already mentioned was proceeding with them, and conducting them.
47 And when he had ascended the top of the lofty rock, the Lord of the sheep sent him to them.
48 Afterwards I perceived their Lord standing before them, with an aspect terrific and severe.
49 And when they all beheld him, they were frightened at his countenance.
50 All of them were alarmed, and trembled. They cried out after that sheep; and to the other sheep who had been with him, and who was in the midst of them, saying, We are not able to stand before our Lord, or to look upon him.
51 Then that sheep who conducted them went away, and ascended the top of the rock;
52 When the rest of the sheep began to grow blind, and to wander from the path which he had shown them; but he knew it not.
53 Their Lord however was moved with great indignation against them; and when that sheep had learned what had happened,
54 He descended from the top of the rock, and coming to them, found that there were many,
55 Which had become blind;
56 And had wandered from his path. As soon as they beheld him, they feared, and trembled at his presence;
57 And became desirous of returning to their fold,
58 Then that sheep, taking with him other sheep, went to those which had wandered.
59 And afterwards began to kill them. They were terrified at his countenance. Then he caused those which had wandered to return; who went back to their fold.
60 I likewise saw there in the vision, that this sheep became a man, built a house for the Lord of the sheep, and made them all stand in the house.
61 I perceived also that the sheep which proceeded to meet this sheep, their conductor, died. I saw, too, that all the great sheep perished, while smaller ones rose up in their place, entered into a pasture, and approached a river of water.
62 Then that sheep, their conductor, who became a man, was separated from them, and died.
63 All the sheep sought after him, and cried for him with bitter lamentation.
64 I likewise saw that they ceased to cry after that sheep, and passed over the river of water.
65 And that there arose other sheep, all of whom conducted them, instead of those who were dead, and who had previously conducted them.
66 Then I saw that the sheep entered into a goodly place, and a territory delectable and glorious.
67 I saw also that they became satiated; that their house was in the midst of a delectable territory; and that sometimes their eyes were opened, and that sometimes they were blind; until another sheep arose and conducted them. He brought them all back; and their eyes were opened.
68 Then dogs, foxes, and wild boars began to devour them, until again another sheep arose, the master of the flock, one of themselves, a ram, to conduct them. This ram began to butt on every side those dogs, foxes, and wild boars, until they all perished.
69 His eyes, and saw the ram in the midst of them, who had laid aside his glory.
70 And he began to strike the sheep, treading upon them, and behaving himself without dignity.
71 Then their Lord sent the former sheep again to a still different sheep, and raised him up to
be a ram, and to conduct them instead of that sheep who had laid aside his glory.
72Going therefore to him, and conversing with him alone, he raised up that ram, and made
him a prince and leader of the flock. All the time that the dogs troubled the sheep,
73The first ram paid respect to this latter ram.
74Then the latter ram arose, and fled away from before his face. And I saw that those dogs
caused the first ram to fall.
75But the latter ram arose, and conducted the smaller sheep.
76That ram likewise begat many sheep, and died.
77Then there was a smaller sheep, a ram, instead of him, which became a prince and leader,
conducting the flock.
78And the sheep increased in size, and multiplied.
79And all the dogs, foxes, and wild boars feared, and fled away from him.
80That ram also struck and killed all the wild beasts, so that they could not again prevail in
the midst of the sheep, nor at any time ever snatch them away.
81And that house was made large and wide; a lofty tower being built upon it by the sheep,
for the Lord of the sheep.
82The house was low, but the tower was elevated and very high.
83Then the Lord of the sheep stood upon that tower, and caused a full table to approach
before him.
84Again I saw that those sheep wandered, and went various ways, forsaking that their house;
85And that their Lord called to some among them, whom he sent to them.
86But these the sheep began to kill. And when one of them was saved from slaughter 9) he
leaped, and cried out against those who were desirous of killing him.
87But the Lord of the sheep delivered him from their hands, and made him ascend to him,
and remain with him.
88He sent also many others to them, to testify, and with lamentations to exclaim against
them.
89Again I saw, when some of them forsook the house of their Lord, and his tower;
wandering on all sides, and growing blind,
90I saw that the Lord of the sheep made a great slaughter among them in their pasture, until
they cried out to him in consequence of that slaughter. Then he departed from the place of his
habitation, and left them in the power of lions, tigers, wolves, and the zeebt, ) and in the
power of foxes, and of every beast.
( Zeebt= Hyenas. (Knibb, p. 209).
91And the wild beasts began to tear them.
92I saw, too, that he forsook the house of their fathers, and their tower; giving them all into
the power of lions to tear and devour them; into the power of every beast.
93Then I began to cry out with all my might, imploring the Lord of the sheep, and showing
him how the sheep were devoured by all the beasts of prey.
94But he looked on in silence, rejoicing that they were devoured, swallowed up, and carried
off; and leaving them in the power of every beast for food. He called also seventy shepherds,
and resigned to them the care of the sheep, that they might overlook them;
95Saying to them and to their associates, Every one of you henceforwards overlook the
sheep, and whatsoever I command you, do; and I will deliver them to you numbered. 96I will tell you which of them shall be slain; these destroy. And he delivered the sheep to them. 97Then he called to another, and said, Understand, and watch everything which the shepherds shall do to these sheep; for many more of them shall perish than I have commanded. 98Of every excess and slaughter, which the shepherds shall commit, there shall be an account; as, how many may have perished by my command, and how many they may have destroyed of their own heads. 99Of all the destruction brought about by each of the shepherds there shall be an account; and according to the number I will cause a recital to be made before me, how many they have destroyed of their own heads, and how many they have delivered up to destruction, that I may have this testimony against them; that I may know all their proceedings; and that, delivering the sheep to them, I may see what they will do; whether they will act as I have commanded them, or not. 100Of this, however, they shall be ignorant; neither shall you make any explanation to them, neither shall you reprove them; but there shall be an account of all the destruction done by them in their respective seasons. Then they began to kill, and destroy more than it was commanded them. 101And they left the sheep in the power of the lions, so that very many of them were devoured and swallowed up by lions and tigers; and wild boars preyed upon them. That tower they burnt, and overthrew that house. 102Then I grieved extremely on account of the tower, and because the house of the sheep was overthrown. 103Neither was I afterwards able to perceive whether they again entered that house. 104The shepherds likewise, and their associates, delivered them to all the wild beasts, that they might devour them. Each of them in his season, according to his number, was delivered up; each of them, one with another, was described in a book, how many of them, one with another, were destroyed, in a book. 105More, however, than was ordered, every shepherd killed and destroyed. 106Then I began to weep, and was greatly indignant, on account of the sheep. 107In like manner also I saw in the vision him who wrote, how he wrote down one, destroyed by the shepherds, every day. He ascended, remained, and exhibited each of his books to the Lord of the sheep, containing all which they had done, and all which each of them had made away with; all which they had delivered up to destruction. 109He took the book up in his hands, read it, sealed it, and deposited it. 110After this, I saw shepherds overlooking for twelve hours. 111And behold three of the sheep departed, arrived, went in; and began building all which was fallen down of that house. 112But the wild boars hindered them, although they prevailed not. 113Again they began to build as before, and raised up that tower, which was called a lofty tower.
114 And again they began to place before the tower a table, with every impure and unclean kind of bread upon it.
115 Moreover also all the sheep were blind, and could not see, as were the shepherds likewise.
116 Thus were they delivered up to the shepherds for a great destruction, who trod them under foot, and devoured them.
117 Yet was their Lord silent, until all the sheep in the field were destroyed. The shepherds and the sheep were all mixed together; but they did not save them from the power of the beasts.
118 Then he who wrote the book ascended, exhibited it, and read it at the residence of the Lord of the sheep. He petitioned him for them, and prayed, pointing out every act of the shepherds, and testifying before him against them all. Then taking the book, he deposited it with him, and departed.

Chapter 89
1 And I observed during the time, that thus thirty-seven shepherds were overlooking, all of whom finished in their respective periods as the first. Others then received them into their hands, that they might overlook them in their respective periods, every shepherd in his own period.
2 Afterwards I saw in the vision, that all the birds of heaven arrived; eagles, the avest, kites and ravens. The eagle instructed them all.
3 They began to devour the sheep, to peck out their eyes, and to eat up their bodies.
4 The sheep then cried out; for their bodies were devoured by the birds.
5 I also cried out, and groaned in my sleep against the shepherd which overlooked the flock.
6 And I looked, while the sheep were eaten up by the dogs, by the eagles, and by the kites. They neither left them their body, nor their skin, nor their muscles, until their bones alone remained; until their bones fell upon the ground. And the sheep became diminished.
7 I observed likewise during the time, that twenty-three shepherds were overlooking; who completed in their respective periods fifty-eight periods.
8 Then were small lambs born of those white sheep; who began to open their eyes and to see, crying out to the sheep.
9 The sheep, however, cried not out to them, neither did they hear what they uttered to them; but were deaf, blind, and obdurate in the greatest degrees.
10 I saw in the vision that ravens flew down upon those lambs;
11 That they seized one of them; and that tearing the sheep in pieces, they devoured them.
12 I saw also, that the horns grew upon those lambs; and that the ravens lighted down upon their horns.
13 I saw, too, that a large horn sprouted out on an animal among the sheep, and that their eyes were opened.
14 He looked at them. Their eyes were wide open; and he cried out to them.
15 Then the dabela saw him; all of whom ran to him.
(Dabela.= The ibex, probably symbolizing Alexander the Great (Laurence, p. 140).
16 And besides this, all the eagles, the avest, the ravens and the kites, were still carrying off
the sheep, flying down upon them, and devouring them. The sheep were silent, but the dabela lamented and cried out.

17Then the ravens contended, and struggled with them.
18They wished among them to break his horn; but they prevailed not over him.
19I looked on them, until the shepherds, the eagles, the avest, and the kites came.
20Who cried out to the ravens to break the horn of the dabela; to contend with him; and to kill him. But he struggled with them, and cried out, that help might come to him.
21Then I perceived that the man came who had written down the names of the shepherds, and who ascended up before the Lord of the sheep.
22He brought assistance, and caused every one to see him descending to the help of the dabela.
23I perceived likewise that the Lord of the sheep came to them in wrath, while all those who saw him fled away; all fell down in his tabernacle before his face; while all the eagles, the avest, ravens, and kites assembled, and brought with them all the sheep of the field.
24All came together, and strove to break the horn of the dabela.
25Then I saw, that the man, who wrote the book at the word of the Lord, opened the book of destruction, of that destruction which the last twelve shepherds wrought; and pointed out before the Lord of the sheep, that they destroyed more than those who preceded them.
26I saw also that the Lord of the sheep came to them, and taking in his hand the sceptre of his wrath seized the earth, which became rent asunder; while all the beasts and birds of heaven fell from the sheep, and sunk into the earth, which closed over them.
27I saw, too, that a large sword was given to the sheep, who went forth against all the beasts of the field to slay them.
28But all the beasts and birds of heaven fled away from before their face.
29And I saw a throne erected in a delectable land;
30Upon this sat the Lord of the sheep, who received all the sealed books;
31Which were open before him.
32Then the Lord called the first seven white ones, and commanded them to bring before him the first of the first stars, which preceded the stars whose form partly resembled that of horses; the first star, which fell down first; and they brought them all before him.
33And he spoke to the man who wrote in his presence, who was one of the seven white ones, saying, Take those seventy shepherds, to whom I delivered up the sheep, and who receiving them killed more of them than I commanded. Behold, I saw them all bound, and standing before him. First came on the trial of the stars, which, being judged, and found guilty, went to the place of punishment. They thrust them into a place, deep, and full of flaming fire, and full of pillars of fire. Then the seventy shepherds were judged, and being found guilty, were thrust into the flaming abyss.
34At that time likewise I perceived, that one abyss was thus opened in the midst of the earth, which was full of fire.
35And to this were brought the blind sheep; which being judged, and found guilty, were all thrust into that abyss of fire on the earth, and burnt.
36The abyss was on the right of that house.
37And I saw the sheep burning, and their bones consuming.
38 I stood beholding him immerse that ancient house, while they brought out its pillars, every
plant in it, and the ivory infolding it. They brought it out, and deposited it in a place on the
right side of the earth.
39 I also saw, that the Lord of the sheep produced a new house, great, and loftier than the
former, which he bound by the former circular spot. All its pillars were new, and its ivory
new, as well as more abundant than the former ancient ivory, which he had brought out.
40 And while all the sheep which were left were in the midst of it, all the beasts of the earth,
and all the birds of heaven, fell down and worshipped them, petitioning them, and obeying
them in everything.
41 Then those three, who were clothed in white, and who, holding me by my hand, had before
cause me to ascend, while the hand of him who spoke held me; raised me up, and placed me
in the midst of the sheep, before the judgment took place.
42 The sheep were all white, with wool long and pure. Then all who had perished, and had
been destroyed, every beast of the field, and every bird of heaven, assembled in that house:
while the Lord of the sheep rejoiced with great joy, because all were good, and had come
back again to his dwelling.
43 And I saw that they laid down the sword which had been given to the sheep, and returned
it to his house, sealing it up in the presence of the Lord.
44 All the sheep would have been inclosed in that house, had it been capable of containing
them; and the eyes of all were open, gazing on the good One; nor was there one among them
who did not behold him.
45 I likewise perceived that the house was large, wide, and extremely full. I saw, too, that a
white cow was born, whose horns were great; and that all the beasts of the field, and all the
birds of heaven, were alarmed at him, and entreated him at all times.
46 Then I saw that the nature of all of them was changed, and that they became white cows;
47 And that the first, who was in the midst of them, spoke, when that word became a large
beast, upon the head of which were great and black horns;
48 While the Lord of the sheep rejoiced over them, and over all the cows.
49 I lay down in the midst of them: I awoke; and saw the whole. This is the vision which I
saw, lying down and waking. Then I blessed the Lord of righteousness, and gave glory to
Him.
50 Afterwards I wept abundantly, nor did my tears cease, so that I became incapable of
enduring it. While I was looking on, they flowed on account of what I saw; for all was come
and gone by; every individual circumstance respecting the conduct of mankind was seen by
me.
51 In that night I remembered my former dream; and therefore wept and was troubled,
because I had seen that vision.

PAGE FOUR
Chapter 90
1 And now, my son Mathusala, call to me all your brethren, and assemble for me all the
children of your mother; for a voice calls me, and the spirit is poured out upon me, that I may
show you everything which shall happen to you for ever.
2 Then Mathusala went, called to him all his brethren, and assembled his kindred.
3 And conversing with all his children in truth,
4 Enoch said, Hear, my children, every word of your father, and listen in uprightness to the
voice of my mouth; for I would gain your attention, while I address you. My beloved, be
attached to integrity, and walk in it.
5 Approach not integrity with a double heart; nor be associated with double-minded men: but
walk, my children, in righteousness, which will conduct you in good paths; and be truth your
companion.
6 For I know, that oppression will exist and prevail on earth; that on earth great punishment
shall in the end take place; and that there shall be a consummation of all iniquity, which shall
be cut off from its root, and every fabric raised by it shall pass away. Iniquity, however, shall
again be renewed, and consummated on earth. Every act of crime, and every act of
oppression and impiety, shall be a second time embraced.
7 When therefore iniquity, sin, blasphemy, tyranny, and every evil work, shall increase, and
when transgression, impiety, and uncleanness also shall increase, then upon them all shall
great punishment be inflicted from heaven.
8 The holy Lord shall go forth in wrath, and upon them all shall great punishment from
heaven be inflicted.
9 The holy Lord shall go forth in wrath, and with punishment, that he may execute judgment
upon earth.
10 In those days oppression shall be cut off from its roots, and iniquity with fraud shall be
eradicated, perishing from under heaven.
11 Every place of strength shall be surrendered with its inhabitants; with fire shall it be burnt.
They shall be brought from every part of the earth, and be cast into a judgment of fire. They shall perish in wrath, and by a judgment overpowering them for ever.

( Every place of strength.= "all the idols of the nations" (Knibb, p. 218).

12Righteousness shall be raised up from slumber; and wisdom shall be raised up, and conferred upon them.

13Then shall the roots of iniquity be cut off; sinners perish by the sword; and blasphemers be annihilated everywhere.

14Those who meditate oppression, and those who blaspheme, by the sword shall perish.

15And now, my children, I will describe and point out to you the path of righteousness and the path of oppression.

16I will again point them out to you, that you may know what is to come.

17Hear now, my children, and walk in the path of righteousness, but shun that of oppression; for all who walk in the path of iniquity shall perish for ever.

Chapter 91

1That which was written by Enoch. He wrote all this instruction of wisdom for every man of dignity, and every judge of the earth; for all my children who shall dwell upon earth, and for subsequent generations, conducting themselves uprightly and peaceably.

2Let not your spirit be grieved on account of the times; for the holy, the Great One, has prescribed a period to all.

3Let the righteous man arise from slumber; let him arise, and proceed in the path of righteousness, in all its paths; and let him advance in goodness and eternal clemency. Mercy shall be showed to the righteous man; upon him shall be conferred integrity and power for ever. In goodness and in righteousness shall he exist, and shall walk in everlasting light; but sin shall perish in eternal darkness, nor be seen from that time forward for evermore.

Chapter 92

1After this, Enoch began to speak from a book.

2And Enoch said, Concerning the children of righteousness, concerning the elect of the world, and concerning the plant of righteousness and integrity.

3Concerning these things will I speak, and these things will I explain to you, my children: I who am Enoch. In consequence of that which has been shown to me, from my heavenly vision and from the voice of the holy angels have I acquired knowledge; and from the tablet of heaven have I acquired understanding.

4Enoch then began to speak from a book, and said, I have been born the seventh in the first week, while judgment and righteousness wait with patience.

5But after me, in the second week, great wickedness shall arise, and fraud shall spring forth.

6In that week the end of the first shall take place, in which mankind shall be safe.

7But when the first is completed, iniquity shall grow up; and during the second week he shall execute the decree upon sinners.

8Afterwards, in the third week, during its completion, a man of the plant of righteous judgment shall be selected; and after him the Plant of righteousness shall come for ever.

9Subsequently, in the fourth week, during its completion, the visions of the holy and the
righteous shall be seen, the order of generation after generation shall take place, and a habitation shall be made for them. Then in the fifth week, during its completion, the house of glory and of dominion shall be erected for ever.

10After that, in the sixth week, all those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom, and in it shall a Man arise and come forth.

11And during its completion He shall burn the house of dominion with fire, and all the race of the elect root shall be dispersed.

12Afterwards, in the seventh week, a perverse generation shall arise; abundant shall be its deeds, and all its deeds perverse. During its completion, the righteous shall be selected from the everlasting plant of righteousness; and to them shall be given the sevenfold doctrine of his whole creation.

13Afterwards there shall be another week, the eighth of righteousness, to which shall be given a sword to execute judgment and justice upon all oppressors.

14Sinners shall be delivered up into the hands of the righteous, who during its completion shall acquire habitations by their righteousness; and the house of the great King shall be established for celebrations for ever. After this, in the ninth week, shall the judgment of righteousness be revealed to the whole world.

15Every work of the ungodly shall disappear from the whole earth; the world shall be marked for destruction; and all men shall be on the watch for the path of integrity.

16And after this, on the seventh day of the tenth week, there shall be an everlasting judgment, which shall be executed upon the Watchers; and a spacious eternal heaven shall spring forth in the midst of the angels.

17The former heaven shall depart and pass away; a new heaven shall appear; and all the celestial powers shall shine with sevenfold splendour for ever. Afterwards likewise shall there be many weeks, which shall externally exist in goodness and in righteousness.

18Neither shall sin be named there for ever and for ever.

19Who is there of all the children of men, capable of hearing the voice of the Holy One without emotion?

20Who is there capable of thinking his thoughts? Who capable of contemplating all the workmanship of heaven? Who of comprehending the deeds of heaven?

21He may behold its animation, but not its spirit. He may be capable of conversing respecting it, but not of ascending to it. He may see all the boundaries of these things, and meditate upon them; but he can make nothing like them.

22Who of all men is able to understand the breadth and length of the earth?

23By whom have been seen the dimensions of all these things? Is it every man who is capable of comprehending the extent of heaven; what its elevation is, and by what it is supported?

24How many are the numbers of the stars; and where all the luminaries remain at rest?

Chapter 93

1And now let me exhort you, my children, to love righteousness, and to walk in it; for the paths of righteousness are worthy of acceptation; but the paths of iniquity shall suddenly fail, and be diminished.
2To men of note in their generation the paths of oppression and death are revealed; but they keep far from them, and do not follow them.
3Now, too, let me exhort you who are righteous, not to walk in the paths of evil and oppression, nor in the paths of death. Approach them not, that you may not perish; but covet,
4And choose for yourselves righteousness, and a good life.
5Walk in the paths of peace, that you may live, and be found worthy. Retain my words in your inmost thoughts, and obliterate them not from your hearts; for I know that sinners counsel men to commit crime craftily. They are not found in every place, nor does every counsel possess a little of them.
6Woe to those who build iniquity and oppression, and who lay the foundation of fraud; for suddenly shall they be subverted, and never obtain peace.
7Woe to those who build up their houses with crime; for from their very foundations shall their houses be demolished, and by the sword shall they themselves fall. Those, too, who acquire gold and silver, shall justly and suddenly perish. Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed; because you have not remembered the Most High in the days of your prosperity.
8You have committed blasphemy and iniquity; and are destined to the day of the effusion of blood, to the day of darkness, and to the day of the great judgment.
9This I will declare and point out to you, that he who created you will destroy you.
10When you fall, he will not show you mercy; but your Creator will rejoice in your destruction.
11Let those, then, who shall be righteous among you in those days, detest sinners, and the ungodly.

Chapter 94
1O that my eyes were clouds of water, that I might weep over you, and pour forth my tears like rain, and rest from the sorrow of my heart!
2Who has permitted you to hate and to transgress? Judgment shall overtake you, ye sinners.
3The righteous shall not fear the wicked; because God will again bring them into your power, that you may avenge yourselves of them according to your pleasure.
4Woe to you who shall be so bound by execrations, that you cannot be released from them; the remedy being far removed from you on account of your sins. Woe to you who recompense your neighbour with evil; for you shall be recompensed according to your works.
5Woe to you, false witnesses, you who aggravate iniquity; for you shall suddenly perish.
6Woe to you, sinners; for you reject the righteous; for you receive or reject at pleasure those who commit iniquity; and their yoke shall prevail over you.

Chapter 95
1Wait in hope, you righteous; for suddenly shall sinners perish from before you, and you shall exercise dominion over them, according to your will.
2In the day of the sufferings of sinners your offspring shall be elevated, and lifted up like eagles. Your nest shall be more exalted than that of the avest; you shall ascend, and enter into
the cavities of the earth, and into the clefts of the rocks for ever, like conies, from the sight of
the ungodly;
3Who shall groan over you, and weep like sirens.
4You shall not fear those who trouble you; for restoration shall be yours; a splendid light
shall shine around you, and the voice of tranquility shall be heard from heaven. Woe to you,
sinners; for your wealth makes you resemble saints, but your hearts reproach you, knowing
that you are sinners. This word shall testify against you, for the remembrance of crime.
5Woe to you who feed upon the glory of the corn, and drink the strength of the deepest
spring, and in the pride of your power tread down the humble.
6Woe to you who drink water at pleasure; for suddenly shall you be recompensed,
consumed, and withered, because you have forsaken the foundation of life.
7Woe to you who act iniquitously, fraudulently, and blasphemously; there shall be a
remembrance against you for evil.
8Woe to you, powerful, who with power strike down righteousness; for the day of your
destruction shall come; while at that very time many and good days shall be the portion of
the righteous, even at the period of your judgment.

Chapter 96
1The righteous are confident that sinners will be disgraced, and perish in the day of iniquity.
2You shall yourselves be conscious of it; for the Most High will remember your destruction,
and the angels shall rejoice over it. What will you do sinners? And where will you fly in the
day of judgment, when you shall hear the words of the prayer of the righteous?
3You are not like them who in this respect witness against you; you are associates of sinners.
4In those days shall the prayers of the righteous come up before the Lord. When the day of
your judgment shall arrive; and every circumstance of your iniquity be related before the
great and the holy One;
5Your faces shall be covered with shame; while every deed, strengthened by crime, shall be
rejected.
6Woe unto you, sinners, who in the midst of the sea, and on dry land, are those against whom
an evil record exists. Woe to you who squander silver and gold, not obtained in
righteousness, and say, We are rich, possess wealth, and have acquired everything which we
can desire.
7Now then will we do whatsoever we are disposed to do; for we have amassed silver; our
barns are full, and the husbandmen of our families are like overflowing water.
8Like water shall your falsehood pass away; for your wealth will not be permanent, but shall
suddenly ascend from you, because you have obtained it all iniquitously; to extreme
malediction shall you be delivered up.
9And now I swear to you, crafty, as well as simple ones; that you, often contemplating the
earth, you who are men, clothe yourselves more elegantly that married women, and both
together more so than unmarried ones, everywhere arraying yourselves in majesty, in
magnificence, in authority, and in silver: but gold, purple, honour, and wealth, like water,
flow away.
10Erudition therefore and wisdom are not theirs. Thus shall they perish, together with their
riches, with all their glory, and with their honours;
11While with disgrace, with slaughter, and in extreme penury, shall their spirits be thrust into a furnace of fire.
12I have sworn to you, sinners, that neither mountain nor hill has been or shall be subservient to woman.
13Neither in this way has crime been sent down to us upon earth, but men of their own heads have invented it; and greatly shall those who give it efficiency be execrated.
14Barrenness shall not be previously inflicted on woman; but on account of the work of her hands shall she die childless.
15I have sworn to you, sinners, by the holy and the Great One, that all your evil deeds are disclosed in the heavens; and that none of your oppressive acts are concealed and secret.
16Think not in your minds, neither say in your hearts, that every crime is not manifested and seen. In heaven it is daily written down before the Most High. Henceforwards shall it be manifested; for every act of oppression which you commit shall be daily recorded, until the period of your condemnation.
17Woe to you, simple ones, for you shall perish in your simplicity. To the wise you will not listen, and that which is good you shall not obtain.
18Now therefore know that you are destined to the day of destruction; nor hope that sinners shall live; but in process of time you shall die; for you are not marked for redemption;
19But are destined to the day of the great judgment, to the day of distress, and the extreme ignominy of your souls.
20Woe to you, obdurate in heart, who commit crime, and feed on blood. Whence is it that you feed on good things, drink, and are satiated? Is it not because our Lord, the Most High, has abundantly supplied every good thing upon earth? To you there shall not be peace.
21Woe to you who love the deeds of iniquity. Why do you hope for that which is good? Know that you shall be given up into the hands of the righteous; who shall cut off your necks, slay you, and show you no compassion.
22Woe to you who rejoice in the trouble of the righteous; for a grave shall not be dug for you.
23Woe to you who frustrate the word of the righteous; for to you there shall be no hope of life.
24Woe to you who write down the word of falsehood, and the word of the wicked; for their falsehood they record, that they may hear and not forget folly.
25To them there shall be no peace; but they shall surely die suddenly.

Chapter 97
1Woe to them who act impiously, who laud and honour the word of falsehood. You have been lost in perdition; and have never led a virtuous life.
2Woe to you who change the words of integrity. They transgress against the everlasting decree;
3And cause the heads of those who are not sinners to be trodden down upon the earth.
4In those days you, O righteous, shall have been deemed worthy of having your prayers rise up in remembrance; and shall have deposited them in testimony before the angels, that they
might records the sins of the sinners in the presence of the Most High.

5In those days the nations shall be overthrown; but the families of the nations shall rise again in the day of perdition.

6In those days they who become pregnant shall go forth, carry off their children, and forsake them. Their offspring shall slip from them, and while suckling them shall they forsake them; they shall never return to them, and never instruct their beloved.

7Again I swear to you, sinners, that crime has been prepared for the day of blood, which never ceases.

8They shall worship stones, and engrave golden, silver, and wooden images. They shall worship impure spirits, demons, and every idol, in temples; but no help shall be obtained for them. Their hearts shall become impious through their folly, and their eyes be blinded with mental superstition. In their visionary dreams shall they be impious and superstitious, lying in all their actions, and worshipping a stone. Altogether shall they perish.

9But in those days blessed shall they be, to whom the word of wisdom is delivered; who point out and pursue the path of the Most High; who walk in the way of righteousness, and who act not impiously with the impious.

10They shall be saved.

11Woe to you who expand the crime of your neighbour; for in hell shall you be slain.

12Woe to you who lay the foundation of sin and deceit, and who are bitter on earth; for on it shall you be consumed.

13Woe to you who build your houses by the labour of others, every part of which is constructed with brick, and with the stone of crime; I tell you, that you shall not obtain peace.

14Woe to you who despise the extent of the everlasting inheritance of your fathers, while your souls follow after idols; for to you there shall be no tranquillity.

15Woe to them who commit iniquity, and give aid to blasphemy, who slay their neighbour until the day of the great judgment; for your glory shall fall; malevolence shall He put into your hearts, and the spirit of his wrath shall stir you up, that every one of you may perish by the sword.

16Then shall all the righteous and the holy remember your crimes.

Chapter 98

1In those days shall fathers be struck down with their children in the presence of each other; and brethren with their brethren shall fall dead: until a river shall flow from their blood.

2For a man shall not restrain his hand from his children, nor from his children’s children; his mercy will be to kill them.

3Nor shall the sinner restrain his hand from his honoured brother. From the dawn of day to the setting sun the slaughter continue. The horse shall wade up to his breast, and the chariot shall sink to its axle, in the blood of sinners.

Chapter 99

1In those days the angels shall descend into places of concealment, and gather together in one spot all who have assisted in crime.

2In that day shall the Most High rise up to execute the great judgment upon all sinners, and
to commit the guardianship of all the righteous and holy to the holy angels, that they may protect them as the apple of an eye, until every evil and every crime be annihilated.

3 Whether or not the righteous sleep securely, wise men shall then truly perceive.

4 And the sons of the earth shall understand every word of that book, knowing that their riches cannot save them in the ruin of their crimes.

5 Woe to you, sinners, when you shall be afflicted on account of the righteous in the day of the great trouble; shall be burnt in the fire; and be recompensed according to your deeds.

6 Woe to you, perverted in heart, who are watchful to obtain an accurate knowledge of evil, and to discover terrors. No one shall assist you.

7 Woe to you, sinners; for with the words of your mouths, and with the work of your hands, have you acted impiously; in the flame of a blazing fire shall you be burnt.

8 And now know, that the angels shall inquire into your conduct in heaven; of the sun, the moon, and the stars, shall they inquire respecting your sins; for upon earth you exercise jurisdiction over the righteous.

9 Every cloud shall bear witness against you, the snow, the dew, and the rain: for all of them shall be withheld from you, that they may not descend upon you, nor become subservient to your crimes.

10 Now then bring gifts of salutation to the rain; that, not being withheld, it may descend upon you; and to the dew, if it has received from you gold and silver. But when the frost, snow, cold, every snowy wind, and every suffering belonging to them, fall upon you, in those days you will be utterly incapable of standing before them.

Chapter 100

1 Attentively consider heaven, all you progeny of heaven, and all the works of the Most High; fear him, nor conduct yourselves criminally before him.

2 If He shut up the windows of heaven, restraining the rain and dew, that it may not descend upon the earth on your account, what will you do?

3 And if He send his wrath upon you, and upon all your deeds, you are not they who can supplicate him; you who utter against his righteousness, language proud and powerful. To you there shall be no peace.

4 Do you not see the commanders of ships, how their vessels are tossed about by the waves, torn to pieces by the winds, and exposed to the greatest peril?

5 That they therefore fear, because their whole property is embarked with them on the ocean; and that they forbode evil in their hearts, because it may swallow them up, and they may perish in it?

6 Is not the whole sea, all its waters, and all its commotion, the work of him, the Most High; of him who has sealed up all its exertions, and girded it on every side with sand?

7 Is it not at his rebuke dried up, and alarmed; while all its fish with everything contained in it die? And will not you, sinners, who are on earth, fear him? Is not He the maker of heaven and earth, and of all things which are in them?

8 And who has given erudition and wisdom to all that move progressive upon the earth, and over the sea?

9 Are not the commanders of ships terrified at the ocean? And shall not sinners be terrified at
Chapter 102
1 In those days, when He shall cast the calamity of fire upon you, whither will you fly, and where will you be safe?
2 And when He sends forth his word against you, are you not spared, and terrified?
3 All the luminaries are agitated with great fear; and all the earth is spared, while it trembles, and suffers anxiety.
4 All the angels fulfill the commands received by them, and are desirous of being concealed from the presence of the great Glory; while the children of the earth are alarmed and troubled.
5 But you, sinners, are for ever accursed; to you there shall be no peace.
6 Fear not, souls of the righteous; but wait with patient hope for the day of your death in righteousness. Grieve not, because your souls descend in great trouble, with groaning, lamentation, and sorrow, to the receptacle of the dead. In your lifetime your bodies have not received a recompense in proportion to your goodness, but in the period of your existence have sinners existed; in the period of execration and of punishment.
7 And when you die, sinners say concerning you, As we die, the righteous die. What profit have they in their works? Behold, like us, they expire in sorrow and in darkness. What advantage have they over us? Henceforward are we equal. What will be within their grasp, and what before their eyes for ever? For behold they are dead; and never will they again perceive the light. I say unto you, sinners, You have been satisfied with meat and drink, with human plunder and rapine, with sin, with the acquisition of wealth and with the sight of good days. Have you not marked the righteous, how their end is in peace? For no oppression is found in them even to the day of their death. They perish, and are as if they were not, while their souls descend in trouble to the receptacle of the dead.

Chapter 103
1 But now I swear to you, righteous, by the greatness of his splendour and his glory; by his illustrious kingdom and by his majesty, to you I swear, that I comprehend this mystery; that I have read the tablet of heaven, have seen the writing of the holy ones, and have discovered what is written and impressed on it concerning you.
2 I have seen that all goodness, joy, and glory has been prepared for you, and been written down for the spirits of them who die eminently righteous and good. To you it shall be given in return for your troubles; and your portion of happiness shall far exceed the portion of the living.
3 The spirits of you who die in righteousness shall exist and rejoice. Their spirits shall exult; and their remembrance shall be before the face of the Mighty One from generation to generation. Nor shall they now fear disgrace.
4 Woe to you, sinners, when you die in your sins; and they, who are like you, say respecting you, Blessed are these sinners. They have lived out their whole period; and now they die in happiness and in wealth. Distress and slaughter they knew not while alive; in honour they die; nor ever in their lifetime did judgment overtake them.
5But has it not been shown to them, that, when to the receptacle of the dead their souls shall be made to descend, their evil deeds shall become their greatest torment? Into darkness, into the snare, and into the flame, which shall burn to the great judgment, shall their spirits enter; and the great judgment shall take effect for ever and for ever.

6Woe to you; for to you there shall be no peace. Neither can you say to the righteous, and to the good who are alive, In the days of our trouble have we been afflicted; every manner of trouble have we seen, and many evil things have suffered.

7Our spirits have been consumed, lessened, and diminished.

8We have perished; nor has there been a possibility of help for us in word or in deed: we have found none, but have been tormented and destroyed.

9We have not expected to live day after day.
10We hoped indeed to have been the head;
11But we have become the tail. We have been afflicted, when we have exerted ourselves; but we have been devoured by sinners and the ungodly; their yoke has been heavy upon us.

12Those have exercised dominion over us who detest and who goad us; and to those who hate us have we humbled our neck; but they have shown no compassion towards us.

13We have been desirous of escaping from them, that we might fly away and be at rest; but we have found no place to which we could fly, and be secure from them. We have sought an asylum with princes in our distress, and have cried out to those who were devouring us; but our cry has not been regarded, nor have they been disposed to hear our voice;

14But rather to assist those who plunder and devour us; those who diminish us, and hide their oppression; who remove not their yoke from us, but devour, enervate, and slay us; who conceal our slaughter, nor remember that they have lifted up their hands against us.

Chapter 104

1I swear to you, righteous, that in heaven the angels record your goodness before the glory of the Mighty One.

2Wait with patient hope; for formerly you have been disgraced with evil and with affliction; but now shall you shine like the luminaries of heaven. You shall be seen, and the gates of heaven shall be opened to you. Your cries have cried for judgment; and it has appeared to you; for an account of all your sufferings shall be required from the princes, and from every one who has assisted your plunderers.

3Wait with patient hope; nor relinquish your confidence; for great joy shall be yours, like that of the angels in heaven. Conduct yourselves as you may, still you shall not be concealed in the day of the great judgment. You shall not be found like sinners; and eternal condemnation shall be far from you, so long as the world exists.

4And now fear not, righteous, when you see sinners flourishing and prosperous in their ways.

5Be not associates with them; but keep yourselves at a distance from their oppression; be you associated with the host of heaven. You, sinners, say, All our transgressions shall not be taken account of, and be recorded. But all your transgressions shall be recorded daily.

6And be assured by me, that light and darkness, day and night, behold all your transgressions. Be not impious in your thoughts; lie not; surrender not the word of uprightness; lie not against the word of the holy and the mighty One; glorify not your idols;
for all your lying and all your impiety is not for righteousness, but for great crime.
7Now will I point out a mystery: Many sinners shall turn and transgress against the word of uprightness.
8They shall speak evil things; they shall utter falsehood; execute great undertakings; and compose books in their own words. But when they shall write all my words correctly in their own languages,
9They shall neither change or diminish them; but shall write them all correctly; all which from the first I have uttered concerning them.
10Another mystery also I point out. To the righteous and the wise shall be given books of joy, of integrity, and of great wisdom. To them shall books be given, in which they shall believe;
11And in which they shall rejoice. And all the righteous shall be rewarded, who from these shall acquire the knowledge of every upright path.

Chapter 104A
1In those days, saith the Lord, they shall call to the children of the earth, and make them listen to their wisdom. Show them that you are their leaders;
2And that remuneration shall take place over the whole earth; for I and my Son will for ever hold communion with them in the paths of uprightness, while they are still alive. Peace shall be yours. Rejoice, children of integrity, in the truth.

Chapter 105
1After a time, my son Mathusala took a wife for his son Lamech.
2She became pregnant by him, and brought forth a child, the flesh of which was as white as snow, and red as a rose; the hair of whose head was white like wool, and long; and whose eyes were beautiful. When he opened them, he illuminated all the house, like the sun; the whole house abounded with light.
3And when he was taken from the hand of the midwife, Lamech his father became afraid of him; and flying away came to his own father Mathusala, and said, I have begotten a son, unlike to other children. He is not human; but, resembling the offspring of the angels of heaven, is of a different nature from ours, being altogether unlike to us.
4His eyes are bright as the rays of the sun; his countenance glorious, and he looks not as if he belonged to me, but to the angels.
5I am afraid, lest something miraculous should take place on earth in his days.
6And now, my father, let me entreat and request you to go to our progenitor Enoch, and learn from him the truth; for his residence is with the angels.
7When Mathusala heard the words of his son, he came to me at the extremities of the earth; for he had been informed that I was there: and he cried out.
8I heard his voice, and went to him saying, Behold, I am here, my son; since you have come to me.
9He answered and said, On account of a great event have I come to you; and on account of a sight difficult to be comprehended have I approached you.
10And now, my father, hear me; for to my son Lamech a child has been born, who resembles
not him; and whose nature is not like the nature of man. His colour is whiter than snow; he is redder than the rose; the hair of his head is whiter than white wool; his eyes are like the rays of the sun; and when he opened them he illuminated the whole house.

11When also he was taken from the hand of the midwife,
12His father Lamech feared, and fled to me, believing not that the child belonged to him, but that he resembled the angels of heaven. And behold I am come to you, that you might point out to me the truth.

13Then I, Enoch, answered and said, The Lord will effect a new thing upon the earth. This have I explained, and seen in a vision. I have shown you that in the generations of Jared my father, those who were from heaven disregarded the word of the Lord. Behold they committed crimes; laid aside their class, and intermingled with women. With them also they transgressed; married with them, and begot children.

14A great destruction therefore shall come upon all the earth; a deluge, a great destruction, shall take place in one year.

15This child which is born to your son shall survive on the earth, and his three sons shall be saved with him. When all mankind who are on the earth shall die, he shall be safe.

16And his posterity shall beget on the earth giants, not spiritual, but carnal. Upon the earth shall a great punishment be inflicted, and it shall be washed from all corruption. Now therefore inform your son Lamech, that he who is born is his child in truth; and he shall call his name Noah, for he shall be to you a survivor. He and his children shall be saved from the corruption which shall take place in the world; from all the sin and from all the iniquity which shall be consummated on earth in his days. Afterwards shall greater impiety take place than that which had been before consummated on the earth; for I am acquainted with holy mysteries, which the Lord himself has discovered and explained to me; and which I have read in the tablets of heaven.

17In them I saw it written, that the generation after generation shall transgress, until a righteous race shall arise; until transgression and crime perish from off the earth; until all goodness come upon it.

18And now, my son, go tell your son Lamech,

19That the child which is born is his child in truth; and that there is no deception.

20When Mathusala heard the word of his father Enoch, who had shown him every secret thing, he returned with understanding, and called the name of that child Noah; because he was to console the earth on account of all its destruction.

21Another book, which Enoch wrote for his son Mathusala, and for those who should come after him, and preserve their purity of conduct in the latter days. You, who have laboured, shall wait in those days, until the evil doers be consumed, and the power of the guilty be annihilated. Wait, until sin pass away; for their names shall be blotted out of the holy books; their seed shall be destroyed, and their spirits slain. They shall cry out and lament in the invisible waste, and in the bottomless fire shall they burn. There I perceived, as it were, a cloud which could not be seen through; for from the depth of it I was unable to look upwards. I beheld also a flame of fire blazing brightly, and, as it were, glittering mountains whirlèd around, and agitated from side to side.

22Then I inquired of one of the holy angels who was with me, and said, What is this splendid
object? For it is not heaven, but a flame of fire alone which blazes; and in it there is the clamour of exclamation, of woe, and of great suffering.

23He said, There, into that place which you behold, shall be thrust the spirits of sinners and blasphemers; of those who shall do evil, and who shall pervert all which God has spoken by the mouth of the prophets; all which they ought to do. For respecting these things there shall be writings and impressions above in heaven, that the angels may read them and know what shall happen both to sinners and to the spirits of the humble; to those who have suffered in their bodies, but have been rewarded by God; who have been injuriously treated by wicked men; who have loved God; who have been attached neither to gold nor silver, nor to any good thing in the world, but have given their bodies to torment;

24To those who from the period of their birth have not been covetous of earthly riches; but have regarded themselves as a breath passing away.

25Such has been theirconduct; and much has the Lord tried them; and their spirits have been found pure, that they might bless his name. All their blessings have I related in a book; and He has rewarded them; for they have been found to love heaven with an everlasting aspiration. God has said, While they have been trodden down by wicked men, they have heard from them revilings and blasphemies; and have been ignominiously treated, while they were blessing me. And now will I call the spirits of the good from the generation of light, and will change those who have been born in darkness; who have not in their bodies been recompensed with glory, as their faith may have merited.

26I will bring them into the splendid light of those who love my holy name: and I will place each of them on a throne of glory, of glory peculiarly his own, and they shall be at rest during unnumbered periods. Righteous is the judgment of God;

27For to the faithful shall he give faith in the habitations of uprightness. They shall see those, who have been born in darkness unto darkness shall be cast; while the righteous shall be at rest. Sinners shall cry out, beholding them, while they exist in splendour and proceed forwards to the days and periods prescribed to them.
Chapter 1
1 The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be
2 living in the day of tribulation, when all the wicked and godless are to be removed. And he took up his parable and said -Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is
3 for to come. Concerning the elect I said, and took up my parable concerning them: The Holy Great One will come forth from His dwelling,
4 And the eternal God will tread upon the earth, (even) on Mount Sinai, [And appear from His camp] And appear in the strength of His might from the heaven of heavens.
5 And all shall be smitten with fear And the Watchers shall quake, And great fear and trembling shall seize them unto the ends of the earth.
6 And the high mountains shall be shaken, And the high hills shall be made low, And shall melt like wax before the flame
7 And the earth shall be wholly rent in sunder, And all that is upon the earth shall perish, And there shall be a judgement upon all (men).
8 But with the righteous He will make peace. And will protect the elect, And mercy shall be upon them. And they shall all belong to God, And they shall be prospered, And they shall all be blessed. And He will help them all, And light shall appear unto them, And He will make peace with them'.
9 And behold! He cometh with ten thousands of His holy ones To execute judgement upon
all, And to destroy all the ungodly: And to convict all flesh Of all the works of their ungodliness which they have ungodly committed, And of all the hard things which ungodly sinners have spoken against Him.

Chapter 2

1 Observe ye everything that takes place in the heaven, how they do not change their orbits, and the luminaries which are in the heaven, how they all rise and set in order each in its season, and
2 transgress not against their appointed order. Behold ye the earth, and give heed to the things which take place upon it from first to last, how steadfast they are, how none of the things upon earth change, but all the works of God appear to you. Behold the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie upon it.

Chapter 3

Observe and see how (in the winter) all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

Chapter 4

And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with growing heat, and so you cannot tread on the earth, or on a rock by reason of its heat.

Chapter 5

1 Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that liveth for ever hath made them so.
2 And all His works go on thus from year to year for ever, and all the tasks which they accomplish for Him, and their tasks change not, but according as God hath ordained so is it done.
3 And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments'.
4 But ye -ye have not been steadfast, nor done the commandments of the Lord, But ye have turned away and spoken proud and hard words With your impure mouths against His
greatness. Oh, ye hard-hearted, ye shall find no peace.
5 Therefore shall ye execrate your days, And the years of your life shall perish, And the years of your destruction shall be multiplied in eternal execration, And ye shall find no mercy.
6a In those days ye shall make your names an eternal execration unto all the righteous, b And by you shall all who curse, curse, And all the sinners and godless shall imprecate by you,
7c And for you the godless there shall be a curse.
6d And all the . . . shall rejoice, 
e And there shall be forgiveness of sins,
f And every mercy and peace and forbearance:
6g There shall be salvation unto them, a goodly light.
7a But for the elect there shall be light and joy and peace, b And they shall inherit the earth.
8 And then there shall be bestowed upon the elect wisdom, And they shall all live and never again sin, Either through ungodliness or through pride: But they who are wise shall be humble.
9 And they shall not again transgress, Nor shall they sin all the days of their life, Nor shall they die of (the divine) anger or wrath, But they shall complete the number of the days of their life. And their lives shall be increased in peace, And the years of their joy shall be multiplied, In eternal gladness and peace, All the days of their life.

Chapter 6

1 And it came to pass when the children of men had multiplied that in those days were born unto
2 them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men 3 and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not
4 indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations
5 not to abandon this plan but to do this thing.' Then sware they all together and bound themselves
6 by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn
7 and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokablel, Tamlel, Ramlel, Danel, Ezeqeel,
Baraqijal, 8 Asael, Armaros, Batarel, Ananel, Zaq1el, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.

Chapter 7

1 And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms
2 and enchantments, and the cutting of roots, and made them acquainted with plants. And they
3 became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed
4 all the acquisitions of men. And when men could no longer sustain them, the giants turned against
5 them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and
6 fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.

Chapter 8

1 And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all
2 colouring tinctures. And there arose much godlessness, and they committed fornication, and they
3 were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings, 'Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araqiel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven . . .

Chapter 9

1 And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being
2 shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another: 'The earth made without inhabitant cries the voice of their cryingst up to the gates
of heaven.
3 And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause
4 before the Most High." And they said to the Lord of the ages: 'Lord of lords, God of gods, 
King of kings, and God of the ages, the throne of Thy glory (standeth) unto all the 
generations of the 
5 ages, and Thy name holy and glorious and blessed unto all the ages! Thou hast made all 
things, and power over all things hast Thou: and all things are naked and open in Thy sight, 
and Thou seeest all 
6 things, and nothing can hide itself from Thee. Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in 
heaven, which 
7 men were striving to learn: And Semjaza, to whom Thou hast given authority to bear rule 
over his associates. And they have gone to the daughters of men upon the earth, and have slept with the 
9 women, and have defiled themselves, and revealed to them all kinds of sins. And the 
women have 
10 borne giants, and the whole earth has thereby been filled with blood and unrighteousness. 
And now, behold, the souls of those who have died are crying and making their suit to the 
gates of heaven, and their lamentations have ascended: and cannot cease because of the 
lawless deeds which are 
11 wrought on the earth. And Thou knowest all things before they come to pass, and Thou 
seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do 
to them in regard to these.

Chapter 10

1 Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of 
Lamech,
2 and said to him: 'Go to Noah and tell him in my name "Hide thyself!" and reveal to him the 
end that is approaching: that the whole earth will be destroyed, and a deluge is about to come 
3 upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape 
4 and his seed may be preserved for all the generations of the world.' And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening 
5 in the desert, which is in Dudael, and cast him therein. And place upon him rough and 
jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his 
face that he may 
6,7 not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that 
they may heal the plague, and that all the children of men may not perish through all the 
secret things that the
8 Watchers have disclosed and have taught their sons. And the whole earth has been corrupted
9 through the works that were taught by Azazel: to him ascribe all sin.' And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in
10 battle: for length of days shall they not have. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and
11 that each one of them will live five hundred years.' And the Lord said unto Michael: 'Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves
12 with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is
13 for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and
14 to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from henceforth be bound together with them to the end of all
15 generations. And destroy all the spirits of the reprobate and the children of the Watchers, because
16 they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth' shall be planted in truth and joy for evermore.
17 And then shall all the righteous escape, And shall live till they beget thousands of children, And all the days of their youth and their old age Shall they complete in peace.
18 And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and
19 be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield
20 ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth
21 destroy from off the earth. And all the children of men shall become righteous, and all nations
22 shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all
torment, and I will never again send (them) upon it from generation to generation and for ever.

Chapter 11

1 And in those days I will open the store chambers of blessing which are in the heaven, so as to send
2 them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.'

Chapter 12

1 Before these things Enoch was hidden, and no one of the children of men knew where he was
2 hidden, and where he abode, and what had become of him. And his activities had to do with the Watchers, and his days were with the holy ones.
3 And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! the Watchers
4 called me -Enoch the scribe- and said to me: 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves
5 wives: "Ye have wrought great destruction on the earth: And ye shall have no peace nor forgiveness
6 of sin: and inasmuch as they delight themselves in their children, The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain.'

Chapter 13

1 And Enoch went and said: 'Azazel, thou shalt have no peace: a severe sentence has gone forth
2 against thee to put thee in bonds: And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness
3 and unrighteousness and sin which thou hast shown to men.' Then I went and spoke to them all
4 together, and they were all afraid, and fear and trembling seized them. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence
5 of the Lord of heaven. For from thenceforward they could not speak (with Him) nor lift up
6 their eyes to heaven for shame of their sins for which they had been condemned. Then I wrote
out their petition, and the prayer in regard to their spirits and their deeds individually and in
regard to their
7 requests that they should have forgiveness and length. And I went off and sat down at the
waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till
I fell
8 asleep. And behold a dream came to me, and visions fell down upon me, and I saw visions
of chastisement, and a voice came bidding (me) I to tell it to the sons of heaven, and
reprimand them.
9 And when I awaked, I came unto them, and they were all sitting gathered together, weeping
in
10 'Abelsjail, which is between Lebanon and Seneser, with their faces covered. And I
recounted before them all the visions which I had seen in sleep, and I began to speak the
words of righteousness, and to reprimand the heavenly Watchers.

Chapter 14

1 The book of the words of righteousness, and of the reprimand of the eternal Watchers in
accordance
2 with the command of the Holy Great One in that vision. I saw in my sleep what I will now
say with a tongue of flesh and with the breath of my mouth: which the Great One has given
to men to
3 converse therewith and understand with the heart. As He has created and given to man the
power of understanding the word of wisdom, so hath He created me also and given me the
power of reprimanding
4 the Watchers, the children of heaven. I wrote out your petition, and in my vision it
appeared thus, that your petition will not be granted unto you throughout all the days of
eternity, and that judgement
5 has been finally passed upon you: yea (your petition) will not be granted unto you. And
from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth
the decree
6 has gone forth to bind you for all the days of the world. And (that) previously you shall
have seen the destruction of your beloved sons and ye shall have no pleasure in them, but
they shall fall before
7 you by the sword. And your petition on their behalf shall not be granted, nor yet on your
own: even though you weep and pray and speak all the words contained in the writing which
I have
8 written. And the vision was shown to me thus: Behold, in the vision clouds invited me and
a mist summoned me, and the course of the stars and the lightnings sped and hastened me,
and the winds in
9 the vision caused me to fly and lifted me upward, and bore me into heaven. And I went in
till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it
began to affright
10 me. And I went into the tongues of fire and drew nigh to a large house which was built of
crystals: and the walls of the house were like a tesselated floor (made) of crystals, and its
groundwork was
11 of crystal. Its ceiling was like the path of the stars and the lightnings, and between them
were
12 fiery cherubim, and their heaven was (clear as) water. A flaming fire surrounded the
walls, and its
13 portals blazed with fire. And I entered into that house, and it was hot as fire and cold as
ice: there
14 were no delights of life therein: fear covered me, and trembling got hold upon me. And as
I quaked
15 and trembled, I fell upon my face. And I beheld a vision, And lo! there was a second
house, greater
16 than the former, and the entire portal stood open before me, and it was built of flames of
fire. And in every respect it so excelled in splendour and magnificence and extent that I
cannot describe to
17 you its splendour and its extent. And its floor was of fire, and above it were lightnings and
the path
18 of the stars, and its ceiling also was flaming fire. And I looked and saw therein a lofty
throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there
was the vision of
19 cherubim. And from underneath the throne came streams of flaming fire so that I could
not look
20 thereon. And the Great Glory sat thereon, and His raiment shone more brightly than the
sun and
21 was whiter than any snow. None of the angels could enter and could behold His face by
reason
22 of the magnificence and glory and no flesh could behold Him. The flaming fire was round
about Him, and a great fire stood before Him, and none around could draw nigh Him: ten
thousand times
23 ten thousand (stood) before Him, yet He needed no counselor. And the most holy ones
who were
24 nigh to Him did not leave by night nor depart from Him. And until then I had been
prostrate on my face, trembling: and the Lord called me with His own mouth, and said to me:
'Come hither,
25 Enoch, and hear my word.' And one of the holy ones came to me and waked me, and He
made me rise up and approach the door: and I bowed my face downwards.

Chapter 15
And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice. And go, say to the Watchers of heaven, who have sent thee to intercede for them: "You should intercede" for men, and not men for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling.

And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

Chapter 16

From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement -thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated, over the Watchers and the godless, yea, shall be wholly consummated." And now as to the watchers who have sent thee to intercede for them, who had been aforetime in heaven, (say 3 to them): "You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known
to the women, and through these mysteries women and men work much evil on earth."
4 Say to them therefore: "You have no peace."

Chapter 17

1 And they took and brought me to a place in which those who were there were like flaming fire,
2 and, when they wished, they appeared as men. And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven. And I saw the places of the luminaries and the treasuries of the stars and of the thunder and in the uttermost depths, where were
4 a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings. And they took
5 me to the living waters, and to the fire of the west, which receives every setting of the sun. And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards
6 the west. I saw the great rivers and came to the great river and to the great darkness, and went
7 to the place where no flesh walks. I saw the mountains of the darkness of winter and the place
8 whence all the waters of the deep flow. I saw the mouths of all the rivers of the earth and the mouth of the deep.

Chapter 18

1 I saw the treasuries of all the winds: I saw how He had furnished with them the whole creation
2 and the firm foundations of the earth. And I saw the corner-stone of the earth: I saw the four
3 winds which bear [the earth and] the firmament of the heaven. And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars
4 of the heaven. I saw the winds of heaven which turn and bring the circumference of the sun and
5 all the stars to their setting. I saw the winds on the earth carrying the clouds: I saw the paths
6 of the angels. I saw at the end of the earth the firmament of the heaven above. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones,
7 three towards the east, and three towards the south. And as for those towards the east, was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone.
8 But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the
9,10 throne was of sapphire. And I saw a flaming fire. And beyond these mountains Is a region the end of the great earth: there the heavens were completed. And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards
12 the height and towards the depth. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no
13 birds, but it was a waste and horrible place. I saw there seven stars like great burning mountains,
14 and to me, when I inquired regarding them, The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of
16 their rising, because they did not come forth at their appointed times. And He was wroth with them, and bound them till the time when their guilt should be consummated (even) for ten thousand years.'

Chapter 19

1 And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods, (here shall they stand,) till the day of the great judgement in
2 which they shall be judged till they are made an end of. And the women also of the angels who
3 went astray shall become sirens.' And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

Chapter 20

1,2 And these are the names of the holy angels who watch. Uriel, one of the holy angels, who is
3 over the world and over Tartarus. Raphael, one of the holy angels, who is over the spirits of men.
4,5 Raguel, one of the holy angels who takes vengeance on the world of the luminaries. Michael, one
6 of the holy angels, to wit, he that is set over the best part of mankind and over chaos. Saraqael,
7 one of the holy angels, who is set over the spirits, who sin in the spirit. Gabriel, one of the
holy
8 angels, who is over Paradise and the serpents and the Cherubim. Remiel, one of the holy angels, whom God set over those who rise.

Chapter 21

1,2 And I proceeded to where things were chaotic. And I saw there something horrible: I saw neither
3 a heaven above nor a firmly founded earth, but a place chaotic and horrible. And there I saw
4 seven stars of the heaven bound together in it, like great mountains and burning with fire.
Then
5 I said: 'For what sin are they bound, and on what account have they been cast in hither?'
Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: 'Enoch, why
6 dost thou ask, and why art thou eager for the truth? These are of the number of the stars of heaven, which have transgressed the commandment of the Lord, and are bound here till ten thousand years,
7 the time entailed by their sins, are consummated.' And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of
8 fire: neither its extent or magnitude could I see, nor could I conjecture. Then I said: 'How 9 fearful is the place and how terrible to look upon!' Then Uriel answered me, one of the holy angels who was with me, and said unto me: 'Enoch, why hast thou such fear and affright?'
And
10 I answered: 'Because of this fearful place, and because of the spectacle of the pain.' And he said unto me: 'This place is the prison of the angels, and here they will be imprisoned for ever.'

Chapter 22

1 And thence I went to another place, and he mountain [and] of hard rock.
2 And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and deep and dark to look at.
3 Then Raphael answered, one of the holy angels who was with me, and said unto me: 'These hollow places have been created for this very purpose, that the spirits of the souls of the dead should
4 assemble therein, yea that all the souls of the children of men should assemble here. And these places have been made to receive them till the day of their judgement and till their appointed period [till the period appointed], till the great judgement (comes) upon them.' I saw (the spirit of) a dead man making suit,
5 and his voice went forth to heaven and made suit. And I asked Raphael the angel who was 6 with me, and I said unto him: 'This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven?'
7 And he answered me saying: 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.'
8 The I asked regarding it, and regarding all the hollow places: 'Why is one separated from the other?'
9 And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a division has been make (for) the spirits of the righteous, in which there is the bright spring of
10 water. And such has been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their
11 lifetime. Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who curse for ever and retribution for their spirits. There
12 He shall bind them for ever. And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days
13 of the sinners. Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions: but their spirits shall not be slain in the day of judgement nor shall they be raised from thence.'
14 The I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness, who ruleth for ever.'

Chapter 23

1,2 From thence I went to another place to the west of the ends of the earth. And I saw a burning
3 fire which ran without resting, and paused not from its course day or night but (ran) regularly. And
4 I asked saying: 'What is this which rests not?' Then Raguel, one of the holy angels who was with me, answered me and said unto me: 'This course of fire which thou hast seen is the fire in the west which persecutes all the luminaries of heaven.'

Chapter 24

1 And from thence I went to another place of the earth, and he showed me a mountain range of
2 fire which burnt day and night. And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones (thereof) were magnificent and beautiful,
magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one
founded on the other, and three towards the south, one upon the other, and deep rough
ravines, no one of which
joined with any other. And the seventh mountain was in the midst of these, and it excelled
them
in height, resembling the seat of a throne: and fragrant trees encircled the throne. And
amongst them was a tree such as I had never yet smelt, neither was any amongst them nor
were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and
wood wither not for ever:
and its fruit is beautiful, and its fruit resembles the dates of a palm. Then I said: 'How
beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in
appearance.'
Then answered Michael, one of the holy and honoured angels who was with me, and was
their leader.

Chapter 25

1 And he said unto me: 'Enoch, why dost thou ask me regarding the fragrance of the tree,
2 and why dost thou wish to learn the truth?' Then I answered him saying: 'I wish to
3 know about everything, but especially about this tree.' And he answered saying: 'This high
mountain which thou hast seen, whose summit is like the throne of God, is His throne, where
the Holy Great One, the Lord of Glory, the Eternal King, will sit, when He shall come down
to visit
the earth with goodness. And as for this fragrant tree no mortal is permitted to touch it till
the great judgement, when He shall take vengeance on all and bring (everything) to its
consummation
for ever. It shall then be given to the righteous and holy. Its fruit shall be for food to the
elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.
6 Then shall they rejoice with joy and be glad, And into the holy place shall they enter; And
its fragrance shall be in their bones, And they shall live a long life on earth, Such as thy
fathers lived: And in their days shall no sorrow or plague Or torment or calamity touch them.'
7 Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the
righteous, and hath created them and promised to give to them.

Chapter 26

1 And I went from thence to the middle of the earth, and I saw a blessed place in which there
were
trees with branches abiding and blooming [of a dismembered tree]. And there I saw a holy
mountain,
and underneath the mountain to the east there was a stream and it flowed towards the south.
And I saw towards the east another mountain higher than this, and between them a deep and
narrow
4 ravine: in it also ran a stream underneath the mountain. And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains. And all the ravines were deep rand narrow, (being formed) of hard rock, and trees were not planted upon 6 them. And I marveled at the rocks, and I marveled at the ravine, yea, I marveled very much.

Chapter 27

1 Then said I: 'For what object is this blessed land, which is entirely filled with trees, and this 2 accursed valley between?' Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are accursed for ever: Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here 3 shall be their place of judgement. In the last days there shall be upon them the spectacle of righteous judgement in the presence of the righteous for ever: here shall the merciful bless the Lord of glory, the Eternal King.
4 In the days of judgement over the former, they shall bless Him for the mercy in accordance with 5 which He has assigned them (their lot).' Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously.

Chapter 28

1 And thence I went towards the east, into the midst of the mountain range of the desert, and 2 I saw a wilderness and it was solitary, full of trees and plants. And water gushed forth from 3 above. Rushing like a copious watercourse [which flowed] towards the north-west it caused clouds and dew to ascend on every side.

Chapter 29

1 And thence I went to another place in the desert, and approached to the east of this mountain 2 range. And there I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

Chapter 30

1,2 And beyond these, I went afar to the east, and I saw another place, a valley (full) of
water. And
3 therein there was a tree, the colour (?) of fragrant trees such as the mastic. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

Chapter 31

1 And I saw other mountains, and amongst them were groves of trees, and there flowed forth from
2 them nectar, which is named sarara and galbanum. And beyond these mountains I saw another mountain to the east of the ends of the earth, whereon were aloe-trees, and all the trees were full
3 of stacte, being like almond-trees. And when one burnt it, it smelt sweeter than any fragrant odour.

Chapter 32

1 And after these fragrant odours, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper.
2 And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean sea and went far from it, and passed over the angel Zotiel. And I came to the Garden of Righteousness,
3 I and from afar off trees more numerous than I these trees and great-two trees there, very great, beautiful, and glorious, and magnificent, and the tree of knowledge, whose holy fruit they eat and know great wisdom.
4 That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit
5 is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar.
Then
6 I said: 'How beautiful is the tree, and how attractive is its look!' Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which thy father old (in years) and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.'

Chapter 33

1 And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and (I saw) birds also differing in appearance and beauty and voice, the one differing from the other. And to the east of those beasts I saw the ends of the earth whereon the heaven
2 rests, and the portals of the heaven open. And I saw how the stars of heaven come forth, and
3 I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their 4 times and their months, as Uriel the holy angel who was with me showed me. He showed all things to me and wrote them down for me: also their names he wrote for me, and their laws and their companies.

Chapter 34

1 And from thence I went towards the north to the ends of the earth, and there I saw a great and 2 glorious device at the ends of the whole earth. And here I saw three portals of heaven open in the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost, 3 snow, dew, and rain. And out of one portal they blow for good: but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence.

Chapter 35

1 And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the east, the same number of portals, and the same number of outlets.

Chapter 36

1 And from thence I went to the south to the ends of the earth, and saw there three open portals 2 of the heaven: and thence there come dew, rain, and wind. And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals 3 above them. Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them. And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and bless Him for ever.

Section Two
The Parables
Chapter 37

1 The second vision which he saw, the vision of wisdom -which Enoch the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw. And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I will speak before the Lord of Spirits. It were better to declare (them only) to the men of old time, but even from those that come after we will not withhold the beginning of wisdom.

4 Till the present day such wisdom has never been given by the Lord of Spirits as I have received according to my insight, according to the good pleasure of the Lord of Spirits by whom the lot of eternal life has been given to me. Now three Parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

Chapter 38

1 The first Parable. When the congregation of the righteous shall appear, And sinners shall be judged for their sins, And shall be driven from the face of the earth: And when the Righteous One shall appear before the eyes of the righteous, Whose elect works hang upon the Lord of Spirits, And light shall appear to the righteous and the elect who dwell on the earth, Where then will be the dwelling of the sinners, And where the resting-place of those who have denied the Lord of Spirits? It had been good for them if they had not been born.

3 When the secrets of the righteous shall be revealed and the sinners judged, And the godless driven from the presence of the righteous and elect, From that time those that possess the earth shall no longer be powerful and exalted: And they shall not be able to behold the face of the holy, For the Lord of Spirits has caused His light to appear On the face of the holy, righteous, and elect. Then shall the kings and the mighty perish And be given into the hands of the righteous and holy. And thenceforward none shall seek for themselves mercy from the Lord of Spirits For their life is at an end.

Chapter 39

1 [And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men. And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.] And mercy
shall not be accorded to them, saith the Lord of Spirits.
3 And in those days a whirlwind carried me off from the earth, And set me down at the end of the heavens.
4 And there I saw another vision, the dwelling-places of the holy, And the resting-places of the righteous.
5 Here mine eyes saw their dwellings with His righteous angels, And their resting-places with the holy. And they petitioned and interceded and prayed for the children of men, And righteousness flowed before them as water, And mercy like dew upon the earth: Thus it is amongst them for ever and ever.
6a And in that place mine eyes saw the Elect One of righteousness and of faith, 
7a And I saw his dwelling-place under the wings of the Lord of Spirits.
6b And righteousness shall prevail in his days, And the righteous and elect shall be without number before Him for ever and ever.
7b And all the righteous and elect before Him shall be strong as fiery lights, And their mouth shall be full of blessing, And their lips extol the name of the Lord of Spirits, And righteousness before Him shall never fail, [And uprightness shall never fail before Him.]
8 There I wished to dwell, And my spirit longed for that dwelling-place: And there heretofore hath been my portion, 
For so has it been established concerning me before the Lord of Spirits.
9 In those days I praised and extolled the name of the Lord of Spirits with blessings and praises, because He hath destined me for blessing and glory according to the good pleasure of the Lord of 
10 Spirits. For a long time my eyes regarded that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and for evermore. And before Him there is no ceasing. He knows before the world was created what is for ever and what will be from
12 generation unto generation. Those who sleep not bless Thee: they stand before Thy glory and bles, praise, and extol, saying: "Holy, holy, holy, is the Lord of Spirits: He filleth the earth with 3 spirits.'" And here my eyes saw all those who sleep not: they stand before Him and bless and say: 'Blessed be Thou, and blessed be the name of the Lord for ever and ever.' And my face was changed; for I could no longer behold.

PAGE TWO
Chapter 40

1 And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude
2 beyond number and reckoning, who stood before the Lord of Spirits. And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel that went with me made known to me their names, and showed me all the hidden things.
3 And I heard the voices of those four presences as they uttered praises before the Lord of glory.
4,5 The first voice blesses the Lord of Spirits for ever and ever. And the second voice I heard blessing
6 the Elect One and the elect ones who hang upon the Lord of Spirits. And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits.
7 And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord
8 of Spirits to accuse them who dwell on the earth. After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four presences which I have
9 seen and whose words I have heard and written down?' And he said to me: 'This first is Michael, the merciful and long-suffering: and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel.'
10 And these are the four angels of the Lord of Spirits and the four voices I heard in those days.
Chapter 41

1 And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the
2 actions of men are weighed in the balance. And there I saw the mansions of the elect and
the mansions of the holy, and mine eyes saw there all the sinners being driven from thence
which deny the name of the Lord of Spirits, and being dragged off: and they could not abide
because of the punishment which proceeds from the Lord of Spirits.
3 And there mine eyes saw the secrets of the lightning and of the thunder, and the secrets of
the winds, how they are divided to blow over the earth, and the secrets of the clouds and
dew, and there
4 I saw from whence they proceed in that place and from whence they saturate the dusty
earth. And there I saw closed chambers out of which the winds are divided, the chamber of
the hail and winds, the chamber of the mist, and of the clouds, and the cloud thereof hovers
over the earth from the
5 beginning of the world. And I saw the chambers of the sun and moon, whence they proceed
and whither they come again, and their glorious return, and how one is superior to the other,
and their stately orbit, and how they do not leave their orbit, and they add nothing to their
orbit and they take nothing from it, and they keep faith with each other, in accordance with
the oath by which they
6 are bound together. And first the sun goes forth and traverses his path according to the
commandment
7 of the Lord of Spirits, and mighty is His name for ever and ever. And after that I saw the
hidden and the visible path of the moon, and she accomplishes the course of her path in that
place by day and by night-the one holding a position opposite to the other before the Lord of
Spirits. And they give thanks and praise and rest not; For unto them is their thanksgiving rest.
8 For the sun changes oft for a blessing or a curse, And the course of the path of the moon is
light to the righteous And darkness to the sinners in the name of the Lord, Who made a
separation between the light and the darkness, And divided the spirits of men, And
strengthened the spirits of the righteous, In the name of His righteousness.
9 For no angel hinders and no power is able to hinder; for He appoints a judge for them all
and He judges them all before Him.

Chapter 42

1 Wisdom found no place where she might dwell; Then a dwelling-place was assigned her in
the heavens.
2 Wisdom went forth to make her dwelling among the children of men, And found no
dwelling-place: Wisdom returned to her place, And took her seat among the angels.
3 And unrighteousness went forth from her chambers: Whom she sought not she found, And
dwelt with them, As rain in a desert And dew on a thirsty land.
Chapter 43

1 And I saw other lightnings and the stars of heaven, and I saw how He called them all by their
2 names and they hearkened unto Him. And I saw how they are weighed in a righteous balance according to their proportions of light: (I saw) the width of their spaces and the day of their appearing, and how their revolution produces lightning: and (I saw) their revolution according to the
3 number of the angels, and (how) they keep faith with each other. And I asked the angel who went
4 with me who showed me what was hidden: 'What are these?' And he said to me: 'The Lord of Spirits hath showed thee their parabolic meaning (lit. 'their parable'): these are the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits for ever and ever.'

Chapter 44

Also another phenomenon I saw in regard to the lightnings: how some of the stars arise and become lightnings and cannot part with their new form.

Chapter 45

1 And this is the second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits.
2 And into the heaven they shall not ascend, And on the earth they shall not come: Such shall be the lot of the sinners Who have denied the name of the Lord of Spirits, Who are thus preserved for the day of suffering and tribulation.
3 On that day Mine Elect One shall sit on the throne of glory And shall try their works, And their places of rest shall be innumerable. And their souls shall grow strong within them when they see Mine Elect Ones, And those who have called upon My glorious name:
4 Then will I cause Mine Elect One to dwell among them. And I will transform the heaven and make it an eternal blessing and light
5 And I will transform the earth and make it a blessing: And I will cause Mine elect ones to dwell upon it: But the sinners and evil-doers shall not set foot thereon.
6 For I have provided and satisfied with peace My righteous ones And have caused them to dwell before Me: But for the sinners there is judgement impending with Me, So that I shall destroy them from the face of the earth.

Chapter 46

1 And there I saw One who had a head of days, And His head was white like wool, And with
Him was another being whose countenance had the appearance of a man, And his face was full of graciousness, like one of the holy angels.

2 And I asked the angel who went with me and showed me all the hidden things, concerning that

3 Son of Man, who he was, and whence he was, (and) why he went with the Head of Days? And he answered and said unto me: This is the son of Man who hath righteousness, With whom dwelleth righteousness, And who revealeth all the treasures of that which is hidden, Because the Lord of Spirits hath chosen him, And whose lot hath the pre-eminence before the Lord of Spirits in uprightness for ever.

4 And this Son of Man whom thou hast seen Shall raise up the kings and the mighty from their seats, [And the strong from their thrones] And shall loosen the reins of the strong, And break the teeth of the sinners.

5 [And he shall put down the kings from their thrones and kingdoms] Because they do not extol and praise Him, Nor humbly acknowledge whence the kingdom was bestowed upon them.

6 And he shall put down the countenance of the strong, And shall fill them with shame. And darkness shall be their dwelling, And worms shall be their bed, And they shall have no hope of rising from their beds, Because they do not extol the name of the Lord of Spirits.

7 And these are they who judge the stars of heaven, [And raise their hands against the Most High], And tread upon the earth and dwell upon it. And all their deeds manifest unrighteousness, And their power rests upon their riches, And their faith is in the gods which they have made with their hands, And they deny the name of the Lord of Spirits,

8 And they persecute the houses of His congregations, And the faithful who hang upon the name of the Lord of Spirits.

Chapter 47

1 And in those days shall have ascended the prayer of the righteous, And the blood of the righteous from the earth before the Lord of Spirits.

2 In those days the holy ones who dwell above in the heavens Shall unite with one voice And supplicate and pray [and praise, And give thanks and bless the name of the Lord of Spirits On behalf of the blood of the righteous which has been shed, And that the prayer of the righteous may not be in vain before the Lord of Spirits, That judgement may be done unto them, And that they may not have to suffer for ever.

3 In those days I saw the Head of Days when He seated himself upon the throne of His glory, And the books of the living were opened before Him: And all His host which is in heaven above and His counselors stood before Him,

4 And the hearts of the holy were filled with joy; Because the number of the righteous had been offered, And the prayer of the righteous had been heard, And the blood of the righteous been required before the Lord of Spirits.
Chapter 48

1 And in that place I saw the fountain of righteousness Which was inexhaustible: And around it were many fountains of wisdom: And all the thirsty drank of them, And were filled with wisdom, And their dwellings were with the righteous and holy and elect.  
2 And at that hour that Son of Man was named In the presence of the Lord of Spirits, And his name before the Head of Days.  
3 Yea, before the sun and the signs were created, Before the stars of the heaven were made, His name was named before the Lord of Spirits.  
4 He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the light of the Gentiles, And the hope of those who are troubled of heart.  
5 All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song the Lord of Spirits.  
6 And for this reason hath he been chosen and hidden before Him, Before the creation of the world and for evermore.  
7 And the wisdom of the Lord of Spirits hath revealed him to the holy and righteous; For he hath preserved the lot of the righteous, Because they have hated and despised this world of unrighteousness, And have hated all its works and ways in the name of the Lord of Spirits: For in his name they are saved, And according to his good pleasure hath it been in regard to their life.  
8 In these days downcast in countenance shall the kings of the earth have become, And the strong who possess the land because of the works of their hands, For on the day of their anguish and affliction they shall not (be able to) save themselves. And I will give them over into the hands of Mine elect: As straw in the fire so shall they burn before the face of the holy: As lead in the water shall they sink before the face of the righteous, And no trace of them shall any more be found.  
10 And on the day of their affliction there shall be rest on the earth, And before them they shall fall and not rise again: And there shall be no one to take them with his hands and raise them: For they have denied the Lord of Spirits and His Anointed. The name of the Lord of Spirits be blessed.

Chapter 49

1 For wisdom is poured out like water, And glory faileth not before him for evermore.  
2 For he is mighty in all the secrets of righteousness, And unrighteousness shall disappear as a shadow, And have no continuance; Because the Elect One standeth before the Lord of Spirits, And his glory is for ever and ever, And his might unto all generations.  
3 And in him dwells the spirit of wisdom, And the spirit which gives insight, And the spirit of understanding and of might, And the spirit of those who have fallen asleep in righteousness.  
4 And he shall judge the secret things, And none shall be able to utter a lying word before him; For he is the Elect One before the Lord of Spirits according to His good pleasure.
Chapter 50

1 And in those days a change shall take place for the holy and elect, And the light of days shall abide upon them, And glory and honour shall turn to the holy, 2 On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the Lord of Spirits: And He will cause the others to witness (this) That they may repent And forgo the works of their hands.
3 They shall have no honour through the name of the Lord of Spirits, Yet through His name shall they be saved, And the Lord of Spirits will have compassion on them, For His compassion is great.
4 And He is righteous also in His judgement, And in the presence of His glory unrighteousness also shall not maintain itself: At His judgement the unrepentant shall perish before Him.
5 And from henceforth I will have no mercy on them, saith the Lord of Spirits.

Chapter 51

1 And in those days shall the earth also give back that which has been entrusted to it, And Sheol also shall give back that which it has received, And hell shall give back that which it owes.
5a For in those days the Elect One shall arise,
2 And he shall choose the righteous and holy from among them: For the day has drawn nigh that they should be saved.
3 And the Elect One shall in those days sit on My throne, And his mouth shall pour forth all the secrets of wisdom and counsel: For the Lord of Spirits hath given (them) to him and hath glorified him.
4 And in those days shall the mountains leap like rams, And the hills also shall skip like lambs satisfied with milk, And the faces of [all] the angels in heaven shall be lighted up with joy.
5b And the earth shall rejoice,
C And the righteous shall dwell upon it,
D And the elect shall walk thereon.

Chapter 52

1 And after those days in that place where I had seen all the visions of that which is hidden -
2 I had been carried off in a whirlwind and they had borne me towards the west-There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a
mountain of lead.
3 And I asked the angel who went with me, saying, 'What things are these which I have seen in
4 secret?' And he said unto me: 'All these things which thou hast seen shall serve the
dominion of His Anointed that he may be potent and mighty on the earth.'
5 And that angel of peace answered, saying unto me: 'Wait a little, and there shall be
revealed unto thee all the secret things which surround the Lord of Spirits.
6 And these mountains which thine eyes have seen, The mountain of iron, and the mountain
of copper, and the mountain of silver, And the mountain of gold, and the mountain of soft
metal, and the mountain of lead, All these shall be in the presence of the Elect One As wax:
before the fire, And like the water which streams down from above [upon those mountains],
And they shall become powerless before his feet.
7 And it shall come to pass in those days that none shall be saved, Either by gold or by silver,
And none be able to escape.
8 And there shall be no iron for war, Nor shall one clothe oneself with a breastplate. Bronze
shall be of no service,
And tin [shall be of no service and] shall not be esteemed, And lead shall not be desired.
9 And all these things shall be [denied and] destroyed from the surface of the earth, When the
Elect One shall appear before the face of the Lord of Spirits.'

Chapter 53

1 There mine eyes saw a deep valley with open mouths, and all who dwell on the earth and
sea and islands shall bring to him gifts and presents and tokens of homage, but that deep
valley shall not become full.
2 And their hands commit lawless deeds, And the sinners devour all whom they lawlessly
oppress: Yet the sinners shall be destroyed before the face of the Lord of Spirits, And they
shall be banished from off the face of His earth, And they shall perish for ever and ever.
3 For I saw all the angels of punishment abiding (there) and preparing all the instruments of
Satan.
4 And I asked the angel of peace who went with me: ' For whom are they preparing these
Instruments?'
5 And he said unto me: ' They prepare these for the kings and the mighty of this earth, that
they may thereby be destroyed.
6 And after this the Righteous and Elect One shall cause the house of his congregation to
appear: henceforth they shall be no more hindered in the name of the Lord of Spirits.
7 And these mountains shall not stand as the earth before his righteousness, But the hills
shall be as a fountain of water,
And the righteous shall have rest from the oppression of sinners.'
Chapter 54

1 And I looked and turned to another part of the earth, and saw there a deep valley with burning
2 fire. And they brought the kings and the mighty, and began to cast them into this deep valley.
3 And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight.
4 And I asked the angel of peace who went with me, saying: ' For whom are these chains being prepared?' And he said unto me: ' These are being prepared for the hosts of Azazel, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded.
6 And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.'
7 And in those days shall punishment come from the Lord of Spirits, and he will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth.
8 And all the waters shall be joined with the waters: that which is above the heavens is the masculine,
9 and the water which is beneath the earth is the feminine. And they shall destroy all who dwell
10 on the earth and those who dwell under the ends of the heaven. And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish.

Chapter 55

1 And after that the Head of Days repented and said: ' In vain have I destroyed all who dwell
2 on the earth.' And He sware by His great name: ' Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for ever, so long as heaven is above the earth. And this is in accordance with My command.
3 When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, saith
4 God, the Lord of Spirits. Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azazel, and all his associates, and all his hosts in the name of the Lord of Spirits.'

Chapter 56
1 And I saw there the hosts of the angels of punishment going, and they held scourges and chains
2 of iron and bronze. And I asked the angel of peace who went with me, saying: 'To whom are
3 these who hold the scourges going?' And he said unto me: 'To their elect and beloved ones, that they may be cast into the chasm of the abyss of the valley.
4 And then that valley shall be filled with their elect and beloved, And the days of their lives shall be at an end, And the days of their leading astray shall not thenceforward be reckoned. 
5 And in those days the angels shall return And hurl themselves to the east upon the Parthians and Medes: They shall stir up the kings, so that a spirit of unrest shall come upon them, And they shall rouse them from their thrones, That they may break forth as lions from their lairs, And as hungry wolves among their flocks.
6 And they shall go up and tread under foot the land of His elect ones [And the land of His elect ones shall be before them a threshing-floor and a highway :]
7 But the city of my righteous shall be a hindrance to their horses. And they shall begin to fight among themselves, And their right hand shall be strong against themselves, And a man shall not know his brother, Nor a son his father or his other, Till there be no number of the corpses through their slaughter, And their punishment be not in vain.
8 In those days Sheol shall open its jaws, And they shall be swallowed up therein And their destruction shall be at an end;
Sheol shall devour the sinners in the presence of the elect.'

Chapter 57

1 And it came to pass after this that I saw another host of wagons, and men riding thereon, and
2 coming on the winds from the east, and from the west to the south. And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of heaven
3 to the other, in one day. And they shall all fall down and worship the Lord of Spirits. And this is the end of the second Parable.

Chapter 58

1 And I began to speak the third Parable concerning the righteous and elect.
2 Blessed are ye, ye righteous and elect, For glorious shall be your lot.
3 And the righteous shall be in the light of the sun. And the elect in the light of eternal life: The days of their life shall be unending, And the days of the holy without number.
4 And they shall seek the light and find righteousness with the Lord of Spirits: There shall be
peace to the righteous in the name of the Eternal Lord.
5 And after this it shall be said to the holy in heaven That they should seek out the secrets of righteousness, the heritage of faith: For it has become bright as the sun upon earth, And the darkness is past.
6 And there shall be a light that never endeth, And to a limit (lit. ' number ') of days they shall not come, For the darkness shall first have been destroyed, [And the light established before the Lord of Spirits] And the light of uprightness stablished for ever before the Lord of Spirits.

Chapter 59

1 [In those days mine eyes saw the secrets of the lightnings, and of the lights, and the judgements they execute (lit. ' their judgement '): and they lighten for a blessing or a curse as the Lord of
2 Spirits willeth. And there I saw the secrets of the thunder, and how when it resounds above in the heaven, the sound thereof is heard, and he caused me to see the judgements executed on the earth, whether they be for well-being and blessing, or for a curse according to the word of the Lord of Spirits.
3 And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying.]

Chapter 60

A Fragment of the Book of Noah
1 In the year 500, in the seventh month, on the fourteenth day of the month in the life of Enoch. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were
2 disquieted with a great disquiet. And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him.
3 And a great trembling seized me, And fear took hold of me, And my loins gave way, And dissolved were my reins, And I fell upon my face.
4 And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the
5 commotion and the quaking of the heaven. And Michael said unto me: ' Why art thou disquieted with such a vision ? Until this day lasted the day of His mercy; and He hath been merciful and
6 long-suffering towards those who dwell on the earth. And when the day, and the power, and the punishment, and the judgement come, which the Lord of Spirits hath prepared for
those who worship not the righteous law, and for those who deny the righteous judgement, and for those who take His name in vain—that day is prepared, for the elect a covenant, but for sinners an inquisition. 25 When the punishment of the Lord of Spirits shall rest upon them, it shall rest in order that the punishment of the Lord of Spirits may not come, in vain, and it shall slay the children with their mothers and the children with their fathers. Afterwards the judgement shall take place according to His mercy and His patience.'

7 And on that day were two monsters parted, a female monster named Leviathan, to dwell in the
8 abysses of the ocean over the fountains of the waters. But the male is named Behemoth, who occupied with his breast a waste wilderness named Duidain, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first
9 man whom the Lord of Spirits created. And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses
10 of the sea, and the other unto the dry land of the wilderness. And he said to me: 'Thou son of man, herein thou dost seek to know what is hidden.'
11 And the other angel who went with me and showed me what was hidden told me what is first and last in the heaven in the height, and beneath the earth in the depth, and at the ends of the
12 heaven, and on the foundation of the heaven. And the chambers of the winds, and how the winds are divided, and how they are weighed, and (how) the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting: and the divisions of the stars according to their names, and how all the divisions
13 are divided. And the thunders according to the places where they fall, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey.
14 For the thunder has places of rest (which) are assigned (to it) while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together
15 through the spirit and separate not. For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them; for the treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth.
16 And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains
17 of the earth. And the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good
18 angel. And the spirit of the snow has forsaken his chambers on account of his strength - There is a special spirit therein, and that which ascends from it is like smoke, and its name is
frost. And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel.
20 And the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the mist are connected, and the one gives to the other. And when the spirit of the rain goes forth from its chamber, the angels come and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on the earth. And whenever it unites with the water on
22 the earth . . . For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven: therefore there is a measure for the rain, 22, and the angels take it in charge. And these things I saw towards the Garden of the Righteous.
23 And the angel of peace who was with me said to me: ' These two monsters, prepared conformably to the greatness of God, shall feed . . .

Chapter 61

1 And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north.
2 And I asked the angel, saying unto him: ' Why have those (angels) taken these cords and gone off?' And he said unto me: ' They have gone to measure.'
3 And the angel who went with me said unto me: ' These shall bring the measures of the righteous, And the ropes of the righteous to the righteous, That they may stay themselves on the name of the Lord of Spirits for ever and ever.
4 The elect shall begin to dwell with the elect, And those are the measures which shall be given to faith And which shall strengthen righteousness.
5 And these measures shall reveal all the secrets of the depths of the earth, And those who have been destroyed by the desert, And those who have been devoured by the beasts, And those who have been devoured by the fish of the sea, That they may return and stay themselves On the day of the Elect One; For none shall be destroyed before the Lord of Spirits, And none can be destroyed.
6 And all who dwell above in the heaven received a command and power and one voice and one light like unto fire.
7 And that One (with) their first words they blessed, And extolled and lauded with wisdom, And they were wise in utterance and in the spirit of life.
8 And the Lord of Spirits placed the Elect one on the throne of glory. And he shall judge all the works of the holy above in the heaven, And in the balance shall their deeds be weighed
9 And when he shall lift up his countenance To judge their secret ways according to the word of the name of the Lord of Spirits, And their path according to the way of the righteous judgement of the Lord of Spirits, Then shall they all with one voice speak and bless, And
glorify and extol and sanctify the name of the Lord of Spirits.
10 And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubic, Seraphin and Ophannin, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth (and) over the water On that day shall raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgement and of peace, and in the spirit of goodness, and shall all say with one voice: "Blessed is He, and may the name of the Lord of Spirits be blessed for ever and ever."
12 All who sleep not above in heaven shall bless Him: All the holy ones who are in heaven shall bless Him, And all the elect who dwell in the garden of life: And every spirit of light who is able to bless, and glorify, and extol, and hallow Thy blessed name, And all flesh shall beyond measure glorify and bless Thy name for ever and ever.
13 For great is the mercy of the Lord of Spirits, and He is long-suffering, And all His works and all that He has created He has revealed to the righteous and elect In the name of the Lord of Spirits.

Chapter 62

1 And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if ye are able to recognize the Elect One.'
2 And the Lord of Spirits seated him on the throne of His glory, And the spirit of righteousness was poured out upon him, And the word of his mouth slays all the sinners, And all the unrighteous are destroyed from before his face.
3 And there shall stand up in that day all the kings and the mighty, And the exalted and those who hold the earth, And they shall see and recognize How he sits on the throne of his glory, And righteousness is judged before him, And no lying word is spoken before him.
4 Then shall pain come upon them as on a woman in travail, [And she has pain in bringing forth] When her child enters the mouth of the womb, And she has pain in bringing forth. And one portion of them shall look on the other, And they shall be terrified, And they shall be downcast of countenance, And pain shall seize them, When they see that Son of Man Sitting on the throne of his glory.
5 And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden.
7 For from the beginning the Son of Man was hidden, And the Most High preserved him in the presence of His might, And revealed him to the elect.
8 And the congregation of the elect and holy shall be sown, And all the elect shall stand before him on that day.
9 And all the kings and the mighty and the exalted and those who rule the earth Shall fall down before him on their faces, And worship and set their hope upon that Son of Man, And petition him and supplicate for
mercy at his hands.
10 Nevertheless that Lord of Spirits will so press them That they shall hastily go forth from
His presence, And their faces shall be filled with shame, And the darkness grow deeper on
their faces.
11 And He will deliver them to the angels for punishment, To execute vengeance on them
because they have oppressed His children and His elect
12 And they shall be a spectacle for the righteous and for His elect: They shall rejoice over
them, Because the wrath of the Lord of Spirits resteth upon them, And His sword is drunk
with their blood.
13 And the righteous and elect shall be saved on that day, And they shall never
thenceforward see the face of the sinners and unrighteous.
14 And the Lord of Spirits will abide over them, And with that Son of Man shall they eat
And lie down and rise up for ever and ever.
15 And the righteous and elect shall have risen from the earth, And ceased to be of downcast
countenance. And they shall have been clothed with garments of glory,
16 And these shall be the garments of life from the Lord of Spirits: And your garments shall
not grow old, Nor your glory pass away before the Lord of Spirits.

Chapter 63

1 In those days shall the mighty and the kings who possess the earth implore (Him) to grant
them a little respite from His angels of punishment to whom they were delivered, that they
might fall
2 down and worship before the Lord of Spirits, and confess their sins before Him. And they
shall bless and glorify the Lord of Spirits, and say: 'Blessed is the Lord of Spirits and the
Lord of kings, And the Lord of the mighty and the Lord of the rich, And the Lord of glory
and the Lord of wisdom,
3 And splendid in every secret thing is Thy power from generation to generation, And Thy
glory for ever and ever: Deep are all Thy secrets and innumerable, And Thy righteousness is
beyond reckoning.
4 We have now learnt that we should glorify And bless the Lord of kings and Him who is
king over all kings.'
5 And they shall say: 'Would that we had rest to glorify and give thanks And confess our
faith before His glory !
6 And now we long for a little rest but find it not: We follow hard upon and obtain (it) not:
And light has vanished from before us, And darkness is our dwelling-place for ever and ever:
7 For we have not believed before Him Nor glorified the name of the Lord of Spirits, [nor
glorified our Lord] But our hope was in the sceptre of our kingdom, And in our glory.
8 And in the day of our suffering and tribulation He saves us not, And we find no respite for
confession That our Lord is true in all His works, and in His judgements and His justice, And
His judgements have no respect of persons. And we pass away from before His face on
account of our works, And all our sins are reckoned up in righteousness.'
10 Now they shall say unto themselves: 'Our souls are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the burden of Sheol.'

11 And after that their faces shall be filled with darkness And shame before that Son of Man, And they shall be driven from his presence, And the sword shall abide before his face in their midst.

12 Thus spake the Lord of Spirits: 'This is the ordinance and judgement with respect to the mighty and the kings and the exalted and those who possess the earth before the Lord of Spirits.'

13 And other forms I saw hidden in that place. I heard the voice of the angel saying: 'These are the angels who descended to the earth, and revealed what was hidden to the children of men and seduced the children of men into committing sin.'

Chapter 65

1, 2 And in those days Noah saw the earth that it had sunk down and its destruction was nigh. And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch:

3 And Noah said three times with an embittered voice: Hear me, hear me, hear me.' And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight

4 and shaken, lest perchance I shall perish with it ? ' And thereupon there was a great commotion , on the earth, and a voice was heard from heaven, and I fell on my face. And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping

5 And a command has gone forth from the presence of the Lord concerning those who dwell on the earth that their ruin is accomplished because they have learnt all the secrets of the angels, and all the violence of the Satans, and all their powers -the most secret ones- and all the power of those who practice sorcery, and the power of witchcraft, and the power of those who make molten images

6 for the whole earth: And how silver is produced from the dust of the earth, and how soft metal

7 originates in the earth. For lead and tin are not produced from the earth like the first: it is a fountain

8 that produces them, and an angel stands therein, and that angel is pre-eminent.' And after that my grandfather Enoch took hold of me by my hand and raised me up, and said unto me: 'Go, for I have

10 asked the Lord of Spirits as touching this commotion on the earth. And He said unto me: "Because of their unrighteousness their judgement has been determined upon and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learnt, the earth and those

11 who dwell upon it shall be destroyed." And these-they have no place of repentance for ever, because they have shown them what was hidden, and they are the damned: but as for
thee, my son, the Lord of Spirits knows that thou art pure, and guiltless of this reproach concerning the secrets.
12 And He has destined thy name to be among the holy, And will preserve thee amongst those who dwell on the earth, And has destined thy righteous seed both for kingship and for great honours, And from thy seed shall proceed a fountain of the righteous and holy without number for ever.

Chapter 66

1 And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgement and destruction
2 on all who [abide and] dwell on the earth. And the Lord of Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but should hold them in check; for those angels were over the powers of the waters. And I went away from the presence of Enoch.

Chapter 67

1 And in those days the word of God came unto me, and He said unto me: 'Noah, thy lot has come
2 Up before Me, a lot without blame, a lot of love and uprightness. And now the angels are making a wooden (building), and when they have completed that task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the
3 earth will not remain without inhabitant. And I will make fast thy sed before me for ever and ever, and I will spread abroad those who dwell with thee: it shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of the Lord.'
4 And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold
5 and silver and iron and soft metal and tin. And I saw that valley in which there was a great
6 convulsion and a convulsion of the waters. And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was produced a smell of sulphur, and it was connected with those waters, and that valley of the angels who had led astray (mankind) burned
7 beneath that land. And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth. 8 But those waters shall in
those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit; now their spirit is full of lust, that they may be punished in their body, for they have denied the Lord of Spirits 9 and see their punishment daily, and yet believe not in His name. And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit for ever and ever;
10 for before the Lord of Spirits none shall utter an idle word. For the judgement shall come upon them,
11 because they believe in the lust of their body and deny the Spirit of the Lord. And those same waters will undergo a change in those days; for when those angels are punished in these waters, these water-springs shall change their temperature, and when the angels ascend, this water of the 12 springs shall change and become cold. And I heard Michael answering and saying: ' This judgement wherewith the angels are judged is a testimony for the kings and the mighty who possess the 13 earth.' Because these waters of judgement minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

Chapter 68

1 And after that my grandfather Enoch gave me the teaching of all the secrets in the book in the Parables which had been given to him, and he put them together for me in the words of the book 2 of the Parables. And on that day Michael answered Raphael and said: ' The power of the spirit transports and makes me to tremble because of the severity of the judgement of the secrets, the judgement of the angels: who can endure the severe judgement which has been executed, and before 3 which they melt away ? ' And Michael answered again, and said to Raphael: ' Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgement 4 (that) has gone forth upon them because of those who have thus led them out ? ' And it came to pass when he stood before the Lord of Spirits, Michael said thus to Raphael: ' I will not take their part under the eye of the Lord; for the Lord of Spirits has been angry with them because they do 5 as if they were the Lord. Therefore all that is hidden shall come upon them for ever and ever; for neither angel nor man shall have his portion (in it), but alone they have received their judgement for ever and ever.

Chapter 69
1 And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth.
2 And behold the names of those angels [and these are their names: the first of them is Samjaza, the second Artaqifa, and the third Armen, the fourth Kokabel, the fifth Turael, the sixth Rumjal, the seventh Danjal, the eighth Neqael, the ninth Baraqel, the tenth Azazel, the eleventh Armaros, the twelfth Batarjal, the thirteenth Busasejal, the fourteenth Hananel, the fifteenth Turel, and the sixteenth Simapesiel, the seventeenth Jetrel, the eighteenth Tumael, the nineteenth Turel, the twentieth Rumael, the twenty-first Azazel. And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens].
3 The name of the first Jeqon: that is, the one who led astray [all] the sons of God, and brought them down to the earth, and led them astray through the daughters of men. And the second was named Asbeel: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men. And the third was named Gadreel: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed [the weapons of death to the sons of men] the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men. And from his hand they have proceeded against those who dwell on the earth from that day and for evermore. And the fourth was named Penemue: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day. For men were not created for such a purpose, to give confirmation to their good faith with pen and ink. For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them, but through this their knowledge they are perishing, and through this power it is consuming me. And the fifth was named Kasdeja: this is he who showed the children of men all the wicked smitings of spirits and demons, and the smitings of the embryo in the womb, that it may pass away, and [the smitings of the soul] the bites of the serpent, and the smitings which befall through the noontide heat, the son of the serpent named Taba’et. And this is the task of Kasbeel, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Biqa. This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men. And this is the
power of this oath, for it is powerful and strong, and he placed this oath Akæ in the hand of Michael.

16 And these are the secrets of this oath . . . And they are strong through his oath: And the heaven was suspended before the world was created, And for ever.

17 And through it the earth was founded upon the water, And from the secret recesses of the mountains come beautiful waters, From the creation of the world and unto eternity.

18 And through that oath the sea was created, And as its foundation He set for it the sand against the time of (its) anger,

And it dare not pass beyond it from the creation of the world unto eternity.

19 And through that oath are the depths made fast, And abide and stir not from their place from eternity to eternity.

20 And through that oath the sun and moon complete their course, And deviate not from their ordinance from eternity to eternity.

21 And through that oath the stars complete their course, And He calls them by their names, And they answer Him from eternity to eternity.

22 [And in like manner the spirits of the water, and of the winds, and of all zephyrs, and (their) paths

23 from all the quarters of the winds. And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the

24 hoarfrost, and the chambers of the mist, and the chambers of the rain and the dew. And all these believe and give thanks before the Lord of Spirits, and glorify (Him) with all their power, and their food is in every act of thanksgiving: they thank and glorify and extol the name of the Lord of Spirits for ever and ever.]

25 And this oath is mighty over them And through it [they are preserved and] their paths are preserved, And their course is not destroyed.

26 And there was great joy amongst them, And they blessed and glorified and extolled

Because the name of that Son of Man had been revealed unto them.

27 And he sat on the throne of his glory, And the sum of judgement was given unto the Son of Man, And he caused the sinners to pass away and be destroyed from off the face of the earth, And those who have led the world astray.

28 With chains shall they be bound, And in their assemblage-place of destruction shall they be imprisoned, And all their works vanish from the face of the earth.

29 And from henceforth there shall be nothing corruptible; For that Son of Man has appeared, And has seated himself on the throne of his glory, And all evil shall pass away before his face, And the word of that Son of Man shall go forth And be strong before the Lord of Spirits.

Chapter 70

1 And it came to pass after this that his name during his lifetime was raised aloft to that Son of
2 Man and to the Lord of Spirits from amongst those who dwell on the earth. And he was raised aloft
3 on the chariots of the spirit and his name vanished among them. And from that day I was no longer numbered amongst them: and he set me between the two winds, between the North and the
4 West, where the angels took the cords to measure for me the place for the elect and righteous. And there I saw the first fathers and the righteous who from the beginning dwell in that place.

Chapter 71

1 And it came to pass after this that my spirit was translated And it ascended into the heavens: And I saw the holy sons of God. They were stepping on flames of fire: Their garments were white [and their raiment], And their faces shone like snow.
2 And I saw two streams of fire, And the light of that fire shone like hyacinth, And I fell on my face before the Lord of Spirits.
3 And the angel Michael [one of the archangels] seized me by my right hand, And lifted me up and led me forth into all the secrets, And he showed me all the secrets of righteousness.
4 And he showed me all the secrets of the ends of the heaven, And all the chambers of all the stars, and all the luminaries,
Whence they proceed before the face of the holy ones.
5 And he translated my spirit into the heaven of heavens, And I saw there as it were a structure built of crystals, And between those crystals tongues of living fire.
6 And my spirit saw the girdle which girt that house of fire, And on its four sides were streams full of living fire, And they girt that house.
7 And round about were Seraphin, Cherubic, and Ophannin: And these are they who sleep not And guard the throne of His glory.
8 And I saw angels who could not be counted, A thousand thousands, and ten thousand times ten thousand, Encircling that house. And Michael, and Raphael, and Gabriel, and Phanuel, And the holy angels who are above the heavens, Go in and out of that house.
9 And they came forth from that house, And Michael and Gabriel, Raphael and Phanuel, And many holy angels without number.
10 And with them the Head of Days, His head white and pure as wool, And His raiment indescribable.
11 And I fell on my face, And my whole body became relaxed, And my spirit was transfigured; And I cried with a loud voice, . . .with the spirit of power, And blessed and glorified and extolled.
12 And these blessings which went forth out of my mouth were well pleasing before that Head of Days. And that Head of Days came with Michael and Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without number.
[Lost passage wherein the Son of Man was described as accompanying the Head of Days, and Enoch asked one of the angels (as in xlvi. 3) concerning the Son of Man as to who he
14 And he (i.e. the angel) came to me and greeted me with His voice, and said unto me 'This is the Son of Man who is born unto righteousness, And righteousness abides over him, And the righteousness of the Head of Days forsakes him not.'

15 And he said unto me: 'He proclaims unto thee peace in the name of the world to come; For from hence has proceeded peace since the creation of the world, And so shall it be unto thee for ever and for ever and ever.

16 And all shall walk in his ways since righteousness never forsaketh him: With him will be their dwelling-places, and with him their heritage, And they shall not be separated from him for ever and ever and ever. And so there shall be length of days with that Son of Man, And the righteous shall have peace and an upright way In the name of the Lord of Spirits for ever and ever.'

Section Three
The Book of the Heavenly Luminaries.

Chapter 72

1 The book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world

2 and unto eternity, till the new creation is accomplished which dureth till eternity. And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern portals of the heaven,

3 and its setting in the western portals of the heaven. And I saw six portals in which the sun rises, and six portals in which the sun sets and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other

4 in accurately corresponding order: also many windows to the right and left of these portals. And first there goes forth the great luminary, named the Sun, and his circumference is like the

5 circumference of the heaven, and he is quite filled with illuminating and heating fire. The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. 'that') portal and

6 shines in the face of the heaven. In this way he rises in the first month in the great portal, which

7 is the fourth [those six portals in the cast]. And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceed a flame when they are opened in 8 their season. When the sun rises in the heaven, he comes forth through that
fourth portal thirty,
9 mornings in succession, and sets accurately in the fourth portal in the west of the heaven. And during this period the day becomes daily longer and the night nightly shorter to the thirtieth 10 morning. On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts. And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth 12 portal. And then the day becomes longer by two parts and amounts to eleven parts, and the night 13 becomes shorter and amounts to seven parts. And it returns to the east and enters into the sixth 14 portal, and rises and sets in the sixth portal one-and-thirty mornings on account of its sign. On that day the day becomes longer than the night, and the day becomes double the night, and the day 15 becomes twelve parts, and the night is shortened and becomes six parts. And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the 16 sixth portal, and rises from it and sets thirty mornings. And when thirty mornings are accomplished, 17 the day decreases by exactly one part, and becomes eleven parts, and the night seven. And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for 18 thirty mornings, and sets in the west again in the fifth western portal. On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts. And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one- 20 and-thirty mornings on account of its sign, and sets in the west. On that day the day is equalized with the night, [and becomes of equal length], and the night amounts to nine parts and the day to 21 nine parts. And the sun rises from that portal and sets in the west, and returns to the east and rises 22 thirty mornings in the third portal and sets in the west in the third portal. And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight 23 parts. And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty mornings rises 24 in the second portal in the east, and in like manner sets in the second portal in the west of the heaven. And on that day the night amounts to eleven 25 parts and the day to seven parts. And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for one-and-thirty
26 mornings, and sets in the first portal in the west of the heaven. And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and
27 the day to six. And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west
28 opposite to it. And on that night has the night decreased in length by a ninth part, and the night
29 has become eleven parts and the day seven parts. And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising
30 and setting. And on that day the night decreases in length, and the night amounts to ten parts
31 and the day to eight. And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one-and-thirty mornings, and sets in the west of the heaven.
32 On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night
33 is equal to the day and the year is exactly as to its days three hundred and sixty-four. And the length of the day and of the night, and the shortness of the day and of the night arise-through the course
34 of the sun these distinctions are made (lit. ' they are separated '). So it comes that its course becomes
35 daily longer, and its course nightly shorter. And this is the law and the course of the sun, and his return as often as he returns sixty times and rises, i.e. the great luminary which is named the sun, for ever and ever. And that which (thus) rises is the great luminary, and is so named according to
37 its appearance, according as the Lord commanded. As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal.

Chapter 73

1 And after this law I saw another law dealing with the smaller luminary, which is named the Moon. And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in (definite) measure. And her rising and setting change every month: and her days are like the days of the sun, and when her light is uniform (i.e. full) it amounts to the seventh part of the light of the sun. And thus she rises. And her first phase in the east comes forth on the thirtieth morning: and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises. And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-
seventh part of it, (and) the 6 fourteenth part of her light. And when she receives one-seventh part of the half of her light, her light 7 amounts to one-seventh part and the half thereof. And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning [in the commencement of the lunar day] the moon sets with the sun, and 8 is invisible that night with the fourteen parts and the half of one of them. And she rises on that day with exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the (remaining) thirteen parts.

Chapter 74

1 And I saw another course, a law for her, (and) how according to that law she performs her monthly
2 revolution. And all these Uriel, the holy angel who is the leader of them all, showed to me,
and their positions, and I wrote down their positions as he showed them to me, and I wrote
3 as they were, and the appearance of their lights till fifteen days were accomplished. In
single seventh parts she accomplishes all her light in the east, and in single seventh parts
accomplishes all her
4 darkness in the west. And in certain months she alters her settings, and in certain months
she pursues
5 her own peculiar course. In two months the moon sets with the sun: in those two middle
portals the
6 third and the fourth. She goes forth for seven days, and turns about and returns again
through the portal where the sun rises, and accomplishes all her light: and she recedes from
the sun, and in eight
7 days enters the sixth portal from which the sun goes forth. And when the sun goes forth
from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns
back again in seven days into the fourth portal and accomplishes all her light: and she
recedes and enters into the
8 first portal in eight days. And she returns again in seven days into the fourth portal from
which the
9, 10 sun goes forth. Thus I saw their position -how the moons rose and the sun set in those
days. And if five years are added together the sun has an overplus of thirty days, and all the
days which accrue
11 to it for one of those five years, when they are full, amount to 364 days. And the overplus
of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days:
and the
12 moon falls behind the sun and stars to the number of 30 days. And the sun and the stars
bring in all the years exactly, so that they do not advance or delay their position by a single
day unto eternity; but complete the years with perfect justice in 364 days. In 3 years there are
1,092 days, and in 5 years 1,820 days, so that in 8 years there are 2,912 days. For the moon
alone the days amount in 3 years to 1,062 days, and in 5 years she falls 50 days behind: [i.e. to the sum (of 1,770) there is 5 to be added (1,000 and) 62 days.] And in 5 years there are 1,770 days, so that for the moon the days 6 in 8 years amount to 21,832 days. [For in 8 years she falls behind to the amount of 80 days], all the 17 days she falls behind in 8 years are 80. And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it (the sun) rises and sets 30 days.

Chapter 75

1 And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not 2 reckoned in the reckoning of the year. And owing to them men go wrong therein, for those luminaries truly render service on the world-stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is 3 accomplished through its separate three hundred and sixty-four stations. For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night, i.e. the sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots 4 of the heaven. In like manner twelve doors Uriel showed me, open in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth: and from them is warmth 5 diffused over the earth, when they are opened at their appointed seasons. [And for the winds and 6 the spirit of the dew when they are opened, standing open in the heavens at the ends.] As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, 7 and all the works of heaven in the east and in the west, There are many windows open to the left and right of them, and one window at its (appointed) season produces warmth, corresponding (as these do) to those doors from which the stars come forth according as He has commanded them, 8 and wherein they set corresponding to their number. And I saw chariots in the heaven, running 9 in the world, above those portals in which revolve the stars that never set. And one is larger than all the rest, and it is that that makes its course through the entire world.

Chapter 76
1 And at the ends of the earth I saw twelve portals open to all the quarters (of the heaven), from
2 which the winds go forth and blow over the earth. Three of them are open on the face (i.e. the east) of the heavens, and three in the west, and three on the right (i.e. the south) of the heaven, and
3 three on the left (i.e. the north). And the three first are those of the east, and three are of the
4 north, and three [after those on the left] of the south, and three of the west. Through four of these come winds of blessing and prosperity, and from those eight come hurtful winds: when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land.
5 And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat,
6 and destruction. And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought.
7 And after these come forth the south winds through three portals: through the first portal of them inclining to the east comes forth a hot wind. And through the middle portal next to it there
9 come forth fragrant smells, and dew and rain, and prosperity and health. And through the third portal lying to the west come forth dew and rain, locusts and desolation.
10 And after these the north winds: from the seventh portal in the east come dew and rain, locusts and desolation. And from the middle portal come in a direct direction health and rain and dew and prosperity; and through the third portal in the west come cloud and hoar-frost, and snow and rain, and dew and locusts.
12 And after these [four] are the west winds: through the first portal adjoining the north come forth dew and hoar-frost, and cold and snow and frost. And from the middle portal come forth dew and rain, and prosperity and blessing; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction. And the twelve portals of the four quarters of the heaven are therewith completed, and all their laws and all their benefactions have I shown to thee, my son Methuselah.

Chapter 77

1 And the first quarter is called the east, because it is the first: and the second, the south, because the Most High will descend there, yea, there in quite a special sense will He who is blessed for ever
2 descend. And the west quarter is named the diminished, because there all the luminaries of the
3 heaven wane and go down. And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men: and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the
garden of righteousness.
4 I saw seven high mountains, higher than all the mountains which are on the earth: and thence
5 comes forth hoar-frost, and days, seasons, and years pass away. I saw seven rivers on the earth larger than all the rivers: one of them coming from the west pours its waters into the Great Sea.
6 And these two come from the north to the sea and pour their waters into the Erythraean Sea in the
7 east. And the remaining, four come forth on the side of the north to their own sea, two of them to the Erythraean Sea, and two into the Great Sea and discharge themselves there [and some say:
8 into the desert]. Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea.

Chapter 78

1, 2 And the names of the sun are the following: the first Orjares, and the second Tomas.
And the moon has four names: the first name is Asonja, the second Ebla, the third Benase,
and the fourth
3 Erae. These are the two great luminaries: their circumference is like the circumference of the
4 heaven, and the size of the circumference of both is alike. In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is transferred till the seventh portion of the sun is exhausted. And they set and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals
6 on the face of the heaven. And when the moon rises one-fourteenth part appears in the heaven:
7 [the light becomes full in her]: on the fourteenth day she accomplishes her light. And fifteen parts of light are transferred to her till the fifteenth day (when) her light is accomplished, according to the sign of the year, and she becomes fifteen parts, and the moon grows by (the addition of) fourteenth
8 parts. And in her waning (the moon) decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the
9 fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth. And
10 in certain months the month has twenty-nine days and once twenty-eight. And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun. During all the period during which the moon is growing in her
light, she is transferring it to herself when opposite to the sun during fourteen days [her light is accomplished in the heaven, 
12 and when she is illumined throughout, her light is accomplished full in the heaven. And on the first 
13 day she is called the new moon, for on that day the light rises upon her. She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, 
and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun. On the side whence the light of the moon comes forth, there again she wanes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light. And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her waning in the first period of time, and in the first portal for one hundred and seventy-seven days. And in the time of her going out she appears for three months (of) thirty days each, and for three months she appears (of) twenty-nine each. At night she appears like a man for twenty days each time, and by day she appears like the heaven, and there is nothing else in her save her light.

Chapter 79

1 And now, my son, I have shown thee everything, and the law of all the stars of the heaven is 
2 completed. And he showed me all the laws of these for every day, and for every season of bearing rule, and for every year, and for its going forth, and for the order prescribed to it every month 
3 and every week: And the waning of the moon which takes place in the sixth portal: for in this 
4 sixth portal her light is accomplished, and after that there is the beginning of the waning: (And the waning) which takes place in the first portal in its season, till one hundred and seventy-seven 
5 days are accomplished: reckoned according to weeks, twenty-five (weeks) and two days. She falls behind the sun and the order of the stars exactly five days in the course of one period, and when 6 this place which thou seest has been traversed. Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed unto me.

PAGE THREE
Chapter 80

1 And in those days the angel Uriel answered and said to me: 'Behold, I have shown thee everything, Enoch, and I have revealed everything to thee that thou shouldst see this sun and this moon, and the leaders of the stars of the heaven and all those who turn them, their tasks and times and departures.

2 And in the days of the sinners the years shall be shortened, And their seed shall be tardy on their lands and fields, And all things on the earth shall alter, And shall not appear in their time: And the rain shall be kept back And the heaven shall withhold (it).

3 And in those times the fruits of the earth shall be backward, And shall not grow in their time, And the fruits of the trees shall be withheld in their time.

4 And the moon shall alter her order, And not appear at her time.

5 [And in those days the sun shall be seen and he shall journey in the evening on the extremity of the great chariot in the west] And shall shine more brightly than accords with the order of light.

6 And many chiefs of the stars shall transgress the order (prescribed). And these shall alter their orbits and tasks, And not appear at the seasons prescribed to them.

7 And the whole order of the stars shall be concealed from the sinners, And the thoughts of those on the earth shall err concerning them, [And they shall be altered from all their ways], Yea, they shall err and take them to be gods.

8 And evil shall be multiplied upon them, And punishment shall come upon them So as to destroy all.'

Chapter 81

1 And he said unto me: 'Observe, Enoch, these heavenly tablets, And read what is written
thereon, And mark every individual fact.'
2 And I observed the heavenly tablets, and read everything which was written (thereon) and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh 3 that shall be upon the earth to the remotest generations. And forthwith I blessed the great Lord the King of glory for ever, in that He has made all the works of the world, And I extolled the Lord because of His patience, And blessed Him because of the children of men.
3 And after that I said: 'Blessed is the man who dies in righteousness and goodness, Concerning whom there is no book of unrighteousness written, And against whom no day of judgement shall be found.'
4 And those seven holy ones brought me and placed me on the earth before the door of my house, and said to me: 'Declare everything to thy son Methuselah, and show to all thy children that no flesh is righteous in the sight of the Lord, for He is their Creator. One year we will leave thee with thy son, till thou givest thy (last) commands, that thou mayest teach thy children and record (it) for them, and testify to all thy children; and in the second year they shall take thee from their midst.
5 Let thy heart be strong, For the good shall announce righteousness to the good; The righteous with the righteous shall rejoice, And shall offer congratulation to one another.
6 But the sinners shall die with the sinners, And the apostate go down with the apostate.
9 And those who practice righteousness shall die on account of the deeds of men, And be taken away on account of the doings of the godless.'
10 And in those days they ceased to speak to me, and I came to my people, blessing the Lord of the world.

Chapter 82

1 And now, my son Methuselah, all these things I am recounting to thee and writing down for thee! and I have revealed to thee everything, and given thee books concerning all these: so preserve, my son Methuselah, the books from thy father's hand, and (see) that thou deliver them to the generations of the world.
2 I have given Wisdom to thee and to thy children, [And thy children that shall be to thee], That they may give it to their children for generations, This wisdom (namely) that passeth their thought.
3 And those who understand it shall not sleep, But shall listen with the ear that they may learn this wisdom, And it shall please those that eat thereof better than good food.
4 Blessed are all the righteous, blessed are all those who walk In the way of righteousness and sin not as the sinners, in the reckoning of all their days in which the sun traverses the heaven, entering into and departing from the portals for thirty days with the heads of thousands of the order of the stars, together with the four which are intercalated which divide the four portions of the year, which
5 lead them and enter with them four days. Owing to them men shall be at fault and not reckon them in the whole reckoning of the year: yea, men shall be at fault, and not recognize
them
6 accurately. For they belong to the reckoning of the year and are truly recorded (thereon) for ever, one in the first portal and one in the third, and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.
7 And the account thereof is accurate and the recorded reckoning thereof exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the
8 Lord of the whole creation of the world hath subjected the host of heaven. And he has power over night and day in the heaven to cause the light to give light to men - sun, moon, and stars,
9 and all the powers of the heaven which revolve in their circular chariots. And these are the orders of the stars, which set in their places, and in their seasons and festivals and months.
10 And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions. Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty (days) there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which sunder
12 the four parts of the year. And these heads over thousands are intercalated between 13 leader and leader, each behind a station, but their leaders make the division. And these are the names of the leaders who divide the four parts of the year which are ordained: Milkiel, Helemmelek, and Mel'ejal,
14 and Narel. And the names of those who lead them: Adnar'el, and Ijasusa'el, and 'Elome'el-these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year. In the beginning of the year Melkejal rises first and rules, who is named Tam'aini and sun, and
16 all the days of his dominion whilst he bears rule are ninety-one days. And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered. And these are the names of the leaders which are under them: Berka'el, Zelebs'el, and another who is added a head of a thousand, called Hilujaseph: and the days of the dominion of this (leader) are at an end.
18 The next leader after him is Hel'emmelek, whom one names the shining sun, and all the days
19 of his light are ninety-one days. And these are the signs of (his) days on the earth: glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is
20 in the fields, and the winepress: these things take place in the days of his dominion. These are the names, and the orders, and the leaders of those heads of thousands: Gida'ljal, Ke'el, and He'el, and the name of the head of a thousand which is added to them, Asfa'el: and the days of his dominion are at an end.
Section Four
The Dream-Visions.

Chapter 83

1 And now, my son Methuselah, I will show thee all my visions which I have seen, recounting
2 them before thee. Two visions I saw before I took a wife, and the one was quite unlike the other: the first when I was learning to write: the second before I took thy mother, (when) I saw a terrible
3 vision. And regarding them I prayed to the Lord. I had laid me down in the house of my grandfather Mahalalel, (when) I saw in a vision how the heaven collapsed and was borne off and fell to
4 the earth. And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were rent
5 from their stems, and hurled down and sunk in the abyss. And thereupon a word fell into
6 my mouth,
7 and I lifted up (my voice) to cry aloud, and said: 'The earth is destroyed.' And my grandfather Mahalalel waked me as I lay near him, and said unto me: 'Why dost thou cry so, my son, and why
8 dost thou make such lamentation?' And I recounted to him the whole vision which I had seen, and he said unto me: 'A terrible thing hast thou seen, my son, and of grave moment is thy dream-vision as to the secrets of all the sin of the earth: it must sink into the abyss and be destroyed with
9 a great destruction. And now, my son, arise and make petition to the Lord of glory, since thou art a believer, that a remnant may remain on the earth, and that He may not destroy the whole
10 earth. My son, from heaven all this will come upon the earth, and upon the earth there will be great
11 destruction. After that I arose and prayed and implored and besought, and wrote down my prayer for the generations of the world, and I will show everything to thee, my son Methuselah. And when I had gone forth below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as He had known it in the beginning, then I blessed the Lord of judgement and extolled Him because He had made the sun to go forth from the windows of the east, and he ascended and rose on the face of the heaven, and set out and kept traversing the path shown unto him.

Chapter 84

1 And I lifted up my hands in righteousness and blessed the Holy and Great One, and spake
with the breath of my mouth, and with the tongue of flesh, which God has made for the children of the flesh of men, that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith:

2 Blessed be Thou, O Lord, King, Great and mighty in Thy greatness, Lord of the whole creation of the heaven, King of kings and God of the whole world. And Thy power and kingship and greatness abide for ever and ever, And throughout all generations Thy dominion; And all the heavens are Thy throne for ever, And the whole earth Thy footstool for ever and ever.

3 For Thou hast made and Thou rulest all things, And nothing is too hard for Thee, Wisdom departs not from the place of Thy throne, Nor turns away from Thy presence. And Thou knowest and seest and hearest everything, And there is nothing hidden from Thee [for Thou seest everything].

4 And now the angels of Thy heavens are guilty of trespass, And upon the flesh of men abideth Thy wrath until the great day of judgement.

5 And now, O God and Lord and Great King, I implore and beseech Thee to fulfil my prayer, To leave me a posterity on earth, And not destroy all the flesh of man, And make the earth without inhabitant, So that there should be an eternal destruction.

6 And now, my Lord, destroy from the earth the flesh which has aroused Thy wrath, But the flesh of righteousness and uprightness establish as a plant of the eternal seed, And hide not Thy face from the prayer of Thy servant, O Lord.'

Chapter 85

1,2 And after this I saw another dream, and I will show the whole dream to thee, my son. And Enoch lifted up (his voice) and spake to his son Methuselah: 'To thee, my son, will I speak: hear my words—incline thine ear to the dream-vision of thy father. Before I took thy mother Edna, I saw in a vision on my bed, and behold a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and along with this (latter) came forth two bulls, one of them black and the other red. And that black bull gored the red one and pursued him over the earth, and thereupon I could no longer see that red bull. But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him. And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and lamented with a great lamentation over him and sought him. And I looked till that first bull came to her and quieted her, and from that time onward she cried no more. And after that she bore another white bull, and after him she bore many bulls and black cows. And I saw in my sleep that white bull likewise grow and become a great white bull, and from Him proceeded many white bulls, and they resembled him. And they began to beget
many white bulls, which resembled them, one following the other, (even) many.

Chapter 86

1 And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell 
2 from heaven, and it arose and eat and pastured amongst those oxen. And after that I saw the large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began 
3 to live with each other. And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became 
4 bulls amongst those cattle and pastured with them [amongst them]. And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, 
5 and they all became pregnant and bare elephants, camels, and asses. And all the oxen feared them and were affrighted at them, and began to bite with their teeth and to devour, and to gore with their 
6 horns. And they began, moreover, to devour those oxen; and behold all the children of the earth began to tremble and quake before them and to flee from them.

Chapter 87

1 And again I saw how they began to gore each other and to devour each other, and the earth 
2 began to cry aloud. And I raised mine eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men: and four went forth from that place 
3 and three with them. And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a lofty place, and showed me 
4 a tower raised high above the earth, and all the hills were lower. And one said unto me: ' Remain here till thou seest everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.'

Chapter 88

1 And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was 
2 narrow and deep, and horrible and dark. And one of them drew a sword, and gave it to those elephants and camels and asses: then they began to smite each other, and the whole
earth quaked
3 because of them. And as I was beholding in the vision, lo, one of those four who had come forth stoned (them) from heaven, and gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth.

Chapter 89

1 And one of those four went to that white bull and instructed him in a secret, without his being terrified: he was born a bull and became a man, and built for himself a great vessel and dwelt thereon;
2 and three bulls dwelt with him in that vessel and they were covered in. And again I raised mine eyes towards heaven and saw a lofty roof, with seven water torrents thereon, and those torrents
3 flowed with much water into an enclosure. And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface,
4 and I saw that enclosure till all its surface was covered with water. And the water, the darkness, and mist increased upon it; and as I looked at the height of that water, that water had risen above the height of that enclosure, and was streaming over that enclosure, and it stood upon the earth.
5 And all the cattle of that enclosure were gathered together until I saw how they sank and were
6 swallowed up and perished in that water. But that vessel floated on the water, while all the oxen and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape, (but) perished and sank into the depths. And again I saw in the vision till those water torrents were removed from that high roof, and the chasms
8 of the earth were leveled up and other abysses were opened. Then the water began to run down into these, till the earth became visible; but that vessel settled on the earth, and the darkness
9 retired and light appeared. But that white bull which had become a man came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black: and that white bull departed from them.
10 And they began to bring forth beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens; and among them was born a white bull. And they began to bite one another; but that white bull which was born amongst them begat a wild ass and a white bull with it, and the
12 wild asses multiplied. But that bull which was born from him begat a black wild boar and a white
13 sheep; and the former begat many boars, but that sheep begat twelve sheep. And when
those twelve sheep had grown, they gave up one of them to the asses, and those asses again
gave up that sheep to the wolves, and that sheep grew up among the wolves. And the Lord
brought the eleven sheep to live with it and to pasture with it among the wolves: and they
multiplied and became many flocks of sheep. And the wolves began to fear them, and they
oppressed them until they destroyed their little ones, and they cast their young into a river of
much water: but those sheep began to
16 cry aloud on account of their little ones, and to complain unto their Lord. And a sheep
which had been saved from the wolves fled and escaped to the wild asses; and I saw the
sheep how they lamented and cried, and besought their Lord with all their might, till that
Lord of the sheep descended at the voice of the sheep from a lofty abode, and came to them
and pastured them. And He called that sheep which had escaped the wolves, and spake with
it concerning the wolves that it should
18 admonish them not to touch the sheep. And the sheep went to the wolves according to the
word of the Lord, and another sheep met it and went with it, and the two went and entered
together into the assembly of those wolves, and spake with them and admonished them not to
touch the
19 sheep from henceforth. And thereupon I saw the wolves, and how they oppressed the
sheep
20 exceedingly with all their power; and the sheep cried aloud. And the Lord came to the
sheep and they began to smite those wolves: and the wolves began to make lamentation; but
the sheep became
21 quiet and forthwith ceased to cry out. And I saw the sheep till they departed from amongst
the wolves; but the eyes of the wolves were blinded, and those wolves departed in pursuit of
the sheep
22 with all their power. And the Lord of the sheep went with them, as their leader, and all
His sheep
23 followed Him: and his face was dazzling and glorious and terrible to behold. But the
wolves
24 began to pursue those sheep till they reached a sea of water. And that sea was divided, and
the water stood on this side and on that before their face, and their Lord led them and placed
Himself between
25 them and the wolves. And as those wolves did not yet see the sheep, they proceeded into
the midst of that sea, and the wolves followed the sheep, and [those wolves] ran after them
into that sea.
26 And when they saw the Lord of the sheep, they turned to flee before His face, but that sea
gathered itself together, and became as it had been created, and the water swelled and rose
till it covered
27 those wolves. And I saw till all the wolves who pursued those sheep perished and were
drowned.
28 But the sheep escaped from that water and went forth into a wilderness, where there was
no water and no grass; and they began to open their eyes and to see; and I saw the Lord of the
sheep
29 pasturing them and giving them water and grass, and that sheep going and leading them.
And that 30 sheep ascended to the summit of that lofty rock, and the Lord of the sheep sent it to them. And after that I saw the Lord of the sheep who stood before them, and His appearance was great and 31 terrible and majestic, and all those sheep saw Him and were afraid before His face. And they all feared and trembled because of Him, and they cried to that sheep with them [which was amongst 32 them]: 'We are not able to stand before our Lord or to behold Him.' And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander 33 from the way which he had showed them, but that sheep wot not thereof. And the Lord of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen 34 away. And when they saw it they feared and trembled at its presence, and desired to return to their 35 folds. And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those 36 sheep that had fallen away, and they returned to their folds. And I saw in this vision till that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house. 37 And I saw till this sheep which had met that sheep which led them fell asleep: and I saw till all the great sheep perished and little ones arose in their place, and they came to a pasture, and 38 approached a stream of water. Then that sheep, their leader which had become a man, withdrew 39 from them and fell asleep, and all the sheep sought it and cried over it with a great crying. And I saw till they left off crying for that sheep and crossed that stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep (lit. 'had fallen asleep and led 40 them'). And I saw till the sheep came to a goodly place, and a pleasant and glorious land, and I saw till those sheep were satisfied; and that house stood amongst them in the pleasant land. 41 And sometimes their eyes were opened, and sometimes blinded, till another sheep arose and led them and brought them all back, and their eyes were opened. 42 And the dogs and the foxes and the wild boars began to devour those sheep till the Lord of the sheep raised up [another sheep] a ram from their 43 midst, which led them. And that ram began to butt on either side those dogs, foxes, and wild 44 boars till he had destroyed them all. And that sheep whose eyes were opened saw that ram, which was amongst the sheep, till it forsook its glory and began to butt those sheep, and trampled upon them, and behaved itself
45 unseemly. And the Lord of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that
46 ram which had forsaken its glory. And it went to it and spake to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these things those dogs
47 oppressed the sheep. And the first ram pursued that second ram, and that second ram arose and fled before it; and I saw till those dogs pulled
48 down the first ram. And that second ram arose
49 and led the [little] sheep. And those sheep grew and multiplied; but all the dogs, and foxes, and wild boars feared and fled before it, and that ram butted and killed the wild beasts, and those wild beasts had no longer any power among the 48b sheep and robbed them no more of ough. And that ram begat many sheep and fell asleep; and a little sheep became ram in its stead, and became prince and leader of those sheep.
50 And that house became great and broad, and it was built for those sheep: (and) a tower lofty and great was built on the house for the Lord of the sheep, and that house was low, but the tower was elevated and lofty, and the Lord of the sheep stood on that tower and they offered a full table before Him.
51 And again I saw those sheep that they again erred and went many ways, and forsook that their house, and the Lord of the sheep called some from amongst the sheep and sent them to the sheep,
52 but the sheep began to slay them. And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from
53 the sheep, and brought it up to me, and caused it to dwell there. And many other sheep He sent to those sheep to testify unto them and lament over them. And after that I saw that when they forsook the house of the Lord and His tower they fell away entirely, and their eyes were blinded; and I saw the Lord of the sheep how He wrought much slaughter amongst them in their herds until
55 those sheep invited that slaughter and betrayed His place. And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild
56 beasts, and those wild beasts began to tear in pieces those sheep. And I saw that He forsook that their house and their tower and gave them all into the hand of the lions, to tear and devour them,
57 into the hand of all the wild beasts. And I began to cry aloud with all my power, and to appeal to the Lord of the sheep, and to represent to Him in regard to the sheep that they were devoured
58 by all the wild beasts. But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts.
59 And He called seventy shepherds, and cast those sheep to them that they might pasture them, and He spake to the shepherds and their companions: 'Let each individual of you pasture the sheep
henceforward, and everything that I shall command you that do ye. And I will deliver them over unto you duly numbered, and tell you which of them are to be destroyed-and them destroy ye.' And

He gave over unto them those sheep. And He called another and spake unto him: 'Observe and mark everything that the shepherds will do to those sheep; for they will destroy more of them than I have commanded them. And every excess and the destruction which will be wrought through the shepherds, record (namely) how many they destroy according to my command, and how many according to their own caprice: record against every individual shepherd all the destruction he effects. And read out before me by number how many they destroy, and how many they deliver over for destruction, that I may have this as a testimony against them, and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by my command which I have commanded them. But they shall not know it, and thou shalt not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect each in his time and lay it all before me.' And I saw till those shepherds pastured in their season, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hand of the lions. And the lions and tigers eat and devoured the greater part of those sheep, and the wild boars eat along with them; and they burnt that tower and demolished that house. And I became exceedingly sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house. And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number: it was written by the other in a book how many each one of them destroyed of them. And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep. And thus in the vision I saw that one who wrote, how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to the Lord of the sheep-(even) everything that they had done, and all that each one of them had made away with, and all that they had given over to destruction. And the book was read before the Lord of the sheep, and He took the book from his hand and read it and sealed it and laid it down.

And forthwith I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered and began to build up all that had fallen down of that house; but the wild boars tried to hinder them, but they were not able. And they began again to build as before, and they reared up that tower, and it was named the high tower; and
they began again to place a table before the tower, but all the bread on it was polluted and not pure.

74 And as touching all this the eyes of those sheep were blinded so that they saw not, and (the eyes of) their shepherds likewise; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them. And the Lord of the sheep remained unmoved till all the sheep were dispersed over the field and mingled with them (i.e. the 76 beasts), and they (i.e. the shepherds) did not save them out of the hand of the beasts. And this one who wrote the book carried it up, and showed it and read it before the Lord of the sheep, and implored Him on their account, and besought Him on their account as he showed Him all the doings of the shepherds, and gave testimony before Him against all the shepherds. And he took the actual book and laid it down beside Him and departed.

Chapter 90

1 And I saw till that in this manner thirty-five shepherds undertook the pasturing (of the sheep), and they severally completed their periods as did the first; and others received them into their hands, to pasture them for their period, each shepherd in his own period. And after that I saw in my vision all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their eyes and to devour their flesh. And the sheep cried out because their flesh was being devoured by the birds,

4 and as for me I looked and lamented in my sleep over that shepherd who pastured the sheep. And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them till only their bones stood there: and their bones too fell to the earth and the sheep became few. And I saw until that twenty-three had undertaken the pasturing and completed in their several periods fifty-eight times.

6 But behold lambs were borne by those white sheep, and they began to open their eyes and to see,

7 and to cry to the sheep. Yea, they cried to them, but they did not hearken to what they said to them, but were exceedingly deaf, and their eyes were very exceedingly blinded. And I saw in the vision how the ravens flew upon those lambs and took one of those lambs, and dashed the sheep in pieces and devoured them. And I saw till horns grew upon those lambs, and the ravens cast down their horns; and I saw till there sprouted a great horn of one of those sheep, and their eyes were opened. And it looked at them [and their eyes opened], and it cried to the sheep, and...
the
11 rams saw it and all ran to it. And notwithstanding all this those eagles and vultures and ravens and kites still kept tearing the sheep and swooping down upon them and devouring them: still the sheep remained silent, but the rams lamented and cried out. And those ravens fought and battled with it and sought to lay low its horn, but they had no power over it. All the eagles and vultures and ravens and kites were gathered together, and there came with them all the sheep of the field, yea, they all came together, and helped each other to break that horn of the ram.
19 And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face. And I saw that man, who wrote the book according to the command of the Lord, till he opened that book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before the Lord of the sheep. And I saw till the Lord of the sheep came unto them and took in His hand the staff of His wrath, and smote the earth, and the earth clave asunder, and all the beasts and all the birds of the heaven fell from among those sheep, and were swallowed up in the earth and it covered them.
20 And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon, and the other took the sealed books and opened those books before the Lord of the sheep.
21 And the Lord called those men the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the stars whose privy members
22 were like those of horses, and they brought them all before Him. And He said to that man who wrote before Him, being one of those seven white ones, and said unto him: 'Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more
23 than I commanded them.' And behold they were all bound, I saw, and they all stood before Him.
24 And the judgement was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full
25 of pillars of fire. And those seventy shepherds were judged and found guilty, and they were cast
26 into that fiery abyss. And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and
27 cast into this fiery abyss, and they burned; now this abyss was to the right of that house. And I saw those sheep burning and their bones burning.
28 And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried
29 it off and laid it in a place in the south of the land. And I saw till the Lord of the sheep
brought a new house greater and loftier than that first, and set it up in the place of the first which had beer folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it. 30 And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of the heaven, falling down and doing homage to those sheep and making petition to and obeying them in every thing. And thereafter those three who were clothed in white and had seized me by my hand [who had taken me up before], and the hand of that ram also seizing hold of me, they 32 took me up and set me down in the midst of those sheep before the judgement took place. And those 33 sheep were all white, and their wool was abundant and clean. And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to 34 His house. And I saw till they laid down that sword, which had been given to the sheep, and they brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep 35 were invited into that house, but it held them not. And the eyes of them all were opened, and they 36 saw the good, and there was not one among them that did not see. And I saw that that house was large and broad and very full. 37 And I saw that a white bull was born, with large horns and all the beasts of the field and all the 38 birds of the air feared him and made petition to him all the time. And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep 39 rejoiced over it and over all the oxen. And I slept in their midst: and I awoke and saw everything. 40 This is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and 41 gave Him glory. Then I wept with a great weeping and my tears stayed not till I could no longer endure it: when I saw, they flowed on account of what I had seen; for everything shall come and 42 be fulfilled, and all the deeds of men in their order were shown to me. On that night I remembered the first dream, and because of it I wept and was troubled-because I had seen that vision.

Section Five

Chapter 91
1 The book written by Enoch-[Enoch indeed wrote this complete doctrine of wisdom, (which is) praised of all men and a judge of all the earth] for all my children who shall dwell on the earth. And for the future generations who shall observe uprightness and peace.
2 Let not your spirit be troubled on account of the times; For the Holy and Great One has appointed days for all things.
3 And the righteous one shall arise from sleep, [Shall arise] and walk in the paths of righteousness, And all his path and conversation shall be in eternal goodness and grace.
4 He will be gracious to the righteous and give him eternal uprightness, And He will give him power so that he shall be (endowed) with goodness and righteousness. And he shall walk in eternal light.
5 And sin shall perish in darkness for ever, And shall no more be seen from that day for evermore.

Chapter 92

1 And now, my son Methuselah, call to me all thy brothers And gather together to me all the sons of thy mother; For the word calls me, And the spirit is poured out upon me, That I may show you everything That shall befall you for ever.'
2 And there upon Methuselah went and summoned to him all his brothers and assembled his relatives.
3 And he spake unto all the children of righteousness and said: 'Hear, ye sons of Enoch, all the words of your father, And hearken aright to the voice of my mouth; For I exhort you and say unto you, beloved:
4 Love uprightness and walk therein. And draw not nigh to uprightness with a double heart, And associate not with those of a double heart, But walk in righteousness, my sons. And it shall guide you on good paths, And righteousness shall be your companion.
5 For I know that violence must increase on the earth, And a great chastisement be executed on the earth, And all unrighteousness come to an end: Yea, it shall be cut off from its roots, And its whole structure be destroyed.
6 And unrighteousness shall again be consummated on the earth, And all the deeds of unrighteousness and of violence And transgression shall prevail in a twofold degree.
7 And when sin and unrighteousness and blasphemy And violence in all kinds of deeds increase, And apostasy and transgression and uncleanness increase, A great chastisement shall come from heaven upon all these, And the holy Lord will come forth with wrath and chastisement To execute judgement on earth.
8 In those days violence shall be cut off from its roots, And the roots of unrighteousness together with deceit, And they shall be destroyed from under heaven.
9 And all the idols of the heathen shall be abandoned, And the temples burned with fire, And they shall remove them from the whole earth, And they (i.e. the heathen) shall be cast into the judgement of fire, And shall perish in wrath and in grievous judgement for ever.
10 And the righteous shall arise from their sleep, And wisdom shall arise and be given unto them.
[And after that the roots of unrighteousness shall be cut off, and the sinners shall be destroyed by the sword . . . shall be cut off from the blasphemers in every place, and those who plan violence and those who commit blasphemy shall perish by the sword.]

18 And now I tell you, my sons, and show you The paths of righteousness and the paths of violence. Yea, I will show them to you again That ye may know what will come to pass.

19 And now, hearken unto me, my sons, And walk in the paths of righteousness, And walk not in the paths of violence;

For all who walk in the paths of unrighteousness shall perish for ever.'

Chapter 93

1,2 And after that Enoch both gave and began to recount from the books. And Enoch said: ' Concerning the children of righteousness and concerning the elect of the world, And concerning the plant of uprightness, I will speak these things, Yea, I Enoch will declare (them) unto you, my sons: According to that which appeared to me in the heavenly vision, And which I have known through the word of the holy angels, And have learnt from the heavenly tablets.'

3 And Enoch began to recount from the books and said: ' I was born the seventh in the first week, While judgement and righteousness still endured.

4 And after me there shall arise in the second week great wickedness, And deceit shall have sprung up; And in it there shall be the first end. And in it a man shall be saved; And after it is ended unrighteousness shall grow up, And a law shall be made for the sinners. And after that in the third week at its close A man shall be elected as the plant of righteous judgement, And his posterity shall become the plant of righteousness for evermore.

6 And after that in the fourth week, at its close, Visions of the holy and righteous shall be seen, And a law for all generations and an enclosure shall be made for them.

7 And after that in the fifth week, at its close, The house of glory and dominion shall be built for ever.

8 And after that in the sixth week all who live in it shall be blinded, And the hearts of all of them shall godlessly forsake wisdom. And in it a man shall ascend; And at its close the house of dominion shall be burnt with fire, And the whole race of the chosen root shall be dispersed.

9 And after that in the seventh week shall an apostate generation arise, And many shall be its deeds, And all its deeds shall be apostate.

10 And at its close shall be elected The elect righteous of the eternal plant of righteousness, To receive sevenfold instruction concerning all His creation.

11 [For who is there of all the children of men that is able to hear the voice of the Holy One without being troubled? And who can think His thoughts? and who is there that can behold all the works

12 of heaven? And how should there be one who could behold the heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could tell thereof, or ascend and see
13 all their ends and think them or do like them? And who is there of all men that could
know what is the breadth and the length of the earth, and to whom has been shown the
measure of all of them?
14 Or is there any one who could discern the length of the heaven and how great is its height,
and upon what it is founded, and how great is the number of the stars, and where all the
luminaries rest?]

Chapter 94

12 And after that there shall be another, the eighth week, that of righteousness, And a sword
shall be given to it that a righteous judgement may be executed on the oppressors, And
sinners shall be delivered into the hands of the righteous.
13 And at its close they shall acquire houses through their righteousness, And a house shall
be built for the Great King in glory for evermore,
14d And all mankind shall look to the path of uprightness.
14a And after that, in the ninth week, the righteous judgement shall be revealed to the whole
world,
b And all the works of the godless shall vanish from all the earth,
c And the world shall be written down for destruction.
15 And after this, in the tenth week in the seventh part, There shall be the great eternal
judgement, In which He will execute vengeance amongst the angels.
16 And the first heaven shall depart and pass away, And a new heaven shall appear, And all
the powers of the heavens shall give sevenfold light.
17 And after that there will be many weeks without number for ever, And all shall be in
goodness and righteousness,
And sin shall no more be mentioned for ever.

Chapter 95

1 And now I say unto you, my sons, love righteousness and walk therein; For the paths of
righteousness are worthy of acceptation, But the paths of unrighteousness shall suddenly be
destroyed and vanish.
2 And to certain men of a generation shall the paths of violence and of death be revealed,
And they shall hold themselves afar from them, And shall not follow them.
3 And now I say unto you the righteous: Walk not in the paths of wickedness, nor in the
paths of death, And draw not nigh to them, lest ye be destroyed.
4 But seek and choose for yourselves righteousness and an elect life, And walk in the paths
of peace, And ye shall live and prosper.
5 And hold fast my words in the thoughts of your hearts, And suffer them not to be effaced
from your hearts; For I know that sinners will tempt men to evilly-entreat wisdom, So that no
place may be found for her, And no manner of temptation may minish.
6 Woe to those who build unrighteousness and oppression And lay deceit as a foundation;
For they shall be suddenly overthrown, And they shall have no peace.
7 Woe to those who build their houses with sin; For from all their foundations shall they be
overthrown, And by the sword shall they fall. [And those who acquire gold and silver in
judgement suddenly shall perish.]
8 Woe to you, ye rich, for ye have trusted in your riches, And from your riches shall ye
depart, Because ye have not remembered the Most High in the days of your riches.
9 Ye have committed blasphemy and unrighteousness, And have become ready for the day of
slaughter, And the day of darkness and the day of the great judgement.
10 Thus I speak and declare unto you: He who hath created you will overthrow you, And for
your fall there shall be no compassion, And your Creator will rejoice at your destruction.
11 And your righteous ones in those days shall be A reproach to the sinners and the godless.

Chapter 96

1 Oh that mine eyes were [a cloud of] waters ] That I might weep over you, And pour down
my tears as a cloud of waters: That so I might rest from my trouble of heart!
2 who has permitted you to practice reproaches and wickedness ? And so judgement shall
overtake you, sinners.
3 Fear not the sinners, ye righteous; For again will the Lord deliver them into your hands,
That ye may execute judgement upon them according to your desires.
4 Woe to you who fulminate anathemas which cannot be reversed: Healing shall therefore be
far from you because of your sins.
5 Woe to you who requite your neighbour with evil; For ye shall be requited according to
your works.
6 Woe to you, lying witnesses, And to those who weigh out injustice, For suddenly shall ye
perish.
7 Woe to you, sinners, for ye persecute the righteous; For ye shall be delivered up and
persecuted because of injustice,
And heavy shall its yoke be upon you.

Chapter 97

1 Be hopeful, ye righteous; for suddenly shall the sinners perish before you, And ye shall
have lordship over them according to your desires.
2 [And in the day of the tribulation of the sinners, Your children shall mount and rise as
eagles, And higher than the vultures will be your nest, And ye shall ascend and enter the
crevices of the earth, And the clefts of the rock for ever as coneys before the unrighteous,
And the sirens shall sigh because of you-and weep.]
3 Wherefore fear not, ye that have suffered; For healing shall be your portion, And a bright
light shall enlighten you,
And the voice of rest ye shall hear from heaven.
4 Woe unto you, ye sinners, for your riches make you appear like the righteous, But your
hearts convict you of being sinners, And this fact shall be a testimony against you for a memorial of (your) evil deeds.
5 Woe to you who devour the finest of the wheat, And drink wine in large bowls, And tread under foot the lowly with your might.
6 Woe to you who drink water from every fountain, For suddenly shall ye be consumed and wither away, Because ye have forsaken the fountain of life.
7 Woe to you who work unrighteousness And deceit and blasphemy: It shall be a memorial against you for evil.
8 Woe to you, ye mighty, Who with might oppress the righteous; For the day of your destruction is coming. In those days many and good days shall come to the righteous-in the day of your judgement.

Chapter 98

1 Believe, ye righteous, that the sinners will become a shame And perish in the day of unrighteousness.
2 Be it known unto you (ye sinners) that the Most High is mindful of your destruction, And the angels of heaven rejoice over your destruction.
3 What will ye do, ye sinners, And whither will ye flee on that day of judgement, When ye hear the voice of the prayer of the righteous ?
4 Yea, ye shall fare like unto them, Against whom this word shall be a testimony: " Ye have been companions of sinners."
5 And in those days the prayer of the righteous shall reach unto the Lord, And for you the days of your judgement shall come.
6 And all the words of your unrighteousness shall be read out before the Great Holy One, And your faces shall be covered with shame, And He will reject every work which is grounded on unrighteousness.
7 Woe to you, ye sinners, who live on the mid ocean and on the dry land, Whose remembrance is evil against you.
8 Woe to you who acquire silver and gold in unrighteousness and say: " We have become rich with riches and have possessions; And have acquired everything we have desired.
9 And now let us do what we purposed: For we have gathered silver,
9c And many are the husbandmen in our houses."
9d And our granaries are (brim) full as with water,
10 Yea and like water your lies shall flow away; For your riches shall not abide But speedily ascend from you; For ye have acquired it all in unrighteousness, And ye shall be given over to a great curse.

Chapter 98

1 And now I swear unto you, to the wise and to the foolish, For ye shall have manifold experiences on the earth.
2 For ye men shall put on more adornments than a woman, And coloured garments more than a virgin: In royalty and in grandeur and in power, And in silver and in gold and in purple, And in splendour and in food they shall be poured out as water.
3 Therefore they shall be wanting in doctrine and wisdom, And they shall perish thereby together with their possessions;
   And with all their glory and their splendour, And in shame and in slaughter and in great destitution, Their spirits shall be cast into the furnace of fire.
4 I have sworn unto you, ye sinners, as a mountain has not become a slave, And a hill does not become the handmaid of a woman, Even so sin has not been sent upon the earth, But man of himself has created it, And under a great curse shall they fall who commit it.
5 And barrenness has not been given to the woman, But on account of the deeds of her own hands she dies without children.
6 I have sworn unto you, ye sinners, by the Holy Great One, That all your evil deeds are revealed in the heavens,
   And that none of your deeds of oppression are covered and hidden.
7 And do not think in your spirit nor say in your heart that ye do not know and that ye do not see
   that every sin is every day recorded in heaven in the presence of the Most High. From henceforth ye know that all your oppression wherewith ye oppress is written down every day till the day of your judgement.
9 Woe to you, ye fools, for through your folly shall ye perish: and ye transgress against the wise,
   and so good hap shall not be your portion. And now, know ye that ye are prepared for the day of destruction: wherefore do not hope to live, ye sinners, but ye shall depart and die; for ye know no ransom; for ye are prepared for the day of the great judgement, for the day of tribulation and great shame for your spirits.
10 Woe to you, ye obstinate of heart, who work wickedness and eat blood: Whence have ye good things to eat and to drink and to be filled? From all the good things which the Lord the Most High has placed in abundance on the earth; therefore ye shall have no peace.
11 Woe to you who love the deeds of unrighteousness: wherefore do ye hope for good hap unto yourselves? know that ye shall be delivered into the hands of the righteous, and they shall cut 3 off your necks and slay you, and have no mercy upon you. Woe to you who rejoice in the tribulation of the righteous; for no grave shall be dug for you. Woe to you who set at nought the words of 5 the righteous; for ye shall have no hope of life. Woe to you who write down lying and godless words; for they write down their lies that men may hear them and act godlessly towards (their) 6 neighbour. Therefore they shall have no peace but die a sudden death.

Chapter 99

1 Woe to you who work godlessness, And glory in lying and extol them: Ye shall perish, and no happy life shall be yours.
2 Woe to them who pervert the words of uprightness, And transgress the eternal law, And
transform themselves into what they were not [into sinners]: They shall be trodden under foot upon the earth.
3 In those days make ready, ye righteous, to raise your prayers as a memorial, And place them as a testimony before the angels, That they may place the sin of the sinners for a memorial before the Most High.
4 In those days the nations shall be stirred up, And the families of the nations shall arise on the day of destruction.
5 And in those days the destitute shall go forth and carry off their children, And they shall abandon them, so that their children shall perish through them: Yea, they shall abandon their children (that are still) sucklings, and not return to them, And shall have no pity on their beloved ones.
6, 7 And again I swear to you, ye sinners, that sin is prepared for a day of unceasing bloodshed. And they who worship stones, and grave images of gold and silver and wood (and stone) and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them.
8 And they shall become godless by reason of the folly of their hearts, And their eyes shall be blinded through the fear of their hearts And through visions in their dreams.
9 Through these they shall become godless and fearful; For they shall have wrought all their work in a lie, And shall have worshiped a stone: Therefore in an instant shall they perish.
10 But in those days blessed are all they who accept the words of wisdom, and understand them, And observe the paths of the Most High, and walk in the path of His righteousness, And become not godless with the godless; For they shall be saved.
11 Woe to you who spread evil to your neighbours; For you shall be slain in Sheol.
12 Woe to you who make deceitful and false measures, And (to them) who cause bitterness on the earth; For they shall thereby be utterly consumed.
13 Woe to you who build your houses through the grievous toil of others, And all their building materials are the bricks and stones of sin; I tell you ye shall have no peace.
14 Woe to them who reject the measure and eternal heritage of their fathers And whose souls follow after idols; For they shall have no rest.
15 Woe to them who work unrighteousness and help oppression, And slay their neighbours until the day of the great judgement.
16 For He shall cast down your glory, And bring affliction on your hearts, And shall arouse His fierce indignation And destroy you all with the sword; And all the holy and righteous shall remember your sins.

PAGE FOUR
Chapter 100
1 And in those days in one place the fathers together with their sons shall be smitten And brothers one with another shall fall in death Till the streams flow with their blood.
2 For a man shall not withhold his hand from slaying his sons and his sons' sons, And the sinner shall not withhold his hand from his honoured brother: From dawn till sunset they shall slay one another.
3 And the horse shall walk up to the breast in the blood of sinners, And the chariot shall be submerged to its height.
4 In those days the angels shall descend into the secret places And gather together into one place all those who brought down sin And the Most High will arise on that day of judgement To execute great judgement amongst sinners.
5 And over all the righteous and holy He will appoint guardians from amongst the holy angels To guard them as the apple of an eye, Until He makes an end of all wickedness and all sin, And though the righteous sleep a long sleep, they have nought to fear.
6 And (then) the children of the earth shall see the wise in security, And shall understand all the words of this book, And recognize that their riches shall not be able to save them In the overthrow of their sins.
7 Woe to you, Sinners, on the day of strong anguish, Ye who afflict the righteous and burn them with fire: Ye shall be requited according to your works.
8 Woe to you, ye obstinate of heart, Who watch in order to devise wickedness: Therefore shall fear come upon you And there shall be none to help you.
9 Woe to you, ye sinners, on account of the words of your mouth, And on account of the deeds of your hands which your godlessness as wrought, In blazing flames burning worse than fire shall ye burn.
10 And now, know ye that from the angels He will inquire as to your deeds in heaven, from
the sun and from the moon and from the stars in reference to your sins because upon the
earth ye execute

11 judgement on the righteous. And He will summon to testify against you every cloud and
mist and dew and rain; for they shall all be withheld because of you from descending upon
you, and they

12 shall be mindful of your sins. And now give presents to the rain that it be not withheld
from descending upon you, nor yet the dew, when it has received gold and silver from you
that it may descend. When the hoar-frost and snow with their chilliness, and all the snow-
storms with all their plagues fall upon you, in those days ye shall not be able to stand before
them.

Chapter 101

1 Observe the heaven, ye children of heaven, and every work of the Most High, and fear ye
Him

2 and work no evil in His presence. If He closes the windows of heaven, and withholds the
rain and

3 the dew from descending on the earth on your account, what will ye do then? And if He
sends His anger upon you because of your deeds, ye cannot petition Him; for ye spake proud
and insolent

4 words against His righteousness: therefore ye shall have no peace. And see ye not the
sailors of the ships, how their ships are tossed to and fro by the waves, and are shaken by the
winds, and are

5 in sore trouble? And therefore do they fear because all their goodly possessions go upon
the sea with them, and they have evil forebodings of heart that the sea will swallow them and
they will

6 perish therein. Are not the entire sea and all its waters, and all its movements, the work of
the Most

7 High, and has He not set limits to its doings, and confined it throughout by the sand? And
at His reproof it is afraid and dries up, and all its fish die and all that is in it; But ye sinners
that are

8 on the earth fear Him not. Has He not made the heaven and the earth, and all that is
therein? Who has given understanding and wisdom to everything that moves on the earth
and in the sea.

9 Do not the sailors of the ships fear the sea? Yet sinners fear not the Most High.

Chapter 102

1 In those days when He hath brought a grievous fire upon you, Whither will ye flee, and
where will ye find deliverance?

And when He launches forth His Word against you Will you not be affrighted and fear?

2 And all the luminaries shall be affrighted with great fear, And all the earth shall be
affrighted and tremble and be alarmed.
3 And all the angels shall execute their commandst And shall seek to hide themselves from the presence of the Great Glory, And the children of earth shall tremble and quake; And ye sinners shall be cursed for ever, And ye shall have no peace.
4 Fear ye not, ye souls of the righteous, And be hopeful ye that have died in righteousness. 5 And grieve not if your soul into Sheol has descended in grief, And that in your life your body fared not according to your goodness, But wait for the day of the judgement of sinners And for the day of cursing and chastisement.
6 And yet when ye die the sinners speak over you: " As we die, so die the righteous, And what benefit do they reap for their deeds ?
7 Behold, even as we, so do they die in grief and darkness, And what have they more than we ? From henceforth we are equal.
8 And what will they receive and what will they see for ever ? Behold, they too have died, And henceforth for ever shall they see no light."
9 I tell you, ye sinners, ye are content to eat and drink, and rob and sin, and strip men naked, and
10 acquire wealth and see good days. Have ye seen the righteous how their end falls out, that no manner
11 of violence is found in them till their death ? " Nevertheless they perished and became as though they had not been, and their spirits descended into Sheol in tribulation."

Chapter 103

1 Now, therefore, I swear to you, the righteous, by the glory of the Great and Honoured and Mighty One in dominion, and by His greatness I swear to you. I know a mystery And have read the heavenly tablets, And have seen the holy books, And have found written therein and inscribed regarding them:
3 That all goodness and joy and glory are prepared for them, And written down for the spirits of those who have died in righteousness, And that manifold good shall be given to you in recompense for your labours, And that your lot is abundantly beyond the lot of the living.
4 And the spirits of you who have died in righteousness shall live and rejoice, And their spirits shall not perish, nor their memorial from before the face of the Great One Unto all the generations of the world: wherefore no longer fear their contumely.
5 Woe to you, ye sinners, when ye have died, If ye die in the wealth of your sins, And those who are like you say regarding you: ' Blessed are the sinners: they have seen all their days.
6 And how they have died in prosperity and in wealth, And have not seen tribulation or murder in their life; And they have died in honour, And judgement has not been executed on them during their life."
7 Know ye, that their souls will be made to descend into Sheol And they shall be wretched in their great tribulation.
8 And into darkness and chains and a burning flame where there is grievous judgement shall your spirits enter;
And the great judgement shall be for all the generations of the world. Woe to you, for ye
shall have no peace.
9 Say not in regard to the righteous and good who are in life: " In our troubled days we have
toiled laboriously and experienced every trouble, And met with much evil and been
consumed, And have become few and our spirit small.
10 And we have been destroyed and have not found any to help us even with a word: We
have been tortured [and destroyed], and not hoped to see life from day to day.
11 We hoped to be the head and have become the tail: We have toiled laboriously and had no
satisfaction in our toil;
And we have become the food of the sinners and the unrighteous, And they have laid their
yoke heavily upon us.
12 They have had dominion over us that hated us and smote us; And to those that hated us
we have bowed our necks
But they pitied us not.
13 We desired to get away from them that we might escape and be at rest, But found no place
whereunto we should flee and be safe from them.
14 And are complained to the rulers in our tribulation, And cried out against those who
devoured us, But they did not attend to our cries And would not hearken to our voice.
15 And they helped those who robbed us and devoured us and those who made us few; and
they concealed their oppression, and they did not remove from us the yoke of those that
devoured us and dispersed us and murdered us, and they concealed their murder, and
remembered not that they had lifted up their hands against us.

Chapter 104

1 I swear unto you, that in heaven the angels remember you for good before the glory of the
Great
2 One: and your names are written before the glory of the Great One. Be hopeful; for
aforetime ye were put to shame through ill and affliction; but now ye shall shine as the lights
of heaven,
3 ye shall shine and ye shall be seen, and the portals of heaven shall be opened to you. And
in your cry, cry for judgement, and it shall appear to you; for all your tribulation shall be
visited on the
4 rulers, and on all who helped those who plundered you. Be hopeful, and cast not away your
hopes for ye shall have great joy as the angels of heaven. What shall ye be obliged to do ? Ye
shall not have to hide on the day of the great judgement and ye shall not be found as sinners,
and the eternal
5 judgement shall be far from you for all the generations of the world. And now fear not, ye
righteous, when ye see the sinners growing strong and prospering in their ways: be not
companions with them,
6 but keep afar from their violence; for ye shall become companions of the hosts of heaven.
And, although ye sinners say: " All our sins shall not be searched out and be written down,"
nevertheless
8 they shall write down all your sins every day. And now I show unto you that light and
darkness,
9 day and night, see all your sins. Be not godless in your hearts, and lie not and alter not the
words of uprightness, nor charge with lying the words of the Holy Great One, nor take
account of your
10 idols; for all your lying and all your godlessness issue not in righteousness but in great
sin. And now I know this mystery, that sinners will alter and pervert the words of
righteousness in many ways, and will speak wicked words, and lie, and practice great deceits,
and write books concerning
11 their words. But when they write down truthfully all my words in their languages, and do
not change or minish ought from my words but write them all down truthfully -all that I first
testified
12 concerning them. Then, I know another mystery, that books will be given to the righteous
and the
13 wise to become a cause of joy and uprightness and much wisdom. And to them shall the
books be given, and they shall believe in them and rejoice over them, and then shall all the
righteous who have learnt therefrom all the paths of uprightness be recompensed.'

Chapter 105

1 In those days the Lord bade (them) to summon and testify to the children of earth
concerning their wisdom: Show (it) unto them; for ye are their guides, and a recompense
over the whole earth.
2 For I and My son will be united with them for ever in the paths of uprightness in their lives;
and ye shall have peace: rejoice, ye children of uprightness. Amen.

Fragment of the Book of Noah

Chapter 106

1 And after some days my son Methuselah took a wife for his son Lamech, and she became
2 pregnant by him and bore a son. And his body was white as snow and red as the blooming
of a rose, and the hair of his head and his long locks were white as wool, and his eyes
beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the
whole house
3 was very bright. And thereupon he arose in the hands of the midwife, opened his mouth,
and conversed with the Lord of righteousness.
4 And his father Lamech was afraid of him and
5 fled, and came to his father Methuselah. And he said unto him: ' I have begotten a strange
son, diverse from and unlike man, and resembling the sons of the God of heaven; and his
nature is different and he is not like us, and his eyes are as the rays of the sun, and his
6 countenance is glorious. And it seems to me that he is not sprung from me but from the
angels, and I fear that in his days a wonder may be
7 wrought on the earth. And now, my father, I am here to petition thee and implore thee that
thou mayest go to Enoch, our father, and learn from him the truth, for his dwelling-place is
8 amongst the angels.' And when Methuselah heard the words of his son, he came to me to the
ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his
voice and I came to him. And I said unto him: ' Behold, here am I, my son, wherefore hast
9 thou come to me ? ' And he answered and said: ' Because of a great cause of anxiety have I
come to thee, and because of a disturbing vision
10 have I approached. And now, my father, hear me: unto Lamech my son there hath been
born a son, the like of whom there is none, and his nature is not like man's nature, and the
colour of his body is whiter than snow and redder than the bloom of a rose, and the hair of
his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened
his eyes and
11 thereupon lighted up the whole house. And he arose in the hands of the midwife, and
opened
12 his mouth and blessed the Lord of heaven. And his father Lamech became afraid and fled
to me, and did not believe that he was sprung from him, but that he was in the likeness of the
angels of heaven; and behold I have come to thee that thou mayest make known to me the
truth.' And I, Enoch, answered and said unto him: 'The Lord will do a new thing on the earth,
and this I have already seen in a vision, and make known to thee that in the generation of my
father Jared some of the angels of heaven transgressed the word of the Lord. And behold they
commit sin and transgress the law, and have united themselves with women and commit sin
with them, and have married some of them, and have begot children by them. And they shall
produce on the earth giants not according to the spirit, but according to the flesh, and there
shall be a great punishment on the earth, and the earth shall be cleansed from all impurity.
Yea, there shall come a great destruction over the whole earth, and there shall be a deluge
and
16 a great destruction for one year. And this son who has been born unto you shall be left on
the earth, and his three children shall be saved with him: when all mankind that are on the
earth 8 shall die [he and his sons shall be saved]. And now make known to thy son Lamech
that he who has been born is in truth his son, and call his name Noah; for he shall be left to
you, and he and his sons shall be saved from the destruction, which shall come upon the
earth on account of all the sin and all the unrighteousness, which shall be consummated on
the earth in his days. And after that there shall be still more unrighteousness than that which
was first consummated on the earth; for I know the mysteries of the holy ones; for He, the
Lord, has showed me and informed me, and I have read (them) in the heavenly tablets.

Chapter 107

1 And I saw written on them that generation upon generation shall transgress, till a
generation of righteousness arises, and transgression is destroyed and sin passes away from
the earth, and all
2 manner of good comes upon it. And now, my son, go and make known to thy son Lamech that this
3 son, which has been born, is in truth his son, and that (this) is no lie.' And when Methuselah had heard the words of his father Enoch—for he had shown to him everything in secret—he returned and showed (them) to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

Chapter 108

1 Another book which Enoch wrote for his son Methuselah and for those who will come after him,
2 and keep the law in the last days. Ye who have done good shall wait for those days till an end is made of those who work evil; and an end of the might of the transgressors. And wait ye indeed till sin has passed away, for their names shall be blotted out of the book of life and out of the holy books, and their seed shall be destroyed for ever, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and in the fire shall they burn; for there is no earth there. And I saw there something like an invisible cloud; for by reason of its depth I could not look over, and I saw a flame of fire blazing brightly, and things like shining
5 mountains circling and sweeping to and fro. And I asked one of the holy angels who was with me and said unto him: 'What is this shining thing? for it is not a heaven but only the flame of a blazing
6 fire, and the voice of weeping and crying and lamentation and strong pain.' And he said unto me: 'This place which thou seest—here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who pervert everything that the Lord hath spoken through the mouth
7 of the prophets—(even) the things that shall be. For some of them are written and inscribed above in the heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed
8 by God; and of those who have been put to shame by wicked men: Who love God and loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture. Who, since they came into being, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly, and the Lord tried them much, and their spirits were
10 found pure so that they should bless His name. And all the blessings destined for them I have recounted in the books. And he hath assigned them their recompense, because they have been found to be such as loved heaven more than their life in the world, and though they were trodden under foot of wicked men, and experienced abuse and reviling from them and were put to shame,
11 yet they blessed Me. And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh
were not recompensed
12 with such honour as their faithfulness deserved. And I will bring forth in shining light
those who
13 have loved My holy name, and I will seat each on the throne of his honour. And they shall
be resplendent for times without number; for righteousness is the judgement of God; for to
the faithful
14 He will give faithfulness in the habitation of upright paths. And they shall see those who
were ,
15 born in darkness led into darkness, while the righteous shall be resplendent. And the
sinners shall cry aloud and see them resplendent, and they indeed will go where days and
seasons are prescribed for them.'
Chapter I - The crystal sea, God commands Adam, expelled from Eden, to live in the Cave of Treasures.

1 On the third day, God planted the garden in the east of the earth, on the border of the world eastward, beyond which, towards the sun-rising, one finds nothing but water, that encompasses the whole world, and reaches to the borders of heaven.
2 And to the north of the garden there is a sea of water, clear and pure to the taste, unlike anything else; so that, through the clearness thereof, one may look into the depths of the earth.
3 And when a man washes himself in it, he becomes clean of the cleanness thereof, and white of its whiteness -- even if he were dark.
4 And God created that sea of his own good pleasure, for He knew what would come of the man He would make; so that after he had left the garden, on account of his transgression, men should be born in the earth. Among them are righteous ones who will die, whose souls God would raise at the last day; when all of them will return to their flesh, bathe in the water of that sea, and repent of their sins.
5 But when God made Adam go out of the garden, He did not place him on the border of it northward. This was so that he and Eve would not be able to go near to the sea of water where they could wash themselves in it, be cleansed from their sins, erase the transgression they had committed, and be no longer reminded of it in the thought of their punishment.
6 As to the southern side of the garden, God did not want Adam to live there either; because, when the wind blew from the north, it would bring him, on that southern side, the delicious smell of the trees of the garden.
7 Wherefore God did not put Adam there. This was so that he would not be able to smell the sweet smell of those trees, forget his transgression, and find consolation for what he had done by taking delight in the smell of the trees and yet not be cleansed from his transgression.
8 Again, also, because God is merciful and of great pity, and governs all things in a way that He alone knows He made our father Adam live in the western border of the garden, because on that side the earth is very broad.
9 And God commanded him to live there in a cave in a rock the Cave of Treasures below the garden.

Chapter II - Adam and Eve faint when they leave the Garden. God sends His Word to encourage them.

1 But when our father Adam, and Eve, went out of the garden, they walked the ground on their feet, not knowing they were walking.
2 And when they came to the opening of the gate of the garden, and saw the broad earth spread before them, covered with stones large and small, and with sand, they feared and trembled, and fell on their faces, from the fear that came over them; and they were as dead.
3 Because—whereas until this time they had been in the garden land, beautifully planted with all manner of trees they now saw themselves, in a strange land, which they knew not, and had never seen.
4 And because, when they were in the garden they were filled with the grace of a bright nature, and they had not hearts turned toward earthly things.
5 Therefore God had pity on them; and when He saw them fallen before the gate of the garden, He sent His Word to our father, Adam and Eve, and raised them from their fallen state.

Chapter III - Concerning the promise of the great five and a half days.

1 God said to Adam, "I have ordained on this earth days and years, and you and your descendants shall live and walk in them, until the days and years are fulfilled; when I shall send the Word that created you, and against which you have transgressed, the Word that made you come out of the garden, and that raised you when you were fallen.
2 Yes, the Word that will again save you when the five and a half days are fulfilled."
3 But when Adam heard these words from God, and of the great five and a half days, he did not understand the meaning of them.
4 For Adam was thinking there would be only five and a half days for him until the end of the world.
5 And Adam cried, and prayed to God to explain it to him.
6 Then God in his mercy for Adam who was made after His own image and likeness, explained to him, that these were 5,000 and 500 years; and how One would then come and save him and his descendants.
7 But before that, God had made this covenant with our father, Adam, in the same terms, before he came out of the garden, when he was by the tree where Eve took of the fruit and gave it to him to eat.
8 Because, when our father Adam came out of the garden, he passed by that tree, and saw how God had changed the appearance of it into another form, and how it shriveled.
9 And as Adam went to it he feared, trembled and fell down; but God in His mercy lifted him up, and then made this covenant with him.
10 And again, when Adam was by the gate of the garden, and saw the cherub with a sword of flashing fire in his hand, and the cherub grew angry and frowned at him, both Adam and Eve became afraid of him, and thought he meant to put them to death. So they fell on their faces, trembled with fear.
11 But he had pity on them, and showed them mercy; and turning from them went up to heaven, and prayed to the Lord, and said;
12 "Lord, You sent me to watch at the gate of the garden, with a sword of fire.
13 But when Your servants, Adam and Eve, saw me, they fell on their faces, and were as dead. O my Lord, what shall we do to Your servants?"
14 Then God had pity on them, and showed them mercy, and sent His Angel to keep the garden.
15 And the Word of the Lord came to Adam and Eve, and raised them up.
16 And the Lord said to Adam, "I told you that at the end of the five and a half days, I will send my Word and save you.
17 Strengthen your heart, therefore, and stay in the Cave of Treasures, of which I have before spoken to you."
18 And when Adam heard this Word from God, he was comforted with that which God had told him. For He had told him how He would save him.

Chapter IV - Adam mourns over the changed conditions. Adam and Eve enter the Cave of Treasures.

1 But Adam and Eve cried for having come out of the garden, their first home.
2 And indeed, when Adam looked at his flesh, that was altered, he cried bitterly, he and Eve, over what they had done. And they walked and went gently down into the Cave of Treasures.
3 And as they came to it, Adam cried over himself and said to Eve, "Look at this cave that is to be our prison in this world, and a place of punishment!
4 What is it compared with the garden? What is its narrowness compared with the space of the other?
5 What is this rock, by the side of those groves? What is the gloom of this cavern, compared with the light of the garden?
6 What is this overhanging ledge of rock to shelter us, compared with the mercy of the Lord that overshadowed us?
7 What is the soil of this cave compared with the garden land? This earth, strewed with stones; and that, planted with delicious fruit trees?"
8 And Adam said to Eve, "Look at your eyes, and at mine, which before beheld angels praising in heaven; and they too, without ceasing.
9 But now we do not see as we did; our eyes have become of flesh; they cannot see like they used to see before."
10 Adam said again to Eve, "What is our body today, compared to what it was in former days, when we lived in the garden?"
11 After this, Adam did not want to enter the cave, under the overhanging rock; nor would he ever want to enter it.
12 But he bowed to God’s orders; and said to himself, "Unless I enter the cave, I shall again be a transgressor."

Chapter V - Eve makes a noble and emotional intercession, taking the blame on herself.
1 Then Adam and Eve entered the cave, and stood praying, in their own tongue, unknown to us, but which they knew well.
2 And as they prayed, Adam raised his eyes and saw the rock and the roof of the cave that covered him overhead. This prevented him from seeing either heaven or God’s creatures. So he cried and beat his chest hard, until he dropped, and was as dead.
3 And Eve sat crying; for she believed he was dead.
4 Then she got up, spread her hands toward God, appealing to Him for mercy and pity, and said, "O God, forgive me my sin, the sin which I committed, and don’t remember it against me.
5 For I alone caused Your servant to fall from the garden into this condemned land; from light into this darkness; and from the house of joy into this prison.
6 O God, look at this Your servant fallen in this manner, and bring him back to life, that he may cry and repent of his transgression which he committed through me.
7 Don’t take away his soul right now; but let him live that he may stand after the measure of his repentance, and do Your will, as before his death.
8 But if You do not bring him back to life, then, O God, take away my own soul, that I be like him, and leave me not in this dungeon, one and alone; for I could not stand alone in this world, but with him only.
9 For You, O God, caused him to fall asleep, and took a bone from his side, and restored the flesh in the place of it, by Your divine power.
10 And You took me, the bone, and make me a woman, bright like him, with heart, reason, and speech; and in flesh, like to his own; and You made me after the likeness of his looks, by Your mercy and power.
11 O Lord, I and he are one, and You, O God, are our Creator, You are He who made us both in one day.
12 Therefore, O God, give him life, that he may be with me in this strange land, while we live in it on account of our transgression.
13 But if You will not give him life, then take me, even me, like him; that we both may die
the same day."
14 And Eve cried bitterly, and fell on our father Adam; from her great sorrow.

Chapter VI - God’s reprimand to Adam and Eve in which he points out how and why they sinned.

1 But God looked at them; for they had killed themselves through great grief.
2 But He decided to raise them and comfort them.
3 He, therefore, sent His Word to them; that they should stand and be raised immediately.
4 And the Lord said to Adam and Eve, "You transgressed of your own free will, until you came out of the garden in which I had placed you.
5 Of your own free will have you transgressed through your desire for divinity, greatness, and an exalted state, such as I have; so that I deprived you of the bright nature in which you then were, and I made you come out of the garden to this land, rough and full of trouble.
6 If only you had not transgressed My commandment and had kept My law, and had not eaten of the fruit of the tree which I told you not to come near! And there were fruit trees in the garden better than that one.
7 But the wicked Satan did not keep his faith and had no good intent towards Me, that although I had created him, he considered Me to be useless, and sought the Godhead for himself; for this I hurled him down from heaven so that he could not remain in his first estate—it was he who made the tree appear pleasant in your eyes, until you ate of it, by believing his words.
8 Thus have you transgressed My commandment, and therefore I have brought on you all these sorrows.
9 For I am God the Creator, who, when I created My creatures, did not intend to destroy them. But after they had sorely roused My anger, I punished them with grievous plagues, until they repent.
10 But, if on the contrary, they still continue hardened in their transgression, they shall be under a curse forever."

Chapter VII - The beasts are appeased

1 When Adam and Eve heard these words from God, they cried and sobbed yet more; but they strengthened their hearts in God, because they now felt that the Lord was to them like a father and a mother; and for this very reason, they cried before Him, and sought mercy from Him.
2 Then God had pity on them, and said: "O Adam, I have made My covenant with you, and I will not turn from it; neither will I let you return to the garden, until My covenant of the great five and a half days is fulfilled."
3 Then Adam said to God, "O Lord, You created us, and made us fit to be in the garden; and before I transgressed, You made all beasts come to me, that I should name them.
4 Your grace was then on me; and I named every one according to Your mind; and you made
5 But now, O Lord God, that I have transgressed Your commandment, all beasts will rise against me and will devour me, and Eve Your handmaid; and will cut off our life from the face of the earth.
6 I therefore beg you, O God, that since You have made us come out of the garden, and have made us be in a strange land, You will not let the beasts hurt us."
7 When the Lord heard these words from Adam, He had pity on him, and felt that he had truly said that the beasts of the field would rise and devour him and Eve, because He, the Lord, was angry with the two of them on account of their transgressions.
8 Then God commanded the beasts, and the birds, and all that moves on the earth, to come to Adam and to be familiar with him, and not to trouble him and Eve; nor yet any of the good and righteous among their offspring.
9 Then all the beasts paid homage to Adam, according to the commandment of God; except the serpent, against which God was angry. It did not come to Adam, with the beasts.

Chapter VIII - The "Bright Nature" of man is taken away.

1 Then Adam cried and said, "O God, when we lived in the garden, and our hearts were lifted up, we saw the angels that sang praises in heaven, but now we can’t see like we used to; no, when we entered the cave, all creation became hidden from us."
2 Then God the Lord said to Adam, "When you were under subjection to Me, you had a bright nature within you, and for that reason could you see things far away. But after your transgression your bright nature was withdrawn from you; and it was not left to you to see things far away, but only near at hand; after the ability of the flesh; for it is brutish."
3 When Adam and Eve had heard these words from God, they went their way; praising and worshipping Him with a sorrowful heart.
4 And God ceased to commune with them.

Chapter IX - Water from the Tree of Life. Adam and Eve near drowning.

1 Then Adam and Eve came out of the Cave of Treasures, and went near to the garden gate, and there they stood to look at it, and cried for having come away from it.
2 And Adam and Eve went from before the gate of the garden to the southern side of it, and found there the water that watered the garden, from the root of the Tree of Life, and that split itself from there into four rivers over the earth.
3 Then they came and went near to that water, and looked at it; and saw that it was the water that came forth from under the root of the Tree of Life in the garden.
4 And Adam cried and wailed, and beat his chest, for being severed from the garden; and said to Eve:
5 "Why have you brought on me, on yourself, and on our descendants, so many of these plagues and punishments?"
6 And Eve said to him, "What is it you have seen that has caused you to cry and to speak to me in this manner?"

7 And he said to Eve, "Do you not see this water that was with us in the garden, that watered the trees of the garden, and flowed out from there?

8 And we, when we were in the garden, did not care about it; but since we came to this strange land, we love it, and turn it to use for our body."

9 But when Eve heard these words from him, she cried; and from the soreness of their crying, they fell into that water; and would have put an end to themselves in it, so as never again to return and behold the creation; for when they looked at the work of creation, they felt they must put an end to themselves.

Chapter X - Their bodies need water after they leave the garden.

1 Then God, merciful and gracious, looked at them thus lying in the water, and close to death, and sent an angel, who brought them out of the water, and laid them on the seashore as dead.

2 Then the angel went up to God, was welcome, and said, "O God, Your creatures have breathed their last."

3 Then God sent His Word to Adam and Eve, who raised them from their death.

4 And Adam said, after he was raised, "O God, while we were in the garden we did not require, or care for this water; but since we came to this land we cannot do without it."

5 Then God said to Adam, "While you were under My command and were a bright angel, you knew not this water.

6 But now that you have transgressed My commandment, you can not do without water, wherein to wash your body and make it grow; for it is now like that of beasts, and is in want of water."

7 When Adam and Eve heard these words from God, they cried a bitter cry; and Adam entreated God to let him return into the garden, and look at it a second time.

8 But God said to Adam, "I have made you a promise; when that promise is fulfilled, I will bring you back into the garden, you and your righteous descendants."

9 And God ceased to commune with Adam.

Chapter XI - A recollection of the glorious days in the Garden.

1 Then Adam and Eve felt themselves burning with thirst, and heat, and sorrow.

2 And Adam said to Eve, "We shall not drink of this water, even if we were to die. O Eve, when this water comes into our inner parts, it will increase our punishments and that of our descendants."

3 Both Adam and Eve then went away from the water, and drank none of it at all; but came and entered the Cave of Treasures.

4 But when in it Adam could not see Eve; he only heard the noise she made. Neither could she see Adam, but heard the noise he made.
5 Then Adam cried, in deep affliction, and beat his chest; and he got up and said to Eve, "Where are you?"
6 And she said to him, "Look, I am standing in this darkness."
7 He then said to her, "Remember the bright nature in which we lived, when we lived in the garden!
8 O Eve! Remember the glory that rested on us in the garden. O Eve! Remember the trees that overshadowed us in the garden while we moved among them.
9 O Eve! Remember that while we were in the garden, we knew neither night nor day. Think of the Tree of Life, from below which flowed the water, and that shed luster over us!
Remember, O Eve, the garden land, and the brightness thereof!
10 Think, oh think of that garden in which was no darkness, while we lived in it.
11 Whereas no sooner did we come into this Cave of Treasures than darkness surrounded us all around; until we can no longer see each other; and all the pleasure of this life has come to an end."

Chapter XII - How darkness came between Adam and Eve.

1 Then Adam beat his chest, he and Eve, and they mourned the whole night until the crack of dawn, and they sighed over the length of the night in Miyazia.
2 And Adam beat himself, and threw himself on the ground in the cave, from bitter grief, and because of the darkness, and lay there as dead.
3 But Eve heard the noise he made in falling on the ground. And she felt about for him with her hands, and found him like a corpse.
4 Then she was afraid, speechless, and remained by him.
5 But the merciful Lord looked on the death of Adam, and on Eve’s silence from fear of the darkness.
6 And the Word of God came to Adam and raised him from his death, and opened Eve’s mouth that she might speak.
7 Then Adam stood up in the cave and said, "O God, why has light departed from us, and darkness covered us? Why did you leave us in this long darkness? Why do you plague us like this?
8 And this darkness, O Lord, where was it before it covered us? It is because of this that we cannot see each other.
9 For so long as we were in the garden, we neither saw nor even knew what darkness is. I was not hidden from Eve, neither was she hidden from me, until now that she cannot see me; and no darkness came over us to separate us from each other.
10 But she and I were both in one bright light. I saw her and she saw me. Yet now since we came into this cave, darkness has covered us, and separated us from each other, so that I do not see her, and she does not see me.
11 O Lord, will You then plague us with this darkness?"

Chapter XIII - The fall of Adam. Why night and day were created.
1 Then when God, who is merciful and full of pity, heard Adam’s voice, He said to him: -- 2 "O Adam, so long as the good angel was obedient to Me, a bright light rested on him and on his hosts. 3 But when he transgressed My commandment, I deprived him of that bright nature, and he became dark. 4 And when he was in the heavens, in the realms of light, he knew nothing of darkness. 5 But he transgressed, and I made him fall from the heaven onto the earth; and it was this darkness that came over him. 6 And on you, O Adam, while in My garden and obedient to Me, did that bright light rest also. 7 But when I heard of your transgression, I deprived you of that bright light. Yet, of My mercy, I did not turn you into darkness, but I made you your body of flesh, over which I spread this skin, in order that it may bear cold and heat. 8 If I had let My wrath fall heavily on you, I should have destroyed you; and had I turned you into darkness, it would have been as if I had killed you. 9 But in My mercy, I have made you as you are; when you transgressed My commandment, O Adam, I drove you from the garden, and made you come forth into this land; and commanded you to live in this cave; and darkness covered you, as it did over him who transgressed My commandment. 10 Thus, O Adam, has this night deceived you. It is not to last forever; but is only of twelve hours; when it is over, daylight will return. 11 Sigh not, therefore, neither be moved; and say not in your heart that this darkness is long and drags on wearily; and say not in your heart that I plague you with it. 12 Strengthen your heart, and be not afraid. This darkness is not a punishment. But, O Adam, I have made the day, and have placed the sun in it to give light; in order that you and your children should do your work. 13 For I knew you would sin and transgress, and come out into this land. Yet I wouldn’t force you, nor be heard over you, nor shut up; nor doom you through your fall; nor through your coming out from light into darkness; nor yet through your coming from the garden into this land. 14 For I made you of the light; and I willed to bring out children of light from you and like to you. 15 But you did not keep My commandment one day; until I had finished the creation and blessed everything in it. 16 Then, concerning the tree, I commanded you not to eat of it. Yet I knew that Satan, who deceived himself, would also deceive you. 17 So I made known to you by means of the tree, not to come near him. And I told you not to eat of the fruit thereof, nor to taste of it, nor yet to sit under it, nor to yield to it. 18 Had I not been and spoken to you, O Adam, concerning the tree, and had I left you without a commandment, and you had sinned—it would have been an offence on My part, for not having given you any order; you would turn around and blame Me for it. 19 But I commanded you, and warned you, and you fell. So that My creatures cannot blame
Me; but the blame rests on them alone.
20 And, O Adam, I have made the day so that you and your descendants can work and toil in it. And I have made the night for them to rest in it from their work; and for the beasts of the field to go forth by night and look for their food.
21 But little of darkness now remains, O Adam, and daylight will soon appear."

Chapter XIV - The earliest prophesy of the coming of Christ.

1 Then Adam said to God: "O Lord, take You my soul, and let me not see this gloom any more; or remove me to some place where there is no darkness."
2 But God the Lord said to Adam, "Indeed I say to you, this darkness will pass from you, every day I have determined for you, until the fulfillment of My covenant; when I will save you and bring you back again into the garden, into the house of light you long for, in which there is no darkness*. I will bring you to it—in the kingdom of heaven."
3 Again said God to Adam, "All this misery that you have been made to take on yourself because of your transgression, will not free you from the hand of Satan, and will not save you.
4 But I will. When I shall come down from heaven, and shall become flesh of your descendants, and take on Myself the infirmity from which you suffer, then the darkness that covered you in this cave shall cover Me in the grave, when I am in the flesh of your descendants.
5 And I, who am without years, shall be subject to the reckoning of years, of times, of months, and of days, and I shall be reckoned as one of the sons of men, in order to save you."
6 And God ceased to commune with Adam.

Chapter XV - Adam and Eve grieve over the suffering of God to save them from their sins.

1 Then Adam and Eve cried and sorrowed by reason of God’s word to them, that they should not return to the garden until the fulfillment of the days decreed on them; but mostly because God had told them that He should suffer for their salvation.

Chapter XVI - The first sunrise. Adam and Eve think it is a fire coming to burn them.

1 After this, Adam and Eve continued to stand in the cave, praying and crying, until the morning dawned on them.
2 And when they saw the light returned to them, they restrained from fear, and strengthened their hearts.
3 Then Adam began to come out of the cave. And when he came to the mouth of it, and stood and turned his face towards the east, and saw the sunrise in glowing rays, and felt the heat thereof on his body, he was afraid of it, and thought in his heart that this flame came forth to plague him.
4 He then cried and beat his chest, then he fell on the ground on his face and made his
request, saying:
5 "O Lord, plague me not, neither consume me, nor yet take away my life from the earth."
6 For he thought the sun was God.
7 Because while he was in the garden and heard the voice of God and the sound He made in
the garden, and feared Him, Adam never saw the brilliant light of the sun, neither did its
flaming heat touch his body.
8 Therefore he was afraid of the sun when flaming rays of it reached him. He thought God
meant to plague him therewith all the days He had decreed for him.
9 For Adam also said in his thoughts, as God did not plague us with darkness, behold, He has
caused this sun to rise and to plague us with burning heat.
10 But while he was thinking like this in his heart, the Word of God came to him and said:
11 "O Adam, get up on your feet. This sun is not God; but it has been created to give light by
day, of which I spoke to you in the cave saying, ‘that the dawn would come, and there would
be light by day.’
12 But I am God who comforted you in the night."
13 And God ceased to commune with Adam.

Chapter XVII - The Chapter of the Serpent

1 The Adam and Eve came out at the mouth of the cave, and went towards the garden.
2 But as they went near it, before the western gate, from which Satan came when he deceived
Adam and Eve, they found the serpent that became Satan coming at the gate, and sorrowfully
licking the dust, and wiggling on its breast on the ground, by reason of the curse that fell on
it from God.
3 And whereas before the serpent was the most exalted of all beasts, now it was changed and
become slippery, and the meanest of them all, and it crept on its breast and went on its belly.
4 And whereas it was the fairest of all beasts, it had been changed, and was become the
ugliest of them all. Instead of feeding on the best food, now it turned to eat the dust. Instead
of living, as before, in the best places, now it lived in the dust.
5 And, whereas it had been the most beautiful of all beasts, all of which stood dumb at its
beauty, it was now abhorred of them.
6 And, again, whereas it lived in one beautiful home, to which all other animals came from
elsewhere; and where it drank, they drank also of the same; now, after it had become
venomous, by reason of God’s curse, all beasts fled from its home, and would not drink of
the water it drank; but fled from it.

Chapter XVIII - The mortal combat with the serpent.

1 When the accursed serpent saw Adam and Eve, it swelled its head, stood on its tail, and
with eyes blood red, acted like it would kill them.
2 It made straight for Eve, and ran after her; while Adam standing by, cried because he had
no stick in his hand with which to hit the serpent, and did not know how to put it to death.
3 But with a heart burning for Eve, Adam approached the serpent, and held it by the tail; when it turned towards him and said to him:
4 "O Adam, because of you and of Eve, I am slippery, and go on my belly." Then with its great strength, it threw down Adam and Eve and squeezed them, and tried to kill them.
5 But God sent an angel who threw the serpent away from them, and raised them up.
6 Then the Word of God came to the serpent, and said to it, "The first time I made you slick, and made you to go on your belly; but I did not deprive you of speech.
7 This time, however, you will be mute, and you and your race will speak no more; because, the first time My creatures were ruined because of you, and this time you tried to kill them."
8 Then the serpent was struck mute, and was no longer able to speak.
9 And a wind blew down from heaven by the command of God and carried away the serpent from Adam and Eve, and threw it on the seashore where it landed in India.

Chapter XIX - Beasts made subject to Adam.

1 But Adam and Eve cried before God. And Adam said to Him:
2 "O Lord, when I was in the cave, I said this to you, my Lord, the beasts of the field would rise and devour me, and cut off my life from the earth."
3 Then Adam, because of what had happened to him, beat his chest and fell on the ground like a corpse. Then the Word of God came to him, who raised him, and said to him,
4 "O Adam, not one of these beasts will be able to hurt you; because I have made the beasts and other moving things come to you in the cave. I did not let the serpent come with them because it might have risen against you and made you tremble; and the fear of it should fall into your hearts.
5 For I knew that the accursed one is wicked; therefore I would not let it come near you with the other beasts.
6 But now strengthen your heart and fear not. I am with you to the end of the days I have determined on you."

Chapter XX - Adam wishes to protect Eve.

1 Then Adam cried and said, "O God, take us away to some other place, where the serpent can not come near us again, and rise against us. For fear that it might find Your handmaid Eve alone and kill her; for its eyes are hideous and evil."
2 But God said to Adam and Eve, "From now on, don’t be afraid, I will not let it come near you; I have driven it away from you, from this mountain; neither will I leave in it the ability to hurt you."
3 Then Adam and Eve worshipped before God and gave Him thanks, and praised Him for having delivered them from death.

Chapter XXI - Adam and Eve attempt suicide.
1 Then Adam and Eve went in search of the garden.
2 And the heat beat like a flame on their faces; and they sweated from the heat, and cried before the Lord.
3 But the place where they cried was close to a high mountain, facing the western gate of the garden.
4 Then Adam threw himself down from the top of that mountain; his face was torn and his flesh was ripped; he lost a lot of blood and was close to death.
5 Meanwhile Eve remained standing on the mountain crying over him, thus lying.
6 And she said, "I don’t wish to live after him; for all that he did to himself was through me."
7 Then she threw herself after him; and was torn and ripped by stones; and remained lying as dead.
8 But the merciful God, who looks over His creatures, looked at Adam and Eve as they lay dead, and He sent His Word to them, and raised them.
9 And said to Adam, "O Adam, all this misery which you have brought on yourself, will have no affect against My rule, neither will it alter the covenant of the 5, 500 years."

Chapter XXII - Adam in a gracious mood.

1 Then Adam said to God, "I dry up in the heat, I am faint from walking, and I don’t want to be in this world. And I don’t know when You will take me out of it to rest."
2 Then the Lord God said to him, "O Adam, it cannot be now, not until you have ended your days. Then shall I bring you out of this miserable land."
3 And Adam said to God, "While I was in the garden I knew neither heat, nor languor, neither moving about, nor trembling, nor fear; but now since I came to this land, all this affliction has come over me.
4 Then God said to Adam, "So long as you were keeping My commandment, My light and My grace rested on you. But when you transgressed My commandment, sorrow and misery came to you in this land."
5 And Adam cried and said, "O Lord, do not cut me off for this, neither punish me with heavy plagues, nor yet repay me according to my sin; for we, of our own will, transgressed Your commandment, and ignored Your law, and tried to become gods like you, when Satan the enemy deceived us."
6 Then God said again to Adam, "Because you have endured fear and trembling in this land, languor and suffering, treading and walking about, going on this mountain, and dying from it, I will take all this on Myself in order to save you."

Chapter XXIII - Adam and Eve strengthen themselves and make the first altar ever built.

1 Then Adam cried more and said, "O God, have mercy on me, so far as to take on yourself, that which I will do."
2 But God withdrew His Word from Adam and Eve.
3 Then Adam and Eve stood on their feet; and Adam said to Eve, "Strengthen yourself, and I also will strengthen myself." And she strengthened herself, as Adam told her.
4 Then Adam and Eve took stones and placed them in the shape of an altar; and they took leaves from the trees outside the garden, with which they wiped, from the face of the rock, the blood they had spilled.
5 But that which had dropped on the sand, they took together with the dust with which it was mingled and offered it on the altar as an offering to God.
6 Then Adam and Eve stood under the Altar and cried, thus praying to God, "Forgive us our trespass* and our sin, and look at us with Your eye of mercy. For when we were in the garden our praises and our hymns went up before you without ceasing.
7 But when we came into this strange land, pure praise was not longer ours, nor righteous prayer, nor understanding hearts, nor sweet thoughts, nor just counsels, nor long discernment, nor upright feelings, neither is our bright nature left us. But our body is changed from the likeness in which it was at first, when we were created.
8 Yet now look at our blood which is offered on these stones, and accept it at our hands, like the praise we used to sing to you at first, when in the garden."
9 And Adam began to make more requests of God.

[ORIGINAL OF THE LORD’S PRAYER SAID TO BE USED ABOUT 150 YEARS BEFORE OUR LORD :]

Our Father, Who art in Heaven, be gracious unto us, O Lord our God, hallowed be Your Name, and let the remembrance of You be glorified Heaven above and upon earth here below.
Let Your kingdom reign over us now and forever. The Holy Men of old said remit and forgive unto all men whatsoever they have done unto me. And lead us not into temptation, but deliver us from the evil thing; for Your is the kingdom and Thou shall reign in glory forever and evermore,
AMEN.

Chapter XXIV - A vivid prophecy of the life and death of Christ.

1 Then the merciful God, good and lover of men, looked at Adam and Eve, and at their blood, which they had held up as an offering to Him; without an order from Him for so doing. But He wondered at them; and accepted their offerings.
2 And God sent from His presence a bright fire, that consumed their offering.
3 He smelled the sweet savor of their offering, and showed them mercy.
4 Then came the Word of God to Adam, and said to him, "O Adam, as you have shed your blood, so will I shed My own blood when I become flesh of your descendants; and as you died, O Adam, so also will I die. And as you built an altar, so also will I make for you an
altar of the earth; and as you offered your blood on it, so also will I offer My blood on an altar on the earth.
5 And as you sued for forgiveness through that blood, so also will I make My blood forgiveness of sins, and erase transgressions in it.
6 And now, behold, I have accepted your offering, O Adam, but the days of the covenant in which I have bound you are not fulfilled. When they are fulfilled, then will I bring you back into the garden.
7 Now, therefore, strengthen your heart; and when sorrow comes over you, make Me an offering, and I will be favorable to you."

Chapter XXV - God represented as merciful and loving. The establishing of worship.

1 But God knew that Adam believed he should frequently kill himself and make an offering to Him of his blood.
2 Therefore He said to him, "O Adam, don’t ever kill yourself like this again, by throwing yourself down from that mountain."
3 But Adam said to God, "I was thinking to put an end to myself at once, for having transgressed Your commandments, and for my having come out of the beautiful garden; and for the bright light of which You have deprived me; and for the praises which poured forth from my mouth without ceasing, and for the light that covered me.
4 Yet of Your goodness, O God, do not get rid of me altogether; but be favorable to me every time I die, and bring me to life.
5 And thereby it will be made known that You are a merciful God, who does not want anyone to perish; who loves not that one should fall; and who does not condemn any one cruelly, badly, and by whole destruction."
6 Then Adam remained silent.
7 And the Word of God came to him, and blessed him, and comforted him, and covenanted with him, that He would save him at the end of the days determined for him.
8 This, then, was the first offering Adam made to God; and so it became his custom to do.

Chapter XXVI - A beautiful prophecy of eternal life and joy (v. 15). The fall of night.

1 Then Adam took Eve, and they began to return to the Cave of Treasures where they lived. But when they got closer to it and saw it from a distance, heavy sorrow fell on Adam and Eve when they looked at it.
2 Then Adam said to Eve, "When we were on the mountain we were comforted by the Word of God that conversed with us; and the light that came from the east shown over us.
3 But now the Word of God is hidden from us; and the light that shown over us is so changed as to disappear, and let darkness and sorrow come over us.
4 And we are forced to enter this cave which is like a prison, in which darkness covers us, so that we are separated from each other; and you can not see me, neither can I see you."
5 When Adam had said these words, they cried and spread their hands before God; for they
were full of sorrow.
6 And they prayed to God to bring the sun to them, to shine on them, so that darkness would not return to them, and that they wouldn’t have to go under this covering of rock. And they wished to die rather than see the darkness.
7 Then God looked at Adam and Eve and at their great sorrow, and at all they had done with a fervent heart, on account of all the trouble they were in, instead of their former well-being, and on account of all the misery that came over them in a strange land.
8 Therefore God was not angry with them; nor impatient with them; but he was patient and forbearing towards them, as towards the children He had created.
9 Then came the Word of God to Adam, and said to him, "Adam, as for the sun, if I were to take it and bring it to you, days, hours, years and months would all stop, and the covenant I have made with you, would never be fulfilled.
10 But then you would be deserted and stuck in a perpetual plague, and you would never be saved.
11 Yes, rather, bear long and calm your soul while you live night and day; until the fulfillment of the days, and the time of My covenant is come.
12 Then shall I come and save you, O Adam, for I do not wish that you be afflicted.
13 And when I look at all the good things in which you lived, and why you came out of them, then would I willingly show you mercy.
14 But I cannot alter the covenant that has gone out of My mouth; otherwise I would have brought you back into the garden.
15 When, however, the covenant is fulfilled, then shall I show you and your descendants mercy, and bring you into a land of gladness, where there is neither sorrow nor suffering; but abiding joy and gladness, and light that never fails, and praises that never cease; and a beautiful garden that shall never pass away."
16 And God said again to Adam, "Be patient and enter the cave, for the darkness, of which you were afraid, shall only be twelve hours long; and when ended, light shall come up."
17 Then when Adam heard these words from God, he and Eve worshipped before Him, and their hearts were comforted. They returned into the cave after their custom, while tears flowed from their eyes, sorrow and wailing came from their hearts, and they wished their soul would leave their body.
18 And Adam and Eve stood praying until the darkness of night came over them, and Adam was hid from Eve, and she from him.
19 And they remained standing in prayer.

Chapter XXVII - The second tempting of Adam and Eve. The devil takes on the form of a beguiling light.

1 When Satan, the hater of all good, saw how they continued in prayer, and how God communed with them, and comforted them, and how He had accepted their offering Satan made an apparition.
2 He began with transforming his hosts; in his hands was a flashing fire, and they were in a great light.
3 He then placed his throne near the mouth of the cave because he could not enter into it by reason of their prayers. And he shed light into the cave, until the cave glistened over Adam and Eve; while his hosts began to sing praises.

4 And Satan did this, in order that when Adam saw the light, he should think within himself that it was a heavenly light, and that Satan’s hosts were angels; and that God had sent them to watch at the cave, and to give him light in the darkness.

5 So that when Adam came out of the cave and saw them, and Adam and Eve bowed to Satan, then he would overcome Adam thereby, and a second time humble him before God. 6 When, therefore, Adam and Eve saw the light, fancying it was real, they strengthened their hearts; yet, as they were trembling, Adam said to Eve:
7 "Look at that great light, and at those many songs of praise, and at that host standing outside who won’t come into our cave. Why don’t they tell us what they want, where they are from, what the meaning of this light is, what those praises are, why they have been sent to this place, and why they won’t come in?
8 If they were from God, they would come into the cave with us, and would tell us why they were sent."

9 Then Adam stood up and prayed to God with a burning heart, and said:
10 "O Lord, is there in the world another god besides You, who created angels and filled them with light, and sent them to keep us, who would come with them?
11 But, look, we see these hosts that stand at the mouth of the cave; they are in a great light; they sing loud praises. If they are of some other god than You, tell me; and if they are sent by you, inform me of the reason for which You have sent them."

12 No sooner had Adam said this, than an angel from God appeared to him in the cave, who said to him, "O Adam, fear not. This is Satan and his hosts; he wishes to deceive you as he deceived you at first. For the first time, he was hidden in the serpent; but this time he is come to you in the likeness of an angel of light; in order that, when you worshipped him, he might enslave you, in the very presence of God."

13 Then the angel went from Adam and seized Satan at the opening of the cave, and stripped him of the pretense he had assumed, and brought him in his own hideous form to Adam and Eve; who were afraid of him when they saw him.

14 And the angel said to Adam, "This hideous form has been his ever since God made him fall from heaven. He could not have come near you in it; he therefore transformed himself into an angel of light."

15 Then the angel drove away Satan and his hosts from Adam and Eve, and said to them, "Fear not; God who created you, will strengthen you."

16 And the angel left them.

17 But Adam and Eve remained standing in the cave; no consolation came to them; they divided in their thoughts.

18 And when it was morning they prayed; and then went out to seek the garden. For their hearts were towards it, and they could get no consolation for having left it.

Chapter XXVIII - The Devil pretends to lead Adam and Eve to the water to bathe.
1 But when the crafty Satan saw them, that they were going to the garden, he gathered together his host, and came in appearance on a cloud, intent on deceiving them.
2 But when Adam and Eve saw him thus in a vision, they thought they were angels of God come to comfort them about having left the garden, or to bring them back again into it.
3 And Adam spread his hands before God, beseeching Him to make him understand what they were.
4 Then Satan, the hater of all good, said to Adam, "O Adam, I am an angel of the great God; and, behold the hosts that surround me.
5 God has sent us to take you and bring you to the border of the garden northwards; to the shore of the clear sea, and bathe you and Eve in it, and raise you to your former gladness, that you return again to the garden."
6 These words sank into the heart of Adam and Eve.
7 Yet God withheld His Word from Adam, and did not make him understand at once, but waited to see his strength; whether he would be overcome as Eve was when in the garden, or whether he would prevail.
8 Then Satan called to Adam and Eve, and said, "Behold, we go to the sea of water," and they began to go.
9 And Adam and Eve followed them at some little distance.
10 But when they came to the mountain to the north of the garden, a very high mountain, without any steps to the top of it, the Devil drew near to Adam and Eve, and made them go up to the top in reality, and not in a vision; wishing, as he did, to throw them down and kill them, and to wipe off their name from the earth; so that this earth should remain to him and his hosts alone.

Chapter XXIX - God tells Adam of the Devil’s purpose. (v. 4).

1 But when the merciful God saw that Satan wished to kill Adam with his many tricks, and saw that Adam was meek and without guile, God spoke to Satan in a loud voice, and cursed him.
2 Then he and his hosts fled, and Adam and Eve remained standing on the top of the mountain, from there they saw below them the wide world, high above which they were. But they saw none of the host which time after time were by them.
3 They cried, both Adam and Eve, before God, and begged for forgiveness of Him.
4 Then came the Word from God to Adam, and said to him, "Know you and understand concerning this Satan, that he seeks to deceive you and your descendants after you."
5 And Adam cried before the Lord God, and begged and prayed to Him to give him something from the garden, as a token to him, wherein to be comforted.
6 And God considered Adam’s thought, and sent the angel Michael as far as the sea that reaches India, to take from there golden rods and bring them to Adam.
7 This did God in His wisdom in order that these golden rods, being with Adam in the cave, should shine forth with light in the night around him, and put an end to his fear of the darkness.
8 Then the angel Michael went down by God’s order, took golden rods, as God had commanded him, and brought them to God.

Chapter XXX - Adam receives the first worldly goods.

1 After these things, God commanded the angel Gabriel to go down to the garden, and say to the cherub who kept it, "Behold, God has commanded me to come into the garden, and to take from it sweet smelling incense, and give it to Adam."
2 Then the angel Gabriel went down by God’s order to the garden, and told the cherub as God had commanded him.
3 The cherub then said, "Well." And Gabriel went in and took the incense.
4 Then God commanded his angel Raphael to go down to the garden, and speak to the cherub about some myrrh, to give to Adam.
5 And the angel Raphael went down and told the cherub as God had commanded him, and the cherub said, "Well." Then Raphael went in and took the myrrh.
6 The golden rods were from the Indian sea, where there are precious stones. The incense was from the eastern border of the garden; and the myrrh from the western border, from where bitterness came over Adam.
7 And the angels brought these things to God, by the Tree of Life, in the garden.
8 Then God said to the angels, "Dip them in the spring of water; then take them and sprinkle their water over Adam and Eve, that they be a little comforted in their sorrow, and give them to Adam and Eve.
9 And the angels did as God had commanded them, and they gave all those things to Adam and Eve on the top of the mountain on which Satan had placed them, when he sought to make an end of them.
10 And when Adam saw the golden rods, the incense and the myrrh, he was rejoiced and cried because he thought that the gold was a token of the kingdom from where he had come, that the incense was a token of the bright light which had been taken from him, and that the myrrh was a token of the sorrow in which he was.

PAGE TWO
Chapter XXXI-They make themselves more comfortable in the Cave of Treasures on the third day.

1 After these things God said to Adam, "You asked Me for something from the garden, to be comforted therewith, and I have given you these three tokens as a consolation to you; that you trust in Me and in My covenant with you.

2 For I will come and save you; and kings shall bring me when in the flesh, gold, incense and myrrh; gold as a token of My kingdom; incense as a token of My divinity; and myrrh as a token of My suffering and of My death.

3 But, O Adam, put these by you in the cave; the gold that it may shed light over you by night; the incense, that you smell its sweet savor; and the myrrh, to comfort you in your sorrow."

4 When Adam heard these words from God, he worshipped before Him. He and Eve worshipped Him and gave Him thanks, because He had dealt mercifully with them.

5 Then God commanded the three angels, Michael, Gabriel and Raphael, each to bring what he had brought, and give it to Adam. And they did so, one by one.

6 And God commanded Suriyel and Salathiel to bear up Adam and Eve, and bring them down from the top of the high mountain, and to take them to the Cave of Treasures.

7 There they laid the gold on the south side of the cave, the incense on the eastern side, and the myrrh on the western side. For the mouth of the cave was on the north side.
8 The angels then comforted Adam and Eve, and departed.

9 The gold was seventy rods; * the incense, twelve pounds; and the myrrh, three pounds.

10 These remained by Adam in the Cave of Treasures. **

11 God gave these three things to Adam on the third day after he had come out of the garden, in token of the three days the Lord should remain in the heart of the earth.

12 And these three things, as they continued with Adam in the cave, gave him light by night; and by day they gave him a little relief from his sorrow.

* A rod is a unit of linear measure equivalent to 5.5 yards and also a unit of area measure equivalent to 30.25 square yards. In this case, the word rod simply means a kind of long, thin piece of gold of unspecified size and weight.

** This is the original text which appears to contain embedded editorial content: "These remained by Adam in the House of Treasures; therefore was it called ‘of concealment.’ But other interpreters say it was called the ‘Cave of Treasures,’ by reason of the bodies of righteous men that were in it.

Chapter XXXII-Adam and Eve go into the water to pray.

1 And Adam and Eve remained in the Cave of Treasures until the seventh day; they neither ate of the fruit the earth, nor drank water.

2 And when it dawned on the eighth day, Adam said to Eve, "O Eve, we prayed God to give us something from the garden, and He sent his angels who brought us what we had desired.

3 But now, get up, let us go to the sea of water we saw at first, and let us stand in it, praying that God will again be favorable to us and take us back to the garden; or give us something; or that He will give us comfort in some other land than this in which we are."

4 Then Adam and Eve came out of the cave, went and stood on the border of the sea in which they had before thrown themselves, and Adam said to Eve:

5 Come, go down into this place, and come not out of it until the end of thirty days, when I shall come to you. And pray to God with burning heart and a sweet voice, to forgive us.

6 And I will go to another place, and go down into it, and do like you."
7 Then Eve went down into the water, as Adam had commanded her. Adam also went down into the water; and they stood praying; and besought the Lord to forgive them their offense, and to restore them to their former state.

8 And they stood like that praying, until the end of the thirty-five days.

Chapter XXXIII - Satan falsely promises the "bright light."

1 But Satan, the hater of all good, sought them in the cave, but found them not, although he searched diligently for them.

2 But he found them standing in the water praying and thought within himself, "Adam and Eve are standing like that in that water praying to God to forgive them their transgression, and to restore them to their former state, and to take them from under my hand.

3 But I will deceive them so that they shall come out of the water, and not fulfil their vow."

4 Then the hater of all good, went not to Adam, but he went to Eve, and took the form of an angel of God, praising and rejoicing, and said to her:

5 "Peace be to you! Be glad and rejoice! God is favorable to you, and He sent me to Adam. I have brought him the glad tidings of salvation, and of his being filled with bright light as he was at first.

6 And Adam, in his joy for his restoration, has sent me to you, that you come to me, in order that I crown you with light like him.

7 And he said to me, ‘Speak to Eve; if she does not come with you, tell her of the sign when we were on the top of the mountain; how God sent his angels who took us and brought us to the Cave of Treasures; and laid the gold on the southern side; incense, on the eastern side; and myrrh on the western side.’ Now come to him."

8 When Eve hear these words from him, she rejoiced greatly. And thinking Satan’s appearance was real, she came out of the sea.

9 He went before, and she followed him until they came to Adam. Then Satan hid himself from her, and she saw him no more.

10 She then came and stood before Adam, who was standing by the water and rejoicing in God’s forgiveness.
11 And as she called to him, he turned around, found her there and cried when he saw her, and beat his chest; and from the bitterness of his grief, he sank into the water.

12 But God looked at him and at his misery, and at his being about to breathe his last. And the Word of God came from heaven, raised him out of the water, and said to him, "Go up the high bank to Eve." And when he came up to Eve he said to her, "Who told you to come here?"

13 Then she told him the discourse of the angel who had appeared to her and had given her a sign.

14 But Adam grieved, and gave her to know it was Satan. He then took her and they both returned to the cave.

15 These things happened to them the second time they went down to the water, seven days after their coming out of the garden.

16 They fasted in the water thirty-five days; altogether forty-two days since they had left the garden.

Chapter XXXIV - Adam recalls the creation of Eve. He eloquently appeals for food and drink.

1 And on the morning of the forty-third day, they came out of the cave, sorrowful and crying. Their bodies were lean, and they were parched from hunger and thirst, from fasting and praying, and from their heavy sorrow on account of their transgression.

2 And when they had come out of the cave they went up the mountain to the west of the garden.

3 There they stood and prayed and besought God to grant them forgiveness of their sins.

4 And after their prayers Adam began to beg God, saying, "O my Lord, my God, and my Creator, You commanded the four elements* to be gathered together, and they were gathered together by Your order.

5 Then You spread Your hand and created me out of one element, that of dust of the earth; and You brought me into the garden at the third hour, on a Friday, and informed me of it in the cave.

6 Then, at first, I knew neither night nor day, for I had a bright nature; neither did the light in which I lived ever leave me to know night or day.
7 Then, again, O Lord, in that third hour in which You created me, You brought to me all beasts, and lions, and ostriches, and fowls of the air, and all things that move in the earth, which You had created at the first hour before me of the Friday.

8 And Your will was that I should name them all, one by one, with a suitable name. But You gave me understanding and knowledge, and a pure heart and a right mind from you, that I should name them after Your own mind regarding the naming of them.

9 O God, You made them obedient to me, and ordered that not one of them break from my sway, according to Your commandment, and to the dominion which You had given me over them. But now they are all estranged from me.

10 Then it was in that third hour of Friday, in which You created me, and commanded me concerning the tree, to which I was neither to go near, nor to eat thereof; for You said to me in the garden, ‘When you eat of it, of death you shall die.’

11 And if You had punished me as You said, with death, I should have died that very moment.

12 Moreover, when You commanded me regarding the tree, I was neither to approach nor to eat thereof, Eve was not with me; You had not yet created her, neither had You yet taken her out of my side; nor had she yet heard this order from you.

13 Then, at the end of the third hour of that Friday, O Lord, You caused a slumber and a sleep to come over me, and I slept, and was overwhelmed in sleep.

14 Then You drew a rib out of my side, and created it after my own likeness and image. Then I awoke; and when I saw her and knew who she was, I said, ‘This is bone of my bones, and flesh of my flesh; from now on she shall be called woman.’

15 It was of Your good will, O God, that You brought a slumber in a sleep over me, and that You immediately brought Eve out of my side, until she was out, so that I did not see how she was made; neither could I witness, O my Lord, how awful and great are Your goodness and glory.

16 And of Your goodwill, O Lord, You made us both with bodies of a bright nature, and You made us two, one; and You gave us Your grace, and filled us with praises of the Holy Spirit; that we should be neither hungry nor thirsty, nor know what sorrow is, nor yet faintness of heart; neither suffering, fasting nor weariness.

17 But now, O God, since we transgressed Your commandment and broke Your law, You
have brought us out into a strange land, and have caused suffering, and faintness, hunger and thirst to come over us.

18 Now, therefore, O God, we pray you, give us something to eat from the garden, to satisfy our hunger with it; and something wherewith to quench our thirst.

19 For, behold, many days, O God, we have tasted nothing and drunk nothing, and our flesh is dried up, and our strength is wasted, and sleep is gone from our eyes from faintness and crying.

20 Then, O God, we dare not gather anything from the fruit of trees, from fear of you. For when we transgress at first You spared us and did not make us die.

21 But now, we thought in our hearts, if we eat of the fruit of the trees, without God’s order, He will destroy us this time, and will wipe us off from the face of the earth.

22 And if we drink of this water, without God’s order, He will make an end of us and root us up at once.

23 Now, therefore, O God, that I am come to this place with Eve, we beg You to give us some fruit from the garden, that we may be satisfied with it.

24 For we desire the fruit that is on the earth, and all else that we lack in it."

* The medieval belief that there were only four elements - fire, earth, air, and water - was widely accepted until about 1500 AD when the current atomic theory was in its infancy.

Chapter XXXV - God’s reply.

1 Then God looked again at Adam and his crying and groaning, and the Word of God came to him, and said to him:

2 "O Adam, when you were in My garden, you knew neither eating nor drinking; neither faintness nor suffering; neither leanness of flesh, nor change; neither did sleep depart from your eyes. But since you transgressed, and came into this strange land, all these trials are come over you."

Chapter XXXVI - Figs.

1 Then God commanded the cherub, who kept the gate of the garden with a sword of fire in his hand, to take some of the fruit of the fig-tree, and to give it to Adam.
2 The cherub obeyed the command of the Lord God, and went into the garden and brought two figs on two twigs, each fig hanging to its leaf; they were from two of the trees among which Adam and Eve hid themselves when God went to walk in the garden, and the Word of God came to Adam and Eve and said to them, "Adam, Adam, where are you?"

3 And Adam answered, "O God, here I am. When I heard the sound of You and Your voice, I hid myself, because I am naked."

4 Then the cherub took two figs and brought them to Adam and Eve. But he threw them to them from a distance; for they might not come near the cherub by reason of their flesh, that could not come near the fire.

5 At first, angels trembled at the presence of Adam and were afraid of him. But now Adam trembled before the angels and was afraid of them.

6 Then Adam came closer and took one fig, and Eve also came in turn and took the other.

7 And as they took them up in their hands, they looked at them, and knew they were from the trees among which they had hidden themselves.

Chapter XXXVII - Forty-three days of penance do not redeem one hour of sin (v. 6).

1 Then Adam said to Eve, "Do you not see these figs and their leaves, with which we covered ourselves when we were stripped of our bright nature? But now, we do not know what misery and suffering may come over us from eating them.

2 Now, therefore, O Eve, let us restrain ourselves and not eat of them, you and I; and let us ask God to give us of the fruit of the Tree of Life."

3 Thus did Adam and Eve restrain themselves, and did not eat of these figs.

4 But Adam began to pray to God and to beseech Him to give him of the fruit of the Tree of Life, saying thus: "O God, when we transgressed Your commandment at the sixth hour of Friday, we were stripped of the bright nature we had, and did not continue in the garden after our transgression, more than three hours.

5 But in the evening You made us come out of it. O God, we transgressed against You one hour, and all these trials and sorrows have come over us until this day.

6 And those days together with this the forty-third day, do not redeem that one hour in which we transgressed!
7 O God, look at us with an eye of pity, and do not avenge us according to our transgression of Your commandment, in Your presence.

8 O God, give us of the fruit of the Tree of Life, that we may eat of it, and live, and turn not to see sufferings and other trouble, in this earth; for You are God.

9 When we transgressed Your commandment, You made us come out of the garden, and sent a cherub to keep the Tree of Life, lest we should eat thereof, and live; and know nothing of faintness after we transgressed.

10 But now, O Lord, behold, we have endured all these days, and have borne sufferings. Make these forty-three days an equivalent for the one hour in which we transgressed."

Chapter XXXVIII - "When 5500 years are fulfilled. . . ."

1 After these things the Word of God came to Adam, and said to him:

2 "O Adam, as to the fruit on the Tree of Life that you have asked for, I will not give it to you now, but only when the 5500 years are fulfilled. At that time I will give you fruit from the Tree of Life, and you will eat, and live forever, you, and Eve, and your righteous descendants.

3 But these forty-three days cannot make amends for the hour in which you transgressed My commandment.

4 O Adam, I gave you the fruit of the fig-tree to eat in which you hid yourself. Go and eat of it, you and Eve.

5 I will not deny your request, neither will I disappoint your hope; therefore, endure until the fulfillment of the covenant I made with you."

6 And God withdrew His Word from Adam.

Chapter XXXIX - Adam is cautious—but too late.

1 Then Adam returned to Eve, and said to her, "Get up, and take a fig for yourself, and I will take another; and let us go to our cave."

2 Then Adam and Eve took each a fig and went towards the cave; the time was about the setting of the sun; and their thoughts made them long to eat of the fruit.
3 But Adam said to Eve, "I am afraid to eat of this fig. I know not what may come over me from it."

4 So Adam cried, and stood praying before God, saying, "Satisfy my hunger, without my having to eat this fig; for after I have eaten it, what will it profit me? And what shall I desire and ask of you, O God, when it is gone?"

5 And he said again, "I am afraid to eat of it; for I know not what will befall me through it."

Chapter XL - The first Human hunger.

1 Then the Word of God came to Adam, and said to him, "O Adam, why didn’t you have this dread, or this fasting, or this care before now? And why didn’t you have this fear before you transgressed?

2 But when you came to live in this strange land, your animal body could not survive on earth without earthly food, to strengthen it and to restore its powers."

3 And God withdrew His Word for Adam.

Chapter XLI - The first Human thirst.

1 Then Adam took the fig, and laid it on the golden rods. Eve also took her fig, and put it on the incense.

2 And the weight of each fig was that of a water-melon; for the fruit of the garden was much larger than the fruit of this land.*

3 But Adam and Eve remained standing and fasting the whole of that night, until the morning dawned.

4 When the sun rose they were still praying, but after they had finished praying, Adam said to Eve:

5 "O Eve, come, let us go to the border of the garden looking south; to the place from where the river flows, and is parted into four heads. There we will pray to God, and ask Him to give us some of the Water of Life to drink .

6 For God has not fed us with the Tree of Life, in order that we may not live. Therefore, we will ask him to give us some of the Water of Life, and to quench our thirst with it, rather than with a drink of water of this land."
7 When Eve heard these words from Adam, she agreed; and they both got up and came to the southern border of the garden, at the edge of the river of water a short distance from the garden.

8 And they stood and prayed before the Lord, and asked Him to look at them this once, to forgive them, and to grant them their request.

9 After this prayer from both of them, Adam began to pray with his voice before God, and said;

10 "O Lord, when I was in the garden and saw the water that flowed from under the Tree of Life, my heart did not desire, neither did my body require to drink of it; neither did I know thirst, for I was living; and above that which I am now.

11 So that in order to live I did not require any Food of Life, neither did I drink of the Water of Life.

12 But now, O God, I am dead; my flesh is parched with thirst. Give me of the Water of Life that I may drink of it and live.

13 Of Your mercy, O God, save me from these plagues and trials, and bring me into another land different from this, if You will not let me live in Your garden."

* This is substantiated by Genesis 3:7 whereby the leaves of the fig tree were large enough that Adam and Eve could fashion garments from them.

Chapter XLII - A promise of the Water of Life. The third prophecy of the coming of Christ.

1 Then came the Word of God to Adam, and said to him:

2 "O Adam, as to what you said, ‘Bring me into a land where there is rest,’ it is not another land than this, but it is the kingdom of heaven where alone there is rest.

3 But you can not make your entrance into it at present; but only after your judgment is past and fulfilled.

4 Then will I make you go up into the kingdom of heaven, you and your righteous descendants; and I will give you and them the rest you ask for at present.
5 And if you said, 'Give me of the Water of Life that I may drink and live'—it cannot be this day, but on the day that I shall descend into hell, and break the gates of brass, and bruise in pieces the kingdoms of iron.

6 Then will I in mercy save your soul and the souls of the righteous, to give them rest in My garden. And that shall be when the end of the world is come.

7 And, again, in regards to the Water of Life you seek, it will not be granted you this day; but on the day that I shall shed My blood on your head* in the land of Golgotha. **

8 For My blood shall be the Water of Life to you at that time, and not to just you alone, but to all your descendants who shall believe in Me***; that it be to them for rest forever."

9 The Lord said again to Adam, "O Adam, when you were in the garden, these trials did not come to you.

10 But since you transgressed My commandment, all these sufferings have come over you.

11 Now, also, does your flesh require food and drink; drink then of that water that flows by you on the face of the earth.

12 Then God withdrew His Word from Adam.

13 And Adam and Eve worshipped the Lord, and returned from the river of water to the cave. It was noon-day; and when they drew near to the cave, they saw a large fire by it.

* This phrase indicates that the bleeding will take place in an elevated position above the populace. This is believed to be a reference to the cross whereby Christ bled profusely above the people below.

** Golgotha (goal-goth-uh) was the hill outside the walls of Jerusalem where Jesus was crucified. Its exact location is not precisely known, but the Church of the Holy Sepulcher is believed to have been constructed on this hill.

*** Reference: John 6:25 and 7:38

Chapter XLIII - The Devil attempts arson.

1 Then Adam and Eve were afraid, and stood still. And Adam said to Eve, "What is that fire by our cave? We have done nothing in it to cause this fire.
2 We neither have bread to bake therein, nor broth to cook there. As to this fire, we have never known anything like it, neither do we know what to call it.

3 But ever since God sent the cherub with a sword of fire that flashed and lightened in his hand, from fear of which we fell down and were like corpses, have we not seen the like.

4 But now, O Eve, behold, this is the same fire that was in the cherub's hand, which God has sent to keep the cave in which we live.

5 O Eve, it is because God is angry with us, and will drive us from it.

6 O Eve, we have again transgressed His commandment in that cave, so that He had sent this fire to burn around it, and to prevent us from going into it.

7 If this be really so, O Eve, where shall we live? And where shall we flee from before the face of the Lord? Since, in regards to the garden, He will not let us live in it, and He has deprived us of the good things thereof; but He has placed us in this cave, in which we have borne darkness, trials and hardships, until at last we have found comfort therein.

8 But now that He has brought us out into another land, who knows what may happen in it? And who knows but that the darkness of that land may be far greater than the darkness of this land?

9 Who knows what may happen in that land by day or by night? And who knows whether it will be far or near, O Eve? Where it will please God to put us, may be far from the garden, O Eve? Or where God will prevent us from beholding Him, because we have transgressed His commandment, and because we have made requests of Him at all times?

10 O Eve, if God will bring us into a strange land other than this, in which we find consolation, it must be to put our souls to death, and blot out our name from the face of the earth.

11 O Eve, if we are further alienated from the garden and from God, where shall we find Him again, and ask Him to give us gold, incense, myrrh, and some fruit of the fig-tree?

12 Where shall we find Him, to comfort us a second time? Where shall we find Him, that He may think of us, as regards the covenant He has made on our behalf?"

13 Then Adam said no more. And they kept looking, He and Eve, towards the cave, and at the fire that flared up around it.

14 But that fire was from Satan. For he had gathered trees and dry grasses, and had carried...
and brought them to the cave, and had set fire to them, in order to consume the cave and what was in it.

15 So that Adam and Eve should be left in sorrow, and he should cut off their trust in God, and make them deny Him.

16 But by the mercy of God he could not burn the cave, for God sent His angel around the cave to guard it from such a fire, until it went out.

17 And this fire lasted from noon-day until the break of day. That was the forty-fifth day.

Chapter XLIV - The power of fire over man.

1 Yet Adam and Eve were standing and looking at the fire, and unable to come near the cave from their dread of the fire.

2 And Satan kept on bringing trees and throwing them into the fire, until the flames of the fire rose up on high, and covered the whole cave, thinking, as he did in his own mind, to consume the cave with much fire. But the angel of the Lord was guarding it.

3 And yet he could not curse Satan, nor injure him by word, because he had no authority over him, neither did he take to doing so with words from his mouth.

4 Therefore the angel tolerated him, without saying one bad word, until the Word of God came who said to Satan, "Go away from here; once before you deceived My servants, and this time you seek to destroy them.

5 Were it not for My mercy I would have destroyed you and your hosts from off the earth. But I have had patience with you, until the end of the world."

6 Then Satan fled from before the Lord. But the fire went on burning around the cave like a coal-fire the whole day; which was the forty-sixth day Adam and Eve had spent since they came out of the garden.

7 And when Adam and Eve saw that the heat of the fire had somewhat cooled down, they began to walk towards the cave to get into it as they usually did; but they could not, by reason of the heat of the fire.

8 Then they both began crying because of the fire that separated them from the cave, and that came towards them, burning. And they were afraid.
9 Then Adam said to Eve, "See this fire of which we have a portion in us: which formerly yielded to us, but no longer does so, now that we have transgressed the limit of creation, and changed our condition, and our nature is altered. But the fire is not changed in its nature, nor altered from its creation. Therefore it now has power over us; and when we come near it, it scorches our flesh."

Chapter XLV - Why Satan didn’t fulfil his promises. Description of hell.

1 Then Adam rose and prayed to God, saying, "See, this fire has separated us from the cave in which You have commanded us to live; but now, behold, we cannot go into it."

2 Then God heard Adam, and sent him His Word, that said:

3 "O Adam, see this fire! How different the flame and heat thereof are from the garden of delights and the good things in it!

4 When you were under My control, all creatures yielded to you; but after you have transgressed My commandment, they all rise over you."

5 God said again to him, "See, O Adam, how Satan has exalted you! He has deprived you of the Godhead, and of an exalted state like Me, and has not kept his word to you; but has, after all, become your enemy. He is the one who made this fire in which he meant to burn you and Eve.

6 Why, O Adam, has he not kept his agreement with you, not even one day; but has deprived you of the glory that was on you—when you yielded to his command?

7 Do you think, Adam, that he loved you when he made this agreement with you? Or that he loved you and wished to raise you on high?

8 But no, Adam, he did not do all that out of love to you; but he wished to make you come out of light into darkness; and from an exalted state to degradation; from glory to abasement; from joy to sorrow; and from rest to fasting and fainting."

9 God also said to Adam, "See this fire kindled by Satan around your cave; see this wonder that surrounds you; and know that it will encompass about both you and your descendants, when you obey his command; that he will plague you with fire; and that you will go down into hell after you are dead.

10 Then you will see the burning of his fire, that will be burning around you and likewise your descendants. You will not be delivered from it until My coming; just like you cannot go into your cave right now because of the great fire around it; not until My Word comes and
makes a way for you on the day My covenant is fulfilled.

11 There is no way for you at present to come from this life to rest, not until My Word comes, who is My Word. Then He will make a way for you, and you shall have rest." Then God called with His Word to the fire that burned around the cave, that it split itself in half, until Adam had gone through it. Then the fire parted itself by God’s order, and a way was made for Adam.*

12 And God withdrew His Word from Adam.

* Reference: Exodus 14:21,22 and Joshua 3:15-17

Chapter XLVI - "How many times have I delivered you out of his hand . . ."

1 Then Adam and Eve began again to come into the cave. And when they came to the way between the fire, Satan blew into the fire like a whirlwind, and caused the burning coal-fire to cover Adam and Eve; so that their bodies were singed; and the coal-fire scorched them.*

2 And from the burning of the fire Adam and Eve screamed, and said, "O Lord, save us! Leave us not to be consumed and plagued by this burning fire; neither require us for having transgressed Your commandment."

3 Then God looked at their bodies, on which Satan had caused fire to burn, and God sent His angel that stayed the burning fire. But the wounds remained on their bodies.

4 And God said to Adam, "See Satan’s love for you, who pretended to give you the Godhead and greatness; and, behold, he burns you with fire, and seeks to destroy you from off the earth.

5 Then look at Me, O Adam; I created you, and how many times have I delivered you out of his hand? If not, wouldn’t he have destroyed you?"

6 God said again to Eve, "What is that he promised you in the garden, saying, ‘As soon as you eat from the tree, your eyes will be opened, and you shall become like gods, knowing good and evil.’ But look! He has burnt your bodies with fire, and has made you taste the taste of fire, for the taste of the garden; and has made you see the burning of fire, and the evil of it, and the power it has over you.

7 Your eyes have seen the good he has taken from you, and in truth he has opened your eyes; and you have seen the garden in which you were with Me, and you have also seen the evil that has come over you from Satan. But as to the Godhead he cannot give it to you, neither fulfil his speech to you. No, he was bitter against you and your descendants, that will come
after you."

8 And God withdrew His Word from them.

* At this time, the garments that the Lord had given them in Genesis 3:21 were burned off so that Adam and Eve were again naked. Reference chapter L whereby Adam and Eve seek garments with which to cover their nakedness.

Chapter XLVII - The Devil’s own Scheming.

1 Then Adam and Eve came into the cave, yet trembling at the fire that had scorched their bodies. So Adam said to Eve:

2 "Look, the fire has burnt our flesh in this world; but how will it be when we are dead, and Satan shall punish our souls? Is not our deliverance long and far off, unless God come, and in mercy to us fulfil His promise?"

3 Then Adam and Eve passed into the cave, blessing themselves for coming into it once more. For it was in their thoughts, that they never should enter it, when they saw the fire around it.

4 But as the sun was setting the fire was still burning and nearing Adam and Eve in the cave, so that they could not sleep in it. After the sun had set, they went out of it. This was the forty-seventh day after they came out of the garden.

5 Adam and Eve then came under the top of hill by the garden to sleep, as they were accustomed.

6 And they stood and prayed God to forgive them their sins, and then fell asleep under the summit of the mountain.

7 But Satan, the hater of all good, thought within himself: "Whereas God has promised salvation to Adam by covenant, and that He would deliver him out of all the hardships that have befallen him—but has not promised me by covenant, and will not deliver me out of my hardships; no, since He has promised him that He should make him and his descendants live in the kingdom in which I once was I will kill Adam.

8 The earth shall be rid of him; and shall be left to me alone; so that when he is dead he may not have any descendants left to inherit the kingdom that shall remain my own realm; God will then be wanting me, and He will restore it to me and my hosts."

Chapter XLVIII - Fifth apparition of Satan to Adam and Eve.
1 After this Satan called to his hosts, all of which came to him, and said to him:

2 "O, our lord, what will you do?"

3 He then said to them, "You know that this Adam, whom God created out of the dust, is the one who has taken our kingdom, come, let us gather together and kill him; or hurl a rock at him and at Eve, and crush them under it."

4 When Satan’s hosts heard these words, they came to the part of the mountain where Adam and Eve were asleep.

5 Then Satan and his host took a huge rock, broad and even, and without blemish, thinking within himself, "If there should be a hole in the rock, when it fell on them, the hole in the rock might come over them, and so they would escape and not die."

6 He then said to his hosts, "Take up this stone, and throw it flat on them, so that it doesn’t roll off them to somewhere else. And when you have hurled it, get away from there quickly."

7 And they did as he told them. But as the rock fell down from the mountain toward Adam and Eve, God commanded the rock to become a dome over them,* that did them no harm. And so it was by God’s order.

8 But when the rock fell, the whole earth quaked with it,** and was shaken from the size of the rock.

9 And as it quaked and shook, Adam and Eve awoke from sleep, and found themselves under a dome of rock. But they didn’t know what had happened; because when the fell asleep they were under the sky, and not under a dome; and when they saw it, they were afraid.

10 Then Adam said to Eve, "Wherefore has the mountain bent itself, and the earth quaked and shaken on our account? And why has this rock spread itself over us like a tent?

11 Does God intend to plague us and to shut us up in this prison? Or will He close the earth over us?

12 He is angry with us for our having come out of the cave, without His order; and for our having done so of our own accord, without consulting Him, when we left the cave and came to this place."

13 Then Eve said, "If, indeed, the earth quaked for our sake, and this rock forms a tent over
us because of our transgression, then we will be sorry, O Adam, because our punishment will be long.

14 But get up and pray to God to let us know concerning this, and what this rock is that is spread over us like a tent."

15 Then Adam stood up and prayed before the Lord, to let him know what had brought about this difficult time. And Adam stood praying like that until the morning.

* The word "dome" is used here but the text does not specifically suggest that the covering was round - only that it covered them on all sides, however a dome is the most likely shape that would have been able to withstand the impact with the ground. From verse 9 that says "when they saw it" and verse 11 that says "shut us up in this prison", we can conclude that the dome had holes in its sides that were big enough to let in light and air but were too small to allow Adam and Eve to escape. Another conclusion would be that the holes were large but too high up for Adam and Eve to reach, however the former is more likely.

** In verse 7 of the next chapter (XLIX), God tells Adam and Eve that the ground was also lowered under them - "I commanded ... the rock under you to lower itself".

Chapter XLIX - The first prophecy of the Resurrection.

1 Then the Word of God came and said:

2 "O Adam, who counseled you, when you came out of the cave, to come to this place?"

3 And Adam said to God, "O Lord, we came to this place because of the heat of the fire, that came over us inside the cave."

4 Then the Lord God said to Adam, "O Adam, you dread the heat of fire for one night, but how will it be when you live in hell?

5 Yet, O Adam, don’t be afraid, and don’t believe that I have placed this dome of rock over you to plague you with it.

6 It came from Satan, who had promised you the Godhead and majesty. It is he who threw down this rock to kill you under it, and Eve with you, and thus to prevent you from living on the earth.

7 But, in mercy for you, just as that rock was falling down on you, I commanded it to form an dome over you; and the rock under you to lower itself.
8 And this sign, O Adam, will happen to Me at My coming on earth: Satan will raise the people of the Jews to put Me to death; and they will lay Me in a rock, and seal a large stone over Me, and I shall remain within that rock three days and three nights.

9 But on the third day I shall rise again, and it shall be salvation to you, O Adam, and to your descendants, to believe in Me. But, O Adam, I will not bring you from under this rock until three days and three nights have passed."

10 And God withdrew His Word from Adam.

11 But Adam and Eve lived under the rock three days and three nights, as God had told them.

12 And God did so to them because they had left their cave and had come to this same place without God’s order.

13 But, after three days and three nights, God created an opening in the dome of rock and allowed them to get out from under it. Their flesh was dried up, and their eyes and hearts were troubled from crying and sorrow.

Chapter L - Adam and Eve seek to cover their nakedness.

1 Then Adam and Eve went forth and came into the Cave of Treasures, and they stood praying in it the whole of that day, until the evening.

2 And this took place at the end of the fifty days after they had left the garden.

3 But Adam and Eve rose again and prayed to God in the cave the whole of that night, and begged for mercy from Him.

4 And when the day dawned, Adam said to Eve, "Come! Let us go and do some work for our bodies."

5 So they went out of the cave, and came to the northern border of the garden, and they looked for something to cover their bodies with. But they found nothing, and knew not how to do the work. Yet their bodies were stained, and they were speechless from cold and heat.

6 Then Adam stood and asked God to show him something with which to cover their bodies.

7 Then came the Word of God and said to him, "O Adam, take Eve and come to the seashore where you fasted before. There you will find skins of sheep that were left after lions ate the carcasses. Take them and make garments for yourselves, and clothe yourselves with them.
* Chapter XLVI, verse 1, says "Satan blew into the fire ... so that their bodies were singed". At this time, the garments that the Lord had given them in Genesis 3:21 were burned off so that Adam and Eve were again naked.

Chapter LI - "What is his beauty that you should have followed him?"

1 When Adam heard these words from God, he took Eve and went from the northern end of the garden to the south of it, by the river of water where they once fasted.

2 But as they were going on their way, and before they got there, Satan, the wicked one, had heard the Word of God communing with Adam respecting his covering.

3 It grieved him, and he hastened to the place where the sheep-skins were, with the intention of taking them and throwing them into the sea, or of burning them with fire, so that Adam and Eve would not find them.

4 But as he was about to take them, the Word of God came from heaven, and bound him by the side of those skins until Adam and Eve came near him. But as they got closer to him they were afraid of him, and of his hideous look.

5 Then came the Word of God to Adam and Eve, and said to them, "This is he who was hidden in the serpent, and who deceived you, and stripped you of the garment of light and glory in which you were.

6 This is he who promised you majesty and divinity. Where, then, is the beauty that was on him? Where is his divinity? Where is his light? Where is the glory that rested on him?

7 Now his figure is hideous; he is become abominable among angels; and he has come to be called Satan.

8 O Adam, he wished to take from you this earthly garment of sheep-skins, and to destroy it, and not let you be covered with it.

9 What, then, is his beauty that you should have followed him? And what have you gained by obeying him? See his evil works and then look at Me; at Me, your Creator, and at the good deeds I do you.

10 See, I bound him until you came and saw him and beheld his weakness, that no power is left with him."

11 And God released him from his bonds.
Chapter LII - Adam and Eve sew the first shirt.

1 After this Adam and Eve said no more, but cried before God on account of their creation, and of their bodies that required an earthly covering.

2 Then Adam said to Eve, "O Eve, this is the skin of beasts with which we shall be covered, but when we put it on, behold, we shall be wearing a token of death on our bodies. Just as the owners of these skins have died and have wasted away, so also shall we die and pass away."

3 Then Adam and Eve took the skins, and went back to the Cave of Treasures; and when in it, they stood and prayed as they were accustomed.

4 And they thought how they could make garments of those skins; for they had no skill for it.

5 Then God sent to them His angel to show them how to work it out. And the angel said to Adam, "Go forth, and bring some palm-thorns." Then Adam went out, and brought some, as the angel had commanded him.

6 Then the angel began before them to work out the skins, after the manner of one who prepares a shirt. And he took the thorns and stuck them into the skins, before their eyes.

7 Then the angel again stood up and prayed God that the thorns in those skins should be hidden, so as to be, as it were, sewn with one thread.

8 And so it was, by God’s order; they became garments for Adam and Eve, and He clothed them therewith.

9 From that time the nakedness of their bodies was covered from the sight of each other’s eyes.

10 And this happened at the end of the fifty-first day.

11 Then when Adam’s and Eve’s bodies were covered, they stood and prayed, and sought mercy of the Lord, and forgiveness, and gave Him thanks for that He had had mercy on them, and had covered their nakedness. And they ceased not from prayer the whole of that night.

12 Then when the morning dawned at the rising of the sun, they said their prayers after their custom; and then went out of the cave.

13 And Adam said to Eve, "Since we don’t know what there is to the west of this cave, let us
go out and see it today." Then they came forth and went toward the western border.

Chapter LIII - The prophecy of the Western Lands and of the great flood.

1 They were not very far from the cave, when Satan came towards them, and hid himself between them and the cave, under the form of two ravenous lions three days without food, that came towards Adam and Eve, as if to break them in pieces and devour them.

2 Then Adam and Eve cried, and prayed God to deliver them from their paws.

3 Then the Word of God came to them, and drove away the lions from them.

4 And God said to Adam, "O Adam, what do you seek on the western border? And why have you left of your own accord the eastern border, in which was your living place?

5 Now then, turn back to your cave, and remain in it, so that Satan won’t deceive you or work his purpose over you.

6 For in this western border, O Adam, there will go from you a descendant, that shall replenish it; and that will defile themselves with their sins, and with their yielding to the commands of Satan, and by following his works.

7 Therefore will I bring over them the waters of a flood, and overwhelm them all. But I will deliver what is left of the righteous among them; and I will bring them to a distant land, and the land in which you live now shall remain desolate and without one inhabitant in it.

8 After God had thus spoken to them, they went back to the Cave of Treasures. But their flesh was dried up, and they were weak from fasting and praying, and from the sorrow they felt at having trespassed against God.

Chapter LIV - Adam and Eve go exploring.

1 Then Adam and Eve stood up in the cave and prayed the whole of that night until the morning dawned. And when the sun was risen they both went out of the cave; their heads were wandering from heaviness of sorrow and they didn’t know where they were going.

2 And they walked in that condition to the southern border of the garden. And they began to go up that border until they came to the eastern border beyond which there was no more land.

3 And the cherub who guarded the garden was standing at the western gate, and guarding it against Adam and Eve, lest they should suddenly come into the garden. And the cherub
turned around, as if to put them to death; according to the commandment God had given him.

4 When Adam and Eve came to the eastern border of the garden—thinking in their hearts that the cherub was not watching—as they were standing by the gate as if wishing to go in, suddenly came the cherub with a flashing sword of fire in his hand; and when he saw them, he went forth to kill them. For he was afraid that God would destroy him if they went into the garden without His order.

5 And the sword of the cherub seemed to shoot flames a distance away from it. But when he raised it over Adam and Eve, the flame of the sword did not flash forth.

6 Therefore the cherub thought that God was favorable to them, and was bringing them back into the garden. And the cherub stood wondering.

7 He could not go up to Heaven to determine God’s order regarding their getting into the garden; he therefore continued to stand by them, unable as he was to part from them; for he was afraid that if they should enter the garden without permission, God would destroy him.

8 When Adam and Eve saw the cherub coming towards them with a flaming sword of fire in his hand, they fell on their faces from fear, and were as dead.

9 At that time the heavens and the earth shook; and another cherubim came down from heaven to the cherub who guarded the garden, and saw him amazed and silent.

10 Then, again, other angels came down close to the place where Adam and Eve were. They were divided between joy and sorrow.

11 They were glad, because they thought that God was favorable to Adam, and wished him to return to the garden; and wished to restore him to the gladness he once enjoyed.

12 But they sorrowed over Adam, because he was fallen like a dead man, he and Eve; and they said in their thoughts, "Adam has not died in this place; but God has put him to death, for his having come to this place, and wishing to get into the garden without His permission."

Chapter LV - The Conflict between God and Satan.

1 Then came the Word of God to Adam and Eve, and raised them from their dead state, saying to them, "Why did you come up here? Do you intend to go into the garden, from which I brought you out? It cannot be today; but only when the covenant I have made with you is fulfilled."

2 Then Adam, when he heard the Word of God, and the fluttering of the angels whom he did
not see, but only heard the sound of them with his ears, he and Eve cried, and said to the angels:

3 "O Spirits, who wait on God, look at me, and at my being unable to see you! For when I was in my former bright nature, then I could see you. I sang praises as you do; and my heart was far above you.

4 But now, that I have transgressed, that bright nature is gone from me, and I am come to this miserable state. And now I have come to this, that I cannot see you, and you do not serve me like you used to do. For I have become animal flesh.

5 Yet now, O angels of God, ask God with me, to restore me to that wherein I was formerly; to rescue me from this misery, and to remove from me the sentence of death He passed on me, for having trespassed against Him."

6 Then, when the angels heard these words, they all grieved over him; and cursed Satan who had misled Adam, until he came from the garden to misery; from life to death; from peace to trouble; and from gladness to a strange land.

7 Then the angels said to Adam, "You obeyed Satan, and ignored the Word of God who created you; and you believed that Satan would fulfil all he had promised you.

8 But now, O Adam, we will make known to you, what came over us though him, before his fall from heaven.

9 He gathered together his hosts, and deceived them, promising to give them a great kingdom, a divine nature; and other promises he made them.

10 His hosts believed that his word was true, so they yielded to him, and renounced the glory of God.

11 He then sent for us—according to the orders in which we were—to come under his command, and to accept his vein promise. But we would not, and we did not take his advice.

12 Then after he had fought with God, and had dealt forwardly with Him, he gathered together his hosts, and made war with us. And if it had not been for God’s strength that was with us, we could not have prevailed against him to hurl him from heaven.

13 But when he fell from among us, there was great joy in heaven, because of his going down from us. For if he had remained in heaven, nothing, not even one angel would have remained in it.
14 But God in His mercy, drove him from among us to this dark earth; for he had become darkness itself and a worker of unrighteousness.

15 And he has continued, O Adam, to make war against you, until he tricked you and made you come out of the garden, to this strange land, where all these trials have come to you. And death, which God brought to him, he has also brought to you, O Adam, because you obeyed him, and trespassed against God."

16 Then all the angels rejoiced and praised God, and asked Him not to destroy Adam this time, for his having sought to enter the garden; but to bear with him until the fulfillment of the promise; and to help him in this world until he was free from Satan’s hand.

Chapter LVI - A chapter of divine comfort.

1 Then came the Word of God to Adam, and said to him:

2 "O Adam, look at that garden of joy and at this earth of toil, and behold the garden is full of angels, but look at yourself alone on this earth with Satan whom you obeyed.

3 Yet, if you had submitted, and been obedient to Me, and had kept My Word, you would be with My angels in My garden.

4 But when you transgressed and obeyed Satan, you became his guests among his angels, that are full of wickedness; and you came to this earth, that brings forth to you thorns and thistles.

5 O Adam, ask him who deceived you, to give you the divine nature he promised you, or to make you a garden as I had made for you; or to fill you with that same bright nature with which I had filled you.

6 Ask him to make you a body like the one I made you, or to give you a day of rest as I gave you; or to create within you a reasonable soul, as I created for you; or to take you from here to some other earth than this one which I gave you. But, O Adam, he will not fulfil even one of the things he told you.

7 Acknowledge, then, My favor towards you, and My mercy on you, My creature; that I have not avenged you for your transgression against Me, but in My pity for you I have promised you that at the end of the great five and a half days I will come and save you."

8 Then God said again to Adam and Eve, "Get up, go down from here, before the cherub with a sword of fire in his hand destroys you."
9 But Adam’s heart was comforted by God’s words to him, and he worshipped before Him.

10 And God commanded His angels to escort Adam and Eve to the cave with joy, instead of the fear that had come over them.

11 Then the angels took up Adam and Eve, and brought them down from the mountain by the garden, with songs and psalms, until they arrived at the cave. There the angels began to comfort and to strengthen them, and then departed from them towards heaven, to their Creator, who had sent them.

12 But after the angels had departed from Adam and Eve, Satan came with shamefacedness, and stood at the entrance of the cave in which were Adam and Eve. He then called to Adam, and said, "O Adam, come, let me speak to you."

13 Then Adam came out of the cave, thinking he was one of God’s angels that was come to give him some good counsel.

Chapter LVII - "Therefore I fell. . . ."

1 But when Adam came out and saw his hideous figure, he was afraid of him, and said to him, "Who are you?"

2 Then Satan answered and said to him, "It is I, who hid myself within the serpent, and who spoke to Eve, and who enticed her until she obeyed my command. I am he who sent her, using my deceitful speech, to deceive you, until you both ate of the fruit of the tree and abandoned the command of God."

3 But when Adam heard these words from him, he said to him, "Can you make me a garden as God made for me? Or can you clothe me in the same bright nature in which God had clothed me?"

4 Where is the divine nature you promised to give me? Where is that slick speech of yours that you had with us at first, when we were in the garden?"

5 Then Satan said to Adam, "Do you think that when I have promised one something that I would actually deliver it to him or fulfil my word? Of course not. For I myself have never even thought of obtaining what I promised.

6 Therefore I fell, and I made you fall by that for which I myself fell; and with you also, whosoever accepts my counsel, falls thereby.
7 But now, O Adam, because you fell you are under my rule, and I am king over you; because you have obeyed me and have transgressed against your God. Neither will there be any deliverance from my hands until the day promised you by your God."

8 Again he said, "Because we do not know the day agreed on with you by your God, nor the hour in which you shall be delivered, for that reason we will multiply war and murder on you and your descendants after you.

9 This is our will and our good pleasure, that we may not leave one of the sons of men to inherit our orders in heaven.

10 For as to our home, O Adam, it is in burning fire; and we will not stop our evil doing, no, not one day nor one hour. And I, O Adam, shall set you on fire when you come into the cave to live there."

11 When Adam heard these words he cried and mourned, and said to Eve, "Hear what he said; that he won’t fulfil any of what he told you in the garden. Did he really then become king over us?

12 But we will ask God, who created us, to deliver us out of his hands."

Chapter LVIII - "About sunset on the 53rd day. . ."

1 Then Adam and Eve spread their hands before God, praying and begging Him to drive Satan away from them so that he can’t harm them or force them to deny God.

2 Then God sent to them at once, His angel, who drove away Satan from them. This happened about sunset, on the fifty-third day after they had come out of the garden.

3 Then Adam and Eve went into the cave, and stood up and turned their faces to the ground, to pray to God.

4 But before they prayed Adam said to Eve, "Look, you have seen what temptations have befallen us in this land. Come, let us get up, and ask God to forgive us the sins we have committed; and we will not come out until the end of the day next to the fortieth. And if we die in here, He will save us."

5 Then Adam and Eve got up, and joined together in entreating God.

6 They continued praying like this in the cave; neither did they come out of it, by night or by day, until their prayers went up out of their mouths, like a flame of fire.
Chapter LIX - Eighth apparition of Satan of Satan to Adam and Eve.

1 But Satan, the hater of all good, did not allow them to finish their prayers. For he called to his hosts, and they came, all of them. Then he said to them, "Since Adam and Eve, whom we deceived, have agreed together to pray to God night and day, and to beg Him to deliver them, and since they will not come out of the cave until the end of the fortieth day.

2 And since they will continue their prayers as they have both agreed to do, that He will deliver them out of our hands, and restore them to their former state, see what we shall do to them." And his hosts said to him, "Power is your, O our lord, to do what you list."

3 Then Satan, great in wickedness, took his hosts and came into the cave, in the thirtieth night of the forty days and one; and he beat Adam and Eve, until he left them dead.

4 Then came the Word of God to Adam and Eve, who raised them from their suffering, and God said to Adam, "Be strong, and be not afraid of him who has just come to you."

5 But Adam cried and said, "Where were you, O my God, that they should punish me with such blows, and that this suffering should come over us; over me and over Eve, Your handmaiden?"

6 Then God said to him, "O Adam, see, he is lord and master of all you have, he who said, he would give you divinity. Where is this love for you? And where is the gift he promised?

7 Did it please him just once, O Adam, to come to you, comfort you, strengthen you, rejoice with you, or send his hosts to protect you; because you have obeyed him, and have yielded to his counsel; and have followed his commandment and transgressed Mine?"

8 Then Adam cried before the Lord, and said, "O Lord because I transgressed a little, You have severely punished me in return for it, I ask You to deliver me out of his hands; or else have pity on me, and take my soul out of my body now in this strange land."

9 Then God said to Adam, "If only there had been this sighing and praying before, before you transgressed! Then would you have rest from the trouble in which you are now."

10 But God had patience with Adam, and let him and Eve remain in the cave until they had fulfilled the forty days.

11 But as to Adam and Eve, their strength and flesh withered from fasting and praying, from hunger and thirst; for they had not tasted either food or drink since they left the garden; nor were the functions of their bodies yet settled; and they had no strength left to continue in
prayer from hunger, until the end of the next day to the fortieth. They were fallen down in the
cave; yet what speech escaped from their mouths, was only in praises.
Chapter LX - The Devil appears like an old man. He offers "a place of rest."

1 Then on the eighty-ninth day, Satan came to the cave, clad in a garment of light, and girt about with a bright girdle.
2 In his hands was a staff of light, and he looked most awful; but his face was pleasant and his speech was sweet.
3 He thus transformed himself in order to deceive Adam and Eve, and to make them come out of the cave, before they had fulfilled the forty days.
4 For he said within himself, "Now that when they had fulfilled the forty days’ fasting and praying, God would restore them to their former state; but if He did not do so, He would still be favorable to them; and even if He had not mercy on them, would He yet give them something from the garden to comfort them; as already twice before."
5 Then Satan drew near the cave in this fair appearance, and said:
6 "O Adam, get up, stand up, you and Eve, and come along with me, to a good land; and don’t be afraid. I am flesh and bones like you; and at first I was a creature that God created.
7 And it was so, that when He had created me, He placed me in a garden in the north, on the border of the world.
8 And He said to me, ‘Stay here!’ And I remained there according to His Word, neither did I transgress His commandment.
9 Then He made a slumber to come over me, and He brought you, O Adam, out of my side, but did not make you stay with me.
10 But God took you in His divine hand, and placed you in a garden to the eastward.
11 Then I worried about you, for that while God had taken you out of my side, He had not let you stay with me.
12 But God said to me: ‘Do not worry about Adam, whom I brought out of your side; no harm will come to him.
13 For now I have brought out of his side a help-meet* for him; and I have given him joy by so doing.’ 

14 Then Satan said again, "I did not know how it is you are in this cave, nor anything about this trial that has come over you—until God said to me, ‘Behold, Adam has transgressed, he whom I had taken out of your side, and Eve also, whom I took out of his side; and I have driven them out of the garden; I have made them live in a land of sorrow and misery, because they transgressed against Me, and have obeyed Satan. And look, they are in suffering until this day, the eightieth.’

15 Then God said to me, ‘Get up, go to them, and make them come to your place, and suffer not that Satan come near them, and afflict them. For they are now in great misery; and lie helpless from hunger.’

16 He further said to me, ‘When you have taken them to yourself, give them to eat of the fruit of the Tree of Life, and give them to drink of the water of peace; and clothe them in a garment of light, and restore them to their former state of grace, and leave them not in misery, for they came from you. But grieve not over them, nor repent of that which has come over them.

17 But when I heard this, I was sorry; and my heart could not patiently bear it for your sake, O my child.

18 But, O Adam, when I heard the name of Satan, I was afraid, and I said within myself, I will not come out because he might trap me as he did my children, Adam and Eve.

19 And I said, ‘O God, when I go to my children, Satan will meet me in the way, and war against me, as he did against them.’

20 Then God said to me, ‘Fear not; when you find him, hit him with the staff that is in your hand, and don’t be afraid of him, for you are of old standing, and he shall not prevail against you.’

21 Then I said, ‘O my Lord, I am old, and cannot go. Send Your angels to bring them.’

22 But God said to me, ‘Angels, verily, are not like them; and they will not consent to come with them. But I have chosen you, because they are your offspring and are like you, and they will listen to what you say.’

23 God said further to me, ‘If you don’t have enough strength to walk, I will send a cloud to carry you and set you down at the entrance of their cave; then the cloud will return and leave you there.

24 And if they will come with you, I will send a cloud to carry you and them.’

25 Then He commanded a cloud, and it bear me up and brought me to you; and then went back.

26 And now, O my children, Adam and Eve, look at my old gray hair and at my feeble state, and at my coming from that distant place. Come, come with me, to a place of rest.’

27 Then he began to cry and to sob before Adam and Eve, and his tears poured on the ground like water.

28 And when Adam and Eve raised their eyes and saw his beard, and heard his sweet talk, their hearts softened towards him; they obeyed him, for they believed he was true.

29 And it seemed to them that they were really his offspring, when they saw that his face was like their own; and they trusted him.
The existence of the two words helpmeet and helpmate, meaning exactly the same thing, is a comedy of errors. God’s promise to Adam, as rendered in the King James version of the Bible, was to give him an help meet for him (that is, a helper fit for him). In the 17th century the two words help and meet in this passage were mistaken for one word, applying to Eve, and thus helpmeet came to mean a wife. Then in the 18th century, in a misguided attempt to make sense of the word, the spelling helpmate was introduced. Both errors are now beyond recall, and both spellings are acceptable.

Chapter LXI - They begin to follow Satan.

1 Then he took Adam and Eve by the hand, and began to bring them out of the cave.
2 But when they had come a little ways out of it, God knew that Satan had overcome them, and had brought them out before the forty days were ended, to take them to some distant place, and to destroy them.
3 Then the Word of the Lord God again came and cursed Satan, and drove him away from them.
4 And God began to speak to Adam and Eve, saying to them, "What made you come out of the cave, to this place?"
5 Then Adam said to God, "Did you create a man before us? For when we were in the cave there suddenly came to us a friendly old man who said to us, ‘I am a messenger from God to you, to bring you back to some place of rest.’
6 And we believed, O God, that he was a messenger from you; and we came out with him; and knew not where we should go with him."
7 Then God said to Adam, "See, that is the father of evil arts, who brought you and Eve out of the Garden of Delights. And now, indeed, when he saw that you and Eve both joined together in fasting and praying, and that you came not out of the cave before the end of the forty days, he wished to make your purpose vein, to break your mutual bond; to cut off all hope from you, and to drive you to some place where he might destroy you.
8 Because he couldn’t do anything to you unless he showed himself in the likeness of you.
9 Therefore he came to you with a face like your own, and began to give you tokens as if they were all true.
10 But because I am merciful and am favorable to you, I did not allow him to destroy you; instead I drove him away from you.
11 Now, therefore, O Adam, take Eve, and return to your cave, and remain in it until the morning after the fortieth day. And when you come out, go towards the eastern gate of the garden."
12 Then Adam and Eve worshipped God, and praised and blessed Him for the deliverance that had come to them from Him. And they returned towards the cave. This happened in the evening of the thirty-ninth day.
13 Then Adam and Eve stood up and with a fiery passion, prayed to God, to give them strength; for they had become weak because of hunger and thirst and prayer. But they watched the whole of that night praying, until morning.
14 Then Adam said to Eve, "Get up, let us go towards the eastern gate of the garden as God
told us."
15 And they said their prayers as they were accustomed to do every day; and they left the
cave to go near to the eastern gate of the garden.
16 Then Adam and Eve stood up and prayed, and appealed to God to strengthen them, and to
send them something to satisfy their hunger.
17 But after they finished their prayers, they were too weak to move.
18 Then came the Word of God again, and said to them, "O Adam, get up, go and bring the
two figs here."
19 Then Adam and Eve got up, and went until they came near to the cave.

Chapter LXII - Two fruit trees.

1 But Satan the wicked was envious, because of the consolation God had given them.
2 So he prevented them, and went into the cave and took the two figs, and buried them
outside the cave, so that Adam and Eve should not find them. He also had in his thoughts to
destroy them.
3 But by God’s mercy, as soon as those two figs were in the ground, God defeated Satan’s
counsel regarding them; and made them into two fruit trees, that overshadowed the cave. For
Satan had buried them on the eastern side of it.
4 Then when the two trees were grown, and were covered with fruit, Satan grieved and
mourned, and said, "It would have been better to have left those figs where they were; for
now, behold, they have become two fruit trees, whereof Adam will eat all the days of his life.
Whereas I had in mind, when I buried them, to destroy them entirely, and to hide them
forever.
5 But God has overturned my counsel; and would not that this sacred fruit should perish; and
He has made plain my intention, and has defeated the counsel I had formed against His
servants."
6 Then Satan went away ashamed because he hadn’t thought his plans all the way through.

Chapter LXIII - The first joy of trees

1 But Adam and Eve, as they got closer to the cave, saw two fig trees, covered with fruit, and
overshadowing the cave.
2 Then Adam said to Eve, "It seems to me that we have gone the wrong way. When did these
two trees grow here? It seems to me that the enemy wishes to lead us the wrong way. Do you
suppose that there is another cave besides this one in the earth?
3 Yet, O Eve, let us go into the cave, and find in it the two figs; for this is our cave, in which
we were. But if we should not find the two figs in it, then it cannot be our cave."
4 They went then into the cave, and looked into the four corners of it, but found not the two
figs.
5 And Adam cried and said to Eve, "Did we go to the wrong cave, then, O Eve? It seems to
me these two fig trees are the two figs that were in the cave." And Eve said, "I, for my part,
do not know."
6 Then Adam stood up and prayed and said, "O God, You commanded us to come back to the cave, to take the two figs, and then to return to you.
7 But now, we have not found them. O God, have you taken them, and sown these two trees, or have we gone astray in the earth; or has the enemy deceived us? If it be real, then, O God, reveal to us the secret of these two trees and of the two figs."
8 Then came the Word of God to Adam, and said to him, "O Adam, when I sent you to fetch the figs, Satan went before you to the cave, took the figs, and buried them outside, eastward of the cave, thinking to destroy them; and not sowing them with good intent.
9 Not for his mere sake, then, have these trees grown up at once; but I had mercy on you and I commanded them to grow. And they grew to be two large trees, that you be overshadowed by their branches, and find rest; and that I made you see My power and My marvelous works.
10 And, also, to show you Satan’s meanness, and his evil works, for ever since you came out of the garden, he has not ceased, no, not one day, from doing you some harm. But I have not given him power over you."
11 And God said, "From now on, O Adam, rejoice on account of the trees, you and Eve; and rest under them when you feel weary. But do not eat any of their fruit or come near them."
12 Then Adam cried, and said, "O God, will You again kill us, or will You drive us away from before Your face, and cut our life from off the face of the earth?
13 O God, I beg you, if You know that there be in these trees either death or some other evil, as at the first time, root them up from near our cave, and with them; and leave us to die of the heat, of hunger and of thirst.
14 For we know Your marvelous works, O God, that they are great, and that by Your power You can bring one thing out of another, without one’s wish. For Your power can make rocks to become trees, and trees to become rocks."

Chapter LXIV - Adam and Eve partake of the first earthly food.

1 Then God looked at Adam and at his strength of mind, at his endurance of hunger and thirst, and of the heat. And He changed the two fig trees into two figs, as they were at first, and then said to Adam and to Eve, "Each of you may take one fig." And they took them, as the Lord commanded them.
2 And He said to them, "You must now go into the cave and eat the figs, and satisfy your hunger, or else you will die."
3 So, as God commanded them, they went into the cave about sunset. And Adam and Eve stood up and prayed during the setting sun.
4 Then they sat down to eat the figs; but they knew not how to eat them; for they were not accustomed to eat earthly food. They were afraid that if they ate, their stomach would be burdened and their flesh thickened, and their hearts would take to liking earthly food.
5 But while they were thus seated, God, out of pity for them, sent them His angel, so they wouldn’t perish of hunger and thirst.
6 And the angel said to Adam and Eve, "God says to you that you do not have the strength that would be required to fast until death; eat, therefore, and strengthen your bodies; for you
are now animal flesh and cannot subsist without food and drink."
7 Then Adam and Eve took the figs and began to eat of them. But God had put into them a mixture as of savory bread and blood.
8 Then the angel went from Adam and Eve, who ate of the figs until they had satisfied their hunger. Then they put aside what was left; but by the power of God, the figs became whole again, because God blessed them.
9 After this Adam and Eve got up, and prayed with a joyful heart and renewed strength, and praised and rejoiced abundantly the whole of that night. And this was the end of the eighty-third day.

Chapter LXV - Adam and Eve acquire digestive organs. Final hope of returning to the Garden is lost.

1 And when it was day, they got up and prayed, after their custom, and then went out of the cave.
2 But they became sick from the food they had eaten because they were not used to it, so they went about in the cave saying to each other:
3 "What has our eating caused to happen to us, that we should be in such pain? We are in misery, we shall die! It would have been better for us to have died keeping our bodies pure than to have eaten and defiled them with food."
4 Then Adam said to Eve, "This pain did not come to us in the garden, neither did we eat such bad food there. Do you think, O Eve, that God will plague us through the food that is in us, or that our innards will come out; or that God means to kill us with this pain before He has fulfilled His promise to us?"
5 Then Adam besought the Lord and said, "O Lord, let us not perish through the food we have eaten. O Lord, don't punish us; but deal with us according to Your great mercy, and forsake us not until the day of the promise You have made us."
6 Then God looked at them, and then fitted them for eating food at once; as to this day; so that they should not perish.
7 Then Adam and Eve came back into the cave sorrowful and crying because of the alteration of their bodies. And they both knew from that hour that they were altered beings, that all hope of returning to the garden was now lost; and that they could not enter it.
8 For that now their bodies had strange functions; and all flesh that requires food and drink for its existence, cannot be in the garden.
9 Then Adam said to Eve, "Behold, our hope is now lost; and so is our trust to enter the garden. We no longer belong to the inhabitants of the garden; but from now on we are earthy and of the dust, and of the inhabitants of the earth. We shall not return to the garden, until the day in which God has promised to save us, and to bring us again into the garden, as He promised us."
10 Then they prayed to God that He would have mercy on them; after which, their mind was quieted, their hearts were broken, and their longing was cooled down; and they were like strangers on earth. That night Adam and Eve spent in the cave, where they slept heavily by reason of the food they had eaten.
Chapter LXVI - Adam does his first day’s work.

1 When it was morning, the day after they had eaten food, Adam and Eve prayed in the cave, and Adam said to Eve, "Look, we asked for food of God, and He gave it. But now let us also ask Him to give us a drink of water."
2 Then they got up, and went to the bank of the stream of water, that was on the south border of the garden, in which they had before thrown themselves. And they stood on the bank, and prayed to God that He would command them to drink of the water.
3 Then the Word of God came to Adam, and said to him, "O Adam, your body has become brutish, and requires water to drink. Take some and drink it, you and Eve, then give thanks and praise."
4 Adam and Eve then went down to the stream and drank from it, until their bodies felt refreshed. After having drunk, they praised God, and then returned to their cave, after their former custom. This happened at the end of eighty-three days.
5 Then on the eighty-fourth day, they took the two figs and hung them in the cave, together with the leaves thereof, to be to them a sign and a blessing from God. And they placed them there so that if their descendants came there, they would see the wonderful things God had done for them.
6 Then Adam and Eve again stood outside the cave, and asked God to show them some food with which they could nourish their bodies.
7 Then the Word of God came and said to him, "O Adam, go down to the westward of the cave until you come to a land of dark soil, and there you shall find food."
8 And Adam obeyed the Word of God, took Eve, and went down to a land of dark soil, and found there wheat* growing in the ear and ripe, and figs to eat; and Adam rejoiced over it.
9 Then the Word of God came again to Adam, and said to him, "Take some of this wheat and make yourselves some bread with it, to nourish your body therewith." And God gave Adam’s heart wisdom, to work out the corn until it became bread.
10 Adam accomplished all that, until he grew very faint and weary. He then returned to the cave; rejoicing at what he had learned of what is done with wheat, until it is made into bread for one’s use.
* In this book, the terms ‘corn’ and ‘wheat’ are used interchangeably. The reference is possibly used to indicate a type of ancient grain resembling Egyptian Corn also known as Durra. Durra is a wheat-like cereal grain frequently cultivated in dry regions such as Egypt.

Chapter LXVII - "Then Satan began to lead astray Adam and Eve. . . ."

1 When Adam and Eve went down to the land of black mud and came near to the wheat God had showed them and saw that it was ripe and ready for reaping, they did not have a sickle to reap it with. So they readied themselves, and began to pull up the wheat by hand, until it was all done.
2 Then they heaped it into a pile; and, faint from heat and from thirst, they went under a shady tree, where the breeze fanned them to sleep.
3 But Satan saw what Adam and Eve had done. And he called his hosts, and said to them, "Since God has shown to Adam and Eve all about this wheat, wherewith to strengthen their bodies—and, look, they have come and made a big pile of it, and faint from the toil are now asleep—come, let us set fire to this heap of corn, and burn it, and let us take that bottle of water that is by them, and empty it out, so that they may find nothing to drink, and we kill them with hunger and thirst.

4 Then, when they wake up from their sleep, and seek to return to the cave, we will come to them in the way, and will lead them astray; so that they die of hunger and thirst; when they may, perhaps, deny God, and He destroy them. So shall we be rid of them."

5 Then Satan and his hosts set the wheat on fire and burned it up.

6 But from the heat of the flame Adam and Eve awoke from their sleep, and saw the wheat burning, and the bucket of water by them, poured out.

7 Then they cried and went back to the cave.

8 But as they were going up from below the mountain where they were, Satan and his hosts met them in the form of angels, praising God.

9 Then Satan said to Adam, "O Adam, why are you so pained with hunger and thirst? It seems to me that Satan has burnt up the wheat." And Adam said to him, "Yes."

10 Again Satan said to Adam, "Come back with us; we are angels of God. God sent us to you, to show you another field of corn, better than that; and beyond it is a fountain of good water, and many trees, where you shall live near it, and work the corn field to better purpose than that which Satan has consumed."

11 Adam thought that he was true, and that they were angels who talked with him; and he went back with them.

12 Then Satan began to lead astray Adam and Eve eight days, until they both fell down as if dead, from hunger, thirst, and faintness. Then he fled with his hosts, and left them.

Chapter LXVIII - How destruction and trouble is of Satan when he is the master. Adam and Eve establish the custom of worship.

1 Then God looked at Adam and Eve, and at what had come over them from Satan, and how he had made them perish.

2 God, therefore, sent His Word, and raised up Adam and Eve from their state of death.

3 Then, Adam, when he was raised, said, "O God, You have burnt and taken from us the corn You have given us, and You have emptied out the bucket of water. And You have sent Your angels, who have caused us to lose our way from the corn field. Will You make us perish? If this be from you, O God, then take away our souls; but punish us not."

4 Then God said to Adam, "I did not burn down the wheat, and I did not pour the water out of the bucket, and I did not send My angels to lead you astray.

5 But it is Satan, your master who did it; he to whom you have subjected yourself; my commandment being meanwhile set aside. He it is, who burnt down the corn, and poured out the water, and who has led you astray; and all the promises he has made you were just a trick, a deception, and a lie.

6 But now, O Adam, you shall acknowledge My good deeds done to you."
7 And God told His angels to take Adam and Eve, and to bear them up to the field of wheat, which they found as before, with the bucket full of water.
8 There they saw a tree, and found on it solid manna; and wondered at God’s power. And the angels commanded them to eat of the manna when they were hungry.
9 And God admonished Satan with a curse, not to come again, and destroy the field of corn.
10 Then Adam and Eve took of the corn, and made of it an offering, and took it and offered it up on the mountain, the place where they had offered up their first offering of blood.
11 And they offered this offering again on the altar they had built at first. And they stood up and prayed, and besought the Lord saying, "Thus, O God, when we were in the garden, our praises went up to you, like this offering; and our innocence went up to you like incense. But now, O God, accept this offering from us, and don’t turn us away, deprived of Your mercy."
12 Then God said to Adam and Eve, "Since you have made this offering and have offered it to Me, I shall make it My flesh, when I come down on earth to save you; and I shall cause it to be offered continually on an altar, for forgiveness and for mercy, for those who partake of it duly."
13 And God sent a bright fire over the offering of Adam and Eve, and filled it with brightness, grace, and light; and the Holy Ghost came down on that offering.
14 Then God commanded an angel to take fire tongs, like a spoon, and with it to take an offering and bring it to Adam and Eve. And the angel did so, as God had commanded him, and offered it to them.
15 And the souls of Adam and Eve were brightened, and their hearts were filled with joy and gladness and with the praises of God.
16 And God said to Adam, "This shall be to you a custom, to do so, when affliction and sorrow come over you. But your deliverance and your entrance in to the garden, shall not be until the days are fulfilled as agreed between you and Me; were it not so, I would, of My mercy and pity for you, bring you back to My garden and to My favor for the sake of the offering you have just made to My name."
17 Adam rejoiced at these words which he heard from God; and he and Eve worshipped before the altar, to which they bowed, and then went back to the Cave of Treasures.
18 And this took place at the end of the twelfth day after the eightieth day, from the time Adam and Eve came out of the garden.
19 And they stood up the whole night praying until morning; and then went out of the cave.
20 Then Adam said to Eve, with joy of heart, because of the offering they had made to God, and that had been accepted of Him, "Let us do this three times every week, on the fourth day Wednesday, on the preparation day Friday, and on the Sabbath Sunday, all the days of our life."
21 And as they agreed to these words between themselves, God was pleased with their thoughts, and with the resolution they had each taken with the other.
22 After this, came the Word of God to Adam, and said, "O Adam, you have determined beforehand the days in which sufferings shall come over Me, when I am made flesh; for they are the fourth Wednesday, and the preparation day Friday.
23 But as to the first day, I created in it all things, and I raised the heavens. And, again, through My rising again on this day, will I create joy, and raise them on high, who believe in
Me; O Adam, offer this offering, all the days of your life."
24 Then God withdrew His Word from Adam.
25 But Adam continued to offer this offering thus, every week three times, until the end of seven weeks. And on the first day, which is the fiftieth, Adam made an offering as he was accustomed, and he and Eve took it and came to the altar before God, as He had taught them.

Chapter LXIX - Twelfth apparition of Satan to Adam and Eve, while Adam was praying over the offering on the altar; when Satan beat him.
1 Then Satan, the hater of all good, envious of Adam and of his offering through which he found favor with God, hastened and took a sharp stone from among the sharp iron stones; appeared in the form of a man, and went and stood by Adam and Eve.
2 Adam was then offering on the altar, and had begun to pray, with his hands spread before God.
3 Then Satan hastened with the sharp iron stone he had with him, and with it pierced Adam on the right side, from which flowed blood and water, then Adam fell on the altar like a corpse. And Satan fled.
4 Then Eve came, and took Adam and placed him below the altar. And there she stayed, crying over him; while a stream of blood flowed from Adam’s side over his offering.
5 But God looked at the death of Adam. He then sent His Word, and raised him up and said to him, "Fulfil your offering, for indeed, Adam, it is worth much, and there is no shortcoming in it."
6 God said further to Adam, "Thus will it also happen to Me, on the earth, when I shall be pierced and blood and water shall flow from My side and run over My body, which is the true offering; and which shall be offered on the altar as a perfect offering."
7 Then God commanded Adam to finish his offering, and when he had ended it he worshipped before God, and praised Him for the signs He had showed him.
8 And God healed Adam in one day, which is the end of the seven weeks; and that is the fiftieth day.
9 Then Adam and Eve returned from the mountain, and went into the Cave of Treasures, as they were used to do. This completed for Adam and Eve, one hundred and forty days since their coming out of the garden.
10 Then they both stood up that night and prayed to God. And when it was morning, they went out, and went down westward of the cave, to the place where their corn was, and there rested under the shadow of a tree, as they were accustomed.
11 But when there a multitude of beasts came all around them. It was Satan’s doing, in his wickedness; in order to wage war against Adam through marriage.

Chapter LXX - Thirteenth apparition of Satan, to trick Adam into marrying Eve.
1 After this Satan, the hater of all good, took the form of an angel, and with him two others, so that they looked like the three angels who had brought to Adam gold, incense, and myrrh.
2 They passed before Adam and Eve while they were under the tree, and greeted Adam and Eve with fair words that were full of deceit.
3 But when Adam and Eve saw their pleasant expression, and heard their sweet speech, Adam rose, welcomed them, and brought them to Eve, and they remained all together; Adam’s heart the while, being glad because he thought concerning them, that they were the same angels, who had brought him gold, incense, and myrrh.

4 Because, when they came to Adam the first time, there came over him from them, peace and joy, through their bringing him good tokens; so Adam thought that they had come a second time to give him other tokens for him to rejoice therewith. For he did not know it was Satan; therefore he received them with joy and consorted with them.

5 Then Satan, the tallest of them, said, "Rejoice, O Adam, and be glad. Look, God has sent us to you to tell you something."

6 And Adam said, "What is it?" Then Satan answered, "It is a simple thing, yet it is the Word of God, will you accept it from us and do it? But if you will not accept it, we will return to God, and tell Him that you would not receive His Word."

7 And Satan said again to Adam, "Don’t be afraid and don’t tremble; don’t you know us?"

8 But Adam said, "I do not know you."

9 Then Satan said to him, "I am the angel that brought you gold, and took it to the cave; this other angel is the one that brought you incense; and that third angel, is the one who brought you myrrh when you were on top of the mountain, and who carried you to the cave.

10 But as to the other angels our fellows, who bare you to the cave, God has not sent them with us this time; for He said to us, ‘You will be enough’.

11 So when Adam heard these words he believed them, and said to these angels, "Speak the Word of God, that I may receive it."

12 And Satan said to him, "Swear, and promise me that you will receive it."

13 Then Adam said, "I do not know how to swear and promise."

14 And Satan said to him, "Hold out your hand, and put it inside my hand."

15 Then Adam held out his hand, and put it into Satan’s hand; when Satan said to him, "Say, now—So true as God is living, rational, and speaking, who raised the stars in heaven, and established the dry ground on the waters, and has created me out of the four elements,* and out of the dust of the earth—I will not break my promise, nor renounce my word."

16 And Adam swore thus.

17 Then Satan said to him, "Look, it is now some time since you came out of the garden, and you know neither wickedness nor evil. But now God says to you, to take Eve who came out of your side, and to marry her so that she will bear you children, to comfort you, and to drive from you trouble and sorrow; now this thing is not difficult, neither is there any scandal in it to you.

* See the previous footnote in chapter XXXIV regarding the ‘four elements’.

Chapter LXXI - Adam is troubled by the thought of marrying Eve.

1 But when Adam heard these words from Satan, he sorrowed much, because of his oath and of his promise, and said, "Shall I commit adultery with my flesh and my bones, and shall I sin against myself, for God to destroy me, and to blot me out from off the face of the earth?"

2 Since, when at first, I ate of the tree, He drove me out of the garden into this strange land,
and deprived me of my bright nature, and brought death over me. If, then, I should do this, He will cut off my life from the earth, and He will cast me into hell, and will plague me there a long time.

3 But God never spoke the words that you have said; and you are not God’s angels, and you weren’t sent from Him. But you are devils that have come to me under the false appearance of angels. Away from me; you cursed of God!”

4 Then those devils fled from before Adam. And he and Eve got up, and returned to the Cave of Treasures, and went into it.

5 Then Adam said to Eve, "If you saw what I did, don’t tell anyone; for I sinned against God in swearing by His great name, and I have placed my hand another time into that of Satan." Eve, then, held her peace, as Adam told her.

6 Then Adam got up, and spread his hands before God, beseeching and entreatying Him with tears, to forgive him what he had done. And Adam remained thus standing and praying forty days and forty nights. He neither ate nor drank until he dropped down on the ground from hunger and thirst.

7 Then God sent His Word to Adam, who raised him up from where he lay, and said to him, "O Adam, why have you sworn by My name, and why have you made agreement with Satan another time?"

8 But Adam cried, and said, "O God, forgive me, for I did this unwittingly; believing they were God’s angels."

9 And God forgave Adam, saying to him, "Beware of Satan."

10 And He withdrew His Word from Adam.

11 Then Adam’s heart was comforted; and he took Eve, and they went out of the cave, to prepare some food for their bodies.

12 But from that day Adam struggled in his mind about his marrying Eve; afraid that if he was to do it, God would be angry with him.

13 Then Adam and Eve went to the river of water, and sat on the bank, as people do when they enjoy themselves.

14 But Satan was jealous of them; and planned to destroy them.

Chapter LXXII - Adam’s heart is set on fire. Satan appears as beautiful maidens.

1 Then Satan, and ten from his hosts, transformed themselves into maidens, unlike any others in the whole world for grace.

2 They came up out of the river in presence of Adam and Eve, and they said among themselves, "Come, we will look at the faces of Adam and Eve, who are of the men on earth. How beautiful they are, and how different is their look from our own faces." Then they came to Adam and Eve, and greeted them; and stood wondering at them.

3 Adam and Eve looked at them also, and wondered at their beauty, and said, "Is there, then, under us, another world, with such beautiful creatures as these in it?"

4 And those maidens said to Adam and Eve, "Yes, indeed, we are an abundant creation."

5 Then Adam said to them, "But how do you multiply?"

6 And they answered him, "We have husbands who have married us, and we bear them
children, who grow up, and who in their turn marry and are married, and also bear children; and thus we increase. And if so be, O Adam, you will not believe us, we will show you our husbands and our children."

7 Then they shouted over the river as if to call their husbands and their children, who came up from the river, men and children; and every man came to his wife, his children being with him.

8 But when Adam and Eve saw them, they stood dumb, and wondered at them.

9 Then they said to Adam and Eve, "See all our husbands and our children? You should marry Eve, as we have married our husbands, so that you will have children as we have."

This was a device of Satan to deceive Adam.

10 Satan also thought within himself, "God at first commanded Adam concerning the fruit of the tree, saying to him, 'Eat not of it; else of death you shall die.' But Adam ate of it, and yet God did not kill him; He only decreed on him death, and plagues and trials, until the day he shall come out of his body.

11 Now, then, if I deceive him to do this thing, and to marry Eve without God’s permission, God will kill him then."

12 Therefore Satan worked this apparition before Adam and Eve; because he sought to kill him, and to make him disappear from off the face of the earth.

13 Meanwhile the fire of sin came over Adam, and he thought of committing sin. But he restrained himself, fearing that if he followed this advice of Satan, God would put him to death.

14 Then Adam and Eve got up, and prayed to God, while Satan and his hosts went down into the river, in presence of Adam and Eve; to let them see that they were going back to their own world.

15 Then Adam and Eve went back to the Cave of Treasures, as they usually did; about evening time.

16 And they both got up and prayed to God that night. Adam remained standing in prayer, yet not knowing how to pray, by reason of the thoughts in his heart regarding his marrying Eve; and he continued so until morning.

17 And when light came up, Adam said to Eve, "Get up, let us go below the mountain, where they brought us gold, and let us ask the Lord concerning this matter."

18 Then Eve said, "What is that matter, O Adam?"

19 And he answered her, "That I may request the Lord to inform me about marrying you; for I will not do it without His permission or else He will make us perish, you and me. For those devils have set my heart on fire, with thoughts of what they showed us, in their sinful apparitions.

20 Then Eve said to Adam, "Why need we go below the mountain? Let us rather stand up and pray in our cave to God, to let us know whether this counsel is good or not."

21 Then Adam rose up in prayer and said, "O God, you know that we transgressed against you, and from the moment we transgressed, we were stripped of our bright nature; and our body became brutish, requiring food and drink; and with animal desires.

22 Command us, O God, not to give way to them without Your permission, for fear that You will turn us into nothing. Because if you do not give us permission, we shall be overpowered,
and follow that advice of Satan; and You will again make us perish.
23 If not, then take our souls from us; let us be rid of this animal lust. And if You give us no order respecting this thing, then sever Eve from me, and me from her; and place us each far away from the other.
24 Then again, O God, if You separate us from each other, the devils will deceive us with their apparitions that resemble us, and destroy our hearts, and defile our thoughts towards each other. Yet if it is not each of us towards the other, it will, at all events, be through their appearance when the devils come to us in our likeness." Here Adam ended his prayer.

Chapter LXXIII - The marriage of Adam and Eve.

1 Then God considered the words of Adam that they were true, and that he could long await His order, respecting the counsel of Satan.
2 And God approved Adam in what he had thought concerning this, and in the prayer he had offered in His presence; and the Word of God came to Adam and said to him, "O Adam, if only you had had this caution at first, before you came out of the garden into this land!"
3 After that, God sent His angel who had brought gold, and the angel who had brought incense, and the angel who had brought myrrh to Adam, that they should inform him respecting his marriage to Eve.
4 Then those angels said to Adam, "Take the gold and give it to Eve as a wedding gift, and promise to marry her; then give her some incense and myrrh as a present; and be you, you and she, one flesh."
5 Adam obeyed the angels, and took the gold and put it into Eve’s bosom in her garment; and promised to marry her with his hand.
6 Then the angels commanded Adam and Eve to get up and pray forty days and forty nights; when that was done, then Adam was to have sexual intercourse with his wife; for then this would be an act pure and undefiled; so that he would have children who would multiply, and replenish the face of the earth.
7 Then both Adam and Eve received the words of the angels; and the angels departed from them.
8 Then Adam and Eve began to fast and pray, until the end of the forty days; and then they had sexual intercourse, as the angels had told them. And from the time Adam left the garden until he wedded Eve, were two hundred and twenty-three days, that is seven months and thirteen days.
9 Thus was Satan’s war with Adam defeated.

Chapter LXXIV - The birth of Cain and Luluwa. Why they received those names.

1 And they lived on the earth working in order to keep their bodies in good health; and they continued so until the nine months of Eve’s pregnancy were over, and the time drew near when she must give birth.
2 Then she said to Adam, "The signs placed in this cave since we left the garden indicate that this is a pure place and we will be praying in it again some time. It is not appropriate then,
that I should give birth in it. Let us instead go to the sheltering rock cave that was formed by
the command of God when Satan threw a big rock down on us in an attempt to kill us with it.
3 Adam then took Eve to that cave. When the time came for her to give birth, she strained a
lot. Adam felt sorry, and he was very worried about her because she was close to death and
the words of God to her were being fulfilled: "In suffering shall you bear a child, and in
sorrow shall you bring forth a child."
4 But when Adam saw the distress in which Eve was, he got up and prayed to God, and said,
"O Lord, look at me with the eye of Your mercy, and bring her out of her distress."
5 And God looked at His maid-servant Eve, and delivered her, and she gave birth to her first-
born son, and with him a daughter.
6 The Adam rejoiced at Eve’s deliverance, and also over the children she had borne him.
And Adam ministered to Eve in the cave, until the end of eight days; when they named the
son Cain, and the daughter Luluwa.
7 The meaning of Cain is "hater," because he hated his sister in their mother’s womb; before
they came out of it. Therefore Adam named him Cain.
8 But Luluwa means "beautiful," because she was more beautiful than her mother.
9 Then Adam and Eve waited until Cain and his sister were forty days old, when Adam said
to Eve, "We will make an offering and offer it up in behalf of the children."
10 And Eve said, "We will make one offering for the first-born son and then later we shall
make one for the daughter."

Chapter LXXV - The family revisits the Cave of Treasures. Birth of Abel and Aklia.

1 Then Adam prepared an offering, and he and Eve offered it up for their children, and
brought it to the altar they had built at first.
2 And Adam offered up the offering, and asked God to accept his offering.
3 Then God accepted Adam’s offering, and sent a light from heaven that shown on the
offering. Adam and his son drew near to the offering, but Eve and the daughter did not
approach it.
4 Adam and his son were joyful as they came down from on the altar. Adam and Eve waited
until the daughter was eighty days old, then Adam prepared an offering and took it to Eve
and to the children. They went to the altar, where Adam offered it up, as he was accustomed,
asking the Lord to accept his offering.
5 And the Lord accepted the offering of Adam and Eve. Then Adam, Eve, and the children,
drew near together, and came down from the mountain, rejoicing.
6 But they returned not to the cave in which they were born; but came to the Cave of
Treasures, in order that the children should go around in it, and be blessed with the tokens
brought from the garden.
7 But after they had been blessed with these tokens, they went back to the cave in which they
were born.
8 However, before Eve had offered up the offering, Adam had taken her, and had gone with
her to the river of water, in which they threw themselves at first; and there they washed
themselves. Adam washed his body and Eve hers also clean, after the suffering and distress
that had come over them.
9 But Adam and Eve, after washing themselves in the river of water, returned every night to
the Cave of Treasures, where they prayed and were blessed; and then went back to their cave,
where their children were born.
10 Adam and Eve did this until the children had been weaned. After they were weaned,
Adam made an offering for the souls of his children in addition to the three times every week
he made an offering for them.
11 When the children were weaned, Eve again conceived, and when her pregnancy came to
term, she gave birth to another son and daughter. They named the son Abel and the daughter
Aklia.
12 Then at the end of forty days, Adam made an offering for the son, and at the end of eighty
days he made another offering for the daughter, and treated them, as he had previously
treated Cain and his sister Luluwa.
13 He brought them to the Cave of Treasures, where they received a blessing, and then
returned to the cave where they were born. After these children were born, Eve stopped
having children.

Chapter LXXVI - Cain becomes jealous of Abel because of his sisters.

1 And the children began to grow stronger and taller; but Cain was hard-hearted, and ruled
over his younger brother.
2 Often when his father made an offering, Cain would remain behind and not go with them,
to offer up.
3 But, as to Abel, he had a meek heart, and was obedient to his father and mother. He
frequently moved them to make an offering, because he loved it. He prayed and fasted a lot.
4 Then came this sign to Abel. As he was coming into the Cave of Treasures, and saw the
golden rods, the incense and the myrrh, he asked his parents, Adam and Eve, to tell him
about them and asked, "Where did you get these from?"
5 Then Adam told him all that had befallen them. And Abel felt deeply about what his father
told him.
6 Furthermore his father, Adam, told him of the works of God, and of the garden. After
hearing that, Abel remained behind after his father left and stayed the whole of that night in
the Cave of Treasures.
7 And that night, while he was praying, Satan appeared to him under the figure of a man,
who said to him, "You have frequently moved your father into making offerings, fasting and
praying, therefore I will kill you, and make you perish from this world."
8 But as for Abel, he prayed to God, and drove away Satan from him; and did not believe the
words of the devil. Then when it was day, an angel of God appeared to him, who said to him,
"Do not cut short either fasting, prayer, or offering up an offering to your God. For, look, the
Lord had accepted your prayer. Be not afraid of the figure which appeared to you in the
night, and who cursed you to death." And the angel departed from him.
9 Then when it was day, Abel came to Adam and Eve, and told them of the vision he had
seen. When they heard it, they grieved much over it, but said nothing to him about it; they
only comforted him.
10 But as to the hard-hearted Cain, Satan came to him by night, showed himself and said to him, "Since Adam and Eve love your brother Abel so much more than they love you, they wish to join him in marriage to your beautiful sister because they love him. However, they wish to join you in marriage to his ugly sister, because they hate you.
11 Now before they do that, I am telling you that you should kill your brother. That way your sister will be left for you, and his sister will be cast away."
12 And Satan departed from him. But the devil remained behind in Cain’s heart, and frequently aspired to kill his brother.

Chapter LXXVII - Cain, 15 years old, and Abel 12 years old, grow apart.

1 But when Adam saw that the older brother hated the younger, he endeavored to soften their hearts, and said to Cain, "O my son, take of the fruits of your sowing and make an offering to God, so that He might forgive you for your wickedness and sin."
2 He said also to Abel, "Take some of your sowing and make an offering and bring it to God, so that He might forgive you for your wickedness and sin."
3 Then Abel obeyed his father’s voice, took some of his sowing, and made a good offering, and said to his father, Adam, "Come with me and show me how to offer it up."
4 And they went, Adam and Eve with him, and they showed him how to offer up his gift on the altar. Then after that, they stood up and prayed that God would accept Abel’s offering.
5 Then God looked at Abel and accepted his offering. And God was more pleased with Abel than with his offering, because of his good heart and pure body. There was no trace of guile in him.
6 Then they came down from the altar, and went to the cave in which they lived. But Abel, by reason of his joy at having made his offering, repeated it three times a week, after the example of his father Adam.
7 But as to Cain, he did not want to make an offering, but after his father became very angry, he offered up a gift once. He took the smallest of his sheep for an offering and when he offered it up, his eyes were on the lamb.
8 Therefore God did not accept his offering, because his heart was full of murderous thoughts.
9 And they all thus lived together in the cave in which Eve had brought forth, until Cain was fifteen years old, and Abel twelve years old.

Chapter LXXVIII - Jealousy overcomes Cain. He makes trouble in the family. How the first murder was planned.

1 Then Adam said to Eve, "Behold the children are grown up; we must think of finding wives for them."
2 Then Eve answered, "How can we do it?"
3 Then Adam said to her, "We will join Abel’s sister in marriage to Cain, and Cain’s sister to Abel."
4 The said Eve to Adam, "I do not like Cain because he is hard-hearted; but let them stay with us until we offer up to the Lord in their behalf."
5 And Adam said no more.
6 Meanwhile Satan came to Cain in the figure of a man of the field, and said to him, "Behold Adam and Eve have taken counsel together about the marriage of you two; and they have agreed to marry Abel’s sister to you, and your sister to him.
7 But if it was not that I love you, I would not have told you this thing. Yet if you will take my advice, and obey me, I will bring to you on your wedding day beautiful robes, gold and silver in plenty, and my relations will attend you."
8 Then Cain said with joy, "Where are your relations?"
9 And Satan answered, "My relations are in a garden in the north, where I once meant to bring your father Adam; but he would not accept my offer.
10 But you, if you will receive my words and if you will come to me after your wedding, you shall rest from the misery in which you are; and you shall rest and be better off than your father Adam."
11 At these words of Satan Cain opened his ears, and leaned towards his speech.
12 And he did not remain in the field, but he went to Eve, his mother, and beat her, and cursed her, and said to her, "Why are you planning to take my sister to wed her to my brother? Am I dead?"
13 His mother, however, quieted him, and sent him to the field where he had been.
14 Then when Adam came, she told him of what Cain had done.
15 But Adam grieved and held his peace, and said not a word.
16 Then on the next morning Adam said to Cain his son, "Take of your sheep, young and good, and offer them up to your God; and I will speak to your brother, to make to his God an offering of corn."
17 They both obeyed their father Adam, and they took their offerings, and offered them up on the mountain by the altar.
18 But Cain behaved haughtily towards his brother, and shoved him from the altar, and would not let him offer up his gift on the altar; but he offered his own on it, with a proud heart, full of guile, and fraud.
19 But as for Abel, he set up stones that were near at hand, and on that, he offered up his gift with a heart humble and free from guile.
20 Cain was then standing by the altar on which he had offered up his gift; and he cried to God to accept his offering; but God did not accept it from him; neither did a divine fire come down to consume his offering.
21 But he remained standing over against the altar, out of humor and meanness, looking towards his brother Abel, to see if God would accept his offering or not.
22 And Abel prayed to God to accept his offering. Then a divine fire came down and consumed his offering. And God smelled the sweet savor of his offering; because Abel loved Him and rejoice in Him.
23 And because God was well pleased with him, He sent him an angel of light in the figure of a man who had partaken of his offering, because He had smelled the sweet savor of his offering, and they comforted Abel and strengthened his heart.
24 But Cain was looking on all that took place at his brother’s offering, and was angry because of it.
25 Then he opened his mouth and blasphemed God, because He had not accepted his offering.
26 But God said to Cain, "Why do you look sad? Be righteous, that I may accept your offering. Not against Me have you murmured, but against yourself.
27 And God said this to Cain in rebuke, and because He abhorred him and his offering.
28 And Cain came down from the altar, his color changed and with a sad face, and came to his father and mother and told them all that had befallen him. And Adam grieved much because God had not accepted Cain’s offering.
29 But Abel came down rejoicing, and with a glad heart, and told his father and mother how God had accepted his offering. And they rejoiced at it and kissed his face.
30 And Abel said to his father, "Because Cain shoved me from the altar, and would not allow me to offer my gift on it, I made an altar for myself and offered my gift on it."
31 But when Adam heard this he was very sorry, because it was the altar he had built at first, and on which he had offered his own gifts.
32 As to Cain, he was so resentful and so angry that he went into the field, where Satan came to him and said to him, "Since your brother Abel has taken refuge with your father Adam, because you shoved him from the altar, they have kissed his face, and they rejoice over him, far more than over you."
33 When Cain heard these words of Satan, he was filled with rage; and he let no one know. But he was laying wait to kill his brother, until he brought him into the cave, and then said to him:
34 "O brother, the country is so beautiful, and there are such beautiful and pleasurable trees in it, and charming to look at! But brother, you have never been one day in the field to take your pleasure in that place.
35 Today, O, my brother, I very much wish you would come with me into the field, to enjoy yourself and to bless our fields and our flocks, for you are righteous, and I love you much, O my brother! But you have alienated yourself from me."
36 Then Abel consented to go with his brother Cain into the field.
37 But before going out, Cain said to Abel, "Wait for me, until I fetch a staff, because of wild beasts."
38 Then Abel stood waiting in his innocence. But Cain, the forward, fetched a staff and went out.
39 And they began, Cain and his brother Abel, to walk in the way; Cain talking to him, and comforting him, to make him forget everything.

Chapter LXXIX - A wicked plan is carried to a tragic conclusion. Cain is frightened. "Am I my brother’s keeper?" The seven punishments. Peace is shattered.

1 And so they went on, until they came to a lonely place, where there were no sheep; then Abel said to Cain, "Behold, my brother, we are tired from walking; for we see none of the trees, nor of the fruits, nor of the flourishing green plants, nor of the sheep, nor any one of
the things of which you told me. Where are those sheep of your you told me to bless?"
2 Then Cain said to him, "Come on, and you shall see many beautiful things very soon, but
go before me, until I catch up to you."
3 Then went Abel forward, but Cain remained behind him.
4 And Abel was walking in his innocence, without guile; not believing his brother would kill
him.
5 Then, when he came up to him, comforted him with his talk, walking a little behind
him; then he ran up to him and beat him with the staff, blow after blow, until he was stunned.
6 But when Abel fell down on the ground, seeing that his brother meant to kill him, he said
to Cain, "O, my brother, have pity on me. By the breasts we have sucked, don’t hit me! By
the womb that bore us and that brought us into the world, don’t beat me to death with that
staff! If you will kill me, take one of these large stones and kill me outright."
7 Then Cain, the hard-hearted, and cruel murderer, took a large stone, and beat his brother’s
head with it, until his brains oozed out, and he wallowed in his blood, before him.
8 And Cain repented not of what he had done.
9 But the earth, when the blood of righteous Abel fell on it, trembled, as it drank his blood,
and would have destroyed Cain because of it.
10 And the blood of Abel cried mysteriously to God, to avenge him of his murderer.
11 Then Cain began at once to dig the ground wherein to lay his brother; for he was
trembling from the fear that came over him, when he saw the earth tremble on his account.
12 He then cast his brother into the pit he made, and covered him with dust. But the ground
would not receive him; but it threw him up at once.
13 Again Cain dug the ground and hid his brother in it; but again the ground threw him up on
itself; until three times the ground thus threw up on itself the body of Abel.
14 The muddy ground threw him up the first time, because he was not the first creation; and
it threw him up the second time and would not receive him, because he was righteous and
good, and was killed without a cause; and the ground threw him up the third time and would
not receive him, that there might remain before his brother a witness against him.
15 And so the earth mocked Cain, until the Word of God, came to him concerning his
brother.
16 Then was God angry, and much displeased at Abel’s death; and He thundered from
heaven, and lightning's went before Him, and the Word of the Lord God came from heaven
to Cain, and said to him, "Where is Abel your brother?"
17 Then Cain answered with a proud heart and a gruff voice, "How, O God? Am I my
brother’s keeper?"
18 Then God said to Cain, "Cursed be the earth that has drunk the blood of Abel your
brother; and as for you, you will always be trembling and shaking; and this will be a mark on
you so that whoever finds you, will kill you."
19 But Cain cried because God had said those words to him; and Cain said to Him, "O God,
whosoever finds me shall kill me, and I shall be blotted out from the face of the earth."
20 Then God said to Cain, "Whoever finds you will not kill you;" because before this, God
had been saying to Cain, "I shall put seven punishments on anyone that kills Cain." For as to
the word of God to Cain, "Where is your brother?" God said it in mercy for him, to try and
make him repent.
21 For if Cain had repented at that time, and had said, "O God, forgive me my sin, and the murder of my brother," God would then have forgiven him his sin.
22 And as to God saying to Cain, "Cursed be the ground that has drunk the blood of your brother" That also, was God's mercy on Cain. For God did not curse him, but He cursed the ground; although it was not the ground that had killed Abel, and committed a wicked sin.
23 For it was fitting that the curse should fall on the murderer; yet in mercy did God so manage His thoughts as that no one should know it, and turn away from Cain.
24 And He said to him, "Where is your brother?" To which he answered and said, "I know not." Then the Creator said to him, "Be trembling and quaking."
25 Then Cain trembled and became terrified; and through this sign did God make him an example before all the creation, as the murderer of his brother. Also did God bring trembling and terror over him, that he might see the peace in which he was at first, and see also the trembling and terror he endured at the last; so that he might humble himself before God, and repent of his sin, and seek the peace that he enjoyed at first.
26 And in the word of God that said, "I will put seven punishments on anyone who kills Cain," God was not seeking to kill Cain with the sword, but He sought to make him die of fasting, and praying and crying by hard rule, until the time that he was delivered from his sin.
27 And the seven punishments are the seven generations during which God awaited Cain for the murder of his brother.
28 But as to Cain, ever since he had killed his brother, he could find no rest in any place; but went back to Adam and Eve, trembling, terrified, and defiled with blood. . . .
The Second Book of Adam and Eve

Date: unknown

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CHAP. I.

The grief stricken family. Cain marries Luluwa and they move away.

WHEN Luluwa heard Cain's words, she wept and went to call her father and mother, and told them how that Cain had killed his brother Abel.  
2 Then they all cried aloud and lifted up their voices, and slapped their faces, and threw dust upon their heads, and rent asunder their garments, and went out and came to the place where Abel was killed.  
3 And they found him lying on the earth, killed, and beasts around him; while they wept and cried because of this just one. From his body, by reason of its purity, went forth a smell of sweet spices.  
4 And Adam carried him, his tears streaming down his face; and went to the Cave of Treasures, where he laid him, and wound him up with sweet spices and myrrh.  
5 And Adam and Eve continued by the burial of him in great grief a hundred and forty days. Abel was fifteen and a half years old, and Cain seventeen years and a half.  
6 As for Cain, when the mourning for his brother was ended, he took his sister Luluwa and married her, without leave from his father and mother; for they could not keep him from her, by reason of their heavy heart.  
7 He then went down to the bottom of the mountain, away from the garden, near to the lace where he had killed his brother.  
8 And in that place were many fruit trees and forest trees. His sister bare him children, who in their turn began to multiply by degrees until they filled that place.  
9 But as for Adam and Eve, they came not together after Abel’s funeral, for seven years.
After this, however, Eve conceived; and while she was with child, Adam said to her, "Come, let us take an offering and offer it up unto God, and ask Him to give us a fair child, in whom we may find comfort, and whom we may join in marriage to Abel’s sister."

10 Then they prepared an offering and brought it up to the altar, and offered it before the Lord, and began to entreat Him to accept their offering, and to give them a good offspring.

11 And God heard Adam and accepted his offering. Then, they worshipped, Adam, Eve, and their daughter, and came down to the Cave of Treasures and placed a lamp in it, to burn by night and by day, before the body of Abel.

12 Then Adam and Eve continued fasting and praying until Eve’s time came that she should be delivered, when she said to Adam, "I wish to go to the cave in the rock, to bring forth in it."

13 And he said, "Go, and take with thee thy daughter to wait on thee; but I will remain in this Cave of Treasures before the body of my son Abel."

14 Then Eve hearkened to Adam, and went, she and her daughter. But Adam remained by himself in the Cave of Treasures.

CHAP. II.

A third son is born to Adam and Eve.

And Eve brought forth a son perfectly beautiful in figure and in countenance. His beauty was like that of his father Adam, yet more beautiful.

2 Then Eve was comforted when she saw him, and remained eight days in the cave; then she sent her daughter unto Adam to tell him to come and see the child and name him. But the daughter stayed in his place by the body of her brother, until Adam returned.’ So did she.

3 But when Adam came and saw the child’s good looks, his beauty, and his perfect figure, he rejoiced over him, and was comforted for Abel. Then he named the child Seth, that means, "that God has heard my prayer, and has delivered me out of my affliction." But it means also "power and strength."

4 Then after Adam had named the child, he returned to the Cave of Treasures; and his daughter went back to her mother.

5 But Eve continued in her cave, until forty days were fulfilled, when she came to Adam, and brought with her the child and her daughter.

6 And they came to a river of water, where Adam and his daughter washed themselves, because of their sorrow for Abel; but Eve and the babe washed for purification.

7 Then they returned, and took an offering, and went to the mountain and offered it up, for the babe; and God accepted their offering, and sent His blessing upon them, and upon their son Seth; and they came back to the Cave of Treasures.

8 As for Adam, he knew not a sin his wife Eve, all the days his life; neither was any more offspring born of them; but only those five, Cain, Luluwa, Abel, Aldia, and Seth alone.

9 But Seth waxed in stature and in strength; and began to fast and pray, fervently.
CHAP. III

Satan appear: as a beautiful woman tempting Adam, telling him he is still a youth. "Spend thy youth in mirth and pleasure." The different forms which Satan takes.

AS for our father Adam, at the end of seven years from the day he had been severed from his wife Eve, Satan envied him, when he saw him thus separated from her; and strove to make him live with her again.

2 Then Adam arose and went up above the Cave of Treasures; and continued to sleep there night by night. But as soon as it was light every day he came down to the cave, to pray there and to receive a blessing from it.

3 But when it was evening he went up on the roof of the cave, where he slept by himself, fearing lest Satan should over-come him. And he continued thus apart thirty-nine days.

4 Then Satan, the hater of all good, when he saw Adam thus alone, fasting and praying, appeared unto him in the form of a beautiful woman, who came and stood before him in the night of the fortieth day, and said unto him:

5 "0 Adam, from the time ye have dwelt in this cave, we have experienced great peace from you, and your prayers have reached us, and we have been comforted about you.

6 "But now, 0 Adam, that thou hast gone up over the roof of the cave to sleep, we have had doubts about thee, and a great sorrow has come upon us because of thy separation from Eve. Then again, when thou art on the roof of this cave, thy prayer is poured out, and thy heart wanders from side to side.

7 "But when thou wast in the cave thy prayer was like fire gathered together; it came down to us, and thou didst find rest.

8 "Then I also grieved over thy children who are severed from thee; and my sorrow is great about the murder of thy son Abel; for he was righteous; and over a righteous man every one will grieve.

9 "But I rejoiced over the birth of thy son Seth; yet after a little while I sorrowed greatly over Eve, because she is my sister. For when God sent a deep sleep over thee, and drew her out of thy side, He brought me out also with her. But He raised her by placing her with thee, while He lowered me.

10 I rejoiced over my sister for her being with thee. But God had made me a promise be-fore, and said, 'Grieve not; when Adam has gone up on the roof of the Cave of Treasures, and is separated from Eve his wife, I will send thee to him, thou shalt join thyself to him in marriage, and bear him five children, as Eve did bear him five.'

11 "And now, lo! God’s promise to me is fulfilled; for it is He who has sent me to thee for the wedding; because if thou wed me, I shall bear thee finer and better children than those of Eve.

12 "Then again, thou art a’ yet but a youth; end not thy youth in this world in sorrow; but spend the days of thy youth in mirth and pleasure. For thy days are few and thy trial is great. Be strong; end thy days in this world in rejoicing. I shall take pleasure in thee, and thou shall
rejoice with me in this wise, and without fear.
13 "Up, then, and fulfil the command of thy God," she then drew near to Adam, and embraced him.
14 But when Adam saw that he should be overcome by her, he prayed to God with a fervent heart to deliver him from her.
15 Then God sent His Word unto Adam, saying, "0 Adam, that figure is the one that promised thee the Godhead, and majesty; he is not favorably disposed towards thee; but shows himself to thee at one time in the form of a woman; another moment, in the likeness of an angel; on another occasions, in the similitude of a serpent; and at another time, in the semblance of a god; but he does all that only to destroy thy soul.
16 "Now, therefore, 0 Adam, understanding thy heart, I have delivered thee many a time from his hands; in order to show thee that I am a merciful God; and that I wish thy good, and that I do not wish thy ruin."

CHAP. IV.

Adam sees the Devil in his true colors.

Then God ordered Satan to show himself to Adam plainly, in his own hideous form.
2 But when Adam saw him, he feared, and trembled at the sight of him.
3 And God said to Adam, "Look at this devil, and at his hideous look, and know that he it is who made thee fall from brightness into darkness, from peace and rest to toil and misery.
4 And look, 0 Adam, at him, who said of himself that he is God! Can God be black? Would God take the form of a woman? Is there any one stronger than God? And can He be overpowered?
5 "See, then, 0 Adam, and behold him bound in thy presence, in the air, unable to flee away! Therefore, I say unto thee, be not afraid of him; henceforth take care, and beware of him, in whatever he may do to thee."
6 Then God drove Satan away from before Adam, whom He strengthened, and whose heart He comforted, saying to him, "Go down to the Cave of Treasures, and separate not thyself from Eve; I will quell in you all animal lust."
7 From that hour it left Adam and Eve, and they enjoyed rest by the commandment of God. But God did not the like to any one of Adam’s seed; but only to Adam and Eve.
8 Then Adam worshipped be-fore the Lord, for having delivered him, and for having laid his passions. And he came down from above the cave, and dwelt with Eve as aforetime.
9 This ended the forty days of his separation from Eve.

CHAP. V.

The devil paints a brilliant picture for Seth to feast his thoughts upon
As for Seth, when he was seven years old, he knew good and evil, and was consistent in fasting and praying and spent all his nights in entreated God for mercy and forgiveness.  
2 He also fasted when bringing up his offering every day, more than his father did; for he was of a fair countenance, like unto an angel of God. He also had a good heart, preserved the finest qualities of his soul; and for this reason he brought up his offering every day.  
3 And God was pleased with his offering; but He was also pleased with his purity. And he continued thus in doing the will of God, and of his father and mother, until he was seven years old.  
4 After that, as he was coming down from the altar, having ended his offering, Satan appeared unto him in the form of a beautiful angel, brilliant with light; with a staff of light in his hand, himself girt about with a girdle of light.  
5 He greeted Seth with a beautiful smile, and began to beguile him with fair words, saying to him, "0 Seth, why abidest thou in this mountain? For it is rough, full of stones and of sand, and of trees with no good fruit on them; a wilderness without habitations and without towns; no good place to dwell in. But all is heat, weariness, and trouble."  
6 He said further, 'But we dwell in beautiful places, in another world than this earth. Our world is one of light and our condition is of the best; our women are handsomer than any others; and I wish thee, 0 Seth, to wed one of them; because I see that thou art fair to look upon, and in this land there is not one woman good enough for thee. Besides, all those who live in this world, are only five souls.  
7 "But in our world there are very many men and many maidens, all more beautiful one than another. I wish, therefore, to remove thee hence, that thou mayest see my relations and be wedded to which ever thou likest.  
8 "Thou shalt then abide by me and be at peace; thou shalt be filled with splendour and light, as we are.  
9 "Thou shalt remain in our world and rest from this world and the misery of it; thou shalt never again feel faint and weary; thou shalt never bring up an offering, nor sue for mercy; for thou shalt commit no more sin, nor be swayed by passions.  
10 "And if thou wilt hearken to what I say, thou shalt wed one of my daughters; for with us it is no sin so to do; neither is it reckoned animal lust.  
11 "For in our world we have no God; but we all are gods; we all are of the light, heavenly,, powerful, strong and glorious.

CHAP. VI.

Seth's conscience helps him. He returns to Adam and Eve.

When Seth heard these words he was amazed and inclined his heart to Satan's treacherous speech, and said to him, "Saidst thou there is an other world created than this; and other creatures more beautiful than the creatures that are in this world?"  
2 And Satan said "Yes behold thou hast heard me; but I will yet praise them and their ways, in thy hearing."
3 But Seth said to him, "Thy speech has amazed me; and the; beautiful description of it all.
4 "Yet I cannot go with thee to-day; not until I have gone to my father Adam and to my mother Eve, and told them a thou hast said to me. Then they give me leave to go with thee I will come."
5 'Again Seth said, "I am afraid of doing anything without my father's and mothers leave, lest I perish like my brother Cain, and like my father Adam, who transgressed the commandment of God. But, behold thou knowest this place; come and meet me here tomorrow.
6 When Satan heard this, he said to Seth, "If thou tellest thy father Adam what I have told thee, he will not let thee come with me.
7 But hearken to me; do tell thy father and mother what I have said to thee; but come with me today, to our world; where thou shalt see beautiful things and enjoy thyself there, and revel this day among my children, beholding them and taking thy fill of mirth; and rejoice ever more. Then I shall bring thee back to this place to-morrow; but if thou wouldest rather abide with me, so be it."
8 Then Seth answered, "The spirit of my father and of my mother, hangs on me; and if I hide from them one day, they will die, and God will hold me guilty of sinning against them.
9 "And except that they know I am come to this place to bring up to it my offering, they would not be separated from me one hour; neither should I go to any other place, unless they let me. But they treat me most kindly, because I come back to them quickly."
10 Then Satan said to him, "What will happen to thee if thou hide thyself from them one night, and return to them at the break of day?"
11 But Seth, when he saw how he kept on talking, and that he would not leave him ran, and went up to the altar, and spread his hands unto God, and sought deliverance from Him.
12 Then God sent His Word, and cursed Satan, who fled from Him.
13 But as for Seth, he had gone up to the altar, saying thus 'a in his heart. "The altar is the place of offering, and God is there; a divine fire shall consume it; so shall Satan be unable to hurt me, and shall not take me away thence."
14 Then Seth came down he from the altar and went to his his father and mother, whom he found in the way, longing to hear his voice; for he had tarried a while.
15 He then began to tell them what had befallen him from Satan, under the form of an angel.
16 But when Adam heard his account, he kissed his face, and warned him against that angel, telling him it was Satan who thus appeared to him. Then Adam took Seth, and they went to the Cave of Treasures, and rejoiced therein.
17 But from that day forth Adam and Eve never parted from him, to whatever place he might go, whether for his offering or" for any thing else.
18 This sign happened to Seth, when he was nine years old.

CHAP. VII.

Seth marries Aklia. Adam lives to see grand children and great grand children.

When our father Adam saw that Seth was of a perfect heart, he wished him to marry; lest the enemy should appear to him another time, and overcome him.
2 So Adam said to his son Seth, "I wish, 0 my son, that thou wed thy sister Aklia, Abel's sister, that she may bear thee children, who shall replenish the earth, according to God's promise to us.
3 "Be not afraid, 0 my son; there is no disgrace in it. I wish thee to marry, from fear lest the enemy overcome thee."
4 Seth, however, did not wish to marry; but in obedience to his father and mother, he said not a word.
5 So Adam married him to Aklia. And he was fifteen years old.
6 But when he was twenty years of age, he begat a son whom he called Enos; and then begat other children than him
7 Then Enos grew up, married, and begat Cainan.
8 Cainan also grew up, married, and begat Mahalaleel.
9 Those fathers were born during Adam's lifetime, and dwelt by the Cave of Treasures.
10 Then were the days of Adam nine hundred and thirty years, and those of Mahalaleel one hundred. But Mahalaleel, when he was grown up, loved fasting, praying, and with hard labours, until the end of our father Adam's days drew near.

CHAP. VIII.

Adam's remarkable last words. He predicts the Flood. He exhorts his offspring to good. He reveals certain mysteries of life.

When our father Adam saw that his end was near, he called his son Seth, who came to him in the Cave of Treasures, and he said unto him:-
2 "0 Seth, my son bring me thy children and thy children's '1 children, that I may shed my blessing on them before I die."
3 When Seth heard these words from his father Adam, he went from him, shed a flood of tears over his face, and gathered together his children and his children's children, and brought them to his father Adam.
4 But when our father Adam saw them around him, he wept at having to be separated from them.
5 And when they saw him weeping, they all wept together, and fell upon his face saying, "How shalt thou be severed from us, 0 our father? And how shall the earth receive thee and hide thee from our eyes?" Thus did they lament much, and in like words.
6 Then our father Adam blessed them all, and said to Seth, after he had blessed them:-
7 "0 Seth, my son, thou knowest this world—that it is full of sorrow, and of weariness; and thou knowest all that has come upon us, from our trials in it I therefore now command thee in these words: to keep innocent, to be pure and just, and trusting in God; and lean not to the discourses of Satan, nor to the apparitions in which he will show himself to thee.
8 But keep the commandments that I give thee this day; then give the same to thy Son Enos; and let Enos give it to his son Cainan; and Cainan to his son Mahalaleel; so that this commandment abide firm among all your children.
9 "0 Seth, my son, the moment I am dead take ye my body 'and wind it up with 'myrrh aloes,
and cassia, and leave me here in this Cave of Treasures in which are all these tokens which
God gave us from the garden.
10 O my son, hereafter shall a flood' come and overwhelm all creatures, and leave out only
eight souls.
11 "But, 0 my son, let those whom it will leave out from among your children at that time,
take my body with them out of this cave; and when the have taken it with them, let the oldest
among them command the children to lay my body in a ship until the flood has been
assuaged and they come out of the ship
12 Then they shall take my body and lay it in the middle of the earth, shortly after they have
been saved from the waters of the flood.
13 "For the place where my body shall be laid is the middle of the earth; God shall come
from thence and shall save our kindred.
14 "But now, 0 Seth, my son place thyself at the head of thy people; tend them and watch
over them in the fear of God and lead them in the good way. Command them to fast unto
God; and make them understand they ought not to hearken Satan, lest he destroy them.
15 "Then, again, sever children and thy children's children from Cain's children; do not let
them ever mix with those, nor come near them either in their words or in their deeds."
16 Then Adam let his blessing .1 descend upon Seth, and upon his children, and upon all his
children's children.
17 He then turned to his son Seth, and to Eve his wife, and said to them, "Preserve this gold,
this incense, and this myrrh, that God has given us for a sign; for in days that are coming, a
flood will overwhelm the whole creation. But those who shall go into the ark shall take with
them the gold, the incense, and the myrrh, together with my body; and will lay the gold, the
incense, and the myrrh, with my body in the midst of the earth.
18 "Then, after a long time,. the city in which the gold, the incense, and the myrrh are found
with my body, shall be plundered. But when it is spoiled, the gold the incense, and the myrrh
shall be taken care of with the spoil that is kept; and naught of them shall perish, until the
Word of God, made man shall come; when kings shall take them, and shall offer to Him,
gold in token of His being King; incense, in token of His being God of heaven and earth; and
myrrh, in token of His passion.
19 "Gold also, as a token of His overcoming Satan, and all our foes; incense as a token that
He will rise from the dead, and be exalted above things in heaven and things in the earth; and
myrrh, in token that He will drink bitter gall; and feel the pains of hell from Satan.
20 "And now, 0 Seth, my son, behold I have revealed unto thee hidden mysteries, which God
had revealed unto me. Keep my commandment, for thyself, and for thy people."

CHAP. IX

The death of Adam.

WHEN Adam had ended his commandment to Seth, his limbs were loosened, his hands and
feet lost all power his mouth became dumb, and' his tongue ceased altogether to speak. He
closed his eyes and gave up the ghost.
2 But when his children saw that he was dead, they threw themselves over him, men and women, old and young, weeping.
3 The death of Adam took place at the end of nine hundred and thirty years that he lived upon the earth; on the fifteenth day of Barmudeh, after the reckoning of an epact of the sun, at the ninth hour.
4 It was on a Friday, the very day on which he was created and on which he rested; and the hour at which he died, was the same as that at which he came out of the garden.
5 Then Seth wound him up well, and embalmed him with plenty of sweet spices, from sacred trees and from the Holy Mountain; and he laid his body on the eastern side of the inside of the cave, the side of the incense; and placed in front of him a lamp-stand kept burning.
6 Then his children stood before him weeping and wailing over him the whole night until break of day
7 Then Seth and his son Enos, and Cainan, the son of Enos, went out and took good offerings to present unto the Lord and they came to the altar upon which Adam offered gifts to God when he did offer.
8 But Eve said to them: "Wait until we have first asked God to accept our offering, and to keep by Him the soul 0 Adam His servant, and to take it up to rest."
9 And they all stood up and prayed.

CHAP. X.

"Adam was the first.

AND when they had ended their prayer, the Word of came and comforted them concerning their father Adam.
2 After this, they offered their gifts for themselves and for their father.
3 And when they had ended their offering, the Word of God came to Seth, the eldest among them, saying unto him, "0 Seth, Seth, Seth, three times. As I was with thy father, so also shall I be with thee, until the fulfillment of the promise I made him-thy father saying, I will send My Word and save thee and thy seed.
4 "But as to thy father Adam, keep thou the commandment he gave thee; and sever thy seed from that of Cain thy brother."
5 And God withdrew His Word from Seth.
6 Then Seth, Eve, and their children, came down from the mountain to the Cave of Treasures
7 But Adam was the first whose soul died in the land of Eden, in the Cave of Treasures; for no one died before him, but his son Abel, who died murdered.
8 Then all the children of Adam rose up, and wept over their father Adam, and made offerings to him, one hundred and forty days.

CHAP. XI.
Seth becomes head of the most happy and just tribe of people who ever lived.

AFTER the death of Adam and of Eve, Seth severed his children, and his children's children, from Cain's children. Cain and his seed went down and dwelt westward, below the place where he had killed his brother Abel.

2 But Seth and his children, dwelt northwards upon the mountain of the Cave of Treasures, in order to be near to their father Adam.

3 And Seth the elder, tall and good, with a fine soul, and of a strong mind, stood at the head of his people; and tended them in innocence, penitence, and meekness, and did not allow one of them to go down to Cain's children.

4 But because of their own purity, they were named "Children of God," and they were with God, instead of the hosts of angels who fell; for they continued in praises to God, and in singing psalms unto Him, in their cave—the Cave of Treasures.

5 Then Seth stood before the body of his father Adam, and of his mother Eve, and prayed night and day, and asked for mercy towards himself and his children; and that when he had some difficult dealing with a child, He would give him counsel.

6 But Seth and his children did not like earthly work, but gave themselves to heavenly things; for they had no other thought than praises, doxologies, and psalms unto God.

7 Therefore did they at times hear the voices of angels, praising and glorifying God; from within the garden, or when they were sent by God on an errand, or when they were going up to heaven.

8 For Seth and his children by reason of their own purity heard and saw those angels. Then, again, the garden was not far above them, but only some fifteen spiritual cubits.

9 Now one spiritual cubit an answers to three cubits of man, altogether forty-five cubits.

10 Seth and his children dwell on the mountain below the garden; they sowed not, neither did they reap; they wrought no food for the body not even wheat but only offerings. They ate of the fruit and of trees well flavoured that grew on the mountain where they dwelt.

11 Then Seth often fasted every forty days, as did also his eldest children. For the family of Seth smelled the smell of the trees in the garden, when the wind blew that way.

12 They were happy, innocent, without sudden fear, there was no jealousy, no evil action, no hatred among them. There was no animal passion; from no mouth among them went forth either foul words or curse; neither evil counsel nor fraud. For the men of that time never swore, but under hard circumstances, when men must swear, they swore by the blood of Abel the just.

13 But they constrained their children and their women every day in the cave to fast and pray, and to worship the most High God. They blessed themselves in the body of their father Adam, and anointed themselves with it.

14 And they did so until the end of Seth drew near.

CHAP. XII.

Seth's family affairs. His death. The headship of Enos. How the outcast branch of Adam's
family fared.

Then Seth, the just, called his son Enos, and Cainan, son of Enos, and Mahalaleel, son of Cainan, and said unto them:

2 "As my end is near, I wish to build a roof over the altar on which gifts are offered."
3 They hearkened to his commandment and went out, all of them, both old and young, and worked hard at it, and built a beautiful roof over the altar.
4 And Seth's thought, in so doing, was that a blessing should come upon his children on the mountain; and that he should present an offering for them before his death.
5 Then when the building of the roof was completed, he commanded them to make offerings. They worked diligently at these, and brought them to Seth their father who took them and offered them upon the altar; and prayed God to accept their offerings, to have mercy on the souls of his children, and to keep them from the hand of Satan.
6 And God accepted his offering, and sent His blessing upon him and upon his children. And then God made a promise to Seth, saying, "At the end of the great five days and a half, concerning which I have made a promise to thee and to thy father, I will send My Word and save thee and thy seed."
7 Then Seth and his children, and his children's children, met together, and came down from the altar, and went to the Cave of Treasures—where they prayed, and blessed themselves in the body of our father Adam, and anointed themselves with it.
8 But Seth abode in the Cave of Treasures, a few days, and then suffered—sufferings unto death.
9 Then Enos, his first born son, came to him, with Cainan, his son, and Mahalaleel, Cainan's son, and Jared, the son of Mahalaleel, and Enoch, Jared's son, with their wives and children to receive a blessing from Seth.
10 Then Seth prayed over them, and blessed them, and adjured them by the blood of Abel the just, saying, "I beg of you, my children, not to let one of you go down from this Holy and pure Mountain.
11 Make no fellowship with the children of Cain the murderer and the sinner, who killed his brother; for ye know, 0 my children, that we flee from him, and from all his sin with all our might because he killed his brother Abel."
12 After having said this, Seth blessed Enos, his first-born son, and commanded him habitually to minister in purity before the body of our father Adam, all the days of his life; then, also, to go at times to the altar which he Seth had built. And he commanded him to feed his people in righteousness, in judgment and purity all the days of his life.
13 Then the limbs of Seth were loosened; his hands and feet lost all power; his mouth became dumb and unable to speak; and he gave up the ghost and died the day after his nine hundred and twelfth year; on the twenty-seventh day of the month Abib; Enoch being then twenty years old.
14 Then they wound up care-full the body of Seth, and embalmed him with sweet spices, and laid him in the Cave of Treasures, on the right side of our father Adam's body, and they mourned for him forty days. They offered gifts for him, as they had done for our father Adam.
15 After the death of Seth, Enos rose at the head of his people, whom he fed in righteousness, and judgment, as his father had commanded him.
16 But by the time Enos was eight hundred and twenty years old, Cain had a large progeny; for they married frequently, being given to animal lusts; until the land below the mountain, was filled with them.

CHAP. XIII.

"Among the children of Cain there was much robbery, murder and sin."

In those days lived Lamech he blind, who was of the sons of Cain. He had a son whose name was Atun, and the; two had much cattle.
2 But Lamech was in the habit of sending them to feed with a young shepherd, who tended them; and who, when coming home in the evening wept before his grandfather and before his father Atun ar his mother Hazina, and said to them, "As for me, I cannot feed those cattle alone, lest one rob me of some of them, or kill me for the sake of them." For among the children of Cain there was much robbery, murder and sin.
3 Then Lamech pitied him and he said, "Truly, he when alone, might be overpowered by the men of this place."
4 So Lamech arose, took a bow he had kept ever since was a youth, ere he became blind, and he took large arrows and smooth stones, and a sling which he had, and went to field with the young shepherd, and placed himself behind the cattle; while the young shepherd watched the cattle. Thus did Lamech many days
5 Meanwhile Cain, ever since God had cast him off, and I cursed him with trembling terror, could neither settle nor find rest in any one place; but wandered from place to place.
6 In his wanderings he came to Lamech's wives, and asked them about him. They said to him, "He is in the field with the cattle."
7 Then Cain went to look for him; and as he came into field, the young shepherd heard the noise he made, and the cattle herding together before him.
8 Then said he to Lamech "0 my lord, is that a wild beast or a robber?"
9 And Lamech said to him, "Make me understand which way he looks, when he comes up."
10 Then Lamech bent his bow, placed an arrow on it, and fitted a stone in the sling, and when Cain came out from the open country, the shepherd said to Lamech, "Shoot, behold, he is coming."
11 Then Lamech shot at Cain with his arrow and hit him in his side. And Lamech struck him with a stone from his sling, that fell upon his face, and knocked out both his eyes; then Cain fell at once and died.
12 Then Lamech and the young shepherd came up to him, and found him lying on the ground. And the young shepherd said to him, "It is Cain our grandfather, whom thou hast killed, 0 my lord!"
13 Then was Lamech sorry for it, and from the bitterness of his regret, he clapped his hands together, and struck with his flat palm the head of the youth, who fell as if dead; but Lamech thought it was a feint; so he took up a stone and smote him, and did smashed his head until
he died.

CHAP. XIV.

Time, like an ever rolling stream, bears away another generation of men.

When Enos was nine hundred years old, all the children of Seth, and of Cainan, and his first-born, with their wives and children, gathered around for him, asking for a blessing from the him.
2 He then prayed over them the and blessed them, and adjured them by the blood of Abel the just saying to them, "Let not one of your children go down from this Holy Mountain, and let them make no fellowship with him, the children of Cain the murderer."
3 Then Enos called his son Cainan and said to him, "See, o my son, and set thy heart on thy people, and establish them in righteousness, and in innocence; and stand ministering before the body of our father Adam, all the days of thy life."
4 After this Enos entered into rest, aged nine hundred and eighty-five years; and Cainan wound him up, and laid him in the Cave of Treasures on the left of his father Adam; and made offerings for him, after the custom of his fathers.

PAGE TWO
CHAP. XV.

The offspring of Adam continue to keep the Cave of Treasures as a family shrine.

AFTER the death of Enos, Cainan stood at the head his people in righteousness and innocence, as his father had commanded him; he also continued to minister before the body of Adam, inside the Cave of Treasures.

2 Then when he had lived nine hundred and ten years, suffering and affliction came upon him. And when he was about to enter into rest, all the fathers with their wives and children came to him, and he blessed them, and adjured them by the blood of Abel, the just, saying to them, "Let not one among you go down from this Holy Mountain; and make no fellowship with the children of Cain the murderer."

3 Mahalaleel, his first-born son, received this commandment from his father, who blessed him and died.

4 Then Mahalaleel embalmed him with sweet spices, and laid him in the Cave of Treasures, with his fathers; and they made offerings for him, after the custom of their fathers.

CHAP. XVI.

The good branch of the family is still afraid of the children of Cain.

Then Mahalaleel stood over his people, and fed them in righteousness and innocence, and watched them to see they held no intercourse with the children of Cain.

2 He also continued in the Cave of Treasures praying and ministering before the body of our father Adam, asking God for mercy on himself and on his people; until he was eight hundred and seventy years old, when he fell sick.

3 Then all his children gathered unto him, to see him, and to ask for his blessing on them all, ere he left this world.
4 Then Mahalaleel arose and sat on his bed, his tears streaming down his face, and he called his eldest son Jared, who came to him.
5 He then kissed his face, and said to him, "0 Jared, my son, I adjure thee by Him who made heaven and earth, to watch over thy people, and to feed them in righteousness and in innocence; and not to let one of them go down from this Holy Mountain to the children of Cain, lest he perish with them.
6 "Hear, 0 my son, hereafter there shall come a great destruction upon this earth on account of them; God will be angry with the world, and will destroy them with waters.
7 "But I also know that thy children will not hearken to thee, and that they will go down from this mountain and hold intercourse with the children of Cain, and that they shall perish with them.
8 "0 my son! teach them, and watch over them, that no guilt attach to thee on their account."
9 Mahalaleel said, moreover, to his son Jared, "When I die, embalm my body and lay it in the Cave of Treasures, by the bodies of my fathers; then stand thou by my body and pray to God; and take care of them, and fulfil thy ministry before them, until thou enterest into rest thyself."
10 Mahalaleel then blessed all his children; and then lay down on his bed, and entered into rest like his fathers.
11 But when Jared saw that his father Mahalaleel was dead, he wept, and sorrowed, and embraced and kissed his hands and his feet; and so did all his children.
12 And his children embalmed him carefully, and laid him by the bodies of his fathers. Then they arose, and mourned for him forty days.

CHAP. XVII.

Jared turns martinet. He is lured away to the land of Cain where he sees many voluptuous sights. Jared barely escapes with a clean heart.

Then Jared kept his father' commandment, and arose like a lion over his people. He fed them in righteousness and innocence, and commanded them to do nothing without his counsel. For he was afraid concerning them, lest they should go to the children of Cain.
2 Wherefore did he give the orders repeatedly; and continued to do so until the end of the four hundred and eighty-fifth year of his life.
3 At the end of these said years, there came unto him this sign. As Jared was standing like a lion before the bodies his fathers, praying and warning his people, Satan envied him, and wrought a beautiful apparition, because Jared would not let his children do aught without his counsel.
4 Satan then appeared to him with thirty men of his hosts, in the form of handsome men; Satan himself being the elder and tallest among them, with a fine beard.
5 They stood at the mouth of the cave, and called out Jared, from within it.
6 He came out to them, and found them looking like fine men, full of light, and of great beauty. He wondered at their beauty and at their looks; and thought within himself whether
they might not be of the children of Cain.
7 He said also in his heart, "As the children of Cain cannot come up to the height of this mountain, and none of them is so handsome as these appear to be; and among these men there is not one of my kindred-they must be strangers."
8 Then Jared and they exchanged a greeting and he said to the elder among them, "O my father, explain to me the wonder that is in thee, and tell me who these are, with thee; for they, look to me like strange men.
9 Then the elder began to weep, and the rest wept with him; and he said to Jared, "I am Adam whom God made first; and this is Abel my son, who was killed by his brother Cain, into whose heart Satan put to murder him.
10 "Then this is my son Seth, whom I asked of the Lord, who gave him to me, to comfort me instead of Abel.
11 Then this one is my son Enos, son of Seth, and that id other one is Cainan, son of Enos, and that other one is Mahalaleel, son of Cainan, thy father."
· But Jared remained wondering at their appearance, and at the speech of the elder to him, 13 Then the elder said to him, "Marvel not, 0 my son; we live in the land north of the garden, which God created before the world. He would not let us live there, but placed us inside the garden, below which ye are now dwelling.
14 "But after that I transgressed, He made me come out of it, and I was left to dwell in this cave; great and sore troubles came upon me; and when my death drew near, I commanded my son Seth to tend his people well; and this my commandment is to be handed from one to another, unto the end of the generations to come.
15 "But, 0 Jared, my son, we live in beautiful regions, while you live here in misery, as this thy father Mahalaleel informed me; telling me that a great flood will come and overwhelm the whole earth.
16 "Therefore, 0 my son, fearing for your sakes, I rose and took my children with me, and came hither for us to visit thee and thy children; but I found thee standing in this cave weeping, and thy children scattered about this mountain, in the heat and in misery.
17 "But, 0 my son, as we missed our way, and came as far as this, we found other men below this mountain; who in-habit a beautiful country, full of trees and of fruits, and of all manner of verdure; it is like a garden; so that when we found them we thought they were you; until thy father Mahalaleel told me they were no such thing.
18 "Now, therefore, 0 my son, hearken to my counsel, and go down to them, thou and thy children. Ye will rest from all this suffering in which ye are. But if thou wilt not go down to them, then, arise, take thy children, and come with us to our garden; ye shall live in our beautiful land, and ye shall rest from all this trouble, which thou and thy children are now bearing."
19 But Jared when he heard this discourse from the elder, wondered; and went hither and thither, but at that moment he found not one of his children.
20 Then he answered and said to the elder, "Why have you hidden yourselves until this day?"
21 And the elder replied, "If thy father had not told us, we should not have known it."
22 Then Jared believed his words were true.
23 So that elder said to Jared, "Wherefore didst thou turn about, so and so?" And he said, "I
was seeking one of my children, to tell him about my going with you, and about their coming down to those about whom thou hast spoken to me."

24 When the elder heard Jared's intention, he said to him, "Let alone that purpose at present, and come with us; thou shalt see our country; if the land in which we dwell pleases thee, we and thou shalt return hither and take thy family with us. But if our country does not please thee, thou shalt come back to thine own place."

25 And the elder urged Jared, to go before one of his children came to counsel him otherwise.

26 Jared, then, came out of the cave and went with them, and among them. And they comforted him, until they came to the top of the mountain of the sons of Cain.

27 Then said the elder to one of his companions, "We have forgotten something by the mouth of the cave, and that is the chosen garment we had brought to clothe Jared withal."

28 He then said to one of them, "Go back, thou, some one; and we will wait for thee here, until thou come back. Then will we clothe Jared and he shall be like us, good, handsome, and fit to come with us into our country."

29 Then that one went back.

30 But when he was a short distance off, the elder called to him and said to him, "Tarry thou, until I come up and speak to thee."

31 Then he stood still, and the elder went up to him and said to him, "One thing we forgot at the cave, it is this to put out the lamp that burns inside it, above the bodies that are therein. Then come back to us, quick."

32 That one went, and the elder came back to his fellows and to Jared. And they came down from the mountain, and Jared with them; and they stayed by a fountain of water, near the houses of the children of Cain, and waited for their companion until he brought the garment for Jared.

33 He, then, who went back to the cave, put out the lamp, and came to them and brought a phantom with him and showed it them. And when Jared saw it he wondered at the beauty and grace thereof, and rejoiced in his heart believing it was all true.

34 But while they were staying there, three of them went into houses of the sons of Cain, and said to them, "Bring us today some food by the fountain of water, for us and our companions to eat."

35 But when the sons of Cain saw them, they wondered at them and thought: "These are beautiful to look at, and such as we never saw before." So they rose and came with them to the fountain of water, to see their companions.

36 They found them so very handsome, that they cried aloud about their places for others to gather together and come and look at these beautiful beings. Then they gathered around them both men and women.

37 Then the elder said to them, "We are strangers in you land, bring us some good food and drink, you and your women to refresh ourselves with you.

38 When those men heard these words of the elder, every one of Cain's sons brought his wife, and another brought his daughter, and so, many women came to them; every one addressing Jared either for himself or for his wife; all alike.

39 But when Jared saw what they did, his very soul wrenched itself from them; neither
would he taste of their food or of their drink.
40 The elder saw him as he wrenched himself from them, and said to him, "Be not sad; I am
the great elder, as thou shalt see me do, do thyself in like manner."
41 Then he spread his hands and took one of the wQmen, and five of his companions did the
same before Jared, that he should do as they did.
42 But when Jared saw them working infamy he wept, and said in his mind, My fathers
never did the like.
43 He then spread his hands and prayed with a fervent heart, and with much weeping, and
entreated God to deliver him from their hands.
44 No sooner did Jared begin to pray than the elder fled with his companions; for they could
not abide in a place of prayer.
45 Then Jared turned round but could not see them, but found himself standing in the midst
of the children of Cain.
46 He then wept and said, "O God, destroy me not with this race, concerning which my
fathers have warned me; for now, 0 my Lord God, I was thinking that those who appeared
unto me were my fathers; but I have found them out to be devils, who allured me by this
beautiful apparition, until I believed them.
47 "But now I ask, Thee, 0 God, to deliver me from this race, among whom I am now
staying, as Thou didst deliver me from those devils. Send Thy angel to draw me out of the
midst of them; for I have not myself power to escape from among them.
48 When Jared had ended his prayer, God sent His angel in the midst of them, who took
Jared and set him upon the mountain, and showed him the way, gave him counsel, and then
departed from him.

CHAP. XVIII.

Confusion in the Cave of Treasures. Miraculous speech of the dead Adam.

The children of Jared were in the habit of visiting him hour after hour, to receive his blessing
and to ask his advice for every thing they did; and when he had a work to do, they did it for
him.
2 But this time when they went into the cave they found not Jared, but they found the lamp
put out, and the bodies of the fathers thrown about, and voices came from them by the power
of God, that said, "Satan in an apparition has deceived our son, wishing to destroy him, as he
destroyed our son Cain."
3 They said also, "Lord God of heaven and earth, deliver our son from the hand of Satan,
who wrought a great and false apparition before him." They also spake of other matters, by
the power of God.
4 But when the children of Jared heard these voices they feared, and stood weeping for their
father; for they knew not what had befallen him.
5 And they wept for him that day until the setting of the sun.
6 Then came Jared with a woeful countenance, wretched in mind and body, and sorrowful at
having been separated from the bodies of his fathers.
7 But as he was drawing near to the cave, his children saw him, and hastened to the cave, and hung upon his neck, crying, and saying to him, "O father, where hast thou been, and why hast thou left us, as thou wast not wont to do?" And again, "O father, when thou didst disappear, the lamp over the bodies of our fathers went out, the bodies were thrown about, and voices came from them."
8 When Jared heard this he was sorry, and went into the cave; and there found the bodies thrown about, the lamp put out, and the fathers themselves praying for his deliverance from the hand of Satan.
9 Then Jared fell upon the bodies and embraced them, and said, "O my fathers, through your intercession, let God deliver me from the hand of Satan! And I beg you will ask God to keep me and to hide me from him unto the day of my death."
10 Then all the voices ceased save the voice of our father Adam, who spake to Jared by the power of God, just as one would speak to his fellow, saymg, "O Jared, my son, offer gifts to God for having delivered thee from the hand of Satan; and when thou bringest those offerings, so be it that thou offerest them on the altar on which I did offer. Then also, beware of Satan; for he deluded me many a tune with his apparitions, wishing to destroy me, but God delivered me out of his hand.
11 "Command thy people that they be on their guard against him; and never cease to offer up gifts to God."
12 Then the voice of Adam also became silent; and Jared and his children wondered at this. Then they laid the bodies as they were at first; and Jared and his children stood praying the whole of that night, until break of day.
13 Then Jared made an offering and offered it up on the altar, as Adam had commanded him. And as he went up to the altar, he prayed to God for mercy and for forgiveness of his ~ concerning the lamp going out.
14 Then God appeared unto Jared on the altar and blessed him and his children, and accepted their offerings; and commanded Jared to take of the sacred fire from the altar, and with it to light the lamp that shed light on the body of Adam.

CHAP. XIX.

The children of Jared are led astray.

Then God revealed to him again the promise He had made to Adam; He explained to him the 5500 years, and revealed unto him the mystery of His coming upon the earth.
2 And God said to Jared, "As to that fire which thou hast taken from the altar to light the lamp, withhold, let it abide with you to give light to the bodies; and let it not come out of the cave, until the body of Adam comes out of it.
3 But, O Jared, take care of the fire, that it burn bright in the lamp; neither go thou again out of the cave, until thou receivest an order through a vision, and not in an apparition, when seen by thee.
4 "Then command again thy people not to hold intercourse with the children of Cain, and not
to learn their ways; for I am God who loves not hatred and works of iniquity."
5 God gave also many other commandments to Jared, and blessed him. And then withdrew
His Word from him.
6 Then Jared drew near with his children, took some fire, and came down to the cave, and
lighted the lamp before the
body of Adam; and he gave his people commandments as God had told him to do.
7 This sign happened to Jared at the end of his four hundred and fiftieth year; as did also
many other wonders, we do not record. But we record only this one for shortness sake, and in
order not to lengthen our narrative.
8 And Jared continued to teach his children eighty years; but after that they began to
transgress the commandments he had given them, and to do many things without his counsel.
They began to go down from the Holy Mountain one after another, and to mix with the
children of Cain in foul fellowships.
9 Now the reason for which the children of Jared went down the Holy Mountain, is this, that
we will now reveal unto you.

CHAP. XX.

Ravishing music; strong drink loosed among the sons of Cain. They don colorful clothing.
The children of Seth look on with longing eyes. They revolt from wise counsel; they descend
the mountain into the valley of iniquity. They can not ascend the mountain again.

After Cain had gone down to the land of dark soil, and his children had multiplied therein,
there was one of them, whose name was Genun, son of Lamech the blind who slew Cain.
2 But as to this Genun, Satan came into him in his childhood; and he made sundry trumpets
and horns, and string instruments, cymbals and psalteries, and lyres and harps, and flutes;
and he played on them at all times and at every hour.
3 And when he played on them, Satan came into them, so that from among them were heard
beautiful and sweet sound; that ravished the heart.
4 Then he gathered companies upon companies to play on them; and when they played, it
pleased well the children of Cain, who inflamed themselves with sin among themselves, and
burnt as with fire; while Satan inflamed their hearts, one with another, and increased lust
among them.
5 Satan also taught Genun to bring strong drink out of corn; and this Genun used to bring
together companies upon companies 'in drink-houses; and brought into their hands all
manner of fruits and flowers;-and they drank together.
6 Thus did this Genun multiply sin exceedingly; he also acted' with pride, and taught the
children of Cain to commit all manner of the grossest wickedness, which they knew not- and
put them up to manifold doings which they knew not before.
7 Then Satan, when he saw that they yielded to Genun and hearkened to him in every thing
he told them, rejoiced greatly, increased Genun's understanding, until he took iron and with it
made weapons of war.
8 Then when they were drunk, hatred and murder increased among them; one man used violence against another to teach him evil taking his children and defiling them before him.

9 And when men saw they were overcome, and saw others that were not overpowered, those who were beaten came to Genun, took refuge with him, and he made them his confederates.

10 Then sin increased among them greatly; until a man married his own sister, or daughter, or mother, and others; or the daughter of his father's sister, so that there was no more distinction of relationship, and they no longer knew what is iniquity; but did wickedly, and the earth was defiled with sin; and they angered God the Judge, who had created them.

11 But Genun gathered together companies upon companies, that played on horns and on all the other instruments we have already mentioned, at the foot of the Holy Mountain; and they did so in order that the children of Seth who were on the Holy Mountain should hear it.

12 But when the children of Seth heard the noise, they wondered, and came by companies, and stood on the top of the mountain to look at those below; and they did thus a whole year.

13 When, at the end of that year, Genun saw that they were being won over to him little by little, Satan entered into him, and taught him to make dyeing stuffs for garments of divers patterns, and made him understand how to dye crimson and purple and what not.

14 And the sons of Cain who wrought all this, and shone in beauty and gorgeous apparel, gathered together at the foot of the mountain in splendour, with ~ horns and gorgeous dresses, and horse races, committing all manner of abominations.

15 Meanwhile the children of Seth, who were on the Holy Mountain, prayed and praised God, in the place of the hosts of angels who had fallen; wherefore God had called them "angels," because He rejoiced over them greatly.

16 But after this, they no longer kept His commandment, nor held by the promise He had made to their fathers; but they relaxed from their fasting and praying, and from the counsel of Jared their father. And they kept on gathering together on the top of the mountain, to look upon the children of Cain, from morning until evening, and upon what they did, upon their beautiful dresses and ornaments.

17 Then the children of Cain looked up from below, and saw the children of Seth, standing in troops on the top of the mountain; and they called to them to come down to them.

18 But the children of Seth said to them from above, "We don't know the way." Then Genun, the son of Lamech, heard them say they did not know the way, and he bethought himself how he might bring them down.

19 Then Satan appeared 'to him by night, saying, "There is no way for them to come down from the mountain on which they dwell; but when they come to-morrow, say to them, 'Come ye to the western side of the mountain; there you will find the way of a stream of water, that comes down to the foot of the mountain, between two hills; come down that way to us.'"

20 Then when it was day, Genun blew the horns and beat drums below the mountain, as he was wont. The children of Seth heard it, and came as they used to do.

21 Then Genun said to them from down below, "Go to the western side of the mountain there you will find the way to come down."

22 But when the children of Seth heard these words from him, they went back into the cave to Jared, to tell him all they had heard.

23 Then when Jared heard it he was grieved; for he knew that they would transgress his
24 After this a hundred men of the children of Seth gathered together, and said among themselves, "Come, let us go down to the children of Cain, and see what they do, and enjoy our selves with them."

25 But when Jared heard this of the hundred men, his very soul was moved, and his heart was grieved. He then arose with great fervour, and stood in the midst of them, and adjured them by the blood of Abel the just, "Let not one of you go down from this holy and pure mountain, in which our fathers have ordered us to dwell."

26 But when Jared saw that they did not receive his words, he said unto them, "O my good and innocent and holy children, know that when once you go down from this holy mountain, God will not allow you to return again to it."

27 He again adjured them, saying, "I adjure by the death of our father Adam, and by the blood of Abel, of Seth, of Enos, of Cainan, and of Mahalaleel, to hearken to me, and not to go down from this holy mountain; for the moment you leave it, you' will be reft of life and of mercy; and you shall no longer be called 'children of God,' but 'children of the devil.'"

28 But they would not hearken to his words.

29 Enoch at that time was already grown up, and in his zeal for God, he arose and said, "Hear me, ye sons of Seth, small and great-when ye transgress the commandment of our fathers, and go down from this holy mountain ye shall not come up hither again for ever."

30 But they rose up against Enoch, and would not hearken to his words, but went down from the Holy Mountain.

31 And when they looked at the daughters of Cain, at beautiful figures, and at their hands and feet dyed with colour, and' tattooed in ornaments on their faces, the fire of sin was kindled in them

32 Then Satan made them look most beautiful before the sons of Seth, as he also made the sons of Seth appear of the fairest in the eyes of the daughters of Cain, so that the daughters of Cain lusted after the sons of Seth like ravenous beasts, and the sons of Seth after the daughters of Cain, until they committed abomination with them.

33 But after they had thus fallen into this defilement, they returned by the way they had come, and tried to ascend the Holy Mountain. But they could not, because the stones of that holy mountain were of fire flashing before them, by reason of which they could not go up again.

34 And God was angry 'with them, and repented of them because they had come down from glory, and had thereby lost or forsaken their own purity or innocence, and were fallen into the defilement of sin.

35 Then God sent His Word to Jared saying, These thy children, whom you did call 'My children' - behold they have transgressed My commandment, and have gone down to the abode of perdition, and of sin. Send a messenger to those that are left, that they may not go down, and be lost."

36 Then Jared wept before the Lord, and asked of Him mercy and forgiveness. But he wished that his soul might depart from his body, rather than hear these words from God about the going down of his children from the Holy Mountain.

37 But he followed God's order, and preached unto them not to go down from that holy
mountain, and not to hold intercourse with the children of Cain.
38 But they heeded not his message, and would not obey his counsel.

CHAP. XXI.

Jared dies in sorrow for his sons who had gone astray. A prediction of the Flood.

After this another company gathered together, and they to look after their brethren; but they perished as well as they. And so it was, company after company, until only a few of them were left.
2 Then Jared sickened from grief, and his sickness was such that the day of his death drew near.
3 Then he called Enoch his eldest son, and Methuselah Enoch's son, and Lamech the son of Methuselah, and Noah the son of Lamech.
4 And when they were come to him he prayed over them and blessed them, and said to them, "Ye are righteous, innocent sons; go ye not down from this holy mountain; for behold, your children and your children's children have gone down from this holy mountain, and have estranged themselves from this holy mountain, through their abominable lust and transgression of God's commandment.
5 "But I know, through the power of God, that He will not leave you on this holy mountain, because your children have transgressed His commandment and that of our fathers, which we had received from them.
6 "But, 0 my sons, God will take you to a strange land, and ye never shall again return to behold with your eyes this garden and this holy mountain.
7 "Therefore, 0 my sons, set your hearts on your own selves, and keep the commandment of God which is with you. And when you go from this holy mountain, into a strange land which ye know not, take with you the body of our father Adam, and with it these three precious gifts and offerings, namely, the gold, the incense, and the myrrh; and let them be in the place where the body of our father Adam shall lay.
8 "And unto him of you who shall be left, 0 my sons, shall the Word of God come, and when he goes out of ~his land he shall take with him the body of our father Adam, and shall lay it in the middle of the earth, the place in which salvation shall be wrought."
9 Then Noah said unto him, "Who is he of us that shall be left?"
10 And Jared answered, "Thou art he that shall be left. And thou shalt take the body of our father Adam from the cave, and place it with thee in the ark when the flood comes
11 "And thy son Shem, who shall come out of thy loins, he it is who shall lay the body of our father Adam in the middle of the earth, in the place whence salvation shall come."
12 Then Jared turned to his son Enoch, and said unto him, "Thou, my son, abide in this cave, and minister diligently before the body of our father Adam all the days of thy life; and feed thy people in righteousness and innocence."
13 And Jared said no more. His hands were loosened, his eyes closed, and he entered into rest like his fathers. His death took place in the three hundred and sixtieth year of Noah, and
in the nine hundred and eighty-ninth year of his own life; on the twelfth of Takhsas on a Friday.

14 But as Jared died, tears streamed down his face by reason of his great sorrow, for the children of Seth, who had fallen in his days.

15 Then Enoch, Methuselah, Lamech and Noah, these four, wept over him; embalmed him carefully, and then laid him in the Cave of Treasures. Then they rose and mourned for him forty days.

16 And when these days of mourning were ended, Enoch, Methuselah, Lamech and Noah remained in sorrow of heart, because their father had departed from them, and they saw him no more.

CHAP. XXII.

Only three righteous men left in the world. The evil condition's of men prior to the Flood.

Enoch kept the commandment of Jared his father, and continued to minister in the cave.

2 It is this Enoch to whom many wonders happened, and who also wrote a celebrated book; but those wonders may not be told in this place.

3 Then after this, the children of Seth went astray and fell, they, their children and their wives. And when Enoch, Methuselah, Lamech and Noah saw them, their hearts suffered by reason of their fall into doubt full of unbelief; and they wept and sought of God mercy, to preserve them, and to bring them out ~ that wicked generation.

4 Enoch continued in his ministry before the Lord three hundred and eighty-five years, and at the end of that time he became aware through the grace of God, that God intended to remove him from the earth.

5 He then said to his son, O my son, I know that God intends to bring the waters of the Flood upon the earth, and to destroy our creation.

6 "And ye are the last rulers over this people on this mountain; for I know that not one will be left you to beget children on this holy mountain; neither shall any one of you rule over the children of his people; neither shall any great company be left of you, on this mountain."

7 Enoch said also to them, "Watch over your souls, and hold fast by your fear of God and by your service of Him, and worship Him in upright faith, and serve Him in righteousness, innocence and judgment, in repentance and also in purity."

8 When Enoch had ended his commandments to them, God transported him from that mountain to the land of life, to the mansions of the righteous and of the chosen, the abode of Paradise of joy, in light that reaches up to heaven; light that is outside the light of this world; for it is the light of God, that fills the whole world, but which no place can contain.

9 Thus, because Enoch was in the light of God, he found himself out of the reach of death; until God would have him die.

10 Altogether, not one of our fathers or of their children, remained on that holy mountain, except those three, Methuselah, Lamech, and Noah. For all the rest went down from the mountain and fell into sin with the children of Cain. Therefore were they forbidden that mountain, and none remained on it but those three men.
The Life of Adam and Eve

Date: 1st century A.D.

i 1 When they were driven out from paradise, they made themselves a booth, and spent seven days mourning and lamenting in great grief.

ii 1 But after seven days, they began to be hungry and started to look for victual to eat, and they found it not. Then Eve said to Adam: 'My lord, I am hungry. Go, look for (something) for us to eat. Perchance the Lord God will look back and pity us and recall us to the place in which we were before.

iii I And Adam arose and walked seven days over all that land, and found no victual such as they used to have in paradise. And Eve said to Adam: 'Wilt thou slay me? that I may die, and perchance God the Lord will bring thee into paradise, for on my account hast thou been driven thence.'

3 Adam answered: 'Forbear, Eve, from such words, that peradventure God bring not some other curse upon us. How is it possible that I should stretch forth my hand against my own flesh? Nay, let us arise and look for something for us to live on, that we fail not.'

iv 1 And they walked about and searched for nine days, and they found none such as they were used to have in paradise, but found only animals'

2 food. And Adam said to Eve: 'This hath the Lord provided for animals and brutes to eat;

3 but we used to have angels' food. But it is just and right that we lament before the sight of
God who made us. Let us repent with a great penitence: perchance the Lord will be gracious to us and will pity us and give us a share of something for our living.'

v 1 And Eve said to Adam: 'What is penitence? Tell me, what sort of penitence am I to do? Let us not put too great a labour on ourselves, which we cannot endure, so that the Lord will not hearken to our prayers: and will turn away His countenance from us, because we have not fulfilled what we promised. My lord, how much penitence hast thou thought (to do) for I have brought trouble and anguish upon thee?'

vi 1 And Adam said to Eve: 'Thou canst not do so much as I, but do only so much as thou hast strength for. For I will spend forty days fasting, but do thou arise and go to the river Tigris and lift up a stone and stand on it in the water up to thy neck in the deep of the river. And let no speech proceed out of thy mouth, since we are unworthy to address the Lord, for our lips are unclean from the unlawful and forbidden tree.

2 And do thou stand in the water of the river thirty-seven days. But I will spend forty days in the water of Jordan, perchance the Lord God will take pity upon us.'

vii 1 And Eve walked to the river Tigris and did as Adam had told her. Likewise, Adam walked to the river Jordan and stood on a stone up to his neck in water.

viii 1 And Adam said: 'I tell thee, water of Jordan, grieve with me, and assemble to me all swimming (creatures), which are in thee, and let them surround me and mourn in company with me. Not for themselves let them lament, but for me; for it is not they that have sinned, but I.'

3 Forthwith, all living things came and surrounded him, and, from that hour, the water of Jordan stood (still) and its current was stayed.'

ix 1 And eighteen days passed by; then Satan was wroth and transformed himself into the brightness of angels, and went away to the river Tigris to Eve, and found her weeping, and the devil himself pretended to grieve with her, and he began to weep and said to her: 'Come out of the river and lament no more. Cease now from sorrow and moans. Why art thou anxious and thy husband Adam? The Lord God hath heard your groaning and hath accepted your penitence, and all we angels have entreated on your behalf, and made supplication to the Lord;
4 and he hath sent me to bring you out of the water and give you the nourishment which you had in paradise, and for which you are crying.

5 out. Now come out of the water and I will conduct you to the place where your victual hath been made ready.'

x 1 But Eve heard and believed and went out of the water of the river, and her flesh was (trembling)

2 like grass, from the chill of the water. And when she had gone out, she fell on the earth and the devil raised her up and led her to Adam.

3 But when Adam had seen her and the devil with her, he wept and cried aloud and said: 'O Eve, Eve, where is the labour of thy penitence?

4 How hast thou been again ensnared by our adversary, by whose means we have been estranged from our abode in paradise and spiritual joy?'

xi 1 And when she heard this, Eve understood that (it was) the devil (who) had persuaded her to go out of the river; and she fell on her face on the earth and her sorrow and groaning and wailing

2 was redoubled. And she cried out and said: 'Woe unto thee, thou devil. Why dost thou attack us for no cause? What hast thou to do with us? What have we done to thee? for thou pursuest us with craft? Or why doth thy malice assault us? Have we taken away thy glory and caused thee to be without honour? Why dost thou harry us, thou enemy (and persecute us) to the death in wickedness and envy?'

xii 1 And with a heavy sigh, the devil spake: 'O Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory, which I possessed in the heavens

2 in the midst of the angels and for thee was I cast out in the earth.' Adam answered, 'What dost

3 thou tell me? What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us?'

xiii 1 The devil replied, 'Adam, what dost thou tell me? It is for thy sake that I have been
hurled

2 from that place. When thou wast formed, I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the sight of God; and God the Lord spake: Here is Adam. I have made thee in our image and likeness.'

xiv 1 And Michael went out and called all the angels saying: 'Worship the image of God as the Lord God hath commanded.' And Michael himself worshipped first; then he called me and said: 'Worship the image of God

3 the Lord.' And I answered, 'I have no (need) to worship Adam.' And since Michael kept urging me to worship, I said to him, 'Why dost thou urge me? I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made was I already made. It is his duty to worship me.'

xv 1,2 When the angels, who were under me, heard this, they refused to worship him. And Michael saith, 'Worship the image of God, but if thou wilt not worship him, the Lord God will be wrath

3 with thee.' And I said, 'If He be wrath with me, I will set my seat above the stars of heaven and will be like the Highest.'

xvi 1 And God the Lord was wrath with me and banished me and my angels from our glory; and on

2 thy account were we expelled from our abodes into this world and hurled on the earth. And

3 straightway we were overcome with grief, since we had been spoiled of so great glory. And we

4 were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be expelled through her (doing) from thy joy and luxury, as I have been driven out of my glory.

xvii 1 When Adam heard the devil say this, he cried out and wept and spake: 'O Lord my God, my life is in thy hands. Banish this Adversary far from me, who seeketh to destroy my soul, and give

2,3 me his glory which he himself hath lost.' And at that moment, the devil vanished before him. But Adam endured in his penance, standing for forty days (on end) in the water of
Jordan.

xviii 1 And Eve said to Adam: 'Live thou, my Lord, to thee life is granted, since thou hast committed neither the first nor the second error. But I have erred and been led astray for I have not kept the commandment of God; and now banish me from the light of thy life and I will go to the sunsetting,

2 and there will I be, until I die.' And she began to walk towards the western parts and to mourn

3 and to weep bitterly and groan aloud. And she made there a booth, while she had in her womb offspring of three months old.

xix 1 And when the time of her bearing approached, she began to be distressed with pains, and she

2 cried aloud to the Lord and said: 'Pity me, O Lord, assist me.' And she was not heard and the

3 mercy of God did not encircle her. And she said to herself: 'Who shall tell my lord Adam? I implore you, ye luminaries of heaven, what time ye return to the east, bear a message to my lord Adam.'

xx 1 But in that hour, Adam said: 'The complaint of Eve hath come to me. Perchance, once more hath the serpent fought with her.'

2 And he went and found her in great distress. And Eve said: 'From the moment I saw thee, my lord, my grief-laden soul was refreshed. And now entreat the Lord God on my behalf to

3 hearken unto thee and look upon me and free me from my awful pains.' And Adam entreated the Lord for Eve.

xxi 1 And behold, there came twelve angels and two 'virtues', standing on the right and on the left

2 of Eve; and Michael was standing on the right; and he stroked her on the face as far as to the breast and said to Eve: 'Blessed art thou, Eve, for Adam's sake. Since his prayers and intercessions are great, I have been sent that thou mayst receive our help. Rise up now, and

3 prepare thee to bear. And she bore a son and he was shining; and at once the babe rose up and ran and bore a blade of grass in his hands, and gave it to his mother, and his name was called Cain.
xxii 1 And Adam carried Eve and the boy and led

2 them to the East. And the Lord God sent divers seeds by Michael the archangel and gave to Adam and showed him how to work and till the ground, that they might have fruit by which they and all their generations might live.

3 For thereafter Eve conceived and bare a son, whose name was Abel; and Cain and Abel used to stay together.

4 And Eve said to Adam: 'My lord, while I slept, I saw a vision, as it were the blood of our son Abel in the hand of Cain, who was gulping it down in his mouth. Therefore I have sorrow.'

5 And Adam said, 'Alas if Cain slew Abel. Yet let us separate them from each other mutually, and let us make for each of them separate dwellings.'

xxiii 1 And they made Cain an husbandman, (but) Abel they made a shepherd; in order that in this wise they might be mutually separated.

2 And thereafter, Cain slew Abel, but Adam was then one hundred and thirty years old, but Abel was slain when he was one hundred and twenty-two years. And thereafter Adam knew his wife and he begat a son and called his name Seth.

xxiv 1 And Adam said to Eve, 'Behold, I have begotten a son, in place of Abel, whom Cain slew.'

2 And after Adam had begotten Seth, he lived eight hundred years and begat thirty sons and thirty daughters; in all sixty-three children. And they were increased over the face of the earth in their nations.

xxv 1 And Adam said to Seth, 'Hear, my son Seth, that I may relate to thee what I heard and

2 saw after your mother and I had been driven out of paradise. When we were at prayer, there

3 came to me Michael the archangel, a messenger of God. And I saw a chariot like the wind and its wheels were fiery and I was caught up into the Paradise of righteousness, and I saw the Lord sitting and his face was flaming fire that could not be endured. And many thousands of angels were on the right and the left of that chariot.

xxvi 1 When I saw this, I was confounded, and terror seized me and I bowed myself down
before

2 God with my face to the earth. And God said to me, 'Behold thou diest, since thou hast
transgressed the commandment of God, for thou didst hearken rather to the voice of thy wife,
whom I gave into thy power, that thou mightst hold her to thy will. Yet thou didst listen to
her and didst pass by My words.'

xxvii 1 And when I heard these words of God, I fell prone on the earth and worshipped the
Lord and said, 'My Lord, All powerful and merciful God, Holy and Righteous One, let not
the name that is mindful of Thy majesty be blotted out, but convert my soul, for I die and my
2 breath will go out of my mouth. Cast me not out from Thy presence, (me) whom Thou
didst form of the clay of the earth. Do not banish from Thy favour him whom Thou didst
nourish.'

3 And lo! a word concerning thee came upon me and the Lord said to me, 'Since thy days
were fashioned, thou hast been created with a love of knowledge; therefore there shall not be
taken from thy seed for ever the (right) to serve Me.'

xxviii 1 And when I heard these words. I threw myself on the earth and adored the Lord God
and said, 'Thou art the eternal and supreme God; and all creatures give thee honour and
praise.

2 'Thou art the true Light gleaming above all light(s), the Living Life, infinite mighty Power.
To Thee, the spiritual powers give honour and praise. Thou workest on the race of men the
abundance of Thy mercy.'

3 After I had worshipped the Lord, straightway Michael, God's archangel, seized my hand
and

4 cast me out of the paradise of 'vision' and of God's command. And Michael held a rod in
his hand, and he touched the waters, which were round about paradise, and they froze hard.

xxix 1 And I went across, and Michael the archangel went across with me, and he led me
back to

2 the place whence he had caught me up. Hearken, my son Seth, even to the rest of the
secrets [and sacraments] that shall be, which were revealed to me, when I had eaten of the
tree of the

3 knowledge, and knew and perceived what will come to pass in this age; [what God intends
to do
4 to his creation of the race of men. The Lord will appear in a flame of fire (and) from the mouth of His majesty He will give commandments and statutes [from His mouth will proceed a two-edged sword] and they will sanctify Him in the house of the habitation of His majesty.

5 And He will show them the marvellous place of His majesty. And then they will build a house to the Lord their God in the land which He shall prepare for them and there they will transgress His statutes and their sanctuary will be burnt up and their land will be deserted and they themselves will be dispersed; because they have kindled the wrath of God. And once more He will cause them to come back from their dispersion; and again they will build the house of God;

6 and in the last time the house of God will be exalted greater than of old. And once more iniquity will exceed righteousness. And thereafter God will dwell with men on earth [in visible form]; and then, righteousness will begin to shine. And the house of God will be honoured in the age and their enemies will no more be able to hurt the men, who are believing in God; and God will stir up for Himself a faithful people, whom He shall save for eternity, and the impious shall be punished

7 by God their king, the men who refused to love His law. Heaven and earth, nights and days, and all creatures shall obey Him, and not overstep His commandment. Men shall not change their works, but they shall be changed from forsaking the law of the Lord. Therefore the Lord shall repel from Himself the wicked, and the just shall shine like the sun, in the sight of God. And

8 in that time, shall men be purified by water from their sins. But those who are unwilling to be purified by water shall be condemned. And happy shall the man be, who hath ruled his soul, when the Judgement shall come to pass and the greatness of God be seen among men and their deeds be inquired into by God the just judge.

xxx 1 After Adam was nine hundred and thirty years old, since he knew that his days were coming to an end, he said: 'Let all my sons assemble themselves to me, that I may bless them before I die, and speak with them.'

2 And they were assembled in three parts, before his sight, in the house of prayer, where they used
3 to worship the Lord God. And they asked him (saying): 'What concerns thee, Father, that thou shouldst assemble us, and why dost thou lie on thy bed?'

Then Adam answered and said: 'My sons, I am sick and in pain.' And all his sons said to him: 'What does it mean, father, this illness and pain?'

xxxi 1 Then said Seth his son: 'O (my) lord, perchance thou hast longed after the fruit of paradise, which thou wast wont to eat, and therefore thou liest in sadness? Tell me and I will go to the nearest gates of paradise and put dust on my head and throw myself down on the earth before the gates of paradise and lament and make entreaty to God with loud lamentation: perchance he will hearken to me and send his angel to bring me the fruit, for which thou hast longed.'

2 Adam answered and said: 'No, my son, I do not long (for this), but I feel weakness and great pain in my body.' Seth answered, 'What is pain, my lord father? I am ignorant; but hide it not from us, but tell us (about it).'

And Adam answered and said: 'Hear me, my sons. When God made us, me and your mother, and placed us in paradise and gave us every tree bearing fruit to eat, he laid a prohibition on us concerning the tree of knowledge of good and evil, which is in the midst of paradise; (saying)

2 'Do not eat of it.' But God gave a part of paradise to me and (a part) to your mother: the trees of the eastern part and the north, which is over against Aquilo he gave to me, and to your mother he gave the part of the south and the western part.

xxxiii 1 (Moreover) God the Lord gave us two angels to guard us. The hour came when the angels had ascended to worship in the sight of God; forthwith the adversary [the devil] found an opportunity while the angels were absent and the devil led your mother astray to eat of the unlawful and forbidden tree. And she did eat and gave to me.

xxxiv 1 And immediately, the Lord God was wrath with us, and the Lord said to me: 'In that thou hast left behind my commandment and hast not kept my word, which I confirmed to thee; behold, I will bring upon thy body, seventy blows; with divers griefs, shalt thou be tormented, beginning at thy head and thine eyes and thine ears down to thy nails on thy toes, and in every
2 separate limb. These hath God appointed for chastisement. All these things hath the Lord sent to me and to all our race.'

xxxv 1 Thus spake Adam to his sons, and he was seized with violent pains, and he cried out with a loud voice, 'What shall I do? I am in distress. So cruel are the pains with which I am beset.' And when Eve had seen him weeping, she also began to weep herself, and said: 'O Lord my God, hand over to me his pain, for it is I who sinned.'

3 And Eve said to Adam: 'My lord, give me a part of thy pains, for this hath come to thee from fault of mine.'

xxxvi 1 And Adam said to Eve: 'Rise up and go with my son Seth to the neighbourhood of paradise, and put dust on your heads and throw yourselves on the ground and lament in the sight of God. Perchance He will have pity (upon you) and send His angel across to the tree of His mercy, whence floweth the oil of life, and will give you a drop of it, to anoint me with it, that I may have rest from these pains, by which I am being consumed.' Then Seth and his mother went off towards the gates of paradise. And while they were walking, lo! suddenly there came a beast

2 [a serpent] and attacked and bit Seth. And as soon as Eve saw it, she wept and said: 'Alas, wretched woman that I am. I am accursed since I have not kept the commandment of God.'

3 And Eve said to the serpent in a loud voice: 'Accursed beast! how (is it that) thou hast not feared to let thyself loose against the image of God, but hast dared to fight with it?'

xxxviii 1 The beast answered in the language of men: 'Is it not against you, Eve, that our malice (is directed)? Are not ye the objects of our rage?

2 Tell me, Eve, how was thy mouth opened to eat of the fruit? But now if I shall begin to reprove thee thou canst not bear it.'

xxxix 1 Then said Seth to the beast: 'God the Lord revile thee. Be silent, be dumb, shut thy mouth, accursed enemy of Truth, confounder and destroyer. Avaunt from the image of God till the day when the Lord God shall order thee to be brought to the ordeal.' And the beast said to Seth: 'See, I leave the presence of the image of God, as thou hast said.' Forthwith he left Seth, wounded by his teeth.

xl 1 But Seth and his mother walked to the regions of paradise for the oil of mercy to anoint the sick Adam: and they arrived at the gates of paradise, (and) they took dust from the earth and placed it on their heads, and bowed themselves with their faces to the earth and began to
lament and

2 make loud moaning, imploring the Lord God to pity Adam in his pains and to send His angel to give them the oil from the 'tree of His mercy'.

xli 1 But when they had been praying and imploring for many hours, behold, the angel Michael ap-

2 peared to them and said: 'I have been sent to you from the Lord - I am set by God over the

3 bodies of men - I tell thee, Seth, (thou) man of God, weep not nor pray and entreat on account of the oil of the tree of mercy to anoint thy father Adam for the pains of his body.

xlii 1 'For I tell thee that in no wise wilt thou be able to receive thereof save in the last days.'

2 [When five thousand five hundred years have been fulfilled, then will come upon earth the most beloved king Christ, the son of God, to revive the body of Adam and with him to revive

3 the bodies of the dead. He Himself, the Son of God, when He comes will be baptized in the river of Jordan, and when He hath come out of the water of Jordan, then He will anoint from the

4 oil of mercy all that believe in Him. And the oil of mercy shall be for generation to generation for those who are ready to be born again of

5 water and the Holy Spirit to life eternal. Then the most beloved Son of God, Christ, descending on earth shall lead thy father Adam to Paradise to the tree of mercy.]

xliii 1 'But do thou, Seth, go to thy father Adam, since the time of his life is fulfilled. Six days hence, his soul shall go off his body and when it shall have gone out, thou shalt see great marvels in the heaven and in the earth and the

2 luminaries of heaven. With these words, straightway Michael departed from Seth.

3 And Eve and Seth returned bearing with them herbs of fragrance, i.e. nard and crocus and calamus and cinnamon.

xliv 1 And when Seth and his mother had reached Adam, they told him, how the beast [the serpent]

2 bit Seth. And Adam said to Eve: 'What hast thou done? A great plague hast thou brought
upon us, transgression and sin for all our generations: and this which thou hast done, tell thy
3 children after my death, [for those who arise from us shall toil and fail but they shall be
4 wanting and curse us (and) say, All evils have our parents brought upon us, who were at the
5 beginning].' When Eve heard these words, she began to weep and moan.

xlv 1 And just as Michael the archangel had fore-
2 told, after six days came Adam's death. When Adam perceived that the hour of his death
was at hand, he said to all his sons: 'Behold, I am nine hundred and thirty years old, and if I
die,

3 bury me towards the sunrising in the field of yonder dwelling.' And it came to pass that
when he had finished all his discourse, he gave up the ghost. (Then) was the sun darkened
and the moon

xlvi 1 and the stars for seven days, and Seth in his mourning embraced from above the body
of his father, and Eve was looking on the ground with hands folded over her head, and all her
children wept most bitterly. And behold, there appeared

2 Michael the angel and stood at the head of Adam and said to Seth: 'Rise up from the body
of thy

3 father and come to me and see what is the doom of the Lord God concerning him. His
creature is he, and God hath pitied him.'

And all angels blew their trumpets, and cried:

xlvii 1 'Blessed art thou, O Lord, for thou hast had pity on Thy creature.'

xlviii 1 Then Seth saw the hand of God stretched out holding Adam and he handed him over
to

2 Michael, saying: 'Let him be in thy charge till the day of Judgement in punishment, till the
last years when I will convert his sorrow into joy.

3 Then shall he sit on the throne of him who hath been his supplanter.'
4 And the Lord said again to the angels Michael and Uriel: 'Bring me three linen clothes of byssus and spread them out over Adam and other linen clothes over Abel his son and bury Adam and Abel his son.'

5 And all the 'powers' of angels marched before Adam, and the sleep of the dead was consecrated. And the angels Michael and Uriel buried Adam and Abel in the parts of Paradise, before the eyes of Seth and his mother

6 [and no one else], and Michael and Uriel said: 'Just as ye have seen, in like manner, bury your dead.'

xlix 1 Six days after, Adam died; and Eve perceived that she would die, (so) she assembled all her sons

2 and daughters, Seth with thirty brothers and thirty sisters, and Eve said to all, 'Hear me, my children, and I will tell you what the archangel Michael said to us when I and your father transgressed the command of God

3 On account of your transgression, Our Lord will bring upon your race the anger of his judgement, first by water, the second time by fire; by these two, will the Lord judge the whole human race

3 l But hearken unto me, my children. Make ye then tables of stone and others of clay, and write

2 on them, all my life and your father's (all) that ye have heard and seen from us. If by water the Lord judge our race, the tables of clay will be dissolved and the tables of stone will remain; but if by fire, the tables of stone will be broken up and the tables of clay will be baked (hard).'

3 When Eve had said all this to her children, she spread out her hands to heaven in prayer, and bent her knees to the earth, and while she worshipped the Lord and gave him thanks, she gave up the ghost. Thereafter, all her children buried her with loud lamentation.

li 1 When they had been mourning four days, (then) Michael the archangel appeared and said

2 to Seth: 'Man of God, mourn not for thy dead more than six days, for on the seventh day is the sign of the resurrection and the rest of the age to come; on the seventh day the Lord rested from all His works.'

3 Thereupon Seth made the tables.
xxviii 1 And we sat together before the gate of paradise, Adam weeping with his face bent down to the earth, lay on the ground lamenting. And seven days passed by and we had nothing to eat and were consumed with great hunger, and I Eve cried with a loud voice: 'Pity me, O Lord, My Creator; for my sake Adam suffereth thus!'

xxxix 1 And I said to Adam: 'Rise up! my lord, that we may seek us food; for now my spirit faileth me and my heart within me is brought low.' Then Adam spake to me: 'I have thoughts of killing thee, but I fear since God created thine image and thou showest penitence and criest to God; hence my heart hath not departed from thee.'

xxx 1 And Adam arose and we roamed through all lands and found nothing to eat save nettles (and) grass of the field. And we returned again to the gates of paradise and cried aloud and entreated: 'Have compassion on thy creature. O Lord Creator, allow us food.'

xxxi 1 And for fifteen days continuously we entreated. Then we heard Michael the archangel and Joel 2 praying for us, and Joel the archangel was commanded by the Lord, and he took a seventh part of paradise and gave it to us. Then the 3 Lord said: 'Thorns and thistles shall spring up from under thy hands; and from thy sweat shalt thou eat (bread), and thy wife shall tremble when she looketh upon thee.'

xxxii 1 The archangel Joel said to Adam: 'Thus saith the Lord; I did not create thy wife to command thee, but to obey; why art thou obedient to thy wife?' Again Joel the archangel bade Adam separate the cattle and all kinds of flying and creeping things and animals, both wild and tame; and to give names to all things. Then indeed 3 he took the oxen and began to plough.
xxxiii 1 Then the devil approached and stood before the oxen, and hindered Adam in tilling the field and said to Adam: 'Mine are the things of 2 earth, the things of Heaven are God's; but if thou wilt be mine, thou shalt labour on the earth; but if thou wilt be God's, (pray) go away to paradise.' Adam said: 'The things 3 of Heaven are the Lord's, and the things of earth and Paradise and the whole Universe.'

xxxiv 1 The devil said: 'I do not suffer thee to till the field, except thou write the bond that thou art mine.' Adam replied: 'Whosoever is lord of 2 the earth, to the same do I (belong) and my children.' Then the devil was overcome with joy. (But Adam was not ignorant that the Lord 3 would descend on earth and tread the devil under foot.) The devil said: 'Write me thy 4 bond.' And Adam wrote: 'Who is lord of the earth, to the same do I belong and my children.'

xxxv 1 Eve said to Adam, 'Rise up, my lord, let us pray to God in this cause that He set us free from that devil, for thou art in this strait on my account.'

But Adam said: 'Eve, since thou repentest of 2 thy misdeed, my heart will hearken to thee, for the Lord created thee out of my ribs. Let us fast forty days perchance the Lord will have pity on us and will leave us understanding and life.' I, for my part, said: 'Do thou, (my) lord, 3 fast forty days, but I will fast forty-four.'

xxxvi 1 And Adam said to me: 'Haste thee to the river, named Tigris, and take a great stone and place it under thy feet, and enter into the stream and clothe thyself with water, as with a cloak, up to the neck, and pray to God in thy heart and let no word proceed out of thy mouth.' And 2 I said: 'O (my) lord, with my whole heart will I call upon God.' And Adam said to me: 3 'Take great care of thyself. Except thou seest me and all my tokens, depart not out of the water, nor trust in the words, which are said to thee, lest thou fall again into the snare.' And 4 Adam came to Jordan and he entered into the water and he plunged himself altogether into the flood, even (to) the hairs of his head, while he made supplication to God and sent (up) prayers to Him.

xxxvii 1 And there, the angels came together and all living creatures, wild and tame, and all birds that fly, (and) they surrounded Adam, like a wall, praying to God for Adam.

xxxviii 1 The devil came to me, wearing the form and brightness of an angel, and shedding big teardrops, (and) said to me: 'Come out of the water, 2 Eve, God hath heard thy prayers and (heard) us angels. God hath fulfilled the prayers of those who intercede on thy behalf. God hath sent me to thee, that thou mayst come out of the water.'
xxxix 1 But I (Eve) perceived that he was the devil and answered him nothing. But Adam (when) he returned from Jordan, saw the devil's footprints, and feared lest perchance he had deceived me; but when he had remarked me standing in the water he was overcome with joy (and) he took 2 me and led me out of the water.

xl 1 Then Adam cried out with a loud voice: 'Be silent, Eve, for already is my spirit straitened in my body; arise, go forth, utter prayers to God, till I deliver up my spirit to God.'
THIS is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

[Chapter 1]

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.' And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days. And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount. And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days.

2 Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant. And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant.'
I am more righteous than they in all their judgments and in all their actions, and they will
recognise that
7 I have been truly with them. And do thou write for thyself all these words which I declare
unto thee this day, for I know their rebellion and their stiff neck, before I bring them into the
land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto
your seed
8 will I give a land flowing with milk and honey. And they will eat and be satisfied, and they
will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation:
and this witness shall be heard for a witness against them. For they will forget all My
commandments, (even) all that I command them, and they will walk after the Gentiles, and
after their uncleanness, and after their shame, and will serve their gods, and these will
10 prove unto them an offence and a tribulation and an affliction and a snare. And many will
perish and they will be taken captive, and will fall into the hands of the enemy, because they
have forsaken My ordinances and My commandments, and the festivals of My covenant, and
My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My
tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that
I should set my name
11 upon it, and that it should dwell (there). And they will make to themselves high places
and groves and graven images, and they will worship, each his own (graven image), so as to
go astray, and they
12 will sacrifice their children to demons, and to all the works of the error of their hearts.
And I will send witnesses unto them, that I may witness against them, but they will not hear,
and will slay the witnesses also, and they will persecute those who seek the law, and they
will abrogate and change
13 everything so as to work evil before My eyes. And I will hide My face from them, and I
will deliver them into the hand of the Gentiles for captivity, and for a prey, and for
devouring, and I will remove them from the midst of the land, and I will scatter them
amongst the Gentiles.
14 And they will forget all My law and all My commandments and all My judgments, and
will go
15 astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances. And
after this they will turn to Me from amongst the Gentiles with all their heart and with all their
soul and with all their strength, and I will gather them from amongst all the Gentiles, and
they will seek me, so
16 that I shall be found of them, when they seek me with all their heart and with all their
soul. And I will disclose to them abounding peace with righteousness, and I will remove
them the plant of uprightness, with all My heart and with all My soul, and they shall be for a
blessing and not for
17 a curse, and they shall be the head and not the tail. And I will build My sanctuary in their
midst, and I will dwell with them, and I will be their God and they shall be My people in
truth and
18, 19 righteousness. And I will not forsake them nor fail them; for I am the Lord their God.'
And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people
and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against
20 Thee. Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them
21 from all the paths of righteousness, so that they may perish from before Thy face. But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in
22 their sins from henceforth until eternity.' And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess
23 their own sin and the sin of their fathers. And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.
24 And their souls will cleave to Me and to all My commandments, and they will fulfil My 25 commandments, and I will be their Father and they shall be My children. And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that
26 I love them. And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell
27 with them throughout eternity.' And He said to the angel of the presence: Write for Moses from
28 the beginning of creation till My sanctuary has been built among them for all eternity. And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall
29 be holy.' And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.
1 And the angel of the presence spake to Moses according to the word of the Lord, saying:
Write the complete history of the creation, how in six days the Lord God finished all His
works and all that He created, and kept Sabbath on the seventh day and hallowed it for all
ages, and
2 appointed it as a sign for all His works. For on the first day He created the heavens which
are above and the earth and the waters and all the spirits which serve before him -the angels
of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the
angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness,
and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and
of the lightning, and the angels of the spirits of cold and of heat, and of winter and of spring
and of autumn and of summer and of all the spirits of his creatures which are in the heavens
and on the earth, (He created) the abysses and the darkness, eventide (and night), and the
light, dawn and day, which He hath
3 prepared in the knowledge of his heart. And thereupon we saw His works, and praised
Him, and lauded before Him on account of all His works; for seven great works did He
create on the first day.
4 And on the second day He created the firmament in the midst of the waters, and the waters
were divided on that day -half of them went up above and half of them went down below the
firmament (that was) in the midst over the face of the whole earth. And this was the only
work (God) created
5 on the second day. And on the third day He commanded the waters to pass from off the
face of
6 the whole earth into one place, and the dry land to appear. And the waters did so as He
commanded them, and they retired from off the face of the earth into one place outside of
this firmament,
7 and the dry land appeared. And on that day He created for them all the seas according to
their separate gathering-places, and all the rivers, and the gatherings of the waters in the
mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed
which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and
the garden of Eden, in Eden
8 and all . These four great works God created on the third day. And on the fourth day He
created the sun and the moon and the stars, and set them in the firmament of the heaven, to
give light upon all the earth, and to rule over the day and the night, and divide the
9 light from the darkness. And God appointed the sun to be a great sign on the earth for days
and
10 for sabbaths and for months and for feasts and for years and for sabbaths of years and for
jubilees and for all seasons of the years. And it divideth the light from the darkness [and] for
prosperity, that all things may prosper which shoot and grow on the earth. These three kinds
He made on the fourth day. And on the fifth day He created great sea monsters in the depths
of the waters, for these were the first things of flesh that were created by his hands, the fish
and everything that moves in the
12 waters, and everything that flies, the birds and all their kind. And the sun rose above them
to prosper (them), and above everything that was on the earth, everything that shoots out of
the earth, and all
13 fruit-bearing trees, and all flesh. These three kinds He created on the fifth day. And on the
sixth day
14 He created all the animals of the earth, and all cattle, and everything that moves on the
earth. And after all this He created man, a man and a woman created He them, and gave him
dominion over all that is upon the earth, and in the seas, and over everything that flies, and
over beasts and over cattle, and over everything that moves on the earth, and over the whole
earth, and over all this He gave
15 him dominion. And these four kinds He created on the sixth day. And there were
altogether
16 two and twenty kinds. And He finished all his work on the sixth day -all that is in the
heavens and on the earth, and in the seas and in the abysses, and in the light and in the
darkness, and in
17 everything. And He gave us a great sign, the Sabbath day, that we should work six days, but
18 keep Sabbath on the seventh day from all work. And all the angels of the presence, and all
the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath
with Him
19 in heaven and on earth. And He said unto us: 'Behold, I will separate unto Myself a people
from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them
unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do
sanctify (it) unto
20 Myself, even so will I bless them, and they shall be My people and I will be their God.
And I have chosen the seed of Jacob from amongst all that I have seen, and have written him
down as My first-born son,and have sanctified him unto Myself for ever and ever; and I will
teach them the
21 Sabbath day, that they may keep Sabbath thereon from all work.' And thus He created
therein a sign in accordance with which they should keep Sabbath with us on the seventh
day, to eat and to drink, and to bless Him who has created all things as He has blessed and
sanctified unto Himself
22 a peculiar people above all peoples, and that they should keep Sabbath together with us.
And He caused His commands to ascend as a sweet savour acceptable before Him all the
days . . .
23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty
kinds of work were made until the seventh day; this is blessed and holy; and the former also
is blessed and
24 holy; and this one serves with that one for sanctification and blessing. And to this (Jacob
and his seed) it was granted that they should always be the blessed and holy ones of the first
testimony
25 and law, even as He had sanctified and blessed the Sabbath day on the seventh day. He
created heaven and earth and everything that He created in six days, and God made the
seventh day holy, for all His works; therefore He commanded on its behalf that, whoever
does any work thereon
26 shall die, and that he who defiles it shall surely die. Wherefore do thou command the
children of Israel to observe this day that they may keep it holy and not do thereon any work,
and not to
27 defile it, as it is holier than all other days. And whoever profanes it shall surely die, and
whoever does thereon any work shall surely die eternally, that the children of Israel may
observe this day throughout their generations, and not be rooted out of the land; for it is a
holy day and a blessed
28 day. And every one who observes it and keeps Sabbath thereon from all his work, will be
holy and
29 blessed throughout all days like unto us. Declare and say to the children of Israel the law
of this day both that they should keep Sabbath thereon, and that they should not forsake it in
the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly,
to do thereon their own pleasure, and that they should not prepare thereon anything to be
eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon
through their gates any burden,
30 which they had not prepared for themselves on the sixth day in their dwellings. And they
shall not bring in nor take out from house to house on that day; for that day is more holy and
blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it
was made
31 known to any flesh to keep Sabbath thereon on the earth. And the Creator of all things
blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel
alone: them
32 alone he permitted to eat and drink and to keep Sabbath thereon on the earth. And the
Creator of all things blessed this day which He had created for blessing and holiness and
glory above all
33 days. This law and testimony was given to the children of Israel as a law for ever unto
their generations.

[Chapter 3]

1 And on the six days of the second week we brought, according to the word of God, unto
Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the
earth, and everything that moves in the water, according to their kinds, and according to their
types: the beasts on the first day; the cattle on the second day; the birds on the third day; and
all that which moves on the earth on the fourth day; and that which moves in the water on the
fifth day.
2 And Adam named them all by their respective names, and as he called them, so was their
name.
3 And on these five days Adam saw all these, male and female, according to every kind that
was on
4 the earth, but he was alone and found no helpmeet for him. And the Lord said unto us: 'It is
5 good that the man should be alone: let us make a helpmeet for him.' And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman. And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called my wife; because she was taken from her husband.' Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh. In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days. And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden. And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child. But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.' And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and every tree that is planted in it is holy. Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished. This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days. And in the first week of the first jubilee,Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage. And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept]. And after the completion of the seven years, which he had completed there,
seven years exactly, and in the second month, on the seventeenth day (of the month), the serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you,

18 saying, Ye shall not eat of every tree of the garden?' And she said to it, 'Of all the fruit of the trees of the garden God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye shall not eat thereof, neither shall ye touch it, lest ye die.' And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil. And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit

21 was good for food, and she took thereof and eat. And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked. And he took figleaves and sewed (them) together, and made an apron for himself, and covered his shame. And God cursed the serpent, and was wroth with it for ever . . . And He was wroth with the woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.' And to Adam also he said, ' Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.' And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden. And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame. And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them. And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle. On this account, it is prescribed on the heavenly tablets as touching all those who know the judgment of the law, that they should cover their shame, and should not uncover themselves as the
32 Gentiles uncover themselves. And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation. And Adam called the name of his wife Eve. And they had no son till the first jubilee, and after this he knew her. Now he tilled the land as he had been instructed in the Garden of Eden.

[Chapter 4]

1 And in the third week in the second jubilee she gave birth to Cain, and in the fourth she gave birth to Abel, and in the fifth she gave birth to her daughter Awan. And in the first (year) of the third jubilee, Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain. And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him. And the Lord reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth. And on this account it is written on the heavenly tables, 'Cursed is he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.' And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere. And Adam and his wife mourned for Abel four weeks of years, and in the fourth year of the fifth week they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.' And in the sixth week he begat his daughter Azura. And Cain took Awan his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. And in the first year of the first week of the fifth jubilee, houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch. And Adam knew Eve his wife and she bare yet nine sons. And in the fifth week of the fifth jubilee. Seth took Azura his sister to be his wife, and in the fourth (year of the sixth) week she bare him Enos. He began to call on the name of the Lord on the earth. And in the seventh jubilee in the third week Enos took Noam his sister to be his wife, and she bare him a son in the three year of the fifth week, and he called his name Kenan. And at the close of the eighth jubilee Kenan took Mualeleth his sister to be his wife, and she bare him a son in the
ninth jubilee,
15 in the first week in the third year of this week, and he called his name Mahalalel. And in the second week of the tenth jubilee Mahalalel took unto him to wife Dinah, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do
16 judgment and uprightness on the earth. And in the eleventh jubilee Jared took to himself a wife, and her name was Baraka, the daughter of Rasujal, a daughter of his father's brother, in the fourth week of this jubilee, and she bare him a son in the fifth week, in the fourth year of the jubilee, and
17 he called his name Enoch. And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of
18 their separate months. And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years
19 as we made (them), known to him. And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all
20 the children of men and for their generations. And in the twelfth jubilee, in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week she bare him a son and he called his name
21 Methuselah. And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down
22 everything. And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch
23 testified against (them) all. And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the con-
24 demnation and judgment of the world, and all the wickedness of the children of men. And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the
25 deeds of the generations until the day of condemnation. And he burnt the incense of the sanctuary,
26 (even) sweet spices acceptable before the Lord on the Mount. For the Lord has four places
on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness through-

27 out the generations of the world. And in the fourteenth jubilee Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the 28 first year of this week, and he begat a son and called his name Lamech. And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground

29 which the Lord hath cursed.' And at the close of the nineteenth jubilee, in the seventh week in the sixth year thereof, Adam died, and all his sons buried him in the land of his creation, and he

30 was the first to be buried in the earth. And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he

31 did not complete the years of this day; for he died during it. At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in 32 righteous judgment. For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that

33 he wounded him, in like manner shall they deal with him.' And in the twenty-fifth jubilee Noah took to himself a wife, and her name was Emzara, the daughter of Rake'el, the daughter of his father's brother, in the first year in the fifth week and in the third year thereof she bare him Shem, in the fifth year thereof she bare him Ham, and in the first year in the sixth week she bare him Japheth.

[Chapter 5]

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they

2 chose, and they bare unto them sons and they were giants. And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men
3 (was) thus evil continually. And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil
4 before His eyes. And He said that He would destroy man and all flesh upon the face of the earth
5,6 which He had created. But Noah found grace before the eyes of the Lord. And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and
7 behold they are bound in the midst of them, and are (kept) separate. And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed
8 from under heaven. And He said 'My spirit shall not always abide on man; for they also are flesh
9 and their days shall be one hundred and twenty years'. And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword
10 and were destroyed from the earth. And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before
11 the Lord. And He destroyed all from their places, and there was not left one of them whom
12 He judged not according to all their wickedness. And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all
13 righteous each in his kind alway. And the judgment of all is ordained and written on the heavenly tablets in righteousness -even (the judgment of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgment is written down for every creature and
14 for every kind. And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgments are
15 ordained and written and engraved. In regard to all He will judge, the great according to his
16 greatness, and the small according to his smallness, and each according to his way. And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgment on each: if one gave everything that is on the earth, He will not regard the
17 gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge. [And of the children of Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and pardon all their sins. It is written and ordained that
18 He will show mercy to all who turn from all their guilt once each year.] And as for all
those who corrupted their ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was com-
20 manded regarding him, and he had not departed from aught that was ordained for him. And the Lord said that he would destroy everything which was upon the earth, both men and cattle, and
21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to
22 make him an ark, that he might save himself from the waters of the flood. And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week
23 in the fifth year (on the new moon of the first month). And he entered in the sixth (year) thereof, in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.
24 And the Lord opened seven flood-gates of heaven,
And the mouths of the fountains of the great deep, seven mouths in number.
25 And the flood-gates began to pour down water from the heaven forty days and forty nights,
And the fountains of the deep also sent up waters, until the whole world was full of water.
26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth,
And it moved upon the face of the waters.
27 And the water prevailed on the face of the earth five months -one hundred and fifty days.
28, 29 And the ark went and rested on the top of Lubar, one of the mountains of Ararat. And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses
30 of the earth were opened, and the water began to descend into the deep below. And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first 31 month the earth became visible. And the waters disappeared from above the earth in the fifth week in the seventh year thereof, and on the seventeenth day in the second month the earth was dry.
32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

[Chapter 6]

1 And on the new moon of the third month he went forth from the ark, and built an altar on
2 that mountain. And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save
3 those that were in the ark with Noah. And he placed the fat thereof on the altar, and he took
an ox, and a goat, and a sheep and kids, and salt, and a turtle-dove, and the young of a dove,
and placed a burnt sacrifice on the altar, and poured thereon an offering mingled with oil, and
sprinkled wine and strewed frankincense over everything, and caused a goodly savour to
arise, acceptable before
4 the Lord. And the Lord smelt the goodly savour, and He made a covenant with him that
there should not be any more a flood to destroy the earth; that all the days of the earth seed-
time and harvest should never cease; cold and heat, and summer and winter, and day and
night should not
5 change their order, nor cease for ever. 'And you, increase ye and multiply upon the earth,
and become many upon it, and be a blessing upon it. The fear of you and the dread of you I
will
6 inspire in everything that is on earth and in the sea. And behold I have given unto you all
beasts, and all winged things, and everything that moves on the earth, and the fish in the
waters, and all
7 things for food; as the green herbs, I have given you all things to eat. But flesh, with the
life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your
blood of your lives be required. At the hand of every man, at the hand of every (beast) will I
require the
8 blood of man. Whoso sheddeth man's blood by man shall his blood be shed, for in the
image of
9,10 God made He man. And you, increase ye, and multiply on the earth.' And Noah and his
sons swore that they would not eat any blood that was in any flesh, and he made a covenant
before the
11 Lord God for ever throughout all the generations of the earth in this month. On this
account He spake to thee that thou shouldst make a covenant with the children of Israel in
this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them
because of all the words
12 of the covenant, which the Lord made with them for ever. And this testimony is written
concerning you that you should observe it continually, so that you should not eat on any day
any blood of beasts or birds or cattle during all the days of the earth, and the man who eats
the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall
be rooted out of the land.
13 And do thou command the children of Israel to eat no blood, so that their names and their
seed
14 may be before the Lord our God continually. And for this law there is no limit of days, for
it is for ever. They shall observe it throughout their generations, so that they may continue
supplicating on your behalf with blood before the altar; every day and at the time of morning
and evening they shall seek forgiveness on your behalf perpetually before the Lord that they
may keep
15 it and not be rooted out. And He gave to Noah and his sons a sign that there should not
again
16 be a flood on the earth. He set His bow in the cloud for a sign of the eternal covenant that
17 should not again be a flood on the earth to destroy it all the days of the earth. For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this
18 month once a year, to renew the covenant every year. And this whole festival was celebrated in heaven from the day of creation till the days of Noah-twenty-six jubilees and five weeks of years: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and
19 they eat blood. But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.
20 And do thou command the children of Israel to observe this festival in all their generations for a
21 commandment unto them: one day in the year in this month they shall celebrate the festival. For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature:
22 according to what is written and engraven concerning it, celebrate it. For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.
23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained
24 as a testimony for ever. And Noah ordained them for himself as feasts for the generations for ever,
25 so that they have become thereby a memorial unto him. And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened
26 (the ark) and saw the earth. And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of
27 the abysses of the earth were opened, and the waters began to descend into them. And on the new
28 moon of the tenth month the tops of the mountains were seen, and Noah was glad. And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.
29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the
30 third to the fourth. And all the days of the commandment will be two and fifty weeks of
days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly
31 tablets. And there is no neglecting (this commandment) for a single year or from year to year.
32 And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to
33 their testimony, and they will not leave out any day nor disturb any feasts. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years
34 will be dislodged] and they will neglect their ordinances. And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths
35 and they will go wrong as to all the order of the years. For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant
36 and walk according to the feasts of the Gentiles after their error and after their ignorance. For there will be those who will assuredly make observations of the moon -how (it) disturbs the
37 seasons and comes in from year to year ten days too soon. For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and
38 jubilees. For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

[Chapter 7]

1 And in the seventh week in the first year thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, and he guarded their fruit, and gathered it in this year in the 2 seventh month. And he made wine therefrom and put it into a vessel, and kept it until the fifth
3 year, until the first day, on the new moon of the first month. And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby
for himself
4 and his sons. And he prepared the kid first, and placed some of its blood on the flesh that
was on the altar which he had made, and all the fat he laid on the altar where he made the
burnt sacrifice,
5 and the ox and the ram and the sheep, and he laid all their flesh upon the altar. And he
placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the
fire which he had previously made on the altar, and he placed incense on the altar and caused
a sweet savour to
6 ascend acceptable before the Lord his God. And he rejoiced and drank of this wine, he and his
7 children with joy. And it was evening, and he went into his tent, and being drunken he lay
down
8 and slept, and was uncovered in his tent as he slept. And Ham saw Noah his father naked, and
9 went forth and told his two brethren without. And Shem took his garment and arose, he and
Japheth, and they placed the garment on their shoulders and went backward and covered the
shame
10 of their father, and their faces were backward. And Noah awoke from his sleep and knew
all that his younger son had done unto him, and he cursed his son and said: 'Cursed be
Canaan; an
11 enslaved servant shall he be unto his brethren.' And he blessed Shem, and said: 'Blessed be the
12 Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and God
shall
13 dwell in the dwelling of Shem, and Canaan shall be his servant.' And Ham knew that his
father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from
14 his father, he and his sons with him, Cush and Mizraim and Put and Canaan. And he built for
15 himself a city and called its name after the name of his wife Ne'elatama'uk. And Japheth
saw it, and became envious of his brother, and he too built for himself a city, and he called its
name after
16 the name of his wife 'Adatan'eses. And Shem dwelt with his father Noah, and he built a
city close to his father on the mountain, and he too called its name after the name of his wife
Sedeqetelebab.
17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain
on its
18 east; and Na'eltama'uk on the south; 'Adatan'eses towards the west. And these are the sons
of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood-
and
19 Lud, and Aram. The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and
20 Meshech and Tiras: these are the sons of Noah. And in the twenty-eighth jubilee Noah
began to enjoin upon his sons' sons the ordinances and commandments, and all the
judgments that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls
21 from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they
22 chose: and they made the beginning of uncleanness. And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the
23 Naphil slew the Eljo, and the Eljo mankind, and one man another. And every one sold himself
24 to work iniquity and to shed much blood, and the earth was filled with iniquity. And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil
25 continually. And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth
26 He destroyed everything. 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother.
27 For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth,
28 and that ye, too, will be destroyed from the face of the earth. For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from the earth.
29 And there shall not be left any man that eateth blood, or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death.
30 There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a good work to your
31 souls by covering that which has been shed on the face of the earth. And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood,
32 for thus have I been commanded to testify to you and your children, together with all flesh. And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required
33 at the hand of any flesh that sheds (it) on the earth. For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be
34 purified throughout all its generations. And now, my children, harken: work judgment and righteousness that ye maybe planted in righteousness over the face of the whole earth, and your
35 glory lifted up before my God, who saved me from the waters of the flood. And behold, ye will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover
36 all fruit-bearing trees. For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of the Lord, who receives it, and
37 what is left let the servants of the house of the Lord eat before the altar which receives (it). And in the fifth year
make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous,
38 and all that you plant shall prosper. For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things
39 which his fathers commanded him. And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

[Chapter 8]

1 In the twenty-ninth jubilee, in the first week, in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she
2 bare him a son in the third year in this week, and he called his name Kainam. And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for
3 himself a city. And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and
4 stars in all the signs of heaven. And he wrote it down and said nothing regarding it; for he was
5 afraid to speak to Noah about it lest he should be angry with him on account of it. And in the thirtieth jubilee, in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year he
begat a son, and
6 called his name Shelah; for he said: 'Truly I have been sent.' [And in the fourth year he was
born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter
of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first
year
7 thereof. And she bare him a son in the fifth year thereof, and he called his name Eber: and
he took unto himself a wife, and her name was 'Azurad, the daughter of Nebrod, in the thirti-
second
8 jubilee, in the seventh week, in the third year thereof. And in the sixth year thereof, she
bare him son, and he called his name Peleg; for in the days when he was born the children of
Noah began
9 to divide the earth amongst themselves: for this reason he called his name Peleg. And they
10 divided (it) secretly amongst themselves, and told it to Noah. And it came to pass in the
beginning of the thirty-third jubilee that they divided the earth into three parts, for Shem and
Ham and Japheth, according to the inheritance of each, in the first year in the first week,
when one of us
11 who had been sent, was with them. And he called his sons, and they drew nigh to him,
they and their children, and he divided the earth into the lots, which his three sons were to
take in possession, and they reached forth their hands, and took the writing out of the bosom
of Noah, their father.
12 And there came forth on the writing as Shem's lot the middle of the earth which he should
take as an inheritance for himself and for his sons for the generations of eternity, from the
middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and
his portion goes towards the west through the midst of this river, and it extends till it reaches
the water of the abysses, out of which this river goes forth and pours its waters into the sea
Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's,
and all that is towards the
13 south belongs to Shem. And it extends till it reaches Karaso: this is in the bosom of the
tongue
14 which looks towards the south. And his portion extends along the great sea, and it extends
in a straight line till it reaches the west of the tongue which looks towards the south: for this
sea is
15 named the tongue of the Egyptian Sea. And it turns from here towards the south towards
the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and
it extends till it reaches the waters of the river Gihon, and to the south of the waters of Gihon,
to the
16 banks of this river. And it extends towards the east, till it reaches the Garden of Eden, to
the south thereof, [to the south] and from the east of the whole land of Eden and of the whole
east, it turns to the east and proceeds till it reaches the east of the mountain named Rafa, and
it descends
17 to the bank of the mouth of the river Tina. This portion came forth by lot for Shem and his
sons,
18 that they should possess it for ever unto his generations for evermore. And Noah rejoiced
that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said:
'Blessed be the Lord God of Shem
And may the Lord dwell in the dwelling of Shem.'
19 And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three
20 were created as holy places facing each other. And he blessed the God of gods, who had put the
21 word of the Lord into his mouth, and the Lord for evermore. And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the
22 north, a blessed and spacious land, and all that is in it is very good. And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which
23 everything which is not destroyed descends. And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden
24 of Eden. And this is the land which came forth for Ham as the portion which he was to occupy
25 for ever for himself and his sons unto their generations for ever. And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north-
26 easterly to the whole region of Gog, and to all the country east thereof. And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea of
27 Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea. And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly
28 to the waters of the sea of Me'at. And it extends to the region of the river Tina in a north-
29 round towards the north. This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever;
30 five great islands, and a great land in the north. But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

[Chapter 9]

1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him
2 [and to the west thereof] on the sea for Canaan. And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approaches the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak
3 to the Red Sea and the river Tina. And for Asshur came forth the second Portion, all the land of
4 Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river. And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the
5 Euphrates. And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains
6 of Asshur and the land of 'Arara. And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of
7, 8 Asshur his brother. And Japheth also divided the land of his inheritance amongst his sons. And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of
9 Me'at. And for Madai came forth as his portion that he should posses from the west of his two
10 brothers to the islands, and to the coasts of the islands. And for Javan came forth the fourth
11 portion every island and the islands which are towards the border of Lud. And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.
12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir. And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi
14 came out by lot for the sons of Arpachshad as his inheritance]. And thus the sons of Noah
divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating
15 a curse on every one that sought to seize the portion which had not fallen (to him) by his lot. And they all said, 'So be it; so be it' for themselves and their sons for ever throughout their generations till the day of judgment, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

[Chapter 10]

1 And in the third week of this jubilee the unclean demons began to lead astray the children of
2 the sons of Noah, and to make to err and destroy them. And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons. And he prayed before the Lord his God, and said:
'God of the spirits of all flesh, who hast shown mercy unto me And hast saved me and my sons from the waters of the flood, And hast not caused me to perish as Thou didst the sons of perdition;
For Thy grace has been great towards me, And great has been Thy mercy to my soul;
Let Thy grace be lift up upon my sons, And let not wicked spirits rule over them Lest they should destroy them from the earth.
4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.
5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and
6 created in order to destroy. And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous
7,8 from henceforth and for evermore.' And the Lord our God bade us to bind all. And the chief of the spirits, Mastema, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men.'
9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the
10 place of condemnation.' And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in
righteousness. And we did according to all His words: all the malignant evil ones we bound in the place of condemna-
tion and a tenth part of them we left that they might be subject before Satan on the earth. And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth. And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah. And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons. And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat. Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation till the day of judgment. And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.' For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.' And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar. And they built it: forty and three years were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades). And the Lord our God said unto us: Behold, they are one people, and (this) they begin to do, and now nothing will be withheld from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the day of judgment.' And the Lord descended, and we descended with him to see the city and the tower which the children of men had built. And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower. For this reason the whole land of Shinar is called Babel, because the Lord did there
confound all the language of the children of men, and from thence they were dispersed into their 26 cities, each according to his language and his nation. And the Lord sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the 27 land of Shinar, and they called its name 'Overthrow'. In the fourth week in the first year in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar. 28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion 29 in the land of the south. And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border 30 of the sea. And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition 31 ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever. Dwell 32 not in the dwelling of Shem; for to Shem and to his sons did it come by their lot. Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound our- 33 selves by an oath in the presence of the holy judge, and in the presence of Noah our father.' But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of 34,35 Egypt, he and his sons until this day. And for this reason that land is named Canaan. And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until 36 this day. And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

PAGE TWO
1 And in the thirty-fifth jubilee, in the third week, in the first year thereof, Reu took to himself a wife, and her name was 'Ora, the daughter of 'Ur, the son of Kesed, and she bare him a son, and
2 he called his name Seroh, in the seventh year of this week in this jubilee. And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell
3 male and female slaves. And 'Ur, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits
5 assisted and seduced (them) into committing transgression and uncleanness. And the prince Mastema exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy,
6 and to shed blood upon the earth. For this reason he called the name of Seroh, Serug, for every one
7 turned to do all manner of sin and transgression. And he grew up, and dwelt in Ur of the Chaldees, near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, and her name was Melka, the daughter
8 of Kaber, the daughter of his father's brother. And she bare him Nahor, in the first year of
this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the
9 Chaldees to divine and augur, according to the signs of heaven. And in the thirty-seventh jubilee in the sixth week, in the first year thereof, he took to himself a wife, and her name was 'Ijaska, the
10 daughter of Nestag of the Chaldees. And she bare him Terah in the seventh year of this week.
11 And the prince Mastema sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough
12 in the seed, the ravens picked (it) from the surface of the ground. And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their
13 seed. And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the
14 earth in their days. And in this thirty-ninth jubilee, in the second week in the first year, Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abra, the daughter of his father's sister. And in the seventh year of this week she bare him a son, and he called his name Abram,
15 by the name of the father of his mother; for he had died before his daughter had conceived a son.
16 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, and he
17 separated himself from his father, that he might not worship idols with him. And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that
18 his portion should not fall into error after uncleanness and vileness. And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the
19 ravens, and Abram went forth with those that went, and the child was a lad of fourteen years. And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, 'Descend
20 not: return to the place whence ye came,' and they proceeded to turn back. And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land
21 where Abram was there settled there not so much as one. And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the
22 land of the Chaldees. And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they
brought
23 enough grain home and eat and were satisfied. And in the first year of the fifth week
Abram taught those who made implements for oxen, the artificers in wood, and they made a
vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and
the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and
they no longer feared the
24 ravens. And after this manner they made (vessels) above the ground on all the frames of
the ploughs, and they sowed and tilled all the land, according as Abram commanded them,
and they no longer feared the birds.

[Chapter 12]

1 And it came to pass in the sixth week, in the seventh year thereof, that Abram said to Terah
his
2 father, saying, 'Father!' And he said, 'Behold, here am I, my son.' And he said,
'What help and profit have we from those idols which thou dost worship,
And before which thou dost bow thyself?
3 For there is no spirit in them,
For they are dumb forms, and a misleading of the heart.
Worship them not:
4 Worship the God of heaven,
Who causes the rain and the dew to descend on the earth
And does everything upon the earth,
And has created everything by His word,
And all life is from before His face.
5 Why do ye worship things that have no spirit in them?
For they are the work of (men's) hands,
And on your shoulders do ye bear them,
And ye have no help from them,
But they are a great cause of shame to those who make them,
And a misleading of the heart to those who worship them:
Worship them not.'
6 And his father said unto him, I also know it, my son, but what shall I do with a people who
have
7 made me to serve before them? And if I tell them the truth, they will slay me; for their soul
cleaves to them to worship them and honour them. Keep silent, my son, lest they slay thee.'
And
9 these words he spake to his two brothers, and they were angry with him and he kept silent.
And in the fortieth jubilee, in the second week, in the seventh year thereof, Abram took to
himself a wife,
10 and her name was Sarai, the daughter of his father, and she became his wife. And Haran,
his brother, took to himself a wife in the third year of the third week, and she bare him a son
in the
11 seventh year of this week, and he called his name Lot. And Nahor, his brother, took to himself
12 a wife. And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, Abram arose by night, and burned the house of the idols, and he burned all that was in the
13 house and no man knew it. And they arose in the night and sought to save their gods from the
14 midst of the fire. And Haran hasted to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of
15 the Chaldees. And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with
16 Terah his father in Haran two weeks of years. And in the sixth week, in the fifth year thereof, Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard
17 to the rains, and he was alone as he sat and observed. And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?
18 If He desires, He causes it to rain, morning and evening;
And if He desires, He withholds it,
And all things are in his hand.'
19 And he prayed that night and said,
'My God, God Most High, Thou alone art my God,
And Thee and Thy dominion have I chosen.
And Thou hast created all things,
And all things that are the work of thy hands.
20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts,
And let them not lead me astray from Thee, my God.
And stablish Thou me and my seed for ever
That we go not astray from henceforth and for evermore.'
21 And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.'
22 And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.
23 And I will bless thee
And I will make thy name great,
And thou shalt be blessed in the earth,  
And in Thee shall all families of the earth be blessed,  
And I will bless them that bless thee,  
And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from henceforth and unto all generations of the earth I am thy God.' And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel). And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation. And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months. And it came to pass in the seventh year of the sixth week that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and return to him. And Terah his father said unto him; Go in peace: May the eternal God make thy path straight.

And the Lord [(be) with thee, and] protect thee from all evil,  
And grant unto thee grace, mercy and favour before those who see thee,  
And may none of the children of men have power over thee to harm thee; Go in peace.

30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee. And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

[Chapter 13]

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak. And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak. And the Lord said to him: 'To thee and to thy seed will I give this land.' And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him. And he removed from thence unto the mountain . . . Bethel on the west and Ai on the east, and pitched his tent there. And he saw and behold, the land was very wide and good,
and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the 7 mountains. And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought 8 him to this land. And it came to pass in the first year, in the seventh week, on the new moon of the first month, that he built an altar on this mountain, and called on the name of the Lord: 'Thou, 9 the eternal God, art my God.' And he offered on the altar a burnt sacrifice unto the Lord that He 10 should be with him and not forsake him all the days of his life. And he removed from thence and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went (thence) into the land of the south, to Bealoth, and there was a famine 11 in the land. And Abram went into Egypt in the third year of the week, and he dwelt in Egypt 12 five years before his wife was torn away from him. Now Tanais in Egypt was at that time built- 13 seven years after Hebron. And it came to pass when Pharaoh seized Sarai, the wife of Abram that the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife. 14 And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also 15 his brother's son, was wealthy. And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed the 16 Lord his God who had brought him back in peace. And it came to pass in the forty-first jubilee in the third year of the first week, that he returned to this place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the most high God, art my God for ever 17 and ever.' And in the fourth year of this week Lot parted from him, and Lot dwelt in Sodom, and 18 the men of Sodom were sinners exceedingly. And it grieved him in his heart that his brother's 19 son had parted from him; for he had no children. In that year when Lot was taken captive, the Lord said unto Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where thou art dwelling, northward and southward, and westward and 20 eastward. For all the land which thou seest I will give to thee and to thy seed for ever, and I will make thy seed as the sand of the sea: though a man may number the dust of the earth, yet
21 thy seed shall not be numbered. Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Ellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom

23 fled, and many fell through wounds in the vale of Siddim, by the Salt Sea. And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and

24 all his possessions, and they went to Dan. And one who had escaped came and told Abram that

25 his brother's son had been taken captive and (Abram) armed his household servants . . .

26 who served before Him, that they should possess it for ever. And to this law there is no limit of days; for He hath ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27,28 And He gave (it) unto His priests to eat and to drink with joy before Him. And the king of Sodom came to him and bowed himself before him, and said: 'Our Lord Abram, give unto us the

29 souls which thou hast rescued, but let the booty be thine.' And Abram said unto him: 'I lift up my hands to the Most High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

[Chapter 14]

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and

2 thy reward will be exceeding great.' And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my handmaid, is the Dammasek Eliezer: he

3 will be my heir, and to me thou hast given no seed.' And he said unto him: 'This (man) will not

4 be thy heir, but one that will come out of thine own bowels; he will be thine heir.' And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou

5 art able to number them.' And he looked toward heaven, and beheld the stars. And He said

6 unto him: 'So shall thy seed be.' And he believed in the Lord, and it was counted to him for 7 righteousness. And He said unto him: 'I am the Lord that brought thee out of Ur of the
Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to
8 thy seed after thee.' And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?' 9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep
10 of three years, and a turtle-dove, and a pigeon.' And he took all these in the middle of the month
11 and he dwelt at the oak of Mamre, which is near Hebron. And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and
12 laid them over against each other; but the birds divided he not. And birds came down upon the
13 pieces, and Abram drove them away, and did not suffer the birds to touch them. And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred
14 years. And the nation also to whom they will be in bondage will I judge, and after that they shall
15 come forth thence with much substance. And thou shalt go to thy fathers in peace, and be buried
16 in a good old age. But in the fourth generation they shall return hither; for the iniquity of the
17 Amorites is not yet full.' And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the
18 pieces. And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the
19 Amorites, and the Canaanites, and the Gergashites, and the Jebusites. And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and
20 the fire devoured them. And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself
21 for ever. And Abram rejoiced, and made all these things known to Sarai his wife; and he believed
22 that he would have seed, but she did not bear. And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee
23 by her.' And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his
24 wife. And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week and this was the eighty-sixth year in the life of Abram.

[Chapter 15]

1 And in the fifth year of the fourth week of this jubilee, in the third month, in the middle of the 2 month, Abram celebrated the feast of the first-fruits of the grain harvest. And he offered new offerings on the altar, the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the Lord; their fruit offerings and their drink offerings he 3 offered upon the altar with frankincense. And the Lord appeared to Abram, and said unto him:
4 'I am God Almighty; approve thyself before me and be thou perfect. And I will make My covenant between Me and thee, and I will multiply thee exceedingly.' And Abram fell on his face, and God talked with him, and said:
6 'Behold my ordinance is with thee, And thou shalt be the father of many nations. 7 Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee. And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee. 9 And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee. 10 the land where thou hast been a sojourner, 11 the land of Canaan, that thou mayst possess it for ever, and I will be their God.' And the Lord said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you. And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in the house, or whom ye have bought 13 with money from any stranger, whom ye have acquired who is not of thy seed. He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circum-
14 cised, and My covenant shall be in your flesh for an eternal ordinance. And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from 15 his people, for he has broken My covenant.' And God said unto Abraham: 'As for Sarai
thy wife,
16 her name shall no more be called Sarai, but Sarah shall be her name. And I will bless her,
and give thee a son by her, and I will bless him, and he shall become a nation, and kings of
nations shall
17 proceed from him.' And Abraham fell on his face, and rejoiced, and said in his heart:
'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years
old, bring forth?'
18,19 And Abraham said unto God: 'O that Ishmael might live before thee!' And God said:
'Yea, and Sarah also shall bear thee a son, and thou shalt call his name Isaac, and I will
establish My
20 covenant with him, an everlasting covenant, and for his seed after him. And as for
Ishmael also have I heard thee, and behold I will bless him, and make him great, and
multiply him exceedingly,
21 and he shall beget twelve princes, and I will make him a great nation. But My covenant will
22 I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.' And He
left
23 off speaking with him, and God went up from Abraham. And Abraham did according as
God had said unto him, and he took Ishmael his son, and all that were born in his house, and
whom he had
24 bought with his money, every male in his house, and circumcised the flesh of their
foreskin. And on the selfsame day was Abraham circumcised, and all the men of his house, ,
and all those, whom he had bought with money from the children of the stranger, were
25 circumcised with him. This law is for all the generations for ever, and there is no
circumcision of the days, and no omission of one day out of the eight days; for it is an eternal
ordinance, ordained
26 and written on the heavenly tablets. And every one that is born, the flesh of whose
foreskin is not circumcised on the eighth day, belongs not to the children of the covenant
which the Lord made with Abraham, but to the children of destruction; nor is there,
moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain
from the earth, and to be rooted out of
27 the earth, for he has broken the covenant of the Lord our God. For all the angels of the
presence and all the angels of sanctification have been so created from the day of their
creation, and before the angels of the presence and the angels of sanctification He hath
sanctified Israel, that they should
28 be with Him and with His holy angels. And do thou command the children of Israel and
let them observe the sign of this covenant for their generations as an eternal ordinance, and
they will not be
29 rooted out of the land. For the command is ordained for a covenant, that they should
observe it
30 for ever among all the children of Israel. For Ishmael and his sons and his brothers and
Esau, the Lord did not cause to approach Him, and he chose them not because they are the
children of
31 Abraham, because He knew them, but He chose Israel to be His people. And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He

33 may be theirs from henceforth for ever. And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them,

34 sons of Beliar, will leave their sons uncircumcised as they were born. And there will be great wrath from the Lord against the children of Israel. because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

[Chapter 16]

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.
2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished 3 her, and she became afraid, and denied that she had laughed on account of the words. And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

4,5 And (that) when we returned to her at a set time, she would have conceived a son. And in this month the Lord executed his judgments on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.
6 And, in like manner, God will execute judgment on the places where they have done according to 7 the uncleanness of the Sodomites, like unto the judgment of Sodom. But Lot we saved; for God 8 remembered Abraham, and sent him out from the midst of the overthrow. And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his
9 time; for the man lay with his daughters. And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgment upon them like the judgment of Sodom, and to leave no seed of the man on earth on the day of condemnation. And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar. And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath. And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived. And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born. And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever. And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son. And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but (that) in Isaac should his name and seed be called: And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles. For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation. And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy. And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath. And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth. And during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed. And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink
offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.

24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in 25 equal parts (and) pure. And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him,

26 nor any that was uncircumcised. And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it 27 should become like Him who had made all things. And he blessed and rejoiced, and he called the 28 name of this festival the festival of the Lord, a joy acceptable to the Most High God. And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because 29 he celebrated this festival in its season, according to the testimony of the heavenly tablets. For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord - a statute for 30 ever throughout their generations every year. And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon 31 their heads, and take leafy boughs, and willows from the brook. And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

[Chapter 17]

1 And in the first year of the fifth week Isaac was weaned in this jubilee, and Abraham made 2 a great banquet in the third month, on the day his son Isaac was weaned. And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced 3 and blessed God because he had seen his sons and had not died childless. And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his 4 mouth the Creator of all things. And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this 5 bondwoman and her son; for the son of this bondwoman will not be heir with my son,
Isaac.' And the thing was grievous in Abraham's sight, because of his maidservant and because of his son,
6 that he should drive them from him. And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee,
7 harken to her words and do (them); for in Isaac shall thy name and seed be called. But as for
8 the son of this bondwoman I will make him a great nation, because he is of thy seed.' And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders
9 of Hagar and the child, and sent her away. And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on,
10 and fell down. And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my
11 child,' and as she sat she wept. And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy
12 voice, and hath seen the child.' And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards
13 the wilderness of Paran. And the child grew and became an archer, and God was with him, and his
14 mother took him a wife from among the daughters of Egypt. And she bare him a son, and he called
15 his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.' And it came to pass in the seventh week, in the first year thereof, in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He
16 told him, and that he loved the Lord, and that in every affliction he was faithful. And the prince Mastema came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.
17 And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through
18 Ishmael and Hagar, his maid-servant, when he sent them away. And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.
[Chapter 18]

1,2 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.' And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him 3 on one of the mountains which I will point out unto thee.' And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the 4 burnt offering, and he went to the place on the third day, and he saw the place afar off. And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the 5 lad shall go (yonder), and when we have worshipped we shall come again to you.' And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the 6 knife, and they went both of them together to that place. And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the wood; but where is the sheep for the burnt-offering, father?' And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of 8 God. And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife 9 to slay Isaac his son. And I stood before him, and before the prince Mastema, and the Lord said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears 10 the Lord.' And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he 11 was terrified and said: 'Behold, (here) am I.' And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and has 12 not withheld thy son, thy first-born son, from me.' And the prince Mastema was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham 13 went and took the ram and offered it for a burnt-offering in the stead of his son. And Abraham called that place 'The Lord hath seen', so that it is said the Lord hath seen: that is 14 Mount Sion. And the Lord called Abraham by his name a second time from heaven, as he caused 15 us to appear to speak to him in the name of the Lord. And he said: 'By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee,
And in multiplying I will multiply thy seed
As the stars of heaven, And as the sand which is on the seashore.
And thy seed shall inherit the cities of its enemies,
16 And in thy seed shall all nations of the earth be blessed;
Because thou hast obeyed My voice,
And I have shown to all that thou art faithful unto Me in all that I have said unto thee:
Go in peace.'
17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham
18 dwelt by the Well of the Oath. And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and
19 returned in peace. And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

[Chapter 19]

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt
2 opposite Hebron, that is Kirjath Arba, two weeks of years. And in the first year of the third week
3 of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron. And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not
4 disturbed. For in patience of spirit he conversed with the children of Heth, to the intent that they
5 should give him a place in which to bury his dead. And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double
6 cave over against Mamre, that is Hebron, for four hundred pieces of silver. And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after
7 this he buried his dead in the double cave. And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the
8 years of the life of Sarah. This is the tenth trial wherewith Abraham was tried, and he was found
9 faithful, patient in spirit. And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly
tablets as the friend of

10 God. And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram,
12 and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years. And in
13 the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau, and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob
dwelt in tents. And the youths grew, and Jacob learned to write; but Esau did not learn, for he
15 was a man of the field and a hunter, and he learnt war, and all his deeds were fierce. And Abraham
16 loved Jacob, but Isaac loved Esau. And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding
17 Jacob, for he knew that she (too) loved Jacob much more than Esau. And he said unto her:
My daughter, watch over my son Jacob,
For he shall be in my stead on the earth,
And for a blessing in the midst of the children of men,
And for the glory of the whole seed of Shem.
18 For I know that the Lord will choose him to be a people for possession unto Himself, above all
19 peoples that are upon the face of the earth. And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob.
20 Add still further to thy kindness to him,
And let thine eyes be upon him in love;
For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.
21 Let thy hands be strong
And let thy heart rejoice in thy son Jacob;
For I have loved him far beyond all my sons.
He shall be blessed for ever,
And his seed shall fill the whole earth.
22 If a man can number the sand of the earth,
His seed also shall be numbered.
23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and
24 his seed alway. And in his seed shall my name be blessed, and the name of my fathers,
Shem, and
25 Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam. And these shall serve
To lay the foundations of the heaven,
And to strengthen the earth,
And to renew all the luminaries which are in the firmament.
26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and
27 said: 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the
firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch,
and Noah, and Shem; and all the things of which He told me, and all the things which He
promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the
days of heaven above the
28 earth. And the Spirits of Mastema shall not rule over thee or over thy seed to turn thee from the
29 Lord, who is thy God from henceforth for ever. And may the Lord God be a father to thee and
30 thou the first-born son, and to the people alway. Go in peace, my son.' And they both went forth
31 together from Abraham. And Rebecca loved Jacob, with all her heart and with all her
soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

[Chapter 20]

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called
Ishmael,
2 and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons.
And he commanded them that they should observe the way of the Lord; that they should
work righteousness, and love each his neighbour, and act on this manner amongst all men;
that they should each
3 so walk with regard to them as to do judgment and righteousness on the earth. That they
should circumcise their sons, according to the covenant which He had made with them, and
not deviate to the right hand or the left of all the paths which the Lord had commanded us;
and that we should keep ourselves from all fornication and uncleanness, [and renounce from
amongst us all fornication and
4 uncleanness]. And if any woman or maid commit fornication amongst you, burn her with
fire and let them not commit fornication with her after their eyes and their heart; and let them
not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be
rooted out of
5 the land. And he told them of the judgment of the giants, and the judgment of the
Sodomites, how they had been judged on account of their wickedness, and had died on
account of their fornication, and uncleanness, and mutual corruption through fornication.
6 'And guard yourselves from all fornication and uncleanness,
And from all pollution of sin,
Lest ye make our name a curse,  
And your whole life a hissing,  
And all your sons to be destroyed by the sword,  
And ye become accursed like Sodom,  
And all your remnant as the sons of Gomorrah.  
7 I implore you, my sons, love the God of heaven  
And cleave ye to all His commandments.  
And walk not after their idols, and after their uncleannesses,  
8 And make not for yourselves molten or graven gods;  
For they are vanity,  
And there is no spirit in them;  
For they are work of (men's) hands,  
And all who trust in them, trust in nothing.  
9 Serve them not, nor worship them,  
But serve ye the most high God, and worship Him continually:  
And hope for His countenance always,  
And work uprightness and righteousness before Him,  
That He may have pleasure in you and grant you His mercy,  
And send rain upon you morning and evening,  
And bless all your works which ye have wrought upon the earth,  
And bless thy bread and thy water,  
And bless the fruit of thy womb and the fruit of thy land,  
And the herds of thy cattle, and the flocks of thy sheep.  
10 And ye will be for a blessing on the earth,  
And all nations of the earth will desire you,  
And bless your sons in my name,  
That they may be blessed as I am.  
11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away  
12 from Isaac his son, and he gave everything to Isaac his son. And Ishmael and his sons,  
and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in  
13 all the land which is towards the East facing the desert. And these mingled with each other, and their name was called Arabs, and Ishmaelites.
And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and commanded him: saying, 'I am become old, and know not the day of my death, and am full of my 2 days. And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly 3 in all His ways. My soul has hated idols, 4 given my heart and spirit that I might observe to do the will of Him who created me. For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judg- 5 ment on all those who transgress His commandments and despise His covenant. And do thou, my son, observe His commandments and His ordinances and His judgments, and walk not after the 6 abominations and after the graven images and after the molten images. And eat no blood at all of 7 animals or cattle, or of any bird which flies in the heaven. And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savour before the Lord. 8 And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that 9 is upon them, and upon the loins and liver thou shalt remove, together with the kidneys. And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and
with its drink-offering, for a sweet savour, the bread of the offering unto the Lord. And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all thy oblations before the Lord. And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive,

12 myrrh, laurel, aspalathus. And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before. Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven. Observe this commandment and do it, my son, that thou mayst be upright in all thy deeds. And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet. And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy guard exceedingly; cover it with dust. And do not eat any blood for it is the soul; eat no blood whatever. And take no gifts for the blood of man, lest it be shed with impunity, without judgment; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it. And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them. 22 Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee
And give thee back into the hands of thy transgression,
And root thee out of the land, and thy seed likewise from under heaven,
And thy name and thy seed shall perish from the whole earth.
23 Turn away from all their deeds and all their uncleanness,
And observe the ordinance of the Most High God,
And do His will and be upright in all things.
24 And He will bless thee in all thy deeds,
And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth,
And my name and thy name shall not be forgotten under heaven for ever.
25 Go, my son in peace.
May the Most High God, my God and thy God, strengthen thee to do His will,
And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings,
That thou mayest be a blessing on all the earth.'
26 And he went out from him rejoicing.

[Chapter 22]

1 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks -that is, the feast of the first fruits of the harvest-to Abraham, their father, and Abraham rejoiced because his two sons had come. For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father. And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron. And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.
5 And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink. And he eat and drank, and blessed the Most High God,
Who hath created heaven and earth,
Who hath made all the fat things of the earth,
And given them to the children of men
That they might eat and drink and bless their Creator.
7 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have
8 been unto me peace. The sword of the adversary has not overcome me in all that Thou hast given
9 me and my children all the days of my life until this day. My God, may Thy mercy and Thy peace be upon Thy servant, and upon the seed of his sons, that they may be to Thee a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the
10 generations of the earth, unto all the ages.' And he called Jacob and said: 'My son Jacob,
May the God of all bless thee and strengthen thee to do righteousness, and His will before Him, and may He choose thee and thy seed that ye may become a people for His inheritance according to His will
11 alway. And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said:
'Blessed be my son Jacob
And all the sons of God Most High, unto all the ages:
May God give unto thee a seed of righteousness;
And some of thy sons may He sanctify in the midst of the whole earth;
May nations serve thee,
And all the nations bow themselves before thy seed.
12 Be strong in the presence of men,
And exercise authority over all the seed of Seth.
Then thy ways and the ways of thy sons will be justified,
So that they shall become a holy nation.
13 May the Most High God give thee all the blessings
Wherewith He has blessed me
And wherewith He blessed Noah and Adam;
May they rest on the sacred head of thy seed from generation to generation for ever.
14 And may He cleanse thee from all unrighteousness and impurity,
That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly.
And may He strengthen thee,
And bless thee.
And mayest thou inherit the whole earth,
15 And may He renew His covenant with thee.
That thou mayest be to Him a nation for His inheritance for all the ages,
And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth.
16 And do thou, my son Jacob, remember my words,
And observe the commandments of Abraham, thy father:
Separate thyself from the nations,
And eat not with them:
And do not according to their works,
And become not their associate;
For their works are unclean,
And all their ways are a Pollution and an abomination and uncleanness.
17 They offer their sacrifices to the dead
And they worship evil spirits,
And they eat over the graves,
And all their works are vanity and nothingness.
18 They have no heart to understand
And their eyes do not see what their works are,
And how they err in saying to a piece of wood: 'Thou art my God,'
And to a stone: 'Thou art my Lord and thou art my deliverer.'
[And they have no heart.]

19 And as for thee, my son Jacob,
May the Most High God help thee
And the God of heaven bless thee
And remove thee from their uncleanness and from all their error.
20 Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan;
For all his seed is to be rooted out of the earth.
21 For, owing to the transgression of Ham, Canaan erred,
And all his seed shall be destroyed from off the earth and all the residue thereof,
And none springing from him shall be saved on the day of judgment.
22 And as for all the worshippers of idols and the profane
(b) There shall be no hope for them in the land of the living;
(c) And there shall be no remembrance of them on the earth;
(c) For they shall descend into Sheol,
(d) And into the place of condemnation shall they go,
As the children of Sodom were taken away from the earth
So will all those who worship idols be taken away.
23 Fear not, my son Jacob,
And be not dismayed, O son of Abraham:
May the Most High God preserve thee from destruction,
And from all the paths of error may he deliver thee.
24 This house have I built for myself that I might put my name upon it in the earth: [it is
given to thee and to thy seed for ever], and it will be named the house of Abraham; it is given
to thee and to thy seed for ever; for thou wilt build my house and establish my name before
God for ever: thy seed and thy name will stand throughout all generations of the earth.'
25,26 And he ceased commanding him and blessing him. And the two lay together on one
bed, and Jacob slept in the bosom of Abraham, his father's father and he kissed him seven
times, and his
27 affection and his heart rejoiced over him. And he blessed him with all his heart and said:
'The Most High God, the God of all, and Creator of all, who brought me forth from Ur of the
Chaldees that he might give me this land to inherit it for ever, and that I might establish a
holy seed-blessed
28 be the Most High for ever.' And he blessed Jacob and said: 'My son, over whom with all
my heart and my affection I rejoice, may Thy grace and Thy mercy be lift up upon him and
upon his seed
29 alway. And do not forsake him, nor set him at nought from henceforth unto the days of
eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst
preserve him, and
30 bless him, and mayest sanctify him as a nation for Thine inheritance; And bless him with
all Thy blessings from henceforth unto all the days of eternity, and renew Thy covenant and
Thy grace with him and with his seed according to all Thy good pleasure unto all the
generations of the earth.'

[Chapter 23]

1 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he
covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to
his fathers.
2 And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his
father's
3 father, was dead. And Jacob awoke from his sleep, and behold Abraham was cold as ice,
and he
4 said 'Father, father'; but there was none that spake, and he knew that he was dead. And he
arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Isaac in the
night, and told him; and they went together, and Jacob with them, and a lamp was in his
hand, and
5 when they had gone in they found Abraham lying dead. And Isaac fell on the face of his
father
6 and wept and kissed him. And the voices were heard in the house of Abraham, and Ishmael
his son arose, and went to Abraham his father, and wept over Abraham his father, he and all
the house
7 of Abraham, and they wept with a great weeping. And his sons Isaac and Ishmael buried
him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of
his house, and Isaac and Ishmael, and all their sons, and all the sons of Keturah in their
places; and the days of
8 weeping for Abraham were ended. And he lived three jubilees and four weeks of years, one
hundred
9 and seventy-five years, and completed the days of his life, being old and full of days. For
the days of the forefathers, of their life, were nineteen jubilees; and after the Flood they
began to grow less than nineteen jubilees, and to decrease in jubilees, and to grow old
quickly, and to be full of their days by reason of manifold tribulation and the wickedness of
their ways, with the exception of
10 Abraham. For Abraham was perfect in all his deeds with the Lord, and well-pleasing in
righteousness all the days of his life; and behold, he did not complete four jubilees in his life,
when he had
11 grown old by reason of the wickedness, and was full of his days. And all the generations
which shall arise from this time until the day of the great judgment shall grow old quickly,
before they complete two jubilees, and their knowledge shall forsake them by reason of their old age. And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: 'He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no peace: For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgments such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chillis, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and pains.' And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations. Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.' And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left. For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction. Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men. And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgments.

And they shall stand swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another. And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution. And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgment and to captivity, and to be plundered and devoured. And He will wake up.
against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men.

And they shall use violence against Israel and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury.

24 In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved.

25 And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst those children of men Till their days draw nigh to one thousand years. And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man Nor one who is satisfied with his days, For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And rejoice with joy for ever and ever, And shall see all their judgments and all their curses on their enemies.

31 And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is the Lord who executes judgment, And shows mercy to hundreds and thousands and to all that love Him.

32 And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

[Chapter 24]

1 And it came to pass after the death of Abraham, that the Lord blessed Isaac his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2073 A.M.]

2 of this jubilee, seven years. And in the first year of the fourth week a famine began in the
3 besides the first famine, which had been in the days of Abraham. And Jacob sod lentil pottage, and Esau came from the field hungry. And he said to Jacob his brother: 'Give me of this red pottage.' And Jacob said to him: 'Sell to me thy [priformogeniture, this] birthright and I will give thee bread, and also some of this lentil pottage.' And Esau said in his heart: 'I shall die; of what profit to me is this birthright?' And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day;' and he sware unto him. And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name 7 called Edom, on account of the red pottage which Jacob gave him for his birthright. And Jacob became 8 the elder, and Esau was brought down from his dignity. And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech. And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee. For to thee and to thy seed will I give all this land, and I will establish My oath which I sware unto Abraham thy father, and I will multiply thy seed as the 11 stars of heaven, and will give unto thy seed all this land. And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.' And he dwelt in Gehar three weeks of years. And Abimelech charged concerning him, [2080-2101 A.M.] and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.' And Isaac waxed strong among the Philistines, and he got many possessions, oxen 15 and sheep and camels and asses and a great household. And he sowed in the land of the Philistines and brought in a hundred-fold, and Isaac became exceedingly great, and the Philistines envied him. 16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines 17 had stopped them after the death of Abraham, and filled them with earth. And Abimelech said unto Isaac: 'Go from us, for thou art much mightier than we', and Isaac departed thence in 18 the first year of the seventh week, and sojourned in the valleys of Gerar. And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father 19 had named them. And the servants of Isaac dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Isaac, saying: 'The water is
20 called the name of the well 'Perversity', because they had been perverse with us. And they
dug a second well, and they strove for that also, and he called its name 'Enmity'. And he
arose from thence and they digged another well, and for that they strove not, and he called
the name of it 'Room', and Isaac said: 'Now the Lord hath made room for us, and we have
increased in the
21 land.' And he went up from thence to the Well of the Oath in the first year of the first
week in the [2108 A.M.]
22 forty-fourth jubilee. And the Lord appeared to him that night, on the new moon of the first
month, and said unto him: 'I am the God of Abraham thy father; fear not, for I am with thee,
and shall bless thee and shall surely multiply thy seed as the sand of the earth, for the sake of
Abraham my
23 servant.' And he built an altar there, which Abraham his father had first built, and he
called upon
24 the name of the Lord, and he offered sacrifice to the God of Abraham his father. And they
dug
25 a well and they found living water. And the servants of Isaac digged another well and did
not find water, and they went and told Isaac that they had not found water, and Isaac said: 'I
have sworn
26 this day to the Philistines and this thing has been announced to us.' And he called the
name of that place the Well of the Oath; for there he had sworn to Abimelech and Ahuzzath
his friend and
27 Phicol the prefect Or his host. And Isaac knew that day that under constraint he had sworn
28 to make peace with them. And Isaac on that day cursed the Philistines and said: 'Cursed
be the Philistines unto the day of wrath and indignation from the midst of all nations; may
God make them a derision and a curse and an object of wrath and indignation in the hands of
the sinners the
29 Gentiles and in the hands of the Kittim. And whoever escapes the sword of the enemy and
the Kittim, may the righteous nation root out in judgment from under heaven; for they shall
be the enemies and foes of my children throughout their generations upon the earth.
30 And no remnant shall be left to them,
Nor one that shall be saved on the day of the wrath of judgment;
For destruction and rooting out and expulsion from the earth is the whole seed of the
Philistines (reserved),
And there shall no longer be left for these Caphtorim a name or a seed on the earth.
31 For though he ascend unto heaven,
Thence shall he be brought down,
And though he make himself strong on earth,
Thence shall he be dragged forth,
And though he hide himself amongst the nations,
Even from thence shall he be rooted out;
And though he descend into Sheol,
There also shall his condemnation be great,
And there also he shall have no peace.
32 And if he go into captivity,
By the hands of those that seek his life shall they slay him on the way,
And neither name nor seed shall be left to him on all the earth;
For into eternal malediction shall he depart.'
33 And thus is it written and engraved concerning him on the heavenly tablets, to do unto
him on the day of judgment, so that he may be rooted out of the earth.

[Chapter 25]

1 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and
spake unto [2109 A.M.] him, saying: 'My son, do not take thee a wife of the daughters of
Canaan, as Esau, thy brother, who took him two wives of the daughters of Canaan, and they
have embittered my soul with all their unclean deeds: for all their deeds are fornication and
lust, and there is no righteousness with them,
2 for (their deeds) are evil. And I, my son, love thee exceedingly, and my heart and my
affection
3 bless thee every hour of the day and watch of the night. And now, my son, hearken to my
voice, and do the will of thy mother, and do not take thee a wife of the daughters of this land,
but only of the house of my father, and of my father's kindred. Thou shalt take thee a wife of
the house of my father, and the Most High God will bless thee, and thy children shall be a
righteous generation and
4 a holy seed.' And then spake Jacob to Rebecca, his mother, and said unto her: 'Behold,
mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor
have I betrothed
5 myself to any, nor even think of taking me a wife of the daughters of Canaan. For I
remember, mother, the words of Abraham, our father, for he commanded me not to take a
wife of the daughters
6 of Canaan, but to take me a wife from the seed of my father's house and from my kindred. I
have heard before that daughters have been born to Laban, thy brother, and I have set my
heart on them
7 to take a wife from amongst them. And for this reason I have guarded myself in my spirit
against sinning or being corrupted in all my ways throughout all the days of my life; for with
regard to lust
8 and fornication, Abraham, my father, gave me many commands. And, despite all that he
has commanded me, these two and twenty years my brother has striven with me, and spoken
frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to
do as he has done.
9 I swear before thee, mother, that all the days of my life I will not take me a wife from the
daughters
10 of the seed of Canaan, and I will not act wickedly as my brother has done. Fear not,
mother; be
assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.' And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him 12 thanks and praise. And she said: 'Blessed be the Lord God, and may His holy name be blessed for ever and ever, who has given me Jacob as a pure son and a holy seed; for he is Thine, and Thine 13 shall his seed be continually and throughout all the generations for evermore. Bless him, O Lord, 14 and place in my mouth the blessing of righteousness, that I may bless him.' And at that hour, when the spirit of righteousness descended into her mouth, she placed both her hands on the head of Jacob, and said: 15 Blessed art thou, Lord of righteousness and God of the ages And may He bless thee beyond all the generations of men. May He give thee, my Son, the path of righteousness, And reveal righteousness to thy seed. 16 And may He make thy sons many during thy life, And may they arise according to the number of the months of the year. And may their sons become many and great beyond the stars of heaven, And their numbers be more than the sand of the sea. 17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him alway- And may they hold it as a possession for ever. 18 And may I see (born) unto thee, my son, blessed children during my life, And a blessed and holy seed may all thy seed be. 19 And as thou hast refreshed thy mother's spirit during her life, The womb of her that bare thee blesses thee thus, [My affection] and my breasts bless thee And my mouth and my tongue praise thee greatly. 20 Increase and spread over the earth, And may thy seed be perfect in the joy of heaven and earth for ever; And may thy seed rejoice, And on the great day of peace may it have peace. 21 And may thy name and thy seed endure to all the ages, And may the Most High God be their God, And may the God of righteousness dwell with them, And by them may His sanctuary be built unto all the ages. 22 Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.' 23 And she kissed him, and said to him; 'May the Lord of the world love thee As the heart of thy mother and her affection rejoice in thee and bless thee.' And she ceased from blessing.
[Chapter 26]

1 And in the seventh year of this week Isaac called Esau, his elder Son, and said unto him: 'I am [2114 A.M.] old, my son, and behold my eyes are dim in seeing, and I know not the day of my death. And now take thy hunting weapons thy quiver and thy bow, and go out to the field, and hunt and catch me (venison), my son, and make me savoury meat, such as my soul loveth, and bring it to me that I may eat, and that my soul may bless thee before I die.' But Rebecca heard Isaac speaking to Esau.

4,5 And Esau went forth early to the field to hunt and catch and bring home to his father. And Rebecca called Jacob, her son, and said unto him: 'Behold, I heard Isaac, thy father, speak unto Esau, thy brother, saying: "Hunt for me, and make me savoury meat, and bring (it) to me that I may eat and bless thee before the Lord before I die." And now, my son, obey my voice in that which I command thee: Go to thy flock and fetch me two good kids of the goats, and I will make them savoury meat for thy father, such as he loves, and thou shalt bring (it) to thy father that he may eat and bless thee before the Lord before he die.' And Jacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me. And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.' And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.' And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them savoury meat such as he loved. And Rebecca took the goodly raiment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck. And she gave the meat and the bread which she had prepared into the hand of her son Jacob. And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me: arise and sit and eat of that which I have caught, father, that thy soul may bless me.' And Isaac said to his son: 'How hast thou found so quickly, my son? And Jacob said: 'Because (the Lord thy God caused me to find.' And Isaac said unto him: Come near, that
17 I may feel thee, my son, if thou art my son Esau or not.' And Jacob went near to Isaac, his father,
18 and he felt him and said: 'The voice is Jacob's voice, but the hands are the hands of Esau,'
and he discerned him not, because it was a dispensation from heaven to remove his power of perception and
19 Isaac discerned not, for his hands were hairy as his brother Esau's, so that he blessed him. And he said: 'Art thou my son Esau?' and he said: 'I am thy son': and he said, 'Bring near to me that
20 I may eat of that which thou hast caught, my son, that my soul may bless thee.' And he brought
21 near to him, and he did eat, and he brought him wine and he drank. And Isaac, his father, said unto
22 him: 'Come near and kiss me, my son. And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a (full) field which the Lord hath blessed.
23 And may the Lord give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil:
Let nations serve thee, And peoples bow down to thee.
24 Be lord over thy brethren, And let thy mother's sons bow down to thee;
And may all the blessings wherewith the Lord hath blessed me and blessed Abraham, my father;
Be imparted to thee and to thy seed for ever:
Cursed be he that curseth thee, And blessed be he that blesseth thee.'
25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone
26 forth from Isaac his father he hid himself and Esau, his brother, came in from his hunting. And he also made savoury meat, and brought (it) to his father, and said unto his father: 'Let my father
27 arise, and eat of my venison that thy soul may bless me.' And Isaac, his father, said unto him: 'Who art thou? 'And he said unto him: 'I am thy first born, thy son Esau: I have done as thou hast
28 commanded me.' And Isaac was very greatly astonished, and said: 'Who is he that hath hunted and caught and brought (it) to me, and I have eaten of all before thou camest, and have blessed him:
29 (and) he shall be blessed, and all his seed for ever.' And it came to pass when Esau heard the words of his father Isaac that he cried with an exceeding great and bitter cry, and said unto his father:
30 'Bless me, (even) me also, father.' And he said unto him: 'Thy brother came with guile, and hath taken away thy blessing.' And he said: 'Now I know why his name is named Jacob: behold, he hath supplanted me these two times: he took away my birth-right, and now he
hath taken away
31 my blessing.' And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau:
31 'Behold, I have made him thy lord,
And all his brethren have I given to him for servants,
And with plenty of corn and wine and oil have I strengthened him:
And what now shall I do for thee, my son?'
32 And Esau said to Isaac, his father:
'Hast thou but one blessing, O father?
Bless me, (even) me also, father:'
33 And Esau lifted up his voice and wept.
And Isaac answered and said unto him:
'Behold, far from the dew of the earth shall be thy dwelling,
And far from the dew of heaven from above.
34 And by thy sword wilt thou live,
And thou wilt serve thy brother.
And it shall come to pass when thou becomest great,
And dost shake his yoke from off thy neck,
Thou shalt sin a complete sin unto death,
And thy seed shall be rooted out from under heaven.'
35 And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he: said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

[Chapter 27]

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and
called Jacob her younger son, and said unto him: 'Behold Esau thy brother will take vengeance on
3 thee so as to kill thee. Now, therefore, my son, obey my voice, and arise and flee thou to Laban, my brother, to Haran, and tarry with him a few days until thy brother's anger turns away, and he remove his anger from thee, and forget all that thou hast done; then I will send and fetch thee from
4,5 thence.' And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.' But she said
6 unto him: 'Let me not be bereft of both my sons on one day.' And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'
7,8 And Rebecca said to Jacob: 'I will go in and speak to him, and he will send thee away.' And Rebecca went in and said to Isaac: 'I loathe my life because of the two daughters of
Heth, whom Esau has taken him as wives; and if Jacob take a wife from among the daughters of the land such
9 as these, for what purpose do I further live, for the daughters of Canaan are evil.' And Isaac called
10 Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife
of any of the daughters of Canaan; arise and go to Mesopotamia, to the house of Bethuel, thy
mother's father,
11 and take thee a wife from thence of the daughters of Laban, thy mother's brother. And God Almighty bless thee and increase and multiply thee that thou mayest become a company
of nations, and give thee the blessings of my father Abraham, to thee and to thy seed after thee, that thou mayest inherit the land of thy sojournings and all the land which God gave to
Abraham: go, my
12 son, in peace.' And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of
13 Bethuel the Syrian, the brother of Rebecca, Jacob's mother. And it came to pass after Jacob had
14 arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she
wept. And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he
goeth in peace, and
15 in peace will he return. The Most High God will preserve him from all evil, and will be
with him;
16 for He will not forsake him all his days; For I know that his ways will be prospered in all
things
17 wherever he goes, until he return in peace to us, and we see him in peace. Fear not on his
account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and
will not perish.
18,19 Weep not.' And Isaac comforted Rebecca on account of her son Jacob, and blessed
him. And Jacob went from the Well of the Oath to go to Haran on the first year of the second
week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the
new moon of the first month of this week, [2115 A.M.] and he came to the place at even and
turned from the way to the west of the
20 road that night: and he slept there; for the sun had set. And he took one of the stones of
that
21 place and laid under the tree, and he was journeying alone, and he slept. And he dreamt
that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and
behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood
upon it.
22 And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of
23 Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee.
And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the
east, to the
24 north and the south, and in thee and in thy seed shall all the families of the nations be
blessed. And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.'
25 And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.' And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.
26 And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

[Chapter 28]

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca,
2 and he was with him, and served him for Rachel his daughter one week. And in the first year of the third week [2122 A.M.] he said unto him: 'Give me my wife, for whom I have served thee seven years '; and
3 Laban said unto Jacob: 'I will give thee thy wife.' And Laban made a feast, and took Leah his elder daughter, and gave (her) to Jacob as a wife, and gave her Zilpah his handmaid for an hand-
4 maid; and Jacob did not know, for he thought that she was Rachel. And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?
5 Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful
6 eyes and a beautiful and very handsome form. And Laban said to Jacob: 'It is not so done in our country, to give the younger before the elder.' And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before the
7 Lord. And command thou the children of Israel that they do not this thing; let them neither take
8 nor give the younger before they have given the elder, for it is very wicked. And Laban said to Jacob: 'Let the seven days of the feast of this one pass by, and I shall give thee
Rachel, that thou mayst serve me another seven years, that thou mayst pasture my sheep as thou didst in the former week.' And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Jacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of
10 Zilpah, as a handmaid. And he served yet other seven years for Rachel, for Leah had been given
11 to him for nothing. And the Lord opened the womb of Leah, and she conceived and bare Jacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of
12 the third week. [2122 A.M.] But the womb of Rachel was closed, for the Lord saw that Leah was hated and
13 Rachel loved. And again Jacob went in unto Leah, and she conceived, and bare Jacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this
14 week. [2124 A.M.] And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he
15 called his name Levi, in the new moon of the first month in the sixth year of this week.
[2127 A.M.] And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah,
16 on the fifteenth of the third month, in the first year of the fourth week. [2129 A.M.] And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob
17 said: 'Have I withheld from thee the fruits of thy womb? Have I forsaken thee?' And when Rachel saw that Leah had borne four sons to Jacob, Reuben and Simeon and Levi and Judah, she said unto
18 him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' (And she gave (him) Bilhah her handmaid to wife). And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the
19 third week. [2127 A.M.] And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the
20 second year of the fourth week. [2130 A.M.] And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Jacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of
21 the fourth week. [2131 A.M.] And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth
22 week. [2133 A.M.] And Jacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week, [2132 A.M.] and she gave him
23 to a nurse. And Jacob went in again unto her, and she conceived, and bare two (children),
a son and a daughter, and she called the name of the son Zabulon, and the name of the
daughter Dinah,
24 in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.]
And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a
son, and she called his
25 name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week.
[2134 A.M.] And in the days when Joseph was born, Jacob said to Laban: 'Give me my
wives and sons, and let me go to my father Isaac, and let me make me an house; for I have
completed the years in which I
26 have served thee for thy two daughters, and I will go to the house of my father.' And
Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and
take thy wages.'
27 And they agreed with one another that he should give him as his wages those of the lambs
and kids
28 which were born black and spotted and white, (these) were to be his wages. And all the
sheep brought forth spotted and speckled and black, variously marked, and they brought
forth again lambs like themselves, and all that were spotted were Jacob's and those which
were not were
29 Laban's. And Jacob's possessions multiplied exceedingly, and he possessed oxen and
sheep and
30 asses and camels, and menservants and maid-servants. And Laban and his sons envied
Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

[Chapter 29]

1 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for
they
2 were distant from him a three days' journey. And Jacob saw that Laban was going to shear
his sheep, and Jacob called Leah and Rachel, and spake kindly unto them that they should
come with
3 him to the land of Canaan. For he told them how he had seen everything in a dream, even
all that He had spoken unto him that he should return to his father's house, and they said: 'To
every place
4 whither thou goest we will go with thee.' And Jacob blessed the God of Isaac his father,
and the God of Abraham his father's father, and he arose and mounted his wives and his
children, and took all his possessions and crossed the river, and came to the land of Gilead,
and Jacob hid his intention
5 from Laban and told him not. And in the seventh year of the fourth week Jacob turned (his
face) toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban
pursued after him and
6 overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof. And
the Lord did not suffer him to injure Jacob; for he appeared to him in a dream by night. And
Laban
7 spake to Jacob. And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob sware to Laban that day, and Laban also to Jacob, that neither should
8 cross the mountain of Gilead to the other with evil purpose. And he made there a heap for
9 a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap. But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to
10 seven cubits. And their habitation was from the land of the children of Ammon to Mount Hermon,
11 and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon. And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people today which has wrought
12 to the full all their sins, and they have no longer length of life on the earth. And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of
13 Gilead. And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him unto
14 the land of Seir, but Jacob dwelt in tents. And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the
15 heap unto Bethshan, and unto Dothan and unto the forest of Akrabbim. And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and
16 cheese, and some dates of the valley. And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season)
17 and between winter and spring, to the tower of Abraham. For Isaac had returned from the Well of the Oath and gone up to the tower of his father Abraham, and he dwelt there apart from his son
18 Esau. For in the days when Jacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went
19 Up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone. And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains
20 of Hebron, And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

[Chapter 30]
1 And in the first year of the sixth week [2143 A.M.] he went up to Salem, to the east of Shechem, in peace, in
2 the fourth month. And there they carried off Dinah, the daughter of Jacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her,
3 and she was a little girl, a child of twelve years. And he besought his father and her brothers that she might be given to him to wife. And Jacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spake to them with evil intent and dealt
4 deceitfully with them and beguiled them. And Simeon and Levi came unexpectedly to Shechem and executed judgment on all the men of Shechem, and slew all the men whom they found in it, and left not a single one remaining in it: they slew all in torments because they had dishonoured
5 their sister Dinah. And thus let it not again be done from henceforth that a daughter of Israel be defiled; for judgment is ordained in heaven against them that they should destroy with the sword
6 all the men of the Shechemites because they had wrought shame in Israel. And the Lord delivered them into the hands of the sons of Jacob that they might exterminate them with the sword and execute judgment upon them, and that it might not thus again be done in Israel that a virgin of
7 Israel should be defiled. And if there is any man who wishes in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because
8 she has dishonoured the name of the house of her father, and she shall be rooted out of Israel. And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die:
9 they shall stone him with stones. For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with
10 stones. And to this law there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Israel, because he has given
11 of his seed to Moloch, and wrought impiously so as to defile it. And do thou, Moses, command the children of Israel and exhort them not to give their daughters to the Gentiles, and not to take for
12 their sons any of the daughters of the Gentiles, for this is abominable before the Lord. For this reason I have written for thee in the words of the Law all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Jacob spake, saying: 'We will not give our daughter
13 to a man who is uncircumcised; for that were a reproach unto us.' And it is a reproach to
Israel, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and
14 abominable to Israel. And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.
15 For there will be plague upon plague, and curse upon curse, and every judgment and plague and curse will come: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the
16 whole nation together be judged for all the uncleanness and profanation of this man. And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet savour, so as to accept it: and
17 so fare every man or woman in Israel who defiles the sanctuary. For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it
18 was (reckoned) unto them for righteousness, and it is written down to them for righteousness. And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous
19 to execute righteousness and judgment and vengeance on all those who arose against Israel. And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before
20 the God of all: And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous
21 man. All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which
22 has been ordained for them, (but) that they should fulfil it and be recorded as friends. But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of
23 those who will be destroyed and with those who will be rooted out of the earth. And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.
24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their
25 flocks, and brought them all to Jacob their father. And he reproached them because they
had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.  
26 And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them
[Chapter 31]

1 And on the new moon of the month Jacob spake to all the people of his house, saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and 2 brought me into this land in peace, and put ye away the strange gods that are among you.' And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Jacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of 3 Shechem. And he went up on the new moon of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father 4 Isaac to come to him to his sacrifice, and to his mother Rebecca. And Isaac said: 'Let my son 5 Jacob come, and let me see him before I die.' And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca. 6 And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son has come'; and she kissed 7 him. And she saw his two sons, and she recognised them, and said unto him: 'Are these thy sons, my son?' and she embraced them and kissed them, and blessed them, saying: 'In you shall the 8 seed of Abraham become illustrious, and ye shall prove a blessing on the earth.' And Jacob went in to Isaac his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Isaac clung to the neck of Jacob his son,
9 and wept upon his neck. And the darkness left the eyes of Isaac, and he saw the two sons of Jacob,
10 Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.' And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'.
11 And they came near to him, and he turned and kissed them and embraced them both together.
12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and
13 Judah by his left. And he turned to Levi first, and began to bless him first, and said unto him:
May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the
14 ages. And may the Lord give to thee and to thy seed greatness and great glory, and cause thee and thy seed, from among all flesh, to approach Him to serve in His sanctuary as the angels of the presence and as the holy ones. (Even) as they, shall the seed of thy sons be for glory and greatness
15 and holiness, and may He make them great unto all the ages. And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of the Lord in righteousness, And they shall judge all His judgments in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of the Lord shall be given in their mouths To bless all the seed of the beloved. 
16 Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages.
17 And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish; And blessed be he that blesses thee, And cursed be every nation that curses thee.'
18 And to Judah he said: 'May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face,
And all the nations shall quake
[And all the peoples shall quake].
In thee shall be the help of Jacob,
And in thee be found the salvation of Israel.
20 And when thou sittest on the throne of honour of thy righteousness
There shall be great peace for all the seed of the sons of the beloved;
Blessed be he that blesseth thee,
And all that hate thee and afflict thee and curse thee
Shall be rooted out and destroyed from the earth and be accursed.'
21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the
22 sons of Jacob his son in very truth. And he went forth from between his feet and fell down
and bowed down to him, and he blessed them and rested there with Isaac his father that
night, and they
23 eat and drank with joy. And he made the two sons of Jacob sleep, the one on his right
hand and the
24 other on his left, and it was counted to him for righteousness. And Jacob told his father
everything during the night, how the Lord had shown him great mercy, and how he had
prospered (him in) all
25 his ways, and protected him from all evil. And Isaac blessed the God of his father
Abraham, who
26 had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.
And in the morning Jacob told his father Isaac the vow which he had vowed to the Lord, and
the vision which he had seen, and that he had built an altar, and that everything was ready for
the sacrifice to be
27 made before the Lord as he had vowed, and that he had come to set him on an ass. And
Isaac said unto Jacob his son: 'I am not able to go with thee; for I am old and not able to bear
the way: go, my son, in peace; for I am one hundred and sixty-five years this day; I am no
longer able to
28 journey; set thy mother (on an ass) and let her go with thee. And I know, my son, that
thou hast come on my account, and may this day be blessed on which thou hast seen me
alive, and I also have
29 seen thee, my son. Mayest thou prosper and fulfil the vow which thou hast vowed; and
put not off thy vow; for thou shalt be called to account as touching the vow; now therefore
make haste to perform it, and may He be pleased who has made all things, to whom thou hast
vowed the vow.'
30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and
31 Deborah with her, and they came to Bethel. And Jacob remembered the prayer with which
his father had blessed him and his two sons, Levi and Judah, and he rejoiced and blessed the
God of his
32 fathers, Abraham and Isaac. And he said: 'Now I know that I have an eternal hope, and
my sons also, before the God of all'; and thus is it ordained concerning the two; and they
record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

[Chapter 32]

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High God, him and his sons for ever; and he awoke from his sleep and blessed
2 the Lord. And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment,
3 yea, he gave tithes of all. And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his
4 father clothed him in the garments of the priesthood and filled his hands. And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savour before God. This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink-offerings. And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old,
7 and two kids of the goats; and thus he did daily for seven days. And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who
8 had delivered him out of all his tribulation and had given him his vow. And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he
9 gave him all the souls of the men And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus
10 he tithed again the tithe to the Lord and sanctified it, and it became holy unto Him. And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law
11 there is no limit of days for ever. This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it has been chosen, and nothing
12 shall remain over from it from this year to the year following. For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine,
13 and the oil till the days of its season. And all that is left thereof and becomes old, let it be
regarded
14 as polluted: let it be burnt with fire, for it is unclean. And thus let them eat it together in
the
15 sanctuary, and let them not suffer it to become old. And all the tithes of the oxen and
sheep shall be holy unto the Lord, and shall belong to his priests, which they will eat before
Him from year to
16 year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets. And
on the following night, on the twenty-second day of this month, Jacob resolved to build that
place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for
himself and his children
17 after him. And the Lord appeared to him by night and blessed him and said unto him: 'Thy
name
18 shall not be called Jacob, but Israel shall they name thy name.' And He said unto him
again: 'I am the Lord who created the heaven and the earth, and I will increase thee and
multiply thee exceedingly, and kings shall come forth from thee, and they shall judge
everywhere wherever the foot
19 of the sons of men has trodden. And I will give to thy seed all the earth which is under
heaven, and they shall judge all the nations according to their desires, and after that they shall
get possession
20 of the whole earth and inherit it for ever.' And He finished speaking with him, and He
went up
21 from him. and Jacob looked till He had ascended into heaven. And he saw in a vision of
the night, and behold an angel descended from heaven with seven tablets in his hands, and he
gave them to Jacob, and he read them and knew all that was written therein which would
befall him and his sons
21 throughout all the ages. And he showed him all that was written on the tablets, and said
unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell
here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy
father until the day
23 of the death of thy father. For in Egypt thou shalt die in peace, and in this land thou shalt
be buried
24 with honour in the sepulchre of thy fathers, with Abraham and Isaac. Fear not, for as thou
hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen
and read.'
25 And Jacob said: 'Lord, how can I remember all that I have read and seen? 'And he said unto
26 him: 'I will bring all things to thy remembrance.' And he went up from him, and he awoke
from his sleep, and he remembered everything which he had read and seen, and he wrote
down all the
27 words which he had read and seen. And he celebrated there yet another day, and he
sacrificed thereon according to all that he sacrificed on the former days, and called its name
'Addition,' for
28 this day was added and the former days he called 'The Feast '. And thus it was manifested
that it should be, and it is written on the heavenly tablets: wherefore it was revealed to him that he should
29 celebrate it, and add it to the seven days of the feast. And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of 30 the days of the year. And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this
31 place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.' And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and
32 he-goats that she should prepare a meal for his father such as he desired. And he went after his
33 mother till he came to the land of Kabratan, and he dwelt there. And Rachel bare a son in the night, and called his name 'Son of my sorrow'; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this
34 jubilee. [2143 A.M.] And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

[Chapter 33]

1 And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he
2 and Leah his wife, on the new moon of the tenth month. And Reuben saw Bilhah, Rachel's maid,
3 the concubine of his father, bathing in water in a secret place, and he loved her. And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in
4 her house. And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered
5 that it was Reuben. And she was ashamed because of him, and released her hand from him, and he
6,7 fled. And she lamented because of this thing exceedingly, and did not tell it to any one. And when Jacob returned and sought her, she said unto him: 'I am not clean for thee, for I have been defiled as regards thee; for Reuben has defiled me, and has lain with me in the night, and I was
8 asleep, and did not discover until he uncovered my skirt and slept with me.' And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his
9 father's skirt. And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is
abominable before
10 the Lord. For this reason it is written and ordained on the heavenly tablets that a man
should not lie with his father's wife, and should not uncover his father's skirt, for this is
unclean: they shall surely die together, the man who lies with his father's wife and the
woman also, for they have
11 wrought uncleanness on the earth. And there shall be nothing unclean before our God in
the nation
12 which He has chosen for Himself as a possession. And again, it is written a second time:
'Cursed be he who lieth with the wife of his father, for he hath uncovered his father's shame';
and all the
13 holy ones of the Lord said 'So be it; so be it.' And do thou, Moses, command the children
of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean,
and there is no atonement for ever to atone for the man who has committed this, but he is to
be put to death and slain, and stoned with stones, and rooted out from the midst of the people
of our God.
14 For to no man who does so in Israel is it permitted to remain alive a single day on the
earth, for he
15 is abominable and unclean. And let them not say: to Reuben was granted life and
forgiveness after he had lain with his father's concubine, and to her also though she had a
husband, and her husband
16 Jacob, his father, was still alive. For until that time there had not been revealed the
ordinance and judgment and law in its completeness for all, but in thy days (it has been
revealed) as a law of
17 seasons and of days, and an everlasting law for the everlasting generations. And for this
law there is no consummation of days, and no atonement for it, but they must both be rooted
out in the midst
18 of the nation: on the day whereon they committed it they shall slay them. And do thou,
Moses, write (it) down for Israel that they may observe it, and do according to these words,
and not commit a sin unto death; for the Lord our God is judge, who respects not persons and
accepts not gifts. And tell them these words of the covenant, that they may hear and observe,
and be on their guard with respect to them, and not be destroyed and rooted out of the land;
for an uncleanness, and an abomination, and a contamination, and a pollution are all they
who commit it on the earth before
20 our God. And there is no greater sin than the fornication which they commit on earth; for
Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and
royal nation and for (His own) possession; and there shall no such uncleanness appear in the
midst of the holy
21 nation. And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went
and dwelt in the house
22 of Abraham, near Isaac his father and Rebecca his mother. And these were the names of
the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of
Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and
Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only
daughter of Jacob. And they
23 came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed
Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his
younger son and he blessed them.

[Chapter 34]

1 And in the sixth year of this week of this forty-fourth jubilee [2148 A.M.] Jacob sent his
sons to pasture their
2 sheep, and his servants with them to the pastures of Shechem. And the seven kings of the
Amorites assembled themselves together against them, to slay them, hiding themselves under
the trees, and
3 to take their cattle as a prey. And Jacob and Levi and Judah and Joseph were in the house
with Isaac their father; for his spirit was sorrowful, and they could not leave him: and
Benjamin was
4 the youngest, and for this reason remained with his father. And there came the king[s] of
Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the
king[s] of Ga'as, and the king of Bethoron, and the king of Ma'anisakir, and all those who
dwell in these
5 mountains (and) who dwell in the woods in the land of Canaan. And they announced this to
Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered
their herds.'
6 And he arose from his house, he and his three sons and all the servants of his father, and his
own
7 servants, and he went against them with six thousand men, who carried swords. And he
slew them in the pastures of Shechem, and pursued those who fled, and he slew them with
the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amani-
8 sakir and Ga[ga]'as, and he recovered his herds. And he prevailed over them, and imposed
tribute on them that they should pay him tribute, five fruit products of their land, and he built
Robel
9 and Tamnatares. And he returned in peace, and made peace with them, and they became his
10 servants, until the day that he and his sons went down into Egypt. And in the seventh year
of this week [2149 A.M.] he sent Joseph to learn about the welfare of his brothers from his
house to the land of Shechem,
11 and he found them in the land of Dothan. And they dealt treacherously with him, and
formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite
merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch
of Pharaoh, the
12 chief of the cooks, priest of the city of 'Elew. And the sons of Jacob slaughtered a kid, and
dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the
seventh month.
13 And he mourned all that night, for they had brought it to him in the evening, and he
became feverish with mourning for his death, and he said: 'An evil beast hath devoured
Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with
14 him all that day. And his sons and his daughter rose up to comfort him, but he refused to be
15 comforted for his son. And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Joseph had
16 perished. And there came these three mourning upon Israel in one month. And they buried
17 Bilhah over against the tomb of Rachel, and Dinah also, his daughter, they buried there. And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning
18 for my son'. For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Joseph came to Jacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the
19 affection of their father regarding Joseph his son. And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they
20 might cleanse themselves on that day once a year. And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa: and the name of Zabulon's wife, Ni'iman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Joseph's wife, Asenath, the Egyptian; and the name
21 of Benjamin's wife, 'Ijasaka. And Simeon repented, and took a second wife from Mesopotamia as his brothers.

[Chapter 35]

1 And in the first year of the first week of the forty-fifth jubilee [2157 A.M.] Rebecca called Jacob, her son, and commanded him regarding his father and regarding his brother, that he should honour them all the
2 days of his life. And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them.
3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in
4 my heart, that I always think good concerning all. And how should I not do this thing which thou
5 hast commanded me, that I should honour my father and my brother! Tell me, mother, what
6 perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.' And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.' And Jacob laughed at the words of his mother. because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life. And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly with me regarding thy death.' And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him. And thou knowest all that he has done since the day Jacob his brother went to Haran until this day: how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face. And when we implored and besought him for what was our own, he did as a man who was taking pity on us. And he is bitter against thee because thou didst bless Jacob thy perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.' And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him.] And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children. And thou dost bid me make him swear that he will not slay Jacob his brother; even if he swear he will not abide
16 by his oath, and he will not do good but evil only. But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands.] And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful 18 and honoured, and praised more than the guardian of Esau.' And Rebecca sent and called Esau and he came to her, and she said unto him: 'I have a petition, my son, to make unto thee, and do 19 thou promise to do it, my son.' And he said: 'I will do everything that thou sayest unto me, and 20 I will not refuse thy petition.' And she said unto him: 'I ask you that the day I die, thou wilt take me in and bury me near Sarah, thy father's mother, and that thou and Jacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) ye will prosper, my sons, and be honoured in the midst of the land, and no enemy will rejoice over you, and ye will be 21 a blessing and a mercy in the eyes of all those that love you.' And he said: 'I will do all that thou hast told me, and I shall bury thee on the day thou diest near Sarah, my father's mother, as 22 thou hast desired that her bones may be near thy bones. And Jacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in thy body, and together came 23 we forth from thy womb, and if I do not love my brother, whom shall I love? And I, myself, beg thee to exhort Jacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me 24 the lower. And I swear unto thee that I shall love him, and not desire evil against him all the 25 days of my life but good only.' And he sware unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which 26 she had spoken to Esau. And he said: 'I shall do thy pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.' 27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

[Chapter 36]

1 And in the sixth year of this week [2162 A.M.] Isaac called his two sons Esau and Jacob, and they came to him, and he said unto them: 'My sons, I am going the way of my fathers, to the eternal house
2 where my fathers are. Wherefore bury me near Abraham my father, in the double cave in
the field of Ephron the Hittite, where Abraham purchased a sepulchre to bury in; in the
sepulchre which
3 I digged for myself, there bury me. And this I command you, my sons, that ye practise
righteousness and uprightness on the earth, so that the Lord may bring upon you all that the
Lord said that
4 he would do to Abraham and to his seed. And love one another, my sons, your brothers as a
man who loves his own soul, and let each seek in what he may benefit his brother, and act
together on the earth; and let them love each other as their own souls. And concerning the
question of idols, I command and admonish you to reject them and hate them, and love them
not, for they are full
6 of deception for those that worship them and for those that bow down to them. Remember
ye, my sons, the Lord God of Abraham your father, and how I too worshipped Him and
served Him in righteousness and in joy, that He might multiply you and increase your seed as
the stars of heaven in multitude, and establish you on the earth as the plant of righteousness
which will not be rooted
7 out unto all the generations for ever. And now I shall make you swear a great oath -for
there is no oath which is greater than it by the name glorious and honoured and great and
splendid and wonderful and mighty, which created the heavens and the earth and all things
together- that ye will
8 fear Him and worship Him. And that each will love his brother with affection and
righteousness, and that neither will desire evil against his brother from henceforth for ever all
the days of your life
9 so that ye may prosper in all your deeds and not be destroyed. And if either of you devises
evil against his brother, know that from henceforth everyone that devises evil against his
brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed
shall be destroyed from
10 under heaven. But on the day of turbulence and execration and indignation and anger,
with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his
city and all that is his, and he shall be blotted out of the book of the discipline of the children
of men, and not be recorded in the book of life, but in that which is appointed to destruction,
and he shall depart into eternal execration; so that their condemnation may be always
renewed in hate and in execration and in wrath and in torment and in indignation and in
plagues and in disease for ever. I say and testify to you, my sons, according to the judgment
which shall come upon the man who wishes to
12 injure his brother. And he divided all his possessions between the two on that day and he
gave the larger portion to him that was the first-born, and the tower and all that was about it,
and all that
13 Abraham possessed at the Well of the Oath. And he said: 'This larger portion I will give to
the
14 firstborn.' And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let
it be
15 given, and I have not a single word to say regarding it, for it is his.' And Isaac said, May a
blessing rest upon you, my sons, and upon your seed this day, for ye have given me rest, and my heart is not
16 pained concerning the birthright, lest thou shouldest work wickedness on account of it.
May the
17 Most High God bless the man that worketh righteousness, him and his seed for ever.' And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and
18 slept. And Isaac slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons
19 Esau and Jacob buried him. And Esau went to the land of Edom, to the mountains of Seir, and
20 dwelt there. And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped the Lord with all his heart and according to the visible
21 commands according as He had divided the days of his generations. And Leah his wife died in the fourth year of the second week of the forty-fifth jubilee, [2167 A.M.] and he buried her in the double cave
23 near Rebecca his mother to the left of the grave of Sarah, his father's mother and all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he
24 was lamenting her for he loved her exceedingly after Rachel her sister died; for she was perfect and upright in all her ways and honoured Jacob, and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable
24 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

[Chapter 37]

1 And on the day that Isaac the father of Jacob and Esau died, [2162 A.M.] the sons of Esau heard that Isaac
2 had given the portion of the elder to his younger son Jacob and they were very angry. And they strove with their father, saying 'Why has thy father given Jacob the portion of the elder and passed
3 over thee, although thou art the elder and Jacob the younger?' And he said unto them
'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought
4 my father food and drink, and my father blessed him and put me under his hand. And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in peace each with his brother and
not make our ways
5 corrupt.' And they said unto him, 'We shall not hearken unto thee to make peace with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if thou wilt not go with us, we shall do hurt
6 to thee also. And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'
7 And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.'
8 And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and
9 thou art putting thy neck under his yoke. We shall not hearken to these words.' And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand
10 fighting men, chosen men of war. And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the
11 Kittim mighty men of war. And they said unto their father: Go forth with them and lead them,
12 else we shall slay thee.' And he was filled with wrath and indignation on seeing that his sons were forcing him to go before (them) to lead them against Jacob his brother. But afterward he remem-
13 bered all the evil which lay hidden in his heart against Jacob his brother; and he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days
14 against Jacob his brother. And notwithstanding all this, Jacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the
15 tower with four thousand warriors and chosen men of war And the men of Hebron sent to him saying, 'Behold thy brother has come against thee, to fight thee, with four thousand girt with the sword, and they carry shields and weapons'; for they loved Jacob more than Esau. So they told him; for
16 Jacob was a more liberal and merciful man than Esau. But Jacob would not believe until they came
17 very near to the tower. And he closed the gates of the tower; and he stood on the battlements and spake to his brother Esau and said, 'Noble is the comfort wherewith thou hast come to comfort me for my wife who has died. Is this the oath that thou didst swear to thy father and again to thy mother before they died? Thou hast broken the oath, and on the moment that thou didst swear to
18 thy father wast thou condemned.' And then Esau answered and said unto him, 'Neither the
children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) for ever; but every day they devise evil one against another, and how each
19 may slay his adversary and foe. And thou dost hate me and my children for ever. And there is
20 no observing the tie of brotherhood with thee. Hear these words which I declare unto thee,
If the boar can change its skin and make its bristles as soft as wool,
Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep,
Then will I observe the tie of brotherhood with thee
And if the breasts separated themselves from their mother, for thou hast not been a brother to me.
21 And if the wolves make peace with the lambs so as not to devour or do them violence,
And if their hearts are towards them for good,
Then there shall be peace in my heart towards thee
22 And if the lion becomes the friend of the ox and makes peace with him
And if he is bound under one yoke with him and ploughs with him,
Then will I make peace with thee.
23 And when the raven becomes white as the raza,
Then know that I have loved thee
And shall make peace with thee
Thou shalt be rooted out,
And thy sons shall be rooted out,
And there shall be no peace for thee'
24 And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon
25 the spear that pierces and kills it, and recoils not from it; then he spake to his own and to his servants that they should attack him and all his companions.

[Chapter 38]

1 And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee let us give him
2 (this) honour.' Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother (on
3 his right breast) and slew him. And again he sent forth an arrow and struck 'Adoran the Aramaean,
4 on the left breast, and drove him backward and slew him And then went forth the sons of Jacob,
5 they and their servants, dividing themselves into companies on the four sides of the tower. And Judah went forth in front, and Naphtali and Gad with him and fifty servants with him on
the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them,
7 and they slew the fighting men of Moab and Ammon. And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the
8 Philistines. And Simeon and Benjamin and Enoch, Reuben's son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father
9 lying slain, as he had fallen on the hill which is in 'Aduram. And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in 'Aduram, and
10 he returned to his house. And the sons of Jacob pressed hard upon the sons of Esau in the moun-
11 tains of Seir, and bowed their necks so that they became servants of the sons of Jacob. And they
12 sent to their father (to inquire) whether they should make peace with them or slay them. And Jacob sent word to his sons that they should make peace, and they made peace with them, and placed the
13 yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always. And they
14 continued to pay tribute to Jacob until the day that he went down into Egypt. And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Jacob had imposed on
15 them until this day. And these are the kings that reigned in Edom before there reigned any king
16 over the children of Israel [until this day] in the land of Edom. And Balaq, the son of Beor, reigned
17 in Edom, and the name of his city was Danaba. And Balaq died, and Jobab, the son of Zara of
18 Boser, reigned in his stead. And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.
19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his
20 stead, and the name of his city was Avith. And 'Adath died, and Salman, from 'Amaseqa, reigned
21, 22 in his stead. And Salman died, and Saul of Ra'aboth (by the) river, reigned in his stead. And Saul
23 died, and Ba'elunan, the son of Achbor, reigned in his stead. And Ba'elunan, the son of Achbor died, and 'Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of
25 Matarat, the daughter of Metabedza'ab. These are the kings who reigned in the land of Edom.

[Chapter 39]

1,2 And Jacob dwelt in the land of his father's sojournings in the land of Canaan. These are the generations of Jacob. And Joseph was seventeen years old when they took him down into 3 the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him. And he set Joseph over all his house and the blessing of the Lord came upon the house of the Egyptian on 4 account of Joseph, and the Lord prospered him in all that he did. And the Egyptian committed everything into the hands of Joseph; for he saw that the Lord was with him, and that the 5 Lord prospered him in all that he did. And Joseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Joseph, and she loved him 6 and besought him to lie with her. But he did not surrender his soul, and he remembered the Lord and the words which Jacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High God, and the sin 7 will be recorded against him in the eternal books continually before the Lord. And Joseph 8 remembered these words and refused to lie with her. And she besought him for a year, but he 9 refused and would not listen. But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left 10 his garment in her hands and broke through the door and fled without from her presence. And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Thy Hebrew servant, whom thou lovest, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in 11 my hands when I held him, and he brake through the door.' And the Egyptian saw the garment of Joseph and the broken door, and heard the words of his wife, and cast Joseph into 12 prison into the place where the prisoners were kept whom the king imprisoned. And he was there in the prison; and the Lord gave Joseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that the Lord was with him, and that the Lord 13 made all that he did to prosper. And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Joseph did every thing, and the 14 Lord perfected it. And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put 15 them in ward in the house of the chief cook, in the prison where Joseph was kept. And the
16 the prison guards appointed Joseph to serve them; and he served before them. And they both
17 dreamed a dream, the chief butler and the chief baker, and they told it to Joseph. And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the
18 (chief) baker he slew, as Joseph had interpreted to them. But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

[Chapter 40]

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them).
2 And then the chief butler remembered Joseph and spake of him to the king, and he brought him
3 forth from the prison, and he told his two dreams before him. And he said before Pharaoh that his two dreams were one, and he said unto him: 'Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all
4 the land. And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven
5 years of famine, and the land will not perish through the famine, for it will be very severe.' And the Lord gave Joseph favour and mercy in the eyes of Pharaoh, and Pharaoh said unto his servants. We shall not find such a wise and discreet man as this man, for the spirit of the Lord is with
6 him.' And he appointed him the second in all his kingdom and gave him authority over all
7 Egypt, and caused him to ride in the second chariot of Pharaoh. And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ' 'El 'El wa 'Abirer,' and placed a ring on his hand and made him ruler over all his house, and magnified him, and
8 said unto him. 'Only on the throne shall I be greater than thou.' And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.
9 And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil
10 person (therein). And the king called Joseph's name Sephantiphans, and gave Joseph to
dwife the
dughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook. And on the
day that
Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh]. And
in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two
dreams, according as he had said it, there were seven years of plenty over all the land of
Egypt, and the
land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.
And Joseph gathered food into every city until they were full of corn until they could no
longer count and measure it for its multitude.

[Chapter 41]

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.]
Judah took for his
first-born Er, a wife from the daughters of Aram, named Tamar. But he hated, and did not
lie with her, because his mother was of the daughters of Canaan, and he wished to take him a
wife of the
kinsfolk of his mother, but Judah, his father, would not permit him. And this Er, the first-
born of Judah,
was wicked, and the Lord slew him. And Judah said unto Onan, his brother 'Go in unto thy
brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto
thy brother.' And
Onan knew that the seed would not be his, (but) his brother's only, and he went into the
house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes
of the Lord, and He slew
him. And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a
widow till
Shelah my son be grown up, and I shall give thee to him to wife.' And he grew up; but
Bedsu'el, the wife of Judah, did not permit her son Shelah to marry. And Bedsu'el, the wife
of Judah, died [2168 A.M.]
in the fifth year of this week. And in the sixth year Judah went up to shear his sheep at
Timnah. [2169 A.M.]
And they told Tamar: 'Behold thy father-in-law goeth up to Timnah to shear his sheep.'
And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the
gate adjoining the
to Timnah. And as Judah was going along he found her, and thought her to be an
harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him Come in,' and
he went
in. And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my
hand save my ring that is on my finger, and my necklace, and my staff which is in my
hand.' And she said unto him 'Give them to me until thou dost send me my hire', and he said
unto her: 'I will send unto thee a kid of the goats'; and he gave them to her, and
13,14 she conceived by him. And Judah went unto his sheep, and she went to her father's
house. And Judah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he
found her not; and he asked the people of the place, saying: 'Where is the harlot who was
here?' And they said
15 unto him; 'There is no harlot here with us.' And he returned and informed him, and said
unto him that he had not found her: 'I asked the people of the place, and they said unto me:
"There
16 is no harlot here." ' And he said: 'Let her keep (them) lest we become a cause of derision.'
And when she had completed three months, it was manifest that she was with child, and they
told Judah,
17 saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.' And Judah went
to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let
them burn
18 her, for she hath wrought uncleanness in Israel.' And it came to pass when they brought
her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff,
saying:
19 'Discern whose are these, for by him am I with child.' And Judah acknowledged, and said:
'Tamar
20 is more righteous than I am. And therefore let them burn her not' And for that reason she
was
21 not given to Shelah, and he did not again approach her And after that she bare two sons,
Perez [2170 A.M.]
22 and Zerah, in the seventh year of this second week. And thereupon the seven years of
fruitfulness
23 were accomplished, of which Joseph spake to Pharaoh. And Judah acknowledged that the
deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed
it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he
had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord
because of his transgression.
24 And we told him in a dream that it was forgiven him because he supplicated earnestly,
and lamented,
25 and did not again commit it. And he received forgiveness because he turned from his sin
and from his ignorance, for he transgressed greatly before our God; and every one that acts
thus, every one who lies with his mother-in-law, let them burn him with fire that he may burn
therein, for there is
26 uncleanness and pollution upon them, with fire let them burn them. And do thou
command the children of Israel that there be no uncleanness amongst them, for every one
who lies with his daughter-in-law or with his mother-in-law hath wrought uncleanness; with
fire let them burn the man who has lain with her, and likewise the woman, and He will turn
away wrath and punishment
27 from Israel. And unto Judah we said that his two sons had not lain with her, and for this
reason
28 his seed was established for a second generation, and would not be rooted out. For in
ingleness of eye he had gone and sought for punishment, namely, according to the judgment
of Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

[Chapter 42]

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come
into the [2171 A.M.]
2 land, and the rain refused to be given to the earth, for none whatever fell. And the earth
grew barren, but in the land of Egypt there was food, for Joseph had gathered the seed of the
land in the
3 seven years of plenty and had preserved it. And the Egyptians came to Joseph that he might
give them food, and he opened the store-houses where was the grain of the first year, and he
sold it to
4 the people of the land for gold., and Jacob heard that there was food in Egypt, and he sent
his ten sons that they should procure food for him in Egypt; but Benjamin he did not send,
and arrived among those
5 that went (there). And Joseph recognised them, but they did not recognise him, and he
spake unto them and questioned them, and he said unto them; 'Are ye not spies and have ye
not come to
6 explore the approaches of the land? 'And he put them in ward. And after that he set them
free
7 again, and detained Simeon alone and sent off his nine brothers. And he filled their sacks
with corn,
8 and he put their gold in their sacks, and they did not know. And he commanded them to
bring
9 their younger brother, for they had told him their father was living and their younger
brother. And they went up from the land of Egypt and they came to the land of Canaan; and
they told their father all that had befallen them, and how the lord of the country had spoken
roughly to them, and
10 had seized Simeon till they should bring Benjamin. And Jacob said: 'Me have ye bereaved
of my children! Joseph is not and Simeon also is not, and ye will take Benjamin away. On
me has your
11 wickedness come. 'And he said: 'My son will not go down with you lest perchance he fall
sick; for their mother gave birth to two sons, and one has perished, and this one also ye will
take from me. If perchance he took a fever on the road, ye would bring down my old age
with sorrow unto death.'
12 For he saw that their money had been returned to every man in his sack, and for this
reason he
13 feared to send him. And the famine increased and became sore in the land of Canaan, and
in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up
their seed for food from the time when they saw Joseph gathering seed together and putting it
in storehouses
14 and preserving it for the years of famine. And the people of Egypt fed themselves thereon
during
15 the first year of their famine But when Israel saw that the famine was very sore in the
land, and that there was no deliverance, he said unto his sons: 'Go again, and procure food for
us that we die
16 not.' And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'
17 And Israel saw that if he did not send him with them, they should all perish by reason of
the famine
18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my
two
19 sons instead of his soul.' And he said unto him: 'He shall not go with thee.' And Judah
came near and said: 'Send him with me, and if I do not bring him back to thee, let me bear
the blame before
20 thee all the days of my life.' And he sent him with them in the second year of this week on
the [2172 A.m.] first day of the month, and they came to the land of Egypt with all those who
went, and (they had)
21 presents in their hands, stacte and almonds and terebinth nuts and pure honey. And they
went and stood before Joseph, and he saw Benjamin his brother, and he knew him, and said
unto them: Is this your youngest brother?' And they said unto him: 'It is he.' And he said The
Lord be
22 gracious to thee, my son!' And he sent him into his house and he brought forth Simeon
unto them and he made a feast for them, and they presented to him the gift which they had
brought in their
23 hands. And they eat before him and he gave them all a portion, but the portion of
Benjamin was
24 seven times larger than that of any of theirs. And they eat and drank and arose and
remained with
25 their asses. And Joseph devised a plan whereby he might learn their thoughts as to
whether thoughts of peace prevailed amongst them, and he said to the steward who was over
his house: 'Fill all their sacks with food, and return their money unto them into their vessels,
and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send
them away.'

[Chapter 43]

1 And he did as Joseph had told him, and filled all their sacks for them with food and put
their
2 money in their sacks, and put the cup in Benjamin's sack. And early in the morning they
departed, and it came to pass that, when they had gone from thence, Joseph said unto the
steward of his house: 'Pursue them, run and seize them, saying, "For good ye have requited
me with evil; you have stolen from me the silver cup out of which my lord drinks." And
bring back to me their
3 youngest brother, and fetch (him) quickly before I go forth to my seat of judgment.' And he ran
4 after them and said unto them according to these words. And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil,
and the money also which we found in our sacks the first time, we thy servants brought back from the land of
5 Canaan. How then should we steal any utensil? Behold here are we and our sacks search,
and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and
we and our
6 asses will serve thy lord.' And he said unto them: 'Not so, the man with whom I find, him only
7 shall I take as a servant, and ye shall return in peace unto your house.' And as he was
searching in their vessels, beginning with the eldest and ending with the youngest, it was
found in Benjamin's
8 sack. And they rent their garments, and laded their asses, and returned to the city and came
to the
9 house of Joseph, and they all bowed themselves on their faces to the ground before him.
And Joseph said unto them: 'Ye have done evil.' And they said: 'What shall we say and how
shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold
we are the
10 servants of our lord, and our asses also. 'And Joseph said unto them: 'I too fear the Lord;
as for you, go ye to your homes and let your brother be my servant, for ye have done evil.
Know ye not
11 that a man delights in his cup as I with this cup? And yet ye have stolen it from me.' And
Judah said: 'O my lord, let thy servant, I pray thee, speak a word in my lord's ear two
brothers did thy servant's mother bear to our father: one went away and was lost, and hath not
been found, and he alone is left of his mother, and thy servant our father loves him, and his
life also is bound up with
12 the life of this (lad). And it will come to pass, when we go to thy servant our father, and
the lad is
13 not with us, that he will die, and we shall bring down our father with sorrow unto death.
Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let
the lad go with his brethren, for I became surety for him at the hand of thy servant our father,
and if I do not
14 bring him back, thy servant will hear the blame to our father for ever.' And Joseph saw
that they were all accordant in goodness one with another, and he could not refrain himself,
and he told them
15 that he was Joseph. And he conversed with them in the Hebrew tongue and fell on their
neck and
16 wept. But they knew him not and they began to weep. And he said unto them: 'Weep not
over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh
and the
17 eyes of my brother Benjamin see. For behold this is the second year of the famine, and
there are 18 still five years without harvest or fruit of trees or ploughing. Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for 19 the Lord sent me before you to set things in order that many people might live. And tell my father that I am still alive, and ye, behold, ye see that the Lord has made me as a father to Pharaoh, 20 and ruler over his house and over all the land of Egypt. And tell my father of all my glory, and 21 all the riches and glory that the Lord hath given me.' And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured 21 raiment and silver. And to their father he sent raiment and silver and ten asses which carried corn, 23 and he sent them away. And they went up and told their father that Joseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt. 24 And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

[Chapter 44]

1 And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his father Isaac on the seventh of this month. And Jacob remembered the dream that he had seen 3 at Bethel, and he feared to go down into Egypt. And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if 4 perchance he could see a vision as to whether he should remain or go down. And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and 5 birds, and also over man. And on the sixteenth the Lord appeared unto him, and said unto him, 'Jacob, Jacob'; and he said, 'Here am I.' And He said unto him: 'I am the God of thy fathers, the God of Abraham and Isaac; fear not to go down into Egypt, for I will there make of thee 6 a great nation I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes. Fear not; go down into Egypt.' 7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon
8 wagons. And Israel rose up from the Well of the Oath on the sixteenth of this third month,
and he
9 went to the land of Egypt. And Israel sent Judah before him to his son Joseph to examine
the Land of Goshen, for Joseph had told his brothers that they should come and dwell there
that they
10 might be near him. And this was the goodliest (land) in the land of Egypt, and near to
him, for all
11 (of them) and also for the cattle. And these are the names of the sons of Jacob who went
into
12 Egypt with Jacob their father Reuben, the First-born of Israel; and these are the names of his
13 sons Enoch, and Pallu, and Hezron and Carmi-five. Simeon and his sons; and these are
the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son
14 of the Zephathite woman-seven. Levi and his sons; and these are the names of his sons:
Gershon, and Kohath, and Merari-four. Judah and his sons; and these are the names of his sons:
15 Shela, and Perez, and Zerah-four. Issachar and his sons; and these are the names of his sons:
17 Tola, and Phua, and Jasub, and Shimron-five. Zebulon and his sons; and these are the names of
18 his sons: Sered, and Elon, and Jahleel-four. And these are the sons of Jacob and their sons
whom Leah bore to Jacob in Mesopotamia, six, and their one sister, Dinah and all the souls
of the sons of Leah, and their sons, who went with Jacob their father into Egypt, were twenty-nine, and Jacob their
19 father being with them, they were thirty. And the sons of Zilpah, Leah's handmaid, the wife of
20 Jacob, who bore unto Jacob Gad and Ashur. And there are the names of their sons who
went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, (and Eri, and Areli,
21 and Arodi-eight. And the sons of Asher: Imnah, and Ishvah, (and Ishvi), and Beriah, and Serah,
22,23 their one sister-six. All the souls were fourteen, and all those of Leah were forty-four.
And the
24 sons of Rachel, the wife of Jacob: Joseph and Benjamin. And there were born to Joseph in
Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of
Heliopolis
25 bare unto him, Manasseh, and Ephraim-three. And the sons of Benjamin: Bela and Becher
and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard-eleven.
26,27 And all the souls of Rachel were fourteen. And the sons of Bilhah, the handmaid of
Rachel, the
28 wife of Jacob, whom she bare to Jacob, were Dan and Naphtali. And these are the names
of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi.
29 and 'Ijaka, and Salomon-six. And they died the year in which they entered into Egypt, and there
30 was left to Dan Hushim alone. And these are the names of the sons of Naphtali Jahziel, and Guni
31 and Jezer, and Shallum, and 'Iv. And 'Iv, who was born after the years of famine, died in Egypt.
32,33 And all the souls of Rachel were twenty-six. And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died
34 in Egypt before Joseph, and had no children. And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

[Chapter 45]

1 And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth [2172 A.M].
2 month, in the second year of the third week of the forty-fifth jubilee. And Joseph went to meet his
3 father Jacob, to the land of Goshen, and he fell on his father's neck and wept. And Israel said unto Joseph: 'Now let me die since I have seen thee, and now may the Lord God of Israel be blessed the God of Abraham and the God of Isaac who hath not withheld His mercy and His grace from
4 His servant Jacob. It is enough for me that I have seen thy face whilst I am yet alive; yea, true is the vision which I saw at Bethel. Blessed be the Lord my God for ever and ever, and blessed be
5 His name.' And Joseph and his brothers eat bread before their father and drank wine, and Jacob rejoiced with exceeding great joy because he saw Joseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his
6 twelve sons. And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt
7 and Israel was one hundred and thirty years old when he came into Egypt. And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the
8 seven years of the famine. And the land of Egypt suffered by reason of the famine, and Joseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people
9 and their cattle and everything for Pharaoh. And the years of the famine were
accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt. For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year. And this was the first year of [2178 A.M.]

12 the fourth week of the forty-fifth jubilee. And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day. And Israel lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.]

14 year of the fifth week of the forty-fifth jubilee. And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land. And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in Canaan, near Abraham his father in the grave which he dug for himself in the double cave in Hebron. And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

[Chapter 46]

1 And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.]

2 weeks of years, all the days of the life of Joseph And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph. And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt. And he died all his brethren and all that generation. And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt. And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makamaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the
7 Egyptians to the gates of 'Ermon. But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt. And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.]

9 all his brethren died after him. And the king of Egypt went forth to war with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain. And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them. And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt. And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: 'Behold the people of the children of Israel have increased and multiplied more than we. Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.' And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt. And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied. And the people of Egypt abominated the children of Israel

[Chapter 47]

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth [2303 A.M.] from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the [2330 A.M.] forty-eighth jubilee; this was the time of tribulation on the children of Israel. And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river. And they cast them in for seven months until the day that thou wast born

4 And thy mother hid thee for three months, and they told regarding her. And she made an ark for thee, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed thee in it seven days, and thy mother came by night and suckled thee, and by day
5 Miriam, thy sister, guarded thee from the birds. And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard thy voice crying, and she told her maids to bring thee forth, and they brought thee unto her. And she took thee out of the ark, and she had compassion on thee. And thy sister said unto her: 'Shall I go and call unto thee one of the 8 Hebrew women to nurse and suckle this babe for thee?' And she said (unto her): 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee. And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court. And thou wast three weeks of years at court until the time [2351-] when thou didst go forth from the royal court and didst see an Egyptian smiting thy friend who was [2372 A.M.] 11 of the children of Israel, and thou didst slay him and hide him in the sand. And on the second day thou didst and two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?' And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

[Chapter 48]

1 And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell (in [2372 A.M.] the land of Midian, five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee. And thou thyself knowest what He spake unto thee on [2410 A.M.] Mount Sinai, and what prince Mastema desired to do with thee when thou wast returning into Egypt. Did he not with all his power seek to slay thee and deliver the Egyptians out of thy hand when he saw that thou wast sent to execute judgment and vengeance on the Egyptians? And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people. And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hail-stones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and (by the death) of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire. And everything was sent through thy hand, that thou shouldst declare (these things) before
they were done, and thou didst speak with the king of Egypt before all his servants and before his people
7 And everything took place according to thy words; ten great and terrible judgments came on the
8 land of Egypt that thou mightest execute vengeance on it for Israel. And the Lord did everythi
9 ing for Israel's sake, and according to His covenant, which he had ordained with Abraham that He
10 would take vengeance on them as they had brought them by force into bondage. And the prince Mastema stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped
11 the Egyptian sorcerers, and they stood up and wrought before thee the evils indeed we permitted
12 them to work, but the remedies we did not allow to be wrought by their hands. And the Lord smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that
13 they could not perform a single sign. And notwithstanding all (these) signs and wonders
14 the prince Mastema was not put to shame because he took courage and cried to the Egyptians
to pursue after thee with all the powers of the Egyptians, with their chariots, and with their horses, and with all the
15 hosts of the peoples of Egypt. And I stood between the Egyptians and Israel, and we
delivered Israel out of his hand, and out of the hand of his people, and the Lord brought them through the
16 midst of the sea as if it were dry land. And all the peoples whom he brought to pursue after Israel, the Lord our God cast them into the midst of the sea, into the depths of the abyss beneath the children of Israel, even as the people of Egypt had cast their children into the river He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on
17 account of one suckling of the children of thy people which they had thrown into the river. And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastema was bound and imprisoned behind the children of Israel that he
18 might not accuse them. And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel. And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and
19 cast them into the sea. And on the fourteenth we bound him that he might not accuse the children of Israel on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in
19 which they had forced them to serve. And we did not lead forth the children of Israel from Egypt empty handed.

[Chapter 49]
1 Remember the commandment which the Lord commanded thee concerning the passover, that thou shouldst celebrate it in its season on the fourteenth of the first month, that thou shouldst kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun. For on this night -the beginning of the festival and the beginning of the joy- ye were eating the passover in Egypt, when all the powers of Mastema had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle. And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that were in the house because the sign of the blood was on its lintels. And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog. And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation. And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage. And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month. For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever. And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening. This is that which the Lord commanded thee that thou shouldst observe it between the evenings. And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and
13 it with fire. And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Israel no bone shall be crushed.

14 For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed. And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command. And they shall not eat it outside the sanctuary of the Lord, but before the sanctuary of the Lord, and all the people of the congregation of Israel shall celebrate it in its appointed season.

15 And every man who has come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord. And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year. And in the days when the house has been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day. And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of the Lord. And they may not celebrate the passover in their cities, nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord.

16 And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God. For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.
[Chapter 50]

1 And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which
2 is between Elim and Sinai. And I told thee of the Sabbaths of the land on Mount Sinai, and I told thee of the jubilee years in the sabbaths of years: but the year thereof have I not told thee till ye
3 enter the land which ye are to possess. And the land also shall keep its sabbaths while they dwell
4 upon it, and they shall know the jubilee year. Wherefore I have ordained for thee the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the [2450 A.M.] commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the
5 west. And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore.
6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee-
7 and all the judgments of its laws. Six days shalt thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men-
8 servants and your maid-servants, and all your cattle and the sojourner also who is with you. And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house
9 shall die. Ye shall do no work whatever on the Sabbath day save what ye have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Sabbath from all work on that day, and to bless the Lord your God, who has given you a day of festival and a holy day: and
10 a day of the holy kingdom for all Israel is this day among their days for ever. For great is the honour which the Lord has given to Israel that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before the Lord for days and for
11 Sabbaths. This work alone shall be done on the Sabbath-days in the sanctuary of the Lord your God; that they may atone for Israel with sacrifice continually from day to day for a memorial well-pleasing before the Lord, and that He may receive them always from day to day according as thou
12 hast been commanded. And every man who does any work thereon, or goes a journey, or
tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on
any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a
beast or a bird, or
13 whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the
Sabbaths: The man who does any of these things on the Sabbath shall die, so that the children
of Israel shall observe the Sabbaths according to the commandments regarding the Sabbaths
of the land, as it is written in the tablets, which He gave into my hands that I should write out
for thee the laws of the seasons, and the seasons according to the division of their days.
Herewith is completed the account of the division of the days.
Chapter one
1 (the first three lines of the text are missing)
2....which is twenty five hundred years after the creation of
3 the world, but according to an oriental chronology....after the departure from
4 Pheonicia. When, after the exodus, which had been led by Moses, the people
5 had gone up to Amman across the Jordan, this is the prophecy which was made by Moses
6 in the book of Deuteronomy.
7 Moses called to himself Joshua, the son of Nun, a man approved by the Lord,
8 that Joshua might become the minister for the people in the tent of testimony
9 the land which had been promised to their fathers, (the land) which he, in the tent had
10 declared by covenant and oath that he would give them through the leadership
11 of Joshua. Then Moses spoke to Joshua this word. “Go forward with all your strength,
12 that you may do everything which has been commanded in such a way
13 as will cause you no blame in the sight of God. For this is what the Lord of the
14,15 world has decreed. He created the world on behalf of his people, but he did not make
16 this purpose of creation openly known from the beginning of the world so that the nations
17 might be found guilty, indeed that they might abjectly declare themselves guilty by their own
18 mistaken) discussions (of creation’s purpose.)
19 “But he did design and devise me, who (was) prepared form the beginning of
20 the world, to be the mediator of his covenant. Therefore, I shall speak plainly to you. The
21 years of my life have come to an end and, in the presence of the entire
22 community, I am going to sleep with my fathers. But (you) take this writing so that later
23 you will remember how to preserve the books which I shall entrust to
24 you. You shall arrange them, anoint them with cedar, and deposit them in earthenware
25 jars in the place which (God) has chosen from the beginning of the
18 creation of the world, (a place) where his name may be called upon until the day of recompense when the Lord will surely have regard for his people.

Chapter two
1 “.....(The people), under your leadership, will enter into the land which
2 (God) firmly promised to give to their fathers. In that land, you will bless them and give to each of them their individual portions. Further, you shall firmly establish a kingdom for them and, with discernment and justice, you shall appoint local
3 magistrates in accordance with the will of the Lord. Then, (some) years after they shall have entered their land, they shall be ruled by leaders and princes for eighteen years. (But during a period) of nineteen years the ten tribes will separate themselves.
4 “(During the first-mentioned time) the twelve tribes will move the tent of testimony to the place where God of heaven will build a place for his sanctuary.
5 The two holy tribes will be settled there. But the ten tribes will establish for
6 themselves their own kingdom with itw own ordinances. (The two tribes will)
7 offer sacrifices in the chosen place for twenty years. Seven will strongly build the walls, and I will protect nine. (Four), however, will violate the covenant of
8 the Lord and defile the oath which the Lord made with them. They will offer their sons to foreign gods and they will set up idols in the Temple that they may
9 worship them. (Yes), even in the house of the Lord they will perpetrate idolatry and carve images of all sorts of animals

Chapter three
1 “...in those day a king aginst them from the east and (his) cavalry will
2 overrun their land. And with firs he will burn their city with the holy Temple
3 of the Lord and he will carry off all the holy vessels. And he will exile all the people and will lead them to his own land, yea the two tribes he will take with him..
4 “Then, considering themselves like a lioness in a dusty plain, hungry and
5 parched, the two tribes will call upon the ten tribes, and shall declare loudly, ‘Just and holy is the Lord. For just as you sinned, likewise we, with our little ones,
6 have now been led out with you. Then, hearing the reproachful words of the two
7 tribes, the ten tribes will lament and will say, ‘What shall we, with you, do
8 brothers? Has not this tribulation come upon the whole house of Israel?’ Then
9 all of the tribes will lament, crying out to heaven and saying, ‘God of Abraham, God of Isaac, and God of Jacob, remember your covenant which you made with them, and the oath which you swore to them by yourself, that their seed would never fail from the land which you have given them.’
10 “Then, in that day, they will remember me, saying from tribe to tribe, even
11 each man to his neighbor. ‘Is this not that which was made known to us in prophecies by Moses, who suffered many things in Egypt and at the red Sea and
12 in the wilderness for forty years (when) he solemnly called heaven and earth as witnesses against us that we should not transgress God’s commandments of which
13 he had become the mediator for us? These things which have come upon us since that
time are according to his admonition declared to us at that time. And (those words) have
been confirmed even to our being led as captives in the land of the
14 East. And they will be as slaves for about seventy-seven years.

Chapter four

1 “Then one who is over them will come upon the scene, and he will stretch
2 forth his hands, and bow his knees and pray for them, saying ‘Lord of all, king on the lofty
throne, you who rules the world, who has willed that this people be for you a chosen people,
yea, who has willed to be called their God according to
3 the covenant which you made with their fathers, yet they, with their wives and children,
have gone as captives into a foreign land, surrounded by the gates of
4 strangers where there is great majesty. Have regard for them, and have compassion for
them, O heavenly Lord.’
5 “Then God will remember them because of the covenant which he made with
6 their fathers and he will openly show his compassion. And in those times he will inspire a
king to have pity on them and send them home to their own land.
7 Then some parts of the tribes will arise and come to their appointed place, and
8 they will strongly build its walls. Now, the two tribes will remain steadfast in their former
faith, sorrowful and sighing because they will not be able to offer
9 sacrifices to the Lord of their fathers. But the ten tribes will grow and spread out among the
nations during the time of their captivity.

Chapter five

1 “And when the times of exposure come near and punishment arises through
2 kings who (though) sharing their crimes yet punish them, then they themselves
3 will be divided as to the truth. Consequently the word was fulfilled that they will avoid
justice and approach iniquity; and they will pollute the house of their worship with the
customs of the nations; and they will play the harlot after foreign gods.
4 For they will not follow the truth of God, but certain of them will pollute the high altar
by ...... the offerings which they place before the Lord.
5 They are not (truly) priests (at all), but slaves, yea sons of slaves. For those who are the
leaders, their teachers, in those times will become admirers of avaricious persons, accepting
(polluted) offerings, and they will sell justice by accepting
6 bribes. Therefore, their city and the full extent of their dwelling places will be filled with
crimes and iniquities. For they will have in their midst judges who will act with impiety
toward the Lord and will judge just as they please.

Chapter six

1 “Then powerful kings will rise over them, and they will be called priests of the
2 Most High God. They will perform great impiety in the Holy of Holies. And a wanton
king, who will not be of a priestly family, will follow them. He will be a man rash and perverse, and he will judge them as they deserve. He will shatter their leaders with the sword, and he will (exterminate them) in secret places so that no one will know where their bodies are. He will kill both old and young, showing mercy to none.

5,6 “Then fear of him will be heaped upon them in their land, and for thirty-four years he will impose judgments upon them as did the Egyptians, and he will punish them. And he will beget heirs who will reign after him for shorter periods of time. After his death there will come into their land a powerful king of the West who will subdue them; and he will take away captives, and a part of their temple he will burn with fire. He will crucify some of them around their city.

Chapter seven

1,2 “When this has taken place, the times will quickly come to an end.....
3 Then will rule destructive and godless men, who represent themselves as being righteous, but who will (in Fact) arouse their inner wrath, for they will be deceitful men, pleasing only themselves, false in every way imaginable, (such as) loving feasts at any hour of the day-devouring, gluttonous.

5 “.........But really they consume the goods of the (poor), saying their acts are according to justice, (while in fact they are simply) exterminators, deceitfully seeking to conceal themselves so that they will not be known as completely godless because of their criminal deeds (committed ) all day long, saying, ‘We shall have feasts, even luxurious winnings and dinings. Indeed, we shall behave ourselves as princes. They, with hand and mind, will touch impure things, yet their mouths will speak enormous things, and they will even say. “Do not touch me, lest you pollute me in the position I occupy.....’

Chapter eight

1 “And there will come upon them...punishment and wrath such as has never happened to them from the creation till that time when he stirs up against them a king of the kings of the earth who, having supreme authority, will crucify those who confess their circumcision. Even those who deny it, he will torture and hand them over to be led to prison in chains. And their wives will be given to the gods of the nations and their young sone will be cut by physicians to bring forward their foreskins. Still others among them will be punished by torture, both by fire and sword, and they will be compelled to bear publicly (as burdens) idols which are polluted just as those who revere them are polluted. Likewise, they will be compelled by their torturers to enter into their secret place, where they will be compelled to blaspheme outrageously the word, and finally (to blaspheme) both their laws and what they had placed upon their own alter.
Chapter nine
1 “Then even as he was speaking, there will be a man from the tribe of Levi, 2 whose name is Taxo. He, having seven sons, will speak earnestly to them. ‘See (my) sons, behold a second punishment has befallen the people; cruel, impure, 3 going beyond all bounds of mercy- even exceeding the former one. For which nation or which province or which people, who have (all) done many crimes 4 against the Lord, have suffered such evils as have covered us? Now, therefore, sons heed me. If you investigate, you will surely know that never did (our) fathers 5 nor their ancestors tempt God by transgressing his commandments. Yea, you 6 will surely know that this is our strength. Here is what we shall do. We shall fast for a three-day period and on the fourth day we shall go into a cave, which is in the open country. There let us die rather than transgress the commandments 7 of the Lord of Lords, the God of our fathers. For if we do this, and do die, our blood will be avenged before the Lord

Chapter ten
1 “The his kingdom will appear throughout his whole creation. Then the devil will have an end. Yea, sorrow will be led away with him. 2 Then will be filled the hands of the messenger, who is in the highest place appointed. Yea, he will at once avenge them of their enemies. 3 For the Heavenly One will arise from his kingly throne, Yea, he will go forth from his holy habitation with indignation and wrath on behalf of his sons. 4 And the earth will tremble, even to its ends shall it be shaken. And the high mountains will be made low. Yea, they will be shaken, as enclosed valleys will they fall. 5 The sun will not give light. And in darkness the horns of the moon will flee. Yea, they will be broken in pieces. It will be turned wholly into blood. Yea, even the circle of the stars will be thrown into disarray. 6 And the sea all the way to the abyss will retire, to the sources of waters which fail. Yea, the rivers will vanish away. 7 For God Most High will surge forth, the Eternal One alone. In full view will he come to work vengeance on the nations. Yea, all their idols will he destroy. 8 Then will you be happy, O Israel! And you will mount up above the necks and the wings of an eagle. Yea, all things will be fulfilled. 9 And God will raise you to the heights. Yea, he will fix you firmly in the heaven of the stars, in the place of their habitations. 10 And you will behold from on high. Yea, you will see your enemies on the earth. And recognizing them, you will rejoice, And you will give thanks. Yea, you will confess your creator. 11,12 “But you, Joshua son of Nun, keep these words and this book, for from my death and burial until his coming there will pass 250 times. And this is the course
15 I shall be asleep with my fathers. Therefore, you, Joshua son of Nun, be strong; for God has chosen you to be my successor in the same covenant.”

Chapter eleven
1 And when Joshua heard the words of Moses, so written in his testament, all
2 the things which he had said, he tore his garments and fell at Moses’ feet. And
3 Moses, though he wept with him, encouraged him, and Joshua replied to him,
4 saying, “Why do you console me, master Moses, and in what way may I be consoled
concerning that bitter message spoken, which has gone forth from your mouth, a message
full of tears and sobbings? Because you are departing from this
5,6 people.......What place will receive you or where
7 will be the marker of you sepulcher? Or who as a man will dare to move your
8 body from place to place? For all who die, there are appropriately their sepulchers in the
earth, but your sepulcher if from the rising to the setting of the sun, and from the South to the
limits of the North, the whole world is your sepulcher.
9,10 “Now, master, you are going away, and who will sustain this people? Or who will have
compassion on them, and will be for them a leader on(their) way?
11 Or who will pray for them, not omitting a single day, so that I may lead them
12 into the land of their forefathers? How, therefore, can I be (guardian) of this people, as a
father is to his only son, or as a mother is to her virgin daughter (who) is being prepared to be
given to a husband; a mother who is disquieted, guarding (the daughter’s) body from the sun
and (seeing to it) that (the daughter’s)
13 feet are not without shoes when she runs upon the ground?..........can I be responsible for
food for them as they desire and drink according
14 to their will?..............for there were 100,000 of them, but
15 they have, by your prayers, increased so much, master Moses. And what wisdom and
intelligence do I have, either to judge or give an opinion in the house.....
16 ........Moreover, when the kings of the Amorites hear (of your death), believing that there
is no longer with us that sacred spirit, worthy of the Lord, manifold and incomprehensible,
master of leaders, faithful in all things, the divine prophet for the whole earth , the perfect
teacher in the world, now
17 believing that they wan storm us, they will say, ‘Let us go up against them, If the enemies
have, up till now, but a single time, acted impiously against their lord, there is (now) no
advocate for them who will bear messages to the Lord on their behalf in the way that Moses
was the great messenger. He, in every hour both day and night, had his knees fixed to the
earth, praying and looking steadfastly toward him who governs the whole earth with mercy
and justice, reminding the
18 Lord of the ancestral covenant, and the resolute oath. Thus they will say, ‘He is no longer
with them. Therefore, let us go up and crush them from the face of
19 the earth. What, then, will happen to these people, master Moses?”

Chapter 12
1 And when he had finished (speaking these) words, Joshua again fell at the feet of Moses. And Moses grasped his hand and raised him into the seat before him, 3 and responding to him, he said, “Joshua, do not demean (yourself), but free 4 yourself from care and pay attention to my words. God has created all the nations which are in the world (just as he created) us. And he has foreseen both them and us from the beginning of the creation of the world even to the end of the age. Indeed, nothing, to the least thing, has been overlooked by him. But (rather), he
5 has seen all things and he is the cause of all.......has seen beforehand all things which may come to be in the world, and, behold, they have come to pass
6 ......................established me for them, and for their sins............and..............on their 7 behalf. Yet (this is) not on account of either my strength of weakness, (it is) 8 simply that his mercies and long-suffering have lighted on me. Likewise, I say to you, Joshua, that it is not on account of the piety of this people that you will 9 drive out the nations. All of the supports of the canopy of heaven, created and 10 declared good by Go, are indeed under the ring of his right hand. Therefore, those who truly fulfill the commandments of God will flourish and will finish 11 the good way, but those who sin by disregarding the commandments will deprive themselves of the good things which were declared before. They, indeed, will be 12 punished by the nations with many tortures. But it is not possible for the nations 13 to drive them out or extinguish them completely. For God, who has foreseen all things in the world, will go forth and his covenant which was established, and by the oath which........
Chapter one
Jacob then went to Laban his uncle. He found a place and, laying his head on a stone, he slept there, for the son had gone down. He had a dream. And behold, a ladder was fixed on the earth, whose top reached to heaven. And the top of the ladder was the face as of a man, carved out of fire. There were twelve steps leading to the top of the ladder, and on each step to the top there were two human faces, on the right and on the left, twenty-four faces (or busts) including their chests. And the face in the middle was higher than all that I saw, the one of fire, including the shoulders and arms, exceedingly terrifying, more than those twenty-four faces. And while I was still looking at it, behold, angels of God ascended and descended on it. And God was standing above its highest face, and he called to me from there, saying “Jacob, Jacob!” And I said, “Here I sm Lord!” And he said to me, “The land on which you are sleeping, to you will I give it, and to your seed after you. And I will multiply your seed as the stars of heaven and the sand of the sea. And through your seed all the earth and those living on it in the last times of the years of completion shall be blessed, My blessing with which I have blessed you shall flow from you unto the last generation, the East and the west all shall be full of your tribe.”

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Chapter two
And when I heard (this) from on high, awe and trembling fell upon me. And I rose up from my dream and, the voice still being in my ears, I said, “How fearful is this place! This is none other than the house of God and this is the gate of heave.” And I set up the stone which had been my pillow as a pillar, and I poured olive oil on the top of it, and I called the name of that place the House of God. And I stood and began to sing, and I said,

“Lord God of Adam your creature and
Lord God of Abraham and Isaac my fathers
and of all who have walked before you in justice!

You who sit firmly on the cherubim and the fiery throne of glory

...and the many-eyed (ones) just as I saw in my dream,

holding the four-faced cherubim,

bearing also the many-eyed seraphim,

carrying the whole world under your arm,

yet not bing borne by anyone;

you who have made the skies firm for the glory of your name,

stretching out on two heavenly clouds the heaven which gleams under you,

that beneath it you may cause the sun to course and conceal it during the night so that it might not seem a god;

(you) who made on them a way for the moon and the stars;

and you make the moon wax and wane, and destine the stars to pass on so that they too might not seen gods.

Before the face of your glory the six winged seraphim are afraid, and they

cover their feet and faces with their wings, while flying with their

other (wings), and they sing unceasingly a hymn:

...whom I now in sanctifying a new (song)...

Twelve-topped, twelve-faced, many-named, fiery one!

Lightning-eyed holy one!

Holy, Holy, Holy, Yao, Yaova, Yaoil, Yao,

Kados, Chavod, Savaoth,

Omlemlech il avir amismi varich,

eternal king, mighty, powerful, most great,
patient, blessed one!"

you who fill heaven and earth, the sea and abysses

and all the ages with your glory,

hear my song which I have sung you and grant me the request I ask of you,

and tell me the interpretation of my dream,

for you are a god who is mighty, powerful and glorious,

a god who is holy; my Lord and Lord of my fathers.”

Chapter three
And while I was still saying this prayer, behold, a voice came before my face saying, “Sariel, leader of the beguiled, you who are in charge of dreams, go and make Jacob understand the meaning of the dream he has had and explain to him everything he saw’ but first bless him.” And Sariel the archangel came to me and I saw (him), and his appearance was very beautiful and awesome. But I was not astonished by his appearance, for the vision which I had seen in my dream was more terrible than he. And I did not fear the vision of the angel.

Chapter four
And the angel said to me, “What is your name?” And I said, “Jacob.” (He announced), “Your name shall no longer be called Jacob, but your name shall be similar to my name, Israel.” And when I was going from Phandana of Syria to meet Esau my brother, he came to me and blessed me and called me Israel. And he would not tell me his name until I adjured him. And then he said to me. “As you were kep zul...”

Chapter five
Thus he said to me: “You have seen a ladder with twelve steps, each step having two human faces which kept changing their appearance. The ladder is this age, and the twelve steps are the periods of this age. But the twenty-four faces are the kings of the ungodly nations of this age. Under these kings the children of you children and the generations of your sons will be interrogated. These will rise up against the iniquity of you grandsons. And this place will be made desolate by the four ascents...through the sins of your grandsons. And around the property of your forefathers a palace will be built, a temple in the name of your God and of (the God) of your fathers, and in the provocations of your children it will becomes deserted by the four ascents of this age. For you saw the first four busts which were striking against
the steps...angels ascending and descending, and the busts amid the steps. The Most High will raise up kings from the grandsons of your brother Esau, and they will receive all the nobles of the tribes of the earth who will have maltreated your seed. And they will be delivered into his hands and he will be vexed by them. And he will hold them by force and rule over them, and they will not be able to oppose him until the day when his thought will go out against them to serve idols and (to offer) sacrifices of the dead....(He will) do violence to all those in his tribe and kfalkonagargailyuya. Know, Jacob that your descendants shall be exiles in a strange land, and they will afflict them with slavery and inflict wounds on them every day. But the Lord will judge the people for whom they slave.

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Chapter six
“And when the king arises, judgment too will come upon that place. Then your seed, Israel, will go out of slavery to the nations who hold them by force and they will be free from any rebuke of your enemies. For this king is the head of all revenge and retaliation against those who have done evil to you, Israel, and the end of the age. For bitter ones will rise; they will cry out, and the Lord will hear them and accept their plea. And the Mighty One will repent because of their sufferings. For the angels and archangels will hurl their bolts of lightning before them for the sake of the salvation of your tribe. And you will gain the mercy of the Most High. Then their wives will bear many children. And afterward the Lord will fight for your tribe through great and terrible signs against those who made them slaves. He filled their storehouses, and they will be found empty. Their land swarmed with reptiles and all sorts of deadly things. There will be earthquakes and much destruction. And the Lord will pour out his wrath against Leviathan the sea-dragon; he will kill the lawless Falkon with the sword, because he will raise the wrath of the God of gods by his pride. And then your justice will be revealed, Jacob, and that of your children who are to be after you (and) who will walk in your justice. And then your seed will sound the horn and all the kingdom of Edom will perish together with all the peoples of Moab.

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Chapter seven
“And as for the angels you saw descending and ascending the ladder, in the last years there will be a man from the Most High, and he will desire to join the upper (things) with the lower. And before his coming your sons and daughters will tell about him and your young men will have visions about his. Such will be the signs at the time of his coming: A tree cut with an ax will bleed; three-month-old babes will speak understanding; a baby in the womb of his mother will speak of his way; a youth will be like an old man. And then the expected one will come, whose path will not be noticed by anyone.

“Then the earth will be glorified, receiving heavenly glory. What was above will be below also. And from your seed will bloom a root of kings; it will emerge and overthrow the power
of evil. And he himself will be the Savior for every land and rest for those who toil, and a cloud shading the whole world from the burning heat. For otherwise the uncontrolled will not be controlled. If he does not come, the lower (things) cannot be joined with the upper. At his coming the idols of brass, stone, and any sort of carving will give voice for three days. They will give wise men news of him and let them know what will be on earth. By a star, those who wish to see on earth him whom the angels do not see above will find the way to him. Then the Almighty will be on earth in body, and, embraced by corporeal arms, he will restore human matter. And he will revive Eve, who died by the fruit of the tree. Then the deceit of the impious will be exposed and all the idols will fall face down. For they will be put to shame by a dignitary. For because (they were) lying by means of hallucinations, henceforth they will not be able to rule or to prophesy. Honor will be taken from them and they will remain without glory.

“For he who comes will take power and might and will give Abraham the truth which he previously told him. Everything sharp he will make dull, and the rough will be smooth. And he will cast all the iniquitous into the depths of the sea. He will work wonders in heaven and on earth. And he will be wounded in the midst of his beloved house. And when he is wounded, then salvation will be ready, and the end to all perdition. For those who have wounded him will themselves receive a wound which will not be cured in them forever. And all creation will bow to him who was wounded, and many will trust in him. And he will become known everywhere in all lands, and those who acknowledged his name will not be ashamed, His own dominion and years will be unending forever.”
Chapter I
Abraham lived the measure of his life, nine hundred and ninety-five years, and having lived all the years of his life in quietness, gentleness, and righteousness, the righteous one was exceeding hospitable; for, pitching his tent in the cross-ways at the oak of Mamre, he received every one, both rich and poor, kings and rulers, the maimed and the helpless, friends and strangers, neighbours and travellers, all alike did the devout, all-holy, righteous, and hospitable Abraham entertain. Even upon him, however, there came the common, inexorable, bitter lot of death, and the uncertain end of life. Therefore the Lord God, summoning his archangel Michael, said to him: Go down, chief-captain Michael, to Abraham and speak to him concerning his death, that he may set his affairs in order, for I have blessed him as the stars of heaven, and as the sand by the sea-shore, and he is in abundance of long life and many possessions, and is becoming exceeding rich. Beyond all men, moreover, he is righteous in every goodness, hospitable and loving to the end of his life; but do thou, archangel Michael, go to Abraham, my beloved friend, and announce to him his death and assure him thus: Thou shalt at this time depart from this vain world, and shalt quit the body, and go to thine own Lord among the good.

Chapter II.
And the chief-captain departed from before the face of God, and went down to Abraham to the oak of Mamre, and found the righteous Abraham in the field close by, sitting beside yokes of oxen for ploughing, together with the sons of Masek and other servants, to the number of twelve. And behold the chief-captain came to him, and Abraham, seeing the chief-captain Michael coming from afar, like to a very comely warrior, arose and met him as was his custom, meeting and entertain ing all strangers. And the chief-captain saluted him and said: Hail, most honoured father, righteous soul chosen I. It came to pass, when the days of the death of Abraham drew near, that the Lord said to Michael: Arise and go to Abraham, my servant, and say to him, Thou shall depart from life, for lo! the days of thy temporal life are fulfilled: so that he may set his house in order before he die.
Chapter II.
And Michael went and came to Abraham, and found him sitting before his oxen for ploughing, and he was exceeding old in appearance, and had his son in his arms. Abraham, therefore, seeing the archangel Michael, rose from the ground and saluted him, not knowing who he was, and said to him: The Lord preserve thee. May thy journey be prosperous with thee. And Michael answered him: Thou art kind, good father. Abraham answered and said to him: Come, draw near to me, brother, and sit down a little while, that I may order a beast to be brought that we may go to my house, and thou mayest rest with me, for it is toward evening, and in the morning arise and go of God, true son of the heavenly one. Abraham said to the chief-captain: Hail, most honoured warrior, bright as the sun and most beautiful above all the sons of men; thou art welcome; therefore I beseech thy presence, tell me whence the youth of thy age has come; teach me, thy suppliant, whence and from what army and from what journey thy beauty has come hither. The chief-captain said: I, O righteous Abraham, come from the great city. I have been sent by the great king to take the place of a good friend of his, for the king has summoned him. And Abraham said, Come, my lord, go with me as far as my field. The chief-captain said: I come; and going into the field of the ploughing, they sat down beside the company. And Abraham said to his servants, the sons of Masek: Go ye to the herd of horses, and bring two horses, quiet, and gentle and tame, so that I and this stranger may sit thereon. But the chief-captain said, Nay, my lord, Abraham, let them not bring horses, for I abstain from ever sitting upon any four-footed beast. Is not my king rich in much merchandise, having power both over men and all kinds of cattle? but I abstain from ever sitting upon any four-footed beast. Let us go, then, O righteous soul, walking lightly until we reach thy house. And Abraham said, Amen, be it so.

Chapter III.
And as they went on from the field toward his house, beside that way there stood a cypress tree, and by the command of the Lord the tree cried out with a human voice, saying, Holy, holy, holy is the Lord God that calls himself to those that love him; but Abraham hid the mystery, thinking that the chief-captain had not heard the voice of the tree. And coming nigh to the house they sat down in the court, and Isaac seeing the face of the angel said to Sarah his mother, My lady mother, behold, the man sitting with my father Abraham is not a son of the race of those that dwell on the earth. And Isaac ran, and saluted him, and fell at the feet of the Incorporeal, and the Incorporeal blessed him and said, The Lord God will grant thee his promise that he made to thy father Abraham and to his seed, and will also grant thee the precious prayer of thy father and thy mother. Abraham said to Isaac his son, My son Isaac, draw water from the well, and bring it me in the vessel, that we may wash the feet of this stranger, for he is tired, having come to us from off a long journey. And Isaac ran to the well and drew water in the vessel and brought it to them, and Abraham went up and washed whithersoever thou wilt, lest some evil beast meet thee and do thee hurt. And Michael enquired of Abraham, saying: Tell me thy name, before I enter thy house, lest I be burdensome to thee. Abraham answered and said, My parents called me Abram, and the Lord named me Abraham, saying: Arise and depart from thy house, and from thy kindred, and go
into the land which I shall show unto thee. And when I went away into the land which the Lord showed me, he said to me: Thy name shall no more be called Abram, but thy name shall be Abraham. Michael answered and said to him: Pardon me, my father, experienced man of God, for I am a stranger, and I have heard of thee that thou didst go forty furlongs and didst bring a goat and slay it, entertaining angels in thy house, that they might rest there. Thus speaking together, they arose and went towards the house. And Abraham called one of his servants, and said to him: Go, bring me a beast that the stranger may sit upon it, for he is wearied with his journey. And Michael said: Trouble not the youth, but let us go lightly until we reach the house, for I love thy company.

Chapter III.

And arising they went on, and as they drew nigh to the city, about three furlongs from it, they found a great tree having three hundred branches, like to a tamarisk tree. And they heard a voice from its branches singing, "Holy art thou, because thou hast kept the purpose for which thou wast sent." And Abraham heard the voice, and hid the mystery in his heart, saying within himself, What is the mystery that I have heard? As he came into the house, Abraham said to his servants, Arise, go out to the flocks, and bring three sheep, and slay them quickly, and make them ready that we may eat and drink, for this day is a feast for us. And the servants brought the sheep, and Abraham called his son Isaac, and said to him, My son Isaac, arise and put water in the vessel that we may wash the feet of this stranger. And he brought it as he was commanded, and Abraham said, I perceive, and so it shall be, that in this basin I shall never again wash the feet of any man coming to us as a guest. And Isaac hearing his father say this wept, and said to him, My father what is this that thou sayest, This is my last time to wash the feet of a stranger? And Abraham seeing his son weeping, also wept, and the chief captain, seeing them weeping, also wept with them, and the tears of the chief captain fell upon the vessel into the water of the basin and became precious stones. And Abraham seeing the marvel, and being astonished, took the stones secretly, and hid the mystery, keeping it by himself in his heart.

Chapter IV.

And Abraham said to Isaac his son: Go, my beloved son, into the inner chamber of the house and beautify it. Spread for us there two couches, one for me and one for this man that is guest with us this day. Prepare for us there a seat and a candlestick and a table with abundance of every good thing.

Beautify the chamber, my son, and spread under us linen and purple and fine linen. Burn there every precious and excellent incense, and bring sweet-smelling plants from the garden and fill our house with them. Kindle seven lamps full of oil, so that we may rejoice, for this man that is our guest this day is more glorious than kings or rulers, and his appearance surpasses all the sons of men. And Isaac prepared all things well, and Abraham taking the archangel Michael went into the chamber, and they both eat down upon the couches, and between them he placed a table with abundance of every good thing. Then the chief captain
arose and went out, as if by constraint of his belly to make issue of water, and ascended to heaven in the twinkling of an eye, and stood before the Lord, and said to him: Lord and Master, let thy power know that I am unable to remind that righteous man of his death, for I have not seen upon the earth a man like him, pitiful, hospitable, righteous, truthful, devout, refraining from every evil deed. And now know, Lord, that I cannot remind him of his death. And the Lord said: Go down, chief-captain Michael, to my friend Abraham, and whatever he say to thee, that do thou also, and whatever he eat, eat thou also with him. And I will send my holy spirit upon his son Isaac, and will put the remembrance of his death into the heart of Isaac, so that even he in a dream may see the death of his father, and Isaac will relate the dream, and thou shalt interpret it, and he himself will know his end. And the chief-captain said, Lord, all the heavenly spirits are incorporeal, and neither eat nor drink, and this man has set before me a table with abundance of all good things earthly and corruptible. Now, Lord, what shall I do? How shall I escape him,ceedingly, and Michael seeing them weeping, wept also, and the tears of Michael fell upon the vessel and became a precious stone.

Chapter IV.
When Sarah, being inside in her house, heard their weeping, she came out and said to Abraham, Lord, why is it that ye thus weep? Abraham answered, and mid to her, It is no evil. Go into thy house, and do thy own work, lest we be troublesome to the man. And Sarah went away, being about to prepare the supper. And the sun came near to setting, and Michael went out of the house, and was taken up into the heavens to worship before God, for at sunset all the angels worship God and Michael himself is the first of the angels. And they all worshipped him, and went each to his own place, but Michael spoke before the Lord and said, Lord, command me to be questioned before thy holy glory! And the Lord said to Michael, Announce whatsoever thou wilt! And the Archangel answered and said, Lord, thou didst send me to Abraham to say to him, Depart from thy body, and leave this world; the Lord calls thee; and I dare not, Lord, reveal myself to him, for he is thy friend, and a righteous man, and one that receives strangers. But I beseech thee, Lord, command the remembrance of the death of Abraham to enter into his own heart, and bid not me tell it him, for it is great abruptness to say, Leave the world, and especially to leave one's own body, for thou didst create him from the beginning to have pity on the souls of all men. Then the Lord said to Michael, Arise and go to Abraham, and lodge with him, and whatever thou seest him eat, eat thou also, and where-ever he shall sleep, sleep thou there also. For I will cast the thought of the death of Abraham into the heart of Isaac his son in a dream, sitting at one table with him? The Lord said: Go down to him, and take no thought for this, for when thou sittest down with him, I will send upon thee a devouring spirit, and it will consume out of thy hands and through thy mouth all that is on the table. Rejoice together with him in everything, only thou shalt interpret well the things of the vision, that Abraham may know the sickle of death and the uncertain end of life, and may make disposal of all his possessions, for I have blessed him above the sand of the sea and as the stars of heaven.

Chapter V.
Then the chief captain went down to the house of Abraham, and sat down with him at the table, and Isaac served them. And when the supper was ended, Abraham prayed after his custom, and the chief-captain prayed together with him, and each lay down to sleep upon his couch. And Isaac said to his father, Father, I too would fain sleep with you in this chamber, that I also may hear your discourse, for I love to hear the excellence of the conversation of this virtuous man. Abraham said, Nay, my son, but go to thy own chamber and sleep on thy own couch, lest we be troublesome to this man. Then Isaac, having received the prayer from them, and having blessed them, went to his own chamber and lay down upon Iris couch. But the Lord east the thought of death into the heart of Isaac as in a dream, and about the third hour of the night Isaac awoke and rose up from his couch, and came running to the chamber where his father was sleeping together with the archangel. Isaac, therefore, on reaching the door cried out, saying, My father Abraham, arise and open to me quickly, that I may enter and hang upon thy neck, and embrace thee before they take thee away from me. Abraham therefore arose and opened to him, and Isaac entered and hung upon his neck, and began to weep with a loud voice. Abraham therefore being moved at heart, also wept with a loud voice, and the chief-captain, seeing them weeping, wept also. Sarah being in her room, heard their weeping, and came running to them, and found them embracing and weeping. And Sarah said with weeping, My lord Abraham, what is this that ye weep? Tell me, my lord, has this brother that has been entertained by us this day brought thee tidings of Lot, thy brother's son, that he is dead? is it for this that ye grieve thus? The chief-captain answered and said to her, Nay, my sister Sarah, it is not as thou sayest, but thy son Isaac, methinks, beheld a dream, and came to us weeping, and we seeing him were moved in our hearts and wept.

Chapter V.
Then Michael went into the house of Abraham on that evening, and found them preparing the supper, and they ate and drank and were merry. And Abraham said to his son Isaac, Arise, my son, and spread the man's couch that he may sleep, and set the lamp upon the stand. And Isaac did as his father commanded him, and Isaac said to his father, I too am coming to sleep beside you. Abraham answered him, Nay, my son, lest we be troublesome to this man, but go to thy own chamber and sleep. And Isaac not wishing to disobey his father's command, went away and slept in his own chamber.

Chapter VI.
And it happened about the seventh hour of the night Isaac awoke, and came to the door of his father's chamber, crying out and saying, Open, father, that I may touch thee before they take thee away from me. Abraham arose and opened to him, and Isaac entered and hung upon his father's neck weeping, and kissed him with lamentations. And Abraham wept together with his son, and Michael saw them weeping and wept likewise. And Sarah hearing them weeping called from her bed-chamber, saying, My lord Abraham, why is this weeping? Has the stranger told thee of thy brother's son Lot that he is dead? or has aught else befallen us? Michael answered and said to Sarah, Nay, Sarah, I have brought no tidings of Lot, but I knew of all your kindness of heart, that therein ye excel all men upon earth, and the Lord has remembered you.
Chapter VI.
Then Sarah, hearing the excellence of the conversation of the chief-captain, straightway knew that it was an angel of the Lord that spoke. Sarah therefore signified to Abraham to come out towards the door, and said to him, My lord Abraham, knowest thou who this man is? Abraham said, I know not. Sarah said, Thou knowest, my lord, the three men from heaven that were entertained by us in our tent beside the oak of Mamre, when thou didst kill the kid without blemish, and set a table before them. After the flesh had been eaten, the kid rose again, and sucked its mother with great joy. owest thou not, my lord Abraham, that by promise they gave to us Isaac as the fruit of the womb? Of these three holy men this is one. Abraham said, O Sarah, in this thou speakest the truth. Glory and praise from our God and the Father. For late in the evening when I washed his feet in the basin I said in my heart, These are the feet of one of the three men that I washed then; and his tears that fell into the basin then became precious stones. And shaking them out from his lap he gave them to Sarah, saying, If thou believest me not, look now at these. And Sarah receiving them bowed down and saluted and said, Glory be to God that showeth us wonderful things. And now know, my lord Abraham, that there is among us the revelation of some thing, whether it be evil or good!

Chapter VII.
And Abraham left Sarah, and went into the chamber, and said to Isaac, Come hither, my beloved son, tell me the truth, what it was thou sawest and what befell thee that thou camest so hastily to us. And Isaac answering began to say, I saw, my lord, in this night the sun and the moon above my head, surrounding me with its rays and giving me light. As I gazed at this and rejoiced, I saw the heaven opened, and a man bearing light descend from it, shining more than seven suns. And this man like the sun came and took away the sun from my head, and went up into the heavens from whence he came, but I was greatly grieved that he took away the sun from me. After a little, as I was still sorrowing and sore troubled, I saw this man come forth from heaven a second time, and he took away from me the moon also from off my head, and I wept greatly and called upon that man of light, and said, Do not, my lord, take away my glory from me; pity me and hear me, and if thou takest away the sun from me, then leave the moon to me. He said, Suffer them to be taken up to the king above, for he wishes them there. And he took them away from me, but he left the Then Sarah said to Abraham, How durst thou weep when the man of God has come in to thee, and why have thy eyes (1) shed tears for to-day there is great rejoicing? Abraham said to her, How knowest thou that this is a man of God? Sarah answered and said, Because I say and declare that this is one of the three men who were entertained by us at the oak of Mamre, when one of the servants went and brought a kid and thou didst kill it, and didst say to me, Arise, make ready that we may eat with these men in our house. Abraham answered and said, Thou has perceived well, O woman, for I too, when I washed his feet knew in my heart that these were the feet which I had washed at the oak of Mamre, and when I began to enquire concerning his journey, he said to me, I go to preserve Lot thy brother from the men of Sodom, and then I knew the mystery.
Chapter VII.
And Abraham said to Michael, Tell me, man of God, and show to me why thou hast come hither. And Michael said. Thy son Isaac will show thee. And Abraham said to his son, My beloved son, tell me what thou hast seen in thy dream to-day, and wast frightened. Relate it to me. Isaac answered his father, I saw in my dream the sun and the moon, and there was a crown upon my head, and there came from heaven a man of great size, and shining as the light that is called the father of light. He took the sun from my head, and yet left the rays behind with me. And I wept and said, I beseech thee, my lord, take not away the glory of my head, and the light of my house, and all my glory. And the sun and the moon and the stars lamented, saying, Take not away the glory of our power. And that shining man answered and said to me, Weep not that I take the light of thy house, for it is taken up from troubles into rest, from a low estate to a high one; they lift him up from a narrow to a wide place; they raise him from darkness to light. And I said to him, I beseech thee, Lord, take also the rays upon me. The chief-captain said, Hear, O righteous Abraham; the sun which thy son saw is thou his father, and the moon likewise is Sarah his mother. The man bearing light who descended from heaven, this is the one sent from God who is to take thy righteous soul from thee. And now know, O most honored Abraham, that at this time thou shalt leave this worldly life, and remove to God. Abraham said to the chief captain O strangest of marvels! and now art thou he that shall take my soul from me? The chief-captain said to him, I am the chief-captain Michael, that stands before the lord, and I was sent to thee to remind thee of thy death, and then I shall depart to him as I was commanded. Abraham said, Now I know that thou art an angel of the Lord, and wast sent to take my soul, but I will not go with thee; but do thou whatever thou art commanded.

Chapter VIII.
The chief-captain hearing these words immediately vanished, and ascending into heaven stood before God, and told all that he had seen in the house of Abraham; and the chief-captain said this also to his Lord, Thus says thy friend Abraham, I will not go with thee, but do thou whatever thou art commanded; and now, O Lord Almighty, doth thy glory and immortal kingdom order aught? God said to the chief-captain Michael, Go to my friend Abraham yet once again, and speak to him thus, Thus saith the Lord thy God, he that brought thee into the land of promise, that blessed thee above the sand of the sea and above the stars of heaven, that opened the womb of barrenness of Sarah, and granted thee Isaac as the fruit of the womb in old age, Verily I say unto thee that blessing I will bless thee, and multiplying I will multiply thy seed, and I will give thee all that thou shalt ask from me, for I am the Lord thy God, and besides me there is no other. Tell me why thou hast rebelled against me, and why there is grief in thee, and why thou rebelled against my archangel Michael? Knowest thou not that all who have come from Adam and Eve have died, and that none of the prophets has escaped death? None of those that rule as kings is immortal; none of thy forefathers has escaped the mystery of death. They have all died, they have all departed into Hades, they are all gathered by the sickle of death. But upon thee I have not sent death, I have not suffered any deadly disease to come upon thee, I have not permitted the sickle of death to meet thee, I have not allowed the nets
of Hades to enfold thee, I 
have never wished thee to meet with any evil. But for good comfort I have sent my rays with 
it. He said to me, There are twelve hours of the day, and then I 
shall take all the rays. As the shining man said this, I saw the sun of my house ascending into 
heaven, but that crown I saw no more, and that sun was like thee my father. And Michael 
said to Abraham, Thy son Isaac has spoken truth, for thou shalt go, and be taken up into the 
heavens, but thy body shall remain on earth, until seven thousand ages are fulfilled, for then 
al flesh shall arise. Now therefore, Abraham, set thy house in order, and thy children, for 
thou hast heard fully what is decreed concerning thee. 

chief-captain Michael to thee, that thou mayst know thy departure from the world, and set 
thy house in order, and all that belongs to thee, and bless Isaac thy beloved son. And now 
know that I have done this not wishing to grieve thee. Wherefore then hast thou said to my 
chief-captain, I will not go with thee? Wherefore hast thou spoken thus? Knowest thou not 
that if I give leave to death and he comes upon thee, then I should see whether thou wouldst 
come or not?

Chapter IX.
And the chief-captain receiving the exhortations of the Lord went down to Abraham, and 
seeing him the righteous one fell upon his face to the ground as one dead, and the chief-
captain told him all that he had heard from the Most High. Then the holy and just Abraham 
rising with many tears fell at the feet of the Incorporeal, and besought him, saying, I beseech 
thee, chief-captain of the hosts above, since thou hast wholly deigned to come thyself to me a 
sinner and in all things thy unworthy servant, I beseech thee even now, O chief-captain, to 
carry my word yet again to the Most High, and thou shalt say to him, Thus saith Abraham 
thy servant, Lord, Lord, in every work and word which I have asked of thee thou hast heard 
me, and hast fulfilled all my counsel. Now, Lord, I resist not thy power, for I too know that I 
am not immortal but mortal. Since therefore to thy command all things yield, and fear and 
tremble at the face of thy power, I also fear, but I ask one:request of thee, and now, Lord and 
Master, hear my prayer, for while still in this body I desire to see all the inhabited earth, and 
all the creations which thou didst establish by one word, and when I see these, then if I shall 
depart from life I shall be without sorrow. So the chief-captain went back again, and stood 
before God, and told him all, saying, Thus saith thy friend Abraham, I desired to behold all 
the earth in my lifetime before I died. And the Most High hearing this, again commanded the 
chief-captain Michael, and said to him, Take a cloud of light, and the angels that have power 
over the chariots, and go down, take the righteous Abraham upon a chariot of the cherubim, 
and exalt him into the air of heaven that he may behold all the earth. 

Chapter X.
And the archangel Michael went down and took Abraham upon a chariot of the cherubim, 
and exalted him into the air of heaven, and led him upon the cloud together with sixty angels, 
and Abraham ascended upon the chariot over all the earth. And Abraham saw the world as it 
was in that day, some ploughing, others driving wains, in one place men herding flocks, and 
in another Abraham answered and said to Michael, I beseech thee, lord, if I shall depart from
my body, I have desired to be taken up in my body that I may see the creatures that the Lord my God has created in heaven and on earth. Michael answered and said, This is not for me to do, but I shall go and tell the Lord of this, and if I am commanded I shall show thee all these things.

Chapter VIII.
And Michael went up into heaven, and spoke before the Lord concerning Abraham, and the Lord answered Michael, Go and take up Abraham in the body, and show him all things, and whatsoever he shall say to thee do to him as to my friend. So Michael went forth and took up Abraham in the body on a cloud, and brought him to the river of Ocean. 

Chapter XI.
So Michael turned the chariot and brought Abraham to the east, to the first gate of heaven; and Abraham saw two ways, the one narrow and contracted, the other broad and spacious, and there he saw two gates, the one broad on the broad way, and the other narrow on the narrow way. And outside the two gates there he saw a man sitting upon a gilded throne, and the appearance of that man was terrible, as of the Lord. (1) And they saw many souls driven by angels and led in through the broad gate, and other souls, few in number, that were taken by the angels through the narrow gate. And when the XII. And after Abraham had seen the place of judgment, the cloud took him down upon the firmament below, and Abraham, looking down upon the earth, saw a man committing adultery with a wedded woman. And Abraham turning said to Michael, Seest thou this wickedness? but, Lord, send fire from
heaven to consume them. And straightway there came down fire and consumed them, for the
Lord had said to Michael, Whatsoever Abraham shall ask thee to do for him, do thou.
Abraham looked again, and saw other men railing at their companions, and said, Let the
earth open and swallow them, and as he spoke the earth swallowed them alive. Again the
cloud led him to another place, and Abraham saw some going into a desert place to commit
murder, and he said to Michael, Seest thou this wickedness? but let wild beasts come out of
the desert, and tear them in pieces, and that same hour wild beasts came out of the desert, and
devoured them. Then the Lord God spoke to Michael saying, Turn away Abraham to his own
house, and let him not go round all the creation that I have made, because he has no
compassion on sinners, but I have compassion on sinners that they may turn and live, and
repent of their sins and be saved.

Chapter (VIII.)
And Abraham looked and saw two gates, the one small and the other large, and between the
two gates sat a man upon a throne of great glory, and a multitude of angels round about him,
and he was weeping, and again laughing, but his weeping exceeded his laughter seven-fold.
And Abraham said to Michael, Who is this that sits between the two gates in great glory;
sometimes he laughs, and sometimes he weeps, and his weeping exceeds his laughter seven-
fold? And Michael said to Abraham, Knowest thou not who it is? And he said, No, lord. And
Michael said to Abraham, Seest thou these two gates, the small and the great? These are they
which
wonderful one who sat upon the golden throne saw few entering through the narrow gate,
and many entering through the broad one, straightway that wonderful one tore the hairs of his
head and the sides of his beard, and threw himself on the ground from his throne, weeping
and lamenting. But when he saw many souls entering through the narrow gate, then he arose
from the ground and sat upon his throne in great joy, rejoicing and exulting. And Abraham
asked the chief-captain, My lord chief-captain, who is this most marvelous man, adorned
with such glory, and sometimes he weeps and laments, and sometimes he rejoices and
exults? The incorporeal one said: This is the first-created Adam who is in such glory, and he
looks upon the world because all are born from him, and when he sees many souls going
through the narrow gate, then he arises and sits upon his throne rejoicing and exulting in joy,
because this narrow gate is that of the just, that leads to life, and they that enter through it go
into Paradise. For this, then, the first-created Adam rejoices, because he sees the souls being
saved. But when he sees many souls entering through the broad gate, then he pulls out the
hairs of his head, and casts himself on the ground weeping and lamenting bitterly, for the
broad gate is that of sinners, which leads to destruction and eternal punishment. And for this
the first-formed Adam falls from his throne weeping and lamenting for the destruction of
sinners, for they are many that are lost, and they are few that are saved, for in seven thousand
there is scarcely found one soul saved, being righteous and undefiled.

Chapter XII.
While he was yet saying these things to me, behold two angels, fiery in aspect, and pitiless in
mind, and severe in look, and they drove on thousands of souls, pitilessly lashing them with
fiery thongs. The angel laid hold of one soul, and they drove all the souls in at the broad gate to destruction. So we also went along with the angels, and came within that broad gate, and between the two gates stood a throne terrible of aspect, of terrible crystal, gleaming as fire, and upon it sat a wondrous man bright as the sun, like to the Son of God. Before him stood a table like crystal, all of gold and fine linen, and upon the table there was lying a book, the thickness of it six cubits, and the breadth of it ten cubits, and on the right and left of it stood two angels holding paper and ink and pen. Before the table sat an angel of light, holding in his hand a balance, and on his left sat an angel all fiery, pitiless, and severe, holding in his hand a trumpet, having within it lead to life and to destruction. This man that sits between them is Adam, the first man whom the Lord created, and set him in this place to see every soul that departs from the body, seeing that all are from him. When, therefore, thou seest him weeping, know that he has seen many souls being led to destruction, but when thou seest him laughing, he has seen many souls being led into life. Seest thou how his weeping exceeds his laughter? Since he sees the greater part of the world being led away through the broad gate to destruction, therefore his weeping exceeds his laughter seven-fold.

Chapter IX.
And Abraham said, And he that cannot enter through the narrow gate, can he not enter into life? Then Abraham wept, saying, Woe is me, what shall I do? for I am a man broad of body, and how shall I be able to enter by the narrow gate, by which a boy of fifteen years cannot enter? Michael answered and said to Abraham, Fear not, father, nor grieve, for thou shalt enter by it unhindered, and all those who are like thee.

And as Abraham stood and marveled, behold an angel of the Lord driving sixty thousand souls of sinners to destruction, And Abraham said to Michael, Do all these go into destruction? And Michael said to him, Yea, but let us go and search among these souls, if there is among them even one righteous. And when they went, they found an angel holding in his hand one soul of a woman from among these sixty thousand, because he had found her sins weighing equally with all her works, and they were neither in motion nor at rest, but in a state between; but the other souls he led away to destruction. Abraham said to Michael, Lord, is this the angel that removes the souls from the body or not? Michael answered and said, This is death, and he leads them into the place of judgment, that the judge may try them.

Chapter X.
And Abraham said, My lord, I beseech thee to lead me to the place of judgment so all-consuming fire with which to try the sinners. The wondrous man who sat upon the throne himself judged and sentenced the souls, and the two angels on the right and on the left wrote down, the one on the right the righteousness and the one on the left the wickedness. The one before the table, who held the balance, weighed the souls, and the fiery angel, who held the fire, tried the souls. And Abraham asked the chief-captain Michael, What is this that we behold? And the chief-captain said, These things that thou seest, holy Abraham, airs the judgment and recompense. And behold the angel holding the soul in his hand, and he brought it before the judge, and the judge said to one of the angels that served him, Open me this book, and find me the sins of this soul. And opening the book he found its sins and its
righteousness equally balanced, and he neither gave it to the tormentors, nor to those that were saved, but set it in the midst.

Chapter XIII.
And Abraham said, My lord chief-captain, who is this most wondrous judge? and who are the angels that write down? and who is the angel like the sun, holding the balance? and who is the fiery angel holding the fire? The chief-captain said, "Seest thou, most holy Abraham, the terrible man sitting upon the throne? This is the son of the first created Adam, who is called Abel, whom the wicked Cain killed, and he sits thus to judge all creation, and examines righteous men and sinners. For God has said, I shall not judge you, but every man born of man shall be judged. Therefore he has given to him judgment, to judge the world until his great and glorious coming, and then, O righteous Abraham, is the perfect judgment and recompense, eternal and unchangeable, which no one can alter. For every man has come from the first-created, and therefore they are first judged here by his son, and at the second coming they shall be judged by the twelve tribes of Israel, that I too may see how they are judged. Then Michael took Abraham upon a cloud, and led him into Paradise, and when he came to the place where the judge was, the angel came and gave that soul to the judge. And the soul said, Lord have mercy on me. And the judge said, How shall I have mercy upon thee, when thou hadst no mercy upon thy daughter which thou hadst, the fruit of thy womb? Wherefore didst thou slay her? It answered, Nay, Lord, slaughter has not been done by me, but my daughter has lied upon me. But the judge commanded him to come that wrote down the records, and behold cherubim carrying two books. And there was with them a man of exceeding great stature, having on his head three crowns, and the one crown was higher than the other two. These are called the crowns of witness. And the man had in his hand a golden pen, and the judge said to him, Exhibit the sin of this soul. And that man, opening one of the books of the cherubim, sought out the sin of the woman's soul and found it. And the judge said, O wretched soul, why sayest thou that thou hast not done murder? Didst thou not, after the death of thy husband, go and commit adultery with thy daughter's husband, and kill her? And he convicted her also of her other sins, whatsoever she had done from her youth. Hearing these things the woman cried out, saying, Woe is me, all the sins that I did in the world I forgot, but here they were not forgotten. Then they took her away also and gave her over to the tormentors.

Chapter XI.
And Abraham said to Michael, Lord, who is this judge, and who is the other, who convicts the sins? And Michael said to Abraham, Seest thou the judge? This is Abel, who first testified, and God brought him hither to judge, and he that bears witness here is the teacher of heaven and earth, and the scribe of righteousness, Enoch, for the Lord sent them hither to write down the sins and righteousnesses of each one. Abraham said, And how can Enoch bear the weight of the souls, not having seen death? or how can he give sentence to all the souls? Michael said, If he gives sentence concerning the souls, it is not permitted; but Enoch himself does not give sentence, but it is the Lord who does so, and he has no more to do than only to write. For Enoch prayed to the Lord saying, I desire not, Lord, to give sentence on the
souls, lest I be grievous to anyone; and the Lord said to Enoch, I shall command thee to write down the sins of the soul that makes atonement and it shall enter every breath and every creature. But the third time they shall be judged by the Lord God of all, and then, indeed, the end of that judgment is near, and the sentence terrible, and there is none to deliver. And now by three tribunals the judgment of the world and the recompense is made, and for this reason a matter is not finally confirmed by one or two witnesses, but by three witnesses shall everything be established. The two angels on the right hand and on the left, these are they that write down the sins and the righteousness, the one on the right hand writes down the righteousness, and the one on the left the sins. The angel like the sun, holding the balance in his hand, is the archangel, Dokiel the just weigher, and he weighs the righteousnesses and sins with the righteousness of God. The fiery and pitiless angel, holding the fire in his hand, is the archangel Puruel, who has power over fire, and tries the works of men through fire, and if the fire consume the work of any man, the angel of judgment immediately seizes him, and carries him away to the place of sinners, a most bitter place of punishment. But if the fire approves the work of anyone, and does not seize upon it, that man is justified, and the angel of righteousness takes him and carries him up to be saved in the lot of the just. And thus, most righteous Abraham, all things in all men are tried by fire and the balance."

Chapter XIV.
And Abraham said to the chief-captain, My lord the chief-captain, the soul which the angel held in his hand, why was it adjudged to be set in the midst? The chief-captain said, Listen, righteous Abraham. Because the judge found its sins. and its righteousnesses equal, he neither committed it to judgment nor to be saved, until the judge of all shall come. Abraham said to the chief-captain, And what yet is wanting for the soul to be saved? The chief-captain said, If it obtains one righteousness above its sins, it enters into salvation. Abraham said to the chief-captain, Come hither, chief-captain Michael, let us make prayer for this soul, and see whether God will hear us. The chief-captain said, Amen, be it so; and they made prayer and entreaty for the soul, and God heard them, and when they rose up from their prayer they did not see the soul standing there. And Abraham said to the angel, Where is the soul that thou didst hold in the midst? And the angel answered, It has been saved by thy righteous prayer, and behold an angel of light has taken it and carried it up into Paradise. Abraham said, I glorify the name of God, the Most High, and his immeasurable mercy. And Abraham into life, and if the soul make not atonement and repent, thou shalt find its sins written down and it shall be cast into punishment.

Abraham said to the chief-captain, I beseech thee, archangel, hearken to my prayer, and let us yet call upon the Lord, and supplicate his compassion, and entreat his mercy for the souls of the sinners whom I formerly, in my anger, cursed and destroyed, whom the earth devoured, and the wild beasts tore in pieces, and the fire consumed through my words. Now I know that I have sinned before the Lord our God. Come then, O Michael, chief-captain of the hosts above, come, let us call upon God with tears that he may forgive me my sin, and grant them to me. And the chief-captain heard him, and they made entreaty before the Lord, and when they had called upon him for a long space, there came a voice from heaven saying, Abraham, Abraham, I have hearkened to thy voice and thy prayer, and forgive thee thy sin, and those
whom thou thinkest that I destroyed I have called up and brought them into life by my exceeding kindness, because for a season I have requited them in judgment, and those whom I destroy living upon earth, I will not requite in death.

Chapter XV.
And the voice of the Lord said also to the chief-captain Michael, Michael, my servant, turn back Abraham to his house, for behold his end has come nigh, and the measure of his life is fulfilled, that he may set all things in order, and then take him and bring him to me. So the chief-captain, turning the chariot and the cloud, brought Abraham to his house, and going into his chamber he sat upon his couch. And Sarah his wife came and embraced the feet of the Incorporeal, and spoke humbly, saying, I give thee thanks, my lord, that thou hast brought my lord Abraham, for behold we thought he had been taken up from us. And his son Isaac also came and fell upon his neck, and in the same way all his men-servants and women-servants surrounded Abraham and embraced him, glorifying God. And the Incorporeal one said to them, Hearken, righteous Abraham. Behold thy wife Sarah, behold also thy beloved son Isaac, behold also all thy men-servants and maid-servants round about thee. Make disposition of all that thou hast, for the day has come nigh in which thou shalt depart from the body and go to the Lord once for all. Abraham said, Has the Lord said it, or sayest thou this of thyself? The chief-captain answered, Hearken, righteous Abraham. The Lord has commanded, and I tell it thee. Abraham said, I will not go with thee. The chief-captain, hearing these words, straightway went forth from the presence of Abraham, and went up into the heavens, and And about the ninth hour Michael brought Abraham back to his house. But Sarah his wife, not seeing what had become of Abraham, was consumed with grief, and gave up the ghost, and after the return of Abraham he found her dead, and buried her.

stood before God the Most High, and said, Lord Almighty, behold I have hearkened to Thy friend Abraham in all he has said to Thee, and have fulfilled his requests. I have shown to him Thy power, and all the earth and sea that is under heaven. I have shown to him judgment and recompense by means of cloud and chariots, and again he says, I will not go with thee. And the Most High said to the angel, Does my friend Abraham say thus again, I will not go with thee? The archangel said, Lord Almighty, he says thus, and I refrain from laying hands on him, because from the beginning he is Thy friend, and has done all things pleasing in Thy sight. There is no man like him on earth, not even Job the wondrous man, and therefore I refrain from laying hands on him.
Command, therefore, Immortal King, what shall be done.

Chapter XVI.
Then the Most High said, Call me hither Death that is called the shameless countenance and the pitiless look. And Michael the Incorporeal went and said to Death, Come hither; the lord of creation, the immortal king, calls thee. And Death, hearing this, shivered and trembled, being possessed with great terror, and coming with great fear it stood before the invisible father, shivering, groaning and trembling, awaiting the command of the Lord. Therefore the invisible God said to Death, Come hither, thou bitter and fierce name of the world, hide thy fierceness, cover thy corruption, and cast away thy bitterness from thee, and put on thy
beauty and all thy glory, and go down to Abraham my friend, and take him and bring him to me. But now also I tell thee not to terrify him, but bring him with fair speech, for he is my own friend. Having heard this, Death went out from the presence of the Most High, and put on a robe of great brightness, and made his appearance like the sun, and became fair and beautiful above the sons of men, assuming the form of an archangel, having his cheeks flaming with fire, and he departed to Abraham. Now the righteous Abraham went out of his chamber, and sat under the trees of Mamre, holding his chin in his hand, and awaiting the coming of the archangel Michael. And behold, a smell of sweet odor came to him, and a flashing of light, and Abraham turned and saw Death coming towards him in great glory and beauty, And Abraham arose and went to meet him, thinking that it was the chief-captain of God, and Death beholding him saluted him, saying, Rejoice, precious Abraham, righteous soul, true friend of the Most High God, and companion of the holy angels.

Chapter XIII.
But when the day of the death of Abraham drew nigh, the Lord God said to Michael, Death will not dare to go near to take away the soul of my servant, because he is my friend, but go thou and adorn Death with great beauty, and send him thus to Abraham, that he may see him with his eyes. And Michael straightway, as he was commanded, adorned Death with great beauty, and sent him thus to Abraham that he might see him. And he sat down near to Abraham, and Abraham seeing Death sitting near to him was afraid with a great fear. And Death said to Abraham, Hail, holy soul! hail, friend of the Lord God! hail, consolation and entertainment of travelers! And Abraham said, Thou art welcome, servant of the Most High God. I beseech thee, tell me who thou art; and entering into my house partake of food and drink, and depart from me, for since I have seen thee sitting near to me my soul has been troubled. For I am not at all worthy to come near thee, for thou art an exalted spirit and I am flesh and blood, and therefore I cannot bear thy glory, for I see that thy beauty is not of this world. And Death said to Abraham, I tell thee, in all the creation that God has made, there has not been found one like thee, for even the Lord himself by searching has not found such an one upon the whole earth. And Abraham said to Death, How durst thou lie? for I see that thy

Abraham said to Death, Hail thou of appearance and form like the sun, most glorious helper, bringer of light, wondrous man, from whence does thy glory come to us, and who art thou, and whence comest thou? Then Death said, Most righteous Abraham, behold I tell thee the truth. I am the bitter lot of death. Abraham said to him, Nay, but thou art the comeliness of the world, thou art the glory and beauty of angels and men, thou art fairer in form than every other, and sayest thou, I am the bitter lot of death, and not rather, I am fairer than every good thing. Death said, I tell thee the truth. What the Lord has named me, that also I tell thee. Abraham said, For what art thou come hither? Death said, For thy holy soul am I come. Then Abraham said, I know what thou meanest, but I will not go with thee; and Death was silent and answered him not a word.

Chapter XVII.
Then Abraham arose, and went into his house, and Death also accompanied him thither. And
Abraham went up into his chamber, and Death went up with him. And Abraham lay down upon his couch, and Death came and sat by his feet. Then Abraham said, Depart, depart from me, for I desire to rest upon my couch. Death said, I will not depart until I take thy spirit from thee. Abraham said to him, By the immortal God I charge thee to tell me the truth. Art thou death? Death said to him, I am Death. I am the destroyer of the world. Abraham said, I beseech thee, since thou art Death, tell me if thou comest thus to all in such fairness and glory and beauty? Death said, Nay, my lord Abraham, for thy righteousnesses, and the boundless sea of thy hospitality, and the greatness of thy love towards God has become a crown upon my head, and in beauty and great peace and gentleness I approach the righteous, but to sinners I come in great corruption and fierceness and the greatest bitterness and with fierce and pitiless look. Abraham said, I beseech thee, hearken to me, and show me thy fierceness and all thy corruption and bitterness. And Death said, Thou canst not behold my fierceness, most righteous Abraham. Abraham said, Yes, I shall be able to behold all thy fierceness by means of the name of the living God, for the might of my God that is in heaven is with me. Then Death put off all his comeliness and beauty, and all his glory and the form like the sun with which he was clothed, and put upon himself a tyrant's robe, and made his appearance gloomy and fiercer than all kind of wild beasts, and more unclean than all uncleanness. And he showed to Abraham seven beauty is not of this world. And Death said to Abraham, Think not, Abraham, that this beauty is mine, or that I come thus to every man. Nay, but if any one is righteous like thee, I thus take crowns and come to him, but if it is a sinner I come in great corruption, and out of their sin I make a crown for my head, and I shake them with great fear, so that they are dismayed. Abraham therefore said to him, And whence comes thy beauty? And Death said, There is none other more full of corruption than I am. Abraham said to him, And art thou indeed he that is called Death? He answered him and said, I am the bitter name. I am weeping....

Chapter XIV.
And Abraham said to Death, Show us thy corruption. And Death made manifest his corruption; and he had two heads, the one had the face of a serpent and by it some die at once by asps, and the other bead was like a sword; by it some die by the sword as by bows. fiery heads of serpents and fourteen faces, (one) of flaming fire and of great fierceness, and a face of darkness, and a most gloomy face of a viper, and a face of a most terrible precipice, and a face fiercer than an asp, and a face of a terrible lion, and a face of a cerastes and basilisk. He showed him also a face of a fiery scimitar, and a sword-bearing face, and a face of lightning, lightening terribly, and a noise of dreadful thunder. He showed him also another face of a fierce stormy sea, and a fierce rushing river, and a terrible three-headed serpent, and a cup mingled with poisons, and in short he showed to him great fierceness and unendurable bitterness, and every mortal disease as of the odour of Death. And from the great bitterness and fierceness there died servants and maid-servants in number about seven thousand, and the righteous Abraham came into indifference of death so that his spirit failed him.

Chapter XVIII.
And the all-holy Abraham, seeing these things thus, said to Death, I beseech thee, all-
destroying Death, hide thy fierceness, and put on thy beauty and the shape which thou hadst before. And straightway Death hid his fierceness, and put on his beauty which he had before. And Abraham said to Death, Why hast thou done this, that thou hast slain all my servants and maidservants? Has God sent thee hither for this end this day? Death said, Nay, my lord Abraham, it is not as thou sayest, but on thy account was I sent hither. Abraham said to Death, How then have these died? Has the Lord not spoken it? Death said, Believe thou, most righteous Abraham, that this also is wonderful, that thou also wast not taken away with them. Nevertheless I tell thee the truth, for if the right hand of God had not been with thee at that time, thou also wouldst have had to depart from this life. The righteous Abraham said, Now I know that I have come into indifference of death, so that my spirit fails, but I beseech thee, all-destroying Death, since my servants have died before their time, come let us pray to the Lord our God that he may hear us and raise up those who died by thy fierceness before their time. And death said, Amen, be it so. Therefore Abraham arose and fell upon the face of the ground in prayer, and Death together with him, and the Lord sent a spirit of life upon those that were dead and they were made alive again. Then the righteous Abraham gave glory to God.

Chapter XIX.
And going up into his chamber he lay down, and Death came and stood before him. And Abraham said to him, Depart from me, for I desire to rest, because my In that day the servants of Abraham died through fear of Death, and Abraham seeing them prayed to the Lord, and he raised them up.

200 spirit is in indifference. Death said, I will not depart from thee until I take thy soul. And Abraham with an austere countenance and angry look said to Death, Who has ordered thee to say this? Thou sayest these words of thyself boastfully, and I will not go with thee until the chief-captain Michael come to me, and I shall go with him. But this also I tell thee, if thou desirest that I shall accompany thee, explain to me all thy changes, the seven fiery heads of serpents and what the face of the precipice is, and what the sharp sword, and what the loud-roaring river, and what the tempestuous sea that rages so fiercely. Teach me also the unendurable thunder, and the terrible lightning, and the evil-smelling cup mingled with poisons. Teach me concerning all these. And Death answered, Listen, righteous Abraham. For seven ages I destroy the world and lead all down to Hades, kings and rulers, rich and poor, slaves and free men, I convoy to the bottom of Hades, and for this I showed thee the seven heads of serpents. The face of fire I showed thee because many die consumed by fire, and behold death through a face of fire. The face of the precipice I showed thee, because many men die descending from the tops of trees or terrible precipices and losing their life, and see death in the shape of a terrible precipice. The face of the sword I showed thee because many are slain in wars by the sword, and see death as a sword. The face of the great rushing river I showed thee because many are drowned and perish snatched away by the crossing of many waters and carried off by great rivers, and see death before their time. The face of the angry raging sea I showed thee because many in the sea falling into great surges and becoming shipwrecked are swallowed up and behold death as the sea. The unendurable
thunder and the terrible lightning I showed thee because many men in the moment of anger meet with unendurable thunder and terrible lightning coming to seize upon men, and see death thus. I showed thee also the poisonous wild beasts, asps and basilisks, leopards and lions and lions' whelps, bears and vipers, and in short the face of every wild beast I showed thee, most righteous one, because many men are destroyed by wild beasts, and others by poisonous snakes, serpents and asps and cerastes and basilisks and vipers, breathe out their life and die. I showed thee also the destroying cups mingled with poison, because many men being given poison to drink by other men straightway depart unexpectedly.

Chapter XX.
Abraham said, I beseech thee, is there also an unexpected death? Tell me. Death said, Verily, verily, I tell thee in the truth of God that there are seventy-two deaths. One is the just death, buying its fixed time, and many men in one hour enter into death being given over to the grave. Behold, I have told thee all that thou hast asked, now I tell thee, most righteous Abraham, to dismiss all counsel, and cease from asking anything once for all, and come, go with me, as the God and judge of all has commanded me. Abraham said to Death, Depart from me yet a little, that I may rest on my couch, for I am very faint at heart, for since I have seen thee with my eyes my strength has failed me, all the limbs of my flesh seem to me a weight as of lead, and my spirit is distressed exceedingly. Depart for a little; for I have said I cannot bear to see thy shape. Then Isaac his son came and fell upon his breast weeping, and his wife Sarah came and embraced his feet, lamenting bitterly. There came also his men slaves and women slaves and surrounded his couch, lamenting greatly. And Abraham came into indifference of death, and Death said to Abraham, Come, take my right hand, and may cheerfulness and life and strength come to thee. For Death deceived Abraham, and he took his right hand, and straightway his soul adhered to the hand of Death. And immediately the archangel Michael came with a multitude of angels and took up his precious soul in his hands in a divinely woven linen cloth, and they tended the body of the just Abraham with divine ointments and perfumes until the third day after his death, and buried him in the land of promise, the oak of Mamre, but the angels received his precious soul, and ascended into heaven, singing the hymn of "thrice holy" to the Lord the God of all, and they set it there to worship the God and Father. And after great praise and glory had been given to the Lord, and Abraham bowed down to worship, there came the undefiled voice of the God and Father saying thus, Take therefore my friend Abraham into Paradise, where are the tabernacles of my righteous ones, and the abodes of my saints Isaac and Jacob in his bosom, where there is no trouble, nor grief, nor sighing, but peace and rejoicing and life unending. (And let us, too, my beloved brethren, imitate the hospitality of the patriarch Abraham, and attain to his virtuous way of life, that we may be thought worthy of the life eternal, glorifying the Father, Son and Holy Ghost; to whom be glory and power forever. Amen.) But God returned and removed the soul of Abraham as in a dream, and the archangel Michael took it up into the heavens. And Isaac buried his father beside his mother Sarah, glorifying and praising God, for to him is due glory, honour and worship, of the Father, Son and Holy Ghost, now and always and to all eternity. Amen.
Fourth Ezra or Second Esdras

Date: late 1st century A.D.

page one

4Ezra.1
[1] The second book of the prophet Ezra the son of Seraiah, son of Azariah, son of Hilkiah, son of Shallum, son of Zadok, son of Ahitub, son of Ahijah, son of Phinehas, son of Eli, son of Amariah, son of Azariah, son of Meraioth, son of Arna, son of Uzzi, son of Borith, son of Abishua, son of Phinehas, son of Eleazar, son of Aaron, of the tribe of Levi, who was a captive in the country of the Medes in the reign of Artaxerxes, king of the Persians.
[4] The word of the Lord came to me, saying,
[5] "Go and declare to my people their evil deeds, and to their children the iniquities which they have committed against me, so that they may tell their children's children that the sins of their parents have increased in them, for they have forgotten me and have offered sacrifices to strange gods.
[7] Was it not I who brought them out of the land of Egypt, out of the house of bondage? But they have angered me and despised my counsels.
[8] Pull out the hair of your head and hurl all evils upon them, for they have not obeyed my law -- they are a rebellious people.
[9] How long shall I endure them, on whom I have bestowed such great benefits?
[10] For their sake I have overthrown many kings: I struck down Pharaoh with his servants, and all his army.
[11] I have destroyed all nations before them, and scattered in the east the people of two provinces, Tyre and Sidon; I have slain all their enemies.
[12] "But speak to them and say, Thus says the Lord:
[13] Surely it was I who brought you through the sea, and made safe highways for you where there was no road; I gave you Moses as leader and Aaron as priest;
[14] I provided light for you from a pillar of fire, and did great wonders among you. Yet you have forgotten me, says the Lord.
"Thus says the Lord Almighty: The quails were a sign to you; I gave you camps for your protection, and in them you complained.

You have not exulted in my name at the destruction of your enemies, but to this day you still complain.

Where are the benefits which I bestowed on you? When you were hungry and thirsty in the wilderness, did you not cry out to me,

saying, 'Why hast thou led us into this wilderness to kill us? It would have been better for us to serve the Egyptians than to die in this wilderness.'

I pitied your groanings and gave you manna for food; you ate the bread of angels.

When you were thirsty, did I not cleave the rock so that waters flowed in abundance? Because of the heat I covered you with the leaves of trees.

I divided fertile lands among you; I drove out the Canaanites, the Perizzites, and the Philistines before you. What more can I do for you? says the Lord.

Thus says the Lord Almighty: When you were in the wilderness, at the bitter stream, thirsty and blaspheming my name,

I did not send fire upon you for your blasphemies, but threw a tree into the water and made the stream sweet.

"What shall I do to you, O Jacob? You would not obey me, O Judah. I will turn to other nations and will give them my name, that they may keep my statutes.

Because you have forsaken me, I also will forsake you. When you beg mercy of me, I will show you no mercy.

When you call upon me, I will not listen to you; for you have defiled your hands with blood, and your feet are swift to commit murder.

It is not as though you had forsaken me; you have forsaken yourselves, says the Lord.

"Thus says the Lord Almighty: Have I not entreated you as a father entreats his sons or a mother her daughters or a nurse her children,

that you should be my people and I should be your God, and that you should be my sons and I should be your father?

I gathered you as a hen gathers her brood under her wings. But now, what shall I do to you? I will cast you out from my presence.

When you offer oblations to me, I will turn my face from you; for I have rejected your feast days, and new moons, and circumcisions of the flesh.

I sent to you my servants the prophets, but you have taken and slain them and torn their bodies in pieces; their blood I will require of you, says the Lord.

"Thus says the Lord Almighty: Your house is desolate; I will drive you out as the wind drives straw;

and your sons will have no children, because with you they have neglected my commandment and have done what is evil in my sight.

I will give your houses to a people that will come, who without having heard me will believe. Those to whom I have shown no signs will do what I have commanded.

They have seen no prophets, yet will recall their former state.

I call to witness the gratitude of the people that is to come, whose children rejoice with gladness; though they do not see me with bodily eyes, yet with the spirit they will believe the...
And now, father, look with pride and see the people coming from the east; to them I will give as leaders Abraham, Isaac, and Jacob and Hosea and Amos and Micah and Joel and Obadiah and Jonah and Nahum and Habakkuk, Zephaniah, Haggai, Zechariah and Malachi, who is also called the messenger of the Lord.

Chapter 2
1 "Thus says the Lord: I brought this people out of bondage, and I gave them commandments through my servants the prophets; but they would not listen to them, and made my counsels void.
2 The mother who bore them says to them, 'Go, my children, because I am a widow and forsaken.
3 I brought you up with gladness; but with mourning and sorrow I have lost you, because you have sinned before the Lord God and have done what is evil in my sight.
4 But now what can I do for you? For I am a widow and forsaken. Go, my children, and ask for mercy from the Lord.'
5 I call upon you, father, as a witness in addition to the mother of the children, because they would not keep my covenant,
6 that you may bring confusion upon them and bring their mother to ruin, so that they may have no offspring.
7 Let them be scattered among the nations, let their names be blotted out from the earth, because they have despised my covenant.
8 "Woe to you, Assyria, who conceal the unrighteous in your midst! O wicked nation, remember what I did to Sodom and Gomorrah,
9 whose land lies in lumps of pitch and heaps of ashes. So will I do to those who have not listened to me, says the Lord Almighty."
10 Thus says the Lord to Ezra: "Tell my people that I will give them the kingdom of Jerusalem, which I was going to give to Israel.
11 Moreover, I will take back to myself their glory, and will give to these others the everlasting habitations, which I had prepared for Israel.
12 The tree of life shall give them fragrant perfume, and they shall neither toil nor become weary.
13 Ask and you will receive; pray that your days may be few, that they may be shortened. The kingdom is already prepared for you; watch!
14 Call, O call heaven and earth to witness, for I left out evil and created good, because I live, says the Lord.
15 "Mother, embrace your sons; bring them up with gladness, as does the dove; establish their feet, because I have chosen you, says the Lord.
16 And I will raise up the dead from their places, and will bring them out from their tombs, because I recognize my name in them.
17 Do not fear, mother of sons, for I have chosen you, says the Lord.
18 I will send you help, my servants Isaiah and Jeremiah. According to their counsel I have
consecrated and prepared for you twelve trees loaded with various fruits, 
[19] and the same number of springs flowing with milk and honey, and seven mighty 
mountains on which roses and lilies grow; by these I will fill your children with joy. 
[20] Guard the rights of the widow, secure justice for the fatherless, give to the needy, defend 
the orphan, clothe the naked, 
[21] care for the injured and the weak, do not ridicule a lame man, protect the maimed, and 
let the blind man have a vision of my splendor. 
[22] Protect the old and the young within your walls; 
[23] When you find any who are dead, commit them to the grave and mark it, and I will give 
you the first place in my resurrection. 
[24] Pause and be quiet, my people, because your rest will come. 
[25] Good nurse, nourish your sons, and strengthen their feet. 
[26] Not one of the servants whom I have given you will perish, for I will require them from 
among your number. 
[27] Do not be anxious, for when the day of tribulation and anguish comes, others shall weep 
and be sorrowful, but you shall rejoice and have abundance. 
[28] The nations shall envy you but they shall not be able to do anything against you, says 
the Lord. 
[29] My hands will cover you, that your sons may not see Gehenna. 
[30] Rejoice, O mother, with your sons, because I will deliver you, says the Lord. 
[31] Remember your sons that sleep, because I will bring them out of the hiding places of the 
earth, and will show mercy to them; for I am merciful, says the Lord Almighty. 
[32] Embrace your children until I come, and proclaim mercy to them; because my springs 
rung over, and my grace will not fail." 
[33] I, Ezra, received a command from the Lord on Mount Horeb to go to Israel. When I 
came to them they rejected me and refused the Lord's commandment. 
[34] Therefore I say to you, O nations that hear and understand, "Await your shepherd; he 
will give you everlasting rest, because he who will come at the end of the age is close at 
hand. 
[35] Be ready for the rewards of the kingdom, because the eternal light will shine upon you for 
evermore. 
[36] Flee from the shadow of this age, receive the joy of your glory; I publicly call on my 
Savior to witness. 
[37] Receive what the Lord has entrusted to you and be joyful, giving thanks to him who has 
called you to heavenly kingdoms. 
[38] Rise and stand, and see at the feast of the Lord the number of those who have been 
sealed. 
[39] Those who have departed from the shadow of this age have received glorious garments 
from the Lord. 
[40] Take again your full number, O Zion, and conclude the list of your people who are 
clothed in white, who have fulfilled the law of the Lord. 
[41] The number of your children, whom you desired, is full; beseech the Lord's power that 
your people, who have been called from the beginning, may be made holy."
I, Ezra, saw on Mount Zion a great multitude, which I could not number, and they all were praising the Lord with songs.
In their midst was a young man of great stature, taller than any of the others, and on the head of each of them he placed a crown, but he was more exalted than they. And I was held spellbound.
Then I asked an angel, "Who are these, my lord?"
He answered and said to me, "These are they who have put off mortal clothing and have put on the immortal, and they have confessed the name of God; now they are being crowned, and receive palms."
Then I said to the angel, "Who is that young man who places crowns on them and puts palms in their hands?"
He answered and said to me, "He is the Son of God, whom they confessed in the world."
So I began to praise those who had stood valiantly for the name of the Lord.
Then the angel said to me, "Go, tell my people how great and many are the wonders of the Lord God which you have seen."

Chapter 3
In the thirtieth year after the destruction of our city, I Salathiel, who am also called Ezra, was in Babylon. I was troubled as I lay on my bed, and my thoughts welled up in my heart,
because I saw the desolation of Zion and the wealth of those who lived in Babylon.
My spirit was greatly agitated, and I began to speak anxious words to the Most High, and said,
"O sovereign Lord, didst thou not speak at the beginning when thou didst form the earth -- and that without help -- and didst command the dust and it gave thee Adam, a lifeless body? Yet he was the workmanship of thy hands, and thou didst breathe into him the breath of life, and he was made alive in thy presence.
And thou didst lead him into the garden which thy right hand had planted before the earth appeared.
And thou didst lay upon him one commandment of thine; but he transgressed it, and immediately thou didst appoint death for him and for his descendants. From him there sprang nations and tribes, peoples and clans without number.
And every nation walked after its own will and did ungodly things before thee and scorned thee, and thou didst not hinder them.
But again, in its time thou didst bring the flood upon the inhabitants of the world and destroy them.
And the same fate befell them: as death came upon Adam, so the flood upon them.
But thou didst leave one of them, Noah with his household, and all the righteous who have descended from him."
"When those who dwelt on earth began to multiply, they produced children and peoples and many nations, and again they began to be more ungodly than were their ancestors."
And when they were committing iniquity before thee, thou didst choose for thyself one of them, whose name was Abraham;
and thou didst love him, and to him only didst thou reveal the end of the times, secretly
by night.
[15] Thou didst make with him an everlasting covenant, and promise him that thou wouldst never forsake his descendants; and thou gavest to him Isaac, and to Isaac thou gavest Jacob and Esau.
[16] And thou didst set apart Jacob for thyself, but Esau thou didst reject; and Jacob became a great multitude.
[17] And when thou didst lead his descendants out of Egypt, thou didst bring them to Mount Sinai.
[18] Thou didst bend down the heavens and shake the earth, and move the world, and make the depths to tremble, and trouble the times.
[19] And thy glory passed through the four gates of fire and earthquake and wind and ice, to give the law to the descendants of Jacob, and thy commandment to the posterity of Israel.
[20] "Yet thou didst not take away from them their evil heart, so that thy law might bring forth fruit in them.
[21] For the first Adam, burdened with an evil heart, transgressed and was overcome, as were also all who were descended from him.
[22] Thus the disease became permanent; the law was in the people's heart along with the evil root, but what was good departed, and the evil remained.
[23] So the times passed and the years were completed, and thou didst raise up for thyself a servant, named David.
[24] And thou didst command him to build a city for thy name, and in it to offer thee oblations from what is thine.
[25] This was done for many years; but the inhabitants of the city transgressed,
[26] in everything doing as Adam and all his descendants had done, for they also had the evil heart.
[27] So thou didst deliver the city into the hands of thy enemies.
[28] "Then I said in my heart, Are the deeds of those who inhabit Babylon any better? Is that why she has gained dominion over Zion?
[29] For when I came here I saw ungodly deeds without number, and my soul has seen many sinners during these thirty years. And my heart failed me,
[30] for I have seen how thou dost endure those who sin, and hast spared those who act wickedly, and hast destroyed thy people, and hast preserved thy enemies,
[31] and hast not shown to any one how thy way may be comprehended. Are the deeds of Babylon better than those of Zion?
[32] Or has another nation known thee besides Israel? Or what tribes have so believed thy covenants as these tribes of Jacob?
[33] Yet their reward has not appeared and their labor has borne no fruit. For I have traveled widely among the nations and have seen that they abound in wealth, though they are unmindful of thy commandments.
[34] Now therefore weigh in a balance our iniquities and those of the inhabitants of the world; and so it will be found which way the turn of the scale will incline.
[35] When have the inhabitants of the earth not sinned in thy sight? Or what nation has kept thy commandments so well?
[36] Thou mayest indeed find individual men who have kept thy commandments, but nations thou wilt not find."

Chapter 4
[1] Then the angel that had been sent to me, whose name was Uriel, answered
[2] and said to me, "Your understanding has utterly failed regarding this world, and do you think you can comprehend the way of the Most High?"
[3] Then I said, "Yes, my lord." And he replied to me, "I have been sent to show you three ways, and to put before you three problems.
[4] If you can solve one of them for me, I also will show you the way you desire to see, and will teach you why the heart is evil."
[5] I said, "Speak on, my lord." And he said to me, "Go, weigh for me the weight of fire, or measure for me a measure of wind, or call back for me the day that is past."
[6] I answered and said, "Who of those that have been born can do this, that you ask me concerning these things?"
[7] And he said to me, "If I had asked you, `How many dwellings are in the heart of the sea, or how many streams are at the source of the deep, or how many streams are above the firmament, or which are the exits of hell, or which are the entrances of paradise?'
[8] Perhaps you would have said to me, `I never went down into the deep, nor as yet into hell, neither did I ever ascend into heaven.'
[9] But now I have asked you only about fire and wind and the day, things through which you have passed and without which you cannot exist, and you have given me no answer about them!"
[10] And he said to me, "You cannot understand the things with which you have grown up; how then can your mind comprehend the way of the Most High? And how can one who is already worn out by the corrupt world understand incorruption?" When I heard this, I fell on my face
[11] and said to him, "It would be better for us not to be here than to come here and live in ungodliness, and to suffer and not understand why."
[12] He answered me and said, "I went into a forest of trees of the plain, and they made a plan
[13] and said, `Come, let us go and make war against the sea, that it may recede before us, and that we may make for ourselves more forests.'
[14] And in like manner the waves of the sea also made a plan and said, `Come, let us go up and subdue the forest of the plain so that there also we may gain more territory for ourselves.'
[15] But the plan of the forest was in vain, for the fire came and consumed it;
[16] likewise also the plan of the waves of the sea, for the sand stood firm and stopped them.
[17] If now you were a judge between them, which would you undertake to justify, and which to condemn?"
[18] I answered and said, "Each has made a foolish plan, for the land is assigned to the forest, and to the sea is assigned a place to carry its waves."
[19] He answered me and said, "You have judged rightly, but why have you not judged so in your own case?
[21] For as the land is assigned to the forest and the sea to its waves, so also those who dwell upon earth can understand only what is on the earth, and he who is above the heavens can understand what is above the height of the heavens."

[22] Then I answered and said, "I beseech you, my lord, why have I been endowed with the power of understanding?

[23] For I did not wish to inquire about the ways above, but about those things which we daily experience: why Israel has been given over to the Gentiles as a reproach; why the people whom you loved has been given over to godless tribes, and the law of our fathers has been made of no effect and the written covenants no longer exist;

[24] and why we pass from the world like locusts, and our life is like a mist, and we are not worthy to obtain mercy.

[25] But what will he do for his name, by which we are called? It is about these things that I have asked."

[26] He answered me and said, "If you are alive, you will see, and if you live long, you will often marvel, because the age is hastening swiftly to its end.

[27] For it will not be able to bring the things that have been promised to the righteous in their appointed times, because this age is full of sadness and infirmities.

[28] For the evil about which you ask me has been sown, but the harvest of it has not yet come.

[29] If therefore that which has been sown is not reaped, and if the place where the evil has been sown does not pass away, the field where the good has been sown will not come.

[30] For a grain of evil seed was sown in Adam's heart from the beginning, and how much ungodliness it has produced until now, and will produce until the time of threshing comes!

[31] Consider now for yourself how much fruit of ungodliness a grain of evil seed has produced.

[32] When heads of grain without number are sown, how great a threshing floor they will fill!"

[33] Then I answered and said, "How long and when will these things be? Why are our years few and evil?"

[34] He answered me and said, "You do not hasten faster than the Most High, for your haste is for yourself, but the Highest hastens on behalf of many.

[35] Did not the souls of the righteous in their chambers ask about these matters, saying, `How long are we to remain here? And when will come the harvest of our reward?'

[36] And Jeremiel the archangel answered them and said, `When the number of those like yourselves is completed; for he has weighed the age in the balance,

[37] and measured the times by measure, and numbered the times by number; and he will not move or arouse them until that measure is fulfilled.'"

[38] Then I answered and said, "O sovereign Lord, but all of us also are full of ungodliness.

[39] And it is perhaps on account of us that the time of threshing is delayed for the righteous -- on account of the sins of those who dwell on earth."

[40] He answered me and said, "Go and ask a woman who is with child if, when her nine months have been completed, her womb can keep the child within her any longer."

[41] And I said, "No, lord, it cannot."
And he said to me, "In Hades the chambers of the souls are like the womb.
[42] For just as a woman who is in travail makes haste to escape the pangs of birth, so also
do these places hasten to give back those things that were committed to them from the
beginning.
[43] Then the things that you desire to see will be disclosed to you."
[44] I answered and said, "If I have found favor in your sight, and if it is possible, and if I am
worthy,
[45] show me this also: whether more time is to come than has passed, or whether for us the
greater part has gone by.
[46] For I know what has gone by, but I do not know what is to come."
[47] And he said to me, "Stand at my right side, and I will show you the interpretation of a
parable."
[48] So I stood and looked, and behold, a flaming furnace passed by before me, and when the
flame had gone by I looked, and behold, the smoke remained.
[49] And after this a cloud full of water passed before me and poured down a heavy and
violent rain, and when the rainstorm had passed, drops remained in the cloud.
[50] And he said to me, "Consider it for yourself; for as the rain is more than the drops, and
the fire is greater than the smoke, so the quantity that passed was far greater; but drops and
smoke remained."
[51] Then I prayed and said, "Do you think that I shall live until those days? Or who will be
alive in those days?"
[52] He answered me and said, "Concerning the signs about which you ask me, I can tell you
in part; but I was not sent to tell you concerning your life, for I do not know.

Chapter 5
[1] "Now concerning the signs: behold, the days are coming when those who dwell on earth
shall be seized with great terror, and the way of truth shall be hidden, and the land shall be
barren of faith.
[2] And unrighteousness shall be increased beyond what you yourself see, and beyond what
you heard of formerly.
[3] And the land which you now see ruling shall be waste and untrodden, and men shall see it
desolate.
[4] But if the Most High grants that you live, you shall see it thrown into confusion after the
third period; and the sun shall suddenly shine forth at night, and the moon during the day.
[5] Blood shall drip from wood, and the stone shall utter its voice; the peoples shall be
troubled, and the stars shall fall.
[6] And one shall reign whom those who dwell on earth do not expect, and the birds shall fly
away together;
[7] and the sea of Sodom shall cast up fish; and one whom the many do not know shall make
his voice heard by night, and all shall hear his voice.
[8] There shall be chaos also in many places, and fire shall often break out, and the wild
beasts shall roam beyond their haunts, and menstruous women shall bring forth monsters.
[9] And salt waters shall be found in the sweet, and all friends shall conquer one another;
then shall reason hide itself, and wisdom shall withdraw into its chamber,
[10] and it shall be sought by many but shall not be found, and unrighteousness and
unrestraint shall increase on earth.
[11] And one country shall ask its neighbor, `Has righteousness, or any one who does right,
passed through you?' And it will answer, `No.'
[12] And at that time men shall hope but not obtain; they shall labor but their ways shall not
prosper.
[13] These are the signs which I am permitted to tell you, and if you pray again, and weep as
you do now, and fast for seven days, you shall hear yet greater things than these."
[14] Then I awoke, and my body shuddered violently, and my soul was so troubled that it
fainted.
[15] But the angel who had come and talked with me held me and strengthened me and set
me on my feet.
[16] Now on the second night Phaltiel, a chief of the people, came to me and said, "Where
have you been? And why is your face sad?
[17] Or do you not know that Israel has been entrusted to you in the land of their exile?
[18] Rise therefore and eat some bread, so that you may not forsake us, like a shepherd who
leaves his flock in the power of cruel wolves."
[19] Then I said to him, "Depart from me and do not come near me for seven days, and then
you may come to me." He heard what I said and left me.
[20] So I fasted seven days, mourning and weeping, as Uriel the angel had commanded me.
[21] And after seven days the thoughts of my heart were very grievous to me again.
[22] Then my soul recovered the spirit of understanding, and I began once more to speak
words in the presence of the Most High.
[23] And I said, "O sovereign Lord, from every forest of the earth and from all its trees thou
hast chosen one vine,
[24] and from all the lands of the world thou hast chosen for thyself one region, and from all
the flowers of the world thou hast chosen for thyself one lily,
[25] and from all the depths of the sea thou hast filled for thyself one river, and from all the
cities that have been built thou hast consecrated Zion for thyself,
[26] and from all the birds that have been created thou hast named for thyself one dove, and
from all the flocks that have been made thou hast provided for thyself one sheep,
[27] and from all the multitude of peoples thou hast gotten for thyself one people; and to this
people, whom thou hast loved, thou hast given the law which is approved by all.
[28] And now, O Lord, why hast thou given over the one to the many, and dishonored the
one root beyond the others, and scattered thine only one among the many?
[29] And those who opposed thy promises have trodden down those who believed thy
covenants.
[30] If thou dost really hate thy people, they should be punished at thy own hands."
[31] When I had spoken these words, the angel who had come to me on a previous night was
sent to me,
[32] and he said to me, "Listen to me, and I will instruct you; pay attention to me, and I will
tell you more."
[33] And I said, "Speak, my lord." And he said to me, "Are you greatly disturbed in mind over Israel? Or do you love him more than his Maker does?"
[34] And I said, "No, my lord, but because of my grief I have spoken; for every hour I suffer agonies of heart, while I strive to understand the way of the Most High and to search out part of his judgment."
[35] And he said to me, "You cannot." And I said, "Why not, my lord? Why then was I born? Or why did not my mother's womb become my grave, that I might not see the travail of Jacob and the exhaustion of the people of Israel?"
[36] He said to me, "Count up for me those who have not yet come, and gather for me the scattered raindrops, and make the withered flowers bloom again for me; open for me the closed chambers, and bring forth for me the winds shut up in them, or show me the picture of a voice; and then I will explain to you the travail that you ask to understand."
[37] And I said, "O sovereign Lord, who is able to know these things except he whose dwelling is not with men?"
[38] As for me, I am without wisdom, and how can I speak concerning the things which thou hast asked me?"
[39] He said to me, "Just as you cannot do one of the things that were mentioned, so you cannot discover my judgment, or the goal of the love that I have promised my people."
[40] And I said, "Yet behold, O Lord, thou dost have charge of those who are alive at the end, but what will those do who were before us, or we, or those who come after us?"
[41] He said to me, "I shall liken my judgment to a circle; just as for those who are last there is no slowness, so for those who are first there is no haste."
[42] Then I answered and said, "Couldst thou not have created at one time those who have been and those who are and those who will be, that thou mightest show thy judgment the sooner?"
[43] He replied to me and said, "The creation cannot make more haste than the Creator, neither can the world hold at one time those who have been created in it."
[44] And I said, "How hast thou said to thy servant that thou wilt certainly give life at one time to thy creation? If therefore all creatures will live at one time and the creation will sustain them, it might even now be able to support all of them present at one time."
[45] He said to me, "Ask a woman's womb, and say to it, 'If you bear ten children, why one after another?' Request it therefore to produce ten at one time."
[46] I said, "Of course it cannot, but only each in its own time."
[47] He said to me, "Even so have I given the womb of the earth to those who from time to time are sown in it.

[48] For as an infant does not bring forth, and a woman who has become old does not bring forth any longer, so have I organized the world which I created."
[49] Then I inquired and said, "Since thou hast now given me the opportunity, let me speak before thee. Is our mother, of whom thou hast told me, still young? Or is she now approaching old age?"
[50] He replied to me, "Ask a woman who bears children, and she will tell you."
[51] Say to her, "Why are those whom you have borne recently not like those whom you bore
before, but smaller in stature?’
[53] And she herself will answer you, `Those born in the strength of youth are different from those born during the time of old age, when the womb is failing.’
[54] Therefore you also should consider that you and your contemporaries are smaller in stature than those who were before you,
[55] and those who come after you will be smaller than you, as born of a creation which already is aging and passing the strength of youth."
[56] And I said, "O Lord, I beseech thee, if I have found favor in thy sight, show thy servant through whom thou dost visit thy creation."

Chapter 6
[1] And he said to me, "At the beginning of the circle of the earth, before the portals of the world were in place, and before the assembled winds blew,
[2] and before the rumblings of thunder sounded, and before the flashes of lightning shone, and before the foundations of paradise were laid,
[3] and before the beautiful flowers were seen, and before the powers of movement were established, and before the innumerable hosts of angels were gathered together,
[4] and before the heights of the air were lifted up, and before the measures of the firmaments were named, and before the footstool of Zion was established,
[5] and before the present years were reckoned; and before the imaginations of those who now sin were estranged, and before those who stored up treasures of faith were sealed --
[6] then I planned these things, and they were made through me and not through another, just as the end shall come through me and not through another."
[7] And I answered and said, "What will be the dividing of the times? Or when will be the end of the first age and the beginning of the age that follows?"
[8] He said to me, "From Abraham to Isaac, because from him were born Jacob and Esau, for Jacob's hand held Esau's heel from the beginning.
[9] For Esau is the end of this age, and Jacob is the beginning of the age that follows.
[10] For the beginning of a man is his hand, and the end of a man is his heel; between the heel and the hand seek for nothing else, Ezra!"
[11] I answered and said, "O sovereign Lord, if I have found favor in thy sight, show thy servant the end of thy signs which thou didst show me in part on a previous night."
[12] He answered and said to me, "Rise to your feet and you will hear a full, resounding voice.
[13] And if the place where you are standing is greatly shaken
[14] while the voice is speaking, do not be terrified; because the word concerns the end, and the foundations of the earth will understand
[15] that the speech concerns them. They will tremble and be shaken, for they know that their end must be changed."
[16] When I heard this, I rose to my feet and listened, and behold, a voice was speaking, and its sound was like the sound of many waters.
[17] And it said, "Behold, the days are coming, and it shall be that when I draw near to visit
the inhabitants of the earth,
[19] and when I require from the doers of iniquity the penalty of their iniquity, and when the humiliation of Zion is complete,
[20] and when the seal is placed upon the age which is about to pass away, then I will show these signs: the books shall be opened before the firmament, and all shall see it together.
[21] Infants a year old shall speak with their voices, and women with child shall give birth to premature children at three and four months, and these shall live and dance.
[22] Sown places shall suddenly appear unsown, and full storehouses shall suddenly be found to be empty;
[23] and the trumpet shall sound aloud, and when all hear it, they shall suddenly be terrified.
[24] At that time friends shall make war on friends like enemies, and the earth and those who inhabit it shall be terrified, and the springs of the fountains shall stand still, so that for three hours they shall not flow.
[25] "And it shall be that whoever remains after all that I have foretold to you shall himself be saved and shall see my salvation and the end of my world.
[26] And they shall see the men who were taken up, who from their birth have not tasted death; and the heart of the earth's inhabitants shall be changed and converted to a different spirit.
[27] For evil shall be blotted out, and deceit shall be quenched;
[28] faithfulness shall flourish, and corruption shall be overcome, and the truth, which has been so long without fruit, shall be revealed."
[29] While he spoke to me, behold, little by little the place where I was standing began to rock to and fro.
[30] And he said to me, "I have come to show you these things this night.
[31] If therefore you will pray again and fast again for seven days, I will again declare to you greater things than these,
[32] because your voice has surely been heard before the Most High; for the Mighty One has seen your uprightness and has also observed the purity which you have maintained from your youth.
[33] Therefore he sent me to show you all these things, and to say to you: 'Believe and do not be afraid!
[34] Do not be quick to think vain thoughts concerning the former times, lest you be hasty concerning the last times.'"
[35] Now after this I wept again and fasted seven days as before, in order to complete the three weeks as I had been told.
[36] And on the eighth night my heart was troubled within me again, and I began to speak in the presence of the Most High.
[37] For my spirit was greatly aroused, and my soul was in distress.
[38] I said, "O Lord, thou didst speak at the beginning of creation, and didst say on the first day, 'Let heaven and earth be made,' and thy word accomplished the work.
[39] And then the Spirit was hovering, and darkness and silence embraced everything; the sound of man's voice was not yet there.
[40] Then thou didst command that a ray of light be brought forth from thy treasuries, so that
thy works might then appear.
[41] "Again, on the second day, thou didst create the spirit of the firmament, and didst command him to divide and separate the waters, that one part might move upward and the other part remain beneath.
[42] "On the third day thou didst command the waters to be gathered together in the seventh part of the earth; six parts thou didst dry up and keep so that some of them might be planted and cultivated and be of service before thee.
[43] For thy word went forth, and at once the work was done.
[44] For immediately fruit came forth in endless abundance and of varied appeal to the taste; and flowers of inimitable color; and odors of inexpressible fragrance. These were made on the third day.
[45] "On the fourth day thou didst command the brightness of the sun, the light of the moon, and the arrangement of the stars to come into being;
[46] and thou didst command them to serve man, who was about to be formed.
[47] "On the fifth day thou didst command the seventh part, where the water had been gathered together, to bring forth living creatures, birds, and fishes; and so it was done.
[48] The dumb and lifeless water produced living creatures, as it was commanded, that therefore the nations might declare thy wondrous works.
[49] "Then thou didst keep in existence two living creatures; the name of one thou didst call Behemoth and the name of the other Leviathan.
[50] And thou didst separate one from the other, for the seventh part where the water had been gathered together could not hold them both.
[51] And thou didst give Behemoth one of the parts which had been dried up on the third day, to live in it, where there are a thousand mountains;
[52] but to Leviathan thou didst give the seventh part, the watery part; and thou hast kept them to be eaten by whom thou wilt, and when thou wilt.
[53] "On the sixth day thou didst command the earth to bring forth before thee cattle, beasts, and creeping things;
[54] and over these thou didst place Adam, as ruler over all the works which thou hadst made; and from him we have all come, the people whom thou hast chosen.
[55] "All this I have spoken before thee, O Lord, because thou hast said that it was for us that thou didst create this world.
[56] As for the other nations which have descended from Adam, thou hast said that they are nothing, and that they are like spittle, and thou hast compared their abundance to a drop from a bucket.
[57] And now, O Lord, behold, these nations, which are reputed as nothing, domineer over us and devour us.
[58] But we thy people, whom thou hast called thy first-born, only begotten, zealous for thee, and most dear, have been given into their hands.
[59] If the world has indeed been created for us, why do we not possess our world as an inheritance? How long will this be so?"

Chapter 7
When I had finished speaking these words, the angel who had been sent to me on the former nights was sent to me again,
and he said to me, "Rise, Ezra, and listen to the words that I have come to speak to you."
I said, "Speak, my lord." And he said to me, "There is a sea set in a wide expanse so that it is broad and vast,
but it has an entrance set in a narrow place, so that it is like a river.
If any one, then, wishes to reach the sea, to look at it or to navigate it, how can he come to the broad part unless he passes through the narrow part?
Another example: There is a city built and set on a plain, and it is full of all good things;
but the entrance to it is narrow and set in a precipitous place, so that there is fire on the right hand and deep water on the left;
and there is only one path lying between them, that is, between the fire and the water, so that only one man can walk upon that path.
If now that city is given to a man for an inheritance, how will the heir receive his inheritance unless he passes through the danger set before him?"
I said, "He cannot, lord." And he said to me, "So also is Israel's portion.
For I made the world for their sake, and when Adam transgressed my statutes, what had been made was judged.
And so the entrances of this world were made narrow and sorrowful and toilsome; they are few and evil, full of dangers and involved in great hardships.
But the entrances of the greater world are broad and safe, and really yield the fruit of immortality.
Therefore unless the living pass through the difficult and vain experiences, they can never receive those things that have been reserved for them.
But now why are you disturbed, seeing that you are to perish? And why are you moved, seeing that you are mortal?
And why have you not considered in your mind what is to come, rather than what is now present?"
Then I answered and said, "O sovereign Lord, behold, thou hast ordained in thy law that the righteous shall inherit these things, but that the ungodly shall perish.
The righteous therefore can endure difficult circumstances while hoping for easier ones; but those who have done wickedly have suffered the difficult circumstances and will not see the easier ones."
And he said to me, "You are not a better judge than God, or wiser than the Most High!
Let many perish who are now living, rather than that the law of God which is set before them be disregarded!
For God strictly commanded those who came into the world, when they came, what they should do to live, and what they should observe to avoid punishment.
Nevertheless they were not obedient, and spoke against him; they devised for themselves vain thoughts,
and proposed to themselves wicked frauds; they even declared that the Most High does not exist, and they ignored his ways!
They scorned his law, and denied his covenants; they have been unfaithful to his
statutes, and have not performed his works.
[25] "Therefore, Ezra, empty things are for the empty, and full things are for the full.
[26] For behold, the time will come, when the signs which I have foretold to you will come to pass, that the city which now is not seen shall appear, and the land which now is hidden shall be disclosed.
[27] And every one who has been delivered from the evils that I have foretold shall see my wonders.
[28] For my son the Messiah shall be revealed with those who are with him, and those who remain shall rejoice four hundred years.
[29] And after these years my son the Messiah shall die, and all who draw human breath.
[30] And the world shall be turned back to primeval silence for seven days, as it was at the first beginnings; so that no one shall be left.
[31] And after seven days the world, which is not yet awake, shall be roused, and that which is corruptible shall perish.
[32] And the earth shall give up those who are asleep in it, and the dust those who dwell silently in it; and the chambers shall give up the souls which have been committed to them.
[33] And the Most High shall be revealed upon the seat of judgment, and compassion shall pass away, and patience shall be withdrawn;
[34] but only judgment shall remain, truth shall stand, and faithfulness shall grow strong.
[35] And recompense shall follow, and the reward shall be manifested; righteous deeds shall awake, and unrighteous deeds shall not sleep.
[36] Then the pit of torment shall appear, and opposite it shall be the place of rest; and the furnace of hell shall be disclosed, and opposite it the paradise of delight.
[37] Then the Most High will say to the nations that have been raised from the dead, 'Look now, and understand whom you have denied, whom you have not served, whose commandments you have despised!
[38] Look on this side and on that; here are delight and rest, and there are fire and torments!' Thus he will speak to them on the day of judgment --
[39] a day that has no sun or moon or stars,
[40] or cloud or thunder or lightning or wind or water or air, or darkness or evening or morning,
[41] or summer or spring or heat or winter or frost or cold or hail or rain or dew,
[42] or noon or night, or dawn or shining or brightness or light, but only the splendor of the glory of the Most High, by which all shall see what has been determined for them.
[43] For it will last for about a week of years.
[44] This is my judgment and its prescribed order; and to you alone have I shown these things."
[45] I answered and said, "O sovereign Lord, I said then and I say now: Blessed are those who are alive and keep thy commandments!
[46] But what of those for whom I prayed? For who among the living is there that has not sinned, or who among men that has not transgressed thy covenant?
[47] And now I see that the world to come will bring delight to few, but torments to many.
[48] For an evil heart has grown up in us, which has alienated us from God, and has brought
us into corruption and the ways of death, and has shown us the paths of perdition and removed us far from life -- and that not just a few of us but almost all who have been created!"

[49] He answered me and said, "Listen to me, Ezra, and I will instruct you, and will admonish you yet again.

[50] For this reason the Most High has made not one world but two.

[51] For whereas you have said that the righteous are not many but few, while the ungodly abound, hear the explanation for this.

[52] "If you have just a few precious stones, will you add to them lead and clay?"

[53] I said, "Lord, how could that be?"

[54] And he said to me, "Not only that, but ask the earth and she will tell you; defer to her, and she will declare it to you.

[55] Say to her, `You produce gold and silver and brass, and also iron and lead and clay;

[56] but silver is more abundant than gold, and brass than silver, and iron than brass, and lead than iron, and clay than lead.'

[57] Judge therefore which things are precious and desirable, those that are abundant or those that are rare?"

[58] I said, "O sovereign Lord, what is plentiful is of less worth, for what is more rare is more precious."

[59] He answered me and said, "Weigh within yourself what you have thought, for he who has what is hard to get rejoices more than he who has what is plentiful.

[60] So also will be the judgment which I have promised; for I will rejoice over the few who shall be saved, because it is they who have made my glory to prevail now, and through them my name has now been honored.

[61] And I will not grieve over the multitude of those who perish; for it is they who are now like a mist, and are similar to a flame and smoke -- they are set on fire and burn hotly, and are extinguished."

[62] I replied and said, "O earth, what have you brought forth, if the mind is made out of the dust like the other created things!

[63] For it would have been better if the dust itself had not been born, so that the mind might not have been made from it.

[64] But now the mind grows with us, and therefore we are tormented, because we perish and know it.

[65] Let the human race lament, but let the beasts of the field be glad; let all who have been born lament, but let the four-footed beasts and the flocks rejoice!

[66] For it is much better with them than with us; for they do not look for a judgment, nor do they know of any torment or salvation promised to them after death.

[67] For what does it profit us that we shall be preserved alive but cruelly tormented?

[68] For all who have been born are involved in iniquities, and are full of sins and burdened with transgressions.

[69] And if we were not to come into judgment after death, perhaps it would have been better for us."

[70] He answered me and said, "When the Most High made the world and Adam and all who
have come from him, he first prepared the judgment and the things that pertain to the judgment.

[71] And now understand from your own words, for you have said that the mind grows with us.

[72] For this reason, therefore, those who dwell on earth shall be tormented, because though they had understanding they committed iniquity, and though they received the commandments they did not keep them, and though they obtained the law they dealt unfaithfully with what they received.

[73] What, then, will they have to say in the judgment, or how will they answer in the last times?

[74] For how long the time is that the Most High has been patient with those who inhabit the world, and not for their sake, but because of the times which he has foreordained!

[75] I answered and said, "If I have found favor in thy sight, O Lord, show this also to thy servant: whether after death, as soon as every one of us yields up his soul, we shall be kept in rest until those times come when thou wilt renew the creation, or whether we shall be tormented at once?"

[76] He answered me and said, "I will show you that also, but do not be associated with those who have shown scorn, nor number yourself among those who are tormented.

[77] For you have a treasure of works laid up with the Most High; but it will not be shown to you until the last times.

[78] Now, concerning death, the teaching is: When the decisive decree has gone forth from the Most High that a man shall die, as the spirit leaves the body to return again to him who gave it, first of all it adores the glory of the Most High.

[79] And if it is one of those who have shown scorn and have not kept the way of the Most High, and who have despised his law, and who have hated those who fear God --

[80] such spirits shall not enter into habitations, but shall immediately wander about in torments, ever grieving and sad, in seven ways.

[81] The first way, because they have scorned the law of the Most High.

[82] The second way, because they cannot now make a good repentance that they may live.

[83] The third way, they shall see the reward laid up for those who have trusted the covenants of the Most High.

[84] The fourth way, they shall consider the torment laid up for themselves in the last days.

[85] The fifth way, they shall see how the habitations of the others are guarded by angels in profound quiet.

[86] The sixth way, they shall see how some of them will pass over into torments.

[87] The seventh way, which is worse than all the ways that have been mentioned, because they shall utterly waste away in confusion and be consumed with shame, and shall wither with fear at seeing the glory of the Most High before whom they sinned while they were alive, and before whom they are to be judged in the last times.

[88] "Now this is the order of those who have kept the ways of the Most High, when they shall be separated from their mortal body.

[89] During the time that they lived in it, they laboriously served the Most High, and withstood danger every hour, that they might keep the law of the Lawgiver perfectly.
Therefore this is the teaching concerning them:
First of all, they shall see with great joy the glory of him who receives them, for they shall have rest in seven orders.
The first order, because they have striven with great effort to overcome the evil thought which was formed with them, that it might not lead them astray from life into death.
The second order, because they see the perplexity in which the souls of the ungodly wander, and the punishment that awaits them.
The third order, they see the witness which he who formed them bears concerning them, that while they were alive they kept the law which was given them in trust.
The fourth order, they understand the rest which they now enjoy, being gathered into their chambers and guarded by angels in profound quiet, and the glory which awaits them in the last days.
The fifth order, they rejoice that they have now escaped what is corruptible, and shall inherit what is to come; and besides they see the straits and toil from which they have been delivered, and the spacious liberty which they are to receive and enjoy in immortality.
The sixth order, when it is shown to them how their face is to shine like the sun, and how they are to be made like the light of the stars, being incorruptible from then on.
The seventh order, which is greater than all that have been mentioned, because they shall rejoice with boldness, and shall be confident without confusion, and shall be glad without fear, for they hasten to behold the face of him whom they served in life and from whom they are to receive their reward when glorified.
This is the order of the souls of the righteous, as henceforth is announced; and the aforesaid are the ways of torment which those who would not give heed shall suffer hereafter."

I answered and said, "Will time therefore be given to the souls, after they have been separated from the bodies, to see what you have described to me?"
He said to me, "They shall have freedom for seven days, so that during these seven days they may see the things of which you have been told, and afterwards they shall be gathered in their habitations."

I answered and said, "If I have found favor in thy sight, show further to me, thy servant, whether on the day of judgment the righteous will be able to intercede for the ungodly or to entreat the Most High for them, fathers for sons or sons for parents, brothers for brothers, relatives for their kinsmen, or friends for those who are most dear."
He answered me and said, "Since you have found favor in my sight, I will show you this also. The day of judgment is decisive and displays to all the seal of truth. Just as now a father does not send his son, or a son his father, or a master his servant, or a friend his dearest friend, to be ill or sleep or eat or be healed in his stead,
so no one shall ever pray for another on that day, neither shall any one lay a burden on another; for then every one shall bear his own righteousness and unrighteousness."
I answered and said, "How then do we find that first Abraham prayed for the people of Sodom, and Moses for our fathers who sinned in the desert,
[37(107)] and Joshua after him for Israel in the days of Achan,
[38(108)] and Samuel in the days of Saul, and David for the plague, and Solomon for those
in the sanctuary,
[39(109)] and Elijah for those who received the rain, and for the one who was dead, that he
might live,
[40(110)] and Hezekiah for the people in the days of Sennacherib, and many others prayed
for many?
[41(111)] If therefore the righteous have prayed for the ungodly now, when corruption has
increased and unrighteousness has multiplied, why will it not be so then as well?"
[42(112)] He answered me and said, "This present world is not the end; the full glory does
not abide in it; therefore those who were strong prayed for the weak.
[43(113)] But the day of judgment will be the end of this age and the beginning of the
immortal age to come, in which corruption has passed away,
[44(114)] sinful indulgence has come to an end, unbelief has been cut off, and righteousness
has increased and truth has appeared.
[45(115)] Therefore no one will then be able to have mercy on him who has been condemned
in the judgment, or to harm him who is victorious."
[46(116)] I answered and said, "This is my first and last word, that it would have been better
if the earth had not produced Adam, or else, when it had produced him, had restrained him
from sinning.
[47(117)] For what good is it to all that they live in sorrow now and expect punishment after
death?
[48(118)] O Adam, what have you done? For though it was you who sinned, the fall was not
yours alone, but ours also who are your descendants.
[49(119)] For what good is it to us, if an eternal age has been promised to us, but we have
done deeds that bring death?
[50(120)] And what good is it that an everlasting hope has been promised to us, but we have
miserably failed?
[51(121)] Or that safe and healthful habitations have been reserved for us, but we have lived
wickedly?
[52(122)] Or that the glory of the Most High will defend those who have led a pure life, but
we have walked in the most wicked ways?
[53(123)] Or that a paradise shall be revealed, whose fruit remains unspoiled and in which
are abundance and healing, but we shall not enter it,
[54(124)] because we have lived in unseemly places?
[55(125)] Or that the faces of those who practiced self-control shall shine more than the stars,
but our faces shall be blacker than darkness?
[56(126)] For while we lived and committed iniquity we did not consider what we should
suffer after death."
[57(127)] He answered and said, "This is the meaning of the contest which every man who is
born on earth shall wage,
[58(128)] that if he is defeated he shall suffer what you have said, but if he is victorious he
shall receive what I have said.
[59(129)] For this is the way of which Moses, while he was alive, spoke to the people, saying, 'Choose for yourself life, that you may live!'
[60(130)] But they did not believe him, or the prophets after him, or even myself who have spoken to them.  
[61(131)] Therefore there shall not be grief at their destruction, so much as joy over those to whom salvation is assured."

[62(132)] I answered and said, "I know, O Lord, that the Most High is now called merciful, because he has mercy on those who have not yet come into the world;  
[63(133)] and gracious, because he is gracious to those who turn in repentance to his law;  
[64(134)] and patient, because he shows patience toward those who have sinned, since they are his own works;  
[65(135)] and bountiful, because he would rather give than take away;  
[66(136)] and abundant in compassion, because he makes his compassions abound more and more to those now living and to those who are gone and to those yet to come,  
[67(137)] for if he did not make them abound, the world with those who inhabit it would not have life;  
[68(138)] and he is called giver, because if he did not give out of his goodness so that those who have committed iniquities might be relieved of them, not one ten-thousandth of mankind could have life;  
[69(139)] and judge, because if he did not pardon those who were created by his word and blot out the multitude of their sins,  
[70(140)] there would probably be left only very few of the innumerable multitude."

Chapter 8
[1] He answered me and said, "The Most High made this world for the sake of many, but the world to come for the sake of few.  
[2] But I tell you a parable, Ezra. Just as, when you ask the earth, it will tell you that it provides very much clay from which earthenware is made, but only a little dust from which gold comes; so is the course of the present world.  
[3] Many have been created, but few shall be saved."  
[4] I answered and said, "Then drink your fill of understanding, O my soul, and drink
wisdom, O my heart!
[5] For not of your own will did you come into the world, and against your will you depart, for you have been given only a short time to live.
[6] O Lord who are over us, grant to thy servant that we may pray before thee, and give us seed for our heart and cultivation of our understanding so that fruit may be produced, by which every mortal who bears the likeness of a human being may be able to live.
[7] For thou alone dost exist, and we are a work of thy hands, as thou hast declared.
[8] And because thou dost give life to the body which is now fashioned in the womb, and dost furnish it with members, what thou hast created is preserved in fire and water, and for nine months the womb which thou has formed endures thy creation which has been created in it.
[9] But that which keeps and that which is kept shall both be kept by thy keeping. And when the womb gives up again what has been created in it,
[10] thou hast commanded that from the members themselves (that is, from the breasts) milk should be supplied which is the fruit of the breasts,
[11] so that what has been fashioned may be nourished for a time; and afterwards thou wilt guide him in thy mercy.
[12] Thou hast brought him up in thy righteousness, and instructed him in thy law, and reproved him in thy wisdom.
[13] Thou wilt take away his life, for he is thy creation; and thou wilt make him live, for he is thy work.
[14] If then thou wilt suddenly and quickly destroy him who with so great labor was fashioned by thy command, to what purpose was he made?
[15] And now I will speak out: About all mankind thou knowest best; but I will speak about thy people, for whom I am grieved,
[16] and about thy inheritance, for whom I lament, and about Israel, for whom I am sad, and about the seed of Jacob, for whom I am troubled.
[17] Therefore I will pray before thee for myself and for them, for I see the failings of us who dwell in the land,
[18] and I have heard of the swiftness of the judgment that is to come.
[19] Therefore hear my voice, and understand my words, and I will speak before thee." The beginning of the words of Ezra's prayer, before he was taken up. He said:
[20] "O Lord who inhabitest eternity, whose eyes are exalted and whose upper chambers are in the air,
[21] whose throne is beyond measure and whose glory is beyond comprehension, before whom the hosts of angels stand trembling
[22] and at whose command they are changed to wind and fire, whose word is sure and whose utterances are certain, whose ordinance is strong and whose command is terrible,
[23] whose look dries up the depths and whose indignation makes the mountains melt away, and whose truth is established for ever --
[24] hear, O Lord, the prayer of thy servant, and give ear to the petition of thy creature; attend to my words.
[25] For as long as I live I will speak, and as long as I have understanding I will answer.
[26] O look not upon the sins of thy people, but at those who have served thee in truth.
[27] Regard not the endeavors of those who act wickedly, but the endeavors of those who have kept thy covenants amid afflictions.
[28] Think not on those who have lived wickedly in thy sight; but remember those who have willingly acknowledged that thou art to be feared.
[29] Let it not be thy will to destroy those who have had the ways of cattle; but regard those who have gloriously taught thy law.
[30] Be not angry with those who are deemed worse than beasts; but love those who have always put their trust in thy glory.
[31] For we and our fathers have passed our lives in ways that bring death, but thou, because of us sinners, are called merciful.
[32] For if thou hast desired to have pity on us, who have no works of righteousness, then thou wilt be called merciful.
[33] For the righteous, who have many works laid up with thee, shall receive their reward in consequence of their own deeds.
[34] But what is man, that thou art angry with him; or what is a corruptible race, that thou art so bitter against it?
[35] For in truth there is no one among those who have been born who has not acted wickedly, and among those who have existed there is no one who has not transgressed.
[36] For in this, O Lord, thy righteousness and goodness will be declared, when thou art merciful to those who have no store of good works."
[37] He answered me and said, "Some things you have spoken rightly, and it will come to pass according to your words.
[38] For indeed I will not concern myself about the fashioning of those who have sinned, or about their death, their judgment, or their destruction;
[39] but I will rejoice over the creation of the righteous, over their pilgrimage also, and their salvation, and their receiving their reward.
[40] As I have spoken, therefore, so it shall be.
[41] "For just as the farmer sows many seeds upon the ground and plants a multitude of seedlings, and yet not all that have been sown will come up in due season, and not all that were planted will take root; so also those who have been sown in the world will not all be saved."
[42] I answered and said, "If I have found favor before thee, let me speak.
[43] For if the farmer's seed does not come up, because it has not received thy rain in due season, or if it has been ruined by too much rain, it perishes.
[44] But man, who has been formed by thy hands and is called thy own image because he is made like thee, and for whose sake thou hast formed all things -- hast thou also made him like the farmer's seed?
[45] No, O Lord who art over us! But spare thy people and have mercy on thy inheritance, for thou hast mercy on thy own creation."
[46] He answered me and said, "Things that are present are for those who live now, and things that are future are for those who will live hereafter.
[47] For you come far short of being able to love my creation more than I love it. But you
have often compared yourself to the unrighteous. Never do so!
[48] But even in this respect you will be praiseworthy before the Most High,
[49] because you have humbled yourself, as is becoming for you, and have not deemed
yourself to be among the righteous in order to receive the greatest glory.
[50] For many miseries will affect those who inhabit the world in the last times, because they
have walked in great pride.
[51] But think of your own case, and inquire concerning the glory of those who are like
yourself,
[52] because it is for you that paradise is opened, the tree of life is planted, the age to come is
prepared, plenty is provided, a city is built, rest is appointed, goodness is established and
wisdom perfected beforehand.
[53] The root of evil is sealed up from you, illness is banished from you, and death is hidden;
hell has fled and corruption has been forgotten;
[54] sorrows have passed away, and in the end the treasure of immortality is made manifest.
[55] Therefore do not ask any more questions about the multitude of those who perish.
[56] For they also received freedom, but they despised the Most High, and were
contemptuous of his law, and forsook his ways.
[57] Moreover they have even trampled upon his righteous ones,
[58] and said in their hearts that there is not God -- though knowing full well that they must
die.
[59] For just as the things which I have predicted await you, so the thirst and torment which
are prepared await them. For the Most High did not intend that men should be destroyed;
[60] but they themselves who were created have defiled the name of him who made them,
and have been ungrateful to him who prepared life for them.
[61] Therefore my judgment is now drawing near;
[62] I have not shown this to all men, but only to you and a few like you." Then I answered
and said,
[63] "Behold, O Lord, thou hast now shown me a multitude of the signs which thou wilt do
in the last times, but thou hast not shown me when thou wilt do them."

Chapter 9
[1] He answered me and said, "Measure carefully in your mind, and when you see that a
certain part of the predicted signs are past,
[2] then you will know that it is the very time when the Most High is about to visit the world
which he has made.
[3] So when there shall appear in the world earthquakes, tumult of peoples, intrigues of
nations, wavering of leaders, confusion of princes,
[4] then you will know that it was of these that the Most High spoke from the days that were
of old, from the beginning.
[5] For just as with everything that has occurred in the world, the beginning is evident, and
the end manifest;
[6] so also are the times of the Most High: the beginnings are manifest in wonders and
mighty works, and the end in requital and in signs.
And it shall be that every one who will be saved and will be able to escape on account of his works, or on account of the faith by which he has believed, will survive the dangers that have been predicted, and will see my salvation in my land and within my borders, which I have sanctified for myself from the beginning. Then those who have now abused my ways shall be amazed, and those who have rejected them with contempt shall dwell in torments.

For as many as did not acknowledge me in their lifetime, although they received my benefits, and as many as scorned my law while they still had freedom, and did not understand but despised it while an opportunity of repentance was still open to them, these must in torment acknowledge it after death. Therefore, do not continue to be curious as to how the ungodly will be punished; but inquire how the righteous will be saved, those to whom the age belongs and for whose sake the age was made.

I answered and said, "I said before, and I say now, and will say it again: there are more who perish than those who will be saved, as a wave is greater than a drop of water."

He answered me and said, "As is the field, so is the seed; and as are the flowers, so are the colors; and as is the work, so is the product; and as is the farmer, so is the threshing floor. For there was a time in this age when I was preparing for those who now exist, before the world was made for them to dwell in, and no one opposed me then, for no one existed; but now those who have been created in this world which is supplied both with an unfailing table and an inexhaustible pasture, have become corrupt in their ways.

So I considered my world, and behold, it was lost, and my earth, and behold, it was in peril because of the devices of those who had come into it. And I saw and spared some with great difficulty, and saved for myself one grape out of a cluster, and one plant out of a great forest.

So let the multitude perish which has been born in vain, but let my grape and my plant be saved, because with much labor I have perfected them. But if you will let seven days more pass -- do not fast during them, however;

but go into a field of flowers where no house has been built, and eat only of the flowers of the field, and taste no meat and drink no wine, but eat only flowers, and pray to the Most High continually -- then I will come and talk with you."

So I went, as he directed me, into the field which is called Ardat; and there I sat among the flowers and ate of the plants of the field, and the nourishment they afforded satisfied me. And after seven days, as I lay on the grass, my heart was troubled again as it was before.

And my mouth was opened, and I began to speak before the Most High, and said, "O Lord, thou didst show thyself among us, to our fathers in the wilderness when they came out from Egypt and when they came into the untrodden and unfruitful wilderness; and thou didst say, `Hear me, O Israel, and give heed to my words, O descendants of Jacob."

For behold, I sow my law in you, and it shall bring forth fruit in you and you shall be
[32] But though our fathers received the law, they did not keep it, and did not observe the statutes; yet the fruit of the law did not perish -- for it could not, because it was thine.  

[33] Yet those who received it perished, because they did not keep what had been sown in them.  

[34] And behold, it is the rule that, when the ground has received seed, or the sea a ship, or any dish food or drink, and when it happens that what was sown or what was launched or what was put in is destroyed,  

[35] they are destroyed, but the things that held them remain; yet with us it has not been so.  

[36] For we who have received the law and sinned will perish, as well as our heart which received it;  

[37] the law, however, does not perish but remains in its glory."

[38] When I said these things in my heart, I lifted up my eyes and saw a woman on my right, and behold, she was mourning and weeping with a loud voice, and was deeply grieved at heart, and her clothes were rent, and there were ashes on her head.  

[39] Then I dismissed the thoughts with which I had been engaged, and turned to her  

[40] and said to her, "Why are you weeping, and why are you grieved at heart?"

[41] And she said to me, "Let me alone, my lord, that I may weep for myself and continue to mourn, for I am greatly embittered in spirit and deeply afflicted."  

[42] And I said to her, "What has happened to you? Tell me."  

[43] And she said to me, "Your servant was barren and had no child, though I lived with my husband thirty years.  

[44] And every hour and every day during those thirty years I besought the Most High, night and day.  

[45] And after thirty years God heard your handmaid, and looked upon my low estate, and considered my distress, and gave me a son. And I rejoiced greatly over him, I and my husband and all my neighbors; and we gave great glory to the Mighty One.  

[46] And I brought him up with much care.  

[47] So when he grew up and I came to take a wife for him, I set a day for the marriage feast.

Chapter 10  

[1] "But it happened that when my son entered his wedding chamber, he fell down and died.  

[2] Then we all put out the lamps, and all my neighbors attempted to console me; and I remained quiet until evening of the second day.  

[3] But when they all had stopped consoling me, that I might be quiet, I got up in the night and fled, and came to this field, as you see.  

[4] And now I intend not to return to the city, but to stay here, and I will neither eat nor drink, but without ceasing mourn and fast until I die."  

[5] Then I broke off the reflections with which I was still engaged, and answered her in anger and said,  

[6] "You most foolish of women, do you not see our mourning, and what has happened to us?  

[7] For Zion, the mother of us all, is in deep grief and great affliction.
It is most appropriate to mourn now, because we are all mourning, and to be sorrowful, because we are all sorrowing; you are sorrowing for one son, but we, the whole world, for our mother.

Now ask the earth, and she will tell you that it is she who ought to mourn over so many who have come into being upon her.

And from the beginning all have been born of her, and others will come; and behold, almost all go to perdition, and a multitude of them are destined for destruction.

Who then ought to mourn the more, she who lost so great a multitude, or you who are grieving for one?

But if you say to me, `My lamentation is not like the earth's, for I have lost the fruit of my womb, which I brought forth in pain and bore in sorrow; but it is with the earth according to the way of the earth -- the multitude that is now in it goes as it came';

then I say to you, `As you brought forth in sorrow, so the earth also has from the beginning given her fruit, that is, man, to him who made her.'

Now, therefore, keep your sorrow to yourself, and bear bravely the troubles that have come upon you.

For if you acknowledge the decree of God to be just, you will receive your son back in due time, and will be praised among women.

Therefore go into the city to your husband."

She said to me, "I will not do so; I will not go into the city, but I will die here."

So I spoke again to her, and said,

"Do not say that, but let yourself be persuaded because of the troubles of Zion, and be consoled because of the sorrow of Jerusalem.

For you see that our sanctuary has been laid waste, our altar thrown down, our temple destroyed;

our harp has been laid low, our song has been silenced, and our rejoicing has been ended; the light of our lampstand has been put out, the ark of our covenant has been plundered, our holy things have been polluted, and the name by which we are called has been profaned; our free men have suffered abuse, our priests have been burned to death, our Levites have gone into captivity, our virgins have been defiled, and our wives have been ravished; our righteous men have been carried off, our little ones have been cast out, our young men have been enslaved and our strong men made powerless.

And, what is more than all, the seal of Zion -- for she has now lost the seal of her glory, and has been given over into the hands of those that hate us.

Therefore shake off your great sadness and lay aside your many sorrows, so that the Mighty One may be merciful to you again, and the Most High may give you rest, a relief from your troubles."

While I was talking to her, behold, her face suddenly shone exceedingly, and her countenance flashed like lightning, so that I was too frightened to approach her, and my heart was terrified. While I was wondering what this meant,

behold, she suddenly uttered a loud and fearful cry, so that the earth shook at the sound.

And I looked, and behold, the woman was no longer visible to me, but there was an
established city, and a place of huge foundations showed itself. Then I was afraid, and cried with a loud voice and said,
[28] "Where is the angel Uriel, who came to me at first? For it was he who brought me into this overpowering bewilderment; my end has become corruption, and my prayer a reproach."
[29] As I was speaking these words, behold, the angel who had come to me at first came to me, and he looked upon me;
[30] and behold, I lay there like a corpse and I was deprived of my understanding. Then he grasped my right hand and strengthened me and set me on my feet, and said to me,
[31] "What is the matter with you? And why are you troubled? And why are your understanding and the thoughts of your mind troubled?"
[32] I said, "Because you have forsaken me! I did as you directed, and went out into the field, and behold, I saw, and still see, what I am unable to explain."
[33] He said to me, "Stand up like a man, and I will instruct you."
[34] I said, "Speak, my lord; only do not forsake me, lest I die before my time.
[35] For I have seen what I did not know, and I have heard what I do not understand.
[36] Or is my mind deceived, and my soul dreaming?
[37] Now therefore I entreat you to give your servant an explanation of this bewildering vision."
[38] He answered me and said, "Listen to me and I will inform you, and tell you about the things which you fear, for the Most High has revealed many secrets to you.
[39] For he has seen your righteous conduct, that you have sorrowed continually for your people, and mourned greatly over Zion.
[40] This therefore is the meaning of the vision.
[41] The woman who appeared to you a little while ago, whom you saw mourning and began to console --
[42] but you do not now see the form of a woman, but an established city has appeared to you --
[43] and as for her telling you about the misfortune of her son, this is the interpretation:
[44] This woman whom you saw, whom you now behold as an established city, is Zion.
[45] And as for her telling you that she was barren for thirty years, it is because there were three thousand years in the world before any offering was offered in it.
[46] And after three thousand years Solomon built the city, and offered offerings; then it was that the barren woman bore a son.
[47] And as for her telling you that she brought him up with much care, that was the period of residence in Jerusalem.
[48] And as for her saying to you, 'When my son entered his wedding chamber he died,' and that misfortune had overtaken her, that was the destruction which befell Jerusalem.
[49] And behold, you saw her likeness, how she mourned for her son, and you began to console her for what had happened.
[50] For now the Most High, seeing that you are sincerely grieved and profoundly distressed for her, has shown you the brilliance of her glory, and the loveliness of her beauty.
[51] Therefore I told you to remain in the field where no house had been built,
[52] for I knew that the Most High would reveal these things to you.
[53] Therefore I told you to go into the field where there was no foundation of any building, [54] for no work of man's building could endure in a place where the city of the Most High was to be revealed. 

[55] "Therefore do not be afraid, and do not let your heart be terrified; but go in and see the splendor and vastness of the building, as far as it is possible for your eyes to see it, [56] and afterward you will hear as much as your ears can hear. [57] For you are more blessed than many, and you have been called before the Most High, as but few have been. [58] But tomorrow night you shall remain here, 

[59] and the Most High will show you in those dream visions what the Most High will do to those who dwell on earth in the last days." So I slept that night and the following one, as he had commanded me.

Chapter 11
[1] On the second night I had a dream, and behold, there came up from the sea an eagle that had twelve feathered wings and three heads. 

[2] And I looked, and behold, he spread his wings over all the earth, and all the winds of heaven blew upon him, and the clouds were gathered about him. 

[3] And I looked, and out of his wings there grew opposing wings; but they became little, puny wings. 

[4] But his heads were at rest; the middle head was larger than the other heads, but it also was at rest with them. 

[5] And I looked, and behold, the eagle flew with his wings, to reign over the earth and over those who dwell in it. 

[6] And I saw how all things under heaven were subjected to him, and no one spoke against him, not even one creature that was on the earth. 

[7] And I looked, and behold, the eagle rose upon his talons, and uttered a cry to his wings, saying, 

[8] "Do not all watch at the same time; let each sleep in his own place, and watch in his turn; 

[9] but let the heads be reserved for the last." 

[10] And I looked, and behold, the voice did not come from his heads, but from the midst of his body. 

[11] And I counted his opposing wings, and behold, there were eight of them. 

[12] And I looked, and behold, on the right side one wing arose, and it reigned over all the earth. 

[13] And while it was reigning it came to its end and disappeared, so that its place was not seen. Then the next wing arose and reigned, and it continued to reign a long time. 

[14] And while it was reigning its end came also, so that it disappeared like the first. 

[15] And behold, a voice sounded, saying to it. 

[16] "Hear me, you who have ruled the earth all this time; I announce this to you before you disappear. 

[17] After you no one shall rule as long as you, or even half as long." 

[18] Then the third wing raised itself up, and held the rule like the former ones, and it also
disappeared.  
[19] And so it went with all the wings; they wielded power one after another and then were never seen again.  
[20] And I looked, and behold, in due course the wings that followed also rose up on the right side, in order to rule. There were some of them that ruled, yet disappeared suddenly;  
[21] and others of them rose up, but did not hold the rule.  
[22] And after this I looked, and behold, the twelve wings and the two little wings disappeared;  
[23] and nothing remained on the eagle's body except the three heads that were at rest and six little wings.  
[24] And I looked, and behold, two little wings separated from the six and remained under the head that was on the right side; but four remained in their place.  
[25] And I looked, and behold, these little wings planned to set themselves up and hold the rule.  
[26] And I looked, and behold, one was set up, but suddenly disappeared;  
[27] a second also, and this disappeared more quickly than the first.  
[28] And I looked, and behold, the two that remained were planning between themselves to reign together;  
[29] and while they were planning, behold, one of the heads that were at rest (the one which was in the middle) awoke; for it was greater than the other two heads.  
[30] And I saw how it allied the two heads with itself,  
[31] and behold, the head turned with those that were with it, and it devoured the two little wings which were planning to reign.  
[32] Moreover this head gained control of the whole earth, and with much oppression dominated its inhabitants; and it had greater power over the world than all the wings that had gone before.  
[33] And after this I looked, and behold, the middle head also suddenly disappeared, just as the wings had done.  
[34] But the two heads remained, which also ruled over the earth and its inhabitants.  
[35] And I looked, and behold, the head on the right side devoured the one on the left.  
[36] Then I heard a voice saying to me, "Look before you and consider what you see."  
[37] And I looked, and behold, a creature like a lion was aroused out of the forest, roaring; and I heard how he uttered a man's voice to the eagle, and spoke, saying,  
[38] "Listen and I will speak to you. The Most High says to you,  
[39] `Are you not the one that remains of the four beasts which I had made to reign in my world, so that the end of my times might come through them?  
[40] You, the fourth that has come, have conquered all the beasts that have gone before; and you have held sway over the world with much terror, and over all the earth with grievous oppression; and for so long you have dwelt on the earth with deceit.  
[41] And you have judged the earth, but not with truth;  
[42] for you have afflicted the meek and injured the peaceable; you have hated those who tell the truth, and have loved liars; you have destroyed the dwellings of those who brought forth fruit, and have laid low the walls of those who did you no harm."
And so your insolence has come up before the Most High, and your pride to the Mighty One.
And the Most High has looked upon his times, and behold, they are ended, and his ages are completed!
Therefore you will surely disappear, you eagle, and your terrifying wings, and your most evil little wings, and your malicious heads, and your most evil talons, and your whole worthless body,
so that the whole earth, freed from your violence, may be refreshed and relieved, and may hope for the judgment and mercy of him who made it.'"

Chapter 12
While the lion was saying these words to the eagle, I looked,
and behold, the remaining head disappeared. And the two wings that had gone over to it arose and set themselves up to reign, and their reign was brief and full of tumult.
And I looked, and behold, they also disappeared, and the whole body of the eagle was burned, and the earth was exceedingly terrified. Then I awoke in great perplexity of mind and great fear, and I said to my spirit,
"Behold, you have brought this upon me, because you search out the ways of the Most High.
Behold, I am still weary in mind and very weak in my spirit, and not even a little strength is left in me, because of the great fear with which I have been terrified this night.
Therefore I will now beseech the Most High that he may strengthen me to the end."
And I said, "O sovereign Lord, if I have found favor in thy sight, and if I have been accounted righteous before thee beyond many others, and if my prayer has indeed come up before thy face,
strengthen me and show me, thy servant, the interpretation and meaning of this terrifying vision, that thou mayest fully comfort my soul.
For thou hast judged me worthy to be shown the end of the times and the last events of the times."
He said to me, "This is the interpretation of this vision which you have seen:
The eagle which you saw coming up from the sea is the fourth kingdom which appeared in a vision to your brother Daniel.
But it was not explained to him as I now explain or have explained it to you.
Behold, the days are coming when a kingdom shall arise on earth, and it shall be more terrifying than all the kingdoms that have been before it.
And twelve kings shall reign in it, one after another.
But the second that is to reign shall hold sway for a longer time than any other of the twelve.
This is the interpretation of the twelve wings which you saw.
As for your hearing a voice that spoke, coming not from the eagle's heads but from the midst of his body, this is the interpretation:
In the midst of the time of that kingdom great struggles shall arise, and it shall be in danger of falling; nevertheless it shall not fall then, but shall regain its former power.
As for your seeing eight little wings clinging to his wings, this is the interpretation: Eight kings shall arise in it, whose times shall be short and their years swift; and two of them shall perish when the middle of its time draws near; and four shall be kept for the time when its end approaches; but two shall be kept until the end.

As for your seeing three heads at rest, this is the interpretation: In its last days the Most High will raise up three kings, and they shall renew many things in it, and shall rule the earth and its inhabitants more oppressively than all who were before them; therefore they are called the heads of the eagle. For it is they who shall sum up his wickedness and perform his last actions. As for your seeing that the large head disappeared, one of the kings shall die in his bed, but in agonies. But as for the two who remained, the sword shall devour them. For the sword of one shall devour him who was with him; but he also shall fall by the sword in the last days.

As for your seeing two little wings passing over to the head which was on the right side, this is the interpretation: It is these whom the Most High has kept for the eagle's end; this was the reign which was brief and full of tumult, as you have seen. "And as for the lion whom you saw rousing up out of the forest and roaring and speaking to the eagle and reproving him for his unrighteousness, and as for all his words that you have heard,

this is the Messiah whom the Most High has kept until the end of days, who will arise from the posterity of David, and will come and speak to them; he will denounce them for their ungodliness and for their wickedness, and will cast up before them their contemptuous dealings.

For first he will set them living before his judgment seat, and when he has reproved them, then he will destroy them. But he will deliver in mercy the remnant of my people, those who have been saved throughout my borders, and he will make them joyful until the end comes, the day of judgment, of which I spoke to you at the beginning. This is the dream that you saw, and this is its interpretation. And you alone were worthy to learn this secret of the Most High. Therefore write all these things that you have seen in a book, and put it in a hidden place; and you shall teach them to the wise among your people, whose hearts you know are able to comprehend and keep these secrets.

But wait here seven days more, so that you may be shown whatever it pleases the Most High to show you." Then he left me.

When all the people heard that the seven days were past and I had not returned to the city, they all gathered together, from the least to the greatest, and came to me and spoke to me, saying, "How have we offended you, and what harm have we done you, that you have forsaken us and sit in this place?"
For of all the prophets you alone are left to us, like a cluster of grapes from the vintage, and like a lamp in a dark place, and like a haven for a ship saved from a storm.

Are not the evils which have befallen us sufficient?

Therefore if you forsake us, how much better it would have been for us if we also had been consumed in the burning of Zion!

For we are no better than those who died there." And they wept with a loud voice. Then I answered them and said,

"Take courage, O Israel; and do not be sorrowful, O house of Jacob;

for the Most High has you in remembrance, and the Mighty One has not forgotten you in your struggle.

As for me, I have neither forsaken you nor withdrawn from you; but I have come to this place to pray on account of the desolation of Zion, and to seek mercy on account of the humiliation of our sanctuary.

Now go, every one of you to his house, and after these days I will come to you."

So the people went into the city, as I told them to do.

But I sat in the field seven days, as the angel had commanded me; and I ate only of the flowers of the field, and my food was of plants during those days.

Chapter 13

After seven days I dreamed a dream in the night;

and behold, a wind arose from the sea and stirred up all its waves.

And I looked, and behold, this wind made something like the figure of a man come up out of the heart of the sea. And I looked, and behold, that man flew with the clouds of heaven; and wherever he turned his face to look, everything under his gaze trembled,

and whenever his voice issued from his mouth, all who heard his voice melted as wax melts when it feels the fire.

After this I looked, and behold, an innumerable multitude of men were gathered together from the four winds of heaven to make war against the man who came up out of the sea.

And I looked, and behold, he carved out for himself a great mountain, and flew up upon it.

And I tried to see the region or place from which the mountain was carved, but I could not.

After this I looked, and behold, all who had gathered together against him, to wage war with him, were much afraid, yet dared to fight.

And behold, when he saw the onrush of the approaching multitude, he neither lifted his hand nor held a spear or any weapon of war;

but I saw only how he sent forth from his mouth as it were a stream of fire, and from his lips a flaming breath, and from his tongue he shot forth a storm of sparks.

All these were mingled together, the stream of fire and the flaming breath and the great storm, and fell on the onrushing multitude which was prepared to fight, and burned them all up, so that suddenly nothing was seen of the innumerable multitude but only the dust of ashes and the smell of smoke. When I saw it, I was amazed.

After this I saw the same man come down from the mountain and call to him another
Then many people came to him, some of whom were joyful and some sorrowful; some of them were bound, and some were bringing others as offerings. Then in great fear I awoke; and I besought the Most High, and said,

"From the beginning thou hast shown thy servant these wonders, and hast deemed me worthy to have my prayer heard by thee; now show me also the interpretation of this dream.

For as I consider it in my mind, alas for those who will be left in those days! And still more, alas for those who are not left!

For those who are not left will be sad,
because they understand what is reserved for the last days, but cannot attain it.

But alas for those also who are left, and for that very reason! For they shall see great dangers and much distress, as these dreams show.

Yet it is better to come into these things, though incurring peril, than to pass from the world like a cloud, and not to see what shall happen in the last days." He answered me and said,

"I will tell you the interpretation of the vision, and I will also explain to you the things which you have mentioned.

As for what you said about those who are left, this is the interpretation:

He who brings the peril at that time will himself protect those who fall into peril, who have works and have faith in the Almighty.

Understand therefore that those who are left are more blessed than those who have died.

This is the interpretation of the vision: As for your seeing a man come up from the heart of the sea,
this is he whom the Most High has been keeping for many ages, who will himself deliver his creation; and he will direct those who are left.

And as for your seeing wind and fire and a storm coming out of his mouth,
and as for his not holding a spear or weapon of war, yet destroying the onrushing multitude which came to conquer him, this is the interpretation:

Behold, the days are coming when the Most High will deliver those who are on the earth.
And bewilderment of mind shall come over those who dwell on the earth.
And they shall plan to make war against one another, city against city, place against place, people against people, and kingdom against kingdom.
And when these things come to pass and the signs occur which I showed you before, then my Son will be revealed, whom you saw as a man coming up from the sea.
And when all the nations hear his voice, every man shall leave his own land and the warfare that they have against one another;
and an innumerable multitude shall be gathered together, as you saw, desiring to come and conquer him.
But he shall stand on the top of Mount Zion.
And Zion will come and be made manifest to all people, prepared and built, as you saw the mountain carved out without hands.
[37] And he, my Son, will reprove the assembled nations for their ungodliness (this was symbolized by the storm),
[38] and will reproach them to their face with their evil thoughts and the torments with which they are to be tortured (which were symbolized by the flames), and will destroy them without effort by the law (which was symbolized by the fire).
[39] And as for your seeing him gather to himself another multitude that was peaceable,
[40] these are the ten tribes which were led away from their own land into captivity in the days of King Hoshea, whom Shalmaneser the king of the Assyrians led captive; he took them across the river, and they were taken into another land.
[41] But they formed this plan for themselves, that they would leave the multitude of the nations and go to a more distant region, where mankind had never lived,
[42] that there at least they might keep their statutes which they had not kept in their own land.
[43] And they went in by the narrow passages of the Euphrates river.
[44] For at that time the Most High performed signs for them, and stopped the channels of the river until they had passed over.
[45] Through that region there was a long way to go, a journey of a year and a half; and that country is called Arzareth.
[46] "Then they dwelt there until the last times; and now, when they are about to come again,
[47] the Most High will stop the channels of the river again, so that they may be able to pass over. Therefore you saw the multitude gathered together in peace.
[48] But those who are left of your people, who are found within my holy borders, shall be saved.
[49] Therefore when he destroys the multitude of the nations that are gathered together, he will defend the people who remain.
[50] And then he will show them very many wonders."
[51] I said, "O sovereign Lord, explain this to me: Why did I see the man coming up from the heart of the sea?"
[52] He said to me, "Just as no one can explore or know what is in the depths of the sea, so no one on earth can see my Son or those who are with him, except in the time of his day.
[53] This is the interpretation of the dream which you saw. And you alone have been enlightened about this,
[54] because you have forsaken your own ways and have applied yourself to mine, and have searched out my law;
[55] for you have devoted your life to wisdom, and called understanding your mother.
[56] Therefore I have shown you this, for there is a reward laid up with the Most High. And after three more days I will tell you other things, and explain weighty and wondrous matters to you."
[57] Then I arose and walked in the field, giving great glory and praise to the Most High because of his wonders, which he did from time to time,
[58] and because he governs the times and whatever things come to pass in their seasons. And I stayed there three days.
Chapter 14
[1] On the third day, while I was sitting under an oak, behold, a voice came out of a bush opposite me and said, "Ezra, Ezra."
[3] Then he said to me, "I revealed myself in a bush and spoke to Moses, when my people were in bondage in Egypt;
[4] and I sent him and led my people out of Egypt; and I led him up on Mount Sinai, where I kept him with me many days;
[5] and I told him many wondrous things, and showed him the secrets of the times and declared to him the end of the times. Then I commanded him, saying,
[6] 'These words you shall publish openly, and these you shall keep secret.'
[7] And now I say to you;
[8] Lay up in your heart the signs that I have shown you, the dreams that you have seen, and the interpretations that you have heard;
[9] for you shall be taken up from among men, and henceforth you shall live with my Son and with those who are like you, until the times are ended.
[10] For the age has lost its youth, and the times begin to grow old.
[11] For the age is divided into twelve parts, and nine of its parts have already passed,
[12] as well as half of the tenth part; so two of its parts remain, besides half of the tenth part.
[13] Now therefore, set your house in order, and reprove your people; comfort the lowly among them, and instruct those that are wise. And now renounce the life that is corruptible,
[14] and put away from you mortal thoughts; cast away from you the burdens of man, and divest yourself now of your weak nature,
[15] and lay to one side the thoughts that are most grievous to you, and hasten to escape from these times.
[16] For evils worse than those which you have now seen happen shall be done hereafter.
[17] For the weaker the world becomes through old age, the more shall evils be multiplied among its inhabitants.
[18] For truth shall go farther away, and falsehood shall come near. For the eagle which you saw in the vision is already hastening to come."
[19] Then I answered and said, "Let me speak in thy presence, Lord.
[20] For behold, I will go, as thou hast commanded me, and I will reprove the people who are now living; but who will warn those who will be born hereafter? For the world lies in darkness, and its inhabitants are without light.
[21] For thy law has been burned, and so no one knows the things which have been done or will be done by thee.
[22] If then I have found favor before thee, send the Holy Spirit into me, and I will write everything that has happened in the world from the beginning, the things which were written in thy law, that men may be able to find the path, and that those who wish to live in the last days may live."
[23] He answered me and said, "Go and gather the people, and tell them not to seek you for forty days.
[24] But prepare for yourself many writing tablets, and take with you Sarea, Dabria, Selemia,
Ethanus, and Asiel -- these five, because they are trained to write rapidly;
[25] and you shall come here, and I will light in your heart the lamp of understanding, which
shall not be put out until what you are about to write is finished.
[26] And when you have finished, some things you shall make public, and some you shall
deliver in secret to the wise; tomorrow at this hour you shall begin to write."
[27] Then I went as he commanded me, and I gathered all the people together, and said,
[28] "Hear these words, O Israel
[29] At first our fathers dwelt as aliens in Egypt, and they were delivered from there,
[30] and received the law of life, which they did not keep, which you also have transgressed
after them.
[31] Then land was given to you for a possession in the land of Zion; but you and your
fathers committed iniquity and did not keep the ways which the Most High commanded you.
[32] And because he is a righteous judge, in due time he took from you what he had given.
[33] And now you are here, and your brethren are farther in the interior.
[34] If you, then, will rule over your minds and discipline your hearts, you shall be kept
alive, and after death you shall obtain mercy.
[35] For after death the judgment will come, when we shall live again; and then the names of
the righteous will become manifest, and the deeds of the ungodly will be disclosed.
[36] But let no one come to me now, and let no one seek me for forty days."
[37] So I took the five men, as he commanded me, and we proceeded to the field, and
remained there.
[38] And on the next day, behold, a voice called me, saying, "Ezra, open your mouth and
drink what I give you to drink."
[39] Then I opened my mouth, and behold, a full cup was offered to me; it was full of
something like water, but its color was like fire.
[40] And I took it and drank; and when I had drunk it, my heart poured forth understanding,
and wisdom increased in my breast, for my spirit retained its memory;
[41] and my mouth was opened, and was no longer closed.
[42] And the Most High gave understanding to the five men, and by turns they wrote what
was dictated, in characters which they did not know. They sat forty days, and wrote during
the daytime, and ate their bread at night.
[43] As for me, I spoke in the daytime and was not silent at night.
[44] So during the forty days ninety-four books were written.
[45] And when the forty days were ended, the Most High spoke to me, saying, "Make public
the twenty-four books that you wrote first and let the worthy and the unworthy read them;
[46] but keep the seventy that were written last, in order to give them to the wise among your
people.
[47] For in them is the spring of understanding, the fountain of wisdom, and the river of
knowledge."
[48] And I did so.

Chapter 15
[1] The Lord says, "Behold, speak in the ears of my people the words of the prophecy which
I will put in your mouth,
[2] and cause them to be written on paper; for they are trustworthy and true.
[3] Do not fear the plots against you, and do not be troubled by the unbelief of those who oppose you.
[4] For every unbeliever shall die in his unbelief."
[5] "Behold," says the Lord, "I bring evils upon the world, the sword and famine and death and destruction.
[6] For iniquity has spread throughout every land, and their harmful deeds have reached their limit.
[7] Therefore," says the Lord,
[8] "I will be silent no longer concerning their ungodly deeds which they impiously commit, neither will I tolerate their wicked practices. Behold, innocent and righteous blood cries out to me, and the souls of the righteous cry out continually.
[9] I will surely avenge them," says the Lord, "and will receive to myself all the innocent blood from among them.
[10] Behold, my people is led like a flock to the slaughter; I will not allow them to live any longer in the land of Egypt,
[11] but I will bring them out with a mighty hand and with an uplifted arm, and will smite Egypt with plagues, as before, and will destroy all its land."
[12] Let Egypt mourn, and its foundations, for the plague of chastisement and punishment that the Lord will bring upon it.
[13] Let the farmers that till the ground mourn, because their seed shall fail and their trees shall be ruined by blight and hail and by a terrible tempest.
[14] Alas for the world and for those who live in it!
[15] For the sword and misery draw near them, and nation shall rise up to fight against nation, with swords in their hands.
[16] For there shall be unrest among men; growing strong against one another, they shall in their might have no respect for their king or the chief of their leaders.
[17] For a man will desire to go into a city, and shall not be able.
[18] For because of their pride the cities shall be in confusion, the houses shall be destroyed, and people shall be afraid.
[19] A man shall have no pity upon his neighbors, but shall make an assault upon their houses with the sword, and plunder their goods, because of hunger for bread and because of great tribulation.
[20] "Behold," says God, "I call together all the kings of the earth to fear me, from the rising sun and from the south, from the east and from Lebanon; to turn and repay what they have given them.
[21] Just as they have done to my elect until this day, so I will do, and will repay into their bosom." Thus says the Lord God:
[22] "My right hand will not spare the sinners, and my sword will not cease from those who shed innocent blood on earth."
[23] And a fire will go forth from his wrath, and will consume the foundations of the earth, and the sinners, like straw that is kindled.
Woe to those who sin and do not observe my commandments," says the Lord;
"I will not spare them. Depart, you faithless children! Do not pollute my sanctuary."
For the Lord knows all who transgress against him; therefore he will hand them over to
death and slaughter.
For now calamities have come upon the whole earth, and you shall remain in them; for
God will not deliver you, because you have sinned against him.
Behold, a terrifying sight, appearing from the east!
The nations of the dragons of Arabia shall come out with many chariots, and from the
day that they set out, their hissing shall spread over the earth, so that all who hear them fear
and tremble.
Also the Carmonians, raging in wrath, shall go forth like wild boars of the forest, and
with great power they shall come, and engage them in battle, and shall devastate a portion of
the land of the Assyrians with their teeth.
And then the dragons, remembering their origin, shall become still stronger; and if they
combine in great power and turn to pursue them,
then these shall be disorganized and silenced by their power, and shall turn and flee.
And from the land of the Assyrians an enemy in ambush shall beset them and destroy
one of them, and fear and trembling shall come upon their army, and indecision upon their
kings.
Behold, clouds from the east, and from the north to the south; and their appearance is
very threatening, full of wrath and storm.
They shall dash against one another and shall pour out a heavy tempest upon the earth,
and their own tempest; and there shall be blood from the sword as high as a horse's belly
and a man's thigh and a camel's hock.
And there shall be fear and great trembling upon the earth; and those who see that wrath
shall be horror-stricken, and they shall be seized with trembling.
And, after that, heavy storm clouds shall be stirred up from the south, and from the
north, and another part from the west.
And the winds from the east shall prevail over the cloud that was raised in wrath, and
shall dispel it; and the tempest that was to cause destruction by the east wind shall be driven
violently toward the south and west.
And great and mighty clouds, full of wrath and tempest, shall rise, to destroy all the
earth and its inhabitants, and shall pour out upon every high and lofty place a terrible
tempest,
fire and hail and flying swords and floods of water, that all the fields and all the streams
may be filled with the abundance of those waters.
And they shall destroy cities and walls, mountains and hills, trees of the forests, and
grass of the meadows, and their grain.
And they shall go on steadily to Babylon, and shall destroy her.
They shall come to her and surround her; they shall pour out the tempest and all its
wrath upon her; then the dust and smoke shall go up to heaven, and all who are about her
shall wail over her.
And those who survive shall serve those who have destroyed her.
[46] And you, Asia, who share in the glamour of Babylon and the glory of her person --
[47] woe to you, miserable wretch! For you have made yourself like her; you have decked
out your daughters in harlotry to please and glory in your lovers, who have always lusted
after you.
[48] You have imitated that hateful harlot in all her deeds and devices; therefore God says,
[49] "I will send evils upon you, widowhood, poverty, famine, sword, and pestilence, to lay
waste your houses and bring you to destruction and death.
[50] And the glory of your power shall wither like a flower, when the heat rises that is sent
upon you.
[51] You shall be weakened like a wretched woman who is beaten and wounded, so that you
cannot receive your mighty lovers.
[52] Would I have dealt with you so violently," says the Lord,
[53] "If you had not always killed my chosen people, exulting and clapping your hands and
talking about their death when you were drunk?
[54] Trick out the beauty of your face!
[55] The reward of a harlot is in your bosom, therefore you shall receive your recompense.
[56] As you will do to my chosen people," says the Lord, "so God will do to you, and will
hand you over to adversities.
[57] Your children shall die of hunger, and you shall fall by the sword, and your cities shall
be wiped out, and all your people who are in the open country shall fall by the sword.
[58] And those who are in the mountains and highlands shall perish of hunger, and they shall
eat their own flesh in hunger for bread and drink their own blood in thirst for water.
[59] Unhappy above all others, you shall come and suffer fresh afflictions.
[60] And as they pass they shall wreck the hateful city, and shall destroy a part of your land
and abolish a portion of your glory, as they return from devastated Babylon.
[61] And you shall be broken down by them like stubble, and they shall be like fire to you.
[62] And they shall devour you and your cities, your land and your mountains; they shall
burn with fire all your forests and your fruitful trees.
[63] They shall carry your children away captive, and shall plunder your wealth, and abolish
the glory of your countenance."

Chapter 16
[1] Woe to you, Babylon and Asia! Woe to you, Egypt and Syria!
[2] Gird yourselves with sackcloth and haircloth, and wail for your children, and lament for
them; for your destruction is at hand.
[3] The sword has been sent upon you, and who is there to turn it back?
[4] A fire has been sent upon you, and who is there to quench it?
[5] Calamities have been sent upon you, and who is there to drive them away?
[6] Can one drive off a hungry lion in the forest, or quench a fire in the stubble, when once it
has begun to burn?
[7] Can one turn back an arrow shot by a strong archer?
[8] The Lord God sends calamities, and who will drive them away?
[9] Fire will go forth from his wrath, and who is there to quench it?
[10] He will flash lightning, and who will not be afraid? He will thunder, and who will not be terrified?
[11] The Lord will threaten, and who will not be utterly shattered at his presence?
[12] The earth and its foundations quake, the sea is churned up from the depths, and its waves and the fish also shall be troubled at the presence of the Lord and before the glory of his power.
[13] For his right hand that bends the bow is strong, and his arrows that he shoots are sharp and will not miss when they begin to be shot to the ends of the world.
[14] Behold, calamities are sent forth and shall not return until they come over the earth.
[15] The fire is kindled, and shall not be put out until it consumes the foundations of the earth.
[16] Just as an arrow shot by a mighty archer does not return, so the calamities that are sent upon the earth shall not return.
[17] Alas for me! Alas for me! Who will deliver me in those days?
[18] The beginning of sorrows, when there shall be much lamentation; the beginning of famine, when many shall perish; the beginning of wars, when the powers shall be terrified; the beginning of calamities, when all shall tremble. What shall they do in these circumstances, when the calamities come?
[19] Behold, famine and plague, tribulation and anguish are sent as scourges for the correction of men.
[20] Yet for all this they will not turn from their iniquities, nor be always mindful of the scourges.
[21] Behold, provision will be so cheap upon earth that men will imagine that peace is assured for them, and then the calamities shall spring up on the earth -- the sword, famine, and great confusion.
[22] For many of those who live on the earth shall perish by famine; and those who survive the famine shall die by the sword.
[23] And the dead shall be cast out like dung, and there shall be no one to console them; for the earth shall be left desolate, and its cities shall be demolished.
[24] No one shall be left to cultivate the earth or to sow it.
[25] The trees shall bear fruit, and who will gather it?
[26] The grapes shall ripen, and who will tread them? For in all places there shall be great solitude;
[27] one man will long to see another, or even to hear his voice.
[28] For out of a city, ten shall be left; and out of the field, two who have hidden themselves in thick groves and clefts in the rocks.
[29] As in an olive orchard three or four olives may be left on every tree,
[30] or as when a vineyard is gathered some clusters may be left by those who search carefully through the vineyard,
[31] so in those days three or four shall be left by those who search their houses with the sword.
[32] And the earth shall be left desolate, and its fields shall be for briers, and its roads and all its paths shall bring forth thorns, because no sheep will go along them.
[33] Virgins shall mourn because they have no bridegrooms; women shall mourn because they have no husbands; their daughters shall mourn, because they have no helpers.
[34] Their bridegrooms shall be killed in war, and their husbands shall perish of famine.
[35] Listen now to these things, and understand them, O servants of the Lord.
[36] Behold the word of the Lord, receive it; do not disbelieve what the Lord says.
[37] Behold, the calamities draw near, and are not delayed.
[38] Just as a woman with child, in the ninth month, when the time of her delivery draws near, has great pains about her womb for two or three hours beforehand, and when the child comes forth from the womb, there will not be a moment's delay,
[39] so the calamities will not delay in coming forth upon the earth, and the world will groan, and pains will seize it on every side.
[40] "Hear my words, O my people; prepare for battle, and in the midst of the calamities be like strangers on the earth.
[41] Let him that sells be like one who will flee; let him that buys be like one who will lose;
[42] let him that does business be like one who will not make a profit; and let him that builds a house be like one who will not live in it;
[43] let him that sows be like one who will not reap; so also him that prunes the vines, like one who will not gather the grapes;
[44] them that marry, like those who will have no children; and them that do not marry, like those who are widowed.
[45] Because those who labor, labor in vain;
[46] for strangers shall gather their fruits, and plunder their goods, and overthrow their houses, and take their children captive; for in captivity and famine they will beget their children.
[47] Those who conduct business, do it only to be plundered; the more they adorn their cities, their houses and possessions, and their persons,
[48] the more angry I will be with them for their sins," says the Lord.
[49] Just as a respectable and virtuous woman abhors a harlot,
[50] so righteousness shall abhor iniquity, when she decks herself out, and shall accuse her to her face, when he comes who will defend him who searches out every sin on earth.
[51] Therefore do not be like her or her works.
[52] For behold, just a little while, and iniquity will be removed from the earth, and righteousness will reign over us.
[53] Let no sinner say that he has not sinned; for God will burn coals of fire on the head of him who says, "I have not sinned before God and his glory."
[54] Behold, the Lord knows all the works of men, their imaginations and their thoughts and their hearts.
[55] He said, "Let the earth be made," and it was made; "Let the heaven be made," and it was made.
[56] At his word the stars were fixed, and he knows the number of the stars.
[57] It is he who searches the deep and its treasures, who has measured the sea and its contents;
[58] who has enclosed the sea in the midst of the waters, and by his word has suspended the
earth over the water;
[59] who has spread out the heaven like an arch, and founded it upon the waters;
[60] who has put springs of water in the desert, and pools on the tops of the mountains, to
send rivers from the heights to water the earth;
[61] who formed man, and put a heart in the midst of his body, and gave him breath and life
and understanding
[62] and the spirit of Almighty God; who made all things and searches out hidden things in
hidden places.
[63] Surely he knows your imaginations and what you think in your hearts! Woe to those
who sin and want to hide their sins!
[64] Because the Lord will strictly examine all their works, and will make a public spectacle
of all of you.
[65] And when your sins come out before men, you shall be put to shame; and your own
iniquities shall stand as your accusers in that day.
[66] What will you do? Or how will you hide your sins before God and his angels?
[67] Behold, God is the judge, fear him! Cease from your sins, and forget your iniquities,
ever to commit them again; so God will lead you forth and deliver you from all tribulation.
[68] For behold, the burning wrath of a great multitude is kindled over you, and they shall
carry off some of you and shall feed you what was sacrificed to idols.
[69] And those who consent to eat shall be held in derision and contempt, and be trodden
under foot.
[70] For in many places and in neighboring cities there shall be a great insurrection against
those who fear the Lord.
[71] They shall be like mad men, sparing no one, but plundering and destroying those who
continue to fear the Lord.
[72] For they shall destroy and plunder their goods, and drive them out of their houses.
[73] Then the tested quality of my elect shall be manifest, as gold that is tested by fire.
[74] "Hear, my elect," says the Lord. "Behold, the days of tribulation are at hand, and I will
deliver you from them.
[75] Do not fear or doubt, for God is your guide.
[76] You who keep my commandments and precepts," says the Lord God, "do not let your
sins pull you down, or your iniquities prevail over you."
[77] Woe to those who are choked by their sins and overwhelmed by their iniquities, as a
field is choked with underbrush and its path overwhelmed with thorns, so that no one can
pass through!
[78] It is shut off and given up to be consumed by fire.
Chapter One
1On the day I was guarding the gods of my father Terah and the gods of my brother Nahor, while I was testing (to find out) which god is in truth the strongest,
2 I (then) Abraham, at the time when my lot came, when I was completing the services, of my father Terah’s sacrifice to his gods of wood, of stone, of gold, of silver, of copper, and of iron, having entered their temple for the service, I found a god named Marumath, carved from stone, fallen at the feet of the iron god Nakhin. And it came to pass, that when I saw it my heart was perplexed and I thought in my mind that I, Abraham, could not put it back in its place alone, because it was heavy, (being made) of a big stone. But I went and told my father, and he came in with me. And when we both lifted it to put it in its place, its head fell off, even while I was holding it by its head. And it came to pass, when my father saw that the head of his god Marumath had fallen, he said to me, “Abraham!:
8 And I said, “Here I am!” And he said to me, “Bring me the axes and chisels from the house. “And I brought them to him
9 from the house. And he cut another Marumath from another stone, without a head, and he smashed the head that had fallen off Marumath and the rest of Marumath.

Chapter Two
1He made five other gods and he gave then to me and ordered me to sell them outside on the town road. I saddled my father’s ass and loaded them on it and went out on the highway to sell them. And behold merchants from Phandana of Syria were coming with camels, on their way to Egypt to buy kokonil from the Nile. I asked them a question and they answered me. And walking along I conversed with them. One of their camels screamed. The ass took fright and ran away and threw off the gods. Three of them were crushed and two remained intact. And it came to pass that when the Syrians saw that I had gods, they said to me.
“Why did you not tell us that you had gods? We would have bought them before the ass heard the camel’s voice and you have had no loss. Give us at least the gods that remain and we will give you a suitable price.” I considered it in my heart. And they paid both for the smashed gods and the gods which remained. For I had been grieving in my heart how I would bring payment to my father. I threw three broken (gods) into the water of the river Gur, which was in this place. And they sank into the depths of the river Gur and were no more.

Chapter Three
1 As I was still walking on the road, my heart was disturbed and my mind distracted. I said in my heart, “What is the inequality of activity which my father is doing? Is it not he rather who is god for his gods, because they come into being from his sculpting, his planning, and his skill? They ought to honor my father because they are his work. What is this food of my father in his works?

5 Behold, Marumath fell and could not stand up in his sanctuary, nor could I myself lift him until my father came and we raised him up. And even so we were not able (to do it) and his head fell off of him. And he put it on another stone of another god, which he had made without a head. And... the other five gods which got smashed (in falling) from the ass, who could not save themselves and injure the ass because it smashed them, nor did their shards come up out of the river. And I said to my heart, “If it is so, how then can my father’s god Marumath, which has the head of another stone and which is made from another stone, save a man, or hear a man’s prayer, or give him any gift?”

Chapter Four
1 And thinking thus, I came to my father’s house. And I watered the ass and gave him hay. And I took out the silver and placed it in the hand of my father Terah.

2 And when he saw it, he was glad, and he said, “You are blessed. Abraham, by the god of my gods, since you have brought me the price for the gods, so that my labor was not (in) vain.” And answering I said to him, “Listen, father Terah! The gods are blessing in you, because you are a god for them, because you made them, for their blessing is their perdition and their power is vain. They did not help themselves; how then can they help you or bless me? I was good for you in this transaction, for through my good sense I brought you the silver for the smashed (gods).” And when he heard my speech he became furiously angry with me, because I had spoken harsh words against his gods.

Chapter Five
1 But having pondered my father’s anger, I went out. And afterward when I had gone out, he called me saying, “Abraham!” And I said, “Here I am!” And he said, “Up, gather wood chips, for I was making gods from fir before you came, and prepare with them food for my midday meal.” And it came to pass, when I was
choosing the wooden chips, I found among them a small god which would fit... in my left hand. And on its forehead was written: god Barisat. And it came to pass when I put the chips on the fire in order to prepare the food for my father, and going out to inquire about the food, I put Barisat near the enkindling fire, saying to him threateningly, “Barisat, watch that the fire does not go out before I come back! If the fire goes out, blow on it so it flares up.” I went out and I made my counsel. When I returned I found Barisat fallen on his back. His 10 feet enveloped by fire and burning fiercely. And it came to pass when I saw it, I laughed and said to myself, “Barisat, truly you know how to light a fire and cook food!” And it came to pass while saying this in my laughter, I saw (that) he burned up slowly from the fire and became ashes. I carried the food to my father to eat. I gave him wine and milk, and he drank and he enjoyed himself and he blessed Marumath his god. And I said to him, “Father Terah, do not bless Marumath your god, do not praise him! Praise rather Barisat, your god, because, as though loving you, he threw himself into the fire in order to cook your food.”

Chapter Six

1And he said to me, “Then where is he now?” And I said, “He has burned in the fierceness of the fire and become dust.” And he said, “Great is the power of Barisat! I will make another today, and tomorrow he will prepare my food.”

1When I, Abraham, heard words like this from my father, I laughed in my mind, and I groaned in the bitterness and anger of my soul. I said, “How then is a figment of a body made by him (Terah) an aid for my father? Or can he have subordinated (his) body to his soul, his soul to a spirit, and the spirit to stupidity? And I said, “It is only proper to endure evil that I may throw my mind to purity and I will expose my thoughts clearly to him.” I answered and said, “Father Terah, whichever of these gods you extol, you err in your thought. Behold, the gods of my brother Nahor standing in the holy sanctuary are more venerable than yours. For behold, Zouchaios, my brother Nahor’s god is more venerable than your god Marumath because he is made of gold, valued by man. And if he grows old with time, he will be remolded, whereas Marumath, if he is changed or broken, will not be renewed, because he is stone. What about Ioav, the god on the other god, who stands with Zouchaios? For he is also more venerable than the god Barisat; he is carved from wood and forged from silver. Because he too is a term of comparison, being valued by man according to external experience. But Barisat, your god, when he was still not carved, rooted in the earth, being great and wondrous, with branches and flowers; and praise... But you made him with an axe, and by your skill he was made a god. And behold he has already dried up and his fatness has perished. He fell from the height to the earth, he came from greatness to smallness, and the appearance of his face wasted away. And, he himself was burned up by the fire and he became ashes and is no more. And you say, Let me make another and tomorrow he will make my food for me. But in perishing he left himself no strength for his (own) destruction.”
Chapter Seven

1 This I say:
2 Fire is more venerable in formation, for even the unsubdued (things) are subdued in it, and it mocks that which perishes easily by means of its
3 burning. But neither is it venerable, for it is subject to the waters.
4 But rather the waters are more venerable than it (fire), because they overcome fire and sweeten the earth
5 with fruits. But I will not call them god either, for the waters subside under the 6 earth and are subject to it. But I will not call it a goddess either, for it is dried by the sun (and) subordinated to man for his work.
7 More venerable among the gods, I say, is the sun, for with its rays it illuminates the whole universe and the various airs.
8 Nor will I place among the gods the one who obscures his course by means of the moon and the clouds.
9 Nor again shall I call the moon or the stars gods, because they too at times during the night dim their light.
10 Listen, Terah my father, I shall seek before you the God who created all the gods supposed by us (to exist).
11 For who is it, or which one is it who made the heavens crimson and the sun golden, who has given light to the moon and the stars with it, who has dried the earth in the midst of the many waters, who set you yourself among the things and who has sought me out in the perplexity of my thoughts?
12 I (only) God will reveal himself by himself to us!”

Chapter Eight

1 And it came to pass as I was thinking things like these with regard to my father Terah in the court of my house, the voice of the Mighty One came down from
2 the heavens in a stream of fire, saying and calling, “Abraham, Abraham!” And
3 I said, “Here I am.” And he said, “You are searching of the God of gods, the 4 Creator, in the understanding of your heart. I am he. Go out from Terah, your father, and go out of the house, that you too may not be slain in the sins of your 5 father’s house.” And it came to pass as I went out— I was not yet outside the entrance of the court— that the sound of a great thunder came and burned him and his house and everything in his house, down to the ground, forty cubits.

Chapter Nine

1, 2 Then a voice came speaking to me twice: “Abraham, Abraham!” And I said, 3 “Here I am.” And he said, “Behold, it is I, Fear not, for I an Before-the-World 4 and Mighty, the God who created previously, before the light of the age. I am 5 the protector for you and I am your helper. Go, get me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a pigeon,
6 and make me a pure sacrifice. And in this sacrifice I will place the ages. I will announce to
you guarded things and you will see great things which you have not seen, because you desired to search for me, and I called you my beloved. But for forty days abstain from every kind of food cooked by fire, and from drinking wine and from anointing (yourself) with oil. And then you shall set out for me the sacrifice, which I have commanded you, in the place which I will show you on a high mountain. And there I will show you the things which were made by the ages and by my word, and affirmed, created, and renewed. And I will announce to you in them what will come upon those who have done evil and just things in the race of man.”

Chapter Ten
1And it came to pass when I heard the voice pronouncing such words to me that I looked this way and that. And behold there was no breath of man. And my spirit was amazed, and my soul fled from me. And I became like a stone, and fell face down upon the earth, for there was no longer strength in me to stand up on the earth. And while I was still face down on the ground, I heard the voice speaking, ”Go, Iaoel of the same name, through the meditation of my ineffable name, consecrate this man for me and strengthen him against his trembling.” The angel he sent to me in the likeness of a man came, and he took me by my right hand and stood me on my feet. And he said to me, “Stand up, Abraham, friend of God who has loved you, let human trembling not enfold you! For lo! I am sent to you to strengthen you and to bless you in the name of God, creator of heavenly and earthly things, who has loved you. Be bold and hasten to him. I am Iaoel and I was called so by him who causes those with me on the seventh expanse, on the firmament, to shake, a power through the medium of his ineffable name in me. I am the one who has been charged according to his commandment, to restrain the threats of the living creatures of the cherubim against one another, and I teach those who carry the song through the medium of man’s night of the seventh hour.

1I am appointed to hold the Leviathans, because through me is subjugated the attack and menace of every reptile. I am ordered to loosen Hades and to destroy those who wondered at the dead. I am the one who ordered you father’s house to be burned with him, for he honored the dead. I am sent to you now to bless you and the land which he whom you have called the Eternal One has prepared for you. For your sake I have indicated the way of the land. Stand up, Abraham, go boldly, be very joyful and rejoice. And I (also rejoice) with you, for a venerable honor has been prepared for you by the Eternal One. Go, complete the sacrifice of the command, Behold, I am assigned (to be) with you and with the generation which is predestined (to be born) from you. And with me Michael blesses you forever. Be bold, go!”

Chapter Eleven
1And I stood up and saw him who had taken my right hand and set me on my feet. The appearance of his body was like sapphire, and the aspect of his face was like chrysolite, and the hair of his head like snow. And a kidaris (was) on his head, its
look that of a rainbow, and the clothing of his garments (was) purple;
4and a golden staff (was) in his right hand. And he said to me, “Abraham,” And I said, “Here is your servant!” And he said, “Let my appearance not frighten
5you, nor my speech trouble your soul. Come with me! And I will go with you
6visible until the sacrifice, but after the sacrifice invisible forever. Be bold and go!”

Chapter Twelve
1,2And we went, the two of us alone together, forty days and nights. And I ate no bread and drank no water, because (my) food was to see the angel who was
3with me, and his discourse with me was my drink. We came to God’s mountain,
4glorious Horeb. And I said to the angel, “Singer of the Eternal One, behold I have no
5sacrifice with me, nor do I know a place for an altar on the mountain, so how
6,shall I make the sacrifice?” And he said, “Look behind you.” And I liked behind me. And
behold all the prescribed sacrifices were following us: the calf,
7the she-goat, the ram, the turtledove, and the pigeon. And the angel said to me;
8”Abraham.” And I said, “Here I am.” And he said to me, “Slaughter all these
9and divide the animals exactly into halves. But do not cut the birds apart. And give them to
the men whom I will show you standing beside you, for they are the
10altar on the mountain, to offer sacrifice to the Eternal One. The turtledove and the pigeon
you will give to me for I will ascend on the wings of the birds to show you (what) is in the
heavens, on the earth and in the sea, in the abyss, and in the lower depths, in the garden of
Eden and in its rivers, in the fullness of the universe. And you will see its circles in all.”

Chapter Thirteen
1And I did everything according to the angel’s command. And I gave the angels who had
2,3 come to us the divided parts of the animals. And the angel Iaoel took
2,3 the two birds. And I waited for the evening gift. And an unclean bird flew down
4on the carcasses, and I drove it away. And the unclean bird spoke to me and said, “What are
you doing, Abraham, on the holy heights where no one eats or drinks, nor is there upon them
food for men. But these all will be consumed by fire and
5they will burn you up. Leave the man who is with you and flee! For if you
6ascend to the height, they will destroy you.” And it came to pass when I saw the bird
speaking I said this to the angel: “What is this, my lord?” And he said,
7 “This is disgrace, this is Azazel!” And he said to him, “Shame on you,
8Azazel! For Abraham’s portion is in heaven, and yours is on the earth, for you have selected
here, (and) become enamored of the swelling place of your blemish. Therefore the Eternal
Ruler, the Mighty One, has given you a dwelling on earth.
9Through you the all-evil spirit (is) a liar, and through you (are) wrath and trials
10on the generations of men who live impiously. For the Eternal, Mighty One did not allow
the bodies of the righteous to be in your hand, so through them the
11righteous life is affirmed and the destruction of ungodliness. Hear, counselor, be
12shamed by me! You have no permission to tempt all the righteous. Depart from
13this man! You cannot deceive him, because he is the enemy of you and of those
who follow you and who love what you wish. For behold, the garment which is heaven was formerly yours has been set aside for him, and the corruption which was on him has gone over to you.”

Chapter Fourteen
1And the angel said to me, “Abraham!” And I said, “Here I am, your servant.” And he said, “Know from this that the Eternal One whom you have loved has chosen you. Be bold and do through your authority whatever I order you against him who reviles justice. Will I not be able to revile him who has scattered about the earth the secrets of heaven and who has taken counsel against the Mighty One? Say to him, ‘May you be the firebrand of the furnace of the earth! Go, Azazel, into the untrodden parts of the earth. For your heritage is over those who are with you, with the stars and with the men born by the clouds, whose portion you are, indeed they exist through your being. Enmity is for you a pious act. Therefore through your own destruction be gone from me!’ And I said the words as the angel had taught me. And he said, “Abraham.” And I said, “Here I am, your servant!” And the angel said to me, “Answer him not!”

Chapter Fifteen
1And it came to pass when the sun was setting, and behold a smoke like that of a furnace, and the angels who had the divided portions of the sacrifice ascended from the top of the furnace of smoke. And the angel took me with his right hand and set me on the right wing of the pigeon and he himself sat on the left wing of the turtledove, (both of) which were as of neither slaughtered nor divided. And he carried me up to the edge of the fiery flames. And we ascended as if (carried) by many winds to the heaven that is fixed on the expanses. And I saw on the air to whose height we had ascended a strong light which can not be described And behold, in this light a fiery Gehenna was enkindled, and a great crowd in the likeness of men. They all were changing in aspect and shape, running and changing form and prostrating themselves and crying words I did not know.

Chapter Sixteen
1And I said to the angel, “Why is it you now brought me here? For now I can no longer see, because I am weakened and my spirit is departing from me.” And he said to me, “Remain with me, do not fear. He whom you will see coming directly toward us in a great sound of sanctification is the Eternal One who has loved you. You will not look at him himself. But let your spirit not weaken, for I am with you, strengthening you.”
Chapter Seventeen

1 And while he was still speaking, behold the fire coming toward us round about, and a voice was in the fire like a voice of many waters, like voice of the sea in its uproar. And the angel knelt down with me and worshipped. And I wanted to fall face down on the earth. And the place of highness on which we were standing now stopped on high, now rolled down low. And he said, “Only worship, Abraham, and recite the song which I taught you.” Since there was no ground to which I could fall prostrate, I only bowed down, and I recited the song which he had taught me. And he said, “Recite without ceasing.” And I recited, and he himself recited the song.

8Eternal One, Mighty One, Holy El, God autocrat
9Self-originable, incorruptible, immaculate,
10Self-perfected, self-devised,
11Exalted, fiery,
12Just, lover of men, benevolent, compassionate, bountiful,
13Eli, eternal, mighty one, holy Sabaoth,
14You are he my soul has loved, my protector.
15Eternal, fiery, shining,
light-giving, thunder-voiced, lightning-visioned, many-eyed,
16receiving the petitions of those who honor you and turning away from the petitions of those who restrain you by the restraint of their provocations,
17redeemer of those who dwell in the midst of the wicked ones, of those who are dispersed among the just of the world, in the corruptible age.
18Showing forth the age of the just,
You make the light shine
Before the morning light upon your creation
From your face
To spend the day on the earth,
19And in your heavenly dwelling place (there is) an inexhaustible light of a invincible dawning from the light of your face.
20Accept my prayer and delight in it,
And (accept) also the sacrifice which you yourself made To yourself through me as I searched for you.
21Receive me favorably,
Teach me, show me, and make known to your servant What you have promised me.
Chapter Eighteen

And as I was still reciting the song, the mouth of the fire which was on the firmament was rising up on high. And I heard a voice like the roaring of the sea, and it did not cease from the plentitude of the fire. And as the fire rose up, soaring to the highest point, I saw under the fire a throne of fire and the many-eyed ones round about, reciting the song, under the throne four fiery living creatures, singing.

And the appearance of each of them was the same, each having four faces, And this (was) the aspect of their faces: of a lion, of a man, of an ox, and of an eagle. Each one had four heads on its body so that the four living creatures had sixteen faces. And each one had six wings: two on the shoulders, two halfway down, and two at the loins. With the wings which were on their shoulders they covered their faces, with the wings at their loins they clothed their feet, and they would stretch the two middle wings out and fly, erect. And when they finished singing, they would look at one another and threaten one another. And it came to pass when the angel who was with me saw that they were threatening each other, he left me and went running to them. And he turned the face of each living creature from the face which was opposite it so that they could not see each other’s faces threatening each other. And he taught them the song of peace which the Eternal One has in himself. And while I was still standing and watching, I saw behind the living creatures a chariot with fiery wheels. Each wheel was full of eyes round about. And above the wheels was the throne which I had seen. And it was covered with fire and the fire encircled it round about, and an indescribable light surrounded the fiery crowd. And I heard the voice of their sanctification like the voice of a single man.

Chapter Nineteen

And a voice came to me out of the midst of the fire, saying, “Abraham, Abraham!” And I said, “Here I am!” And he said, “Look at the expanses which are under the firmament to which you have now been directed and see that on no single expanse is there any other but the one whom you have searched for or who has loved you.” And while he was still speaking, behold, the expanses under me, the heavens, opened and I saw on the seventh firmament upon which I stood a fire spread out and a light and dew and a multitude of angels and a host of the invisible glory, and up above the living creatures I had seen; I saw no one else there, And I looked from on high, where I was standing, downward to the sixth firmament. And I saw there a multitude of spiritual angels, incorporeal, carrying out the orders of the fiery angels who were on the eighth firmament, as I was standing on its elevation. And lo, neither on this firmament was there in any shape any other host, but only the spiritual angels. And the host I saw on the seventh firmament commanded the sixth firmament and it removed itself. I saw there, on the fifth (firmament), host of stars, and the orders they were commanded to carry out, and the elements of earth obeying them.
Chapter Twenty
1,2 And the Eternal, Mighty One said to me, “Abraham, Abraham!” And I said, 3“Here I am!” And he said, “Look from on high at the stars which are beneath you and count them for me and tell me their number!” And I said, “When can I? For I am a man.” And he said to me, “As the number of the stars and their power so shall I place for your seed the nations and men, set apart for me in my 6 lot with Azazel.” And I said, “Eternal and Mighty One. Let your servant speak 7 before you and let your fury not rage against your chosen one. Behold, before you led me up, Azazel insulted me. How then, since he is now not before you, did you establish yourself with them?”

Chapter Twenty-one
1 And he said to me, “Look now beneath your feet at the firmament and understand the creation that was depicted of old on this expanse, (and) the creatures 2 which are in it and the age prepared after it.” And I looked beneath the firmament at my feet and I saw the likeness of heaven and the things that were therein. 3 And (I saw) there the earth and its fruit, and its moving things and its things that had souls, and its host of men and the impiety of their souls and their justification, and their pursuit of their works and the abyss and its torments, 4 and its lower depths and (the) perdition in it. And I saw there the sea and its islands, and its cattle and its fish, and Leviathan and his realm and his bed and his lairs, and the world which lay upon him, and his motions and the destruction 5 she caused the world. I saw there the rivers and their upper (reaches) and their circles. 6 And I saw there the garden of Eden and its fruits, and the source and the river flowing from it, and its trees and their flowering, making fruits, and I saw men doing justice in it, their food and their rest. 7 And I saw there a great crowd of men and women and children, half of them on the right side of the portrayal, and half of them on the left side of the portrayal.

Chapter Twenty-two
1,2 And I said, “Eternal, Mighty One! What is this picture of creation?” And he said to me, “This is my will with regard to what is in the light and it was good before my face. And then, afterward, I gave them a command by my word and they came into existence. Whatever I had decreed was to exist had already been outlined in this and all the previously created (things) you have seen stood before me.” And I said, “O sovereign, mighty and eternal! Why are the people in this picture on this side and on that?” And he said to me, “These who are on the left side are a multitude of tribes who existed previously…and after you some (who have been) prepared for judgment and order, others for revenge and perdition 5 at the end of the age. Those on the right side of the picture are the people set apart for me of the people with Azazel; these are the ones I have prepared to be born of you and to be called my people.”
Chapter Twenty-three

1“Look again at the picture: Who is the one who seduced Eve, and what is 
2the fruit of the tree? And you will know what will be and how much will be for 
3your seed in the last days. And what you cannot understand, I will make known to you 
because you have been pleasing before my face and I will tell you what 
4I have kept in my heart.” And I looked at the picture, and my eyes ran to the 
5side of the garden of Eden. And I saw there a man very great in height and terrible in 
breadth, incomparable in aspect, entwined with a woman who was also equal 
6to the man in aspect and size. And they were standing under a tree of Eden, and 
7the fruit of the tree was like the appearance of a bunch of grapes of the vine. And behind the 
tree was standing (something) like a dragon in form, but having hands 
8and feet like a man’s, on his back six wings on the right and six on the left. And he was 
holding the grapes of the tree and feeding them to the two I saw entwined 
9with each other. And I said, “Who are these two entwined with each other, or who is this 
between them, and what is the fruit which they are eating, Mighty 
10One, Eternal?” And he said. “This is the world of men, this is Adam and this 
11is their thought on earth, this is Eve. And he who is between them is the impiety 
12of their behavior unto perdition, Azazel himself.” And I said. “Eternal Mighty One, why 
than did you adjudge him such dominion that through his works 
13he could ruin humankind on earth?” And he said to me, “Hear, Abraham! Those who 
desire evil, and all whom I have hated as they commit them- over them 
14did I give him dominion, and he was to be beloved of them.” And I answered and said. 
“Eternal, Mighty One! Why did it please you to bring it about that evil should be desired in 
the heart of man, because you are angered at what was chosen by you…him who does 
useless things in your light(?)”

Chapter Twenty-four

1And he said to me thus, “Close to the nations…for your sake and for the sake of those set 
apart after you, the people of your tribe, as you will see in the 
2picture, what is burdened on them. And I will explain to you what will be, and 
3everything that will be in the last days. Look now at everything in the picture.” 
4And I looked and saw there the creatures that had come into being before me. 
5And I saw, as it were, Adam and Eve who was with him, and with them the crafty adversary 
and Cain, who had been led by the adversary to break the law, and (I saw) the murdered Abel 
(and) the perdition brought on him and given 
6through the lawless one. And I saw there fornication and those who desired it, and its 
defilement and their zeal; and the fire of the corruption in the lower depths 
7of the earth. And I saw there theft and those who hasten after it, and the system 
8of their retribution, the judgment of the great court. I saw there naked men, forehead to 
forehead, and their shame and the harm (they wrought) against their 
9friends and the retribution. And I saw there desire, and in her hand (was) the head of every 
kind of lawlessness, and her torment and her dispersal destined to destruction.
Chapter Twenty-five
1 I saw there the likeness of the idol of jealousy, like a carpenter’s figure such as my father used to make, and its body was of glittering copper, and before it
2a man, and he was worshipping it. And (there was) an altar opposite it and boys
3being slaughtered on it in the face of the idol. And I said to him, “What is this idol, or what is the altar, or who are those being sacrificed, or who is the sacrificer, or what is the handsome temple which I see, the art and beauty of your glory that
4lies beneath your throne?” And he said, “Hear, Abraham! This temple which you have seen, the altar and the works of art, this is my idea of the priesthood of the name of my glory, where every petition of man will enter and dwell; the ascent of kings and prophets and whatever sacrifice I decree to be made for me
5among my coming people, even of your tribe. And the body you saw is my anger, because the people who will come to me out of you will make me angry.
6And the man you saw slaughtering is he who angers me, and the sacrifice is a killing of those who are for me a testimony of the judgment of the completion at the beginning of creation.”

Chapter Twenty-six
1And I said, “Eternal, Mighty One! Why did you establish it to be so and to
2call on the testimonies of this one?” And he said to me, “Hear, Abraham, and
3understand what I will explain to you, and answer whatever I ask you. Why did your father Terah not obey your voice and abandon the demonic worship of idols
4until he perished, and all his house with him?” And I said, “Eternal Mighty One, surely because it did not please him to obey me, nor did I follow his works.”
5And he said to me. “Hear. Abraham. As the counsel of your father is in him, as
6your counsel is in you, so also the counsel of my will is ready. In days to come you will not know them in advance, nor the future (men) you will see with your own eyes that they are of your seed. Look at the picture!

Chapter Twenty-seven
1And I looked and I saw, and behold the picture swayed. And from its lift side a crowd of heathens ran out and they captured the men, women, and children who
2were on its right side. And some they slaughtered and others they kept with
3them. Behold I saw (them) running to them by way of four ascents and they burned the Temple with fire, and they plundered the holy things that were in it.
4And I said, “Eternal One, the people you received from me are being robbed by
5the hordes of the heathen. They are killing some and holding others as aliens, and they burned the Temple with fire and they are stealing and destroying the beautiful
6things which are in it. Eternal, Mighty One! If this is so, why now have you
7afflicted my heart and why will it be so?” And he said to me, “Listen, Abraham, all that you have seen will happen on account of your seed who will (continually) provoke me because of the body which you saw and the murder in what was
8depicted in the Temple of jealousy, and everything you saw will be so.” And I said.
“Eternal, Mighty One! Let the evil works (done) in iniquity now pass by; but make commandments in them more than his just works. For you can do 10this.” And he said to me, “Again the time of justice will come upon them, at 11first through the holiness of kings. And I will judge with justice those whom I 12created earlier, to rule from them in them. And from these same ones will come men who will have regard for them. As I announced to you and you saw.”

Chapter Twenty-eight
1And I answered and said, “Mighty, Eternal One, you who are sanctified by your power, be merciful in my petition, since for this you informed me and 2showed me. Since you have brought me up on to your height, therefore inform me, your beloved, about whatever I ask: Will what I saw be their lot for long?”
3,4And he showed me a multitude of his people. And he said to me, “For this reason (it is) through the four ascents you say (that) my anger will be because 5of them, and in them will be retribution for their works. And in the fourth ascent is one hundred years. And one hour of the age will also be one hundred years in evil among the heathen and an hour in their mercy, even with reproaches as among the heathen.”

Chapter Twenty-nine
1And I said, “Eternal, Mighty One! How long a time is an hour of the age?”
2And he said, “I decreed to keep twelve periods of the impious age among the heathens and among your seed, and what you have seen will be until the end of 3,4time. Count (it) up, and you will understand. Look down at the picture.” And I looked and saw a man going out from the left, the heathen side. From the side of the heathen went outmen and women and children, a great crowd, and they 5worshipped him. And while I was still looking, those on the right side came out, 6and some insulted this man, and some struck him and others worshiped him. And I saw that as they worshiped him Azazel ran and worshiped and, kissing his face, 7he turned and stood behind him. And I said, “Eternal, Mighty One! Who is this 8man insulted and beaten by the heathen, with Azazel worshiped?” And he answered and said, “Hear, Abraham, the man whom you say insulted and beaten and again worshiped is the liberation from the heathen for the people who will 9be (born) from you. In the last days, in this twelfth period of the age of my fulfillment, I will set up this man from your tribe, the one 10whom you have seen from my people. All will imitate him, (you) consider 11him as one called by me…(they) are changed in their counsels. And those you saw coming out from the left side of the picture and worshipping him, this 12(means that) many of the heathen will trust in him. And those of your seed you saw on the right side, some insulting him, some beating him, and others worshiping 13him, many of them shall be offended because of him. It is he who will test those of your seed who have worshiped him in the fulfillment of the twelfth hour, in the 14curtailing of the age of impiety. Before the age of justice starts to grow, my judgment will come upon the heathen who have acted wickedly through the people
15 of your seed who have been set apart for me. In those days I will bring upon all earthly creation ten plagues through evil and disease and the groaning of the 16 bitterness of their souls. Such will I bring upon the generations of those who are on it, out of anger and corruption of their creations with which they provoke me. 17 And then from your seed will be left the righteous men in their number, protected by me, who strive in the glory of my name toward the place prepared beforehand 18 for them which you saw deserted in the picture. And they will live, being affirmed 19 by the sacrifices and the gifts of justice and truth in the age of justice. And they will rejoice forever in me, and they will destroy those who have destroyed them, they will rebuke those who have rebuked them through their mockery, and they 20 will spit in their faces. Those rebuked by me when they are to see me rejoicing 21 with my people for those who rejoice and receive and truly return to me. See, Abraham, what you have seen, hear what you have heard, know what you have known. Go to your inheritance! And behold I am with you forever.”

Chapter Thirty 1 And while he was still speaking, I found myself on the earth, and I said, “Eternal, Mighty One, I am no longer in the glory in which I was above, and all 2 that my soul desired to understand in my heart I do not understand.” And he said to me, “I will explain to you the things you desired in your heart, for you have sought to know the ten plagues which I prepared against the heathen, and I 3 prepared them beforehand in the passing of the twelve hours on earth. Hear what I tell you, it will be thus. The first: sorrow from much need. The second: fiery conflagrations for the cities. The third: destruction by pestilence among the cattle. 4 The fourth: famine of the world, of their generation. The fifth: among the rulers, destruction by earthquake and the sword. The sixth: increase of hail and snow. 7 The seventh: wild beasts will be their grave. The eighth: pestilence and hunger 8 will change their destruction. The ninth: execution by the sword and flight in distress. The tenth: thunder, voices, and destroying earthquakes.

Chapter Thirty-one 1 “And then I will sound the trumpet out of the air, and I will send my chosen one, having in him one measure of all my power, and he will summon my people, 2 humiliated by the heathen. And I will burn with fire those who mocked them and ruled over them in this age and I will deliver those who have covered me with mockery over to the scorn of the coming age. Because I have prepared them (to be) food for the fire of Hades, and (to be) ceaseless soaring in the air of the underworld (regions) of the uttermost depths, (to be) the contents of a wormy belly. For the makers will see in them justice, (the makers) who have chosen my desire and manifestly kept my commandments, and they will rejoice with merrymaking over the downfall of the men who remain and who followed after the 5 idols and after their murders. For they shall putrefy in the belly of the crafty worm Azazel, and be burned by the fire of Azazel’s tongue. For I waited so they
7 might come to me, and they did not deign to. And they glorified an alien (god).
8And they joined one to whom they had not been allotted, and they abandoned the Lord who
gave them strength.

Chapter thirty-two
1“Therefore, hear Abraham, and see, behold your seventh generation shall
2,3go with you. And they will go out into an alien land. And they will enslave them and
oppress
4them as for one hour of the impious age. But of the nation
5whom they shall serve I am the judge.” And the Lord said this too, “Have you heard,
Abraham, what I told you, what your tribe will encounter in the last days?”
6Abraham, having heard, accepted the words of God in his heart.
THE APOCALYPSE OF SEDRACH

The Word of the holy and blessed Sedrach concerning love and concerning repentance and Orthodox Christians, and concerning the Second Coming of our Lord Jesus Christ. Lord give thy blessing.

I. Beloved, let us prefer nothing in honour except sincere love: for in many things we stumble every day and night and hour. And for this cause let us gain love, for it covereth a multitude of sins: for what is the profit, my children, if we have all things, and have not saving love . . .

O blessed love, supplier of all good things. Blessed is the man who has gained the true faith and sincere love, according as the Master said, there is no greater love than this that a man should lay down his life for his friend.

II. And invisibly he received a voice in his ears: Come hither, Sedrach, since thou wishest and desirest to converse with God and ask of him that he may reveal unto thee whatever thou wishest to ask. And Sedrach said: What, Sir? And the voice said to him: I was sent to thee to raise thee here into heaven. And he said: I desired to speak mouth to mouth with God: I am not fit, Sir, to come into heaven. And stretching out his wings he took him up and he came into heaven to the very flame, and he set him as high as the third heaven, and in it stood the flame of the divinity.

III. And the Lord saith to him: Welcome, my beloved Sedrach: What suit hast thou against God who created thee, that thou saidst, I desired to speak face to face with God? Sedrach saith to him: Yea, verily, the son hath a suit with the Father: my Lord, why didst thou make the earth? The Lord saith to him: For man's sake. Sedrach saith: And why didst Thou make
the sea? Why didst Thou scatter every good thing on the earth? The Lord saith to him: For man's sake. Sedrach saith to him: If thou didst these things, why wilt Thou destroy him? And the Lord said: Man is my work and the creature of my hands, and I discipline him as I find good.

IV. Sedrach saith to him: Chastisement and fire are thy discipline: they are bitter, my Lord: it were well for man if he had not been born: why then didst thou make him, my Lord? Why didst thou weary thine undefiled hands and create man, since thou didst not intend to have mercy on him? God saith to him: I made Adam the first creature and placed him in Paradise in the midst of the tree of life and said to him: Eat of all the fruits, but beware of the tree of life: for if thou eat of it, thou shalt die the death. But he transgressed my commandment, and being beguiled by the devil ate of the tree.

V. Sedrach saith to him: Of thy will Adam was beguiled, my Lord: Thou commandest thine angels to make approach to Adam, and the first of the angels himself transgressed thy commandment and did not make approach to him, and Thou didst banish him, because he transgressed thy commandment and did not make any approach to the work of thine hands: if thou lovedst man, why didst Thou not slay the devil, the worker of unrighteousness? Who is able to fight an invisible spirit? And he as a smoke enters into the hearts of men and teaches them every sin: he fights against thee, the immortal God, and what can wretched man then do to him? But have mercy, O Lord, and stop the chastisements: but if not, count me also with the sinners: if thou wilt have no mercy on the sinners, where are thy mercies, where is thy compassion, O Lord?

VI. God saith to him: Be it known unto thee that I ordered all things to be placable to him: I gave him understanding and made him the heir of heaven and earth, and I subjected all things to him, and every living thing flees from him and from before his face: but he, having received of mine, became alien, adulterous, and sinful: tell me, what father, having given his son his portion, when he takes his substance and leaves his father and goes away and becomes an alien and serves an alien, when the father sees that the son has deserted him, does not darken his heart, and does not the father go and take his substance and banish him from his glory because he deserted his father? And how have I, the wonderful and jealous God, given him everything, and he having received these things has become an adulterer and a sinner?

VII. Sedrach saith to him: Thou, O Lord, didst create man. Thou knewest of what sort of mind he was and of what sort of knowledge we are, and thou makest it a cause for chastisement: but cast him forth; for shall not I alone fill up the heavenly places? But if that is not to be so save man too, O Lord. He failed by thy will, wretched man. Why dost thou waste words on me, Sedrach? I created Adam and his wife and the sun and said: Behold each
other how bright he is, and the wife of Adam is brighter in the beauty of the moon and he was the giver of her life. Sedrach saith: but of what profit are beauties if they die away into the earth? How didst thou say, O Lord, Thou shalt not return evil for evil? How is it, O Lord? the word of Thy divinity never lies, and why dost Thou retaliate on man? or dost thou not in so doing render evil for evil? I know that among the quadrupeds there is no other so wily and unreasonable as the mule. But we strike it with the bridle when we wish: and thou hast angels: send them forth to guard them, and when man inclines towards sin, to take hold of his foot and not let him go whither he would.

VIII. God saith to him: If I catch him by the foot, he will say, Thou hast given me no joy in the world. But I have left him to his own will because I loved him. Wherefore I sent forth my righteous angels to guard him night and day. Sedrach saith: I know, O Lord, that of all thy creatures Thou chiefly lovedst man, of the quadrupeds the sheep, of woods the olive, of fruits the vine, of flying things the bee, of rivers the Jordan, of cities Jerusalem. And all these man also loves, my Lord. God saith to Sedrach: I will ask thee one thing, Sedrach: if thou answerest me, then I may fitly help thee, even though thou hast tempted thy creator. Sedrach saith: Speak. The Lord God saith: Since I made all things, how many men were born and how many died, and how many are to die and how many hairs have they? Tell me, Sedrach, since the heaven was created and the earth, how many trees grew in the world, and how many fell, and how many are to fall, and how many are to arise, and how many leaves have they? Tell me, Sedrach, since I made the sea, how many waves arose and how many fell, and how many are to arise, and how many winds blow along the margin of the sea? Tell me, Sedrach, from the creation of the world of the aeons, when the air rained, how many drops fell upon the world, and how many are to fall? And Sedrach said: Thou alone knowest all these things, O Lord; thou only understandest all these things: only, I pray thee, deliver man from chastisement, and I shall not be separated from our race.

IX. And God said to his only begotten Son: Go, take the soul of Sedrach my beloved, and place it in Paradise. The only begotten Son saith to Sedrach: Give me the trust which our Father deposited in the womb of thy mother in the holy tabernacle of thy body from a child. Sedrach saith: I will not give thee my soul. God saith to him: And wherefore was I sent to come hither, and thou pleadest against me? For I was commanded by my Father not to take thy soul with violence; but if not, (then) give ate thy most greatly desired soul.

X. And Sedrach saith to God: And whence dost Thou intend to take my soul, and from which limb? And God saith to him: Dost thou not know that it is placed in the midst of thy lungs and thy heart and is dispersed into all thy limbs? It is brought up through the throat and gullet and the mouth and at whatever hour it is predestined to come forth, it is scattered, and brought together from the points of the nails and from all the limbs, and there is a great necessity that it should be separated from the body and parted from the heart. When Sedrach had heard all these things and had considered the memory of death he was greatly astounded,
and Sedrach said to God: O Lord, give me a little respite that I may weep, for I have heard that tears are able to do much and much remedy comes to the lowly body of thy creature.

XI. And weeping and bewailing he began to say: O marvellous head of heavenly adornment: O radiant as the sun which shines on heaven and earth: thy hairs are known from Teman, thine eyes from Bosor, thine ears from thunder, thy tongue from a trumpet, and thy brain is a small creation, thy head the energy of the whole body: O friendly and most fair beloved by all, and now falling into the earth it must become forgotten. O hands, mild, fair-fingered, worn with toil by which the body is nourished: O hands, deftest of all, heaping up from all quarters ye made ready houses. O fingers adorned and decked with gold and silver (rings): and great worlds are led by the fingers: the three joints enfold the palms, and heap up beautiful things: and now ye must become aliens to the world. O feet, skilfully walking about, self-running, most swift, unconquerable: O knees, fitted together, because without you the body does not move: the feet run along with the sun and the moon in the night and in the day, heaping up all things, foods and drinks, and nourishing the body: O feet, most swift and fair runners, moving on the face of the earth, getting ready the house with every good thing: O feet which bear up the whole body, that run up to the temples, making repentance and calling on the saints, and now ye are to remain motionless. O head and hands and feet, until now I have kept you. O soul, what sent thee into the humble and wretched body? and now being separated from it, thou art going up where the Lord calleth thee, and the wretched body goes away to judgment. O body well-adorned, hair clothed with stars, head of heavenly adornment and dress: O face well-anointed, light-bringing eyes, voice trumpet-like, tongue placable, chin fairly adorned, hairs like the stars, head high as heaven, body decked out, light-bringing eves that know all things--and now you shall fall into the earth and under the earth your beauty shall disappear.

XII. Christ saith to him: Stay, Sedrach; how long dost thou weep and groan? Paradise is opened to thee, and, dying, thou shall live. Sedrach saith to him: Once more I will speak unto thee, O Lord: How long shall I live before I die? and do not disregard my prayer. The Lord saith to him: Speak, O Sedrach. Sedrach saith: If a man shall live eighty or ninety or an hundred years, and live these years in sin, and again shall turn, and the man live in repentance, in how many days dost thou forgive him his sins? God saith to him: If he shall live an hundred or eighty years and shall turn and repent for three years and do the fruit of righteousness, and death shall overtake him, I will not remember all his sins.

XIII. Sedrach saith to him: The three years are a long time, my Lord, lest death overtake him and he fulfil not his repentance: have mercy, Lord, on thine image and have compassion, for the three years are many. God saith to him: If a man live an hundred years and remember his death and confess before men and I find him, after a time I will forgive all his sins. Sedrach saith again: I will again beseech thy compassion for thy creature. The time is long lest death overtake him and snatch him suddenly. The Saviour saith to him: I will ask thee one word,
Sedrach, my beloved, then thou shalt ask me in turn: if the man shall repent for forty days I
will not remember all his sins which he did.

XIV. And Sedrach saith to the archangel Michael: Hearken to me, O powerful chief, and help
thou me and be my envoy that God may have mercy on the world. And filling on their faces,
they besought the Lord and said: O Lord, teach us how and by what sort of repentance and
by what labour man shall be saved. God saith: By repentances, by intercessions, by liturgies,
by tears in streams, in hot groanings. Dost thou not know that my prophet David was saved
by tears, and the rest were saved in one moment? Thou knowest, Sedrach, that there are
nations which have not the law and which do the works of the law: for if they are unbaptized
and my divine spirit come unto them and they turn to my baptism, I also receive them with
my righteous ones into Abraham's bosom. And there are some who have been baptized with
my baptism and who have shared in my divine part and become reprobate in complete
reprobation and will not repent: and I suffer them with much compassion and much pity and
wealth in order that they may repent, but they do the things which my divinity hates, and did
not hearken to the wise man asking (them), saying, we by no means justify a sinner. Dost
thou not most certainly know that it is written: And those who repent never see
chastisement? And they did not hearken to the Apostles or to my word in the Gospels, and
they grieve my angels, and verily they do not attend to my messenger in the assemblies (for
communion) and in my services, and they do not stand in my holy churches, but they stand
and do not fall down and worship in fear and trembling, but boast things which I do not
accept, or my holy angels.

XV. Sedrach saith to God: O Lord, Thou alone art sinless and very compassionate, having
compassion and pity for sinners, but thy divinity said: I am not come to call the righteous but
sinners to repentance. And the Lord said to Sedrach: Dost thou not know, Sedrach, that the
thief was saved in one moment to repent? Dost thou not know that my apostle and evangelist
was saved in one moment? "Peccatores enim non salvantur," for their hearts are like rotten
stone: these are they who walk in impious ways and who shall be destroyed with Antichrist.
Sedrach saith: O my Lord, Thou also saidst: My divine spirit entered into the nations which,
not having the law, do the things of the law. So also the thief and the apostle and evangelist
and the rest of those who have already got into thy Kingdom. O my Lord; so likewise do
Thou pardon those who have sinned to the last: for life is very toilsome and there is no time
for repentance.

XVI. The Lord saith to Sedrach: I made man in three stages: when he is young, I overlooked
his stumblings as he was young: and again when he was a man I considered his purpose: and
again when he grows old, I watch him fill he repent. Sedrach saith: O Lord, Thou knowest
and understandest all these things: but have sympathy for sinners. The Lord saith to him:
Sedrach, my beloved, I promise to have sympathy and bring down the forty days to twenty:
and whosoever shall remember thy name shall not see the place of chastisement, but shall be
with the just in a place of refreshment and rest: and if anyone shall record this wonderful word his sins shall not be reckoned against him for ever and ever. And Sedrach saith: O Lord, and if anyone shall bring enlightenment to thy servant, save him, O Lord, from all evil. And Sedrach, the servant of the Lord, saith: Now take my soul, O Lord. And God took him and placed him in Paradise with all the saints. To whom be the glory and the power for ever and ever. Amen.
The call of the prophet

1 The word of the Lord came to me saying, “Son of mad, say to this people, “Why do you add sin to your sins and anger the Lord God who created you?” Don’t love the world or the things which are in the world, for the boasting of the world and its destruction belong to the devil.

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Deliverance from captivity is through the Incarnate Son

Remember that the Lord of glory, who created everything, had mercy upon you so that he might save us from the captivity of this age. For many times the devil desired not to let the sun rise above the earth and not to let the earth yield fruit, since he desires to consume men like a fire which rages in stubble, and he desires to swallow them like water. Therefore, on account of this, the God of glory had mercy upon us, and he sent his son to the world so that he might save us from the captivity. He did not inform an angel of an archangel or any principality when he was about to come to us, but he changed himself to be like a man when he was about to come to us so that he might save us (from flesh)

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What is prepared for both the sealed and the sinners.

Remember that he has prepared thrones and crowns for you in heaven, saying “Everyone who will obey me will receive thrones and crowns among those who are mine.” The Lord said, “I will write my name upon their forehead and I will seal their right hand, and they will not hunger or thirst. Neither will the son of lawlessness prevail over them, nor will the thrones hinder them, but they will walk with the angels up to my city. Now, as for the
sinners, they will be shamed and they will not pass by the thrones, but the thrones of death will seize them and rule them because the angels will not agree with them. They have alienated themselves from his dwellings.

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The deceivers who oppose the fast

Hear, O wise men of the land, concerning the deceivers who will multiply in the last times so that they will set down for themselves doctrines which do not belong to God, setting aside the Law of God, those who have made their belly their God, saying, “The fast does not exist, nor did God create it,” making themselves strangers to the covenant of God and robbing themselves of the glorious promises. Now these are not ever correctly established in the firm faith. Therefore, don’t let those people lead you astray.

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The benefits of the fast

Remember that from the time when he created the heavens, the Lord created the fast for a benefit to men on account of the passions and desires which fight against you so that the evil will not inflame you. “But it is a pure fast which I have created,” said the Lord. The one who fasts continually will not sin although jealousy and strife are within him. Let the pure one fast, but whenever the one who fasts is not pure he has angered the Lord and also the angels. And he has grieved his soul, gathering up wrath for himself for the day of wrath.

But a pure fast is what I created,

with a pure heart and pure hands.

It releases sin.

It heals diseases.

It casts out demons.

It is effective up to the throne of God for an ointment and for a release from sin by means of a pure prayer.

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The need for single-mindedness

Who among you, if he is honored in his craft, will go forth to the field without a tool in his hand? Or who will go forth to the battle to fight without a breastplate on? If he is found will he not be killed because he despised the service of the king? Likewise no one is able to enter
the holy place if he is double-minded. The one who is double-minded in his prayer is
darkness to himself. And even the angels do not trust him. Therefore be single-minded in the
Lord at all times so that you might know every moment.

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Subtitle for the remaining portion of the text

2 Furthermore, concerning the kings of Assyria and the dissolution of the heaven and the
earth and the things beneath the earth.

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The Assyrian king of injustice

“Now therefore (those who are mine) will not be overcome” says the Lord, nor will they fear
in the battle. When they see (a king) who rises in the north, (who will be called) “the king of
Assyria” and the king of injustice, (he will increase) his battles and his disturbances against
Egypt. The land will groan together because your children will be seized. Many will desire
death in those days, but death will flee from them.

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The western king of peace

And a king who will be called “the king of peace” will rise up in the west. He will run upon
the sea like a roaring lion. He will kill the king of injustice, and he will take vengeance on
Egypt with battles and much bloodshed.
It will come to pass in those days that he will command a peace and a gift in Egypt. (He will give)
peace to these who are holy, (saying), “The name of God is one.” (He will) give honors to the
saints and an exalting to the places of the saints. He will give vain gifts to the house of God. He will wander around in the cities of Egypt with guile, without their
knowing. He will take count of the holy places. He will weigh the idols of the heathen. He
will take count of their wealth. He will establish priests for them. He will command that the
wise men and the great ones of the people be seized, and they will be brought to the
metropolis which is by the sea, saying, “There is but one language,” But when you hear,
“Peace and joy exists,” I will.....

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The evil son on the right

Now I will tell you his signs so that you might know him. For he has two sons: one on his
right and one on his left. The one on his right will receive a demonic face, (and) he will fight
against the name of God. Now four kings will descend from that king. In his thirtieth year he
will come up to Memphis, (and) he will build a temple in Memphis. On that day his own son
will rise up against him and kill him. The whole land will be disturbed.
On that day he will issue an order over the whole land so that the priests of the land and all of
the saints will be seized, saying, “You will repay doubly every gift and all of the good things which my father gave to you.” He will shut up the holy places He will take their houses. He will take their sons prisoner. He will order and sacrifices and abominations and bitter evils will be done in the land. He will appear before the sun and the moon. On that day the priests of the land will tear their clothes.

********
A lament for Egypt in those days

Woe to you, O rulers of Egypt, in those days because your day has passed. The violence (being done to) the poor will turn against you, and your children will be seized as plunder. In those days the cities of Egypt will groan for the voice of the one who sells and the one who buys will not be heard. The markets of the cities of Egypt will become dusty. Those who are in Egypt will weep together.
They will desire death, (but) death will flee and leave them.
In those days, they will run up to the rocks and leap off, saying, “Fall upon us.” And still they will not die. A double affliction will multiply upon the whole land.
In those days the king will command, and all the nursing women will be seized and brought to him bound. They will suckle serpents. And their blood will be drawn from their breasts, and it will be applied as poison to the arrows. On account of the distress of the cities, he will command again, and all the young lads from twelve years and under will be seized and presented in order to teach them to shoot arrows.

The midwife who is upon the earth will grieve.
The woman who has given birth will lift her eyes to heaven,
saying, “Why did I sit upon the birth stool,
to bring forth a son to the earth?”
The barren woman and the virgin will rejoice,
saying, “It is our time to rejoice,
because we have no child upon the earth,
but our children are in heaven.”

********
The return of the Jews to Jerusalem

In those days, three kings will arise among the Persians, and they will take captive the Jews
who are in Egypt. They will bring them to Jerusalem, and they will inhabit it and dwell there.

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Homiletical aside

Then when you hear that there is security in Jerusalem, tear your garments, O priests of the land, because the son of perdition will soon come.

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Truncated oracle mentioning the lawless one

In those days, the lawless one will appear in the holy places-

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Persian-Assyrian wars

In (those) days the kings of the Persians will hasten and they will stand to fight with the kings of Assyria. Four kings will fight with three. They will spend three years in that place until they carry off the wealth of the temple which is in that place.
In those days, blood will flow from Kos to Memphis. The river of Egypt will become blood, and they will not be able to drink from it for three days.
Woe to Egypt and those who are in it.
In those days, a king will arise in the city which is called “the city of the sun,” and the whole land will be disturbed. (He will) flee to Memphis (with the Persians).

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The Persian triumph

In the sixth year, the Persian kings will plot an ambush in Memphis. They will kill the Assyrian king. The Persians will take vengeance on the land, and they will command to kill all the heathen and the lawless ones. They will command to build the temples of the saints. They will give double gifts to the house of God. They will say, “The name of God is one.”
The whole land will hail the Persians.

********

The reign of the righteous king from the city of the sun

Even the remnant, who did not die under the afflictions, will say, “The Lord has sent us a righteous king so that the land will not become a desert.” He will command that no royal matter be presented for three years and six months. The land will be full of good in an abundant well-being. Those who are alive will go to those who are dead, saying “Rise up and be with us in this rest.”

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The advent of the son of lawlessness
3 In the fourth year of that king, the son of lawlessness will appear, saying, “I am the Christ,” although he is not. Don’t believe him!

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Digression concerning the advent of the true Christ

When the Christ comes, he will come in the manner of a covey of doves with the crown of doves surrounding him. He will walk upon the heaven’s vaults with the sign of the cross leading him. The whole world will behold him like the sun which shines from the eastern horizon to the western. This is how he will come, with all his angels surrounding him.

********

Works of the Antichrist

But the son of lawlessness will begin to stand again in the holy places.

He will say to the sun, “Fall,” and it will fall.

He will say, “Shine,” and it will do it.

He will say, “Darken,” and it will do it.

He will say to the moon, “Become bloody,” and it will do it.

He will go forth with them from the sky.

He will walk upon the sea and the rivers as upon dry land.

He will cause the lame to walk.

He will cause the deaf to hear.

He will cause the dumb to speak.

He will cause the blind to see.

The lepers he will cleanse.

The ill he will heal.

The demons he will cast out.

He will multiply his signs and his wonders in the presence of everyone. He will do the works
which the Christ did, except for raising the dead alone. In this you will know that he is the son of lawlessness, because he is unable to give life.

********

Sign of the Antichrist

For behold I will tell you his signs so that you might know him. He is a skinny-legged young lad, having a tuft of gray hair at the front of his bald head. His eyebrows will reach to his ears. There is a leprous bare spot on the front of his hands. He will transform himself in the presence of those who see him. He will become a young child. He will become old. He will transform himself in every sign. But the signs of his head will not be able to change. Therein you will know that he is the son of lawlessness.

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The martyrdom of Tabitha

4 The virgin, whose name is Tabitha, will hear that the shameless one has revealed himself in the holy places. And she will put on her garment of fine linen. And she will pursue him up to Judea, scolding him up to Jerusalem, saying, “O shameless one, O son of lawlessness, O you who have been hostile to all the saints.”
Then the shameless one will be angry at the virgin. He will pursue her up to the regions of the sunset. He will suck her blood in the evening. And he will cast her upon the temple, and she will become a healing for the people. She will rise up at dawn. And she will live and scold him, saying, “O shameless one, you have no power against my soul or my body, because I live in the Lord always. And also my blood which you have cast upon the temple has become a healing for the people.”

********

The martyrdom of Elijah and Enoch

Then when Elijah and Enoch hear that the shameless one has revealed himself in the holy place, they will come down and fight with him, saying,

Are you indeed not ashamed?

When you attach yourself to the saints,

because you are always estranged.

You have been hostile to those who belong to heaven.

You have acted against those belonging to the earth.

You have been hostile to the thrones.
You have acted against the angels.
You are always a stranger.
You have fallen from heaven like the morning stars.
You were changed, and your tribe became dark for you.
But you are not ashamed,
when you stand firmly against God.
You are a devil.

The shameless one will hear and he will be angry, and he will fight with them in the market place of the great city. And he will spend seven days fighting with them. And they will spend three and one half days in the market place dead, while all the people see them. But on the fourth day they will rise up and they will scold him saying, “O shameless one, O son of lawlessness. Are you indeed not ashamed of yourself since you are leading astray the people of God for whom you did not suffer? Do you not know that we live in the Lord?”

As the word were spoken, they prevailed over him, saying, “Furthermore, we will lay down the flesh for the spirit, and we will kill you since you are unable to speak on that day because we are always strong in the Lord. But you are always hostile to God.”
The shameless one will hear, and he will be angry and fight with them. And the whole city will surround them. On that day they will shout up to heaven as they shine while all the people and all the world see them.

********
The persecution of the saints

The son of lawlessness will not prevail over them. He will be angry at the land, and he will seek to sin against the people. He will pursue all of the saints. They and the priests of the land will be brought back bound. He will kill them and destroy them...them. And their eyes will be removed with iron spikes. He will remove their skin from their heads. He will remove their nails one by one. He will command that vinegar and lime be put in their nose. Now those who are unable to bear up under the tortures of that king will take gold and flee over the fords to the desert places. They will lie down as one who sleeps. The Lord will receive their spirits and their souls to himself. Their flesh will petrify. No wild animals will eat them until the last day of the great judgment. And they will rise up and find a place of rest. But they will not be in the kingdom of the Christ as those who have endured because the Lord said, “I will grant to them that they sit on my right hand.” They will receive favor over others, and they will triumph over the son of lawlessness, And they will witness the
dissolution of heaven and earth. They will receive the thrones of glory and the crowns.

********

The martyrdom of the sixty righteous

Sixty righteous ones who are prepared for this hour will hear. And they will gird on the breastplate of God, and they will run to Jerusalem and fight with the shameless one, saying, “All powers which the prophets have done from the beginning you have done. But you were unable to raise the dead because you have no power to give life. Therein we have known that you are the son of lawlessness.” He will hear, and he will be angry and command to kindle altars. And the righteous ones will be bound. They will be lifted up and burned.

********

Men flee from the Antichrist

5 And on that day the heart of many will harden and they will flee from him, saying “This is not the Christ. The Christ does not kill the righteous. He does not pursue men so that he might seek them, but he persuades them with signs and wonders.

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The removal of the righteous

On that day the Christ will pity those who are his own. And he will send from heaven his sixty-four thousand angels, each of whom has six wings. The sound will move heaven and earth when they give praise and glorify. Now those upon whose forehead the name of Christ is written and upon whose hand is the seal, both the small and the great, will be taken up upon their wings and lifted up before his wrath.

Then Gabriel and Uriel will become a pillar of light leading them into the holy land. It will be granted to them to eat from the tree of life. They will wear white garments...and angels will watch over them. They will not thirst, nor will the son of lawlessness be able to prevail over them.

********

Natural disasters which follow the removal of the righteous

And on that day the earth will be disturbed, and the sun will darken, and peace will be removed from the earth. The birds will fall on the earth, dead. The earth will be dry. The waters of the sea will dry up. The sinners will groan upon the earth saying, “What have you done to us, O son of lawlessness, saying I am the Christ, when you are the devil? You are unable to save yourself so that you might save us. You produced signs in our presence until you alienated us from the Christ who created us. Woe to us because we listened to you. Lo now we will die in a famine. Where indeed is now the trace of a righteous one and we will worship him, or where indeed is the one who will teach us and we will appeal to him. Now indeed we will be wrathfully destroyed because we disobeyed God. We went to the deep
places of the sea, and we did not find water. We dug in the rivers and papyrus reeds, and we
did not find water.”

********

The lament to the Antichrist and the pursuit of the righteous

Then on that day, the shameless one will weep, saying, “Woe to me because my time has
passed by for me while I was saying that my time would not pass by for me. My years
become months and my days have passed away as dust passes away. Now therefore I will
perish together with you. Now therefore run forth to the desert. Seize the robbers and kill
them. Bring up the saints, For because of them, the earth yields fruit. For because of them the
sun shines upon the earth. For because of them the dew will come upon the earth.” The
sinners will weep saying, “You made us hostile to God. If you are able, rise up and pursue
them.”
Then he will take his fiery wings and fly out after the saints. He will fight with them again.
The angels will hear and come down. They will fight with him a battle of many swords.

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The cosmic fire

It will come to pass on that day that the Lord will hear and command the heaven and the
earth with great wrath. And they will send forth fire. And the fire will prevail over the earth
seventy-two cubits. It will consume the sinners and the devils like stubble. A true judgment
will occur.

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Word of the coming judgment

On that day, the mountains and the earth will utter speech. The byways will speak with one
another, saying, “Have you heard today the voice of a man who walks who has not come to
the judgment of the Son of God.” The sins of each one will stand against him in the place
where they were committed, whether those will see the sinners and those who persecuted
them and those who handed them over to death in their torments.
Then the sinners (in torment) will see the place of the righteous. And thus grace will occur.
In those days, that which the righteous will ask for many times will be given to them.

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The judgment and the execution of the Antichrist

On that day, the Lord will judge the heaven and the earth.

He will judge those who transgressed in heaven,

and those who did so on earth.
He will judge the shepherds of the people.

He will ask about the flock of sheep,

and they will be given to him,

without any deadly guile existing in them.

After these things, Elijah and Enoch will come down. They will lay down the flesh of the world, and they will receive their spiritual flesh. They will pursue the son of lawlessness and kill him since he is not able to speak. On that day, he will dissolve in their presence like ice which was dissolved by a fire. He will perish like a serpent which has no breath in it. They will say to him, “Your time has passed by for you. Now therefore you and those who believe in you will perish.” They will be cast into the bottom of the abyss and it will be closed for them.

The millennial age

On that day, the Christ, the king, and all his saints will come forth from heaven. He will burn the earth. He will spend a thousand years upon it. Because the sinners prevailed over it, he will create a new heaven and a new earth. No deadly devil will exist in them. He will rule with his saints, ascending and descending, while they are always with the angels and they are with the Christ for a thousand years.
Chapter one
According to the God-spoken word which says: “When you hear of wars and rumors of wars, nation will fight against nation, and kingdom against kingdom, earthquakes, plagues and deviations of stars. Then the bush which restrains the sons of Hagar will dry up. And three sons of Hagar will go forth in to great Babylonia (whose) name(s are) Ouaches, and another Axiaphar, and the third Morphosar. And Ishmael will come down the region of the land of swift passage.
And he will come to Antioch, Cilicia, and Iberian Anatolia, the Thrakysan country and Smyrna and as far as the Seven-hilled (city). And he will spill Roman blood. And another will come to the region of Persia and (to) the Galilean country, the Armenian border, and the city of Trebizond. And he will come to the region of the land of the Meropes. And he will massacre male children from two and three years old and younger. And he will consume them by the sword. And the third one will come down the regions of the north and Mesiaspolis and Synopolis, and Zalichos, the regions of Chrysiapetra, and the well-lit valley and Bithynia, and of Daphousia, Chrysioupolis, and Damoulion and as far as the Seven-hilled (city).

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Chapter two
And therefore all these (will) slaughter an infinite multitude of Romans from two and three years old and younger. And they will gather together toward the sea. And in their ships (will be) a myriad myriads. And there will be other infinite and innumerable multitudes. And in that place many will deny our Lord Jesus Christ and the holy gifts and will follow the apostates. And every sacrifice will cease from the churches. And the liturgy of God will be mocked. And the priests will be as laymen. And Ishmael will cry out with a great voice, boasting and saying, “Where is the God of the Romans? There is no one helping them, for
we have defeated them completely.” For truly the three sons of Hagar will roar against the Romans. And they will cross over against the Seven-hilled (city) toward Byzantium. And conferring, they will say (among) themselves. “Come and let us make a bridge in the sea with boats and transport horses for ourselves to Byzantium, the Seven-hilled (city).” But the rulers of the Romans, and the magnates of the Seven-hilled (city) will flee to the glens of the mountains. And there will be fear and affliction. And there will be much necessity of the mountains. And the people of the Seven-hilled (city) will be afflicted by the sword. Woe, woe then. How will the orthodox faith of the Christians and the invincible power of the honorable and life-giving cross be overcome?

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Chapter three
But hear, brethren, that because of their iniquity God forbears. And the first will set up his couch across from Byzantium. And he will strike and they will be stricken. And then the rulers of the Romans blaspheme, saying, “Woe, woe, neither in heaven do we have a king nor on the earth.” And with this word the Lord will incline his mercy toward the Romans and toward their revenge and will repay justice to his enemies. And there will be a great sound from heaven and a fearful earthquake and a voice from the angel from heaven. And the Lord will incline his head and will set his fury against the sons of Hagar and upon the feet of Ishmael. And the Lord will lift up the cowardice of the Romans and put (it) into the hearts of Ishmael, and the courage of the Ishmaelites into the hearts of the Romans. And the Lord will raise up a king of the Romans, who people say is dead and useful for nothing, who people think died many years before. The Lord is reserving this man in the outer country of Persia. This (is) his name: that which (begins with) the letter K of the alphabet. And this man is coming to the Seven-hilled city toward the evening. And he will prepare for his enemies. And on Saturday morning, as the sun rises, he will engage in a great war with the nation and the sons of Hagar, both he and the two small boys. And the rulers of the Romans will gather together in Byznatium. Then even the priests of the Romans and the bishops and abbots who are found will bear weapons of war.

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Chapter four
And when he has gathered those together with (the) two small boys, that king also will join in a mighty war with the nation of the sons of Hagar. And he will massacre them like the grass of a reed being burned by fire. And from their blood a three-year-old bull will drowns. And the king alone will pursue a thousand and the two small boys myriads. And Ishmael and the sons of Hagar will be butchered to the end. And there will be war and great bloodshed such as has not been since the foundation of the world. The blood will be mixed in the sea one and a half miles. And in the streets of the Seven-hilled (city) horses will be submerged, drowning in the blood. And from that nation and from Ishmael there will remain only three tents of men. And (the) sons of Ishmael will serve the chief donkey drivers of the Seven-hilled (city for) thirty years. And the nature of Ishmael in the sword and in captivity is more
bitter and more grievous beyond that of the Romans. And the Roman race will desire to see a trace of Ishmael and will not find (it). And then the prophetic word will be fulfilled (that says): “How will one pursue a thousand and two remove myriads unless the Lord God rejected them and the Lord gave them over?”

Chapter five
And the king of the Romans will subdue every enemy and adversary under his feet. And the scepter of that king will be long-lived, likewise (that) of the two small boys. And his fame will go forth from the east and the west. And there will be one empire. And no one will resist him because this man has come from God and he will cause all war to cease. And there will be great peace. And every city and fortresses will be built. And there will be many altars acceptable to God in all the civilized world. And all the islands and the mountains will be inhabited. And the bread and the wine and the olive oil and the gold and the silver will increase in all the earth. And that king will cause all hostility to cease upon the earth. And they will make their weapons into scythes. And his reign will be (for) thirty-six years. And the rulers of the Romans will desire to join in war but will not find (it). And all the perimeter (s) of the earth will fear them. And that king will glorify God because in his reign God gave to him the good things of the earth which he did not give since the foundation of the world. And the king will fall asleep in peace. And his two small boys will be taken up in peace after thirty-three years.

Chapter six
And after him there will arise from the north another king. And working great impurities and many injustices, he will also work great iniquities. And he will couple mother and son and brother and sister. And he will bring the monks out of the holy monasteries and will join the monasteries together and will cause the nuns to lie with his nation. And he will work great transgressions. Woe, woe then (to) the Christian race. Woe to those who are pregnant. And the praises of God also will cease. And the Lord God will call fire from heaven and will consume them. And after him a foul and alien woman will reign in the Seven-hilled (city). And she will settle on the southern side of the Seven-hilled (city).

Chapter seven
And therefore woe (to) the Christian race. And woe to you. Seven-hilled Babylon, because the Byzantium of God will flee from you. And your holiness and your temples will flee from you. And your glory will fall. And woe to you, Seven-hilled Babylon, the new Byzantium. And woe to you, the Christian race. Again (there will be) an inroad of nations, again fear (among) the Romans, again slaughters and disturbances (for) the Roman nation. Churches will be destroyed. The faith has been dissolved. Women conceive the babies of misbelievers.
And therefore woe to you, wretched Babylon, the mother of cities, because God will incline his wrath which emits fire. And your high walls will fall. And there will remain in you only one pillar of Constantine the Great, so that they who sail the sea may lament there. And furthermore the kingdom will be taken up from him and will be given to Rome.

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Chapter eight
And another great scepter will arise from Judea. And his name (is) Dan. And then the Jews, the implacable Hebrew race, who are dispersed into cities and countries, will be gathered together. And they will be gathered together there. And they will come into Jerusalem toward their king. And they will afflict the Christian race in all the earth. Woe, woe, good people.

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Chapter nine
With him reigning, the Antichrist will go forth from the lower regions and the chasms of Hades. And he will come into a small garidion fish. And he is coming in the broad sea. And he will be caught by twelve fishermen. And the fishermen will become maddened toward each other. One will prevail over them, whose name (is) Judas. And he takes that fish for his inheritance and comes into a place named Gouzeth and there sells the fish for thirty silver pieces. And a virgin girl will buy the fish. Her name (is) Injustice because the son of injustice will be born from her. And her surname will be Perdition. For by touching the head of the fish she will become pregnant and will conceive the Antichrist himself. And he will be born from her (after) three months. And he will suckle (from) her (for) four months. He come into Jerusalem and becomes a false teacher. And he will appear quiet and gentle and guileless. The height of his stature (will be) fifteen feet. And the hairs of his head (will reach) as far as his feet. And he (will be) large and three-crested. And the track of his feet (will be) large. His eyes (will be) like the star which rises in the morning, and his right (eye will be) like a lion’s. His lower teeth (will be) iron and his lower jaw diamond. And his right arm (will be) iron and his left copper. And his right hand (will be) long-faced, long-nosed, and disorderly. And he also has upon his forehead three letters; A, K, T. And the A signifies: “I deny,” the K: “And I completely reject,” the T: “The befouled dragon.” And the Antichrist will be teaching and being taught.

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Chapter ten
At that time there will be an abundance of grain and wine and olive oil such as has not been since the foundation of the world. And in those times the ear will pour out a half measure of grain. And the vine branch will put out a hundred grape clusters. And the grape cluster will bear ten thousand (grapes) and will pour out a hundred measures. And the seed of the olive tree will be complete. And there will be much fruitfulness of all kinds. And the land will be fruitful and will produce her fruits a hundredfold.
Chapter eleven
And the Jewish nation and the Jerusalemites will take counsel saying, “Come, let us make this admirable man king.” And they make him king and crown him (after) three days, And he will reign (for) three years. And in his first year all the grass upon the earth will fail. And in the whole world there will not be found a half measure of grain or a half jar of wine nor other fruit. Then there will be a mighty plague. And those on the mainland will flee to the islands and those on the islands to the mainland. And for a time a manner of disease will be upon the whole earth and a great plague which has never occurred until that era. And the people will be deadened. If the just man is barely saved, how will the sinner appear?

Chapter twelve
And then the unclean spirits and the demons will go forth like the sand of the sea, those in the abyss and those in the crags and ravines. And they will adhere to the Antichrist and they also will be tempting the Christians and killing the babies of the women. And they themselves will suckle from them. And then the people will be calling upon death and digging up the tombs and saying, “Blessed and thrice blessed are you who have already died, because you did not reach these days.” And they who go down to the sea also (will be) saying, “May the fury of your waves swallow us also, O holy sea.” And then all flesh of the Romans will lament. And while there will be temporary joy and exultation of the Jews, (there will be) affliction and oppression of the Romans from every necessity of the evil demons. And the earth will become like copper. And all greenery will dry up. And every tree and every flower upon the earth will fail. And the lakes and the rivers and the wells will dry up. And the moisture of the waters will completely dry up.

Chapter thirteen
And then the Antichrist will lift up a stone in his hands and say, “Believe in me and I will make these stones (into) bread.” And then (the) Jews will worship (him), who are saying, “You are Christ for whom we pray and on account of you the Christian race has grieved us greatly.” And then the Antichrist will boast, saying to the Jews. “Do not be grieved thus. A little (while and) the Christian race will see and will realize who I am.” And the Antichrist lifts up (his) voice toward the flinty rock, saying, “Become bread before the Jews.” And disobeying him, the rock becomes a dragon. And the dragon says to the Antichrist. “O you who are full of every iniquity and injustice, why do you do things which you are not able?” And the dragon shames him before the Jews.
Chapter fourteen
And then three men will go forth and will condemn him (as) a liar and a deceiver. And these three men, two from heaven and one from the earth, also walk before the Antichrist and say, “Woe to you, O worker of injustice and inheritor of eternal fire.” And they will walk-in all the earth, crying out and saying to the afflicted Christians, “Hear, O sons of men, and do not worship him, because he is not the Christ nor a God-fearing man, but he is the Antichrist. And many Christians will run to the feet of the saints and say, “What shall we do, O saints? Where shall we Christians hide?” And many of the Christians will hide in the mountains and caves and in the holes of the earth (and0 will be saved, so that the treacherous Samuel might not seize them. And when the Antichrist finds these three men he will kill them by the sword. Then that spoken by the prophet David will be fulfilled. “Then they will offer up bulls upon your altar.” And with the Antichrist reigning and with the demons persecution, the Jews contriving vanities against the Christians, the great day of the Lord draws near. And there will be judgment and recompense. And the deception of the devil will fall. And the light of the world, Christ our Lord and king of glory, will flower, to whom is due all glory and honor and dominion forever. Amen.
GREEK APOCALYPSE OF EZRA

Date: 2nd - 9th century A.D.

Chapter one
It came to pass in the thirtieth year on the twenty-second of the month, I was in my house and I cried out, saying to the Most High, “Lord, grant (me) glory so that I may see your mysteries.” When night fell the angel Michael, the archangel, came and said to me, “Prophet Ezra, lay aside bread for seventy weeks.” And I fasted just as he told me, And the archistrategos Raphael came and gave me a storax staff, and I fasted twice sixty weeks, and I saw the mysteries of God and his angels. And I said to them, “I wish to plead with God concerning the Christian people. It were better that man were not born than that he entered the world.”

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Ezra taken up to heaven: his prayer for mercy

Therefore, I was taken up into heaven and I saw in the first heaven a great command of angels and they led me to the judgments. And I heard a voice saying to me, “Have pity upon us, Ezra elect of God.” Then I began to say, “Woe to the sinners when they see the righteous man (elevated) above angels, and they are for fiery Gehenna.” And Ezra said, “Have pity upon the works of your hands, merciful and greatly pitying one. Condemn me rather than the souls of the sinners, for it is better to punish one soul and not to bring the whole world to destruction.” And God said, “I shall give rest to the righteous in Paradise and I am merciful.” And Ezra said, “Lord why do you show favor to the righteous? For as a hired man completes his time of service and goes away, and again a slave serves his masters in order to receive his wage, thus the righteous man receives his reward in the heavens. But, have mercy upon the sinners for we know that you are merciful.” And God said, “I have no way to be merciful to them.” And Ezra said, “(Be merciful) because they cannot sustain your anger.” And God said, “(I am wrathful) because such (are the deserts) of such (men) as these.” And God said, “I wish to keep you as both Paul and John. You have given me uncorrupted the inviolate treasury, the treasure of virginity, the wall of men?”
Ezra’s second prayer

And Ezra said. “It were better if man were not born; it were well if he were not alive. The dumb beasts are a better thing than man, for they do not have punishment. (You to) ok us and delivered us to judgment. Woe to the sinners in the world to come, for their condemnation is endless and the flame unquenched.”

Ezra remonstrates with God: the sin of Adam

Chapter two
As I said this to him, Michael and Gabriel and all the apostles came and said, “Greetings!” (And Ezra said, “Faithful man of God!) Arise and come hither with me, O Lord, to judgment,” And God said. “Behold I am giving you my covenant, both mine and yours, so that you will accept it.” And Ezra said, “We shall plead our case in your ear(s).” And God said, “Ask Abraham your father what kind of son presses suit against his father and come and plead the cast with us.” And Ezra said, “As the Lord lives, I shall never cease pleading the case with you on account of the Christian people. Where are your former mercies, O Lord? Where your long-suffering?” And God said, “As I made night and day I made the righteous and the sinner and it were fitting to conduct yourself like the righteous man.” And the prophet said. “Who made Adam, the protoplast, the first one?” And God said, “My immaculate hands, and I placed him in Paradise to guard the region of the tree of life.: (...) “Since he who established disobedience made this (man) sin.” And the prophet said, “Was he not guarded by an angel? And was life not preserved (by) the cherubim for the endless age? And how was he deceived who was guarded by angels (whom) you commanded to be present whatever happened? Attend also to that which I say! If you had not given him Eve, the serpent would never have deceived her. If you save whom you wish you will also destroy whom you wish.”

Ezra remonstrates with God: the sins of men

And the prophet said, “O my Lord, let us continue to a second judgment.” And God said, “I cast fire upon Sodom and Gomorrah.” And the prophet said, “Lord, you bring upon us what we deserve.” And God said, “Your sins exceed my kindness.” And the prophet said. “Remember Scripture, my father, who measured out Jerusalem and rebuilt her. Pity Lord, the sinners, pity your own molding, have mercy upon your works.” Then God remembered his works and said to the prophet, “How can I have mercy upon them? They gave me vinegar and gall to drink and (...) They repented.”
The day of judgment

And the prophet said, “Reveal your cherubim and let us go together to judgment, and show me what is the character of the day of judgment.” And God said, “You have digressed, Ezra, for such is the day of judgment upon which there is no rain on the earth, for there is a merciful judgment during that day.” And the prophet said, “I shall never cease to argue the case with you until I see the day of consummation.” (And God said,) “Count the stars and the sand of the sea and if you will be able to count this, you will also be able to argue the case with me.”

Chapter three

And the prophet said, “Lord, you know that I bear human flesh. And how can I count the stars of heaven and the sand of the sea?” And God said, “O my elect prophet, no man will know that great day and the manifestation which prevails to judge the world. For your sake, O my prophet, I told you the day, but the hour I told you not.” And the prophet said, “Lord tell me also the years.” And God said, “If I see that the justice of the world has become abundant, I will be long-suffering toward them If not, I will stretch out my hand and I will grasp the inhabited world from its four corners and I will gather them all together to the valley of Jehosaphat and I will wipe out the human race and the world will be no more.” And the prophet said, “And how will your tight hand be glorified?” And God said, “I will be glorified by my angels.”

Why was man created?

And the prophet said, “Lord, if this was your calculation, why did you form man? You said to Abraham our father, ‘I will surely multiply your seed as the stars of the heaven and as the sand along the shore of the sea.’ And where is your promise?”

Signs of the end

And God said, “First I shall cause by shaking the fall of four-footed beasts and men, And when you see that brother delivers brother over to death and children will rise up against parents and a wife abandons her own husband, and when nation will rise up against nation in war, then you shall know that the end is near. And then brother will not have mercy upon brother, nor man upon his wife, nor children upon parents, nor friends upon friends, nor slave upon master. For the opponent of men himself will come up from Tartarus and will show many things to men. What shall I do to
you, Ezra, and will you argue the case with me?”

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Ezra descends to Tartarus

Chapter four
And the prophet said, “Lord I shall never cease arguing the case with you.” And God said, “Count the flowers of the earth. If you can count them you also will be able to argue the case with me.”
And the prophet said, “Lord, I cannot count them- I bear human flesh-but neither will I stop arguing the case with you. I wish, Lord, to see the lower parts of Tartarus.” And God said, “Go down and see!” And he gave me Michael and Gabriel and thirty-four other angels, and I descended eighty-five steps and they led me down five hundred steps.

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The punishment of Herod

And I saw a fiery throne and an old man seated on it, and his punishment was merciless. And I said to the angels, “Who is this and what is his sin?” And they said to me, “This is Herod, who was king for a time, and he commanded to kill the infants two years old of under.” And I said, “Woe upon his soul!”

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The disobedient and the abyss

And again they lad me down thirty steps. And I saw boiling fires there, and a multitude of sinners in them. And I heard their voices, but I did not perceive their forms. And they lad me down deeper many steps which I was unable to count. And I saw old men there, and fiery axles were revolving their ears. And I said, “Who are these and what is their sin?” And they said to me, “These are the eavesdroppers.” And again they lad me down five hundred other steps. And there I saw the unsleeping worm and fire consuming the sinners. And they led me down to the foundation of Apoleia (Destruction) and there I saw the twelfe-fold blow of the abyss. And they led me away to the south and there I saw a man hanging from his eyelids and the angles were beating him. And I asked, “Who is this and what is his sin?” And Michael the archistrategos said to me, “This man is incestuous; having carried out a small lust, this man was commanded to be hanged.”

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The Antichrist
And they led me away to the north and I saw a man there restrained with iron bars. And I asked, “Who is this?” And he said to me, “This is the one who says, ‘I am the son of God and he who made stones bread and water wine.’” And the prophet said, “Make known to me what sort of appearance he has and I will inform the race of men lest they believe in him.” And he said to me, “The appearance of his face is as of a wild man. His right eye is like a star rising at sawn and the other is unmoving. His mouth is one cubit, his teeth are a span long, his fingers like scythes, the soles of his feet two span, and on his forehead and inscription ‘Antichrist’, He was exalted up to heaven, he will descend as far as Hades. One time he will be a child, another and old man.” And the prophet said, “Lord, how do you permit the race of men to stray?” And God said. “Hear. My prophet! He becomes a child and an old man and let no one believe him that he is my beloved son. And after these things a trumpet, and the graves will be opened and the dead will rise up uncorrupted. Then the opponent, having heard the terrible threat, will hide himself in the outer darkness. Then the heaven and the earth and the sea will perish. Then I shall burn the heaven for eighty cubits and the earth for eight hundred cubits.” And the prophet said. “And (in) what did the heaven sin?” And God said, “Since(...) Is the evil.” And the prophet said, “Lord (in) what did the earth sin?” And God said, “Since the opponent having heard my terrible threat will hide (in it), and because of that I shall melt the earth and with it the rebel of the race of men.”

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Further punishments

Chapter five
And the prophet said, “Pity, O Lord, the race of Christians.” And I saw a woman suspended and four wild beasts were sucking upon her breasts. And the angels said to me, “She begrudged giving her milk but also cast infants into the rivers.” And I saw terrible darkness and night without stars or moon. There is there neither young of old, neither brother with brother nor mother with child nor wife with husband. And I wept and said. “O Lord, Lord, have mercy upon the sinners.”

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Ezra taken to heaven

And as I said these things a cloud came and seized me and took me up again to the heavens. And I saw many judgments and I wept bitterly and I said. “It were better if man did not come forth from his mother’s belly.” Those who were in punishment called out, saying, “Since you came here, holy one of God, we have obtained a slight respite.” And the prophet said, “Blessed are they who bewail their own sins.”

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Birth and its purpose
And God said, “Hear Ezra, beloved one! Just as a farmer casts down the seed of corn into the earth, so a man casts down his seed into a woman’s place. In the first (month) it is a whole, in the second it is swollen, in the third it grows hair, in the fourth it grows nails, in the fifth it becomes milky, in the sixth it is ready and quickened, in the seventh it is prepared, (in the eighth....), in the ninth the bars of the gateways of the woman are opened and it is born healthy on the earth.” And the prophet said. “It were better for man not to have been born. Alas, O human race, at that time when you come to judgment!” And I said to the Lord, “Lord, why did you create man and give him over to judgment?” And God said in his exalted pronouncement, “I will not pardon those who transgress my covenant.” And the prophet said, “Lord, where is your goodness?” And God said. “I prepared everything because of man and man does no keep my commandments.”

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Punishments and rewards

And the prophet said, “Lord, reveal to me the punishments and Paradise.”
And the angels led me away to the east and I saw the tree of life. And I saw there Enoch and Elijah and Moses and Peter and Paul and Luke and Matthew and all the righteous and the patriarchs. And I saw there the (punishment) of the air and the blowing of the winds and the storehouses of the ice and the eternal punishments. And I saw there a man hanging by his skull. And they said to me, “This one transferred boundaries.” And there I saw great judgments and said to the Lord, “O Lord, Lord, which of men, having been born, did not sin?” And they led me farther down in Tartarus and I saw all the sinners lamenting and weeping and evil mourning. And I too wept, seeing the race of men punished thus

Chapter six
Then God said to me, “Ezra, do you know the name of the angels who are over the consummation: Michael, Gabriel, Uriel, Raphael, Gabuthelon, Aker, Arphugitonos, Beberos, Zebuleon?”

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Ezra struggles for his soul

Then a voice came to me, “Come here, die, Ezra, my beloved! Give back that which has been entrusted (to you).” And the prophet said, “And whence can you bring forth my soul?” And the angels said, “We can cast it forth through your mouth.” And the prophet said, “I spoke mouth to mouth with God and it will not go forth from there.” And the angels said. “We will bring it forth through your nostrils.” And the prophet said. “My nostrils smelled the glory of God.” And the angels said, “We can bring it forth through your eyes.” And the prophet said, “My eyes have seen the back of God.” And the angels said, “We can bring it forth through
your head.” (...And the angels said, “We can bring it forth through your feet.”) And the prophet said, “I walked with Moses on the mountain, and it will not come forth from there.” And the angels said, “We can cast it forth through the tips of your (toe) nails.” And the prophet said, “My feet walked in the sanctuary.” And the angels departed unsuccessful, saying, “Lord, we cannot receive his soul.” Then he said to his only begotten son, “Go down, my beloved son, with a numerous host of angels, taking the soul of my beloved Ezra.” For the Lord, having taken a numerous army of many angels, said to the prophet, “Give me that deposit which I entrusted to you, The crown is readied for you.” And the prophet said, “Lord, if you take my soul from me, who will you have left to plead on behalf of the race of men?” And God said, “You who are mortal and earthly, do not plead the cast with me.” And the prophet said, “I shall never cease pleading.” And God said, “Give, in the mean while, that which is entrusted (to you). The crown is readied for you. Come here, die, so that you may attain it.” Then the prophet began to speak with tears, “O Lord, what profits it that I be consumed by worms. Bewail me, all holy and pious ones, I plead greatly and am delivered over to death! Bewail me, all holy and just ones, because I have entered the bowl of Hades.”

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Soul and body

Chapter seven
And God said to him, “Hear, Ezra my beloved one. I, being immortal, received a cross, I tasted vinegar and gall, O was set down in a grave. And I raised up my elect ones and I summoned up Adam and Hades so that the race of men (...) Therefore, fear not death. For that which is from me, that is the soul, departs for heaven. That which is from the earth, that is the body, departs for the earth from which it was taken.? And the prophet said, “Woe, woe! What shall I do? How shall I act? I know not.”

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Concluding prayer

And then the blessed Ezra began to say, “O eternal God, Creator of the whole creation, who measured out the heaven with a span and contained the earth in his hand, who drives the cherubim, who took the prophet Elijah to the heavens in a fiery chariot, who gives nurture to all flesh, whom all things fear and tremble from the face of your power, hear me who pleads greatly and give to all who copy this book and preserve it and recall my name and preserve my memory fully, give them blessing from heaven. And bless all of his things, just as the ends of Joseph. And remember not his previous sins on the day of his judgment. Those who do not believe this book will be burned like Sodom and Gomorrah.” And a voice came to him saying, “Ezra, my beloved, I shall grant to each one the things which you asked.”

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Death and burial of Ezra

And at once he gave over his precious soul with much honor on the eighteenth of the month of October. And they buried him with incense and psalms. His precious and holy body provides unceasingly strengthening of souls and bodies for those who approach him willingly.

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Doxology

Glory, might, honor, and worship to him for whom it is fitting, for the Father and the Son and the Holy Spirit, now and always and forever and ever. Amen.
Ezra prayed to the Lord, saying “Grant me courage, O Lord, that I might not fear when I see the judgments of the sinners.” And there were granted to him seven angels of hell who carried him beyond the seventieth grade in the infernal regions. And he saw fiery gates, and at these gates he saw two lions lying there from whose mouth and nostrils and eyes proceeded the most powerful flames. The most powerful men were entering and passing through the fire, and it did not touch them. And Ezra said, “Who are they, who advance so safely?” The angels said to him, “They are the just whose repute has ascended to heaven, who gave alms generously, clothed the naked, and desired a good desire.”

And others were entering that they might pass through the gates, and dogs were ripping them apart and fire was consuming them. And Ezra said, “Who are they?” The angels said, “They denied the Lord, and sinned with women on the Lord’s Day.” And Ezra said, “Lord, have mercy on the sinners!”

And they lad him lower beyond the fiftieth grade, and he saw in that place men standing in torments. Some were throwing fire in their faces, others, however, were whipping them with fiery scourges. And the earth cried aloud, saying, “Whip them and refuse to have mercy on them, because they worked impiety upon me.” And Ezra said, “Who are they, tho are in such torments daily?” The angels said, “They swelled with married women; the married women are those who adorned themselves not for their husbands, but that they might please others, desiring an evil desire.” Ezra said. “Lord, have mercy on the sinners!”

And again they brought him to the south, and he saw a fire, and poor ones and also women hanging, and angels were whipping them with fiery clubs. And Ezra said, “Lord have mercy on the sinners! Who are they?” And the angels said, “They dwelled with their mothers, desiring an evil desire.” And Ezra said, “Lord, have mercy on the sinners!”
And they led (him) downward in the infernal regions, and he saw a caldron in which were sulfur and bitumen, and it was roiling just like the waves of the sea. And the just were entering, and in the midst of it they were walking over the fiery waves, praising greatly the name of the Lord, just like those who walk over dew of cold water. And Ezra said, “Who are they?” The angels said, “They are the ones who daily were making better confession before God and the holy priests, freely bringing alms (and) resisting sins.” And the sinners came, wishing to pass over, and the angels of hell came and submerged them in the fiery stream. And from the fire they cried out, saying, “Lord, have pity on us!” But he did not have pity. A voice was heard, but a body was not seen because of the fire and the anguish. And Ezra said, “Who are they?” The angels said, “They were brought down by lust all their days, they did not receive strangers, they did not give alms; they took unjustly the things of others for themselves; they had an evil desire; therefore, they are in anguish.” And Ezra said, “Lord, have mercy on the sinners!”

And he walked as before and he saw in an obscure place and immortal worm, its magnitude he was not able to reckon. And in front of its mouth stood many sinners, and when it drew a breath, like flies they entered into its mouth; then when it exhaled, they all exited a different color. And Ezra said, “Who are they?” And they said, “They were full of every bad thing and they went about without confession or penitence.”

And he saw a person witting on a fiery throne, and his counselors stood around him in the fire, and they served him from the fire and out of every side. And Ezra said, “Who is that?” And the angels said, “That man, whose name is Herod, was king for a long time, who, in Bethlehem of Judea, slew the infant males on account of the Lord.” And Ezra said, “Lord judge a right judgment!”

And he walked and saw men who were bound and the angels of hell were pricking their eyes with thorns. And Ezra said, “Who are they?” The angels said, “They showed strange paths to those wandering.” Ezra said, “Lord, have mercy on the sinners!” And he saw virgins with five-hundred-pound neck irons on, as if near death, coming to the west. And Ezra said, “Who are they?” And the angels said, “They violated their virginity before marriage.” And there was a multitude of old men, lying prostrate, and over them molten iron and lead being poured. And he said, “Who are they?” And the angels said, “They are the doctors of the Law who confuses baptism and the law of the Lord, because they were teaching with words, but they did not spur on to work; and in this they are judged.” And Ezra said, “Lord have mercy on the sinners!”

And he saw visions of a furnace, against the setting sun, burning with great fire, into which were sent many kings and princes of this world; and many thousands of poor people were accusing them and saying, “They, through their power, Wounded us and dragged free men into servitude.” And he saw another furnace, burning with pitch and sulfur, into which sons were cast who acted wretchedly at the hands of their parents and caused injury by means of their mouth. And he saw in a most obscure place another furnace burning, into which many
women were cast. And he said, “Who are they?” And the angels said, “They had sons in adultery and killed them” And those little ones themselves accused them, saying, “Lord, the souls which you gave to us these (women) took away.” And he said, “Who are they?” And the angels said, “They killed their sons.” And Ezra said, “Lord, have mercy on the sinners!”

Then Michael and Gabriel came and said to him, “Come into heaven!” And Ezra said, “As my Lord lives, I may not come until; I see every judgment of sinners.” And they led him downward into the infernal regions beyond the fourteenth level. And he saw lions and little dogs lying around fiery flames. And the just came through them and they crossed over into Paradise. And he saw many thousands of the just and their habitations were the most splendid of any time.

And after he saw this, he was lifted up into heaven, and he came to a multitude of angels, and they said to him, “Pray to the Lord for the sinners,” And they put him down within the sight of the Lord. And he said, “Lord, have mercy on the sinners!” And the Lord said, “Ezra, let them receive according to their works.” And Ezra said, “Lord, you have shown more clemency to the animals. Which eat the grass and have not returned you praise, than to us; they die and have no sin; however, you torture us, living and dead.” Sand the Lord said, “In my image I have formed man and I have commanded that they not sin and they sinned; therefore they are in torments. And the elect are those who go into eternal rest on account of confession, penitence, and largesse in almsgiving.” And Ezra said, “Lord, what do the just do in order that they may not enter into judgment?” And the Lord said to him “(just as) the servant who performed well for his master will receive liberty, so too (will) the just in the kingdom of heaven.” Amen.
ACCOUNT and life of Adam and Eve, the first-created, revealed by God to His servant Moses, when he received from the hand of the Lord the tables of the law of the covenant, instructed by the archangel Michael.

This is the account of Adam and Eve. After they went forth out of paradise, Adam took Eve his wife, and went up into the east. And he remained there eighteen years and two months; and Eve conceived and brought forth two sons, Diaphotus called Cain, and Amilabes (1) called Abel.

And after this, Adam and Eve were with one another; and when they lay down, Eve said to Adam her lord: My lord, I have seen in a dream this night the blood of my son Amilabes, who is called Abel, thrown into the mouth of Cain his brother, and he drank it without pity. And he entreated him to grant him a little of it, but he did not listen to him, but drank it all up; and it did not remain in his belly, but came forth out of his mouth. And Adam said to Eve: Let us arise, and go and see what has happened to them, lest perchance the enemy should be in any way warring against them.

And having both gone, they found Abel killed by the hand of Cain his brother. And God says to the archangel Michael: Say to Adam, Do not relate the mystery which thou knowest to thy son Cain, for he is a son of wrath. But grieve thyself not; for I will give thee instead of him another son, who shall show thee all things, as many as thou shalt do to him; but do thou tell him nothing. This God said to His angel; and Adam kept the word in his heart, and with him Eve also, having grief about Abel their son.

And after this, Adam knew his wife Eve, and she conceived and brought forth Seth. And Adam says to Eve: Behold, we have brought forth a son instead of Abel whom Cain slew; let us give glory and sacrifice to God.

And Adam had (2) thirty sons and thirty daughters. (3) And he fell into disease, and cried
with a loud voice, and said: Let all my sons come to me, that I may see them before I die. And they were all brought together, for the earth was inhabited in three parts; and they all came to the door of the house into which he had entered to pray to God. And his son Seth said: Father Adam, what is thy disease? And he says: My children, great trouble has hold of me. And they say:

What is the trouble and disease? And Seth answered and said to him: Is it that thou rememberest the fruits of paradise of which thou didst eat, and grievest thyself because of the desire of them? If it is so, tell me, and I will go and bring thee fruit from paradise. For I will put dung upon my head, and weep and pray, and the Lord will hearken to me, and send his angel; and I Shall bring it to thee, (4) that thy trouble may cease from thee. Adam says to him: No, my son Seth; but I have disease and trouble. Seth says to him: And how have they come upon thee? Adam said to him: When God made us, me and your mother, for whose sake also I die, He gave us every plant in paradise; but about one he commanded us not to eat of it, because on account of it we should die.

And the hour was at hand for the angels who guarded your mother to go up and worship the Lord; and the enemy gave to her, and she ate of the tree, knowing that I was not near her, nor the holy angels; then she gave me also to eat. And when we had both eaten, God was angry with us. And the Lord, coming into paradise, set His throne, and called with a dreadful voice, saying, Adam, where art thou? and why art thou hidden from my face? shall the house be hidden from him that built it? And He says, Since thou hast forsaken my covenant, I have brought upon thy body seventy strokes. (5) The trouble of the first stroke is the injury of the eyes; the trouble of the second stroke, of the hearing; and so in succession, all the strokes shall overtake thee.

And Adam thus speaking to his sons, groaned out loud, and said: What shall I do? I am in great grief. And Eve also wept, saying: My lord Adam, arise, give me the half of thy disease, and let me bear it, because through me this has happened to thee; through me thou art in distresses and troubles. And Adam said to Eve: Arise, and go with our son Seth near paradise, and put earth upon your heads, and weep, beseeching the Lord that He may have compassion upon me, and send His angel to paradise, and give me of the tree in which flows the oil out of it, and that thou mayest bring it to me; and I shall anoint myself, and have rest, and show thee the manner in which we were deceived at first.

And Seth and Eve went into the regions of paradise. And as they were going along, Eve saw her son, and a wild beast fighting with him. And Eve wept, saying: Woe's me, woe's me; for if I come to the day of the resurrection, all who have sinned will curse me, saying, Eve did not keep the commandment of God.
And Eve cried out to the wild beast, saying: O thou evil wild beast, wilt thou not be afraid to fight with the image of God? How has thy mouth been opened? how have thy teeth been strengthened? how hast thou not been mindful of thy subjection, that thou wast formerly subject to the image of God? Then the wild beast cried out, saying:

O Eve, not against: us thy upbraiding nor thy weeping, but against thyself, since the beginning of the wild beasts was from thee. How was thy mouth opened to eat of the tree about which God had commanded thee not to eat of it? For this reason also our nature has been changed. Now, therefore, thou shall not be able to bear up, if I begin to reproach thee. And Seth says to the wild beast: Shut thy mouth and be silent, and stand off from the image of God till the day of judgment.

Then the wild beast says to Seth: Behold, I stand off, Seth, from the image of God. Then the wild beast fled, and left him wounded, and went to his covert.

And Seth went with his mother Eve near paradise: and they wept there, beseeching God to send His angel, to give (1) them the oil of compassion. And God sent to them the archangel Michael, and he said to them these words: Seth, man of God, do not weary thyself praying in this supplication about the tree in which flows the oil to anoint thy father Adam; for it will not happen to thee now, but at the last times.

Then shall arise all flesh from Adam even to that great day, as many as shall be a holy people; then shall be given to them all the delight of paradise, and God shall be in the midst of them; and there shall not any more be sinners before Him, because the wicked heart shall be taken from them, and there shall be given to them a heart made to understand what is good, and to worship God only. Do thou again go to thy father, since the measure of his life has been fulfilled, equal to (2) three days. And when his soul goes out, thou wilt behold its dreadful passage.

And the angel, having said this, went away from them. And Seth and Eve came to the tent where Adam was lying. And Adam says to Eve: Why didst thou work mischief against us, and bring upon us great wrath, which is death, holding sway over all our race? And he says to her: Call all our children, and our children's children, and relate to them the manner of our transgression.

Then Eve says to them: Listen, all my children, and my children's children, and I shall relate to you how our enemy deceived us. It came to pass, while we were keeping paradise, that we kept each the portion allotted to him by God. And I was keeping in my lot the south and west. And the devil went into the lot of Adam where were the male wild beasts; since God parted to us the wild beasts, and had given all the males to your father, and all the females He gave to me, and each of us watched his own. And the devil spoke to the serpent, saying, Arise, come to me, and I shall tell you a thing in which thou mayst be of service.
Then the serpent came to him, and the devil says to him, I hear that thou art more sagacious than all the wild beasts, and I have come to make thy acquaintance; (3) and I have found thee greater than all the wild beasts, and they associate with thee; notwithstanding, thou doest reverence to one far inferior. Why eatest thou of the tares (4) of Adam and his wife, and not of the fruit of paradise? Arise and come hither, and we shall make him be cast out of paradise through his wife, as we also were cast out through him. The serpent says to him, I am afraid test the Lord be angry with me.

The devil says to him, Be not afraid; only become my instrument, and I will speak through thy mouth a word by which thou shalt be able to deceive him. Then straightway he hung by the walls of paradise about the hour when the angels of God went up to worship. Then Satan came in the form of an angel, and praised God as did the angels; and looking out from the wall, I saw him like an angel. And says he to me, Art thou Eve? And I said to him, I am. And says he to me, What doest thou in paradise? And I said to him, God has set us to keep it, and to eat of it. The devil answered me through the mouth of the serpent, Ye do well, but you do not eat of every plant. And I say to him, Yes, of every plant we eat, but one only which is in the midst of paradise, about which God has commanded us not to eat of it, since you will die the death. Then says the serpent to me, As God liveth, I am grieved for you, because you are like cattle. For I do not wish you to be ignorant of this; but rise, come hither, listen to me, and eat, and perceive the value of the tree, as He told us. But I said to him, I am afraid lest God be angry with me. And he says to me, Be not afraid; for as soon as thou eatest, thine eyes shall be opened, and ye shall be as gods in knowing what is good and what is evil. And God, knowing this, that ye shall be like Him, has had a grudge against you, and said, Ye shall not eat of it.

But do thou observe the plant, and thou shalt see great glory about it. And I observed the plant, and saw great glory about it, And I said to him, It is beautiful to the eyes to perceive; and I was afraid to take of the fruit. And he says to me, Come, I will give to thee: follow me. And I opened to him, and he came inside into paradise, and went through it before me. And having walked a little, he turned, and says to me, I have changed my mind, and will not give thee to eat.

And this he said, wishing at last to entice and destroy me. And he says to me, Swear to me that thou wilt give also to thy husband. And I said to him. I know not by what oath I shall swear to thee; but what I know I say to thee, By the throne of the Lord, and the cherubim, and the tree of life, I will give also to my husband to eat. And when he had taken the oath from me, then he went and ascended upon it.
And he put upon the fruit which he gave me to eat the poison of his wickedness, that is, of his desire; for desire is the head (1) of all sin. And I bent down the branch to the ground, and took of the fruit, and ate. And in that very hour mine eyes were opened, and I knew that I was stripped (2) of the righteousness with which I had been clothed; and I wept, saying, What is this thou hast done to me, because I have been deprived of the glory with which I was clothed?

And I wept too about the oath. And he came down out of the tree, and went out of sight. And I sought leaves in my portion, (3) that I might cover my shame; and I did not find them from the plants of paradise, since, at the time that I ate, the leaves of all the plants in my portion fell, except of the fig alone. And having taken leaves off it, I made myself a girdle, and it is from those plants of which I ate.

And I cried out with a loud voice, saying, Adam, Adam, where art thou? Arise, come to me, and I shall show thee a great mystery. And when your father came, I said to him words of wickedness, which brought us down from great glory. For as soon as he came I opened my mouth, and the devil spoke; and I began to advise him, saying, Come hither, my lord Adam, listen to me, and eat of the fruit of the tree of which God said to us not to eat of it, and thou shalt be as God. And your father answered and said, I am afraid lest God be angry with me. And I said to him, Be not afraid, for as soon as thou shalt eat thou shalt know good and evil.

And then I quickly persuaded him, and he ate; and his eyes were opened, and he was aware, he also, of his nakedness. And he says to me, O wicked woman, why hast thou wrought mischief in us? Thou hast alienated me from the glory of God. And that same hour we heard the archangel Michael sounding his trumpet, calling the angels, saying, Thus saith the Lord, Come with me to paradise, and hear the word in which I judge Adam.

And when we heard the archangel sounding, we said, Behold, God is coming into paradise to judge us. And we were afraid, and hid ourselves. And God came up into paradise, riding upon a chariot of cherubim, and the angels praising Him. When God came into paradise, the plants both of Adam's lot and of my lot bloomed, and all lifted themselves up; and the throne of God was made ready where the tree of life was. And God called Adam, saying, Adam, where art thou hidden, thinking that I shall not find thee? Shall the house be bidden from him that built it?

Then your father answered and said, Not, Lord, did we hide ourselves as thinking that we should not be found by Thee; but I am afraid, because I am naked, and stand in awe of Thy power, O Lord. God says to him, Who hath shown thee that thou art naked, unless it be that thou hast forsaken my commandment which I thee to keep it? Then Adam remembered the word which I spake to him when I wished to deceive him, I will put thee out of danger from God. And he turned and said to me, Why hast thou done this?
And I also remembered the word of the serpent, and said, The serpent deceived me. God says
to Adam, Since thou hast disobeyed my commandment, and obeyed thy wife, cursed is the
ground in thy labours. For whenever thou labourest it, and it will not give its strength, thorns
and thistles shall it raise for thee; and in the sweat of thy face shalt thou eat thy bread. And
thou shalt be in distresses of many kinds. Thou shalt be weary thyself, and rest not; thou shalt be
afflicted by bitterness, and shall not taste of sweetness; thou shalt be afflicted by heat, and
oppressed by cold; and thou shalt toil much, and not grow rich; and thou shalt make haste,
(4) and not attain

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thine end; and the wild beasts, of which thou wast lord, shall rise up against thee in rebellion,
because thou hast not kept my commandment. And having turned to me, the Lord says to me,
Since thou hast obeyed the serpent, and disobeyed my commandment, thou shalt be in
distresses (1) and unbearable pains; thou shalt bring forth children with great tremblings; and
in one hour shalt thou come to bring them forth, (2) and lose thy life in consequence of thy
great straits and pangs. And thou shalt confess, and say, Lord, Lord, save me; and I shall not
return to the sin of the flesh. And on this account in thine own words I shall judge thee, on
account of the enmity which the enemy hath put in thee; and thou shalt turn again to thy
husband, and he shall be thy lord.

(3) And after speaking thus to me, He spoke to the serpent in great wrath, saying to him,
Since thou hast done this, and hast become an ungracious instrument until thou shouldst
deceive those that were remiss in heart, cursed art thou of all the beasts. Thou shalt be
deprived of the food which thou eatest; and dust shalt thou eat all the days of thy life; upon
thy breast and belly shalt thou go, and thou shalt be deprived both of thy hands and feet;
there shall not be granted thee ear, nor wing, nor one limb of all which those have whom
thou hast enticed by thy wickedness, and hast caused them to be cast out of paradise.

And I shall put enmity between thee and between his seed. He shall lie in wait for (4) thy
head, and thou for his heel, until the day of judgment. And having thus said, He commands
His angels that we be cast out of paradise. And as we were being driven along, and were
lamenting, your father Adam entreated the angels, saying, Allow me a little, that I may
entreat God, and that He may have compassion upon me, and pity me, for I only have sinned.
And they stopped driving him. And Adam cried out with weeping, saying, Pardon me, Lord,
what I have done.

Then says the Lord to His angels, Why have you stopped driving Adam out of paradise? It is
not that the sin is mine, or that I have judged ill? Then the angels, failing to the ground,
worshipped the Lord, saying, Just art Thou, Lord, and judgest what is right. And turning to
Adam, the Lord said, I will not permit thee henceforth to be in paradise. And Adam
answered and said, Lord, give me of the tree of life, that I may eat before I am cast out.
Then the Lord said to Adam, Thou shalt not now take of it, for it has been assigned to the cherubim and the flaming sword, which turneth to guard it on account of thee, that thou mayst not taste of it and be free from death for ever, but that thou mayst have the war which the enemy has set in thee. But when thou art gone out of paradise, if thou shalt keep thyself from all evil, as being destined to die, I will again raise thee up when the resurrection comes, and then there shall be given thee of the tree of life, and thou shalt be free from death for ever.

And having thus said, the Lord commanded us to be cast out of paradise. And your father wept before the angels over against paradise. And the angels say to him, What dost thou wish that we should do for thee, Adam? And your father answered and said to the angels, Behold, you cast me out. I beseech you, allow me to take sweet odours out of paradise, in order that, after I go out, I may offer sacrifice to God, that God may listen to me.

And the angels, advancing, said to God, Jael, eternal King, order to be given to Adam sacrifices (5) of sweet odour out of paradise. And God ordered Adam to go, that he might take perfumes of sweet odour out of paradise for his food. And the angels let him go, and he gathered both kinds--saffron and spikenard, and calamus (6) and cinnamon, and other seeds for his food; and having taken them, he went forth out of paradise. And we came to the earth. (7)

Now, then, my children, I have shown you the manner in which we were deceived. But do ye watch over yourselves, so as not to forsake what is good.

And when she had thus spoken in the midst of her sons, and Adam was lying in his disease, and he had one other day before going out of the body, Eve says to Adam: Why is it that thou diest, and I live? or how long time have I to spend after thou diest? tell me. Then says Adam to Eve: Do not trouble thyself about matters; for thou wilt not be long after me, but we shall both die alike, and thou wilt be laid into my place. (8) And when I am dead you will leave (9) me, and let no one touch me, until the angel of the Lord shall say something about me; for God will not forget me, but will seek His own vessel which He fashioned. Arise, rather, pray to God until I restore my spirit into the hands of Him who has given it; because we know not how we shall meet Him who made us, whether He shall be angry with us, or turn and have mercy upon us. Then arose Eve, and went

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outside; and falling to the ground, she said: I have sinned, O God; I have sinned, O Father of all; I have sinned to Thee, I have sinned against Thy chosen angels, I have sinned against the cherubim, I have sinned against Thine unshaken throne; I have sinned, O Lord, I have sinned much, I have sinned before Thee, and every sin (1) through me has come upon the creation. And while Eve was still praying, being on her knees, behold, there came to her the angel of
humanity, and raised her up, saying: Arise, Eve, from thy repentance; for, behold, Adam thy husband has gone forth from his body; arise and see his spirit carried up to Him that made it, to meet Him.

And Eve arose, and covered her face with her hand; and the angel says to her: Raise thyself from the things of earth. And Eve gazed up into heaven, and she saw a chariot of light going along under four shining eagles--and it was not possible for any one born of woman to tell the glory of them, or to see the face of them--and angels going before the chariot. And when they came to the place where your father Adam was lying, the chariot stood still, and the seraphim between your father and the chariot. And I saw golden censers, and three vials; and, behold, all the angels with incense, and the censers, and the vials, came to the altar, and blew them up, and the smoke of the incense covered the firmaments. And the angels fell down and worshipped God, crying out and saying: Holy Jael, forgive; for he is Thine mage, and the work of Thine holy hands.

And again, I Eve saw two great and awful mysteries standing before God. And I wept for fear, and cried out to my son Seth, saying: Arise, Seth, from the body of thy father Adam, and come to me, that thou mayst see what the eye of no one bath ever seen; and they are praying for thy father Adam.

Then Seth arose and went to his mother, and said to her: What has befallen thee? and why weepest thou? She says to him: Look up with thine eyes, and see the seven firmaments opened, and see with thine eyes how the body of thy father lies upon its face, and all the holy angels with him, praying for him, and saying: Pardon him, O Father of the universe; for he is Thine image.

What then, my child Seth, will this be? and when will he be delivered into the hands of our invisible Father and God? And who are the two dark-faced ones who stand by at the prayer of thy father? And Seth says to his mother: These are the sun and the moon, and they are falling down and praying for my father Adam. Eve says to him: And where is their light, and why have they become black-looking? And Seth says to her: They cannot shine in the presence of the Light of the universe, and for this reason the light from them has been hidden.

And while Seth was speaking to his mother, the angels lying upon their faces sounded their trumpets, and cried out with an awful voice, saying, Blessed be the glory of the Lord upon what He has made, for He has had compassion upon Adam, the work of His hands. When the angels had sounded this forth, there came one of the six-winged seraphim, and hurried Adam to the Acherusian lake, and washed him in presence of God. And he spent three hours lying, and thus the Lord of the universe, sitting upon His holy
throne, stretched forth His hands, and raised Adam, and delivered him to the archangel Michael, saying to him: Raise him into paradise, even to the third heaven, and let him be there until that great and dreadful day which I am to bring upon the world. And the archangel Michael, having taken Adam, led him away, and anointed him, as God said to him at the pardoning of Adam.

After all these things, therefore, the archangel asked about the funeral rites of the remains; and God commanded that all the angels should come together into His presence, each according to his rank. And all the angels were assembled, some with censers, some with trumpets. And the Lord of Hosts went up, (7) and the winds drew Him, and cherubim riding upon the winds, and the angels of heaven went before Him; and they came to where the body of Adam was, and took it. And they came to paradise, and all the trees of paradise were moved so that all begotten from Adam hung their heads in sleep at the sweet smell, except Seth, because he had been begotten according to the appointment of God.

The body of Adam, then, was lying on the ground in paradise, and Seth was grieved exceedingly about him. And the Lord God says: Adam, why hast thou done this? If thou hadst kept my commandment, those that brought thee down to this place would not have rejoiced. Nevertheless I say unto thee, that I will turn their joy into grief, but I will turn thy grief into joy; and having turned, I will set thee in thy kingdom, on the throne of him that deceived thee; and he shall be cast into this place, that thou mayst sit upon him. Then shall be condemned, he and those who hear him; and they shall be much rieved, and shall weep, seeing thee sitting upon his glorious throne.

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And then He said to the archangel Michael: Go into paradise, into the third heaven, and bring me three cloths of fine linen and silk. And God said to Michael, Gabriel, Uriel, and Raphael: (1) Cover Adam's body with the cloths, and bring olive oil of sweet odour, and pour upon him. And having thus done, they prepared his body for burial. And the Lord said: Let also the body of Abel be brought. And having brought other cloths, they prepared it also for burial, since it had not been prepared for burial since the day on which his brother Cain slew him.

For the wicked Cain, having taken great pains to hide it, had not been able; for the earth did not receive it, saying: I will not receive a body into companionship (2) until that dust which was taken up and fashioned upon me come to me. And then the angels took it up, and laid it on the rock until his father died. And both were buried, according to the commandment of God, in the regions of paradise, in the place in which God found the dust. (3) And God sent seven angels into paradise, and they brought many sweet-smelling herbs, and laid them in the earth; and thus they took the two bodies, and buried them in the place which they had dug and built.
And God called Adam, and said: Adam, Adam. And the body answered out of the ground, and said: Here am I, Lord. And the Lord says to him: I said to thee, Dust (4) thou art, and unto dust thou shalt return. Again I promise thee the resurrection. I will raise thee up in the last day in the resurrection, with every man who is of thy seed.

And after these words God made a three-cornered seal, and sealed the tomb, that no one should do anything to him in the six days, until his rib should return to him. And the beneficent God and the holy angels having laid him in his place, after the six days Eve also died. And while she lived she wept about her falling asleep, because she knew not where her body was to be laid. For when the Lord was present in paradise when they buried Adam, both she and her children fell asleep, except Seth, as I said.

And Eve, in the hour of her death, besought that she might be buried where Adam her husband was, saying thus: My Lord, Lord and God of all virtue, do not separate me, Thy servant, from the body of Adam, for of his members Thou madest me; but grant to me, even me, the unworthy and the sinner, to be buried by his body. And as I was along with him in paradise, and not separated from him after the transgression, so also let no one separate us. After having prayed, therefore, she looked up into heaven, and stood up, and said, beating her breast: God of all, receive my spirit. And straightway she gave up her spirit to God.

And when she was dead, the archangel Michael stood beside her; and there came three angels, and took her body, and buried it where the body of Abel was. And the archangel Michael said to Seth: Thus bury every man that dies, until the day of the resurrection. And after having given this law, he said to him: Do not mourn beyond six days.

And on the seventh day, rest, and rejoice in it, because in it God and we the angels rejoice in the righteous soul that has departed from earth. Having thus spoken, the archangel Michael went up into heaven, glorifying, and saying the Alleluia: (5) Holy, holy, holy Lord, to the glory of God the Father, because to Him is due glory, honour, and adoration, with His unbeginning and life-giving Spirit, now and ever, and to ages of ages. Amen.
The Apocalypse of Moses

i 1 This is the story of Adam and Eve after they had gone out of Paradise. And Adam knew his wife
2 Eve and went upwards to the sun-rising and abode there eighteen years and two months. And
3 Eve conceived and bare two sons; Adiaphotos, who is called Cain and Amilabes who is called Abel.

ii 1 And after this, Adam and Eve were with one another and while they were sleeping, Eve said to Adam her lord: 'My lord, Adam, behold,
2 I have seen in a dream this night the blood of my son Amilabes who is styled Abel being poured into the mouth of Cain his brother and he went on drinking it without pity. But he begged him to leave him a little of it. Yet he hearkened
3 not to him, but gulped down the whole; nor did it stay in his stomach, but came out of his mouth. And Adam said, 'Let us arise and go
4 and see what has happened to them. (I fear) lest the adversary may be assailing them somewhere.'

iii 1 And they both went and found Abel murdered. I by the hand of Cain his brother. And God
2 saith to Michael the archangel: 'Say to Adam: " Reveal not the secret that thou knowest to Cain thy son, for he is a son of wrath. But grieve not, for I will give thee another son in his stead; he shall show (to thee) all that thou shalt do. Do thou tell him nothing."' Thus spake the archangel
3 to Adam. But he kept the word in his heart, and with him also Eve, though they grieved concerning Abel their son.

iv 1 And after this, Adam knew Eve his wife, and she conceived and bare Seth.

And Adam said to Eve: 'See! we have
2 begotten a son in place of Abel, whom Cain slew, let us give glory and sacrifice to God.'

v 1 And Adam begat thirty sons and thirty daughters and Adam lived nine hundred and thirty years; and he fell sick and cried with a loud voice and said, 'Let all my sons come to me that I may see them before I die.'
3 And all assembled, for the earth was divided into three parts. And Seth his son said to him:
4 'Father Adam, what is thy complaint?'
5 And he saith, 'MY children, I am crushed by the burden of trouble.' And they say to him, 'What is trouble?'

vi 1 And Seth answered and said to him: 'Hast thou called to mind, father, the fruit of paradise of which thou usedst to eat, and hast been grieved in yearning for it?'

'If this be so, tell me, (and) I will go and bring thee fruit from paradise. For I will set dung upon my head and will weep and pray that the Lord will hearken to me and send his angel (and bring me a plant from paradise), and I will bring it thee that thy trouble may cease from thee.'
Adam saith to him: 'Nay, my son Seth, but I have (much) sickness and trouble!' Seth saith to him: 'And how hath this come upon thee?'

vii 1 And Adam said to him: 'When God made us, me and your mother, through whom also I die, He gave us power to eat of every tree which is in paradise, but, concerning that one only, He charged us not to eat of it, and through this one we are to die. And the hour drew nigh for the angels who were guarding your mother to go up and worship the Lord, and I was far from her, and the enemy knew that she was alone and gave to her, and she ate of the tree of which she had been told not to eat.
3 Then she gave also to me to eat.

viii 1 'And God was wroth with us, and the Lord came into paradise and called me in a terrible voice and said: "Adam, where art thou? And why hidest thou from my face? Shall the house be able to hide itself from its builder?" And he saith to me: "Since thou hast abandoned my covenant, I have brought upon thy body seventy-two strokes; the trouble of the first stroke is a pain of the eyes, the second stroke an affection of the hearing, and likewise in turn all the strokes shall befall thee."

ix 1 As he said this to his sons, Adam groaned sore and said: 'What shall I do? I am in great distress.'
And Eve wept and said: 'My lord
2 Adam, rise up and give me half of thy trouble and I will endure it; for it is on my account that this hath happened to thee, on my account thou art beset with toils and troubles.' But
Adam
3 said to Eve, 'Arise and go with my son Seth near to paradise, and put earth upon your heads and weep and pray God to have mercy upon me and send his angel to paradise, and give me of the tree out of which the oil floweth, and bring it me, and I shall anoint myself and shall have rest from my complaint.'

x 1 Then Seth and Eve went towards paradise, and Eve saw her son, and a wild beast assailing him, and Eve wept and said: 'Woe is me; if
2 I come to the day of the Resurrection, all those who have sinned will curse me saying: Eve hath not kept the commandment of God.' And she
3 spake to the beast: 'Thou wicked beast, fearest thou not to fight with the image of God? How was thy mouth opened? How were thy teeth made strong? How didst thou not call to mind thy subjection? For long ago wast thou made subject to the image of God.' Then the beast
4 cried out and said:

xi 1 'It is not our concern, Eve, thy greed and thy wailing, but thine own; for (it is) from thee that the rule of the beasts hath arisen. How was thy
2 mouth opened to eat of the tree concerning which God enjoined thee not to eat of it? On this account, our nature also hath been transformed. Now therefore thou canst not endure it, 3 if I begin to reprove thee.'

xii 1 Then Seth speaketh to the beast, 'Close thy mouth and be silent and stand off from the image of God until the day of Judgment.' Then saith
2 the beast to Seth: 'Behold, I stand off from the image of God.' And he went to his lair.

xiii 1 And Seth went with Eve near paradise, and I they wept there, and prayed God to send his angel and give them the oil of mercy.

And God
2 sent the archangel Michael and he spake to Seth: 'Seth, man of God, weary not thyself with prayers and entreaties concerning the tree which floweth with oil to anoint thy father Adam. For it shall not be thine now, but in the end of the times.
3 Then shall all flesh be raised up from Adam till that great day,-all that shall be of the holy people. Then shall the delights of paradise be given to them and God shall be in their midst. And they shall no longer sin before his face, for the evil heart shall be taken from them and there shall be given them a heart understanding the good and to serve God only.

But do thou go back to thy father. For the 6 term of his life hath been fulfilled and he will live three days from to-day and will die. But when his soul is departing, thou shalt behold the awful (scene of) his passing.'
xiv 1 Thus spake the angel and departed from them. And Seth and Eve came to the hut where Adam was laid. And Adam saith to Eve: 'Eve, what 2 hast thou wrought in us? Thou hast brought upon us great wrath which is death, [lording it over all our race].' And he saith to her, 'Call all 3 our children and our children's children and tell them the manner of our transgression.'

xv 1 Then saith Eve to them: 'Hear all my children and children's children and I will relate to you 2 how the enemy deceived us. It befell that we were guarding paradise, each of us the portion 3 allotted to us from God. Now I guarded in my lot, the west and the south. But the devil went to Adam's lot, where the male creatures were. [For God divided the creatures; all the males he gave to your father and all the females he gave to me.]

xvi 1 And the devil spake to the serpent saying, Rise up, come to me and I will tell thee a word 2 whereby thou mayst have profit." And he arose and came to him. And the devil saith to him: 3 "I hear that thou art wiser than all the beasts, and I have come to counsel thee. Why dost thou eat of Adam's tares and not of paradise? Rise up and we will cause him to be cast out of paradise, even 4 as we were cast out through him." The serpent saith to him, "I fear lest the Lord be wroth with 5 me." The devil saith to him: "Fear not, only be my vessel and I will speak through thy mouth words to deceive him."

xvii 1 And instantly he hung himself from the wall of paradise, and when the angels ascended to 2 worship God, then Satan appeared in the form of an angel and sang hymns like the angels. And I bent over the wall and saw him, like an angel. But he saith to me: "Art thou Eve?" And I said 3 to him, "I am." 'What art thou doing in paradise?' And I said to him, "God set us to guard and 4 to eat of it." The devil answered through the mouth of the serpent: 'Ye do well but ye do not eat 5 of every plant." And I said: "Yea, we eat of all. save one only, which is in the midst of paradise, concerning which, God charged us not to eat of it: for, He said to us, on the day on which ye eat of it, ye shall die the death."

xviii 1 Then the serpent saith to me, "May God live! but I am grieved on your account, for I would not have you ignorant. But arise, (come) hither, hearken to me and eat and mind the value of that tree." 2,3 But I said to him, " I fear lest God be wroth with me as he told us." And he saith to me: "Fear not, for as soon as thou eatest of it, ye too shall be as God, in that ye shall know good
and evil.
4 But God perceived this that ye would be like Him, so he envied you and said, Ye shall not eat of
5,6 it. Nay, do thou give heed to the plant and thou wilt see its great glory." Yet I feared to take of the fruit. And he saith to me: "Come hither, and I will give it thee. Follow me."

xix 1 And I opened to him and he walked a little way, then turned and said to me: "I have changed my
2 mind and I will not give thee to eat until thou swear to me to give also to thy husband." (And) I said. "What sort of oath shall I swear to thee? Yet what I know, I say to thee: By the throne of the
3 Master, and by the Cherubim and the Tree of Life! I will give also to my husband to eat." And when he had received the oath from me, he went and poured upon the fruit the poison of his wickedness, which is lust, the root and beginning of every sin, and he bent the branch on the earth and I took of the fruit and I ate.

xx 1 And in that very hour my eyes were opened, and forthwith I knew that I was bare of the righteousness
2 with which I had been clothed (upon), and I wept and said to him: "Why hast thou
3 done this to me in that thou hast deprived me of the glory with which I was clothed?" But I wept also about the oath, which I had sworn. But he descended from the tree and vanished.
4 And I began to seek, in my nakedness, in my part for leaves to hide my shame, but I found none, for, as soon as I had eaten, the leaves showered down from all the trees in my part, except the fig tree
5 only. But I took leaves from it and made for myself a girdle and it was from the very same plant of which I had eaten.

xxi 1 And I cried out in that very hour, 'Adam, Adam, where art thou? Rise up, come to me and
2 I will show thee a great secret." But when your father came, I spake to him words of transgression
3 [which have brought us down from our great glory]. For, when he came, I opened my mouth and the devil was speaking, and I began to exhort him and said, "Come hither, my lord Adam, hearken to me and eat of the fruit of the tree of which God told us not to eat of it, and thou shalt be as
4 a God." And your father answered and said, "I fear lest God be wroth with me." And I said to
5 him, "Fear not, for as soon as thou hast eaten thou shalt know good and evil." And speedily I persuaded him, and he ate and straightway his eyes were opened and he too knew his nakedness.
6 And to me he saith, "O wicked woman! what have I done to thee that thou hast deprived me of the glory of God?"
xxii 1 And in that same hour, we heard the archangel Michael blowing with his trumpet and
calling to
2 the angels and saying: "Thus saith the Lord, Come with me to Paradise and hear the
judgement with which I shall judge Adam."
3 And when God appeared in paradise, mounted on the chariot of his cherubim with the
angels proceeding before him and singing hymns of praises, all the plants of paradise, both of
your father's lot
4 and mine, broke out into flowers. And the throne of God was fixed where the Tree of Life
was.

xxiii 1 And God called Adam saying, "Adam, where art thou? Can the house be hidden from
the presence
2 of its builder? "Then your father answered; "It is not because we think not to be found by
thee, Lord, that we hide, but I was afraid, because I am naked, and I was ashamed before thy
might,
3 (my) Master." God saith to him, "Who showed thee that thou art naked, unless thou hast
forsaken my
4 commandment, which I delivered thee to keep (it)." Then Adam called to mind the word
which I spake to him, (saying) "I will make thee secure before God"; and he turned and said
to me: "Why hast thou done this?" And I said, "The serpent deceived me."

xxiv 1 God saith to Adam: 'Since thou hast disregarded my commandment and hast
hearkened to thy wife, cursed is the earth in thy labours. Thou shalt work it and it shall not
give its strength: thorns and thistles shall spring up for thee, and in the sweat of thy face shalt
thou eat thy bread. [Thou shalt be in manifold toils; thou shalt be crushed by bitterness, but
of sweetness shalt thou not taste.]
3 Weary shalt thou be and shalt not rest; by heat shalt thou be tired, by cold shalt thou be
straitened: abundantly shalt thou busy thyself, but thou shalt not be rich; and thou shalt grow
fat, but come to no end.
4 The beasts, over whom thou didst rule, shall rise up in rebellion against thee, for thou hast
not kept my commandment."

xxv 1 And the Lord turned to me and said: "Since thou hast hearkened to the serpent, and
turned
2 a deaf ear to my commandment, thou shalt be in throes of travail and intolerable agonies;
thou shalt bear children in much trembling and in one hour thou shalt come to the birth, and
lose thy
3 life, from thy sore trouble and anguish. But thou shalt confess and say: 'Lord, Lord, save
me, and
4 I will turn no more to the sin of the flesh.' And on this account, from thine own words I will
judge thee, by reason of the enmity which the enemy has planted in thee."
xxvi 1 But he turned to the serpent [in great wrath] and said: "Since thou hast done this, and become a thankless vessel until thou hast deceived the innocent hearts, accursed art thou among all beasts.
2 Thou shalt be deprived of the victual of which thou didst eat and shalt feed on dust all the days of
3 thy life: on thy breast and thy belly shalt thou walk and be robbed of hands and feet. There shall not be left thee ear nor wing, nor one limb of all that with which thou didst ensnare them in
4 thy malice and causedst them to be cast out of paradise; and I will put enmity between thee and his seed: he shall bruise thy head and thou shalt bruise his heel until the day of Judgement." xxvii 1,2 Thus he spake and bade the angels have us cast out of paradise: and as we were being driven out amid our loud lamentations, your father Adam besought the angels and said: "Leave me a little (space) that I may entreat the Lord that he have compassion on me and pity me, for I only
3 have sinned." And they left off driving him and Adam cried aloud and wept saying:
"Pardon me O Lord, my deed." Then the Lord saith to the angels, "Why have ye ceased from driving Adam from paradise? Why do ye not cast him out? Is it I who have done wrong? Or is my judgement
5 badly judged?" Then the angels fell down on the ground and worshipped the Lord saying,
"Thou art just, O Lord, and thou judgest righteous judgement."

xxviii 1 But the Lord turned to Adam and said: 'I will not suffer thee henceforward to be in paradise."
2 And Adam answered and said, " Grant me, O Lord, of the Tree of Life that I may eat of it, before
3 I be cast out." Then the Lord spake to Adam, "Thou shalt not take of it now, for I have commanded the cherubim with the flaming sword that turneth (every way) to guard it from thee that
4 thou taste not of it; but thou hast the war which the adversary hath put into thee, yet when thou art gone out of paradise, if thou shouldst keep thyself from all evil, as one about to die, when again the Resurrection hath come to pass, I will raise thee up and then there shall be given to thee the Tree of Life."

xxix 1,2 Thus spake the Lord and ordered us to be cast out of paradise. But your father Adam wept before the angels opposite paradise and the angels say to him: "What wouldst thou have us to do,
3 Adam? "And your father saith to them, "Behold, ye cast me out. I pray you, allow me to take away fragrant herbs from paradise, so that I may offer an offering to God after I have gone out of paradise that he hear me." And the angels approached God and said: "JA'EL, Eternal King, command, my Lord, that there be given to Adam incense of sweet odour from paradise and seeds
5 for his food." And God bade Adam go in and take sweet spices and fragrant herbs from paradise
6 and seeds for his food. And the angels let him go and he took four kinds: crocus and nard and calamus and cinnamon and the other seeds for his food: and, after taking these, he went out of 7 paradise. And we were on the earth.

xxx 1 Now then, my children, I have shown you the way in which we were deceived; and do ye guard yourselves from transgressing against the good.'

xxxi 1 And when Eve had said this in the midst of her sons, while Adam was lying ill and bound to die 2 after a single day from the sickness which had fastened upon him, she saith to him: 'How is it that 3 thou diest and I live or how long have I to live after thou art dead? Tell me.' And Adam saith to her: 'Reck not of this, for thou tarriest not after me, but even both of us are to die together. And she shall lie in my place. But when I die, anoint me and let no man touch me till the 4 angel of the Lord shall speak somewhat concerning me. For God will not forget me, but will seek His own creature; and now arise rather and pray to God till I give up my spirit into His hands who gave it me. For we know not how we are to meet our Maker, whether He be wroth with us, or be merciful and intend to pity and receive us.'

xxxi 1,2 And Eve rose up and went outside and fell on the ground and began to say: I have sinned, O God, I have sinned, O God of All, I have sinned against Thee. I have sinned against the elect angels. I have sinned against Thy fearful and unshakable Throne. I have sinned before Thee and all sin hath begun through my doing in the creation.' 3 Even thus prayed Eve on her knees; (and) behold, the angel of humanity came to her, and raised 4 her up and said: 'Rise up, Eve, (from thy penitence), for behold, Adam thy husband hath gone out of his body. Rise up and behold his spirit borne aloft to his Maker.'

xxxi 1 And Eve rose up and wiped off her tears with her hand, and the angel saith to her, 'Lift Up thyself 2 from the earth.' And she gazed steadfastly into heaven, and beheld a chariot of light, borne by four bright eagles, (and) it were impossible for any man born of woman to tell the glory of them or 3 behold their face -and angels going before the chariot- and when they came to the place where your father Adam was, the chariot halted and the Seraphim. And I beheld golden censers, between your father and the chariot, and all the angels with censers and frankincense came in haste to the 5 incense-offering and blew upon it and the smoke of the incense veiled the firmaments. And the angels fell down and worshipped God, crying aloud and saying, JA'EL, Holy One, have pardon, for he is Thy image, and the work of Thy holy hands.'
xxxiv 1 And I Eve beheld two great and fearful wonders standing in the presence of God and I wept for fear, and I cried aloud to my son Seth and said, 'Rise up, Seth, from the body of thy father Adam and come to me, and thou shalt see a spectacle which no man's eye hath yet beheld.'

xxxv 1 Then Seth arose and came to his mother and to her he saith: 'What is thy trouble? Why weepest thou?' (And) she saith to him: 'Look up and see with thine eyes the seven heavens opened, and see how the soul of thy father lies on its face and all the holy angels are praying on his behalf and saying: 'Pardon him, Father of All, for he is Thine image." Pray, my child 3 Seth, what shall this mean? And will he one day be delivered into the hands of the Invisible Father, even our God? But who are the two 4 negroes who stand by at the prayers for thy father Adam?'

xxxvi 1 And Seth telleth his mother, that they are the sun and moon and themselves fall down and pray on behalf of my father Adam. Eve saith to him: 'And where is their light and why have they taken on such a black appearance?' And 3 Seth answereth her, 'The light hath not left them, but they cannot shine before the Light of the Universe, the Father of Light; and on this account their light hath been hidden from them.

xxxvii 1 Now while Seth was saying this to his mother, lo, an angel blew the trumpet, and there stood up all the angels (and they were) lying on their faces, and they cried aloud in an awful voice and said: 'Blessed (be) the glory of the Lord from 2 the works of His making, for He hath pitied Adam the creature of His hands.' But when the 3 angels had said these words, lo, there came one of the seraphim with six wings and snatched up Adam and carried him off to the Acherusian lake, and washed him thrice, in the presence of God.

xxxix 1 And God saith to him: 'Adam, what hast thou done? If thou hadst kept my commandment, there would now be no rejoicing among those who are bringing thee down to this place. Yet, I tell thee that I will turn their joy to grief and thy grief will I turn to joy, and I will transform thee to thy former glory? and set thee on the throne of thy deceiver. But he shall be cast into this place to see thee sitting above him, then he shall be condemned and they that heard him, and he shall be grieved sore when he seeth thee sitting on his honourable throne.'

xxxvii
4 And he stayed there three hours, lying down, and thereafter the Father of all, sitting on his holy throne stretched out his hand, and took Adam and handed him over to the archangel Michael saying: 'Lift him up into Paradise unto the third Heaven, and leave him there until
that fearful day of my reckoning, which I will make in the world.' Then Michael took Adam
and left
6 him where God told him.

xxxviii 1 But after all this, the archangel asked concerning the laying out of the remains. And God
2 commanded that all the angels should assemble in His presence, each in his order, and all
the angels assembled, some having censers in their hands, and others trumpets. And lo! the 'Lord
3 of Hosts' came on and four winds drew Him and cherubim mounted on the winds and the
angels from heaven escorting Him and they came on the earth, where was the body of Adam.
And
4 they came to paradise and all the leaves of paradise were stirred so that all men begotten of
Adam slept from the fragrance save Seth alone, because he was born 'according to the
appointment of God '. Then Adam's body lay there in
5 paradise on the earth and Seth grieved exceedingly over him.

xl 1 Then God spake to the archangel(s) Michael, (Gabriel, Uriel, and Raphael): 'Go away
2 to Paradise in the third heaven, and strew linen clothes and cover the body of Adam and
bring oil of the 'oil of fragrance' and pour it over him. And they acted thus did the three great
angels and they prepared him for burial. And God said: 'Let the body of Abel also be
3 brought.' And they brought other linen clothes and prepared his (body) also. For he was
unburied since the day when Cain his brother slew him; for wicked Cain took great pains to
conceal (him) but could not, for the earth would not receive him for the body sprang up from
the earth and a voice went out of the earth saying: 'I will not
5 receive a companion body, till the earth which was taken and fashioned in me cometh to
me.' At that time, the angels took it and placed it on a rock, till Adam his father was buried. And
6 both were buried, according to the commandment of God, in the spot where God found the
dust, and He caused the place to be dug for two. And God sent seven angels to paradise and they
7 brought many fragrant spices and placed them in the earth, and they took the two bodies
and placed them in the spot which they had digged and builded.

xli 1 And God called and said, 'Adam, Adam.' And the body answered from the earth and
said: 'Here am I, Lord.' And God saith to him: 'I told
2 thee (that) earth thou art and to earth shalt thou return. Again I promise to thee the
Resurrection; I will raise thee up in the Resurrection with every man who is of thy seed.'

xlii 1 After these words, God made a seal and sealed the tomb, that no one might do anything
to him for six days till his rib should return to him. Then the Lord and his angels went to
their place.
2 And Eve also, when the six days were fulfilled,
3 fell asleep. But while she was living, she wept bitterly about Adam's falling on sleep, for she knew not where he was laid. For when the Lord came to paradise to bury Adam she was asleep, and her sons too, except Seth, till He bade Adam be prepared for burial; and no man knew on earth, except her son Seth. And Eve prayed (in 4 the hour of her death) that she might be buried in the place where her husband Adam was. And after she had finished her prayer, she saith: 'Lord,
5 Master, God of all rule, estrange not me thy handmaid from the body of Adam, for from his members didst thou make me. But deem me
6 worthy, even me unworthy that I am and a sinner, to enter into his tabernacle, even as I was with him in paradise, both without separation from each other; just as in our transgression, we were
7 (both) led astray and transgressed thy command, but were not separated. Even so, Lord, do not
8 separate us now.' But after she had prayed, she gazed heavenwards and groaned aloud and smote her breast and said: 'God of All, receive my spirit,' and straightway she delivered up her spirit to God.

xliii 1 And Michael came and taught Seth how to prepare Eve for burial. And there came three angels and they buried her (body) where Adam's body was and Abel's. And thereafter Michael
2 spake to Seth and saith: 'Lay out in this wise every man that dieth till the day of the Resurrection.' And after giving him this rule; he
3 saith to him: 'Mourn not beyond six days, but on the seventh day, rest and rejoice on it, because on that very day, God rejoiceth (yea) and we angels (too) with the righteous soul, who hath passed away from the earth.' Even thus spake
4 the angel, and ascended into heaven, glorifying (God) and saying: 'Allelujah.'
[Holy, holy, holy is the Lord, in the glory of
5 God the Father, for to Him it is meet to give glory, honour and worship, with the eternal life-giving spirit now and always and for ever. Amen.]
[Holy, holy, holy is the Lord of Hosts. To whom be glory and power for ever and for ever Amen.]
[Then the archangel Joel glorified God; saying, 'Holy, Holy, Holy Lord, heaven and earth are full of thy glory.'];
The Martyrdom of Isaiah

Date: 2nd century B.C. - 4th century A.D.

[Chapter 1]

1 And it came to pass in the twenty-sixth year of the reign of Hezekiah king of Judah that he
called Manasseh his son. Now he was his only one. And he called him into the presence of
Isaiah the son of Amoz the prophet; and into the presence of Josab the son of Isaiah.

6b, 7 And whilst he (Hezekiah) gave commands, Josab the son of Isaiah standing by, Isaiah
said to Hezekiah the king, but not in the presence of Manasseh only did he say unto him: 'As
the Lord liveth, whose name has not been sent into this world, [and as the Beloved of my
Lord liveth], and as the Spirit which speaketh in me liveth, all these commands and these
words shall be made of none effect by Manasseh thy son, and through the agency of his
hands I shall depart mid the torture of

8 my body. And Sammael Malchira shall serve Manasseh, and execute all his desire, and he
shall

9 become a follower of Beliar rather than of me. And many in Jerusalem and in Judaea he
shall cause to abandon the true faith, and Beliar shall dwell in Manasseh, and by his hands I
shall be

10 sawn asunder.' And when Hezekiah heard these words he wept very bitterly, and rent his
garments,

11 and placed earth upon his head, and fell on his face. And Isaiah said unto him: 'The
counsel of
12 Sammael against Manasseh is consummated: nought shall avail thee.' And on that day Hezekiah

13 resolved in his heart to slay Manasseh his son. And Isaiah said to Hezekiah: ['The Beloved hath made of none effect thy design, and] the purpose of thy heart shall not be accomplished, for with this calling have I been called [and I shall inherit the heritage of the Beloved].'

[Chapter 2]

1 And it came to pass after that Hezekiah died and Manasseh became king, that he did not remember the commands of Hezekiah his father but forgat them, and Sammael abode in Manasseh

2 and clung fast to him. And Manasseh forsook the service of the God of his father, and he served

3 Satan and his angels and his powers. And he turned aside the house of his father which had been

4 before the face of Hezekiah the words of wisdom and from the service of God. And Manasseh turned aside his heart to serve Beliar; for the angel of lawlessness, who is the ruler of this world, is Beliar, whose name is Matanbuchus. And he delighted in Jerusalem because of Manasseh, and he made him strong in apostatizing (Israel) and in the lawlessness which was spread abroad in Jerusalem

5 And witchcraft and magic increased and divination and augulation, and fornication, [and adultery], and the persecution of the righteous by Manasseh and [Belachira, and] Tobia the Canaanite, and John

6 of Anathoth, and by (Zadok> the chief of the works. And the rest of the acts, behold they are written

7 in the book of the Kings of Judah and Israel. And when Isaiah the soll of Amoz saw the lawlessness which was being perpetrated in Jerusalem and the worship of Satan and his wantonness, he

8 withdrew from Jerusalem and settled in Bethlehem of Judah. And there also there was much

9 lawlessness, and withdrawing from Bethlehem he settled on a mountain in a desert place. [And Micaiah the prophet, and the aged Ananias, and Joel and Habakkuk, and his son Josab,
and many of the faithful who believed in the ascension into heaven, withdrew and settled on
the mountain.]

10 They were all clothed with garments of hair, and they were all prophets. And they had
nothing with them but were naked, and they all lamented with a great lamentation because of
the going

11 astray of Israel. And these eat nothing save wild herbs which they gathered on the
mountains, and having cooked them, they lived thereon together with Isaiah the prophet. And
they spent two years of

12 days on the mountains and hills. [And after this, whilst they were in the desert, there was
a certain man in Samaria named Belchlr,a of the family of Zedekiah, the son of Chenaan, a
false prophet whose dwelling was in Bethlehem. Now Hezekiah the son of Chanani, who was
the brother of his father, and in the days of Ahab king of Israel had been the teacher of the
400 prophets of Baal,

13 had himself smitten and reproved Micaiah the son of Amada the prophet. And he,
Micaiah, had been reproved by Ahab and cast into prison. (And he was) with Zedekiah the
prophet: they were

14 with Ahaziah the son of Ahab, king in Samaria. And Elijah the prophet of Tebon of
Gilead was reproving Ahaziah and Samaria, and prophesied regarding Ahaziah that he
should die on his bed of sickness, and that Samaria should be delivered into the hand of Leba
Nasr because he had slain

15 the prophets of God. And when the false prophets, who were with Ahaziah the son of
Ahab and

16 their teacher Gemarias of Mount Joel had heard -now he was brother of Zedekiah -when
they had heard, they persuaded Ahaziah the king of Aguaron and slew Micaiah.

[Chapter 3]

1 And Belchlr recognized and saw the place of Isaiah and the prophets who were with him;
for he dwelt in the region of Bethlehem, and was an adherent of Manasseh. And he
prophesied falsely in Jerusalem, and many belonging to Jerusalem were confederate with
him, and he was a Samaritan.

2 And it came to pass when Alagar Zagar, king of Assyria, had come and captured Samaria
and taken the nine (and a half) tribes captive, and led them away to the mountains of the
Medes and the
3 rivers of Tazon; this (Belchira) while still a youth, had escaped and come to Jerusalem in the days of Hezekiah king of Judah, but he walked not in the ways of his father of Samaria; for he feared

4 Hezekiah. And he was found in the days of Hezekiah speaking words of lawlessness in Jerusalem.

5 And the servants of Hezekiah accused him, and he made his escape to the region of Bethlehem.

6 And they persuaded . . . And Belchira accused Isaiah and the prophets who were with him, saying: 'Isaiah and those who are with him prophesy against Jerusalem and against the cities of Judah that they shall be laid waste and (against the children of Judah and) Benjamin also that they shall go into captivity, and also against thee, O lord the king, that thou shalt go (bound) with hooks

8 and iron chains': But they prophesy falsely against Israel and Judah. And Isaiah himself hath

9 said: 'I see more than Moses the prophet.' But Moses said: 'No man can see God and live':

10 and Isaiah hath said: 'I have seen God and behold I live.' Know, therefore, O king, that he is lying. And Jerusalem also he hath called Sodom, and the princes of Judah and Jerusalem he hath declared to be the people of Gomorrah. And he brought many accusations against Isaiah and the

11 prophets before Manasseh. But Beliar dwelt in the heart of Manasseh and in the heart of the

12 princes of Judah and Benjamin and of the eunuchs and of the councillors of the king. And the words of Belchira pleased him [exceedingly], and he sent and seized Isaiah.

[Chapter 5]

1b, 2 And he sawed him asunder with a wood-saw. And when Isaiah was being swn in sunder Balchira stood up, accusing him, and all the false prophets stood up, laughing and rejoicing because

3 of Isaiah. And Balchira, with the aid of Mechembechus, stood up before Isaiah, [laughing]

4 deriding; And Belchira said to Isaiah: 'Say: "I have lied in all that I have spoken, and
likewise

5 the ways of Manasseh are good and right. And the ways also of Balchlra and of his associates are

6, 7 good." And this he said to him when he began to be sawn in sunder. But Isaiah was (absorbed)

8 in a vision of the Lord, and though his eyes were open, he saw them. And Balchlra spake thus to Isaiah: 'Say what I say unto thee and I will turn their heart, and I will compel Manasseh

9 and the princes of Judah and the people and all Jerusalem to reverence thee.' And Isaiah answered and said: 'So far as I have utterance (I say): Damned and accursed be thou and all thy powers and

10, 11 all thy house. For thou canst not take (from me) aught save the skin of my body.' And they

12 seized and sawed in sunder Isaiah, the son of Amoz, with a wood-saw. And Manasseh and

13 Balchlra and the false prophets and the princes and the people [and] all stood looking on. And to the prophets who were with him he said before he had been sawn in sunder: 'Go ye to the region

14 of Tyre and Sidon; for for me only hath God mingled the cup.' And when Isaiah was being sawn in sunder, he neither cried aloud nor wept, but his lips spake with the Holy Spirit until he was sawn in twain.
The Letter of Aristeas

Date: 3rd century B.C. - 1st century A.D.

SINCE I have collected Material for a memorable history of my visit to Eleazar the High priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up a clear exposition of the matter for you, for I perceive that you possess a natural love of learning,

2 a quality which is the highest possession of man -to be constantly attempting ' to add to his stock of knowledge and acquirements ' whether through the study of history or by actually participating in the events themselves. It is by this means, by taking up into itself the noblest elements, that the soul is established in purity, and having fixed its aim on piety, the noblest goal of all, it uses this as its infallible guide and so acquires a definite purpose.

3 It was my devotion to the pursuit of religious knowledge that led me to undertake the embassy to the man I have mentioned, who was held in the highest esteem by his own citizens and by others both for his virtue and his majesty and who had in his possession documents of the highest value to the Jews in his own country and in foreign lands for the interpretation of the divine law, for their

4 laws are written on leather parchments in Jewish characters. This embassy then I undertook with enthusiasm, having first of all found an opportunity of pleading with the king on behalf of the Jewish captives who had been transported from Judea to Egypt by the king's father, when he first obtained possession of this city and conquered the land of Egypt. It is worth while that I should tell

5 you this story, too, since I am convinced that you, with your disposition towards holiness and your sympathy with men who are living in accordance with the holy law, will all the more readily listen to the account which I purpose to set forth, since you yourself have lately come to us from the island and are anxious to hear everything that tends to build up the soul.

On a former occasion, too I sent you a record of the facts which I thought worth relating about the Jewish race, -the record
7 which I had obtained from the most learned high priests of the most learned land of Egypt. As you are so eager to acquire the knowledge of those things which can benefit the mind, I feel it incumbent upon me to impart to you all the information in my power. I should feel the same duty towards all who possessed the same disposition but I feel it especially towards you since you have aspirations which are so noble, and since you are not only my brother in character no less than in blood but are one with me as well in the pursuit of goodness. For neither the pleasure derived from gold nor any other of the possessions which are prized by shallow minds confers the same benefit as the pursuit of culture and the study which we expend in securing it. But that I may not weary you by a too lengthy introduction, I will proceed at once to the substance of my narrative.

9 Demetrius of Phalerum, the president of the king's library, received vast sums of money, for the purpose of collecting together, as far as he possibly could, all the books in the world. By means of purchase and transcription, he carried out, to the best of his ability, the purpose of the king. On one occasion when I was present he was asked, How many thousand books are there in the library ?

10 and he replied, 'More than two hundred thousand, O king, and I shall make endeavour in the immediate future to gather together the remainder also, so that the total of five hundred thousand may be reached. I am told that the laws of the Jews are worth transcribing and deserve a place in your library.' 'What is to prevent you from doing this ?' replied the king. 'Everything that is necessary has been placed at your disposal.' 'They need to be translated,' answered Demetrius, 'for in the country of the Jews they use a peculiar alphabet (just as the Egyptians, too, have a special form of letters) and speak a peculiar dialect. They are supposed to use the Syriac tongue, but this is not the case; their language is quite different.' And the king when he understood all the facts of the case ordered a letter to be written to the Jewish High Priest that his purpose (which has already been described) might be accomplished.

12 Thinking that the time had come to press the demand, which I had often laid before Sosibius of Tarentum and Andreas, the chief of the bodyguard, for the emancipation of the Jews who had been transported from Judea by the king's father -for when by a combination of good fortune and courage he had brought his attack on the whole district of Coele -Syria and Phoenicia to a successful issue, in the process of terrorizing the country into subjection, he transported some of his foes and others he reduced to captivity. The number of those whom he transported from the country of the Jews to Egypt amounted to no less than a hundred thousand. Of these he armed thirty thousand picked men and settled them in garrisons in the country districts. (And even before this time large numbers of Jews had come into Egypt with the Persian, and in an earlier period still others had been sent to Egypt to help Psammetichus in his campaign against the king of the Ethiopians. But these were nothing like so numerous as the captives whom Ptolemy the son of Lagus transported.) As I have already said Ptolemy picked out the best of these, the men who were in the prime of life and distinguished for their courage, and armed them, but the great mass of the others, those who were too old or too young for this purpose, and the women too, he reduced to slavery.
not that he wished to do this of his own free will, but he was compelled by his soldiers who claimed them as a reward for the services which they had rendered in war. Having, as has already been stated, obtained an opportunity for securing their emancipation, I addressed the king with the following arguments. 'Let us not be so unreasonable as to allow 15 our deeds to give the lie to our words. Since the law which we wish not only to transcribe but also to translate belongs to the whole Jewish race, what justification shall we be able to find for our embassy while such vast numbers of them remain in a state of slavery in your kingdom? In the perfection and wealth of your clemency release those who are held in such miserable bondage, since as I have been at pains to discover, the God who gave them their law is the God who maintains your kingdom. They worship the same God -the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or 16 Dis. This name was very appropriately bestowed upon him by our first ancestors, in order to signify that He through whom all things are endowed with life and come into being, is necessarily the ruler and lord of the Universe. Set all mankind an example of magnanimity by releasing those who are held in bondage.'

17 After a brief interval, while I was offering up an earnest prayer to God that He would so dispose the mind of the king that all the captives might be set at liberty-(for the human race, being the creation of God, is swayed and influenced by Him. Therefore with many divers prayers I called upon Him who ruleth the heart that the king might be constrained to grant my request. For I had 18 great hopes with regard to the salvation of the men since I was assured that God would grant a fulfilment of my prayer. For when men from pure motives plan some action in the interest of righteousness and the performance of noble deeds, Almighty God brings their efforts and purposes to a successful issue) -the king raised his head and looking up at me with a cheerful countenance asked, 'How many thousands do you think they will number?' Andreas, who was standing near, replied, 'A little more than a hundred thousand.' 'It is a small boon indeed,' said the king, 'that Aristeas asks of us!' Then Sosibius and some others who were present said, 'Yes, but it will be a fit tribute to your magnanimity for you to offer the enfranchisement of these men as an act of devotion to the supreme God. You have been greatly honoured by Almighty God and exalted above all your forefathers in glory and it is only fitting that you should render to Him the greatest thank offering in your power.' Extremely pleased with these arguments he gave orders that an addition should be 20 made to the wages of the soldiers by the amount of the redemption money that twenty drachmæ should be paid to the owners for every slave, that a public order should be issued and that registers of the captives should be attached to it. He showed the greatest enthusiasm in the business, for it was God who had brought our purpose to fulfilment in its entirety and constrained him to redeem not only those who had come into Egypt with the army of his father but any who had come before that time or had been subsequently brought into the kingdom. It was pointed out to him that the ransom money would exceed four hundred talents.
21 I think it will be useful to insert a copy of the decree, for in this way the magnanimity of
the king, who was empowered by God to save such vast multitudes, will be made clearer and
more manifest. The decree of the king ran as follows: 'All who served in the army of our father
in the campaign against Syria and Phoenicia and in the attack upon the country of the Jews
and became possessed of Jewish captives and brought them back to the city of Alexandria
and the land of Egypt or sold them to others -and in the same way any captives who were in
our land before that time or were brought hither afterwards- all who possess such captives are
required to set them at liberty at once, receiving twenty drachmae per head as ransom money.
The soldiers will receive
23 this money as a gift added to their wages, the others from the king's treasury. We think
that it was against our father's will and against all propriety that they should have been made
captives and that the devastation of their land and the transportation of the Jews to Egypt was
an act of military wantonness. The spoil which fell to the soldiers on the field of battle was
all the booty which they should have claimed. To reduce the people to slavery in addition
was an act of absolute injustice. Wherefore since it is acknowledged that we are accustomed
to render justice to all men and especially to those who are unfairly in a condition of
servitude, and since we strive to deal fairly with all men according to the demands of justice
and piety, we have decreed, in reference to the persons of the Jews who are in any condition
of bondage in any part of our dominion, that those who possess them shall receive the
stipulated sum of money and set them at liberty and that no man shall show any tardiness in
discharging his obligations. Within three days after the publication of this decree, they must
make lists of slaves for the officers appointed to carry out our will,
25 and immediately produce the persons of the captives. For we consider that it will be
advantageous to us and to our affairs that the matter should be brought to a conclusion. Any
one who likes may give information about any who disobey the decree on condition that if
the man is proved guilty he will become his slave; his property, however, will be handed
over to the royal treasury.'

26 When the decree was brought to be read over to the king for his approval, it contained all
the other provisions except the phrase 'any captives who were in the land before that time or
were brought hither afterwards,' and in his magnanimity and the largeness of his heart the
king inserted this clause and gave orders that the grant of money required for the redemption
should be deposited in full with the paymasters of the forces and the royal bankers, and so
the matter was decided and the
27 decree ratified within seven days. The grant for the redemption amounted to more than six
hundred and sixty talents; for many infants at the breast were emancipated together with their
mothers. When the question was raised whether the sum of twenty talents was to be paid for
these, the king ordered that it should be done, and thus he carried out his decision in the most
comprehensive way. When this had been done, he ordered Demetrius to draw up a memorial
with regard to the transcription of the Jewish books. For all affairs of state used to be carried
out by means of decrees and with the most painstaking accuracy by these Egyptian kings,
and nothing was done in a slipshod or haphazard fashion. And so I have inserted copies of the memorial and the letters, the number of the presents sent and the nature of each, since every one of them excelled in magnificence and technical skill. The following is a copy of the memorial. The Memorial of Demetrius to the great king. ' Since you have given me instructions, O king, that the books which are needed to complete your library should be collected together, and that those which are defective should be repaired, I have devoted myself with the utmost care to the fulfilment of your wishes, and I now have the following proposal to lay before you. The books of the law of the Jews (with some few others) are absent from the library. They are written in the Hebrew characters and language and have been carelessly interpreted, and do not represent the original text as I am informed by those who know; for they have never had a king’s care to protect them. It is necessary that these should be made accurate for your library since the law which they contain, in as much as it is of divine origin, is full of wisdom and free from all blemish. For this reason literary men and poets and the mass of historical writers have held aloof from referring to these books and the men who have lived and are living in accordance with them, because their conception of life is so sacred and religious, as Hecataeus of Abdera says. If it please you, O king, a letter shall be written to the High Priest in Jerusalem, asking him to send six elders out of every tribe -men who have lived the noblest life and are most skilled in their law -that we may find out the points in which the majority of them are in agreement, and so having obtained an accurate translation may place it in a conspicuous place in a manner worthy of the work itself and your purpose. May continual prosperity be yours ! '

33 When this memorial had been presented, the king ordered a letter to be written to Eleazar on the matter, giving also an account of the emancipation of the Jewish captives. And he gave fifty talents weight of gold and seventy talents of silver and a large quantity of precious stones to make bowls and vials and a table and libation cups. He also gave orders to those who had the custody of his coffers to allow the artificers to make a selection of any materials they might require for the purpose, and that a hundred talents in money should be sent to provide sacrifices for the temple and for other needs. I shall give you a full account of the workmanship after I have set before you copies of the letters. The letter of the king ran as follows:

35 ' King Ptolemy sends greeting and salutation to the High Priest Eleazar. Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their power and many more who came with my father into Egypt as captives -large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them. And I, when I ascended the throne, adopted a kindly attitude towards all
37 my subjects, and more particularly to those who were citizens of yours- I have set at liberty more than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation. The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank offering for maintaining my kingdom in peace and great glory in all the world. Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the 38 court, I have established in official positions. Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you into the Greek language, that these books may be added to the other royal books in my library. It will be a kindness on your part and a regard for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance. I hope to win great renown by the accomplishment of this work. I have sent Andreas, the chief of my bodyguard, and Aristeas -men whom I hold in high esteem- to lay the matter before you and present you with a hundred talents of silver, the firstfruits of my offering for the temple and the sacrifices and other religious rites. If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell.'

41 To this letter Eleazar replied appropriately as follows: ' Eleazar the High priest sends greetings to King Ptolemy his true friend. My highest wishes are for your welfare and the welfare of Queen Arsinoe your sister and your children. I also am well. I have received your letter and am greatly rejoiced by your purpose and your noble counsel. I summoned together the whole people and read it to them that they might know of your devotion to our God. I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the temple stands in need. These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every way to be the representatives of your high principles and righteous purposes. These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual. For you have bestowed upon our citizens great and never to be forgotten benefits in many ways. Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and
that the translation of the holy law might prove advantageous to you and be carried out successfully. In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law. It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell.'

47 The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha. Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias. Of
48 the third tribe, Nehemiah, Joseph, Theodosius, Baseas, Ornias, Dakis. Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias.... Of the fifth tribe, Isaac, Jacob, Jesus,
49 Sabbataeus, Simon, Levi. Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selema. Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Josias, Nathaeus. Of the eighth tribe Theodotus, Jason, Jesus, Theodotus, John, Jonathan. Of the ninth tribe, Theophilus, Abraham 50 Arsamos, Jason, Endemias, Daniel. Of the tenth tribe, Jeremiah, Eleazar, Zachariah, Baneas, Elisha, Dathaeus. Of the eleventh tribe, Samuel, Joseph, Judas, Jonathas, Chabu, Dositheus. Of the twelfth tribe, Israelus, John, Theodosius, Arsamos, Abietes, Ezekiel. They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

51 I will now proceed to redeem my promise and give a description of the works of art. They were wrought with exceptional skill, for the king spared no expense and personally superintended the workmen individually. They could not therefore scamp any part of the work or finish it off negligently.

52 First of all I will give you a description of the table. The king was anxious that this piece of work should be of exceptionally large dimensions, and he caused enquiries to be made of the Jews in the locality with regard to the size of the table already in the temple at Jerusalem. And when they described the measurements, he proceeded to ask whether he might make a larger structure. And some of the priests and the other Jews replied that there was nothing to prevent him. And he said that he was anxious to make it five times the size, but he hesitated lest it should prove useless
53 for the temple services. He was desirous that his gift should not merely be stationed in the temple, for it would afford him much greater pleasure if the men whose duty it was to offer the fitting sacrifices were able to do so appropriately on the table which he had made. He did not suppose that it was owing to lack of gold that the former table had been made of small size, but there seems to have been, he said, some reason why it was made of this dimension. For had the order been given, there would have been no lack of means. Wherefore we must not transgress or go beyond the proper measure. At the same time he ordered them to press into service all the manifold forms of art, for he was as a man of the most lofty conceptions and nature had endowed him with a keen imagination which enabled him to picture the
appearance which would be presented by the finished work. He gave orders too, that where there were no instructions laid down in the Jewish Scriptures, everything should be made as beautiful as possible. When such instructions were laid down, they were to be carried out to the letter.

57 They made the table two cubits long (one cubit broad) one and a half cubits high, fashioning it of pure solid gold. What I am describing was not thin gold laid over another foundation, but the whole structure was of massive gold welded together. And they made a border of a hand's breadth round about it. And there was a wreath of wave-work, engraved in relief in the form of ropes marvelously wrought on its three sides. For it was triangular in shape and the style of the work was exactly the same on each of the sides, so that whichever side they were turned, they presented the same appearance. Of the two sides under the border, the one which sloped down to the table was a very beautiful piece of work, but it was the outer side which attracted the gaze of the spectator. Now the upper edge of the two sides, being elevated, was sharp since, as we have said, the rim was three-sided, from whatever point of view one approached it. And there were layers of precious stones on it in the midst of the embossed cord-work, and they were interwoven with one another by an inimitable artistic device. For the sake of security they were all fixed by golden needles which were inserted in perforations in the stones. At the sides they were clamped together by fastenings to hold them firm. On the part of the border round the table which slanted upwards and met the eyes, there was wrought a pattern of eggs in precious stones, elaborately engraved by a continuous piece of fluted relief-work, closely connected together round the whole table. And under the stones which had been arranged to represent eggs the artists made a crown containing all kinds of fruits, having at its top clusters of grapes and ears of corn, dates also and apples, and pomegranates and the like, conspicuously arranged. These fruits were wrought out of precious stones, of the same colour as the fruits themselves and they fastened them edgeways round all the sides of the table with a band of gold. And after the crown of fruit had been put on, underneath there was inserted another pattern of eggs in precious stones, and other fluting and embossed work, that both sides of the table might be used, according to the wishes of the owners and for this reason the wave-work and the border were extended down to the feet of the table. They made and fastened under the whole width of the table a massive plate four fingers thick, that the feet might be inserted into it, and clamped fast with linch-pins which fitted into sockets under the border, so that which ever side of the table people preferred, might be used. Thus it became manifestly clear that the work was intended to be used either way. On the table itself they engraved a ' maeander ', having precious stones standing out in the middle of it, rubies and emeralds and an onyx too and many other kinds of stones which excel.
67 in beauty. And next to the ' maeander ' there was placed a wonderful piece of network, which made the centre of the table appear like a rhomboid in shape, and on it a crystal and amber, as it is called, 68 had been wrought, which produced an incomparable impression on the beholders. They made the feet of the table with heads like lilies, so that they seemed to be like lilies bending down beneath the table, and the parts which were visible represented leaves which stood upright. The basis of the foot on the ground consisted of a ruby and measured a hand's breadth high all round. It had the appearance of a shoe and was eight fingers broad. Upon it the whole expanse of the foot rested.

70 And they made the foot appear like ivy growing out of the stone, interwoven with akanthus and surrounded with a vine which encircled it with clusters of grapes, which were worked in stones, up to the top of the foot. All the four feet were made in the same style, and everything was wrought and fitted so skillfully, and such remarkable skill and knowledge were expended upon making it true to nature, that when the air was stirred by a breath of wind, movement was imparted to the leaves, and 71 everything was fashioned to correspond with the actual reality which it represented. And they made the top of the table in three parts like a triptychon, and they were so fitted and dovetailed together with spigots along the whole breadth of the work, that the meeting of the joints could not be seen or even discovered. The thickness of the table was not less than half a cubit, so that the whole work 72 must have cost many talents. For since the king did not wish to add to its size he expended on the details the same sum of money which would have been required if the table could have been of larger dimensions. And everything was completed in accordance with his plan, in a most wonderful and remarkable way, with inimitable art and incomparable beauty.

73 Of the mixing bowls, two were wrought (in gold), and from the base to the middle were engraved with relief work in the pattern of scales, and between the scales precious stones were inserted with 74 great artistic skill. Then there was a ' maeander ' a cubit in height, with its surface wrought out of precious stones of many colours, displaying great artistic effort and beauty. Upon this there was a mosaic, worked in the form of a rhombus, having a net-like appearance and reaching right up to the 75 brim. In the middle, small shields which were made of different precious stones, placed alternately and varying in kind, not less than four fingers broad enhanced the beauty of their appearance. On the top of the brim there was an ornament of lilies in bloom, and intertwining clusters of grapes were 76 engraven all round. Such then was the construction of the golden bowls, and they held more than two firkins each. The silver bowls had a smooth surface, and were wonderfully made as if they were intended for looking-glasses, so that everything which was brought near to them was reflected even more 77 clearly than in mirrors. But it is impossible to describe the real impression which these works of art produced upon the mind when they were finished. For, when these vessels had been completed and placed side by side, first a silver bowl and then a golden, then another silver, and then another golden, the appearance they presented is altogether indescribable, and those who came to see
78 them were not able to tear themselves from the brilliant sight and entrancing, spectacle. The impressions produced by the spectacle were various in kind. When men looked at the golden vessels, and their minds made a complete survey of each detail of workmanship, their souls were thrilled with wonder. Again when a man wished to direct his gaze to the silver vessels, as they stood before him, everything seemed to flash with light round about the place where he was standing, and afforded a still greater delight to the onlookers. So that it is really impossible to describe the artistic beauty of the works.

79 The golden vials they engraved in the centre with vine wreaths. And about the rims they wove a wreath of ivy and myrtle and olive in relief work and inserted precious stones in it. The other parts of the relief work they wrought in different patterns, since they made it a point of honour to complete everything in a way worthy of the majesty of the king. In a word it may be said that neither in the king’s treasury nor in any other, were there any works which equaled these in costliness or in artistic skill. For the king spent no little thought upon them, for he loved to gain glory for the 81 excellence of his designs. For oftentimes he would neglect his official business, and spend his time with the artists in his anxiety that they should complete everything in a manner worthy of the place to which the gifts were to be sent. So everything was carried out on a grand scale, in a manner worthy of the king who sent the gifts and of the high priest who was the ruler of the land. There was no stint of precious stones, for not less than five thousand were used and they were all of large size. The most exceptional artistic skill was employed, so that the cost of the stones and the workmanship was five times as much as that of the gold.

83 I have given you this description of the presents because I thought it was necessary. The next point in the narrative is an account of our journey to Eleazar, but I will first of all give you a description of the whole country. When we arrived in the land of the Jews we saw the city situated 84 in the middle of the whole of Judea on the top of a mountain of considerable altitude. On the summit the temple had been built in all its splendour. It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice. All the buildings 85 were characterized by a magnificence and costliness quite unprecedented. It was obvious that no expense had been spared on the door and the fastenings, which connected it with the door-posts, and the stability of the lintel. The style of the curtain too was thoroughly in proportion to that of the entrance. Its fabric owing to the draught of wind was in perpetual motion, and as this motion was communicated from the bottom and the curtain bulged out to its highest extent, it afforded a pleasant spectacle from which a man could scarcely tear himself away. The construction of the altar was in keeping with the place itself and with the burnt offerings which were consumed by fire upon it, and the approach to it was on a similar scale. There was a gradual slope up to it, conveniently arranged for the purpose of decency, and the ministering priests were robed in linen garments, down to their ankles. The Temple faces the east and its back is toward the west. The whole of the floor
is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the 89 blood from the sacrifices, for many thousand beasts are sacrificed there on the feast days. And there is an inexhaustible supply of water, because an abundant natural spring gushes up from within the temple area. There are moreover wonderful and indescribable cisterns underground, as they pointed out to me, at a distance of five furlongs all round the site of the temple, and each of them has countless pipes 90 so that the different streams converge together. And all these were fastened with lead at the bottom and at the sidewalls, and over them a great quantity of plaster had been spread, and every part of the work had been most carefully carried out. There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed away in the twinkling of an 91 eye. Such is my opinion with regard to the character of the reservoirs and I will now show you how it was confirmed. They led me more than four furlongs outside the city and bade me peer down towards a certain spot and listen to the noise that was made by the meeting of the waters, so that the great size of the reservoirs became manifest to me, as has already been pointed out.

92 The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service. For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him. The service is carried on without interruption -some provide the wood, others the oil, others the fine wheat flour, others the spices; others 93 again bring the pieces of flesh for the burnt offering, exhibiting a wonderful degree of strength. For they take up with both hands the limbs of a calf, each of them weighing more than two talents, and throw them with each hand in a wonderful way on to the high place of the altar and never miss placing them on the proper spot. In the same way the pieces of the sheep and also of the goats are wonderful both for their weight and their fatness. For those, whose business it is, always select the beasts which are without blemish and specially fat, and thus the sacrifice which I have described, 94 is carried out. There is a special place set apart for them to rest in, where those who are relieved from duty sit. When this takes place, those who have already rested and are ready to assume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of 95 the sacrifices. The most complete silence reigns so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices. Everything is carried out with 96 reverence and in a way worthy of the great God.

We were greatly astonished, when we saw Eleazar engaged in the ministration, at the mode of his dress, and the majesty of his appearance, which was revealed in the robe which he wore and the precious stones upon his person. There were golden bells upon the garment which reached down to his feet, giving forth a peculiar kind of melody, and on both sides of
them there were pomegranates
97 with variegated flowers of a wonderful hue. He was girded with a girdle of conspicuous
beauty, woven in the most beautiful colours. On his breast he wore the oracle of God, as it is
called, on which twelve stones, of different kinds, were inset, fastened together with gold,
containing the names of the leaders of the tribes, according to their original order, each one
flashing forth in an indescribable way
98 its own particular colour. On his head he wore a tiara, as it is called, and upon this in the
middle of his forehead an inimitable turban, the royal diadem full of glory with the name of
God inscribed in sacred letters on a plate of gold . . . having been judged worthy to wear
these emblems in the
99 ministrations. Their appearance created such awe and confusion of mind as to make one
feel that one had come into the presence of a man who belonged to a different world. I am
convinced that any one who takes part in the spectacle which I have described will be filled
with astonishment and indescribable wonder and be profoundly affected in his mind at the
thought of the sanctity which is attached to each detail of the service.
100 But in order that we might gain complete information, we ascended to the summit of the
neighbouring citadel and looked around us. It is situated in a very lofty spot, and is fortified
with many towers, which have been built up to the very top of immense stones, with the
object, as we were informed, of
101 guarding the temple precincts, so that if there were an attack, or an insurrection or an
onslaught of the enemy, no one would be able to force an entrance within the walls that
surround the temple. On the towers of the citadel engines of war were placed and different
kinds of machines, and the position was
102 much higher than the circle of walls which I have mentioned. The towers were guarded
too by most trusty men who had given the utmost proof of their loyalty to their country.
These men were never allowed to leave the citadel, except on feast days and then only in
detachments. nor did they permit any 103 stranger to enter it. They were also very careful
when any command came from the chief officer to admit any visitors to inspect the place, as
our own experience taught us. They were very reluctant to
104 admit us, -though we were but two unarmed men- to view the offering of the sacrifices.
And they asserted that they were bound by an oath when the trust was committed to them, for
they had all sworn and were bound to carry out the oath sacrely to the letter, that though
they were five hundred in number they would not permit more than five men to enter at one
time. The citadel was the special protection of the temple and its founder had fortified it so
strongly that it might efficiently protect it.

105 The size of the city is of moderate dimensions. It is about forty furlongs in
circumference, as far as one could conjecture. It has its towers arranged in the shape of a
theatre, with thoroughfares leading between them now the cross roads of the lower towers are
visible but those of the upper
106 towers are more frequented. For the ground ascends, since the city is built upon a
mountain. There are steps too which lead up to the cross roads, and some people are always
going up, and others down and they keep as far apart from each other as possible on the road
because of those who
107 are bound by the rules of purity, lest they should touch anything which is unlawful. It
was not without reason that the original founders of the city built it in due proportions, for
they possessed clear insight with regard to what was required. For the country is extensive
and beautiful. Some parts of it are level, especially the districts which belong to Samaria, as
it is called, and which border on the land of the Idumeans, other parts are mountainous,
especially (those which are contiguous to the land of Judea). The people therefore are bound
to devote themselves to agriculture and the cultivation of the soil that by this means they may
have a plentiful supply of crops. In this way
108 cultivation of every kind is carried on and an abundant harvest reaped in the whole of the
aforesaid land. The cities which are large and enjoy a corresponding prosperity are well-
populated, but they neglect the country districts, since all men are inclined to a life of
enjoyment, for every one has a natural tendency towards the pursuit of pleasure. The same
thing happened in Alexandria, which excels all cities in size and prosperity. Country people
by migrating from the rural districts and settling
110 in the city brought agriculture into disrepute: and so to prevent them from settling in the
city, the king issued orders that they should not stay in it for more than twenty days. And in
the same way he gave the judges written instructions, that if it was necessary to issue a
summons against any one 111 who lived in the country, the case must be settled within five
days. And since he considered the matter one of great importance, he appointed also legal
officers for every district with their assistants, that the farmers and their advocates might not
in the interests of business empty the granaries of the 112 city, I mean, of the produce of
husbandry. I have permitted this digression because it was Eleazar who pointed out with
great clearness the points which have been mentioned. For great is the energy which they
expend on the tillage of the soil. For the land is thickly planted with multitudes of olive trees,
with crops of corn and pulse, with vines too, and there is abundance of honey. Other kinds of
fruit trees and dates do not count compared with these. There are cattle of all kinds in
113 great quantities and a rich pasturage for them. Wherefore they rightly recognize that the
country districts need a large population, and the relations between the city and the villages
are properly
114 regulated. A great quantity of spices and precious stones and gold is brought into the
country by the Arabs. For the country is well adapted not only for agriculture but also for
commerce, and the
115 city is rich in the arts and lacks none of the merchandise which is brought across the sea.
It possesses too suitable and commodious harbours at Askalon, Joppa, and Gaza, as well as at
Ptolemais which was founded by the King and holds a central position compared with the
other places named, being not far distant from any of them. The country produces everything
in abundance, 116 since it is well watered in all directions and well protected from storms.
The river Jordan, as it is called, which never runs dry, flows through the land. Originally (the
country) contained not less than 60 million acres-though afterwards the neighbouring peoples
made incursions against it -and 600,000 men were settled upon it in farms of a hundred acres
each. The river like the Nile rises in harvest- time and irrigates a large portion of the land.
Near the district belonging to the people of
117 Ptolemais it issues into another river and this flows out into the sea. Other mountain torrents, as they are called, flow down into the plain and encompass the parts about Gaza and the district of Ashdod. The country is encircled by a natural fence and is very difficult to attack and cannot be assailed by large forces, owing to the narrow passes, with their overhanging precipices and deep ravines, and the rugged character of the mountainous regions which surround all the land. We were told that from the neighbouring mountains of Arabia copper and iron were formerly obtained. This was stopped, however, at the time of the Persian rule, since the authorities of the time spread abroad a false report that the working of the mines was useless and expensive, in order to prevent their country from being destroyed by the mining in these districts and possibly taken away from them owing to the Persian rule, since by the assistance of this false report they found an excuse for entering the district.

I have now, my dear brother Philocrates, given you all the essential information upon this subject in brief form. I shall describe the work of translation in the sequel. The High priest selected men of the finest character and the highest culture, such as one would expect from their noble parentage. They were men who had not only acquired proficiency in Jewish literature, but had studied most carefully that of the Greeks as well. They were specially qualified therefore for serving on embassies and they undertook this duty whenever it was necessary. They possessed a great facility for conferences and the discussion of problems connected with the law. They espoused the middle course -and this is always the best course to pursue. They abjured the rough and uncouth manner, but they were altogether above pride and never assumed an air of superiority over others, and in conversation they were ready to listen and give an appropriate answer to every question. And all of them carefully observed this rule and were anxious above everything else to excel each other in its observance and they were all of them worthy of their leader and of his virtue. And one could observe how they loved Eleazar by their unwillingness to be torn away from him and how he loved them. For besides the letter which he wrote to the king concerning their safe return, he also earnestly besought Andreas to work for the same end and urged me, too, to assist to the best of my ability and although we promised to give our best attention to the matter, he said that he was still greatly distressed, for he knew that the king out of the goodness of his nature considered it his highest privilege, whenever he heard of a man who was superior to his fellows in culture and wisdom, to summon him to his court. For I have heard of a fine saying of his to the effect that by securing just and prudent men about his person he would secure the greatest protection for his kingdom, since such friends would unreservedly give him the most beneficial advice. And the men who were now being sent to him by Eleazar undoubtedly possessed these qualities. And he frequently asserted upon oath that he would never let the men go if it were merely some
private interest of his own that constituted the impelling motive—but it was for the common advantage of
127 all the citizens that he was sending them. For, he explained, the good life consists in the
keeping of the enactments of the law, and this end is achieved much more by hearing than by reading. From this and other similar statements it was clear what his feelings towards them were.

128 It is worth while to mention briefly the information which he gave in reply to our questions. For I suppose that most people feel a curiosity with regard to some of the enactments in the law,
129 especially those about meats and drinks and animals recognized as unclean. When we asked why, since there is but one form of creation, some animals are regarded as unclean for eating, and others unclean even to the touch (for though the law is scrupulous on most points, it is specially scrupulous on such
130 matters as these) he began his reply as follows: 'You observe,' he said, 'what an effect our modes of life and our associations produce upon us; by associating with the bad, men catch their depravities and become miserable throughout their life; but if they live with the wise and prudent, they find
131 the means of escaping from ignorance and amending their lives. Our Lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects of sin and the
132 punishments inflicted by God upon the guilty. For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the things which are wrought in secret by men upon the earth escapes His knowledge. For all that a man does and all that is to come to pass in the future are manifest to
133 Him. Working out these truths carefully and having made them plain he showed that even if a man should think of doing evil—to say nothing of actually effecting it,—he would not escape detection, for he made it clear that the power of God pervaded the whole of the law. Beginning from this starting point he went on to show that all mankind except ourselves believe in the existence of many gods, though they themselves are much more powerful than the beings whom they vainly worship. For when they have made statues of stone and wood, they say that they are the images of those who have invented something useful for life and they worship them, though
136 they have clear proof that they possess no feeling. For it would be utterly foolish to suppose that any one became a god in virtue of his inventions. For the inventors simply took certain objects already created and by combining them together, showed that they possessed a fresh utility: they
137 did not themselves create the substance of the thing, and so it is a vain and foolish thing for people to make gods of men like themselves. For in our times there are many who are much more inventive and much more learned than the men of former days who have been deified, and yet they would never come to worship them. The makers and authors of these
myths think that they are
138 the wisest of the Greeks. Why need we speak of other infatuated people, Egyptians and
the like, who place their reliance upon wild beasts and most kinds of creeping things and
cattle, and worship them, and offer sacrifices to them both while living and when dead?'

139 'Now our Lawgiver being a wise man and specially endowed by God to understand all
things, took a comprehensive view of each particular detail, and fenced us round with
impregnable ramparts and walls of iron, that we might not mingle at all with any of the other
nations, but remain pure in body and soul, free from all vain imaginations, worshiping the
one Almighty God above the whole
140 creation. Hence the leading Egyptian priests having looked carefully into many matters,
and being cognizant with (our) affairs, call us " men of God ". This is a title which does not
belong to the rest of mankind but only to those who worship the true God. The rest are men
not of God but of meats and drinks and clothing. For their whole disposition leads them to
find solace in these things.
141 Among our people such things are reckoned of no account, but throughout their whole
life their 142 main consideration is the sovereignty of God. Therefore lest we should be
corrupted by any abomination, or our lives be perverted by evil communications, he hedged
us round on all sides by
143 rules of purity, affecting alike what we eat, or drink, or touch, or hear, or see. For
though, speaking generally, all things are alike in their natural constitution, since they are all
governed by one and the same power, yet there is a deep reason in each individual case why
we abstain from the use of certain things and enjoy the common use of others. For the sake
of illustration I will run over one or two
144 points and explain them to you. For you must not fall into the degrading idea that it was
out of regard to mice and weasels and other such things that Moses drew up his laws with
such exceeding care. All these ordinances were made for the sake of righteousness to aid the
quest for virtue and
145 the perfecting of character. For all the birds that we use are tame and distinguished by
their cleanliness, feeding on various kinds of grain and pulse, such as for instance pigeons,
turtle-doves, 146 locusts, partridges, geese also, and all other birds of this class. But the birds
which are forbidden you will find to be wild and carnivorous, tyrannizing over the others by
the strength which they possess, and cruelly obtaining food by preying on the tame birds
enumerated above and not only so, but
147 they seize lambs and kids, and injure human beings too, whether dead or alive, and so by
naming them unclean, he gave a sign by means of them that those, for whom the legislation
was ordained, must practice righteousness in their hearts and not tyrannize over any one in
reliance upon their own strength nor rob them of anything, but steer their course of life in
accordance with justice, just as the tame birds, already mentioned, consume the different
kinds of pulse that grow upon the earth
148 and do not tyrannize to the destruction of their own kindred. Our legislator taught us
therefore that it is by such methods as these that indications are given to the wise, that they
must be just and effect nothing by violence, and refrain from tyrannizing over others in
reliance upon their own
149 strength. For since it is considered unseemly even to touch such unclean animals, as
have been mentioned, on account of their particular habits, ought we not to take every
precaution lest our own 150 characters should be destroyed to the same extent? Wherefore
all the rules which he has laid down with regard to what is permitted in the case of these
birds and other animals, he has enacted with the object of teaching us a moral lesson. For the
division of the hoof and the separation of the claws are intended to teach us that we must
discriminate between our individual actions with a view
151 to the practice of virtue. For the strength of our whole body and its activity depend upon
our shoulders and limbs. Therefore he compels us to recognize that we must perform all our
actions with discrimination according to the standard of righteousness -more especially
because we have
152 been distinctly separated from the rest of mankind. For most other men defile themselves
by promiscuous intercourse, thereby working great iniquity, and whole countries and cities
pride themselves upon such vices. For they not only have intercourse with men but they
defile their own
153 mothers and even their daughters. But we have been kept separate from such sins. And
the people who have been separated in the aforementioned way are also characterized by the
Lawgiver as possessing the gift of memory. For all animals " which are cloven-footed and
chew the cud"
154 represent to the initiated the symbol of memory. For the act of chewing the cud is
nothing else than the reminiscence of life and existence. For life is wont to be sustained by
means of food
155 wherefore he exhorts us in the Scripture also in these words: 'Thou shalt surely
remember the Lord that wrought in thee those great and wonderful things". For when they
are properly conceived, they are manifestly great and glorious; first the construction of the
body and the disposition of the
156 food and the separation of each individual limb and, far more, the organization of the
senses, the operation and invisible movement of the mind, the rapidity of its particular
actions and its discovery of the
157 arts, display an infinite resourcefulness. Wherefore he exhorts us to remember that the
aforesaid parts are kept together by the divine power with consummate skill. For he has
marked out every 158 time and place that we may continually remember the God who rules
and preserves (us). For in the matter of meats and drinks he bids us first of all offer part as a
sacrifice and then forthwith enjoy our meal. Moreover, upon our garments he has given us a
symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon
our gates and doors as a remembrance of
159 God. And upon our hands, too, he expressly orders the symbol to be fastened, clearly
showing that we ought to perform every act in righteousness, remembering (our own
creation), and above all the
160 fear of God. He bids men also, when lying down to sleep and rising up again, to meditate
upon the works of God, not only in word, but by observing distinctly the change and
impression produced upon them, when they are going to sleep, and also their waking, how
divine and incomprehensible

161 the change from one of these states to the other is. The excellency of the analogy in regard to discrimination and memory has now been pointed out to you, according to our interpretation of "the cloven hoof and the chewing of the cud". For our laws have not been drawn up at random or in accordance with the first casual thought that occurred to the mind, but with a view to truth and the

162 indication of right reason. For by means of the directions which he gives with regard to meats and drinks and particular cases of touching, he bids us neither to do nor listen to anything, thoughtlessly

163 nor to resort to injustice by the abuse of the power of reason. In the case of the wild animals, too, the same principle may be discovered. For the character of the weasel and of mice and such

164 animals as these, which are expressly mentioned, is destructive. Mice defile and damage everything, not only for their own food but even to the extent of rendering absolutely useless to man whatever 165 it falls in their way to damage. The weasel class, too, is peculiar: for besides what has been said, it has a characteristic which is defiling: It conceives through the ears and brings forth through the 166 mouth. And it is for this reason that a like practice is declared unclean in men. For by embodying in speech all that they receive through the ears, they involve others in evils and work no ordinary impurity, being themselves altogether defiled by the pollution of impiety. And your king, as we are informed, does quite right in destroying such men.' 167 Then I said 'I suppose you mean the informers, for he constantly exposes them to tortures and to

168 painful forms of death'. 'Yes,' he replied, 'these are the men I mean, for to watch for men's destruction is an unholy thing. And our law forbids us to injure any one either by word or deed. My brief account of these matters ought to have convinced you, that all our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the Scripture thoughtlessly or without due reason, but its purpose is to enable us throughout our whole life and in all our actions

169 to practice righteousness before all men, being mindful of Almighty God. And so concerning meats and things unclean, creeping things, and wild beasts, the whole system aims at righteousness and righteous relationships between man and man.'

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170 He seemed to me to have made a good defense on all the points; for in reference also to the calves and rams and goats which are offered, he said that it was necessary to take them from the herds and flocks, and sacrifice tame animals and offer nothing wild, that the offerers of the sacrifices might understand the symbolic meaning of the lawgiver and not be under the influence of an arrogant self-consciousness. For he, who offers a sacrifice makes an offering also of his own soul in all its moods.

171 I think that these particulars with regard to our discussion are worth narrating and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning.

172 And Eleazar, after offering the sacrifice, and selecting the envoys, and preparing many gifts for the king, despatched us on our journey in great security. And when we reached Alexandria, the king, was at once informed of our arrival. On our admission to the palace, Andreas and I warmly greeted the king and handed over to him the letter written by Eleazar. The king was very anxious to meet the envoys, and gave orders that all the other officials should be dismissed and the envoys summoned to his presence at once. Now this excited general surprise, for it is customary for those who come to seek an audience with the king on matters of importance to be admitted to his presence on the fifth day, while envoys from kings or very important cities with difficulty secure admission to the Court in thirty days -but these men he counted worthy of greater honour, since he held their master in such high esteem, and so he immediately dismissed those whose presence he regarded as superfluous and continued walking about until they came in and he was able to welcome them.

176 When they entered with the gifts which had been sent with them and the valuable parchments, on which the law was inscribed in gold in Jewish characters, for the parchment
was wonderfully prepared and the connexion between the pages had been so effected as to be invisible, the king as soon
177 as he saw them began to ask them about the books. And when they had taken the rolls out of their coverings and unfolded the pages, the king stood still for a long time and then making obeisance about seven times, he said: 'I thank you, my friends, and I thank him that sent you still more, and
178 most of all God, whose oracles these are.' And when all, the envoys and the others who were present as well, shouted out at one time and with one voice: 'God save the King! ' he burst into tears of joy. For his exaltation of soul and the sense of the overwhelming honour which had been
179 paid him compelled him to weep over his good fortune. He commanded them to put the rolls back in their places and then after saluting the men, said: 'It was right, men of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then, when I had done that, to extend the right-hand of friendship to you. It was for this reason that I
180 did this first. I have enacted that this day, on which you arrived, shall be kept as a great day and it will be celebrated annually throughout my life time. It happens also that it is the anniversary of 181 my naval victory over Antigonus. Therefore I shall be glad to feast with you to-day.' 'Everything that you may have occasion to use ', he said, 'shall be prepared (for you) in a befitting manner and for me also with you.' After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet.
182 And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one. For this arrangement had been made by the king and it is an arrangement which you see maintained to-day. For as many cities (as) have (special) customs in the matter of drinking, eating, and reclining, have special officers appointed to look after their requirements. And whenever they come to visit the kings, preparations are made in accordance with their own customs, in order that there may be no discomfort to disturb the enjoyment of their visit. The same precaution was taken in the case of the Jewish envoys. Now Dorotheus who was the patron appointed to look after Jewish guests was
183 a very conscientious man. All the stores which were under his control and set apart for the reception of such guests, he brought out for the feast. He arranged the seats in two rows in accordance with the king's instructions. For he had ordered him to make half the men sit at his right hand and the rest behind him, in order that he might not withhold from them the highest possible honour. When they had taken their seats he instructed Dorotheus to carry out everything in 1844 accordance with the customs which were in use amongst his Jewish guests. Therefore he dispensed with the services of the sacred heralds and the sacrificing priests and the others who were accustomed to offer the prayers, and called upon one of our number, Eleazar, the oldest of the Jewish priests, to offer prayer instead. And he rose up and made a remarkable prayer: 'May Almighty 185 God enrich you, O king with all the good things which He has made and may He grant you and your wife and your children and your comrades the continual possession of them as long as you live!' At these words a loud and
joyous applause broke out which lasted for a considerable time, and then
186 they turned to the enjoyment of the banquet which had been prepared. All the
arrangements for service at table were carried out in accordance with the injunction of
Dorotheus. Among the attendants were the royal pages and others who held places of honour
at the king's court.

187 Taking an opportunity afforded by a pause in the banquet the king asked the envoy who
sat in the seat of honour (for they were arranged according to seniority), How he could keep
his kingdom
188 unimpaired to the end? After pondering for a moment he replied, 'You could best
establish its security if you were to imitate the unceasing benignity of God. For if you exhibit
clemency and inflict mild punishments upon those who deserve them in accordance with
their deserts, you will
189 turn them from evil and lead them to repentance.' The king praised the answer and then
asked the next man, How he could do everything for the best in all his actions? And he
replied, ' If a man maintains a just bearing towards all, he will always act rightly on every
occasion, remembering that every thought is known to God. If you take the fear of God as
your starting-point, you will never miss the goal.

190 The king complimented this man, too, upon his answer and asked another, How he could
have friends like-minded with himself? He replied, ' If they see you studying the interests of
the multitudes over whom you rule; you will do well to observe how God bestows his
benefits on the
191 human race, providing for them health and food and all other things in due season.' After
expressing his agreement with the reply, the king asked the next guest, How in giving
audiences and passing judgments he could gain the praise even of those who failed to win
their suit ? And he said, ' If you are fair in speech to all alike and never act insolently nor
tyannically in your treatment of
192 offenders. And you will do this if you watch the method by which God acts. The
petitions of the worthy are always fulfilled, while those who fail to obtain an answer to their
prayers are informed by means of dreams or events of what was harmful in their requests and
that God does not smite them according to their sins or the greatness of His strength, but acts
with forbearance towards them.'

193 The king praised the man warmly for his answer and asked the next in order, How he
could be invincible in military affairs ? And he replied, ' If he did not trust entirely to his
multitudes or his warlike forces, but called upon God continually to bring his enterprises to a
successful issue, while
194 he himself discharged all his duties in the spirit of justice.' Welcoming this answer, he
asked another how he might become an object of dread to his enemies. And he replied, ' If
while maintaining a vast supply of arms and forces he remembered that these things were
powerless to achieve a permanent and conclusive result. For even God instils fear into the
minds of men by granting reprieves and making merely a display of the greatness of his
power.'

195 This man the king praised and then said to the next, What is the highest good in life? And he answered 'To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfilment and leads us to the goal.'

196 The king exclaimed that the man had answered well and then asked the next How he could keep all his possessions intact and finally hand them down to his successors in the same condition? And he answered 'By praying constantly to God that you may be inspired with high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy'.

197 The king expressed his agreement with the answer and enquired of the next guest, How he could bear with equanimity whatever befell him? And he said, 'If you have a firm grasp of the thought that all men are appointed by God to share the greatest evil as well as the greatest good, since it is impossible for one who is a man to be exempt from these. But God, to whom we ought always to pray, inspires us with courage to endure.'

198 Delighted with the man's reply, the king said that all their answers had been good. 'I will put a question to one other', he added, 'and then I will stop for the present: that we may turn our attention to the enjoyment of the feast and spend a pleasant time.' Thereupon he asked the man, What is the true aim of courage? And he answered, 'If a right plan is carried out in the hour of danger in accordance with the original intention. For all things are accomplished by God to your advantage, O king, since your purpose is good.'

200 When all had signified by their applause their agreement with the answer, the king said to the philosophers (for not a few of them were present), 'It is my opinion that these men excel in virtue and possess extraordinary knowledge, since on the spur of the moment they have given fitting answers to these questions which I have put to them, and have all made God the starting-point of their words.'

201 And Menedemus, the philosopher of Eretria, said, 'True, O King -for since the universe is managed by providence and since we rightly perceive that man is the creation of God, it follows that all power and beauty of speech proceed from God.' When the king had nodded his assent to this sentiment, the speaking ceased and they proceeded to enjoy themselves. When evening came on, the banquet ended.

203 On the following day they sat down to table again and continued the banquet according
to the same arrangements. When the king thought that a fitting opportunity had arrived to put inquiries to his guests, he proceeded to ask further questions of the men who sat next in order to those who
204 had given answers on the previous day. He began to open the conversation with the eleventh man, for there were ten who had been asked questions on the former occasion. When silence was
205 established, he asked How he could continue to be rich? After a brief reflection, the man who had been asked the question replied If he did nothing unworthy of his position, never acted licentiously, never lavished expense on empty and vain pursuits, but by acts of benevolence made all his subjects well disposed towards himself. For it is God who is the author of all good things and
206 Him man must needs obey.' The king bestowed praise upon him and then asked another How he could maintain the truth? In reply to the question he said, 'By recognizing that a lie brings great disgrace upon all men, and more especially upon kings. For since they have the power to do whatever they wish, why should they resort to lies? In addition to this you must always remember, O King, that God is a lover of the truth.'

207 The king received the answer with great delight and looking at another said, 'What is the teaching of wisdom?' And the other replied, 'As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good. For God draws all men to himself by his benignity.'

208 The king praised him and asked the next in order How he could be the friend of men? And he replied, 'By observing that the human race increases and is born with much trouble and great suffering: therefore you must not lightly punish or inflict torments upon them, since you know that the life of men is made up of pains and penalties. For if you understood everything you would be filled with pity, for God also is pitiful.'

209 The king received the answer with approbation and inquired of the next 'What is the most essential qualification for ruling?' 'To keep oneself', he answered, 'free from bribery and to practice sobriety during the greater part of one's life, to honour righteousness above all things, and to make friends of men of this type. For God, too, is a lover of justice.'

210 Having signified his approval, the king said to another 'What is the true mark of piety?' And he replied, 'To perceive that God constantly works in the Universe and knows all things, and no man who acts unjustly and works wickedness can escape His notice. AS God is the benefactor of the whole world, so you, too, must imitate Him and be void of offence.'

211 The king signified his agreement and said to another 'What is the essence of kingship?' And he replied, 'To rule oneself well and not to be led astray by wealth or fame to immoderate or unseemly desires, this is the true way of ruling if you reason the matter well
out. For all that you really need is yours, and God is free from need and benignant withal. Let your thoughts be such as become a man, and desire not many things but only such as are necessary for ruling.'

212 The king praised him and asked another man How his deliberations might be for the best? and he replied, 'If he constantly set justice before him in everything and thought that injustice was equivalent to deprivation of life. For God always promises the highest blessings to the just.'

213 Having praised him, the king asked the next How he could be free from disturbing thoughts ill his sleep? And he replied, 'You have asked me a question which is very difficult to answer, for we cannot bring our true selves into play during the hours of sleep, but are held fast in these imaginations that cannot be controlled by reason. For our souls possess the feeling that they actually see the things that enter into our consciousness during sleep. But we make a mistake if we suppose that we are actually sailing on the sea in boats or flying through the air or traveling to other regions or anything else of the kind. And yet we actually do imagine such things to be taking place. So far as it is possible for me to decide, I have reached the following conclusion. You must in every possible way, O King, govern your words and actions by the rule of piety that you may have the consciousness that you are maintaining virtue and that you never choose to gratify yourself at the expense of reason and never by abusing your power do despite to righteousness. For the mind mostly busies itself in sleep with the same things with which it occupies itself when awake. And he who has all his thoughts and actions set towards the noblest ends establishes himself in righteousness both when he is awake and when he is asleep. Wherefore you must be steadfast in the constant discipline of self.'

217 The king bestowed praise on the man and said to another- 'since you are the tenth to answer, when you have spoken, we will devote ourselves to the banquet.' And then he put the question,

218 How can I avoid doing anything unworthy of myself? And he replied, 'Look always to your own fame and your own supreme position, that you may speak and think only such things as are consistent therewith, knowing that all your subjects think and talk about you. For you must not appear to be worse than the actors, who study carefully the role, which it is necessary for them to play, and shape all their actions in accordance with it. You are not acting a part, but are really a king, since God has bestowed upon you a royal authority in keeping with your character.'

220 When the king had applauded loud and long in the most gracious way, the guests were urged to seek repose. So when the conversation ceased, they devoted themselves to the next course of the feast.
221 On the following day, the same arrangement was observed, and when the king found an opportunity of putting questions to the men, he questioned the first of those who had been left over
222 for the next interrogation, What is the highest form of government? And he replied, 'To rule oneself and not to be carried away by impulses. For all men possess a certain natural bent of mind.
223 It is probable that most men have an inclination towards food and drink and pleasure, and kings a bent towards the acquisition of territory and great renown. But it is good that there should be moderation in all things. What God gives, that you must take and keep, but never yearn for things that are beyond your reach.'

224 Pleased with these words, the king asked the next How he could be free from envy? And he after a brief pause replied, 'If you consider first of all that it is God who bestows on all kings glory and great wealth and no one is king by his own power. All men wish to share this glory but cannot, since it is the gift of God.'

225 The king praised the man in a long speech and then asked another How he could despise his enemies? And he replied, 'If you show kindness to all men and win their friendship, you need fear no one. To be popular with all men is the best of good gifts to receive from God.'

226 Having praised this answer the king ordered the next man to reply to the question, How he could maintain his great renown? and he replied that 'If you are generous and large-hearted in bestowing kindness and acts of grace upon others, you will never lose your renown, but if you wish the aforesaid graces to continue yours, you must call upon God continually.'

227 The king expressed his approval and asked the next, To whom ought a man to show liberality? And he replied, 'All men acknowledge that we ought to show liberality to those who are well disposed towards us, but I think that we ought to show the same keen spirit of generosity to those who are opposed to us that by this means we may win them over to the right and to what is advantageous to ourselves. But we must pray to God that this may be accomplished, for he rules the minds of all men.'

228 Having expressed his agreement with the answer, the king asked the sixth to reply to the question, To whom ought we to exhibit gratitude? And he replied, 'To our parents continually, for God has given us a most important commandment with regard to the honour due to parents. In the next place He reckons the attitude of friend towards friend for He speaks of "a friend which is as thine own soul". You do well in trying to bring all men into friendship with yourself.'

229 The king spoke kindly to him and then asked the next, What is it that resembles beauty in value? And he said, 'Piety, for it is the pre-eminent form of beauty, and its power lies in
love, which is the gift of God. This you have already acquired and with it all the blessings of life.

230 The king in the most gracious way applauded the answer and asked another How, if he were to fail, he could regain his reputation again in the same degree? And he said, 'It is not possible for you to fail, for you have sown in all men the seeds of gratitude which produce a harvest of goodwill,
231 and this is mightier than the strongest weapons and guarantees the greatest security. But if any man does fail, he must never again do those things which caused his failure, but he must form friendships and act justly. For it is the gift of God to be able to do good actions and not the contrary.'

232 Delighted with these words, the king asked another How he could be free from grief? And he replied, 'If he never injured any one, but did good to everybody and followed the pathway of
233 righteousness, for its fruits bring freedom from grief. But we must pray to God that unexpected evils such as death or disease or pain or anything of this kind may not come upon us and injure us. But since you are devoted to piety, no such misfortune will ever come upon you.'

234 The king bestowed great praise upon him and asked the tenth, What is the highest form of glory? And he said, 'To honour God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are fashioned and governed by God in accordance with His will. Of this purpose you are in constant possession as all men can see from your achievements in the past and in the present.'

235 With loud voice the king greeted them all and spoke kindly to them, and all those who were present expressed their approval, especially the philosophers. For they were far superior to them [i.e. the philosophers] both in conduct and in argument, since they always made God their starting point. After this the king to show his good feeling proceeded to drink the health of his guests.

236 On the following day the same arrangements were made for the banquet, and the king, as soon as an opportunity occurred, began to put questions to the men who sat next to those who had already responded, and he said to the first 'Is wisdom capable of being taught?' And he said, 'The soul is so constituted that it is able by the divine power to receive all the good and reject the contrary.'

237 The king expressed approval and asked the next man, What is it that is most beneficial to health? And he said, 'Temperance, and it is not possible to acquire this unless God create a disposition towards it.'
238 The king spoke kindly to the man and said to another, 'How can a man worthily pay the debt of gratitude to his parents? ' And he said, 'By never causing them pain, and this is not possible unless God dispose the mind to the pursuit of the noblest ends.'

239 The king expressed agreement and asked the next How he could become an eager listener? And he said, 'By remembering that all knowledge is useful, because it enables you by the help of God in a time of emergency to select some of the things which you have learned and apply them to the crisis which confronts you. And so the efforts of men are fulfilled by the assistance of God.'

240 The king praised him and asked the next How he could avoid doing anything contrary to law? And he said, 'If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you will follow them.'

241 The king acknowledged the man's answer and said to another, 'What is the advantage of kinship? ' And he replied, 'If we consider that we ourselves are afflicted by the misfortunes which fall upon our relatives and if their sufferings become our own -then the strength of kinship is apparent at once, for it is only when such feeling is shown that we shall win honour and esteem in their eyes. For help, when it is linked with kindliness, is of itself a bond which is altogether indissoluble. And in the day of their prosperity we must not crave their possessions, but must pray God to bestow all manner of good upon them.'

243 And having accorded to him the same praise as to the rest, the king asked another How he could attain freedom from fear? And he said, 'When the mind is conscious that it has wrought no evil, and when God directs it to all noble counsels.'

244 The king expressed his approval and asked another How he could always maintain a right judgement? And he replied, 'If he constantly set before his eyes the misfortunes which befall men and recognized that it is God who takes away prosperity from some and brings others to great honour and glory.'

245 The king gave a kindly reception to the man and asked the next to answer the question How he could avoid a life of ease and pleasure? And he replied, 'If he continually remembered that he was the ruler of a great empire and the lord of vast multitudes, and that his mind ought not to be occupied with other things, but he ought always to be considering how he could best promote their welfare. He must pray, too, to God that no duty might be neglected.'

246 Having bestowed praise upon him, the king asked the tenth How he could recognize those who were dealing treacherously with him? And he replied to the question, 'If he observed whether the bearing of those about him was natural and whether they maintained
the proper rule of precedence at receptions and councils, and in their general intercourse, never going beyond the bounds of propriety in congratulations or in other matters of deportment. But God will incline your mind, O King, to all that is noble.' When the king had expressed his loud approval and praised them all individually (amid the plaudits of all who were present), they turned to the enjoyment of the feast.

248 And on the next day, when the opportunity offered, the king asked the next man, What is the grossest form of neglect? And he replied, 'If a man does not care for his children and devote every effort to their education. For we always pray to God not so much for ourselves as for our children that every blessing may be theirs. Our desire that our children may possess self-control is only realized by the power of God.'

249 The king said that he had spoken well and then asked another How he could be patriotic? 'By keeping before your mind,' he replied, the thought that it is good to live and die in one's own country. Residence abroad brings contempt upon the poor and shame upon the rich as though they had been banished for a crime. If you bestow benefits upon all, as you continually do, God will give you favour with all and you will be accounted patriotic.'

250 After listening to this man, the king asked the next in order How he could live amicably with his wife? And he answered, 'By recognizing that womankind are by nature headstrong and energetic in the pursuit of their own desires, and subject to sudden changes of opinion through fallacious reasoning, and their nature is essentially weak. It is necessary to deal wisely with them and not to provoke strife. For the successful conduct of life the steersman must know the goal toward which he ought to direct his course. It is only by calling upon the help of God that men can steer a true course of life at all times.'

252 The king expressed his agreement and asked the next How he could be free from error? And he replied, 'If you always act with deliberation and never give credence to slanders, but prove for yourself the things that are said to you and decide by your own judgement the requests which are made to you and carry out everything in the light of your judgement, you will be free from error, O King. But the knowledge and practice of these things is the work of the Divine power.'

253 Delighted with these words, the king asked another How he could be free from wrath? And he said in reply to the question, 'If he recognized that he had power over all even to inflict death upon them, if he gave way to wrath, and that it would be useless and pitiful if he, just because he was lord, deprived many of life. What need was there for wrath, when all men were in subjection and no one was hostile to him? It is necessary to recognize that God rules the whole world in the spirit of kindness and without wrath at all, and you,' said he, 'O king, must of necessity
The king said that he had answered well and then inquired of the next man, What is good counsel? 'To act well at all times and with due reflection,' he explained, 'comparing what is advantageous to our own policy with the injurious effects that would result from the adoption of the opposite view, in order that by weighing every point we may be well advised and our purpose may be accomplished. And most important of all, by the power of God every plan of yours will find fulfilment because you practice piety.'

The king said that this man had answered well, and asked another What is philosophy? And he explained, 'To deliberate well in reference to any question that emerges and never to be carried away by impulses, but to ponder over the injuries that result from the passions, and to act rightly as the circumstances demand, practicing moderation. But we must pray to God to instil into our mind a regard for these things.'

The king signified his consent and asked another How he could meet with recognition when traveling abroad? 'By being fair to all men,' he replied, 'and by appearing to be inferior rather than superior to those amongst whom he was traveling. For it is a recognized principle that God by His very nature accepts the humble. And the human race loves those who are willing to be in subjection to them.'

Having expressed his approval at this reply, the king asked another How he could build in such a way that his structures would endure after him? And he replied to the question, 'If his creations were on a great and noble scale, so that the beholders would spare them for their beauty, and if he never dismissed any of those who wrought such works and never compelled others to minister to his needs without wages. For observing how God provides for the human race, granting them health and mental capacity and all other gifts, he himself should follow His example by rendering to men a recompense for their arduous toil. For it is the deeds that are wrought in righteousness that abide continually.'

The king said that this man, too, had answered well and asked the tenth, What is the fruit of wisdom? And he replied, 'That a man should be conscious in himself that he has wrought no evil and that he should live his life in the truth, since it is from these, O mighty King, that the greatest joy and steadfastness of soul and strong faith in God accrue to you if you rule your realm in piety.' And when they heard the answer they all shouted with loud acclaim, and afterwards the king in the fullness of his joy began to drink their healths.

And on the next day the banquet followed the same course as on previous occasions, and when the opportunity presented itself the king proceeded to put questions to the remaining guests, and
263 he said to the first, 'How can a man keep himself from pride?' And he replied, 'If he maintains equality and remembers on all occasions that he is a man ruling over men. And God brings the proud to nought, and exalts the meek and humble.'

264 The king spoke kindly to him and asked the next, Whom ought a man to select as his counselors? and he replied, 'Those who have been tested in many affairs and maintain unmingled goodwill towards him and partake of his own disposition. And God manifests Himself to those who are worthy that these ends may be attained.'

265 The king praised him and asked another, What is the most necessary possession for a king? 'The friendship and love of his subjects,' he replied, 'for it is through this that the bond of goodwill is rendered indissoluble. And it is God who ensures that this may come to pass in accordance with your wish.'

266 The king praised him and inquired of another, What is goal of speech? And he replied, 'To convince your opponent by showing him his mistakes in a well-ordered array of arguments. For in this way you will win your hearer, not by opposing him, but by bestowing praise upon him with a view to persuading him. And it is by the power of God that persuasion is accomplished.'

267 The king said that he had given a good answer, and asked another How he could live amicably with the many different races who formed the population of his kingdom? 'By acting the proper part towards each,' he replied, 'and taking righteousness as your guide, as you are now doing with the help of the insight which God bestows upon you.'

268 The king was delighted by this reply, and asked another 'Under what circumstances ought a man to suffer grief?' 'In the misfortunes that befall our friends,' he replied, when we see that they are protracted and irremediable. Reason does not allow us to grieve for those who are dead and set free from evil, but all men do grieve over them because they think only of themselves and their own advantage. It is by the power of God alone that we can escape all evil.'

269 The king said that he had given a fitting answer, and asked another, How is reputation lost? And he replied, When pride and unbounded self-confidence hold sway, dishonour and loss of reputation are engendered. For God is the Lord of all reputation and bestows it where He will.'

270 The king gave his confirmation to the answer, and asked the next man. To whom ought men to entrust themselves? 'To those,' he replied, who serve you from goodwill and not from fear or self-interest, thinking only of their own gain. For the one is the sign of love, the other the mark of ill-will and time-serving. For the man who is always watching, for his own gain is a traitor at heart. But you possess the affection of all your subjects by the help of the good counsel which God bestows upon you.'
271 The king said that he had answered wisely, and asked another, What is it that keeps a kingdom safe? And he replied to the question, 'Care and forethought that no evil may be wrought by those who are placed in a position of authority over the people, and this you always do by the help of God who inspires you with grave judgement'.

272 The king spoke words of encouragement to him, and asked another, What is it that maintains gratitude and honour? And he replied, 'virtue, for it is the creator of good deeds, and by it evil is destroyed, even as you exhibit nobility of character towards all by the gift which God bestows upon you.'

273 The king graciously acknowledged the answer and asked the eleventh (since there were two more than seventy), How he could in time of war maintain tranquillity of soul? And he replied, 'By remembering that he had done no evil to any of his subjects, and that all would fight for him in return for the benefits which they had received, knowing that even if they lose their lives, you will care for those dependent on them. For you never fail to make reparation to any such is the kind-heartedness with which God has inspired you.' The king loudly applauded them all and spoke very kindly to them and then drank a long draught to the health of each, giving himself up to enjoyment, and lavishing the most generous and joyous friendship upon his guests.

275 On the seventh day much more extensive preparations were made, and many others were present from the different cities (among them a large number of ambassadors). When an opportunity occurred, the king asked the first of those who had not yet been questioned How he could avoid being deceived by fallacious reasoning? and he replied, 'By noticing carefully the speaker, the thing spoken, and the subject under discussion, and by putting the same questions again after an interval in different forms. But to possess an alert mind and to be able to form a sound judgement in every case is one of the good gifts of God, and you possess it, O King.'

277 The king loudly applauded the answer and asked another, Why is it that the majority of men never become virtuous? 'Because,' he replied, 'all men are by nature intemperate and inclined to pleasure. Hence, injustice springs up and a flood of avarice. The habit of virtue is a hindrance to those who are devoted to a life of pleasure because it enjoins upon them the preference of temperance and righteousness. For it is God who is the master of these things.'

279 The king said that he had answered well, and asked, What ought kings to obey? And he said, 'The laws, in order that by righteous enactments they may restore the lives of men. Even as you by such conduct in obedience to the Divine command have laid up in store for yourself a perpetual memorial.'
280 The king said that this man, too, had spoken well, and asked the next, Whom ought we to appoint as governors? And he replied, 'All who hate wickedness, and imitating your own conduct act righteously that they may maintain a good reputation constantly. For this is what you do, O mighty King,' he said, 'and it is God who has bestowed upon you the crown of righteousness.'

281 The king loudly acclaimed the answer and then looking at the next man said, Whom ought we to appoint as officers over the forces?' And he explained, 'Those who excel in courage and righteousness and those who are more anxious about the safety of their men than to gain a victory by risking their lives through rashness. For as God acts well towards all men, so too you ill imitation of Him are the benefactor of all your subjects.'

282 The king said that he had given a good answer and asked another, What man is worthy of admiration? And he replied, The man who is furnished with reputation and wealth and power and possesses a soul equal to it all. You yourself show by your actions that you are most worthy of admiration through the help of God who makes you care for these things.'

283 The king expressed his approval and said to another 'To what affairs ought kings to devote most time? ' And he replied, 'To reading and the study of the records of official journeys, which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory which has never been approached by others, through the help of God who fulfils all your desires.'

284 The king spoke enthusiastically to the man and asked another How ought a man to occupy himself during his hours of relaxation and recreation? And he replied, 'To watch those plays which can be acted with propriety and to set before one's eyes scenes taken from life and enacted with dignity and decency is profitable and appropriate. For there is some edification to be found even in these amusements, for often some desirable lesson is taught by the most insignificant affairs of life. But by practicing the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by God on account of your virtue.'

286 The king, pleased with the words which had just been spoken, said to the ninth man, How ought a man to conduct himself at banquets? And he replied, 'You should summon to your side men of learning and those who are able to give you useful hints with regard to the affairs of your kingdom and the lives of your subjects (for you could not find any theme more suitable or more educative than this) since such men are dear to God because they have trained their minds to contemplate the noblest themes-as you indeed are doing yourself, since all your actions are directed by God.'
288 Delighted with the reply, the king inquired of the next man, What is best for the people? That a private citizen should be made king over them or a member of the royal family? And he
289 replied, He who is best by nature. For kings who come of royal lineage are often harsh and severe towards their subjects. And still more is this the case with some of those who have risen from the ranks of private citizens, who after having experienced evil and borne their share of
290 poverty, when they rule over multitudes turn out to be more cruel than the godless tyrants. But, as I have said, a good nature which has been properly trained is capable of ruling, and you are a great king, not so much because you excel in the glory of your rule and your wealth but rather because you have surpassed all men in clemency and philanthropy, thanks to God who has endowed you with these qualities.'

291 The king spent some time in praising this man and then asked the last of all, What is the greatest achievement in ruling an empire? And he replied, 'That the subjects should continually dwell in a state of peace, and that justice should be speedily administered in cases of dispute.
292 These results are achieved through the influence of the ruler, when he is a man who hates evil and loves the good and devotes his energies to saving the lives of men, just as you consider injustice the worst form of evil and by your just administration have fashioned for yourself an undying reputation, since God bestows upon you a mind which is pure and untainted by any evil.'

293 And when he ceased, loud and joyful applause broke out for some considerable time. When it stopped the king took a cup and gave a toast in honour of all his guests and the words which they had uttered. Then in conclusion he said, 'I have derived the greatest benefit from your presence.
294 I have profited much by the wise teaching which you have given me in reference to the art of ruling.' Then he ordered that three talents of silver should be presented to each of them, and appointed one of his slaves to deliver over the money. All at once shouted their approval, and the banquet became a scene of joy, while the king gave himself up to a continuous round of festivity.

295 I have written at length and must crave your pardon, Philocrates. I was astonished beyond measure at the men and the way in which on the spur of the moment they gave answers which
296 really needed a long time to devise. For though the questioner had given great thought to each particular question, those who replied one after the other had their answers to the questions ready at once and so they seemed to me and to all who were present and especially to the philosophers to be worthy of admiration. And I suppose that the thing will seem incredible to those who will
291 read my narrative in the future. But it is unseemly to misrepresent facts which are recorded in the public archives. And it would not be right for me to transgress in such a
matter as this. I tell the story just as it happened, conscientiously avoiding any error. I was so impressed by the force of their utterances, that I made an effort to consult those whose business it was to make
298 a record of all that happened at the royal audiences and banquets. For it is the custom, as you know, from the moment the king begins to transact business until the time when he retires to rest, for a record to be taken of all his sayings and doings—a most excellent and useful arrangement.
299 For on the following day the minutes of the doings and sayings of the previous day are read over before business commences, and if there has been any irregularity, the matter is at once set right.
300 I obtained therefore, as has been said, accurate information from the public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.

301 Three days later Demetrius took the men and passing along the sea-wall, seven stadia long, to the island, crossed the bridge and made for the northern districts of Pharos. There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose
302 was placed at their disposal. So they set to work comparing their several results and making them agree, and whatever they agreed upon was suitably copied out under the direction of Demetrius.
303 And the session lasted until the ninth hour; after this they were set free to minister to their physical 304 needs. Everything they wanted was furnished for them on a lavish scale. In addition to this Dorotheus made the same preparations for them daily as were made for the king himself—for thus he had been commanded by the king. In the early morning they appeared daily at the Court, and
305 after saluting the king went back to their own place. And as is the custom of all the Jews, they washed their hands in the sea and prayed to God and then devoted themselves to reading and
306 translating the particular passage upon which they were engaged, and I put the question to them, Why it was that they washed their hands before they prayed? And they explained that it was a token that they had done no evil (for every form of activity is wrought by means of the hands) since in their noble and holy way they regard everything as a symbol of righteousness and truth.

307 As I have already said, they met together daily in the place which was delightful for its quiet and its brightness and applied themselves to their task. And it so chanced that the work of translation was completed in seventy-two days, just as if this had been arranged of set purpose.
308 When the work was completed, Demetrius collected together the Jewish population in the place where the translation had been made, and read it over to all, in the presence of the
translators, who met with a great reception also from the people, because of the great benefits which they had
309 conferred upon them. They bestowed warm praise upon Demetrius, too, and urged him to have the whole law transcribed and present a copy to their leaders.
310 After the books had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said, that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no alteration should be made in it. And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon any one who should make any alteration either by adding anything or changing in any way whatever of the words which had been written or making any omission. This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged.
312 When the matter was reported to the king, he rejoiced greatly, for he felt that the design which he had formed had been safely carried out. The whole book was read over to him and he was greatly astonished at the spirit of the lawgiver. And he said to Demetrius, ' How is it that none of the historians or the poets have ever thought it worth their while to allude to such a wonderful
313 achievement ? ' And he replied, ' Because the law is sacred and of divine origin. And some of those who formed the intention of dealing with it have been smitten by God and therefore desisted from
314 their purpose.' He said that he had heard from Theopompus that he had been driven out of his mind for more than thirty days because he intended to insert in his history some of the incidents from the earlier and somewhat unreliable translations of the law. When he had recovered
315 a little, he besought God to make it clear to him why the misfortune had befallen him. And it was revealed to him in a dream, that from idle curiosity he was wishing to communicate sacred truths to common men, and that if he desisted he would recover his health. I have heard, too, from the lips
316 of Theodektes, one of the tragic poets, that when he was about to adapt some of the incidents recorded in the book for one of his plays, he was affected with cataract in both his eyes. And when he perceived the reason why the misfortune had befallen him, he prayed to God for many days and was afterwards restored.
317 And after the king, as I have already said, had received the explanation of Demetrius on this point, he did homage and ordered that great care should be taken of the books, and that they should
318 be sacredly guarded. And he urged the translators to visit him frequently after their return to Judea, for it was only right, he said, that he should now send them home. But when they came back, he 319 would treat them as friends, as was right, and they would receive rich presents from him. He ordered preparations to be made for them to return home, and treated them most munificently. He presented each one of them with three robes of the finest sort, two talents of gold, a sideboard weighing one talent, all the furniture for three couches.
320 And with the escort he sent Eleazar ten couches with silver legs and all the necessary equipment, a sideboard worth thirty talents, ten robes, purple, and a magnificent crown, and a
hundred pieces of the finest woven linen, also bowls and dishes, and two golden beakers to be dedicated to God.

321 He urged him also in a letter that if any of the men preferred to come back to him, not to hinder them. For he counted it a great privilege to enjoy the society of such learned men, and he would rather lavish his wealth upon them than upon vanities.

322 And now Philocrates, you have the complete story in accordance with my promise. I think that you find greater pleasure in these matters than in the writings of the mythologists. For you are devoted to the study of those things which can benefit the soul, and spend much time upon it. I shall attempt to narrate whatever other events are worth recording, that by perusing them you may secure the highest reward for your zeal.
QUESTIONS OF EZRA

Date: unknown

What is the fate of the righteous and the sinners?

Ezra the prophet saw the angel of God and asked him one question after another. And the angel approached him and said what will be at the consummation. The prophet asked the angel and said, “What has God prepared for the righteous and the sinners?

And at the time at which the day of the end arrives, what will become of them? Where do they go, to honor or to tortures?” The angel replied and said to the prophet, “Great joy and eternal light have been prepared for the righteous and for the sinners there have been prepared the outer darkness and the eternal fire. The prophet said to the angel, “Lord, who of the living has not sinned against God? And if that is so, then blessed are the beasts and the birds who do not await resurrection and have not expected the end. If you will crown the righteous, who have endured all tortures, and the prophets and the martyrs when they were taking stones and with a hammer were pounding their faces until their innards were seen, they were tortured for your sake. Have mercy upon us sinners who have been occupied and have been seized by Satan.?

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The Prophet rebuked

The angel replied and said, “If there is someone above you, do not talk with him anymore. Otherwise great evil will befall you.” The prophet said to the angel, “Lord, I would speak a little more with you, reply to me! When the day of the end arrives and he takes the soul, will he assign it to the place of punishment or to the place of honor until the Parousia?(....)”

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The day of the end

The angel replied and said, “Do not wait until the day of the end, but like a flying eagle hasten to do good deeds and mercy. For that day is fearsome, urgent, arrives suddenly like someone merciless and impartial, it takes a captive unexpectedly, surely. Whether he weeps or mourns, it will have no mercy.

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“But when the day of the end arrives, a good angel comes to the good soul and an evil one to the evil. Just as someone sent by the kings to doers of evil deeds and good deeds recompenses good to the good and evil to the evil, even in the same way a good angel comes to the good soul and an evil one to the evil. Not that the angel is evil, but each (man’s) deeds (are evil). He takes the soul, brings it to the east; they pass through frost, through snow, through darkness, through hail, through ice, through storm, through hosts of Satan, through streams, through the winds of terrible rains, through terrible and astounding paths, through narrow defiles, and through high mountains. O wondrous way, for one foot is behind the other and before it are fiery rivers!” The prophet was amazed and said, “O, that wondrous and terrible way!”

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The seven steps to the Divinity

The angel said, “To that way there are seven camps and seven steps to the Divinity, if I can make (someone) pass along it. Because the first lodgings are bad and wondrous; the second fearsome and indescribable; the third hell and icy cold; the fourth quarrels, and wars, in the fifth, then, investigation-if he is just, he shines, and if he is a sinner, he is darkened; in the sixth, then the soul of the righteous man sparkles like the sun; in the seventh, then having brought (him) I make him approach the great throne of the Divinity, opposite the garden, facing the glory of God where the sublime light is.”

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God cannot be seen

The prophet said to the angel, “My lord, when you cause him to pass through such terrors, through quarrels, through wars, through burning heat, why do you not cause him to meet the Divinity, rather than causing him to approach only the throne?” The angel said to the prophet, “You are one of the foolish men and you think according to human nature. I am an angel and I perpetually serve God, and I have not seen the face of God. How do you say that sinful man should be caused to meet the Divinity? For the Divinity is fearful and wondrous and who dares to look toward the uncreated Divinity? If a man should look he will melt like wax before the face of God; for the Divinity is fiery and wondrous. For such guardians stand
Freeing of the soul from Satan

The prophet asked the angel and said, “Lord, what will become of us, for we are all sinners and seized in the hands of Satan? Now, by what means are we delivered or who will bring forth from his hands?” The angel answered and said, “If someone remains after death, father or mother or brother or sister or son or daughter or any other Christian, and he offers prayers, with fasts, for forty days, there will be great rest and mercy through the sacrifice of Christ. For Christ was sacrificed for our sake upon the cross and for six ages he delivered (our) soul from the hands of Satan. How the soul is delivered through that offered reverently by a priest, if he fulfills the forty days in such a way as is pleasing to god. For forty days he will remain in the church not going in the public places, but from time to time will recite the Psalms of David together with prayers. It is this which brings us forth from the hands of Satan. If not, give to the poor.

The nature of prayer

“For your prayers are thus: just as a farmer goes forth, comes to sow, and the shoot comes forth joyous and graceful and desired to produce numerous fruit, and thorn and weeds also come forth and choke (it) and do not let numerous fruit be assembled. Similarly, also you when you go inside the church and desire to offer prayers before the Divinity, the Ares of this world and the deceit of greatness (wealth) come forth and choke you and do not let numerous fruit be sown. For if your prayer were such as Moses wept for forty days and spoke with God mouth to mouth, likewise also Elijah was taken up to heaven in a fiery chariot, likewise Daniel also pray(ed) in the lion’s den (.....

Recension

He saw the angel of God and asked concerning the righteous and sinners when they go forth from this world. The angel said, “For the righteous there is light and rest, eternal life, but for the sinners, unending tortures.” Ezra said. “If that is so, then blessed are the animals and the beasts of the field and the creeping things and the birds of heaven who do not await resurrection and judgment.” The angel said, “You sin in saying this, for God has made everything for the sake of man and man for the sake of God. And those things in which God finds man, by those is he judged.” Ezra said, “When you take the souls of men, where will you bring them?” The angel said. “I bring the souls of the righteous to worship God and establish them in the upper atmosphere, and the souls of the sinners are seized by the demons who are imprisoned in the atmosphere.” And Ezra said. “And when will the soul which is
seized by Satan be delivered?” The angel said, “When the soul has someone as a good memorial in this world, (this) one releases it from Satan through prayer and (acts of) mercy.” Ezra said, “By what means?” The angel said, “By prayer, by (acts of) mercy, and by sacrifices.” (Ezra said) “If the sinner’s soul has no good memorial, which helps him, what will happen to him?” The angel said to him, “Such a one is in the hand of Satan until the coming of Christ, when the trumpet of Gabriel sounds. Then the souls are freed from the hands of Satan and soar down from the atmosphere. And they come and are united each with its body and aroused and renewed. And it raises (it) up before Christ our God who comes to judge (those on) the earth, that is the righteous and the wicked, and requites each for his deeds.”

Through the petition of your divinely narrated prophets, have pity upon the readers of this writing.
The Revelation of Ezra

Date: prior to 9th century A.D.

The revelation which was made to Ezra and the children of Israel concerning the nature of the year through the beginning of January.

1 If the first day of January comes on the Lord’s Day, it makes a warm winter, a wet spring, a windy autumn, good crops, abundance of cattle, sufficient honey, good vintages, plenty of beans, successful gardens. (But) young men will die, there will be battles, and great robberies, (and) something new will be heard about kings and rulers.

2 The Day of the Moon (Monday) makes both winter (and) summer moderate. There will be great floods and sickness, infantry warfare, changes of rulers, many wives will sit in lamentation, there will be much ice, kings will die, (there will be) a good vintage, bees will die.

3 The Day of Mars (Tuesday) makes a severe and gloomy winter, spring snow, rainy summer, (and) a dry autumn. Grain will be high-priced. (There will be) a destruction of pigs, (and) a sudden plague among cattle. Sailing (will be) dangerous, (and) honey sufficient; flax (will be) high-priced, fires (will be) numerous, beans, garden vegetables, (and ) oil will be abundant. Women will die and kings (also will die). The vintage (will be) troubled.

4 The Day of Mercury (Wednesday); productiveness of crops, a good vintage, lack of fruits, success in business, a destruction of men, a warm winter. Autumn will be moderate. (There will be) dangers from the sword, plenty of oil, looseness of the bowels and entrails. Women will die, there will be famine in diverse places (and) a good summer. Something new will be heard (and) there will be no honey.
5 The Day of Jupiter (Thursday): (There will be) worthlessness of grain; meat (will be) high-priced (and there will be an) abundance of fruits. There will be less honey; winter (will be) moderate, spring windy, autumn good, summer good. (There will be) a destruction of pigs (and) much rain; rivers will flood. There will be sufficient oil, the crop will spoil, beans will be mixed, and (there will be) peace.

6 The Day of Venus (Friday) makes a moderate winter, a bad summer, dry autumn, worthless grain, a good vintage, inflammation of the eyes. Infants will die, there will be an earthquake, (there will be) peril for kings; oil (will be) abundant, sheep and bees will perish.

7 The Day of Saturn (Saturday) makes a windy winter, a bad spring, a summer (which) changes as it is harassed by storms, a dry autumn, scarcity of grain (and) high-priced flax. Fevers will spread, people will be harassed by various ailments, old men will die.
Sibylline Oracles

(The Prologue is found only in manuscript group and it is anonymous)

Prologue
1 If the hard labor involved in reading Greek literature produces great benefit for those who accomplish it, inasmuch as it is able to make those who toil at these things very learned, it befits the wise much more to busy themselves with the sacred writings - inasmuch as they treat of God and the things which provide spiritual benefit - and gain from that source a double profit throughout being able to benefit both themselves and those who meet them. For these reasons, therefore, I decided to set forth the oracles called Sibylline, which are 10 found scattered and confusedly read and recognized, in one continuous and connected book. So that they might be easily reviewed by the readers and award their benefit to them, by expounding a not inconsiderable number of necessary and useful things, and making the study at once more valuable and more diversified. For they expound very clearly about Father, Son, and Holy Spirit, the divine Trinity, source of life; about the incarnate career of our Lord and God and Savior Jesus Christ; the birth, I mean, from an unchanging virgin, 20 and the healings performed by him; similarly his life-giving passion and resurrection from the dead on the third day and the judgment which will take place, and the retribution for what we all have done in this life. In addition to these things they clearly recount the things which are expounded in the Mosaic writings and the books of the prophets, about the creation 25 of the world, the fashioning of man and the expulsion from the garden and again the new formation. In manifold ways they tell of certain past history, and equally, foretell future events, and, to speak simply, they can profit those who read them in no small way. The name “Sibyl”

30 “Sibyl” is a Latin word, interpreted as “prophetess,” that is to say “seer”. Therefore the female seers were called by one name. Now Sibyls, as many have written, have lived in various times and places, and are ten in number. First, then, the Chaldean, that is to say the Persian, who is called by the proper name Sambethe, who is of the family of the most
35 blessed Noah. She is said to have prophesied the career of Alexander the Macedonian. Nicanor, who wrote the life of Alexander, mentions her. Second, the Libyan, of whom Euripides made mention in the prologue of the Lamia. Third, the Delphian, who was born in Delphi, of whom Chrysippus spoke in the treatise on divinity. Fourth, the Italian, at 40 Cimmeria in Italy, whose son was Evander who founded the shrine of Pan at Rome which is called Lupercum. Fifth, the Erythrean, who also prophesied about the Trojan war. Apollodorus the Erythrean confirms her. Sixth, the Samian, who is called by the proper name Phyto, about whom Eratosthenes wrote. Seventh, the Cumean, who is called Amaltheia 45 who is also Erophile, but with some, Taraxandria. Virgil calls the Cumean Deiphobe, daughter of Glaucus. Eighth, the Hellespontian, born in the village Marmessus, around the small town Gergition. She was once within the boundaries of Troy in the times of Solon and Cyrus, as Heracleides Ponticus wrote. Ninth, the Phrygian. Tenth, the Tiburtian, Abounaea by name.

The Cumean Sibyl

50 They say that the Cumean brought nine books of her own prophecies to Tarquinius, Priscus, who then ruled the Roman state, and asked three hundred didrachms for them. She was slighted and was not asked what was contained in them so she consigned three of them to the fire. Again, in another approach to the king, she brought forward the six books and asked the same sum. She was considered of no account, so she again burned three more. Then, a third time, she approached, bringing the three that were left and asked the same price, saying that if he did not accept she would burn them also. Then, they say, the king read them and was amazed. He gave a hundred didrachms for them and took them, and he entreated her about the others. When she answered that she did not have the equivalent of what had been burned, and could not know anything of the sort without inspiration, but that sometimes certain people had selected from various cities and regions what they considered necessary and beneficial and that a collection must be made from them, they did this also with all speed, For that which was given by God did not escape notice, though it truly lay hidden in a nook. The books of all the Sibyls were deposited in the Capitol of ancient Rome.

70 Those of the Cumean were concealed and not released to many since they expressed what would happen in Italy very precisely and clearly, but those of the others were known to all. Those of the Erythrean have as superscription this name by which she is called, derived from the region. But the others are not inscribed as to what belongs to whom, but are not distinguished. Now Firmianus, a not inconsiderable philosopher, and priest of the aforementioned Capitol, looking toward Christ, our eternal light, set forth in his own works what had been said by the Sibyls about the ineffable glory, and capably refuted the absurdity of Greek error. His powerful commentary was in Latin, but the Sibylline verses were set forth in Greek. That this may not appear incredible, I will provide a testimony of the aforementioned man as follows. When the Sibylline verses found with us can easily be despised by those who are knowledgeable in Greek culture. Not only because they are easily available (for
85 things which are rare are thought valuable) but also because not all the verses preserve metrical accuracy, he has a rather clear argument. This is the fault of the secretaries, who did not keep pace with the flow of speech or even were ignorant, not of the prophetess. For the memory of what had been said ceased with the inspiration. With regard to this even Plato 90 said that they describe many great things accurately while knowing nothing of what they say.

For my part, therefore, I will set forth as much as possible of what has been handed on in Rome by the elders. Now she expounded about the God who had no beginning, as follows:

One God, who alone rules, exceedingly great unbegotten
95 But God alone, one highest of all, who made
Heaven and sun and stars and moon
And fruitful earth and waves of water of sea
Who alone is God, abiding as indomitable creator.
He himself established the shape of the form of mortals. He himself mixed the nature of all, begetter of life.

Which she said, meaning either that they join by coming together into one flesh or that he made both the world under heaven and man from the four elements which are opposed to each other.

The Sibylline Oracles
Book One

Introduction
Beginning from the first generation of articulate men
Down to the last, I will prophesy all in turn,
Such things as were before, as are, and as will come upon The world through the impiety of men.

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The Creation
5 First God bids me tell truly how the world
Came to be, But you, devious mortal, so that you may never neglect my commands.
Attentively make known the most high king. It was he who created
The whole world, saying, “let it come to be” and it came to be. For he established the earth, draping it around with
10 Tartarus, and he himself gave sweet light.
He elevated heaven, and stretched out the gleaming sea, And he crowned the vault of heaven amply with bright-shining stars And decorated the earth with plants. He mixed the sea With rivers, pouring them in, and with the air he mingled fragrances,
15 And dewy clouds. He placed another species;
Fish, in the seas, and gave birds to the winds;
To the woods, also, shaggy wild beasts, and creeping Serpents to the earth; and all things
with a word, and all came to be,
20 Swiftly and truly. For he is self-begotten
Looking down from heaven. Under him the world has been brought to completion. And then
later he again fashioned an animate object, Making a copy from his own image, youthful
man, Beautiful, wonderful. He bade him live in an
25 Ambrosial garden, so that he might be concerned with beautiful works. But he being alone
in the luxuriant plantation of the garden Desired conversation, and prayed to behold another
form
Like his own. God himself indeed took a bone from his Flank and made Eve, a wonderful
maidenly
30 Spouse, whom he gave to this man to live with him in the garden. And he, when he saw
her, was suddenly greatly Amazed in spirit, rejoicing, such a corresponding Copy did he see.
They conversed with wise words Which flowed spontaneously, for God had taken care of
everything.
35 For they neither covered their minds with licentiousness Nor felt shame, but were far
removed from evil heart; And they walked like wild beasts with uncovered limbs.
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The Fall
To these did God then address commands
And instruct them not to touch the tree. But a very horrible
40 Snake craftily deceived them to go to the fate
Of death and receive knowledge of good and evil.
But the woman first became a betrayer to him.
She gave, and persuaded him to sin in his ignorance. He was persuaded by the woman’s
words, forgot
45 About his immortal creator, and neglected clear commands. Therefore, instead of good
they received evil, as they had done. And then they sewed the leaves of the sweet fig tree
And made clothes and put them on each other. They concealed their plans, because shame
had come upon them.
50 The immortal became angry with them and expelled them From the place of immortals.
For it had been decreed That they remain in a mortal place, since they had not kept The
command of the great immortal God. And attended to it. But they, immediately, going out on
the fruitful earth
55 Wept with tears and groans. Then The immortal God himself spoke to them for the better:
“Increase, multiply, and work on earth with skill, so that by sweat you may have your fill of
food.”
Thus he spoke, but he made the serpent, cause of the deceit,
60 Press the earth with belly and flank, Having bitterly driven him out. He aroused a dire
enmity
Between them. The one guards his head To save it, the other his heel, for death is at hand In
the proximity of men and malignant poisonous snakes.
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The First Generation
65 And then the race multiplied as the universal ruler Himself commanded, and innumerable peoples grew One after another. They constructed all sorts Of houses and also made cities and walls, Well and with understanding. To these he granted 70 A lengthy day for a very lovely life. For they did not Die worn out with troubles, but as if overcome by sleep. Blessed were the great-hearted mortals, whom the Immortal savior king, God, loved. But they also Sinned, smitten with folly. For they shamelessly 75 Ridiculed their fathers and dishonored their mothers. Plotters against their brothers, they did not know their familiar friends. They were polluted, sated with the blood of people, And they made wars. Upon them came a final Ruin, cast from heaven, which removed them, 80 Terrible ones, from life. But Hades received them. They called it Hades, since Adam went (there) Having tasted death, and earth covered him. Therefore all men who are born on earth Are said to go to the House of Hades. 85 But all these, even when they went to Hades, Had honor, since they were the first race.

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The Second Generation
But when it had received these, he fashioned again Another very diverse second race from the most righteous men who were left. These were concerned with 90 Fair deeds, noble pursuits, proud honor, And shrewd wisdom. They practiced skills Of all kinds, discovering inventions by their needs. One discovered how to till the earth with plows, Another, carpentry, and another was concerned with sailing, 95 Another, astronomy and divination by birds, Another, medicine, again another, magic. Different one devised that with which they were each concerned, Enterprising Watchers, who received this appellation Because they had a sleepless mind in their hearts 100 And as insatiable personality. They were mighty, of great form, but nevertheless they went under the dread house of Tartarus Guarded by unbreakable bonds, to make retribution, To Gehenna of terrible, raging, undying fire.

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The Third Generation
After these again a third race, mighty in spirit, 105 Of overbearing terrible men appeared, Who performed many evils among themselves. Wars, slaughters, and battles destroyed these Continually, men of proud heart.
The Fourth Generation
After these things, in succession came another race of men,
110 Late of fulfillment, the youngest, bloodthirsty, indiscriminate, In the fourth generation.
They shed much blood, Neither fearing God nor respecting men. For a raging wrath and
grievous impiety
Was indeed inflicted on them.
115 Wars and slaughters and battles Cast some to the netherworld, though they were miserable
Impious men. Others the heavenly God himself
Later removed from his world in wrath, Draping them around with great Tartarus, under the base of the earth.

The Fifth Generation
120 Again he made afterward another far inferior race of men, For whom thereafter immortal God fashioned no good, Since they suffered many evils.
For they were insolent, much more than those Giants, Crooked ones, abominably pouring forth slander.

Noah Bidden Prepare for the Flood
125 Noah alone among all was most upright and true, A most trustworthy man, concerned for noble deeds. To him God himself spoke as follows from heaven: “Noah, embolden yourself, and proclaim repentance to all the peoples, so that all may be saved.
130 But if they do not heed, since they have a shameless spirit, I will destroy the entire race with great floods of waters. But I bid you to construct quickly an imperishable Wooden house, flourishing with unthirsting roots. I will place a mind in your breast, and crafty Skill, and (will put) measures in your lap; I will take care of everything So that you and as many as live with you will be saved.

A Riddle On the Name of God
I am the one who is, but you consider in your heart.
I am robed with heaven, draped around with sea,
The earth is the support of my feet, around my body is poured
140 The air, the entire chorus of stars revolves around me. I have nine letters, I am of four syllables. Consider me. The first three have two letters each. The last has the rest, and five are consonants. The entire number is: twice eight
145 Plus three hundred, three tens and seven. If you know who I am You will not be uninitiated in my wisdom.
Noah Preaches Repentance
Thus he spoke, but an immeasurable fear seized the man, such a thing did he hear. And then, having craftily devised all in turn, He entreated the peoples and began to speak in words like these.
150 “Men sated with faithlessness, smitten with a great madness, What you did will not escape the notice of God, for he knows all things, The immortal savior, who oversees everything, who commanded me To announce to you, so that you may not be destroyed by your hearts. Be sober, cut off evils, and stop fighting violently
155 With each other, having a bloodthirsty heart,
Drenching much earth with human blood.
Mortals, stand in awe of the exceedingly great, fearless Heavenly creator, imperishable God, who inhabits the vault of heaven, And entreat him, all of you-for he is good-
160 For life, cities, and the whole world,
Four-footed animals and birds, so that he will be gracious to all. For the time will come when the whole immense world of men Perishing by waters will wail with a dread refrain.
Suddenly you will find the air in confusion
165 And the wrath of the great God will come upon you from heaven. It will truly come to pass that the immortal savior Will cast forth upon men…unless you propitiate God And repent as from now, and no longer anyone Do anything ill-tempered or evil, lawlessly against on another
170 But be guarded in holy life.” When they heard him they sneered at him, each one, Calling him demented, a man gone mad. Then again Noah cried out a refrain; “O very wretched, evil-hearted fickle men,”
175 Abandoning modesty, desiring shamelessness,
Tyrants in fickleness and violent sinners, Liars, sated with faithlessness, evildoers, truthful in nothing, Adulterers, ingenious at pouring out slander, Not fearing the anger of the most high God,
180 You who were preserved till the fifth generation to make retribution. You do not bewail each other, cruel ones, but laugh. You will laugh with a bitter smile when this comes to pass, I say, the terrible and strange water of God.
Whenever the abominable race of Rheia, a perennial shoot (Rhea=daughter of Ouranos and Gaia, wife of Cronos, mother of Zeus and the gods)
185 On the earth, flourishing with unthirsting roots,
Disappears root and all in a single night, And the earth-shaking land-quaker will scatter cities Complete with their inhabitants, and the hiding places of the earth and will undo walls, Then also the entire world of innumerable men
190 Will die. But as for me, how much will I lament, how much will I weep In my wooden house, how many tears will I mingle with the waves? For if this water commanded by God comes on, Earth will swim, mountains will swim, even the sky will swim. All will be water and all things will perish in water.
195 Winds will stop, and there will be a second age. O Phrygia, you will emerge first from the surface of the water. You, first, will nourish another generation of men As it begins
again. You will be nurse for all.”

Noah Enters the Ark
But when he had spoken these things in vain to a lawless generation 200 The Most High appeared. He again cried out and spoke. “Now the time is at hand, Noah, (to say all in turn), to do to the immense world everything which on that day I promised and indicated to you, as much as the myriad evils generations did previously, on account of a faithless people. 205 But quickly go on board with your sons and wife And daughters-in-law. Call as many as I bid you to address, Species of four-footed animals, and serpents and birds. I will subsequently put in the breasts Of as many as I apportion life to go willingly.” 210 Thus he spoke. But the man went, cried out loudly and spoke and then his spouse and sons and daughters-in-law Entered the wooden house. But then The other creatures went in turn, as many as God wished to save. But when the joining bolt was about the shutter, 215 Fitted to a side in the polished wall, Then indeed the plan of the heavenly God was accomplished.

The Flood
He threw clouds together and hid the brightly gleaming disk. Having covered the moon, together with the stars, and the crown of heaven All around, he thundered loudly, a terror to mortals, 220 Sending out hurricanes. All the storm winds were gathered together And all the springs of waters were released As the great cataracts were opened from heaven, And from the recesses of the earth and the endless abyss Measureless waters appeared and the entire immense earth was covered. 225 The wondrous house itself swam on the flood. Battered by many raging waves and swimming Under the impact of the winds, it surged terribly. The keel cut immense foam As the rushing waters were moved. 230 But when God had deluged the entire world with rains Then Noah considered that he might look on The counsel of the immortal, and see the Hades of Nereus. (Nereus=an old sea-god) He quickly opened the shutter from the polished wall, Fixed as it was skillfully with fastenings opposite each other. 235 Beholding the great mass of limitless waters, Noah was struck with terror to see with his eyes Only death on all sides, and he quivered greatly at heart. And then the air drew back a little, since it had labored many days Drenching the whole world, and showed then the great vault 240 Of heaven at evening, as it were bloodied, greenish-yellow, And the brightly gleaming disk hard pressed. Noah barely maintained his courage. And then taking one dove aside, He cast it out, so that he might know in his heart Whether firm land had yet appeared. But she, laboring with her wings, 245 Having flown all over, returned again; for the water Was not receding, but rather it had filled everything. But he waited again some days and sent a dove once more, So that he might know if the great waters had ceased. But she, flying, winged herself a little on the
damp land.
250 Having rested herself a little on the damp land,
She returned to Noah again, bringing an olive twig,
A great sign of her message. Courage And great joy seized them all because they were hoping to see land. And then afterward he sent out quickly another black-winged
255 Bird. But this one, trusting in his wings,
Flew prudently, and when he came to the land he stayed there. And Noah knew that land was near, closer by. But when the heavenly craft had swum to and fro On the dashing waves, by the billows of the sea,
260 It was fastened on a small beach and made fast.

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The Ark Lands in Phrygia
There is a certain tall lofty mountain on the dark
Mainland of Phrygia. It is called Ararat. When all were about to be saved on it, Thereupon there was a great heart felt longing.
265 There the springs of the great river Marsyos had sprung up. In this place the Ark remained on lofty summits When the waters had subsided. Then again from heaven The wondrous voice of the great God cried out As follows: “Noah, trustworthy righteous man who has been preserved,
270 Go forth boldly with your sons and wife
And three daughters-in-law and fill the whole earth
Increasing and multiplying, dealing justly
With each other, to generations of generations, until
The whole race of men comes to trial, when there will be judgment for all.”
275 Thus the heavenly voice spoke. But Noah took courage And jumped to the land from the Ark, and his sons with him And his wife, and daughters-in-law and serpents and birds, The species of four-footed animals and all the other creatures together
Went out of the wooden house into one place.
280 And then Noah, most righteous of men,
Came out eighth, having fulfilled forty-one dawns
On the waters, through the counsels of the great God.

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The Sixth Generation
Then again a new generation of life dawnded,
The first golden, excellent one, which is the sixth
285 Since the time of the first formed man. Its name is “heavenly”, for God will take care of everything.
O the first race of the sixth generation! O great joy!
In which I later shared, when I escaped dire destruction, Having been much buffeted by waves, suffering terrible things with my husband and brothers-in-law,
290 And father-in-law and mother-in-law, and fellow brides, I will tell exactly. There will be
a multicolored flower On the fig tree. Time will be at its midpoint. There will be A royal scepter-bearing rule. For three great-spirited kings, Most righteous men, will destroy the fates
295 And will rule for a period of many years, administering justice To men. They will be concerned with labor, and fair deeds. The earth will rejoice, sprouting with many Spontaneous fruits, overladen with offspring. Those who give nourishment will be ageless, always.
300 Free from hard raging diseases
They will die, smitten by sleep, and will go away
To Acheron in the halls of Hades, and there
They will have honor, since they were a race of blessed ones, Happy men, to whom Sabaoth gave a noble mind.
305 To these also be always confided his counsels.
But they will be blessed, even entering Hades.
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The Seventh Generation: the Titans
(The Titans in Greek mythology were half man and half god) Then thereafter another grievous, mighty second Race of earthborn men (will arise), The Titans. Each individual will have a similar form,
310 Appearance, and size; there will be one nature and one language, As God previously put in their breasts, from the first generation. But they also will have a proud heart And finally rushing toward destruction will plot To fight in opposition against the starry heaven.
315 And then the rushing of the mighty ocean of raging waters Will be among them. But the great Sabaoth in anger Will shut them out, preventing them, because he promised Not to make a flood again against evil-spirited men. But when he will make the immense billow of many waters
320 Of a wave surging this way and that,
To cease from anger, the great loud thundering God will reduce The depths of the sea to other measures, having defined it Around the land with harbors and rough shores.
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Christian Passage on the Incarnation and Life of Christ
Then indeed the son of the great God will come,
325 Incarnate, likened to mortal men on earth,
Bearing four vowels, and the consonants in him are two. I will state explicitly the entire number for you.
For eight units, and equal number of tens in addition to these, And eight hundreds will reveal the name
330 To men who are sated with faithlessness. But you, consider in your heart Christ, the son of the most high, immortal God. He will fulfill the law of God-he will not destroy it- Bearing a likeness which corresponds to types, and he will teach everything.
Priests will bring gifts to him, bringing forward gold,
335 Myrrh, and incense. For he will also do all these things. But when a certain voice will come through the desert land Bringing tidings to mortals, and will cry out to all To make the paths straight and cast away Evils from the heart, and that every human person
340 Be illumined by waters, so that, being born from above They may no longer in any respect at all transgress justice -but a man with barbarous mind, enslaved to dances will cut out this voice and give it as a reward- then there will suddenly be a sign to mortals when a beautiful
345 stone which has been preserved will come from the land of Egypt. Against this the people of the Hebrews will stumble. But the gentiles
Will be gathered under his leadership. For they will also recognize God who rules on high On account of this man's path in common light. For he will show eternal life to chosen men
350 But will bring the fire upon the lawless for (all) ages. Then indeed he will cure the sick and all who are Blemished, as many as put faith in him. The blind will see, and the lame will walk. The deaf will hear; those who cannot speak will speak.
355 He will drive out demons, there will be a resurrection of the dead; He will walk the waves, and in a desert place He will satisfy five thousand from five loaves And a fish of the sea, and the leftovers of these Will fill twelve baskets for the hope of the peoples.
360 And then Israel, intoxicated, will not perceive Nor yet will she hear, afflicted with weak ears. But when the raging wrath of the Most High comes upon the Hebrews It will also take faith away from them, Because they did harm to the son of the heavenly God.
365 Then indeed Israel, with abominable lips And poisonous spittings, will give this man blows. For food they will give him gall and for drink Unmixed vinegar, inpiously smitten in breast And heart with an evil craze, not seeing with their eyes
370 More blind than blind rats, more terrible than poisonous Creeping beasts, shackled with heavy sleep. But when he will stretch out his hands and measure all, And bear the crown of thorns-and they will stab His side with reeds-on account of this, for three hours
375 There will be monstrous dark night in midday. And then indeed the temple of Solomon will effect A great sign of men, when he goes to the house of Adonis Announcing the resurrection to the dead. But when he comes to light again in three days
380 And shows a model to men and teaches all things, He will mount on clouds and journey to the house of heaven Leaving to the world the account of the gospel. Named after him, a new shoot will sprout From the nations, of those who follow the law of the Great One. 385 But also after these things there will be wise leaders, And then there will be thereafter a cessation of prophets.

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Prophecy of Dispersion of the Jews
Then when the Hebrews reap the bad harvest,
A Roman king will ravage much gold and silver. 
Thereafter there will be other kingdoms 
390 Continuously, as kingdoms perish, 
And they will afflict mortals. But there will be 
A great fall for those men when they launch on unjust haughtiness. But when the temple of Solomon falls in the illustrious land Cast down by men of barbarian speech 
395 With bronze breastplates, the Hebrews will be driven from their land; Wandering, being slaughtered, they will mix much darnel in their wheat. There will be evil strife for all men; And the cities, violated in turn, Will weep for each other on receiving the wrath of the great 400 God in their bosom, since they committed an evil deed.
The Sibylline Oracles

Book Two

The Inspiration of the Sibyl
When indeed God stopped my most perfectly wise song
As I prayed many things, he also again placed in my breast
A delightful utterance of wondrous words. I will speak the following with my whole person in ecstasy
5 For I do not know what I say, but God bids me utter each thing.

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Prophecy of Disasters in the Tenth Generation
(The flood took place in the tenth generation from Adam) But when on earth there are raging earthquakes And thunderbolts, thunders, and lightnings…and mildew of the land And frenzy of jackals and wolves, and slaughters And destruction of man and bellowing oxen, 10 Four-footed cattle and laboring mules, And goats and sheep, then much farmland Will be left barren through neglect, And fruits will fail. Selling of free men into slavery Will be practiced among very many people, and robbing of temples.
15 Then indeed the tenth generation of men will also appear After these things, when the earth-shaking lightning-giver (earth-shaker was a traditional epithet of Poseidon) will break the glory of idols and shake the people of seven-hilled Rome. Great wealth will perish, burned in a great fire by the flame of Hephaestus (Hephaestus=the Greek god of fire)
20 Then there will be bloody precipitation from heaven…But the entire world of innumerable men Will kill each other in madness. In the tumult God will impose famines and pestilence and thunderbolts On men who adjudicate without justice.
25 There will be a scarcity of men throughout the whole world So that if one were to see a man’s footprint on the ground, one would wonder. Then further, the great God who lives in the sky Will be a savior of pious men in all respects.
Then also there will be deep peace and understanding, 30 And the fruitful earth will again bear more numerous fruits, Being neither divided nor in servitude any longer. Every harbor, every port will be free for men As it was before, and shamelessness will perish. And then again God will perform a great sign, 35 For a star will shine like a resplendent crown, Resplendent, gleaming from the radiant heaven For no small number of days. For then he will show From heaven a crown to men who strive in contest.

The Heavenly Contest

Then again there will be a great contest for entry
40 To the heavenly city. It will be universal for all
Men, holding the glory of immortality. Then every people will strive for the immortal prizes Of most noble victory. For no one there can shamelessly Buy a crown for silver.
45 For holy Christ will make just awards to these And crown the worthy. But to martyrs he will give An immortal treasure, to those who pursue the contest even to death. He will give and imperishable prize from the treasure To virgins who run well and to all men Who perform justice and to diverse nations Who live piously and acknowledge one God,
Who love marriage and refrain from adultery.
He will give rich gifts and eternal hope to these also.
For every soul of mortals is a gracious gift of God 55 And it is not lawful for men to defile it with any grievous things.

(Extract form Pseudo-Phocylides)

On Justice

Do not gain wealth unjustly, but live from legitimate things. Be satisfied with what is available, and refrain from what belongs to others. Do not tell lies, but preserve all truths. Do not revere idols, to no good purpose, but always the imperishable one.
60 First, honor God, then your parents.
Dispense all things justly, and do not come to an unjust judgment. Do not unjustly cast down poverty. Do not be partial in judgment. If you judge badly, God will judge you later. Avoid false witness. Adjudicate justly.
65 Guard that which is deposited with you. Preserve love in all things. Give just measures, but an overmeasure to all is good. Do not cheat in measuring, but weigh evenly. Do not commit perjury either in ignorance or willingly. God detests a perjurer, whatever one swears.
70 Never accept in your hand a gift, which derives from unjust deeds. Do not steal seeds. Whoever takes for himself is accursed to generations of generations, to the scattering of life Do not practice homosexuality, do not betray information, do not murder. Give one who has labored his wage. Do not oppress a poor man.
75 Take heed of your speech. Keep a secret matter in your heart. Make provision for orphans
and widows and those in need. Do not be willing to act unjustly, and therefore do not give leave to one who is acting unjustly.

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On Mercy
Give to the poor at once and do not tell them to come tomorrow. With perspiring hand give a portion of corn to one who is in need.
80 Whoever gives alms knows that he is lending to God. Mercy saves from death when judgment comes. God wants not sacrifice but mercy instead of sacrifice. Therefore clothe the naked. Give the hungry a share of your bread. Receive the homeless into your house and lead the blind.
85 Pity the shipwrecked, for the voyage is uncertain. Give a hand to one who has fallen. Save a solitary man. All have a common lot, the wheel of life, unstable prosperity. If you have wealth, stretch out your hand to the poor. The things which God gave you, give of them to one in need.
90 Every life of men is common, but falls out unequally. When you see a poor man, never mock him with words And do not verbally abuse a person who is at fault. Life is assessed in death. Whether one acted Lawlessly or righteously will be distinguished when one comes to judgment.

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On Moderation
95 Do not damage your mind with wine or drink to excess. Do not eat bleed. Abstain from what is sacrificed to idols. Gird on the sword, not for killing but for defense. May you not use it either lawlessly or righteously. For even if you kill an enemy, you defile your own hand.
100 Keep off a neighboring field. Do not trespass.
Every boundary is just; but trespass is grievous.
The acquisition of legitimate things is profitable, but that of unjust things is bad. Do not damage any fruit of the soil when it is growing. Let strangers have equal honor among citizens,
105 For all will experience exile of many hardships
As guests of each other. But no one will be a stranger among you Since you are mortals of one blood, And a country has no secure place for men.

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On Money
Neither wish to be wealthy nor pray for it. But pray for this:
110 To live on a little, having nothing unjust. The love of money is mother of all evil. Have no desire for gold or silver. Also in these There will be double-edged iron which destroys the spirit.
Gold and silver are always a deception for men.
115 Life-destroying gold, originator of evils, crushing all things, Would that you were not a desired affliction for men. For because of you are battles, plunderings, murders, Children hostile to their parents and brothers to their kindred.

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On Honesty and Moderation
Do not weave plots, and do not arm your heart against a friend.
120 Do not hide one thought in your heart while you say another. Do not change in your place like a many-footed creature which clings to rock. Be straightforward with all. Speak what comes from your soul. Whoever deliberately does injustice is and evil man. As for one who acts under compulsion, I will not pronounce his end. But let the counsel of each man be straight.
125 Do not boast of wisdom or strength or wealth.
There is One, God, at once wise, powerful, and rich. Do not wear out your heart with passing evils
For that which has happened can no longer be undone. Be not precipitous to the hand. Bridle wild anger,
130 For often one who struck a blow nintentionally committed murder. Let your passions be normal, neither great nor excessive. Abundant profit is not a good thing for mortals. Much luxury draws toward inordinate desired. Great wealth is proud, and it fosters arrogance.
135 Ire, when it takes the initiative, fashions a destructive frenzy. Anger is a propensity, but wrath goes to excess. The zeal of the good is noble, but that of the bad is bad. The daring of the wicked is destructive, but that of the good brings glory.
Love of virtue is revered, but that of Aphrodite augments disgrace.
140 A man who is too simple is called a fool among the citizens. Eat, drink, and discourse in moderation
Of all things, moderation is best, but excess is grievous. Be not envious or faithless or a slanderer
Or of evil mind, or an inordinate deceiver.
145 Practice temperance. Refrain from base deeds.
Do not imitate evil but leave vengeance to justice.
For persuasion is a profit, but strife engenders strife in turn. Do not trust quickly, before you see the end with certainty.
[End of passage from Ps-Phoc]
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Conclusion of the Contest
This is the contest, these are the prizes, these the awards.
150 This is the gate of life and entry to immortality
Which the heavenly God appointed as reward of victory For most righteous men. But they, when they receive The crown, will pass through this in glory.
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Sign so the End
But whenever this sign appears throughout the world,
155 Children born with gray temples from birth,
Afflictions of men, famines, pestilence, and wars,
Change of times, lamentations, many tears;
Alas, how many people’s children in the countries will feed On their parents, with piteous lamentations. They will place
160 Their flesh in cloaks and bury them in the ground, mother of peoples, Defiled with blood and dust. O very wretched Dread evildoers of the last generation, Infantile, who do not understand that when the species of females Does not give birth, the harvest of articulate men has come.

165 The gathering together is near when some deceivers, In place of prophets, approach, speaking on earth. Beliar also will come and will do many signs For men. Then indeed there will be confusion of holy Chosen and faithful men, and there will be a plundering

170 Of these and of the Hebrews. A terrible wrath will come upon them When a people of ten tribes will come from the east To seek the people, which the shoot of Assyria destroyed, Of their fellow Hebrews. Nations will perish after these things.

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Eschatological Rule of the Hebrews
Later the faithful chosen Hebrews will rule over

175 Exceedingly mighty men, having subjected them As of old, since power will never fail.

The Most High, who oversees all, living in the sky,
Will spread sleep ever men, having closed their eyes. O blessed servants, as many as the master, when he comes,

180 Finds awake; for they have all stayed awake
All the time looking expectantly with sleepless eyes.
For he will come, at dawn, or evening, of midday.
He will certainly come, and it will be as I say.
It will come to pass for future generations, when from the starry heaven

185 All the stars appear in midday to all
With the two luminaries, as time presses on.

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Coming O Elijah and Other Signs
Then the Thesbite, driving a heavenly chariot at full stretch from Heaven, will come on earth and then display three signs To the whole world, as life perishes.

190 Alas, for as many as are found bearing in the womb On that day, for as many as suckle Infant children, for as many as dwell upon the wave;
Alas, for as many as will see that day. For a dark mist will cover the boundless world

195 East and west and south and north,

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Destruction by Fire
And then a great river of blazing fire Will flow from heaven, and will consume every place, Land and great ocean and gleaming sea, Lakes and rivers, springs and implacable Hades

200 And the heavenly vault. But the heavenly luminaries Will crash together, also into an utterly desolate form. For all the stars will fall together from heaven on the sea. All the souls of men will gnash their teeth, Burning in a river, and brimstone and a rush of fire

205 In a fiery plain, and ashes will cover all.
And then all the elements of the world will be bereft- Air, land, sea, light, vault of heaven, days, nights. No longer will innumerable birds fly in the air. Swimming creatures will no longer swim the sea at all.
210 No laden ship will voyage on the waves.  
No guiding oxen will plow the soil. No sound of trees under the winds. But at once all Will melt into one and separate into clear air
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The Judgment
Then the imperishable angels of immortal God,
215Michael, Gabriel, Raphael, and Uriel,
Who know what evils anyone did previously,
Lead all the souls of men from the murky dark
To judgment to the tribunal of the great
Immortal God. For one alone is imperishable,
220The universal ruler, himself, who will be judge of mortals.

Resurrection of the Dead
Then the heavenly one will give souls and breath and
Voice to the dead and bones fastened
With all kinds of joinings…flesh and sinews
And veins and skin about the flesh, and the former hairs.
225Bodies of humans, made solid in heavenly manner,
Breathing and set in motion, will be raised on a single day.
Then Uriel, the great angel, will break the gigantic bolts,
Of unyielding and unbreakable steel, of the gates
Of Hades, not forged of metal; he will throw them wide open
230and will lead all the mournful forms to judgement
Especially those of ancient phantoms, Titans
And the Giants and such as the Flood destroyed.
Also those whom the wave of the sea destroyed in the oceans,
And as many as wild beasts and serpents and birds
235Devoured; all these he will call to the tribunal.
Again, those whom the flesh-devouring fire destroyed by flame,
These also he will gather and set at the tribunal of God.
When Saboath Adonai, who thunders on high, dissolves fate
And raises the dead, and takes his seat
240On a heavenly throne, and establishes a great pillar,
Christ imperisable himself, will come in glory on a cloud.
Toward the imperishable one with the blameless angels.
He will sit on the right of the Great One, judging at the tribunal
The life of pious men and the way of impious men.
245Moses, the great friend of the Most High, also will come,
Having put on flesh. Great Abraham himself will come,
Isaac and Jacob, Joshua, Daniel, and Elijah,
Habbakuk and Jonah, and those whom the Hebrews killed.
He will destroy all the Hebrews after Jeremiah,
250Judged on the tribunal, so that they may receive and make
appropriate retribution for as much as anyone did in mortal life.

Distinction of Righteous and Wicked
And then all will pass through the blazing river
And the unquenchable flame. All the righteous
Will be saved, but the impious will then be destroyed
255For all ages, as many as formerly did evil
Or committed murders, and as many as are accomplices,
Liars, and crafty thieves, and dread destroyers of houses,
Parasites, and adulterers, who pour ort slander,
Terrible violent men, and lawless ones, and idol worshippers;
260As many as abandoned the great immortal God
And became blasphemers and ravagers of the pious,
Breakers of faith and murderers of the righteous men,
And as many elders and reverend deacons
As, by crafty and shameless duplicity regard…
265Judge with respect, dealing unjustly with others,
Trusting in deceitful statements…
More destructive than leopards and wolves, and most wicked;
Or as many as are very arrogant or are usurers,
Who gather interest upon interest in their homes
270And harm in each case orphans and widows,
Or as many as give to widows and orphans
What derives from unjust deeds, and as many as make reproach
When they give from the fruit of their own labors; as many as
Abandoned their parents in old age, not making return at all, not providing
275Nourishment to their parents in turn. Also as many as disobeyed
Or answered back an unruly word to their parents,
Or as many as denied pledges they had taken, and
such servants as turned against their masters.
Again, those who defiled the flesh by licentiousness,
280Or as many as undid the girdle of virginity
By secret intercourse, as many as aborted
What they carried in the womb, as many as cast forth their offspring unlawfully.
Punishment of the Wicked
These and the sorceres and sorceresses in addition to them
Will the anget of the heavenly imperishable God
285Also bring near to the pillar, around which an undying
Fiery river flows in a circle. All these at once
The angels of the immortal, everlasting God will
Punish terribly from above with whips of flame.
Having bound then around with fiery chains
290And unbreakable bonds. Then, in the dead of night,
They will be thrown under many terrible infernal beasts
In Gehenna, where there is immeasurable darkness. 
But when they have inflicted many punishments 
On all whose heart was evil, then later 
295A fiery wheel from the great river will press them hard 
All around, because they were concerned with wicked deeds. 
Then they will wail here and there at a distance 
In most piteous fate. Fathers, and infant children, 
Mothers and weeping children at the breast. 
300They will not have their fill of tears, nor will their voice 
Be heard as they lament piteously here and there, 
But in distress they will shout at length 
Below dark, dank Tartarus. In places unholy 
They will repay threefold what evil deed they committed, 
305Burning in much fire. They will all gnash their teeth, 
Wasting away with thirst and raging violence 
They will call death fair, and it will evade them. 
No longer will death or night give them rest. 
Often they will request God, who rules on high in vain, 
110And then he will manifestly turn away his face from them. 
For he gave seven days of ages to erring men 
For repentance through the intercession of the holy virgin. 
Rewards of the Righteous 
But as for the others, as many as were concerned with justice and noble deeds, 
And piety and most righteous thoughts, 
315Angels will lift then through the blazing river 
And bring them to light and to life without care, 
In which is the immortal path of the great God 
And three springs of wine, honey, and milk. 
The earth will belong equally to all, undivided by walls 
320Or fences. It will then bear more abundant fruits 
Spontaneously. Lives will be in common and wealth will have no division. 
For there will be no poor man there, no rich, and no tyrant, 
No slave. Further, no one will be either great or small anymore. 
No kings, no leaders. All will be on a par together. 
325No longer will anyone say at all “night has come” or “tomorrow” 
Or “it happened yesterday,” or worry about many days. 
No spring, no summer, no winter, no autumn, 
No marriage, no death, no sales, no purchases, 
No sunset, No sunrise. For he will make a long day. 
330To these pious ones imperishable God, the universal ruler, will also give 
Another thing. Whenever they ask the imperishable God 
To save men from the raging fire and deathless gnashing 
He will grant it, and he will do this.
For he will pick them out again from the undying fire
335 And set them elsewhere and send them on account of his own people
to another eternal life with the immortals
In the Elysian plain where he has the long waves
(Elysian fields or Isles of the Blest is from The Odyssey by Homer)
of the deep perennial Acherusian lake.
Confession of the Sibyl
Alas for me, wretched one. What will become of me on that day
340 In return for what I sinned, ill-minded one.
Busying myself about everything but caring neither for marriage nor for reasons?
But also in my dwelling, which was that of a very wealthy man,
I shut out those in need; and formerly I committed lawless deeds
Knowingly. But you, savior, rescue me, a brazen one,
345 From my scourges, though I have done shameless deeds.
I beseech you to give me a little rest from the refrain,
Holy giver of manna, king of a great kingdom.
The Sibylline Oracles

Book Three From The Second Book Concerning God

The Inspiration of the Sibyl

1Blessed, heavenly one, who thunders on high, who have the cherubim
As your throne, I entreat you to give a little rest
To me who have prophesied unfailing truth, for my heart is tired within,
But why does my heart shake again? And why is my spirit
5Lashed by a whip, compelled from within to proclaim An oracle to all? But I will utter everything again,
As much as God bids me say to men.

Praise of God and Denunciation of Idolatry
Men, who have the form, which God molded in his image, Why do you wander in vain, and not walk the straight path
10Ever mindful of the immortal creator?
There is on God, sole ruler, ineffable, who lives in the sky,
Self-begotten, invisible, who himself ses all things.
No sculptor’s hand made him, nor does a cast
Of gold or ivory reveal him, by the crafts of man,
15But he himself, eternal, revealed himself
As existing now, and formerly and again in the future.
For who, being mortal, is able to see God with eyes? Or who will be able to hear only
The name of the great heavenly God who rules the world?
20Who created everything by a word, heaven and sea, Untiring sun, full moon,
Shining stars, strong mother Tethys, (Tethys was a sea goddess)
springs and rivers, imperishable fire, days, night.
Indeed it is God himself who fashioned Adam, of four letters,
25The first-formed man, fulfilling by his name
East and west and south and north.
He himself fixed the shape of the form of men
And made wild beasts and serpents and birds.
You neither revere nor fear God, but wander to no purpose,
30Worshipping snakes and sacrificing to cats,
Speechless idols, and stone statues of people;
And sitting in front of the doors at godless temples
You do not fear the existing God who guards all things. You rejoice in the evil of stones,
forgetting the judgment
35Of the immortal savior who created heaven and earth. Alas for a race which rejoices in
blood, a crafty and evil race
Of impious and false double-tongued men and immoral
Adulterous idol worshippers who plot deceit.
There is wickedness in their breasts, a frenzy raging within.
40They ravage booty for themselves and have a shameless spirit. For no one who is rich and
has possessions will give a share to another But there will be terrible wickedness among all
mortals.
They will have no fidelity at all. Many widowed women
Will love other men secretly for gain;
45And those who have husbands will not keep hold of the rope of life.

Universal Rule of Rome, Followed by Eschatological Destruction
But when Rome will also rule over Egypt Guiding it toward a single goal, then indeed the
most great kingdom Of the immortal king will become manifest over men.
For a holy prince will come to gain sway over the scepters of the earth
50Forever, as time presses on. Then also implacable wrath will fall upon Latin men. Three
will destroy Rome with piteous fate. All men will perish in their own dwellings
When the fiery cataract flows from heaven.
55Alas, wretched one, when will that day come,
And the judgment of the great king immortal God?
Yet, just for the present, be founded, cities, and all
Be embellished with temples and stadia, markets and golden
Silver and some statues so that you may come to the bitter day.
60For it will come, when the smell of brimstone spreads Among all men. But I will tell all in
turn,
In how many cities mortals will endure evil.

The Advent of Beliar
Then Beliar will come from the sebastenoi
And he will raise up the height of mountains, he will raise up the sea,
65The great fiery sun and shining moon, And he will raise up the dead, and perform many
signs For men. But they will not be effective in him. But he will, indeed, also lead men
astray, and he will lead astray Many faithful, chosen Hebrews, and also other lawless men
Who have not yet listened to the word of God. But whenever the threats of the great God draws nigh And a burning power comes through the sea to land It will also burn Beliar and all overbearing men, As many as put faith in him.

Cosmic Destruction in the Reign of Cleopatra
Then indeed the world will be governed under the hands of a woman, And be obedient in everything Then when a widow reigns over the whole world, And throws gold and silver into the wondrous brine And casts the bronze and iron of ephemeral men Into the sea, then all the elements of the universe Will be bereft, when God who dwells in the sky Rolls up the heaven as a scroll is rolled, And the whole variegated vault of heaven falls On the wondrous earth and ocean. An undying cataract Of raging fire will flow, and burn earth, burn sea, And melt the heavenly vault and days and creation itself Into one and separate them into clear air. There will no longer be twinkling spheres of luminaries, No night, no dawn, No numerous days of care, No spring, no summer, no winter, no autumn. And then indeed the judgment of the great God Will come into the midst of the great world, when all these things happen.

Fragmentary Oracle
O, O for the floating waters and all dry land, And the rising sun which will never set again. All will obey him as he enters the world again Because it was the first to recognize his power also.

The Tower of Babel
But when the threats of the great God are fulfilled With which he once threatened men when they built the tower In the land of Assyria…They were all of one language And they wanted to go up to starry heaven. But immediately the immortal one imposed a great compulsion On the winds. Then the winds cast down the great tower From on high. And stirred up strife for mortals among themselves. Therefore humans gave the city the name Babylon. But when the tower fell, and the tongues of men Were diversified by various sounds, the whole Earth of humans was filled with fragmenting kingdoms. There was the tenth generation of articulate men, From the time when the Flood came upon the men of old.

The Titans
Cronos and Titan and Iapetus reigned, The best children of Gaia and Ouranos, whom men called
Earth and heaven, giving them a name Because they were the first of articulate men. The portions of the earth were threefold, according to the lot of each

And each one reigned, having his share, and they did not fight For there were oaths imposed by their father, and the divisions were just. When the full time, the old age of the father, came, He also died, and the sons made a dire Transgression of oaths and stirred up strife against each other

As to who should have royal honor and reign over all men. Cronos and Titan fought against each other But Rhea, Gaia, Aphrodite who loves crowns, Demeter, Hestia, and fair-tressed Dione

Brought them to friendship, having assembled

All the kings, kindred and brothers, and other men Who were of the same blood and parents.

And they choose Cronos king to rule over all Because he was eldest and best in appearance.

But Titan, for his part, imposed great oaths on Cronos That he should not rear a family of male children, so that He himself might reign when old age and fate came upon Cronos. Whenever Rhea gave birth, the Titans sat by her, And they tore apart all male children, But they allowed the females to live and be reared with their mother.

But when Lady Rhea gave birth in the third child-bearing She brought forth Hera first. When they saw With their eyes the female species, the Titans, savage men, Went home. Then Rhea bore a male child, Whom she quickly sent away to be reared secretly and in private, To Phrygia, having taken three Cretan men under oath. Therefore they named him Zeus, because he was sent away, Similarly she sent away Poseidon secretly. Further, the third time, Rhea, marvel of women, bore Pluto As she went past Dodona, whence the watery paths mingled with the Peneius, and they call it Stygian. When the Titans heard that children existed In secret, whom Cronos had begotten with Rhea, his consort, Titan assembled sixty sons And held Cronos and Rhea, his consort, in fetters. He hid them in the earth and guarded them in bonds. Then indeed the sons of mighty Cronos heard it And they stirred up great war and din of battle against him. This is the beginning of war for all mortals

For this is the first beginning of war for mortals.

A List of Kingdoms

Then God inflicted evil upon the Titans And all the descendants of Titans and of Cronos Died. But then as time pursued its cyclic course The kingdom of Egypt arose, then that of the Persians, Medes, and Ethiopians, and Assyrian Babylon, Then that of the Macedonians, of Egypt again, then of Rome.

A Further Prophecy of World Kingdoms

Then the utterance of the great God rose in my breast And bade me prophecy concerning every land And remind kings of the things that are to be.
165And God first put this in my mind: How many kingdoms of men will be raised up? The
house of Solomon will rule first of all, And the Phoenicians, who disembark on Asia and
other Islands, and the race of Pamphylians, and Persians and Phrygians,
170Carians and Mysians, and the race of the Lydians, rich in gold. Then the overbearing and
impious Gredks” Another, great diverse race, of Macedonia, will rule, Who will come as a
terrible cloud of war on mortals. But heavenly God will destroy them from the depth.
175But then will be the beginning of another kingdom. White and many-headed from the
western sea. It will rule over much land, and will shake many, And will thereafter cause fear
to all kings. It will destroy much gold and silver
180From many cities. But there will again be gold
On the wondrous earth, and then silver also and ornament. They will also oppress mortals.
But those men Will have a great fall when they launch on a course of unjust haughtiness.
Immediately compulsion of impiety will come upon these men.
185Male will have intercourse with male and they will set up boys In houses of ill-fame and
in those days There will be a great affliction among men and it will throw everything into
confusion. It will cut up everything and fill everything with evils With disgraceful love of
gain, ill-gotten wealth,
190In many places, but especially in Macedonia.
It will stir up hatred. Every kind of deceit will be found among them Until the seventh reign,
when
A king of Egypt, who will be of the Greeks by race, will rule. And then the people of the
great God will again be strong
195Who will be guides in life for all mortals.

A Prophecy of Various Woes
But why did God also prompt me to say this: What first, what next, what will be the final evil
On all men, what will be the beginning of these things?
First God will inflict evil upon the Titans
200For they will make retribution to the sons of mighty Cronos, Because they bound Cronos
and the noble mother. Second, the Greeks will have tyrannies and proud Kings overbearing
and impious, Adulterous and wicked in all respects. There will no longer
205Be respite from war for mortals. All the terrible Phrygians Will perish, and evil will come
upon Troy on that day. Immediately evil will also come upon the Persians and Assyrians, All
Egypt, Libya, and the Ethiopians, So that great evil will be shared among the Carians and
Pamphylians
210And all men. But why should I narrate them individually? But when the first things reach
and end, immediately The second things will come upon men. I will proclaim to you first of
all; Evil will come upon the pious men who live around The great Temple of Solomon, and
who are the offspring
215Of righteous men. Nevertheless I will also proclaim the race Of these; and the genealogy
of their fathers, and the people of them all, All very thoughtfully, O devious crafty mortal.

Praise of the Jews
There is a city…in the land of Ur of the Chaldeans,
Whence comes a race of most righteous men.
They are always concerned with good counsel and noble works For they do not worry about the cyclic Course of the sun Or the moon or monstrous things under the earth Nor the depth of the grim sea, Oceanus, Nor portents of sneezes, nor birds of augurers,
Nor seers, nor sacerdors, nor soothsayers,
Nor the deceits of foolish words of ventriloquists.
Neither do they practice the astrological predictions of the Chaldeans No astronomy. For all these things are erroneous, Such as foolish men inquire into day by day,
Exercising themselves at a profitless task.
And indeed they have taught errors to shameful men From which many evils come upon mortals on earth So that they are misled as to good ways and righteous deeds. But they care for righteousness
And not love of money, which begets innumerable evils For mortal men, war, and limitless famine. They have just measurements in fields and cities And they do not carry out robberies at night against each other Nor drive off herds of oxen, sheep, or goats,
Nor does neighbor move the boundaries of neighbor, nor does a very rich man grieve a lesser man, Nor does oppress widows in any respect, but rather helps them, Always going to their aid with corn, wine, and oil. Always a prosperous man among the people gives a share Of the harvest to those who have nothing, but are poor, Fulfilling the word of the great God, the hymn of the law, For the Heavenly One gave the earth in common to all. But when the people of twelve tribes leaves Egypt And travels the path with leaders sent by God
Traveling along at night with a pillar of fire And travels by day, every dawn, with a pillar of cloud, He will appoint a great man, as leader for this people, Moses, whom the queen found by the marsh, took home, Reared, and called her son. But when he came
Leading this people, which God led from Egypt To the mountain, Sinai, God also gave forth The Law from heaven, having written all just ordinances on two tablets And enjoined them to perform it. And if anyone should disobey He would pay the penalty by law, whether at human hands
Or escaping men; he would be utterly destroyed in all justice. For the Heavenly One gave the earth in common to all And fidelity, and excellent reason in their breasts. For these alone the fertile soil yields fruit From one-to a hundredfold, and the measures of God are produced.

Exile and Restoration
But on these also evil will come, and they will not escape Pestilence. And you will surely flee, leaving the very beautiful Temple, since it is your fate to leave the holy plain. You will be led to the Assyrians and you will see Innocent children and wives in slavery To hostile men. All means of livelihood and wealth will perish. The whole earth will be filled with you and every sea. Everyone will be offended at your customs. Your whole land will be desolate; your fortified altar And temple of the great God and long walls Will all fall to the ground, because you did not obey in your heart The holy law of the
immortal God, but in error You worshipped unseemly idols and you did not fear The immortal Begetter of gods and of all men But were not willing to honor him. But you honored the idols of mortals.

Therefore for seven decades of times all your fruitful earth And the wonders of the Temple will be desolate. But a good end and very great glory await you As immortal God decreed for you. But, you, remain, Trusting in the holy laws of the great God, Whenever he may lift your wearied knee upright to the light. And then the heavenly God will send a king And will judge each man in blood and the gleam of fire. There is a certain royal tribe whose race will never stumble. This too, as time pursues its cyclic course, Will reign, and it will begin to raise up a new temple of God. All the kings of the Persians will bring to their aid Gold and bronze and much-wrought iron. For God himself will give a holy dream by night And then indeed the temple will again be as it was before.

Woes Against Various Nations

When indeed my spirit ceased the inspires hymn, And I entreated the great Begetter that I might have respite from compulsion, The word of the great God rose again in my breast And bade me prophesy concerning every land And remind kings of the things that are to be.

God prompted me to say this first, How many grievous woes the Immortal devised For Babylon, because it destroyed his great Temple. Woe to you, Babylon, and race of Assyrian men. At some time a rushing destruction will come upon the whole land of sinners And a tumult will destroy the entire land of mortals And an affliction of the great God, leader of hymns. For a heavenly eternal destruction will come upon you, Babylon, One day, from above, and on the children of wrath. But it will come down upon you from heaven from the holy ones.

Then you will be as you were before, as if you had not been, Then you will be filled with blood, as you yourself formerly Poured out the blood of good men and righteous men, whose blood even now cries out to high heaven. A great affliction will come upon you, Egypt, against your homes,

A terrible one, which you never expected to come upon you, For a sword will pass through your midst And scattering and death and famine will lay hold of you In the seventh generation of kings, and then you will rest. Woe to you, land of Gog and Magog, situated in the midst Of Ethiopian rivers. How great an effusion of blood you will receive And you will be called a habitation of judgment among men And your dewy earth will drink black blood. Woe to you, Libya, woe to sea and land, Daughters of the west, how you have come to a bitter day.

You will also come pursued by a hard struggle, Terrible and hard. There will again be a terrible judgment, And you will all of necessity go to destruction Because you have utterly destroyed the great house of the Immortal And have chewed it terribly with iron teeth.

Therefore you will see your land full of corpses, Some (slain) by war and every assault of the demon Of famine and pestilence, others by barbarous-spirited enemies. All your land will be
desolate and your cities desolate ruins. But is the west a star will shine which they call “Cometes,”

335A sign to mortals of sword, famine, and death,
Destruction of leaders and of great illustrious men.
There will again be very great signs among men.
The deep-flowing Tanais will leave Lake Maeotis
And there will be the track of a fertile furrow down

340The deep stream, while the immense current occupies a narrow channel. There will be chasms and yawning pits. Many cities Will fall with their inhabitants: in Asia: Issus, Cebren, Pandonia, Colophon, Ephesus, Nicaea, Antioch, Tanagra, Sinope, Smyrna, Maros,

345Prosperous Gaza, Hierapolis, Astypalaea; of Europe: famous Cyagra, royal Meropeia, Antigone, Magnesia, divine Mysenae.

Know then that the destructive race of Egypt is near destruction And then for the Alexandrians the year which has passed will be the better one.

An Oracle Against Rome
350However much wealth Rome received from tribute-bearing Asia, Asia will receive three times that much again From Rome and will repay her deadly arrogance to her. Whatever number from Asia served the house of Italians, Twenty times that number if Italians will be serfs

355In Asia, in poverty, and they will be liable to pay ten-thousandfold. O luxurious golden offspring of Latium, Rome, Virgin, often drunken with your weddings with many suitors, As a slave will you be wed, without decorum. Often the mistress will cut your delicate hair

360And, dispensing justice, will cast you from heaven to earth. But from earth will again raise you up to heaven, Because mortals are involved in a wretched and unjust life. Samos will be sand, and Delos will become inconspicuous, Rome will be a street. All oracles will be fulfilled.

365Smyrna will perish and there will be no mention of it. There will be an avenger, But for the bad counsels and the wickedness of its leaders… Serene peace will return to the Asian land, And Europe will then be blessed. The air will be good for pasture For many years. Bracing, free from storms and hail,

370Producing everything—including birds and creeping beasts of the earth. O most blessed, whatever man or woman will live to what time!
There will be report of the blessed ones, as among countryfolk. For all good order and righteous dealing will come Upon men from starry heaven and with it

375Temperate concord, best of all things for men
And love, faithfulness and friendship even from strangers. Bad government, blame, envy, anger, folly, Poverty will flee from men, and constraint will flee, And murder, accursed strife, and grievous quarrels,

380Night robberies, and every evil in those days.

An Oracle on Alexander the Great
But Macedonia will bring forth a great affliction for Asia And a very great grief for Europe
will spring up From the race of Cronos, the progeny of bastards and slaves. She will conquer even the fortified city of Babylon.

385Having been called mistress of every land which the sun beholds, She will perish by evil fate, Leaving a name among her much-wandering posterity.

An Oracle on Alexander and His Descendants
Also at a certain time there will come to the prosperous land of Asia A faithless man clad with a purple cloak on his shoulders,

390Savage, stranger to justice fiery. For a thunderbolt beforehand Raised him up, a man. But all Asia Will bear an evil yoke, and the earth, deluged, will imbibe much gore. But even so Hades will attend him in everything though he knows it not.

Those whose race he wished to destroy,

395By them will his own race be destroyed. Yet leaving one root, which the destroyer will also cut off From ten horns, he will sprout another shoot on the side. He will smite a warrior and begetter of a royal race And he himself will perish at the hands of his descendants in a conspiracy of war,

400And then the horn growing on the side will reign.

Prophecies of Various Catastrophes (from the Erythrean Sibyl)
There will also be immediately a sign for fertile Phrygia, When the abominable race of Rhea, a perennial shoot In the earth, flourishing with unthirsting roots, Will disappear stump and all in a single night

405In the city of the earth-shaker, complete with its inhabitants, Which they will at one time call by the name Dorylaeon Of ancient, much-lamented dark Phrygia. That time is by name “earth-shaker”. It will scatter the hiding places of the earth and undo walls.

410The signs will be a beginning, not of good, but of evil. It will have princes who are knowledgeable in the war of all tribes, Producing native descendants of Aenas, kindred blood. But thereafter you will be a prey to men who are lovers.

Illium, I pity you. For a fury will sprout in Sparta,

415A very beautiful, famous, most excellent shoot, Leaving the widespread wave of Asia and Europe. It will bring lamentations and labors and groans And inflict them especially on you, but your fame will be ageless for future generations. There will also be again a certain false writer, an old man,

420Of falsified fatherland. The light will go out in his eyes. He will have much intelligence and will have speech well proportioned to his thoughts, Blended under two names. He will call himself a Chian And write the story of Illium, not truthfully But cleverly. For he will master my words and meters.

425He will be the first to unfold my books with his hands, But he will especially embellish the helmeted men of war, Hector, son of Priam, and Achilles, son of Peleus, And the others, as many as cared for warlike deeds. He will also make gods to stand by these

430Writing falsely, in every way, about empty-headed men. It will also be great glory for
these to die at Illium, But he himself will also receive appropriate recompense. For Lycia also the race of Locrus will engender many evils. Chalcedon, to whose lot has fallen the way of the sea strait,

435You also will an Aetolian youth at some time come and destroy. Cyzicus, the sea will also break off your great wealth. You, Byznatium, will love war in Asia And receive groans and blood beyond reckoning. Cragos, also, lofty mountain of Lycia, water will rush

440From your peaks when the rock has been opened in as chasm, Until it stops even the prophetic signs of Patara. Cyzicus, inhabitant of wine-selling Propontis, The crested wave of Rhynadacus will crash around you. You also, Rhodes, will indeed be free from slavery for a long time,

445Daughter of a day, and you will have great wealth thereafter, And you will have power at sea surpassing others. But afterward you will be a prey to lovers In beauty and wealth. You will place a terrible yoke on your neck. A Lydian earthquake will destroy the affairs of Persia,

450Causing most dire disasters for Europe and Asia, The destructive king of the Sidonians and the battle cry of others Will bring destruction by sea on the Samians. The plain will sweep to the sea with the blood of Perishing men. Wives with splendidly robed maidens

455Will cry aloud their private unseemly outrage, Some for the dead, some for sons who are perishing. A sign for Cyprus; and earthquake will destroy the ravines And Hades will receive many souls at once. Trallis, the neighbor of Ephesus, will undo by an earthquake

460Her well-made walls, and a people of grave-minded men. The earth will flood with boiling water, then the earth Weighed down, will drink of it. There will be a smell of brimstone. Samos also will build royal palaces in due time. (Samos was conquered by the ptolemies in the 3rd century B.C.) Italy, no foreign war will come to you

465But native blood, much bemoaned, inexhaustible, Notorious, will ravage you, shameless one; And you yourself, stretched out by the warm ashes, Will kill yourself with no foresight in your breast. You will not be mother of good people, but nurse of wild beasts.

470But when a destructive man comes from Italy then, Laodicea, dashed down headlong By the wonderful water of Lycus, beautiful town of the Carians, You will bemoan your famous parent and be silent. The Thracian Crobyzi will rise up throughout Haemus.

475Chattering of teeth comes upon the Campanians Because of the famine which destroys cities. Cyrnus, bemoaning its aged parent, and Sardinia, will sink in the wave With sea-children, amid great storms of winter And afflictions of the holy God throughout the depths of the sea.

480Alas for all the virgins whom Hades will wed And unburied youths whom the deep will attend. Alas for infant children floating in the sea, and great wealth. The blessed land of Mysians will suddenly produce a royal race. Truly Carthage will not survive long. (fall of Carthage was in 146 B.C.)

485There will be lamentations with many groans among the Galatians. A final but greatest disaster will come upon Tenedus. Brazen Sicyon, and you, Corinth, will boast Over all, with howls, and the flute will sound equally.
A Further Prophecy of Various Disasters
When indeed my spirit stopped its inspired hymn
490 The utterance of the great God again rose in my breast And bade me prophesy concerning the earth.
Woe to the race of Phoenician men and women
And all the maritime cities, none of you Will come to the sunlight in common light.
495 No longer will there be a number and tribe alive
Because of the unjust tongue and lawless, unholy life Which all have carried out, opening an unholy mouth; And they composed terrible words, false and unjust, And stood before God the great king,
500 And they opened their loathsome mouth falsely.
Therefore God will terribly subdue them with afflictions beyond all The earth, and send a bitter fate upon them, Burning their cities from the ground, and many foundations. Woe to you, Crete, of many sorrows. To you will come
505 Affliction and fearful, eternal destruction. The whole earth will again see you smoking And fire will not leave you forever, but you will burn. Woe to you, Thrace, how you will come to a yoke of slavery! When Galatians mingled with Dardanidae
510 Ravage Greece with a swoop, then will evil come upon you. You will give to another land and will receive nothing. Woe to you, God and Magog, and to all in turn Of the Marsians and Angians. How many evils fate brings upon you!
515 Many too upon the sons of Lycians and Mysians and Phrygians. Many peoples of Pamphylians and Lydians will fall, Maurians and Ethiopians and strange-speaking peoples, Cappadocians and Arabs. Why indeed should I proclaim each one According to its fate? For on all peoples, as many as inhabit the earth Will the Most High send a terrible affliction.
520 But when a vast barbarian people comes against the Greeks (probably the Roman invasion that led to the capture in Corinth in 146B.C.) it will destroy many herds of chosen men. They will ravage many fat flocks, which belong to mortal men, And herds of horses and mules, and loud-bellowing oxen. They will burn well-constructed houses lawlessly with fire
525 And will take many slaves to another land by compulsion, Children and broad-girdles women,
Delicate ones from the chambers, falling forward on tender feet. They will see themselves suffering every terrible outrage In fetters at the hand of strange-speaking enemies,
530 And they will have no one to ward off a war a little or be a helper in life. They will see the enemy enjoying their private possessions And all their wealth. They will tremble beneath the knees.
A hundred will flee, but one will destroy them all.
Five will stir up grievous wrath but shamefully
535 Coming to grips with each other in terrible war and din of battle They will cause joy to their enemies, but grief to the Greeks. A yoke of slavery will come upon all Greece. At once war and pestilence will come upon all. God will make a great bronze heaven on high
540 And cause drought over the whole earth, and make the earth iron. But then all mortals
will weep terribly For the lack of sowing and plowing, and the one who created heaven and earth Will set down much lamented fire on the earth. One third of all mankind will survive.

Exhortation to the Greeks
545Greece, why do you rely on mortal leaders
Who are not able to flee the end of death?
To what purpose do you give vain gifts to the dead
And sacrifice to idols? Who put error in your heart
That you should abandon the face of the great God and do these things?
550Revere the name of the one who has begotten all, and do not forget it. It is a thousand years and five hundred more Since the overbearing kings of the Greeks Reigned, who began the first evils for mortals, Setting up many idols of dead gods.
555On account of them you have been taught vain thinking. But when the wrath of the great God comes upon you, Then indeed you will recognize the face of the great God. All the souls of men will groan mightily and Stretch out their hands straight to broad heaven
560And begin to call on the great king as protector And seek who will be a deliverer from great wrath.
But come and learn this and place it in your heart,
How many woes there will be as the years circle on. Greece, also, by offering the holocausts of oxen
565And loud-bellowing bulls, which she has sacrificed, at the Temple of the great God,
Will escape the din of war and panic and pestilence
And will again escape the yoke of slavery. But the race of impious men will survive up to this point:
Whenever this fated day comes to pass.
570You will certainly not sacrifice to God until everything happens. What God alone has planned will not go unfulfilled. A strong necessity will insist that everything be fulfilled.

Eulogy of the Jews
There will again be a sacred race of pious men
Who attend to the counsel and intention of the Most High,
575Who fully honor the temple of the great God
With drink offering and burnt offering and sacred hecatombs, Sacrifices of well-fed bulls, unblemished rams, And firstborn sheep, offering as holocausts fat flocks of lambs On a great altar, in holy manner.
580Sharing in the righteousness of the law of the Most High, They will inhabit cities and rich fields in prosperity, Themselves exalted as prophets by the Immortal And bringing great joy to all mortals.
For to them alone did the great God give wise counsel
585And faith and excellent understanding in their breasts. They do not honor with empty deceits works of men, Either gold or bronze, or silver or ivory, Or wooden, stone, or clay idols of dead gods, Red-painted likeness of beasts,
590Such as mortals honor with empty-minded counsel. For on the contrary, at dawn they lift
up holy arms Toward heaven, from their beds, always sanctifying their flesh With water, and they honor only the Immortal who always rules, And then their parents. Greatly, surpassing all men,

595They are mindful of holy wedlock, And they do not engage in impious intercourse with male children, As do Phoenicians, Egyptians, and Romans, Spacious Greece and many nations of others, Persians and Galatians, and all Asia, transgressing

600The holy law of immortal God, which they transgressed.

Prophecy of Judgment
Therefore the Immortal will inflict on all mortals Disaster and famine and woes and groans And war and pestilence and lamentable ills,

Because they were not willing to piously honor the immortal begetter

605Of all men, but honored idols Made by hand, revering them, which mortals themselves will cast away, Hiding them in clefts of rocks, through shame, Whenever the young seventh king of Egypt rules His own land, numbered from the dynasty of the Greeks,

610Which the Macedonians, wonderful men, will found. A great king will come from Asia, a blazing eagle, Who will cover the whole land with infantry and cavalry. He will cut up everything and fill everything with evils. He will overthrow the kingdom of Egypt. He will take out

615All its possessions and ride on the broad back of the sea. Then they will bend a white knee on the fertile ground To God the great immortal king But all handmade works will fall in a flame of fire.

Transformation of the Earth
And then God will give great joy to men,

620For earth and trees and countless flocks of sheep Will give to men the true fruit Of wine, sweet honey and white milk And corn, which is best of all for mortals.

Appeal for Conversion
But you, devious moral, do not tarry in hesitation

625But turn back, converted, and propitiate God. Sacrifice to God hundreds of bulls and firstborn lambs And goats at the recurring times. But propitiate him, the immortal God, so that he may have pity For he alone is God and there is no other.

630Honor righteousness and oppress no one, For so the Immortal bids wretched mortals. But you, guard against the wrath of the great God Whenever the culmination of pestilence comes upon all mortals And they are subdued and meet with terrible justice.

Eschatological Woes
635King will lay hold of king and take away territory. Peoples will ravage peoples, and potentates, tribes. All leaders will flee to another land. The land will have a change of men
and foreign rule Will ravage all Greece and drain all
640The rich land of its wealth, and men will come
Face to face in strife among themselves because of gold and silver. Love of gain will be
shepherd of evils for cities. All will be unburied in a foreign country. Vultures and wild
beasts of the earth
645Will ravage the flesh of some. Indeed when this is completed The huge earth will
consume unsown and unplowed, Wretched, proclaiming the curse of innumerable men, For
many lengths of yearly recurring times-
650Light shields, long shields, javelins and diverse weapons And not even wood will be cut
from a thicket for the flame of the fire.

The Savior King
And then God will send a King from the sun Who will stop the entire earth from evil war,
Killing some, imposing oaths of loyalty on others;
655And he will not do all these things by his private plans But in obedience to the noble
teachings of the great God.

The Final Assault on the Temple
The Temple of the great God (will be) laden with very beautiful wealth, Gold, silver, and
purple ornament, And earth (will be) productive and sea full
660Of good things. And kings will begin
To be angry with each other, requiting evils with spirit. Envy is not good for wretched
mortals.
But again the kings of the peoples will launch an attack Together against this land, bringing
doom upon themselves,
665For they will want to destroy the Temple of the great God And most excellent men when
they enter the land. The abominable kings, each one with his throne And faithless people,
will set them up around the city.

Cosmic Judgment
And God will speak, with a great voice,
670To the entire ignorant empty-minded people, and Judgment will come upon them from
the great God, and all will perish At the hand of the Immortal. Fiery swords will fall From
heaven on the earth. Torches, great gleams, Will come shining into the midst of men.

675The all-bearing earth will be shaken in those days By the hand of the Immortal, and the
fish in the sea And all the wild beasts of the earth and innumerable tribe of birds, All the
souls of men and all the sea Will shudder before the face of the Immortal and there will be a
terror.
680He will break the lofty summits of the mountains and the mounds of giants and the dark
abyss will appear to all. High ravines in lofty mountains will be full of corpses. Rocks will
flow With blood and every torrent will fill the plain.
685All well-constructed walls of hostile men Will fall to the ground, because they knew
nor the law Nor the judgment of the great God, but with mindless spirit You all launched
an attack and raised spears against the sanctuary. God will judge all men by was and sword
And fire and torrential rain. There will also
Be brimstone from heaven and stone and much
Grievous hail. Death will come upon four-footed creatures. Then they will recognize the
immortal God who judges these things. Wailing and tumult will spread throughout the
boundless earth
At the death of men. All the impious will bathe in blood. The earth itself will also drink
Of the blood of the dying; wild beasts will be sated with flesh. God himself, the great eternal
one, told me
To prophesy all these things. These things will not go unfulfilled.
Nor is anything of God which knows no falsehood is throughout the world.

The Salvation of the Elect
But the sons of the great God will all live
Peacefully around the Temple, rejoicing in these things Which the Creator, just judge and
sole ruler, will give.
For he alone will shield them, standing by them magnificently As if he had a wall of
blazing fire round about. They will be free from war in towns and country. No hand of evil
war, but rather the Immortal himself And the hand of the Holy One will be fighting for them.
And then all islands and cities will say, “How much the Immortal loves those men! For
everything fights on their side and helps them, Heaven, divinely driven sun and moon” But
the all-bearing earth will be shaken in those days.
They will bring forth from their mouths a delightful utterance in hymns, “Come, let us all
fall on the ground and entreat the immortal king, the great eternal God. Let us send to the
Temple, since he alone is sovereign And let us all ponder the Law of the Most High God,
Who is most righteous of all throughout the earth. But we had wandered from the path of
the Immortal. With mindless spirit we revered things made by hand, Idols and statues of dead
men.”
The souls of faithful men will cry out as follows:
“Come, let us fall on our faces throughout the people of God, and let us delight with
hymns God the begetter, throughout our homes, gathering the weapons of enemies
throughout all the land for seven lengths of annually recurring times, light shields and long
shields, helmets, many diverse arms,
a large number of bows also, and an abundance of unjust weapons. For not even wood
will be cut from a thicket for the flame of the fire.”

Exhortation to the Greeks
But wretched Greece, desist from proud thoughts.
Entreat the great-hearted Immortal and take precautions. Do not send against this city your
thoughtless people
which is not from the holy land of the Great One. Do not disturb Camarina, for it is better
undisturbed. (Do not disturb) a leopard from its lair lest evil befall you, but keep away from
it. Do not have a proud overbearing spirit in your breast, making ready for a hard contest.

Serve the great God so that you may have a share in these things.

The Day of Judgment
When indeed this fated day also reaches its consummation And the judgment of immortal God comes upon mortals, A great judgment and dominion will come upon men. For the all-bearing earth will give the most excellent unlimited fruit

To mortals, of grain, wine, and oil And a delightful drink of sweet honey from heaven, Trees, fruit of the top branches, and rich flocks And herds and lambs of sheep and kids of goats. And it will break forth sweet fountains of white milk. The cities will be full of good things and the fields will Be rich. There will be no sword on earth or din of battle, And the earth will no longer be shaken, groaning deeply. There will no longer be war or drought on earth, No famine or hail, damaging to fruits, But there will be great peace throughout the whole earth. King will be friend to king to the end of the age. The Immortal in the starry heaven will put in effect A common law for men throughout the whole earth For all that is done among wretched mortals. For he himself alone is God and there is no other, And he himself will burn with fire a race of grievous men.

More Exhortation
But urge on your minds in your breasts And shun unlawful worship. Worship the Living One. Avoid adultery and indiscriminate intercourse with males. Rear your own offspring and do not kill it, For the Immortal is angry at whoever commits these sins.

The Eschatological Kingdom
And then, indeed, he will raise up a kingdom for all Ages among men, he who once gave the holy Law To the pious, to all of whom he promised to open the earth And the world and the gates of the blessed and all joys And immortal intellect and eternal cheer. From every land they will bring incense and gifts To the house of the great God. There will be no other House among men, even for future generations to know, Except the one which God gave to faithful men to honor (For mortals will invoke the son of the great God). All the paths of the plain and rugged cliffs, lofty mountains, and wild waves of the sea Will be easy to climb or sail in those days, For all peace will come upon the land of the good. Prophets of the great God will take away the sword For they themselves are judges of men and righteous kings. There will also be just wealth among men For this is the judgment and dominion of the great God. Rejoice, maiden, and be glad, for to you the one Who created heaven and earth has given the joy of the age. He will dwell in you. You will have immortal light. Wolves and lambs will eat grass together in the mountains. Leopards will feed together with kids.
Roving bears will spend the night with calves. The flesh-eating lion will eat husks at the manger like an ox, and mere infant children will lead them with ropes. For he will make the beasts on earth harmless. Serpents and asps will sleep with babies. And will not harm them, for the hand of God will be upon them.

The Signs of the End
I will tell you a very clear sign, so that you may know when the end of all things comes to pass on earth: When swords are seen at night in starry heaven toward evening and toward dawn,

And again dust is brought forth from heaven upon the earth and all the light of the sun is eclipsed in the middle from heaven, and the rays of the moon appear and return to the earth. There will be a sign from the rocks, with blood and drops of gore.

You will see a battle of infantry and cavalry in the clouds, like a hunt of wild beasts, like a mist. This is the end of war which God, who inhabits, is accomplishing. But all must sacrifice to the great king.

The Sibyl’s Conclusion
(I say) these things to you, having left the long Babylonian walls of Assyria, frenzied, a fir sent to Greece, prophesying the disclosures of God to all mortals, so that I prophesy divine riddles to men. Throughout Greece mortals will say that I am of another country, A shameless one, born of Erythrae. Some will say that

I am Sibylla born of Circe as mother and Gnostos as father, A crazy liar. But when everything comes to pass, Then you will remember me and no longer will anyone Say that I am crazy, I who am a prophetess of the great God. For he did not reveal to me what he had revealed before to my parents

But what happened first, these things my father told me, And God put all of the future in my mind So that I prophesy both future and former things And tell them to mortals. For when the world was deluged With waters, and a certain single approved man was left

Floating on the waters in a house of hewn wood With beasts, and birds, so that the world might be filled again, I was his daughter-in-law and I was of his blood. The first things happened to him and all the latter things have been revealed, So let all these things from my mouth be accounted true.
The Sibylline Oracles

Book four

Proclamation of the Sibyl

1 People of boastful Asia and Europe, give ear
To the unfailing truths that I am about to prophesy
Through my honey-voiced mouth from our shrine.
I am not an oracle-monger Of the false Phoebus, whom vain
Men called a god, and falsely described as a seer, Polemic Against Idolatry and Temples

But of the great God, whom no hands of men fashioned
In the likeness of speechless idols of polished stone.
For he does not have a house, a stone set up as a temple,
Dumb and toothless, a bane which brings many woes to men
But one which it is not possible to see from earth nor to measure
With mortal eyes, since it was not fashioned by mortal hand.
He sees all at once but is seen by no one himself.
Dark night is his, and day, sun and
Stars, moon and fish-filled sea,

15 And land and rivers and source of perennial springs,
Things created for life, also showers which engender
The fruit of the soil, and trees, both vine and olive.
He it is who drove a whip through my heart within,
To narrate accurately to men what now is,
And what will yet be, from the first generation
Until the tenth comes. For he himself will prove everything
By accomplishing it. But you, people, listen to the Sibyl in all things
As she pours forth true speech from her holy mouth.

Praise of the Righteous

Happy will be those of mankind on earth
25Who will love the great God, blessing him
Before drinking and eating, putting their trust in piety.
They will reject all temples when they see them;
Altars too, useless foundations of dumb stones
28aAnd stone statues and handmade images
Defiled with blood of animate creatures, and sacrifices
30Of four-footed animals. They will look to the great glory of the one God
And commit no wicked murder, nor deal in
Dishonest gain, which are most horrible things.
Neither have they disgraceful desire for another’s spouse
Or for fateful and repulsive abuse of a male.
35Other men will never imitate their way
Or piety or customs, because they desire shamelessness.
On the contrary, they deride them with mockery and laughter.
Infantile in their foolishness, they will falsely attribute to those
What wicked and evil deeds they themselves commit.

The Coming Judgment

40For the entire race of men is slow of faith. But when
The judgment of the world and of mortals has already come,
Which God himself will perform, judging impious and pious at once,
Then he will also send the impious down into the gloom in fire,
And then they will realize what impiety they committed.
45But the pious will remain on the fertile soil,
And God will give them spirit and life and favor at once.
All these things will be accomplished in the tenth generation,
But now, the things which will happen from the first generation, these will I say.

The First Kingdom

First, the Assyrians will rule over all mortals.
50Holding the world in their dominion for six generations
From the time when the heavenly God was in wrath
With the cities themselves and all men,
And the sea covered the earth when the Flood burst forth.
The Second Kingdom

These will the Medes destroy, and boast on their thrones.
55They will have only two generations. In their time the following things will take place:
There will be dark night in the mid-hour of day,
The stars and the circles of the moon will disappear from heaven;
The earth, shaken by the turmoil of a great earthquake,
Will cast down headlong many cities and works of men.
60Then islands will emerge from the depth of the sea.
But when the great Euphrates is flooded with blood,
Then indeed a terrible din of battle will arise for the Medes and Persians in war. The Medes
will fall under the spears
Of the Persians and flee over the great water of the Tigris.
(Cyrus the Persian had conquered Media by 550B.C.)

The Third Kingdom

65The power of the Persians will be the greatest of the whole world.
They are destined to have one generation of very prosperous rule.
All evils which men pray to be spared will come to pass;
Battles and murders, dissensions and exiles,
Headlong crashes of towers and overthrow of cities.
70When boastful Greece sails to the wide Hellespont
Bringing grievous doom to the Phrygians and Asia.
Further, famine and failure of crops will visit
Much-furrowed wheat-bearing Egypt, for a twenty-year-cycle,
When the Nile, which nourishes corn, hides
75Its dark water somewhere else under the earth.
A king will come from Asia, brandishing a great spear,
With countless ships. (invasion of Greece by Xerxes in 4B.C.) He will walk the watery paths
Of the deep, and will cut through a lofty mountain as he sails.
Him will wretched Asia receive as a fugitive from war.
80When the flame of Aetna belches forth a stream of great fire
It will burn all miserable Sicily,
And the great city Croton will fall into the deep stream.
There will be strife in Greece. Raging against each other,
They will cast many cities down headlong and will destroy many men
85By fighting. But the strife will have equal on all parties.
But when the race of men comes to the tenth generation
Then there will also be yokes of slavery and terror for the Persians.

The Fourth Kingdom
But when the Macedonians boast of scepters,
Thereafter there will also be dire capture of Thebes. (Thebes was captured by Alexander in 335 B.C.)
90The Carians will inhabit Tyre, and the Tyrians will perish. (Tyre was captured in 332 B.C.)
Delos will no longer be visible, and all the affairs of Delos will be inconspicuous.
Babylon, great in appearance but insignificant in battle. (Babylon was captured in 331 B.C.)
Will stand, built on useless hopes.
95Macedonians will colonize Bactria, but the people of Bactria
And Susa will all flee to the land of Greece.
It will come to pass in future generations the Pyramus of the silver current,
Pouring forward its shoreline, will reach the sacred island,
And you Baris, will fall, and Cyzicus, when cities slide
100As the earth is shaken by earthquakes,
Upon the Rhodians, too, a final, but greatest, disaster will come.

The Rise of Rome

Nor will the power of Macedonia survive, but from the west
A great Italian was will bloom under which the world
(the Macedonian wars)
Will serve, bearing the yoke of slavery for the Italians.
105You also, miserable Corinth, will one day behold your capture.
Carthage, your tower will also bend the knee to the ground. (Carthage and Corinth fell in 146 B.C.)
Wretched Laodicea, at some time an earthquake will throw you headlong
And spread you flat, but you will be founded again as a city, and stand.
Beautiful Myra of Lycia, the shuddering earth will no longer
110Support you, but falling down headlong on the earth,
You will pray to flee to another land as an exile
When the Lord Spreads out the dark water of the sea
With thunderings and earthquakes because of the impieties of Patara.
Armenin, the compulsion of slavery awaits you also. (the Armenina wars in A.D. 43-66)

The Destruction of Jerusalem

115An evil storm of war will also come upon Jerusalem
From Italy, and it will sack the great Temple of God,
Whenever they put their trust in folly and cast off piety
And commit repulsive murders in front of the Temple.
Then a great king will flee from Italy like a runaway slave. (Nero)
120Unseen and unheard over the channel of the Euphrates,
When he dares to incur a maternal curse for repulsive murder
And many other things, confidently, with wicked hand.
When he runs away, beyond the Parthian land,
Many will bloody the ground for the throne of Rome.
125A leader of Rome will come to Syria (Titus) who will burn
The Temple of Jerusalem with fire, at the same time slaughter
Many men and destroy the great land of the Jews with its broad roads.
Then indeed an earthquake will destroy at once Salamis and Paphos
When the dark water overwhelm Cyprus, which is washed by many waves.

Various Disturbances

130But when a firebrand, turned away from a cleft in the earth
In the land of Italy, reaches to broad heaven (the volcano Vesuvius that destroyed Pompeii in A.D. 79)
It will burn many cities and destroy men.
Much smoking ashes will fill the great sky,
And showers will fall from heaven like red earth.
135Know then the wrath of the heavenly God,
Because they will destroy the blameless tribe of the pious.
Then the strife of war being aroused will come to the west.
And the fugitive from Rome will also come, brandishing a great spear,
Having crossed the Euphrates with many myriads.
140Wretched Antioch, they will no longer call you a city
When you fall under spears by your own folly;
And then pestilence and terrible din of battle will destroy Cyprus.
Woe to miserable Cyprus, a broad wave of the sea
Will cover you when you have been tossed up by wintry blasts,
145Great wealth will come to Asia, which Rome itself
Once plundered and deposited in her house of many possessions.
She will then pay back twice as much and more
To Asia, and then there will be a surfeit of war.
A bitter famine will destroy the cities of the Carians,
150Which are very beautifully turreted, by the waters of the Maeander,
Whenever the Maeander hides its dark water.

Impiety of the Last Times

But when faith in piety perishes from among men,
And justice is hidden in the world,
Untrustworthy men, living for unholy deeds,
155Will commit outrage, wicked and evil deeds.
No one will take account of the pious, but they will even
Destroy them all, by foolishness, very infantile people,
Rejoicing in outrages and applying their hands to blood.
Even then know that God is no longer benign
160But gnashing his teeth in wrath and destroying the entire
Race of men at once by a great conflagration.

Exhortation to conversion and baptism

Ah, wretched mortals, change these things, and do not
lead the great God to all sorts of anger, abut abandon
daggers and groanings, murders, and outrages,
165and wash your whole bodies in perennial rivers.
Stretch out your hands to heaven and ask forgiveness
for your previous deeds and make propetiation
for bitter impiety with words of praise; God will grant repentance
and will not destroy. He will stop his wrath again if you all
170practice honorable piety in your hearts.

The Conflagration

But if you do not obey me, evil-minded ones, but love
Impiety, and receive all these things with evil ears,
There will be fire throughout the whole world, and a very great sign
With sword and trumpet at the rising of the sun.
175The whole world will hear a bellowing noise and mighty sound.
He will burn the whole earth, and will destroy the whole race of men
And all cities and rivers at once, and the sea.
He will destroy everything by fir. And it will be smoking dust.
But when everything is already dusty ashes,
180And God puts to sleep the unspeakable fire, even as he kindled it,
God himself will again fashion the bones and ashes of men
And he will raise up mortals again as they were before.
And then there will be a judgment over which God himself will preside,
Judging the world again. As many as sinned by impiety,
185These will a mound of earth cover,
And broad Tartarus and the repulsive recesses of Gehenna.
But as many as are pious, they will live on earth again
When God gives spirit and life and favor
190To these pious ones. Then they will all see themselves
Beholding the delightful and pleasant light of the sun.
Oh most blessed, whatever man will live to that time.
The Sibylline Oracles

Book Five

A Review of History

But come, hear my woeful history of the Latin race.
First of all, indeed, after the death of the kings
Of Egypt, all of whom the evenhanded earth took under,
And after the citizen of Pella, to whom
5All the East and prosperous West were subjected,
Whom Babylon tested and held out as a corpse to Phillip,
Alleged, not truly to be descended from Zeus or Ammon, (Alexander claimed to be Zeus)
And after the one of the race and blood of Assaracus,
Who came from Troy, who split the onslaught of fire, (Aeneas escaped from burning Troy)
10And after many princes, after warlike people,
And after infants, children of the flock-devouring beasts, (Romulus and Remus)
There will be the first prince who will sum up twice ten (Caesar)
With his initial letter. He will conquer long in wars.
He will have his first letter of ten, (Julius) so that after him
15Will reign whoever obtained as initial the first of the alphabet. (Augustus)
Thrace will crouch before him and Sicily, then Memphis.
Memphis, cast down headlong through the wickedness of its leaders
And of an indomitable woman who fell upon the wave. (Cleopatra at Actium)
He will give laws to the peoples and subordinate all things.
20After a long time he will hand over sovereignty to another,
Who will present a first letter of three hundred,
And the beloved name of a river. (Tiberius) He will rule over Persians
And Babylon. He will enedde then conquer the Medes with the spear.
Then whoever obtained an initial of three will rule. (Gaios=Caligula)
25Next, a prince who will have twice ten on his first letter. (Claudius)
But he will reach the farthest water of Oceanus
Cleaving the tide under the Ausonians.
One who has fifty as an initial will be commander,
A terrible snake, breathing out grievous war, who one day
30Will lay hands on his own family and slay them, and throw everything into confusion,
Athlete, charioteer, murderer, one who dares ten thousand things. (Nero)
He will also cut the mountain between two seas and defile it with gore,
But even when he disappears he will be destructive. Then he will return
Declaring himself equal to God. But he will prove that he is not.
35Three princes after him will perish at each other's hands. (Vitellius, Otho, and Galba)
Then will come a certain great destroyer of pious men,
Who show a clear initial of seven times ten. (Vespasian)
His son, with a first initial of three hundred, will get the better of him (Titus)
And take away his power. After him will be a commander,
40With an initial of four, a cursed man, (Domitian) But then
A revered man, of the number fifty. (Nerva) After him
one who obtained a marked initial of three hundred, (Trajan)
a celtic mountaineer, hastening to an Eastern war.
He will not avoid an unseemly fate, but will die.
45Foreign dust will cover him, a corpse, but dust which
Has the name of the Nemean flower. After him another will reign,
A silver-headed man. He will have the name of a sea. (Hadrian)
He will also be a most excellent man and he will consider everything.
And in your time, most excellent, outstanding, dark-haired one,
50And in the days of your descendants, all these days will come to pass.
After him three will rule, but the third will come to power late in life.
(Antoninus Pius, Lucius Verus, and Marcus Aurelius) Prophecies of Destruction Against
Egypt

Thrice-wretched one, I am weary of putting an utterance of disaster in my heart
And the inspired chant of oracles, I who am the familiar friend of Isis.
First, indeed, around the steps of your much-lamented temple
55Maenads will dart, and you will be in bad hands
On that day, when the Nile traverses
The whole land of Egypt up to sixteen cubits,
So as to flood the whole land and drench it with streams.
The beauty of the land and glory of its appearance will disappear.
60Memphis, you indeed will weep most of all over Egypt,
For formerly you were the one who mightily ruled the land,
Wretched one, so that even he who rejoices in thunder will cry out
From heaven with a great voice, "Mighty Memphis,
Who formerly boasted most to wretched mortals,
You will weep in dire straits and disastrous fate
So that the eternal immortal God will notice you in the clouds.
Where is your sturdy spirit among men?
Because you raged against my children who were anointed by God
And incited evil against good men,
70You in return have such a nurse for recompense.
You will no longer have any right openly among the blessed.
You have fallen from the stars, you will not go up to heaven.
These things God bade me declare to Egypt
In the final time when men will be utterly evil.
75But the wicked endure evil, awaiting
The anger of the immortal deep-sounding heavenly one.
They worship stones and brute beasts instead of God,
Revering very many things, one here another there, which have no reason,
Or mind or hearing, and things which it is not even lawful for me to mention,
80The particular types of idols, brought into being by the hands of mortals.
From their own labors and wicked notions,
Men have accepted gods of wood and stone.
They have made them of bronze and gold and silver, vain,
Lifeless, dumb, and smelted in fire,
85Vainly putting their trust in such as these.
Thmouis and Xouis are oppressed, (towns in Egypt) the counsel of Heracles,
Zeus, and Hermas is cut off,
And you, Alexandria, famous nurse of cities,
War will not leave you…
90You will make retribution for pride, the things you formerly did.
You will be silent for a long age, and the day of return…
And the luxurious drink will no longer flow for you…

The Return of Nero

For the Persian will come onto your soil like hail,
And he will destroy your land and evil-devising men
95With blood and corpses, by terrible altars,
A savage-minded mighty man, much-bloodied, raving nonsense,
With a full host numerous as sand, bringing destruction on you.
And then, most prosperous of cities, you will be in great distress.
All Asia, falling to the ground, will lament for the gifts she enjoyed from you
100When she wore a crown on her head.
But the one who obtained the land of the Persians will fight,
And killing every man he will destroy all life
So that a one-third portion will remain for wretched mortals.
He himself will rush in with a light bound from the West,
Besieging the entire land, laying it all waste.
But when he attains a formidable height and unseemly daring,
He will also come, wishing to destroy the city of the blessed ones,
And then a certain king sent from God against him
Will destroy all the great kings and noble men.
Thus there will be judgment on men by the imperishable one.

Proshesies of Destruction Against Various Eastern Places

Alas for you, wretched hearers, why do you provoke me
To show these things to Egypt, a grievous multiplicity of sovereignty?
Go to the East, to the mindless tribes of the Persians,
And show them what now is and what will be.
The current of the river Euphrates will bring on a flood
And will destroy Persians, Iberians, and Babylonians
And Massagetae, who love war and trust in bows.
All Asia will blaze, burned with fire as far as the islands.
Pergamos, which was formerly revered, will perish like a bunch of grapes,
And Pitane will appear totally desolate among men.
All Lesbos will sink in the deep abyss, so as to perish.
Smyrna will one day weep, rolled down the cliffs.
She who was once revered and famous will perish.
Bithynians will bewail their land, reduced to ashes,
And great Syria, and Phoenicia of many tribes.
Woe to you, Lycia, how many evils the sea
Devises against you, spontaneously encroaching on the grievous land.
So that it will flood with a bad earthquake and bitter streams
The watery shore of Lycia which once breathed perfume.
A terrible wrath will also come upon Phrygia because of the pain
For which Rhea, mother of Zeus, came and remained there,
The sea will destroy the race and savage people of the Tauri
And will destroy the plain of the Lapiths and break it off from the earth.
A deep-eddying river, deep-flowing Peneius, will destroy the land of Thessaly,
Chasing men from the land,
Eridanus which claims to have once begotten forms of wild beasts.

The Career of Nero and His Flight to the East

The poets will bewail thrice-wretched Greece
When a great king of great Rome, a godlike man
From Italy, will cut the ridge of the isthmus.
Him, they say, Zeus himself begot and lady Hera.
Playing at theatricals with honey-sweet songs rendered
With melodious boice. He will destroy many men, and his wretched mother.
He will flee from Babylon, a terrible and shameless prince
Whom all mortals and noble men despise.
145For he destroyed many men and laid hands on the womb.
He sinned against spouses, and was sprung from abominable people.
He will come to the Medes and to the kings of the Persians,
Those whom he first desired and to whom he gave glory,
Lurking with these evil ones against a true people.
150He seized the divinely built Temple and burned the citizens
And peoples who went into it, men whom I rightly praised.
For on his appearance the whole creation was shaken
And kings perished, and those in whom sovereignty remained
Destroyed a great city and righteous people.

Cosmic Destruction

155But when after the fourth year a great star shines
Which alone will destroy the whole earth, because of
The honor which they first gave to Poseidon of the sea,
A great star will come from heaven to the wondrous sea
And will burn the deep sea and Babylon itself
160And the land of Italy, because of which many
Holy faithful Hebrews and a true people perished.

Oracle Against Rome

You will be among evil mortals, suffering evils,
But you will remain utterly desolate for all ages yet,
It will exist, but it will remain utterly desolate forever,
165Despising your soil, because you desired sorcery.
With you are found adulteries and illicit intercourse with boys.
Effeminate and unjust, evil city, ill-fated above all.
Alas, city of the Latin land, unclean in all things,
Maenad, rejoicing in vipers, as a widow you will sit
170By the banks, and the river Tiber will weep for you, its consort.
You have a murderous heart and impious spirit.
Did you not know what God can do, what he devises?
But you said, “I alone am, and no one will ravage me.”
But now God, who is forever, will destroy you and all your people,
175And there will no longer be any sign of you in that land,
As there was formerly, when the great God found your honors.
Remain alone, lawless one. Mingles with burning fire,
Inhabit the lawless nether region of Hades.
Oracles of Destruction Against Egypt

Now again, Egypt, I will bewail your fate.
180Memphis, you will be leader of labors, smitten on the ankles.
In you the pyramids will utter a shameless sound.
Python, rightly called “double-city” of old,
Be silent forever, so that you may desist from wickedness.
Arrogance, treasury of evil labors, maenad of many laments,
185Dire sufferer, tearful one, you will remain a widow forever.
For many years you alone were ruler of the world.
But when Barca (a city captured by the Persians in the time of Darius) puts on a white skirt
Over a dirty one, may I neither be nor come into being.
O Thebes, where is your great strength? A savage man
190Will destroy your people. But you will take gray garments
And lament, wretched one, alone, and will make retribution for everything
Which you did before, having a shameless spirit.
They will see lamentations because of lawless deeds.
A great man of the Ethiopians will destroy Syene.
195Dark-skinned Indians will occupy Teuchira (Arsinoe) by force.
Pentapolis, you will weep, but a very mighty man will destroy you.
Much lamented Libya, who will narrate your doom?
Cyrene, who of men will weep piteously for you?
You will not desist, from hideous lamentation until the time of destruction.

An Oracle Against the Gauls
200Among the Britains and wealthy Gauls
The ocean will be resounding, filled with much blood,
For they also did evil to the children of God
When the purple king led a great Gallic host
From Syria against the Sidonians. He will also kill you,
205Ravenna, and lead you to slaughter.

Destruction for the Ethiopians

Indians, have no courage, and great-spirited Ethiopians,
For when the wheel of arched Axis, Capricorn
And Tarus amid Gemini, revolves in mid-heaven,
Virgo, coming forth, and the sun, fixing a belt
210All about its brow, shall lead.
There will be a greatly heavenly conflagration on earth
And from the battling stars a new nature will emerge,
So that the whole land of the Ethiopians will perish in fire and groanings.

The Return of Nero

You, too, Corinth, bewail the mournful destruction within you.
215For when the three sister Fates, spinning with twisted threads, Lead the one who is (now) fleeing deceitfully
Beyond the bank of the isthmus on high so that all may see him, Who formerly cut out the rock with ductile bronze, He will destroy and ravage your land also, as is decreed.
220For to him God gave strength to perform Things like no previous one of all the kings. For, first of all, cutting off the roots from three heads Mightily with a blow, he will give them to others to eat, So that they will eat the flesh of the parents of the impious king.
225For murder and terrors are in store for all men Because of the great city and righteous people which is Preserved throughout everything, which Providence held in special place.

Denunciation of Arrogance

Arrogance, unstable one of evil counsels, surrounded by evil fates, Beginning and great end of toil for men 230When creation is damaged and saved again by the Fates. Leader of evils and great affliction to men, Which of mortals desired you, who did not resent you within. By you a certain king, cast down destroyed his revered life. You arranged all things badly and brought on a full flood of evil, 235And through you the beautiful folds of the world were changed. Put forward these causes for our strife. Perhaps they are the last. How and what do you say? I will persuade you and even if I blame you somewhat I will speak.

Praise and Exaltation of the Jews

There was once among men a chining light of the sun When the harmonious ray of the prophets was being spread abroad, 240A tongue dripping a beautiful drink for all mortals with honeyed sweetness; It made manifest, offered and effected gentle things for all. Therefore, narrow-minded leader of greatest evils, The reaping hook and grief will come in that day. Beginning and great end of toil for men,
245When creation is damaged and saved by the Fates.
Give ear to the bitter harsh-sounding speech, you affliction to men.
But whenever the Persian land desists from war, 
Pestilence, and groaning, then on that day it will come to pass that
The divine and heavenly race of the blessed Jews, 
250Who live around the city of God in the middle of the earth,
Are raised up even to the dark clouds,
Having built a great wall round about, as far as Joppa.
No longer will trumpet whistle the sound of war, 
And no longer will they perish at raging hostile hands, 
255But they will set up trophies won from the wicked, forever.
There will again be one exceptional man from the sky
Who stretched out his hand on the fruitful wood,
The best on the Hebrews, who will one day cause the sun to stand,
speaking with fair speech and holy lips.
260Blessed one, no longer weary your spirit in your breast, 
Divinely born, wealthy, sole-desired flower, 
Good light, holy shoot, beloved plant, 
Delightful Judea, fair city, inspired with hymns.
No longer will the unclean foot of Greeks
265Revel around your land but they will have a mind in their breasts that conforms to your 
laws.
But glorious children will honor you exceedingly, 
And they will attend table with devout music, 
All sorts of sacrifices and with prayers honoring God.
Such righteous men as endured toils will receive
270Greater, pleasant things in exchange for a little distress.
But the wicked, who dispatched lawless utterance against heaven, 
Will desist from speaking against each other 
But will hide themselves until the world is changed.
There will be a shower of blazing fire from the clouds, 
275And mortals will no longer enjoy bright corn from the earth. 
All will remain unsown and unplowed until mortal men 
Pay attention to the immortal eternal God, ruler of all, 
And no longer honor mortal things, 
Neither dogs nor vultures, which Egypt taught
280Men to revere with vain mouths and foolish lips. 
But the holy land of the pious alone will bear all these things; 
A honey-sweet stream from rock and spring, 
And heavenly milk will flow for all the righteous.
For with great piety and faith they put their hope
285In the one begetter, God, who alone is eminent.
But why does my clever mind suggest these things to me?  
Now, wretched Asia, I bewail you piteously  
And the race of Ionians, Carians, and Lydians rich in gold.  
Woe to you, Sardis, woe lovely Trallis,  
290Woe Laodicea, beautiful city, how you will perish  
Destroyed by earthquakes and changed to dust.  
To dark Asia…  
The well-built shrine of Artemis of Ephesus  
With cleavings and earthquakes will fall to the wondrous sea,  
295Headlong, as storm winds overwhelm ships,  
Ephesus, supine, will wail, weeping on the shores,  
Seeking the temple which is no longer there.  
And then the imperishable God who dwells in the sky in anger  
Will cast a lightning bolt from heaven against the power of the impious.  
300Instead of winter there will be summer on that day  
And then indeed there will be great affliction for mortal men  
For the One who thunders on high will destroy all shameless men  
With thunders and lightnings and blazing thunderbolts  
On hostile men, and he will destroy the impious in such a manner  
305That corpses will remain on earth more numerous than sand.  
Smyrna also will come, bewailing its musician,  
To the gates of Ephesus, and she herself will truly perish.  
Foolish Cyme, with her divinely inspired streams,  
Cast down at the hands of godless, unjust and lawless men,  
310Will no longer take her chariot forward to such a height  
But will remain, a corpse, in swelling streams.  
And then they will cry out at once, awaiting evil.  
The difficult people and shameless tribe of the Cumaeans  
Will have a sign and know because of what it labored.  
315Then when they bewail a wicked land reduced to ashes,  
Lesbos will be destroyed forever by Eridanus.  
Woe to you Cibyra, fair city, desist from revelry.  
Hieropolis also, the only land which has mingled with Pluton,  
You will have what you have desired to have, a land of many tears,  
320Piling a mound on the earth by the streams pf Thermodon.  
Rock-clinging Tripolis by the waters of the Maeander,  
Apportioned to nightly waves on the shore,  
The providence of God will one day destroy you utterly.  
May I never willingly take the land which is neighbor to Phoebus.  
325A lightning bolt from above will one day destroy luxurious Miletus  
Because it chose the deceitful strain of Phoebus
And the clever practice of men and prudent counsel.

Prayer for Judea

Be gracious, begetter of all, to the fertile, luxurious, Great land of Judea, so that we may behold your plans. 330For you knew this one first, God, with favors, So that she seemed to be your special gift to all men And to attend as God enjoined.

Woes for Europe

Thrice wretched one, I desire to see the affairs of the Thracians And the wall between two seas swept down in the dust 335By Ares (sweeping) like a river on a fishing diver. Wretched Hellespont, one day the offspring of the Assyrians will put a yoke on you. (Xerxes’ bridge across the Hellespont in 481 B.C.) The battle of the Thracians against you will utterly destroy your mighty strength. An Egyptian king seizes Macedonia, And a foreign region will cast down the strength of leaders. (Seleucus I defeated Lysimachus of Thrace in 281 B.C.) 340Lydians and Galatians, Pamphylians and Pisidians En masse will conquer, armed in evil strife. Thrice-wretched Italy, all desolate, unwept, you will await A destructive beast in a blooming land, to be destroyed It will be possible to hear a heavenly crash of thunder, the voice of God 345Throughout broad heaven above. The imperishable flames of the sun itself will no longer be, Nor will the shining light of the moon be anymore In the last time, when God assumes command. Everything will be blackened, there will be darkness throughout the earth, 350And blind men, evil wild beasts, and woe. That day will last a long time, so that men Will take note of God himself, the prince who oversees all from heaven. Then he will not pity hostile men Who sacrifice herds of lambs and sheep, and loud-bellowing bulls, 355And great golden-horned calves To lifeless Hermes and gods of stone. But let law, wisdom, and glory rule over the righteous, Lest one day the imperishable God in anger destroy The livelihood of men with every race and a shameless tribe. 360It is necessary to love God, the wise eternal begetter.
The Return of Nero

There will come to pass in the last time about the waning of the moon
A war which will throw the world into confusion and be deceptive in guile.
A man who is a matricide will come from the ends of the earth
In flight and devising penetrating schemes in his mind.

He will destroy every land and conquer all
And consider all things more wisely than all men.
He will immediately seize the one because of whom he himself perished.
He will destroy many men and great rulers,
And he will set fire to all men as no one else ever did.

Through zeal he will raise up those who were crouched in fear.
There will come upon men a great war from the West.
Blood will flow up to the bank of deep-eddying rivers.
Wrath will drip in the plains of Macedonia,
An alliance to the people from the West, but destruction for the king.

Then a wintry blast will blow throughout the land,
And the plain will be filled again with evil war.
For fire will rain on men from the floors of heaven,
Fire and blood, water, lightning bolt, darkness, heavenly night,
And destruction in war, and a mist over the slain

Will destroy at once all kings and noble men.
Then the piteous destruction of war will cease thus
And no longer will anyone fight with swords or iron
Or with weapons at all, which will no longer be lawful.
A wise people which is left will have peace,

Having experienced evil so that it might later rejoice.

Admonition to the Romans

Matricides, desist from boldness and evil daring,
You who formerly impiously catered for pederasty
And set up in houses prostitutes who were pure before,
With insults and punishment and toilsome disgrace.

For in you mother had intercourse with child unlawfully,
And daughter was joined with her begetter as bride.
In you also kings defiled their ill-fated mouths.
In you also evil men practiced bestiality.
Be silent, most lamentable evil city, which indulges in revelry.

For no longer in you will virgin maidens
Tend the divine fire of sacred nourishing wood.
Destruction of the Temple

The desired Temple has long ago been extinguished by you,
When I saw the second Temple cast headlong,
Soaked in fire by an impious hand,
400The ever-flourishing, watchful Temple of God
Made by holy people and hoped
By their soul and body to be always imperishable.
For among them no one carelessly praises a god
Of insignificant clay, nor did a clever sculptor make one from rock,
405Nor worship ornament of gold, a deception of souls.
But they honored the great God, begetter of all
Who have God-given breath, with holy sacrifices and hecatombs.
But now a certain insignificant and impious king
Has gone up, cast it sown, and left it in ruins
410With a great horde and illustrious men.
He himself perished at immortal hands when he left the land,
And no such sign has yet been performed among men
That others should think to sack a great city.

The Advent of a Savior Figure

For a blessed man came from the expanses of heaven
415With a scepter in his hands which God gave him,
And he gained sway over all things well, and gave back the wealth
To all the good, which previous men had taken.
He destroyed every city from its foundations with much fire
And burned nations of mortals who were formerly evildoers.
420And the city which God desired, this he made
More brilliant than stars and sun and moon,
And he provided ornament and made a holy temple,
Exceedingly beautiful in its fair shrine, and he fashioned
A great and immense tower over many stadia
425Touching even the clouds and visible to all,
So that all faithful and all righteous people could see
The glory of eternal God, a form desired.
East and West sang out the glory of God.
For terrible things no longer happen to wretched mortals,
430No adulteries or illicit love of boys,
No murder, or din of battle, but competition is fait among all.
It is the last time of holy people when God, who thunders on high,
Founder of the greatest temple, accomplishes these things.
An Oracle Against Babylon

Woe to you, Babylon, of golden throne and golden sandal.
435For many years you were the sole kingdom ruling over the world.
You who were formerly great and universal, you will no longer lie
On golden mountains and streams of the Euphrates.
You will be spread out flat by the turmoil of an earthquake. Terrible Parthians
Made you shake all over. Restrain your mouth with a bridle,
440Impious race of Babylonians. Neither ask nor take thought
How you will rule over the Persians or how you will hold sway over the Medes
Because of your dominion which you had, you will send to Rome
Hostages, even those who were in bondage to Asia.
So also, though thinking as a queen, you will come
445Under the judgment of your adversaries on whose account you sent ransom.
You will pay a bitter reckoning to your enemies in return for your crooked words.

Eschatological Upheavels

In the last time, one day the sea will be dry,
And ships will then no longer sail to Italy.
Great Asia then will be water, bearing all cargo,
450And Crete a plain. Cyprus will have a great affliction,
And Paphus will bewail a terrible fate so that even
The great city of Salamis, suffering a great affliction, will notice it.
Now there will again be barren dry land on the shore.
A not inconsiderable swarm of locusts will destroy the land of Cyprus.
455Ill-fated men, you will weep when you look toward Tyre.
Phoenicia, terrible wrath awaits you, until you fall
A bad fall so that the Sirens may truly weep.
It will come to pass in the fifth generation when the destruction of Egypt
Ceases, when the shameless kings intermingle.
460The clans of the Pamphylians will settle in Egypt
And in Macedonia, and in Asia, and among the Lycians
There will be a bloody war throwing the world into confusion in dust,
Which a king of Rome and the potentates of the West will stop.
Whenever a wintry blast drips as snow,
465When a great river and the biggest lakes are frozen over,
Immediately a barbarian throng will march to the land of Asia
And will destroy the race of terrible Thracians as if it were weak.
Then desperate men weakened by famine
Will devour their parents and gulp them down as food.
470Wild beasts will devour the table from all dwellings.
Even birds will devour all mortals.
The blood y ocean will be filled with flesh
And blood of the senseless, from evil war.
There will be such weakness on earth
475That it will be possible to know the number of men and count of women.
A wretched generation will groan ten thousandfold at the end
When the sun is setting so that it never rise again,
Remaining to be plunged in the waters of the ocean,
For it saw the impious wickedness of many men.
480There will be moonless night round the great heaven itself.
No small mist will cover the folds of the world about,
A second time. But then the light of God will lead
The good men, as many as sang out the praise of God.

The Conversion of Egypt

Isis, thrice-wretched goddess, you will remain by the streams of the Nile
485Alone, a speechless maenad on the sands of the Acheron.
No longer will memory of you remain throughout the whole earth.
And you Sarapis, reposing on many unwrought stones,
Will lie, a very great casualty in thrice-wretched Egypt.
But as many as brought the desire of Egypt to you will all
490Bewail you bitterly, turning their attention to the imperishable God,
Those who sang out your praises as a god will know that you are nothing.
Then a man clad in linen, one of the priests, will say,
“Come, let us erect a sanctuary of the true God.
Come, let us change the terrible custom we have received from our ancestors
495On account of which they performed processions and rites
To gods of stone and earthenware, and were devoid of sense.
Let us turn our souls, singing out the praises of the imperishable God
Himself, the begetter who is eternal
The ruler of all, the true one, the king,
500The begetter who nourishes souls, the great eternal God.”
Then there will be a great holy temple in Egypt.
And a people fashioned by God will bring sacrifices to it.
To them the imperishable God will grant to reside there.
But when the Ethiopians leave the shameless tribes of the Triballi
505And are about to till the land of Egypt,
They will launch on a course of wickedness, so that all the late things may come to pass,
For they will destroy the great temple of the land of Egypt.
God will rain on them a terrible wrath, down on earth,
So as to destroy all the wicked and all the lawless.
510There will no longer be any sparing in that land,
Because they did not guard what God entrusted to them.
The Battle of the Stars

I saw the threat of the burning sun among the stars
And the terrible wrath of the moon among the lightning flashes.
The stars travailed in battle, God bade them fight.
515For over against the sun long flames were in strife,
And the two-horned rush of the moon was changed.
Lucifer fought, mounted on the back of Leo.
Capricorn smote the ankle of young Taurus,
And Taurus deprived Capricorn of his day of return.
520Orion removed Libra so that it remained no more.
Virgo changed the destiny of Gemini in Aries.
The Pleiad no longer appeared and Draco rejected its belt.
Pisces submerged themselves in the girdle of Leo.
Cancer did not stand its ground, for it feared Orion.
525Scorpio got under the tail because of terrible Leo.,
and the dog star perished by the flame of the sun.
The strength of the mighty day star burned up Aquarius.
Heaven itself was roused until it shook the fighters.
In anger it cast them headlong to earth.
530Accordingly, stricken into the baths of ocean,
They quickly kindled the whole earth. But the sky remained starless.
The Sibylline Oracles

Book six

A Hymn to Christ

I speak from my heart of the great famous son of the Immortal,
To whom the Most High, his begetter, gave a throne to possess
Before he was born, since he was raised up the second time
According to the flesh, when he had washed in the streams of the river
Jordon, which moves with gleaming foot, sweeping the waves.
He will escape the fire and be the first to see delightful God
Coming in the spirit on the white wings of a dove.
A pure flower will bloom, fountains will burst forth.
He will show ways to men; he will show heavenly paths.
He will teach all with wise words.
He will come to judgment and persuade a disobedient people,
Boasting praiseworthy descent from the Heavenly Father.
He will walk the waves; he will undo the sickness of men;
He will raise the dead. He will repel many woes.
From one wallet men will have surfeit of bread
When the house of David brings forth a shoot. In his hand
Are the whole world and earth and heaven and sea.
He will flash like lightning on the earth
As the two begotten from each other’s sides once saw him when he first shone forth.
It will come to pass when earth rejoices in the hope of a child.
For you alone, land of Sodom, evil afflictions are in store.
For with your hostile mind you did not perceive your God
When he came before mortals eyes. But you crowned him
With a crown from the thornbush, and you mixed terrible gall
25 For insult and drink. That will cause great afflictions for you.
O wood, o most blessed, on which God was stretched out;
Earth will not contain you, but you will see heaven as home
When your fiery eye, o God flashes like lightning.
Book seven

Destruction of Various Places

O Rhodes, you wretched one, for you first will I weep. You are first of cities, but you will perish first, Widowed of men, completely failing to gain a livelihood. Delos, you will swim and be unstable on the water. Cyprus, one day the wave of the gleaming sea will destroy you. Sicily, the fire that flares beneath you will burn you up. The Flood

This I say, the terrible and strange water of God.

A certain Noah came, a solitary fugitive from all men.

Earth will swim, mountains will swim, even the sky will swim. All will be water and all things will perish in waters. Winds will stop, and there will be a second age. O Phrygia, you will shine forth first from the surface of the water, But you, the same, first to impiety, will reject God; Pleasing to speechless idols, which will destroy you, Wretched one, as many years pursue their cyclic course.

Further Oracles of Destruction

The unfortunate Ethiopians, also suffering piteous woes,
Will be smitten with swords under the skin as they crouch in fear.
Civil strife among themselves will destroy sleek Egypt,
Always concerned with corn blades, which the Nile
20Saturates with seven swimming streams. Thence, unexpectedly,
Men will drive out Apis, who is not a god to men, (Apis was the sacred bull worshipped at
Memphis)
Alas, Laodicea, daring one, you will speak falsehood,
You who have never seen God. The wave of Lycus will dash over you.
The great God himself, the begetter, will make many stars
25And will hang an axis through the middle of the sky
And set up a great terror for men to behold on high,
And immense pillar with great fire, from which
Drops will destroy the evil races of men who have done harm.

A Mesianic Oracle

For one day that time will come to pass when once for all men
30Will beseech God, but will not stop fruitless
Troubles. But all will be fulfilled through the house of David.
For God entrusted and gave a throne to him.
The angels will sleep under his feet-
Those who cause fires to gleam and those who pour forth rivers
35Those who protect cities and those who send out storm winds.
A difficult life will come upon many men,
Entering souls and changing hearts of men.
But when a young shoot puts forth eyes from the root,
Which once distributed abundant nurture to all branches…

Oracles Against Various Nations

40These things will further be in time. But when others
Rule over the tribe of warlike Persians then there will be
Terrible weddings of brides because of lawless tribes.
For mother will have her own son also as husband. Son
Will have intercourse with mother. Daughter, reclining on father,
45Will sleep according to this savage custom. Later
A Roman Ares will shine out on them from many a lance.
They will mix much earth with human blood.
A prince of Italy will then flee from the might of the spear. (the famous defeat of Romans by
Parthians was at Carrhae in 53B.C.)
They will leave on the ground a flower engraved with gold,
50Which always bears an unholy sign when it goes forth.
It will come to pass when Ilias, all evil and ill-fated,
Piteously drinks deep not marriage but the tomb, then brides
Will weep deeply, because they did not take thought of God
But always made noise with cymbals and ratling sounds.
55Prophesy, Colophon, a great terrible fire hangs wver you.
Ill-wedded Thessaly, the earth will no longer see you,
Even as ashes, but you will sail alone, a fugitive from the mainland.
Thus, O wretched one, you will be the mournful refuse of war,
O one who falls to dogs and rivers and swords.
60Wretched Corinth, you will receive grievous war about yourself,
Miserable on, and you will perish at each other’s hands.
Tyre, you alone will receive so great a fate, for you will excel
In small-mindedness, bereft of pious men.

Baptism of Christ

Ah, Coele-Syria, last possession of the Phoenician men
65On whom the brine of Beirut lies belched up,
Wretched one, you did not recognize your God, whom once Jordan washed
In its streams, and the spirit flew like a dove.
He, before either earth or starry heaven,
Was sovereign Word, with the Father and Holy Spirit.
70He put on flesh but quickly flew to his Father’s home.
Great heaven established three towers for him
In which the noble mothers of God now live.
Hope and piety and desirable holiness.
They do not rejoice in gold or silver but in reverential acts
75Of men, sacrifices, and most righteous thoughts.

Ritual Prescriptions

You shall sacrifice to the immortal great noble God,
Not by melting a lump of incense in fire or striking
A shaggy ram with a sacrificial knife, but with all
Who bear your blood, by taking a wild dove,
80Praying, and sending it off, while gazing to heaven.
You shall pour a libation of water on pure fire, crying out as follows:
“As the father begot you, the Word, so I have dispatched a bird,
a word which is swift reporter of words, sprinkling
with holy waters your baptism, through which you were revealed out of fire.
85You shall not shut the door when some other stranger
Comes, begging you toward off poverty and hunger.
But take the head of this man, sprinkle it with water,
And pray three times. Cry out to your God as follows:
‘I do not desire wealth. I am poor and I have received a poor man.’
90You, father, provider, deign to listen to both.’
He will give to you when you pray.

Fragmentary Verses

91aThereafter a man led away…

Do not afflict me, sacred and righteous holiness of God
Holy, indomitable, proved concerning the offspring…
Father, check my wretched heart. I have looked to you,
95To you, the undefiled, whom no hands made.

Oracles Against Various Nations

Sardinia, you who are powerful now, will be changed to ashes.
You will no longer be an island, when the tenth time comes.
Sailing on the waters they will seek you, who no longer exist.
Kingfishers will wail a piteous lament over you.
100Rugged Mygdonia, beacon of the sea, difficult of exit,
You will boast for an age; you will perish through ages,
Entirely, with a hot wind. You will rage with many ills.
Celtic land, upon your mound beyond the Alps, which are difficult to cross,
Deep sand will make a mound over you entirely. You will no longer give tribute,
105Corn, or fodder. You will be desolate without people,
Forever frozen with icy crystals.
You will make amends for the outrage, impious one, which you had not noticed.
Sturdy-spirited Rome, after the Macedonian spear
You will flash like lightning to Olympus. But God will make you
110Utterly unknown when you will seem in appearances
To remain much better established. Then I will cry out to you as follows:
“You who once gleamed brightly will lift your voice as you perish.”
Further, Rome, I will again utter further things to you.
Now you, wretched Syria, will I bewail piteously.
115Thebes of ill counsel, an evil sound will come upon you,
With the voice of flutes. A trumpet will sound a bad sound
For you. You will see the whole land perishing.

Cosmic Destruction

Woe to you, wretched one, woe, evil-spirited sea.
You will all be devoured by fire, and you will destroy people with brine.
120 For there will be as much fire raging on the earth
As water, and it will flow and destroy the whole earth.
It will burn up mountains, burn rivers and empty springs.
The world will be chaos when men perish.
Then wretched men, burning badly, will look
125 On heaven, void of stars but overcome by fire,
They will not be destroyed quickly but, being burned in spirit
By their perishing flesh for the years of ages
Forever, they will know, by dire tortures, that it is nor possible
To deceive the law of God. The earth, under constraint,
130 Has perceived that whichever of the gods she dared to accept
In falsehood on her altars was smoke, misty through the sky.

False Prophets

But they will endure extreme toil who, for gain
Will prophesy base things, augmenting an evil time;
Who putting on the shaggy hides of sheep
135 Will falsely claim to be Hebrews, which is not their race.
But speaking with words, making profit by woes,
They will not change their life and will not persuade the righteous
And those who propitiate God through the heart, most faithfully.

Restoration of the World

In the third lot of circling years,
140 Of the first ogdoad, another world is seen again.
All will be night, long and unyielding,
And then a terrible smell of brimstone will extend
Announcing murders, when those men perish
By night and famine. Then he will beget a pure mind
145 Of men and will set up your race as it was before for you,
No longer will anyone cut a deep furrow with a crooked plow;
No oxen will plunge down the guiding iron.
There will be no vine branches or ear of corn, but all, at once,
Will eat the dewy manna with white teeth.

Confession of the Sibyl

150 God will then be with them, who will teach you,
Even as me, the sorrowful one. For what evils
I formerly did, knowingly! And I performed many other things badly through neglect.
I have known innumerable beds, but no marriage concerned me. Utterly faithless, I imposed a savage oath on all.

155I shut out those in need, and going among those who go forth To a shady glen, I did not observe the oracle of God. Therefore fire has eaten and will devour me For I myself will not Live, but an evil time will destroy me, when men who pass by Will fashion a tomb for me by the sea;

160And they will destroy me with stones, for when I was speaking to the Father He communicated to me the dear son. May you stone me all of you! For thus will I live and fix my eyes on heaven.
The Sibylline Oracles

Book eight

Prophecy of World Kingdoms and Destruction

As the great wrath comes upon the disobedient world
I show for the wrath of God to the last age,
Prophesying to all men, city by city.
From the time when the tower fell and the tongues of men
5Were divided into many dialects of mortals,
First the Egyptian kingdom, then that of the Persians,
Medes, Ethiopians, and Assyrian Babylon,
Then that of Macedonia, which boasted in great arrogance,
Then, fifth, the famous lawless kingdom of the Italians
10Last of all, will show many evils to all men
And will expend the toils of the men of all the earth.
It will lead untiring kings of nations to the west
And will legislate for peoples and subdue all things.
The mills of God grind fine flour, though late.
15Then fire will destroy everything and reduce to fine dust
The heads of lofty mountains and of all flesh. Admonition Against Greed

The beginning of evils for all will be love of gain and folly
For there will be a desire for deceitful gold and silver.
For there is nothing that mortals preferred to these,
20Not the light of the sun, not heaven nor sea
Nor the broad earth whence everything grows
Nor God who gives everything, begetter of all.
Nor did they prefer faith and piety to these. 
It is the source of impiety and forerunner of disorder. 
25Deviser of wars, hostile trouble of peace 
Which alienates parents from their children and children from their parents. 
Even marriage will never be wholly honored apart from gold. 
Earth will have boundaries and all the sea guards, 
Craftily divided among those who have gold. 
30As if wishing to have the much-nurturing earth forever 
They will ravage the poor, so that they themselves may acquire 
Additional land and subject them by imposture. 
If the huge earth did not have its throne 
Far from starry heaven, men would not have equal light 
35But it would be marketed for gold and would belong to the rich, 
And God would have prepared another world for beggars.

Oracle Against Rome

One day, proud Rome, there will come upon you from above 
An equal heavenly affliction, and you will first bend the neck 
And be razed to the ground, and fire will consume you, altogether 
40Laid low on your floors, and wealth will perish 
And wolves and foxes will dwell in your foundations. 
Then you will be utterly desolate, as if you had never been. 
Where then will be the Palladium? What sort of God will save you? 
One of gold, or stone or bronze? Or where then will be your 
45Senatorial decrees? Where the race of Rhea or Cronos 
Or Zeus and of all those whom you revered? 
Lifeless demons, likeness of dead corpses 
Whose tombs ill-fated Crete will have as boast, 
Worshipping senseless corpses with ritual enthronements.

Hadrian

50But when, luxurious one, you have had fifteen kings 
Who enslaved the world from east to west, 
There will be a gray-haired prince with the name of a nearby sea, 
Inspecting the world with polluted foot, giving gifts. 
Having abundant gold, he will also gather more 
55Silver from his enemies and strip and undo them. 
He will participate in all the mysteries of magic shrines. 
He will display a child as god, and undo all objects of reverence, 
From the beginning he will open up the mysteries of error to all. 
Then will be a woeful time, because “the woeful” himself will perish.
60 One day the people will say, “Your great power, o city, will fall,”
Knowing that the fated evil day is immediately at hand.
Then fathers and infant children will mourn together,
Regarding your most piteous fate.
Mournful, they will raise dirges by the banks of Tiber.
65 After him, three will rule who have the last day of all,
Fulfilling the name of the heavenly God,
Whose power is both now and for all ages.

The Return of Nero in the Time of Marcus Aurelius

One, an old man, will control dominions far and wide,
A most piteous king, who will shut up and guard all the wealth
70 Of the world in his home, so that when the blazing
Matricidal exile returns from the ends of the earth
he will give things to all and award great wealth to Asia.

Woes to Come Upon Rome

Then you will mourn, doffing the garment of leaders,
With its broad purple border, and wearing a garment of mourning.
75 O proud queen, offspring of Latin Rome.
No longer will you have the fame of your pride
Nor will you ever be lifted up, ill-fated one, but you will be laid low.
For the glory of the eagle-bearing legions will also fall.
Where then is your strength? What sort of land will be an ally
80 Which has been lawlessly enslaved by your vain thoughts?
For then there will be confusion of all the land of mortals,
when the universal ruler himself comes and judges on the tribunal
The souls of the living and dead, and the whole world.
Neither will parents be friendly to children nor children to parents
85 Because of impiety and affliction beyond hope.
Then you will have gnashing of teeth and scattering and capture
When the fall of cities comes and yawning gaps in the earth.
When the purple dragon comes on the waves,
Pregnant with a host, and will nurture your children
90 When famine and civil war are at hand;
Then the end of the world and the last day is dear,
And the judgment of the immortal God for the approved elect.
First there will be implacable wrath of Romans.
A bloodthirsty time, and wretched life will come.
95 Woe to you, Italian land, great savage nation.
You did not perceive whence you came, naked and unworthy
To the light of the sun, so that you might go again naked
To the same place and later come to judgment
Because you judge unjustly…
100By gigantic hands, alone in the whole world,
You will come from a height and dwell under the earth
In naphtha and asphalt and brimstone and much fire,
And you will disappear and will be blazing of dust
Forever. Everyone who looks will hear a mournful
105Great bellowing form Hades and gnashing of teeth
As you strike your godless breast with your hands.
Night is equal to all at once, to those who have wealth
And to beggars. Coming naked from the earth, going naked again
To the earth, they cease from life, having completed their time.

The Equality of All in the Eschatological Time

110No one is slave there, no lord, no tyrant,
No kings, no leaders who are very arrogant,
No forensic rhetoricians, no ruler judging for money.
They do not pour blood on altars in libations of sacrifices.
No drum sounds, no cymbal,
115No flute of many holes, which has a sound that damages the heart,
No pipe, which bears an imitation of the crooked serpent,
No savage-sounding trumpet, herald of wars,
None who are drunk in lawless revels or dances,
No sound of the lyre, no evil-working device,
120No strife, no anger, in its diverse kinds; nor will there be a knife
Beside the dead, but the age will be common to all.

Key-bearer of the great enclosure on the tribunal of God…

Destruction of Rome

And with statues of gold and silver and stone,
Be beautiful, so that you may come to a bitter day,
125To see your punishment first, Rome, and the gnashing of teeth.
No longer will Syrian, Greek, or foreigner, or any other nation,
Place their neck under your yoke of slavery.
You will be utterly ravaged and destroyed for what you did.
Groaning in panic, you will give until you have repaid all,
130And you will be a triumph-spectacle to the world and a reproach of all.
An Encomium on Hadrian

Then the sixth generation of Latin kings
Will complete its last life and abandon the scepters.
Another king of the same race will reign
Who will rule the whole earth and gain sway over dominions.
135He will rule by the counsels of the great God without contamination,
His children and the race of his unshaken children.
For thus it is prophesied, in the cyclic course of time,
Whenever there will have been fifteen kings of Egypt. (Roman kings)

The Return of Nero

Then when comes the time of the Phoenix, of the fifth period…

140He will come to ravage the race of peoples, undistinguished tribes,
The nation of the Hebrews. Then Ares will take Ares captive.
He himself will destroy the overbearing threat of the Romans.
For the empire of Rome, which then flourished, has perished,
The ancient queen over the surrounding cities.
145No longer will the plain of luxuriant Rome be victorious
When he comes from Asia, conquering Ares.
Having done all these things, he will come to the trampled town.
You will fulfill thrice three hundred and forty-eight
Years when an evil violent fate
150Will come upon you fulfilling your name.

Another Oracle on the Return of Nero

Alas for me. Thrice-wretched one, when will I see that day,
Destructive indeed to you, Rome, and especially to all Latins?
Celebrate, if you wish, the man of secret birth,
Riding a Trojan chariot from the land of Asia
155With the spirit of fire. But when he cuts through the isthmus
Glancing about, going against everyone, having crossed the sea,
Then dark blood will pursue the great beast.
The hound pursued the lion that was destroying the herdsmen.
They will take away dominion, and he will pass over to Hades.

Oracles Against Various Nations

160A final but greatest evil will come upon the Rhodians,
And for the Thebans evil captivity awaits thereafter. Egypt will be destroyed by the wickedness of its rulers. Also, like the men who afterward fled dire destruction, Thrice happy was the man, and four times blessed. 

165Rome will be a street and Delos inconspicuous And Samos sand… Then later, also, evil will come upon the Persians. In return for overbearing pride, all arrogance will be destroyed.

Eschatological Upheavels

Then a holy prince will gain control of the scepters of the whole world 170For all ages, he who raised the dead. The Most High will lead three, then, in piteous fate at Rome, And all men will perish in their own dwellings. But they will not be persuaded, which would be much better. But whenever there rises upon all the evil day 175Of famine and pestilence, hard to bear, and tumult, And then again the former wretched lord Will assemble the council and deliberate how he will destroy…

The withered will bloom, appearing together with leaves. The floor of heaven will rain on the hard rock 180Shower and flame and many breezes on the earth And an abundance of poisonous seeds throughout the whole earth. But they will act again with shameless spirit, Not fearing the wrath of God or of men, Abandoning modesty, desiring shamelessness, 185Tyrants in fickleness and violent sinners, Liars, lovers of faithlessness, evildoers, truthful in nothing, Breakers of faith, ingenious at pouring out slander. They will not have surfeit of wealth, but shamelessly They will collect more. Under the sway of tyrants they will perish. 190All the stars will fall directly into the sea, All in turn, and men will call a shining comet “the star”, a sign of much impending toil, war, and slaughter. May I not be alive when the abominable woman reigns, (whore of Babylon) 195But rather then, when heavenly grace comes to rule, And whenever the sacred child, the destroyer of all, Destroys the malignant abyss with bonds, opening it up. Suddenly a wooden house will cover men round about. But when the tenth generation is within the house of Hades,
Thereafter the power of the female will be great. God himself
Will increase many evils for her when she is crowned and
Receives royal honor. The entire year will be an age turned upside down.
The sun, seeing dimly, shines at night.
Stars will leave the vault of heaven. A raging storm with many a hurricane
Will lay the earth desolate. There will be a resurrection of the dead
And most swift racing of the lame, and the deaf will hear
And blind will see, those who cannot speak will speak,
And life and wealth will be common to all.
The earth will equally belong to all, not divided
By walls or fences, and will then bear more abundant fruits.
It will give fountains of sweet wine and white milk
And honey…

And judgment of the immortal God…
But when God changes the times…
Making winter summer, then all the oracles are fulfilled.
But when the world perished…

Acrostic Poem on the Judgment

Jesus Christ, son of God, savior, cross (title)
The earth will sweat when there will be a sign of judgment.
A king will come from heaven who is to judge
All flesh and the whole world forever when he comes.
Both faithful and faithless men will see God
The Most High with the holy ones at the end of time.
He will judge the souls of flesh-bearing men on the tribunal
When the whole world becomes barren land and thorns.
Men will throw away idols and all wealth.
Fire will burn up land, heaven, and sea,
Pursuing the hunt, and will break the gates of the confines of Hades.
Then all the flesh of the dead, of the holy ones, will come
To the free light. The fire will torture the lawless forever.
Whatever one did secretly, he will then say everything.
For God will open dark breasts with lights.
A lament will rise from all and gnashing of teeth.
The light of the sun will be eclipsed and the troups of stars.
He will roll up heaven. The light of the moon will perish.
He will elevate ravines, and destroy the heights of hills.
No longer will mournful height appear among men.
Mountains will be equal to plains, and all the sea
Will no longer bear voyage. For earth will then be parched
With its springs. Bubbling rivers will fail.
A trumpet from heaven will issue a most mournful sound,
240Wailing for the defilement of limbs and the woes of the world.
The gaping earth will then show the abyss of the nether world.
All will come to the tribunal for God the king.
A river of fire and brimstone will flow from heaven.
There will then be a sign for all men, a most clear seal.
245The wood among the faithful, the desired horn,
The life of pious men, but the scandal of the world,
Illuminating the elect with waters in twelve streams.
An iron shepherd’s rod will prevail.
This is our God, now proclaimed in acrostics,
250The king, the immortal savior, who suffered for us.

A Poem on Christ

Moses prefigured him, stretching out his holy arms,
Conquering Amalek by faith so that the people might know
That he is elect and precious with God his father,
The staff of David and the stone he promised.
255The one who has believed in him will have eternal life.
For he will come to creation not in glory, but as a man,
Pitiable, without honor or form, so that he might give hope to the pitiable.
He will give form to perishable flesh and heavenly faith to the faithless,
And he will fashion the original man,
260Formed by the holy hands of God,
Whom the snake craftily caused to err, to go to the fate
Of death and receive knowledge of good and evil,
So as to abandon God and serve mortal customs.
For the universal ruler took him into his counsel
265First of all from the beginning and said, “Let us both, child,
Make mortal tribes, copying our likeness.
Now I with my hands, then you with a word, will tend
Our form so that we may produce a common construct.”
Mindful therefore of this resolution, he will come to creation
270Bearing a corresponding copy to the holy virgin,
Illuminating by water, at the same time through the hands of elders,
Doing all with a word, healing every disease.
He will stop the winds with a word. He will calm
The raging sea by walking on it with feet of peace and with faith.
275From five loaves and a fish of the sea
He will satisfy five thousand men in the desert,
And taking all the leftover fragments,
He will fill twelve baskets for the hope of the peoples.
He will call on the souls of the blessed; he will love the wretched,
Who will do good in return for evil when they are mocked,
Beaten, and whipped, desiring poverty.
Perceiving everything and seeing everything and listening to everything,
He will observe the heart and lay it bare for trial.
He himself is the hearing and mind and sight and reason
Of all, who creates forms, to whom everything is subject,
Who saves the dead and cures every disease.
Later he will come into the hands of lawless and faithless men,
And they will give blows to God with unholy hands
And poisonous spittings with polluted mouths.
Then he will stretch out his back and give it to the whips
For he will hand over to the world the holy virgin. (verse omitted as doubtful)
Beaten, he will be silent, lest anyone recognize
Who he is whose son, and whence he came, so that he may speak to the dead;
And he will wear the crown of thorns. For, made of thorns,
The crown of chosen men is an eternal delight.
They will stab his sides with a reed on account of their law.
For by winds shaken by another wind
The inclinations of the soul are turned from wrath and change.
But when all these things of which I have spoken are fulfilled,
Then for him every law will be dissolved which from the beginning
Was given in teachings to men, on account of a disobedient people.
He will stretch out his hands and measure the entire world.
They gave him gall for food and vinegar to drink.
They will show forth this table of inhospitality.
The veil of the Temple will be rent, and in midday
There will be dark monstrous night for three hours.
For no longer with secret law and temple must one serve
The phantoms of the world. That which had been hidden was again made manifest
When the eternal sovereign came down to earth.
He will come to Hades announcing hope for all
The holy ones, the end of ages and last day,
And he will complete the fate of death when he has slept the third day.
And then, returning from the dead, he will come to light,
First of the resurrection, showing a beginning to the elect,
Having washed off their former vices with the waters
Of and immortal spring, so that, born from above,
They may no longer serve the lawless customs of the world.
First, then, the Lord was seen clearly by his own,
Incarnate as he was before, and he will show in hands and feet
Four marks fixed in his own limbs,
East and west and south and north.
For so many kingdoms of the world will accomplish
The unlawful blameworthy action as our archetype.
Rejoice, holy daughter Sion, who have suffered much.
325Your king himself comes in, mounted on a foal,
Appearing gently to all so that he may lift our yoke
Of slavery, hard to bear, which lies on our neck
And undo the godless ordinances and constraining bonds.
Know that he is your God, as he is son of God.
330Honor him and keep him in your heart
And love him from your soul and bear his name.
Set aside the former (customs) and wash from his blood,
For he is not propitiated by your laments or prayers.
Since he is imperishable he pays no attention to perishable sacrifices,
335Except when intelligent mouths bring forth a hymn.
Know who he is, and then you will see the begetter.

Eschatological Disturbances

Then in time all the elements of the world will be bereft,
AIR, land, sea, light of blazing fire,
And heavenly dome and night and all days
340Will rush together into one, into an utterly desolate form.
For all the stars of luminaries will fall from heaven
And no longer will well-winged birds fly on the air
Nor will there be walking on earth, for all wild beasts will perish.
There will be no voices of men, or beasts, or birds.
345The world, in disorder, will hear no useful sound.
The deep sea will resound with a great sound of threat.
All the swimming creatures of the sea will die, trembling.
No longer will a ship bearing cargo sail on the waves.
The earth, being bloodied by wars, will bellow.
350All the souls of men will gnash their teeth
With the wailings and panic of the lawless souls,
Dissolving with thirst and famine and pestilence and murders,
And they will call death fair and it will evade them.
For no longer will death give rest to those, or night.
355Often will they make request of God who rules on high, in vain,
And then he will manifestly turn away his face from them.
For he gave seven days of ages for repentance
To erring men, through the intercession of the holy virgin.

A Speech of God Against Idolatry
God himself showed me all these things in my mind,
360And he will fulfill all the things which are spoken through my mouth:
“I know the number of sand and the measures of sea.
I know the recesses of earth and murky Tartarus.
I know the numbers of stars and trees and how many tribes
Of four-footed animals, swimming creatures, and birds that fly,
365And men that are, and that will be, and the dead.
For I myself fashioned the forms and minds of men,
And I gave right reason, and I taught understanding,
I who formed eyes and ears, seeing and hearing
And knowing every thought, and sharing the knowledge of all
370Being within, I am silent, and later I myself will test
And bring about…whatever any one of mortals did in secret
Coming also to the tribunal of God and telling to mortals…
I understand the dumb, and I hear one who does not speak
And how much is the total height from earth to heaven.
375Beginning and end I know; I who created heaven and earth
For all things are from him, he knows what is from the beginning to the end.
For I alone am God, and there is no other God.
They decree an image, fashioned of wood, to be mine,
And shaping it with their hands, a speechless idol;
380They honor it with prayers and unholy worship.
Abandoning the Creator, they worshipped licentiousness.
All have gifts from me but give them to useless things,
And they think all these things useful, like my honors,
Making burnt offerings at meals, as to their own dead.
385For they burn flesh and, sacrificing bones full of marrow
On altars, they pour blood to demons
And light lamps for me, the giver of light.
Mortals pour libations of wine as if to a thirsty god,
Getting drunk to no purpose, for useless idols.
390I have no need of your sacrifice or libation
Or polluted burnt offerings or most hated blood.
For they will do these things to the memory of kings and tyrants,
For dead demons, as if they were heavenly beings,
Performing a godless and destructive worship.
395Godless ones also call their images gods,
Abandoning the Creator, thinking to have
All hope and life from them.
In dumb and speechless things with evil result, they are ignorant of good end.
I myself proposed two ways, of life and death,
400And proposed to the judgment to choose life.
But they turned eagerly to death and eternal fire.  
Man is my image, having right reason.  
Set for him, you, a pure and unbloodied table,  
Having filled it with good things, and give the bread to the hungry  
And drink to the thirsty and clothes to the naked body,  
Supplying them from your own labors with holy hands.  
Accept the afflicted and stand by the suffering  
And provide for me, the living one, a living sacrifice.  
Sowing now on water, so that I also may one day give you  
Immortal fruits, and you will have eternal light  
And unfading life, when I test all by fire.  
For I will melt all things and separate them into clear air.  
I will roll up heaven, open the recesses of the earth.  
And then I will raise the dead, having undone fate  
And the sting of death, and later I will come to judgment,  
Judging the life of pious and impious men.  
I will set ram by ran and shepherd by shepherd  
And calf by calf, near each other for trial.  
Whoever are convicted in the trial because they were exalted  
And stopped the mouth of all so that they in envy  
Could equally subject those who act in holy manner,  
Ordering them to be silent, pressing on for gain,  
Will all depart then, as not approved by me.  
No longer will you say in sorrow “it will be tomorrow,”  
Or “it happened yesterday,” nor worry about many days,  
Nor spring, nor winter, nor summer, nor autumn,  
Nor sunset, nor sunrise. For I will make a long day  
Forever, light will be desired.

Hymn to God

Self-begotten, undefiled, everlasting, eternal,  
Master of heaven in might, measuring the fiery breath.  
He holds the scepter of thunder with a rough firebrand,  
And he soothes the peals of deep-sounding thunderbolts,  
Storming the earth, he restrains the rushing noises,  
And he dulls the fiery whips of lightnings;  
He contains the unspeakable pourings of showers and storms of icy  
Hail, missiles of clouds and attacks of winter.  

For they bear witness to each thing  
That you yourself decide to do and approve in your mind.  
With your son, before all creation, you shared deliberations
With equal breasts, fashioner of men and creator of life.
Him you addressed with the first sweet voice from your mouth:
“Look, let us make a man like in all respects to our
form, and let us give him the life-supporting breath to have.
Though he is mortal all the things of the world will serve him;
When he is fashioned of clay we will subject all things to him.”
These things you said to the Word, and all was done in your heart.
All the elements together obeyed your command,
And eternal creation was arranged for a mortal creature:
Heaven, air, fire, earth, land and sea current,
Sun, moon, chorus of stars, mountains,
Night, day, sleep, waking, spirit and motion,
Soul and intellect, skill and voice and strength
And wild tribes of living creatures, those of swimming creatures and birds,
Walking creatures and amphibians and serpents and things of double nature;
For all things were arranged spontaneously under your leadership.

The Incarnation

In the last times he changed the earth and, coming late
As a new light, he rose from the womb of the Virgin Mary.
Coming from heaven, he put on a mortal form.
First, then Gabriel was revealed in his strong and holy person.
Second, the archangel also addressed the maiden in speech:
“Receive God, Virgin, in your immaculate bosom.”
Thus speaking, he breathed in the grace of God, even to one who was always a maiden.
Fear and, at the same time, wonder seized her as she listened.
She stood trembling. Her mind fluttered
But again she rejoiced, and her heart was healed by the voice.
The maiden laughed and reddened her cheek,
Rejoicing with joy and enchanted in heart with awe.
Courage also came over her. A word flew to her womb.
In time it was made flesh and came to life in the womb,
And was fashioned in mortal form and became a boy
By virgin birth. For this is a great wonder to men,
But nothing is a great wonder for God the Father and God the Son.
The joyful earth fluttered to the child at its birth.
The heavenly throne laughed and the world rejoiced.
A wondrous, new-shining star was venerated by Magi.
The newborn child was revealed in a manger to those who obey God:
Cowherds and goatherds and shepherds of sheep.
And Bethlehem was said to be the divinely named homeland of the Word
Ethical and Ritual Exhortation

480 Be humble in heart, hate bitter power,
And, above all, love your neighbor as yourself,
And love God from the soul and serve him.
Therefore we are also of the holy heavenly race
Of Christ, and are called brethren.
485 Having a remembrance of joy in worship,
We walk the paths of piety and truth.
We are never allowed to approach the sanctuaries of temples
Nor to pour libations to statues nor to honor them with prayers,
Nor with delightful scents of flowers nor with gleams
490 Of lamps, nor even to embellish them with offerings,
Nor with breaths of incense sending up a flame on altars,
Nor with libations from the sacrifice of bulls, rejoicing in gore,
To send blood from the slaughter of sheep as propitiatory offerings for earthly penalty;
Nor to defile the light of the sky with smoke from burnt offerings
495 And polluted breezes from a fire that burns flesh.
But rejoicing with holy minds and glad spirit,
Abundant love and hands that bring good gifts
With gracious psalms and songs appropriate to God,
We are bidden to sing your praises as imperishable and pure from all deceit,
500 God, wise begetter of all.
World of widespread men, long walls,
Great cities, and innumerable nations
Of east, west, south, and north,
Divided in many diverse languages and kingdoms,
To you I am about to speak the most disastrous tidings. The Tower of Babylon

For from the time when the Flood came upon the men of old
And destroyed that generation with many waters,
The universal ruler himself furnished another race
Of restless men, who in opposition to heaven
Built a tower to an awful height. The tongues
Of all were loosed, but on them came the wrath
Of the Most High God, hurled down, and the wondrous tower
Fell. For they roused evil strife against each other.
Then also was the tenth generation of articulate men.
From the time when these things happened, the entire earth was divided
Between diverse men and all sorts of dialects
Of which I will tell the numbers and name them in acrostics,
According to the first initial, and I will reveal the name.

First Egypt will receive royal dominion
20Outstanding and just. Then many counseling
Men will govern in her. But then
A terrible man will rule, a very mighty skirmisher.
His name will have the letter of the acrostic.
Swords will he extend against pious men.
25While he wields power this great sign will be
In the land of Egypt. In great glory she
Will then feed with corn people who are perishing by famine.
The same man, prisoner and judge, will nurture the East
And the race of Assyrian men. Know his name
30,,of the measure of the tenth number.
But when the affliction often plagues comes upon Egypt
From shining heaven, then I will again proclaim these things to you.
Woe to you, Memphis, woe, great kingdom.
The Red Sea will destroy a great multitude of you.
35Then when the people of twelve tribes, bidden by the Immortal,
Leave the fruitful plain of destruction
And God himself, the prince, gives a law to men,
Then a great, great-spirited king will rule the Hebrews,
One who has a name from sandy Egypt,
40A man falsely thought to have Thebes as his homeland.
But a terrible snake will love Memphis, and will devour many things in wars.

The Rule of Persia

In the twelfth decade of revolving kingship
In the seventeenth century of years, when five more
Are left, then will be the empire of Persia.
45Then there will be darkness upon the Jews, and they will not escape
Famine and pestilence, which is hard to bear, on that day.
But when a Persian rules and leaves the scepters
To the sons of his grandson as the years pursue their cyclic course,
For only five times four and a hundred in addition to these,
50You will complete a hundred enneads and make amends for all.

The Rule of Media

Then, Persia, you will be given as a servant to the Medes,
Perishing with afflictions through mighty was.
Immediately disaster will come upon Persians and Assyrians,
All Egypt, Libyans and Ethiopians.
55Carians and Pamphylinas, and all other mortals.
Then he will give the royal empire to descendants
Who again will lay waste races for many spoils,
Ravaging the entire earth without sympathy.
Mournful, the Persians will wail dirges by the Tigris.
60Egypt will moisten much earth with tears.
Then a very rich Indian will cause many evils
For you, Median land, until you make amends for all
Which you had formerly done with shameless spirit.
Woe to you, Median nation, thereafter you will serve
65Ethiopian men beyond the land of Merois.
You will complete a hundred years from the beginning, wretched one,
Adding seven to these, and you will place your neck under the yoke.

The Rule of India/Ethiopia

Then thereafter there will arise a dark-skinned, gray-haired,
Great-spirited Indian prince (possibly Artaxerxes) who will cause many evils
70To the East through mighty war,
And he will damage you, or rather destroy you beyond all.
But when he reigns twenty years and ten
Plus seven and ten, then every nation
Of the royal empire will rage and display freedom,
75Abandoning slave blood for three single years.
But he will come again and every nation of men
Will place its neck under the yoke for the mighty one again
As it was formerly subject to the king, and it will willingly be subordinate.
There will be great peace throughout the whole world.

The Rule of the “Assyrians”

80Then a great man will be king over the Assyrians. (Solomon)
He will rule and persuade everyone to speak according to his mind
What God disposed on laws. Then all the kings
Will fear this man. They who plume themselves with spears,
Fearful and speechless, exceedingly mighty and lovely to behold,
85Will serve this man, through the plans of the great God.
For he will persuade everything by speech and subdue everything,
And he will mightily build the temple of the great God
And the lovely altar, and he will cast down idols.
He will gather tribes and the generation of fathers
90And infant children into one place as settlers and build a wall around them.
He will have a name of the number two hundred,
And will show the signs of an initial of eighteen.
But whenever he prevails. As decades pursue their cyclic course,
For two plus five, coming to the end of time,
95There will be as many kings as tribes of men,
As clans, as cities, and as islands,
Lands of the blessed and fields of shining fruit,
But there will be one great king over them, a leader of men.
Many great-spirited kings will yield to him.
100They will give to him and his cons and prosperous grandsons
Portions of the kingdom for empire
Until eight decades of decades and six single years
In addition to these. He will rule even those who are his opponents to the end.

The Advent of Macedonia

But when a strong wild beast comes with mighty Ares, (possibly Alexander)
105Then for you also, royal land, will wrath spring up.
Woe to you, Persian land, how many effusions you will receive
Of human blood when that man of mighty spirit
Comes to you. Then again I will proclaim these things to you.

Romulus and Remus

But when Italy produces a great marvel for men,
110A murmuring of infants by an unpolluted spring,
In a shady cave, children of a flock-devouring beast,
Who, when they have become men, will cast down headlong
Many who have shameless spirit on seven strong hills.
Both number a hundred. Their name will show them
115A great sign of things to come. They will build strong walls
On seven hills and will set up grievous war
About them. Then there will be an insurrection of men
Springing up about you great land of beautiful corn,
Great-spirited Egypt. But I will again proclaim these things,
120And in addition you will receive a great affliction in your homes,
And again you will have an insurrection of your own men.

The Trojan War

Now you, wretched Phrygia, do I bewail piteously,
For on you will come captivity from Greece, which subdues horses,
And terrible war, through mighty battles.
125Ilion, I pity you, for a fury from Sparta (Helen)
Will come to your swelling, mingled with a destructive star.
It will especially cause you toils, labors, groanings, and wailings
When skilled men begin battle,
The heroes of the Greeks, by far the best of those who love war.
130One of these, a mighty warrior, will be king (Agamemnon, and his brother Menelaus)
For the sake of his brother he will perform most evil deeds.
They will destroy the famous walls of Troy of the Phrygians,
When the son of Cronos (Zeus) for twice five revolving years
Fulfills the murderous deeds of war.
135Suddenly a wooden deceit (Trojan Horse) will cover men around,
And the one of deep grief will receive it, on her knees,
Not perceiving that it is an ambush pregnant with Greeks.
Alas, how many Hades will receive in one night!
How much spoils will it carry off from the old man of many tears! (Priam, king of Troy)
140But there will be ageless glory in future generations.
A great man from Zeus, (Agamemnon) a king, will have the name
Of the first letter. He, when he has returned home,
Will then fall at the hand of a deceitful woman.
A famous child of heroes from the race and blood
145Of Assaracus will rule, (Aeneas) a mighty and brave man.
He will come from Troy when it has been destroyed by a great fire,
Fleeing from his fatherland on account of the turmoil of Ares.
Carrying on his shoulders his elderly father,
Holding his only son by the hand, he will perform
150A pious deed, glancing around, he who split the onslaught
Of the fire of blazing Troy, and pressing on through the throng.
In fear he will cross the land and frightful sea.
He will have a name of three syllables; for the first letter
Is not insignificant but reveals the supreme man.
155Then he will set up the mighty city of the Latins.
In the fifteenth year on the depths of brine
Perishing on the waters he will meet the end of death.
But even when he dies the nations of men will not forget him.
For the race of this man will later rule over all
160As far as the rivers Euphrates and Tigris, in the midst
Of the land of the Assyrians, where the Parthian tarried.
It will come to pass in future generations when all these things happen.

Virgil

There will be again a certain elderly wise man, a bard,
Whom all call the wisest among men,
165By whose noble mind the whole world will be educated.
For he will write the chief points with power and intelligence
And at various times he will write clearly, very wondrous things,
Having mastered my words and meters and phrases.
For he will be the very first to unfold my books.

Afterward he will also conceal them and will no longer show them to men
Until the goal of wretched death, the end of life.

Prophecies of Confusion and Tumult

But whenever these things are accomplished of which I spoke,
The Greeks will again fight against each other.
Assyrians and Arabs, and further, quiver-bearing Medes,
Persians and Sicilians and Lydians will rise up,
Thracians and Bithynians and those who inhabit the land
Of beautiful corn by the streams of the Nile. Imperishable
God will cause tumult among them all at once. But an Assyrian man,
A bastard Ethiopian, will very terribly come, suddenly,
With the spirit of a wild beast, and he will cut through the entire isthmus (possibly
Xerxes’ invasion of Greece)
Glancing about, going against everyone, and will sail across the sea.
Then very many things will happen to you, faithless Greece.
Woe to you, wretched Greece, how many lamentations you must make!
For seven and eighty revolving years
You will be the mournful refuse of frightful war of all the tribes.

The Rise if Macedonia

Then again the affliction of the Macedonians will come upon Greece,
And it will destroy all Thrace and the turmoil of Ares,
In islands and mainlands and among the Triballi, who love war.

He will be among the foremost fighters, and will have this name,
An initial which shows the number fifty ten times. (Phillip of Macedon)
He will have swift fate in empire, but he will leave behind
A very great kingdom throughout the boundless earth.
He himself will fall at the hand of a bad counselor, a spear-bearer,
Having lived as a leader with fair wind as no one else.

Alexander

Thereafter the great-spirited son of this man will rule,
Of the first letter. There will be a detailed account of his race.
Although this man was not born of Zeus or Ammon, all
Will nevertheless declare him to be, and will depict him as a bastard of the son of Cronos. He will lay waste the cities of many articulate men, 200But the greatest wound will spring up for Europe. This man will also afflict the city of Babylon with pestilence, And every land on which the sun looks, In the East, He alone will sail the world. Woe to you, Babylon, you will be in servitude at triumphal processions, 205You who were called mistress. Ares will come to Asia. He will truly come and will kill many of your children. Then you will send out your royal man Whose name is of the number four, (Darius III) fighter with the spear, And terrible arrow-shooter, with mighty warriors. 210Then indeed famine and war will seize the midst of Cilicians and Assyrians. But great-spirited kings Will drape themselves in terrible conflict of spirit-destroying strife. But you, flee the former king and abandon him. Do not wish to remain and do not be ashamed to be cowardly, 215For a terrible lion will come upon you, a carnivorous beast, Wild, stranger to justice wearing a cloak about his shoulders. Flee the man who is like a thunderbolt. An evil yoke will come to Asia, And the whole earth will drink inundating murder. But whenever Pellaean Ares will establish 220The great city of Egypt, giver of wealth, and name it for himself, (Alexander founds Alexandria) Betrayed deceitfully by his companions, (he will undergo) fate and death… For when he leaves the Indians and goes to Babylon, Foreign murder will destroy him about the tables. 225Kings who are devourers of the people and overbearing and faithless For a few years; then a great-spirited leader Who will glean all Europe bare (Antiochus the Great invaded Europe in 196B.C.) From the time when the whole earth drinks the blood of all the tribes, But he will leave life, having undone it by his own fate. 230There will be other kings, twice four men From his race, all of whom have the same name, The second rule of Egypt Then Egypt will be a ruling bride And the great city of the Macedonian prince,
Revered Alexandria, famous nurse of cities,
235Glittering with beauty, will alone be metropolis.
Then let Memphis blame its rulers.
There will be deep peace throughout the whole world, And the earth of dark soil will then
give more abundant fruits.
And then evil will come upon the Jews, and they will not escape
240Famine and pestilence on that day which is hard to bear,
But the ambrosial earth, dark-soiled with its beautiful corn,
Newly adorned, will receive many dying men.

Cleopatra

But eight kings of marshy Egypt
Will complete numbers of years three and thirty
245Plus two hundred. But their race will be destroyed,
Not of them all, but a root will grow out,
A female, destructive of mortals, betrayer of her own kingdom.
But thereafter they will perform evil deeds
Among themselves in wickedness, and one will destroy another.
250A royal son will cut down a warrior father,
And he himself will fail at the hands of his son, but before that
He will sprout another plant. A root will shoot up thereafter
Spontaneously. From it there will be a race that grows on the side.
For there will be a queen of the land but the streams of the Nile,
255Which advances to the sea with sevenfold mouths;
She will have a much-loved name of the number twenty.
She will make innumerable requests and collect all wealth
Of gold and silver. There will indeed be treachery against her
From her own men. Then again, blessed land, you will have
260Wars and battles and slaughters of men.

Julius Caesar

But when many rule luxuriant Rome,
In no respect chosen from the blessed but tyrants,
Leaders of thousands and myriads,
Supervisors of lawful assemblies and most great
265Caesars will rule in succession all the days.
Last of these, of the number ten,
Caesar will rule last (evidently the Sibyl thought all the Roman counsels were called Caesar)
who will be struck in dread war
By hostile men, and stretch out his limbs on the ground.
The children of Rome will carry him in their own hands
270 And bury him piously and pour a mound on him
Sharing favor to his memory, because of his friendship.
But when the end of the time of the age is at hand
Fulfilling twice three hundred and twice ten
From the time when your founder, the son of the beast, was leader,
275 No longer will a dictator be a limited ruler
But a prince will be king, a godlike man.

The Conquest of Egypt

Know then, Egypt, that a king is coming against you.
He will truly come, a terrible Ares with gleaming helmet. (evidently Octavian)
Then for you, widow, there will thereafter be captivity.
280 For there will be wars which cause evils, terrible and raging
In force around the walls of the land. In wars
You yourself, suffering mournfully, will flee, wretched one,
Over the newly slain. Later you will come to bed
With the terrible one himself. The conclusion is the joining marriage.
285 Woe to you, ill-wed maiden, you will give
The royal rule to a Roman king and will make amends
For all you formerly did in wars of men.
You will give your whole land as a dowry to a powerful man
As far as inner Libya and dark-skinned men.
290 You will no longer be a widow, but you will live with a lion,
A man-eating, terrible warrior of the war cry.
And then, wretched one (you will be) inconspicuous to all among men
For you will depart with shameless spirit.
A tomb like a circular mound well-wrought,
295 Fitted with pinnacles, will receive you alive within it, in a snare
Cleverly made... A great people will mourn you,
And a king will raise a terrible piteous lament for you.

Punishment for Egypt

Then also Egypt of many labors will be a servant,
Which for many years brought spoils from the Indians.
300 She will disgracefully be enslaved and will mingle tears in the river,
The fruit-bearing Nile, because when she has acquired wealth
And abundance of all goods, nurse of cities,
She will nourish the race of the devourer of flocks, of terrible men.
Alas, to how many wild beasts will you be servant and booty,
305 Prosperous Egypt, lawgiver to peoples.
You who formerly also rejoiced in great kings
Will be slave to peoples, wretched one, on account of that people
Which formerly, when it was living piously, you brought to great affliction.
Of labors and lamentations, and you placed on its neck
310The yoke of a plow and you moistened the fields with tears of mortals.
Therefore God himself, the imperishable prince who lives in the sky,
Will utterly destroy you and impel you to lamentation,
And you will make amends for what you formerly did lawlessly.
At last you will realize that the anger of God has come upon you.

Conclusion of the Sibyl

315But I will go to Pytho and well-built
There all will pronounce me a true
Seer, chanter of oracles, though someone will call me
A messenger with frenzied spirit. But when he approaches the books
Let him not shrink from them. He will know all that is to be and that was before
320From our words. Then no longer will anyone call
The divinely possessed seer an oracle-monger of necessity.
But, prince, now stop my very lovely speech
Thrust away the frenzy and the true inspired voice
And the terrible madness, but grant a pleasant refrain.
The Sibylline Oracles

Book twelve

A review of history

But come, hear my woeful history of the Latin race.
First of all, indeed, after the death of the kings
of Egypt, all of whom the evenhanded earth took under,
And after the citizen of Pella, to whom
5All the East and prosperous West were subjected
Whom Babylon tested and held out as a corpse to Philip,
Alleged, not truly to be descended from Zeus or Ammon,
And after the one of the race and blood of Assaracus,
Who came from Troy, who split the onslaught of fire,
10And after many princes, after warlike people,
And after infants, children of the flock-devouring beast,
And after the passage of six hundred years
And two decades of the dictatorship of Rome, Augustus

Will be the very first man from the western sea,
15Great lord of Rome and a brave warrior
Who obtained the first of the letters. When he has shackled you,
Land of splendid fruiog, he will be sated with man-slaying war.
You will make amends for the outage which you have willingly unleashed.
For he, the great-spirited one, will be best in wars.
20Thrace will crouch in fear before him and Sicily and Memphis;
Memphis, cast down headlong on account of the wickedness of its leaders
And of an indomitable woman who fell beneath the spear.
He will give laws to the peoples and subordinate all things. With mighty glory he will control dominions far and wide.
25For no other sceptre-bearing king of the Romans Will ever exceed this man, even for a little time, Not for one hour, because God approved all for this man; And indeed he manifested wonderful great times On the wondrous earth, and in them he showed signs.

Christian insertion
sib 12:30But whenever a bright star most like the sun Shines forth from heaven in midday, Then indeed the secret word of the Most High will come Wearing flesh like mortals. But with him The power of Rome will increase, and of the famous Latins,

Death of Augustus
35But the great king himself will die by his own fate. Having handed on the royal dominion to another.

Tiberius
After this man there will be a certain mighty warrior. He will rule, wearing a purple cloak on his shoulders, And he will be of the number three hundred on his first initial,

40He will destroy Medes and also arrow-shooting Parthians. In his might he will destroy a city of high gates, And evil will come upon the city of Egypt and the Assyrians, Colchians, Heniochians, and the Germans who live by the streams Of the Rhine beyond the sandy banks, 45He will also sack thereafter the city with high gates Near the Eridanus, which was devising evils, And then he will fall, smitten with glittering iron.

Gaius (Caligula)
Thereafter another man, with deceitful locks, will rule, Who has obtained the number three. The initial will show 50His name. He will collect much gold. There will be no surfeit from much gold but shamelessly He will ravage more and deposit it throughout all the earth.
There will be peace, and Ares will rest from wars. 
He will reveal many things, having the greatest faith 
55In prophecies for the sake of livelihood and life. But on him 
There will come a most great sign. Bloody drops 
Will flow from heaven on the dying king. 
He will do many lawless things. Trusting in prophecies, 
He will place woes about the neck for the Romans. 
60 He will kill the heads of the senate. Famine will seize 
Campamians and Thracians, Macedonians, Italians. 
Egypt alone will nourish numerous tribes. 
The prince himself will deceitfully bring to ruin a virgin maiden, 
Having used the mystery in utter deception. But citizens 
65 will mourn and bury her. All will be in wrath 
Against the prince and will deceitfully maltreat him. 
A mighty man, he will perish at the hands of mighty men in flourishing Rome. 

Claudius 

Another lord will rule again of the number twice ten. 
Then wars and mournful cares will come upon 
70 The Sauromatae and Thracians and the javelin-throwing Triballi. 
The Roman Ares will destroy all. 
There will be a terrible sign when this man rules 
Over the land of the Italians and Pannonians. Around them 
There will be dark night in the mid-hour of day 
75 And rain of stone from heaven. But then 
A mighty lord and judge of the Italians 
Will go to the halls of Hades by his own fate. 

Nero 

Another man of the number fifty will come again, 
Terrible and frightful. He will destroy many 
80 Who are outstanding in wealth from all the cities, 
A terrible snake, breathing grievous war, who one day 
Will lay hands on his own family and kill them and perform many things 
As athlete, charioteer, murderer, one who dares ten thousand things. 
He will also cut the mountain between two seas and will defile it with gore. 
85 But he will be destructive to the Italians, even when he has disappeared. 
Making himself equal to God, he will convince a willing people. 
There will be seep peace when this man rules 
And quaking of men. Cleaving the tide under the Ausonians, 
He will reach the strange water from the streams of Oceanus.
Glancing about him, he will set up many contests for peoples,  
And he himself will compete as a contestant  
With voice and lyre, singing a song accompanied by strings.  
Later he will flee, abandoning the royal dominion.  
Perishing wretchedly, he will make amends for what he did.

Galba, Otho, and Vitellius

After him three will rule, two lords who have obtained  
In their names the number seventy, and in addition to these one  
Of the third letter. They will perish, one here, another there,  
In mighty war, at the hands of an army.

Vespasian

Then will come a certain lord, a great destroyer  
Of pious men, a man of mighty spirit, an Ares who wields the spear,  
Who will clearly show an initial seven times ten.  
He will destroy Phoenicia, and bring Syria to destruction.  
A sword will also come upon the land of Solyma  
As far as the last turning of the sea of Tiberias.  
Alas Phoenicia, how much you will endure, one of great sorrows.  
You will be bound with cords and every nation will trample you.  
Alas, you will come to the Assyrians and will see  
Infant children in slavery among hostile men,  
And wives also and your whole livelihood. Wealth will perish.  
For the anger of God will come upon you, one of great sorrows,  
because they did not keep his law but served  
All idols with disgraceful devices.  
There will be many ward, battles, and slaughters,  
Famines and pestilence, and upheavels of cities.  
At the end of life a noble great-spirited king,  
Excellent himself, will fall by compulsion of the army.

Titus

Thereafter two other princes will rule,  
Loving the memory of their father the great king.  
Winning much glory among spear-weilding warriors.  
One man of these will be a noble lord.  
He will have the name of three hundred, but he  
Will fall by deceit, stretched out, even among the ranks  
Smitten on the soil of Rome with double0edged bronze.
Domitian
Also after him a certain man, a mighty warrior,
125With an initial four will rule a great kingdom,
Whom all mortals will love throughout the boundless earth.
Then there will be respite from war throughout the whole world.
From West to East all will serve this man
Willingly, not by compulsion,
130And cities will spontaneously be subject or subordinate.
For heavenly Sabaoth, the imperishable God who dwells in the sky,
Will especially confer glory on him.
Then famine will diminish Pannonia and all
The Celtic land, and will destroy them on top of each other.
135The Assyrians, whom the Orontes floods,
Will have buildings and embellishment and anything that may seem greater.
These the great king will love, and he will cherish them
Beyond the other citizens. But he himself
Will receive a great wound in the middle of his breast
140At the end of life, taken deceitfully by a companion.
Within the wondrous, great palace of the kingdom
He will fall, slain. After him will be a lord,

Nerva

A majestic man, of the number fifty who will destroy
Many townsmen and citizens of Rome, for every reason.
145But he will have short rule, for on account of the former king
He will go, slain, thereafter, to the halls of Hades

Trajan

Then immediately there will be another king and mighty arriot
Who has obtained the marked initial of three hundred.
He will rule and ravage the diverse land
150Of the Thracians and the Germans who inhabit
The savage extremities of the Rhine, and the arrow-shooting Iberians.
Immediately another very great evil will come upon the Jews,
And Phoenicia, after these things, will drink torrential slaughter.
The walls of the Assyrians will fall with many warriots.
155Again a spirit-destroying man will destroy these.
Thereafter will be the threats of the powerful God,
Earthquakes adn great famines throughout the whole earth,
And snowstorms out of season and fierce thunderbolts.
Then also a king, the great Celtic mountaineer,
Rushing through the tumult of war to the strife of battle,
Will not escape an unseemly fate but will die.
Foreign dust, which has the name of a Nemeian flower,
Will cover him, a corpse. After him another will be prince,

Hadrian

A silver-headed man, He will have the name of a sea,
Presenting the beginning of the alphabet, an Ares of four syllables.
He will also dedicate temples in all cities,
Inspecting the world on his own foot, bringing gifts.
Gold and much alloy he will give to many.
He will also master all the mysteries of
The magic shrines, Indeed the thunderbolt
Will give a much better ruler to men.
There will be long peace when this prince
Will be. He will also be a singer of splendid voice,
Sharer in lawful things, and just legislator.
He will fall, undone by his own fate.

The Antonines

After him three will rule, but the third will come to power late in life,
Containing three decades. But another prince will rule
Again, of the first unit. After him another lord,
Of seven decades. They will have noble names.
They will destroy much-spotted men,
Britons and Moors, great Dacians and Arabs.
But wherenever the youngest of these perishes,
Then indeed terrible Ares will come upon Parthis
Again, who formerly wounded it and will finally utterly destroy it.
Then also the prince himself will be felled by a deceitful beast
While exercising his hands. This is the alleged cause of death.

Marcus Aurelius

After him another man will rule, who knows many wise things,
With the name of the first powerful king,
Of the first unit. He will be good and great.
A mighty man he will accomplish many things for the great Latins,
For the sake of his father’s memory. He will immediately decorate
The walls of Rome with gold and silver and ivory,
Going in the marketplaces and temples with strong light.
One day also a most terrible wound will spring up
195For the Romans in wars. He will utterly destroy
The entire land of the Germans whenever the great sign of God
Appears from heaven, and saves bronze-helmeted men
Who are being worn out on account of the piety of the king.
For the heavenly God will indeed hearken to him in everything.
At his prayer he will shower rainwater out of season.
But when those things of which I spoke are completed
Then also the famous kingdom of the great pious prince
Will fail with the revolving years.
At the end of his life, having displayed his son
205Rising to kingship, he will die by his own fate,

Commodus

Leaving the royal dominion to a fair-haired lord,
Who will have the name of two decades. A king from birth,
He will receive dominion from his father.
This man will contain all things with extraordinary calculation.
210 He will emulate the very great-spirited mighty Heracles,
And he will excel with mighty weapons, having
The greatest glory in hunts with dogs and horse riding.
He will live dangerously, quite alone.
There will be a terrible sign when this man rules.
215On the soil of Rome there will be cloud and mist
So that no one of mortals can see another who is near him.
Then indeed there will be simultaneously wars and mournful cares,
Whenever the prince himself, the madman crazed with love,
Will come shaming his race, base, on ill-advised
220Couches in unholy wedlock.
Then indeed a great destructive man, concealed in bereavement,
Incurring wrath, will suffer evil in the bath,
A murderous man, shackled by deceptive fate.

Confusion after the death of Commodus

Know then that the destructive time of Rome is near
225Because of the passion of the ruler. Many will perish
In the halls of the Palladium at the hands of Ares.
Then Rome will be bereft and make amends for all
That it alone did formerly in many ward.
My heart weeps, it weeps within me.
230For from the time when the first king, proud Rome,
A single man, gave a noble law to earthly men
And the end of the nineteenth kingdom.
The time of years has been fulfilled; twice a hundred,
235Twice twenty and twice two, plus six months. Then

Pertinax

The twentieth king will bereave the race, because in his dwelling
He will shed his blood, smitten with a sharp bronze sword,
Having an initial of the number eighty, which shows his name
And grievous old age. But he will make a widow
240In a short time when there will be many warriors,
Many destructions, and murders and slaughters,
Destructive strife and woes for the sake of conquest
Of the lordship, and many horses and men in confusion
Will fall on the ground, rent asunder by wars.

Didius Iulianus
245Then another man will come, having the sign of his name
Of the number ten, and he will inflict many
Griefs and groanings, and he will fall
In mighty war, smitten with glittering iron.

Pescennius Niger

250Another warrior of the number fifty will come,
Roused from the East for the sake of the lordship
A warlike Ares, he will come as far as Thrace,
But will flee thereafter and come to the plain of Bithynians
And the soil of Cilicians. Brazen, spirit-destroying Ares
255Will quickly destroy him on the Assyrian plains.

Septimius Severus

Then a resourceful man who craftily knows what is expedient
Will come to power, roused from the West.
His name will have gthe sign of the number two hundred.
Much more will he contrive war for the sake
260Of royal dominion, having gathered his whole army
Against the men of Assyria, and he will subordinate everything.
The great power will rule for the Romans. In his heart will be many a scheme, the wrath of
destructive Ares.
A terrible snake, grievous in war, who will destroy all
Earthly men who have become exalted.
Having killed noble men for the sake of wealth, like a star,
And having ravaged the whole earth of perishing men,
He will go to the East, and every deceit will be his.

Alexander Severus

Then when an infant Caesar reigns with him
Having the name of the mighty Macedonian prince
Of the first letter, there will be tumult around him.
He will escape the dread deceit of the advancing king
In the bosom of the army. But the temple-arden
Ruler, of savage customs, will suddenly
Perish in mighty was, overcome by glittering iron.
Even when he is dead the people will rend him in pieces.
Then indeed the kings of the Persians will rise up
...A Roman Ares...A Roman prince.
Phrygia of many flocks will also groan with earthquakes.
Alas Laodideia, alas, wretched Hierapolis,
For you first did the yawning earth receive....

....will wail as men perish
In the hands of Ares. But an evil fate of men
Will come upon you. But then, as he hastens
Through the eastern route to see Italy, he will fall,
By glittering iron, stripped, having aroused hatred because of his mother.

Conclusion

For there are all sorts of seasons and each contains something different
...but not all know it at once.
For not all things belong to all. Only those
Who honor God and forget idols will have joy.
But now, prince of the world, king of every kingdom,
Immortal one without falsehood - for you placed an ambrosial voice
In my heart - stop my speech. For I do not know
What I say. For it is you who utter everything in me.
Let me rest a little and grant a pleasant refrain
Of my heart. For my heart within is wearied
Of oracular words, proclaiming royal dominions.
The Sibyl’s Introduction

The holy immortal imperishable God bids me again
Sings a great wondrous word. He who gave power
To kings, and took it away again, and delimited for them
A time of both things, of life and of wretched death.
5The heavenly God also presses me hard, though I am reluctant,
To proclaim these things to kings about royal dominion. A period of strife

Ares, furious with the spear. At his hand all will perish-
The infant child and the elder who legislates for assemblies.
For there will be many wars and battles and slaughters
10Famines and pestilence, earthquakes and fierce thunderbolts,
And many volleys of lightnings throughout the whole world,
And plundering and despoiling of temples

Gordianus III

Then indeed there will be an insurrection of enterprising persians,
Indians, Armenians, and Arabs, simultaneously, and round about these
15A Roman king will approach, insatiable for war,
A young Ares, leading on warriors even against Assyrians.
The warlike Ares will stretch out his spear, sending
As far as the deep-flowing, silver-eddying Euphrates
For the sake of retribution. For, betrayed by a companion,
20 He will fall in the rank, smitten with glittering iron.

Phillippus

Immediately a warrior who loves the purple will rule. Appearing from Syria, a terror of war, and with Caesar, The son, he will also ravage the whole earth. Both will have the one name, five hundred added to the first letter and the twentieth. But when there lead in wars and become adjudicators, there will be rest from war for a little while, not for ling. But when the wolf pledges oaths to the flock against the white-fanged dogs, then it will do mischief, hurting the wool-fleeced sheep, and will cast off the oaths. Then also there will be lawless strife of overbearing kings in wars. Syrians will perish terribly. Indians, Armenians, Arabs, Persians, and Babylonians will destroy each other through mighty war. 35 But when the Roman Ares destroys the German, having conquered the spirit-destroying Ares of the ocean, then also the Persians, overbearing men, will have war for many years, but they will not have victory. For as a fish does not swim on the summit of a lofty rock nor does a tortoise fly nor an eagle swim in water, so also the Persians are far from victory on that day, insofar as the dear nurturer of Italians, which lies in the plain of the Nile by the wondrous water. 45 dispatches a seasonal tribute to seven-hilled Rome. These things are fated. For as much, Rome, as your name contains in numbers of counted time, for that many years the marvelous great city of the Macedonian prince will willingly supply you with corn.

Prophecies of woe against various peoples

50 But I will sing another toilsome distress for the Alexandrians, who will perish through strife of shameful men; males, cowardly and without courage. who will love peace by preference, on account of the wickedness of their leaders. The wrath of the great God will also come upon the Assyrians, 55 and a winter flood of a river will destroy them (a river) which will come to the cities of Caesar and harm the Caanites.
The Pyramus will water the city of Mopsos, where the Aegeans
will fall on account of the strife of exceedingly mighty men.
Wretched Antioch, grievous Ares will not leave you,
60when Assyrian war presses around you.
For in your halls a leader of men will dwell
who will fight all the arrow-shooting Persians,
himself sprung from the royal dominion of the Romans.
Now cities of Arabs, be embellished with temples and stadia
and broad marketplaces and resplendent wealth,
but above all Bostra and Philippopolis, though given to learning,
that you may come to great grief.
For neither the joyful spheres of the circular zodiac,
70Ares, Taurus, and Gemini,
not those stars, regulating time, which appear
with these in heaven, in which you, wretched one, have trusted much,
will profit you when that day which is yours approaches hereafter.
Now I will sing most terrible wars for the Alexandrians,
75who love war. A great people will perish
when townsmen are destroyed by opposing citizens,
who fight for the sake of hateful strife.
Darting around these, Ares, terrible in appearance, will stir up (the strife) of war.
Then also the great-spirited one will fall, with his mighty son,
80by deceit on account of an older king.

Decius

After him another great-spirited prince, skilled in the art
of warfare, will rule mighty, flourishing Rome.
Emerging from the Dacians, he will be of the number
three hundred, with an initial of four. He will destroy many.
85And then the king will indeed slay all his kinsmen and
friends, and as kings perish
there will be immediately plunderings and murders of faithful men,
suddenly, because of the former king.

Mareades/Kyriades

Then when a deceitful man comes, a foreign ally,
90appearing as a bandit from Syria, an inconspicuous Roman,
he will also deceitfully approach the race of Cappadocians
and will besiege them and press them hard, insatiable for war.
Then you, Tyana and Mazaka, will experience captivity.
You will be in servitude, and will place your neck under the yoke for this man.

Syria also will weep when men perish, nor will Selenea then save its sacred town.

But when a wanton man flees from Syria in anticipation before the Romans, fleeing through the streams of the Euphrates, no longer like the Romans but like the proud arrow-shooting Death of Decius

Persians, then a lord of Italians, will fall in the rank, smitten by glittering iron, letting go his decorum. His sons will perish in addition to him.

Trebonianus Gallus

But when another king rules Rome then also nations in agitation will come against the Romans; a destructive Ares, with a bastard child, against the walls of Rome, Then indeed there will be famines, pestilence, and fierce thunderbolts, and terrible wars and upheavals of cities, suddenly. Syrians will perish frightfully. For great wrath from the Most High will come upon them.

Immediately there will be an insurrection of enterprising Persians. Syrians, mingled with Persians, will slay Romans, but nevertheless they will not conquer by the divinely decreed plan. Alas, for as many as sprung from the East will flee, with their possessions, to strange-tongued men.

Alas, of how many men will the earth drink dark blood. For this will be the time when the living one day will pronounce a blessing on the dead with their mouths and will say that death is fair, and it will evade them.

The return of Mareades/Kyriades

Now, wretched Syria, I bewail you piteously. On you too will come an affliction from arrow-shooting men, a terrible one, which you never expected to come upon you. For the fugitive of Rome will come, brandishing a spear, having crossed the Euphrates with many myriads, who will burn you down and dispose everything badly. Wretched Antioch, they will no longer call you a city when you fall under spears by your own folly.
When he has completely plundered and stripped you he will abandon you, exposed and uninhabited. Suddenly whoever sees you will weep. And you, Hierapolis, will be a triumph-spectacle, and you, Beroea, 130you will weep with Chalcis for her newly slain children.

Further woes in the reign of Gallus

Alas, for as many as dwell on towering Mount Casius and as many as are in Amanus and those whom Lycos deluges, and Marsyas and silver-eddying Pyramus. For they will dedicate spoils as far as the ends of Asia, 135having stripped cities, and they will take away the images of all and cast down temples on the fertile earth. Then there will be great affliction for Gallia and Pannonia, Mysians and Bithynians, when the warrior comes. O Lycians, Lycians, a wolf is coming to lick blood 140when the Sanni come with Ares, sacker of cities, and the Carprians approach to fight against the Ausonians. And then a bastard son, by his shameless daring, will destroy a king but will immediately perish himself, because of impiety. Afterward again another will rule, 145bearing dominion in his names. He will fall quickly, smitten in mighty war with glittering iron.

Odenath

Again the world will be in chaos as men perish by pestilence and war. Persians will again set out to the tumult of Ares, raging against the Ausonians. 150Then there will be a flight of Romans, but afterward the last priest of all will come, set from the sun, appearing from Syria, and he will accomplish everything with deceit. Then there will be a city of the sun. Around it Persians will endure terrible threats of Phenicians. 155When two men, lords swift in war, rule over the exceedingly mighty Romans, the one will present the number seventy, the other will be of the number three, then also a stately bull digging the earth with its hoofs and raising dust with its two horns 160will do many evils to the dark-skinned serpent which drags its coils on its scales. But he himself will perish with it. After him another, a well-horned stag, will come again, hungering in the mountains, desiring in its belly to eat
venomous beasts. Then will come, sent from the sun,  
165a lion, terrible and frightful, breathing a great flame.  
Then indeed he will destroy with much shameless daring  
the stag, well-horned and swift, and the greatest beast,  
the frightful venemous one which issues many hissing noises,  
and the goat which goes sideways. Him will glory attend.  
170He himself intact, unblemished and great,  
will rule over the Romans, and the Persians will be powerless.

Conclusion  
But God, prince, king of the world, stop the refrain  
of our words, but grant a pleasant refrain.
Men, why do you vainly think excessively proud thoughts
as if you were immortals, though your lordship is short,
and all wish to reign over mortals,
not perceiving that God himself hates
5the love of lordship, and especially insatiable kings,
terrible and impious. He stirs up darkness against these,
because instead of good deeds and righteous thoughts
they all prefer purple mantles and cloaks,
desiring the wars, woes, and murders.
10Imperishable God, who dwells in the sky, will utterly destroy these men
and make them short-lived, and will slay one here, another there. Prophets of various rulers

But whenever the destroyer of bulls, trusting in his strength,
comes, with beautiful shaggy hair, and destroys all
and crushes the shepherds, they will have no strength
15unless the young dogs, with fleetness of feet, come to the strife
through the glens, eager to pursue.
The hound pursued the lion which was destroying the herdsmen.
Then there will also be a prince of four syllables, trusting in his strength,
manifest from a unit. Brazen Ares will quickly destroy him
20on account of the strife of insatiable men.
Thereafter two other men, princes, will rule,
both of the number forty. In their time there will be
great peace of the world and on all the people, and law and justice. But men with gleaming helmets, 25 in need of gold and silver, because of this will kill them impiously, taking them in their hands. Then again a terrible young warrior will rule, a lord of the number seventy, a fiery destroyer of spirits, who will impiously hand over to an army the people of Rome. 30 which is being slain in wickedness on account of the wrath of kings, when he has cast down the entire famous city of the Latins. It is no longer possible to see Rome, nor is it possible to hear, in such form as another bypasser saw her a short time before. For all this will lie in ashes, and there will be no 35 sparing of works. For the destructive one himself will come from heaven. Immortal God will send lightning bolts and thunderbolts from the sky against me. Some he will destroy with blazing lightnings, others with fierce thunderbolts. Then the infants of mighty Rome and the famous Latins 40 will kill the dread shameless lord. Nor will light dust lie around him when he is dead, but he will be a plaything for dogs and birds and wolves, because he despoiled a warlike people. After him another famous man of the number forty will rule, 45 a destroyer of Parthians and Germans, who unleashed on the streams of the ocean and Euphrates. And then Rome will be again as it was before. But when a great wolf comes on his soil, 50 a prince risen from the West will thereafter die, cloven by sharp bronze in mighty war. Then another Ares of mighty spirit will rule the exceedingly mighty Romans, manifested from Assyria. He will be of the first letter and will subordinate everything in wars. 55 He and his armies simultaneously will display dominion and establish laws. Brazen Ares will quickly destroy him when he falls in the deceitful ranks. After him three who have a proud heart will rule, one with the number of a unit, one of three decades, 60 the other, a prince, will share in three hundred. Wretched ones, who will melt gold and silver in a great fire, the statues of temples made by hands, and they will give them to the armies, furnishing them with money for the sake of victory, dividing great and noble treasures. 65 Desiring base things, they will equally ravage the arrow-shooting Parthians of the deep-flowing Euphrates
and hostile Medes and Massagetae, warriors with delicate hair, and Persians, men who carry quivers.

But whenever the king comes to an end by his own fate, leaving his royal scepter to his younger sons and imposing law, they will immediately forget the injunctions of the father, arm their hands for war, and set out for strife for royal dominion.

The another single prince of the number three will rule again, and he will quickly see fate, smitten with a spear.

After him, then, many will perish on top of each other, mighty men, for royal dominion.

One great-spirited man will rule over the exceedingly mighty Romans, an elderly man of the number four, and he will arrange all things well.

Then war and strife will come upon Phoenicia when the nations of the arrow-shooting Persians come near. Alas, how much will fall at the hands of savage-speaking men; Sidon and Tripoli and proud Beirut will see each other amid corpses and blood.

Wretched Laodicea, you will raise up about yourself a great unsuccessful war through the impiety of men. Alas, wretched Tyrians, you will reap the bad harvest whenever the sun which gives light to men fails in the day, and the disk does not shine. Bloody drops will come on the earth thick and frequent from heaven.

Then a king will die, betrayed by his companions. After him many shameless leaders will kill each other, carrying on wicked strife.

Then there will be a majestic prince of many counsels, with a name of the number five, relying on great armies, whom men will love for the sake of royal dominion. Having a noble name, he will associate it with noble deeds. There will be a terrible sign. When he holds sway between Taurus and snowy Amanus, one certain city will perish from the land of the Cilicians, a beautiful and strong city of a mighty river. There will be many earthquakes in Propontis and Phrygia.

A famous king will lose his life in a consumptive disease of death, by his own fate.

After this, two princely kings will rule, the one presenting a number of three hundred, the other of three. Therefore he will also destroy many, for the city of seven-hilled Rome, on account of the mighty kingdom. Then evil will come upon the senate, and it will not escape
when the angry king is in wrath against it. 
There will be a sign among all earthly men. 
There will be numerous showers of snow. Hail 
will destroy the fruits of cattle on the boundless earth. 
They themselves will fall overcome in wars 
by mighty Ares because of the war of Italians. 
Then another resourceful king will rule, 
having gathered the entire army and divided money 
between those with bronze breastplates for the sake of war. But then 
the Nile beyond fruitful Libya of the mainland 
will water for two years the black plain of Egypt 
and arable land. But famine will prevail over everything; 
and war and bandits, murders and slaughters. 
Many cities will be destroyed by warrior men 
with demolitions at the hands of an army. 
He himself will fall by glittering iron, betrayed. 
After him one who obtained an initial of the number three hundred 
will rule the Romans and exceedingly powerful men. 
He will stretch out a spirit-destroying spear against the Armenians, 
Parthians, Assyrians, and Persians, steadfast in battle, 
and then will the foundation of splendidly built Rome be 
raised up with gold and alloy and silver 
and ivory ornament. A great people of all the East 
and prosperous West will live in her. 
A king will impose other laws on her. 
Afterward wretched death and powerful fate 
will receive him again on a huge island. 
Another man will rule of ten times three, like to a beast 
with beautiful shaggy hair. He will be from the Greeks by race. 
Then the town of Phthia of the Molossians, which nurtures much, 
and Larissa will be laid low on the banks of the Peneius. 
Then there will be an insurrection of horse-grazing Scythia 
and a terrible war by the waters of Lake Maiotis, 
on the streams by the furthest source of the spring 
of Phasis, with moist foliage in the flowery meadow. 
Many will fall at the hands of mighty warriors 
Alas, wretched ones, as many as Ares takes with bronze. 
Then the king, having utterly destroyed the Scythian race, 
will die by his own fate, having undone his life. 
Another terrible man will rule thereafter, revealed 
by the number four, whom all the Armenians, 
who drink the thick ice of the very swift-flowing Araxis, 
and the great-spirited Persians will fear in wars.
In the midst of the Colchians and mighty Pelasgians there will be terrible wars and slaughters. Also the Phrygian land and the towns of the land of Propontis, baring double-edged swords from their scabbards, will strike each other on account of grievous impieties. Then God will show a great sign to mortal men from heaven, with the revolving years a bat, a portent of impending evil war. Then indeed the king will not escape the hands of the army but will die, overcome by the hand with glittering iron. After him another will reign again, of the number fifty, manifested from Asia, a terrible cause of panic, a warrior, and he will wage war even against the splendid walls of Rome, on Colchians, Heniochians, and milk-drinking Agathyrsians, the Euxenian Sea, and the sandy Gulf of Thrace. Then indeed the king will not escape the hands of the army. Even when he is dead, a corpse, they will rend him asunder. Then indeed when the king has perished, Rome, famed for men, will be desolate, and a great people will perish. Then a terrible and frightful man from most great Egypt will rule and will destroy the great-spirited Parthians, Medians, Germans, Bosporidans and Agathyrsians, Britons, Iernaeans and quiver-bearing Iberians, crooked Massagetae, and overbearing Persains. Then a splendid man will look upon all Greece at enmity with Scythia and the windy Caucasus. There will be a mighty sign. When he holds sway crowns will rise from heaven in south and north very like shining stars. Then he will leave the royal dominion to his son, who is of the first letter, when by his own fate the manly king goes in the halls of Hades. But when this man's son rules in the land of Rome, manifested by a unit, there will be great, very lovely peace throughout the whole earth. The Latins will love this king because of the honor of his father. When he is hastening to go to East and West the Romans will restrain him, even when he is not willing, as lord of Rome, because all had a friendly spirit for the king, the very illustrious prince. But after a short time wretched death will snatch him away from life, betrayed in his own fate. Thereafter again other mighty warriors
will smite each other, carrying on evil strife,
having, not a princely kingdom, but one of tyrants.
They will indeed perform many evil things in the whole world,
especially to the Romans, until the third Dionysus
until an armed Ares comes from Egypt
whom they call by name Prince Dionysus.
But when a murderous lion and murderous lioness
rend the illustrious purple royal garment
the winds will snatch up the kingdom as it falls in ruins.
Then a holy prince, who obtained the first of the alphabet,
pressing hard on hostile rulers for victory,
will abandon them to dogs and birds to eat.
Woe to you, city burned with fire, mighty Rome.
How many things you must suffer when all these things come to pass.

But a great king, who is very famous for
gold and alloy and silver and ivory,
will rouse you up completely, and you will be first in the world
with possessions and temples, marketplaces, riches, and stadia.
then again you will be a light to all, as you were before.

Alas, wretched Cecropians, Cadmeans, and Laconians,
who are around Peneius and Molossos, deep grown with rushes,
Trike, Dodona, and high-built Ithone,
the Piercan mountain pass around the great peak of olympus,
Ossa, Larissa, and Calydon of high gates.

But when God performs a great sign for men,
a dark night over the world in daytime,
then, king, an end will come upon you and you will not escape
the swift bow of your brother shot at you.

Then a man will rule, spirit-destroying, unspeakable, fiery,
of royal birth, who will have his race from Egypt.
Younger, but much better than his brother,
he has obtained the marked initial of the number eighty.
then the entire world will receive the grievous wrath
of the immortal God in its bosom, because of honor.

For there will come upon articulate, ephemeral man
famines and pestilence, wars and slaughters
and inexhaustible darkness on the earth, mother of peoples,
and disturbance of times and implacable anger
from heaven, and earthquakes and burning thunderbolts
and showers of stones and squalid drops.
The lofty hilltops of the Phrygian land shook.
The feet of the Scythian mountains were shaken, towns trembled,
the entire ground of the land of Greece shook with them,
and many cities will fall with headlong crashes
under the blazing thunderbolts, and with lamentations
when God is greatly in wrath. It is not possible to flee the wrath or to escape it.
Then a king will fall, smitten by the hand of the army,
by his own men, like no one else.
After him many men of the Latins will again
rise up draped with a purple cloak on their shoulders,
who will love to obtain the royal dominion as their lot.
Then there will be three kings on the splendid walls of Rome.
Two will have the first number.
but one will bear the name "strife" like no one else.
They will love Rome and the whole world,
caring for me. But they will accomplish nothing.
For God was not propitious to the world, nor will he be
gentle to men, because they performed many evil things.
Therefore he will bring a disgraceful spirit upon kings
much worse than leopards and wolves. For men with bronze breastplates,
taking them unsparingly in their own hands,
will destroy princes, complete with their scepters,
who are impotently subdued and strengthless like women.
Alas, wretched men, the cream of famous Rome,
relying on false oaths, you will be destroyed.
Then many men who are lords of the spear
will launch an attack which is not proper and
will take away the offspring of the firstborn men with blood.
Then the Most High will bring upon them a fate twice as terrible
and he will destroy all men by their own deeds.
But again God will lead those who have a shameless heart
to come to judgment, as many as have designed evils.
They are shut up, shooting at each other,
heading even to the judgment of evil.
All stars will fall directly into the sea,
many stars in turn, and men will call
a shining comet 'the star' a sign of
much impending toil, war, and slaughter.

When he gathers many oracles from islands
which declare to strangers battle and grievous
strife and destruction of temples, he will tell them to gather
with all speed wheat and barley in the houses of Rome
as he eagerly seeks abundance for twelve months.
The city will be wretched in those days. But immediately it will again be prosperous in no small way
There will be calm, whenever the dominating force is destroyed.
Then the race of the Latins will be reigning last,
and no other kingdom will sprout after it.
Children and the race of children will be unshaken.
For it will be well known, since God himself will govern.

Conquest of Egypt by the Persians

There is a certain dear land, a nurturer for men
lying in the plain. The Nile set limits all about it,
flowing by Libya and Ethiopia.
Short-lived Syrians will ravage hither and thither
all the spoil for this land. It will have a great
noble, princely king, eager to send evils upon thieves.
With terrible thought he will bring mighty help
to all of the land of proud Italy
in the most terrible situations. When he comes on the wine-dark sea
from Assyria and destroys the Phoenicians in their homes
to fetter evil war and dread battle din,
there will be one lord of the land of two lordships.
Now I will sing the laborious end of the Alexandrians.
The barbarians will inhabit sacred Egypt,
the carefree unshaken one, when envy comes from somewhere.
But when God changes times....
He makes winter summer; then all the oracles will be fulfilled.
But when three children win Olympian victories,
even if he tells those who ponder to purify
first the famous oracles with the blood of a suckling animal,
the Most High, who stretches out a long spear of mourning against all,
will bring a fate three times more terrible.
Much barbarian blood will then flow in the dust
when the city is sacked by unsociable guests.
Blessed whoever died, and blessed whoever is childless.
For then he who formerly ruled over free people, of which he was namesake.
will place his neck under the yoke of slavery.
The prince, who was formerly very famous, will no longer
evolve plans but will incur such mournful slavery.

The recapture of Egypt by the Romans

Then indeed an ill-fated army of Sicilians will come immediately,
bringing terror, when a great barbarian nation advances.
If they grow fruit, they will ravage the fields.
315To these God, who thunders on high, will give evil instead of good. Stranger will always plunder the hateful gold of stranger.

The Arab invasion

But when all see the blood of the flesh-eating lion and the murderous lioness comes upon the body, she will tear away the scepter from him, even from his head.  
302All the peoples in Egypt will taste as at a friendly feast and will accomplish mighty deeds. One wards off another, but there will be a great cry of battle among them. Similarly fear of raging strife will come upon men and many others will perish,  
325slaying each other by mighty battle. Then one will come in agreement with each other and third to them a great ram from Cyrene, whom I previously mentioned as having fled from battle by the banks of the Nile.  
330But not all will complete even an ineffectual journey. Then with the great revolving years there will be a great length of very peaceful time. But then a second war will come upon them in Egypt again. It will be a naval war, and they will not be victorious.  
335O wretched ones, there will be a conquest of an illustrious city and it will be spoiled in wars, but not for long. Then neighboring men, wretched ones, will flee from a great land, and will lead their gray-haired parents. Again they will fall on a land, greatly victorious.  
340The Jews will destroy men steadfast in battle, ravaging in wars as far as the gray sea, taking vengeance for fatherland and parents. He will set a race of spoil-bearing men among the dead. Alas, how many men will swim around the waves.  
345for many will fall on the sandy shores. Fair heads will fall to Egyptian birds. Then the blood of mortals will be among the Arabs. But whenever wolves pledge oaths to dogs on the sea-girt island, then there will be a raising of towers.  
350Men will inhabit the city which suffered much.

Eschatological prophecy

No longer will there be deceitful gold or silver or acquisition of land, or laborious slavery,
but one friendship and one manner for a merry people.
All will be in common, and one equal light of life.
355On earth evil will sink into the wondrous sea.
Then the harvest of articulate men is near.
A strong necessity insists that these things be accomplished.
Then no other chance wayfarer will say
that the race of articulate men will cease to be, though they perish.
360Then the holy nation will hold sway over the whole earth
for all ages, with their mighty children.
The Sibylline Oracles

Fragment one

Affirmation of Monotheism

1Mortal and fleshly men, who are nothing, how do you so quickly exalt yourselves, while disregarding the end of life? You do not fear or revere God, who oversees you, the Most High, the knowing, all-seeing, witness of everything, the Creator who nourishes all, who put a sweet spirit in all and made it a guide for all mortals? There is one God, who rules alone, exceedingly great, unbegotten, universal ruler, invisible, who himself sees all things. He is not seen by any mortal flesh. 10For what flesh can see with eyes the true and heavenly immortal God, who inhabits, the vault of heaven? But men, who are mortal, are not even able to stand against the rays of the sun, men who are veins and flesh on bones. 15Revere him who alone is ruler of the world. He is alone, from age to age, self-generated, unbegotten, ruling everything throughout. Administering judgment to all mortals in common light. You will have the appropriate reward of wickedness 20because you abandoned the true and eternal God and (ceased) to honor him and sacrifice sacred hecatombs but made the sacrifices to the demons in Hades. You walk in affectation and madness, and, having abandoned the straight, right path, you went away and wandered 25through thorns and stakes. Vain mortals. stop roaming in darkness and black night without light
and leave the darkness of night and take hold of light.
Behold, he is clear and unwavering for all.
Come, do not always follow darkness and gloom.
30 Behold, the sweet light of the sun shines outstandingly. Put wisdom in your breasts and
have knowledge.
There is one God who sends showers, winds, and earthquakes,
lightnings, famines, pestilence, and mournful woes,
snowstorms, and ice. Why do I name them individually?
35 He rules heaven; holds sway over earth, he himself exists.

fragment two
If gods beget and yet remain immortal
there would have been more gods born than men,
and mortals would never even have a place to stand.

fragment three
1 But if that which comes into being also absolutely perishes.
a god cannot be formed from the thighs of man and a womb.
But God (is) alone, unique, supreme over all. He has made
heaven and sun and stars and moon,
5 fruitful earth and waves of water of the sea,
lofty mountains, perennial streams of springs.
Again he begets an innumerable multitude of water creatures.
He sustains serpents which move on the earth
and diverse kinds of birds, shrill, lisping,
10 trilling, chirping, disturbing the air with their wings.
He placed a wild brood of beasts in the valleys of mountains
and made all cattle subject to us mortals. He established a divinely fashioned ruler of all
and subordinated to man things diverse and incomprehensible.
15 For what flesh of mortals is able to know all these things?
But he alone knows, who made these things from the beginning,
the eternal incorruptible Creator who lives in the sky,
who provides for the good a much greater good as reward,
but stirs up wrath and anger against the wicked and unjust
20 and war and pestilence and tearful woes.
Men, why do you vainly exalt yourselves so that you will be rooted out?
Be ashamed of defying polecats and brute beasts.
Does not madness and frenzy take away the sense of the mind
if gods steal dishes and plunder pots/
25 And instead of living in the golden boundless vault of heaven
they appear moth-eaten and are woven with thick cobwebs.
Mindless ones, adoring snakes, dogs, and cats,
you revere birds and wild serpents of the earth
and stone statues and handmade images
30and heaps of stones by the roads. These things you revere
and many other vain things which it is disgraceful even to mention.
There are gods which by deceit are leaders of mindless men,
from whose mouths pour deadly poison.
But he is life and imperishable eternal light,
35and he pours out a delight sweeter than honey for men.....
Bend the neck to him alone
and you will incline your path among the pious ages.
Leaving all these things, you all with foolishness
and frenzied spirit quaffed a goblet full of judgment,
40very pure, strong, well fortified, quite unmixed.
You are not willing to become sober and come to a prudent mind
and know God the king who oversees all.
Therefore the gleam of blazing fire comes upon you. You will be burned with torches all day,
throughout eternity,
45shamed by lies on account of useless idols.
But those who honor the true eternal God
inherit life, dwelling in the luxuriant garden
of Paradise for the time of eternity,
feasting on sweet bread from starry heaven.

fragment four

Listen to me, articulate men, the eternal king reigns.
Who alone is God, the invincible Creator.
He himself established the form of the shape of mortals.
He mingled the nature of all, begetter of life.

fragment six

...whenever it comes
there will be fire in the dark middle of black night.

fragment seven

Uncreated God.

fragment eight

The Erythrean, then, to God. 'Why, she says, O master,
do you inflict the compulsion of prophecy on me and
not rather guard me, lifted high above the earth, until the day of your most blessed coming?
First Esdras

Chapter one

[1] Josiah kept the passover to his Lord in Jerusalem; he killed the passover lamb on the fourteenth day of the first month, 
[2] having placed the priests according to their divisions, arrayed in their garments, in the temple of the Lord. 
[3] And he told the Levites, the temple servants of Israel, that they should sanctify themselves to the Lord and put the holy ark of the Lord in the house which Solomon the king, the son of David, had built; 
[4] and he said, "You need no longer carry it upon your shoulders. Now worship the Lord your God and serve his people Israel; and prepare yourselves by your families and kindred, 
[5] in accordance with the directions of David king of Israel and the magnificence of Solomon his son. Stand in order in the temple according to the groupings of the fathers' houses of you Levites, who minister before your brethren the people of Israel, 
[6] and kill the passover lamb and prepare the sacrifices for your brethren, and keep the passover according to the commandment of the Lord which was given to Moses." 
[7] And Josiah gave to the people who were present thirty thousand lambs and kids, and three thousand calves; these were given from the king's possessions, as he promised, to the people and the priests and Levites. 
[8] And Hilkiah, Zechariah, and Jehiel, the chief officers of the temple, gave to the priests for the passover two thousand six hundred sheep and three hundred calves. 
[9] And Jeconiah and Shemaiah and Nethanel his brother, and Hashabiah and Ochiel and Joram, captains over thousands, gave the Levites for the passover five thousand sheep and seven hundred calves. 
[10] And this is what took place. The priests and the Levites, properly arrayed and having the unleavened bread, stood according to kindred 
[11] and the grouping of the fathers' houses, before the people, to make the offering to the Lord as it is written in the book of Moses; this they did in the morning. 
[12] They roasted the passover lamb with fire, as required; and they boiled the sacrifices in brass pots and caldrons, with a pleasing odor, 
[13] and carried them to all the people. Afterward they prepared the passover for themselves
and for their brethren the priests, the sons of Aaron,
[14] because the priests were offering the fat until night; so the Levites prepared it for themselves and for their brethren the priests, the sons of Aaron.
[15] And the temple singers, the sons of Asaph, were in their place according to the arrangement made by David, and also Asaph, Zechariah, and Eddinus, who represented the king.
[16] The gatekeepers were at each gate; no one needed to depart from his duties, for their brethren the Levites prepared the passover for them.
[17] So the things that had to do with the sacrifices to the Lord were accomplished that day: the passover was kept
[18] and the sacrifices were offered on the altar of the Lord, according to the command of King Josiah.
[19] And the people of Israel who were present at that time kept the passover and the feast of unleavened bread seven days.
[20] No passover like it had been kept in Israel since the times of Samuel the prophet;
[21] none of the kings of Israel had kept such a passover as was kept by Josiah and the priests and Levites and the men of Judah and all of Israel who were dwelling in Jerusalem.
[22] In the eighteenth year of the reign of Josiah this passover was kept.
[23] And the deeds of Josiah were upright in the sight of the Lord, for his heart was full of godliness.
[24] The events of his reign have been recorded in the past, concerning those who sinned and acted wickedly toward the Lord beyond any other people or kingdom, and how they grieved the Lord deeply, so that the words of the Lord rose up against Israel.
[25] After all these acts of Josiah, it happened that Pharaoh, king of Egypt, went to make war at Carchemish on the Euphrates, and Josiah went out against him.
[26] And the king of Egypt sent word to him saying, "What have we to do with each other, king of Judea?
[27] I was not sent against you by the Lord God, for my war is at the Euphrates. And now the Lord is with me! The Lord is with me, urging me on! Stand aside, and do not oppose the Lord."
[28] But Josiah did not turn back to his chariot, but tried to fight with him, and did not heed the words of Jeremiah the prophet from the mouth of the Lord.
[29] He joined battle with him in the plain of Megiddo, and the commanders came down against King Josiah.
[30] And the king said to his servants, "Take me away from the battle, for I am very weak." And immediately his servants took him out of the line of battle.
[31] And he got into his second chariot; and after he was brought back to Jerusalem he died, and was buried in the tomb of his fathers.
[32] And in all Judea they mourned for Josiah. Jeremiah the prophet lamented for Josiah, and the principal men, with the women, have made lamentation for him to this day; it was ordained that this should always be done throughout the whole nation of Israel.
[33] These things are written in the book of the histories of the kings of Judea; and every one of the acts of Josiah, and his splendor, and his understanding of the law of the Lord, and the
things that he had done before and these that are now told, are recorded in the book of the kings of Israel and Judah.

[34] And the men of the nation took Jeconiah the son of Josiah, who was twenty-three years old, and made him king in succession to Josiah his father.

[35] And he reigned three months in Judah and Jerusalem. Then the king of Egypt deposed him from reigning in Jerusalem,

[36] and fined the nation a hundred talents of silver and a talent of gold.

[37] And the king of Egypt made Jehoiakim his brother king of Judea and Jerusalem.

[38] Jehoiakim put the nobles in prison, and seized his brother Zarius and brought him up out of Egypt.

[39] Jehoiakim was twenty-five years old when he began to reign in Judea and Jerusalem, and he did what was evil in the sight of the Lord.

[40] And Nebuchadnezzar king of Babylon came up against him, and bound him with a chain of brass and took him away to Babylon.

[41] Nebuchadnezzar also took some holy vessels of the Lord, and carried them away, and stored them in his temple in Babylon.

[42] But the things that are reported about Jehoiakim and his uncleanness and impiety are written in the chronicles of the kings.

[43] Jehoiachin his son became king in his stead; when he was made king he was eighteen years old,

[44] and he reigned three months and ten days in Jerusalem. He did what was evil in the sight of the Lord.

[45] So after a year Nebuchadnezzar sent and removed him to Babylon, with the holy vessels of the Lord,

[46] and made Zedekiah king of Judea and Jerusalem.

Zedekiah was twenty-one years old, and he reigned eleven years.

[47] He also did what was evil in the sight of the Lord, and did not heed the words that were spoken by Jeremiah the prophet from the mouth of the Lord.

[48] And though King Nebuchadnezzar had made him swear by the name of the Lord, he broke his oath and rebelled; and he stiffened his neck and hardened his heart and transgressed the laws of the Lord, the God of Israel.

[49] Even the leaders of the people and of the priests committed many acts of sacrilege and lawlessness beyond all the unclean deeds of all the nations, and polluted the temple of the Lord which had been hallowed in Jerusalem.

[50] So the God of their fathers sent by his messenger to call them back, because he would have spared them and his dwelling place.

[51] But they mocked his messengers, and whenever the Lord spoke, they scoffed at his prophets,

[52] until in his anger against his people because of their ungodly acts he gave command to bring against them the kings of the Chaldeans.

[53] These slew their young men with the sword around their holy temple, and did not spare young man or virgin, old man or child, for he gave them all into their hands.

[54] And all the holy vessels of the Lord, great and small, and the treasure chests of the Lord,
and the royal stores, they took and carried away to Babylon.
[55] And they burned the house of the Lord and broke down the walls of Jerusalem and burned their towers with fire,
[56] and utterly destroyed all its glorious things. The survivors he led away to Babylon with the sword,
[57] and they were servants to him and to his sons until the Persians began to reign, in fulfilment of the word of the Lord by the mouth of Jeremiah:
[58] "Until the land has enjoyed its sabbaths, it shall keep sabbath all the time of its desolation until the completion of seventy years."

Chapter two
[1] In the first year of Cyrus as king of the Persians, that the word of the Lord by the mouth of Jeremiah might be accomplished,
[2] the Lord stirred up the spirit of Cyrus king of the Persians, and he made a proclamation throughout all his kingdom and also put it in writing:
[3] "Thus says Cyrus king of the Persians: The Lord of Israel, the Lord Most High, has made me king of the world,
[4] and he has commanded me to build him a house at Jerusalem, which is in Judea.
[5] If any one of you, therefore, is of his people, may his Lord be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord of Israel -- he is the Lord who dwells in Jerusalem,
[6] and let each man, wherever he may live, be helped by the men of his place with gold and silver,
[7] with gifts and with horses and cattle, besides the other things added as votive offerings for the temple of the Lord which is in Jerusalem."
[8] Then arose the heads of families of the tribes of Judah and Benjamin, and the priests and the Levites, and all whose spirit the Lord had stirred to go up to build the house in Jerusalem for the Lord;
[9] and their neighbors helped them with everything, with silver and gold, with horses and cattle, and with a very great number of votive offerings from many whose hearts were stirred.
[10] Cyrus the king also brought out the holy vessels of the Lord which Nebuchadnezzar had carried away from Jerusalem and stored in his temple of idols.
[11] When Cyrus king of the Perians brought these out, he gave them to Mithridates his treasurer,
[12] and by him they were given to Sheshbazzar the governor of Judea.
[13] The number of these was: a thousand gold cups, a thousand silver cups, twenty-nine silver censers, thirty gold bowls, two thousand four hundred and ten silver bowls, and a thousand other vessels.
[14] All the vessels were handed over, gold and silver, five thousand four hundred and sixynine,
[15] and they were carried back by Sheshbazzar with the returning exiles from Babylon to Jerusalem.
[16] But in the time of Artaxerxes king of the Persians, Bishlam, Mithridates, Tabeel,
Rehum, Beltethmus, Shimshai the scribe, and the rest of their associates, living in Samaria and other places, wrote him the following letter, against those who were living in Judea and Jerusalem:

[17] "To King Artaxerxes our lord, Your servants Rehum the recorder and Shimshai the scribe and the other judges of their council in Coelesyria and Phoenicia:
[18] Now be it known to our lord the king that the Jews who came up from you to us have gone to Jerusalem and are building that rebellious and wicked city, repairing its market places and walls and laying the foundations for a temple.
[19] Now if this city is built and the walls finished, they will not only refuse to pay tribute but will even resist kings.
[20] And since the building of the temple is now going on, we think it best not to neglect such a matter,
[21] but to speak to our lord the king, in order that, if it seems good to you, search may be made in the records of your fathers.
[22] You will find in the chronicles what has been written about them, and will learn that this city was rebellious, troubling both kings and other cities,
[23] and that the Jews were rebels and kept setting up blockades in it from of old. That is why this city was laid waste.
[24] Therefore we now make known to you, O lord and king, that if this city is built and its walls finished, you will no longer have access to Coelesyria and Phoenicia."
[25] Then the king, in reply to Rehum the recorder and Beltethmus and Shimshai the scribe and the others associated with them and living in Samaria and Syria and Phoenicia, wrote as follows:

[26] "I have read the letter which you sent me. So I ordered search to be made, and it has been found that this city from of old has fought against kings,
[27] and that the men in it were given to rebellion and war, and that mighty and cruel kings ruled in Jerusalem and exacted tribute from Coelesyria and Phoenicia.
[28] Therefore I have now issued orders to prevent these men from building the city and to take care that nothing more be done
[29] and that such wicked proceedings go no further to the annoyance of kings."
[30] Then, when the letter from King Artaxerxes was read, Rehum and Shimshai the scribe and their associates went in haste to Jerusalem, with horsemen and a multitude in battle array, and began to hinder the builders. And the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

Chapter three
[1] Now King Darius gave a great banquet for all that were under him and all that were born in his house and all the nobles of Media and Persia
[2] and all the satraps and generals and governors that were under him in the hundred and twenty-seven satrapies from India to Ethiopia.
[3] They ate and drank, and when they were satisfied they departed; and Darius the king went to his bedroom, and went to sleep, and then awoke.
[4] Then the three young men of the bodyguard, who kept guard over the person of the king,
said to one another,
[5] "Let each of us state what one thing is strongest; and to him whose statement seems wisest, Darius the king will give rich gifts and great honors of victory.
[6] He shall be clothed in purple, and drink from gold cups, and sleep on a gold bed, and have a chariot with gold bridles, and a turban of fine linen, and a necklace about his neck;
[7] and because of his wisdom he shall sit next to Darius and shall be called kinsman of Darius."

[8] Then each wrote his own statement, and they sealed them and put them under the pillow of Darius the king,
[9] and said, "When the king wakes, they will give him the writing; and to the one whose statement the king and the three nobles of Persia judge to be wisest the victory shall be given according to what is written."
[10] The first wrote, "Wine is strongest."
[12] The third wrote, "Women are strongest, but truth is victor over all things."
[13] When the king awoke, they took the writing and gave it to him, and he read it.
[14] Then he sent and summoned all the nobles of Persia and Media and the satraps and generals and governors and prefects,
[15] and he took his seat in the council chamber, and the writing was read in their presence.
[16] And he said, "Call the young men, and they shall explain their statements." So they were summoned, and came in.
[17] And they said to them, "Explain to us what you have written."

Then the first, who had spoken of the strength of wine, began and said:
[18] "Gentlemen, how is wine the strongest? It leads astray the minds of all who drink it.
[19] It makes equal the mind of the king and the orphan, of the slave and the free, of the poor and the rich.
[20] It turns every thought to feasting and mirth, and forgets all sorrow and debt.
[21] It makes all hearts feel rich, forgets kings and satraps, and makes every one talk in millions.
[22] When men drink they forget to be friendly with friends and brothers, and before long they draw their swords.
[23] And when they recover from the wine, they do not remember what they have done.
[24] Gentlemen, is not wine the strongest, since it forces men to do these things?" When he had said this, he stopped speaking.

Chapter four
[1] Then the second, who had spoken of the strength of the king, began to speak:
[2] "Gentlemen, are not men strongest, who rule over land and sea and all that is in them?
[3] But the king is stronger; he is their lord and master, and whatever he says to them they obey.
[4] If he tells them to make war on one another, they do it; and if he sends them out against the enemy, they go, and conquer mountains, walls, and towers.
[5] They kill and are killed, and do not disobey the king's command; if they win the victory,
they bring everything to the king -- whatever spoil they take and everything else.
[6] Likewise those who do not serve in the army or make war but till the soil, whenever they sow, reap the harvest and bring some to the king; and they compel one another to pay taxes to the king.
[7] And yet he is only one man! If he tells them to kill, they kill; if he tells them to release, they release;
[8] if he tells them to attack, they attack; if he tells them to lay waste, they lay waste; if he tells them to build, they build;
[9] if he tells them to cut down, they cut down; if he tells them to plant, they plant.
[10] All his people and his armies obey him. Moreover, he reclines, he eats and drinks and sleeps,
[11] but they keep watch around him and no one may go away to attend to his own affairs, nor do they disobey him.
[12] Gentlemen, why is not the king the strongest, since he is to be obeyed in this fashion?" And he stopped speaking.
[13] Then the third, that is Zerubbabel, who had spoken of women and truth, began to speak:
[14] Gentlemen, is not the king great, and are not men many, and is not wine strong? Who then is their master, or who is their lord? Is it not women?
[15] Women gave birth to the king and to every people that rules over sea and land.
[16] From women they came; and women brought up the very men who plant the vineyards from which comes wine.
[18] If men gather gold and silver or any other beautiful thing, and then see a woman lovely in appearance and beauty,
[19] they let all those things go, and gape at her, and with open mouths stare at her, and all prefer her to gold or silver or any other beautiful thing.
[20] A man leaves his own father, who brought him up, and his own country, and cleaves to his wife.
[21] With his wife he ends his days, with no thought of his father or his mother or his country.
[22] Hence you must realize that women rule over you!
"Do you not labor and toil, and bring everything and give it to women?
[23] A man takes his sword, and goes out to travel and rob and steal and to sail the sea and rivers;
[24] he faces lions, and he walks in darkness, and when he steals and robs and plunders, he brings it back to the woman he loves.
[25] A man loves his wife more than his father or his mother.
[26] Many men have lost their minds because of women, and have become slaves because of them.
[27] Many have perished, or stumbled, or sinned, because of women.
[28] And now do you not believe me?
"Is not the king great in his power? Do not all lands fear to touch him?
[29] Yet I have seen him with Apame, the king's concubine, the daughter of the illustrious
Bartacus; she would sit at the king's right hand
[30] and take the crown from the king's head and put it on her own, and slap the king with
her left hand.
[31] At this the king would gaze at her with mouth agape. If she smiles at him, he laughs; if
she loses her temper with him, he flatters her, that she may be reconciled to him.
[32] Gentlemen, why are not women strong, since they do such things?"
[33] Then the king and the nobles looked at one another; and he began to speak about truth:
[34] "Gentlemen, are not women strong? The earth is vast, and heaven is high, and the sun is
swift in its course, for it makes the circuit of the heavens and returns to its place in one day.
[35] Is he not great who does these things? But truth is great, and stronger than all things.
[36] The whole earth calls upon truth, and heaven blesses her. All God's works quake and
tremble, and with him there is nothing unrighteous.
[37] Wine is unrighteous, the king is unrighteous, women are unrighteous, all the sons of
men are unrighteous, all their works are unrighteous, and all such things. There is no truth in
them and in their unrighteousness they will perish.
[38] But truth endures and is strong for ever, and lives and prevails for ever and ever.
[39] With her there is no partiality or preference, but she does what is righteous instead of
anything that is unrighteous or wicked. All men approve her deeds,
[40] and there is nothing unrighteous in her judgment. To her belongs the strength and the
kingship and the power and the majesty of all the ages. Blessed be the God of truth!"
[41] He ceased speaking; then all the people shouted, and said, "Great is truth, and strongest
of all!"
[42] Then the king said to him, "Ask what you wish, even beyond what is written, and we
will give it to you, for you have been found to be the wisest. And you shall sit next to me,
and be called my kinsman."
[43] Then he said to the king, "Remember the vow which you made to build Jerusalem, in
the day when you became king,
[44] and to send back all the vessels that were taken from Jerusalem, which Cyrus set apart
when he began to destroy Babylon, and vowed to send them back there.
[45] You also vowed to build the temple, which the Edomites burned when Judea was laid
waste by the Chaldeans.
[46] And now, O lord the king, this is what I ask and request of you, and this befits your
greatness. I pray therefore that you fulfil the vow whose fulfilment you vowed to the King of
heaven with your own lips."
[47] Then Darius the king rose, and kissed him, and wrote letters for him to all the treasurers
and governors and generals and satraps, that they should give escort to him and all who were
going up with him to build Jerusalem.
[48] And he wrote letters to all the governors in Coelesyria and Phoenicia and to those in
Lebanon, to bring cedar timber from Lebanon to Jerusalem, and to help him build the city.
[49] And he wrote for all the Jews who were going up from his kingdom to Judea, in the
interest of their freedom, that no officer or satrap or governor or treasurer should forcibly
enter their doors;
[50] that all the country which they would occupy should be theirs without tribute; that the
Idumeans should give up the villages of the Jews which they held; 
[51] that twenty talents a year should be given for the building of the temple until it was 
completed,
[52] and an additional ten talents a year for burnt offerings to be offered on the altar every 
day, in accordance with the commandment to make seventeen offerings; 
[53] and that all who came from Babylonia to build the city should have their freedom, they 
and their children and all the priests who came. 
[54] He wrote also concerning their support and the priests' garments in which they were to 
minister. 
[55] He wrote that the support for the Levites should be provided until the day when the 
temple should be finished and Jerusalem built. 
[56] He wrote that land and wages should be provided for all who guarded the city. 
[57] And he sent back from Babylon all the vessels which Cyrus had set apart; everything 
that Cyrus had ordered to be done, he also commanded to be done and to be sent to 
Jerusalem. 
[58] When the young man went out, he lifted up his face to heaven toward Jerusalem, and 
praised the King of heaven, saying, 
[59] "From thee is the victory; from thee is wisdom, and thine is the glory. I am thy servant. 
[60] Blessed art thou, who hast given me wisdom; I give thee thanks, O Lord of our fathers." 
[61] So he took the letters, and went to Babylon and told this to all his brethren. 
[62] And they praised the God of their fathers, because he had given them release and 
permission 
[63] to go up and build Jerusalem and the temple which is called by his name; and they 
feasted, with music and rejoicing, for seven days.

Chapter five 
[1] After this the heads of fathers' houses were chosen to go up, according to their tribes, 
with their wives and sons and daughters, and their menservants and maidservants, and their 
cattle. 
[2] And Darius sent with them a thousand horsemen to take them back to Jerusalem in safety, 
with the music of drums and flutes;
[3] and all their brethren were making merry. And he made them go up with them. 
[4] These are the names of the men who went up, according to their fathers' houses in the 
tribes, over their groups: 
[5] the priests, the sons of Phinehas, son of Aaron; Jeshua the son of Jozadak, son of Seraiah, 
and Joakim the son of Zerubbabel, son of Shealtiel, of the house of David, of the lineage of 
Phares, of the tribe of Judah, 
[6] who spoke wise words before Darius the king of the Persians, in the second year of his 
reign, in the month of Nisan, the first month. 
[7] These are the men of Judea who came up out of their sojourn in captivity, whom 
Nebuchadnezzar king of Babylon had carried away to Babylon 
[8] and who returned to Jerusalem and the rest of Judea, each to his own town. They came 
with Zerubbabel and Jeshua, Nehemiah, Seraiah, Resaiah, Bigvai, Mordecai, Bilshan,
Mispar, Reeliah, Rehum, and Baanah, their leaders.

[9] The number of the men of the nation and their leaders: the sons of Parosh, two thousand one hundred and seventy-two. The sons of Shephatiah, four hundred and seventy-two.


[12] The sons of Elam, one thousand two hundred and fifty-four. The sons of Zattu, nine hundred and forty-five. The sons of Chorbe, seven hundred and five. The sons of Bani, six hundred and forty-eight.


[16] The sons of Annias, one hundred and one. The sons of Arom. The sons of Bezai, three hundred and twenty-three. The sons of Jericho, three hundred and fifty-four.

[17] The sons of Baiterus, three thousand and five. The sons of Bethlehem, one hundred and twenty-three.


[22] The sons of the other Elam and Ono, seven hundred and twenty-five. The sons of Jericho, three hundred and forty-five.

[23] The sons of Senaah, three thousand three hundred and thirty.

[24] The priests: the sons of Jedaiah the son of Jeshua, of the sons of Anasib, nine hundred and seventy-two. The sons of Immer, one thousand and fifty-two.

[25] The sons of Pashhur, one thousand two hundred and forty-seven. The sons of Harim, one thousand and seventeen.


[27] The temple singers: the sons of Asaph, one hundred and twenty-eight.

[28] The gatekeepers: the sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of Hatita, the sons of Shobai, in all one hundred and thirty-nine.

[29] The temple servants: the sons of Ziaha, the sons of Hasupha, the sons of Tabbaoth, the sons of Keros, the sons of Siaha, the sons of Padon, the sons of Lebanah, the sons of Hagabah,

[30] the sons of Akkub, the sons of Uthai, the sons of Ketab, the sons of Hagab, the sons of Shamlai, the sons of Hana, the sons of Cathua, the sons of Gahar,
[31] The sons of Reaiah, the sons of Rezin, the sons of Nekoda, the sons of Chezib, the sons of Gazzam, the sons of Uzza, the sons of Paseah, the sons of Hasrah, the sons of Besai, the sons of Asnah, the sons of the Meunites, the sons of Nephisim, the sons of Bakbuk, the sons of Hakupha, the sons of Asur, the sons of Pharakim, the sons of Bazluth,
[32] the sons of Mehida, the sons of Cutha, the sons of Chareah, the sons of Barkos, the sons of Sisera, the sons of Temah, the sons of Neziah, the sons of Hatipha.
[33] The sons of Solomon's servants: the sons of Hassophereth, the sons of Peruda, the sons of Jaalah, the sons of Lozon, the sons of Giddel, the sons of Shephatiah,
[34] the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Sarothie, the sons of Masiah, the sons of Gas, the sons of Addus, the sons of Subas, the sons of Apherra, the sons of Barodis, the sons of Shaphat, the sons of Ami.
[35] All the temple servants and the sons of Solomon's servants were three hundred and seventy-two.
[36] The following are those who came up from Telmelah and Telharsha, under the leadership of Cherub, Addan, and Immer,
[37] though they could not prove by their fathers' houses or lineage that they belonged to Israel: the sons of Delaiah the son of Tobiah, the sons of Nekoda, six hundred and fifty-two.
[38] Of the priests the following had assumed the priesthood but were not found registered: the sons of Habaiah, the sons of Hakkoz, the sons of Jaddus who had married Agia, one of the daughters of Barzillai, and was called by his name.
[39] And when the genealogy of these men was sought in the register and was not found, they were excluded from serving as priests.
[40] And Nehemiah and Attharias told them not to share in the holy things until a high priest should appear wearing Urim and Thummim.
[41] All those of Israel, twelve or more years of age, besides menservants and maidservants, were forty-two thousand three hundred and sixty;
[42] their menservants and maidservants were seven thousand three hundred and thirty-seven; there were two hundred and forty-five musicians and singers.
[43] There were four hundred and thirty-five camels, and seven thousand and thirty-six horses, two hundred and forty-five mules, and five thousand five hundred and twenty-five asses.
[44] Some of the heads of families, when they came to the temple of God which is in Jerusalem, vowed that they would erect the house on its site, to the best of their ability,
[45] and that they would give to the sacred treasury for the work a thousand minas of gold, five thousand minas of silver, and one hundred priests' garments.
[46] The priests, the Levites, and some of the people settled in Jerusalem and its vicinity; and the temple singers, the gatekeepers, and all Israel in their towns.
[47] When the seventh month came, and the sons of Israel were each in his own home, they gathered as one man in the square before the first gate toward the east.
[48] Then Jeshua the son of Jozadak, with his fellow priests, and Zerubbabel the son of Shealtiel, with his kinsmen, took their places and prepared the altar of the God of Israel,
[49] to offer burnt offerings upon it, in accordance with the directions in the book of Moses the man of God.
And some joined them from the other peoples of the land. And they erected the altar in its place, for all the peoples of the land were hostile to them and were stronger than they; and they offered sacrifices at the proper times and burnt offerings to the Lord morning and evening.

They kept the feast of booths, as it is commanded in the law, and offered the proper sacrifices every day,

and thereafter the continual offerings and sacrifices on sabbaths and at new moons and at all the consecrated feasts.

And all who had made any vow to God began to offer sacrifices to God, from the new moon of the seventh month, though the temple of God was not yet built.

And they gave money to the masons and the carpenters, and food and drink

and carts to the Sidonians and the Tyrians, to bring cedar logs from Lebanon and convey them in rafts to the harbor of Joppa, according to the decree which they had in writing from Cyrus king of the Persians.

In the second year after their coming to the temple of God in Jerusalem, in the second month, Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak made a beginning, together with their brethren and the Levitical priests and all who had come to Jerusalem from the captivity;

and they laid the foundation of the temple of God on the new moon of the second month in the second year after they came to Judea and Jerusalem.

And they appointed the Levites who were twenty or more years of age to have charge of the work of the Lord. And Jeshua arose, and his sons and brethren and Kadmiel his brother and the sons of Jeshua Emadabun and the sons of Joda son of Iliadun, with their sons and brethren, all the Levites, as one man pressing forward the work on the house of God. So the builders built the temple of the Lord.

And the priests stood arrayed in their garments, with musical instruments and trumpets, and the Levites, the sons of Asaph, with cymbals,

praising the Lord and blessing him, according to the directions of David king of Israel;

and they sang hymns, giving thanks to the Lord, because his goodness and his glory are for ever upon all Israel.

And all the people sounded trumpets and shouted with a great shout, praising the Lord for the erection of the house of the Lord.

Some of the Levitical priests and heads of fathers' houses, old men who had seen the former house, came to the building of this one with outcries and loud weeping,

while many came with trumpets and a joyful noise,

so that the people could not hear the trumpets because of the weeping of the people.

For the multitude sounded the trumpets loudly, so that the sound was heard afar;

and when the enemies of the tribe of Judah and Benjamin heard it, they came to find out what the sound of the trumpets meant.

And they learned that those who had returned from captivity were building the temple for the Lord God of Israel.

So they approached Zerubbabel and Jeshua and the heads of the fathers' houses and said to them, "We will build with you."
For we obey your Lord just as you do and we have been sacrificing to him ever since the
days of Esarhaddon king of the Assyrians, who brought us here."

But Zerubbabel and Jeshua and the heads of the fathers' houses in Israel said to them,
"You have nothing to do with us in building the house for the Lord our God,
for we alone will build it for the Lord of Israel, as Cyrus the king of the Persians has
commanded us."

But the peoples of the land pressed hard upon those in Judea, cut off their supplies, and
hindered their building;
and by plots and demagoguery and uprisings they prevented the completion of the
building as long as King Cyrus lived. And they were kept from building for two years, until
the reign of Darius.

Chapter six
[1] Now in the second year of the reign of Darius, the prophets Haggai and Zechariah the son
of Iddo prophesied to the Jews who were in Judea and Jerusalem, they prophesied to them in
the name of the Lord God of Israel.
[2] Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak arose and began to
build the house of the Lord which is in Jerusalem, with the help of the prophets of the Lord
who were with them.
[3] At the same time Sisinnes the governor of Syria and Phoenicia and Sathrabuzanes and
their associates came to them and said,
"By whose order are you building this house and this roof and finishing all the other
things? And who are the builders that are finishing these things?"
[4] Yet the elders of the Jews were dealt with kindly, for the providence of the Lord was over
the captives;
[5] and they were not prevented from building until word could be sent to Darius concerning
them and a report made.
[6] A copy of the letter which Sisinnes the governor of Syria and Phoenicia, and
Sathrabuzanes, and their associates the local rulers in Syria and Phoenicia, wrote and sent to
Darius:
[7] "To King Darius, greeting. Let it be fully known to our lord the king that, when we went
to the country of Judea and entered the city of Jerusalem, we found the elders of the Jews,
who had been in captivity,
building in the city of Jerusalem a great new house for the Lord, of hewn stone, with
costly timber laid in the walls.
These operations are going on rapidly, and the work is prospering in their hands and
being completed with all splendor and care.
[8] Then we asked these elders, 'At whose command are you building this house and laying
the foundations of this structure?'
[9] And in order that we might inform you in writing who the leaders are, we questioned
them and asked them for a list of the names of those who are at their head.
[10] They answered us, 'We are the servants of the Lord who created the heaven and the
earth.
And the house was built many years ago by a king of Israel who was great and strong, and it was finished.

But when our fathers sinned against the Lord of Israel who is in heaven, and provoked him, he gave them over into the hands of Nebuchadnezzar king of Babylon, king of the Chaldeans;

and they pulled down the house, and burned it, and carried the people away captive to Babylon.

But in the first year that Cyrus reigned over the country of Babylonia, King Cyrus wrote that this house should be rebuilt.

And the holy vessels of gold and of silver, which Nebuchadnezzar had taken out of the house in Jerusalem and stored in his own temple, these Cyrus the king took out again from the temple in Babylon, and they were delivered to Zerubbabel and Sheshbazzar the governor

with the command that he should take all these vessels back and put them in the temple at Jerusalem, and that this temple of the Lord should be rebuilt on its site.

Then this Sheshbazzar, after coming here, laid the foundations of the house of the Lord which is in Jerusalem, and although it has been in process of construction from that time until now, it has not yet reached completion.'

Now therefore, if it seems wise, O king, let search be made in the royal archives of our lord the king that are in Babylon;

and if it is found that the building of the house of the Lord in Jerusalem was done with the consent of King Cyrus, and if it is approved by our lord the king, let him send us directions concerning these things."

Then Darius commanded that search be made in the royal archives that were deposited in Babylon. And in Ecbatana, the fortress which is in the country of Media, a scroll was found in which this was recorded:

"In the first year of the reign of Cyrus, King Cyrus ordered the building of the house of the Lord in Jerusalem, where they sacrifice with perpetual fire;

its height to be sixty cubits and its breadth sixty cubits, with three courses of hewn stone and one course of new native timber; the cost to be paid from the treasury of Cyrus the king;

and that the holy vessels of the house of the Lord, both of gold and of silver, which Nebuchadnezzar took out of the house in Jerusalem and carried away to Babylon, should be restored to the house in Jerusalem, to be placed where they had been."

So Darius commanded Sisinnes the governor of Syria and Phoenicia, and Sathrabuzanes, and their associates, and those who were appointed as local rulers in Syria and Phoenicia, to keep away from the place, and to permit Zerubbabel, the servant of the Lord and governor of Judea, and the elders of the Jews to build this house of the Lord on its site.

"And I command that it be built completely, and that full effort be made to help the men who have returned from the captivity of Judea, until the house of the Lord is finished;

and that out of the tribute of Coelesyria and Phoenicia a portion be scrupulously given to these men, that is, to Zerubbabel the governor, for sacrifices to the Lord, for bulls and rams and lambs,

and likewise wheat and salt and wine and oil, regularly every year, without quibbling,
for daily use as the priests in Jerusalem may indicate,
[31] in order that libations may be made to the Most High God for the king and his children,
and prayers be offered for their life."
[32] And he commanded that if any should transgress or nullify any of the things herein
written, a beam should be taken out of his house and he should be hanged upon it, and his
property should be forfeited to the king.
[33] "Therefore may the Lord, whose name is there called upon, destroy every king and
nation that shall stretch out their hands to hinder or damage that house of the Lord in
Jerusalem.
[34] "I, King Darius, have decreed that it be done with all diligence as here prescribed."

Chapter seven
[1] Then Sisinnes the governor of Coelesyria and Phoenicia, and Sathrabuzanes, and their
associates, following the orders of King Darius,
[2] supervised the holy work with very great care, assisting the elders of the Jews and the
chief officers of the temple.
[3] And the holy work prospered, while the prophets Haggai and Zechariah prophesied;
[4] and they completed it by the command of the Lord God of Israel. So with the consent of
Cyrus and Darius and Artaxerxes, kings of the Persians,
[5] the holy house was finished by the twenty-third day of the month of Adar, in the sixth
year of King Darius.
[6] And the people of Israel, the priests, the Levites, and the rest of those from the captivity
who joined them, did according to what was written in the book of Moses.
[7] They offered at the dedication of the temple of the Lord one hundred bulls, two hundred
rams, four hundred lambs,
[8] and twelve he-goats for the sin of all Israel, according to the number of the twelve leaders
of the tribes of Israel;
[9] and the priests and the Levites stood arrayed in their garments, according to kindred, for
the services of the Lord God of Israel in accordance with the book of Moses; and the
gatekeepers were at each gate.
[10] The people of Israel who came from the captivity kept the passover on the fourteenth
day of the first month, after the priests and the Levites were purified together.
[11] Not all of the returned captives were purified, but the Levites were all purified together,
[12] and they sacrificed the passover lamb for all the returned captives and for their brethren
the priests and for themselves.
[13] And the people of Israel who came from the captivity ate it, all those who had separated
themselves from the abominations of the peoples of the land and sought the Lord.
[14] And they kept the feast of unleavened bread seven days, rejoicing before the Lord,
[15] Because he had changed the will of the king of the Assyrians concerning them, to
strengthen their hands for the service of the Lord God of Israel.

Chapter eight
[1] After these things, when Artaxerxes the king of the Persians was reigning, Ezra came, the
son of Seraiah, son of Azariah, son of Hilkiah, son of Shallum,
[2] son of Zadok, son of Ahitub, son of Amariah, son of Uzzi, son of Bukki, son of Abishua,
son of Phineas, son of Eleazar, son of Aaron the chief priest.
[3] This Ezra came up from Babylon as a scribe skilled in the law of Moses, which was given
by the God of Israel;
[4] and the king showed him honor, for he found favor before the king in all his requests.
[5] There came up with him to Jerusalem some of the people of Israel and some of the priests
and Levites and temple singers and gatekeepers and temple servants,
[6] in the seventh year of the reign of Artaxerxes, in the fifth month (this was the king's
seventh year); for they left Babylon on the new moon of the first month and arrived in
Jerusalem on the new moon of the fifth month, by the prosperous journey which the Lord
gave them.
[7] For Ezra possessed great knowledge, so that he omitted nothing from the law of the Lord
or the commandments, but taught all Israel all the ordinances and judgments.
[8] The following is a copy of the written commission from Artaxerxes the king which was
delivered to Ezra the priest and reader of the law of the Lord:
[10] In accordance with my gracious decision, I have given orders that those of the Jewish
nation and of the priests and Levites and others in our realm, who freely choose to do so,
may go with you to Jerusalem.
[11] Let as many as are so disposed, therefore, depart with you as I and the seven friends
who are my counselors have decided,
[12] in order to look into matters in Judea and Jerusalem, in accordance with what is in the
law of the Lord,
[13] and to carry to Jerusalem the gifts for the Lord of Israel which I and my friends have
vowed, and to collect for the Lord in Jerusalem all the gold and silver that may be found in
the country of Babylonia,
[14] together with what is given by the nation for the temple of their Lord which is in
Jerusalem, both gold and silver for bulls and rams and lambs and what goes with them,
[15] so as to offer sacrifices upon the altar of their Lord which is in Jerusalem.
[16] And whatever you and your brethren are minded to do with the gold and silver, perform
it in accordance with the will of your God;
[17] and deliver the holy vessels of the Lord which are given you for the use of the temple of
your God which is in Jerusalem.
[18] And whatever else occurs to you as necessary for the temple of your God, you may
provide out of the royal treasury.
[19] "And I, Artaxerxes the king, have commanded the treasurers of Syria and Phoenicia that
whatever Ezra the priest and reader of the law of the Most High God sends for, they shall
take care to give him,
[20] up to a hundred talents of silver, and likewise up to a hundred cors of wheat, a hundred
baths of wine, and salt in abundance.
[21] Let all things prescribed in the law of God be scrupulously fulfilled for the Most High
God, so that wrath may not come upon the kingdom of the king and his sons.
[22] You are also informed that no tribute or any other tax is to be laid on any of the priests or Levites or temple singers or gatekeepers or temple servants or persons employed in this temple, and that no one has authority to impose any tax upon them.

[23] "And you, Ezra, according to the wisdom of God, appoint judges and justices to judge all those who know the law of your God, throughout all Syria and Phoenicia; and those who do not know it you shall teach.

[24] And all who transgress the law of your God or the law of the kingdom shall be strictly punished, whether by death or some other punishment, either fine or imprisonment."

[25] Blessed be the Lord alone, who put this into the heart of the king, to glorify his house which is in Jerusalem,

[26] and who honored me in the sight of the king and his counselors and all his friends and nobles.

[27] I was encouraged by the help of the Lord my God, and I gathered men from Israel to go up with me.

[28] These are the principal men, according to their fathers' houses and their groups, who went up with me from Babylon, in the reign of Artaxerxes the king:

[29] Of the sons of Phineas, Gershom. Of the sons of Ithamar, Gamael. Of the sons of David, Hattush the son of Shecaniah.

[30] Of the sons of Parosh, Zechariah, and with him a hundred and fifty men enrolled. Of the sons of Pahathmoab, Eliehoenai the son of Zerahiah, and with him two hundred men.

[31] Of the sons of Zattu, Shecaniah the son of Jahaziel, and with him three hundred men. Of the sons of Adin, Obed the son of Jonathan, and with him two hundred and fifty men.

[32] Of the sons of Elam, Jeshaiah the son of Gotholiah, and with him seventy men.

[33] Of the sons of Shephatiah, Zeraiah the son of Michael, and with him seventy men,

[34] Of the sons of Joab, Obadiah the son of Jehiel, and with him two hundred and twelve men.

[35] Of the sons of Bani, Shelomith the son of Josiphiah, and with him a hundred and sixty men.

[36] Of the sons of Bebai, Zechariah the son of Bebai, and with him twenty-eight men.

[37] Of the sons of Azgad, Johanan the son of Hakkatan, and with him a hundred and ten men.

[38] Of the sons of Adonikam, the last ones, their names being Eliphelet, Jehuel, and Shemaiah, and with them seventy men.

[39] Of the sons of Bigvai, Uthai the son of Istalcurus, and with him seventy men.

[40] I assembled them at the river called Theras, and we encamped there three days, and I inspected them.

[41] When I found there none of the sons of the priests or of the Levites,

[42] I sent word to Eliezar, Iduel, Maasmas,

[43] Elnathan, Shemaiah, Jarib, Nathan, Elnathan, Zechariah, and Meshullam, who were leaders and men of understanding;

[44] and I told them to go to Iddo, who was the leading man at the place of the treasury,

[45] and ordered them to tell Iddo and his brethren and the treasurers at that place to send us
men to serve as priests in the house of our Lord.

[47] And by the mighty hand of our Lord they brought us competent men of the sons of Mahli the son of Levi, son of Israel, namely Sherebiah with his sons and kinsmen, eighteen; [48] also Hashabiah and Annunus and Jeshaiah his brother, of the sons of Hananiah, and their sons, twenty men;

[49] and of the temple servants, whom David and the leaders had given for the service of the Levites, two hundred and twenty temple servants; the list of all their names was reported.

[50] There I proclaimed a fast for the young men before our Lord, to seek from him a prosperous journey for ourselves and for our children and the cattle that were with us.

[51] For I was ashamed to ask the king for foot soldiers and horsemen and an escort to keep us safe from our adversaries;

[52] for we had said to the king, "The power of our Lord will be with those who seek him, and will support them in every way."

[53] And again we prayed to our Lord about these things, and we found him very merciful.

[54] Then I set apart twelve of the leaders of the priests, Sherebiah and Hashabiah, and ten of their kinsmen with them;

[55] and I weighed out to them the silver and the gold and the holy vessels of the house of our Lord, which the king himself and his counselors and the nobles and all Israel had given.

[56] I weighed and gave to them six hundred and fifty talents of silver, and silver vessels worth a hundred talents, and a hundred talents of gold,

[57] and twenty golden bowls, and twelve bronze vessels of fine bronze that glittered like gold.

[58] And I said to them, "You are holy to the Lord, and the vessels are holy, and the silver and the gold are vowed to the Lord, the Lord of our fathers.

[59] Be watchful and on guard until you deliver them to the leaders of the priests and the Levites, and to the heads of the fathers' houses of Israel, in Jerusalem, in the chambers of the house of our Lord."

[60] So the priests and the Levites who took the silver and the gold and the vessels which had been in Jerusalem carried them to the temple of the Lord.

[61] We departed from the river Theras on the twelfth day of the first month; and we arrived in Jerusalem by the mighty hand of our Lord which was upon us; he delivered us from every enemy on the way, and so we came to Jerusalem.

[62] When we had been there three days, the silver and the gold were weighed and delivered in the house of our Lord to Meremoth the priest, son of Uriah;

[63] and with him was Eleazar the son of Phinehas, and with them were Jozabad the son of Jeshua and Moeth the son of Binnui, the Levites.

[64] The whole was counted and weighed, and the weight of everything was recorded at that very time.

[65] And those who had come back from captivity offered sacrifices to the Lord, the God of Israel, twelve bulls for all Israel, ninety-six rams,

[66] seventy-two lambs, and as a thank offering twelve he-goats -- all as a sacrifice to the Lord.

[67] And they delivered the king's orders to the royal stewards and to the governors of
Coelesyria and Phoenicia; and these officials honored the people and the temple of the Lord.

[68] After these things had been done, the principal men came to me and said,

[69] "The people of Israel and the leaders and the priests and the Levites have not put away from themselves the alien peoples of the land and their pollutions, the Canaanites, the Hittites, the Perizzites, the Jebusites, the Moabites, the Egyptians, and the Edomites.

[70] For they and their sons have married the daughters of these people, and the holy race has been mixed with the alien peoples of the land; and from the beginning of this matter the leaders and the nobles have been sharing in this iniquity."

[71] As soon as I heard these things I rent my garments and my holy mantle, and pulled out hair from my head and beard, and sat down in anxiety and grief.

[72] And all who were ever moved at the word of the Lord of Israel gathered round me, as I mourned over this iniquity, and I sat grief-stricken until the evening sacrifice.

[73] Then I rose from my fast, with my garments and my holy mantle rent, and kneeling down and stretching forth my hands to the Lord

[74] I said, "O Lord, I am ashamed and confounded before thy face.

[75] For our sins have risen higher than our heads, and our mistakes have mounted up to heaven

[76] from the times of our fathers, and we are in great sin to this day.

[77] And because of our sins and the sins of our fathers we with our brethren and our kings and our priests were given over to the kings of the earth, to the sword and captivity and plundering, in shame until this day.

[78] And now in some measure mercy has come to us from thee, O Lord, to leave to us a root and a name in thy holy place,

[79] and to uncover a light for us in the house of the Lord our God, and to give us food in the time of our servitude.

[80] Even in our bondage we were not forsaken by our Lord, but he brought us into favor with the kings of the Persians, so that they have given us food

[81] and glorified the temple of our Lord, and raised Zion from desolation, to give us a stronghold in Judea and Jerusalem.

[82] "And now, O Lord, what shall we say, when we have these things? For we have transgressed thy commandments, which thou didst give by thy servants the prophets, saying,

[83] `The land which you are entering to take possession of it is a land polluted with the pollution of the aliens of the land, and they have filled it with their uncleanness.

[84] Therefore do not give your daughters in marriage to their sons, and do not take their daughters for your sons;

[85] and do not seek ever to have peace with them, in order that you may be strong and eat the good things of the land and leave it for an inheritance to your children for ever.'

[86] And all that has happened to us has come about because of our evil deeds and our great sins. For thou, O Lord, didst lift the burden of our sins

[87] and give us such a root as this; but we turned back again to transgress thy law by mixing with the uncleanness of the peoples of the land.

[88] Wast thou not angry enough with us to destroy us without leaving a root or seed or name?
[89] O Lord of Israel, thou art true; for we are left as a root to this day.
[90] Behold, we are now before thee in our iniquities; for we can no longer stand in thy presence because of these things."
[91] While Ezra was praying and making his confession, weeping and lying upon the ground before the temple, there gathered about him a very great throng from Jerusalem, men and women and youths; for there was great weeping among the multitude.
[92] Then Shecaniah the son of Jehiel, one of the men of Israel, called out, and said to Ezra, "We have sinned against the Lord, and have married foreign women from the peoples of the land; but even now there is hope for Israel.
[93] Let us take an oath to the Lord about this, that we will put away all our foreign wives, with their children,
[94] as seems good to you and to all who obey the law of the Lord.
[95] Arise and take action, for it is your task, and we are with you to take strong measures."
[96] Then Ezra arose and had the leaders of the priests and Levites of all Israel take oath that they would do this. And they took the oath.

Chapter nine
[1] Then Ezra rose and went from the court of the temple to the chamber of Jehohanan the son of Eliashib,
[2] and spent the night there; and he did not eat bread or drink water, for he was mourning over the great iniquities of the multitude.
[3] And a proclamation was made throughout Judea and Jerusalem to all who had returned from the captivity that they should assemble at Jerusalem,
[4] and that if any did not meet there within two or three days, in accordance with the decision of the ruling elders, their cattle should be seized for sacrifice and the men themselves expelled from the multitude of those who had returned from the captivity.
[5] Then the men of the tribe of Judah and Benjamin assembled at Jerusalem within three days; this was the ninth month, on the twentieth day of the month.
[6] And all the multitude sat in the open square before the temple, shivering because of the bad weather that prevailed.
[7] Then Ezra rose and said to them, "You have broken the law and married foreign women, and so have increased the sin of Israel.
[8] Now then make confession and give glory to the Lord the God of our fathers, 
[9] and do his will; separate yourselves from the peoples of the land and from your foreign wives."
[10] Then all the multitude shouted and said with a loud voice, "We will do as you have said. 
[11] But the multitude is great and it is winter, and we are not able to stand in the open air. This is not a work we can do in one day or two, for we have sinned too much in these things.
[12] so let the leaders of the multitude stay, and let all those in our settlements who have foreign wives come at the time appointed, 
[13] with the elders and judges of each place, until we are freed from the wrath of the Lord over this matter."
[14] Jonathan the son of Asahel and Jahzeiah the son of Tikvah undertook the matter on
these terms, and Meshullam and Levi and Shabbethai served with them as judges.
[15] And those who had returned from the captivity acted in accordance with all this.
[16] Ezra the priest chose for himself the leading men of their fathers' houses, all of them by name; and on the new moon of the tenth month they began their sessions to investigate the matter.
[17] And the cases of the men who had foreign wives were brought to an end by the new moon of the first month.
[18] Of the priests those who were brought in and found to have foreign wives were:
[19] of the sons of Jeshua the son of Jozadak and his brethren, Maaseiah, Eliezar, Jarib, and Jodan.
[20] They pledged themselves to put away their wives, and to give rams in expiation of their error.
[21] Of the sons of Immer: Hanani and Zebadiah and Maaseiah and Shemaiah and Jehiel and Azariah.
[22] Of the sons of Pashhur: Elioenai, Maaseiah, Ishmael, and Nathanael, and Gedaliah, and Elasah.
[23] And of the Levites: Jozabad and Shimei and Kelaiah, who was Kelita, and Pethahiah and Judah and Jonah.
[27] Of the sons of Elam: Mattaniah and Zechariah, Jehiel and Abdi, and Jeremoth and Elijah.
[29] Of the sons of Bebai: Jehohanan and Hananiah and Zabbai and Emathis.
[31] Of the sons of Addi: Naathus and Moossias, Laccunus and Naidus, and Bescaspasmys and Sesthel, and Belnuus and Manasseas.
[32] Of the sons of Annan, Elionas and Asaias and Melchias and Sabbaias and Simon Chosamaeus.
[33] Of the sons of Hashum: Mattenai and Mattattah and Zabad and Eliphelet and Manasseh and Shimei.
[34] Of the sons of Bani: Jeremai, Maadai, Amram, Joel, Mammad and Bedeiah and Vaniah, Carabasion and Eliashib and Machnadebai, Elisias, Binnui, Elialis, Shimei, Shelemiah, Nethaniah. Of the sons of Ezora: Shashai, Azarei, Azael, Shemaiah, Amariah, Joseph.
[36] All these had married foreign women, and they put them away with their children.
[37] The priests and the Levites and the men of Israel settled in Jerusalem and in the country. On the new moon of the seventh month, when the sons of Israel were in their settlements,
[38] the whole multitude gathered with one accord into the open square before the east gate of the temple;
[39] and they told Ezra the chief priest and reader to bring the law of Moses which had been
given by the Lord God of Israel.
[40] So Ezra the chief priest brought the law, for all the multitude, men and women, and all the priests to hear the law, on the new moon of the seventh month.
[41] And he read aloud in the open square before the gate of the temple from early morning until midday, in the presence of both men and women; and all the multitude gave attention to the law.
[42] Ezra the priest and reader of the law stood on the wooden platform which had been prepared;
[43] and beside him stood Mattathiah, Shema, Anaiah, Azariah, Uriah, Hezekiah, and Baalsamus on his right hand,
[44] and on his left Pedaiath, Mishael, Malchijah, Lothasibus, Nabariah, and Zechariah.
[45] Then Ezra took up the book of the law in the sight of the multitude, for he had the place of honor in the presence of all.
[46] And when he opened the law, they all stood erect. And Ezra blessed the Lord God Most High, the God of hosts, the Almighty;
[47] and all the multitude answered, "Amen." And they lifted up their hands, and fell to the ground and worshiped the Lord.
[48] Jeshua and Anniuth and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah and Kelita, Azariah and Jozabad, Hanan, Pelaiah, the Levites, taught the law of the Lord, at the same time explaining what was read.
[49] Then Attharates said to Ezra the chief priest and reader, and to the Levites who were teaching the multitude, and to all,
[50] "This day is holy to the Lord" -- now they were all weeping as they heard the law --
[51] "so go your way, eat the fat and drink the sweet, and send portions to those who have none;
[52] for the day is holy to the Lord; and do not be sorrowful, for the Lord will exalt you."
[53] And the Levites commanded all the people, saying, "This day is holy; do not be sorrowful."
[54] Then they all went their way, to eat and drink and enjoy themselves, and to give portions to those who had none, and to make great rejoicing;
[55] because they were inspired by the words which they had been taught. And they came together.
Chapter one

[1] After Alexander son of Philip, the Macedonian, who came from the land of Kittim, had defeated Darius, king of the Persians and the Medes, he succeeded him as king. (He had previously become king of Greece.)
[2] He fought many battles, conquered strongholds, and put to death the kings of the earth.
[3] He advanced to the ends of the earth, and plundered many nations. When the earth became quiet before him, he was exalted, and his heart was lifted up.
[4] He gathered a very strong army and ruled over countries, nations, and princes, and they became tributary to him.
[5] After this he fell sick and perceived that he was dying.
[6] So he summoned his most honored officers, who had been brought up with him from youth, and divided his kingdom among them while he was still alive.
[7] And after Alexander had reigned twelve years, he died.
[8] Then his officers began to rule, each in his own place.
[9] They all put on crowns after his death, and so did their sons after them for many years; and they caused many evils on the earth.
[10] From them came forth a sinful root, Antiochus Epiphanes, son of Antiochus the king; he had been a hostage in Rome. He began to reign in the one hundred and thirty-seventh year of the kingdom of the Greeks.
[11] In those days lawless men came forth from Israel, and misled many, saying, "Let us go and make a covenant with the Gentiles round about us, for since we separated from them many evils have come upon us."
[12] This proposal pleased them,
[13] and some of the people eagerly went to the king. He authorized them to observe the ordinances of the Gentiles.
[14] So they built a gymnasium in Jerusalem, according to Gentile custom,
[15] and removed the marks of circumcision, and abandoned the holy covenant. They joined with the Gentiles and sold themselves to do evil.
[16] When Antiochus saw that his kingdom was established, he determined to become king
of the land of Egypt, that he might reign over both kingdoms.
[17] So he invaded Egypt with a strong force, with chariots and elephants and cavalry and with a large fleet.
[18] He engaged Ptolemy king of Egypt in battle, and Ptolemy turned and fled before him, and many were wounded and fell.
[19] And they captured the fortified cities in the land of Egypt, and he plundered the land of Egypt.
[20] After subduing Egypt, Antiochus returned in the one hundred and forty-third year. He went up against Israel and came to Jerusalem with a strong force.
[21] He arrogantly entered the sanctuary and took the golden altar, the lampstand for the light, and all its utensils.
[22] He took also the table for the bread of the Presence, the cups for drink offerings, the bowls, the golden censers, the curtain, the crowns, and the gold decoration on the front of the temple; he stripped it all off.
[23] He took the silver and the gold, and the costly vessels; he took also the hidden treasures which he found.
[24] Taking them all, he departed to his own land. He committed deeds of murder, and spoke with great arrogance.
[25] Israel mourned deeply in every community,
[26] rulers and elders groaned, maidens and young men became faint, the beauty of women faded.
[27] Every bridegroom took up the lament; she who sat in the bridal chamber was mourning.
[28] Even the land shook for its inhabitants, and all the house of Jacob was clothed with shame.
[29] Two years later the king sent to the cities of Judah a chief collector of tribute, and he came to Jerusalem with a large force.
[30] Deceitfully he spoke peaceable words to them, and they believed him; but he suddenly fell upon the city, dealt it a severe blow, and destroyed many people of Israel.
[31] He plundered the city, burned it with fire, and tore down its houses and its surrounding walls.
[32] And they took captive the women and children, and seized the cattle.
[33] Then they fortified the city of David with a great strong wall and strong towers, and it became their citadel.
[34] And they stationed there a sinful people, lawless men. These strengthened their position;
[35] they stored up arms and food, and collecting the spoils of Jerusalem they stored them there, and became a great snare.
[36] It became an ambush against the sanctuary, an evil adversary of Israel continually.
[37] On every side of the sanctuary they shed innocent blood; they even defiled the sanctuary.
[38] Because of them the residents of Jerusalem fled; she became a dwelling of strangers; she became strange to her offspring, and her children forsook her.
[39] Her sanctuary became desolate as a desert; her feasts were turned into mourning, her sabbaths into a reproach,
her honor into contempt.
[40] Her dishonor now grew as great as her glory; her exaltation was turned into mourning.
[41] Then the king wrote to his whole kingdom that all should be one people,
[42] and that each should give up his customs.
[43] All the Gentiles accepted the command of the king. Many even from Israel gladly
adopted his religion; they sacrificed to idols and profaned the sabbath.
[44] And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed
them to follow customs strange to the land,
[45] to forbid burnt offerings and sacrifices and drink offerings in the sanctuary, to profane
sabbaths and feasts,
[46] to defile the sanctuary and the priests,
[47] to build altars and sacred precincts and shrines for idols, to sacrifice swine and unclean
animals,
[48] and to leave their sons uncircumcised. They were to make themselves abominable by
everything unclean and profane,
[49] so that they should forget the law and change all the ordinances.
[50] "And whoever does not obey the command of the king shall die."
[51] In such words he wrote to his whole kingdom. And he appointed inspectors over all the
people and commanded the cities of Judah to offer sacrifice, city by city.
[52] Many of the people, every one who forsook the law, joined them, and they did evil in
the land;
[53] they drove Israel into hiding in every place of refuge they had.
[54] Now on the fifteenth day of Chislev, in the one hundred and forty-fifth year, they
erected a desolating sacrilege upon the altar of burnt offering. They also built altars in the
surrounding cities of Judah,
[55] and burned incense at the doors of the houses and in the streets.
[56] The books of the law which they found they tore to pieces and burned with fire.
[57] Where the book of the covenant was found in the possession of any one, or if any one
adhered to the law, the decree of the king condemned him to death.
[58] They kept using violence against Israel, against those found month after month in the
cities.
[59] And on the twenty-fifth day of the month they offered sacrifice on the altar which was
upon the altar of burnt offering.
[60] According to the decree, they put to death the women who had their children
circumcised,
[61] and their families and those who circumcised them; and they hung the infants from their
mothers' necks.
[62] But many in Israel stood firm and were resolved in their hearts not to eat unclean food.
[63] They chose to die rather than to be defiled by food or to profane the holy covenant; and
they did die.
[64] And very great wrath came upon Israel.

Chapter two
[1] In those days Mattathias the son of John, son of Simeon, a priest of the sons of Joarib, moved from Jerusalem and settled in Modein.
[2] He had five sons, John surnamed Gaddi,
[3] Simon called Thassi,
[4] Judas called Maccabeus,
[6] He saw the blasphemies being committed in Judah and Jerusalem,
[7] and said, "Alas! Why was I born to see this, the ruin of my people, the ruin of the holy city, and to dwell there when it was given over to the enemy, the sanctuary given over to aliens?
[8] Her temple has become like a man without honor;
[9] her glorious vessels have been carried into captivity. Her babes have been killed in her streets, her youths by the sword of the foe.
[10] What nation has not inherited her palaces and has not seized her spoils?
[11] All her adornment has been taken away; no longer free, she has become a slave.
[12] And behold, our holy place, our beauty, and our glory have been laid waste; the Gentiles have profaned it.
[13] Why should we live any longer?"
[14] And Mattathias and his sons rent their clothes, put on sackcloth, and mourned greatly.
[15] Then the king's officers who were enforcing the apostasy came to the city of Modein to make them offer sacrifice.
[16] Many from Israel came to them; and Mattathias and his sons were assembled.
[17] Then the king's officers spoke to Mattathias as follows: "You are a leader, honored and great in this city, and supported by sons and brothers.
[18] Now be the first to come and do what the king commands, as all the Gentiles and the men of Judah and those that are left in Jerusalem have done. Then you and your sons will be numbered among the friends of the king, and you and your sons will be honored with silver and gold and many gifts."
[19] But Mattathias answered and said in a loud voice: "Even if all the nations that live under the rule of the king obey him, and have chosen to do his commandments, departing each one from the religion of his fathers,
[20] yet I and my sons and my brothers will live by the covenant of our fathers.
[21] Far be it from us to desert the law and the ordinances.
[22] We will not obey the king's words by turning aside from our religion to the right hand or to the left."
[23] When he had finished speaking these words, a Jew came forward in the sight of all to offer sacrifice upon the altar in Modein, according to the king's command.
[24] When Mattathias saw it, be burned with zeal and his heart was stirred. He gave vent to righteous anger; he ran and killed him upon the altar.
[25] At the same time he killed the king's officer who was forcing them to sacrifice, and he tore down the altar.
[26] Thus he burned with zeal for the law, as Phinehas did against Zimri the son of Salu.
[27] Then Mattathias cried out in the city with a loud voice, saying: "Let every one who is
zealous for the law and supports the covenant come out with me!"
[28] And he and his sons fled to the hills and left all that they had in the city.
[29] Then many who were seeking righteousness and justice went down to the wilderness to
dwell there,
[30] they, their sons, their wives, and their cattle, because evils pressed heavily upon them.
[31] And it was reported to the king's officers, and to the troops in Jerusalem the city of
David, that men who had rejected the king's command had gone down to the hiding places in
the wilderness.
[32] Many pursued them, and overtook them; they encamped opposite them and prepared for
battle against them on the sabbath day.
[33] And they said to them, "Enough of this! Come out and do what the king commands, and
you will live."
[34] But they said, "We will not come out, nor will we do what the king commands and so
profane the sabbath day."
[35] Then the enemy hastened to attack them.
[36] But they did not answer them or hurl a stone at them or block up their hiding places,
[37] for they said, "Let us all die in our innocence; heaven and earth testify for us that you
are killing us unjustly."
[38] So they attacked them on the sabbath, and they died, with their wives and children and
cattle, to the number of a thousand persons.
[39] When Mattathias and his friends learned of it, they mourned for them deeply.
[40] And each said to his neighbor: "If we all do as our brethren have done and refuse to
fight with the Gentiles for our lives and for our ordinances, they will quickly destroy us from
the earth."
[41] So they made this decision that day: "Let us fight against every man who comes to
attack us on the sabbath day; let us not all die as our brethren died in their hiding places."
[42] Then there united with them a company of Hasideans, mighty warriors of Israel, every
one who offered himself willingly for the law.
[43] And all who became fugitives to escape their troubles joined them and reinforced them.
[44] They organized an army, and struck down sinners in their anger and lawless men in their
wrath; the survivors fled to the Gentiles for safety.
[45] And Mattathias and his friends went about and tore down the altars;
[46] they forcibly circumcised all the uncircumcised boys that they found within the borders
of Israel.
[47] They hunted down the arrogant men, and the work prospered in their hands.
[48] They rescued the law out of the hands of the Gentiles and kings, and they never let the
sinner gain the upper hand.
[49] Now the days drew near for Mattathias to die, and he said to his sons: "Arrogance and
reproach have now become strong; it is a time of ruin and furious anger.
[50] Now, my children, show zeal for the law, and give your lives for the covenant of our
fathers.
[51] "Remember the deeds of the fathers, which they did in their generations; and receive
great honor and an everlasting name.
[52] Was not Abraham found faithful when tested, and it was reckoned to him as righteousness?
[53] Joseph in the time of his distress kept the commandment, and became lord of Egypt.
[54] Phinehas our father, because he was deeply zealous, received the covenant of everlasting priesthood.
[55] Joshua, because he fulfilled the command, became a judge in Israel.
[56] Caleb, because he testified in the assembly, received an inheritance in the land.
[57] David, because he was merciful, inherited the throne of the kingdom for ever.
[58] Elijah because of great zeal for the law was taken up into heaven.
[59] Hannaniah, Azariah, and Mishael believed and were saved from the flame.
[60] Daniel because of his innocence was delivered from the mouth of the lions.
[61] "And so observe, from generation to generation, that none who put their trust in him will lack strength.
[62] Do not fear the words of a sinner, for his splendor will turn into dung and worms.
[63] Today he will be exalted, but tomorrow he will not be found, because he has returned to the dust, and his plans will perish.
[64] My children, be courageous and grow strong in the law, for by it you will gain honor.
[65] "Now behold, I know that Simeon your brother is wise in counsel; always listen to him; he shall be your father.
[66] Judas Maccabeus has been a mighty warrior from his youth; he shall command the army for you and fight the battle against the peoples.
[67] You shall rally about you all who observe the law, and avenge the wrong done to your people.
[68] Pay back the Gentiles in full, and heed what the law commands."
[69] Then he blessed them, and was gathered to his fathers.
[70] He died in the one hundred and forty-sixth year and was buried in the tomb of his fathers at Modein. And all Israel mourned for him with great lamentation.

Chapter three
[1] Then Judas his son, who was called Maccabeus, took command in his place.
[2] All his brothers and all who had joined his father helped him; they gladly fought for Israel.
[3] He extended the glory of his people. Like a giant he put on his breastplate; he girded on his armor of war and waged battles, protecting the host by his sword.
[4] He was like a lion in his deeds, like a lion's cub roaring for prey.
[5] He searched out and pursued the lawless; he burned those who troubled his people.
[6] Lawless men shrank back for fear of him; all the evildoers were confounded; and deliverance prospered by his hand.
[7] He embittered many kings, but he made Jacob glad by his deeds, and his memory is blessed for ever.
[8] He went through the cities of Judah; he destroyed the ungodly out of the land; thus he turned away wrath from Israel.
[9] He was renowned to the ends of the earth; he gathered in those who were perishing.
[10] But Apollonius gathered together Gentiles and a large force from Samaria to fight against Israel.  
[11] When Judas learned of it, he went out to meet him, and he defeated and killed him. Many were wounded and fell, and the rest fled.  
[12] Then they seized their spoils; and Judas took the sword of Apollonius, and used it in battle the rest of his life.  
[13] Now when Seron, the commander of the Syrian army, heard that Judas had gathered a large company, including a body of faithful men who stayed with him and went out to battle,  
[14] he said, "I will make a name for myself and win honor in the kingdom. I will make war on Judas and his companions, who scorn the king's command."  
[15] And again a strong army of ungodly men went up with him to help him, to take vengeance on the sons of Israel.  
[16] When he approached the ascent of Beth-horon, Judas went out to meet him with a small company.  
[17] But when they saw the army coming to meet them, they said to Judas, "How can we, few as we are, fight against so great and strong a multitude? And we are faint, for we have eaten nothing today."  
[18] Judas replied, "It is easy for many to be hemmed in by few, for in the sight of Heaven there is no difference between saving by many or by few.  
[19] It is not on the size of the army that victory in battle depends, but strength comes from Heaven.  
[20] They come against us in great pride and lawlessness to destroy us and our wives and our children, and to despoil us;  
[21] but we fight for our lives and our laws.  
[22] He himself will crush them before us; as for you, do not be afraid of them."  
[23] When he finished speaking, he rushed suddenly against Seron and his army, and they were crushed before him.  
[24] They pursued them down the descent of Beth-horon to the plain; eight hundred of them fell, and the rest fled into the land of the Philistines.  
[25] Then Judas and his brothers began to be feared, and terror fell upon the Gentiles round about them.  
[26] His fame reached the king, and the Gentiles talked of the battles of Judas.  
[27] When king Antiochus heard these reports, he was greatly angered; and he sent and gathered all the forces of his kingdom, a very strong army.  
[28] And he opened his coffers and gave a year's pay to his forces, and ordered them to be ready for any need.  
[29] Then he saw that the money in the treasury was exhausted, and that the revenues from the country were small because of the dissension and disaster which he had caused in the land by abolishing the laws that had existed from the earliest days.  
[30] He feared that he might not have such funds as he had before for his expenses and for the gifts which he used to give more lavishly than preceding kings.  
[31] He was greatly perplexed in mind, and determined to go to Persia and collect the revenues from those regions and raise a large fund.
[32] He left Lysias, a distinguished man of royal lineage, in charge of the king's affairs from the river Euphrates to the borders of Egypt.
[33] Lysias was also to take care of Antiochus his son until he returned.
[34] And he turned over to Lysias half of his troops and the elephants, and gave him orders about all that he wanted done. As for the residents of Judea and Jerusalem,
[35] Lysias was to send a force against them to wipe out and destroy the strength of Israel and the remnant of Jerusalem; he was to banish the memory of them from the place,
[36] settle aliens in all their territory, and distribute their land.
[37] Then the king took the remaining half of his troops and departed from Antioch his capital in the one hundred and forty-seventh year. He crossed the Euphrates river and went through the upper provinces.
[38] Lysias chose Ptolemy the son of Dorymenes, and Nicanor and Gorgias, mighty men among the friends of the king,
[39] and sent with them forty thousand infantry and seven thousand cavalry to go into the land of Judah and destroy it, as the king had commanded.
[40] so they departed with their entire force, and when they arrived they encamped near Emmaus in the plain.
[41] When the traders of the region heard what was said to them, they took silver and gold in immense amounts, and fetters, and went to the camp to get the sons of Israel for slaves. And forces from Syria and the land of the Philistines joined with them.
[42] Now Judas and his brothers saw that misfortunes had increased and that the forces were encamped in their territory. They also learned what the king had commanded to do to the people to cause their final destruction.
[43] But they said to one another, "Let us repair the destruction of our people, and fight for our people and the sanctuary."
[44] And the congregation assembled to be ready for battle, and to pray and ask for mercy and compassion.
[45] Jerusalem was uninhabited like a wilderness; not one of her children went in or out. The sanctuary was trampled own, and the sons of aliens held the citadel; it was a lodging place for the Gentiles. Joy was taken from Jacob; the flute and the harp ceased to play.
[46] So they assembled and went to Mizpah, opposite Jerusalem, because Israel formerly had a place of prayer in Mizpah.
[47] They fasted that day, put on sackcloth and sprinkled ashes on their heads, and rent their clothes.
[48] And they opened the book of the law to inquire into those matters about which the Gentiles were consulting the images of their idols.
[49] They also brought the garments of the priesthood and the first fruits and the tithes, and they stirred up the Nazirites who had completed their days;
[50] and they cried aloud to Heaven, saying, "What shall we do with these? Where shall we take them?"
[51] Thy sanctuary is trampled down and profaned, and thy priests mourn in humiliation.
[52] And behold, the Gentiles are assembled against us to destroy us; thou knowest what they
plot against us.
[53] How will we be able to withstand them, if thou dost not help us?"
[54] Then they sounded the trumpets and gave a loud shout.
[55] After this Judas appointed leaders of the people, in charge of thousands and hundreds
and fifties and tens.
[56] And he said to those who were building houses, or were betrothed, or were planting
vineyards, or were fainthearted, that each should return to his home, according to the law.
[57] Then the army marched out and encamped to the south of Emmaus.
[58] And Judas said, "Gird yourselves and be valiant. Be ready early in the morning to fight
with these Gentiles who have assembled against us to destroy us and our sanctuary.
[59] It is better for us to die in battle than to see the misfortunes of our nation and of the
sanctuary.
[60] But as his will in heaven may be, so he will do."

Chapter four
[1] Now Gorgias took five thousand infantry and a thousand picked cavalry, and this division
moved out by night
[2] to fall upon the camp of the Jews and attack them suddenly. Men from the citadel were
his guides.
[3] But Judas heard of it, and he and his mighty men moved out to attack the king's force in
Emmaus
[4] while the division was still absent from the camp.
[5] When Gorgias entered the camp of Judas by night, he found no one there, so he looked
for them in the hills, because he said, "These men are fleeing from us."
[6] At daybreak Judas appeared in the plain with three thousand men, but they did not have
armor and swords such as they desired.
[7] And they saw the camp of the Gentiles, strong and fortified, with cavalry round about it;
and these men were trained in war.
[8] But Judas said to the men who were with him, "Do not fear their numbers or be afraid
when they charge.
[9] Remember how our fathers were saved at the Red Sea, when Pharaoh with his forces
pursued them.
[10] And now let us cry to Heaven, to see whether he will favor us and remember his
covenant with our fathers and crush this army before us today.
[11] Then all the Gentiles will know that there is one who redeems and saves Israel."
[12] When the foreigners looked up and saw them coming against them,
[13] they went forth from their camp to battle. Then the men with Judas blew their trumpets
[14] and engaged in battle. The Gentiles were crushed and fled into the plain,
[15] and all those in the rear fell by the sword. They pursued them to Gazara, and to the
plains of Idumea, and to Azotus and Jamnia; and three thousand of them fell.
[16] Then Judas and his force turned back from pursuing them,
[17] and he said to the people, "Do not be greedy for plunder, for there is a battle before us;
[18] Gorgias and his force are near us in the hills. But stand now against our enemies and
fight them, and afterward seize the plunder boldly."
[19] Just as Judas was finishing this speech, a detachment appeared, coming out of the hills.
[20] They saw that their army had been put to flight, and that the Jews were burning the
camp, for the smoke that was seen showed what had happened.
[21] When they perceived this they were greatly frightened, and when they also saw the army
of Judas drawn up in the plain for battle,
[22] they all fled into the land of the Philistines.
[23] Then Judas returned to plunder the camp, and they seized much gold and silver, and
cloth dyed blue and sea purple, and great riches.
[24] On their return they sang hymns and praises to Heaven, for he is good, for his mercy
endures for ever.
[25] Thus Israel had a great deliverance that day.
[26] Those of the foreigners who escaped went and reported to Lysias all that had happened.
[27] When he heard it, he was perplexed and discouraged, for things had not happened to
Israel as he had intended, nor had they turned out as the king had commanded him.
[28] But the next year he mustered sixty thousand picked infantrymen and five thousand
cavalry to subdue them.
[29] They came into Idumea and encamped at Beth-zur, and Judas met them with ten
thousand men.
[30] When he saw that the army was strong, he prayed, saying, "Blessed art thou, O Savior of
Israel, who didst crush the attack of the mighty warrior by the hand of thy servant David, and
didst give the camp of the Philistines into the hands of Jonathan, the son of Saul, and of the
man who carried his armor.
[31] So do thou hem in this army by the hand of thy people Israel, and let them be ashamed
of their troops and their cavalry.
[32] Fill them with cowardice; melt the boldness of their strength; let them tremble in their
destruction.
[33] Strike them down with the sword of those who love thee, and let all who know thy name
praise thee with hymns."
[34] Then both sides attacked, and there fell of the army of Lysias five thousand men; they
fell in action.
[35] And when Lysias saw the rout of his troops and observed the boldness which inspired
those of Judas, and how ready they were either to live or to die nobly, he departed to Antioch
and enlisted mercenaries, to invade Judea again with an even larger army.
[36] Then said Judas and his brothers, "Behold, our enemies are crushed; let us go up to
cleanse the sanctuary and dedicate it."
[37] So all the army assembled and they went up to Mount Zion.
[38] And they saw the sanctuary desolate, the altar profaned, and the gates burned. In the
courts they saw bushes sprung up as in a thicket, or as on one of the mountains. They saw
also the chambers of the priests in ruins.
[39] Then they rent their clothes, and mourned with great lamentation, and sprinkled
themselves with ashes.
[40] They fell face down on the ground, and sounded the signal on the trumpets, and cried
out to Heaven.

[41] Then Judas detailed men to fight against those in the citadel until he had cleansed the sanctuary.
[42] He chose blameless priests devoted to the law,
[43] and they cleansed the sanctuary and removed the defiled stones to an unclean place.
[44] They deliberated what to do about the altar of burnt offering, which had been profaned.
[45] And they thought it best to tear it down, lest it bring reproach upon them, for the Gentiles had defiled it. So they tore down the altar,
[46] and stored the stones in a convenient place on the temple hill until there should come a prophet to tell what to do with them.
[47] Then they took unhewn stones, as the law directs, and built a new altar like the former one.
[48] They also rebuilt the sanctuary and the interior of the temple, and consecrated the courts.
[49] They made new holy vessels, and brought the lampstand, the altar of incense, and the table into the temple.
[50] Then they burned incense on the altar and lighted the lamps on the lampstand, and these gave light in the temple.
[51] They placed the bread on the table and hung up the curtains. Thus they finished all the work they had undertaken.
[52] Early in the morning on the twenty-fifth day of the ninth month, which is the month of Chislev, in the one hundred and forty-eighth year,
[53] they rose and offered sacrifice, as the law directs, on the new altar of burnt offering which they had built.
[54] At the very season and on the very day that the Gentiles had profaned it, it was dedicated with songs and harps and lutes and cymbals.
[55] All the people fell on their faces and worshiped and blessed Heaven, who had prospered them.
[56] So they celebrated the dedication of the altar for eight days, and offered burnt offerings with gladness; they offered a sacrifice of deliverance and praise.
[57] They decorated the front of the temple with golden crowns and small shields; they restored the gates and the chambers for the priests, and furnished them with doors.
[58] There was very great gladness among the people, and the reproach of the Gentiles was removed.
[59] Then Judas and his brothers and all the assembly of Israel determined that every year at that season the days of dedication of the altar should be observed with gladness and joy for eight days, beginning with the twenty-fifth day of the month of Chislev.
[60] At that time they fortified Mount Zion with high walls and strong towers round about, to keep the Gentiles from coming and trampling them down as they had done before.
[61] And he stationed a garrison there to hold it. He also fortified Beth-zur, so that the people might have a stronghold that faced Idumea.

Chapter five

[1] When the Gentiles round about heard that the altar had been built and the sanctuary
dedicated as it was before, they became very angry,
[2] and they determined to destroy the descendants of Jacob who lived among them. So they began to kill and destroy among the people.
[3] But Judas made war on the sons of Esau in Idumea, at Akrabattene, because they kept lying in wait for Israel. He dealt them a heavy blow and humbled them and despoiled them.
[4] He also remembered the wickedness of the sons of Baean, who were a trap and a snare to the people and ambushed them on the highways.
[5] They were shut up by him in their towers; and he encamped against them, vowed their complete destruction, and burned with fire their towers and all who were in them.
[6] Then he crossed over to attack the Ammonites, where he found a strong band and many people with Timothy as their leader.
[7] He engaged in many battles with them and they were crushed before him; he struck them down.
[8] He also took Jazer and its villages; then he returned to Judea.
[9] Now the Gentiles in Gilead gathered together against the Israelites who lived in their territory, and planned to destroy them. But they fled to the stronghold of Dathema,
[10] and sent to Judas and his brothers a letter which said, "The Gentiles around us have gathered together against us to destroy us.
[11] They are preparing to come and capture the stronghold to which we have fled, and Timothy is leading their forces.
[12] Now then come and rescue us from their hands, for many of us have fallen,
[13] and all our brethren who were in the land of Tob have been killed; the enemy have captured their wives and children and goods, and have destroyed about a thousand men there."
[14] While the letter was still being read, behold, other messengers, with their garments rent, came from Galilee and made a similar report;
[15] they said that against them had gathered together men of Ptolemais and Tyre and Sidon, and all Galilee of the Gentiles, "to annihilate us."
[16] When Judas and the people heard these messages, a great assembly was called to determine what they should do for their brethren who were in distress and were being attacked by enemies.
[17] Then Judas said to Simon his brother, "Choose your men and go and rescue your brethren in Galilee; I and Jonathan my brother will go to Gilead."
[18] But he left Joseph, the son of Zechariah, and Azariah, a leader of the people, with the rest of the forces, in Judea to guard it;
[19] and he gave them this command, "Take charge of this people, but do not engage in battle with the Gentiles until we return."
[20] Then three thousand men were assigned to Simon to go to Galilee, and eight thousand to Judas for Gilead.
[21] so Simon went to Galilee and fought many battles against the Gentiles, and the Gentiles were crushed before him.
[22] He pursued them to the gate of Ptolemais, and as many as three thousand of the Gentiles fell, and he despoiled them.
Then he took the Jews of Galilee and Arbaṭta, with their wives and children, and all they possessed, and led them to Judea with great rejoicing.

Judas Maccabeus and Jonathan his brother crossed the Jordan and went three days’ journey into the wilderness.

They encountered the Nabateans, who met them peaceably and told them all that had happened to their brethren in Gilead:

"Many of them have been shut up in Bozrah and Bosor, in Alema and Chaspho, Maked and Carnaim" -- all these cities were strong and large--

"and some have been shut up in the other cities of Gilead; the enemy are getting ready to attack the strongholds tomorrow and take and destroy all these men in one day."

Then Judas and his army quickly turned back by the wilderness road to Bozrah; and he took the city, and killed every male by the edge of the sword; then he seized all its spoils and burned it with fire.

He departed from there at night, and they went all the way to the stronghold of Dathema.

At dawn they looked up, and behold, a large company, that could not be counted, carrying ladders and engines of war to capture the stronghold, and attacking the Jews within.

So Judas saw that the battle had begun and that the cry of the city went up to Heaven with trumpets and loud shouts,

and he said to the men of his forces, "Fight today for your brethren!"

Then he came up behind them in three companies, who sounded their trumpets and cried aloud in prayer.

And when the army of Timothy realized that it was Maccabeus, they fled before him, and he dealt them a heavy blow. As many as eight thousand of them fell that day.

Next he turned aside to Alema, and fought against it and took it; and he killed every male in it, plundered it, and burned it with fire.

From there he marched on and took Chaspho, Maked, and Bosor, and the other cities of Gilead.

After these things Timothy gathered another army and encamped opposite Raphon, on the other side of the stream.

Judas sent men to spy out the camp, and they reported to him, "All the Gentiles around us have gathered to him; it is a very large force.

They also have hired Arabs to help them, and they are encamped across the stream, ready to come and fight against you." And Judas went to meet them.

Now as Judas and his army drew near to the stream of water, Timothy said to the officers of his forces, "If he crosses over to us first, we will not be able to resist him, for he will surely defeat us.

But if he shows fear and camps on the other side of the river, we will cross over to him and defeat him."

When Judas approached the stream of water, he stationed the scribes of the people at the stream and gave them this command, "Permit no man to encamp, but make them all enter the battle."

Then he crossed over against them first, and the whole army followed him. All the
Gentiles were defeated before him, and they threw away their arms and fled into the sacred precincts at Carnaim.

[44] But he took the city and burned the sacred precincts with fire, together with all who were in them. Thus Carnaim was conquered; they could stand before Judas no longer.

[45] Then Judas gathered together all the Israelites in Gilead, the small and the great, with their wives and children and goods, a very large company, to go to the land of Judah.

[46] So they came to Ephron. This was a large and very strong city on the road, and they could not go round it to the right or to the left; they had to go through it.

[47] But the men of the city shut them out and blocked up the gates with stones.

[48] And Judas sent them this friendly message, "Let us pass through your land to get to our land. No one will do you harm; we will simply pass by on foot." But they refused to open to him.

[49] Then Judas ordered proclamation to be made to the army that each should encamp where he was.

[50] So the men of the forces encamped, and he fought against the city all that day and all the night, and the city was delivered into his hands.

[51] He destroyed every male by the edge of the sword, and razed and plundered the city. Then he passed through the city over the slain.

[52] And they crossed the Jordan into the large plain before Beth-shan.

[53] And Judas kept rallying the laggards and encouraging the people all the way till he came to the land of Judah.

[54] So they went up to Mount Zion with gladness and joy, and offered burnt offerings, because not one of them had fallen before they returned in safety.

[55] Now while Judas and Jonathan were in Gilead and Simon his brother was in Galilee before Ptolemais,

[56] Joseph, the son of Zechariah, and Azariah, the commanders of the forces, heard of their brave deeds and of the heroic war they had fought.

[57] So they said, "Let us also make a name for ourselves; let us go and make war on the Gentiles around us."

[58] And they issued orders to the men of the forces that were with them, and they marched against Jamnia.

[59] And Gorgias and his men came out of the city to meet them in battle.

[60] Then Joseph and Azariah were routed, and were pursued to the borders of Judea; as many as two thousand of the people of Israel fell that day.

[61] Thus the people suffered a great rout because, thinking to do a brave deed, they did not listen to Judas and his brothers.

[62] But they did not belong to the family of those men through whom deliverance was given to Israel.

[63] The man Judas and his brothers were greatly honored in all Israel and among all the Gentiles, wherever their name was heard.

[64] Men gathered to them and praised them.

[65] Then Judas and his brothers went forth and fought the sons of Esau in the land to the south. He struck Hebron and its villages and tore down its strongholds and burned its towers.
round about.
[66] Then he marched off to go into the land of the Philistines, and passed through Marisa.
[67] On that day some priests, who wished to do a brave deed, fell in battle, for they went out to battle unwisely.
[68] But Judas turned aside to Azotus in the land of the Philistines; he tore down their altars, and the graven images of their gods he burned with fire; he plundered the cities and returned to the land of Judah.

Chapter six
[1] King Antiochus was going through the upper provinces when he heard that Elymais in Persia was a city famed for its wealth in silver and gold.
[2] Its temple was very rich, containing golden shields, breastplates, and weapons left there by Alexander, the son of Philip, the Macedonian king who first reigned over the Greeks.
[3] So he came and tried to take the city and plunder it, but he could not, because his plan became known to the men of the city
[4] and they withstood him in battle. So he fled and in great grief departed from there to return to Babylon.
[5] Then some one came to him in Persia and reported that the armies which had gone into the land of Judah had been routed;
[6] that Lysias had gone first with a strong force, but had turned and fled before the Jews; that the Jews had grown strong from the arms, supplies, and abundant spoils which they had taken from the armies they had cut down;
[7] that they had torn down the abomination which he had erected upon the altar in Jerusalem; and that they had surrounded the sanctuary with high walls as before, and also Beth-zur, his city.
[8] When the king heard this news, he was astounded and badly shaken. He took to his bed and became sick from grief, because things had not turned out for him as he had planned.
[9] He lay there for many days, because deep grief continually gripped him, and he concluded that he was dying.
[10] So he called all his friends and said to them, "Sleep departs from my eyes and I am downhearted with worry.
[11] I said to myself, 'To what distress I have come! And into what a great flood I now am plunged! For I was kind and beloved in my power.'
[12] But now I remember the evils I did in Jerusalem. I seized all her vessels of silver and gold; and I sent to destroy the inhabitants of Judah without good reason.
[13] I know that it is because of this that these evils have come upon me; and behold, I am perishing of deep grief in a strange land."
[14] Then he called for Philip, one of his friends, and made him ruler over all his kingdom.
[15] He gave him the crown and his robe and the signet, that he might guide Antiochus his son and bring him up to be king.
[16] Thus Antiochus the king died there in the one hundred and forty-ninth year.
[17] And when Lysias learned that the king was dead, he set up Antiochus the king's son to reign. Lysias had brought him up as a boy, and he named him Eupator.
Now the men in the citadel kept hemming Israel in around the sanctuary. They were trying in every way to harm them and strengthen the Gentiles.

So Judas decided to destroy them, and assembled all the people to besiege them.

They gathered together and besieged the citadel in the one hundred and fiftieth year; and he built siege towers and other engines of war.

But some of the garrison escaped from the siege and some of the ungodly Israelites joined them.

They went to the king and said, "How long will you fail to do justice and to avenge our brethren?

We were happy to serve your father, to live by what he said and to follow his commands.

For this reason the sons of our people besieged the citadel and became hostile to us; moreover, they have put to death as many of us as they have caught, and they have seized our inheritances.

And not against us alone have they stretched out their hands, but also against all the lands on their borders.

And behold, today they have encamped against the citadel in Jerusalem to take it; they have fortified both the sanctuary and Beth-zur;

and unless you quickly prevent them, they will do still greater things, and you will not be able to stop them."

The king was enraged when he heard this. He assembled all his friends, the commanders of his forces and those in authority.

And mercenary forces came to him from other kingdoms and from islands of the seas.

The number of his forces was a hundred thousand foot soldiers, twenty thousand horsemen, and thirty-two elephants accustomed to war.

They came through Idumea and encamped against Beth-zur, and for many days they fought and built engines of war; but the Jews sallied out and burned these with fire, and fought manfully.

Then Judas marched away from the citadel and encamped at Beth-zechariah, opposite the camp of the king.

Early in the morning the king rose and took his army by a forced march along the road to Beth-zechariah, and his troops made ready for battle and sounded their trumpets.

They showed the elephants the juice of grapes and mulberries, to arouse them for battle.

And they distributed the beasts among the phalanxes; with each elephant they stationed a thousand men armed with coats of mail, and with brass helmets on their heads; and five hundred picked horsemen were assigned to each beast.

These took their position beforehand wherever the beast was; wherever it went they went with it, and they never left it.

And upon the elephants were wooden towers, strong and covered; they were fastened upon each beast by special harness, and upon each were four armed men who fought from there, and also its Indian driver.

The rest of the horsemen were stationed on either side, on the two flanks of the army, to harass the enemy while being themselves protected by the phalanxes.
When the sun shone upon the shields of gold and brass, the hills were ablaze with them and gleamed like flaming torches.

Now a part of the king's army was spread out on the high hills, and some troops were on the plain, and they advanced steadily and in good order.

All who heard the noise made by their multitude, by the marching of the multitude and the clanking of their arms, trembled, for the army was very large and strong.

But Judas and his army advanced to the battle, and six hundred men of the king's army fell.

And Eleazar, called Avaran, saw that one of the beasts was equipped with royal armor. It was taller than all the others, and he supposed that the king was upon it.

So he gave his life to save his people and to win for himself an everlasting name.

He courageously ran into the midst of the phalanx to reach it; he killed men right and left, and they parted before him on both sides.

He got under the elephant, stabbed it from beneath, and killed it; but it fell to the ground upon him and he died.

And when the Jews saw the royal might and the fierce attack of the forces, they turned away in flight.

The soldiers of the king's army went up to Jerusalem against them, and the king encamped in Judea and at Mount Zion.

He made peace with the men of Beth-zur, and they evacuated the city, because they had no provisions there to withstand a siege, since it was a sabbatical year for the land.

So the king took Beth-zur and stationed a guard there to hold it.

Then he encamped before the sanctuary for many days. He set up siege towers, engines of war to throw fire and stones, machines to shoot arrows, and catapults.

The Jews also made engines of war to match theirs, and fought for many days.

But they had no food in storage, because it was the seventh year; those who found safety in Judea from the Gentiles had consumed the last of the stores.

Few men were left in the sanctuary, because famine had prevailed over the rest and they had been scattered, each to his own place.

Then Lysias heard that Philip, whom King Antiochus while still living had appointed to bring up Antiochus his son to be king,

had returned from Persia and Media with the forces that had gone with the king, and that he was trying to seize control of the government.

So he quickly gave orders to depart, and said to the king, to the commanders of the forces, and to the men, "We daily grow weaker, our food supply is scant, the place against which we are fighting is strong, and the affairs of the kingdom press urgently upon us.

Now then let us come to terms with these men, and make peace with them and with all their nation,

and agree to let them live by their laws as they did before; for it was on account of their laws which we abolished that they became angry and did all these things."

The speech pleased the king and the commanders, and he sent to the Jews an offer of peace, and they accepted it.

So the king and the commanders gave them their oath. On these conditions the Jews
evacuated the stronghold.
[62] But when the king entered Mount Zion and saw what a strong fortress the place was, he broke the oath he had sworn and gave orders to tear down the wall all around.
[63] Then he departed with haste and returned to Antioch. He found Philip in control of the city, but he fought against him, and took the city by force.

Chapter seven
[1] In the one hundred and fifty-first year Demetrius the son of Seleucus set forth from Rome, sailed with a few men to a city by the sea, and there began to reign.
[2] As he was entering the royal palace of his fathers, the army seized Antiochus and Lysias to bring them to him.
[3] But when this act became known to him, he said, "Do not let me see their faces!"
[4] So the army killed them, and Demetrius took his seat upon the throne of his kingdom.
[5] Then there came to him all the lawless and ungodly men of Israel; they were led by Alcimus, who wanted to be high priest.
[6] And they brought to the king this accusation against the people: "Judas and his brothers have destroyed all your friends, and have driven us out of our land.
[7] Now then send a man whom you trust; let him go and see all the ruin which Judas has brought upon us and upon the land of the king, and let him punish them and all who help them."
[8] So the king chose Bacchides, one of the king's friends, governor of the province Beyond the River; he was a great man in the kingdom and was faithful to the king.
[9] And he sent him, and with him the ungodly Alcimus, whom he made high priest; and he commanded him to take vengeance on the sons of Israel.
[10] So they marched away and came with a large force into the land of Judah; and he sent messengers to Judas and his brothers with peaceable but treacherous words.
[11] But they paid no attention to their words, for they saw that they had come with a large force.
[12] Then a group of scribes appeared in a body before Alcimus and Bacchides to ask for just terms.
[13] The Hasideans were first among the sons of Israel to seek peace from them,
[14] for they said, "A priest of the line of Aaron has come with the army, and he will not harm us."
[15] And he spoke peaceable words to them and swore this oath to them, "We will not seek to injure you or your friends."
[16] So they trusted him; but he seized sixty of them and killed them in one day, in accordance with the word which was written,
[17] "The flesh of thy saints and their blood they poured out round about Jerusalem, and there was none to bury them."
[18] Then the fear and dread of them fell upon all the people, for they said, "There is no truth or justice in them, for they have violated the agreement and the oath which they swore."
[19] Then Bacchides departed from Jerusalem and encamped in Beth-zaith. And he sent and seized many of the men who had deserted to him, and some of the people, and killed them
He placed Alcimus in charge of the country and left with him a force to help him; then Bacchides went back to the king.

Alcimus strove for the high priesthood, and all who were troubling their people joined him. They gained control of the land of Judah and did great damage in Israel.

And Judas saw all the evil that Alcimus and those with him had done among the sons of Israel; it was more than the Gentiles had done.

So Judas went out into all the surrounding parts of Judea, and took vengeance on the men who had deserted, and he prevented those in the city from going out into the country.

When Alcimus saw that Judas and those with him had grown strong, and realized that he could not withstand them, he returned to the king and brought wicked charges against them.

Then the king sent Nicanor, one of his honored princes, who hated and detested Israel, and he commanded him to destroy the people.

So Nicanor came to Jerusalem with a large force, and treacherously sent to Judas and his brothers this peaceable message,

"Let there be no fighting between me and you; I shall come with a few men to see you face to face in peace."

So he came to Judas, and they greeted one another peaceably. But the enemy were ready to seize Judas.

It became known to Judas that Nicanor had come to him with treacherous intent, and he was afraid of him and would not meet him again.

When Nicanor learned that his plan had been disclosed, he went out to meet Judas in battle near Caphar-salama.

About five hundred men of the army of Nicanor fell, and the rest fled into the city of David.

After these events Nicanor went up to Mount Zion. Some of the priests came out of the sanctuary, and some of the elders of the people, to greet him peaceably and to show him the burnt offering that was being offered for the king.

But he mocked them and derided them and defiled them and spoke arrogantly, and in anger he swore this oath, "Unless Judas and his army are delivered into my hands this time, then if I return safely I will burn up this house." And he went out in great anger.

Then the priests went in and stood before the altar and the temple, and they wept and said,

"Thou didst choose this house to be called by thy name, and to be for thy people a house of prayer and supplication. Take vengeance on this man and on his army, and let them fall by the sword; remember their blasphemies, and let them live no longer."

Now Nicanor went out from Jerusalem and encamped in Beth-horon, and the Syrian army joined him.

And Judas encamped in Adasa with three thousand men. Then Judas prayed and said, "When the messengers from the king spoke blasphemy, thy angel went forth and struck down one hundred and eighty-five thousand of the Assyrians."
[42] So also crush this army before us today; let the rest learn that Nicanor has spoken wickedly against the sanctuary, and judge him according to this wickedness."
[43] So the armies met in battle on the thirteenth day of the month of Adar. The army of Nicanor was crushed, and he himself was the first to fall in the battle.
[44] When his army saw that Nicanor had fallen, they threw down their arms and fled.
[45] The Jews pursued them a day's journey, from Adasa as far as Gazara, and as they followed kept sounding the battle call on the trumpets.
[46] And men came out of all the villages of Judea round about, and they out-flanked the enemy and drove them back to their pursuers, so that they all fell by the sword; not even one of them was left.
[47] Then the Jews seized the spoils and the plunder, and they cut off Nicanor's head and the right hand which he so arrogantly stretched out, and brought them and displayed them just outside Jerusalem.
[48] The people rejoiced greatly and celebrated that day as a day of great gladness.
[49] And they decreed that this day should be celebrated each year on the thirteenth day of Adar.
[50] So the land of Judah had rest for a few days.

Chapter eight
[1] Now Judas heard of the fame of the Romans, that they were very strong and were well-disposed toward all who made an alliance with them, that they pledged friendship to those who came to them,
[2] and that they were very strong. Men told him of their wars and of the brave deeds which they were doing among the Gauls, how they had defeated them and forced them to pay tribute,
[3] and what they had done in the land of Spain to get control of the silver and gold mines there,
[4] and how they had gained control of the whole region by their planning and patience, even though the place was far distant from them. They also subdued the kings who came against them from the ends of the earth, until they crushed them and inflicted great disaster upon them; the rest paid them tribute every year.
[5] Philip, and Perseus king of the Macedonians, and the others who rose up against them, they crushed in battle and conquered.
[6] They also defeated Antiochus the Great, king of Asia, who went to fight against them with a hundred and twenty elephants and with cavalry and chariots and a very large army. He was crushed by them;
[7] they took him alive and decreed that he and those who should reign after him should pay a heavy tribute and give hostages and surrender some of their best provinces,
[8] the country of India and Media and Lydia. These they took from him and gave to Eumenes the king.
[9] The Greeks planned to come and destroy them,
[10] but this became known to them, and they sent a general against the Greeks and attacked them. Many of them were wounded and fell, and the Romans took captive their wives and
children; they plundered them, conquered the land, tore down their strongholds, and enslaved them to this day.

[11] The remaining kingdoms and islands, as many as ever opposed them, they destroyed and enslaved;

[12] but with their friends and those who rely on them they have kept friendship. They have subdued kings far and near, and as many as have heard of their fame have feared them.

[13] Those whom they wish to help and to make kings, they make kings, and those whom they wish they depose; and they have been greatly exalted.

[14] Yet for all this not one of them has put on a crown or worn purple as a mark of pride,

[15] but they have built for themselves a senate chamber, and every day three hundred and twenty senators constantly deliberate concerning the people, to govern them well.

[16] They trust one man each year to rule over them and to control all their land; they all heed the one man, and there is no envy or jealousy among them.

[17] So Judas chose Eupolemus the son of John, son of Accos, and Jason the son of Eleazar, and sent them to Rome to establish friendship and alliance,

[18] and to free themselves from the yoke; for they saw that the kingdom of the Greeks was completely enslaving Israel.

[19] They went to Rome, a very long journey; and they entered the senate chamber and spoke as follows:

[20] "Judas, who is also called Maccabeus, and his brothers and the people of the Jews have sent us to you to establish alliance and peace with you, that we may be enrolled as your allies and friends."

[21] The proposal pleased them,

[22] and this is a copy of the letter which they wrote in reply, on bronze tablets, and sent to Jerusalem to remain with them there as a memorial of peace and alliance:

[23] "May all go well with the Romans and with the nation of the Jews at sea and on land for ever, and may sword and enemy be far from them.

[24] If war comes first to Rome or to any of their allies in all their dominion,

[25] the nation of the Jews shall act as their allies wholeheartedly, as the occasion may indicate to them.

[26] And to the enemy who makes war they shall not give or supply grain, arms, money, or ships, as
Rome has decided; and they shall keep their obligations without receiving any return.
[27] In the same way, if war comes first to the nation of the Jews, the Romans shall willingly act as their allies, as the occasion may indicate to them.
[28] And to the enemy allies shall be given no grain, arms, money, or ships, as Rome has decided; and they shall keep these obligations and do so without deceit.
[29] Thus on these terms the Romans make a treaty with the Jewish people.
[30] If after these terms are in effect both parties shall determine to add or delete anything, they shall do so at their discretion, and any addition or deletion that they may make shall be valid.
[31] "And concerning the wrongs which King Demetrius is doing to them we have written to him as follows, 'Why have you made your yoke heavy upon our friends and allies the Jews?"
[32] If now they appeal again for help against you, we will defend their rights and fight you on sea and on land."

Chapter nine
[1] When Demetrius heard that Nicanor and his army had fallen in battle, he sent Bacchides and Alcimus into the land of Judah a second time, and with them the right wing of the army.
[2] They went by the road which leads to Gilgal and encamped against Mesaloth in Arbela, and they took it and killed many people.
[3] In the first month of the one hundred and fifty-second year they encamped against Jerusalem;
[4] then they marched off and went to Berea with twenty thousand foot soldiers and two thousand cavalry.
[5] Now Judas was encamped in Elasa, and with him were three thousand picked men.
[6] When they saw the huge number of the enemy forces, they were greatly frightened, and many slipped away from the camp, until no more than eight hundred of them were left.
[7] When Judas saw that his army had slipped away and the battle was imminent, he was crushed in spirit, for he had no time to assemble them.
[8] He became faint, but he said to those who were left, "Let us rise and go up against our
enemies. We may be able to fight them."
[9] But they tried to dissuade him, saying, "We are not able. Let us rather save our own lives now, and let us come back with our brethren and fight them; we are too few."
[10] But Judas said, "Far be it from us to do such a thing as to flee from them. If our time has come, let us die bravely for our brethren, and leave no cause to question our honor."
[11] Then the army of Bacchides marched out from the camp and took its stand for the encounter. The cavalry was divided into two companies, and the slingers and the archers went ahead of the army, as did all the chief warriors.
[12] Bacchides was on the right wing. Flanked by the two companies, the phalanx advanced to the sound of the trumpets; and the men with Judas also blew their trumpets.
[13] The earth was shaken by the noise of the armies, and the battle raged from morning till evening.
[14] Judas saw that Bacchides and the strength of his army were on the right; then all the stouthearted men went with him,
[15] and they crushed the right wing, and he pursued them as far as Mount Azotus.
[16] When those on the left wing saw that the right wing was crushed, they turned and followed close behind Judas and his men.
[17] The battle became desperate, and many on both sides were wounded and fell.
[18] Judas also fell, and the rest fled.
[19] Then Jonathan and Simon took Judas their brother and buried him in the tomb of their fathers at Modein,
[20] and wept for him. And all Israel made great lamentation for him; they mourned many days and said,
[21] "How is the mighty fallen, the savior of Israel!"
[22] Now the rest of the acts of Judas, and his wars and the brave deeds that he did, and his greatness, have not been recorded, for they were very many.
[23] After the death of Judas, the lawless emerged in all parts of Israel; all the doers of injustice appeared.
[24] In those days a very great famine occurred, and the country deserted with them to the enemy.
[25] And Bacchides chose the ungodly and put them in charge of the country.
[26] They sought and searched for the friends of Judas, and brought them to Bacchides, and he took vengeance on them and made sport of them.
[27] Thus there was great distress in Israel, such as had not been since the time that prophets ceased to appear among them.
[28] Then all the friends of Judas assembled and said to Jonathan,
[29] "Since the death of your brother Judas there has been no one like him to go against our enemies and Bacchides, and to deal with those of our nation who hate us.
[30] So now we have chosen you today to take his place as our ruler and leader, to fight our battle."
[31] And Jonathan at that time accepted the leadership and took the place of Judas his brother.
[32] When Bacchides learned of this, he tried to kill him.
But Jonathan and Simon his brother and all who were with him heard of it, and they fled into the wilderness of Tekoa and camped by the water of the pool of Asphar.

Bacchides found this out on the sabbath day, and he with all his army crossed the Jordan.

And Jonathan sent his brother as leader of the multitude and begged the Nabateans, who were his friends, for permission to store with them the great amount of baggage which they had.

But the sons of Jambri from Medeba came out and seized John and all that he had, and departed with it.

After these things it was reported to Jonathan and Simon his brother, "The sons of Jambri are celebrating a great wedding, and are conducting the bride, a daughter of one of the great nobles of Canaan, from Nadabath with a large escort."

And they remembered the blood of John their brother, and went up and hid under cover of the mountain.

They raised their eyes and looked, and saw a tumultuous procession with much baggage; and the bridegroom came out with his friends and his brothers to meet them with tambourines and musicians and many weapons.

Then they rushed upon them from the ambush and began killing them. Many were wounded and fell, and the rest fled to the mountain; and they took all their goods.

Thus the wedding was turned into mourning and the voice of their musicians into a funeral dirge.

And when they had fully avenged the blood of their brother, they returned to the marshes of the Jordan.

When Bacchides heard of this, he came with a large force on the sabbath day to the banks of the Jordan.

And Jonathan said to those with him, "Let us rise up now and fight for our lives, for today things are not as they were before.

For look! the battle is in front of us and behind us; the water of the Jordan is on this side and on that, with marsh and thicket; there is no place to turn.

Cry out now to Heaven that you may be delivered from the hands of our enemies."

So the battle began, and Jonathan stretched out his hand to strike Bacchides, but he eluded him and went to the rear.

Then Jonathan and the men with him leaped into the Jordan and swam across to the other side, and the enemy did not cross the Jordan to attack them.

And about one thousand of Bacchides' men fell that day.

Bacchides then returned to Jerusalem and built strong cities in Judea: the fortress in Jericho, and Emmaus, and Beth-horon, and Bethel, and Timnath, and Pharathon, and Tephon, with high walls and gates and bars.

And he placed garrisons in them to harass Israel.

He also fortified the city of Beth-zur, and Gazara, and the citadel, and in them he put troops and stores of food.

And he took the sons of the leading men of the land as hostages and put them under guard in the citadel at Jerusalem.
[54] In the one hundred and fifty-third year, in the second month, Alcimus gave orders to tear down the wall of the inner court of the sanctuary. He tore down the work of the prophets!
[55] But he only began to tear it down, for at that time Alcimus was stricken and his work was hindered; his mouth was stopped and he was paralyzed, so that he could no longer say a word or give commands concerning his house.
[56] And Alcimus died at that time in great agony.
[57] When Bacchides saw that Alcimus was dead, he returned to the king, and the land of Judah had rest for two years.
[58] Then all the lawless plotted and said, "See! Jonathan and his men are living in quiet and confidence. So now let us bring Bacchides back, and he will capture them all in one night."
[59] And they went and consulted with him.
[60] He started to come with a large force, and secretly sent letters to all his allies in Judea, telling them to seize Jonathan and his men; but they were unable to do it, because their plan became known.
[61] And Jonathan's men seized about fifty of the men of the country who were leaders in this treachery, and killed them.
[62] Then Jonathan with his men, and Simon, withdrew to Bethbasi in the wilderness; he rebuilt the parts of it that had been demolished, and they fortified it.
[63] When Bacchides learned of this, he assembled all his forces, and sent orders to the men of Judea.
[64] Then he came and encamped against Bethbasi; he fought against it for many days and made machines of war.
[65] But Jonathan left Simon his brother in the city, while he went out into the country; and he went with only a few men.
[66] He struck down Odomera and his brothers and the sons of Phasiron in their tents.
[67] Then he began to attack and went into battle with his forces; and Simon and his men sallied out from the city and set fire to the machines of war.
[68] They fought with Bacchides, and he was crushed by them. They distressed him greatly, for his plan and his expedition had been in vain.
[69] So he was greatly enraged at the lawless men who had counseled him to come into the country, and he killed many of them. Then he decided to depart to his own land.
[70] When Jonathan learned of this, he sent ambassadors to him to make peace with him and obtain release of the captives.
[71] He agreed, and did as he said; and he swore to Jonathan that he would not try to harm him as long as he lived.
[72] He restored to him the captives whom he had formerly taken from the land of Judah; then he turned and departed to his own land, and came no more into their territory.
[73] Thus the sword ceased from Israel. And Jonathan dwelt in Michmash. And Jonathan began to judge the people, and he destroyed the ungodly out of Israel.

Chapter ten
[1] In the one hundred and sixtieth year Alexander Epiphanes, the son of Antiochus, landed and occupied Ptolemais. They welcomed him, and there he began to reign.
When Demetrius the king heard of it, he assembled a very large army and marched out to meet him in battle.

And Demetrius sent Jonathan a letter in peaceable words to honor him;

for he said, "Let us act first to make peace with him before he makes peace with Alexander against us,

for he will remember all the wrongs which we did to him and to his brothers and his nation."

So Demetrius gave him authority to recruit troops, to equip them with arms, and to become his ally; and he commanded that the hostages in the citadel should be released to him.

Then Jonathan came to Jerusalem and read the letter in the hearing of all the people and of the men in the citadel.

They were greatly alarmed when they heard that the king had given him authority to recruit troops.

But the men in the citadel released the hostages to Jonathan, and he returned them to their parents.

And Jonathan dwelt in Jerusalem and began to rebuild and restore the city.

He directed those who were doing the work to build the walls and encircle Mount Zion with squared stones, for better fortification; and they did so.

Then the foreigners who were in the strongholds that Bacchides had built fled;

each left his place and departed to his own land.

Only in Beth-zur did some remain who had forsaken the law and the commandments, for it served as a place of refuge.

Now Alexander the king heard of all the promises which Demetrius had sent to Jonathan, and men told him of the battles that Jonathan and his brothers had fought, of the brave deeds that they had done, and of the troubles that they had endured.

So he said, "Shall we find another such man? Come now, we will make him our friend and ally."

And he wrote a letter and sent it to him, in the following words:

"King Alexander to his brother Jonathan, greeting.

We have heard about you, that you are a mighty warrior and worthy to be our friend.

And so we have appointed you today to be the high priest of your nation; you are to be called the king's friend" (and he sent him a purple robe and a golden crown) "and you are to take our side and keep friendship with us."

So Jonathan put on the holy garments in the seventh month of the one hundred and sixtieth year, at the feast of tabernacles, and he recruited troops and equipped them with arms in abundance.

When Demetrius heard of these things he was grieved and said,

"What is this that we have done? Alexander has gotten ahead of us in forming a friendship with the Jews to strengthen himself.

I also will write them words of encouragement and promise them honor and gifts, that I may have their help."

So he sent a message to them in the following words: "King Demetrius to the nation of
the Jews, greeting.
[26] Since you have kept your agreement with us and have continued your friendship with us, and have not sided with our enemies, we have heard of it and rejoiced.
[27] And now continue still to keep faith with us, and we will repay you with good for what you do for us.
[28] We will grant you many immunities and give you gifts.
[29] "And now I free you and exempt all the Jews from payment of tribute and salt tax and crown levies,
[30] and instead of collecting the third of the grain and the half of the fruit of the trees that I should receive, I release them from this day and henceforth. I will not collect them from the land of Judah or from the three districts added to it from Samaria and Galilee, from this day and for all time.
[31] And let Jerusalem and her environs, her tithes and her revenues, be holy and free from tax.
[32] I release also my control of the citadel in Jerusalem and give it to the high priest, that he may station in it men of his own choice to guard it.
[33] And every one of the Jews taken as a captive from the land of Judah into any part of my kingdom, I set free without payment; and let all officials cancel also the taxes on their cattle.
[34] "And all the feasts and sabbaths and new moons and appointed days, and the three days before a feast and the three after a feast -- let them all be days of immunity and release for all the Jews who are in my kingdom.
[35] No one shall have authority to exact anything from them or annoy any of them about any matter.
[36] "Let Jews be enrolled in the king's forces to the number of thirty thousand men, and let the maintenance be given them that is due to all the forces of the king.
[37] Let some of them be stationed in the great strongholds of the king, and let some of them be put in positions of trust in the kingdom. Let their officers and leaders be of their own number, and let them live by their own laws, just as the king has commanded in the land of Judah.
[38] "As for the three districts that have been added to Judea from the country of Samaria, let them be so annexed to Judea that they are considered to be under one ruler and obey no other authority but the high priest.
[39] Ptolemais and the land adjoining it I have given as a gift to the sanctuary in Jerusalem, to meet the necessary expenses of the sanctuary.
[40] I also grant fifteen thousand shekels of silver yearly out of the king's revenues from appropriate places.
[41] And all the additional funds which the government officials have not paid as they did in the first years, they shall give from now on for the service of the temple.
[42] Moreover, the five thousand shekels of silver which my officials have received every year from the income of the services of the temple, this too is canceled, because it belongs to the priests who minister there.
[43] And whoever takes refuge at the temple in Jerusalem, or in any of its precincts, because he owes money to the king or has any debt, let him be released and receive back all his
property in my kingdom.
[44] "Let the cost of rebuilding and restoring the structures of the sanctuary be paid from the revenues of the king.
[45] And let the cost of rebuilding the walls of Jerusalem and fortifying it round about, and the cost of rebuilding the walls in Judea, also be paid from the revenues of the king."
[46] When Jonathan and the people heard these words, they did not believe or accept them, because they remembered the great wrongs which Demetrius had done in Israel and how he had greatly oppressed them.
[47] They favored Alexander, because he had been the first to speak peaceable words to them, and they remained his allies all his days.
[48] Now Alexander the king assembled large forces and encamped opposite Demetrius.
[49] The two kings met in battle, and the army of Demetrius fled, and Alexander pursued him and defeated them.
[50] He pressed the battle strongly until the sun set, and Demetrius fell on that day.
[51] Then Alexander sent ambassadors to Ptolemy king of Egypt with the following message:
[52] "Since I have returned to my kingdom and have taken my seat on the throne of my fathers, and established my rule -- for I crushed Demetrius and gained control of our country;
[53] I met him in battle, and he and his army were crushed by us, and we have taken our seat on the throne of his kingdom --
[54] now therefore let us establish friendship with one another; give me now your daughter as my wife, and I will become your son-in-law, and will make gifts to you and to her in keeping with your position."
[55] Ptolemy the king replied and said, "Happy was the day on which you returned to the land of your fathers and took your seat on the throne of their kingdom.
[56] And now I will do for you as you wrote, but meet me at Ptolemais, so that we may see one another, and I will become your father-in-law, as you have said."
[57] So Ptolemy set out from Egypt, he and Cleopatra his daughter, and came to Ptolemais in the one hundred and sixty-second year.
[58] Alexander the king met him, and Ptolemy gave him Cleopatra his daughter in marriage, and celebrated her wedding at Ptolemais with great pomp, as kings do.
[59] Then Alexander the king wrote to Jonathan to come to meet him.
[60] So he went with pomp to Ptolemais and met the two kings; he gave them and their friends silver and gold and many gifts, and found favor with them.
[61] A group of pestilent men from Israel, lawless men, gathered together against him to accuse him; but the king paid no attention to them.
[62] The king gave orders to take off Jonathan's garments and to clothe him in purple, and they did so.
[63] The king also seated him at his side; and he said to his officers, "Go forth with him into the middle of the city and proclaim that no one is to bring charges against him about any matter, and let no one annoy him for any reason."
[64] And when his accusers saw the honor that was paid him, in accordance with the proclamation, and saw him clothed in purple, they all fled.
Thus the king honored him and enrolled him among his chief friends, and made him general and governor of the province.

And Jonathan returned to Jerusalem in peace and gladness.

In the one hundred and sixty-fifth year Demetrius the son of Demetrius came from Crete to the land of his fathers.

When Alexander the king heard of it, he was greatly grieved and returned to Antioch.

And Demetrius appointed Apollonius the governor of Coelesyria, and he assembled a large force and encamped against Jamnia. Then he sent the following message to Jonathan the high priest:

"You are the only one to rise up against us, and I have become a laughingstock and reproach because of you. Why do you assume authority against us in the hill country? If you now have confidence in your forces, come down to the plain to meet us, and let us match strength with each other there, for I have with me the power of the cities. Ask and learn who I am and who the others are that are helping us. Men will tell you that you cannot stand before us, for your fathers were twice put to flight in their own land. And now you will not be able to withstand my cavalry and such an army in the plain, where there is no stone or pebble, or place to flee."

When Jonathan heard the words of Apollonius, his spirit was aroused. He chose ten thousand men and set out from Jerusalem, and Simon his brother met him to help him.

He encamped before Joppa, but the men of the city closed its gates, for Apollonius had a garrison in Joppa.

So they fought against it, and the men of the city became afraid and opened the gates, and Jonathan gained possession of Joppa.

When Apollonius heard of it, he mustered three thousand cavalry and a large army, and went to Azotus as though he were going farther. At the same time he advanced into the plain, for he had a large troop of cavalry and put confidence in it.

Jonathan pursued him to Azotus, and the armies engaged in battle.

Now Apollonius had secretly left a thousand cavalry behind them.

Jonathan learned that there was an ambush behind him, for they surrounded his army and shot arrows at his men from early morning till late afternoon.

But his men stood fast, as Jonathan commanded, and the enemy's horses grew tired.

Then Simon brought forward his force and engaged the phalanx in battle (for the cavalry was exhausted); they were overwhelmed by him and fled,

and the cavalry was dispersed in the plain. They fled to Azotus and entered Beth-dagon, the temple of their idol, for safety.

But Jonathan burned Azotus and the surrounding towns and plundered them; and the temple of Dagon, and those who had taken refuge in it he burned with fire.

The number of those who fell by the sword, with those burned alive, came to eight thousand men.

Then Jonathan departed from there and encamped against Askalon, and the men of the city came out to meet him with great pomp.

And Jonathan and those with him returned to Jerusalem with much booty.

When Alexander the king heard of these things, he honored Jonathan still more;
and he sent to him a golden buckle, such as it is the custom to give to the kinsmen of kings. He also gave him Ekron and all its environs as his possession.

Chapter eleven
[1] Then the king of Egypt gathered great forces, like the sand by the seashore, and many ships; and he tried to get possession of Alexander's kingdom by trickery and add it to his own kingdom.
[2] He set out for Syria with peaceable words, and the people of the cities opened their gates to him and went to meet him, for Alexander the king had commanded them to meet him, since he was Alexander's father-in-law.
[3] But when Ptolemy entered the cities he stationed forces as a garrison in each city.
[4] When he approached Azotus, they showed him the temple of Dagon burned down, and Azotus and its suburbs destroyed, and the corpses lying about, and the charred bodies of those whom Jonathan had burned in the war, for they had piled them in heaps along his route.
[5] They also told the king what Jonathan had done, to throw blame on him; but the king kept silent.
[6] Jonathan met the king at Joppa with pomp, and they greeted one another and spent the night there.
[7] And Jonathan went with the king as far as the river called Eleutherus; then he returned to Jerusalem.
[8] So King Ptolemy gained control of the coastal cities as far as Seleucia by the sea, and he kept devising evil designs against Alexander.
[9] He sent envoys to Demetrius the king, saying, "Come, let us make a covenant with each other, and I will give you in marriage my daughter who was Alexander's wife, and you shall reign over your father's kingdom.
[10] For I now regret that I gave him my daughter, for he has tried to kill me."
[12] So he took his daughter away from him and gave her to Demetrius. He was estranged from Alexander, and their enmity became manifest.
[13] Then Ptolemy entered Antioch and put on the crown of Asia. Thus he put two crowns upon his head, the crown of Egypt and that of Asia.
[14] Now Alexander the king was in Cilicia at that time, because the people of that region were in revolt.
[16] So Alexander fled into Arabia to find protection there, and King Ptolemy was exalted.
[17] And Zabdiel the Arab cut off the head of Alexander and sent it to Ptolemy.
[18] But King Ptolemy died three days later, and his troops in the strongholds were killed by the inhabitants of the strongholds.
[19] So Demetrius became king in the one hundred and sixty-seventh year.
[20] In those days Jonathan assembled the men of Judea to attack the citadel in Jerusalem, and he built many engines of war to use against it.
[21] But certain lawless men who hated their nation went to the king and reported to him that Jonathan was besieging the citadel.

[22] When he heard this he was angry, and as soon as he heard it he set out and came to Ptolemais; and he wrote Jonathan not to continue the siege, but to meet him for a conference at Ptolemais as quickly as possible.

[23] When Jonathan heard this, he gave orders to continue the siege; and he chose some of the elders of Israel and some of the priests, and put himself in danger,

[24] for he went to the king at Ptolemais, taking silver and gold and clothing and numerous other gifts. And he won his favor.

[25] Although certain lawless men of his nation kept making complaints against him,

[26] the king treated him as his predecessors had treated him; he exalted him in the presence of all his friends.

[27] He confirmed him in the high priesthood and in as many other honors as he had formerly had, and made him to be regarded as one of his chief friends.

[28] Then Jonathan asked the king to free Judea and the three districts of Samaria from tribute, and promised him three hundred talents.

[29] The king consented, and wrote a letter to Jonathan about all these things; its contents were as follows:

[30] "King Demetrius to Jonathan his brother and to the nation of the Jews, greeting.

[31] This copy of the letter which we wrote concerning you to Lasthenes our kinsman we have written to you also, so that you may know what it says.

[32] `King Demetrius to Lasthenes his father, greeting.

[33] To the nation of the Jews, who are our friends and fulfil their obligations to us, we have determined to do good, because of the good will they show toward us.

[34] We have confirmed as their possession both the territory of Judea and the three districts of Aphairema and Lydda and Rathamin; the latter, with all the region bordering them, were added to Judea from Samaria. To all those who offer sacrifice in Jerusalem, we have granted release from the royal taxes which the king formerly received from them each year, from the crops of the land and the fruit of the trees.

[35] And the other payments henceforth due to us of the tithes, and the taxes due to us, and the salt pits and the crown taxes due to us -- from all these we shall grant them release.

[36] And not one of these grants shall be canceled from this time forth for ever.

[37] Now therefore take care to make a copy of this, and let it be given to Jonathan and put up in a conspicuous place on the holy mountain.""

[38] Now when Demetrius the king saw that the land was quiet before him and that there was no opposition to him, he dismissed all his troops, each man to his own place, except the foreign troops which he had recruited from the islands of the nations. So all the troops who had served his fathers hated him.

[39] Now Trypho had formerly been one of Alexander's supporters. He saw that all the troops were murmuring against Demetrius. So he went to Imalkue the Arab, who was bringing up Antiochus, the young son of Alexander,

[40] and insistently urged him to hand Antiochus over to him, to become king in place of his father. He also reported to Imalkue what Demetrius had done and told of the hatred which the
troops of Demetrius had for him; and he stayed there many days.
[41] Now Jonathan sent to Demetrius the king the request that he remove the troops of the
citadel from Jerusalem, and the troops in the strongholds; for they kept fighting against
Israel.
[42] And Demetrius sent this message to Jonathan, "Not only will I do these things for you
and your nation, but I will confer great honor on you and your nation, if I find an
opportunity.
[43] Now then you will do well to send me men who will help me, for all my troops have
revolted."
[44] So Jonathan sent three thousand stalwart men to him at Antioch, and when they came to
the king, the king rejoiced at their arrival.
[45] Then the men of the city assembled within the city, to the number of a hundred and
twenty thousand, and they wanted to kill the king.
[46] But the king fled into the palace. Then the men of the city seized the main streets of the
city and began to fight.
[47] So the king called the Jews to his aid, and they all rallied about him and then spread out
through the city; and they killed on that day as many as a hundred thousand men.
[48] They set fire to the city and seized much spoil on that day, and they saved the king.
[49] When the men of the city saw that the Jews had gained control of the city as they
pleased, their courage failed and they cried out to the king with this entreaty,
[50] "Grant us peace, and make the Jews stop fighting against us and our city."
[51] And they threw down their arms and made peace. So the Jews gained glory in the eyes
of the king and of all the people in his kingdom, and they returned to Jerusalem with much
spoil.
[52] So Demetrius the king sat on the throne of his kingdom, and the land was quiet before
him.
[53] But he broke his word about all that he had promised; and he became estranged from
Jonathan and did not repay the favors which Jonathan had done him, but oppressed him
greatly.
[54] After this Trypho returned, and with him the young boy Antiochus who began to reign
and put on the crown.
[55] All the troops that Demetrius had cast off gathered around him, and they fought against
Demetrius, and he fled and was routed.
[56] And Trypho captured the elephants and gained control of Antioch.
[57] Then the young Antiochus wrote to Jonathan, saying, "I confirm you in the high
priesthood and set you over the four districts and make you one of the friends of the king."
[58] And he sent him gold plate and a table service, and granted him the right to drink from
gold cups and dress in purple and wear a gold buckle.
[59] Simon his brother he made governor from the Ladder of Tyre to the borders of Egypt.
[60] Then Jonathan set forth and traveled beyond the river and among the cities, and all the
army of Syria gathered to him as allies. When he came to Askalon, the people of the city met
him and paid him honor.
[61] From there he departed to Gaza, but the men of Gaza shut him out. So he besieged it and
burned its suburbs with fire and plundered them.
[62] Then the people of Gaza pleaded with Jonathan, and he made peace with them, and took the sons of their rulers as hostages and sent them to Jerusalem. And he passed through the country as far as Damascus.
[63] Then Jonathan heard that the officers of Demetrius had come to Kadesh in Galilee with a large army, intending to remove him from office.
[64] He went to meet them, but left his brother Simon in the country.
[65] Simon encamped before Beth-zur and fought against it for many days and hemmed it in.
[66] Then they asked him to grant them terms of peace, and he did so. He removed them from there, took possession of the city, and set a garrison over it.
[67] Jonathan and his army encamped by the waters of Gennesaret. Early in the morning they marched to the plain of Hazor,
[68] and behold, the army of the foreigners met him in the plain; they had set an ambush against him in the mountains, but they themselves met him face to face.
[69] Then the men in ambush emerged from their places and joined battle.
[70] All the men with Jonathan fled; not one of them was left except Mattathias the son of Absalom and Judas the son of Chalphi, commanders of the forces of the army.
[71] Jonathan rent his garments and put dust on his head, and prayed.
[72] Then he turned back to the battle against the enemy and routed them, and they fled.
[73] When his men who were fleeing saw this, they returned to him and joined him in the pursuit as far as Kadesh, to their camp, and there they encamped.
[74] As many as three thousand of the foreigners fell that day. And Jonathan returned to Jerusalem.

Chapter twelve
[1] Now when Jonathan saw that the time was favorable for him, he chose men and sent them to Rome to confirm and renew the friendship with them.
[2] He also sent letters to the same effect to the Spartans and to other places.
[3] So they went to Rome and entered the senate chamber and said, "Jonathan the high priest and the Jewish nation have sent us to renew the former friendship and alliance with them."
[4] And the Romans gave them letters to the people in every place, asking them to provide for the envoys safe conduct to the land of Judah.
[5] This is a copy of the letter which Jonathan wrote to the Spartans:
[6] "Jonathan the high priest, the senate of the nation, the priests, and the rest of the Jewish people to their brethren the Spartans, greeting.
[7] Already in time past a letter was sent to Onias the high priest from Arius, who was king among you, stating that you are our brethren, as the appended copy shows.
[8] Onias welcomed the envoy with honor, and received the letter, which contained a clear declaration of alliance and friendship.
[9] Therefore, though we have no need of these things, since we have as encouragement the holy books which are in our hands,
[10] we have undertaken to send to renew our brotherhood and friendship with you, so that we may not become estranged from you, for considerable time has passed since you sent
your letter to us.
[11] We therefore remember you constantly on every occasion, both in our feasts and on
other appropriate days, at the sacrifices which we offer and in our prayers, as it is right and
proper to remember brethren.
[12] And we rejoice in your glory.
[13] But as for ourselves, many afflictions and many wars have encircled us; the kings round
about us have waged war against us.
[14] We were unwilling to annoy you and our other allies and friends with these wars,
[15] for we have the help which comes from Heaven for our aid; and we were delivered from
our enemies and our enemies were humbled.
[16] We therefore have chosen Numenius the son of Antiochus and Antipater the son of
Jason, and have sent them to Rome to renew our former friendship and alliance with them.
[17] We have commanded them to go also to you and greet you and deliver to you this letter
from us concerning the renewal of our brotherhood.
[18] And now please send us a reply to this."
[19] This is a copy of the letter which they sent to Onias:
[20] "Arius, king of the Spartans, to Onias the high priest, greeting.
[21] It has been found in writing concerning the Spartans and the Jews that they are brethren
and are of the family of Abraham.
[22] And now that we have learned this, please write us concerning your welfare;
[23] we on our part write to you that your cattle and your property belong to us, and ours
belong to you. We therefore command that our envoys report to you accordingly."
[24] Now Jonathan heard that the commanders of Demetrius had returned, with a larger force
than before, to wage war against him.
[25] So he marched away from Jerusalem and met them in the region of Hamath, for he gave
them no opportunity to invade his own country.
[26] He sent spies to their camp, and they returned and reported to him that the enemy were
being drawn up in formation to fall upon the Jews by night.
[27] So when the sun set, Jonathan commanded his men to be alert and to keep their arms at
hand so as to be ready all night for battle, and he stationed outposts around the camp.
[28] When the enemy heard that Jonathan and his men were prepared for battle, they were
afraid and were terrified at heart; so they kindled fires in their camp and withdrew.
[29] But Jonathan and his men did not know it until morning, for they saw the fires burning.
[30] Then Jonathan pursued them, but he did not overtake them, for they had crossed the
Eleutherus river.
[31] So Jonathan turned aside against the Arabs who are called Zabadeans, and he crushed
them and plundered them.
[32] Then he broke camp and went to Damascus, and marched through all that region.
[33] Simon also went forth and marched through the country as far as Askalon and the
neighboring strongholds. He turned aside to Joppa and took it by surprise,
[34] for he had heard that they were ready to hand over the stronghold to the men whom
Demetrius had sent. And he stationed a garrison there to guard it.
[35] When Jonathan returned he convened the elders of the people and planned with them to
build strongholds in Judea,
[36] to build the walls of Jerusalem still higher, and to erect a high barrier between the
citadel and the city to separate it from the city, in order to isolate it so that its garrison could
neither buy nor sell.
[37] So they gathered together to build up the city; part of the wall on the valley to the east
had fallen, and he repaired the section called Chaphenatha.
[38] And Simon built Adida in the Shephelah; he fortified it and installed gates with bolts.
[39] Then Trypho attempted to become king in Asia and put on the crown, and to raise his
hand against Antiochus the king.
[40] He feared that Jonathan might not permit him to do so, but might make war on him, so
he kept seeking to seize and kill him, and he marched forth and came to Beth-shan.
[41] Jonathan went out to meet him with forty thousand picked fighting men, and he came to
Beth-shan.
[42] When Trypho saw that he had come with a large army, he was afraid to raise his hand
against him.
[43] So he received him with honor and commended him to all his friends, and he gave him
gifts and commanded his friends and his troops to obey him as they would himself.
[44] Then he said to Jonathan, "Why have you wearied all these people when we are not at
war?
[45] Dismiss them now to their homes and choose for yourself a few men to stay with you,
and come with me to Ptolemais. I will hand it over to you as well as the other strongholds
and the remaining troops and all the officials, and will turn round and go home. For that is
why I am here."
[46] Jonathan trusted him and did as he said; he sent away the troops, and they returned to
the land of Judah.
[47] He kept with himself three thousand men, two thousand of whom he left in Galilee,
while a thousand accompanied him.
[48] But when Jonathan entered Ptolemais, the men of Ptolemais closed the gates and seized
him, and all who had entered with him they killed with the sword.
[49] Then Trypho sent troops and cavalry into Galilee and the Great Plain to destroy all
Jonathan's soldiers.
[50] But they realized that Jonathan had been seized and had perished along with his men,
and they encouraged one another and kept marching in close formation, ready for battle.
[51] When their pursuers saw that they would fight for their lives, they turned back.
[52] So they all reached the land of Judah safely, and they mourned for Jonathan and his
companions and were in great fear; and all Israel mourned deeply.
[53] And all the nations round about them tried to destroy them, for they said, "They have no
leader or helper. Now therefore let us make war on them and blot out the memory of them
from among men."

Chapter thirteen
[1] Simon heard that Trypho had assembled a large army to invade the land of Judah and
destroy it,
[2] and he saw that the people were trembling and fearful. So he went up to Jerusalem, and gathering the people together
[3] he encouraged them, saying to them, "You yourselves know what great things I and my brothers and the house of my father have done for the laws and the sanctuary; you know also the wars and the difficulties which we have seen.
[4] By reason of this all my brothers have perished for the sake of Israel, and I alone am left.
[5] And now, far be it from me to spare my life in any time of distress, for I am not better than my brothers.
[6] But I will avenge my nation and the sanctuary and your wives and children, for all the nations have gathered together out of hatred to destroy us."
[7] The spirit of the people was rekindled when they heard these words,
[8] and they answered in a loud voice, "You are our leader in place of Judas and Jonathan your brother.
[9] Fight our battles, and all that you say to us we will do."
[10] So he assembled all the warriors and hastened to complete the walls of Jerusalem, and he fortified it on every side.
[11] He sent Jonathan the son of Absalom to Joppa, and with him a considerable army; he drove out its occupants and remained there.
[12] Then Trypho departed from Ptolemais with a large army to invade the land of Judah, and Jonathan was with him under guard.
[14] Trypho learned that Simon had risen up in place of Jonathan his brother, and that he was about to join battle with him, so he sent envoys to him and said,
[15] "It is for the money that Jonathan your brother owed the royal treasury, in connection with the offices he held, that we are detaining him.
[16] Send now a hundred talents of silver and two of his sons as hostages, so that when released he will not revolt against us, and we will release him."
[17] Simon knew that they were speaking deceitfully to him, but he sent to get the money and the sons, lest he arouse great hostility among the people, who might say,
[18] "Because Simon did not send him the money and the sons, he perished."
[19] So he sent the sons and the hundred talents, but Trypho broke his word and did not release Jonathan.
[20] After this Trypho came to invade the country and destroy it, and he circled around by the way to Adora. But Simon and his army kept marching along opposite him to every place he went.
[21] Now the men in the citadel kept sending envoys to Trypho urging him to come to them by way of the wilderness and to send them food.
[22] So Trypho got all his cavalry ready to go, but that night a very heavy snow fell, and he did not go because of the snow. He marched off and went into the land of Gilead.
[23] When he approached Baskama, he killed Jonathan, and he was buried there.
[24] Then Trypho turned back and departed to his own land.
[25] And Simon sent and took the bones of Jonathan his brother, and buried him in Modein, the city of his fathers.
[26] All Israel bewailed him with great lamentation, and mourned for him many days.
[27] And Simon built a monument over the tomb of his father and his brothers; he made it high that it might be seen, with polished stone at the front and back.
[28] He also erected seven pyramids, opposite one another, for his father and mother and four brothers.
[29] And for the pyramids he devised an elaborate setting, erecting about them great columns, and upon the columns he put suits of armor for a permanent memorial, and beside the suits of armor carved ships, so that they could be seen by all who sail the sea.
[30] This is the tomb which he built in Modein; it remains to this day.
[31] Trypho dealt treacherously with the young king Antiochus; he killed him
[32] and became king in his place, putting on the crown of Asia; and he brought great calamity upon the land.
[33] But Simon built up the strongholds of Judea and walled them all around, with high towers and great walls and gates and bolts, and he stored food in the strongholds.
[34] Simon also chose men and sent them to Demetrius the king with a request to grant relief to the country, for all that Trypho did was to plunder.
[35] Demetrius the king sent him a favorable reply to this request, and wrote him a letter as follows,
[36] "King Demetrius to Simon, the high priest and friend of kings, and to the elders and nation of the Jews, greeting.
[37] We have received the gold crown and the palm branch which you sent, and we are ready to make a general peace with you and to write to our officials to grant you release from tribute.
[38] All the grants that we have made to you remain valid, and let the strongholds that you have built be your possession.
[39] We pardon any errors and offenses committed to this day, and cancel the crown tax which you owe; and whatever other tax has been collected in Jerusalem shall be collected no longer.
[40] And if any of you are qualified to be enrolled in our bodyguard, let them be enrolled, and let there be peace between us."
[41] In the one hundred and seventieth year the yoke of the Gentiles was removed from Israel,
[42] and the people began to write in their documents and contracts, "In the first year of Simon the great high priest and commander and leader of the Jews."
[43] In those days Simon encamped against Gazara and surrounded it with troops. He made a siege engine, brought it up to the city, and battered and captured one tower.
[44] The men in the siege engine leaped out into the city, and a great tumult arose in the city.
[45] The men in the city, with their wives and children, went up on the wall with their clothes rent, and they cried out with a loud voice, asking Simon to make peace with them;
[46] they said, "Do not treat us according to our wicked acts but according to your mercy."
[47] So Simon reached an agreement with them and stopped fighting against them. But he expelled them from the city and cleansed the houses in which the idols were, and then entered it with hymns and praise.
[48] He cast out of it all uncleanness, and settled in it men who observed the law. He also strengthened its fortifications and built in it a house for himself.
[49] The men in the citadel at Jerusalem were prevented from going out to the country and back to buy and sell. So they were very hungry, and many of them perished from famine.
[50] Then they cried to Simon to make peace with them, and he did so. But he expelled them from there and cleansed the citadel from its pollutions.
[51] On the twenty-third day of the second month, in the one hundred and seventy-first year, the Jews entered it with praise and palm branches, and with harps and cymbals and stringed instruments, and with hymns and songs, because a great enemy had been crushed and removed from Israel.
[52] And Simon decreed that every year they should celebrate this day with rejoicing. He strengthened the fortifications of the temple hill alongside the citadel, and he and his men dwelt there.
[53] And Simon saw that John his son had reached manhood, so he made him commander of all the forces, and he dwelt in Gazara.

Chapter fourteen

[1] In the one hundred and seventy-second year Demetrius the king assembled his forces and marched into Media to secure help, so that he could make war against Trypho.
[2] When Arsaces the king of Persia and Media heard that Demetrius had invaded his territory, he sent one of his commanders to take him alive.
[3] And he went and defeated the army of Demetrius, and seized him and took him to Arsaces, who put him under guard.
[4] The land had rest all the days of Simon. He sought the good of his nation; his rule was pleasing to them, as was the honor shown him, all his days.
[5] To crown all his honors he took Joppa for a harbor, and opened a way to the isles of the sea.
[6] He extended the borders of his nation, and gained full control of the country.
[7] He gathered a host of captives; he ruled over Gazara and Beth-zur and the citadel, and he removed its uncleanness from it; and there was none to oppose him.
[8] They tilled their land in peace; the ground gave its increase, and the trees of the plains their fruit.
[9] Old men sat in the streets; they all talked together of good things; and the youths donned the glories and garments of war.
[10] He supplied the cities with food, and furnished them with the means of defense, till his renown spread to the ends of the earth.
[12] Each man sat under his vine and his fig tree, and there was none to make them afraid.
[13] No one was left in the land to fight them, and the kings were crushed in those days.
[14] He strengthened all the humble of his people; he sought out the law, and did away with every lawless and wicked man.
[15] He made the sanctuary glorious, and added to the vessels of the sanctuary.
[16] It was heard in Rome, and as far away as Sparta, that Jonathan had died, and they were
deeply grieved.  
[17] When they heard that Simon his brother had become high priest in his place, and that he was ruling over the country and the cities in it,  
[18] they wrote to him on bronze tablets to renew with him the friendship and alliance which they had established with Judas and Jonathan his brothers.  
[19] And these were read before the assembly in Jerusalem.  
[20] This is a copy of the letter which the Spartans sent: "The rulers and the city of the Spartans to Simon the high priest and to the elders and the priests and the rest of the Jewish people, our brethren, greeting.  
[21] The envoys who were sent to our people have told us about your glory and honor, and we rejoiced at their coming.  
[22] And what they said we have recorded in our public decrees, as follows, 'Numenius the son of Antiochus and Antipater the son of Jason, envoys of the Jews, have come to us to renew their friendship with us.  
[23] It has pleased our people to receive these men with honor and to put a copy of their words in the public archives, so that the people of the Spartans may have a record of them. And they have sent a copy of this to Simon the high priest.'"  
[24] After this Simon sent Numenius to Rome with a large gold shield weighing a thousand minas, to confirm the alliance with the Romans.  
[25] When the people heard these things they said, "How shall we thank Simon and his sons?  
[26] For he and his brothers and the house of his father have stood firm; they have fought and repulsed Israel's enemies and established its freedom."  
[27] So they made a record on bronze tablets and put it upon pillars on Mount Zion. This is a copy of what they wrote: "On the eighteenth day of Elul, in the one hundred and seventy-second year, which is the third year of Simon the great high priest,  
[28] in Asaramel, in the great assembly of the priests and the people and the rulers of the nation and the elders of the country, the following was proclaimed to us:  
[29] "Since wars often occurred in the country, Simon the son of Mattathias, a priest of the sons of Joarib, and his brothers, exposed themselves to danger and resisted the enemies of their nation, in order that their sanctuary and the law might be preserved; and they brought great glory to their nation.  
[30] Jonathan rallied the nation, and became their high priest, and was gathered to his people.  
[31] And when their enemies decided to invade their country and lay hands on their sanctuary,  
[32] then Simon rose up and fought for his nation. He spent great sums of his own money; he armed the men of his nation's forces and paid them wages.  
[33] He fortified the cities of Judea, and Beth-zur on the borders of Judea, where formerly the arms of the enemy had been stored, and he placed there a garrison of Jews.  
[34] He also fortified Joppa, which is by the sea, and Gazara, which is on the borders of Azotus, where the enemy formerly dwelt. He settled Jews there, and provided in those cities whatever was necessary for their restoration.  
[35] "The people saw Simon's faithfulness and the glory which he had resolved to win for his nation, and they made him their leader and high priest, because he had done all these things.
and because of the justice and loyalty which he had maintained toward his nation. He sought in every way to exalt his people.

[36] And in his days things prospered in his hands, so that the Gentiles were put out of the country, as were also the men in the city of David in Jerusalem, who had built themselves a citadel from which they used to sally forth and defile the environs of the sanctuary and do great damage to its purity.

[37] He settled Jews in it, and fortified it for the safety of the country and of the city, and built the walls of Jerusalem higher.

[38] "In view of these things King Demetrius confirmed him in the high priesthood,
[39] and he made him one of the king's friends and paid him high honors.
[40] For he had heard that the Jews were addressed by the Romans as friends and allies and brethren, and that the Romans had received the envoys of Simon with honor.
[41] "And the Jews and their priests decided that Simon should be their leader and high priest for ever, until a trustworthy prophet should arise,
[42] and that he should be governor over them and that he should take charge of the sanctuary and appoint men over its tasks and over the country and the weapons and the strongholds, and that he should take charge of the sanctuary,
[43] and that he should be obeyed by all, and that all contracts in the country should be written in his name, and that he should be clothed in purple and wear gold.
[44] "And none of the people or priests shall be permitted to nullify any of these decisions or to oppose what he says, or to convene an assembly in the country without his permission, or to be clothed in purple or put on a gold buckle.
[45] Whoever acts contrary to these decisions or nullifies any of them shall be liable to punishment."
[46] And all the people agreed to grant Simon the right to act in accord with these decisions.
[47] So Simon accepted and agreed to be high priest, to be commander and ethnarch of the Jews and priests, and to be protector of them all.
[48] And they gave orders to inscribe this decree upon bronze tablets, to put them up in a conspicuous place in the precincts of the sanctuary,
[49] and to deposit copies of them in the treasury, so that Simon and his sons might have them.

Chapter fifteen
[1] Antiochus, the son of Demetrius the king, sent a letter from the islands of the sea to Simon, the priest and ethnarch of the Jews, and to all the nation;
[2] its contents were as follows: "King Antiochus to Simon the high priest and ethnarch and to the nation of the Jews, greeting.
[3] Whereas certain pestilent men have gained control of the kingdom of our fathers, and I intend to lay claim to the kingdom so that I may restore it as it formerly was, and have recruited a host of mercenary troops and have equipped warships,
[4] and intend to make a landing in the country so that I may proceed against those who have destroyed our country and those who have devastated many cities in my kingdom,
[5] now therefore I confirm to you all the tax remissions that the kings before me have
granted you, and release from all the other payments from which they have released you.
[6] I permit you to mint your own coinage as money for your country,
[7] and I grant freedom to Jerusalem and the sanctuary. All the weapons which you have
prepared and the strongholds which you have built and now hold shall remain yours.
[8] Every debt you owe to the royal treasury and any such future debts shall be canceled for
you from henceforth and for all time.
[9] When we gain control of our kingdom, we will bestow great honor upon you and your
nation and the temple, so that your glory will become manifest in all the earth."
[10] In the one hundred and seventy-fourth year Antiochus set out and invaded the land of
his fathers. All the troops rallied to him, so that there were few with Trypho.
[11] Antiochus pursued him, and he came in his flight to Dor, which is by the sea;
[12] for he knew that troubles had converged upon him, and his troops had deserted him.
[13] So Antiochus encamped against Dor, and with him were a hundred and twenty thousand
warriors and eight thousand cavalry.
[14] He surrounded the city, and the ships joined battle from the sea; he pressed the city hard
from land and sea, and permitted no one to leave or enter it.
[15] Then Numenius and his companions arrived from Rome, with letters to the kings and
countries, in which the following was written:
[16] "Lucius, consul of the Romans, to King Ptolemy, greeting.
[17] The envoys of the Jews have come to us as our friends and allies to renew our ancient
friendship and alliance. They had been sent by Simon the high priest and by the people of the
Jews,
[18] and have brought a gold shield weighing a thousand minas.
[19] We therefore have decided to write to the kings and countries that they should not seek
their harm or make war against them and their cities and their country, or make alliance with
those who war against them.
[20] And it has seemed good to us to accept the shield from them.
[21] Therefore if any pestilent men have fled to you from their country, hand them over to
Simon the high priest, that he may punish them according to their law.""
[22] The consul wrote the same thing to Demetrius the king and to Attalus and Ariarathes
and Arsaces,
[23] and to all the countries, and to Sampsames, and to the Spartans, and to Delos, and to
Myndos, and to Sicyon, and to Caria, and to Samos, and to Pamphylia, and to Lycia, and to
Halicarnassus, and to Rhodes, and to Phaselis, and to Cos, and to Side, and to Aradus and
Gortyna and Cnidus and Cyprus and Cyrene.
[24] They also sent a copy of these things to Simon the high priest.
[25] Antiochus the king besieged Dor anew, continually throwing his forces against it and
making engines of war; and he shut Trypho up and kept him from going out or in.
[26] And Simon sent to Antiochus two thousand picked men, to fight for him, and silver and
gold and much military equipment.
[27] But he refused to receive them, and he broke all the agreements he formerly had made
with Simon, and became estranged from him.
[28] He sent to him Athenobius, one of his friends, to confer with him, saying, "You hold
control of Joppa and Gazara and the citadel in Jerusalem; they are cities of my kingdom.
[29] You have devastated their territory, you have done great damage in the land, and you have taken possession of many places in my kingdom.
[30] Now then, hand over the cities which you have seized and the tribute money of the places which you have conquered outside the borders of Judea;
[31] or else give me for them five hundred talents of silver, and for the destruction that you have caused and the tribute money of the cities, five hundred talents more. Otherwise we will come and conquer you."
[32] So Athenobius the friend of the king came to Jerusalem, and when he saw the splendor of Simon, and the sideboard with its gold and silver plate, and his great magnificence, he was amazed. He reported to him the words of the king,
[33] but Simon gave him this reply: "We have neither taken foreign land nor seized foreign property, but only the inheritance of our fathers, which at one time had been unjustly taken by our enemies.
[34] Now that we have the opportunity, we are firmly holding the inheritance of our fathers.
[35] As for Joppa and Gazara, which you demand, they were causing great damage among the people and to our land; for them we will give you a hundred talents." Athenobius did not answer him a word,
[36] but returned in wrath to the king and reported to him these words and the splendor of Simon and all that he had seen. And the king was greatly angered.
[37] Now Trypho embarked on a ship and escaped to Orthosia.
[38] Then the king made Cendebeus commander-in-chief of the coastal country, and gave him troops of infantry and cavalry.
[39] He commanded him to encamp against Judea, and commanded him to build up Kedron and fortify its gates, and to make war on the people; but the king pursued Trypho.
[40] So Cendebeus came to Jamnia and began to provoke the people and invade Judea and take the people captive and kill them.
[41] He built up Kedron and stationed there horsemen and troops, so that they might go out and make raids along the highways of Judea, as the king had ordered him.

Chapter sixteen
[1] John went up from Gazara and reported to Simon his father what Cendebeus had done.  
[2] And Simon called in his two older sons Judas and John, and said to them: "I and my brothers and the house of my father have fought the wars of Israel from our youth until this day, and things have prospered in our hands so that we have delivered Israel many times.
[3] But now I have grown old, and you by His mercy are mature in years. Take my place and my brother's, and go out and fight for our nation, and may the help which comes from Heaven be with you."
[4] So John chose out of the country twenty thousand warriors and horsemen, and they marched against Cendebeus and camped for the night in Modein.
[5] Early in the morning they arose and marched into the plain, and behold, a large force of infantry and horsemen was coming to meet them; and a stream lay between them.
[6] Then he and his army lined up against them. And he saw that the soldiers were afraid to
cross the stream, so he crossed over first; and when his men saw him, they crossed over after him.

[7] Then he divided the army and placed the horsemen in the midst of the infantry, for the cavalry of the enemy were very numerous.

[8] And they sounded the trumpets, and Cendebeus and his army were put to flight, and many of them were wounded and fell; the rest fled into the stronghold.

[9] At that time Judas the brother of John was wounded, but John pursued them until Cendebeus reached Kedron, which he had built.

[10] They also fled into the towers that were in the fields of Azotus, and John burned it with fire, and about two thousand of them fell. And he returned to Judea safely.

[11] Now Ptolemy the son of Abubus had been appointed governor over the plain of Jericho, and he had much silver and gold,

[12] for he was son-in-law of the high priest.

[13] His heart was lifted up; he determined to get control of the country, and made treacherous plans against Simon and his sons, to do away with them.

[14] Now Simon was visiting the cities of the country and attending to their needs, and he went down to Jericho with Mattathias and Judas his sons, in the one hundred and seventy-seventh year, in the eleventh month, which is the month of Shebat.

[15] The son of Abubus received them treacherously in the little stronghold called Dok, which he had built; he gave them a great banquet, and hid men there.

[16] When Simon and his sons were drunk, Ptolemy and his men rose up, took their weapons, and rushed in against Simon in the banquet hall, and they killed him and his two sons and some of his servants.

[17] So he committed an act of great treachery and returned evil for good.

[18] Then Ptolemy wrote a report about these things and sent it to the king, asking him to send troops to aid him and to turn over to him the cities and the country.

[19] He sent other men to Gazara to do away with John; he sent letters to the captains asking them to come to him so that he might give them silver and gold and gifts;

[20] and he sent other men to take possession of Jerusalem and the temple hill.

[21] But some one ran ahead and reported to John at Gazara that his father and brothers had perished, and that "he has sent men to kill you also."

[22] When he heard this, he was greatly shocked; and he seized the men who came to destroy him and killed them, for he had found out that they were seeking to destroy him.

[23] The rest of the acts of John and his wars and the brave deeds which he did, and the building of the walls which he built, and his achievements,

[24] behold, they are written in the chronicles of his high priesthood, from the time that he became high priest after his father.
Chapter one

[1] The Jewish brethren in Jerusalem and those in the land of Judea, To their Jewish brethren in Egypt, Greeting, and good peace.
[2] May God do good to you, and may he remember his covenant with Abraham and Isaac and Jacob, his faithful servants.
[3] May he give you all a heart to worship him and to do his will with a strong heart and a willing spirit.
[4] May he open your heart to his law and his commandments, and may he bring peace.
[5] May he hear your prayers and be reconciled to you, and may he not forsake you in time of evil.
[6] We are now praying for you here.
[7] In the reign of Demetrius, in the one hundred and sixty-ninth year, we Jews wrote to you, in the critical distress which came upon us in those years after Jason and his company revolted from the holy land and the kingdom
[8] and burned the gate and shed innocent blood. We besought the Lord and we were heard, and we offered sacrifice and cereal offering, and we lighted the lamps and we set out the loaves.
[9] And now see that you keep the feast of booths in the month of Chislev, in the one hundred and eighty-eighth year.
[10] Those in Jerusalem and those in Judea and the senate and Judas, To Aristobulus, who is of the family of the anointed priests, teacher of Ptolemy the king, and to the Jews in Egypt, Greeting, and good health.
[11] Having been saved by God out of grave dangers we thank him greatly for taking our side against the king.
[12] For he drove out those who fought against the holy city.
[13] For when the leader reached Persia with a force that seemed irresistible, they were cut to pieces in the temple of Nanea by a deception employed by the priests of Nanea.
[14] For under pretext of intending to marry her, Antiochus came to the place together with his friends, to secure most of its treasures as a dowry.
[15] When the priests of the temple of Nanea had set out the treasures and Antiochus had come with a few men inside the wall of the sacred precinct, they closed the temple as soon as he entered it.

[16] Opening the secret door in the ceiling, they threw stones and struck down the leader and his men, and dismembered them and cut off their heads and threw them to the people outside.

[17] Blessed in every way be our God, who has brought judgment upon those who have behaved impiously.

[18] Since on the twenty-fifth day of Chislev we shall celebrate the purification of the temple, we thought it necessary to notify you, in order that you also may celebrate the feast of booths and the feast of the fire given when Nehemiah, who built the temple and the altar, offered sacrifices.

[19] For when our fathers were being led captive to Persia, the pious priests of that time took some of the fire of the altar and secretly hid it in the hollow of a dry cistern, where they took such precautions that the place was unknown to any one.

[20] But after many years had passed, when it pleased God, Nehemiah, having been commissioned by the king of Persia, sent the descendants of the priests who had hidden the fire to get it. And when they reported to us that they had not found fire but thick liquid, he ordered them to dip it out and bring it.

[21] And when the materials for the sacrifices were presented, Nehemiah ordered the priests to sprinkle the liquid on the wood and what was laid upon it.

[22] When this was done and some time had passed and the sun, which had been clouded over, shone out, a great fire blazed up, so that all marveled.

[23] And while the sacrifice was being consumed, the priests offered prayer -- the priests and every one. Jonathan led, and the rest responded, as did Nehemiah.

[24] The prayer was to this effect:
"O Lord, Lord God, Creator of all things, who art awe-inspiring and strong and just and merciful, who alone art King and art kind,
who alone art bountiful, who alone art just and almighty and eternal, who dost rescue Israel from every evil, who didst choose the fathers and consecrate them,
accept this sacrifice on behalf of all thy people Israel and preserve thy portion and make it holy.

[25] Gather together our scattered people, set free those who are slaves among the Gentiles, look upon those who are rejected and despised, and let the Gentiles know that thou art our God.

[26] Afflict those who oppress and are insolent with pride.

[27] Plant thy people in thy holy place, as Moses said."

[28] Then the priests sang the hymns.

[29] And when the materials of the sacrifice were consumed, Nehemiah ordered that the liquid that was left should be poured upon large stones.

[30] When this was done, a flame blazed up; but when the light from the altar shone back, it went out.

[31] When this matter became known, and it was reported to the king of the Persians that, in the place where the exiled priests had hidden the fire, the liquid had appeared with which
Nehemiah and his associates had burned the materials of the sacrifice,
[34] the king investigated the matter, and enclosed the place and made it sacred.
[35] And with those persons whom the king favored he exchanged many excellent gifts.
[36] Nehemiah and his associates called this "nephthar," which means purification, but by
most people it is called naphtha.

Chapter two
[1] One finds in the records that Jeremiah the prophet ordered those who were being deported
to take some of the fire, as has been told,
[2] and that the prophet after giving them the law instructed those who were being deported
not to forget the commandments of the Lord, nor to be led astray in their thoughts upon
seeing the gold and silver statues and their adornment.
[3] And with other similar words he exhorted them that the law should not depart from their
hearts.
[4] It was also in the writing that the prophet, having received an oracle, ordered that the tent
and the ark should follow with him, and that he went out to the mountain where Moses had
gone up and had seen the inheritance of God.
[5] And Jeremiah came and found a cave, and he brought there the tent and the ark and the
altar of incense, and he sealed up the entrance.
[6] Some of those who followed him came up to mark the way, but could not find it.
[7] When Jeremiah learned of it, he rebuked them and declared: "The place shall be unknown
until God gathers his people together again and shows his mercy.
[8] And then the Lord will disclose these things, and the glory of the Lord and the cloud will
appear, as they were shown in the case of Moses, and as Solomon asked that the place should
be specially consecrated."
[9] It was also made clear that being possessed of wisdom Solomon offered sacrifice for the
dedication and completion of the temple.
[10] Just as Moses prayed to the Lord, and fire came down from heaven and devoured the
sacrifices, so also Solomon prayed, and the fire came down and consumed the whole burnt
offerings.
[11] And Moses said, "They were consumed because the sin offering had not been eaten."
[12] Likewise Solomon also kept the eight days.
[13] The same things are reported in the records and in the memoirs of Nehemiah, and also
that he founded a library and collected the books about the kings and prophets, and the
writings of David, and letters of kings about votive offerings.
[14] In the same way Judas also collected all the books that had been lost on account of the
war which had come upon us, and they are in our possession.
[15] So if you have need of them, send people to get them for you.
[16] Since, therefore, we are about to celebrate the purification, we write to you. Will you
therefore please keep the days?
[17] It is God who has saved all his people, and has returned the inheritance to all, and the
kingship and priesthood and consecration,
[18] as he promised through the law. For we have hope in God that he will soon have mercy
upon us and will gather us from everywhere under heaven into his holy place, for he has rescued us from great evils and has purified the place.

[19] The story of Judas Maccabeus and his brothers, and the purification of the great temple, and the dedication of the altar, 
[20] and further the wars against Antiochus Epiphanes and his son Eupator, 
[21] and the appearances which came from heaven to those who strove zealously on behalf of Judaism, so that though few in number they seized the whole land and pursued the barbarian hordes, 
[22] and recovered the temple famous throughout the world and freed the city and restored the laws that were about to be abolished, while the Lord with great kindness became gracious to them -- 
[23] all this, which has been set forth by Jason of Cyrene in five volumes, we shall attempt to condense into a single book.
[24] For considering the flood of numbers involved and the difficulty there is for those who wish to enter upon the narratives of history because of the mass of material, 
[25] we have aimed to please those who wish to read, to make it easy for those who are inclined to memorize, and to profit all readers. 
[26] For us who have undertaken the toil of abbreviating, it is no light matter but calls for sweat and loss of sleep, 
[27] just as it is not easy for one who prepares a banquet and seeks the benefit of others. However, to secure the gratitude of many we will gladly endure the uncomfortable toil, 
[28] leaving the responsibility for exact details to the compiler, while devoting our effort to arriving at the outlines of the condensation. 
[29] For as the master builder of a new house must be concerned with the whole construction, while the one who undertakes its painting and decoration has to consider only what is suitable for its adornment, such in my judgment is the case with us. 
[30] It is the duty of the original historian to occupy the ground and to discuss matters from every side and to take trouble with details, 
[31] but the one who recasts the narrative should be allowed to strive for brevity of expression and to forego exhaustive treatment. 
[32] At this point therefore let us begin our narrative, adding only so much to what has already been said; for it is foolish to lengthen the preface while cutting short the history itself.

Chapter three 
[1] While the holy city was inhabited in unbroken peace and the laws were very well observed because of the piety of the high priest Onias and his hatred of wickedness, 
[2] it came about that the kings themselves honored the place and glorified the temple with the finest presents, 
[3] so that even Seleucus, the king of Asia, defrayed from his own revenues all the expenses connected with the service of the sacrifices. 
[4] But a man named Simon, of the tribe of Benjamin, who had been made captain of the temple, had a disagreement with the high priest about the administration of the city market;
[5] and when he could not prevail over Onias he went to Apollonius of Tarsus, who at that
time was governor of Coelesyria and Phoenicia.
[6] He reported to him that the treasury in Jerusalem was full of untold sums of money, so
that the amount of the funds could not be reckoned, and that they did not belong to the
account of the sacrifices, but that it was possible for them to fall under the control of the
king.
[7] When Apollonius met the king, he told him of the money about which he had been
informed. The king chose Heliodorus, who was in charge of his affairs, and sent him with
commands to effect the removal of the aforesaid money.
[8] Heliodorus at once set out on his journey, ostensibly to make a tour of inspection of the
cities of Coelesyria and Phoenicia, but in fact to carry out the king's purpose.
[9] When he had arrived at Jerusalem and had been kindly welcomed by the high priest of the
city, he told about the disclosure that had been made and stated why he had come, and he
inquired whether this really was the situation.
[10] The high priest explained that there were some deposits belonging to widows and
orphans,
[11] and also some money of Hycranus, son of Tobias, a man of very prominent position,
and that it totaled in all four hundred talents of silver and two hundred of gold. To such an
extent the impious Simon had misrepresented the facts.
[12] And he said that it was utterly impossible that wrong should be done to those people
who had trusted in the holiness of the place and in the sanctity and inviolability of the temple
which is honored throughout the whole world.
[13] But Heliodorus, because of the king's commands which he had, said that this money
must in any case be confiscated for the king's treasury.
[14] So he set a day and went in to direct the inspection of these funds. There was no little
distress throughout the whole city.
[15] The priests prostrated themselves before the altar in their priestly garments and called
toward heaven upon him who had given the law about deposits, that he should keep them
safe for those who had deposited them.
[16] To see the appearance of the high priest was to be wounded at heart, for his face and the
change in his color disclosed the anguish of his soul.
[17] For terror and bodily trembling had come over the man, which plainly showed to those
who looked at him the pain lodged in his heart.
[18] People also hurried out of their houses in crowds to make a general supplication because
the holy place was about to be brought into contempt.
[19] Women, girded with sackcloth under their breasts, thronged the streets. Some of the
maidens who were kept indoors ran together to the gates, and some to the walls, while others
peered out of the windows.
[20] And holding up their hands to heaven, they all made entreaty.
[21] There was something pitiable in the prostration of the whole populace and the anxiety of
the high priest in his great anguish.
[22] While they were calling upon the Almighty Lord that he would keep what had been
entrusted safe and secure for those who had entrusted it,
[23] Heliodorus went on with what had been decided.
[24] But when he arrived at the treasury with his bodyguard, then and there the Sovereign of spirits and of all authority caused so great a manifestation that all who had been so bold as to accompany him were astounded by the power of God, and became faint with terror.
[25] For there appeared to them a magnificently caparisoned horse, with a rider of frightening mien, and it rushed furiously at Heliodorus and struck at him with its front hoofs. Its rider was seen to have armor and weapons of gold.
[26] Two young men also appeared to him, remarkably strong, gloriously beautiful and splendidly dressed, who stood on each side of him and scourged him continuously, inflicting many blows on him.
[27] When he suddenly fell to the ground and deep darkness came over him, his men took him up and put him on a stretcher
[28] and carried him away, this man who had just entered the aforesaid treasury with a great retinue and all his bodyguard but was now unable to help himself; and they recognized clearly the sovereign power of God.
[29] While he lay prostrate, speechless because of the divine intervention and deprived of any hope of recovery,
[30] they praised the Lord who had acted marvelously for his own place. And the temple, which a little while before was full of fear and disturbance, was filled with joy and gladness, now that the Almighty Lord had appeared.
[31] Quickly some of Heliodorus' friends asked Onias to call upon the Most High and to grant life to one who was lying quite at his last breath.
[32] And the high priest, fearing that the king might get the notion that some foul play had been perpetrated by the Jews with regard to Heliodorus, offered sacrifice for the man's recovery.
[33] While the high priest was making the offering of atonement, the same young men appeared again to Heliodorus dressed in the same clothing, and they stood and said, "Be very grateful to Onias the high priest, since for his sake the Lord has granted you your life.
[34] And see that you, who have been scourged by heaven, report to all men the majestic power of God." Having said this they vanished.
[35] Then Heliodorus offered sacrifice to the Lord and made very great vows to the Savior of his life, and having bidden Onias farewell, he marched off with his forces to the king.
[36] And he bore testimony to all men of the deeds of the supreme God, which he had seen with his own eyes.
[37] When the king asked Heliodorus what sort of person would be suitable to send on another mission to Jerusalem, he replied,
[38] "If you have any enemy or plotter against your government, send him there, for you will get him back thoroughly scourged, if he escapes at all, for there certainly is about the place some power of God.
[39] For he who has his dwelling in heaven watches over that place himself and brings it aid, and he strikes and destroys those who come to do it injury."
[40] This was the outcome of the episode of Heliodorus and the protection of the treasury.
Chapter four

[1] The previously mentioned Simon, who had informed about the money against his own country, slandered Onias, saying that it was he who had incited Heliodorus and had been the real cause of the misfortune.

[2] He dared to designate as a plotter against the government the man who was the benefactor of the city, the protector of his fellow countrymen, and a zealot for the laws.

[3] When his hatred progressed to such a degree that even murders were committed by one of Simon's approved agents,

[4] Onias recognized that the rivalry was serious and that Apollonius, the son of Menestheus and governor of Coelesyria and Phoenicia, was intensifying the malice of Simon.

[5] So he betook himself to the king, not accusing his fellow citizens but having in view the welfare, both public and private, of all the people.

[6] For he saw that without the king's attention public affairs could not again reach a peaceful settlement, and that Simon would not stop his folly.

[7] When Seleucus died and Antiochus who was called Epiphanes succeeded to the kingdom, Jason the brother of Onias obtained the high priesthood by corruption,

[8] promising the king at an interview three hundred and sixty talents of silver and, from another source of revenue, eighty talents.

[9] In addition to this he promised to pay one hundred and fifty more if permission were given to establish by his authority a gymnasium and a body of youth for it, and to enrol the men of Jerusalem as citizens of Antioch.

[10] When the king assented and Jason came to office, he at once shifted his countrymen over to the Greek way of life.

[11] He set aside the existing royal concessions to the Jews, secured through John the father of Eupolemus, who went on the mission to establish friendship and alliance with the Romans; and he destroyed the lawful ways of living and introduced new customs contrary to the law.

[12] For with alacrity he founded a gymnasium right under the citadel, and he induced the noblest of the young men to wear the Greek hat.

[13] There was such an extreme of Hellenization and increase in the adoption of foreign ways because of the surpassing wickedness of Jason, who was ungodly and no high priest,

[14] that the priests were no longer intent upon their service at the altar. Despising the sanctuary and neglecting the sacrifices, they hastened to take part in the unlawful proceedings in the wrestling arena after the call to the discus,

[15] disdaining the honors prized by their fathers and putting the highest value upon Greek forms of prestige.

[16] For this reason heavy disaster overtook them, and those whose ways of living they admired and wished to imitate completely became their enemies and punished them.

[17] For it is no light thing to show irreverence to the divine laws -- a fact which later events will make clear.

[18] When the quadrennial games were being held at Tyre and the king was present,

[19] the vile Jason sent envoys, chosen as being Antiochian citizens from Jerusalem, to carry three hundred silver drachmas for the sacrifice to Hercules. Those who carried the money,
however, thought best not to use it for sacrifice, because that was inappropriate, but to expend it for another purpose.

[20] So this money was intended by the sender for the sacrifice to Hercules, but by the decision of its carriers it was applied to the construction of triremes.

[21] When Apollonius the son of Menestheus was sent to Egypt for the coronation of Philometor as king, Antiochus learned that Philometor had become hostile to his government, and he took measures for his own security. Therefore upon arriving at Joppa he proceeded to Jerusalem.

[22] He was welcomed magnificently by Jason and the city, and ushered in with a blaze of torches and with shouts. Then he marched into Phoenicia.

[23] When Apollonius the son of Menestheus was sent to Egypt for the coronation of Philometor as king, Antiochus learned that Philometor had become hostile to his government, and he took measures for his own security. Therefore upon arriving at Joppa he proceeded to Jerusalem.

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[23] After a period of three years Jason sent Menelaus, the brother of the previously mentioned Simon, to carry the money to the king and to complete the records of essential business.

[24] But he, when presented to the king, extolled him with an air of authority, and secured the high priesthood for himself, outbidding Jason by three hundred talents of silver.

[25] After receiving the king's orders he returned, possessing no qualification for the high priesthood, but having the hot temper of a cruel tyrant and the rage of a savage wild beast.

[26] So Jason, who after supplanting his own brother was supplanted by another man, was driven as a fugitive into the land of Ammon.

[27] And Menelaus held the office, but he did not pay regularly any of the money promised to the king.

[28] When Sostratus the captain of the citadel kept requesting payment, for the collection of the revenue was his responsibility, the two of them were summoned by the king on account of this issue.

[29] Menelaus left his own brother Lysimachus as deputy in the high priesthood, while Sostratus left Crates, the commander of the Cyprian troops.

[30] While such was the state of affairs, it happened that the people of Tarsus and of Mallus revolted because their cities had been given as a present to Antiochis, the king's concubine.

[31] So the king went hastily to settle the trouble, leaving Andronicus, a man of high rank, to act as his deputy.

[32] But Menelaus, thinking he had obtained a suitable opportunity, stole some of the gold vessels of the temple and gave them to Andronicus; other vessels, as it happened, he had sold to Tyre and the neighboring cities.

[33] When Onias became fully aware of these acts he publicly exposed them, having first withdrawn to a place of sanctuary at Daphne near Antioch.

[34] Therefore Menelaus, taking Andronicus aside, urged him to kill Onias. Andronicus came to Onias, and resorting to treachery offered him sworn pledges and gave him his right hand, and in spite of his suspicion persuaded Onias to come out from the place of sanctuary; then, with no regard for justice, he immediately put him out of the way.

[35] For this reason not only Jews, but many also of other nations, were grieved and displeased at the unjust murder of the man.

[36] When the king returned from the region of Cilicia, the Jews in the city appealed to him with regard to the unreasonable murder of Onias, and the Greeks shared their hatred of the
Therefore Antiochus was grieved at heart and filled with pity, and wept because of the moderation and good conduct of the deceased; and inflamed with anger, he immediately stripped off the purple robe from Andronicus, tore off his garments, and led him about the whole city to that very place where he had committed the outrage against Onias, and there he dispatched the bloodthirsty fellow. The Lord thus repaid him with the punishment he deserved.

When many acts of sacrilege had been committed in the city by Lysimachus with the connivance of Menelaus, and when report of them had spread abroad, the populace gathered against Lysimachus, because many of the gold vessels had already been stolen. And since the crowds were becoming aroused and filled with anger, Lysimachus armed about three thousand men and launched an unjust attack, under the leadership of a certain Auranus, a man advanced in years and no less advanced in folly. But when the Jews became aware of Lysimachus' attack, some picked up stones, some blocks of wood, and others took handfuls of the ashes that were lying about, and threw them in wild confusion at Lysimachus and his men. As a result, they wounded many of them, and killed some, and put them all to flight; and the temple robber himself they killed close by the treasury.

Charges were brought against Menelaus about this incident. When the king came to Tyre, three men sent by the senate presented the case before him. But Menelaus, already as good as beaten, promised a substantial bribe to Ptolemy son of Dorymenes to win over the king. Therefore Ptolemy, taking the king aside into a colonnade as if for refreshment, induced the king to change his mind. Menelaus, the cause of all the evil, he acquitted of the charges against him, while he sentenced to death those unfortunate men, who would have been freed uncondemned if they had pleaded even before Scythians. And so those who had spoken for the city and the villages and the holy vessels quickly suffered the unjust penalty.

Therefore even the Tyrians, showing their hatred of the crime, provided magnificently for their funeral. But Menelaus, because of the cupidity of those in power, remained in office, growing in wickedness, having become the chief plotter against his fellow citizens.

Chapter five

About this time Antiochus made his second invasion of Egypt. And it happened that over all the city, for almost forty days, there appeared golden-clad horsemen charging through the air, in companies fully armed with lances and drawn swords -- troops of horsemen drawn up, attacks and counterattacks made on this side and on that, brandishing of shields, massing of spears, hurling of missiles, the flash of golden trappings, and armor of all sorts.
[4] Therefore all men prayed that the apparition might prove to have been a good omen.
[5] When a false rumor arose that Antiochus was dead, Jason took no less than a thousand
men and suddenly made an assault upon the city. When the troops upon the wall had been
forced back and at last the city was being taken, Menelaus took refuge in the citadel.
[6] But Jason kept relentlessly slaughtering his fellow citizens, not realizing that success at
the cost of one's kindred is the greatest misfortune, but imagining that he was setting up
triumphs of victory over enemies and not over fellow countrymen.
[7] He did not gain control of the government, however; and in the end got only disgrace
from his conspiracy, and fled again into the country of the Ammonites.
[8] Finally he met a miserable end. Accused before Aretas the ruler of the Arabs, fleeing
from city to city, pursued by all men, hated as a rebel against the laws, and abhorred as the
executioner of his country and his fellow citizens, he was cast ashore in Egypt;
[9] and he who had driven many from their own country into exile died in exile, having
embarked to go to the Lacedaemonians in hope of finding protection because of their
kinship.
[10] He who had cast out many to lie unburied had no one to mourn for him; he had no
funeral of any sort and no place in the tomb of his fathers.
[11] When news of what had happened reached the king, he took it to mean that Judea was in
revolt. So, raging inwardly, he left Egypt and took the city by storm.
[12] And he commanded his soldiers to cut down relentlessly every one they met and to slay
those who went into the houses.
[13] Then there was killing of young and old, destruction of boys, women, and children, and
slaughter of virgins and infants.
[14] Within the total of three days eighty thousand were destroyed, forty thousand in hand-to-
hand fighting; and as many were sold into slavery as were slain.
[15] Not content with this, Antiochus dared to enter the most holy temple in all the world,
guided by Menelaus, who had become a traitor both to the laws and to his country.
[16] He took the holy vessels with his polluted hands, and swept away with profane hands
the votive offerings which other kings had made to enhance the glory and honor of the place.
[17] Antiochus was elated in spirit, and did not perceive that the Lord was angered for a little
while because of the sins of those who dwelt in the city, and that therefore he was
disregarding the holy place.
[18] But if it had not happened that they were involved in many sins, this man would have
been scourged and turned back from his rash act as soon as he came forward, just as
Heliodorus was, whom Seleucus the king sent to inspect the treasury.
[19] But the Lord did not choose the nation for the sake of the holy place, but the place for
the sake of the nation.
[20] Therefore the place itself shared in the misfortunes that befell the nation and afterward
participated in its benefits; and what was forsaken in the wrath of the Almighty was restored
again in all its glory when the great Lord became reconciled.
[21] So Antiochus carried off eighteen hundred talents from the temple, and hurried away to
Antioch, thinking in his arrogance that he could sail on the land and walk on the sea, because
his mind was elated.
[22] And he left governors to afflict the people: at Jerusalem, Philip, by birth a Phrygian and in character more barbarous than the man who appointed him;
[23] and at Gerizim, Andronicus; and besides these Menelaus, who lorded it over his fellow citizens worse than the others did. In his malice toward the Jewish citizens,
[24] Antiochus sent Apollonius, the captain of the Mysians, with an army of twenty-two thousand, and commanded him to slay all the grown men and to sell the women and boys as slaves.
[25] When this man arrived in Jerusalem, he pretended to be peaceably disposed and waited until the holy sabbath day; then, finding the Jews not at work, he ordered his men to parade under arms.
[26] He put to the sword all those who came out to see them, then rushed into the city with his armed men and killed great numbers of people.
[27] But Judas Maccabeus, with about nine others, got away to the wilderness, and kept himself and his companions alive in the mountains as wild animals do; they continued to live on what grew wild, so that they might not share in the defilement.

Chapter six
[1] Not long after this, the king sent an Athenian senator to compel the Jews to forsake the laws of their fathers and cease to live by the laws of God,
[2] and also to pollute the temple in Jerusalem and call it the temple of Olympian Zeus, and to call the one in Gerizim the temple of Zeus the Friend of Strangers, as did the people who dwelt in that place.
[3] Harsh and utterly grievous was the onslaught of evil.
[4] For the temple was filled with debauchery and reveling by the Gentiles, who dallied with harlots and had intercourse with women within the sacred precincts, and besides brought in things for sacrifice that were unfit.
[5] The altar was covered with abominable offerings which were forbidden by the laws.
[6] A man could neither keep the sabbath, nor observe the feasts of his fathers, nor so much as confess himself to be a Jew.
[7] On the monthly celebration of the king's birthday, the Jews were taken, under bitter constraint, to partake of the sacrifices; and when the feast of Dionysus came, they were compelled to walk in the procession in honor of Dionysus, wearing wreaths of ivy.
[8] At the suggestion of Ptolemy a decree was issued to the neighboring Greek cities, that they should adopt the same policy toward the Jews and make them partake of the sacrifices,
[9] and should slay those who did not choose to change over to Greek customs. One could see, therefore, the misery that had come upon them.
[10] For example, two women were brought in for having circumcised their children. These women they publicly paraded about the city, with their babies hung at their breasts, then hurled them down headlong from the wall.
[11] Others who had assembled in the caves near by, to observe the seventh day secretly, were betrayed to Philip and were all burned together, because their piety kept them from defending themselves, in view of their regard for that most holy day.
[12] Now I urge those who read this book not to be depressed by such calamities, but to
recognize that these punishments were designed not to destroy but to discipline our people.
[13] In fact, not to let the impious alone for long, but to punish them immediately, is a sign of
great kindness.
[14] For in the case of the other nations the Lord waits patiently to punish them until they
have reached the full measure of their sins; but he does not deal in this way with us,
[15] in order that he may not take vengeance on us afterward when our sins have reached
their height.
[16] Therefore he never withdraws his mercy from us. Though he discipines us with
calamities, he does not forsake his own people.
[17] Let what we have said serve as a reminder; we must go on briefly with the story.
[18] Eleazar, one of the scribes in high position, a man now advanced in age and of noble
presence, was being forced to open his mouth to eat swine's flesh.
[19] But he, welcoming death with honor rather than life with pollution, went up to the the
rack of his own accord, spitting out the flesh,
[20] as men ought to go who have the courage to refuse things that it is not right to taste,
even for the natural love of life.
[21] Those who were in charge of that unlawful sacrifice took the man aside, because of their
long acquaintance with him, and privately urged him to bring meat of his own providing,
proper for him to use, and pretend that he was eating the flesh of the sacrificial meal which
had been commanded by the king,
[22] so that by doing this he might be saved from death, and be treated kindly on account of
his old friendship with them.
[23] But making a high resolve, worthy of his years and the dignity of his old age and the
gray hairs which he had reached with distinction and his excellent life even from childhood,
and moreover according to the holy God-given law, he declared himself quickly, telling them
to send him to Hades.
[24] "Such pretense is not worthy of our time of life," he said, "lest many of the young
should suppose that Eleazar in his ninetieth year has gone over to an alien religion,
[25] and through my pretense, for the sake of living a brief moment longer, they should be
led astray because of me, while I defile and disgrace my old age.
[26] For even if for the present I should avoid the punishment of men, yet whether I live or
die I shall not escape the hands of the Almighty.
[27] Therefore, by manfully giving up my life now, I will show myself worthy of my old age
[28] and leave to the young a noble example of how to die a good death willingly and nobly
for the revered and holy laws." When he had said this, he went at once to the rack.
[29] And those who a little before had acted toward him with good will now changed to ill
will, because the words he had uttered were in their opinion sheer madness.
[30] When he was about to die under the blows, he groaned aloud and said: "It is clear to the
Lord in his holy knowledge that, though I might have been saved from death, I am enduring
terrible sufferings in my body under this beating, but in my soul I am glad to suffer these
things because I fear him."
[31] So in this way he died, leaving in his death an example of nobility and a memorial of
courage, not only to the young but to the great body of his nation.
Chapter seven
[1] It happened also that seven brothers and their mother were arrested and were being compelled by the king, under torture with whips and cords, to partake of unlawful swine's flesh.
[2] One of them, acting as their spokesman, said, "What do you intend to ask and learn from us? For we are ready to die rather than transgress the laws of our fathers."
[3] The king fell into a rage, and gave orders that pans and caldrons be heated.
[4] These were heated immediately, and he commanded that the tongue of their spokesman be cut out and that they scalp him and cut off his hands and feet, while the rest of the brothers and the mother looked on.
[5] When he was utterly helpless, the king ordered them to take him to the fire, still breathing, and to fry him in a pan. The smoke from the pan spread widely, but the brothers and their mother encouraged one another to die nobly, saying,
[6] "The Lord God is watching over us and in truth has compassion on us, as Moses declared in his song which bore witness against the people to their faces, when he said, "And he will have compassion on his servants.'"
[7] After the first brother had died in this way, they brought forward the second for their sport. They tore off the skin of his head with the hair, and asked him, "Will you eat rather than have your body punished limb by limb?"
[8] He replied in the language of his fathers, and said to them, "No." Therefore he in turn underwent tortures as the first brother had done.
[9] And when he was at his last breath, he said, "You accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws."
[10] After him, the third was the victim of their sport. When it was demanded, he quickly put out his tongue and courageously stretched forth his hands,
[11] and said nobly, "I got these from Heaven, and because of his laws I disdain them, and from him I hope to get them back again."
[12] As a result the king himself and those with him were astonished at the young man's spirit, for he regarded his sufferings as nothing.
[13] When he too had died, they maltreated and tortured the fourth in the same way.
[14] And when he was near death, he said, "One cannot but choose to die at the hands of men and to cherish the hope that God gives of being raised again by him. But for you there will be no resurrection to life!"
[15] Next they brought forward the fifth and maltreated him.
[16] But he looked at the king, and said, "Because you have authority among men, mortal though you are, you do what you please. But do not think that God has forsaken our people.
[17] Keep on, and see how his mighty power will torture you and your descendants!"
[18] After him they brought forward the sixth. And when he was about to die, he said, "Do not deceive yourself in vain. For we are suffering these things on our own account, because of our sins against our own God. Therefore astounding things have happened.
[19] But do not think that you will go unpunished for having tried to fight against God!"
[20] The mother was especially admirable and worthy of honorable memory. Though she saw her seven sons perish within a single day, she bore it with good courage because of her hope in the Lord.
[21] She encouraged each of them in the language of their fathers. Filled with a noble spirit, she fired her woman's reasoning with a man's courage, and said to them,
[22] "I do not know how you came into being in my womb. It was not I who gave you life and breath, nor I who set in order the elements within each of you.
[23] Therefore the Creator of the world, who shaped the beginning of man and devised the origin of all things, will in his mercy give life and breath back to you again, since you now forget yourselves for the sake of his laws."
[24] Antiochus felt that he was being treated with contempt, and he was suspicious of her reproachful tone. The youngest brother being still alive, Antiochus not only appealed to him in words, but promised with oaths that he would make him rich and enviable if he would turn from the ways of his fathers, and that he would take him for his friend and entrust him with public affairs.
[25] Since the young man would not listen to him at all, the king called the mother to him and urged her to advise the youth to save himself.
[26] After much urging on his part, she undertook to persuade her son.
[27] But, leaning close to him, she spoke in their native tongue as follows, deriding the cruel tyrant: "My son, have pity on me. I carried you nine months in my womb, and nursed you for three years, and have reared you and brought you up to this point in your life, and have taken care of you.
[28] I beseech you, my child, to look at the heaven and the earth and see everything that is in them, and recognize that God did not make them out of things that existed. Thus also mankind comes into being.
[29] Do not fear this butcher, but prove worthy of your brothers. Accept death, so that in God's mercy I may get you back again with your brothers."
[30] While she was still speaking, the young man said, "What are you waiting for? I will not obey the king's command, but I obey the command of the law that was given to our fathers through Moses.
[31] But you, who have contrived all sorts of evil against the Hebrews, will certainly not escape the hands of God.
[32] For we are suffering because of our own sins.
[33] And if our living Lord is angry for a little while, to rebuke and discipline us, he will again be reconciled with his own servants.
[34] But you, unholy wretch, you most defiled of all men, do not be elated in vain and puffed up by uncertain hopes, when you raise your hand against the children of heaven.
[35] You have not yet escaped the judgment of the almighty, all-seeing God.
[36] For our brothers after enduring a brief suffering have drunk of everflowing life under God's covenant; but you, by the judgment of God, will receive just punishment for your arrogance.
[37] I, like my brothers, give up body and life for the laws of our fathers, appealing to God to show mercy soon to our nation and by afflictions and plagues to make you confess that he
alone is God,
[38] and through me and my brothers to bring to an end the wrath of the Almighty which has justly fallen on our whole nation."
[39] The king fell into a rage, and handled him worse than the others, being exasperated at his scorn.
[40] So he died in his integrity, putting his whole trust in the Lord.
[41] Last of all, the mother died, after her sons.
[42] Let this be enough, then, about the eating of sacrifices and the extreme tortures.

Chapter eight
[1] But Judas, who was also called Maccabeus, and his companions secretly entered the villages and summoned their kinsmen and enlisted those who had continued in the Jewish faith, and so they gathered about six thousand men.
[2] They besought the Lord to look upon the people who were oppressed by all, and to have pity on the temple which had been profaned by ungodly men,
[3] and to have mercy on the city which was being destroyed and about to be leveled to the ground, and to hearken to the blood that cried out to him,
[4] and to remember also the lawless destruction of the innocent babies and the blasphemies committed against his name, and to show his hatred of evil.
[5] As soon as Maccabeus got his army organized, the Gentiles could not withstand him, for the wrath of the Lord had turned to mercy.
[6] Coming without warning, he would set fire to towns and villages. He captured strategic positions and put to flight not a few of the enemy.
[7] He found the nights most advantageous for such attacks. And talk of his valor spread everywhere.
[8] When Philip saw that the man was gaining ground little by little, and that he was pushing ahead with more frequent successes, he wrote to Ptolemy, the governor of Coelesyria and Phoenicia, for aid to the king's government.
[9] And Ptolemy promptly appointed Nicanor the son of Patroclus, one of the king's chief friends, and sent him, in command of no fewer than twenty thousand Gentiles of all nations, to wipe out the whole race of Judea. He associated with him Gorgias, a general and a man of experience in military service.
[10] Nicanor determined to make up for the king the tribute due to the Romans, two thousand talents, by selling the captured Jews into slavery.
[11] And he immediately sent to the cities on the seacoast, inviting them to buy Jewish slaves and promising to hand over ninety slaves for a talent, not expecting the judgment from the Almighty that was about to overtake him.
[12] Word came to Judas concerning Nicanor's invasion; and when he told his companions of the arrival of the army,
[13] those who were cowardly and distrustful of God's justice ran off and got away.
[14] Others sold all their remaining property, and at the same time besought the Lord to rescue those who had been sold by the ungodly Nicanor before he ever met them,
[15] if not for their own sake, yet for the sake of the covenants made with their fathers, and
because he had called them by his holy and glorious name.
[16] But Maccabeus gathered his men together, to the number six thousand, and exhorted them not to be frightened by the enemy and not to fear the great multitude of Gentiles who were wickedly coming against them, but to fight nobly,
[17] keeping before their eyes the lawless outrage which the Gentiles had committed against the holy place, and the torture of the derided city, and besides, the overthrow of their ancestral way of life.
[18] "For they trust to arms and acts of daring," he said, "but we trust in the Almighty God, who is able with a single nod to strike down those who are coming against us and even the whole world."
[19] Moreover, he told them of the times when help came to their ancestors; both the time of Sennacherib, when one hundred and eighty-five thousand perished,
[20] and the time of the battle with the Galatians that took place in Babylonia, when eight thousand in all went into the affair, with four thousand Macedonians; and when the Macedonians were hard pressed, the eight thousand, by the help that came to them from heaven, destroyed one hundred and twenty thousand and took much booty.
[21] With these words he filled them with good courage and made them ready to die for their laws and their country; then he divided his army into four parts.
[22] He appointed his brothers also, Simon and Joseph and Jonathan, each to command a division, putting fifteen hundred men under each.
[23] Besides, he appointed Eleazar to read aloud from the holy book, and gave the watchword, "God's help"; then, leading the first division himself, he joined battle with Nicanor.
[24] With the Almighty as their ally, they slew more than nine thousand of the enemy, and wounded and disabled most of Nicanor's army, and forced them all to flee.
[25] They captured the money of those who had come to buy them as slaves. After pursuing them for some distance, they were obliged to return because the hour was late.
[26] For it was the day before the sabbath, and for that reason they did not continue their pursuit.
[27] And when they had collected the arms of the enemy and stripped them of their spoils, they kept the sabbath, giving great praise and thanks to the Lord, who had preserved them for that day and allotted it to them as the beginning of mercy.
[28] After the sabbath they gave some of the spoils to those who had been tortured and to the widows and orphans, and distributed the rest among themselves and their children.
[29] When they had done this, they made common supplication and besought the merciful Lord to be wholly reconciled with his servants.
[30] In encounters with the forces of Timothy and Bacchides they killed more than twenty thousand of them and got possession of some exceedingly high strongholds, and they divided very much plunder, giving to those who had been tortured and to the orphans and widows, and also to the aged, shares equal to their own.
[31] Collecting the arms of the enemy, they stored them all carefully in strategic places, and carried the rest of the spoils to Jerusalem.
[32] They killed the commander of Timothy's forces, a most unholy man, and one who had greatly troubled the Jews.
[33] While they were celebrating the victory in the city of their fathers, they burned those who had set fire to the sacred gates, Callisthenes and some others, who had fled into one little house; so these received the proper recompense for their impiety.
[34] The thrice-accursed Nicanor, who had brought the thousand merchants to buy the Jews, having been humbled with the help of the Lord by opponents whom he regarded as of the least account, took off his splendid uniform and made his way alone like a runaway slave across the country till he reached Antioch, having succeeded chiefly in the destruction of his own army!
[35] Thus he who had undertaken to secure tribute for the Romans by the capture of the people of Jerusalem proclaimed that the Jews had a Defender, and that therefore the Jews were invulnerable, because they followed the laws ordained by him.
Chapter nine

[1] About that time, as it happened, Antiochus had retreated in disorder from the region of Persia.

[2] For he had entered the city called Persepolis, and attempted to rob the temples and control the city. Therefore the people rushed to the rescue with arms, and Antiochus and his men were defeated, with the result that Antiochus was put to flight by the inhabitants and beat a shameful retreat.

[3] While he was in Ecbatana, news came to him of what had happened to Nicanor and the forces of Timothy.

[4] Transported with rage, he conceived the idea of turning upon the Jews the injury done by those who had put him to flight; so he ordered his charioteer to drive without stopping until he completed the journey. But the judgment of heaven rode with him! For in his arrogance he said, "When I get there I will make Jerusalem a cemetery of Jews."

[5] But the all-seeing Lord, the God of Israel, struck him an incurable and unseen blow. As soon as he ceased speaking he was seized with a pain in his bowels for which there was no relief and with sharp internal tortures --

[6] and that very justly, for he had tortured the bowels of others with many and strange inflictions.

[7] Yet he did not in any way stop his insolence, but was even more filled with arrogance, breathing fire in his rage against the Jews, and giving orders to hasten the journey. And so it came about that he fell out of his chariot as it was rushing along, and the fall was so hard as to torture every limb of his body.

[8] Thus he who had just been thinking that he could command the waves of the sea, in his superhuman arrogance, and imagining that he could weigh the high mountains in a balance, was brought down to earth and carried in a litter, making the power of God manifest to all.

[9] And so the ungodly man's body swarmed with worms, and while he was still living in anguish and pain, his flesh rotted away, and because of his stench the whole army felt revulsion at his decay.

[10] Because of his intolerable stench no one was able to carry the man who a little while before had thought that he could touch the stars of heaven.

[11] Then it was that, broken in spirit, he began to lose much of his arrogance and to come to his senses under the scourge of God, for he was tortured with pain every moment.

[12] And when he could not endure his own stench, he uttered these words: "It is right to be subject to God, and no mortal should think that he is equal to God."

[13] Then the abominable fellow made a vow to the Lord, who would no longer have mercy on him, stating

[14] that the holy city, which he was hastening to level to the ground and to make a cemetery, he was now declaring to be free;

[15] and the Jews, whom he had not considered worth burying but had planned to throw out with their children to the beasts, for the birds to pick, he would make, all of them, equal to citizens of Athens;

[16] and the holy sanctuary, which he had formerly plundered, he would adorn with the finest offerings; and the holy vessels he would give back, all of them, many times over; and
the expenses incurred for the sacrifices he would provide from his own revenues; [17] and in addition to all this he also would become a Jew and would visit every inhabited place to proclaim the power of God. [18] But when his sufferings did not in any way abate, for the judgment of God had justly come upon him, he gave up all hope for himself and wrote to the Jews the following letter, in the form of a supplication. This was its content: [19] "To his worthy Jewish citizens, Antiochus their king and general sends hearty greetings and good wishes for their health and prosperity. [20] If you and your children are well and your affairs are as you wish, I am glad. As my hope is in heaven, [21] I remember with affection your esteem and good will. On my way back from the region of Persia I suffered an annoying illness, and I have deemed it necessary to take thought for the general security of all. [22] I do not despair of my condition, for I have good hope of recovering from my illness, [23] but I observed that my father, on the occasions when he made expeditions into the upper country, appointed his successor, [24] so that, if anything unexpected happened or any unwelcome news came, the people throughout the realm would not be troubled, for they would know to whom the government was left. [25] Moreover, I understand how the princes along the borders and the neighbors to my kingdom keep watching for opportunities and waiting to see what will happen. So I have appointed my son Antiochus to be king, whom I have often entrusted and commended to most of you when I hastened off to the upper provinces; and I have written to him what is written here. [26] I therefore urge and beseech you to remember the public and private services rendered to you and to maintain your present good will, each of you, toward me and my son. [27] For I am sure that he will follow my policy and will treat you with moderation and kindness." [28] So the murderer and blasphemer, having endured the more intense suffering, such as he had inflicted on others, came to the end of his life by a most pitiable fate, among the mountains in a strange land. [29] And Philip, one of his courtiers, took his body home; then, fearing the son of Antiochus, he betook himself to Ptolemy Philometor in Egypt.

Chapter ten
[1] Now Maccabeus and his followers, the Lord leading them on, recovered the temple and the city; [2] and they tore down the altars which had been built in the public square by the foreigners, and also destroyed the sacred precincts. [3] They purified the sanctuary, and made another altar of sacrifice; then, striking fire out of flint, they offered sacrifices, after a lapse of two years, and they burned incense and lighted lamps and set out the bread of the Presence. [4] And when they had done this, they fell prostrate and besought the Lord that they might
never again fall into such misfortunes, but that, if they should ever sin, they might be disciplined by him with forbearance and not be handed over to blasphemous and barbarous nations.

[5] It happened that on the same day on which the sanctuary had been profaned by the foreigners, the purification of the sanctuary took place, that is, on the twenty-fifth day of the same month, which was Chislev.

[6] And they celebrated it for eight days with rejoicing, in the manner of the feast of booths, remembering how not long before, during the feast of booths, they had been wandering in the mountains and caves like wild animals.

[7] Therefore bearing ivy-wreathed wands and beautiful branches and also fronds of palm, they offered hymns of thanksgiving to him who had given success to the purifying of his own holy place.

[8] They decreed by public ordinance and vote that the whole nation of the Jews should observe these days every year.

[9] Such then was the end of Antiochus, who was called Epiphanes.

[10] Now we will tell what took place under Antiochus Eupator, who was the son of that ungodly man, and will give a brief summary of the principal calamities of the wars.

[11] This man, when he succeeded to the kingdom, appointed one Lysias to have charge of the government and to be chief governor of Coelesyria and Phoenicia.

[12] Ptolemy, who was called Macron, took the lead in showing justice to the Jews because of the wrong that had been done to them, and attempted to maintain peaceful relations with them.

[13] As a result he was accused before Eupator by the king's friends. He heard himself called a traitor at every turn, because he had abandoned Cyprus, which Philometor had entrusted to him, and had gone over to Antiochus Epiphanes. Unable to command the respect due his office, he took poison and ended his life.

[14] When Gorgias became governor of the region, he maintained a force of mercenaries, and at every turn kept on warring against the Jews.

[15] Besides this, the Idumeans, who had control of important strongholds, were harassing the Jews; they received those who were banished from Jerusalem, and endeavored to keep up the war.

[16] But Maccabeus and his men, after making solemn supplication and beseeching God to fight on their side, rushed to the strongholds of the Idumeans.

[17] Attacking them vigorously, they gained possession of the places, and beat off all who fought upon the wall, and slew those whom they encountered, killing no fewer than twenty thousand.

[18] When no less than nine thousand took refuge in two very strong towers well equipped to withstand a siege,

[19] Maccabeus left Simon and Joseph, and also Zacchaeus and his men, a force sufficient to besiege them; and he himself set off for places where he was more urgently needed.

[20] But the men with Simon, who were money-hungry, were bribed by some of those who were in the towers, and on receiving seventy thousand drachmas let some of them slip away.

[21] When word of what had happened came to Maccabeus, he gathered the leaders of the
people, and accused these men of having sold their brethren for money by setting their 
enemies free to fight against them.
[22] Then he slew these men who had turned traitor, and immediately captured the two 
towers.
[23] Having success at arms in everything he undertook, he destroyed more than twenty 
thousand in the two strongholds.
[24] Now Timothy, who had been defeated by the Jews before, gathered a tremendous force 
of mercenaries and collected the cavalry from Asia in no small number. He came on, 
intending to take Judea by storm.
[25] As he drew near, Maccabeus and his men sprinkled dust upon their heads and girded 
their loins with sackcloth, in supplication to God.
[26] Falling upon the steps before the altar, they besought him to be gracious to them and to 
be an enemy to their enemies and an adversary to their adversaries, as the law declares.
[27] And rising from their prayer they took up their arms and advanced a considerable 
distance from the city; and when they came near to the enemy they halted.
[28] Just as dawn was breaking, the two armies joined battle, the one having as pledge of 
success and victory not only their valor but their reliance upon the Lord, while the other 
made rage their leader in the fight.
[29] When the battle became fierce, there appeared to the enemy from heaven five 
resplendent men on horses with golden briddles, and they were leading the Jews.
[30] Surrounding Maccabeus and protecting him with their own armor and weapons, they 
kept him from being wounded. And they showered arrows and thunderbolts upon the enemy, 
so that, confused and blinded, they were thrown into disorder and cut to pieces.
[31] Twenty thousand five hundred were slaughtered, besides six hundred horsemen.
[32] Timothy himself fled to a stronghold called Gazara, especially well garrisoned, where 
Chaereas was commander.
[33] Then Maccabeus and his men were glad, and they besieged the fort for four days.
[34] The men within, relying on the strength of the place, blasphemed terribly and hurled out 
wicked words.
[35] But at dawn of the fifth day, twenty young men in the army of Maccabeus, fired with 
anger because of the blasphemies, bravely stormed the wall and with savage fury cut down 
every one they met.
[36] Others who came up in the same way wheeled around against the defenders and set fire 
to the towers; they kindled fires and burned the blasphemers alive. Others broke open the 
gates and let in the rest of the force, and they occupied the city.
[37] They killed Timothy, who was hidden in a cistern, and his brother Chaereas, and 
Apollonophanes.
[38] When they had accomplished these things, with hymns and thanksgivings they blessed 
the Lord who shows great kindness to Israel and gives them the victory.

Chapter eleven
[1] Very soon after this, Lysias, the king's guardian and kinsman, who was in charge of the 
government, being vexed at what had happened,
[2] gathered about eighty thousand men and all his cavalry and came against the Jews. He intended to make the city a home for Greeks.
[3] and to levy tribute on the temple as he did on the sacred places of the other nations, and to put up the high priesthood for sale every year.
[4] He took no account whatever of the power of God, but was elated with his ten thousands of infantry, and his thousands of cavalry, and his eighty elephants.
[5] Invading Judea, he approached Beth-zur, which was a fortified place about five leagues from Jerusalem, and pressed it hard.
[6] When Maccabeus and his men got word that Lysias was besieging the strongholds, they and all the people, with lamentations and tears, besought the Lord to send a good angel to save Israel.
[7] Maccabeus himself was the first to take up arms, and he urged the others to risk their lives with him to aid their brethren. Then they eagerly rushed off together.
[8] And there, while they were still near Jerusalem, a horseman appeared at their head, clothed in white and brandishing weapons of gold.
[9] And they all together praised the merciful God, and were strengthened in heart, ready to assail not only men but the wildest beasts or walls of iron.
[10] They advanced in battle order, having their heavenly ally, for the Lord had mercy on them.
[11] They hurled themselves like lions against the enemy, and slew eleven thousand of them and sixteen hundred horsemen, and forced all the rest to flee.
[12] Most of them got away stripped and wounded, and Lysias himself escaped by disgraceful flight.
[13] And as he was not without intelligence, he pondered over the defeat which had befallen him, and realized that the Hebrews were invincible because the mighty God fought on their side. So he sent to them
[14] and persuaded them to settle everything on just terms, promising that he would persuade the king, constraining him to be their friend.
[15] Maccabeus, having regard for the common good, agreed to all that Lysias urged. For the king granted every request in behalf of the Jews which Maccabeus delivered to Lysias in writing.
[16] The letter written to the Jews by Lysias was to this effect: "Lysias to the people of the Jews, greeting.
[17] John and Absalom, who were sent by you, have delivered your signed communication and have asked about the matters indicated therein.
[18] I have informed the king of everything that needed to be brought before him, and he has agreed to what was possible.
[19] If you will maintain your good will toward the government, I will endeavor for the future to help promote your welfare.
[20] And concerning these matters and their details, I have ordered these men and my representatives to confer with you.
[22] The king's letter ran thus: "King Antiochus to his brother Lysias, greeting.
[23] Now that our father has gone on to the gods, we desire that the subjects of the kingdom be undisturbed in caring for their own affairs.
[24] We have heard that the Jews do not consent to our father's change to Greek customs but prefer their own way of living and ask that their own customs be allowed them.
[25] Accordingly, since we choose that this nation also be free from disturbance, our decision is that their temple be restored to them and that they live according to the customs of their ancestors.
[26] You will do well, therefore, to send word to them and give them pledges of friendship, so that they may know our policy and be of good cheer and go on happily in the conduct of their own affairs."
[27] To the nation the king's letter was as follows: "King Antiochus to the senate of the Jews and to the other Jews, greeting.
[28] If you are well, it is as we desire. We also are in good health.
[29] Menelaus has informed us that you wish to return home and look after your own affairs.
[30] Therefore those who go home by the thirtieth day of Xanthicus will have our pledge of friendship and full permission
[31] for the Jews to enjoy their own food and laws, just as formerly, and none of them shall be molested in any way for what he may have done in ignorance.
[32] And I have also sent Menelaus to encourage you.
[33] Farewell. The one hundred and forty-eighth year, Xanthicus fifteenth."
[34] The Romans also sent them a letter, which read thus: "Quintus Memmius and Titus Manius, envoys of the Romans, to the people of the Jews, greeting.
[35] With regard to what Lysias the kinsman of the king has granted you, we also give consent.
[36] But as to the matters which he decided are to be referred to the king, as soon as you have considered them, send some one promptly, so that we may make proposals appropriate for you. For we are on our way to Antioch.
[37] Therefore make haste and send some men, so that we may have your judgment.
[38] Farewell. The one hundred and forty-eighth year, Xanthicus fifteenth."

Chapter twelve
[1] When this agreement had been reached, Lysias returned to the king, and the Jews went about their farming.
[2] But some of the governors in various places, Timothy and Apollonius the son of Gennaeus, as well as Hieronymus and Demophon, and in addition to these Nicanor the governor of Cyprus, would not let them live quietly and in peace.
[3] And some men of Joppa did so ungodly a deed as this: they invited the Jews who lived among them to embark, with their wives and children, on boats which they had provided, as though there were no ill will to the Jews;
[4] and this was done by public vote of the city. And when they accepted, because they wished to live peaceably and suspected nothing, the men of Joppa took them out to sea and drowned them, not less than two hundred.
[5] When Judas heard of the cruelty visited on his countrymen, he gave orders to his men
[6] and, calling upon God the righteous Judge, attacked the murderers of his brethren. He set fire to the harbor by night, and burned the boats, and massacred those who had taken refuge there.
[7] Then, because the city's gates were closed, he withdrew, intending to come again and root out the whole community of Joppa.
[8] But learning that the men in Jamnia meant in the same way to wipe out the Jews who were living among them,
[9] he attacked the people of Jamnia by night and set fire to the harbor and the fleet, so that the glow of the light was seen in Jerusalem, thirty miles distant.
[10] When they had gone more than a mile from there, on their march against Timothy, not less than five thousand Arabs with five hundred horsemen attacked them.
[11] After a hard fight Judas and his men won the victory, by the help of God. The defeated nomads besought Judas to grant them pledges of friendship, promising to give him cattle and to help his people in all other ways.
[12] Judas, thinking that they might really be useful in many ways, agreed to make peace with them; and after receiving his pledges they departed to their tents.
[13] He also attacked a certain city which was strongly fortified with earthworks and walls, and inhabited by all sorts of Gentiles. Its name was Caspin.
[14] And those who were within, relying on the strength of the walls and on their supply of provisions, behaved most insolently toward Judas and his men, railing at them and even blaspheming and saying unholy things.
[15] But Judas and his men, calling upon the great Sovereign of the world, who without battering-rams or engines of war overthrew Jericho in the days of Joshua, rushed furiously upon the walls.
[16] They took the city by the will of God, and slaughtered untold numbers, so that the adjoining lake, a quarter of a mile wide, appeared to be running over with blood.
[17] When they had gone ninety-five miles from there, they came to Charax, to the Jews who are called Toubiani.
[18] They did not find Timothy in that region, for he had by then departed from the region without accomplishing anything, though in one place he had left a very strong garrison.
[19] Dositheus and Sosipater, who were captains under Maccabeus, marched out and destroyed those whom Timothy had left in the stronghold, more than ten thousand men.
[20] But Maccabeus arranged his army in divisions, set men in command of the divisions, and hastened after Timothy, who had with him a hundred and twenty thousand infantry and two thousand five hundred cavalry.
[21] When Timothy learned of the approach of Judas, he sent off the women and the children and also the baggage to a place called Carnaim; for that place was hard to besiege and difficult of access because of the narrowness of all the approaches.
[22] But when Judas' first division appeared, terror and fear came over the enemy at the manifestation to them of him who sees all things; and they rushed off in flight and were swept on, this way and that, so that often they were injured by their own men and pierced by the points of their swords.
[23] And Judas pressed the pursuit with the utmost vigor, putting the sinners to the sword,
and destroyed as many as thirty thousand men.
[24] Timothy himself fell into the hands of Dositheus and Sosipater and their men. With great guile he besought them to let him go in safety, because he held the parents of most of them and the brothers of some and no consideration would be shown them.
[25] And when with many words he had confirmed his solemn promise to restore them unharmed, they let him go, for the sake of saving their brethren.
[26] Then Judas marched against Carnaim and the temple of Atargatis, and slaughtered twenty-five thousand people.
[27] After the rout and destruction of these, he marched also against Ephron, a fortified city where Lysias dwelt with multitudes of people of all nationalities. Stalwart young men took their stand before the walls and made a vigorous defense; and great stores of war engines and missiles were there.
[28] But the Jews called upon the Sovereign who with power shatters the might of his enemies, and they got the city into their hands, and killed as many as twenty-five thousand of those who were within it.
[29] Setting out from there, they hastened to Scythopolis, which is seventy-five miles from Jerusalem.
[30] But when the Jews who dwelt there bore witness to the good will which the people of Scythopolis had shown them and their kind treatment of them in times of misfortune, they thanked them and exhorted them to be well disposed to their race in the future also. Then they went up to Jerusalem, as the feast of weeks was close at hand.
[31] After the feast called Pentecost, they hastened against Gorgias, the governor of Idumea.
[32] And he came out with three thousand infantry and four hundred cavalry.
[33] When they joined battle, it happened that a few of the Jews fell.
[34] But a certain Dositheus, one of Bacenor's men, who was on horseback and was a strong man, caught hold of Gorgias, and grasping his cloak was dragging him off by main strength, wishing to take the accursed man alive, when one of the Thracian horsemen bore down upon him and cut off his arm; so Gorgias escaped and reached Marisa.
[35] As Esdريس and his men had been fighting for a long time and were weary, Judas called upon the Lord to show himself their ally and leader in the battle.
[36] In the language of their fathers he raised the battle cry, with hymns; then he charged against Gorgias' men when they were not expecting it, and put them to flight.
[37] Then Judas assembled his army and went to the city of Adullam. As the seventh day was coming on, they purified themselves according to the custom, and they kept the sabbath there.
[38] On the next day, as by that time it had become necessary, Judas and his men went to take up the bodies of the fallen and to bring them back to lie with their kinsmen in the sepulchres of their fathers.
[39] Then under the tunic of every one of the dead they found sacred tokens of the idols of Jamnia, which the law forbids the Jews to wear. And it became clear to all that this was why these men had fallen.
[40] So they all blessed the ways of the Lord, the righteous Judge, who reveals the things that are hidden;
[42] and they turned to prayer, beseeching that the sin which had been committed might be wholly blotted out. And the noble Judas exhorted the people to keep themselves free from sin, for they had seen with their own eyes what had happened because of the sin of those who had fallen.

[43] He also took up a collection, man by man, to the amount of two thousand drachmas of silver, and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection.

[44] For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead.

[45] But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, that they might be delivered from their sin.

Chapter thirteen

[1] In the one hundred and forty-ninth year word came to Judas and his men that Antiochus Eupator was coming with a great army against Judea,

[2] and with him Lysias, his guardian, who had charge of the government. Each of them had a Greek force of one hundred and ten thousand infantry, five thousand three hundred cavalry, twenty-two elephants, and three hundred chariots armed with scythes.

[3] Menelaus also joined them and with utter hypocrisy urged Antiochus on, not for the sake of his country's welfare, but because he thought that he would be established in office.

[4] But the King of kings aroused the anger of Antiochus against the scoundrel; and when Lysias informed him that this man was to blame for all the trouble, he ordered them to take him to Beroea and to put him to death by the method which is the custom in that place.

[5] For there is a tower in that place, fifty cubits high, full of ashes, and it has a rim running around it which on all sides inclines precipitously into the ashes.

[6] There they all push to destruction any man guilty of sacrilege or notorious for other crimes.

[7] By such a fate it came about that Menelaus the lawbreaker died, without even burial in the earth.

[8] And this was eminently just; because he had committed many sins against the altar whose fire and ashes were holy, he met his death in ashes.

[9] The king with barbarous arrogance was coming to show the Jews things far worse than those that had been done in his father's time.

[10] But when Judas heard of this, he ordered the people to call upon the Lord day and night, now if ever to help those who were on the point of being deprived of the law and their country and the holy temple,

[11] and not to let the people who had just begun to revive fall into the hands of the blasphemous Gentiles.

[12] When they had all joined in the same petition and had besought the merciful Lord with weeping and fasting and lying prostrate for three days without ceasing, Judas exorted them and ordered them to stand ready.

[13] After consulting privately with the elders, he determined to march out and decide the
matter by the help of God before the king's army could enter Judea and get possession of the city.

[14] So, committing the decision to the Creator of the world and exhorting his men to fight nobly to the death for the laws, temple, city, country, and commonwealth, he pitched his camp near Modein.

[15] He gave his men the watchword, "God's victory," and with a picked force of the bravest young men, he attacked the king's pavilion at night and slew as many as two thousand men in the camp. He stabbed the leading elephant and its rider.

[16] In the end they filled the camp with terror and confusion and withdrew in triumph.

[17] This happened, just as day was dawning, because the Lord's help protected him.

[18] The king, having had a taste of the daring of the Jews, tried strategy in attacking their positions.

[19] He advanced against Beth-zur, a strong fortress of the Jews, was turned back, attacked again, and was defeated.

[20] Judas sent in to the garrison whatever was necessary.

[21] But Rhodocus, a man from the ranks of the Jews, gave secret information to the enemy; he was sought for, caught, and put in prison.

[22] The king negotiated a second time with the people in Beth-zur, gave pledges, received theirs, withdrew, attacked Judas and his men, was defeated;

[23] he got word that Philip, who had been left in charge of the government, had revolted in Antioch; he was dismayed, called in the Jews, yielded and swore to observe all their rights, settled with them and offered sacrifice, honored the sanctuary and showed generosity to the holy place.

[24] He received Maccabeus, left Hegemonides as governor from Ptolemais to Gerar,

[25] and went to Ptolemais. The people of Ptolemais were indignant over the treaty; in fact they were so angry that they wanted to annul its terms.

[26] Lysias took the public platform, made the best possible defense, convinced them, appeased them, gained their good will, and set out for Antioch. This is how the king's attack and withdrawal turned out.

Chapter fourteen

[1] Three years later, word came to Judas and his men that Demetrius, the son of Seleucus, had sailed into the harbor of Tripolis with a strong army and a fleet,

[2] and had taken possession of the country, having made away with Antiochus and his guardian Lysias.

[3] Now a certain Alcimus, who had formerly been high priest but had wilfully defiled himself in the times of separation, realized that there was no way for him to be safe or to have access again to the holy altar,

[4] and went to King Demetrius in about the one hundred and fifty-first year, presenting to him a crown of gold and a palm, and besides these some of the customary olive branches from the temple. During that day he kept quiet.

[5] But he found an opportunity that furthered his mad purpose when he was invited by Demetrius to a meeting of the council and was asked about the disposition and intentions of
the Jews. He answered:
[6] "Those of the Jews who are called Hasideans, whose leader is Judas Maccabeus, are keeping up war and stirring up sedition, and will not let the kingdom attain tranquillity.
[7] Therefore I have laid aside my ancestral glory -- I mean the high priesthood -- and have now come here,
[8] first because I am genuinely concerned for the interests of the king, and second because I have regard also for my fellow citizens. For through the folly of those whom I have mentioned our whole nation is now in no small misfortune.
[9] Since you are acquainted, O king, with the details of this matter, deign to take thought for our country and our hard-pressed nation with the gracious kindness which you show to all.
[10] For as long as Judas lives, it is impossible for the government to find peace."
[11] When he had said this, the rest of the king's friends, who were hostile to Judas, quickly inflamed Demetrius still more.
[12] And he immediately chose Nicanor, who had been in command of the elephants, appointed him governor of Judea, and sent him off
[13] with orders to kill Judas and scatter his men, and to set up Alcimus as high priest of the greatest temple.
[14] And the Gentiles throughout Judea, who had fled before Judas, flocked to join Nicanor, thinking that the misfortunes and calamities of the Jews would mean prosperity for themselves.
[15] When the Jews heard of Nicanor's coming and the gathering of the Gentiles, they sprinkled dust upon their heads and prayed to him who established his own people for ever and always upholds his own heritage by manifesting himself.
[16] At the command of the leader, they set out from there immediately and engaged them in battle at a village called Dessau.
[17] Simon, the brother of Judas, had encountered Nicanor, but had been temporarily checked because of the sudden consternation created by the enemy.
[18] Nevertheless Nicanor, hearing of the valor of Judas and his men and their courage in battle for their country, shrank from deciding the issue by bloodshed.
[19] Therefore he sent Posidonius and Theodotus and Mattathias to give and receive pledges of friendship.
[20] When the terms had been fully considered, and the leader had informed the people, and it had appeared that they were of one mind, they agreed to the covenant.
[21] And the leaders set a day on which to meet by themselves. A chariot came forward from each army; seats of honor were set in place;
[22] Judas posted armed men in readiness at key places to prevent sudden treachery on the part of the enemy; they held the proper conference.
[23] Nicanor stayed on in Jerusalem and did nothing out of the way, but dismissed the flocks of people that had gathered.
[24] And he kept Judas always in his presence; he was warmly attached to the man.
[25] And he urged him to marry and have children; so he married, settled down, and shared the common life.
[26] But when Alcimus noticed their good will for one another, he took the covenant that had
been made and went to Demetrius. He told him that Nicanor was disloyal to the government, for he had appointed that conspirator against the kingdom, Judas, to be his successor.

27. The king became excited and, provoked by the false accusations of that depraved man, wrote to Nicanor, stating that he was displeased with the covenant and commanding him to send Maccabeus to Antioch as a prisoner without delay.

28. When this message came to Nicanor, he was troubled and grieved that he had to annul their agreement when the man had done no wrong.

29. Since it was not possible to oppose the king, he watched for an opportunity to accomplish this by a stratagem.

30. But Maccabeus, noticing that Nicanor was more austere in his dealings with him and was meeting him more rudely than had been his custom, concluded that this austerity did not spring from the best motives. So he gathered not a few of his men, and went into hiding from Nicanor.

31. When the latter became aware that he had been cleverly outwitted by the man, he went to the great and holy temple while the priests were offering the customary sacrifices, and commanded them to hand the man over.

32. And when they declared on oath that they did not know where the man was whom he sought,

33. he stretched out his right hand toward the sanctuary, and swore this oath: "If you do not hand Judas over to me as a prisoner, I will level this precinct of God to the ground and tear down the altar, and I will build here a splendid temple to Dionysus."

34. Having said this, he went away. Then the priests stretched forth their hands toward heaven and called upon the constant Defender of our nation, in these words:

35. "O Lord of all, who hast need of nothing, thou wast pleased that there be a temple for thy habitation among us;

36. so now, O holy One, Lord of all holiness, keep undefiled for ever this house that has been so recently purified."

37. A certain Razis, one of the elders of Jerusalem, was denounced to Nicanor as a man who loved his fellow citizens and was very well thought of and for his good will was called father of the Jews.

38. For in former times, when there was no mingling with the Gentiles, he had been accused of Judaism, and for Judaism he had with all zeal risked body and life.

39. Nicanor, wishing to exhibit the enmity which he had for the Jews, sent more than five hundred soldiers to arrest him;

40. for he thought that by arresting him he would do them an injury.

41. When the troops were about to capture the tower and were forcing the door of the courtyard, they ordered that fire be brought and the doors burned. Being surrounded, Razis fell upon his own sword,

42. preferring to die nobly rather than to fall into the hands of sinners and suffer outrages unworthy of his noble birth.

43. But in the heat of the struggle he did not hit exactly, and the crowd was now rushing in through the doors. He bravely ran up on the wall, and manfully threw himself down into the crowd.
But as they quickly drew back, a space opened and he fell in the middle of the empty space.

Still alive and aflame with anger, he rose, and though his blood gushed forth and his wounds were severe he ran through the crowd; and standing upon a steep rock,

with his blood now completely drained from him, he tore out his entrails, took them with both hands and hurled them at the crowd, calling upon the Lord of life and spirit to give them back to him again. This was the manner of his death.

Chapter fifteen
[1] When Nicanor heard that Judas and his men were in the region of Samaria, he made plans to attack them with complete safety on the day of rest.

[2] And when the Jews who were compelled to follow him said, "Do not destroy so savagely and barbarously, but show respect for the day which he who sees all things has honored and hallowed above other days,"

[3] the thrice-accursed wretch asked if there were a sovereign in heaven who had commanded the keeping of the sabbath day.

[4] And when they declared, "It is the living Lord himself, the Sovereign in heaven, who ordered us to observe the seventh day,"

[5] he replied, "And I am a sovereign also, on earth, and I command you to take up arms and finish the king's business." Nevertheless, he did not succeed in carrying out his abominable design.

[6] This Nicanor in his utter boastfulness and arrogance had determined to erect a public monument of victory over Judas and his men.

[7] But Maccabeus did not cease to trust with all confidence that he would get help from the Lord.

[8] And he exhorted his men not to fear the attack of the Gentiles, but to keep in mind the former times when help had come to them from heaven, and now to look for the victory which the Almighty would give them.

[9] Encouraging them from the law and the prophets, and reminding them also of the struggles they had won, he made them the more eager.

[10] And when he had aroused their courage, he gave his orders, at the same time pointing out the perfidy of the Gentiles and their violation of oaths.

[11] He armed each of them not so much with confidence in shields and spears as with the inspiration of brave words, and he cheered them all by relating a dream, a sort of vision, which was worthy of belief.

[12] What he saw was this: Onias, who had been high priest, a noble and good man, of modest bearing and gentle manner, one who spoke fittingly and had been trained from childhood in all that belongs to excellence, was praying with outstretched hands for the whole body of the Jews.

[13] Then likewise a man appeared, distinguished by his gray hair and dignity, and of marvelous majesty and authority.

[14] And Onias spoke, saying, "This is a man who loves the brethren and prays much for the people and the holy city, Jeremiah, the prophet of God."
[15] Jeremiah stretched out his right hand and gave to Judas a golden sword, and as he gave it he addressed him thus:
[16] "Take this holy sword, a gift from God, with which you will strike down your adversaries."
[17] Encouraged by the words of Judas, so noble and so effective in arousing valor and awaking manliness in the souls of the young, they determined not to carry on a campaign but to attack bravely, and to decide the matter, by fighting hand to hand with all courage, because the city and the sanctuary and the temple were in danger.
[18] Their concern for wives and children, and also for brethren and relatives, lay upon them less heavily; their greatest and first fear was for the consecrated sanctuary.
[19] And those who had to remain in the city were in no little distress, being anxious over the encounter in the open country.
[20] When all were now looking forward to the coming decision, and the enemy was already close at hand with their army drawn up for battle, the elephants strategically stationed and the cavalry deployed on the flanks,
[21] Maccabeus, perceiving the hosts that were before him and the varied supply of arms and the savagery of the elephants, stretched out his hands toward heaven and called upon the Lord who works wonders; for he knew that it is not by arms, but as the Lord decides, that he gains the victory for those who deserve it.
[22] And he called upon him in these words: "O Lord, thou didst send thy angel in the time of Hezekiah king of Judea, and he slew fully a hundred and eighty-five thousand in the camp of Sennacherib.
[23] So now, O Sovereign of the heavens, send a good angel to carry terror and trembling before us.
[24] By the might of thy arm may these blasphemers who come against thy holy people be struck down." With these words he ended his prayer.
[25] Nicanor and his men advanced with trumpets and battle songs;
[26] and Judas and his men met the enemy in battle with invocation to God and prayers.
[27] So, fighting with their hands and praying to God in their hearts, they laid low no less than thirty-five thousand men, and were greatly gladdened by God's manifestation.
[28] When the action was over and they were returning with joy, they recognized Nicanor, lying dead, in full armor.
[29] Then there was shouting and tumult, and they blessed the Sovereign Lord in the language of their fathers.
[30] And the man who was ever in body and soul the defender of his fellow citizens, the man who maintained his youthful good will toward his countrymen, ordered them to cut off Nicanor's head and arm and carry them to Jerusalem.
[31] And when he arrived there and had called his countrymen together and stationed the priests before the altar, he sent for those who were in the citadel.
[32] He showed them the vile Nicanor's head and that profane man's arm, which had been boastfully stretched out against the holy house of the Almighty;
[33] and he cut out the tongue of the ungodly Nicanor and said that he would give it piecemeal to the birds and hang up these rewards of his folly opposite the sanctuary.
[34] And they all, looking to heaven, blessed the Lord who had manifested himself, saying, "Blessed is he who has kept his own place undefiled."
[35] And he hung Nicanor's head from the citadel, a clear and conspicuous sign to every one of the help of the Lord.
[36] And they all decreed by public vote never to let this day go unobserved, but to celebrate the thirteenth day of the twelfth month -- which is called Adar in the Syrian language -- the day before Mordecai's day.
[37] This, then, is how matters turned out with Nicanor. And from that time the city has been in the possession of the Hebrews. So I too will here end my story.
[38] If it is well told and to the point, that is what I myself desired; if it is poorly done and mediocre, that was the best I could do.
Chapter one
[1] When Philopator learned from those who returned that the regions which he had controlled had been seized by Antiochus, he gave orders to all his forces, both infantry and cavalry, took with him his sister Arsinoe, and marched out to the region near Raphia, where Antiochus's supporters were encamped.
[2] But a certain Theodotus, determined to carry out the plot he had devised, took with him the best of the Ptolemaic arms that had been previously issued to him, and crossed over by night to the tent of Ptolemy, intending single-handed to kill him and thereby end the war.
[3] But Dositheus, known as the son of Drimylus, a Jew by birth who later changed his religion and apostatized from the ancestral traditions, had led the king away and arranged that a certain insignificant man should sleep in the tent; and so it turned out that this man incurred the vengeance meant for the king.
[4] When a bitter fight resulted, and matters were turning out rather in favor of Antiochus, Arsinoe went to the troops with wailing and tears, her locks all disheveled, and exhorted them to defend themselves and their children and wives bravely, promising to give them each two minas of gold if they won the battle.
[5] And so it came about that the enemy was routed in the action, and many captives also were taken.
[6] Now that he had foiled the plot, Ptolemy decided to visit the neighboring cities and encourage them.
[7] By doing this, and by endowing their sacred enclosures with gifts, he strengthened the morale of his subjects.
[8] Since the Jews had sent some of their council and elders to greet him, to bring him gifts of welcome, and to congratulate him on what had happened, he was all the more eager to visit them as soon as possible.
[9] After he had arrived in Jerusalem, he offered sacrifice to the supreme God and made thank-offerings and did what was fitting for the holy place. Then, upon entering the place and being impressed by its excellence and its beauty,
[10] he marveled at the good order of the temple, and conceived a desire to enter the holy of holies.
[11] When they said that this was not permitted, because not even members of their own
nation were allowed to enter, nor even all of the priests, but only the high priest who was pre-
eminent over all, and he only once a year, the king was by no means persuaded.
[12] Even after the law had been read to him, he did not cease to maintain that he ought to
to enter, saying, "Even if those men are deprived of this honor, I ought not to be."
[13] And he inquired why, when he entered every other temple, no one there had stopped
him.
[14] And someone heedlessly said that it was wrong to take this as a sign in itself.
[15] "But since this has happened," the king said, "why should not I at least enter, whether
they wish it or not?"
[16] Then the priests in all their vestments prostrated themselves and entreated the supreme
God to aid in the present situation and to avert the violence of this evil design, and they filled
the temple with cries and tears;
[17] and those who remained behind in the city were agitated and hurried out, supposing that
something mysterious was occurring.
[18] The virgins who had been enclosed in their chambers rushed out with their mothers,
sprinkled their hair with dust, and filled the streets with groans and lamentations.
[19] Those women who had recently been arrayed for marriage abandoned the bridal
chambers prepared for wedded union, and, neglecting proper modesty, in a disorderly rush
flocked together in the city.
[20] Mothers and nurses abandoned even newborn children here and there, some in houses
and some in the streets, and without a backward look they crowded together at the most high
temple.
[21] Various were the supplications of those gathered there because of what the king was
profanely plotting.
[22] In addition, the bolder of the citizens would not tolerate the completion of his plans or
the fulfillment of his intended purpose.
[23] They shouted to their fellows to take arms and die courageously for the ancestral law,
and created a considerable disturbance in the holy place; and being barely restrained by the
old men and the elders, they resorted to the same posture of supplication as the others.
[24] Meanwhile the crowd, as before, was engaged in prayer,
[25] while the elders near the king tried in various ways to change his arrogant mind from the
plan that he had conceived.
[26] But he, in his arrogance, took heed of nothing, and began now to approach, determined
to bring the aforesaid plan to a conclusion.
[27] When those who were around him observed this, they turned, together with our people,
to call upon him who has all power to defend them in the present trouble and not to overlook
this unlawful and haughty deed.
[28] The continuous, vehement, and concerted cry of the crowds resulted in an immense
uproar;
[29] for it seemed that not only the men but also the walls and the whole earth around
echoed, because indeed all at that time preferred death to the profanation of the place.

Chapter two
Then the high priest Simon, facing the sanctuary, bending his knees and extending his hands with calm dignity, prayed as follows:

"Lord, Lord, king of the heavens, and sovereign of all creation, holy among the holy ones, the only ruler, almighty, give attention to us who are suffering grievously from an impious and profane man, puffed up in his audacity and power.

For you, the creator of all things and the governor of all, are a just Ruler, and you judge those who have done anything in insolence and arrogance.

You destroyed those who in the past committed injustice, among whom were even giants who trusted in their strength and boldness, whom you destroyed by bringing upon them a boundless flood.

You consumed with fire and sulphur the men of Sodom who acted arrogantly, who were notorious for their vices; and you made them an example to those who should come afterward.

You made known your mighty power by inflicting many and varied punishments on the audacious Pharaoh who had enslaved your holy people Israel.

And when he pursued them with chariots and a mass of troops, you overwhelmed him in the depths of the sea, but carried through safely those who had put their confidence in you, the Ruler over the whole creation.

And when they had seen works of your hands, they praised you, the Almighty.

You, O King, when you had created the boundless and immeasurable earth, chose this city and sanctified this place for your name, though you have no need of anything; and when you had glorified it by your magnificent manifestation, you made it a firm foundation for the glory of your great and honored name.

And because you love the house of Israel, you promised that if we should have reverses, and tribulation should overtake us, you would listen to our petition when we come to this place and pray.

And indeed you are faithful and true.

And because oftentimes when our fathers were oppressed you helped them in their humiliation, and rescued them from great evils,

see now, O holy King, that because of our many and great sins we are crushed with suffering, subjected to our enemies, and overtaken by helplessness.

In our downfall this audacious and profane man undertakes to violate the holy place on earth dedicated to your glorious name.

For your dwelling, the heaven of heavens, is unapproachable by man.

But because you graciously bestowed your glory upon your people Israel, you sanctified this place.

Do not punish us for the defilement committed by these men, or call us to account for this profanation, lest the transgressors boast in their wrath or exult in the arrogance of their tongue, saying,

`We have trampled down the house of the sanctuary as offensive houses are trampled down.'

Wipe away our sins and disperse our errors, and reveal your mercy at this hour.

Speedily let your mercies overtake us, and put praises in the mouth of those who are
downcast and broken in spirit, and give us peace."

[21] Thereupon God, who oversees all things, the first Father of all, holy among the holy ones, having heard the lawful supplication, scourged him who had exalted himself in insolence and audacity.

[22] He shook him on this side and that as a reed is shaken by the wind, so that he lay helpless on the ground and, besides being paralyzed in his limbs, was unable even to speak, since he was smitten by a righteous judgment.

[23] Then both friends and bodyguards, seeing the severe punishment that had overtaken him, and fearing lest he should lose his life, quickly dragged him out, panic-stricken in their exceedingly great fear.

[24] After a while he recovered, and though he had been punished, he by no means repented, but went uttering bitter threats.

[25] When he arrived in Egypt, he increased in his deeds of malice, abetted by the previously mentioned drinking companions and comrades, who were strangers to everything just.

[26] He was not content with his uncounted licentious deeds, but he also continued with such audacity that he framed evil reports in the various localities; and many of his friends, intently observing the king's purpose, themselves also followed his will.

[27] He proposed to inflict public disgrace upon the Jewish community, and he set up a stone on the tower in the courtyard with this inscription:

[28] "None of those who do not sacrifice shall enter their sanctuaries, and all Jews shall be subjected to a registration involving poll tax and to the status of slaves. Those who object to this are to be taken by force and put to death;

[29] those who are registered are also to be branded on their bodies by fire with the ivy-leaf symbol of Dionysus, and they shall also be reduced to their former limited status."

[30] In order that he might not appear to be an enemy to all, he inscribed below: "But if any of them prefer to join those who have been initiated into the mysteries, they shall have equal citizenship with the Alexandrians."

[31] Now some, however, with an obvious abhorrence of the price to be exacted for maintaining the religion of their city, readily gave themselves up, since they expected to enhance their reputation by their future association with the king.

[32] But the majority acted firmly with a courageous spirit and did not depart from their religion; and by paying money in exchange for life they confidently attempted to save themselves from the registration.

[33] They remained resolutely hopeful of obtaining help, and they abhorred those who separated themselves from them, considering them to be enemies of the Jewish nation, and depriving them of common fellowship and mutual help.

Chapter three

[1] When the impious king comprehended this situation, he became so infuriated that not only was he enraged against those Jews who lived in Alexandria, but was still more bitterly hostile toward those in the countryside; and he ordered that all should promptly be gathered into one place, and put to death by the most cruel means.

[2] While these matters were being arranged, a hostile rumor was circulated against the
Jewish nation by men who conspired to do them ill, a pretext being given by a report that they hindered others from the observance of their customs. 

[3] The Jews, however, continued to maintain good will and unswerving loyalty toward the dynasty; 
[4] but because they worshiped God and conducted themselves by his law, they kept their separateness with respect to foods. For this reason they appeared hateful to some; 
[5] but since they adorned their style of life with the good deeds of upright people, they were established in good repute among all men. 
[6] Nevertheless those of other races paid no heed to their good service to their nation, which was common talk among all; 
[7] instead they gossiped about the differences in worship and foods, alleging that these people were loyal neither to the king nor to his authorities, but were hostile and greatly opposed to his government. So they attached no ordinary reproach to them. 
[8] The Greeks in the city, though wronged in no way, when they saw an unexpected tumult around these people and the crowds that suddenly were forming, were not strong enough to help them, for they lived under tyranny. They did try to console them, being grieved at the situation, and expected that matters would change; 
[9] for such a great community ought not be left to its fate when it had committed no offense. 
[10] And already some of their neighbors and friends and business associates had taken some of them aside privately and were pledging to protect them and to exert more earnest efforts for their assistance. 
[11] Then the king, boastful of his present good fortune, and not considering the might of the supreme God, but assuming that he would persevere constantly in his same purpose, wrote this letter against them: 
[12] "King Ptolemy Philopator to his generals and soldiers in Egypt and all its districts, greetings and good health. 
[13] I myself and our government are faring well. 
[14] When our expedition took place in Asia, as you yourselves know, it was brought to conclusion, according to plan, by the gods' deliberate alliance with us in battle, 
[15] and we considered that we should not rule the nations inhabiting Coele-Syria and Phoenicia by the power of the spear but should cherish them with clemency and great benevolence, gladly treating them well. 
[16] And when we had granted very great revenues to the temples in the cities, we came on to Jerusalem also, and went up to honor the temple of those wicked people, who never cease from their folly. 
[17] They accepted our presence by word, but insincerely by deed, because when we proposed to enter their inner temple and honor it with magnificent and most beautiful offerings, 
[18] they were carried away by their traditional conceit, and excluded us from entering; but they were spared the exercise of our power because of the benevolence which we have toward all. 
[19] By maintaining their manifest ill-will toward us, they become the only people among all nations who hold their heads high in defiance of kings and their own benefactors, and are
unwilling to regard any action as sincere.
[20] "But we, when we arrived in Egypt victorious, accommodated ourselves to their folly and did as was proper, since we treat all nations with benevolence.
[21] Among other things, we made known to all our amnesty toward their compatriots here, both because of their alliance with us and the myriad affairs liberally entrusted to them from the beginning; and we ventured to make a change, by deciding both to deem them worthy of Alexandrian citizenship and to make them participants in our regular religious rites.
[22] But in their innate malice they took this in a contrary spirit, and disdained what is good. Since they incline constantly to evil,
[23] they not only spurn the priceless citizenship, but also both by speech and by silence they abominate those few among them who are sincerely disposed toward us; in every situation, in accordance with their infamous way of life, they secretly suspect that we may soon alter our policy.
[24] Therefore, fully convinced by these indications that they are ill-disposed toward us in every way, we have taken precautions lest, if a sudden disorder should later arise against us, we should have these impious people behind our backs as traitors and barbarous enemies.
[25] Therefore we have given orders that, as soon as this letter shall arrive, you are to send to us those who live among you, together with their wives and children, with insulting and harsh treatment, and bound securely with iron fetters, to suffer the sure and shameful death that befits enemies.
[26] For when these all have been punished, we are sure that for the remaining time the government will be established for ourselves in good order and in the best state.
[27] But whoever shelters any of the Jews, old people or children or even infants, will be tortured to death with the most hateful torments, together with his family.
[28] Any one willing to give information will receive the property of the one who incurs the punishment, and also two thousand drachmas from the royal treasury, and will be awarded his freedom.
[29] Every place detected sheltering a Jew is to be made unapproachable and burned with fire, and shall become useless for all time to any mortal creature."
[30] The letter was written in the above form.

Chapter four
[1] In every place, then, where this decree arrived, a feast at public expense was arranged for the Gentiles with shouts and gladness, for the inveterate enmity which had long ago been in their minds was now made evident and outspoken.
[2] But among the Jews there was incessant mourning, lamentation, and tearful cries; everywhere their hearts were burning, and they groaned because of the unexpected destruction that had suddenly been decreed for them.
[3] What district or city, or what habitable place at all, or what streets were not filled with mourning and wailing for them?
[4] For with such a harsh and ruthless spirit were they being sent off, all together, by the generals in the several cities, that at the sight of their unusual punishments, even some of their enemies, perceiving the common object of pity before their eyes, reflected upon the
uncertainty of life and shed tears at the most miserable expulsion of these people.

[5] For a multitude of gray-headed old men, sluggish and bent with age, was being led away, forced to march at a swift pace by the violence with which they were driven in such a shameful manner.

[6] And young women who had just entered the bridal chamber to share married life exchanged joy for wailing, their myrrh-perfumed hair sprinkled with ashes, and were carried away unveiled, all together raising a lament instead of a wedding song, as they were torn by the harsh treatment of the heathen.

[7] In bonds and in public view they were violently dragged along as far as the place of embarkation.

[8] Their husbands, in the prime of youth, their necks encircled with ropes instead of garlands, spent the remaining days of their marriage festival in lamentations instead of good cheer and youthful revelry, seeing death immediately before them.

[9] They were brought on board like wild animals, driven under the constraint of iron bonds; some were fastened by the neck to the benches of the boats, others had their feet secured by unbreakable fetters,

[10] and in addition they were confined under a solid deck, so that with their eyes in total darkness, they should undergo treatment befitting traitors during the whole voyage.

[11] When these men had been brought to the place called Schedia, and the voyage was concluded as the king had decreed, he commanded that they should be enclosed in the hippodrome which had been built with a monstrous perimeter wall in front of the city, and which was well suited to make them an obvious spectacle to all coming back into the city and to those from the city going out into the country, so that they could neither communicate with the king's forces nor in any way claim to be inside the circuit of the city.

[12] And when this had happened, the king, hearing that the Jews' compatriots from the city frequently went out in secret to lament bitterly the ignoble misfortune of their brothers,

[13] ordered in his rage that these men be dealt with in precisely the same fashion as the others, not omitting any detail of their punishment.

[14] The entire race was to be registered individually, not for the hard labor that has been briefly mentioned before, but to be tortured with the outrages that he had ordered, and at the end to be destroyed in the space of a single day.

[15] The registration of these people was therefore conducted with bitter haste and zealous intentness from the rising of the sun till its setting, and though uncompleted it stopped after forty days.

[16] The king was greatly and continually filled with joy, organizing feasts in honor of all his idols, with a mind alienated from truth and with a profane mouth, praising speechless things that are not able even to communicate or to come to one's help, and uttering improper words against the supreme God.

[17] But after the previously mentioned interval of time the scribes declared to the king that they were no longer able to take the census of the Jews because of their innumerable multitude,

[18] although most of them were still in the country, some still residing in their homes, and some at the place; the task was impossible for all the generals in Egypt.
After he had threatened them severely, charging that they had been bribed to contrive a means of escape, he was clearly convinced about the matter when they said and proved that both the paper and the pens they used for writing had already given out.

But this was an act of the invincible providence of him who was aiding the Jews from heaven.

Chapter five
Then the king, completely inflexible, was filled with overpowering anger and wrath; so he summoned Hermon, keeper of the elephants, and ordered him on the following day to drug all the elephants -- five hundred in number -- with large handfuls of frankincense and plenty of unmixed wine, and to drive them in, maddened by the lavish abundance of liquor, so that the Jews might meet their doom.

When he had given these orders he returned to his feasting, together with those of his friends and of the army who were especially hostile toward the Jews. And Hermon, keeper of the elephants, proceeded faithfully to carry out the orders.

The servants in charge of the Jews went out in the evening and bound the hands of the wretched people and arranged for their continued custody through the night, convinced that the whole nation would experience its final destruction.

For to the Gentiles it appeared that the Jews were left without any aid, because in their bonds they were forcibly confined on every side. But with tears and a voice hard to silence they all called upon the Almighty Lord and Ruler of all power, their merciful God and Father, praying that he avert with vengeance the evil plot against them and in a glorious manifestation rescue them from the fate now prepared for them.

So their entreaty ascended fervently to heaven.

Hermon, however, when he had drugged the pitiless elephants until they had been filled with a great abundance of wine and satiated with frankincense, presented himself at the courtyard early in the morning to report to the king about these preparations.

But the Lord sent upon the king a portion of sleep, that beneficence which from the beginning, night and day, is bestowed by him who grants it to whomever he wishes.

And by the action of the Lord he was overcome by so pleasant and deep a sleep that he quite failed in his lawless purpose and was completely frustrated in his inflexible plan.

Then the Jews, since they had escaped the appointed hour, praised their holy God and again begged him who is easily reconciled to show the might of his all-powerful hand to the arrogant Gentiles.

But now, since it was nearly the middle of the tenth hour, the person who was in charge of the invitations, seeing that the guests were assembled, approached the king and nudged him.

And when he had with difficulty roused him, he pointed out that the hour of the banquet was already slipping by, and he gave him an account of the situation.

The king, after considering this, returned to his drinking, and ordered those present for the banquet to recline opposite him.
When this was done he urged them to give themselves over to revelry and to make the present portion of the banquet joyful by celebrating all the more.

After the party had been going on for some time, the king summoned Hermon and with sharp threats demanded to know why the Jews had been allowed to remain alive through the present day.

But when he, with the corroboration of his friends, pointed out that while it was still night he had carried out completely the order given him,

the king, possessed by a savagery worse than that of Phalaris, said that the Jews were benefited by today's sleep, "but," he added, "tomorrow without delay prepare the elephants in the same way for the destruction of the lawless Jews!"

When the king had spoken, all those present readily and joyfully with one accord gave their approval, and each departed to his own home.

But they did not so much employ the duration of the night in sleep as in devising all sorts of insults for those they thought to be doomed.

Then, as soon as the cock had crowed in the early morning, Hermon, having equipped the beasts, began to move them along in the great colonnade.

The crowds of the city had been assembled for this most pitiful spectacle and they were eagerly waiting for daybreak.

But the Jews, at their last gasp, since the time had run out, stretched their hands toward heaven and with most tearful supplication and mournful dirges implored the supreme God to help them again at once.

The rays of the sun were not yet shed abroad, and while the king was receiving his friends, Hermon arrived and invited him to come out, indicating that what the king desired was ready for action.

But he, upon receiving the report and being struck by the unusual invitation to come out -- since he had been completely overcome by incomprehension -- inquired what the matter was for which this had been so zealously completed for him.

This was the act of God who rules over all things, for he had implanted in the king's mind a forgetfulness of the things he had previously devised.

Then Hermon and all the king's friends pointed out that the beasts and the armed forces were ready, "O king, according to your eager purpose."

But at these words he was filled with an overpowering wrath, because by the providence of God his whole mind had been deranged in regard to these matters; and with a threatening look he said,

"Were your parents or children present, I would have prepared them to be a rich feast for the savage beasts instead of the Jews, who give me no ground for complaint and have exhibited to an extraordinary degree a full and firm loyalty to my ancestors.

In fact you would have been deprived of life instead of these, were it not for an affection arising from our nurture in common and your usefulness."

So Hermon suffered an unexpected and dangerous threat, and his eyes wavered and his face fell.

The king's friends one by one sullenly slipped away and dismissed the assembled people, each to his own occupation.
Then the Jews, upon hearing what the king had said, praised the manifest Lord God, King of kings, since this also was his aid which they had received.

The king, however, reconvened the party in the same manner and urged the guests to return to their celebrating.

After summoning Hermon he said in a threatening tone, "How many times, you poor wretch, must I give you orders about these things? Equip the elephants now once more for the destruction of the Jews tomorrow!"

But the officials who were at table with him, wondering at his instability of mind, remonstrated as follows:

"O king, how long will you try us, as though we are idiots, ordering now for a third time that they be destroyed, and again revoking your decree in the matter?

As a result the city is in a tumult because of its expectation; it is crowded with masses of people, and also in constant danger of being plundered."

Upon this the king, a Phalaris in everything and filled with madness, took no account of the changes of mind which had come about within him for the protection of the Jews, and he firmly swore an irrevocable oath that he would send them to death without delay, mangled by the knees and feet of the beasts,

and would also march against Judea and rapidly level it to the ground with fire and spear, and by burning to the ground the temple inaccessible to him would quickly render it forever empty of those who offered sacrifices there.

Then the friends and officers departed with great joy, and they confidently posted the armed forces at the places in the city most favorable for keeping guard.

Now when the beasts had been brought virtually to a state of madness, so to speak, by the very fragrant draughts of wine mixed with frankincense and had been equipped with frightful devices, the elephant keeper

entered at about dawn into the courtyard -- the city now being filled with countless masses of people crowding their way into the hippodrome -- and urged the king on to the matter at hand.

So he, when he had filled his impious mind with a deep rage, rushed out in full force along with the beasts, wishing to witness, with invulnerable heart and with his own eyes, the grievous and pitiful destruction of the aforementioned people.

And when the Jews saw the dust raised by the elephants going out at the gate and by the following armed forces, as well as by the trampling of the crowd, and heard the loud and tumultuous noise,

they thought that this was their last moment of life, the end of their most miserable suspense, and giving way to lamentation and groans they kissed each other, embracing relatives and falling into one another's arms -- parents and children, mothers and daughters, and others with babies at their breasts who were drawing their last milk.

Not only this, but when they considered the help which they had received before from heaven they prostrated themselves with one accord on the ground, removing the babies from their breasts,

and cried out in a very loud voice, imploring the Ruler over every power to manifest himself and be merciful to them, as they stood now at the gates of death.
Chapter six

[1] Then a certain Eleazar, famous among the priests of the country, who had attained a ripe old age and throughout his life had been adorned with every virtue, directed the elders around him to cease calling upon the holy God and prayed as follows:

[2] "King of great power, Almighty God Most High, governing all creation with mercy,

[3] look upon the descendants of Abraham, O Father, upon the children of the sainted Jacob, a people of your consecrated portion who are perishing as foreigners in a foreign land.

[4] Pharaoh with his abundance of chariots, the former ruler of this Egypt, exalted with lawless insolence and boastful tongue, you destroyed together with his arrogant army by drowning them in the sea, manifesting the light of your mercy upon the nation of Israel. 

[5] Sennacherib exulting in his countless forces, oppressive king of the Assyrians, who had already gained control of the whole world by the spear and was lifted up against your holy city, speaking grievous words with boasting and insolence, you, O Lord, broke in pieces, showing your power to many nations.

[6] The three companions in Babylon who had voluntarily surrendered their lives to the flames so as not to serve vain things, you rescued unharmed, even to a hair, moistening the fiery furnace with dew and turning the flame against all their enemies.

[7] Daniel, who through envious slanders was cast down into the ground to lions as food for wild beasts, you brought up to the light unharmed.

[8] And Jonah, wasting away in the belly of a huge, sea-born monster, you, Father, watched over and restored unharmed to all his family.

[9] And now, you who hate insolence, all-merciful and protector of all, reveal yourself quickly to those of the nation of Israel -- who are being outrageously treated by the abominable and lawless Gentiles.

[10] Even if our lives have become entangled in impieties in our exile, rescue us from the hand of the enemy, and destroy us, Lord, by whatever fate you choose.

[11] Let not the vain-minded praise their vanities at the destruction of your beloved people, saying, 'Not even their god has rescued them.'

[12] But you, O Eternal One, who have all might and all power, watch over us now and have mercy upon us who by the senseless insolence of the lawless are being deprived of life in the manner of traitors.

[13] And let the Gentiles cower today in fear of your invincible might, O honored One, who have power to save the nation of Jacob.


[15] Let it be shown to all the Gentiles that you are with us, O Lord, and have not turned your face from us; but just as you have said, 'Not even when they were in the land of their enemies did I neglect them,' so accomplish it, O Lord."

[16] Just as Eleazar was ending his prayer, the king arrived at the hippodrome with the beasts and all the arrogance of his forces.

[17] And when the Jews observed this they raised great cries to heaven so that even the nearby valleys resounded with them and brought an uncontrollable terror upon the army.

[18] Then the most glorious, almighty, and true God revealed his holy face and opened the
heavenly gates, from which two glorious angels of fearful aspect descended, visible to all but the Jews.
[19] They opposed the forces of the enemy and filled them with confusion and terror, binding them with immovable shackles.
[20] Even the king began to shudder bodily, and he forgot his sullen insolence.
[21] The beasts turned back upon the armed forces following them and began trampling and destroying them.
[22] Then the king's anger was turned to pity and tears because of the things that he had devised beforehand.
[23] For when he heard the shouting and saw them all fallen headlong to destruction, he wept and angrily threatened his friends, saying,
[24] "You are committing treason and surpassing tyrants in cruelty; and even me, your benefactor, you are now attempting to deprive of dominion and life by secretly devising acts of no advantage to the kingdom.
[25] Who is it that has taken each man from his home and senselessly gathered here those who faithfully have held the fortresses of our country?
[26] Who is it that has so lawlessly encompassed with outrageous treatment those who from the beginning differed from all nations in their goodwill toward us and often have accepted willingly the worst of human dangers?
[27] Loose and untie their unjust bonds! Send them back to their homes in peace, begging pardon for your former actions!
[28] Release the sons of the almighty and living God of heaven, who from the time of our ancestors until now has granted an unimpeded and notable stability to our government."
[29] These then were the things he said; and the Jews, immediately released, praised their holy God and Savior, since they now had escaped death.
[30] Then the king, when he had returned to the city, summoned the official in charge of the revenues and ordered him to provide to the Jews both wines and everything else needed for a festival of seven days, deciding that they should celebrate their rescue with all joyfulness in that same place in which they had expected to meet their destruction.
[31] Accordingly those disgracefully treated and near to death, or rather, who stood at its gates, arranged for a banquet of deliverance instead of a bitter and lamentable death, and full of joy they apportioned to celebrants the place which had been prepared for their destruction and burial.
[32] They ceased their chanting of dirges and took up the song of their fathers, praising God, their Savior and worker of wonders. Putting an end to all mourning and wailing, they formed choruses as a sign of peaceful joy.
[33] Likewise also the king, after convening a great banquet to celebrate these events, gave thanks to heaven unceasingly and lavishly for the unexpected rescue which he had experienced.
[34] And those who had previously believed that the Jews would be destroyed and become food for birds, and had joyfully registered them, groaned as they themselves were overcome by disgrace, and their fire-breathing boldness was ignominiously quenched.
[35] But the Jews, when they had arranged the aforementioned choral group, as we have said
before, passed the time in feasting to the accompaniment of joyous thanksgiving and psalms.

[36] And when they had ordained a public rite for these things in their whole community and for their descendants, they instituted the observance of the aforesaid days as a festival, not for drinking and gluttony, but because of the deliverance that had come to them through God.

[37] Then they petitioned the king, asking for dismissal to their homes.

[38] So their registration was carried out from the twenty-fifth of Pachon to the fourth of Epeiph, for forty days; and their destruction was set for the fifth to the seventh of Epeiph, the three days

[39] on which the Lord of all most gloriously revealed his mercy and rescued them all together and unharmed.

[40] Then they feasted, provided with everything by the king, until the fourteenth day, on which also they made the petition for their dismissal.

[41] The king granted their request at once and wrote the following letter for them to the generals in the cities, magnanimously expressing his concern:

Chapter seven

[1] "King Ptolemy Philopator to the generals in Egypt and all in authority in his government, greetings and good health.

[2] We ourselves and our children are faring well, the great God guiding our affairs according to our desire.

[3] Certain of our friends, frequently urging us with malicious intent, persuaded us to gather together the Jews of the kingdom in a body and to punish them with barbarous penalties as traitors;

[4] for they declared that our government would never be firmly established until this was accomplished, because of the ill-will which these people had toward all nations.

[5] They also led them out with harsh treatment as slaves, or rather as traitors, and, girding themselves with a cruelty more savage than that of Scythian custom, they tried without any inquiry or examination to put them to death.

[6] But we very severely threatened them for these acts, and in accordance with the clemency which we have toward all men we barely spared their lives. Since we have come to realize that the God of heaven surely defends the Jews, always taking their part as a father does for his children,

[7] and since we have taken into account the friendly and firm goodwill which they had toward us and our ancestors, we justly have acquitted them of every charge of whatever kind.

[8] We also have ordered each and every one to return to his own home, with no one in any place doing them harm at all or reproaching them for the irrational things that have happened.

[9] For you should know that if we devise any evil against them or cause them any grief at all, we always shall have not man but the Ruler over every power, the Most High God, in everything and inescapably as an antagonist to avenge such acts. Farewell."

[10] Upon receiving this letter the Jews did not immediately hurry to make their departure, but they requested of the king that at their own hands those of the Jewish nation who had willfully transgressed against the holy God and the law of God should receive the
punishment they deserved.
[11] For they declared that those who for the belly's sake had transgressed the divine commandments would never be favorably disposed toward the king's government.
[12] The king then, admitting and approving the truth of what they said, granted them a general license so that freely and without royal authority or supervision they might destroy those everywhere in his kingdom who had transgressed the law of God.
[13] When they had applauded him in fitting manner, their priests and the whole multitude shouted the Hallelujah and joyfully departed.
[14] And so on their way they punished and put to a public and shameful death any whom they met of their fellow-countrymen who had become defiled.
[15] In that day they put to death more than three hundred men; and they kept the day as a joyful festival, since they had destroyed the profaners.
[16] But those who had held fast to God even to death and had received the full enjoyment of deliverance began their departure from the city, crowned with all sorts of very fragrant flowers, joyfully and loudly giving thanks to the one God of their fathers, the eternal Savior of Israel, in words of praise and all kinds of melodious songs.
[17] When they had arrived at Ptolemais, called "rose-bearing" because of a characteristic of the place, the fleet waited for them, in accord with the common desire, for seven days.
[18] There they celebrated their deliverance, for the king had generously provided all things to them for their journey, to each as far as his own house.
[19] And when they had landed in peace with appropriate thanksgiving, there too in like manner they decided to observe these days as a joyous festival during the time of their stay.
[20] Then, after inscribing them as holy on a pillar and dedicating a place of prayer at the site of the festival, they departed unharmed, free, and overjoyed, since at the king's command they had been brought safely by land and sea and river each to his own place.
[21] They also possessed greater prestige among their enemies, being held in honor and awe; and they were not subject at all to confiscation of their belongings by any one.
[22] Besides they all recovered all of their property, in accordance with the registration, so that those who held any restored it to them with extreme fear. So the supreme God perfectly performed great deeds for their deliverance.
[23] Blessed be the Deliverer of Israel through all times! Amen.
Chapter one

[1] The subject that I am about to discuss is most philosophical, that is, whether devout reason is sovereign over the emotions. So it is right for me to advise you to pay earnest attention to philosophy.

[2] For the subject is essential to everyone who is seeking knowledge, and in addition it includes the praise of the highest virtue -- I mean, of course, rational judgment.

[3] If, then, it is evident that reason rules over those emotions that hinder self-control, namely, gluttony and lust,

[4] it is also clear that it masters the emotions that hinder one from justice, such as malice, and those that stand in the way of courage, namely anger, fear, and pain.

[5] Some might perhaps ask, "If reason rules the emotions, why is it not sovereign over forgetfulness and ignorance?" Their attempt at argument is ridiculous!

[6] For reason does not rule its own emotions, but those that are opposed to justice, courage, and self-control; and it is not for the purpose of destroying them, but so that one may not give way to them.

[7] I could prove to you from many and various examples that reason is dominant over the emotions,

[8] but I can demonstrate it best from the noble bravery of those who died for the sake of virtue, Eleazar and the seven brothers and their mother.

[9] All of these, by despising sufferings that bring death, demonstrated that reason controls the emotions.

[10] On this anniversary it is fitting for me to praise for their virtues those who, with their mother, died for the sake of nobility and goodness, but I would also call them blessed for the honor in which they are held.

[11] For all people, even their torturers, marveled at their courage and endurance, and they became the cause of the downfall of tyranny over their nation. By their endurance they conquered the tyrant, and thus their native land was purified through them.

[12] I shall shortly have an opportunity to speak of this; but, as my custom is, I shall begin by stating my main principle, and then I shall turn to their story, giving glory to the all-wise God.

[13] Our inquiry, accordingly, is whether reason is sovereign over the emotions.
We shall decide just what reason is and what emotion is, how many kinds of emotions there are, and whether reason rules over all these.

Now reason is the mind that with sound logic prefers the life of wisdom.

Wisdom, next, is the knowledge of divine and human matters and the causes of these. This, in turn, is education in the law, by which we learn divine matters reverently and human affairs to our advantage.

Now the kinds of wisdom are rational judgment, justice, courage, and self-control.

Rational judgment is supreme over all of these, since by means of it reason rules over the emotions.

The two most comprehensive types of the emotions are pleasure and pain; and each of these is by nature concerned with both body and soul.

The emotions of both pleasure and pain have many consequences.

Thus desire precedes pleasure and delight follows it.

Fear precedes pain and sorrow comes after.

Anger, as a man will see if he reflects on this experience, is an emotion embracing pleasure and pain.

In pleasure there exists even a malevolent tendency, which is the most complex of all the emotions.

In the soul it is boastfulness, covetousness, thirst for honor, rivalry, and malice; in the body, indiscriminate eating, gluttony, and solitary gormandizing.

Just as pleasure and pain are two plants growing from the body and the soul, so there are many offshoots of these plants,

each of which the master cultivator, reason, weeds and prunes and ties up and waters and thoroughly irrigates, and so tames the jungle of habits and emotions.

For reason is the guide of the virtues, but over the emotions it is sovereign. Observe now first of all that rational judgment is sovereign over the emotions by virtue of the restraining power of self-control.

Self-control, then, is dominance over the desires.

Some desires are mental, others are physical, and reason obviously rules over both.

Otherwise how is it that when we are attracted to forbidden foods we abstain from the pleasure to be had from them? Is it not because reason is able to rule over appetites? I for one think so.

Therefore when we crave seafood and fowl and animals and all sorts of foods that are forbidden to us by the law, we abstain because of domination by reason.

For the emotions of the appetites are restrained, checked by the temperate mind, and all the impulses of the body are bridled by reason.

Chapter two

And why is it amazing that the desires of the mind for the enjoyment of beauty are rendered powerless?

It is for this reason, certainly, that the temperate Joseph is praised, because by mental effort he overcame sexual desire.

For when he was young and in his prime for intercourse, by his reason he nullified the
frenzy of the passions.
[4] Not only is reason proved to rule over the frenzied urge of sexual desire, but also over every desire.
[5] Thus the law says, "You shall not covet your neighbor's wife...or anything that is your neighbor's."
[6] In fact, since the law has told us not to covet, I could prove to you all the more that reason is able to control desires. Just so it is with the emotions that hinder one from justice. 
[7] Otherwise how could it be that someone who is habitually a solitary gormandizer, a glutton, or even a drunkard can learn a better way, unless reason is clearly lord of the emotions? 
[8] Thus, as soon as a man adopts a way of life in accordance with the law, even though he is a lover of money, he is forced to act contrary to his natural ways and to lend without interest to the needy and to cancel the debt when the seventh year arrives. 
[9] If one is greedy, he is ruled by the law through his reason so that he neither gleans his harvest nor gathers the last grapes from the vineyard. In all other matters we can recognize that reason rules the emotions. 
[10] For the law prevails even over affection for parents, so that virtue is not abandoned for their sakes. 
[11] It is superior to love for one's wife, so that one rebukes her when she breaks the law. 
[12] It takes precedence over love for children, so that one punishes them for misdeeds. 
[13] It is sovereign over the relationship of friends, so that one rebukes friends when they act wickedly. 
[14] Do not consider it paradoxical when reason, through the law, can prevail even over enmity. The fruit trees of the enemy are not cut down, but one preserves the property of enemies from the destroyers and helps raise up what has fallen. 
[15] It is evident that reason rules even the more violent emotions: lust for power, vainglory, boasting, arrogance, and malice. 
[16] For the temperate mind repels all these malicious emotions, just as it repels anger -- for it is sovereign over even this. 
[17] When Moses was angry with Dathan and Abiram he did nothing against them in anger, but controlled his anger by reason. 
[18] For, as I have said, the temperate mind is able to get the better of the emotions, to correct some, and to render others powerless. 
[19] Why else did Jacob, our most wise father, censure the households of Simeon and Levi for their irrational slaughter of the entire tribe of the Shechemites, saying, "Cursed be their anger"? 
[20] For if reason could not control anger, he would not have spoken thus. 
[21] Now when God fashioned man, he planted in him emotions and inclinations, 
[22] but at the same time he enthroned the mind among the senses as a sacred governor over them all. 
[23] To the mind he gave the law; and one who lives subject to this will rule a kingdom that is temperate, just, good, and courageous. 
[24] How is it then, one might say, that if reason is master of the emotions, it does not control
forgetfulness and ignorance?

Chapter three
[1] This notion is entirely ridiculous; for it is evident that reason rules not over its own emotions, but over those of the body.
[2] No one of us can eradicate that kind of desire, but reason can provide a way for us not to be enslaved by desire.
[3] No one of us can eradicate anger from the mind, but reason can help to deal with anger.
[4] No one of us can eradicate malice, but reason can fight at our side so that we are not overcome by malice.
[5] For reason does not uproot the emotions but is their antagonist.
[6] Now this can be explained more clearly by the story of King David's thirst.
[7] David had been attacking the Philistines all day long, and together with the soldiers of his nation had slain many of them.
[8] Then when evening fell, he came, sweating and quite exhausted, to the royal tent, around which the whole army of our ancestors had encamped.
[9] Now all the rest were at supper,
[10] but the king was extremely thirsty, and although springs were plentiful there, he could not satisfy his thirst from them.
[12] When his guards complained bitterly because of the king's craving, two staunch young soldiers, respecting the king's desire, armed themselves fully, and taking a pitcher climbed over the enemy's ramparts.
[13] Eluding the sentinels at the gates, they went searching throughout the enemy camp and found the spring, and from it boldly brought the king a drink.
[14] But David, although he was burning with thirst, considered it an altogether fearful danger to his soul to drink what was regarded as equivalent to blood.
[15] Therefore, opposing reason to desire, he poured out the drink as an offering to God.
[16] For the temperate mind can conquer the drives of the emotions and quench the flames of frenzied desires;
[17] it can overthrow bodily agonies even when they are extreme, and by nobility of reason spurn all domination by the emotions.
[18] The present occasion now invites us to a narrative demonstration of temperate reason.
[19] At a time when our fathers were enjoying profound peace because of their observance of the law and were prospering, so that even Seleucus Nicanor, king of Asia, had both appropriated money to them for the temple service and recognized their commonwealth --
[20] just at that time certain men attempted a revolution against the public harmony and caused many and various disasters.

Chapter four
[1] Now there was a certain Simon, a political opponent of the noble and good man, Onias, who then held the high priesthood for life. When despite all manner of slander he was unable
to injure Onias in the eyes of the nation, he fled the country with the purpose of betraying it.

[2] So he came to Apollonius, governor of Syria, Phoenicia, and Cilicia, and said,

[3] "I have come here because I am loyal to the king's government, to report that in the
Jerusalem treasuries there are deposited tens of thousands in private funds, which are not the
property of the temple but belong to King Seleucus."

[4] When Apollonius learned the details of these things, he praised Simon for his service to
the king and went up to Seleucus to inform him of the rich treasure.

[5] On receiving authority to deal with this matter, he proceeded quickly to our country
accompanied by the accursed Simon and a very strong military force.

[6] He said that he had come with the king's authority to seize the private funds in the
treasury.

[7] The people indignantly protested his words, considering it outrageous that those who had
committed deposits to the sacred treasury should be deprived of them, and did all that they
could to prevent it.

[8] But, uttering threats, Apollonius went on to the temple.

[9] While the priests together with women and children were imploring God in the temple to
shield the holy place that was being treated so contumeliously,

[10] and while Apollonius was going up with his armed forces to seize the money, angels on
horseback with lightning flashing from their weapons appeared from heaven, instilling in
them great fear and trembling.

[11] Then Apollonius fell down half dead in the temple area that was open to all, stretched
out his hands toward heaven, and with tears besought the Hebrews to pray for him and
propitiate the wrath of the heavenly army.

[12] For he said that he had committed a sin deserving of death, and that if he were delivered
he would praise the blessedness of the holy place before all people.

[13] Moved by these words, Onias the high priest, although otherwise he had scruples about
doing so, prayed for him lest King Seleucus suppose that Apollonius had been overcome by
human treachery and not by divine justice.

[14] So Apollonius, having been preserved beyond all expectations, went away to report to
the king what had happened to him.

[15] When King Seleucus died, his son Antiochus Epiphanes succeeded to the throne, an
arrogant and terrible man,

[16] who removed Onias from the priesthood and appointed Onias's brother Jason as high
priest.

[17] Jason agreed that if the office were conferred upon him he would pay the king three
thousand six hundred and sixty talents annually.

[18] So the king appointed him high priest and ruler of the nation.

[19] Jason changed the nation's way of life and altered its form of government in complete
violation of the law,

[20] so that not only was a gymnasium constructed at the very citadel of our native land, but
also the temple service was abolished.

[21] The divine justice was angered by these acts and caused Antiochus himself to make war
on them.
[22] For when he was warring against Ptolemy in Egypt, he heard that a rumor of his death had spread and that the people of Jerusalem had rejoiced greatly. He speedily marched against them,
[23] and after he had plundered them he issued a decree that if any of them should be found observing the ancestral law they should die.
[24] When, by means of his decrees, he had not been able in any way to put an end to the people's observance of the law, but saw that all his threats and punishments were being disregarded,
[25] even to the point that women, because they had circumcised their sons, were thrown headlong from heights along with their infants, though they had known beforehand that they would suffer this --
[26] when, then, his decrees were despised by the people, he himself, through torture, tried to compel everyone in the nation to eat defiling foods and to renounce Judaism.

Chapter five
[1] The tyrant Antiochus, sitting in state with his counselors on a certain high place, and with his armed soldiers standing about him,
[2] ordered the guards to seize each and every Hebrew and to compel them to eat pork and food sacrificed to idols.
[3] If any were not willing to eat defiling food, they were to be broken on the wheel and killed.
[4] And when many persons had been rounded up, one man, Eleazar by name, leader of the flock, was brought before the king. He was a man of priestly family, learned in the law, advanced in age, and known to many in the tyrant's court because of his philosophy.
[5] When Antiochus saw him he said,
[6] "Before I begin to torture you, old man, I would advise you to save yourself by eating pork,
[7] for I respect your age and your gray hairs. Although you have had them for so long a time, it does not seem to me that you are a philosopher when you observe the religion of the Jews.
[8] Why, when nature has granted it to us, should you abhor eating the very excellent meat of this animal?
[9] It is senseless not to enjoy delicious things that are not shameful, and wrong to spurn the gifts of nature.
[10] It seems to me that you will do something even more senseless if, by holding a vain opinion concerning the truth, you continue to despise me to your own hurt.
[11] Will you not awaken from your foolish philosophy, dispel your futile reasonings, adopt a mind appropriate to your years, philosophize according to the truth of what is beneficial,
[12] and have compassion on your old age by honoring my humane advice?
[13] For consider this, that if there is some power watching over this religion of yours, it will excuse you from any transgression that arises out of compulsion."
[14] When the tyrant urged him in this fashion to eat meat unlawfully, Eleazar asked to have a word.
When he had received permission to speak, he began to address the people as follows:

"We, O Antiochus, who have been persuaded to govern our lives by the divine law, think that there is no compulsion more powerful than our obedience to the law. Therefore we consider that we should not transgress it in any respect. Even if, as you suppose, our law were not truly divine and we had wrongly held it to be divine, not even so would it be right for us to invalidate our reputation for piety. Therefore do not suppose that it would be a petty sin if we were to eat defiling food; to transgress the law in matters either small or great is of equal seriousness, for in either case the law is equally despised. You scoff at our philosophy as though living by it were irrational, but it teaches us self-control, so that we master all pleasures and desires, and it also trains us in courage, so that we endure any suffering willingly; it instructs us in justice, so that in all our dealings we act impartially, and it teaches us piety, so that with proper reverence we worship the only real God. Therefore we do not eat defiling food; for since we believe that the law was established by God, we know that in the nature of things the Creator of the world in giving us the law has shown sympathy toward us.

He has permitted us to eat what will be most suitable for our lives, but he has forbidden us to eat meats that would be contrary to this. It would be tyrannical for you to compel us not only to transgress the law, but also to eat in such a way that you may deride us for eating defiling foods, which are most hateful to us. But you shall have no such occasion to laugh at me, nor will I transgress the sacred oaths of my ancestors concerning the keeping of the law, not even if you gouge out my eyes and burn my entrails. I am not so old and cowardly as not to be young in reason on behalf of piety. Therefore get your torture wheels ready and fan the fire more vehemently! I do not so pity my old age as to break the ancestral law by my own act. I will not play false to you, O law that trained me, nor will I renounce you, beloved self-control. I will not put you to shame, philosophical reason, nor will I reject you, honored priesthood and knowledge of the law.

You, O king, shall not stain the honorable mouth of my old age, nor my long life lived lawfully. The fathers will receive me as pure, as one who does not fear your violence even to death. You may tyrannize the ungodly, but you shall not dominate my religious principles either by word or by deed."

Chapter six

When Eleazar in this manner had made eloquent response to the exhortations of the tyrant, the guards who were standing by dragged him violently to the instruments of torture. First they stripped the old man, who remained adorned with the gracefulness of his piety. And after they had tied his arms on each side they scourged him,
[4] while a herald opposite him cried out, "Obey the king's commands!"
[5] But the courageous and noble man, as a true Eleazar, was unmoved, as though being tortured in a dream;
[6] yet while the old man's eyes were raised to heaven, his flesh was being torn by scourges, his blood flowing, and his sides were being cut to pieces.
[7] And though he fell to the ground because his body could not endure the agonies, he kept his reason upright and unswerving.
[8] One of the cruel guards rushed at him and began to kick him in the side to make him get up again after he fell.
[9] But he bore the pains and scorned the punishment and endured the tortures.
[10] And like a noble athlete the old man, while being beaten, was victorious over his torturers;
[11] in fact, with his face bathed in sweat, and gasping heavily for breath, he amazed even his torturers by his courageous spirit.
[12] At that point, partly out of pity for his old age,
[13] partly out of sympathy from their acquaintance with him, partly out of admiration for his endurance, some of the king's retinue came to him and said,
[14] "Eleazar, why are you so irrationally destroying yourself through these evil things?
[15] We will set before you some cooked meat; save yourself by pretending to eat pork."
[16] But Eleazar, as though more bitterly tormented by this counsel, cried out:
[17] "May we, the children of Abraham, never think so basely that out of cowardice we feign a role unbecoming to us!
[18] For it would be irrational if we, who have lived in accordance with truth to old age and have maintained in accordance with law the reputation of such a life, should now change our course
[19] become a pattern of impiety to the young, in becoming an example of the eating of defiling food.
[20] It would be shameful if we should survive for a little while and during that time be a laughing stock to all for our cowardice,
[21] and if we should be despised by the tyrant as unmanly, and not protect our divine law even to death.
[22] Therefore, O children of Abraham, die nobly for your religion!
[23] And you, guards of the tyrant, why do you delay?"
[24] When they saw that he was so courageous in the face of the afflictions, and that he had not been changed by their compassion, the guards brought him to the fire.
[25] There they burned him with maliciously contrived instruments, threw him down, and poured stinking liquids into his nostrils.
[26] When he was now burned to his very bones and about to expire, he lifted up his eyes to God and said,
[27] "You know, O God, that though I might have saved myself, I am dying in burning torments for the sake of the law.
[28] Be merciful to your people, and let our punishment suffice for them.
[29] Make my blood their purification, and take my life in exchange for theirs."
And after he said this, the holy man died nobly in his tortures, and by reason he resisted even to the very tortures of death for the sake of the law.

Admittedly, then, devout reason is sovereign over the emotions.

For if the emotions had prevailed over reason, we would have testified to their domination.

But now that reason has conquered the emotions, we properly attribute to it the power to govern.

And it is right for us to acknowledge the dominance of reason when it masters even external agonies. It would be ridiculous to deny it.

And I have proved not only that reason has mastered agonies, but also that it masters pleasures and in no respect yields to them.

Chapter seven

For like a most skilful pilot, the reason of our father Eleazar steered the ship of religion over the sea of the emotions,

and though buffeted by the stormings of the tyrant and overwhelmed by the mighty waves of tortures,

in no way did he turn the rudder of religion until he sailed into the haven of immortal victory.

No city besieged with many ingenious war machines has ever held out as did that most holy man. Although his sacred life was consumed by tortures and racks, he conquered the besiegers with the shield of his devout reason.

For in setting his mind firm like a jutting cliff, our father Eleazar broke the maddening waves of the emotions.

O priest, worthy of the priesthood, you neither defiled your sacred teeth nor profaned your stomach, which had room only for reverence and purity, by eating defiling foods.

O man in harmony with the law and philosopher of divine life!

Such should be those who are administrators of the law, shielding it with their own blood and noble sweat in sufferings even to death.

You, father, strengthened our loyalty to the law through your glorious endurance, and you did not abandon the holiness which you praised, but by your deeds you made your words of divine philosophy credible.

O aged man, more powerful than tortures; O elder, fiercer than fire; O supreme king over the passions, Eleazar!

For just as our father Aaron, armed with the censer, ran through the multitude of the people and conquered the fiery angel,

so the descendant of Aaron, Eleazar, though being consumed by the fire, remained unmoved in his reason.

Most amazing, indeed, though he was an old man, his body no longer tense and firm, his muscles flabby, his sinews feeble, he became young again

in spirit through reason; and by reason like that of Isaac he rendered the many-headed rack ineffective.

O man of blessed age and of venerable gray hair and of law-abiding life, whom the
faithful seal of death has perfected!
[16] If, therefore, because of piety an aged man despised tortures even to death, most certainly devout reason is governor of the emotions.
[17] Some perhaps might say, "Not every one has full command of his emotions, because not every one has prudent reason."
[18] But as many as attend to religion with a whole heart, these alone are able to control the passions of the flesh,
[19] since they believe that they, like our patriarchs Abraham and Isaac and Jacob, do not die to God, but live in God.
[20] No contradiction therefore arises when some persons appear to be dominated by their emotions because of the weakness of their reason.
[21] What person who lives as a philosopher by the whole rule of philosophy, and trusts in God,
[22] and knows that it is blessed to endure any suffering for the sake of virtue, would not be able to overcome the emotions through godliness?
[23] For only the wise and courageous man is lord of his emotions.

Chapter eight
[1] For this is why even the very young, by following a philosophy in accordance with devout reason, have prevailed over the most painful instruments of torture.
[2] For when the tyrant was conspicuously defeated in his first attempt, being unable to compel an aged man to eat defiling foods, then in violent rage he commanded that others of the Hebrew captives be brought, and that any who ate defiling food should be freed after eating, but if any were to refuse, these should be tortured even more cruelly.
[3] When the tyrant had given these orders, seven brothers -- handsome, modest, noble, and accomplished in every way -- were brought before him along with their aged mother.
[4] When the tyrant saw them, grouped about their mother as if in a chorus, he was pleased with them. And struck by their appearance and nobility, he smiled at them, and summoned them nearer and said,
[5] "Young men, I admire each and every one of you in a kindly manner, and greatly respect the beauty and the number of such brothers. Not only do I advise you not to display the same madness as that of the old man who has just been tortured, but I also exhort you to yield to me and enjoy my friendship.
[6] Just as I am able to punish those who disobey my orders, so I can be a benefactor to those who obey me.
[7] Trust me, then, and you will have positions of authority in my government if you will renounce the ancestral tradition of your national life.
[8] And enjoy your youth by adopting the Greek way of life and by changing your manner of living.
[9] But if by disobedience you rouse my anger, you will compel me to destroy each and every one of you with dreadful punishments through tortures.
[10] Therefore take pity on yourselves. Even I, your enemy, have compassion for your youth and handsome appearance.
[11] Will you not consider this, that if you disobey, nothing remains for you but to die on the rack?"
[12] When he had said these things, he ordered the instruments of torture to be brought forward so as to persuade them out of fear to eat the defiling food.
[13] And when the guards had placed before them wheels and joint-dislocators, rack and hooks and catapults and caldrons, braziers and thumbscrews and iron claws and wedges and bellows, the tyrant resumed speaking:
[14] "Be afraid, young fellows, and whatever justice you revere will be merciful to you when you transgress under compulsion."
[15] But when they had heard the inducements and saw the dreadful devices, not only were they not afraid, but they also opposed the tyrant with their own philosophy, and by their right reasoning nullified his tyranny.
[16] Let us consider, on the other hand, what arguments might have been used if some of them had been cowardly and unmanly. Would they not have been these?
[17] "O wretches that we are and so senseless! Since the king has summoned and exhorted us to accept kind treatment if we obey him,
[18] why do we take pleasure in vain resolves and venture upon a disobedience that brings death?
[19] O men and brothers, should we not fear the instruments of torture and consider the threats of torments, and give up this vain opinion and this arrogance that threatens to destroy us?
[20] Let us take pity on our youth and have compassion on our mother's age;
[21] and let us seriously consider that if we disobey we are dead!
[22] Also, divine justice will excuse us for fearing the king when we are under compulsion.
[23] Why do we banish ourselves from this most pleasant life and deprive ourselves of this delightful world?
[24] Let us not struggle against compulsion nor take hollow pride in being put to the rack.
[25] Not even the law itself would arbitrarily slay us for fearing the instruments of torture.
[26] Why does such contentiousness excite us and such a fatal stubbornness please us, when we can live in peace if we obey the king?"
[27] But the youths, though about to be tortured, neither said any of these things nor even seriously considered them.
[28] For they were contemptuous of the emotions and sovereign over agonies,
[29] so that as soon as the tyrant had ceased counseling them to eat defiling food, all with one voice together, as from one mind, said:

Chapter nine
[1] "Why do you delay, O tyrant? For we are ready to die rather than transgress our ancestral commandments;
[2] we are obviously putting our forefathers to shame unless we should practice ready obedience to the law and to Moses our counselor.
[3] Tyrant and counselor of lawlessness, in your hatred for us do not pity us more than we pity ourselves.
[4] For we consider this pity of yours which insures our safety through transgression of the law to be more grievous than death itself.
[5] You are trying to terrify us by threatening us with death by torture, as though a short time ago you learned nothing from Eleazar.
[6] And if the aged men of the Hebrews because of their religion lived piously while enduring torture, it would be even more fitting that we young men should die despising your coercive tortures, which our aged instructor also overcame.
[7] Therefore, tyrant, put us to the test; and if you take our lives because of our religion, do not suppose that you can injure us by torturing us.
[8] For we, through this severe suffering and endurance, shall have the prize of virtue and shall be with God, for whom we suffer;
[9] but you, because of your bloodthirstiness toward us, will deservedly undergo from the divine justice eternal torment by fire."
[10] When they had said these things the tyrant not only was angry, as at those who are disobedient, but also was enraged, as at those who are ungrateful.
[11] Then at his command the guards brought forward the eldest, and having torn off his tunic, they bound his hands and arms with thongs on each side.
[12] When they had worn themselves out beating him with scourges, without accomplishing anything, they placed him upon the wheel.
[13] When the noble youth was stretched out around this, his limbs were dislocated,
[14] and though broken in every member he denounced the tyrant, saying,
[15] "Most abominable tyrant, enemy of heavenly justice, savage of mind, you are mangling me in this manner, not because I am a murderer, or as one who acts impiously, but because I protect the divine law."
[16] And when the guards said, "Agree to eat so that you may be released from the tortures," he replied, "You abominable lackeys, your wheel is not so powerful as to strangle my reason. Cut my limbs, burn my flesh, and twist my joints.
[17] Through all these tortures I will convince you that sons of the Hebrews alone are invincible where virtue is concerned."
[18] While he was saying these things, they spread fire under him, and while fanning the flames they tightened the wheel further.

[20] The wheel was completely smeared with blood, and the heap of coals was being quenched by the drippings of gore, and pieces of flesh were falling off the axles of the machine.
[21] Although the ligaments joining his bones were already severed, the courageous youth, worthy of Abraham, did not groan,
[22] but as though transformed by fire into immortality he nobly endured the rackings.
[23] "Imitate me, brothers," he said. "Do not leave your post in my struggle or renounce our courageous brotherhood.
[24] Fight the sacred and noble battle for religion. Thereby the just Providence of our ancestors may become merciful to our nation and take vengeance on the accursed tyrant."
[25] When he had said this, the saintly youth broke the thread of life.
While all were marveling at his courageous spirit, the guards brought in the next eldest, and after fitting themselves with iron gauntlets having sharp hooks, they bound him to the torture machine and catapult.

Before torturing him, they inquired if he were willing to eat, and they heard this noble decision.

These leopard-like beasts tore out his sinews with the iron hands, flayed all his flesh up to his chin, and tore away his scalp. But he steadfastly endured this agony and said, "How sweet is any kind of death for the religion of our fathers!"

To the tyrant he said, "Do you not think, you most savage tyrant, that you are being tortured more than I, as you see the arrogant design of your tyranny being defeated by our endurance for the sake of religion?

I lighten my pain by the joys that come from virtue,

but you suffer torture by the threats that come from impiety. You will not escape, most abominable tyrant, the judgments of the divine wrath."

Chapter ten

When he too had endured a glorious death, the third was led in, and many repeatedly urged him to save himself by tasting the meat.

But he shouted, "Do you not know that the same father begot me and those who died, and the same mother bore me, and that I was brought up on the same teachings?

I do not renounce the noble kinship that binds me to my brothers."

Enraged by the man's boldness, they disjointed his hands and feet with their instruments, dismembering him by prying his limbs from their sockets, and breaking his fingers and arms and legs and elbows.

Since they were not able in any way to break his spirit, they abandoned the instruments and scalped him with their fingernails in a Scythian fashion.

They immediately brought him to the wheel, and while his vertebrae were being dislocated upon it he saw his own flesh torn all around and drops of blood flowing from his entrails.

When he was about to die, he said, "We, most abominable tyrant, are suffering because of our godly training and virtue, but you, because of your impiety and bloodthirstiness, will undergo unceasing torments."

When he also had died in a manner worthy of his brothers, they dragged in the fourth, saying, "As for you, do not give way to the same insanity as your brothers, but obey the king and save yourself."

But he said to them, "You do not have a fire hot enough to make me play the coward.

No, by the blessed death of my brothers, by the eternal destruction of the tyrant, and by the everlasting life of the pious, I will not renounce our noble brotherhood.

Contrive tortures, tyrant, so that you may learn from them that I am a brother to those who have just been tortured."
When he heard this, the bloodthirsty, murderous, and utterly abominable Antiochus gave orders to cut out his tongue.

But he said, "Even if you remove my organ of speech, God hears also those who are mute.

See, here is my tongue; cut it off, for in spite of this you will not make our reason speechless.

Gladly, for the sake of God, we let our bodily members be mutilated.

God will visit you swiftly, for you are cutting out a tongue that has been melodious with divine hymns."

Chapter eleven

When this one died also, after being cruelly tortured, the fifth leaped up, saying,

"I will not refuse, tyrant, to be tortured for the sake of virtue.

I have come of my own accord, so that by murdering me you will incur punishment from the heavenly justice for even more crimes.

Hater of virtue, hater of mankind, for what act of ours are you destroying us in this way?

Is it because we revere the Creator of all things and live according to his virtuous law?

But these deeds deserve honors, not tortures."

While he was saying these things, the guards bound him and dragged him to the catapult;

they tied him to it on his knees, and fitting iron clamps on them, they twisted his back around the wedge on the wheel, so that he was completely curled back like a scorpion, and all his members were disjointed.

In this condition, gasping for breath and in anguish of body,

he said, "Tyrant, they are splendid favors that you grant us against your will, because through these noble sufferings you give us an opportunity to show our endurance for the law."

After he too had died, the sixth, a mere boy, was led in. When the tyrant inquired whether he was willing to eat and be released, he said,

"I am younger in age than my brothers, but I am their equal in mind.

Since to this end we were born and bred, we ought likewise to die for the same principles.

So if you intend to torture me for not eating defiling foods, go on torturing!"

When he had said this, they led him to the wheel.

He was carefully stretched tight upon it, his back was broken, and he was roasted from underneath.

To his back they applied sharp spits that had been heated in the fire, and pierced his ribs so that his entrails were burned through.

While being tortured he said, "O contest befitting holiness, in which so many of us brothers have been summoned to an arena of sufferings for religion, and in which we have not been defeated!

For religious knowledge, O tyrant, is invincible.

I also, equipped with nobility, will die with my brothers,
[23] and I myself will bring a great avenger upon you, you inventor of tortures and enemy of those who are truly devout.
[24] We six boys have paralyzed your tyranny!
[25] Since you have not been able to persuade us to change our mind or to force us to eat defiling foods, is not this your downfall?
[26] Your fire is cold to us, and the catapults painless, and your violence powerless.
[27] For it is not the guards of the tyrant but those of the divine law that are set over us; therefore, unconquered, we hold fast to reason."

Chapter twelve

[1] When he also, thrown into the caldron, had died a blessed death, the seventh and youngest of all came forward.
[2] Even though the tyrant had been fearfully reproached by the brothers, he felt strong compassion for this child when he saw that he was already in fetters. He summoned him to come nearer and tried to console him, saying,
[3] "You see the result of your brothers' stupidity, for they died in torments because of their disobedience.
[4] You too, if you do not obey, will be miserably tortured and die before your time,
[5] but if you yield to persuasion you will be my friend and a leader in the government of the kingdom."
[6] When he had so pleaded, he sent for the boy's mother to show compassion on her who had been bereaved of so many sons and to influence her to persuade the surviving son to obey and save himself.
[7] But when his mother had exhorted him in the Hebrew language, as we shall tell a little later,
[8] he said, "Let me loose, let me speak to the king and to all his friends that are with him."
[9] Extremely pleased by the boy's declaration, they freed him at once.
[10] Running to the nearest of the braziers,
[11] he said, "You profane tyrant, most impious of all the wicked, since you have received good things and also your kingdom from God, were you not ashamed to murder his servants and torture on the wheel those who practice religion?
[12] Because of this, justice has laid up for you intense and eternal fire and tortures, and these throughout all time will never let you go.
[13] As a man, were you not ashamed, you most savage beast, to cut out the tongues of men who have feelings like yours and are made of the same elements as you, and to maltreat and torture them in this way?
[14] Surely they by dying nobly fulfilled their service to God, but you will wail bitterly for having slain without cause the contestants for virtue."
[15] Then because he too was about to die, he said,
[16] "I do not desert the excellent example of my brothers,
[17] and I call on the God of our fathers to be merciful to our nation;
[18] but on you he will take vengeance both in this present life and when you are dead."
[19] After he had uttered these imprecations, he flung himself into the braziers and so ended
his life.

Chapter thirteen
[1] Since, then, the seven brothers despised sufferings even unto death, everyone must concede that devout reason is sovereign over the emotions.
[2] For if they had been slaves to their emotions and had eaten defiling food, we would say that they had been conquered by these emotions.
[3] But in fact it was not so. Instead, by reason, which is praised before God, they prevailed over their emotions.
[4] The supremacy of the mind over these cannot be overlooked, for the brothers mastered both emotions and pains.
[5] How then can one fail to confess the sovereignty of right reason over emotion in those who were not turned back by fiery agonies?
[6] For just as towers jutting out over harbors hold back the threatening waves and make it calm for those who sail into the inner basin,
[7] so the seven-towered right reason of the youths, by fortifying the harbor of religion, conquered the tempest of the emotions.
[8] For they constituted a holy chorus of religion and encouraged one another, saying,
[9] "Brothers, let us die like brothers for the sake of the law; let us imitate the three youths in Assyria who despised the same ordeal of the furnace.
[10] Let us not be cowardly in the demonstration of our piety."
[12] and another reminded them, "Remember whence you came, and the father by whose hand Isaac would have submitted to being slain for the sake of religion."
[13] Each of them and all of them together looking at one another, cheerful and undaunted, said, "Let us with all our hearts consecrate ourselves to God, who gave us our lives, and let us use our bodies as a bulwark for the law.
[14] Let us not fear him who thinks he is killing us,
[15] for great is the struggle of the soul and the danger of eternal torment lying before those who transgress the commandment of God.
[16] Therefore let us put on the full armor of self-control, which is divine reason.
[17] For if we so die, Abraham and Isaac and Jacob will welcome us, and all the fathers will praise us."
[18] Those who were left behind said to each of the brothers who were being dragged away, "Do not put us to shame, brother, or betray the brothers who have died before us."
[19] You are not ignorant of the affection of brotherhood, which the divine and all-wise Providence has bequeathed through the fathers to their descendants and which was implanted in the mother's womb.
[20] There each of the brothers dwelt the same length of time and was shaped during the same period of time; and growing from the same blood and through the same life, they were brought to the light of day.
[21] When they were born after an equal time of gestation, they drank milk from the same fountains. For such embraces brotherly-loving souls are nourished;
and they grow stronger from this common nurture and daily companionship, and from both general education and our discipline in the law of God.

Therefore, when sympathy and brotherly affection had been so established, the brothers were the more sympathetic to one another.

Since they had been educated by the same law and trained in the same virtues and brought up in right living, they loved one another all the more.

A common zeal for nobility expanded their goodwill and harmony toward one another, because, with the aid of their religion, they rendered their brotherly love more fervent.

But although nature and companionship and virtuous habits had augmented the affection of brotherhood, those who were left endured for the sake of religion, while watching their brothers being maltreated and tortured to death.

Chapter fourteen

Furthermore, they encouraged them to face the torture, so that they not only despised their agonies, but also mastered the emotions of brotherly love.

O reason, more royal than kings and freer than the free!

O sacred and harmonious concord of the seven brothers on behalf of religion!

None of the seven youths proved coward or shrank from death,

but all of them, as though running the course toward immortality, hastened to death by torture.

Just as the hands and feet are moved in harmony with the guidance of the mind, so those holy youths, as though moved by an immortal spirit of devotion, agreed to go to death for its sake.

O most holy seven, brothers in harmony! For just as the seven days of creation move in choral dance around religion,

so these youths, forming a chorus, encircled the sevenfold fear of tortures and dissolved it.

Even now, we ourselves shudder as we hear of the tribulations of these young men; they not only saw what was happening, yes, not only heard the direct word of threat, but also bore the sufferings patiently, and in agonies of fire at that.

What could be more excruciatingly painful than this? For the power of fire is intense and swift, and it consumed their bodies quickly.

Do not consider it amazing that reason had full command over these men in their tortures, since the mind of woman despised even more diverse agonies,

for the mother of the seven young men bore up under the rackings of each one of her children.

Observe how complex is a mother's love for her children, which draws everything toward an emotion felt in her inmost parts.

Even unreasoning animals, like mankind, have a sympathy and parental love for their offspring.

For example, among birds, the ones that are tame protect their young by building on the housetops,

and the others, by building in precipitous chasms and in holes and tops of trees, hatch...
the nestlings and ward off the intruder.
[17] If they are not able to keep him away, they do what they can to help their young by flying in circles around them in the anguish of love, warning them with their own calls.
[18] And why is it necessary to demonstrate sympathy for children by the example of unreasoning animals,
[19] since even bees at the time for making honeycombs defend themselves against intruders as though with an iron dart sting those who approach their hive and defend it even to the death?
[20] But sympathy for her children did not sway the mother of the young men; she was of the same mind as Abraham.

Chapter fifteen
[1] O reason of the children, tyrant over the emotions! O religion, more desirable to the mother than her children!
[2] Two courses were open to this mother, that of religion, and that of preserving her seven sons for a time, as the tyrant had promised.
[3] She loved religion more, religion that preserves them for eternal life according to God's promise.
[4] In what manner might I express the emotions of parents who love their children? We impress upon the character of a small child a wondrous likeness both of mind and of form. Especially is this true of mothers, who because of their birthpangs have a deeper sympathy toward their offspring than do the fathers.
[5] Considering that mothers are the weaker sex and give birth to many, they are more devoted to their children.
[6] The mother of the seven boys, more than any other mother, loved her children. In seven pregnancies she had implanted in herself tender love toward them,
[7] and because of the many pains she suffered with each of them she had sympathy for them;
[8] yet because of the fear of God she disdained the temporary safety of her children.
[9] Not only so, but also because of the nobility of her sons and their ready obedience to the law she felt a greater tenderness toward them.
[10] For they were righteous and self-controlled and brave and magnanimous, and loved their brothers and their mother, so that they obeyed her even to death in keeping the ordinances.
[11] Nevertheless, though so many factors influenced the mother to suffer with them out of love for her children, in the case of none of them were the various tortures strong enough to pervert her reason.
[12] Instead, the mother urged them on, each child singly and all together, to death for the sake of religion.
[13] O sacred nature and affection of parental love, yearning of parents toward offspring, nurture and indomitable suffering by mothers!
[14] This mother, who saw them tortured and burned one by one, because of religion did not change her attitude.
[15] She watched the flesh of her children consumed by fire, their toes and fingers scattered
on the ground, and the flesh of the head to the chin exposed like masks.
[16] O mother, tried now by more bitter pains than even the birth-pangs you suffered for them!
[17] O woman, who alone gave birth to such complete devotion!
[18] When the first-born breathed his last it did not turn you aside, nor when the second in torments looked at you piteously nor when the third expired;
[19] nor did you weep when you looked at the eyes of each one in his tortures gazing boldly at the same agonies, and saw in their nostrils the signs of the approach of death.
[20] When you saw the flesh of children burned upon the flesh of other children, severed hands upon hands, scalped heads upon heads, and corpses fallen on other corpses and when you saw the place filled with many spectators of the torturings, you did not shed tears.
[21] Neither the melodies of sirens nor the songs of swans attract the attention of their hearers as did the voices of the children in torture calling to their mother.
[22] How great and how many torments the mother then suffered as her sons were tortured on the wheel and with the hot irons!
[23] But devout reason, giving her heart a man's courage in the very midst of her emotions, strengthened her to disregard her temporal love for her children.
[24] Although she witnessed the destruction of seven children and the ingenious and various rackings, this noble mother disregarded all these because of faith in God.
[25] For as in the council chamber of her own soul she saw mighty advocates -- nature, family, parental love, and the rackings of her children --
[26] this mother held two ballots, one bearing death and the other deliverance for her children.
[27] She did not approve the deliverance which would preserve the seven sons for a short time,
[28] but as the daughter of God-fearing Abraham she remembered his fortitude.
[29] O mother of the nation, vindicator of the law and champion of religion, who carried away the prize of the contest in your heart!
[30] O more noble than males in steadfastness, and more manly than men in endurance!
[31] Just as Noah's ark, carrying the world in the universal flood, stoutly endured the waves,
[32] so you, O guardian of the law, overwhelmed from every side by the flood of your emotions and the violent winds, the torture of your sons, endured nobly and withstood the wintry storms that assail religion.

Chapter sixteen
[1] If, then, a woman, advanced in years and mother of seven sons, endured seeing her children tortured to death, it must be admitted that devout reason is sovereign over the emotions.
[2] Thus I have demonstrated not only that men have ruled over the emotions, but also that a woman has despised the fiercest tortures.
[3] The lions surrounding Daniel were not so savage, nor was the raging fiery furnace of Mishael so intensely hot, as was her innate parental love, inflamed as she saw her seven sons tortured in such varied ways.
[4] But the mother quenched so many and such great emotions by devout reason.
[5] Consider this also. If this woman, though a mother, had been fainthearted, she would have mourned over them and perhaps spoken as follows:
[6] "O how wretched am I and many times unhappy! After bearing seven children, I am now the mother of none!
[7] O seven childbirths all in vain, seven profitless pregnancies, fruitless nurturings and wretched nursings!
[8] In vain, my sons, I endured many birth-pangs for you, and the more grievous anxieties of your upbringing.
[9] Alas for my children, some unmarried, others married and without offspring. I shall not see your children or have the happiness of being called grandmother.
[10] Alas, I who had so many and beautiful children am a widow and alone, with many sorrows.
[11] Nor when I die, shall I have any of my sons to bury me."
[12] Yet the sacred and God-fearing mother did not wail with such a lament for any of them, nor did she dissuade any of them from dying, nor did she grieve as they were dying,
[13] but, as though having a mind like adamant and giving rebirth for immortality to the whole number of her sons, she implored them and urged them on to death for the sake of religion.
[14] O mother, soldier of God in the cause of religion, elder and woman! By steadfastness you have conquered even a tyrant, and in word and deed you have proved more powerful than a man.
[15] For when you and your sons were arrested together, you stood and watched Eleazar being tortured, and said to your sons in the Hebrew language,
[16] "My sons, noble is the contest to which you are called to bear witness for the nation. Fight zealously for our ancestral law.
[17] For it would be shameful if, while an aged man endures such agonies for the sake of religion, you young men were to be terrified by tortures.
[18] Remember that it is through God that you have had a share in the world and have enjoyed life,
[19] and therefore you ought to endure any suffering for the sake of God.
[20] For his sake also our father Abraham was zealous to sacrifice his son Isaac, the ancestor of our nation; and when Isaac saw his father's hand wielding a sword and descending upon him, he did not cower.
[21] And Daniel the righteous was thrown to the lions, and Hananiah, Azariah, and Mishael were hurled into the fiery furnace and endured it for the sake of God.
[22] You too must have the same faith in God and not be grieved.
[23] It is unreasonable for people who have religious knowledge not to withstand pain."
[24] By these words the mother of the seven encouraged and persuaded each of her sons to die rather than violate God's commandment.
[25] They knew also that those who die for the sake of God live in God, as do Abraham and Isaac and Jacob and all the patriarchs.
Chapter seventeen
[1] Some of the guards said that when she also was about to be seized and put to death she threw herself into the flames so that no one might touch her body.
[2] O mother, who with your seven sons nullified the violence of the tyrant, frustrated his evil designs, and showed the courage of your faith!
[3] Nobly set like a roof on the pillars of your sons, you held firm and unswerving against the earthquake of the tortures.
[4] Take courage, therefore, O holy-minded mother, maintaining firm an enduring hope in God.
[5] The moon in heaven, with the stars, does not stand so august as you, who, after lighting the way of your star-like seven sons to piety, stand in honor before God and are firmly set in heaven with them.
[6] For your children were true descendants of father Abraham.
[7] If it were possible for us to paint the history of your piety as an artist might, would not those who first beheld it have shuddered as they saw the mother of the seven children enduring their varied tortures to death for the sake of religion?
[8] Indeed it would be proper to inscribe upon their tomb these words as a reminder to the people of our nation:
[9] "Here lie buried an aged priest and an aged woman and seven sons, because of the violence of the tyrant who wished to destroy the way of life of the Hebrews.
[10] They vindicated their nation, looking to God and enduring torture even to death."
[11] Truly the contest in which they were engaged was divine,
[12] for on that day virtue gave the awards and tested them for their endurance. The prize was immortality in endless life.
[13] Eleazar was the first contestant, the mother of the seven sons entered the competition, and the brothers contended.
[14] The tyrant was the antagonist, and the world and the human race were the spectators.
[15] Reverence for God was victor and gave the crown to its own athletes.
[16] Who did not admire the athletes of the divine legislation? Who were not amazed?
[17] The tyrant himself and all his council marveled at their endurance,
[18] because of which they now stand before the divine throne and live through blessed eternity.
[19] For Moses says, "All who are consecrated are under your hands."
[20] These, then, who have been consecrated for the sake of God, are honored, not only with this honor, but also by the fact that because of them our enemies did not rule over our nation,
[21] the tyrant was punished, and the homeland purified -- they having become, as it were, a ransom for the sin of our nation.
[22] And through the blood of those devout ones and their death as an expiation, divine Providence preserved Israel that previously had been afflicted.
[23] For the tyrant Antiochus, when he saw the courage of their virtue and their endurance under the tortures, proclaimed them to his soldiers as an example for their own endurance,
[24] and this made them brave and courageous for infantry battle and siege, and he ravaged and conquered all his enemies.
Chapter eighteen
[1] O Israelite children, offspring of the seed of Abraham, obey this law and exercise piety in every way,
[2] knowing that devout reason is master of all emotions, not only of sufferings from within, but also of those from without.
[3] Therefore those who gave over their bodies in suffering for the sake of religion were not only admired by men, but also were deemed worthy to share in a divine inheritance.
[4] Because of them the nation gained peace, and by reviving observance of the law in the homeland they ravaged the enemy.
[5] The tyrant Antiochus was both punished on earth and is being chastised after his death. Since in no way whatever was he able to compel the Israelites to become pagans and to abandon their ancestral customs, he left Jerusalem and marched against the Persians.
[6] The mother of seven sons expressed also these principles to her children:
[7] "I was a pure virgin and did not go outside my father's house; but I guarded the rib from which woman was made.
[8] No seducer corrupted me on a desert plain, nor did the destroyer, the deceitful serpent, defile the purity of my virginity.
[9] In the time of my maturity I remained with my husband, and when these sons had grown up their father died. A happy man was he, who lived out his life with good children, and did not have the grief of bereavement.
[10] While he was still with you, he taught you the law and the prophets.
[11] He read to you about Abel slain by Cain, and Isaac who was offered as a burnt offering, and of Joseph in prison.
[12] He told you of the zeal of Phineas, and he taught you about Hananiah, Azariah, and Mishael in the fire.
[14] He reminded you of the scripture of Isaiah, which says, 'Even though you go through the fire, the flame shall not consume you.'
[15] He sang to you songs of the psalmist David, who said, 'Many are the afflichions of the righteous.'
[16] He recounted to you Solomon's proverb, 'There is a tree of life for those who do his will.'
[17] He confirmed the saying of Ezekiel, 'Shall these dry bones live?'
[18] For he did not forget to teach you the song that Moses taught, which says,
[19] 'I kill and I make alive: this is your life and the length of your days.'"
[20] O bitter was that day -- and yet not bitter -- when that bitter tyrant of the Greeks quenched fire with fire in his cruel caldrons, and in his burning rage brought those seven sons of the daughter of Abraham to the catapult and back again to more tortures,
[21] pierced the pupils of their eyes and cut out their tongues, and put them to death with various tortures.
[22] For these crimes divine justice pursued and will pursue the accursed tyrant.
[23] But the sons of Abraham with their victorious mother are gathered together into the
chorus of the fathers, and have received pure and immortal souls from God, [24] to whom be glory for ever and ever. Amen.
Extra Writings

The Book of Tobit

1] The book of the acts of Tobit the son of Tobiel, son of Ananiel, son of Aduel, son of Gabael, of the descendants of Asiel and the tribe of Naphtali,
[2] who in the days of Shalmaneser, king of the Assyrians, was taken into captivity from Thisbe, which is to the south of Kedesh Naphtali in Galilee above Asher.
[3] I, Tobit, walked in the ways of truth and righteousness all the days of my life, and I performed many acts of charity to my brethren and countrymen who went with me into the land of the Assyrians, to Nineveh.
[4] Now when I was in my own country, in the land of Israel, while I was still a young man, the whole tribe of Naphtali my forefather deserted the house of Jerusalem. This was the place which had been chosen from among all the tribes of Israel, where all the tribes should sacrifice and where the temple of the dwelling of the Most High was consecrated and established for all generations for ever.
[5] All the tribes that joined in apostasy used to sacrifice to the calf Baal, and so did the house of Naphtali my forefather.
[6] But I alone went often to Jerusalem for the feasts, as it is ordained for all Israel by an everlasting decree. Taking the first fruits and the tithes of my produce and the first shearings, I would give these to the priests, the sons of Aaron, at the altar.
[7] Of all my produce I would give a tenth to the sons of Levi who ministered at Jerusalem; a second tenth I would sell, and I would go and spend the proceeds each year at Jerusalem;[8] the third tenth I would give to those to whom it was my duty, as Deborah my father's mother had commanded me, for I was left an orphan by my father.
[9] When I became a man I married Anna, a member of our family, and by her I became the father of Tobias.
[10] Now when I was carried away captive to Nineveh, all my brethren and my relatives ate the food of the Gentiles;
[11] but I kept myself from eating it,
[12] because I remembered God with all my heart.
[13] Then the Most High gave me favor and good appearance in the sight of Shalmaneser, and I was his buyer of provisions.
[14] So I used to go into Media, and once at Rages in Media I left ten talents of silver in trust with Gabael, the brother of Gabrias.
[15] But when Shalmaneser died, Sennacherib his son reigned in his place; and under him the
highways were unsafe, so that I could no longer go into Media.
[16] In the days of Shalmaneser I performed many acts of charity to my brethren.
[17] I would give my bread to the hungry and my clothing to the naked; and if I saw any one of my people dead and thrown out behind the wall of Nineveh, I would bury him.
[18] And if Sennacherib the king put to death any who came fleeing from Judea, I buried them secretly. For in his anger he put many to death. When the bodies were sought by the king, they were not found.
[19] Then one of the men of Nineveh went and informed the king about me, that I was burying them; so I hid myself. When I learned that I was being searched for, to be put to death, I left home in fear.
[20] Then all my property was confiscated and nothing was left to me except my wife Anna and my son Tobias.
[21] But not fifty days passed before two of Sennacherib's sons killed him, and they fled to the mountains of Ararat. Then Esarhaddon, his son, reigned in his place; and he appointed Ahikar, the son of my brother Anael, over all the accounts of his kingdom and over the entire administration.
[22] Ahikar interceded for me, and I returned to Nineveh. Now Ahikar was cupbearer, keeper of the signet, and in charge of administration of the accounts, for Esarhaddon had appointed him second to himself. He was my nephew.

Tob.2
[1] When I arrived home and my wife Anna and my son Tobias were restored to me, at the feast of Pentecost, which is the sacred festival of the seven weeks, a good dinner was prepared for me and I sat down to eat.
[2] Upon seeing the abundance of food I said to my son, "Go and bring whatever poor man of our brethren you may find who is mindful of the Lord, and I will wait for you."
[3] But he came back and said, "Father, one of our people has been strangled and thrown into the market place."
[4] So before I tasted anything I sprang up and removed the body to a place of shelter until sunset.
[5] And when I returned I washed myself and ate my food in sorrow.
[6] Then I remembered the prophecy of Amos, how he said, "Your feasts shall be turned into mourning, and all your festivities into lamentation." And I wept.
[7] When the sun had set I went and dug a grave and buried the body.
[8] And my neighbors laughed at me and said, "He is no longer afraid that he will be put to death for doing this; he once ran away, and here he is burying the dead again!"
[9] On the same night I returned from burying him, and because I was defiled I slept by the wall of the courtyard, and my face was uncovered.
[10] I did not know that there were sparrows on the wall and their fresh droppings fell into my open eyes and white films formed on my eyes. I went to physicians, but they did not help me. Ahikar, however, took care of me until he went to Elymais.
[12] She used to send the product to the owners. Once when they paid her wages, they also
Tob.3
[1] Then in my grief I wept, and I prayed in anguish, saying,
[2] "Righteous art thou, O Lord; all thy deeds and all they ways are mercy and truth, and thou dost render true and righteous judgment for ever.
[3] Remember me and look favorably upon me; do not punish me for my sins and for my unwitting offences and those which my fathers committed before thee.
[4] For they disobeyed thy commandments, and thou gavest us over to plunder, captivity, and death; thou madest us a byword of reproach in all the nations among which we have been dispersed.
[5] And now thy many judgments are true in exacting penalty from me for my sins and those of my fathers, because we did not keep thy commandments. For we did not walk in truth before thee.
[6] And now deal with me according to thy pleasure; command my spirit to be taken up, that I may depart and become dust. For it is better for me to die than to live, because I have heard false reproaches, and great is the sorrow within me. Command that I now be released from my distress to go to the eternal abode; do not turn thy face away from me."
[7] On the same day, at Ecbatana in Media, it also happened that Sarah, the daughter of Raguel, was reproached by her father's maids,
[8] because she had been given to seven husbands, and the evil demon Asmodeus had slain each of them before he had been with her as his wife. So the maids said to her, "Do you not know that you strangle your husbands? You already have had seven and have had no benefit from any of them.
[9] Why do you beat us? If they are dead, go with them! May we never see a son or daughter of yours!"
[10] When she heard these things she was deeply grieved, even to the thought of hanging herself. But she said, "I am the only child of my father; if I do this, it will be a disgrace to him, and I shall bring his old age down in sorrow to the grave.
[11] So she prayed by her window and said, "Blessed art thou, O Lord my God, and blessed is thy holy and honored name for ever. May all thy works praise thee for ever.
[12] And now, O Lord, I have turned my eyes and my face toward thee.
[13] Command that I be released from the earth and that I hear reproach no more.
[14] Thou knowest, O Lord, that I am innocent of any sin with man,
[15] and that I did not stain my name or the name of my father in the land of my captivity. I am my father's only child, and he has no child to be his heir, no near kinsman or kinsman's son for whom I should keep myself as wife. Already seven husbands of mine are dead. Why should I live? But if it be not pleasing to thee to take my life, command that respect be shown
to me and pity be taken upon me, and that I hear reproach no more."
[16] The prayer of both was heard in the presence of the glory of the great God.
[17] And Raphael was sent to heal the two of them: to scale away the white films of Tobit's eyes; to give Sarah the daughter of Raguel in marriage to Tobias the son of Tobit, and to bind Asmodeus the evil demon, because Tobias was entitled to possess her. At that very moment Tobit returned and entered his house and Sarah the daughter of Raguel came down from her upper room.

Tob.4
[1] On that day Tobit remembered the money which he had left in trust with Gabael at Rages in Media, and he said to himself;
[2] "I have asked for death. Why do I not call my son Tobias so that I may explain to him about the money before I die?"
[3] So he called him and said, "My son, when I die, bury me, and do not neglect your mother. Honor her all the days of your life; do what is pleasing to her, and do not grieve her.
[4] Remember, my son, that she faced many dangers for you while you were yet unborn. When she dies bury her beside me in the same grave.
[5] "Remember the Lord our God all your days, my son, and refuse to sin or to transgress his commandments. Live uprightly all the days of your life, and do not walk in the ways of wrongdoing.
[6] For if you do what is true, your ways will prosper through your deeds.
[7] Give alms from your possessions to all who live uprightly, and do not let your eye begrudge the gift when you make it. Do not turn your face away from any poor man, and the face of God will not be turned away from you.
[8] If you have many possessions, make your gift from them in proportion; if few, do not be afraid to give according to the little you have.
[9] So you will be laying up a good treasure for yourself against the day of necessity.
[10] For charity delivers from death and keeps you from entering the darkness;
[11] and for all who practice it charity is an excellent offering in the presence of the Most High.
[12] "Beware, my son, of all immorality. First of all take a wife from among the descendants of your fathers and do not marry a foreign woman, who is not of your father's tribe; for we are the sons of the prophets. Remember, my son, that Noah, Abraham, Isaac, and Jacob, our fathers of old, all took wives from among their brethren. They were blessed in their children, and their posterity will inherit the land.
[13] So now, my son, love your brethren, and in your heart do not disdain your brethren and the sons and daughters of your people by refusing to take a wife for yourself from among them. For in pride there is ruin and great confusion; and in shiftlessness there is loss and great want, because shiftlessness is the mother of famine.
[14] Do not hold over till the next day the wages of any man who works for you, but pay him at once; and if you serve God you will receive payment. "Watch yourself, my son, in everything you do, and be disciplined in all your conduct.
[15] And what you hate, do not do to any one. Do not drink wine to excess or let
drunkenness go with you on your way.
[16] Give of your bread to the hungry, and of your clothing to the naked. Give all your surplus to charity, and do not let your eye begrudge the gift when you made it.
[17] Place your bread on the grave of the righteous, but give none to sinners.
[18] Seek advice from every wise man, and do not despise any useful counsel.
[19] Bless the Lord God on every occasion; ask him that your ways may be made straight and that all your paths and plans may prosper. For none of the nations has understanding; but the Lord himself gives all good things, and according to his will he humbles whomever he wishes. "So, my son, remember my commands, and do not let them be blotted out of your mind.
[20] And now let me explain to you about the ten talents of silver which I left in trust with Gabael the son of Gabrias at Rages in Media.
[21] Do not be afraid, my son, because we have become poor. You have great wealth if you fear God and refrain from every sin and do what is pleasing in his sight."

Tob.5
[1] Then Tobias answered him, "Father, I will do everything that you have commanded me; [2] but how can I obtain the money when I do not know the man?"
[3] Then Tobit gave him the receipt, and said to him, "Find a man to go with you and I will pay him wages as long as I live; and go and get the money."
[4] So he went to look for a man; and he found Raphael, who was an angel,
[5] but Tobias did not know it. Tobias said to him, "Can you go with me to Rages in Media? Are you acquainted with that region?"
[6] The angel replied, "I will go with you; I am familiar with the way, and I have stayed with our brother Gabael."
[7] Then Tobias said to him, "Wait for me, and I shall tell my father."
[8] And he said to him, "Go, and do not delay." So he went in and said to his father, "I have found some one to go with me." He said, "Call him to me, so that I may learn to what tribe he belongs, and whether he is a reliable man to go with you."
[9] So Tobias invited him in; he entered and they greeted each other.
[10] Then Tobit said to him, "My brother, to what tribe and family do you belong? Tell me. "
[11] But he answered, "Are you looking for a tribe and a family or for a man whom you will pay to go with your son?" And Tobit said to him, "I should like to know, my brother, your people and your name."
[12] He replied, "I am Azarias the son of the great Ananias, one of your relatives."
[13] Then Tobit said to him, "You are welcome, my brother. Do not be angry with me because I tried to learn your tribe and family. You are a relative of mine, of a good and noble lineage. For I used to know Ananias and Jathan, the sons of the great Shemaiah, when we went together to Jerusalem to worship and offered the first-born of our flocks and the tithes of our produce. They did not go astray in the error of our brethren. My brother, you come of good stock.
[14] But tell me, what wages am I to pay you -- a drachma a day, and expenses for yourself as for my son?
[15] And besides, I will add to your wages if you both return safe and sound." So they agreed to these terms.
[16] Then he said to Tobias, "Get ready for the journey, and good success to you both." So his son made the preparations for the journey. And his father said to him, "Go with this man; God who dwells in heaven will prosper your way, and may his angel attend you." So they both went out and departed, and the young man's dog was with them.
[17] But Anna, his mother, began to weep, and said to Tobit, "Why have you sent our child away? Is he not the staff of our hands as he goes in and out before us?
[18] Do not add money to money, but consider it as rubbish as compared to our child.
[19] For the life that is given to us by the Lord is enough for us."
[20] And Tobit said to her, "Do not worry, my sister; he will return safe and sound, and your eyes will see him.
[21] For a good angel will go with him; his journey will be successful, and he will come back safe and sound." Tob 5:

Tob.6
[1] Now as they proceeded on their way they came at evening to the Tigris river and camped there.
[2] Then the young man went down to wash himself. A fish leaped up from the river and would have swallowed the young man;
[3] and the angel said to him, "Catch the fish." So the young man seized the fish and threw it up on the land.
[4] Then the angel said to him, "Cut open the fish and take the heart and liver and gall and put them away safely."
[5] So the young man did as the angel told him; and they roasted and ate the fish. And they both continued on their way until they came near to Ecbatana.
[6] Then the young man said to the angel, "Brother Azarias, of what use is the liver and heart and gall of the fish?"
[7] He replied, "As for the heart and liver, if a demon or evil spirit gives trouble to any one, you make a smoke from these before the man or woman, and that person will never be troubled again.
[8] And as for the gall, anoint with it a man who has white films in his eyes, and he will be cured."
[9] When they approached Ecbatana,
[10] the angel said to the young man, "Brother, today we shall stay with Raguel. He is your relative, and he has an only daughter named Sarah. I will suggest that she be given to you in marriage,
[11] because you are entitled to her and to her inheritance, for you are her only eligible kinsman.
[12] The girl is also beautiful and sensible. Now listen to my plan. I will speak to her father, and as soon as we return from Rages we will celebrate the marriage. For I know that Raguel, according to the law of Moses, cannot give her to another man without incurring the penalty of death, because you rather than any other man are entitled to the inheritance."
[13] Then the young man said to the angel, "Brother Azarias, I have heard that the girl has been given to seven husbands and that each died in the bridal chamber.
[14] Now I am the only son my father has, and I am afraid that if I go in I will die as those before me did, for a demon is in love with her, and he harms no one except those who approach her. So now I fear that I may die and bring the lives of my father and mother to the grave in sorrow on my account. And they have no other son to bury them."
[15] But the angel said to him, "Do you not remember the words with which your father commanded you to take a wife from among your own people? Now listen to me, brother, for she will become your wife; and do not worry about the demon, for this very night she will be given to you in marriage.
[16] When you enter the bridal chamber, you shall take live ashes of incense and lay upon them some of the heart and liver of the fish so as to make a smoke.
[17] Then the demon will smell it and flee away, and will never again return. And when you approach her, rise up, both of you, and cry out to the merciful God, and he will save you and have mercy on you. Do not be afraid, for she was destined for you from eternity. You will save her, and she will go with you, and I suppose that you will have children by her." When Tobias heard these things, he fell in love with her and yearned deeply for her.

Tob.7

[1] When they reached Ecbatana and arrived at the house of Raguel, Sarah met them and greeted them. They returned her greeting, and she brought them into the house.
[2] Then Raguel said to his wife Edna, "How much the young man resembles my cousin Tobit!"

[3] And Raguel asked them, "Where are you from, brethren?" They answered him, "We belong to the sons of Naphtali, who are captives in Nineveh."
[4] So he said to them, "Do you know our brother Tobit?" And they said, "Yes, we do." And he asked them, "Is he in good health?"
[5] They replied, "He is alive and in good health." And Tobias said, "He is my father."
[7] And he blessed him and exclaimed, "Son of that good and noble man!" When he heard that Tobit had lost his sight, he was stricken with grief and wept.
[8] And his wife Edna and his daughter Sarah wept. They received them very warmly; and they killed a ram from the flock and set large servings of food before them. Then Tobias said to Raphael, "Brother Azarias, speak of those things which you talked about on the journey, and let the matter be settled."
[9] So he communicated the proposal to Raguel. And Raguel said to Tobias, "Eat, drink, and be merry;
[10] for it is your right to take my child. But let me explain the true situation to you.
[11] I have given my daughter to seven husbands, and when each came to her he died in the night. But for the present be merry." And Tobias said, "I will eat nothing here until you make a binding agreement with me."
[12] So Raguel said, "Take her right now, in accordance with the law. You are her relative, and she is yours. The merciful God will guide you both for the best."
[13] Then he called his daughter Sarah, and taking her by the hand he gave her to Tobias to be his wife, saying, "Here she is; take her according to the law of Moses, and take her with you to your father." And he blessed them.
[14] Next he called his wife Edna, and took a scroll and wrote out the contract; and they set their seals to it.
[16] And Raguel called his wife Edna and said to her, "Sister, make up the other room, and take her into it."
[17] so she did as he said, and took her there; and the girl began to weep. But the mother comforted her daughter in her tears, and said to her,
[18] "Be brave, my child; the Lord of heaven and earth grant you joy in place of this sorrow of yours. Be brave, my daughter."

Tob.8
[1] When they had finished eating, they escorted Tobias in to her.
[2] As he went he remembered the words of Raphael, and he took the live ashes of incense and put the heart and liver of the fish upon them and made a smoke.
[3] And when the demon smelled the odor he fled to the remotest parts of Egypt, and the angel bound him.
[4] When the door was shut and the two were alone, Tobias got up from the bed and said, "Sister, get up, and let us pray that the Lord may have mercy upon us."
[5] And Tobias began to pray, "Blessed art thou, O God of our fathers, and blessed be thy holy and glorious name for ever. Let the heavens and all thy creatures bless thee. Thou madest Adam and gavest him Eve his wife as a helper and support. From them the race of mankind has sprung. Thou didst say, 'It is not good that the man should be alone; let us make a helper for him like himself.'
[6] And now, O Lord, I am not taking this sister of mine because of lust, but with sincerity. Grant that I may find mercy and may grow old together with her."
[8] Then they both went to sleep for the night. But Raguel arose and went and dug a grave, with the thought, "Perhaps he too will die."
[9] Then Raguel went into his house
[10] and said to his wife Edna, "Send one of the maids to see whether he is alive; and if he is not, let us bury him without any one knowing about it."
[11] So the maid opened the door and went in, and found them both asleep.
[12] And she came out and told them that he was alive.
[13] Then Raguel blessed God and said, "Blessed art thou, O God, with every pure and holy blessing. Let thy saints and all thy creatures bless thee; let all thy angels and thy chosen people bless thee for ever.
[14] Blessed art thou, because thou hast made me glad. It has not happened to me as I expected; but thou hast treated us according to thy great mercy.
[15] Blessed art thou, because thou hast had compassion on two only children. Show them mercy, O Lord; and bring their lives to fulfilment in health and happiness and mercy."
[18] Then he ordered his servants to fill in the grave.
[19] After this he gave a wedding feast for them which lasted fourteen days.
[20] And before the days of the feast were over, Raguel declared by oath to Tobias that he should not leave until the fourteen days of the wedding feast were ended,
[21] that then he should take half of Raguel's property and return in safety to his father, and that the rest would be his "when my wife and I die."

Tob.9
[1] Then Tobias called Raphael and said to him,
[2] "Brother Azarias, take a servant and two camels with you and go to Gabael at Rages in Media and get the money for me; and bring him to the wedding feast.
[3] For Raguel has sworn that I should not leave;
[4] but my father is counting the days, and if I delay long he will be greatly distressed."
[5] So Raphael made the journey and stayed over night with Gabael. He gave him the receipt, and Gabael brought out the money bags with their seals intact and gave them to him.
[6] In the morning they both got up early and came to the wedding feast. And Gabael blessed Tobias and his wife.

Tob.10
[1] Now his father Tobit was counting each day, and when the days for the journey had expired and they did not arrive,
[2] he said, "Is it possible that he has been detained? Or is it possible that Gabael has died and there is no one to give him the money?"
[3] And he was greatly distressed.
[4] And his wife said to him, "The lad has perished; his long delay proves it." Then she began to mourn for him, and said,
[5] "Am I not distressed, my child, that I let you go, you who are the light of my eyes?"
[6] But Tobit said to her, "Be still and stop worrying; he is well."
[7] And she answered him, "Be still and stop deceiving me; my child has perished." And she went out every day to the road by which they had left; she ate nothing in the daytime, and throughout the nights she never stopped mourning for her son Tobias, until the fourteen days of the wedding feast had expired which Raguel had sworn that he should spend there. At that time Tobias said to Raguel, "Send me back, for my father and mother have given up hope of ever seeing me again."
[8] But his father-in-law said to him, "Stay with me, and I will send messengers to your father, and they will inform him how things are with you."
[9] Tobias replied, "No, send me back to my father."
[10] So Raguel arose and gave him his wife Sarah and half of his property in slaves, cattle, and money.
[11] And when he had blessed them he sent them away, saying, "The God of heaven will prosper you, my children, before I die."
[12] He said also to his daughter, "Honor your father-in-law and your mother-in-law; they are now your parents. Let me hear a good report of you." And he kissed her. And Edna said
to Tobias, "The Lord of heaven bring you back safely, dear brother, and grant me to see your children by my daughter Sarah, that I may rejoice before the Lord. See, I am entrusting my daughter to you; do nothing to grieve her."

Tob.11
[1] After this Tobias went on his way, praising God because he had made his journey a success. And he blessed Raguel and his wife Edna. So he continued on his way until they came near to Nineveh.
[2] Then Raphael said to Tobias, "Are you not aware, brother, of how you left your father?
[4] And take the gall of the fish with you." So they went their way, and the dog went along behind them.
[5] Now Anna sat looking intently down the road for her son.
[6] And she caught sight of him coming, and said to his father, "Behold, your son is coming, and so is the man who went with him!"
[7] Raphael said, "I know, Tobias, that your father will open his eyes.
[8] You therefore must anoint his eyes with the gall; and when they smart he will rub them, and will cause the white films to fall away, and he will see you."
[9] Then Anna ran to meet them, and embraced her son, and said to him, "I have seen you, my child; now I am ready to die." And they both wept.
[10] Tobit started toward the door, and stumbled. But his son ran to him
[11] and took hold of his father, and he sprinkled the gall upon his father's eyes, saying, "Be of good cheer, father."
[12] And when his eyes began to smart he rubbed them,
[13] and the white films scaled off from the corners of his eyes.
[14] Then he saw his son and embraced him, and he wept and said, "Blessed art thou, O God, and blessed is thy name for ever, and blessed are all thy holy angels.
[15] For thou hast afflicted me, but thou hast had mercy upon me; here I see my son Tobias!"
And his son went in rejoicing, and he reported to his father the great things that had happened to him in Media.
[16] Then Tobit went out to meet his daughter-in-law at the gate of Nineveh, rejoicing and praising God. Those who saw him as he went were amazed because he could see.
[17] And Tobit gave thanks before them that God had been merciful to him. When Tobit came near to Sarah his daughter-in-law, he blessed her, saying, "Welcome, daughter! Blessed is God who has brought you to us, and blessed are your father and your mother." So there was rejoicing among all his brethren in Nineveh.
[18] Ahikar and his nephew Nadab came,
[19] and Tobias' marriage was celebrated for seven days with great festivity.

Tob.12
[1] Tobit then called his son Tobias and said to him, "My son, see to the wages of the man who went with you; and he must also be given more."
[2] He replied, "Father, it would do me no harm to give him half of what I have brought
[3] For he has led me back to you safely, he cured my wife, he obtained the money for me, and he also healed you."
[4] The old man said, "He deserves it."
[5] So he called the angel and said to him, "Take half of all that you two have brought back."
[6] Then the angel called the two of them privately and said to them: "Praise God and give thanks to him; exalt him and give thanks to him in the presence of all the living for what he has done for you. It is good to praise God and to exalt his name, worthily declaring the works of God. Do not be slow to give him thanks.
[7] It is good to guard the secret of a king, but gloriously to reveal the works of God. Do good, and evil will not overtake you.
[8] Prayer is good when accompanied by fasting, almsgiving, and righteousness. A little with righteousness is better than much with wrongdoing. It is better to give alms than to treasure up gold.
[9] For almsgiving delivers from death, and it will purge away every sin. Those who perform deeds of charity and of righteousness will have fulness of life;
[10] but those who commit sin are the enemies of their own lives.
[11] "I will not conceal anything from you. I have said, `It is good to guard the secret of a king, but gloriously to reveal the works of God."
[12] And so, when you and your daughter-in-law Sarah prayed, I brought a reminder of your prayer before the Holy One; and when you buried the dead, I was likewise present with you.
[13] When you did not hesitate to rise and leave your dinner in order to go and lay out the dead, your good deed was not hidden from me, but I was with you.
[14] So now God sent me to heal you and your daughter-in-law Sarah.
[15] I am Raphael, one of the seven holy angels who present the prayers of the saints and enter into the presence of the glory of the Holy One."
[16] They were both alarmed; and they fell upon their faces, for they were afraid.
[17] But he said to them, "Do not be afraid; you will be safe. But praise God for ever.
[18] For I did not come as a favor on my part, but by the will of our God. Therefore praise him for ever.
[19] All these days I merely appeared to you and did not eat or drink, but you were seeing a vision.
[20] And now give thanks to God, for I am ascending to him who sent me. Write in a book everything that has happened."
[21] Then they stood up; but they saw him no more.
[22] So they confessed the great and wonderful works of God, and acknowledged that the angel of the Lord had appeared to them.

Tob.13
[1] Then Tobit wrote a prayer of rejoicing, and said: "Blessed is God who lives for ever, and blessed is his kingdom.
[2] For he afflicts, and he shows mercy; he leads down to Hades, and brings up again, and there is no one who can escape his hand.
[3] Acknowledge him before the nations, O sons of Israel; for he has scattered us among them.
[4] Make his greatness known there, and exalt him in the presence of all the living; because he is our Lord and God, he is our Father for ever.
[5] He will afflict us for our iniquities; and again he will show mercy, and will gather us from all the nations among whom you have been scattered.
[6] If you turn to him with all your heart and with all your soul, to do what is true before him, then he will turn to you and will not hide his face from you. But see what he will do with you; give thanks to him with your full voice. Praise the Lord of righteousness, and exalt the King of the ages. I give him thanks in the land of my captivity, and I show his power and majesty to a nation of sinners. Turn back, you sinners, and do right before him; who knows if he will accept you and have mercy on you?
[7] I exalt my God; my soul exalts the King of heaven, and will rejoice in his majesty.
[8] Let all men speak, and give him thanks in Jerusalem.
[9] O Jerusalem, the holy city, he will afflict you for the deeds of your sons, but again he will show mercy to the sons of the righteous.
[10] Give thanks worthily to the Lord, and praise the King of the ages, that his tent may be raised for you again with joy. May he cheer those within you who are captives, and love those within you who are distressed, to all generations for ever.
[11] Many nations will come from afar to the name of the Lord God, bearing gifts in their hands, gifts for the King of heaven. Generations of generations will give you joyful praise.
[12] Cursed are all who hate you; blessed for ever will be all who love you.
[13] Rejoice and be glad for the sons of the righteous; for they will be gathered together, and will praise the Lord of the righteous.
[14] How blessed are those who love you! They will rejoice in your peace. Blessed are those who grieved over all your afflictions; for they will rejoice for you upon seeing all your glory, and they will be made glad for ever.
[15] Let my soul praise God the great King.
[16] For Jerusalem will be built with sapphires and emeralds, her walls with precious stones, and her towers and battlements with pure gold.
[17] The streets of Jerusalem will be paved with beryl and ruby and stones of Ophir;
[18] all her lanes will cry `Hallelujah!' and will give praise, saying, `Blessed is God, who has exalted you for ever.'"
God in it will be burned down and will be in ruins for a time.
[5] But God will again have mercy on them, and bring them back into their land; and they will rebuild the house of God, though it will not be like the former one until the times of the age are completed. After this they will return from the places of their captivity, and will rebuild Jerusalem in splendor. And the house of God will be rebuilt there with a glorious building for all generations for ever, just as the prophets said of it.
[6] Then all the Gentiles will turn to fear the Lord God in truth, and will bury their idols.
[7] All the Gentiles will praise the Lord, and his people will give thanks to God, and the Lord will exalt his people. And all who love the Lord God in truth and righteousness will rejoice, showing mercy to our brethren.
[8] "So now, my son, leave Nineveh, because what the prophet Jonah said will surely happen.
[9] But keep the law and the commandments, and be merciful and just, so that it may be well with you.
[10] Bury me properly, and your mother with me. And do not live in Nineveh any longer. See, my son, what Nadab did to Ahikar who had reared him, how he brought him from light into darkness, and with what he repaid him. But Ahikar was saved, and the other received repayment as he himself went down into the darkness. Ahikar gave alms and escaped the deathtrap which Nadab had set for him; but Nadab fell into the trap and perished.
[11] So now, my children, consider what almsgiving accomplishes and how righteousness delivers." As he said this he died in his bed. He was a hundred and fifty-eight years old; and Tobias gave him a magnificent funeral.
[12] And when Anna died he buried her with his father. Then Tobias returned with his wife and his sons to Ecbatana, to Raguel his father-in-law.
[13] He grew old with honor, and he gave his father-in-law and mother-in-law magnificent funerals. He inherited their property and that of his father Tobit.
[14] He died in Ecbatana of Media at the age of a hundred and twenty-seven years.
[15] But before he died he heard of the destruction of Nineveh, which Nebuchadnezzar and Ahasuerus had captured. Before his death he rejoiced over Nineveh
Chapter one
[1] In the twelfth year of the reign of Nebuchadnezzar, who ruled over the Assyrians in the
great city of Nineveh, in the days of Arphaxad, who ruled over the Medes in Ecbatana --
[2] he is the king who built walls about Ecbatana with hewn stones three cubits thick and six
cubits long; he made the walls seventy cubits high and fifty cubits wide;
[3] at the gates he built towers a hundred cubits high and sixty cubits wide at the foundations;
[4] and he made its gates, which were seventy cubits high and forty cubits wide, so that his
armies could march out in force and his infantry form their ranks --
[5] it was in those days that King Nebuchadnezzar made war against King Arphaxad in the
great plain which is on the borders of Ragae.
[6] He was joined by all the people of the hill country and all those who lived along the
Euphrates and the Tigris and the Hydaspes and in the plain where Arioch ruled the
Elymaeans. Many nations joined the forces of the Chaldeans.
[7] Then Nebuchadnezzar king of the Assyrians sent to all who lived in Persia and to all who
lived in the west, those who lived in Cilicia and Damascus and Lebanon and Antilebanon and
all who lived along the seacoast,
[8] and those among the nations of Carmel and Gilead, and Upper Galilee and the great Plain
of Esdraelon,
[9] and all who were in Samaria and its surrounding towns, and beyond the Jordan as far as
Jerusalem and Bethany and Chelous and Kadesh and the river of Egypt, and Tahpanhes and
Raamses and the whole land of Goshen,
[10] even beyond Tanis and Memphis, and all who lived in Egypt as far as the borders of
Ethiopia.
[11] But all who lived in the whole region disregarded the orders of Nebuchadnezzar king of
the Assyrians, and refused to join him in the war; for they were not afraid of him, but looked
upon him as only one man, and they sent back his messengers empty-handed and
shamefaced.
[12] Then Nebuchadnezzar was very angry with this whole region, and swore by his throne
and kingdom that he would surely take revenge on the whole territory of Cilicia and
Damascus and Syria, that he would kill them by the sword, and also all the inhabitants of the
land of Moab, and the people of Ammon, and all Judea, and every one in Egypt, as far as the
coasts of the two seas.

[13] In the seventeenth year he led his forces against King Arphaxad, and defeated him in battle, and overthrew the whole army of Arphaxad, and all his cavalry and all his chariots.

[14] Thus he took possession of his cities, and came to Ecbatana, captured its towers, plundered its markets, and turned its beauty into shame.

[15] He captured Arphaxad in the mountains of Ragae and struck him down with hunting spears; and he utterly destroyed him, to this day.

[16] Then he returned with them to Nineveh, he and all his combined forces, a vast body of troops; and there he and his forces rested and feasted for one hundred and twenty days.

Chapter two

[1] In the eighteen year, on the twenty-second day of the first month, there was talk in the palace of Nebuchadnezzar king of the Assyrians about carrying out his revenge on the whole region, just as he said.

[2] He called together all his officers and all his nobles and set forth to them his secret plan and recounted fully, with his own lips, all the wickedness of the region;

[3] and it was decided that every one who had not obeyed his command should be destroyed.

[4] When he had finished setting forth his plan, Nebuchadnezzar king of the Assyrians called Holofernes, the chief general of his army, second only to himself, and said to him,

[5] "Thus says the Great King, the lord of the whole earth: When you leave my presence, take with you men confident in their strength, to the number of one hundred and twenty thousand foot soldiers and twelve thousand cavalry.

[6] Go and attack the whole west country, because they disobeyed my orders.

[7] Tell them to prepare earth and water, for I am coming against them in my anger, and will cover the whole face of the earth with the feet of my armies, and will hand them over to be plundered by my troops,

[8] till their wounded shall fill their valleys, and every brook and river shall be filled with their dead, and overflow;

[9] and I will lead them away captive to the ends of the whole earth.

[10] You shall go and seize all their territory for me in advance. They will yield themselves to you, and you shall hold them for me till the day of their punishment.

[11] But if they refuse, your eye shall not spare and you shall hand them over to slaughter and plunder throughout your whole region.

[12] For as I live, and by the power of my kingdom, what I have spoken my hand will execute.

[13] And you -- take care not to transgress any of your sovereign's commands, but be sure to carry them out just as I have ordered you; and do not delay about it."

[14] So Holofernes left the presence of his master, and called together all the commanders, generals, and officers of the Assyrian army,

[15] and mustered the picked troops by divisions as his lord had ordered him to do, one hundred and twenty thousand of them, together with twelve thousand archers on horseback,

[16] and he organized them as a great army is marshaled for a campaign.

[17] He collected a vast number of camels and asses and mules for transport, and
innumerable sheep and oxen and goats for provision;
[18] also plenty of food for every man, and a huge amount of gold and silver from the royal
palace.
[19] So he set out with his whole army, to go ahead of King Nebuchadnezzar and to cover
the whole face of the earth to the west with their chariots and horsemen and picked troops of
infantry.
[20] Along with them went a mixed crowd like a swarm of locusts, like the dust of the earth
-- a multitude that could not be counted.
[21] They marched for three days from Nineveh to the plain of Bectileth, and camped
opposite Bectileth near the mountain which is to the north of Upper Cilicia.
[22] From there Holofernes took his whole army, his infantry, cavalry, and chariots, and
went up into the hill country
[23] and ravaged Put and Lud, and plundered all the people of Rassis and the Ishmaelites
who lived along the desert, south of the country of the Chelleans.
[24] Then he followed the Euphrates and passed through Mesopotamia and destroyed all the
hilltop cities along the brook Abron, as far as the sea.
[25] He also seized the territory of Cilicia, and killed every one who resisted him, and came
to the southern borders of Japheth, fronting toward Arabia.
[26] He surrounded all the Midianites, and burned their tents and plundered their sheepfolds.
[27] Then he went down into the plain of Damascus during the wheat harvest, and burned all
their fields and destroyed their flocks and herds and sacked their cities and ravaged their
lands and put to death all their young men with the edge of the sword.
[28] So fear and terror of him fell upon all the people who lived along the seacoast, at Sidon
and Tyre, and those who lived in Sur and Ocina and all who lived in Jamnia. Those who
lived in Azotus and Ascalon feared him exceedingly.

Chapter three
[1] So they sent messengers to sue for peace, and said,
[2] "Behold, we the servants of Nebuchadnezzar, the Great King, lie prostrate before you. Do
with us whatever you will.
[3] Behold, our buildings, and all our land, and all our wheat fields, and our flocks and herds,
and all our sheepfolds with their tents, lie before you; do with them whatever you please.
[4] Our cities also and their inhabitants are your slaves; come and deal with them in any way
that seems good to you."
[5] The men came to Holofernes and told him all this.
[6] Then he went down to the seacoast with his army and stationed garrisons in the hilltop
cities and took picked men from them as his allies.
[7] And these people and all in the country round about welcomed him with garlands and
dances and tambourines.
[8] And he demolished all their shrines and cut down their sacred groves; for it had been
given to him to destroy all the gods of the land, so that all nations should worship
Nebuchadnezzar only, and all their tongues and tribes should call upon him as god.
[9] Then he came to the edge of Esdraelon, near Dothan, fronting the great ridge of Judea;
[10] here he camped between Geba and Scythopolis, and remained for a whole month in order to assemble all the supplies for his army.

Chapter four

[1] By this time the people of Israel living in Judea heard of everything that Holofernes, the general of Nebuchadnezzar the king of the Assyrians, had done to the nations, and how he had plundered and destroyed all their temples;

[2] they were therefore very greatly terrified at his approach, and were alarmed both for Jerusalem and for the temple of the Lord their God.

[3] For they had only recently returned from the captivity, and all the people of Judea were newly gathered together, and the sacred vessels and the altar and the temple had been consecrated after their profanation.

[4] So they sent to every district of Samaria, and to Kona and Beth-horon and Belmain and Jericho and to Choba and Aesora and the valley of Salem,

[5] and immediately seized all the high hilltops and fortified the villages on them and stored up food in preparation for war -- since their fields had recently been harvested.

[6] And Joakim, the high priest, who was in Jerusalem at the time, wrote to the people of Bethulia and Betomesthaim, which faces Esdraelon opposite the plain near Dothan,

[7] ordering them to seize the passes up into the hills, since by them Judea could be invaded, and it was easy to stop any who tried to enter, for the approach was narrow, only wide enough for two men at the most.

[8] So the Israelites did as Joakim the high priest and the senate of the whole people of Israel, in session at Jerusalem, had given order.

[9] And every man of Israel cried out to God with great fervor, and they humbled themselves with much fasting.

[10] They and their wives and their children and their cattle and every resident alien and hired laborer and purchased slave -- they all girded themselves with sackcloth.

[11] And all the men and women of Israel, and their children, living at Jerusalem, prostrated themselves before the temple and put ashes on their heads and spread out their sackcloth before the Lord.

[12] They even surrounded the altar with sackcloth and cried out in unison, praying earnestly to the God of Israel not to give up their infants as prey and their wives as booty, and the cities they had inherited to be destroyed, and the sanctuary to be profaned and desecrated to the malicious joy of the Gentiles.

[13] So the Lord heard their prayers and looked upon their affliction; for the people fasted many days throughout Judea and in Jerusalem before the sanctuary of the Lord Almighty.

[14] And Joakim the high priest and all the priests who stood before the Lord and ministered to the Lord, with their loins girded with sackcloth, offered the continual burnt offerings and the vows and freewill offerings of the people.

[15] With ashes upon their turbans, they cried out to the Lord with all their might to look with favor upon the whole house of Israel.

Chapter five
[1] When Holofernes, the general of the Assyrian army, heard that the people of Israel had prepared for war and had closed the passes in the hills and fortified all the high hilltops and set up barricades in the plains,
[2] he was very angry. So he called together all the princes of Moab and the commanders of Ammon and all the governors of the coastland,
[3] and said to them, "Tell me, you Canaanites, what people is this that lives in the hill country? What cities do they inhabit? How large is their army, and in what does their power or strength consist? Who rules over them as king, leading their army?
[4] And why have they alone, of all who live in the west, refused to come out and meet me?"
[5] Then Achior, the leader of all the Ammonites, said to him, "Let my lord now hear a word from the mouth of your servant, and I will tell you the truth about this people that dwells in the nearby mountain district. No falsehood shall come from your servant's mouth.
[6] This people is descended from the Chaldeans.
[7] At one time they lived in Mesopotamia, because they would not follow the gods of their fathers who were in Chaldea.
[8] For they had left the ways of their ancestors, and they worshiped the God of heaven, the God they had come to know; hence they drove them out from the presence of their gods; and they fled to Mesopotamia, and lived there for a long time.
[9] Then their God commanded them to leave the place where they were living and go to the land of Canaan. There they settled, and prospered, with much gold and silver and very many cattle.
[10] When a famine spread over Canaan they went down to Egypt and lived there as long as they had food; and there they became a great multitude -- so great that they could not be counted.
[11] So the king of Egypt became hostile to them; he took advantage of them and set them to making bricks, and humbled them and made slaves of them.
[12] Then they cried out to their God, and he afflicted the whole land of Egypt with incurable plagues; and so the Egyptians drove them out of their sight.
[13] Then God dried up the Red Sea before them,
[14] and he led them by the way of Sinai and Kadesh-barnea, and drove out all the people of the wilderness.
[15] So they lived in the land of the Amorites, and by their might destroyed all the inhabitants of Heshbon; and crossing over the Jordan they took possession of all the hill country.
[16] And they drove out before them the Canaanites and the Perizzites and the Jebusites and the Shechemites and all the Gergesites, and lived there a long time.
[17] As long as they did not sin against their God they prospered, for the God who hates iniquity is with them.
[18] But when they departed from the way which he had appointed for them, they were utterly defeated in many battles and were led away captive to a foreign country; the temple of their God was razed to the ground, and their cities were captured by their enemies.
[19] But now they have returned to their God, and have come back from the places to which they were scattered, and have occupied Jerusalem, where their sanctuary is, and have settled
in the hill country, because it was uninhabited.
[20] Now therefore, my master and lord, if there is any unwitting error in this people and they sin against their God and we find out their offense, then we will go up and defeat them.
[21] But if there is no transgression in their nation, then let my lord pass them by; for their Lord will defend them, and their God will protect them, and we shall be put to shame before the whole world."
[22] When Achior had finished saying this, all the men standing around the tent began to complain; Holofernes' officers and all the men from the seacoast and from Moab insisted that he must be put to death.
[23] "For," they said, "we will not be afraid of the Israelites; they are a people with no strength or power for making war.
[24] Therefore let us go up, Lord Holofernes, and they will be devoured by your vast army."

Chapter six
[1] When the disturbance made by the men outside the council died down, Holofernes, the commander of the Assyrian army, said to Achior and all the Moabites in the presence of all the foreign contingents:
[2] "And who are you, Achior, and you hirelings of Ephraim, to prophesy among us as you have done today and tell us not to make war against the people of Israel because their God will defend them? Who is God except Nebuchadnezzar?
[3] He will send his forces and will destroy them from the face of the earth, and their God will not deliver them -- we the king's servants will destroy them as one man. They cannot resist the might of our cavalry.
[4] We will burn them up, and their mountains will be drunk with their blood, and their fields will be full of their dead. They cannot withstand us, but will utterly perish. So says King Nebuchadnezzar, the lord of the whole earth. For he has spoken; none of his words shall be in vain.
[5] "But you, Achior, you Ammonite hireling, who have said these words on the day of your iniquity, you shall not see my face again from this day until I take revenge on this race that came out of Egypt.
[6] Then the sword of my army and the spear of my servants shall pierce your sides, and you shall fall among their wounded, when I return.
[7] Now my slaves are going to take you back into the hill country and put you in one of the cities beside the passes,
[8] and you will not die until you perish along with them.
[9] If you really hope in your heart that they will not be taken, do not look downcast! I have spoken and none of my words shall fail."
[10] Then Holofernes ordered his slaves, who waited on him in his tent, to seize Achior and take him to Bethulia and hand him over to the men of Israel.
[11] So the slaves took him and led him out of the camp into the plain, and from the plain they went up into the hill country and came to the springs below Bethulia.
[12] When the men of the city saw them, they caught up their weapons and ran out of the city to the top of the hill, and all the slingers kept them from coming up by casting stones at them.
However, they got under the shelter of the hill and they bound Achior and left him lying at the foot of the hill, and returned to their master.

Then the men of Israel came down from their city and found him; and they untied him and brought him into Bethulia and placed him before the magistrates of their city, who in those days were Uzziah the son of Micah, of the tribe of Simeon, and Chabris the son of Gothoniel, and Charmis the son of Melchiel.

They called together all the elders of the city, and all their young men and their women ran to the assembly; and they set Achior in the midst of all their people, and Uzziah asked him what had happened.

He answered and told them what had taken place at the council of Holofernes, and all that he had said in the presence of the Assyrian leaders, and all that Holofernes had said so boastfully against the house of Israel.

Then the people fell down and worshiped God, and cried out to him, and said, "O Lord God of heaven, behold their arrogance, and have pity on the humiliation of our people, and look this day upon the faces of those who are consecrated to thee."

Then they consoled Achior, and praised him greatly.

And Uzziah took him from the assembly to his own house and gave a banquet for the elders; and all that night they called on the God of Israel for help.

Chapter seven

The next day Holofernes ordered his whole army, and all the allies who had joined him, to break camp and move against Bethulia, and to seize the passes up into the hill country and make war on the Israelites.

So all their warriors moved their camp that day; their force of men of war was one hundred and seventy thousand infantry and twelve thousand cavalry, together with the baggage and the foot soldiers handling it, a very great multitude.

They encamped in the valley near Bethulia, beside the spring, and they spread out in breadth over Dothan as far as Balbaim and in length from Bethulia to Cyamon, which faces Esdraelon.

When the Israelites saw their vast numbers they were greatly terrified, and every one said to his neighbor, "These men will now lick up the face of the whole land; neither the high mountains nor the valleys nor the hills will bear their weight."

Then each man took up his weapons, and when they had kindled fires on their towers they remained on guard all that night.

On the second day Holofernes led out all his cavalry in full view of the Israelites in Bethulia,

and examined the approaches to the city, and visited the springs that supplied their water, and seized them and set guards of soldiers over them, and then returned to his army.

Then all the chieftains of the people of Esau and all the leaders of the Moabites and the commanders of the coastland came to him and said, "Let our lord hear a word, lest his army be defeated.

For these people, the Israelites, do not rely on their spears but on the height of the mountains where they live, for it is not easy to reach the tops of their mountains.
Therefore, my lord, do not fight against them in battle array, and not a man of your army will fall.

Remain in your camp, and keep all the men in your forces with you; only let your servants take possession of the spring of water that flows from the foot of the mountain -- for this is where all the people of Bethulia get their water. So thirst will destroy them, and they will give up their city. We and our people will go up to the tops of the nearby mountains and camp there to keep watch that not a man gets out of the city.

They and their wives and children will waste away with famine, and before the sword reaches them they will be strewn about in the streets where they live.

So you will pay them back with evil, because they rebelled and did not receive you peaceably."

These words pleased Holofernes and all his servants, and he gave orders to do as they had said.

So the army of the Ammonites moved forward, together with five thousand Assyrians, and they encamped in the valley and seized the water supply and the springs of the Israelites.

And the sons of Esau and the sons of Ammon went up and encamped in the hill country opposite Dothan; and they sent some of their men toward the south and the east, toward Acraba, which is near Chusi beside the brook Mochmur. The rest of the Assyrian army encamped in the plain, and covered the whole face of the land, and their tents and supply trains spread out in great number, and they formed a vast multitude.

The people of Israel cried out to the Lord their God, for their courage failed, because all their enemies had surrounded them and there was no way of escape from them.

The whole Assyrian army, their infantry, chariots, and cavalry, surrounded them for thirty-four days, until all the vessels of water belonging to every inhabitant of Bethulia were empty;

their cisterns were going dry, and they did not have enough water to drink their fill for a single day, because it was measured out to them to drink.

Their children lost heart, and the women and young men fainted from thirst and fell down in the streets of the city and in the passages through the gates; there was no strength left in them any longer.

Then all the people, the young men, the women, and the children, gathered about Uzziah and the rulers of the city and cried out with a loud voice, and said before all the elders,

"God be judge between you and us! For you have done us a great injury in not making peace with the Assyrians.

For now we have no one to help us; God has sold us into their hands, to strew us on the ground before them with thirst and utter destruction.

Now call them in and surrender the whole city to the army of Holofernes and to all his forces, to be plundered.

For it would be better for us to be captured by them; for we will be slaves, but our lives will be spared, and we shall not witness the death of our babes before our eyes, or see our wives and children draw their last breath.

We call to witness against you heaven and earth and our God, the Lord of our fathers, who punishes us according to our sins and the sins of our fathers. Let him not do this day the
things which we have described!"

[29] Then great and general lamentation arose throughout the assembly, and they cried out to
the Lord God with a loud voice.
[30] And Uzziah said to them, "Have courage, my brothers! Let us hold out for five more
days; by that time the Lord our God will restore to us his mercy, for he will not forsake us
utterly.
[31] But if these days pass by, and no help comes for us, I will do what you say."
[32] Then he dismissed the people to their various posts, and they went up on the walls and
towers of their city. The women and children he sent home. And they were greatly depressed
in the city.

Chapter eight
[1] At that time Judith heard about these things: she was the daughter of Merari the son of
Ox, son of Joseph, son of Oziel, son of Elkiah, son of Ananias, son of Gideon, son of
Raphaim, son of Ahitub, son of Elijah, son of Hilkiah, son of Eliab, son of Nathanael, son of
Salamiel, son of Sarasadai, son of Israel.
[2] Her husband Manasseh, who belonged to her tribe and family, had died during the barley
harvest.
[3] For as he stood overseeing the men who were binding sheaves in the field, he was
overcome by the burning heat, and took to his bed and died in Bethulia his city. So they
buried him with his fathers in the field between Dothan and Balamon.
[4] Judith had lived at home as a widow for three years and four months.
[5] She set up a tent for herself on the roof of her house, and girded sackcloth about her loins
and wore the garments of her widowhood.
[6] She fasted all the days of her widowhood, except the day before the sabbath and the
sabbath itself, the day before the new moon and the day of the new moon, and the feasts and
days of rejoicing of the house of Israel.
[7] She was beautiful in appearance, and had a very lovely face; and her husband Manasseh
had left her gold and silver, and men and women slaves, and cattle, and fields; and she
maintained this estate.
[8] No one spoke ill of her, for she feared God with great devotion.
[9] When Judith heard the wicked words spoken by the people against the ruler, because they
were faint for lack of water, and when she heard all that Uzziah said to them, and how he
promised them under oath to surrender the city to our enemies unless the
Lord turns and helps us within so many days,
[10] she sent her maid, who was in charge of all she possessed, to summon Chabris and
Charmis, the elders of her city.
[11] They came to her, and she said to them, "Listen to me, rulers of the people of Bethulia!
What you have said to the people today is not right; you have even sworn and pronounced
this oath between God and you, promising to surrender the city to our enemies unless the
Lord turns and helps us within so many days.
[12] Who are you, that have put God to the test this day, and are setting yourselves up in the
place of God among the sons of men?
[13] You are putting the Lord Almighty to the test -- but you will never know anything!
You cannot plumb the depths of the human heart, nor find out what a man is thinking; how do you expect to search out God, who made all these things, and find out his mind or comprehend his thought? No, my brethren, do not provoke the Lord our God to anger.

For if he does not choose to help us within these five days, he has power to protect us within any time he pleases, or even to destroy us in the presence of our enemies.

Do not try to bind the purposes of the Lord our God; for God is not like man, to be threatened, nor like a human being, to be won over by pleading.

Therefore, while we wait for his deliverance, let us call upon him to help us, and he will hear our voice, if it pleases him.

"For never in our generation, nor in these present days, has there been any tribe or family or people or city of ours which worshiped gods made with hands, as was done in days gone by --

and that was why our fathers were handed over to the sword, and to be plundered, and so they suffered a great catastrophe before our enemies.

But we know no other god but him, and therefore we hope that he will not disdain us or any of our nation.

For if we are captured all Judea will be captured and our sanctuary will be plundered; and he will exact of us the penalty for its desecration.

And the slaughter of our brethren and the captivity of the land and the desolation of our inheritance -- all this he will bring upon our heads among the Gentiles, wherever we serve as slaves; and we shall be an offense and a reproach in the eyes of those who acquire us.

For our slavery will not bring us into favor, but the Lord our God will turn it to dishonor.

"Now therefore, brethren, let us set an example to our brethren, for their lives depend upon us, and the sanctuary and the temple and the altar rest upon us.

In spite of everything let us give thanks to the Lord our God, who is putting us to the test as he did our forefathers.

Remember what he did with Abraham, and how he tested Isaac, and what happened to Jacob in Mesopotamia in Syria, while he was keeping the sheep of Laban, his mother's brother.

For he has not tried us with fire, as he did them, to search their hearts, nor has he taken revenge upon us; but the Lord scourges those who draw near to him, in order to admonish them."

Then Uzziah said to her, "All that you have said has been spoken out of a true heart, and there is no one who can deny your words.

Today is not the first time your wisdom has been shown, but from the beginning of your life all the people have recognized your understanding, for your heart's disposition is right.

But the people were very thirsty, and they compelled us to do for them what we have promised, and made us take an oath which we cannot break.

So pray for us, since you are a devout woman, and the Lord will send us rain to fill our cisterns and we will no longer be faint."

Judith said to them, "Listen to me. I am about to do a thing which will go down through all generations of our descendants."
[33] Stand at the city gate tonight, and I will go out with my maid; and within the days after which you have promised to surrender the city to our enemies, the Lord will deliver Israel by my hand.
[34] Only, do not try to find out what I plan; for I will not tell you until I have finished what I am about to do."
[35] Uzziah and the rulers said to her, "Go in peace, and may the Lord God go before you, to take revenge upon our enemies."
[36] So they returned from the tent and went to their posts.

Chapter nine
[1] Then Judith fell upon her face, and put ashes on her head, and uncovered the sackcloth she was wearing; and at the very time when that evening's incense was being offered in the house of God in Jerusalem, Judith cried out to the Lord with a loud voice, and said, [2] "O Lord God of my father Simeon, to whom thou gavest a sword to take revenge on the strangers who had loosed the girdle of a virgin to defile her, and uncovered her thigh to put her to shame, and polluted her womb to disgrace her; for thou hast said, 'It shall not be done' -- yet they did it.
[3] So thou gavest up their rulers to be slain, and their bed, which was ashamed of the deceit they had practiced, to be stained with blood, and thou didst strike down slaves along with princes, and princes on their thrones;
[4] and thou gavest their wives for a prey and their daughters to captivity, and all their booty to be divided among thy beloved sons, who were zealous for thee, and abhorred the pollution of their blood, and called on thee for help -- O God, my God, hear me also, a widow.
[5] "For thou hast done these things and those that went before and those that followed; thou hast designed the things that are now, and those that are to come. Yea, the things thou didst intend came to pass,
[6] and the things thou didst will presented themselves and said, 'Lo, we are here'; for all they ways are prepared in advance, and thy judgment is with foreknowledge.
[7] "Behold now, the Assyrians are increased in their might; they are exalted, with their horses and riders; they glory in the strength of their foot soldiers; they trust in shield and spear, in bow and sling, and know not that thou art the Lord who crusheth wars; the Lord is thy name.
[8] Break their strength by thy might, and bring down their power in thy anger; for they intend to defile thy sanctuary, and to pollute the tabernacle where thy glorious name rests, and to cast down the horn of thy altar with the sword.
[9] Behold their pride, and send thy wrath upon their heads; give to me, a widow, the strength to do what I plan.
[10] By the deceit of my lips strike down the slave with the prince and the prince with his servant; crush their arrogance by the hand of a woman.
[11] "For thy power depends not upon numbers, nor thy might upon men of strength; for thou art God of the lowly, helper of the oppressed, upholder of the weak, protector of the forlorn, savior of those without hope.
[12] Hear, O hear me, God of my father, God of the inheritance of Israel, Lord of heaven and
[12] Make my deceitful words to be their wound and stripe, for they have planned cruel
things against thy covenant, and against thy consecrated house, and against the top of Zion,
and against the house possessed by thy children.
[13] And cause thy whole nation and every tribe to know and understand that thou art God,
the God of all power and might, and that there is no other who protects the people of Israel
but thou alone!"

Chapter ten
[1] When Judith had ceased crying out to the God of Israel, and had ended all these words,
[2] she rose from where she lay prostrate and called her maid and went down into the house
where she lived on sabbaths and on her feast days;
[3] and she removed the sackcloth which she had been wearing, and took off her widow's
garments, and bathed her body with water, and anointed herself with precious ointment, and
combed her hair and put on a tiara, and arrayed herself in her gayest apparel, which she used
to wear while her husband Manasseh was living.
[4] And she put sandals on her feet, and put on her anklets and bracelets and rings, and her
earrings and all her ornaments, and made herself very beautiful, to entice the eyes of all men
who might see her.
[5] And she gave her maid a bottle of wine and a flask of oil, and filled a bag with parched
grain and a cake of dried fruit and fine bread; and she wrapped up all her vessels and gave
them to her to carry.
[6] Then they went out to the city gate of Bethulia, and found Uzziah standing there with the
elders of the city, Chabris and Charmis.
[7] When they saw her, and noted how her face was altered and her clothing changed, they
greatly admired her beauty, and said to her,
[8] "May the God of our fathers grant you favor and fulfil your plans, that the people of
Israel may glory and Jerusalem may be exalted." And she worshiped God.
[9] Then she said to them, "Order the gate of the city to be opened for me, and I will go out
and accomplish the things about which you spoke with me." So they ordered the young men
to open the gate for her, as she had said.
[10] When they had done this, Judith went out, she and her maid with her; and the men of the
city watched her until she had gone down the mountain and passed through the valley and
they could no longer see her.
[11] The women went straight on through the valley; and an Assyrian patrol met her
[12] and took her into custody, and asked her, "To what people do you belong, and where are
you coming from, and where are you going?" She replied, "I am a daughter of the Hebrews,
but I am fleeing from them, for they are about to be handed over to you to be devoured.
[13] I am on my way to the presence of Holofernes the commander of your army, to give him
a true report; and I will show him a way by which he can go and capture all the hill country
without losing one of his men, captured or slain."
[14] When the men heard her words, and observed her face -- she was in their eyes
marvelously beautiful -- they said to her,
"You have saved your life by hurrying down to the presence of our lord. Go at once to his tent; some of us will escort you and hand you over to him."

They chose from their number a hundred men to accompany her and her maid, and they brought them to the tent of Holofernes.

There was great excitement in the whole camp, for her arrival was reported from tent to tent, and they came and stood around her as she waited outside the tent of Holofernes while they told him about her.

And they marveled at her beauty, and admired the Israelites, judging them by her, and every one said to his neighbor, "Who can despise these people, who have women like this among them? Surely not a man of them had better be left alive, for if we let them go they will be able to ensnare the whole world!"

Then Holofernes' companions and all his servants came out and led her into the tent.

Holofernes was resting on his bed, under a canopy which was woven with purple and gold and emeralds and precious stones.

When they told him of her he came forward to the front of the tent, with silver lamps carried before him.

And when Judith came into the presence of Holofernes and his servants, they all marveled at the beauty of her face; and she prostrated herself and made obeisance to him, and his slaves raised her up.

Chapter eleven

Then Holofernes said to her, "Take courage, woman, and do not be afraid in your heart, for I have never hurt any one who chose to serve Nebuchadnezzar, the king of all the earth.

And even now, if your people who live in the hill country had not slighted me, I would never have lifted my spear against them; but they have brought all this on themselves.

And now tell me why you have fled from them and have come over to us -- since you have come to safety.

Have courage; you will live, tonight and from now on. No one will hurt you, but all will treat you well, as they do the servants of my lord King Nebuchadnezzar."

Judith replied to him, "Accept the words of your servant, and let your maidservant speak in your presence, and I will tell nothing false to my lord this night.

And if you follow out the words of your maidservant, God will accomplish something through you, and my lord will not fail to achieve his purposes.

Nebuchadnezzar the king of the whole earth lives, and as his power endures, who had sent you to direct every living soul, not only do men serve him because of you, but also the beasts of the field and the cattle and the birds of the air will live by your power under Nebuchadnezzar and all his house.

For we have heard of your wisdom and skill, and it is reported throughout the whole world that you are the one good man in the whole kingdom, thoroughly informed and marvelous in military strategy.

"Now as for the things Achior said in your council, we have heard his words, for the men
of Bethulia spared him and he told them all he had said to you.
[10] Therefore, my lord and master, do not disregard what he said, but keep it in your mind, for it is true: our nation cannot be punished, nor can the sword prevail against them, unless they sin against their God.
[11] "And now, in order that my lord may not be defeated and his purpose frustrated, death will fall upon them, for a sin has overtaken them by which they are about to provoke their God to anger when they do what is wrong.
[12] Since their food supply is exhausted and their water has almost given out, they have planned to kill their cattle and have determined to use all that God by his laws has forbidden them to eat.
[13] They have decided to consume the first fruits of the grain and the tithes of the wine and oil, which they had consecrated and set aside for the priests who minister in the presence of our God at Jerusalem -- although it is not lawful for any of the people so much as to touch these things with their hands.
[14] They have sent men to Jerusalem, because even the people living there have been doing this, to bring back to them permission from the senate.
[15] When the word reaches them and they proceed to do this, on that very day they will be handed over to you to be destroyed.
[16] "Therefore, when I, your servant, learned all this, I fled from them; and God has sent me to accomplish with you things that will astonish the whole world, as many as shall hear about them.
[17] For your servant is religious, and serves the God of heaven day and night; therefore, my lord, I will remain with you, and every night your servant will go out into the valley, and I will pray to God and he will tell me when they have committed their sins.
[18] And I will come and tell you, and then you shall go out with your whole army, and not one of them will withstand you.
[19] Then I will lead you through the middle of Judea, till you come to Jerusalem; and I will set your throne in the midst of it; and you will lead them like sheep that have no shepherd, and not a dog will so much as open its mouth to growl at you. For this has been told me, by my foreknowledge; it was announced to me, and I was sent to tell you."
[20] Her words pleased Holofernes and all his servants, and they marveled at her wisdom and said,
[21] "There is not such a woman from one end of the earth to the other, either for beauty of face or wisdom of speech!"
[22] And Holofernes said to her, "God has done well to send you before the people, to lend strength to our hands and to bring destruction upon those who have slighted my lord.
[23] You are not only beautiful in appearance, but wise in speech; and if you do as you have said, your God shall be my God, and you shall live in the house of King Nebuchadnezzar and be renowned throughout the whole world."

Chapter twelve
[1] Then he commanded them to bring her in where his silver dishes were kept, and ordered them to set a table for her with some of his own food and to serve her with his own wine.
[2] But Judith said, "I cannot eat it, lest it be an offense; but I will be provided from the things I have brought with me."
[3] Holofernes said to her, "If your supply runs out, where can we get more like it for you? For none of your people is here with us."
[4] Judith replied, "As your soul lives, my lord, your servant will not use up the things I have with me before the Lord carries out by my hand what he has determined to do."
[5] Then the servants of Holofernes brought her into the tent, and she slept until midnight. Along toward the morning watch she arose
[6] and sent to Holofernes and said, "Let my lord now command that your servant be permitted to go out and pray."
[7] So Holofernes commanded his guards not to hinder her. And she remained in the camp for three days, and went out each night to the valley of Bethulia, and bathed at the spring in the camp.
[8] When she came up from the spring she prayed the Lord God of Israel to direct her way for the raising up of her people.
[9] So she returned clean and stayed in the tent until she ate her food toward evening.
[10] On the fourth day Holofernes held a banquet for his slave only, and did not invite any of his officers.
[11] And he said to Bagoas, the eunuch who had charge of his personal affairs, "Go now and persuade the Hebrew woman who is in your care to join us and eat and drink with us.
[12] For it will be a disgrace if we let such a woman go without enjoying her company, for if we do not embrace her she will laugh at us."
[13] So Bagoas went out from the presence of Holofernes, and approached her and said, "This beautiful maidservant will please come to my lord and be honored in his presence, and drink wine and be merry with us, and become today like one of the daughters of the Assyrians who serve in the house of Nebuchadnezzar."
[14] And Judith said, "Who am I, to refuse my lord? Surely whatever pleases him I will do at once, and it will be a joy to me until the day of my death!"
[15] So she got up and arrayed herself in all her woman's finery, and her maid went and spread on the ground for her before Holofernes the soft fleeces which she had received from Bagoas for her daily use, so that she might recline on them when she ate.
[16] Then Judith came in and lay down, and Holofernes' heart was ravished with her and he was moved with great desire to possess her; for he had been waiting for an opportunity to deceive her, ever since the day he first saw her.
[17] So Holofernes said to her. "Drink now, and be merry with us!"
[18] Judith said, "I will drink now, my lord, because my life means more to me today than in all the days since I was born."
[19] Then she took and ate and drank before him what her maid had prepared.
[20] And Holofernes was greatly pleased with her, and drank a great quantity of wine, much more than he had ever drunk in any one day since he was born.

Chapter thirteen
[1] When evening came, his slaves quickly withdrew, and Bagoas closed the tent from
outside and shut out the attendants from his master's presence; and they went to bed, for they all were weary because the banquet had lasted long.

[2] So Judith was left alone in the tent, with Holofernes stretched out on his bed, for he was overcome with wine.

[3] Now Judith had told her maid to stand outside the bedchamber and to wait for her to come out, as she did every day; for she said she would be going out for her prayers. And she had said the same thing to Bagoas.

[4] So every one went out, and no one, either small or great, was left in the bedchamber. Then Judith, standing beside his bed, said in her heart, "O Lord God of all might, look in this hour upon the work of my hands for the exaltation of Jerusalem.

[5] For now is the time to help thy inheritance, and to carry out my undertaking for the destruction of the enemies who have risen up against us."

[6] She went up to the post at the end of the bed, above Holofernes' head, and took down his sword that hung there.

[7] She came close to his bed and took hold of the hair of his head, and said, "Give me strength this day, O Lord God of Israel!"

[8] And she struck his neck twice with all her might, and severed it from his body.

[9] Then she tumbled his body off the bed and pulled down the canopy from the posts; after a moment she went out, and gave Holofernes' head to her maid, who placed it in her food bag. Then the two of them went out together, as they were accustomed to go for prayer; and they passed through the camp and circled around the valley and went up the mountain to Bethulia and came to its gates.

[10] Judith called out from afar to the watchmen at the gates, "Open, open the gate! God, our God, is still with us, to show his power in Israel, and his strength against our enemies, even as he has done this day!"

[11] When the men of her city heard her voice, they hurried down to the city gate and called together the elders of the city.

[12] They all ran together, both small and great, for it was unbelievable that she had returned; they opened the gate and admitted them, and they kindled a fire for light, and gathered around them.

[13] Then she said to them with a loud voice, "Praise God, O praise him! Praise God, who has not withdrawn his mercy from the house of Israel, but has destroyed our enemies by my hand this very night!"

[14] Then she took the head out of the bag and showed it to them, and said, "See, here is the head of Holofernes, the commander of the Assyrian army, and here is the canopy beneath which he lay in his drunken stupor. The Lord has struck him down by the hand of a woman.

[15] As the Lord lives, who has protected me in the way I went, it was my face that tricked him to his destruction, and yet he committed no act of sin with me, to defile and shame me."

[16] All the people were greatly astonished, and bowed down and worshiped God, and said with one accord, "Blessed art thou, our God, who hast brought into contempt this day the enemies of thy people."

[17] And Uzziah said to her, "O daughter, you are blessed by the Most High God above all women on earth; and blessed be the Lord God, who created the heavens and the earth, who
has guided you to strike the head of the leader of our enemies.  
[19] Your hope will never depart from the hearts of men, as they remember the power of God.  
[20] May God grant this to be a perpetual honor to you, and may he visit you with blessings, because you did not spare your own life when our nation was brought low, but have avenged our ruin, walking in the straight path before our God." And all the people said, "So be it, so be it!"

Chapter fourteen  
[1] Then Judith said to them, "Listen to me, my brethren, and take this head and hang it upon the parapet of your wall.  
[2] And as soon as morning comes and the sun rises, let every valiant man take his weapons and go out of the city, and set a captain over them, as if you were going down to the plain against the Assyrian outpost; only do not go down.  
[3] Then they will seize their arms and go into the camp and rouse the officers of the Assyrian army; and they will rush into the tent of Holofernes, and will not find him. Then fear will come over them, and they will flee before you,  
[4] and you and all who live within the borders of Israel shall pursue them and cut them down as they flee.  
[5] But before you do all this, bring Achior the Ammonite to me, and let him see and recognize the man who despised the house of Israel and sent him to us as if to his death."  
[6] So they summoned Achior from the house of Uzziah. And when he came and saw the head of Holofernes in the hand of one of the men at the gathering of the people, he fell down on his face and his spirit failed him.  
[7] And when they raised him up he fell at Judith's feet, and knelt before her, and said, "Blessed are you in every tent of Judah! In every nation those who hear your name will be alarmed.  
[8] Now tell me what you have done during these days." Then Judith described to him in the presence of the people all that she had done, from the day she left until the moment of her speaking to them.  
[9] And when she had finished, the people raised a great shout and made a joyful noise in their city.  
[10] And when Achior saw all that the God of Israel had done, he believed firmly in God, and was circumcised, and joined the house of Israel, remaining so to this day.  
[11] As soon as it was dawn they hung the head of Holofernes on the wall, and every man took his weapons, and they went out in companies to the passes in the mountains.  
[12] And when the Assyrians saw them they sent word to their commanders, and they went to the generals and the captains and to all their officers.  
[13] So they came to Holofernes' tent and said to the steward in charge of all his personal affairs, "Wake up our lord, for the slaves have been so bold as to come down against us to give battle, in order to be destroyed completely."  
[14] So Bagoas went in and knocked at the door of the tent, for he supposed that he was sleeping with Judith.
[15] But when no one answered, he opened it and went into the bedchamber and found him thrown down on the platform dead, with his head cut off and missing.
[16] And he cried out with a loud voice and wept and groaned and shouted, and rent his garments.
[17] Then he went to the tent where Judith had stayed, and when he did not find her he rushed out to the people and shouted,
[18] "The slaves have tricked us! One Hebrew woman has brought disgrace upon the house of King Nebuchadnezzar! For look, here is Holofernes lying on the ground, and his head is not on him!"
[19] When the leaders of the Assyrian army heard this, they rent their tunics and were greatly dismayed, and their loud cries and shouts arose in the midst of the camp.

Chapter fifteen
[1] When the men in the tents heard it, they were amazed at what had happened.
[2] Fear and trembling came over them, so that they did not wait for one another, but with one impulse all rushed out and fled by every path across the plain and through the hill country.
[3] Those who had camped in the hills around Bethulia also took to flight. Then the men of Israel, every one that was a soldier, rushed out upon them.
[4] And Uzziah sent men to Betomasthaim and Bebai and Choba and Kola, and to all the frontiers of Israel, to tell what had taken place and to urge all to rush out upon their enemies to destroy them.
[5] And when the Israelites heard it, with one accord they fell upon the enemy, and cut them down as far as Choba. Those in Jerusalem and all the hill country also came, for they were told what had happened in the camp of the enemy; and those in Gilead and in Galilee outflanked them with great slaughter, even beyond Damascus and its borders.
[6] The rest of the people of Bethulia fell upon the Assyrian camp and plundered it, and were greatly enriched.
[7] And the Israelites, when they returned from the slaughter, took possession of what remained, and the villages and towns in the hill country and in the plain got a great amount of booty, for there was a vast quantity of it.
[8] Then Joakim the high priest, and the senate of the people of Israel who lived at Jerusalem, came to witness the good things which the Lord had done for Israel, and to see Judith and to greet her.
[9] And when they met her they all blessed her with one accord and said to her, "You are the exaltation of Jerusalem, you are the great glory of Israel, you are the great pride of our nation!
[10] You have done all this singlehanded; you have done great good to Israel, and God is well pleased with it. May the Almighty Lord bless you for ever!" And all the people said, "So be it!"
[11] So all the people plundered the camp for thirty days. They gave Judith the tent of Holofernes and all his silver dishes and his beds and his bowls and all his furniture; and she took them and loaded her mule and hitched up her carts and piled the things on them.
[12] Then all the women of Israel gathered to see her, and blessed her, and some of them performed a dance for her; and she took branches in her hands and gave them to the women who were with her; 
[13] and they crowned themselves with olive wreaths, she and those who were with her; and she went before all the people in the dance, leading all the women, while all the men of Israel followed, bearing their arms and wearing garlands and with songs on their lips.

Chapter sixteen
[1] Then Judith began this thanksgiving before all Israel, and all the people loudly sang this song of praise.
[2] And Judith said, Begin a song to my God with tambourines, sing to my Lord with cymbals. Raise to him a new psalm; exalt him, and call upon his name.
[3] For God is the Lord who crushes wars; for he has delivered me out of the hands of my pursuers, and brought me to his camp, in the midst of the people.
[4] The Assyrian came down from the mountains of the north; he came with myriads of his warriors; their multitude blocked up the valleys, their cavalry covered the hills.
[5] He boasted that he would burn up my territory, and kill my young men with the sword, and dash my infants to the ground and seize my children as prey, and take my virgins as booty.
[6] But the Lord Almighty has foiled them by the hand of a woman.
[7] For their mighty one did not fall by the hands of the young men, nor did the sons of the Titans smite him, nor did tall giants set upon him; but Judith the daughter of Merari undid him with the beauty of her countenance.
[8] For she took off her widow’s mourning to exalt the oppressed in Israel. She anointed her face with ointment and fastened her hair with a tiara and put on a linen gown to deceive him. 
[9] Her sandal ravished his eyes, her beauty captivated his mind, and the sword severed his neck.
[10] The Persians trembled at her boldness, the Medes were daunted at her daring.
[11] Then my oppressed people shouted for joy; my weak people shouted and the enemy trembled; they lifted up their voices, and the enemy were turned back.
[12] The sons of maidservants have pierced them through; they were wounded like the children of fugitives, they perished before the army of my Lord.
[13] I will sing to my God a new song: O Lord, thou are great and glorious, wonderful in strength, invincible.
[14] Let all thy creatures serve thee, for thou didst speak, and they were made. Thou didst send forth thy Spirit, and it formed them; there is none that can resist thy voice.
[15] For the mountains shall be shaken to their foundations with the waters; at thy presence the rocks shall melt like wax, but to those who fear thee thou wilt continue to show mercy.
[16] For every sacrifice as a fragrant offering is a small thing, and all fat for burnt offerings to thee is a very little thing, but he who fears the Lord shall be great for ever.
[17] Woe to the nations that rise up against my people! The Lord Almighty will take vengeance on them in the day of judgment; fire and worms he will give to their flesh; they shall weep in pain for ever.
[18] When they arrived at Jerusalem they worshiped God. As soon as the people were purified, they offered their burnt offerings, their freewill offerings, and their gifts.
[19] Judith also dedicated to God all the vessels of Holofernes, which the people had given her; and the canopy which she took for herself from his bedchamber she gave as a votive offering to the Lord.
[20] So the people continued feasting in Jerusalem before the sanctuary for three months, and Judith remained with them.

[21] After this every one returned home to his own inheritance, and Judith went to Bethulia, and remained on her estate, and was honored in her time throughout the whole country.
[22] Many desired to marry her, but she remained a widow all the days of her life after Manasseh her husband died and was gathered to his people.
[23] She became more and more famous, and grew old in her husband's house, until she was one hundred and five years old. She set her maid free. She died in Bethulia, and they buried her in the cave of her husband Manasseh,
[24] and the house of Israel mourned for her seven days. Before she died she distributed her property to all those who were next of kin to her husband Manasseh, and to her own nearest kindred.
[25] And no one ever again spread terror among the people of Israel in the days of Judith, or for a long time after her death
Chapter one

[2] And he took a wife named Susanna, the daughter of Hilkiah, a very beautiful woman and one who feared the Lord.
[3] Her parents were righteous, and had taught their daughter according to the law of Moses.
[4] Joakim was very rich, and had a spacious garden adjoining his house; and the Jews used to come to him because he was the most honored of them all.
[5] In that year two elders from the people were appointed as judges. Concerning them the Lord had said: "Iniquity came forth from Babylon, from elders who were judges, who were supposed to govern the people."
[6] These men were frequently at Joakim's house, and all who had suits at law came to them.
[7] When the people departed at noon, Susanna would go into her husband's garden to walk.
[8] The two elders used to see her every day, going in and walking about, and they began to desire her.
[9] And they perverted their minds and turned away their eyes from looking to Heaven or remembering righteous judgments.
[10] Both were overwhelmed with passion for her, but they did not tell each other of their distress,
[11] for they were ashamed to disclose their lustful desire to possess her.
[12] And they watched eagerly, day after day, to see her.
[13] They said to each other, "Let us go home, for it is mealtime."
[14] And when they went out, they parted from each other. But turning back, they met again; and when each pressed the other for the reason, they confessed their lust. And then together they arranged for a time when they could find her alone.
[15] Once, while they were watching for an opportune day, she went in as before with only two maids, and wished to bathe in the garden, for it was very hot.
[16] And no one was there except the two elders, who had hid themselves and were watching her.
[17] She said to her maids, "Bring me oil and ointments, and shut the garden doors so that I may bathe."
[18] They did as she said, shut the garden doors, and went out by the side doors to bring what they had been commanded; and they did not see the elders, because they were hidden.
[19] When the maids had gone out, the two elders rose and ran to her, and said:
"Look, the garden doors are shut, no one sees us, and we are in love with you; so give your consent, and lie with us.
If you refuse, we will testify against you that a young man was with you, and this was why you sent your maids away." 
Susanna sighed deeply, and said, "I am hemmed in on every side. For if I do this thing, it is death for me; and if I do not, I shall not escape your hands.
I choose not to do it and to fall into your hands, rather than to sin in the sight of the Lord."
Then Susanna cried out with a loud voice, and the two elders shouted against her.
And one of them ran and opened the garden doors.
When the household servants heard the shouting in the garden, they rushed in at the side door to see what had happened to her.
And when the elders told their tale, the servants were greatly ashamed, for nothing like this had ever been said about Susanna.
The next day, when the people gathered at the house of her husband Joakim, the two elders came, full of their wicked plot to have Susanna put to death.
They said before the people, "Send for Susanna, the daughter of Hilkiiah, who is the wife of Joakim."
So they sent for her. And she came, with her parents, her children, and all her kindred.
Now Susanna was a woman of great refinement, and beautiful in appearance.
As she was veiled, the wicked men ordered her to be unveiled, that they might feed upon her beauty.
But her family and friends and all who saw her wept.
Then the two elders stood up in the midst of the people, and laid their hands upon her head.
And she, weeping, looked up toward heaven, for her heart trusted in the Lord.
The elders said, "As we were walking in the garden alone, this woman came in with two maids, shut the garden doors, and dismissed the maids.
Then a young man, who had been hidden, came to her and lay with her.
We were in a corner of the garden, and when we saw this wickedness we ran to them.
We saw them embracing, but we could not hold the man, for he was too strong for us, and he opened the doors and dashed out.
So we seized this woman and asked her who the young man was, but she would not tell us. These things we testify."
The assembly believed them, because they were elders of the people and judges; and they condemned her to death.
Then Susanna cried out with a loud voice, and said, "O eternal God, who dost discern what is secret, who art aware of all things before they come to be,
thou knowest that these men have borne false witness against me. And now I am to die! Yet I have done none of the things that they have wickedly invented against me!"
The Lord heard her cry.
And as she was being led away to be put to death, God aroused the holy spirit of a young lad named Daniel;
[46] and he cried with a loud voice, "I am innocent of the blood of this woman."
[47] All the people turned to him, and said, "What is this that you have said?"
[48] Taking his stand in the midst of them, he said, "Are you such fools, you sons of Israel? Have you condemned a daughter of Israel without examination and without learning the facts?
[49] Return to the place of judgment. For these men have borne false witness against her.
[50] Then all the people returned in haste. And the elders said to him, "Come, sit among us and inform us, for God has given you that right."
[51] And Daniel said to them, "Separate them far from each other, and I will examine them."
[52] When they were separated from each other, he summoned one of them and said to him, "You old relic of wicked days, your sins have now come home, which you have committed in the past,
[53] pronouncing unjust judgments, condemning the innocent and letting the guilty go free, though the Lord said, `Do not put to death an innocent and righteous person.'
[54] Now then, if you really saw her, tell me this: Under what tree did you see them being intimate with each other?" He answered, "Under a mastic tree."
[55] And Daniel said, "Very well! You have lied against your own head, for the angel of God has received the sentence from God and will immediately cut you in two."
[56] Then he put him aside, and commanded them to bring the other. And he said to him, "You offspring of Canaan and not of Judah, beauty has deceived you and lust has perverted your heart.
[57] This is how you both have been dealing with the daughters of Israel, and they were intimate with you through fear; but a daughter of Judah would not endure your wickedness.
[58] Now then, tell me: Under what tree did you catch them being intimate with each other?" He answered, "Under an evergreen oak."
[59] And Daniel said to him, "Very well! You also have lied against your own head, for the angel of God is waiting with his sword to saw you in two, that he may destroy you both."
[60] Then all the assembly shouted loudly and blessed God, who saves those who hope in him.
[61] And they rose against the two elders, for out of their own mouths Daniel had convicted them of bearing false witness;
[62] and they did to them as they had wickedly planned to do to their neighbor; acting in accordance with the law of Moses, they put them to death. Thus innocent blood was saved that day.
[63] And Hilkiah and his wife praised God for their daughter Susanna, and so did Joakim her husband and all her kindred, because nothing shameful was found in her.
[64] And from that day onward Daniel had a great reputation among the people.
The Letter of Jeremiah

[1] A copy of a letter which Jeremiah sent to those who were to be taken to Babylon as captives by the king of the Babylonians, to give them the message which God had commanded him.

[2] Because of the sins which you have committed before God, you will be taken to Babylon as captives by Nebuchadnezzar, king of the Babylonians.

[3] Therefore when you have come to Babylon you will remain there for many years, for a long time, up to seven generations; after that I will bring you away from there in peace.

[4] Now in Babylon you will see gods made of silver and gold and wood, which are carried on men's shoulders and inspire fear in the heathen.

[5] So take care not to become at all like the foreigners or to let fear for these gods possess you, when you see the multitude before and behind them worshiping them.

[6] But say in your heart, "It is thou, O Lord, whom we must worship."

[7] For my angel is with you, and he is watching your lives.

[8] Their tongues are smoothed by the craftsman, and they themselves are overlaid with gold and silver; but they are false and cannot speak.

[9] People take gold and make crowns for the heads of their gods, as they would for a girl who loves ornaments;

[10] and sometimes the priests secretly take gold and silver from their gods and spend it upon themselves,

[11] and even give some of it to the harlots in the brothel. They deck their gods out with garments like men -- these gods of silver and gold and wood,

[12] which cannot save themselves from rust and corrosion. When they have been dressed in purple robes,

[13] their faces are wiped because of the dust from the temple, which is thick upon them.

[14] Like a local ruler the god holds a scepter, though unable to destroy any one who offends it.

[15] It has a dagger in its right hand, and has an axe; but it cannot save itself from war and robbers.

[16] Therefore they evidently are not gods; so do not fear them.

[17] For just as one's dish is useless when it is broken, so are the gods of the heathen, when they have been set up in the temples. Their eyes are full of the dust raised by the feet of those...
who enter.
[18] And just as the gates are shut on every side upon a man who has offended a king, as though he were sentenced to death, so the priests make their temples secure with doors and locks and bars, in order that they may not be plundered by robbers.
[19] They light lamps, even more than they light for themselves, though their gods can see none of them.
[20] They are just like a beam of the temple, but men say their hearts have melted, when worms from the earth devour them and their robes. They do not notice
[21] when their faces have been blackened by the smoke of the temple.
[22] Bats, swallows, and birds light on their bodies and heads; and so do cats.
[23] From this you will know that they are not gods; so do not fear them.
[24] As for the gold which they wear for beauty -- they will not shine unless some one wipes off the rust; for even when they were being cast, they had no feeling.
[25] They are bought at any cost, but there is no breath in them.
[26] Having no feet, they are carried on men's shoulders, revealing to mankind their worthlessness.
[27] And those who serve them are ashamed because through them these gods are made to stand, lest they fall to the ground. If any one sets one of them upright, it cannot move itself; and if it is tipped over, it cannot straighten itself; but gifts are placed before them just as before the dead.
[28] The priests sell the sacrifices that are offered to these gods and use the money; and likewise their wives preserve some with salt, but give none to the poor or helpless.
[29] Sacrifices to them may be touched by women in menstruation or at childbirth. Since you know by these things that they are not gods, do not fear them.
[30] For why should they be called gods? Women serve meals for gods of silver and gold and wood;
[31] and in their temples the priests sit with their clothes rent, their heads and beards shaved, and their heads uncovered.
[32] They howl and shout before their gods as some do at a funeral feast for a man who has died.
[33] The priests take some of the clothing of their gods to clothe their wives and children.
[34] Whether one does evil to them or good, they will not be able to repay it. They cannot set up a king or depose one.
[35] Likewise they are not able to give either wealth or money; if one makes a vow to them and does not keep it, they will not require it.
[36] They cannot save a man from death or rescue the weak from the strong.
[37] They cannot restore sight to a blind man; they cannot rescue a man who is in distress.
[38] They cannot take pity on a widow or do good to an orphan.
[39] These things that are made of wood and overlaid with gold and silver are like stones from the mountain, and those who serve them will be put to shame.
[40] Why then must any one think that they are gods, or call them gods? Besides, even the Chaldeans themselves dishonor them;
[41] for when they see a dumb man, who cannot speak, they bring him and pray Bel that the
man may speak, as though Bel were able to understand.

[42] Yet they themselves cannot perceive this and abandon them, for they have no sense.
[43] And the women, with cords about them, sit along the passageways, burning bran for incense; and when one of them is led off by one of the passers-by and is lain with, she derides the woman next to her, because she was not as attractive as herself and her cord was not broken.
[44] Whatever is done for them is false. Why then must any one think that they are gods, or call them gods?
[45] They are made by carpenters and goldsmiths; they can be nothing but what the craftsmen wish them to be.
[46] The men that make them will certainly not live very long themselves; how then can the things that are made by them be gods?
[47] They have left only lies and reproach for those who come after.
[48] For when war or calamity comes upon them, the priests consult together as to where they can hide themselves and their gods.
[49] How then can one fail to see that these are not gods, for they cannot save themselves from war or calamity?
[50] Since they are made of wood and overlaid with gold and silver, it will afterward be known that they are false.
[51] It will be manifest to all the nations and kings that they are not gods but the work of men's hands, and that there is no work of God in them.
[52] Who then can fail to know that they are not gods?
[53] For they cannot set up a king over a country or give rain to men.
[54] They cannot judge their own cause or deliver one who is wronged, for they have no power; they are like crows between heaven and earth.
[55] When fire breaks out in a temple of wooden gods overlaid with gold or silver, their priests will flee and escape, but the gods will be burnt in two like beams.
[56] Besides, they can offer no resistance to a king or any enemies. Why then must any one admit or think that they are gods?
[57] Gods made of wood and overlaid with silver and gold are not able to save themselves from thieves and robbers.
[58] Strong men will strip them of their gold and silver and of the robes they wear, and go off with this booty, and they will not be able to help themselves.
[59] So it is better to be a king who shows his courage, or a household utensil that serves its owner's need, than to be these false gods; better even the door of a house that protects its contents, than these false gods; better also a wooden pillar in a palace, than these false gods.
[60] For sun and moon and stars, shining and sent forth for service, are obedient.
[61] So also the lightning, when it flashes, is widely seen; and the wind likewise blows in every land.
[62] When God commands the clouds to go over the whole world, they carry out his command.
[63] And the fire sent from above to consume mountains and woods does what it is ordered. But these idols are not to be compared with them in appearance or power.
[64] Therefore one must not think that they are gods nor call them gods, for they are not able either to decide a case or to do good to men.
[65] Since you know then that they are not gods, do not fear them.
[66] For they can neither curse nor bless kings;
[67] they cannot show signs in the heavens and among the nations, or shine like the sun or give light like the moon.
[68] The wild beasts are better than they are, for they can flee to cover and help themselves.
[69] So we have no evidence whatever that they are gods; therefore do not fear them.
[70] Like a scarecrow in a cucumber bed, that guards nothing, so are their gods of wood, overlaid with gold and silver.
[71] In the same way, their gods of wood, overlaid with gold and silver, and like a thorn bush in a garden, on which every bird sits; or like a dead body cast out in the darkness.
[72] By the purple and linen that rot upon them you will know that they are not gods; and they will finally themselves be consumed, and be a reproach in the land.
[73] Better therefore is a just man who has no idols, for he will be far from reproach.
Baruch

Bar 1:1 And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son of Chelcias, wrote in Babylon,
Bar 1:2 In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire.
Bar 1:3 And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book,
Bar 1:4 And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.
Bar 1:5 Whereupon they wept, fasted, and prayed before the Lord.
Bar 1:6 They made also a collection of money according to every man's power:
Bar 1:7 And they sent it to Jerusalem unto Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,
Bar 1:8 At the same time when he received the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of the month Sivan, namely, silver vessels, which Sedecias the son of Josias king of Juda had made,
Bar 1:9 After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.
Bar 1:10 And they said, Behold, we have sent you money to buy you burnt offerings, and sin offerings, and incense, and prepare ye manna, and offer upon the altar of the Lord our God;
Bar 1:11 And pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be upon earth as the days of heaven:
Bar 1:12 And the Lord will give us strength, and lighten our eyes, and we shall live under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.
Bar 1:13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.
Bar 1:14 And ye shall read this book which we have sent unto you, to make confession in the house of the Lord, upon the feasts and solemn days.
Bar 1:15 And ye shall say, To the Lord our God belongeth righteousness, but unto us the
confusion of faces, as it is come to pass this day, unto them of Juda, and to the inhabitants of Jerusalem,

Bar 1:16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

Bar 1:17 For we have sinned before the Lord,
Bar 1:18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments that he gave us openly:

Bar 1:19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we have been disobedient unto the Lord our God, and we have been negligent in not hearing his voice.

Bar 1:20 Wherefore the evils cleaved unto us, and the curse, which the Lord appointed by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, like as it is to see this day.

Bar 1:21 Nevertheless we have not hearkened unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

Bar 1:22 But every man followed the imagination of his own wicked heart, to serve strange gods, and to do evil in the sight of the Lord our God.

Bar 2:1 Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

Bar 2:2 To bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses;

Bar 2:3 That a man should eat the flesh of his own son, and the flesh of his own daughter.

Bar 2:4 Moreover he hath delivered them to be in subjection to all the kingdoms that are round about us, to be as a reproach and desolation among all the people round about, where the Lord hath scattered them.

Bar 2:5 Thus we were cast down, and not exalted, because we have sinned against the Lord our God, and have not been obedient unto his voice.

Bar 2:6 To the Lord our God appertaineth righteousness: but unto us and to our fathers open shame, as appeareth this day.

Bar 2:7 For all these plagues are come upon us, which the Lord hath pronounced against us

Bar 2:8 Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart.

Bar 2:9 Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us: for the Lord is righteous in all his works which he hath commanded us.

Bar 2:10 Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

Bar 2:11 And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and hast gotten thyself a name, as appeareth this day:

Bar 2:12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.
Bar 2:13 Let thy wrath turn from us: for we are but a few left among the heathen, where thou hast scattered us.

Bar 2:14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have led us away:

Bar 2:15 That all the earth may know that thou art the Lord our God, because Israel and his posterity is called by thy name.

Bar 2:16 O Lord, look down from thine holy house, and consider us: bow down thine ear, O Lord, to hear us.

Bar 2:17 Open thine eyes, and behold; for the dead that are in the graves, whose souls are taken from their bodies, will give unto the Lord neither praise nor righteousness:

Bar 2:18 But the soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.

Bar 2:19 Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings.

Bar 2:20 For thou hast sent out thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

Bar 2:21 Thus saith the Lord, Bow down your shoulders to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

Bar 2:22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

Bar 2:23 I will cause to cease out of the cities of Judah, and from without Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

Bar 2:24 But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made good the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their place.

Bar 2:25 And, lo, they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by pestilence.

Bar 2:26 And the house which is called by thy name hast thou laid waste, as it is to be seen this day, for the wickedness of the house of Israel and the house of Juda.

Bar 2:27 O Lord our God, thou hast dealt with us after all thy goodness, and according to all that great mercy of thine,

Bar 2:28 As thou spakest by thy servant Moses in the day when thou didst command him to write the law before the children of Israel, saying,

Bar 2:29 If ye will not hear my voice, surely this very great multitude shall be turned into a small number among the nations, where I will scatter them.

Bar 2:30 For I knew that they would not hear me, because it is a stiffnecked people: but in the land of their captivities they shall remember themselves.

Bar 2:31 And shall know that I am the Lord their God: for I will give them an heart, and ears to hear:

Bar 2:32 And they shall praise me in the land of their captivity, and think upon my name,

Bar 2:33 And return from their stiff neck, and from their wicked deeds: for they shall remember the way of their fathers, which sinned before the Lord.

Bar 2:34 And I will bring them again into the land which I promised with an oath unto their
fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

Bar 2:35 And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people of Israel out of the land that I have given them.

Bar 3:1 O Lord Almighty, God of Israel, the soul in anguish the troubled spirit, crieth unto thee.
Bar 3:2 Hear, O Lord, and have mercy; for thou art merciful: and have pity upon us, because we have sinned before thee.
Bar 3:3 For thou endurest for ever, and we perish utterly.
Bar 3:4 O Lord Almighty, thou God of Israel, hear now the prayers of the dead Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave unto us.
Bar 3:5 Remember not the iniquities of our forefathers: but think upon thy power and thy name now at this time.
Bar 3:6 For thou art the Lord our God, and thee, O Lord, will we praise.
Bar 3:7 And for this cause thou hast put thy fear in our hearts, to the intent that we should call upon thy name, and praise thee in our captivity: for we have called to mind all the iniquity of our forefathers, that sinned before thee.
Bar 3:8 Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and to be subject to payments, according to all the iniquities of our fathers, which departed from the Lord our God.
Bar 3:9 Hear, Israel, the commandments of life: give ear to understand wisdom.
Bar 3:10 How happeneth it Israel, that thou art in thine enemies' land, that thou art waxen old in a strange country, that thou art defiled with the dead,
Bar 3:11 That thou art counted with them that go down into the grave?
Bar 3:12 Thou hast forsaken the fountain of wisdom.
Bar 3:13 For if thou hadst walked in the way of God, thou shouldest have dwelled in peace for ever.
Bar 3:14 Learn where is wisdom, where is strength, where is understanding; that thou mayest know also where is length of days, and life, where is the light of the eyes, and peace.
Bar 3:15 Who hath found out her place? or who hath come into her treasures?
Bar 3:16 Where are the princes of the heathen become, and such as ruled the beasts upon the earth;
Bar 3:17 They that had their pastime with the fowls of the air, and they that hoarded up silver and gold, wherein men trust, and made no end of their getting?
Bar 3:18 For they that wrought in silver, and were so careful, and whose works are unsearchable,
Bar 3:19 They are vanished and gone down to the grave, and others are come up in their steads.
Bar 3:20 Young men have seen light, and dwelt upon the earth: but the way of knowledge have they not known,
Bar 3:21 Nor understood the paths thereof, nor laid hold of it: their children were far off from that way.
Bar 3:22 It hath not been heard of in Chanaan, neither hath it been seen in Theman.
Bar 3:23 The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the authors of fables, and searchers out of understanding; none of these have known the way of wisdom, or remember her paths.
Bar 3:24 O Israel, how great is the house of God! and how large is the place of his possession!
Bar 3:25 Great, and hath none end; high, and unmeasurable.
Bar 3:26 There were the giants famous from the beginning, that were of so great stature, and so expert in war.
Bar 3:27 Those did not the Lord choose, neither gave he the way of knowledge unto them:
Bar 3:28 But they were destroyed, because they had no wisdom, and perished through their own foolishness.
Bar 3:29 Who hath gone up into heaven, and taken her, and brought her down from the clouds?
Bar 3:30 Who hath gone over the sea, and found her, and will bring her for pure gold?
Bar 3:31 No man knoweth her way, nor thinketh of her path.
Bar 3:32 But he that knoweth all things knoweth her, and hath found her out with his understanding: he that prepared the earth for evermore hath filled it with fourfooted beasts:
Bar 3:33 He that sendeth forth light, and it goeth, calleth it again, and it obeyeth him with fear.
Bar 3:34 The stars shined in their watches, and rejoiced: when he calleth them, they say, Here we be; and so with cheerfulness they shewed light unto him that made them.
Bar 3:35 This is our God, and there shall none other be accounted of in comparison of him
Bar 3:36 He hath found out all the way of knowledge, and hath given it unto Jacob his servant, and to Israel his beloved.
Bar 3:37 Afterward did he shew himself upon earth, and conversed with men.

Bar 4:1 This is the book of the commandments of God, and the law that endureth for ever: all they that keep it shall come to life; but such as leave it shall die.
Bar 4:2 Turn thee, O Jacob, and take hold of it: walk in the presence of the light thereof, that thou mayest be illuminated.
Bar 4:3 Give not thine honour to another, nor the things that are profitable unto thee to a strange nation.
Bar 4:4 O Israel, happy are we: for things that are pleasing to God are made known unto us.
Bar 4:5 Be of good cheer, my people, the memorial of Israel.
Bar 4:6 Ye were sold to the nations, not for your destruction: but because ye moved God to wrath, ye were delivered unto the enemies.
Bar 4:7 For ye provoked him that made you by sacrificing unto devils, and not to God.
Bar 4:8 Ye have forgotten the everlasting God, that brought you up; and ye have grieved Jerusalem, that nursed you.
Bar 4:9 For when she saw the wrath of God coming upon you, she said, Hearken, O ye that
dwell about Sion: God hath brought upon me great mourning;
Bar 4:10 For I saw the captivity of my sons and daughters, which the Everlasting brought upon them.
Bar 4:11 With joy did I nourish them; but sent them away with weeping and mourning.
Bar 4:12 Let no man rejoice over me, a widow, and forsaken of many, who for the sins of my children am left desolate; because they departed from the law of God.
Bar 4:13 They knew not his statutes, nor walked in the ways of his commandments, nor trod in the paths of discipline in his righteousness.
Bar 4:14 Let them that dwell about Sion come, and remember ye the captivity of my sons and daughters, which the Everlasting hath brought upon them.
Bar 4:15 For he hath brought a nation upon them from far, a shameless nation, and of a strange language, who neither reverenced old man, nor pitied child.
Bar 4:16 These have carried away the dear beloved children of the widow, and left her that was alone desolate without daughters.
Bar 4:17 But what can I help you?
Bar 4:18 For he that brought these plagues upon you will deliver you from the hands of your enemies.
Bar 4:19 Go your way, O my children, go your way: for I am left desolate.
Bar 4:20 I have put off the clothing of peace, and put upon me the sackcloth of my prayer: I will cry unto the Everlasting in my days.
Bar 4:21 Be of good cheer, O my children, cry unto the Lord, and he will deliver you from the power and hand of the enemies.
Bar 4:22 For my hope is in the Everlasting, that he will save you; and joy is come unto me from the Holy One, because of the mercy which shall soon come unto you from the Everlasting our Saviour.
Bar 4:23 For I sent you out with mourning and weeping: but God will give you to me again with joy and gladness for ever.
Bar 4:24 Like as now the neighbours of Sion have seen your captivity: so shall they see shortly your salvation from our God which shall come upon you with great glory, and brightness of the Everlasting.
Bar 4:25 My children, suffer patiently the wrath that is come upon you from God: for thine enemy hath persecuted thee; but shortly thou shalt see his destruction, and shalt tread upon his neck.
Bar 4:26 My delicate ones have gone rough ways, and were taken away as a flock caught of the enemies.
Bar 4:27 Be of good comfort, O my children, and cry unto God: for ye shall be remembered of him that brought these things upon you.
Bar 4:28 For as it was your mind to go astray from God: so, being returned, seek him ten times more.
Bar 4:29 For he that hath brought these plagues upon you shall bring you everlasting joy with your salvation.
Bar 4:30 Take a good heart, O Jerusalem: for he that gave thee that name will comfort thee.
Bar 4:31 Miserable are they that afflicted thee, and rejoiced at thy fall.
Bar 4:32 Miserable are the cities which thy children served: miserable is she that received thy sons.
Bar 4:33 For as she rejoiced at thy ruin, and was glad of thy fall: so shall she be grieved for her own desolation.
Bar 4:34 For I will take away the rejoicing of her great multitude, and her pride shall be turned into mourning.
Bar 4:35 For fire shall come upon her from the Everlasting, long to endure; and she shall be inhabited of devils for a great time.
Bar 4:36 O Jerusalem, look about thee toward the east, and behold the joy that cometh unto thee from God.
Bar 4:37 Lo, thy sons come, whom thou sentest away, they come gathered together from the east to the west by the word of the Holy One, rejoicing in the glory of God.

Bar 5:1 Put off, O Jerusalem, the garment of mourning and affliction, and put on the comeliness of the glory that cometh from God for ever.
Bar 5:2 Cast about thee a double garment of the righteousness which cometh from God; and set a diadem on thine head of the glory of the Everlasting.
Bar 5:3 For God will shew thy brightness unto every country under heaven.
Bar 5:4 For thy name shall be called of God for ever The peace of righteousness, and The glory of God's worship.
Bar 5:5 Arise, O Jerusalem, and stand on high, and look about toward the east, and behold thy children gathered from the west unto the east by the word of the Holy One, rejoicing in the remembrance of God.
Bar 5:6 For they departed from thee on foot, and were led away of their enemies: but God bringeth them unto thee exalted with glory, as children of the kingdom.
Bar 5:7 For God hath appointed that every high hill, and banks of long continuance, should be cast down, and valleys filled up, to make even the ground, that Israel may go safely in the glory of God,
Bar 5:8 Moreover even the woods and every sweetsmelling tree shall overshadow Israel by the commandment of God.
Bar 5:9 For God shall lead Israel with joy in the light of his glory with the mercy and righteousness that cometh from him.

Bar 6:1 Because of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.
Bar 6:2 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, namely, seven generations: and after that I will bring you away peaceably from thence.
Bar 6:3 Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders, which cause the nations to fear.
Bar 6:4 Beware therefore that ye in no wise be like to strangers, neither be ye and of them, when ye see the multitude before them and behind them, worshipping them.
Bar 6:5 But say ye in your hearts, O Lord, we must worship thee.
Bar 6:6 For mine angel is with you, and I myself caring for your souls.
Bar 6:7 As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; yet are they but false, and cannot speak.
Bar 6:8 And taking gold, as it were for a virgin that loveth to go gay, they make crowns for the heads of their gods.
Bar 6:9 Sometimes also the priests convey from their gods gold and silver, and bestow it upon themselves.
Bar 6:10 Yea, they will give thereof to the common harlots, and deck them as men with garments, being gods of silver, and gods of gold, and wood.
Bar 6:11 Yet cannot these gods save themselves from rust and moth, though they be covered with purple raiment.
Bar 6:12 They wipe their faces because of the dust of the temple, when there is much upon them.
Bar 6:13 And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country.
Bar 6:14 He hath also in his right hand a dagger and an ax: but cannot deliver himself from war and thieves.
Bar 6:15 Whereby they are known not to be gods: therefore fear them not.
Bar 6:16 For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in the temple, their eyes be full of dust through the feet of them that come in.
Bar 6:17 And as the doors are made sure on every side upon him that offendeth the king, as being committed to suffer death: even so the priests make fast their temples with doors, with locks, and bars, lest their gods be spoiled with robbers.
Bar 6:18 They light them candles, yea, more than for themselves, whereof they cannot see one.
Bar 6:19 They are as one of the beams of the temple, yet they say their hearts are gnawed upon by things creeping out of the earth; and when they eat them and their clothes, they feel it not.
Bar 6:20 Their faces are blacked through the smoke that cometh out of the temple.
Bar 6:21 Upon their bodies and heads sit bats, swallows, and birds, and the cats also.
Bar 6:22 By this ye may know that they are no gods: therefore fear them not.
Bar 6:23 Notwithstanding the gold that is about them to make them beautiful, except they wipe off the rust, they will not shine: for neither when they were molten did they feel it.
Bar 6:24 The things wherein there is no breath are bought for a most high price.
Bar 6:25 They are borne upon shoulders, having no feet whereby they declare unto men that they be nothing worth.
Bar 6:26 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but they set gifts before them as unto dead men.
Bar 6:27 As for the things that are sacrificed unto them, their priests sell and abuse; in like manner their wives lay up part thereof in salt; but unto the poor and impotent they give
nothing of it.
Bar 6:28 Menstruous women and women in childbed eat their sacrifices: by these things ye may know that they are no gods: fear them not.
Bar 6:29 For how can they be called gods? because women set meat before the gods of silver, gold, and wood.
Bar 6:30 And the priests sit in their temples, having their clothes rent, and their heads and beards shaven, and nothing upon their heads.
Bar 6:31 They roar and cry before their gods, as men do at the feast when one is dead.
Bar 6:32 The priests also take off their garments, and clothe their wives and children.
Bar 6:33 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither set up a king, nor put him down.
Bar 6:34 In like manner, they can neither give riches nor money: though a man make a vow unto them, and keep it not, they will not require it.
Bar 6:35 They can save no man from death, neither deliver the weak from the mighty.
Bar 6:36 They cannot restore a blind man to his sight, nor help any man in his distress.
Bar 6:37 They can shew no mercy to the widow, nor do good to the fatherless.
Bar 6:38 Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain: they that worship them shall be confounded.
Bar 6:39 How should a man then think and say that they are gods, when even the Chaldeans themselves dishonour them?
Bar 6:40 Who if they shall see one dumb that cannot speak, they bring him, and intreat Bel that he may speak, as though he were able to understand.
Bar 6:41 Yet they cannot understand this themselves, and leave them: for they have no knowledge.
Bar 6:42 The women also with cords about them, sitting in the ways, burn bran for perfume: but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.
Bar 6:43 Whatsoever is done among them is false: how may it then be thought or said that they are gods?
Bar 6:44 They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.
Bar 6:45 And they themselves that made them can never continue long; how should then the things that are made of them be gods?
Bar 6:46 For they left lies and reproaches to them that come after.
Bar 6:47 For when there cometh any war or plague upon them, the priests consult with themselves, where they may be hidden with them.
Bar 6:48 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?
Bar 6:49 For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:
Bar 6:50 And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God in them.
Bar 6:51 Who then may not know that they are no gods?
Bar 6:52 For neither can they set up a king in the land, nor give rain unto men.
Bar 6:53 Neither can they judge their own cause, nor redress a wrong, being unable: for they are as crows between heaven and earth.
Bar 6:54 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned asunder like beams.
Bar 6:55 Moreover they cannot withstand any king or enemies: how can it then be thought or said that they be gods?
Bar 6:56 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.
Bar 6:57 Whose gold, and silver, and garments wherewith they are clothed, they that are strong take, and go away withal: neither are they able to help themselves.
Bar 6:58 Therefore it is better to be a king that sheweth his power, or else a profitable vessel in an house, which the owner shall have use of, than such false gods; or to be a door in an house, to keep such things therein, than such false gods. or a pillar of wood in a a palace, than such false gods.
Bar 6:59 For sun, moon, and stars, being bright and sent to do their offices, are obedient.
Bar 6:60 In like manner the lightning when it breaketh forth is easy to be seen; and after the same manner the wind bloweth in every country.
Bar 6:61 And when God commandeth the clouds to go over the whole world, they do as they are bidden.
Bar 6:62 And the fire sent from above to consume hills and woods doeth as it is commanded: but these are like unto them neither in shew nor power.
Bar 6:63 Wherefore it is neither to be supposed nor said that they are gods, seeing, they are able neither to judge causes, nor to do good unto men.
Bar 6:64 Knowing therefore that they are no gods, fear them not,
Bar 6:65 For they can neither curse nor bless kings:
Bar 6:66 Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.
Bar 6:67 The beasts are better than they: for they can get under a cover and help themselves.
Bar 6:68 It is then by no means manifest unto us that they are gods: therefore fear them not.
Bar 6:69 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.
Bar 6:70 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is east into the dark.
Bar 6:71 And ye shall know them to be no gods by the bright purple that rotteth upon them: and they themselves afterward shall be eaten, and shall be a reproach in the country.
Bar 6:72 Better therefore is the just man that hath none idols: for he shall be far from reproach.
Bel and the Dragon

Chapter one
[1] When King Astyages was laid with his fathers, Cyrus the Persian received his kingdom.
[2] And Daniel was a companion of the king, and was the most honored of his friends.
[3] Now the Babylonians had an idol called Bel, and every day they spent on it twelve bushels of fine flour and forty sheep and fifty gallons of wine.
[4] The king revered it and went every day to worship it. But Daniel worshiped his own God.
[5] And the king said to him, "Why do you not worship Bel?" He answered, "Because I do not revere man-made idols, but the living God, who created heaven and earth and has dominion over all flesh."
[6] The king said to him, "Do you not think that Bel is a living God? Do you not see how much he eats and drinks every day?"
[7] Then Daniel laughed, and said, "Do not be deceived, O king; for this is but clay inside and brass outside, and it never ate or drank anything."
[8] Then the king was angry, and he called his priests and said to them, "If you do not prove that Bel is eating these provisions, you shall die.
[9] But if you prove that Bel is eating them, Daniel shall die, because he blasphemed against Bel." And Daniel said to the king, "Let it be done as you have said."
[10] Now there were seventy priests of Bel, besides their wives and children. And the king went with Daniel into the temple of Bel.
[11] And the priests of Bel said, "Behold, we are going outside; you yourself, O king, shall set forth the food and mix and place the wine, and shut the door and seal it with your signet.
[12] And when you return in the morning, if you do not find that Bel has eaten it all, we will die; or else Daniel will, who is telling lies about us."
[13] They were unconcerned, for beneath the table they had made a hidden entrance, through which they used to go in regularly and consume the provisions.
[14] When they had gone out, the king set forth the food for Bel. Then Daniel ordered his servants to bring ashes and they sifted them throughout the whole temple in the presence of the king alone. Then they went out, shut the door and sealed it with the king's signet, and departed.
[15] In the night the priests came with their wives and children, as they were accustomed to do, and ate and drank everything.
[16] Early in the morning the king rose and came, and Daniel with him.
[17] And the king said, "Are the seals unbroken, Daniel?" He answered, "They are unbroken, O king."
[18] As soon as the doors were opened, the king looked at the table, and shouted in a loud voice, "You are great, O Bel; and with you there is no deceit, none at all."
[19] Then Daniel laughed, and restrained the king from going in, and said, "Look at the floor, and notice whose footsteps these are."
[20] The king said, "I see the footsteps of men and women and children."
[21] Then the king was enraged, and he seized the priests and their wives and children; and they showed him the secret doors through which they were accustomed to enter and devour what was on the table.
[22] Therefore the king put them to death, and gave Bel over to Daniel, who destroyed it and its temple.
[23] There was also a great dragon, which the Babylonians revered.
[24] And the king said to Daniel, "You cannot deny that this is a living god; so worship him."
[25] Daniel said, "I will worship the Lord my God, for he is the living God.
[26] But if you, O king, will give me permission, I will slay the dragon without sword or club." The king said, "I give you permission."
[27] Then Daniel took pitch, fat, and hair, and boiled them together and made cakes, which he fed to the dragon. The dragon ate them, and burst open. And Daniel said, "See what you have been worshiping!"
[28] When the Babylonians heard it, they were very indignant and conspired against the king, saying, "The king has become a Jew; he has destroyed Bel, and slain the dragon, and slaughtered the priests."
[29] Going to the king, they said, "Hand Daniel over to us, or else we will kill you and your household."
[30] The king saw that they were pressing him hard, and under compulsion he handed Daniel over to them.
[31] They threw Daniel into the lions' den, and he was there for six days.
[32] There were seven lions in the den, and every day they had been given two human bodies and two sheep; but these were not given to them now, so that they might devour Daniel.
[33] Now the prophet Habakkuk was in Judea. He had boiled pottage and had broken bread into a bowl, and was going into the field to take it to the reapers.
[34] But the angel of the Lord said to Habakkuk, "Take the dinner which you have to Babylon, to Daniel, in the lions' den."
[35] Habakkuk said, "Sir, I have never seen Babylon, and I know nothing about the den."
[36] Then the angel of the Lord took him by the crown of his head, and lifted him by his hair and set him down in Babylon, right over the den, with the rushing sound of the wind itself.
[37] Then Habakkuk shouted, "Daniel, Daniel! Take the dinner which God has sent you."
[38] And Daniel said, "Thou hast remembered me, O God, and hast not forsaken those who love thee."
[39] So Daniel arose and ate. And the angel of God immediately returned Habakkuk to his own place.
[40] On the seventh day the king came to mourn for Daniel. When he came to the den he looked in, and there sat Daniel.

[41] And the king shouted with a loud voice, "Thou art great, O Lord God of Daniel, and there is no other besides thee."

[42] And he pulled Daniel out, and threw into the den the men who had attempted his destruction, and they were devoured immediately before his eyes.
Additions to the Book of Esther

Chapter eleven
[2] In the second year of the reign of Artaxerxes the Great, on the first day of Nisan, Mordecai the son of Jair, son of Shimei, son of Kish, of the tribe of Benjamin, had a dream.
[3] He was a Jew, dwelling in the city of Susa, a great man, serving in the court of the king.
[4] He was one of the captives whom Nebuchadnezzar king of Babylon had brought from Jerusalem with Jeconiah king of Judea. And this was his dream:
[5] Behold, noise and confusion, thunders and earthquake, tumult upon the earth!
[6] And behold, two great dragons came forward, both ready to fight, and they roared terribly.
[7] And at their roaring every nation prepared for war, to fight against the nation of the righteous.
[8] And behold, a day of darkness and gloom, tribulation and distress, affliction and great tumult upon the earth!
[9] And the whole righteous nation was troubled; they feared the evils that threatened them, and were ready to perish.
[10] Then they cried to God; and from their cry, as though from a tiny spring, there came a great river, with abundant water; [11] light came, and the sun rose, and the lowly were exalted and consumed those held in honor.
[12] Mordecai saw in this dream what God had determined to do, and after he awoke he had it on his mind and sought all day to understand it in every detail.

Chapter twelve
[1] Now Mordecai took his rest in the courtyard with Gabatha and Tharra, the two eunuchs of the king who kept watch in the courtyard.
[2] He overheard their conversation and inquired into their purposes, and learned that they were preparing to lay hands upon Artaxerxes the king; and he informed the king concerning them.
[3] Then the king examined the two eunuchs, and when they confessed they were led to execution.
[4] The king made a permanent record of these things, and Mordecai wrote an account of them.
[5] And the king ordered Mordecai to serve in the court and rewarded him for these things.
[6] But Haman, the son of Hammedatha, a Bougaean, was in great honor with the king, and he sought to injure Mordecai and his people because of the two eunuchs of the king.

Chapter thirteen

[1] This is a copy of the letter: "The Great King, Artaxerxes, to the rulers of the hundred and twenty-seven provinces from India to Ethiopia and to the governors under them, writes thus:
[2] "Having become ruler of many nations and master of the whole world, not elated with presumption of authority but always acting reasonably and with kindness, I have determined to settle the lives of my subjects in lasting tranquillity and, in order to make my kingdom peaceable and open to travel throughout all its extent, to re-establish the peace which all men desire.
[3] "When I asked my counselors how this might be accomplished, Haman, who excels among us in sound judgment, and is distinguished for his unchanging good will and steadfast fidelity, and has attained the second place in the kingdom,
[4] pointed out to us that among all the nations in the world there is scattered a certain hostile people, who have laws contrary to those of every nation and continually disregard the ordinances of the kings, so that the unifying of the kingdom which we honorably intend cannot be brought about.
[5] We understand that this people, and it alone, stands constantly in opposition to all men, perversely following a strange manner of life and laws, and is ill-disposed to our government, doing all the harm they can so that our kingdom may not attain stability.
[6] "Therefore we have decreed that those indicated to you in the letters of Haman, who is in charge of affairs and is our second father, shall all, with their wives and children, be utterly destroyed by the sword of their enemies, without pity or mercy, on the fourteenth day of the twelfth month, Adar, of this present year,
[7] so that those who have long been and are now hostile may in one day go down in violence to Hades, and leave our government completely secure and untroubled hereafter."
[8] Then Mordecai prayed to the Lord, calling to remembrance all the works of the Lord. He said:
[9] "O Lord, Lord, King who rulest over all things, for the universe is in thy power and there is no one who can oppose thee if it is thy will to save Israel.
[10] For thou hast made heaven and earth and every wonderful thing under heaven,
[11] and thou art Lord of all, and there is no one who can resist thee, who art the Lord.
[12] Thou knowest all things; thou knowest, O Lord, that it was not in insolence or pride or for any love of glory that I did this, and refused to bow down to this proud Haman.
[13] For I would have been willing to kiss the soles of his feet, to save Israel!
[14] But I did this, that I might not set the glory of man above the glory of God, and I will not bow down to any one but to thee, who art my Lord; and I will not do these things in pride.
[15] And now, O Lord God and King, God of Abraham, spare thy people; for the eyes of our foes are upon us to annihilate us, and they desire to destroy the inheritance that has been thine from the beginning.
[16] Do not neglect thy portion, which thou didst redeem for thyself out of the land of Egypt.
[17] Hear my prayer, and have mercy upon thy inheritance turn our mourning into feasting,
that we may live and sing praise to thy name, O Lord; do not destroy the mouth of those who
praise thee."
[18] And all Israel cried out mightily, for their death was before their eyes.

Chapter fourteen
[1] And Esther the queen, seized with deathly anxiety, fled to the Lord;
[2] she took off her splendid apparel and put on the garments of distress and mourning, and
instead of costly perfumes she covered her head with ashes and dung, and she utterly
humbled her body, and every part that she loved to adorn she covered with her tangled hair.
[3] And she prayed to the Lord God of Israel, and said: Lord, thou only art our King; help
me, who am alone and have no helper but thee,
[4] for my danger is in my hand.
[5] Ever since I was born I have heard in the tribe of my family that thou, O Lord, didst take
Israel out of all the nations, and our fathers from among all their ancestors, for an everlasting
inheritance, and that thou didst do for them all that thou didst promise.
[6] And now we have sinned before thee, and thou hast given us into the hands of our
enemies,
[7] because we glorified their gods. Thou art righteous, O Lord!
[8] And now they are not satisfied that we are in bitter slavery, but they have covenanted
with their idols
[9] to abolish what thy mouth has ordained and to destroy thy inheritance, to stop the mouths
of those who praise thee and to quench thy altar and the glory of thy house,
[10] to open the mouths of the nations for the praise of vain idols, and to magnify for ever a
mortal king.
[11] O Lord, do not surrender thy scepter to what has no being; and do not let them mock at
our downfall; but turn their plan against themselves, and make an example of the man who
began this against us.
[12] Remember, O Lord; make thyself known in this time of our affliction, and give me
courage, O King of the gods and Master of all dominion!
[13] Put eloquent speech in my mouth before the lion, and turn his heart to hate the man who
is fighting against us, so that there may be an end of him and those who agree with him.
[14] But save us by thy hand, and help me, who am alone and have no helper but thee, O
Lord.
[15] Thou hast knowledge of all things; and thou knowest that I hate the splendor of the
wicked and abhor the bed of the uncircumcised and of any alien.
[16] Thou knowest my necessity -- that I abhor the sign of my proud position, which is upon
my head on the days when I appear in public. I abhor it like a menstruous rag, and I do not
wear it on the days when I am at leisure.
[17] And thy servant has not eaten at Haman's table, and I have not honored the king's feast
or drunk the wine of the libations.
[18] Thy servant has had no joy since the day that I was brought here until now, except in
thee, O Lord God of Abraham.
[19] O God, whose might is over all, hear the voice of the despairing, and save us from the hands of evildoers. And save me from my fear!"

Chapter fifteen
[1] On the third day, when she ended her prayer, she took off the garments in which she had worshiped, and arrayed herself in splendid attire.
[2] Then, majestically adorned, after invoking the aid of the all-seeing God and Savior, she took her two maids with her,
[3] leaning daintily on one,
[4] while the other followed carrying her train.
[5] She was radiant with perfect beauty, and she looked happy, as if beloved, but her heart was frozen with fear.
[6] When she had gone through all the doors, she stood before the king. He was seated on his royal throne, clothed in the full array of his majesty, all covered with gold and precious stones. And he was most terrifying.
[7] Lifting his face, flushed with splendor, he looked at her in fierce anger. And the queen faltered, and turned pale and faint, and collapsed upon the head of the maid who went before her.
[8] Then God changed the spirit of the king to gentleness, and in alarm he sprang from his throne and took her in his arms until she came to herself. And he comforted her with soothing words, and said to her,
[9] "What is it, Esther? I am your brother. Take courage;
[10] you shall not die, for our law applies only to the people. Come near."
[11] Then he raised the golden scepter and touched it to her neck;
[12] and he embraced her, and said, "Speak to me."
[13] And she said to him, "I saw you, my lord, like an angel of God and my heart was shaken with fear at your glory.
[14] For you are wonderful, my lord, and your countenance is full of grace."
[15] But as she was speaking, she fell fainting.
[16] And the king was agitated, and all his servants sought to comfort her.

Chapter sixteen
[1] The following is a copy of this letter: "The Great King, Artaxerxes, to the rulers of the provinces from India to Ethiopia, one hundred and twenty-seven satrapies, and to those who are loyal to our government, greeting.
[2] "The more often they are honored by the too great kindness of their benefactors, the more proud do many men become.
[3] They not only seek to injure our subjects, but in their inability to stand prosperity they even undertake to scheme against their own benefactors.
[4] They not only take away thankfulness from among men, but, carried away by the boasts of those who know nothing of goodness, they suppose that they will escape the evil-hating justice of God, who always sees everything.
[5] And often many of those who are set in places of authority have been made in part responsible for the shedding of innocent blood, and have been involved in irremediable calamities, by the persuasion of friends who have been entrusted with the administration of public affairs,
[6] when these men by the false trickery of their evil natures beguile the sincere good will of their sovereigns.
[7] "What has been wickedly accomplished through the pestilent behavior of those who exercise authority unworthily, can be seen not so much from the more ancient records which we hand on as from investigation of matters close at hand.
[8] For the future we will take care to render our kingdom quiet and peaceable for all men, by changing our methods and always judging what comes before our eyes with more equitable consideration.
[9] For Haman, the son of Hammedatha, a Macedonian (really an alien to the Persian blood, and quite devoid of our kindliness), having become our guest,
[10] so far enjoyed the good will that we have for every nation that he was called our father and was continually bowed down to by all as the person second to the royal throne.
[11] But, unable to restrain his arrogance, he undertook to deprive us of our kingdom and our life,
[12] and with intricate craft and deceit asked for the destruction of Mordecai, our savior and perpetual benefactor, and of Esther, the blameless partner of our kingdom, together with their whole nation.
[13] He thought that in this way he would find us undefended and would transfer the kingdom of the Persians to the Macedonians.
[14] "But we find that the Jews, who were consigned to annihilation by this thrice accursed man, are not evildoers but are governed by most righteous laws and are sons of the Most High, the most mighty living God, who has directed the kingdom both for us and for our fathers in the most excellent order.
[15] "You will therefore do well not to put in execution the letters sent by Haman the son of Hammedatha,
[16] because the man himself who did these things has been hanged at the gate of Susa, with all his household. For God, who rules over all things, has speedily inflicted on him the punishment he deserved.
[17] "Therefore post a copy of this letter publicly in every place, and permit the Jews to live under their own laws.
[18] And give them reinforcements, so that on the thirteenth day of the twelfth month, Adar, on that very day they may defend themselves against those who attack them at the time of their affliction.
[19] For God, who rules over all things, has made this day to be a joy to his chosen people instead of a day of destruction for them.
[20] "Therefore you shall observe this with all good cheer as a notable day among your commemorative festivals,
[21] so that both now and hereafter it may mean salvation for us and the loyal Persians, but that for those who plot against us it may be a reminder of destruction.
[24] "Every city and country, without exception, which does not act accordingly, shall be destroyed in wrath with spear and fire. It shall be made not only impassable for men, but also most hateful for all time to beasts and birds."

Chapter seventeen
[1] And Mordecai said, "These things have come from God.
[2] For I remember the dream that I had concerning these matters, and none of them has failed to be fulfilled.
[3] The tiny spring which became a river, and there was light and the sun and abundant water -- the river is Esther, whom the king married and made queen.
[4] The two dragons are Haman and myself.
[5] The nations are those that gathered to destroy the name of the Jews.
[6] And my nation, this is Israel, who cried out to God and were saved. The Lord has saved his people; the Lord has delivered us from all these evils; God has done great signs and wonders, which have not occurred among the nations.
[7] For this purpose he made two lots, one for the people of God and one for all the nations.
[8] And these two lots came to the hour and moment and day of decision before God and among all the nations.
[9] And God remembered his people and vindicated his inheritance.
[10] So they will observe these days in the month of Adar, on the fourteenth and fifteenth of that month, with an assembly and joy and gladness before God, from generation to generation for ever among his people Israel."

Chapter eighteen
[1] In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said that he was a priest and a Levite, and Ptolemy his son brought to Egypt the preceding Letter of Purim, which they said was genuine and had been translated by Lysimachus the son of Ptolemy, one of the residents of Jerusalem.
Then Azariah stood and offered this prayer; in the midst of the fire he opened his mouth and said:

"Blessed art thou, O Lord, God of our fathers, and worthy of praise; and thy name is glorified for ever.

For thou art just in all that thou hast done to us, and all thy works are true and thy ways right, and all thy judgments are truth.

Thou hast executed true judgments in all that thou hast brought upon us and upon Jerusalem, the holy city of our fathers, for in truth and justice thou hast brought all this upon us because of our sins.

For we have sinned and lawlessly departed from thee, and have sinned in all things and have not obeyed thy commandments;

we have not observed them or done them, as thou hast commanded us that it might go well with us.

So all that thou hast brought upon us, and all that thou hast done to us, thou hast done in true judgment.

Thou hast given us into the hands of lawless enemies, most hateful rebels, and to an unjust king, the most wicked in all the world.

And now we cannot open our mouths; shame and disgrace have befallen thy servants and worshipers.

For thy name's sake do not give us up utterly, and do not break thy covenant,

and do not withdraw thy mercy from us,

for the sake of Abraham thy beloved and for the sake of Isaac thy servant and Israel thy holy one,

to whom thou didst promise to make their descendants as many as the stars of heaven and as the sand on the shore of the sea.

For we, O Lord, have become fewer than any nation, and are brought low this day in all the world because of our sins.

And at this time there is no prince, or prophet, or leader, no burnt offering, or sacrifice, or oblation, or incense, no place to make an offering before thee or to find mercy.

Yet with a contrite heart and a humble spirit may we be accepted, as though it were with burnt offerings of rams and bulls, and with tens of thousands of fat lambs;
such may our sacrifice be in thy sight this day, and may we wholly follow thee, for there will be no shame for those who trust in thee.

And now with all our heart we follow thee, we fear thee and seek thy face.

Do not put us to shame, but deal with us in thy forbearance and in thy abundant mercy.

Deliver us in accordance with thy marvelous works, and give glory to thy name, O Lord! Let all who do harm to thy servants be put to shame;

let them be disgraced and deprived of all power and dominion, and let their strength be broken.

Let them know that thou art the Lord, the only God, glorious over the whole world."

Now the king's servants who threw them in did not cease feeding the furnace fires with naphtha, pitch, tow, and brush.

And the flame streamed out above the furnace forty-nine cubits,

and it broke through and burned those of the Chaldeans whom it caught about the furnace.

But the angel of the Lord came down into the furnace to be with Azariah and his companions, and drove the fiery flame out of the furnace,

and made the midst of the furnace like a moist whistling wind, so that the fire did not touch them at all or hurt or trouble them.

Then the three, as with one mouth, praised and glorified and blessed God in the furnace, saying:

"Blessed art thou, O Lord, God of our fathers, and to be praised and highly exalted for ever;

And blessed is thy glorious, holy name and to be highly praised and highly exalted for ever;

Blessed art thou in the temple of thy holy glory and to be extolled and highly glorified for ever.

Blessed art thou, who sittest upon cherubim and lookest upon the deeps, and to be praised and highly exalted for ever.

Blessed art thou upon the throne of thy kingdom and to be extolled and highly exalted for ever.

Blessed art thou in the firmament of heaven and to be sung and glorified for ever.

"Bless the Lord, all works of the Lord, sing praise to him and highly exalt him for ever.

Bless the Lord, you heavens, sing praise to him and highly exalt him for ever.

Bless the Lord, you angels of the Lord, sing praise to him and highly exalt him for ever.

Bless the Lord, all waters above the heaven, sing praise to him and highly exalt him for ever.

Bless the Lord, all powers, sing praise to him and highly exalt him for ever.

Bless the Lord, sun and moon, sing praise to him and highly exalt him for ever.

Bless the Lord, stars of heaven, sing praise to him and highly exalt him for ever.

Bless the Lord, all rain and dew, sing praise to him and highly exalt him for ever.

Bless the Lord, fire and heat, sing praise to him and highly exalt him for ever.

Bless the Lord, winter cold and summer heat, sing praise to him and highly exalt him for ever.

Bless the Lord, all works of the Lord, sing praise to him and highly exalt him for ever.

Bless the Lord, you heavens, sing praise to him and highly exalt him for ever.

Bless the Lord, you angels of the Lord, sing praise to him and highly exalt him for ever.

Bless the Lord, all waters above the heaven, sing praise to him and highly exalt him for ever.

Bless the Lord, all powers, sing praise to him and highly exalt him for ever.

Bless the Lord, sun and moon, sing praise to him and highly exalt him for ever.

Bless the Lord, stars of heaven, sing praise to him and highly exalt him for ever.

Bless the Lord, all rain and dew, sing praise to him and highly exalt him for ever.

Bless the Lord, fire and heat, sing praise to him and highly exalt him for ever.
[46] Bless the Lord, dews and snows, sing praise to him and highly exalt him for ever.
[47] Bless the Lord, nights and days, sing praise to him and highly exalt him for ever.
[48] Bless the Lord, light and darkness, sing praise to him and highly exalt him for ever.
[49] Bless the Lord, ice and cold, sing praise to him and highly exalt him for ever.
[50] Bless the Lord, frosts and snows, sing praise to him and highly exalt him for ever.
[51] Bless the Lord, lightnings and clouds, sing praise to him and highly exalt him for ever.
[52] Let the earth bless the Lord; let it sing praise to him and highly exalt him for ever.
[53] Bless the Lord, mountains and hills, sing praise to him and highly exalt him for ever.
[54] Bless the Lord, all things that grow on the earth, sing praise to him and highly exalt him for ever.
[55] Bless the Lord, you springs, sing praise to him and highly exalt him for ever.
[56] Bless the Lord, seas and rivers, sing praise to him and highly exalt him for ever.
[57] Bless the Lord, you whales and all creatures that move in the waters, sing praise to him and highly exalt him for ever.
[58] Bless the Lord, all birds of the air, sing praise to him and highly exalt him for ever.
[59] Bless the Lord, all beasts and cattle, sing praise to him and highly exalt him for ever.
[60] Bless the Lord, you sons of men, sing praise to him and highly exalt him for ever.
[61] Bless the Lord, O Israel, sing praise to him and highly exalt him for ever.
[62] Bless the Lord, you priests of the Lord, sing praise to him and highly exalt him for ever.
[63] Bless the Lord, you servants of the Lord sing praise to him and highly exalt him for ever.
[64] Bless the Lord, spirits and souls of the righteous, sing praise to him and highly exalt him for ever.
[65] Bless the Lord, you who are holy and humble in heart, sing praise to him and highly exalt him for ever.
[66] Bless the Lord, Hananiah, Azariah, and Mishael, sing praise to him and highly exalt him for ever; for he has rescued us from Hades and saved us from the hand of death, and delivered us from the midst of the burning fiery furnace; from the midst of the fire he has delivered us.
[67] Give thanks to the Lord, for he is good, for his mercy endures for ever.
[68] Bless him, all who worship the Lord, the God of gods, sing praise to him and give thanks to him, for his mercy endures for ever."
The Prayer of Manasseh

[2] thou who hast made heaven and earth with all their order;
[3] who hast shackled the sea by thy word of command, who hast confined the deep and sealed it with thy terrible and glorious name;
[4] at whom all things shudder, and tremble before thy power,
[5] for thy glorious splendor cannot be borne, and the wrath of thy threat to sinners is irresistible;
[6] yet immeasurable and unsearchable is thy promised mercy,
[7] for thou art the Lord Most High, of great compassion, long-suffering, and very merciful, and repentest over the evils of men. Thou, O Lord, according to thy great goodness hast promised repentance and forgiveness to those who have sinned against thee; and in the multitude of thy mercies thou hast appointed repentance for sinners, that they may be saved.
[8] Therefore thou, O Lord, God of the righteous, hast not appointed repentance for the righteous, for Abraham and Isaac and Jacob, who did not sin against thee, but thou hast appointed repentance for me, who am a sinner.
[9] For the sins I have committed are more in number than the sand of the sea; my transgressions are multiplied, O Lord, they are multiplied! I am unworthy to look up and see the height of heaven because of the multitude of my iniquities.
[10] I am weighted down with many an iron fetter, so that I am rejected because of my sins, and I have no relief; for I have provoked thy wrath and have done what is evil in thy sight, setting up abominations and multiplying offenses.
[12] I have sinned, O Lord, I have sinned, and I know my transgressions.
[13] I earnestly beseech thee, forgive me, O Lord, forgive me! Do not destroy me with my transgressions! Do not be angry with me for ever or lay up evil for me; do not condemn me to the depths of the earth. For thou, O Lord, art the God of those who repent,
[14] and in me thou wilt manifest thy goodness; for, unworthy as I am, thou wilt save me in thy great mercy,
[15] and I will praise thee continually all the days of my life. For all the host of heaven sings thy praise, and thine is the glory for ever. Amen.
Chapter one

[1] All wisdom comes from the Lord and is with him for ever.
[2] The sand of the sea, the drops of rain, and the days of eternity -- who can count them?
[3] The height of heaven, the breadth of the earth, the abyss, and wisdom -- who can search them out?
[4] Wisdom was created before all things, and prudent understanding from eternity.
[5] The root of wisdom -- to whom has it been revealed? Her clever devices -- who knows them?
[6] There is One who is wise, greatly to be feared, sitting upon his throne.
[7] The Lord himself created wisdom; he saw her and apportioned her, he poured her out upon all his works.
[8] She dwells with all flesh according to his gift, and he supplied her to those who love him.
[9] The fear of the Lord is glory and exultation, and gladness and a crown of rejoicing.
[10] The fear of the Lord delights the heart, and gives gladness and joy and long life.
[11] With him who fears the Lord it will go well at the end; on the day of his death he will be blessed.
[12] To fear the Lord is the beginning of wisdom; she is created with the faithful in the womb.
[13] She made among men an eternal foundation, and among their descendants she will be trusted.
[14] To fear the Lord is wisdom's full measure; she satisfies men with her fruits;
[15] she fills their whole house with desirable goods, and their storehouses with her produce.
[16] The fear of the Lord is the crown of wisdom, making peace and perfect health to flourish.
[17] He saw her and apportioned her; he rained down knowledge and discerning comprehension, and he exalted the glory of those who held her fast.
[18] To fear the Lord is the root of wisdom, and her branches are long life.
[19] Unrighteous anger cannot be justified, for a man's anger tips the scale to his ruin.
[20] A patient man will endure until the right moment, and then joy will burst forth for him.
[24] He will hide his words until the right moment, and the lips of many will tell of his good sense.
[25] In the treasuries of wisdom are wise sayings, but godliness is an abomination to a sinner.  
[26] If you desire wisdom, keep the commandments, and the Lord will supply it for you.  
[27] For the fear of the Lord is wisdom and instruction, and he delights in fidelity and meekness.  
[28] Do not disobey the fear of the Lord; do not approach him with a divided mind.  
[29] Be not a hypocrite in men's sight, and keep watch over your lips.  
[30] Do not exalt yourself lest you fall, and thus bring dishonor upon yourself. The Lord will reveal your secrets and cast you down in the midst of the congregation, because you did not come in the fear of the Lord, and your heart was full of deceit.

Chapter two  
[1] My son, if you come forward to serve the Lord, prepare yourself for temptation.  
[2] Set your heart right and be steadfast, and do not be hasty in time of calamity.  
[3] Cleave to him and do not depart, that you may be honored at the end of your life.  
[4] Accept whatever is brought upon you, and in changes that humble you be patient.  
[5] For gold is tested in the fire, and acceptable men in the furnace of humiliation.  
[6] Trust in him, and he will help you; make your ways straight, and hope in him.  
[7] You who fear the Lord, wait for his mercy; and turn not aside, lest you fall.  
[8] You who fear the Lord, trust in him, and your reward will not fail;  
[9] you who fear the Lord, hope for good things, for everlasting joy and mercy.  
[10] Consider the ancient generations and see: who ever trusted in the Lord and was put to shame? Or who ever persevered in the fear of the Lord and was forsaken? Or who ever called upon him and was overlooked?  
[11] For the Lord is compassionate and merciful; he forgives sins and saves in time of affliction.  
[12] Woe to timid hearts and to slack hands, and to the sinner who walks along two ways!  
[13] Woe to the faint heart, for it has no trust! Therefore it will not be sheltered.  
[14] Woe to you who have lost your endurance! What will you do when the Lord punishes you?  
[15] Those who fear the Lord will not disobey his words, and those who love him will keep his ways.  
[16] Those who fear the Lord will seek his approval, and those who love him will be filled with the law.  
[17] Those who fear the Lord will prepare their hearts, and will humble themselves before him.  
[18] Let us fall into the hands of the Lord, but not into the hands of men; for as his majesty is, so also is his mercy.

Chapter three  
[1] Listen to me your father, O children; and act accordingly, that you may be kept in safety.
[2] For the Lord honored the father above the children, and he confirmed the right of the mother over her sons.
[3] Whoever honors his father atones for sins,
[4] and whoever glorifies his mother is like one who lays up treasure.
[5] Whoever honors his father will be gladdened by his own children, and when he prays he will be heard.
[6] Whoever glorifies his father will have long life, and whoever obeys the Lord will refresh his mother;
[7] he will serve his parents as his masters.
[8] Honor your father by word and deed, that a blessing from him may come upon you.
[9] For a father's blessing strengthens the houses of the children, but a mother's curse uproots their foundations.
[10] Do not glorify yourself by dishonoring your father, for your father's dishonor is no glory to you.
[11] For a man's glory comes from honoring his father, and it is a disgrace for children not to respect their mother.
[12] O son, help your father in his old age, and do not grieve him as long as he lives;
[13] even if he is lacking in understanding, show forbearance; in all your strength do not despise him.
[14] For kindness to a father will not be forgotten, and against your sins it will be credited to you;
[15] in the day of your affliction it will be remembered in your favor; as frost in fair weather, your sins will melt away.
[16] Whoever forsakes his father is like a blasphemer, and whoever angers his mother is cursed by the Lord.
[17] My son, perform your tasks in meekness; then you will be loved by those whom God accepts.
[18] The greater you are, the more you must humble yourself; so you will find favor in the sight of the Lord.
[20] For great is the might of the Lord; he is glorified by the humble.
[21] Seek not what is too difficult for you, nor investigate what is beyond your power.
[22] Reflect upon what has been assigned to you, for you do not need what is hidden.
[23] Do not meddle in what is beyond your tasks, for matters too great for human understanding have been shown you.
[24] For their hasty judgment has led many astray, and wrong opinion has caused their thoughts to slip.
[26] A stubborn mind will be afflicted at the end, and whoever loves danger will perish by it.
[27] A stubborn mind will be burdened by troubles, and the sinner will heap sin upon sin.
[28] The affliction of the proud has no healing, for a plant of wickedness has taken root in him.
[29] The mind of the intelligent man will ponder a parable, and an attentive ear is the wise man's desire.
[31] Whoever requites favors gives thought to the future; at the moment of his falling he will find support.

Chapter four
[1] My son, deprive not the poor of his living, and do not keep needy eyes waiting.
[2] Do not grieve the one who is hungry, nor anger a man in want.
[3] Do not add to the troubles of an angry mind, nor delay your gift to a beggar.
[4] Do not reject an afflicted suppliant, nor turn your face away from the poor.
[5] Do not avert your eye from the needy, nor give a man occasion to curse you;
[6] for if in bitterness of soul he calls down a curse upon you, his Creator will hear his prayer.
[7] Make yourself beloved in the congregation; bow your head low to a great man.
[8] Incline your ear to the poor, and answer him peaceably and gently.
[9] Deliver him who is wronged from the hand of the wrongdoer; and do not be fainthearted in judging a case.
[10] Be like a father to orphans, and instead of a husband to their mother; you will then be like a son of the Most High,
and he will love you more than does your mother.
[12] Whoever loves her loves life, and those who seek her early will be filled with joy.
[13] Whoever holds her fast will obtain glory, and the Lord will bless the place she enters.
[14] Those who serve her will minister to the Holy One; the Lord loves those who love her.
[15] He who obeys her will judge the nations, and whoever gives heed to her will dwell secure.
[16] If he has faith in her he will obtain her; and his descendants will remain in possession of her.
[17] For at first she will walk with him on tortuous paths, she will bring fear and cowardice upon him, and will torment him by her discipline until she trusts him, and she will test him with her ordinances.
[18] Then she will come straight back to him and gladden him, and will reveal her secrets to him.
[19] If he goes astray she will forsake him, and hand him over to his ruin.
[20] Observe the right time, and beware of evil; and do not bring shame on yourself.
[21] For there is a shame which brings sin, and there is a shame which is glory and favor.
[22] Do not show partiality, to your own harm, or deference, to your downfall.
[23] Do not refrain from speaking at the crucial time, and do not hide your wisdom.
[24] For wisdom is known through speech, and education through the words of the tongue.
[25] Never speak against the truth, but be mindful of your ignorance.
[26] Do not be ashamed to confess your sins, and do not try to stop the current of a river.
[27] Do not subject yourself to a foolish fellow, nor show partiality to a ruler.
[28] Strive even to death for the truth and the Lord God will fight for you.
[29] Do not be reckless in your speech, or sluggish and remiss in your deeds.
[30] Do not be like a lion in your home, nor be a faultfinder with your servants.
[31] Let not your hand be extended to receive, but withdrawn when it is time to repay.

Chapter five
[1] Do not set your heart on your wealth, nor say, "I have enough."
[2] Do not follow your inclination and strength, walking according to the desires of your heart.
[3] Do not say, "Who will have power over me?" for the Lord will surely punish you.
[4] Do not say, "I sinned, and what happened to me?" for the Lord is slow to anger.
[5] Do not be so confident of atonement that you add sin to sin.
[6] Do not say, "His mercy is great, he will forgive the multitude of my sins," for both mercy and wrath are with him, and his anger rests on sinners.
[7] Do not delay to turn to the Lord, nor postpone it from day to day; for suddenly the wrath of the Lord will go forth, and at the time of punishment you will perish.
[8] Do not depend on dishonest wealth, for it will not benefit you in the day of calamity.
[9] Do not winnow with every wind, nor follow every path: the double-tongued sinner does that.
[10] Be steadfast in your understanding, and let your speech be consistent.
[12] If you have understanding, answer your neighbor; but if not, put your hand on your mouth.
[13] Glory and dishonor come from speaking, and a man's tongue is his downfall.
[14] Do not be called a slanderer, and do not lie in ambush with your tongue; for shame comes to the thief, and severe condemnation to the double-tongued.
[15] In great and small matters do not act amiss,

Chapter six
[1] and do not become an enemy instead of a friend; for a bad name incurs shame and reproach: so fares the double-tongued sinner.
[2] Do not exalt yourself through your soul's counsel, lest your soul be torn in pieces like a bull.
[3] You will devour your leaves and destroy your fruit, and will be left like a withered tree.
[4] An evil soul will destroy him who has it, and make him the laughingstock of his enemies.
[6] Let those that are at peace with you be many, but let your advisers be one in a thousand.
[7] When you gain a friend, gain him through testing, and do not trust him hastily.
[8] For there is a friend who is such at his own convenience, but will not stand by you in your day of trouble.
[9] And there is a friend who changes into an enemy, and will disclose a quarrel to your disgrace.
[10] And there is a friend who is a table companion, but will not stand by you in your day of trouble.
[11] In prosperity he will make himself your equal, and be bold with your servants;  
[12] but if you are brought low he will turn against you, and will hide himself from your presence.  
[13] Keep yourself far from your enemies, and be on guard toward your friends.  
[14] A faithful friend is a sturdy shelter: he that has found one has found a treasure.  
[15] There is nothing so precious as a faithful friend, and no scales can measure his excellence.  
[16] A faithful friend is an elixir of life; and those who fear the Lord will find him.  
[17] Whoever fears the Lord directs his friendship aright, for as he is, so is his neighbor also.  
[18] My son, from your youth up choose instruction, and until you are old you will keep finding wisdom.  
[19] Come to her like one who plows and sows, and wait for her good harvest. For in her service you will toil a little while, and soon you will eat of her produce.  
[20] She seems very harsh to the uninstructed; a weakling will not remain with her.  
[21] She will weigh him down like a heavy testing stone, and he will not be slow to cast her off.  
[22] For wisdom is like her name, and is not manifest to many.  
[23] Listen, my son, and accept my judgment; do not reject my counsel.  
[24] Put your feet into her fetters, and your neck into her collar.  
[25] Put your shoulder under her and carry her, and do not fret under her bonds.  
[26] Come to her with all your soul, and keep her ways with all your might.  
[27] Search out and seek, and she will become known to you; and when you get hold of her, do not let her go.  
[28] For at last you will find the rest she gives, and she will be changed into joy for you.  
[29] Then her fetters will become for you a strong protection, and her collar a glorious robe.  
[30] Her yoke is a golden ornament, and her bonds are a cord of blue.  
[31] You will wear her like a glorious robe, and put her on like a crown of gladness.  
[32] If you are willing, my son, you will be taught, and if you apply yourself you will become clever.  
[33] If you love to listen you will gain knowledge, and if you incline your ear you will become wise.  
[34] Stand in the assembly of the elders. Who is wise? Cleave to him.  
[35] Be ready to listen to every narrative, and do not let wise proverbs escape you.  
[36] If you see an intelligent man, visit him early; let your foot wear out his doorstep.  
[37] Reflect on the statutes of the Lord, and meditate at all times on his commandments. It is he who will give insight to your mind, and your desire for wisdom will be granted.

Chapter seven  
[1] Do no evil, and evil will never befall you.  
[2] Stay away from wrong, and it will turn away from you.  
[3] My son, do not sow the furrows of injustice, and you will not reap a sevenfold crop.  
[4] Do not seek from the Lord the highest office, nor the seat of honor from the king.  
[5] Do not assert your righteousness before the Lord, nor display your wisdom before the
king.

[6] Do not seek to become a judge, lest you be unable to remove iniquity, lest you be partial
to a powerful man, and thus put a blot on your integrity.
[7] Do not offend against the public, and do not disgrace yourself among the people.
[8] Do not commit a sin twice; even for one you will not go unpunished.
[9] Do not say, "He will consider the multitude of my gifts, and when I make an offering to
the Most High God he will accept it."
[10] Do not be fainthearted in your prayer, nor neglect to give alms.
[11] Do not ridicule a man who is bitter in soul, for there is One who abases and exalts.
[12] Do not devise a lie against your brother, nor do the like to a friend.
[13] Refuse to utter any lie, for the habit of lying serves no good.
[14] Do not prattle in the assembly of the elders, nor repeat yourself in your prayer.
[15] Do not hate toilsome labor, or farm work, which were created by the Most High.
[16] Do not count yourself among the crowd of sinners; remember that wrath does not delay.
[17] Humble yourself greatly, for the punishment of the ungodly is fire and worms.
[18] Do not exchange a friend for money, or a real brother for the gold of Ophir.
[19] Do not deprive yourself of a wise and good wife, for her charm is worth more than gold.
[20] Do not abuse a servant who performs his work faithfully, or a hired laborer who devotes
himself to you.
[21] Let your soul love an intelligent servant; do not withhold from him his freedom.
[22] Do you have cattle? Look after them; if they are profitable to you, keep them.
[23] Do you have children? Discipline them, and make them obedient from their youth.
[24] Do you have daughters? Be concerned for their chastity, and do not show yourself too
indulgent with them.
[25] Give a daughter in marriage; you will have finished a great task. But give her to a man
of understanding.
[26] If you have a wife who pleases you, do not cast her out; but do not trust yourself to one
whom you detest.
[27] With all your heart honor your father, and do not forget the birth pangs of your mother.
[28] Remember that through your parents you were born; and what can you give back to
them that equals their gift to you?
[29] With all your soul fear the Lord, and honor his priests.
[30] With all your might love your Maker, and do not forsake his ministers.
[31] Fear the Lord and honor the priest, and give him his portion, as is commanded you: the
first fruits, the guilt offering, the gift of the shoulders, the sacrifice of sanctification, and the
first fruits of the holy things.
[32] Stretch forth your hand to the poor, so that your blessing may be complete.
[33] Give graciously to all the living, and withhold not kindness from the dead.
[34] Do not fail those who weep, but mourn with those who mourn.
[35] Do not shrink from visiting a sick man, because for such deeds you will be loved.
[36] In all you do, remember the end of your life, and then you will never sin.

Chapter eight
[1] Do not contend with a powerful man, lest you fall into his hands.
[2] Do not quarrel with a rich man, lest his resources outweigh yours; for gold has ruined many, and has perverted the minds of kings.
[3] Do not argue with a chatterer, nor heap wood on his fire.
[5] Do not reproach a man who is turning away from sin; remember that we all deserve punishment.
[6] Do not disdain a man when he is old, for some of us are growing old.
[7] Do not rejoice over any one's death; remember that we all must die.
[8] Do not slight the discourse of the sages, but busy yourself with their maxims; because from them you will gain instruction and learn how to serve great men.
[9] Do not disregard the discourse of the aged, for they themselves learned from their fathers; because from them you will gain understanding and learn how to give an answer in time of need.
[10] Do not kindle the coals of a sinner, lest you be burned in his flaming fire.
[11] Do not get up and leave an insolent fellow, lest he lie in ambush against your words.
[12] Do not lend to a man who is stronger than you; but if you do lend anything, be as one who has lost it.
[13] Do not give surety beyond your means, but if you give surety, be concerned as one who must pay.
[14] Do not go to law against a judge, for the decision will favor him because of his standing.
[15] Do not travel on the road with a foolhardy fellow, lest he be burdensome to you; for he will act as he pleases, and through his folly you will perish with him.
[16] Do not fight with a wrathful man, and do not cross the wilderness with him; because blood is as nothing in his sight, and where no help is at hand, he will strike you down.
[17] Do not consult with a fool, for he will not be able to keep a secret.
[18] In the presence of a stranger do nothing that is to be kept secret, for you do not know what he will divulge.
[19] Do not reveal your thoughts to every one, lest you drive away your good luck.

Chapter nine
[1] Do not be jealous of the wife of your bosom, and do not teach her an evil lesson to your own hurt.
[2] Do not give yourself to a woman so that she gains mastery over your strength.
[3] Do not go to meet a loose woman, lest you fall into her snares.
[4] Do not associate with a woman singer, lest you be caught in her intrigues.
[5] Do not look intently at a virgin, lest you stumble and incur penalties for her.
[6] Do not give yourself to harlots lest you lose your inheritance.
[7] Do not look around in the streets of a city, nor wander about in its deserted sections.
[8] Turn away your eyes from a shapely woman, and do not look intently at beauty belonging to another; many have been misled by a woman's beauty, and by it passion is kindled like a fire.
[9] Never dine with another man's wife, nor revel with her at wine; lest your heart turn aside to her, and in blood you be plunged into destruction.
[10] Forsake not an old friend, for a new one does not compare with him. A new friend is like new wine; when it has aged you will drink it with pleasure.
[11] Do not envy the honors of a sinner, for you do not know what his end will be.
[12] Do not delight in what pleases the ungodly; remember that they will not be held guiltless as long as they live.
[13] Keep far from a man who has the power to kill, and you will not be worried by the fear of death. But if you approach him, make no misstep, lest he rob you of your life. Know that you are walking in the midst of snares, and that you are going about on the city battlements.
[14] As much as you can, aim to know your neighbors, and consult with the wise.
[15] Let your conversation be with men of understanding, and let all your discussion be about the law of the Most High.
[16] Let righteous men be your dinner companions, and let your glorying be in the fear of the Lord.
[17] A work will be praised for the skill of the craftsmen; so a people's leader is proved wise by his words.
[18] A babbler is feared in his city, and the man who is reckless in speech will be hated.

Chapter ten
[1] A wise magistrate will educate his people, and the rule of an understanding man will be well ordered.
[2] Like the magistrate of the people, so are his officials; and like the ruler of the city, so are all its inhabitants.
[3] An undisciplined king will ruin his people, but a city will grow through the understanding of its rulers.
[4] The government of the earth is in the hands of the Lord, and over it he will raise up the right man for the time.
[5] The success of a man is in the hands of the Lord, and he confers his honor upon the person of the scribe.
[6] Do not be angry with your neighbor for any injury, and do not attempt anything by acts of insolence.
[7] Arrogance is hateful before the Lord and before men, and injustice is outrageous to both.
[8] Sovereignty passes from nation to nation on account of injustice and insolence and wealth.
[9] How can he who is dust and ashes be proud? for even in life his bowels decay.
[10] A long illness baffles the physician; the king of today will die tomorrow.
[11] For when a man is dead, he will inherit creeping things, and wild beasts, and worms.
[12] The beginning of man's pride is to depart from the Lord; his heart has forsaken his Maker.
[13] For the beginning of pride is sin, and the man who clings to it pours out abominations. Therefore the Lord brought upon them extraordinary afflictions, and destroyed them utterly.
[14] The Lord has cast down the thrones of rulers, and has seated the lowly in their place.
The Lord has plucked up the roots of the nations, and has planted the humble in their place.
The Lord has overthrown the lands of the nations, and has destroyed them to the foundations of the earth.
He has removed some of them and destroyed them, and has extinguished the memory of them from the earth.
Pride was not created for men, nor fierce anger for those born of women.
Among brothers their leader is worthy of honor, and those who fear the Lord are worthy of honor in his eyes.
The rich, and the eminent, and the poor -- their glory is the fear of the Lord.
It is not right to despise an intelligent poor man, nor is it proper to honor a sinful man.
The nobleman, and the judge, and the ruler will be honored, but none of them is greater than the man who fears the Lord.
Free men will be at the service of a wise servant, and a man of understanding will not grumble.
Do not make a display of your wisdom when you do your work, nor glorify yourself at a time when you are in want.
Better is a man who works and has an abundance of everything, than one who goes about boasting, but lacks bread.
My son, glorify yourself with humility, and ascribe to yourself honor according to your worth.
Who will justify the man that sins against himself? And who will honor the man that dishonors his own life?
A poor man is honored for his knowledge, while a rich man is honored for his wealth.
A man honored in poverty, how much more in wealth! And a man dishonored in wealth, how much more in poverty!

Chapter eleven
The wisdom of a humble man will lift up his head, and will seat him among the great.
Do not praise a man for his good looks, nor loathe a man because of his appearance.
The bee is small among flying creatures, but her product is the best of sweet things.
Do not boast about wearing fine clothes, nor exalt yourself in the day that you are honored; for the works of the Lord are wonderful, and his works are concealed from men.
Many kings have had to sit on the ground, but one who was never thought of has worn a crown.
Many rulers have been greatly disgraced, and illustrious men have been handed over to others.
Do not find fault before you investigate; first consider, and then reprove.
Do not answer before you have heard, nor interrupt a speaker in the midst of his words.
Do not argue about a matter which does not concern you, nor sit with sinners when they
[10] My son, do not busy yourself with many matters; if you multiply activities you will not go unpunished, and if you pursue you will not overtake, and by fleeing you will not escape.

[11] There is a man who works, and toils, and presses on, but is so much the more in want.

[12] There is another who is slow and needs help, who lacks strength and abounds in poverty; but the eyes of the Lord look upon him for his good; he lifts him out of his low estate

[13] and raises up his head, so that many are amazed at him.


[17] The gift of the Lord endures for those who are godly, and what he approves will have lasting success.

[18] There is a man who is rich through his diligence and self-denial, and this is the reward allotted to him:

[19] when he says, "I have found rest, and now I shall enjoy my goods!" he does not know how much time will pass

until he leaves them to others and dies.

[20] Stand by your covenant and attend to it, and grow old in your work.

[21] Do not wonder at the works of a sinner, but trust in the Lord and keep at your toil; for it is easy in the sight of the Lord to enrich a poor man quickly and suddenly.

[22] The blessing of the Lord is the reward of the godly, and quickly God causes his blessing to flourish.

[23] Do not say, "What do I need, and what prosperity could be mine in the future?"

[24] Do not say, "I have enough, and what calamity could happen to me in the future?"

[25] In the day of prosperity, adversity is forgotten, and in the day of adversity, prosperity is not remembered.

[26] For it is easy in the sight of the Lord to reward a man on the day of death according to his conduct.

[27] The misery of an hour makes one forget luxury, and at the close of a man's life his deeds will be revealed.

[28] Call no one happy before his death; a man will be known through his children.

[29] Do not bring every man into your home, for many are the wiles of the crafty.

[30] Like a decoy partridge in a cage, so is the mind of a proud man, and like a spy he observes your weakness;

[31] for he lies in wait, turning good into evil, and to worthy actions he will attach blame.

[32] From a spark of fire come many burning coals, and a sinner lies in wait to shed blood.

[33] Beware of a scoundrel, for he devises evil, lest he give you a lasting blemish.

[34] Receive a stranger into your home and he will upset you with commotion, and will estrange you from your family.

Chapter twelve

[1] If you do a kindness, know to whom you do it, and you will be thanked for your good deeds.

[2] Do good to a godly man, and you will be repaid --if not by him, certainly by the Most
High.
[3] No good will come to the man who persists in evil or to him who does not give alms.
[4] Give to the godly man, but do not help the sinner.
[5] Do good to the humble, but do not give to the ungodly; hold back his bread, and do not give it to him, lest by means of it he subdue you; for you will receive twice as much evil for all the good which you do to him.
[6] For the Most High also hates sinners and will inflict punishment on the ungodly.
[7] Give to the good man, but do not help the sinner.
[8] A friend will not be known in prosperity, nor will an enemy be hidden in adversity.
[9] A man's enemies are grieved when he prospers, and in his adversity even his friend will separate from him.
[10] Never trust your enemy, for like the rusting of copper, so is his wickedness.
[11] Even if he humbles himself and goes about cringing, watch yourself, and be on your guard against him; and you will be to him like one who has polished a mirror, and you will know that it was not hopelessly tarnished.
[12] Do not put him next to you, lest he overthrow you and take your place; do not have him sit at your right, lest he try to take your seat of honor, and at last you will realize the truth of my words, and be stung by what I have said.
[13] Who will pity a snake charmer bitten by a serpent, or any who go near wild beasts?
[14] So no one will pity a man who associates with a sinner and becomes involved in his sins.
[15] He will stay with you for a time, but if you falter, he will not stand by you.
[16] An enemy will speak sweetly with his lips, but in his mind he will plan to throw you into a pit; an enemy will weep with his eyes, but if he finds an opportunity his thirst for blood will be insatiable.
[17] If calamity befalls you, you will find him there ahead of you; and while pretending to help you, he will trip you by the heel;
[18] he will shake his head, and clap his hands, and whisper much, and change his expression.

Chapter thirteen
[1] Whoever touches pitch will be defiled, and whoever associates with a proud man will become like him.
[2] Do not lift a weight beyond your strength, nor associate with a man mightier and richer than you. How can the clay pot associate with the iron kettle? The pot will strike against it, and will itself be broken.
[3] A rich man does wrong, and he even adds reproaches; a poor man suffers wrong, and he must add apologies.
[4] A rich man will exploit you if you can be of use to him, but if you are in need he will forsake you.
[5] If you own something, he will live with you; he will drain your resources and he will not care.
[6] When he needs you he will deceive you, he will smile at you and give you hope. He will
speak to you kindly and say, "What do you need?"
[7] He will shame you with his foods, until he has drained you two or three times; and finally
he will deride you. Should he see you afterwards, he will forsake you, and shake his head at
you.
[8] Take care not to be led astray, and not to be humiliated in your feasting.
[9] When a powerful man invites you, be reserved; and he will invite you the more often.
[10] Do not push forward, lest you be repulsed; and do not remain at a distance, lest you be
forgotten.
[11] Do not try to treat him as an equal, nor trust his abundance of words; for he will test you
through much talk, and while he smiles he will be examining you.
[12] Cruel is he who does not keep words to himself; he will not hesitate to injure or to
imprison.
[13] Keep words to yourself and be very watchful, for you are walking about with your own
downfall.
[15] Every creature loves its like, and every person his neighbor;
[16] all living beings associate by species, and a man clings to one like himself.
[17] What fellowship has a wolf with a lamb? No more has a sinner with a godly man.
[18] What peace is there between a hyena and a dog? And what peace between a rich man
and a poor man?
[19] Wild asses in the wilderness are the prey of lions; likewise the poor are pastures for the
rich.
[20] Humility is an abomination to a proud man; likewise a poor man is an abomination to a
rich one.
[21] When a rich man totters, he is steadied by friends, but when a humble man falls, he is
even pushed away by friends.
[22] If a rich man slips, his helpers are many; he speaks unseemly words, and they justify
him. If a humble man slips, they even reproach him; he speaks sensibly, and receives no
attention.
[23] When the rich man speaks all are silent, and they extol to the clouds what he says. When
the poor man speaks they say, "Who is this fellow?" And should he stumble, they even push
him down.
[24] Riches are good if they are free from sin, and poverty is evil in the opinion of the
ungodly.
[25] A man's heart changes his countenance, either for good or for evil.
[26] The mark of a happy heart is a cheerful face, but to devise proverbs requires painful
thinking.

Chapter fourteen
[1] Blessed is the man who does not blunder with his lips and need not suffer grief for sin.
[2] Blessed is he whose heart does not condemn him, and who has not given up his hope.
[3] Riches are not seemly for a stingy man; and of what use is property to an envious man?
[4] Whoever accumulates by depriving himself, accumulates for others; and others will live
in luxury on his goods.
[5] If a man is mean to himself, to whom will he be generous? He will not enjoy his own riches.
[6] No one is meaner than the man who is grudging to himself, and this is the retribution for his baseness;
[7] even if he does good, he does it unintentionally, and betrays his baseness in the end.
[8] Evil is the man with a grudging eye; he averts his face and disregards people.
[9] A greedy man's eye is not satisfied with a portion, and mean injustice withers the soul.
[10] A stingy man's eye begrudges bread, and it is lacking at his table.
[11] My son, treat yourself well, according to your means, and present worthy offerings to the Lord.
[12] Remember that death will not delay, and the decree of Hades has not been shown to you.
[13] Do good to a friend before you die, and reach out and give to him as much as you can.
[14] Do not deprive yourself of a happy day; let not your share of desired good pass by you.
[15] Will you not leave the fruit of your labors to another, and what you acquired by toil to be divided by lot?
[16] Give, and take, and beguile yourself, because in Hades one cannot look for luxury.
[17] All living beings become old like a garment, for the decree from of old is, "You must surely die!"
[18] Like flourishing leaves on a spreading tree which sheds some and puts forth others, so are the generations of flesh and blood: one dies and another is born.
[19] Every product decays and ceases to exist, and the man who made it will pass away with it.
[20] Blessed is the man who meditates on wisdom and who reasons intelligently.
[21] He who reflects in his mind on her ways will also ponder her secrets.
[22] Pursue wisdom like a hunter, and lie in wait on her paths.
[23] He who peers through her windows will also listen at her doors;
[24] he who encamps near her house will also fasten his tent peg to her walls;
[25] he will pitch his tent near her, and will lodge in an excellent lodging place;
[26] he will place his children under her shelter, and will camp under her boughs;
[27] he will be sheltered by her from the heat, and will dwell in the midst of her glory.

Chapter fifteen
[1] The man who fears the Lord will do this, and he who holds to the law will obtain wisdom.
[2] She will come to meet him like a mother, and like the wife of his youth she will welcome him.
[3] She will feed him with the bread of understanding, and give him the water of wisdom to drink.
[4] He will lean on her and will not fall, and he will rely on her and will not be put to shame.
[5] She will exalt him above his neighbors, and will open his mouth in the midst of the assembly.
[6] He will find gladness and a crown of rejoicing, and will acquire an everlasting name.
[7] Foolish men will not obtain her, and sinful men will not see her.
[8] She is far from men of pride, and liars will never think of her.
[9] A hymn of praise is not fitting on the lips of a sinner, for it has not been sent from the Lord.
[10] For a hymn of praise should be uttered in wisdom, and the Lord will prosper it.
[11] Do not say, "Because of the Lord I left the right way"; for he will not do what he hates.
[12] Do not say, "It was he who led me astray"; for he had no need of a sinful man.
[13] The Lord hates all abominations, and they are not loved by those who fear him.
[14] It was he who created man in the beginning, and he left him in the power of his own inclination.
[15] If you will, you can keep the commandments, and to act faithfully is a matter of your own choice.
[16] He has placed before you fire and water: stretch out your hand for whichever you wish.
[17] Before a man are life and death, and whichever he chooses will be given to him.
[18] For great is the wisdom of the Lord; he is mighty in power and sees everything;
[19] his eyes are on those who fear him, and he knows every deed of man.
[20] He has not commanded any one to be ungodly, and he has not given any one permission to sin.

Chapter sixteen
[2] If they multiply, do not rejoice in them, unless the fear of the Lord is in them.
[3] Do not trust in their survival, and do not rely on their multitude; for one is better than a thousand, and to die childless is better than to have ungodly children.
[4] For through one man of understanding a city will be filled with people, but through a tribe of lawless men it will be made desolate.
[5] Many such things my eye has seen, and my ear has heard things more striking than these.
[6] In an assembly of sinners a fire will be kindled, and in a disobedient nation wrath was kindled.
[7] He was not propitiated for the ancient giants who revolted in their might.
[8] He did not spare the neighbors of Lot, whom he loathed on account of their insolence.
[9] He showed no pity for a nation devoted to destruction, for those destroyed in their sins;
[10] nor for the six hundred thousand men on foot, who rebelliously assembled in their stubbornness.
[11] Even if there is only one stiff-necked person, it will be a wonder if he remains unpunished. For mercy and wrath are with the Lord; he is mighty to forgive, and he pours out wrath.
[12] As great as his mercy, so great is also his reproof; he judges a man according to his deeds.
[13] The sinner will not escape with his plunder, and the patience of the godly will not be frustrated.
[14] He will make room for every act of mercy; every one will receive in accordance with his deeds.
[17] Do not say, "I shall be hidden from the Lord, and who from on high will remember me? Among so many people I shall not be known, for what is my soul in the boundless creation? [18] Behold, heaven and the highest heaven, the abyss and the earth, will tremble at his visitation. 
[19] The mountains also and the foundations of the earth shake with trembling when he looks upon them. 
[20] And no mind will reflect on this. Who will ponder his ways? 
[21] Like a tempest which no man can see, so most of his works are concealed. 
[22] Who will announce his acts of justice? Or who will await them? For the covenant is far off." 
[23] This is what one devoid of understanding thinks; a senseless and misguided man thinks foolishly. 
[24] Listen to me, my son, and acquire knowledge, and pay close attention to my words. 
[25] I will impart instruction by weight, and declare knowledge accurately. 
[26] The works of the Lord have existed from the beginning by his creation, and when he made them, he determined their divisions. 
[27] He arranged his works in an eternal order, and their dominion for all generations; they neither hunger nor grow weary, and they do not cease from their labors. 
[28] They do not crowd one another aside, and they will never disobey his word. 
[29] After this the Lord looked upon the earth, and filled it with his good things; 
[30] with all kinds of living beings he covered its surface, and to it they return. 

Chapter seventeen 
[1] The Lord created man out of earth, and turned him back to it again. 
[2] He gave to men few days, a limited time, but granted them authority over the things upon the earth. 
[3] He endowed them with strength like his own, and made them in his own image. 
[4] He placed the fear of them in all living beings, and granted them dominion over beasts and birds. 
[6] He made for them tongue and eyes; he gave them ears and a mind for thinking. 
[7] He filled them with knowledge and understanding, and showed them good and evil. 
[8] He set his eye upon their hearts to show them the majesty of his works. 
[10] And they will praise his holy name, to proclaim the grandeur of his works. 
[11] He bestowed knowledge upon them, and allotted to them the law of life. 
[12] He established with them an eternal covenant, and showed them his judgments. 
[13] Their eyes saw his glorious majesty, and their ears heard the glory of his voice. 
[14] And he said to them, "Beware of all unrighteousness." And he gave commandment to each of them concerning his neighbor. 
[15] Their ways are always before him, they will not be hid from his eyes. 
[17] He appointed a ruler for every nation, but Israel is the Lord's own portion. 
[19] All their works are as the sun before him, and his eyes are continually upon their ways. 
[20] Their iniquities are not hidden from him, and all their sins are before the Lord.
A man's almsgiving is like a signet with the Lord and he will keep a person's kindness like the apple of his eye.

Afterward he will arise and requite them, and he will bring their recompense on their heads.

Yet to those who repent he grants a return, and he encourages those whose endurance is failing.

Turn to the Lord and forsake your sins; pray in his presence and lessen your offenses.

Return to the Most High and turn away from iniquity, and hate abominations intensely.

Who will sing praises to the Most High in Hades, as do those who are alive and give thanks?

From the dead, as from one who does not exist, thanksgiving has ceased; he who is alive and well sings the Lord's praises.

How great is the mercy of the Lord, and his forgiveness for those who turn to him!

For all things cannot be in men, since a son of man is not immortal.

What is brighter than the sun? Yet its light fails. So flesh and blood devise evil.

Chapter eighteen

He who lives for ever created the whole universe;

the Lord alone will be declared righteous.

To none has he given power to proclaim his works; and who can search out his mighty deeds?

Who can measure his majestic power? And who can fully recount his mercies?

It is not possible to diminish or increase them, nor is it possible to trace the wonders of the Lord.

When a man has finished, he is just beginning, and when he stops, he will be at a loss.

What is man, and of what use is he? What is his good and what is his evil?

The number of a man's days is great if he reaches a hundred years.

Like a drop of water from the sea and a grain of sand so are a few years in the day of eternity.

Therefore the Lord is patient with them and pours out his mercy upon them.

He sees and recognizes that their end will be evil; therefore he grants them forgiveness in abundance.

The compassion of man is for his neighbor, but the compassion of the Lord is for all living beings. He rebukes and trains and teaches them, and turns them back, as a shepherd his flock.

He has compassion on those who accept his discipline and who are eager for his judgments.

My son, do not mix reproach with your good deeds, nor cause grief by your words when you present a gift.

Does not the dew assuage the scorching heat? So a word is better than a gift.

Indeed, does not a word surpass a good gift? Both are to be found in a gracious man.

A fool is ungracious and abusive, and the gift of a grudging man makes the eyes dim.
[19] Before you speak, learn, and before you fall ill, take care of your health.
[20] Before judgment, examine yourself, and in the hour of visitation you will find forgiveness.
[21] Before falling ill, humble yourself, and when you are on the point of sinning, turn back.
[22] Let nothing hinder you from paying a vow promptly, and do not wait until death to be released from it.
[23] Before making a vow, prepare yourself; and do not be like a man who tempts the Lord.
[24] Think of his wrath on the day of death, and of the moment of vengeance when he turns away his face.
[25] In the time of plenty think of the time of hunger; in the days of wealth think of poverty and need.
[26] From morning to evening conditions change, and all things move swiftly before the Lord.
[27] A wise man is cautious in everything, and in days of sin he guards against wrongdoing.
[28] Every intelligent man knows wisdom, and he praises the one who finds her.
[29] Those who understand sayings become skilled themselves, and pour forth apt proverbs.
[30] Do not follow your base desires, but restrain your appetites.
[31] If you allow your soul to take pleasure in base desire, it will make you the laughingstock of your enemies.
[32] Do not revel in great luxury, lest you become impoverished by its expense.
[33] Do not become a beggar by feasting with borrowed money, when you have nothing in your purse.

Chapter nineteen
[1] A workman who is a drunkard will not become rich; he who despises small things will fail little by little.
[3] Decay and worms will inherit him, and the reckless soul will be snatched away.
[4] One who trusts others too quickly is lightminded, and one who sins does wrong to himself.
[5] One who rejoices in wickedness will be condemned,
[6] and for one who hates gossip evil is lessened.
[7] Never repeat a conversation, and you will lose nothing at all.
[8] With friend or foe do not report it, and unless it would be a sin for you, do not disclose it;
[9] for some one has heard you and watched you, and when the time comes he will hate you.
[10] Have you heard a word? Let it die with you. Be brave! It will not make you burst!
[11] With such a word a fool will suffer pangs like a woman in labor with a child.
[12] Like an arrow stuck in the flesh of the thigh, so is a word inside a fool.
[13] Question a friend, perhaps he did not do it; but if he did anything, so that he may do it no more.
[14] Question a neighbor, perhaps he did not say it; but if he said it, so that he may not say it again.
[15] Question a friend, for often it is slander; so do not believe everything you hear.
[16] A person may make a slip without intending it. Who has never sinned with his tongue?
[17] Question your neighbor before you threaten him; and let the law of the Most High take its course.
[20] All wisdom is the fear of the Lord, and in all wisdom there is the fulfilment of the law.
[22] But the knowledge of wickedness is not wisdom, nor is there prudence where sinners take counsel.
[23] There is a cleverness which is abominable, but there is a fool who merely lacks wisdom.
[24] Better is the God-fearing man who lacks intelligence, than the highly prudent man who transgresses the law.
[25] There is a cleverness which is scrupulous but unjust, and there are people who distort kindness to gain a verdict.
[26] There is a rascal bowed down in mourning, but inwardly he is full of deceit.
[27] He hides his face and pretends not to hear; but where no one notices, he will forestall you.
[28] And if by lack of strength he is prevented from sinning, he will do evil when he finds an opportunity.
[29] A man is known by his appearance, and a sensible man is known by his face, when you meet him.
[30] A man's attire and open-mouthed laughter, and a man's manner of walking, show what he is.

Chapter twenty
[1] There is a reproof which is not timely; and there is a man who keeps silent but is wise.
[2] How much better it is to reprove than to stay angry! And the one who confesses his fault will be kept from loss.
[4] Like a eunuch's desire to violate a maiden is a man who executes judgments by violence.
[5] There is one who by keeping silent is found wise, while another is detested for being too talkative.
[6] There is one who keeps silent because he has no answer, while another keeps silent because he knows when to speak.
[7] A wise man will be silent until the right moment, but a braggart and fool goes beyond the right moment.
[8] Whoever uses too many words will be loathed, and whoever usurps the right to speak will be hated.
[9] There may be good fortune for a man in adversity, and a windfall may result in a loss.
[10] There is a gift that profits you nothing, and there is a gift that brings a double return.
[11] There are losses because of glory, and there are men who have raised their heads from humble circumstances.
[12] There is a man who buys much for a little, but pays for it seven times over.
[13] The wise man makes himself beloved through his words, but the courtesies of fools are wasted.
[14] A fool's gift will profit you nothing, for he has many eyes instead of one.
[15] He gives little and upbraids much, he opens his mouth like a herald; today he lends and tomorrow he asks it back; such a one is a hateful man.
[16] A fool will say, "I have no friend, and there is no gratitude for my good deeds; those who eat my bread speak unkindly."
[17] How many will ridicule him, and how often!
[18] A slip on the pavement is better than a slip of the tongue; so the downfall of the wicked will occur speedily.
[19] An ungracious man is like a story told at the wrong time, which is continually on the lips of the ignorant.
[20] A proverb from a fool's lips will be rejected, for he does not tell it at its proper time.
[21] A man may be prevented from sinning by his poverty, so when he rests he feels no remorse.
[22] A man may lose his life through shame, or lose it because of his foolish look.
[23] A man may for shame make promises to a friend, and needlessly make him an enemy.
[24] A lie is an ugly blot on a man; it is continually on the lips of the ignorant.
[25] A thief is preferable to a habitual liar, but the lot of both is ruin.
[26] The disposition of a liar brings disgrace, and his shame is ever with him.
[27] He who speaks wisely will advance himself, and a sensible man will please great men.
[28] Whoever cultivates the soil will heap up his harvest, and whoever pleases great men will atone for injustice.
[29] Presents and gifts blind the eyes of the wise; like a muzzle on the mouth they avert reproofs.
[30] Hidden wisdom and unseen treasure, what advantage is there in either of them?
[31] Better is the man who hides his folly than the man who hides his wisdom.

Chapter twenty-one
[1] Have you sinned, my son? Do so no more, but pray about your former sins.
[2] Flee from sin as from a snake; for if you approach sin, it will bite you. Its teeth are lion's teeth, and destroy the souls of men.
[3] All lawlessness is like a two-edged sword; there is no healing for its wound.
[4] Terror and violence will lay waste riches; thus the house of the proud will be laid waste.
[5] The prayer of a poor man goes from his lips to the ears of God, and his judgment comes speedily.
[6] Whoever hates reproof walks in the steps of the sinner, but he that fears the Lord will repent in his heart.
[7] He who is mighty in speech is known from afar; but the sensible man, when he slips, is aware of it.
[8] A man who builds his house with other people's money is like one who gathers stones for his burial mound.
[9] An assembly of the wicked is like tow gathered together, and their end is a flame of fire.
[10] The way of sinners is smoothly paved with stones, but at its end is the pit of Hades.
[11] Whoever keeps the law controls his thoughts, and wisdom is the fulfilment of the fear of
the Lord.
[12] He who is not clever cannot be taught, but there is a cleverness which increases bitterness.
[13] The knowledge of a wise man will increase like a flood, and his counsel like a flowing spring.
[14] The mind of a fool is like a broken jar; it will hold no knowledge.
[15] When a man of understanding hears a wise saying, he will praise it and add to it; when a reveler hears it, he dislikes it and casts it behind his back.
[16] A fool's narration is like a burden on a journey, but delight will be found in the speech of the intelligent.
[17] The utterance of a sensible man will be sought in the assembly, and they will ponder his words in their minds.
[18] Like a house that has vanished, so is wisdom to a fool; and the knowledge of the ignorant is unexamined talk.
[19] To a senseless man education is fetters on his feet, and like manacles on his right hand.
[20] A fool raises his voice when he laughs, but a clever man smiles quietly.
[21] To a sensible man education is like a golden ornament, and like a bracelet on the right arm.
[22] The foot of a fool rushes into a house, but a man of experience stands respectfully before it.
[23] A boor peers into the house from the door, but a cultivated man remains outside.
[24] It is ill-mannered for a man to listen at a door, and a discreet man is grieved by the disgrace.
[25] The lips of strangers will speak of these things, but the words of the prudent will be weighed in the balance.
[26] The mind of fools is in their mouth, but the mouth of wise men is in their mind.
[27] When an ungodly man curses his adversary, he curses his own soul.
[28] A whisperer defiles his own soul and is hated in his neighborhood.

Chapter twenty-two
[1] The indolent may be compared to a filthy stone, and every one hisses at his disgrace.
[2] The indolent may be compared to the filth of dunghills; any one that picks it up will shake it off his hand.
[3] It is a disgrace to be the father of an undisciplined son, and the birth of a daughter is a loss.
[4] A sensible daughter obtains her husband, but one who acts shamefully brings grief to her father.
[5] An impudent daughter disgraces father and husband, and will be despised by both.
[6] Like music in mourning is a tale told at the wrong time, but chastising and discipline are wisdom at all times.
[7] He who teaches a fool is like one who glues potsherds together, or who rouses a sleeper from deep slumber.
[8] He who tells a story to a fool tells it to a drowsy man; and at the end he will say, "What is it?"
[11] Weep for the dead, for he lacks the light; and weep for the fool, for he lacks intelligence; weep less bitterly for the dead, for he has attained rest; but the life of the fool is worse than death.
[12] Mourning for the dead lasts seven days, but for a fool or an ungodly man it lasts all his life.
[13] Do not talk much with a foolish man, and do not visit an unintelligent man; guard yourself from him to escape trouble, and you will not be soiled when he shakes himself off; avoid him and you will find rest, and you will never be wearied by his madness.
[14] What is heavier than lead? And what is its name except "Fool"?
[15] Sand, salt, and a piece of iron are easier to bear than a stupid man.
[16] A wooden beam firmly bonded into a building will not be torn loose by an earthquake; so the mind firmly fixed on a reasonable counsel will not be afraid in a crisis.
[17] A mind settled on an intelligent thought is like the stucco decoration on the wall of a colonnade.
[18] Fences set on a high place will not stand firm against the wind; so a timid heart with a fool's purpose will not stand firm against any fear.
[19] A man who pricks an eye will make tears fall, and one who pricks the heart makes it show feeling.
[20] One who throws a stone at birds scares them away, and one who reviles a friend will break off the friendship.
[21] Even if you have drawn your sword against a friend, do not despair, for a renewal of friendship is possible.
[22] If you have opened your mouth against your friend, do not worry, for reconciliation is possible; but as for reviling, arrogance, disclosure of secrets, or a treacherous blow -- in these cases any friend will flee.
[23] Gain the trust of your neighbor in his poverty, that you may rejoice with him in his prosperity; stand by him in time of affliction, that you may share with him in his inheritance.
[24] The vapor and smoke of the furnace precede the fire; so insults precede bloodshed.
[25] I will not be ashamed to protect a friend, and I will not hide from him;
[26] but if some harm should happen to me because of him, whoever hears of it will beware of him.
[27] O that a guard were set over my mouth, and a seal of prudence upon my lips, that it may keep me from falling, so that my tongue may not destroy me!

Chapter twenty-three
[1] O Lord, Father and Ruler of my life, do not abandon me to their counsel, and let me not fall because of them!
[2] O that whips were set over my thoughts, and the discipline of wisdom over my mind! That they may not spare me in my errors, and that it may not pass by my sins;
[3] in order that my mistakes may not be multiplied, and my sins may not abound; then I will
not fall before my adversaries, and my enemy will not rejoice over me.
[4] O Lord, Father and God of my life, do not give me haughty eyes,
[5] and remove from me evil desire.
[6] Let neither gluttony nor lust overcome me, and do not surrender me to a shameless soul.
[7] Listen, my children, to instruction concerning speech; the one who observes it will never be caught.
[8] The sinner is overtaken through his lips, the reviler and the arrogant are tripped by them.
[9] Do not accustom your mouth to oaths, and do not habitually utter the name of the Holy One;
[10] for as a servant who is continually examined under torture will not lack bruises, so also the man who always swears and utters the Name will not be cleansed from sin.
[11] A man who swears many oaths will be filled with iniquity, and the scourge will not leave his house; if he offends, his sin remains on him, and if he disregards it, he sins doubly; if he has sworn needlessly, he will not be justified, for his house will be filled with calamities.
[12] There is an utterance which is comparable to death; may it never be found in the inheritance of Jacob! For all these errors will be far from the godly, and they will not wallow in sins.
[13] Do not accustom your mouth to lewd vulgarity, for it involves sinful speech.
[14] Remember your father and mother when you sit among great men; lest you be forgetful in their presence, and be deemed a fool on account of your habits; then you will wish that you had never been born, and you will curse the day of your birth.
[15] A man accustomed to use insulting words will never become disciplined all his days.
[16] Two sorts of men multiply sins, and a third incurs wrath. The soul heated like a burning fire will not be quenched until it is consumed; a man who commits fornication with his near of kin will never cease until the fire burns him up.
[17] To a fornicator all bread tastes sweet; he will never cease until he dies.
[18] A man who breaks his marriage vows says to himself, "Who sees me? Darkness surrounds me, and the walls hide me, and no one sees me. Why should I fear? The Most High will not take notice of my sins."
[19] His fear is confined to the eyes of men, and he does not realize that the eyes of the Lord are ten thousand times brighter than the sun; they look upon all the ways of men, and perceive even the hidden places.
[20] Before the universe was created, it was known to him; so it was also after it was finished.
[21] This man will be punished in the streets of the city, and where he least suspects it, he will be seized.
[22] So it is with a woman who leaves her husband and provides an heir by a stranger.
[23] For first of all, she has disobeyed the law of the Most High; second, she has committed an offense against her husband; and third, she has committed adultery through harlotry and brought forth children by another man.
[24] She herself will be brought before the assembly, and punishment will fall on her children.
[25] Her children will not take root, and her branches will not bear fruit.
[26] She will leave her memory for a curse, and her disgrace will not be blotted out.
[27] Those who survive her will recognize that nothing is better than the fear of the Lord, and nothing sweeter than to heed the commandments of the Lord.

Chapter twenty-four
[1] Wisdom will praise herself, and will glory in the midst of her people.
[2] In the assembly of the Most High she will open her mouth, and in the presence of his host she will glory:
[3] "I came forth from the mouth of the Most High, and covered the earth like a mist.  
[4] I dwelt in high places, and my throne was in a pillar of cloud.  
[5] Alone I have made the circuit of the vault of heaven and have walked in the depths of the abyss.
[6] In the waves of the sea, in the whole earth, and in every people and nation I have gotten a possession.  
[7] Among all these I sought a resting place; I sought in whose territory I might lodge.  
[8] "Then the Creator of all things gave me a commandment, and the one who created me assigned a place for my tent.  
And he said, `Make your dwelling in Jacob, and in Israel receive your inheritance.'
[9] From eternity, in the beginning, he created me, and for eternity I shall not cease to exist.  
[10] In the holy tabernacle I ministered before him, and so I was established in Zion.
[11] In the beloved city likewise he gave me a resting place, and in Jerusalem was my dominion.
[12] So I took root in an honored people, in the portion of the Lord, who is their inheritance.
[14] I grew tall like a palm tree in En-ge'di, and like rose plants in Jericho; like a beautiful olive tree in the field, and like a plane tree I grew tall.
[15] Like cassia and camel's thorn I gave forth the aroma of spices, and like choice myrrh I spread a pleasant odor, like galbanum, onycha, and stacte, and like the fragrance of frankincense in the tabernacle.
[16] Like a terebinth I spread out my branches, and my branches are glorious and graceful.  
[17] Like a vine I caused loveliness to bud, and my blossoms became glorious and abundant fruit.
[19] "Come to me, you who desire me, and eat your fill of my produce.  
[20] For the remembrance of me is sweeter than honey, and my inheritance sweeter than the honeycomb.
[21] Those who eat me will hunger for more, and those who drink me will thirst for more.  
[22] Whoever obeys me will not be put to shame, and those who work with my help will not sin."
[23] All this is the book of the covenant of the Most High God, the law which Moses commanded us as an inheritance for the congregations of Jacob.  
[25] It fills men with wisdom, like the Pishon, and like the Tigris at the time of the first fruits.
[26] It makes them full of understanding, like the Euphrates, and like the Jordan at harvest time.
[27] It makes instruction shine forth like light, like the Gihon at the time of vintage.
[28] Just as the first man did not know her perfectly, the last one has not fathomed her;
[29] for her thought is more abundant than the sea, and her counsel deeper than the great abyss.
[30] I went forth like a canal from a river and like a water channel into a garden.
[31] I said, "I will water my orchard and drench my garden plot"; and lo, my canal became a river, and my river became a sea.
[32] I will again make instruction shine forth like the dawn, and I will make it shine afar;
[33] I will again pour out teaching like prophecy, and leave it to all future generations.
[34] Observe that I have not labored for myself alone, but for all who seek instruction.
Chapter twenty-five

[1] My soul takes pleasure in three things, and they are beautiful in the sight of the Lord and of men; agreement between brothers, friendship between neighbors, and a wife and a husband who live in harmony.

[2] My soul hates three kinds of men, and I am greatly offended at their life: a beggar who is proud, a rich man who is a liar, and an adulterous old man who lacks good sense.

[3] You have gathered nothing in your youth; how then can you find anything in your old age?

[4] What an attractive thing is judgment in gray-haired men, and for the aged to possess good counsel!

[5] How attractive is wisdom in the aged, and understanding and counsel in honorable men!

[6] Rich experience is the crown of the aged, and their boast is the fear of the Lord.

[7] With nine thoughts I have gladdened my heart, and a tenth I shall tell with my tongue: a man rejoicing in his children;

a man who lives to see the downfall of his foes;

[8] happy is he who lives with an intelligent wife, and he who has not made a slip with his tongue, and he who has not served a man inferior to himself;

[9] happy is he who has gained good sense, and he who speaks to attentive listeners.

[10] How great is he who has gained wisdom! But there is no one superior to him who fears the Lord.

[11] The fear of the Lord surpasses everything; to whom shall be likened the one who holds it fast?

[13] Any wound, but not a wound of the heart! Any wickedness, but not the wickedness of a wife!

[14] Any attack, but not an attack from those who hate! And any vengeance, but not the vengeance of enemies!

[15] There is no venom worse than a snake's venom, and no wrath worse than an enemy's wrath.

[16] I would rather dwell with a lion and a dragon than dwell with an evil wife.
The wickedness of a wife changes her appearance, and darkens her face like that of a bear.

Her husband takes his meals among the neighbors, and he cannot help sighing bitterly.

Any iniquity is insignificant compared to a wife's iniquity; may a sinner's lot befall her!

A sandy ascent for the feet of the aged -- such is a garrulous wife for a quiet husband.

Do not be ensnared by a woman's beauty, and do not desire a woman for her possessions.

There is wrath and impudence and great disgrace when a wife supports her husband.

A dejected mind, a gloomy face, and a wounded heart are caused by an evil wife.

Drooping hands and weak knees are caused by the wife who does not make her husband happy.

From a woman sin had its beginning, and because of her we all die.

Allow no outlet to water, and no boldness of speech in an evil wife.

If she does not go as you direct, separate her from yourself.

Chapter twenty-six

Happy is the husband of a good wife; the number of his days will be doubled.

A loyal wife rejoices her husband, and he will complete his years in peace.

A good wife is a great blessing; she will be granted among the blessings of the man who fears the Lord.

Whether rich or poor, his heart is glad, and at all times his face is cheerful.

Of three things my heart is afraid, and of a fourth I am frightened: The slander of a city, the gathering of a mob, and false accusation -- all these are worse than death.

There is grief of heart and sorrow when a wife is envious of a rival, and a tongue-lashing makes it known to all.

An evil wife is an ox yoke which chafes; taking hold of her is like grasping a scorpion.

There is great anger when a wife is drunken; she will not hide her shame.

A wife's harlotry shows in her lustful eyes, and she is known by her eyelids.

Keep strict watch over a headstrong daughter, lest, when she finds liberty, she use it to her hurt.

Be on guard against her impudent eye, and do not wonder if she sins against you.

As a thirsty wayfarer opens his mouth and drinks from any water near him, so will she sit in front of every post and open her quiver to the arrow.

A wife's charm delights her husband, and her skill puts fat on his bones.

A silent wife is a gift of the Lord, and there is nothing so precious as a disciplined soul.

A modest wife adds charm to charm, and no balance can weigh the value of a chaste soul.

Like the sun rising in the heights of the Lord, so is the beauty of a good wife in her well-ordered home.

Like the shining lamp on the holy lampstand, so is a beautiful face on a stately figure.

Like pillars of gold on a base of silver, so are beautiful feet with a steadfast heart.

At two things my heart is grieved, and because of a third anger comes over me: a warrior in want through poverty,
and intelligent men who are treated contumuously; a man who turns back from righteousness to sin -- the Lord will prepare him for the sword!

[29] A merchant can hardly keep from wrongdoing, and a tradesman will not be declared innocent of sin.

Chapter twenty-seven
[1] Many have committed sin for a trifle, and whoever seeks to get rich will avert his eyes.
[2] As a stake is driven firmly into a fissure between stones, so sin is wedged in between selling and buying.
[3] If a man is not steadfast and zealous in the fear of the Lord, his house will be quickly overthrown.
[4] When a sieve is shaken, the refuse remains; so a man's filth remains in his thoughts.
[5] The kiln tests the potter's vessels; so the test of a man is in his reasoning.
[6] The fruit discloses the cultivation of a tree; so the expression of a thought discloses the cultivation of a man's mind.
[7] Do not praise a man before you hear him reason, for this is the test of men.
[8] If you pursue justice, you will attain it and wear it as a glorious robe.
[9] Birds flock with their kind; so truth returns to those who practice it.
[10] A lion lies in wait for prey; so does sin for the workers of iniquity.
[11] The talk of the godly man is always wise, but the fool changes like the moon.
[12] Among stupid people watch for a chance to leave, but among thoughtful people stay on.
[13] The talk of fools is offensive, and their laughter is wantonly sinful.
[14] The talk of men given to swearing makes one's hair stand on end, and their quarrels make a man stop his ears.
[15] The strife of the proud leads to bloodshed, and their abuse is grievous to hear.
[16] Whoever betrays secrets destroys confidence, and he will never find a congenial friend.
[17] Love your friend and keep faith with him; but if you betray his secrets, do not run after him.
[18] For as a man destroys his enemy, so you have destroyed the friendship of your neighbor.
[19] And as you allow a bird to escape from your hand, so you have let your neighbor go, and will not catch him again.
[20] Do not go after him, for he is too far off, and has escaped like a gazelle from a snare.
[21] For a wound may be bandaged, and there is reconciliation after abuse, but whoever has betrayed secrets is without hope.
[22] Whoever winks his eye plans evil deeds, and no one can keep him from them.
[23] In your presence his mouth is all sweetness, and he admires your words; but later he will twist his speech and with your own words he will give offense.
[24] I have hated many things, but none to be compared to him; even the Lord will hate him.
[25] Whoever throws a stone straight up throws it on his own head; and a treacherous blow opens up wounds.
[26] He who digs a pit will fall into it, and he who sets a snare will be caught in it.
[27] If a man does evil, it will roll back upon him, and he will not know where it came from.
[28] Mockery and abuse issue from the proud man, but vengeance lies in wait for him like a...
Those who rejoice in the fall of the godly will be caught in a snare, and pain will consume them before their death.

Anger and wrath, these also are abominations, and the sinful man will possess them.

Chapter twenty-eight

He that takes vengeance will suffer vengeance from the Lord, and he will firmly establish his sins.

Forgive your neighbor the wrong he has done, and then your sins will be pardoned when you pray.

Does a man harbor anger against another, and yet seek for healing from the Lord?

Does he have no mercy toward a man like himself, and yet pray for his own sins?

If he himself, being flesh, maintains wrath, who will make expiation for his sins?

Remember the end of your life, and cease from enmity, remember destruction and death, and be true to the commandments.

Remember the commandments, and do not be angry with your neighbor; remember the covenant of the Most High, and overlook ignorance.

Refrain from strife, and you will lessen sins; for a man given to anger will kindle strife,

and a sinful man will disturb friends and inject enmity among those who are at peace.

In proportion to the fuel for the fire, so will be the burning, and in proportion to the obstinacy of strife will be the burning; in proportion to the strength of the man will be his anger, and in proportion to his wealth he will heighten his wrath.

A hasty quarrel kindles fire, and urgent strife sheds blood.

If you blow on a spark, it will glow; if you spit on it, it will be put out; and both come out of your mouth.

Curse the whisperer and deceiver, for he has destroyed many who were at peace.

Slander has shaken many, and scattered them from nation to nation, and destroyed strong cities, and overturned the houses of great men.

Slander has driven away courageous women, and deprived them of the fruit of their toil.

Whoever pays heed to slander will not find rest, nor will he settle down in peace.

The blow of a whip raises a welt, but a blow of the tongue crushes the bones.

Many have fallen by the edge of the sword, but not so many as have fallen because of the tongue.

Happy is the man who is protected from it, who has not been exposed to its anger, who has not borne its yoke,

and has not been bound with its fetters;

for its yoke is a yoke of iron, and its fetters are fetters of bronze;

its death is an evil death, and Hades is preferable to it.

It will not be master over the godly, and they will not be burned in its flame.

Those who forsake the Lord will fall into its power; it will burn among them and will not be put out. It will be sent out against them like a lion; like a leopard it will mangle them.

See that you fence in your property with thorns, lock up your silver and gold,

make balances and scales for your words, and make a door and a bolt for your mouth.
[26] Beware lest you err with your tongue, lest you fall before him who lies in wait.

Chapter twenty-nine
[1] He that shows mercy will lend to his neighbor, and he that strengthens him with his hand keeps the commandments.
[2] Lend to your neighbor in the time of his need; and in turn, repay your neighbor promptly.
[3] Confirm your word and keep faith with him, and on every occasion you will find what you need.
[5] A man will kiss another's hands until he gets a loan, and will lower his voice in speaking of his neighbor's money; but at the time for repayment he will delay, and will pay in words of unconcern, and will find fault with the time.
[6] If the lender exert pressure, he will hardly get back half, and will regard that as a windfall. If he does not, the borrower has robbed him of his money, and he has needlessly made him his enemy; he will repay him with curses and reproaches, and instead of glory will repay him with dishonor.
[7] Because of such wickedness, therefore, many have refused to lend; they have been afraid of being defrauded needlessly.
[8] Nevertheless, be patient with a man in humble circumstances, and do not make him wait for your alms.
[9] Help a poor man for the commandment's sake, and because of his need do not send him away empty.
[10] Lose your silver for the sake of a brother or a friend, and do not let it rust under a stone and be lost.
[11] Lay up your treasure according to the commandments of the Most High, and it will profit you more than gold.
[12] Store up almsgiving in your treasury, and it will rescue you from all affliction; more than a mighty shield and more than a heavy spear, it will fight on your behalf against your enemy.
[13] A good man will be surety for his neighbor, but a man who has lost his sense of shame will fail him.
[14] Do not forget all the kindness of your surety, for he has given his life for you.
[15] A sinner will overthrow the prosperity of his surety, and one who does not feel grateful will abandon his rescuer.
[16] Being surety has ruined many men who were prosperous, and has shaken them like a wave of the sea; it has driven men of power into exile, and they have wandered among foreign nations.
[17] The sinner who has fallen into suretyship and pursues gain will fall into lawsuits.
[18] Assist your neighbor according to your ability, but take heed to yourself lest you fall.
[19] The essentials for life are water and bread and clothing and a house to cover one's nakedness.
[20] Better is the life of a poor man under the shelter of his roof than sumptuous food in
another man's house.
[23] Be content with little or much.
[24] It is a miserable life to go from house to house, and where you are a stranger you may
not open your mouth;
[25] you will play the host and provide drink without being thanked, and besides this you
will hear bitter words:
[26] "Come here, stranger, prepare the table, and if you have anything at hand, let me have it
to eat."
[27] "Give place, stranger, to an honored person; my brother has come to stay with me; I
need my house."
[28] These things are hard to bear for a man who has feeling: scolding about lodging and the
reproach of the moneylender.

Chapter thirty
[1] He who loves his son will whip him often, in order that he may rejoice at the way he
turns out.
[2] He who disciplines his son will profit by him, and will boast of him among
acquaintances.
[3] He who teaches his son will make his enemies envious, and will glory in him in the
presence of friends.
[4] The father may die, and yet he is not dead, for he has left behind him one like himself;
[5] while alive he saw and rejoiced, and when he died he was not grieved;
[6] he has left behind him an avenger against his enemies, and one to repay the kindness of
his friends.
[7] He who spoils his son will bind up his wounds, and his feelings will be troubled at every
cry.
[8] A horse that is untamed turns out to be stubborn, and a son unrestrained turns out to be
wilful.
[9] Pamper a child, and he will frighten you; play with him, and he will give you grief.
[10] Do not laugh with him, lest you have sorrow with him, and in the end you will gnash
your teeth.
[12] Bow down his neck in his youth, and beat his sides while he is young, lest he become
stubborn and disobey you,
and you have sorrow of soul from him.
[13] Discipline your son and take pains with him, that you may not be offended by his
shamelessness.
[14] Better off is a poor man who is well and strong in constitution than a rich man who is
severely afflicted in body.
[15] Health and soundness are better than all gold, and a robust body than countless riches.
[16] There is no wealth better than health of body, and there is no gladness above joy of
heart.
[17] Death is better than a miserable life, and eternal rest than chronic sickness.
[18] Good things poured out upon a mouth that is closed are like offerings of food placed
upon a grave.
[19] Of what use to an idol is an offering of fruit? For it can neither eat nor smell. So is he
who is afflicted by the Lord;
[20] he sees with his eyes and groans, like a eunuch who embraces a maiden and groans.
[21] Do not give yourself over to sorrow, and do not afflict yourself deliberately.
[22] Gladness of heart is the life of man, and the rejoicing of a man is length of days.
[23] Delight your soul and comfort your heart, and remove sorrow far from you, for sorrow
has destroyed many, and there is no profit in it.
[25] A man of cheerful and good heart will give heed to the food he eats.

Chapter thirty-one
[1] Wakefulness over wealth wastes away one's flesh, and anxiety about it removes sleep.
[2] Wakeful anxiety prevents slumber, and a severe illness carries off sleep.
[3] The rich man toils as his wealth accumulates, and when he rests he fills himself with his
dainties.
[4] The poor man toils as his livelihood diminishes, and when he rests he becomes needy.
[5] He who loves gold will not be justified, and he who pursues money will be led astray by
it.
[6] Many have come to ruin because of gold, and their destruction has met them face to face.
[7] It is a stumbling block to those who are devoted to it, and every fool will be taken captive
by it.
[8] Blessed is the rich man who is found blameless, and who does not go after gold.
[9] Who is he? And we will call him blessed, for he has done wonderful things among his
people.
[10] Who has been tested by it and been found perfect? Let it be for him a ground for
boasting. Who has had the power to transgress and did not transgress, and to do evil and did
not do it?
[11] His prosperity will be established, and the assembly will relate his acts of charity.
[12] Are you seated at the table of a great man? Do not be greedy at it, and do not say,
"There is certainly much upon it!"
[13] Remember that a greedy eye is a bad thing. What has been created more greedy than the
eye? Therefore it sheds tears from every face.
[14] Do not reach out your hand for everything you see, and do not crowd your neighbor at
the dish.
[15] Judge your neighbor's feelings by your own, and in every matter be thoughtful.
[16] Eat like a human being what is set before you, and do not chew greedily, lest you be
hated.
[17] Be the first to stop eating, for the sake of good manners, and do not be insatiable, lest
you give offense.
[18] If you are seated among many persons, do not reach out your hand before they do.
[19] How ample a little is for a well-disciplined man! He does not breathe heavily upon his
[20] Healthy sleep depends on moderate eating; he rises early, and feels fit. The distress of sleeplessness and of nausea and colic are with the glutton.
[21] If you are overstuffed with food, get up in the middle of the meal, and you will have relief.
[22] Listen to me, my son, and do not disregard me, and in the end you will appreciate my words. In all your work be industrious, and no sickness will overtake you.
[23] Men will praise the one who is liberal with food, and their testimony to his excellence is trustworthy.
[24] The city will complain of the one who is niggardly with food, and their testimony to his niggardliness is accurate.
[25] Do not aim to be valiant over wine, for wine has destroyed many.
[26] Fire and water prove the temper of steel, so wine tests hearts in the strife of the proud.
[27] Wine is like life to men, if you drink it in moderation. What is life to a man who is without wine? It has been created to make men glad.
[28] Wine drunk in season and temperately is rejoicing of heart and gladness of soul.
[29] Wine drunk to excess is bitterness of soul, with provocation and stumbling.
[30] Drunkenness increases the anger of a fool to his injury, reducing his strength and adding wounds.
[31] Do not reprove your neighbor at a banquet of wine, and do not despise him in his merrymaking; speak no word of reproach to him, and do not afflict him by making demands of him.

Chapter thirty-two
[1] If they make you master of the feast, do not exalt yourself; be among them as one of them; take good care of them and then be seated;
[2] when you have fulfilled your duties, take your place, that you may be merry on their account and receive a wreath for your excellent leadership.
[3] Speak, you who are older, for it is fitting that you should, but with accurate knowledge, and do not interrupt the music.
[4] Where there is entertainment, do not pour out talk; do not display your cleverness out of season.
[5] A ruby seal in a setting of gold is a concert of music at a banquet of wine.
[6] A seal of emerald in a rich setting of gold is the melody of music with good wine.
[7] Speak, young man, if there is need of you, but no more than twice, and only if asked.
[8] Speak concisely, say much in few words; be as one who knows and yet holds his tongue.
[9] Among the great do not act as their equal; and when another is speaking, do not babble.
[10] Lightning speeds before the thunder, and approval precedes a modest man.
[11] Leave in good time and do not be the last; go home quickly and do not linger.
[12] Amuse yourself there, and do what you have in mind, but do not sin through proud speech.
[13] And for these things bless him who made you and satisfies you with his good gifts.
[14] He who fears the Lord will accept his discipline, and those who rise early to seek him will find favor.
[15] He who seeks the law will be filled with it, but the hypocrite will stumble at it.
[16] Those who fear the Lord will form true judgments, and like a light they will kindle righteous deeds.
[17] A sinful man will shun reproof, and will find a decision according to his liking.
[18] A man of judgment will not overlook an idea, and an insolent and proud man will not cower in fear.
[19] Do nothing without deliberation; and when you have acted, do not regret it.
[20] Do not go on a path full of hazards, and do not stumble over stony ground.
[21] Do not be overconfident on a smooth way,
[22] and give good heed to your paths.
[23] Guard yourself in every act, for this is the keeping of the commandments.
[24] He who believes the law gives heed to the commandments, and he who trusts the Lord will not suffer loss.

Chapter thirty-three
[1] No evil will befall the man who fears the Lord, but in trial he will deliver him again and again.
[2] A wise man will not hate the law, but he who is hypocritical about it is like a boat in a storm.
[3] A man of understanding will trust in the law; for him the law is as dependable as an inquiry by means of Urim.
[4] Prepare what to say, and thus you will be heard; bind together your instruction, and make your answer.
[5] The heart of a fool is like a cart wheel, and his thoughts like a turning axle.
[6] A stallion is like a mocking friend; he neighs under every one who sits on him.
[7] Why is any day better than another, when all the daylight in the year is from the sun?
[8] By the Lord's decision they were distinguished, and he appointed the different seasons and feasts;
[9] some of them he exalted and hallowed, and some of them he made ordinary days.
[10] All men are from the ground, and Adam was created of the dust.
[11] In the fullness of his knowledge the Lord distinguished them and appointed their different ways;
[12] some of them he blessed and exalted, and some of them he made holy and brought near to himself; but some of them he cursed and brought low, and he turned them out of their place.
[13] As clay in the hand of the potter -- for all his ways are as he pleases -- so men are in the hand of him who made them, to give them as he decides.
[14] Good is the opposite of evil, and life the opposite of death; so the sinner is the opposite of the godly.
[15] Look upon all the works of the Most High; they likewise are in pairs, one the opposite of the other.
[16] I was the last on watch; I was like one who gleans after the grape-gatherers; by the blessing of the Lord I excelled, and like a grape-gatherer I filled my wine press.
[17] Consider that I have not labored for myself alone, but for all who seek instruction.
[18] Hear me, you who are great among the people, and you leaders of the congregation, hearken.
[19] To son or wife, to brother or friend, do not give power over yourself, as long as you live; and do not give your property to another, lest you change your mind and must ask for it.
[20] While you are still alive and have breath in you, do not let any one take your place.
[21] For it is better that your children should ask from you than that you should look to the hand of you sons.
[22] Excel in all that you do; bring no stain upon your honor.
[23] At the time when you end the days of your life, in the hour of death, distribute your inheritance.
[24] Fodder and a stick and burdens for an ass; bread and discipline and work for a servant.
[25] Set your slave to work, and you will find rest; leave his hands idle, and he will seek liberty.
[26] Yoke and thong will bow the neck, and for a wicked servant there are racks and tortures.
[27] Put him to work, that he may not be idle, for idleness teaches much evil.
[28] Set him to work, as is fitting for him, and if he does not obey, make his fetters heavy.
[29] Do not act immoderately toward anybody, and do nothing without discretion.
[30] If you have a servant, let him be as yourself, because you have bought him with blood.
[31] If you have a servant, treat him as a brother, for as your own soul you will need him. If you ill-treat him, and he leaves and runs away, which way will you go to seek him?

Chapter thirty-four
[1] A man of no understanding has vain and false hopes, and dreams give wings to fools.
[2] As one who catches at a shadow and pursues the wind, so is he who gives heed to dreams.
[3] The vision of dreams is this against that, the likeness of a face confronting a face.
[4] From an unclean thing what will be made clean? And from something false what will be true?
[5] Divinations and omens and dreams are folly, and like a woman in travail the mind has fancies.
[6] Unless they are sent from the Most High as a visitation, do not give your mind to them.
[7] For dreams have deceived many, and those who put their hope in them have failed.
[8] Without such deceptions the law will be fulfilled, and wisdom is made perfect in truthful lips.
[9] An educated man knows many things, and one with much experience will speak with understanding.
[10] He that is inexperienced knows few things, but he that has traveled acquires much cleverness.
[11] I have seen many things in my travels, and I understand more than I can express.
[12] I have often been in danger of death, but have escaped because of these experiences.
[13] The spirit of those who fear the Lord will live, for their hope is in him who saves them.
[14] He who fears the Lord will not be timid, nor play the coward, for he is his hope.
[15] Blessed is the soul of the man who fears the Lord! To whom does he look? And who is his support?
[16] The eyes of the Lord are upon those who love him, a mighty protection and strong support, a shelter from the hot wind and a shade from noonday sun, a guard against stumbling and a defense against falling.
[17] He lifts up the soul and gives light to the eyes; he grants healing, life, and blessing.
[18] If one sacrifices from what has been wrongfully obtained, the offering is blemished; the gifts of the lawless are not acceptable.
[19] The Most High is not pleased with the offerings of the ungodly; and he is not propitiated for sins by a multitude of sacrifices.
[20] Like one who kills a son before his father's eyes is the man who offers a sacrifice from the property of the poor.
[21] The bread of the needy is the life of the poor; whoever deprives them of it is a man of blood.
[22] To take away a neighbor's living is to murder him; to deprive an employee of his wages is to shed blood.
[23] When one builds and another tears down, what do they gain but toil?
[24] When one prays and another curses, to whose voice will the Lord listen?
[25] If a man washes after touching a dead body, and touches it again, what has he gained by his washing?
[26] So if a man fasts for his sins, and goes again and does the same things, who will listen to his prayer? And what has he gained by humbling himself?

Chapter thirty-five
[1] He who keeps the law makes many offerings; he who heeds the commandments sacrifices a peace offering.
[2] He who returns a kindness offers fine flour, and he who gives alms sacrifices a thank offering.
[3] To keep from wickedness is pleasing to the Lord, and to forsake unrighteousness is atonement.
[4] Do not appear before the Lord empty-handed,
[5] for all these things are to be done because of the commandment.
[6] The offering of a righteous man anoints the altar, and its pleasing odor rises before the Most High.
[7] The sacrifice of a righteous man is acceptable, and the memory of it will not be forgotten.
[8] Glorify the Lord generously, and do not stint the first fruits of your hands.
[9] With every gift show a cheerful face, and dedicate your tithe with gladness.
[10] Give to the Most High as he has given, and as generously as your hand has found.
[11] For the Lord is the one who repays, and he will repay you sevenfold.
[12] Do not offer him a bribe, for he will not accept it; and do not trust to an unrighteous
sacrifice; for the Lord is the judge, and with him is no partiality.
[13] He will not show partiality in the case of a poor man; and he will listen to the prayer of one who is wronged.
[14] He will not ignore the supplication of the fatherless, nor the widow when she pours out her story.
[15] Do not the tears of the widow run down her cheek as she cries out against him who has caused them to fall?
[16] He whose service is pleasing to the Lord will be accepted, and his prayer will reach to the clouds.
[17] The prayer of the humble pierces the clouds, and he will not be consoled until it reaches the Lord; he will not desist until the Most High visits him, and does justice for the righteous, and executes judgment.
[18] And the Lord will not delay, neither will he be patient with them, till he crushes the loins of the unmerciful and repays vengeance on the nations; till he takes away the multitude of the insolent, and breaks the scepters of the unrighteous;
[19] till he repays the man according to his deeds, and the works of men according to their devices; till he judges the case of his people and makes them rejoice in his mercy.
[20] Mercy is as welcome when he afflicts them as clouds of rain in the time of drought.

Chapter thirty-six
[1] Have mercy upon us, O Lord, the God of all, and look upon us,
[2] and cause the fear of thee to fall upon all the nations.
[3] Lift up thy hand against foreign nations and let them see thy might.
[4] As in us thou hast been sanctified before them, so in them be thou magnified before us;
[5] and let them know thee, as we have known that there is not God but thee, O Lord.
[6] Show signs anew, and work further wonders; make thy hand and thy right arm glorious.
[7] Rouse thy anger and pour out thy wrath; destroy the adversary and wipe out the enemy.
[8] Hasten the day, and remember the appointed time, and let people recount thy mighty deeds.
[9] Let him who survives be consumed in the fiery wrath, and may those who harm thy people meet destruction.
[10] Crush the heads of the rulers of the enemy, who say, "There is no one but ourselves."
[11] Gather all the tribes of Jacob, and give them their inheritance, as at the beginning.
[12] Have mercy, O Lord, upon the people called by thy name, upon Israel, whom thou hast likened to a first-born son.
[13] Have pity on the city of thy sanctuary, Jerusalem, the place of thy rest.
[14] Fill Zion with the celebration of thy wondrous deeds, and thy temple with thy glory.
[15] Bear witness to those whom thou didst create in the beginning, and fulfil the prophecies spoken in thy name.
[16] Reward those who wait for thee, and let thy prophets be found trustworthy.
[17] Hearken, O Lord, to the prayer of thy servants, according to the blessing of Aaron for thy people, and all who are on the earth will know that thou art the Lord, the God of the ages.
[18] The stomach will take any food, yet one food is better than another.
As the palate tastes the kinds of game, so an intelligent mind detects false words.  
A perverse mind will cause grief, but a man of experience will pay him back.  
A woman will accept any man, but one daughter is better than another.  
A woman's beauty gladdens the countenance, and surpasses every human desire.  
If kindness and humility mark her speech, her husband is not like other men.  
He who acquires a wife gets his best possession, a helper fit for him and a pillar of support.  
Where there is no fence, the property will be plundered; and where there is no wife, a man will wander about and sigh.  
For who will trust a nimble robber that skips from city to city? So who will trust a man that has no home, and lodges wherever night finds him?

Chapter thirty-seven  
Every friend will say, "I too am a friend"; but some friends are friends only in name.  
Is it not a grief to the death when a companion and friend turns to enmity?  
O evil imagination, why were you formed to cover the land with deceit?  
Some companions rejoice in the happiness of a friend, but in time of trouble are against him.  
Some companions help a friend for their stomach's sake, and in the face of battle take up the shield.  
Do not forget a friend in your heart, and be not unmindful of him in your wealth.  
Every counselor praises counsel, but some give counsel in their own interest.  
Be wary of a counselor, and learn first what is his interest -- for he will take thought for himself -- lest he cast the lot against you  
and tell you, "Your way is good," and then stand aloof to see what will happen to you.  
Do not consult the one who looks at you suspiciously; hide your counsel from those who are jealous of you.  
Do not consult with a woman about her rival or with a coward about war, with a merchant about barter or with a buyer about selling, with a grudging man about gratitude or with a merciless man about kindness, with an idler about any work or with a man hired for a year about completing his work, with a lazy servant about a big task -- pay no attention to these in any matter of counsel.  
But stay constantly with a godly man whom you know to be a keeper of the commandments, whose soul is in accord with your soul, and who will sorrow with you if you fail.  
And establish the counsel of your own heart, for no one is more faithful to you than it is.  
For a man's soul sometimes keeps him better informed than seven watchmen sitting high on a watchtower.  
And besides all this pray to the Most High that he may direct your way in truth.  
Reason is the beginning of every work, and counsel precedes every undertaking.  
As a clue to changes of heart  
four turns of fortune appear, good and evil, life and death; and it is the tongue that
continually rules them.
[19] A man may be shrewd and the teacher of many, and yet be unprofitable to himself.
[20] A man skilled in words may be hated; he will be destitute of all food,
[21] for grace was not given him by the Lord, since he is lacking in all wisdom.
[22] A man may be wise to his own advantage, and the fruits of his understanding may be
trustworthy on his lips.
[23] A wise man will instruct his own people, and the fruits of his understanding will be
trustworthy.
[24] A wise man will have praise heaped upon him, and all who see him will call him happy.
[25] The life of a man is numbered by days, but the days of Israel are without number.
[26] He who is wise among his people will inherit confidence, and his name will live for
ever.
[27] My son, test your soul while you live; see what is bad for it and do not give it that.
[28] For not everything is good for every one, and not every person enjoys everything.
[29] Do not have an insatiable appetite for any luxury, and do not give yourself up to food;
[30] for overeating brings sickness, and gluttony leads to nausea.
[31] Many have died of gluttony, but he who is careful to avoid it prolongs his life.

Chapter thirty-eight
[1] Honor the physician with the honor due him, according to your need of him, for the Lord
created him;
[2] for healing comes from the Most High, and he will receive a gift from the king.
[3] The skill of the physician lifts up his head, and in the presence of great men he is
admired.
[4] The Lord created medicines from the earth, and a sensible man will not despise them.
[5] Was not water made sweet with a tree in order that his power might be known?
[6] And he gave skill to men that he might be glorified in his marvelous works.
[7] By them he heals and takes away pain;
[8] the pharmacist makes of them a compound. His works will never be finished; and from
him health is upon the face of the earth.
[9] My son, when you are sick do not be negligent, but pray to the Lord, and he will heal
you.
[10] Give up your faults and direct your hands aright, and cleanse your heart from all sin.
[11] Offer a sweet-smelling sacrifice, and a memorial portion of fine flour, and pour oil on
your offering, as much as you can afford.
[12] And give the physician his place, for the Lord created him; let him not leave you, for
there is need of him.
[13] There is a time when success lies in the hands of physicians,
[14] for they too will pray to the Lord that he should grant them success in diagnosis and in
healing, for the sake of preserving life.
[15] He who sins before his Maker, may he fall into the care of a physician.
[16] My son, let your tears fall for the dead, and as one who is suffering grievously begin the
lament. Lay out his body with the honor due him, and do not neglect his burial.
[17] Let your weeping be bitter and your wailing fervent; observe the mourning according to his merit, for one day, or two, to avoid criticism; then be comforted for your sorrow.
[18] For sorrow results in death, and sorrow of heart saps one's strength.
[19] In calamity sorrow continues, and the life of the poor man weighs down his heart.
[20] Do not give your heart to sorrow; drive it away, remembering the end of life.
[21] Do not forget, there is no coming back; you do the dead no good, and you injure yourself.
[22] "Remember my doom, for yours is like it: yesterday it was mine, and today it is yours."
[23] When the dead is at rest, let his remembrance cease, and be comforted for him when his spirit is departed.
[24] The wisdom of the scribe depends on the opportunity of leisure; and he who has little business may become wise.
[25] How can he become wise who handles the plow, and who glories in the shaft of a goad, who drives oxen and is occupied with their work, and whose talk is about bulls?
[26] He sets his heart on plowing furrows, and he is careful about fodder for the heifers.
[27] So too is every craftsman and master workman who labors by night as well as by day; those who cut the signets of seals, each is diligent in making a great variety; he sets his heart on painting a lifelike image, and he is careful to finish his work.
[28] So too is the smith sitting by the anvil, intent upon his handiwork in iron; the breath of the fire melts his flesh, and he wastes away in the heat of the furnace; he inclines his ear to the sound of the hammer, and his eyes are on the pattern of the object. He sets his heart on finishing his handiwork, and he is careful to complete its decoration.
[29] So too is the potter sitting at his work and turning the wheel with his feet; he is always deeply concerned over his work, and all his output is by number.
[30] He moulds the clay with his arm and makes it pliable with his feet; he sets his heart to finish the glazing, and he is careful to clean the furnace.
[31] All these rely upon their hands, and each is skilful in his own work.
[32] Without them a city cannot be established, and men can neither sojourn nor live there.
[33] Yet they are not sought out for the council of the people, nor do they attain eminence in the public assembly. They do not sit in the judge's seat, nor do they understand the sentence of judgment; they cannot expound discipline or judgment, and they are not found using proverbs.
[34] But they keep stable the fabric of the world, and their prayer is in the practice of their trade.

Chapter thirty-nine
[1] On the other hand he who devotes himself to the study of the law of the Most High will seek out the wisdom of all the ancients, and will be concerned with prophecies;
[2] he will preserve the discourse of notable men and penetrate the subtleties of parables;
[3] he will seek out the hidden meanings of proverbs and be at home with the obscurities of parables.
[4] He will serve among great men and appear before rulers; he will travel through the lands of foreign nations, for he tests the good and the evil among men.
[5] He will set his heart to rise early to seek the Lord who made him, and will make supplication before the Most High; he will open his mouth in prayer and make supplication for his sins.
[6] If the great Lord is willing, he will be filled with the spirit of understanding; he will pour forth words of wisdom and give thanks to the Lord in prayer.
[7] He will direct his counsel and knowledge aright, and meditate on his secrets.
[8] He will reveal instruction in his teaching, and will glory in the law of the Lord's covenant.
[9] Many will praise his understanding, and it will never be blotted out; his memory will not disappear, and his name will live through all generations.
[10] Nations will declare his wisdom, and the congregation will proclaim his praise;
[11] if he lives long, he will leave a name greater than a thousand, and if he goes to rest, it is enough for him.
[12] I have yet more to say, which I have thought upon, and I am filled, like the moon at the full.
[13] Listen to me, O you holy sons, and bud like a rose growing by a stream of water;
[14] send forth fragrance like frankincense, and put forth blossoms like a lily. Scatter the fragrance, and sing a hymn of praise; bless the Lord for all his works;
[15] ascribe majesty to his name and give thanks to him with praise, with songs on your lips, and with lyres; and this you shall say in thanksgiving:
[16] "All things are the works of the Lord, for they are very good, and whatever he commands will be done in his time."
[17] No one can say, "What is this?" "Why is that?" for in God's time all things will be sought after. At his word the waters stood in a heap, and the reservoirs of water at the word of his mouth.
[18] At his command whatever pleases him is done, and none can limit his saving power.
[19] The works of all flesh are before him, and nothing can be hid from his eyes.
[20] From everlasting to everlasting he beholds them, and nothing is marvelous to him.
[21] No one can say, "What is this?" "Why is that?" for everything has been created for its use.
[22] His blessing covers the dry land like a river, and drenches it like a flood.
[23] The nations will incur his wrath, just as he turns fresh water into salt.
[24] To the holy his ways are straight, just as they are obstacles to the wicked.
[25] From the beginning good things were created for good people, just as evil things for sinners.
[26] Basic to all the needs of man's life are water and fire and iron and salt and wheat flour and milk and honey, the blood of the grape, and oil and clothing.
[27] All these are for good to the godly, just as they turn into evils for sinners.
[28] There are winds that have been created for vengeance, and in their anger they scourge heavily; in the time of consummation they will pour out their strength and calm the anger of their Maker.
[29] Fire and hail and famine and pestilence, all these have been created for vengeance;
[30] the teeth of wild beasts, and scorpions and vipers, and the sword that punishes the ungodly with destruction;
[31] they will rejoice in his commands, and be made ready on earth for their service, and when their times come they will not transgress his word.
[32] Therefore from the beginning I have been convinced, and have thought this out and left it in writing:
[33] The works of the Lord are all good, and he will supply every need in its hour.
[34] And no one can say, "This is worse than that," for all things will prove good in their season.
[35] So now sing praise with all your heart and voice, and bless the name of the Lord.

Chapter forty
[1] Much labor was created for every man, and a heavy yoke is upon the sons of Adam, from the day they come forth from their mother's womb till the day they return to the mother of all.
[2] Their perplexities and fear of heart -- their anxious thought is the day of death,
[3] from the man who sits on a splendid throne to the one who is humbled in dust and ashes,
[4] from the man who wears purple and a crown to the one who is clothed in burlap;
[5] there is anger and envy and trouble and unrest, and fear of death, and fury and strife. And when one rests upon his bed, his sleep at night confuses his mind.
[6] He gets little or no rest, and afterward in his sleep, as though he were on watch, he is troubled by the visions of his mind like one who has escaped from the battle-front;
[7] at the moment of his rescue he wakes up, and wonders that his fear came to nothing.
[8] With all flesh, both man and beast, and upon sinners seven times more,
[9] are death and bloodshed and strife and sword, calamities, famine and affliction and plague.
[10] All these were created for the wicked, and on their account the flood came.
[11] All things that are from the earth turn back to the earth, and what is from the waters returns to the sea.
[12] All bribery and injustice will be blotted out, but good faith will stand for ever.
[13] The wealth of the unjust will dry up like a torrent, and crash like a loud clap of thunder in a rain.
[14] A generous man will be made glad; likewise transgressors will utterly fail.
[15] The children of the ungodly will not put forth many branches; they are unhealthy roots upon sheer rock.
[16] The reeds by any water or river bank will be plucked up before any grass.
[17] Kindness is like a garden of blessings, and almsgiving endures for ever.
[18] Life is sweet for the self-reliant and the worker, but he who finds treasure is better off than both.
[19] Children and the building of a city establish a man's name, but a blameless wife is accounted better than both.
[20] Wine and music gladden the heart, but the love of wisdom is better than both.
[21] The flute and the harp make pleasant melody, but a pleasant voice is better than both.
[22] The eye desires grace and beauty, but the green shoots of grain more than both.
[23] A friend or a companion never meets one amiss, but a wife with her husband is better
than both.
[24] Brothers and help are for a time of trouble, but almsgiving rescues better than both.
[25] Gold and silver make the foot stand sure, but good counsel is esteemed more than both.
[26] Riches and strength lift up the heart, but the fear of the Lord is better than both. There is no loss in the fear of the Lord, and with it there is no need to seek for help.
[27] The fear of the Lord is like a garden of blessing, and covers a man better than any glory.
[28] My son, do not lead the life of a beggar; it is better to die than to beg.
[29] When a man looks to the table of another, his existence cannot be considered as life. He pollutes himself with another man's food, but a man who is intelligent and well instructed guards against that.
[30] In the mouth of the shameless begging is sweet, but in his stomach a fire is kindled.

Chapter forty-one
[1] O death, how bitter is the reminder of you to one who lives at peace among his possessions, to a man without distractions, who is prosperous in everything, and who still has the vigor to enjoy his food!
[2] O death, how welcome is your sentence to one who is in need and is failing in strength, very old and distracted over everything; to one who is contrary, and has lost his patience!
[3] Do not fear the sentence of death; remember your former days and the end of life; this is the decree from the Lord for all flesh,
[4] and how can you reject the good pleasure of the Most High? Whether life is for ten or a hundred or a thousand years, there is no inquiry about it in Hades.
[5] The children of sinners are abominable children, and they frequent the haunts of the ungodly.
[6] The inheritance of the children of sinners will perish, and on their posterity will be a perpetual reproach.
[7] Children will blame an ungodly father, for they suffer reproach because of him.
[8] Woe to you, ungodly men, who have forsaken the law of the Most High God!
[9] When you are born, you are born to a curse; and when you die, a curse is your lot.
[10] Whatever is from the dust returns to dust; so the ungodly go from curse to destruction.
[11] The mourning of men is about their bodies, but the evil name of sinners will be blotted out.
[12] Have regard for your name, since it will remain for you longer than a thousand great stores of gold.
[13] The days of a good life are numbered, but a good name endures for ever.
[14] My children, observe instruction and be at peace; hidden wisdom and unseen treasure, what advantage is there in either of them?
[15] Better is the man who hides his folly than the man who hides his wisdom.
[16] Therefore show respect for my words: For it is good to retain every kind of shame, and not everything is confidently esteemed by every one.
[17] Be ashamed of immorality, before your father or mother; and of a lie, before a prince or a ruler;
[18] of a transgression, before a judge or magistrate; and of iniquity, before a congregation or the people; of unjust dealing, before your partner or friend;
[19] and of theft, in the place where you live. Be ashamed before the truth of God and his covenant. Be ashamed of selfish behavior at meals, of surliness in receiving and giving, [20] and of silence, before those who greet you; of looking at a woman who is a harlot, [21] and of rejecting the appeal of a kinsman; of taking away some one's portion or gift, and of gazing at another man's wife;
[22] of meddling with his maidservant -- and do not approach her bed; of abusive words, before friends -- and do not upbraid after making a gift;
[23] of repeating and telling what you hear, and of revealing secrets. Then you will show proper shame, and will find favor with every man.

Chapter forty-two
[1] Of the following things do not be ashamed, and do not let partiality lead you to sin:
[2] of the law of the Most High and his covenant, and of rendering judgment to acquit the ungodly;
[3] of keeping accounts with a partner or with traveling companions, and of dividing the inheritance of friends;
[4] of accuracy with scales and weights, and of acquiring much or little;
[6] Where there is an evil wife, a seal is a good thing; and where there are many hands, lock things up.
[7] Whatever you deal out, let it be by number and weight, and make a record of all that you give out or take in.
[8] Do not be ashamed to instruct the stupid or foolish or the aged man who quarrels with the young. Then you will be truly instructed, and will be approved before all men.
[9] A daughter keeps her father secretly wakeful, and worry over her robs him of sleep; when she is young, lest she do not marry, or if married, lest she be hated;
[10] while a virgin, lest she be defiled or become pregnant in her father's house; or having a husband, lest she prove unfaithful, or, though married, lest she be barren.
[11] Keep strict watch over a headstrong daughter, lest she make you a laughingstock to your enemies, a byword in the city and notorious among the people, and put you to shame before the great multitude.
[12] Do not look upon any one for beauty, and do not sit in the midst of women;
[13] for from garments comes the moth, and from a woman comes woman's wickedness.
[14] Better is the wickedness of a man than a woman who does good; and it is a woman who brings shame and disgrace.
[15] I will now call to mind the works of the Lord, and will declare what I have seen. By the words of the Lord his works are done.
[16] The sun looks down on everything with its light, and the work of the Lord is full of his glory.
[17] The Lord has not enabled his holy ones to recount all his marvelous works, which the
Lord the Almighty has established that the universe may stand firm in his glory.

[18] He searches out the abyss, and the hearts of men, and considers their crafty devices. For the Most High knows all that may be known, and he looks into the signs of the age.

[19] He declares what has been and what is to be, and he reveals the tracks of hidden things.

[20] No thought escapes him, and not one word is hidden from him.

[21] He has ordained the splendors of his wisdom, and he is from everlasting and to everlasting. Nothing can be added or taken away, and he needs no one to be his counselor.

[22] How greatly to be desired are all his works, and how sparkling they are to see!

[23] All these things live and remain for ever for every need, and are all obedient.

[24] All things are twofold, one opposite the other, and he has made nothing incomplete.

[25] One confirms the good things of the other, and who can have enough of beholding his glory?

Chapter forty-three

[1] The pride of the heavenly heights is the clear firmament, the appearance of heaven in a spectacle of glory.

[2] The sun, when it appears, making proclamation as it goes forth, is a marvelous instrument, the work of the Most High.

[3] At noon it parches the land; and who can withstand its burning heat?

[4] A man tending a furnace works in burning heat, but the sun burns the mountains three times as much; it breathes out fiery vapors, and with bright beams it blinds the eyes.

[5] Great is the Lord who made it; and at his command it hastens on its course.

[6] He made the moon also, to serve in its season to mark the times and to be an everlasting sign.

[7] From the moon comes the sign for feast days, a light that wanes when it has reached the full.

[8] The month is named for the moon, increasing marvelously in its phases, an instrument of the hosts on high shining forth in the firmament of heaven.

[9] The glory of the stars is the beauty of heaven, a gleaming array in the heights of the Lord.

[10] At the command of the Holy One they stand as ordered, they never relax in their watches.

[11] Look upon the rainbow, and praise him who made it, exceedingly beautiful in its brightness.

[12] It encircles the heaven with its glorious arc; the hands of the Most High have stretched it out.

[13] By his command he sends the driving snow and speeds the lightnings of his judgment.

[14] Therefore the storehouses are opened, and the clouds fly forth like birds.

[15] In his majesty he amasses the clouds, and the hailstones are broken in pieces.

[16] At his appearing the mountains are shaken; at his will the south wind blows.

[17] The voice of his thunder rebukes the earth; so do the tempest from the north and the whirlwind. He scatters the snow like birds flying down, and its descent is like locusts alighting.

[18] The eye marvels at the beauty of its whiteness, and the mind is amazed at its falling.
[19] He pours the hoarfrost upon the earth like salt, and when it freezes, it becomes pointed thorns.
[20] The cold north wind blows, and ice freezes over the water; it rests upon every pool of water, and the water puts it on like a breastplate.
[21] He consumes the mountains and burns up the wilderness, and withers the tender grass like fire.
[22] A mist quickly heals all things; when the dew appears, it refreshes from the heat.
[23] By his counsel he stilled the great deep and planted islands in it.
[24] Those who sail the sea tell of its dangers, and we marvel at what we hear.
[25] For in it are strange and marvelous works, all kinds of living things, and huge creatures of the sea.
[26] Because of him his messenger finds the way, and by his word all things hold together.
[27] Though we speak much we cannot reach the end, and the sum of our words is: "He is the all."
[28] Where shall we find strength to praise him? For he is greater than all his works.
[29] Terrible is the Lord and very great, and marvelous is his power.
[30] When you praise the Lord, exalt him as much as you can; for he will surpass even that. When you exalt him, put forth all your strength, and do not grow weary, for you cannot praise him enough.
[31] Who has seen him and can describe him? Or who can extol him as he is?
[32] Many things greater than these lie hidden, for we have seen but few of his works.
[33] For the Lord has made all things, and to the godly he has granted wisdom.

Chapter forty-four
[1] Let us now praise famous men, and our fathers in their generations.
[2] The Lord apportioned to them great glory, his majesty from the beginning.
[3] There were those who ruled in their kingdoms, and were men renowned for their power, giving counsel by their understanding, and proclaiming prophecies;
[4] leaders of the people in their deliberations and in understanding of learning for the people, wise in their words of instruction;
[5] those who composed musical tunes, and set forth verses in writing;
[6] rich men furnished with resources, living peaceably in their habitations --
[7] all these were honored in their generations, and were the glory of their times.
[8] There are some of them who have left a name, so that men declare their praise.
[9] And there are some who have no memorial, who have perished as though they had not lived; they have become as though they had not been born, and so have their children after them.
[10] But these were men of mercy, whose righteous deeds have not been forgotten;
[11] their prosperity will remain with their descendants, and their inheritance to their children's children.
[12] Their descendants stand by the covenants; their children also, for their sake.
[13] Their posterity will continue for ever, and their glory will not be blotted out.
[14] Their bodies were buried in peace, and their name lives to all generations.
Peoples will declare their wisdom, and the congregation proclaims their praise.

Enoch pleased the Lord, and was taken up; he was an example of repentance to all generations.

Noah was found perfect and righteous; in the time of wrath he was taken in exchange; therefore a remnant was left to the earth when the flood came.

Everlasting covenants were made with him that all flesh should not be blotted out by a flood.

Abraham was the great father of a multitude of nations, and no one has been found like him in glory;

he kept the law of the Most High, and was taken into covenant with him; he established the covenant in his flesh, and when he was tested he was found faithful.

Therefore the Lord assured him by an oath that the nations would be blessed through his posterity; that he would multiply him like the dust of the earth, and exalt his posterity like the stars, and cause them to inherit from sea to sea and from the River to the ends of the earth.

To Isaac also he gave the same assurance for the sake of Abraham his father.

The blessing of all men and the covenant he made to rest upon the head of Jacob; he acknowledged him with his blessings, and gave him his inheritance; he determined his portions, and distributed them among twelve tribes.

Chapter forty-five

From his descendants the Lord brought forth a man of mercy, who found favor in the sight of all flesh and was beloved by God and man, Moses, whose memory is blessed.

He made him equal in glory to the holy ones, and made him great in the fears of his enemies.

By his words he caused signs to cease; the Lord glorified him in the presence of kings. He gave him commands for his people, and showed him part of his glory.

He sanctified him through faithfulness and meekness; he chose him out of all mankind.

He made him hear his voice, and led him into the thick darkness, and gave him the commandments face to face, the law of life and knowledge, to teach Jacob the covenant, and Israel his judgments.

He exalted Aaron, the brother of Moses, a holy man like him, of the tribe of Levi.

He made an everlasting covenant with him, and gave him the priesthood of the people. He blessed him with splendid vestments, and put a glorious robe upon him.

He clothed him with superb perfection, and strengthened him with the symbols of authority, the linen breeches, the long robe, and the ephod.

And he encircled him with pomegranates, with very many golden bells round about, to send forth a sound as he walked, to make their ringing heard in the temple as a reminder to the sons of his people;

with a holy garment, of gold and blue and purple, the work of an embroiderer; with the oracle of judgment, Urim and Thummim;

with twisted scarlet, the work of a craftsman; with precious stones engraved like signets, in a setting of gold, the work of a jeweler, for a reminder, in engraved letters, according to the number of the tribes of Israel;
[12] with a gold crown upon his turban, inscribed like a signet with "Holiness," a distinction to be prized, the work of an expert, the delight of the eyes, richly adorned.
[13] Before his time there never were such beautiful things. No outsider ever put them on, but only his sons and his descendants perpetually.
[14] His sacrifices shall be wholly burned twice every day continually.
[15] Moses ordained him, and anointed him with holy oil; it was an everlasting covenant for him and for his descendants all the days of heaven, to minister to the Lord and serve as priest and bless his people in his name.
[16] He chose him out of all the living to offer sacrifice to the Lord, incense and a pleasing odor as a memorial portion, to make atonement for the people.
[17] In his commandments he gave him authority and statutes and judgments, to teach Jacob the testimonies, and to enlighten Israel with his law.
[18] Outsiders conspired against him, and envied him in the wilderness, Dathan and Abiram and their men and the company of Korah, in wrath and anger.
[19] The Lord saw it and was not pleased, and in the wrath of his anger they were destroyed; he wrought wonders against them to consume them in flaming fire.
[20] He added glory to Aaron and gave him a heritage; he allotted to him the first of the first fruits, he prepared bread of first fruits in abundance;
[21] for they eat the sacrifices to the Lord, which he gave to him and his descendants.
[22] But in the land of the people he has no inheritance, and he has no portion among the people; for the Lord himself is his portion and inheritance.
[23] Phinehas the son of Eleazar is the third in glory, for he was zealous in the fear of the Lord, and stood fast, when the people turned away, in the ready goodness of his soul, and made atonement for Israel.
[24] Therefore a covenant of peace was established with him, that he should be leader of the sanctuary and of his people, that he and his descendants should have the dignity of the priesthood for ever.
[25] A covenant was also established with David, the son of Jesse, of the tribe of Judah: the heritage of the king is from son to son only; so the heritage of Aaron is for his descendants.
[26] May the Lord grant you wisdom in your heart to judge his people in righteousness, so that their prosperity may not vanish, and that their glory may endure throughout their generations.

Chapter forty-six
[1] Joshua the son of Nun was mighty in war, and was the successor of Moses in prophesying. He became, in accordance with his name, a great savior of God's elect, to take vengeance on the enemies that rose against them, so that he might give Israel its inheritance.
[2] How glorious he was when he lifted his hands and stretched out his sword against the cities!
[4] Was not the sun held back by his hand? And did not one day become as long as two?
[5] He called upon the Most High, the Mighty One, when enemies pressed him on every side,
[6] and the great Lord answered him with hailstones of mighty power. He hurled down war
upon that nation, and at the descent of Beth-horon he destroyed those who resisted, so that the nations might know his armament, that he was fighting in the sight of the Lord; for he wholly followed the Mighty One.

[7] And in the days of Moses he did a loyal deed, he and Caleb the son of Jephunneh: they withstood the congregation, restrained the people from sin, and stilled their wicked murmuring.

[8] And these two alone were preserved out of six hundred thousand people on foot, to bring them into their inheritance, into a land flowing with milk and honey.

[9] And the Lord gave Caleb strength, which remained with him to old age, so that he went up to the hill country, and his children obtained it for an inheritance;

[10] so that all the sons of Israel might see that it is good to follow the Lord.

[11] The judges also, with their respective names, those whose hearts did not fall into idolatry and who did not turn away from the Lord -- may their memory be blessed!

[12] May their bones revive from where they lie, and may the name of those who have been honored live again in their sons!

[13] Samuel, beloved by his Lord, a prophet of the Lord, established the kingdom and anointed rulers over his people.

[14] By the law of the Lord he judged the congregation, and the Lord watched over Jacob.

[15] By his faithfulness he was proved to be a prophet, and by his words he became known as a trustworthy seer.

[16] He called upon the Lord, the Mighty One, when his enemies pressed him on every side, and he offered in sacrifice a sucking lamb.

[17] Then the Lord thundered from heaven, and made his voice heard with a mighty sound;

[18] and he wiped out the leaders of the people of Tyre and all the rulers of the Philistines.

[19] Before the time of his eternal sleep, Samuel called men to witness before the Lord and his anointed: "I have not taken any one's property, not so much as a pair of shoes." And no man accused him.

[20] Even after he had fallen asleep he prophesied and revealed to the king his death, and lifted up his voice out of the earth in prophecy, to blot out the wickedness of the people.

Chapter forty-seven
[1] And after him Nathan rose up to prophesy in the days of David.

[2] As the fat is selected from the peace offering, so David was selected from the sons of Israel.

[3] He played with lions as with young goats, and with bears as with lambs of the flock.

[4] In his youth did he not kill a giant, and take away reproach from the people, when he lifted his hand with a stone in the sling and struck down the boasting of Goliath?

[5] For he appealed to the Lord, the Most High, and he gave him strength in his right hand to slay a man mighty in war, to exalt the power of his people.

[6] So they glorified him for his ten thousands, and praised him for the blessings of the Lord, when the glorious diadem was bestowed upon him.

[7] For he wiped out his enemies on every side, and annihilated his adversaries the
Philistines; he crushed their power even to this day.
[8] In all that he did he gave thanks to the Holy One, the Most High, with ascriptions of
glory; he sang praise with all his heart, and he loved his Maker.
[9] He placed singers before the altar, to make sweet melody with their voices.
[10] He gave beauty to the feasts, and arranged their times throughout the year, while they
praised God's holy name, and the sanctuary resounded from early morning.
[11] The Lord took away his sins, and exalted his power for ever; he gave him the covenant
of kings and a throne of glory in Israel.
[12] After him rose up a wise son who fared amply because of him;
[13] Solomon reigned in days of peace, and God gave him rest on every side, that he might
build a house for his name and prepare a sanctuary to stand for ever.
[14] How wise you became in your youth! You overflowed like a river with understanding.
[15] Your soul covered the earth, and you filled it with parables and riddles.
[16] Your name reached to far-off islands, and you were loved for your peace.
[17] For your songs and proverbs and parables, and for your interpretations, the countries
marveled at you.
[18] In the name of the Lord God, who is called the God of Israel, you gathered gold like tin
and amassed silver like lead.
[19] But you laid your loins beside women, and through your body you were brought into
subjection.
[20] You put stain upon your honor, and defiled your posterity, so that you brought wrath
upon your children and they were grieved at your folly,
[21] so that the sovereignty was divided and a disobedient kingdom arose out of Ephraim.
[22] But the Lord will never give up his mercy, nor cause any of his works to perish; he will
never blot out the descendants of his chosen one, nor destroy the posterity of him who loved
him; so he gave a remnant to Jacob, and to David a root of his stock.
[23] Solomon rested with his fathers, and left behind him one of his sons, ample in folly and
lacking in understanding,
Rehoboam, whose policy caused the people to revolt. Also Jeroboam the son of Nebat, who
caused Israel to sin and gave to Ephraim a sinful way.
[24] Their sins became exceedingly many, so as to remove them from their land.
[25] For they sought out every sort of wickedness, till vengeance came upon them.

Chapter forty-eight
[1] Then the prophet Elijah arose like a fire, and his word burned like a torch.
[2] He brought a famine upon them, and by his zeal he made them few in number.
[3] By the word of the Lord he shut up the heavens, and also three times brought down fire.
[4] How glorious you were, O Elijah, in your wondrous deeds! And who has the right to
boast which you have?
[5] You who raised a corpse from death and from Hades, by the word of the Most High;
[6] who brought kings down to destruction, and famous men from their beds;
[7] who heard rebuke at Sinai and judgments of vengeance at Horeb;
[8] who anointed kings to inflict retribution, and prophets to succeed you.
[9] You who were taken up by a whirlwind of fire, in a chariot with horses of fire; [10] you who are ready at the appointed time, it is written, to calm the wrath of God before it breaks out in fury, to turn the heart of the father to the son, and to restore the tribes of Jacob. [11] Blessed are those who saw you, and those who have been adorned in love; for we also shall surely live. 

[12] It was Elijah who was covered by the whirlwind, and Elisha was filled with his spirit; in all his days he did not tremble before any ruler, and no one brought him into subjection. [13] Nothing was too hard for him, and when he was dead his body prophesied. [14] As in his life he did wonders, so in death his deeds were marvelous. 

[15] For all this the people did not repent, and they did not forsake their sins, till they were carried away captive from their land and were scattered over all the earth; the people were left very few in number, but with rulers from the house of David. [16] Some of them did what was pleasing to God, but others multiplied sins. 

[17] Hezekiah fortified his city, and brought water into the midst of it; he tunneled the sheer rock with iron and built pools for water. [18] In his days Sennacherib came up, and sent the Rabshakeh; he lifted up his hand against Zion and made great boasts in his arrogance. [19] Then their hearts were shaken and their hands trembled, and they were in anguish, like women in travail. [20] But they called upon the Lord who is merciful, spreading forth their hands toward him; and the Holy One quickly heard them from heaven, and delivered them by the hand of Isaiah. [21] The Lord smote the camp of the Assyrians, and his angel wiped them out. [22] For Hezekiah did what was pleasing to the Lord, and he held strongly to the ways of David his father, which Isaiah the prophet commanded, who was great and faithful in his vision. [23] In his days the sun went backward, and he lengthened the life of the king. [24] By the spirit of might he saw the last things, and comforted those who mourned in Zion. [25] He revealed what was to occur to the end of time, and the hidden things before they came to pass.

Chapter forty-nine
[1] The memory of Josiah is like a blending of incense prepared by the art of the perfumer; it is sweet as honey to every mouth, and like music at a banquet of wine. [2] He was led aright in converting the people, and took away the abominations of iniquity. [3] He set his heart upon the Lord; in the days of wicked men he strengthened godliness. [4] Except David and Hezekiah and Josiah they all sinned greatly, for they forsook the law of the Most High; the kings of Judah came to an end; [5] for they gave their power to others, and their glory to a foreign nation, [6] who set fire to the chosen city of the sanctuary, and made her streets desolate, according to the word of Jeremiah. [7] For they had afflicted him; yet he had been consecrated in the womb as prophet, to pluck up and afflict and destroy, and likewise to build and to plant.
[8] It was Ezekiel who saw the vision of glory which God showed him above the chariot of the cherubim.
[9] For God remembered his enemies with storm, and did good to those who directed their ways aright.
[10] May the bones of the twelve prophets revive from where they lie, for they comforted the people of Jacob and delivered them with confident hope.
[11] How shall we magnify Zerubbabel? He was like a signet on the right hand, 
[12] and so was Jeshua the son of Jozadak; in their days they built the house and raised a temple holy to the Lord, prepared for everlasting glory.
[13] The memory of Nehemiah also is lasting; he raised for us the walls that had fallen, and set up the gates and bars and rebuilt our ruined houses.
[14] No one like Enoch has been created on earth, for he was taken up from the earth.
[15] And no man like Joseph has been born, and his bones are cared for.
[16] Shem and Seth were honored among men, and Adam above every living being in the creation.

Chapter fifty
[1] The leader of his brethren and the pride of his people was Simon the high priest, son of Onias, who in his life repaired the house, and in his time fortified the temple.
[2] He laid the foundations for the high double walls, the high retaining walls for the temple enclosure.
[3] In his days a cistern for water was quarried out, a reservoir like the sea in circumference.
[4] He considered how to save his people from ruin, and fortified the city to withstand a siege.
[5] How glorious he was when the people gathered round him as he came out of the inner sanctuary!
[6] Like the morning star among the clouds, like the moon when it is full;
[7] like the sun shining upon the temple of the Most High, and like the rainbow gleaming in glorious clouds;
[8] like roses in the days of the first fruits, like lilies by a spring of water, like a green shoot on Lebanon on a summer day;
[9] like fire and incense in the censer, like a vessel of hammered gold adorned with all kinds of precious stones;
[10] like an olive tree putting forth its fruit, and like a cypress towering in the clouds.
[11] When he put on his glorious robe and clothed himself with superb perfection and went up to the holy altar, he made the court of the sanctuary glorious.
[12] And when he received the portions from the hands of the priests, as he stood by the hearth of the altar with a garland of brethren around him, he was like a young cedar on Lebanon; and they surrounded him like the trunks of palm trees,
[13] all the sons of Aaron in their splendor with the Lord's offering in their hands, before the whole congregation of Israel.
[14] Finishing the service at the altars, and arranging the offering to the Most High, the
Almighty,
[15] he reached out his hand to the cup and poured a libation of the blood of the grape; he poured it out at the foot of the altar, a pleasing odor to the Most High, the King of all.
[16] Then the sons of Aaron shouted, they sounded the trumpets of hammered work, they made a great noise to be heard for remembrance before the Most High.
[17] Then all the people together made haste and fell to the ground upon their faces to worship their Lord, the Almighty, God Most High.
[18] And the singers praised him with their voices in sweet and full-toned melody.
[19] And the people besought the Lord Most High in prayer before him who is merciful, till the order of worship of the Lord was ended; so they completed his service.
[20] Then Simon came down, and lifted up his hands over the whole congregation of the sons of Israel, to pronounce the blessing of the Lord with his lips, and to glory in his name;
[21] and they bowed down in worship a second time, to receive the blessing from the Most High.
[22] And now bless the God of all, who in every way does great things; who exalts our days from birth, and deals with us according to his mercy.
[23] May he give us gladness of heart, and grant that peace may be in our days in Israel, as in the days of old.
[24] May he entrust to us his mercy! And let him deliver us in our days!
[25] With two nations my soul is vexed, and the third is no nation:
[27] Instruction in understanding and knowledge I have written in this book, Jesus the son of Sirach, son of Eleazar, of Jerusalem, who out of his heart poured forth wisdom.
[28] Blessed is he who concerns himself with these things, and he who lays them to heart will become wise.
[29] For if he does them, he will be strong for all things, for the light of the Lord is his path.

Chapter fifty-one
[1] I will give thanks to thee, O Lord and King, and will praise thee as God my Savior. I give thanks to thy name,
[2] for thou hast been my protector and helper and hast delivered my body from destruction and from the snare of a slanderous tongue, from lips that utter lies. Before those who stood by thou wast my helper,
[3] and didst deliver me, in the greatness of thy mercy and of thy name, from the gnashings of teeth about to devour me, from the hand of those who sought my life, from the many afflictions that I endured,
[4] from choking fire on every side and from the midst of fire which I did not kindle,
[5] from the depths of the belly of Hades, from an unclean tongue and lying words --
[6] the slander of an unrighteous tongue to the king. My soul drew near to death, and my life was very near to Hades beneath.
[7] They surrounded me on every side, and there was no one to help me; I looked for the...
assistance of men, and there was none.

[8] Then I remembered thy mercy, O Lord, and thy work from of old, that thou dost deliver those who wait for thee and dost save them from the hand of their enemies.

[9] And I sent up my supplication from the earth, and prayed for deliverance from death.

[10] I appealed to the Lord, the Father of my lord, not to forsake me in the days of affliction, at the time when there is no help against the proud.

[11] I will praise thy name continually, and will sing praise with thanksgiving. My prayer was heard,

[12] for thou didst save me from destruction and rescue me from an evil plight. Therefore I will give thanks to thee and praise thee, and I will bless the name of the Lord.

[13] While I was still young, before I went on my travels, I sought wisdom openly in my prayer.

[14] Before the temple I asked for her, and I will search for her to the last.

[15] From blossom to ripening grape my heart delighted in her; my foot entered upon the straight path; from my youth I followed her steps.

[16] I inclined my ear a little and received her, and I found for myself much instruction.

[17] I made progress therein; to him who gives wisdom I will give glory.

[18] For I resolved to live according to wisdom, and I was zealous for the good; and I shall never be put to shame.

[19] My soul grappled with wisdom, and in my conduct I was strict; I spread out my hands to the heavens, and lamented my ignorance of her.

[20] I directed my soul to her, and through purification I found her. I gained understanding with her from the first, therefore I will not be forsaken.

[21] My heart was stirred to seek her, therefore I have gained a good possession.

[22] The Lord gave me a tongue as my reward, and I will praise him with it.

[23] Draw near to me, you who are untaught, and lodge in my school.

[24] Why do you say you are lacking in these things, and why are your souls very thirsty?

[25] I opened my mouth and said, Get these things for yourselves without money.

[26] Put your neck under the yoke, and let your souls receive instruction; it is to be found close by.

[27] See with your eyes that I have labored little and found myself much rest.

[28] Get instruction with a large sum of silver, and you will gain by it much gold.

[29] May your soul rejoice in his mercy, and may you not be put to shame when you praise him.

[30] Do your work before the appointed time, and in God's time he will give you your reward.
Chapter one
[1] Love righteousness, you rulers of the earth, think of the Lord with uprightness, and seek him with sincerity of heart;
[2] because he is found by those who do not put him to the test, and manifests himself to those who do not distrust him.
[3] For perverse thoughts separate men from God, and when his power is tested, it convicts the foolish;
[4] because wisdom will not enter a deceitful soul, nor dwell in a body enslaved to sin.
[5] For a holy and disciplined spirit will flee from deceit, and will rise and depart from foolish thoughts, and will be ashamed at the approach of unrighteousness.
[6] For wisdom is a kindly spirit and will not free a blasphemer from the guilt of his words; because God is witness of his inmost feelings, and a true observer of his heart, and a hearer of his tongue.
[7] Because the Spirit of the Lord has filled the world, and that which holds all things together knows what is said;
[8] therefore no one who utters unrighteous things will escape notice, and justice, when it punishes, will not pass him by.
[9] For inquiry will be made into the counsels of an ungodly man, and a report of his words will come to the Lord, to convict him of his lawless deeds;
[10] because a jealous ear hears all things, and the sound of murmurings does not go unheard.
[11] Beware then of useless murmuring, and keep your tongue from slander; because no secret word is without result, and a lying mouth destroys the soul.
[12] Do not invite death by the error of your life, nor bring on destruction by the works of your hands;
[13] because God did not make death, and he does not delight in the death of the living.
[14] For he created all things that they might exist, and the generative forces of the world are wholesome, and there is no destructive poison in them; and the dominion of Hades is not on earth.
[15] For righteousness is immortal.
[16] But ungodly men by their words and deeds summoned death; considering him a friend,
they pined away, and they made a covenant with him, because they are fit to belong to his party.

Chapter two
[1] For they reasoned unsoundly, saying to themselves, Short and sorrowful is our life, and there is no remedy when a man comes to his end, and no one has been known to return from Hades.
[2] Because we were born by mere chance, and hereafter we shall be as though we had never been; because the breath in our nostrils is smoke, and reason is a spark kindled by the beating of our hearts.
[3] When it is extinguished, the body will turn to ashes, and the spirit will dissolve like empty air.
[4] Our name will be forgotten in time and no one will remember our works; our life will pass away like the traces of a cloud, and be scattered like mist that is chased by the rays of the sun and overcome by its heat.
[5] For our allotted time is the passing of a shadow, and there is no return from our death, because it is sealed up and no one turns back.
[6] "Come, therefore, let us enjoy the good things that exist, and make use of the creation to the full as in youth.
[7] Let us take our fill of costly wine and perfumes, and let no flower of spring pass by us.
[8] Let us crown ourselves with rosebuds before they wither.
[9] Let none of us fail to share in our revelry, everywhere let us leave signs of enjoyment, because this is our portion, and this our lot.
[10] Let us oppress the righteous poor man; let us not spare the widow nor regard the gray hairs of the aged.
[11] But let our might be our law of right, for what is weak proves itself to be useless.
[12] "Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training.
[13] He professes to have knowledge of God, and calls himself a child of the Lord.
[14] He became to us a reproof of our thoughts;
[15] the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange.
[16] We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father.
[17] Let us see if his words are true, and let us test what will happen at the end of his life;
[18] for if the righteous man is God's son, he will help him, and will deliver him from the hand of his adversaries.
[19] Let us test him with insult and torture, that we may find out how gentle he is, and make trial of his forbearance.
[20] Let us condemn him to a shameful death, for, according to what he says, he will be protected."
[21] Thus they reasoned, but they were led astray, for their wickedness blinded them,
and they did not know the secret purposes of God, nor hope for the wages of holiness, nor discern the prize for blameless souls;
for God created man for incorruption, and made him in the image of his own eternity,
but through the devil's envy death entered the world, and those who belong to his party experience it.

Chapter three
But the souls of the righteous are in the hand of God, and no torment will ever touch them.
In the eyes of the foolish they seemed to have died, and their departure was thought to be an affliction,
and their going from us to be their destruction; but they are at peace.
For though in the sight of men they were punished, their hope is full of immortality.
Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself;
like gold in the furnace he tried them, and like a sacrificial burnt offering he accepted them.
In the time of their visitation they will shine forth, and will run like sparks through the stubble.
They will govern nations and rule over peoples, and the Lord will reign over them for ever.
Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his elect, and he watches over his holy ones.
But the ungodly will be punished as their reasoning deserves, who disregarded the righteous man and rebelled against the Lord;
for whoever despises wisdom and instruction is miserable. Their hope is vain, their labors are unprofitable, and their works are useless.
Their wives are foolish, and their children evil;
their offspring are accursed. For blessed is the barren woman who is undefiled, who has not entered into a sinful union; she will have fruit when God examines souls.
Blessed also is the eunuch whose hands have done no lawless deed, and who has not devised wicked things against the Lord; for special favor will be shown him for his faithfulness, and a place of great delight in the temple of the Lord.
For the fruit of good labors is renowned, and the root of understanding does not fail.
But children of adulterers will not come to maturity, and the offspring of an unlawful union will perish.
Even if they live long they will be held of no account, and finally their old age will be without honor.
If they die young, they will have no hope and no consolation in the day of decision.
For the end of an unrighteous generation is grievous.

Chapter four
Better than this is childlessness with virtue, for in the memory of virtue is immortality,
because it is known both by God and by men.
[2] When it is present, men imitate it, and they long for it when it has gone; and throughout all time it marches crowned in triumph, victor in the contest for prizes that are undefiled.
[3] But the prolific brood of the ungodly will be of no use, and none of their illegitimate seedlings will strike a deep root or take a firm hold.
[4] For even if they put forth boughs for a while, standing insecurely they will be shaken by the wind, and by the violence of the winds they will be uprooted.
[5] The branches will be broken off before they come to maturity, and their fruit will be useless, not ripe enough to eat, and good for nothing.
[6] For children born of unlawful unions are witnesses of evil against their parents when God examines them.
[7] But the righteous man, though he die early, will be at rest.
[8] For old age is not honored for length of time, nor measured by number of years;
[9] but understanding is gray hair for men, and a blameless life is ripe old age.
[10] There was one who pleased God and was loved by him, and while living among sinners he was taken up.
[11] He was caught up lest evil change his understanding or guile deceive his soul.
[12] For the fascination of wickedness obscures what is good, and roving desire perverts the innocent mind.
[13] Being perfected in a short time, he fulfilled long years;
[14] for his soul was pleasing to the Lord, therefore he took him quickly from the midst of wickedness.
[15] Yet the peoples saw and did not understand, nor take such a thing to heart, that God's grace and mercy are with his elect, and he watches over his holy ones.
[16] The righteous man who had died will condemn the ungodly who are living, and youth that is quickly perfected will condemn the prolonged old age of the unrighteous man.
[17] For they will see the end of the wise man, and will not understand what the Lord purposed for him, and for what he kept him safe.
[18] They will see, and will have contempt for him, but the Lord will laugh them to scorn. After this they will become dishonored corpses, and an outrage among the dead for ever;
[19] because he will dash them speechless to the ground, and shake them from the foundations; they will be left utterly dry and barren, and they will suffer anguish, and the memory of them will perish.
[20] They will come with dread when their sins are reckoned up, and their lawless deeds will convict them to their face.

Chapter five
[1] Then the righteous man will stand with great confidence in the presence of those who have afflicted him, and those who make light of his labors.
[2] When they see him, they will be shaken with dreadful fear, and they will be amazed at his unexpected salvation.
[3] They will speak to one another in repentance, and in anguish of spirit they will groan, and say,
[4] "This is the man whom we once held in derision and made a byword of reproach -- we fools! We thought that his life was madness and that his end was without honor.
[5] Why has he been numbered among the sons of God? And why is his lot among the saints?
[6] So it was we who strayed from the way of truth, and the light of righteousness did not shine on us, and the sun did not rise upon us.
[7] We took our fill of the paths of lawlessness and destruction, and we journeyed through trackless deserts, but the way of the Lord we have not known.
[8] What has our arrogance profited us? And what good has our boasted wealth brought us?
[9] "All those things have vanished like a shadow, and like a rumor that passes by;
[10] like a ship that sails through the billowy water, and when it has passed no trace can be found, nor track of its keel in the waves;
[11] or as, when a bird flies through the air, no evidence of its passage is found; the light air, lashed by the beat of its pinions and pierced by the force of its rushing flight, is traversed by the movement of its wings, and afterward no sign of its coming is found there;
[12] or as, when an arrow is shot at a target, the air, thus divided, comes together at once, so that no one knows its pathway.
[13] So we also, as soon as we were born, ceased to be, and we had no sign of virtue to show, but were consumed in our wickedness."
[14] Because the hope of the ungodly man is like chaff carried by the wind, and like a light hoarfrost driven away by a storm; it is dispersed like smoke before the wind, and it passes like the remembrance of a guest who stays but a day.
[15] But the righteous live for ever, and their reward is with the Lord; the Most High takes care of them.
[16] Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them.
[17] The Lord will take his zeal as his whole armor, and will arm all creation to repel his enemies;
[18] he will put on righteousness as a breastplate, and wear impartial justice as a helmet;
[19] he will take holiness as an invincible shield,
[20] and sharpen stern wrath for a sword, and creation will join with him to fight against the madmen.
[21] Shafts of lightning will fly with true aim, and will leap to the target as from a well-drawn bow of clouds,
[22] and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them;
[23] a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers.

Chapter six
[1] Listen therefore, O kings, and understand; learn, O judges of the ends of the earth.
[3] For your dominion was given you from the Lord, and your sovereignty from the Most High, who will search out your works and inquire into your plans.
[4] Because as servants of his kingdom you did not rule rightly, nor keep the law, nor walk according to the purpose of God,
[5] he will come upon you terribly and swiftly, because severe judgment falls on those in high places.
[6] For the lowliest man may be pardoned in mercy, but mighty men will be mightily tested.
[7] For the Lord of all will not stand in awe of any one, nor show deference to greatness; because he himself made both small and great, and he takes thought for all alike.
[8] But a strict inquiry is in store for the mighty.
[9] To you then, O monarchs, my words are directed, that you may learn wisdom and not transgress.
[10] For they will be made holy who observe holy things in holiness, and those who have been taught them will find a defense.
[11] Therefore set your desire on my words; long for them, and you will be instructed.
[12] Wisdom is radiant and unfading, and she is easily discerned by those who love her, and is found by those who seek her.
[13] She hastens to make herself known to those who desire her.
[14] He who rises early to seek her will have no difficulty, for he will find her sitting at his gates.
[15] To fix one's thought on her is perfect understanding, and he who is vigilant on her account will soon be free from care,
[16] because she goes about seeking those worthy of her, and she graciously appears to them in their paths, and meets them in every thought.
[17] The beginning of wisdom is the most sincere desire for instruction, and concern for instruction is love of her,
[18] and love of her is the keeping of her laws, and giving heed to her laws is assurance of immortality,
[19] and immortality brings one near to God;
[20] so the desire for wisdom leads to a kingdom.
[21] Therefore if you delight in thrones and scepters, O monarchs over the peoples, honor wisdom, that you may reign for ever.
[22] I will tell you what wisdom is and how she came to be, and I will hide no secrets from you, but I will trace her course from the beginning of creation, and make knowledge of her clear, and I will not pass by the truth;
[23] neither will I travel in the company of sickly envy, for envy does not associate with wisdom.
[24] A multitude of wise men is the salvation of the world, and a sensible king is the stability of his people.
[25] Therefore be instructed by my words, and you will profit.

Chapter seven
I also am mortal, like all men, a descendant of the first-formed child of earth; and in the womb of a mother I was molded into flesh,
within the period of ten months, compacted with blood, from the seed of a man and the pleasure of marriage.
And when I was born, I began to breathe the common air, and fell upon the kindred earth, and my first sound was a cry, like that of all.
I was nursed with care in swaddling cloths.
For no king has had a different beginning of existence;
there is for all mankind one entrance into life, and a common departure.
Therefore I prayed, and understanding was given me; I called upon God, and the spirit of wisdom came to me.
I preferred her to scepters and thrones, and I accounted wealth as nothing in comparison with her.
Neither did I liken to her any priceless gem, because all gold is but a little sand in her sight, and silver will be accounted as clay before her.
I loved her more than health and beauty, and I chose to have her rather than light, because her radiance never ceases.
All good things came to me along with her, and in her hands uncounted wealth.
I rejoiced in them all, because wisdom leads them; but I did not know that she was their mother.
I learned without guile and I impart without grudging; I do not hide her wealth,
for it is an unfailing treasure for men; those who get it obtain friendship with God, commended for the gifts that come from instruction.
May God grant that I speak with judgment and have thought worthy of what I have received, for he is the guide even of wisdom and the corrector of the wise.
For both we and our words are in his hand, as are all understanding and skill in crafts.
For it is he who gave me unerring knowledge of what exists, to know the structure of the world and the activity of the elements;
The beginning and end and middle of times, the alternations of the solstices and the changes of the seasons,
The cycles of the year and the constellations of the stars,
The natures of animals and the tempers of wild beasts, the powers of spirits and the reasonings of men, the varieties of plants and the virtues of roots;
I learned both what is secret and what is manifest,
for wisdom, the fashioner of all things, taught me. For in her there is a spirit that is intelligent, holy, unique, manifold, subtle, mobile, clear, unpolluted, distinct, invulnerable, loving the good, keen, irresistible,
beneficent, humane, steadfast, sure, free from anxiety, all-powerful, overseeing all, and penetrating through all spirits
that are intelligent and pure and most subtle.
For wisdom is more mobile than any motion; because of her pureness she pervades and penetrates all things.
For she is a breath of the power of God, and a pure emanation of the glory of the
Almighty; therefore nothing defiled gains entrance into her.
[26] For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness.
[27] Though she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets;
[28] for God loves nothing so much as the man who lives with wisdom.
[29] For she is more beautiful than the sun, and excels every constellation of the stars. Compared with the light she is found to be superior,
[30] for it is succeeded by the night, but against wisdom evil does not prevail.

Chapter eight
[1] She reaches mightily from one end of the earth to the other, and she orders all things well.
[2] I loved her and sought her from my youth, and I desired to take her for my bride, and I became enamored of her beauty.
[3] She glorifies her noble birth by living with God, and the Lord of all loves her.
[4] For she is an initiate in the knowledge of God, and an associate in his works.
[5] If riches are a desirable possession in life, what is richer than wisdom who effects all things?
[6] And if understanding is effective, who more than she is fashioner of what exists?
[7] And if any one loves righteousness, her labors are virtues; for she teaches self-control and prudence, justice and courage; nothing in life is more profitable for men than these.
[8] And if any one longs for wide experience, she knows the things of old, and infers the things to come; she understands turns of speech and the solutions of riddles; she has foreknowledge of signs and wonders and of the outcome of seasons and times.
[9] Therefore I determined to take her to live with me, knowing that she would give me good counsel and encouragement in cares and grief.
[10] Because of her I shall have glory among the multitudes and honor in the presence of the elders, though I am young.
[11] I shall be found keen in judgment, and in the sight of rulers I shall be admired.
[12] When I am silent they will wait for me, and when I speak they will give heed; and when I speak at greater length they will put their hands on their mouths.
[13] Because of her I shall have immortality, and leave an everlasting remembrance to those who come after me.
[14] I shall govern peoples, and nations will be subject to me;
[15] dread monarchs will be afraid of me when they hear of me; among the people I shall show myself capable, and courageous in war.
[16] When I enter my house, I shall find rest with her, for companionship with her has no bitterness, and life with her has no pain, but gladness and joy.
[17] When I considered these things inwardly, and thought upon them in my mind, that in kinship with wisdom there is immortality,
[18] and in friendship with her, pure delight, and in the labors of her hands, unfailing wealth,
and in the experience of her company, understanding, and renown in sharing her words, I went about seeking how to get her for myself.

[19] As a child I was by nature well endowed, and a good soul fell to my lot;
[20] or rather, being good, I entered an undefiled body.
[21] But I perceived that I would not possess wisdom unless God gave her to me -- and it was a mark of insight to know whose gift she was -- so I appealed to the Lord and besought him, and with my whole heart I said:

Chapter nine
[1] "O God of my fathers and Lord of mercy, who hast made all things by thy word,
[2] and by thy wisdom hast formed man, to have dominion over the creatures thou hast made,
[3] and rule the world in holiness and righteousness, and pronounce judgment in uprightness of soul,
[4] give me the wisdom that sits by thy throne, and do not reject me from among thy servants.
[5] For I am thy slave and the son of thy maidservant, a man who is weak and short-lived, with little understanding of judgment and laws;
[6] for even if one is perfect among the sons of men, yet without the wisdom that comes from thee he will be regarded as nothing.
[7] Thou hast chosen me to be king of thy people and to be judge over thy sons and daughters.
[8] Thou hast given command to build a temple on thy holy mountain, and an altar in the city of thy habitation, a copy of the holy tent which thou didst prepare from the beginning.
[9] With thee is wisdom, who knows thy works and was present when thou didst make the world, and who understand what is pleasing in thy sight and what is right according to thy commandments.
[10] Send her forth from the holy heavens, and from the throne of thy glory send her, that she may be with me and toil,
and that I may learn what is pleasing to thee.
[11] For she knows and understands all things, and she will guide me wisely in my actions and guard me with her glory.
[12] Then my works will be acceptable, and I shall judge thy people justly, and shall be worthy of the throne of my father.
[13] For what man can learn the counsel of God? Or who can discern what the Lord wills?
[14] For the reasoning of mortals is worthless, and our designs are likely to fail,
[15] for a perishable body weighs down the soul, and this earthy tent burdens the thoughtful mind.
[16] We can hardly guess at what is on earth, and what is at hand we find with labor; but who has traced out what is in the heavens?
[17] Who has learned thy counsel, unless thou hast given wisdom and sent thy holy Spirit from on high?
[18] And thus the paths of those on earth were set right, and men were taught what pleases thee, and were saved by wisdom."
Chapter ten
[1] Wisdom protected the first-formed father of the world, when he alone had been created; she delivered him from his transgression,
[2] and gave him strength to rule all things.
[3] But when an unrighteous man departed from her in his anger, he perished because in rage he slew his brother.
[4] When the earth was flooded because of him, wisdom again saved it, steering the righteous man by a paltry piece of wood.
[5] Wisdom also, when the nations in wicked agreement had been confounded, recognized the righteous man and preserved him blameless before God, and kept him strong in the face of his compassion for his child.
[6] Wisdom rescued a righteous man when the ungodly were perishing; he escaped the fire that descended on the Five Cities.
[7] Evidence of their wickedness still remains: a continually smoking wasteland, plants bearing fruit that does not ripen, and a pillar of salt standing as a monument to an unbelieving soul.
[8] For because they passed wisdom by, they not only were hindered from recognizing the good, but also left for mankind a reminder of their folly, so that their failures could never go unnoticed.
[10] When a righteous man fled from his brother's wrath, she guided him on straight paths; she showed him the kingdom of God, and gave him knowledge of angels; she prospered him in his labors, and increased the fruit of his toil.
[11] When his oppressors were covetous, she stood by him and made him rich.
[12] She protected him from his enemies, and kept him safe from those who lay in wait for him; in his arduous contest she gave him the victory, so that he might learn that godliness is more powerful than anything.
[13] When a righteous man was sold, wisdom did not desert him, but delivered him from sin. She descended with him into the dungeon,
[14] and when he was in prison she did not leave him, until she brought him the scepter of a kingdom and authority over his masters. Those who accused him she showed to be false, and she gave him everlasting honor.
[16] She entered the soul of a servant of the Lord, and withstood dread kings with wonders and signs.
[17] She gave holy men the reward of their labors; she guided them along a marvelous way, and became a shelter to them by day, and a starry flame through the night.
[18] She brought them over the Red Sea, and led them through deep waters;
[19] but she drowned their enemies, and cast them up from the depth of the sea.
[20] Therefore the righteous plundered the ungodly; they sang hymns, O Lord, to thy holy name, and praised with one accord thy defending hand,
[21] because wisdom opened the mouth of the dumb, and made the tongues of babes speak
clearly.

Chapter eleven
[1] Wisdom prospered their works by the hand of a holy prophet.
[2] They journeyed through an uninhabited wilderness, and pitched their tents in untrodden places.
[3] They withstood their enemies and fought off their foes.
[4] When they thirsted they called upon thee, and water was given them out of flinty rock, and slaking of thirst from hard stone.
[5] For through the very things by which their enemies were punished, they themselves received benefit in their need.
[6] Instead of the fountain of an ever-flowing river, stirred up and defiled with blood
[7] in rebuke for the decree to slay the infants, thou gavest them abundant water unexpectedly,
[8] showing by their thirst at that time how thou didst punish their enemies.
[9] For when they were tried, though they were being disciplined in mercy, they learned how the ungodly were tormented when judged in wrath.
[10] For thou didst test them as a father does in warning, but thou didst examine the ungodly as a stern king does in condemnation.
[11] Whether absent or present, they were equally distressed,
[12] for a twofold grief possessed them, and a groaning at the memory of what had occurred.
[13] For when they heard that through their own punishments the righteous had received benefit, they perceived it was the Lord's doing.
[14] For though they had mockingly rejected him who long before had been cast out and exposed, at the end of the events they marveled at him, for their thirst was not like that of the righteous.
[15] In return for their foolish and wicked thoughts, which led them astray to worship irrational serpents and worthless animals, thou didst send upon them a multitude of irrational creatures to punish them,
[16] that they might learn that one is punished by the very things by which he sins.
[17] For thy all-powerful hand, which created the world out of formless matter, did not lack the means to send upon them a multitude of bears, or bold lions,
[18] or newly created unknown beasts full of rage, or such as breathe out fiery breath, or belch forth a thick pall of smoke, or flash terrible sparks from their eyes;
[19] not only could their damage exterminate men, but the mere sight of them could kill by fright.
[20] Even apart from these, men could fall at a single breath when pursued by justice and scattered by the breath of thy power. But thou hast arranged all things by measure and number and weight.
[21] For it is always in thy power to show great strength, and who can withstand the might of thy arm?
[22] Because the whole world before thee is like a speck that tips the scales, and like a drop of morning dew that falls upon the ground.
[23] But thou art merciful to all, for thou canst do all things, and thou dost overlook men's sins, that they may repent.
[24] For thou lovest all things that exist, and hast loathing for none of the things which thou hast made, for thou wouldst not have made anything if thou hadst hated it.
[25] How would anything have endured if thou hadst not willed it? Or how would anything not called forth by thee have been preserved?
[26] Thou sparest all things, for they are thine, O Lord who lovest the living.

Chapter twelve
[1] For thy immortal spirit is in all things.
[2] Therefore thou dost correct little by little those who trespass, and dost remind and warn them of the things wherein they sin, that they may be freed from wickedness and put their trust in thee, O Lord.
[4] thou didst hate for their detestable practices, their works of sorcery and unholy rites,
[5] their merciless slaughter of children, and their sacrificial feasting on human flesh and blood. These initiates from the midst of a heathen cult,
[6] these parents who murder helpless lives, thou didst will to destroy by the hands of our fathers,
[7] that the land most precious of all to thee might receive a worthy colony of the servants of God.
[8] But even these thou didst spare, since they were but men, and didst send wasps as forerunners of thy army, to destroy them little by little,
[9] though thou wast not unable to give the ungodly into the hands of the righteous in battle, or to destroy them at one blow by dread wild beasts or thy stern word.
[10] But judging them little by little thou gavest them a chance to repent, though thou wast not unaware that their origin was evil and their wickedness inborn, and that their way of thinking would never change.
[11] For they were an accursed race from the beginning, and it was not through fear of any one that thou didst leave them unpunished for their sins.
[12] For who will say, "What hast thou done?" Or will resist thy judgment? Who will accuse thee for the destruction of nations which thou didst make? Or who will come before thee to plead as an advocate for unrighteous men?
[13] For neither is there any god besides thee, whose care is for all men, to whom thou shouldst prove that thou hast not judged unjustly;
[14] nor can any king or monarch confront thee about those whom thou hast punished.
[15] Thou art righteous and rulest all things righteously, deeming it alien to thy power to condemn him who does not deserve to be punished.
[16] For thy strength is the source of righteousness, and thy sovereignty over all causes thee
to spare all.
[17] For thou dost show thy strength when men doubt the completeness of thy power, and
dost rebuke any insolence among those who know it.
[18] Thou who art sovereign in strength dost judge with mildness, and with great forbearance
thou dost govern us; for thou hast power to act whenever thou dost choose.
[19] Through such works thou hast taught thy people that the righteous man must be kind,
and thou hast filled thy sons with good hope, because thou givest repentance for sins.
[20] For if thou didst punish with such great care and indulgence the enemies of thy servants
and those deserving of death,
granting them time and opportunity to give up their wickedness,
[21] with what strictness thou hast judged thy sons, to whose fathers thou gavest oaths and
covenants full of good promises!
[22] So while chastening us thou scourgest our enemies ten thousand times more, so that we
may meditate upon thy goodness when we judge, and when we are judged we may expect
mercy.
[23] Therefore those who in folly of life lived unrighteously thou didst torment through their
own abominations.
[24] For they went far astray on the paths of error, accepting as gods those animals which
even their enemies despised;
they were deceived like foolish babes.
[25] Therefore, as to thoughtless children, thou didst send thy judgment to mock them.
[26] But those who have not heeded the warning of light rebukes will experience the
deserved judgment of God.
[27] For when in their suffering they became incensed at those creatures which they had
thought to be gods, being punished by means of them, they saw and recognized as the true
God him whom they had before refused to know.
Therefore the utmost condemnation came upon them.

Chapter thirteen
[1] For all men who were ignorant of God were foolish by nature; and they were unable from
the good things that
are seen to know him who exists, nor did they recognize the craftsman while paying heed to
his works;
[2] but they supposed that either fire or wind or swift air, or the circle of the stars, or
turbulent water, or the luminaries of heaven were the gods that rule the world.
[3] If through delight in the beauty of these things men assumed them to be gods, let them
know how much better than these is their Lord, for the author of beauty created them.
[4] And if men were amazed at their power and working, let them perceive from them how
much more powerful is he who formed them.
[5] For from the greatness and beauty of created things comes a corresponding perception of
their Creator.
[6] Yet these men are little to be blamed, for perhaps they go astray while seeking God and
desiring to find him.
[7] For as they live among his works they keep searching, and they trust in what they see, because the things that are seen are beautiful.
[8] Yet again, not even they are to be excused;
[9] for if they had the power to know so much that they could investigate the world, how did they fail to find sooner the Lord of these things?
[10] But miserable, with their hopes set on dead things, are the men who give the name "gods" to the works of men's hands, gold and silver fashioned with skill, and likenesses of animals, or a useless stone, the work of an ancient hand.
[11] A skilled woodcutter may saw down a tree easy to handle and skilfully strip off all its bark, and then with pleasing workmanship make a useful vessel that serves life's needs,
[12] and burn the castoff pieces of his work to prepare his food, and eat his fill.
[13] But a castoff piece from among them, useful for nothing, a stick crooked and full of knots, he takes and carves with care in his leisure, and shapes it with skill gained in idleness; he forms it like the image of a man,
[14] or makes it like some worthless animal, giving it a coat of red paint and coloring its surface red and covering every blemish in it with paint;
[15] then he makes for it a niche that befits it, and sets it in the wall, and fastens it there with iron.
[16] So he takes thought for it, that it may not fall, because he knows that it cannot help itself, for it is only an image and has need of help.
[17] When he prays about possessions and his marriage and children, he is not ashamed to address a lifeless thing.
[18] For health he appeals to a thing that is weak; for life he prays to a thing that is dead; for aid he entreats a thing that is utterly inexperienced; for a prosperous journey, a thing that cannot take a step;
[19] for money-making and work and success with his hands he asks strength of a thing whose hands have no strength.

Chapter fourteen
[1] Again, one preparing to sail and about to voyage over raging waves calls upon a piece of wood more fragile than the ship which carries him.
[2] For it was desire for gain that planned that vessel, and wisdom was the craftsman who built it;
[3] but it is thy providence, O Father, that steers its course, because thou hast given it a path in the sea, and a safe way through the waves,
[4] showing that thou canst save from every danger, so that even if a man lacks skill, he may put to sea.
[5] It is thy will that works of thy wisdom should not be without effect; therefore men trust their lives even to the smallest piece of wood, and passing through the billows on a raft they come safely to land.
[6] For even in the beginning, when arrogant giants were perishing, the hope of the world took refuge on a raft, and guided by thy hand left to the world the seed of a new generation.
[7] For blessed is the wood by which righteousness comes.
But the idol made with hands is accursed, and so is he who made it; because he did the work, and the perishable thing was named a god.

For equally hateful to God are the ungodly man and his ungodliness, for what was done will be punished together with him who did it.

Therefore there will be a visitation also upon the heathen idols, because, though part of what God created, they became an abomination, and became traps for the souls of men and a snare to the feet of the foolish.

For the idea of making idols was the beginning of fornication, and the invention of them was the corruption of life, for neither have they existed from the beginning nor will they exist for ever.

For through the vanity of men they entered the world, and therefore their speedy end has been planned.

For a father, consumed with grief at an untimely bereavement, made an image of his child, who had been suddenly taken from him; and he now honored as a god what was once a dead human being, and handed on to his dependents secret rites and initiations.

Then the ungodly custom, grown strong with time, was kept as a law, and at the command of monarchs graven images were worshiped.

When men could not honor monarchs in their presence, since they lived at a distance, they imagined their appearance far away, and made a visible image of the king whom they honored, so that by their zeal they might flatter the absent one as though present.

Then the ambition of the craftsman impelled even those who did not know the king to intensify their worship.

For he, perhaps wishing to please his ruler, skilfully forced the likeness to take more beautiful form,

and the multitude, attracted by the charm of his work, now regarded as an object of worship the one whom shortly before they had honored as a man.

And this became a hidden trap for mankind, because men, in bondage to misfortune or to royal authority, bestowed on objects of stone or wood the name that ought not to be shared.

Afterward it was not enough for them to err about the knowledge of God, but they live in great strife due to ignorance, and they call such great evils peace.

For whether they kill children in their initiations, or celebrate secret mysteries, or hold frenzied revels with strange customs,

they no longer keep either their lives or their marriages pure, but they either treacherously kill one another, or grieve one another by adultery,

and all is a raging riot of blood and murder, theft and deceit, corruption, faithlessness, tumult, perjury,

confusion over what is good, forgetfulness of favors, pollution of souls, sex perversion, disorder in marriage, adultery, and debauchery.

For the worship of idols not to be named is the beginning and cause and end of every evil.

For their worshipers either rave in exultation, or prophesy lies, or live unrighteously, or
39 for because they trust in lifeless idols they swear wicked oaths and expect to suffer no harm.
40 But just penalties will overtake them on two counts: because they thought wickedly of God in devoting themselves to idols, and because in deceit they swore unrighteously through contempt for holiness.
41 For it is not the power of the things by which men swear, but the just penalty for those who sin, that always pursues the transgression of the unrighteous.

Chapter fifteen
1 But thou, our God, art kind and true, patient, and ruling all things in mercy.
2 For even if we sin we are thine, knowing thy power; but we will not sin, because we know that we are accounted thine.
3 For to know thee is complete righteousness, and to know thy power is the root of immortality.
4 For neither has the evil intent of human art misled us, nor the fruitless toil of painters, a figure stained with varied colors,
5 whose appearance arouses yearning in fools, so that they desire the lifeless form of a dead image.
6 Lovers of evil things and fit for such objects of hope are those who either make or desire or worship them.
7 For when a potter kneads the soft earth and laboriously molds each vessel for our service, he fashions out of the same clay both the vessels that serve clean uses and those for contrary uses, making all in like manner; but which shall be the use of each of these the worker in clay decides.
8 With misspent toil, he forms a futile god from the same clay -- this man who was made of earth a short time before and after a little while goes to the earth from which he was taken, when he is required to return the soul that was lent him.
9 But he is not concerned that he is destined to die or that his life is brief, but he competes with workers in gold and silver, and imitates workers in copper; and he counts it his glory that he molds counterfeit gods.
10 His heart is ashes, his hope is cheaper than dirt, and his life is of less worth than clay, because he failed to know the one who formed him and inspired him with an active soul and breathed into him a living spirit.
11 But he considered our existence an idle game, and life a festival held for profit, for he says one must get money however one can, even by base means.
12 For this man, more than all others, knows that he sins when he makes from earthy matter fragile vessels and graven images.
13 But most foolish, and more miserable than an infant, are all the enemies who oppressed thy people.
14 For they thought that all their heathen idols were gods, though these have neither the use of their eyes to see with, nor nostrils with which to draw breath, nor ears with which to hear,
nor fingers to feel with, and their feet are of no use for walking.
[16] For a man made them, and one whose spirit is borrowed formed them; for no man can form a god which is like himself.
[17] He is mortal, and what he makes with lawless hands is dead, for he is better than the objects he worships, since he has life, but they never have.
[18] The enemies of thy people worship even the most hateful animals, which are worse than all others, when judged by their lack of intelligence;
[19] and even as animals they are not so beautiful in appearance that one would desire them, but they have escaped both the praise of God and his blessing.

Chapter sixteen
[1] Therefore those men were deservedly punished through such creatures, and were tormented by a multitude of animals.
[2] Instead of this punishment thou didst show kindness to thy people, and thou didst prepare quails to eat, a delicacy to satisfy the desire of appetite;
[3] in order that those men, when they desired food, might lose the least remnant of appetite because of the odious creatures sent to them, while thy people, after suffering want a short time, might partake of delicacies.
[4] For it was necessary that upon those oppressors inexorable want should come, while to these it was merely shown how their enemies were being tormented.
[5] For when the terrible rage of wild beasts came upon thy people and they were being destroyed by the bites of writhing serpents, thy wrath did not continue to the end;
[6] they were troubled for a little while as a warning, and received a token of deliverance to remind them of thy law's command.
[7] For he who turned toward it was saved, not by what he saw, but by thee, the Savior of all.
[8] And by this also thou didst convince our enemies that it is thou who deliverest from every evil.
[9] For they were killed by the bites of locusts and flies, and no healing was found for them, because they deserved to be punished by such things;
[10] but thy sons were not conquered even by the teeth of venomous serpents, for thy mercy came to their help and healed them.
[11] To remind them of thy oracles they were bitten, and then were quickly delivered, lest they should fall into deep forgetfulness and become unresponsive to thy kindness.
[12] For neither herb nor poultice cured them, but it was thy word, O Lord, which heals all men.
[13] For thou hast power over life and death; thou dost lead men down to the gates of Hades and back again.
[14] A man in his wickedness kills another, but he cannot bring back the departed spirit, nor set free the imprisoned soul.
[15] To escape from thy hand is impossible;
[16] for the ungodly, refusing to know thee, were scourged by the strength of thy arm, pursued by unusual rains and hail and relentless storms, and utterly consumed by fire.
[17] For -- most incredible of all -- in the water, which quenches all things, the fire had still
greater effect, for the universe defends the righteous.
[18] At one time the flame was restrained, so that it might not consume the creatures sent against the ungodly, but that seeing this they might know that they were being pursued by the judgment of God;
[19] and at another time even in the midst of water it burned more intensely than fire, to destroy the crops of the unrighteous land.
[20] Instead of these things thou didst give thy people food of angels, and without their toil thou didst supply them from heaven with bread ready to eat, providing every pleasure and suited to every taste.
[21] For thy sustenance manifested thy sweetness toward thy children; and the bread, ministering to the desire of the one who took it, was changed to suit every one's liking.
[22] Snow and ice withstood fire without melting, so that they might know that the crops of their enemies were being destroyed by the fire that blazed in the hail and flashed in the showers of rain;
[23] whereas the fire, in order that the righteous might be fed, even forgot its native power.
[24] For creation, serving thee who hast made it, exerts itself to punish the unrighteous, and in kindness relaxes on behalf of those who trust in thee.
[25] Therefore at that time also, changed into all forms, it served thy all-nourishing bounty, according to the desire of those who had need,
[26] so that thy sons, whom thou didst love, O Lord, might learn that it is not the production of crops that feeds man, but that thy word preserves those who trust in thee.
[27] For what was not destroyed by fire was melted when simply warmed by a fleeting ray of the sun,
[28] to make it known that one must rise before the sun to give thee thanks, and must pray to thee at the dawning of the light;
[29] for the hope of an ungrateful man will melt like wintry frost, and flow away like waste water.

Chapter seventeen
[1] Great are thy judgments and hard to describe; therefore uninstructed souls have gone astray.
[2] For when lawless men supposed that they held the holy nation in their power, they themselves lay as captives of darkness and prisoners of long night, shut in under their roofs, exiles from eternal providence.
[3] For thinking that in their secret sins they were unobserved behind a dark curtain of forgetfulness, they were scattered, terribly alarmed, and appalled by specters.
[4] For not even the inner chamber that held them protected them from fear, but terrifying sounds rang out around them, and dismal phantoms with gloomy faces appeared.
[5] And no power of fire was able to give light, nor did the brilliant flames of the stars avail to illumine that hateful night.
[6] Nothing was shining through to them except a dreadful, self-kindled fire, and in terror they deemed the things which they saw to be worse than that unseen appearance.
The delusions of their magic art lay humbled, and their boasted wisdom was scornfully rebuked.

For those who promised to drive off the fears and disorders of a sick soul were sick themselves with ridiculous fear.

For even if nothing disturbing frightened them, yet, scared by the passing of beasts and the hissing of serpents,

they perished in trembling fear, refusing to look even at the air, though it nowhere could be avoided.

For wickedness is a cowardly thing, condemned by its own testimony; distressed by conscience, it has always exaggerated the difficulties.

For fear is nothing but surrender of the helps that come from reason;

and the inner expectation of help, being weak, prefers ignorance of what causes the torment.

But throughout the night, which was really powerless, and which beset them from the recesses of powerless Hades,

they all slept the same sleep,

and now were driven by monstrous specters, and now were paralyzed by their souls' surrender, for sudden and unexpected fear overwhelmed them.

And whoever was there fell down, and thus was kept shut up in a prison not made of iron;

for whether he was a farmer or a shepherd or a workman who toiled in the wilderness,

he was seized, and endured the inescapable fate; for with one chain of darkness they all were bound.

Whether there came a whistling wind, or a melodious sound of birds in wide-spreading branches, or the rhythm of violently rushing water,

or the harsh crash of rocks hurled down, or the unseen running of leaping animals, or the sound of the most savage roaring beasts, or an echo thrown back from a hollow of the mountains, it paralyzed them with terror.

For the whole world was illumined with brilliant light, and was engaged in unhindered work,

while over those men alone heavy night was spread, an image of the darkness that was destined to receive them;

but still heavier than darkness were they to themselves.

Chapter eighteen

But for thy holy ones there was very great light. Their enemies heard their voices but did not see their forms, and counted them happy for not having suffered,

and were thankful that thy holy ones, though previously wronged, were doing them no injury; and they begged their pardon for having been at variance with them.

Therefore thou didst provide a flaming pillar of fire as a guide for thy people's unknown journey, and a harmless sun for their glorious wandering.

For their enemies deserved to be deprived of light and imprisoned in darkness, those who had kept thy sons imprisoned, through whom the imperishable light of the law was to be
given to the world.
[5] When they had resolved to kill the babes of thy holy ones, and one child had been exposed and rescued, thou didst in punishment take away a multitude of their children; and thou didst destroy them all together by a mighty flood.
[6] That night was made known beforehand to our fathers, so that they might rejoice in sure knowledge of the oaths in which they trusted.
[7] The deliverance of the righteous and the destruction of their enemies were expected by thy people.
[8] For by the same means by which thou didst punish our enemies thou didst call us to thyself and glorify us.
[9] For in secret the holy children of good men offered sacrifices, and with one accord agreed to the divine law, that the saints would share alike the same things, both blessings and dangers; and already they were singing the praises of the fathers.
[10] But the discordant cry of their enemies echoed back, and their piteous lament for their children was spread abroad.
[11] The slave was punished with the same penalty as the master, and the common man suffered the same loss as the king;
[12] and they all together, by the one form of death, had corpses too many to count. For the living were not sufficient even to bury them, since in one instant their most valued children had been destroyed.
[13] For though they had disbelieved everything because of their magic arts, yet, when their first-born were destroyed, they acknowledged thy people to be God's son.
[14] For while gentle silence enveloped all things, and night in its swift course was now half gone,
[15] thy all-powerful word leaped from heaven, from the royal throne, into the midst of the land that was doomed,
a stern warrior
[16] carrying the sharp sword of thy authentic command, and stood and filled all things with death, and touched heaven while standing on the earth.
[17] Then at once apparitions in dreadful dreams greatly troubled them, and unexpected fears assailed them;
[18] and one here and another there, hurled down half dead, made known why they were dying;
[19] for the dreams which disturbed them forewarned them of this, so that they might not perish without knowing why they suffered.
[20] The experience of death touched also the righteous, and a plague came upon the multitude in the desert, but the wrath did not long continue.
[21] For a blameless man was quick to act as their champion; he brought forward the shield of his ministry, prayer and propitiation by incense; he withstood the anger and put an end to the disaster, showing that he was thy servant.
[22] He conquered the wrath not by strength of body, and not by force of arms, but by his
word he subdued the punisher,
anappealing to the oaths and covenants given to our fathers.
[23] For when the dead had already fallen on one another in heaps, he intervened and held
back the wrath, and cut off its way to the living.
[24] For upon his long robe the whole world was depicted, and the glories of the fathers were
engraved on the four rows of stones, and thy majesty on the diadem upon his head.
[25] To these the destroyer yielded, these he feared; for merely to test the wrath was enough.

Chapter nineteen
[1] But the ungodly were assailed to the end by pitiless anger, for God knew in advance even
their future actions,
[2] that, though they themselves had permitted thy people to depart and hastily sent them
forth, they would change their minds and pursue them.
[3] For while they were still busy at mourning, and were lamenting at the graves of their
dead, they reached another foolish decision, and pursued as fugitives those whom they had
begged and compelled to depart.
[4] For the fate they deserved drew them on to this end, and made them forget what had
happened, in order that they might fill up the punishment which their torments still lacked,
[5] and that thy people might experience an incredible journey, but they themselves might
meet a strange death.
[6] For the whole creation in its nature was fashioned anew, complying with thy commands,
that thy children might be kept unharmed.
[7] The cloud was seen overshadowing the camp, and dry land emerging where water had
stood before, an unhindered way out of the Red Sea, and a grassy plain out of the raging
waves,
[8] where those protected by thy hand passed through as one nation, after gazing on
marvelous wonders.
[9] For they ranged like horses, and leaped like lambs, praising thee, O Lord, who didst
deliver them.
[10] For they still recalled the events of their sojourn, how instead of producing animals the
earth brought forth gnats,
and instead of fish the river spewed out vast numbers of frogs.
[11] Afterward they saw also a new kind of birds, when desire led them to ask for luxurious
food;
[12] for, to give them relief, quails came up from the sea.
[13] The punishments did not come upon the sinners without prior signs in the violence of
thunder, for they justly suffered because of their wicked acts; for they practiced a more bitter
hatred of strangers.
[14] Others had refused to receive strangers when they came to them, but these made slaves
of guests who were their benefactors.
[15] And not only so, but punishment of some sort will come upon the former for their
hostile reception of the aliens;
[16] but the latter, after receiving them with festal celebrations, afflicted with terrible
sufferings those who had already shared the same rights.
[17] They were stricken also with loss of sight -- just as were those at the door of the righteous man --when, surrounded by yawning darkness, each tried to find the way through his own door.
[18] For the elements changed places with one another, as on a harp the notes vary the nature of the rhythm, while each note remains the same. This may be clearly inferred from the sight of what took place.
[19] For land animals were transformed into water creatures, and creatures that swim moved over to the land.
[20] Fire even in water retained its normal power, and water forgot its fire-quenching nature.
[21] Flames, on the contrary, failed to consume the flesh of perishable creatures that walked among them, nor did they melt the crystalline, easily melted kind of heavenly food.
[22] For in everything, O Lord, thou hast exalted and glorified thy people; and thou hast not neglected to help them at all times and in all places.
Psalm 151

[3] And who will declare it to my Lord? The Lord himself; it is he who hears.
[4] It was he who sent his messenger and took me from my father's sheep, and anointed me with his anointing oil.
[5] My brothers were handsome and tall, but the Lord was not pleased with them.
[6] I went out to meet the Philistine, and he cursed me by his idols.
[7] But I drew his own sword; I beheaded him, and removed reproach from the people of Israel.
1. I Thomas, an Israelite, write you this account, that all the brethren from among the heathen may know the miracles of our Lord Jesus Christ in His infancy, which He did after His birth in our country. The beginning of it is as follows:--

2. This child Jesus, when five years old, was playing in the ford of a mountain stream; and He collected the flowing waters into pools, and made them clear immediately, and by a word alone He made them obey Him. Having made some soft clay, He fashioned out of it twelve sparrows. And it was the Sabbath when He did these things. There were also many other children playing with Him. A certain Jew, seeing what Jesus was doing, playing on the Sabbath, went off immediately, and said to his father Joseph: Behold, thy son is at the stream, and has taken clay, and made of it twelve birds, and has profaned the Sabbath. Joseph, coming to the place and seeing, cried out to Him, saying: Wherefore doest thou on the Sabbath what it is not lawful to do? Jesus clapped His hands, and cried out to the sparrows, and said to them: Off you go! The sparrows flew, and went off crying. The Jews seeing this were amazed, and went away and reported to their chief men what they had seen Jesus doing.

3. The son of Annas the scribe was standing there with Joseph; and he took a willow branch, and let out the waters which Jesus had collected. Jesus, seeing what was done, was angry, and said to him: O wicked, impious, and foolish! what harm did the pools and the waters do to thee? Behold, even now thou shalt be dried up like a tree, and thou shalt not bring forth either leaves, or root, or fruit. Soon that boy was quite dried up. Jesus departed, and went to Joseph's house. But the parents of the boy that had been dried up took him up, bewailing his youth, and brought him to Joseph, and reproached him because, said they, thou hast such a child doing such things.

4. After that He was again passing through the village; A boy ran up against Him, and struck His shoulder. Jesus was angry, and said to him: Thou shalt not go back the way thou camest. And immediately he fell down dead. And some who saw what had taken place, said: Whence was this child begotten, that every word of his is certainly accomplished? The parents of the dead boy went away to Joseph, and blamed him, saying: Since thou hast such a child, it is
impossible for thee to live with us in the village; or else teach him to bless, and not to curse: for he is killing our children.

5. Joseph called the child apart, admonished Him, saying: Why doest thou such things, and these people suffer, and hate us, and persecute us? Jesus said: I know that these words of thine are not thine own; nevertheless for thy sake I will be silent; but they shall bear their punishment. Soon those that accused Him were struck blind. Those who saw it were much afraid and in great perplexity, and said about Him: Every word which he spoke, whether good or bad, was an act, and became a wonder. When they saw that Jesus had done such a thing, Joseph rose and took hold of His ear, and pulled it hard. The child was very angry, and said to him: It is enough for thee to seek, and not to find; and most certainly thou hast not done wisely. Knowest thou not that I am thine? Do not trouble me.

6. A certain teacher, Zacchaeus by name, was standing in a certain place, and heard Jesus thus speaking to his father; and he wondered exceedingly, that, being a child, he should speak in such a way. A few days thereafter he came to Joseph, and said to him: Thou hast a sensible child, and he has some mind. Give him to me, then, that he may learn letters; and I shall teach him along with the letters all knowledge, both how to address all the elders, and to honour them as forefathers and fathers, and how to love those of his own age. He said to him all the letters from the Alpha even to the Omega, clearly and with great exactness. He looked upon the teacher Zacchaeus, and said to him: Thou who art ignorant of the nature of the Alpha, how canst thou teach others the Beta? Thou hypocrite! first, if thou knowest. teach the A, and then we shall believe thee about the B. Then He began to question the teacher about the first letter, and he was not able to answer Him. And in the hearing of many, the child says to Zacchaeus: Hear, O teacher, the order of the first letter, and notice here how it has lines, A middle stroke crossing those which thou seest common; (lines) brought together; the highest part supporting them, Again bringing them under one head; with three points of intersection; of the same kind; principal and subordinate; of equal length. Thou hast the lines of the A.

7. When the teacher Zacchaeus heard the child speaking such and so great allegories of the first letter, he was at a great loss about such a narrative, About His teaching. He said to those that were present: Alas! I, wretch that I am, am at a loss, bringing shame upon myself by having dragged this child hither. Take him away, then, I beseech thee, brother Joseph. I cannot endure the sternness of his look; I cannot make out his meaning at all. That child does not belong to this earth; he can tame even fire. Assuredly he was born before the creation of the world. What sort of a belly bore him, what sort of a womb nourished him, I do not know. Alas! my friend, he has carried me away; I cannot get at his meaning: thrice wretched that I am, I have deceived myself. I made a struggle to have a scholar, and I was found to have a teacher. My mind is filled with shame, my friends, because I, an old man, have been conquered by a child. There is nothing for me but despondency and death on account of this boy, for I am not able at this hour to look him in the face; and when everybody says that I have been beaten by a little child, what can I say? How can I give an account of the lines of
the first letter that he spoke about? I know not, O my friends; for I can make neither 
beginning nor end of him. Therefore, I beseech thee, brother Joseph, take him home. What 
great thing he is, either god or angel, or what I am to say, I know not.

8. When the Jews were encouraging Zacchaeus, the child laughed aloud, and said: Now let 
thy learning bring forth fruit, and let the blind in heart see. I am here from above, that I may 
curse them, and call them to the things that are above, as He that sent me on your account has 
commanded me. When the child ceased speaking, immediately all were made whole who had 
fallen under His curse. And no one after that dared to make Him angry, lest He should curse 
him, and he should be maimed.

9. And some days after, Jesus was playing in an upper room of a certain house, and one of 
the children that were playing with Him fell down from the house, and was killed. And, 
when the other children saw this, they ran away, and Jesus alone stood still. The parents of 
the dead child coming, reproached ... and they threatened Him. Jesus leaped down from the 
roof, and stood beside the body of the child, and cried with a loud voice, and said: Zeno--for 
that was his name--stand up, and tell me; did I throw thee down? He stood up immediately, 
and said: Certainly not, my lord; thou didst not throw me down, but hast raised me up. Those 
that saw this were struck with astonishment. The child's parents glorified God on account of 
the miracle that had happened, Adored Jesus.

10. A few days after, a young man was splitting wood in the corner, and the axe came down 
and cut the sole of his foot in two, and he died from loss of blood. There was a great 
commotion, and people ran together, and the child Jesus ran there too. He pressed through 
the crowd, and laid hold of the young man's wounded foot, and he was cured immediately. 
He said to the young man: Rise up now, split the wood, and remember me. The crowd seeing 
what had happened, adored the child, saying: Truly the Spirit of God dwells in this child.

11. When He was six years old, His mother gave Him a pitcher, and sent Him to draw water, 
and bring it into the house. But He struck against some one in the crowd, and the pitcher was 
broken. Jesus unfolded the cloak which He had on, and filled it with water, and carried it to 
His mother. His mother, seeing the miracle that had happened, kissed Him, and kept within 
herself the mysteries which she had seen Him doing.

12. Again in seed-time the child went out with His father to sow corn in their land. While His 
father was sowing, the child Jesus also sowed one gain of corn. When He had reaped it, and 
threshed it, He made a hundred kors; and calling all the poor of the village to the threshing-
floor, He gave them the corn, and Joseph took away what was left of the corn. He was eight 
years old when He did this miracle.

13. His father was a carpenter, At that time made ploughs and yokes. A certain rich man 
ordered him to make him a couch. And one of what is called the cross pieces being too short,
they did not know what to do. The child Jesus said to His father Joseph: Put down the two pieces of wood, and make them even in the middle. Joseph did as the child said to him. Jesus stood at the other end, and took hold of the shorter piece of wood, and stretched it, and made it equal to the other. His father Joseph saw it, and wondered, and embraced the child, and blessed Him, saying: Blessed am I, because God has given me this child.

14. Joseph, seeing that the child was vigorous in mind and body, again resolved that He should not remain ignorant of the letters, and took Him away, and handed Him over to another teacher. The teacher said to Joseph: I shall first teach him the Greek letters, and then the Hebrew. For the teacher was aware of the trial that had been made of the child, and was afraid of Him. Nevertheless he wrote out the alphabet, and gave Him all his attention for a long time, and He made him no answer. Jesus said to him: If thou art really a teacher, Art well acquainted with the letters, tell me the power of the Alpha, and I will tell thee the power of the Beta. The teacher was enraged at this, and struck Him on the head. The child, being in pain, cursed him; and immediately he swooned away, and fell to the ground on his face. The child returned to Joseph's house; and Joseph was grieved, and gave orders to His mother, saying: Do not let him go outside of the door, because those that make him angry die.

15. After some time, another master again, a genuine friend of Joseph, said to him: Bring the child to my school; perhaps I shall be able to flatter him into learning his letters. Joseph said: If thou hast the courage, brother, take him with thee. He took Him with him in fear and great agony; but the child went along pleasantly. And going boldly into the school, He found a book lying on the reading-desk; and taking it, He read not the letters that were in it, but opening His mouth, He spoke by the Holy Spirit, and taught the law to those that were standing round. A great crowd having come together, stood by and heard Him, and wondered at the ripeness of His teaching, and the readiness of His words, and that He, child as He was, spoke in such a way. Joseph hearing of it, was afraid, and ran to the school, in doubt test this master too should be without experience. The master said to Joseph: Know, brother, that I have taken the child as a scholar, and he is full of much grace and wisdom; but I beseech thee, brother, take him home. When the child heard this, He laughed at him directly, and said: Since thou hast spoken aright, and witnessed aright, for thy sake he also that was struck down shall be cured. And immediately the other master was cured. Joseph took the child, and went away home.

16. Joseph sent his son James to tie up wood and bring it home, and the child Jesus also followed him. When James was gathering the fagots, a viper bit James' hand. When he was racked with pain, At the point of death, Jesus came near and blew upon the bite; and the pain ceased directly, and the beast burst, and instantly James remained safe and sound.

17. After this the infant of one of Joseph's neighbours fell sick and died, and its mother wept sore. Jesus heard that there was great lamentation and commotion, and ran in haste, and found the child dead, and touched his breast, and said: I say to thee, child, be not dead, but live, and be with thy mother. And directly it looked up and laughed. He said to the woman:
Take it, and give it milk, and remember me. And seeing this, the crowd that was standing by wondered, and said: Truly this child was either God or an angel of God, for every word of his is a certain fact. Jesus went out thence, playing with the other children.

18. And some time after there occurred a great commotion while a house was building, and Jesus stood up and went away to the place. And seeing a man lying dead, He took him by the hand, and said: Man, I say to thee, arise, and go on with thy work. And directly he rose up, Adored Him. And seeing this, the crowd wondered, and said: This child is from heaven, for he has saved many souls from death, and he continues to save during all his life.

19. When He was twelve years old His parents went as usual to Jerusalem to the feast of the passover with their fellow-travellers. After the passover they were coming home again. While they were coming home, the child Jesus went back to Jerusalem. His parents thought that He was in the company. Having gone one day's journey, they sought for Him among their relations; and not finding Him, they were in great grief, and turned back to the city seeking for Him. After the third day they found Him in the temple, sitting in the midst of the teachers, both hearing the law Asking them questions. They were all attending to Him, and wondering that He, being a child, was shutting the mouths of the elders and teachers of the people, explaining the main points of the law and the parables of the prophets. His mother Mary coming up, said to Him: Why hast thou done this to us, child? Behold, we have been seeking for thee in great trouble. Jesus said to them: Why do you seek me? Do you not know that I must be about my Father's business? The scribes and the Pharisees said: Art thou the mother of this child? And she said: I am. They said to her: Blessed art thou among women, for God hath blessed the fruit of thy womb; for such glory, and such virtue and wisdom, we have neither seen nor heard ever. Jesus rose up, and followed His mother, and was subject to His parents. His mother observed all these things that had happened. Jesus advanced in wisdom, and stature, and grace. To whom be glory for ever and ever.
The first Gospel of the INFANCY of JESUS CHRIST

From "The Apocryphal Books of the New Testament"

CHAPTER 1

The following accounts we found in the book of Joseph the high-priest, called by some Caiaphas: 2 He relates, that Jesus spake even when he was in the cradle, and said to his mother:

3 Mary, I am Jesus the Son of God, that word which thou didst bring forth according to the declaration of the angel Gabriel to thee, and my father hath sent me for the salvation of the world.

4 In the three hundred and ninth year of the era of Alexander, Augustus published a decree that all persons should go to be taxed in their own country. 5 Joseph therefore arose, and with Mary his spouse he went to Jerusalem, and then came to Bethlehem, that he and his family might be taxed in the city of his fathers. 6 And when they came by the cave, Mary confessed to Joseph that her time of bringing forth was come, and she could not go on to the city, and said, Let us go into this cave. 7 At that time the sun was very near going down.

8 But Joseph hastened away, that he might fetch her a mid-wife; and when he saw an old Hebrew woman who was of Jerusalem, he said to her, Pray come hither, good woman, and go into that cave, and you will there see a woman just ready to bring forth. 9 It was after sunset, when the old woman and Joseph with her reached the cave, and they both went into it. 10 And behold, it was all filled with lights, greater than the light of lamps and candles, an, greater than the light of the sun itself. 11 The infant was then wrapped up in swaddling clothes, an sucking the breasts of his mother St. Mary.

12 When they both saw this light, they were surprised; the old woman asked St. Mary, Art
thou the mother of this child? 13 St. Mary replied, She was. 14 On which the old woman said, Thou art very different from all other women. 15 St. Mary answered, As there is not any child like to my son, so neither is there any woman like to his mother. 16 The old woman answered and said, O my Lady, I am come hither that I may obtain an everlasting reward. 17 Then our Lady, St. Mary said to her, Lay thine hand upon the infant; which, when she had done, she became whole 18 And as she was going forth, she said, From henceforth, all the days of my life, I will attend upon and be a servant of this infant.

19 After this, when the shepherds came, and had made a fire and they were exceedingly rejoicing, the heavenly host appeared to them, praising and adoring the supreme God. 20 And as the shepherds we engaged in the same employment, the cave at that time seemed like a glorious temple, because both the tongues of angels and men united to adore and magnify God, on account of the birth of the Lord Christ. 21 But when the old Hebrew woman saw all these evident miracles, she gave praises to God, and said, I thank thee, O God, thou God of Israel, for that mine eyes have seen the birth of the Saviour of the world.

CHAPTER II

And when the time of his circumcision was come, namely, the eighth day, on which the law commanded the child to be circumcised, they circumcised him in the cave. 2 And the old Hebrew woman took the foreskin (others say she took the navel-string), and preserved it in an alabaster-box of old oil of spikenard.

3 And she had a son who was a druggist, to whom she said, Take heed thou sell not this alabaster box of spikenard-ointment, although thou shouldst be, offered three hundred pence for it. 4 Now this is that alabaster box which Mary the sinner procured, and poured forth the ointment out of it upon the head and the feet of our Lord Jesus Christ, and wiped it off with the hairs of her head.

5 Then after ten days they brought him to Jerusalem, and on the fortieth day from his birth they presented him in the temple before the Lord, making the proper offerings for him, according to the requirement of the law of Moses: namely, that every male which opens the womb shall be called holy unto God. 6 At that time old Simeon saw him shining as a pillar of light, when St. Mary the Virgin, his mother, carried him in her arms, and was filled with the greatest pleasure at the sight. 7 And the angels stood around him, adoring him, as a king's guards stand around him.

8 Then Simeon going near to St. Mary, and stretching forth his hands towards her, said to the Lord Christ, Now, O my a Lord, thy servant shall depart in peace, according to thy word; 9 For mine eyes have seen thy mercy, which thou hast prepared for the salvation of all nations; a light to all people, and the glory of thy people Israel. 10 Hannah the prophetess was also present, and drawing near, she gave praises to God, and celebrated the happiness of Mary.
CHAPTER III

And it came to pass, when the Lord Jesus was born at Bethlehem, a city of Judea in the time of Herod the King; the wise men came from the East to Jerusalem, according to the prophecy of Zoradascht(Zoroaster), and brought with them offerings: namely, gold, frankincense, and myrrh, and worshipped him, and offered to him their gifts. 2 Then the Lady Mary took one of his swaddling clothes in which the infant was wrapped and gave it to them instead of a blessing, which they received from her as a most noble present.

3 And at the same time there appeared to them an angel in the form of that star which had before been their guide in their journey; the light of which they followed till they returned into their own country.

4 On their return their kings and princes came to them inquiring, What they had seen and done? What sort of journey and return they had? What company they had on the road? 5 But they produced the swaddling cloth which St. Mary had given to them, on account whereof they kept a feast. 6 And having, according to the custom of their country, made a fire, they worshipped it. 7 And casting the swaddling cloth into it, the fire took it, and kept it.

8 And when the fire was put out, they took forth the swaddling cloth unhurt, as much as if the fire had not touched it. 9 Then they began to kiss it, and put it upon their heads and their eyes, saying, This is certainly an undoubted truth, and it is really surprising that the fire could not burn it, and consume it. 10 Then they took it, and with the greatest respect laid it up among their treasures.

CHAPTER IV

Now Herod, perceiving that the wise men did delay, and not return to him, called together the priests and wise men and said, Tell me in what place the Christ should be born? 2 And when they replied, in Bethlehem, a city of Judea, he began to contrive in his own mind the death of the Lord Jesus Christ. 3 But an angel of the Lord appeared to Joseph in his sleep and said, Arise, take the child and his mother, and go into Egypt as soon as the cock crows. So he arose, and went.

4 And as he was considering with himself about his journey, the morning came upon him. 5 In the length of the journey the girts of the saddle broke. 6 And now he drew near a great city, in which there was an idol, to which the other idol and gods of Egypt brought their offerings and vows. 7 And there was by this idol a priest ministering to it, who as often as Satan spoke out of that idol, related the things he said to the inhabitants of Egypt and those countries.

8 This priest had a son three years old, who was possessed with a great multitude of devil
who uttered many strange things and when the devils seized him walked about naked with his clothes torn, throwing stones at those whom he saw. 9 Near to that idol was the inn of the city, into which when Joseph and St. Mary were come, and had turned into that inn, all the inhabitants of the city were astonished. 10 And all the magistrates and priests of the idols assembled before that idol, and made inquiry there, saying, What means all this consternation, and dread, which has fallen upon our country? 11 The idol answered them, The unknown God is come hither, who is truly God; nor is there any one besides him, who is worthy of divine worship; for he is truly the Son of God.

12 At the fame of him this country trembled, and at his coming it is under the present commotion and consternation; and we ourselves are affrighted by the greatness of his power. 13 And at the same instant this idol fell down, and at his fall all the inhabitants of Egypt, besides others, ran together.

14 But the son of the priest, when his usual disorder came upon him, going into the inn, found there Joseph and St. Mary, whom all the rest had left behind and forsook. 15 And when the Lady St. Mary had washed the swaddling clothes of the Lord Christ, and hanged them out to dry upon a post, the boy possessed with the devil took down one of them, and put it upon his head.

16 And presently the devils began to come out of his mouth, and fly away in the shape of crows and serpents. 17 From that time the boy was healed by the power of the Lord Christ, and he began to sing praises, and give thanks to the Lord who had healed him. 18 When his father saw him restored to his former state of health, he said, My son, what has happened to thee, and by what means wert thou cured? 19 The son answered, When the devils seized me, I went into the inn, and there found a very handsome woman with a boy, whose swaddling clothes she had just before washed, and hanged out upon a post. 20 One of these I took, and put it upon my head, and immediately the devils left me, and fled away.

21 At this the father exceedingly rejoiced, and said, My son, perhaps this boy is the son of the living God, who made the heavens and the earth. 22 For as soon as he came amongst us, the idol was broken and all the gods fell down, and were destroyed by a greater power. 23 Then was fulfilled the prophecy which saith, Out of Egypt I have called my son.

CHAPTER V

Now Joseph and Mary, when they heard that the idol was fallen down and destroyed were seized with fear and trembling, and said, When we were in the land of Israel, Herod, intending to kill Jesus, slew for that purpose all the infants at Bethlehem, and that neighbourhood. 2 And there is no doubt but the Egyptians if they come to hear that this idol is broken and fallen down, will burn us with fire.
3 They went therefore hence to the secret places of robbers, who robbed travellers as they pass by, of their carriages and their clothes, and carried them away bound. 4 These thieves upon their coming heard a great noise, such as the noise of a king with a great army and many horses, and the trumpets sounding at his departure from his own city at which they were so affrighted as to leave all their booty behind them, and fly away in haste. 5 Upon this the prisoners arose, and loosed each other's bonds, and taking each man his bags, they went away, and saw Joseph and Mary coming towards them, and inquired, Where is that king, the noise of whose approach the robbers heard, and left us, so that we are now come off safe? 6 Joseph answered, He will come after us.

CHAPTER VI

Then they went into another city where there was a woman possessed with a devil, and in whom Satan, that cursed rebel, had taken up his abode. 2 One night, when she went to fetch water, she could neither endure her clothes on, nor to be in any house; but as often as they tied her with chains or cords, she brake them, and went out into desert places, and sometimes standing where roads crossed, and in churchyards, would throw stones at men.

3 When St. Mary saw this woman, she pitied her; whereupon Satan presently left her, and fled away in the form of a young man, saying, Wo to me, because of thee, Mary, and thy son. 4 So the woman was delivered from her torment; but considering herself naked, she blushed, and avoided seeing any man, and having put on her clothes, went home, and gave an account of her case to her father and relations, who, as they were the best of the city, entertained St. Mary and Joseph with the greatest respect. 5 The next morning having received a sufficient supply of provisions for the road, they went from them, and about the evening of the day arrived at another town, where a marriage was then about to be solemnized; but by the arts of Satan and the practices of some sorcerers, the bride was become so dumb, that she could not so much as open her mouth.

6 But when this dumb bride saw the Lady St. Mary entering into the town, and carrying the Lord Christ in her arms, she stretched out her hands to the Lord Christ, and took him in her arms, and closely hugging him, very often kissed him, continually moving him and pressing him to her body. 7 Straightway the string of her tongue was loosed, and her ears were opened, and she began to sing praises unto God, who had restored her. 8 So there was great joy among the inhabitants of the town that night, who thought that God and his angels were come down among them.

9 In this place they abode three days, meeting with the greatest respect and most splendid entertainment. 10 And being then furnished by the people with provisions for the road, they departed and went to another city, in which they were inclined to lodge, because it was a famous place. 11 There was in this city a gentlewoman, who, as she went down one day to the river to bathe, behold cursed Satan leaped upon her in the form of a serpent,
12 And folded himself about her belly, and every night lay upon her. 13 This woman seeing the Lady St. Mary, and the Lord Christ the infant in her bosom, asked the Lady St. Mary, that she would give her the child to kiss, and carry in her arms. 14 When she had consented, and as soon as the woman had moved the child, Satan left her, and fled away, nor did the woman ever afterwards see him.

15 Hereupon all the neighbours praised the Supreme God, and the woman rewarded them with ample beneficence. 16 On the morrow the same woman brought perfumed water to wash the Lord Jesus; and when she had washed him, she preserved the water. 17 And there was a girl there, whose body was white with a leprosy, who being sprinkled with this water, and washed, was instantly cleansed from her leprosy. 18 The people therefore said Without doubt Joseph and Mary, and that boy are Gods, for they do not look like mortals.

19 And when they were making ready to go away, the girl, who had been troubled with the leprosy, came and desired they would permit her to go along with them; so they consented, and the girl went with them till they came to a city, in which was the palace of a great king, and whose house was not far from the inn. 20 Here they staid, and when the girl went one day to the prince's wife, and found her in a sorrowful and mournful condition, she asked her the reason of her tears. 21 She replied, Wonder not at my groans, for I am under a great misfortune, of which I dare not tell any one.

22 But, says the girl, if you will entrust me with your private grievance, perhaps I may find you a remedy for it. 23 Thou, therefore, says the prince's wife, shalt keep the secret, and not discover it to any one alive! 24 I have been married to this prince, who rules as king over large dominions, and lived long with him, before he had any child by me. At length I conceived by him, but alas! I brought forth a leprous son; which, when he saw, he would not own to be his, but said to me, 26 Either do thou kill him, or send him to some nurse in such a place, that he may be never heard of; and now take care of yourself; I will never see you more.

27 So here I pine, lamenting my wretched and miserable circumstances. Alas, my son! alas, my husband! Have I disclosed it to you? 28 The girl replied, I have found a remedy for your disease, which I promise you, for I also was leprous, but God hath cleansed me, even he who is called Jesus, the son of the Lady Mary. 29 The woman inquiring where that God was, whom she spake of, the girl answered He lodges with you here in the same house. 30 But how can this be? says she; where is he? Behold, replied the girl, Joseph and Mary; and the infant who is with them is called Jesus: and it is he who delivered me from my disease and torment. 31 But by what means, says she, were you cleansed from your leprosy? Will you not tell me that? 32 Why not? says the girl; I took the water with which his body had been washed, and poured it upon me, and my leprosy vanished.

33 The prince's wife then arose and entertained them, providing a great feast for Joseph
among a large company of men. 34 And the next day took perfumed water to wash the Lord Jesus, and afterwards poured the same water upon her son, whom she had brought with her, and her son was instantly cleansed from his leprosy. 36 Then she sang thanks and praises unto God, and said, Blessed is the mother that bare thee, O Jesus! 36 Dost thou thus cure men of the same nature with thyself; with the water with which thy body is washed? 37 She then offered very large gifts to the Lady Mary, and sent her away with all imaginable respect.

CHAPTER VII

They came afterwards to another city, and had a mind to lodge there. 2 Accordingly they went to a man's house, who was newly married, but by the influence of sorcerers could not enjoy his wife: 3 But they lodging at his house that night, the man was freed of his disorder:

4 And when they were preparing early in the morning to go forward on their journey, the new married person hindered them, and provided a noble entertainment for them. 5 But going forward on the morrow, they came to another city, and saw three women going from a certain grave with great weeping. 6 When St. Mary saw them she spake to the girl who was their companion, saying, Go and inquire of them, what is the matter with them, and what misfortune has befallen them? 7 When the girl asked them they made her no answer, but asked her again, Who are ye and where are ye going? For the day is far spent, and the night is at hand. 8 We are travellers, saith the girl, and are seeking for an inn to lodge at. 9 They replied, Go along with us, and lodge with us.

10 They then followed them and were introduced into a new house, well furnished with all sorts of furniture. 11 It was now winter-time and the girl went into the parlour where these women were and found them weeping and lamenting, as before. 12 By them stood a mule covered over with silk, and an ebony collar hanging down from his neck, whom they kissed, and were feeding. 13 But when the girl said, How handsome, ladies, that mule is! they replied with tears, and said, This mule, which you see, was our brother, born of this same mother as we: 14 For when our father died, and left us a very large estate, and we had only this brother, and we endeavoured to procure him a suitable match, and thought he should be married as other men, some giddy and jealous woman bewitched him without our knowledge. 15 And we, one night, a little before day, while the doors of the house were all fast shut, saw this our brother was changed into a mule, such as you now see him to be:

16 And we, in the melancholy condition in which you see us, having no father to comfort us, have applied to all the wise men, magicians, and diviners in the world, but they have been of no service to us. 17 As often therefore as we find ourselves oppressed with grief, we rise and go with this our mother to our father's tomb, where, when we have cried sufficiently we return home. 18 When the girl had heard this, she said, Take courage, and cease your fears, for you have a remedy for your afflictions near at hand, even among you and in the midst of your house, 19 For I was also leprous but when I saw this woman, and this little infant with
her, whose name is Jesus, I sprinkled my body with the water with which his mother had washed him, and I was presently made well. 20 And I am certain that he is also capable of relieving you under your distress. Wherefore, arise, go to my mistress, Mary, and when you have brought her into your own parlour, disclose to her the secret, at the same time, earnestly beseeching her to compassionate your case.

21 As soon as the women had heard the girl's discourse, they hastened away to the Lady St. Mary, introduced themselves to her, and sitting down before her, they wept. 22 And said, O our Lady St. Mary, pity your handmaids, for we have no head of our family no one older than us; no father, or brother to go in and out before us. 23 But this mule, which you see, was our brother, which some woman by witchcraft have brought into this condition which you see: we therefore entreat you to compassionate us. 24 Hereupon St. Mary was grieved at their case, and taking the Lord Jesus, put him upon the back of the mule. 25 And said to her son, O Jesus Christ, restore (or heal) according to thy extraordinary power this mule, and grant him to have again the shape of a man and a rational creature, as he had formerly. 26 This was scarce said by the Lady St. Mary, but the mule immediately passed into a human form, and became a young man without any deformity. 27 Then he and his mother and the sisters worshipped the Lady St. Mary, and lifting the child upon their heads, they kissed him, and said, Blessed is thy mother, O Jesus, O Saviour of the world! Blessed are the eyes which are so happy as to see thee.

28 Then both the sisters told their mother, saying, Of a truth our brother is restored to his former shape by the help of the Lord Jesus Christ, and the kindness of that girl, who told us of Mary and her son. 29 And inasmuch as our brother is unmarried, it is fit that we marry him to this girl their servant. 30 When they had consulted Mary in this matter, and she had given her consent, they made a splendid wedding for this girl.

31 And so their sorrow being turned into gladness, and their mourning into mirth, they began to rejoice. and to make merry, and sing, being dressed in their richest attire, with bracelets. 32 Afterwards they glorified and praised God, saying, O Jesus son of David who changest sorrow into gladness, and mourning into mirth! 33 After this Joseph and Mary tarried there ten days, then went away, having received great respect from those people 34 Who, when they took their leave of them, and returned home, cried, 33 But especially the girl.

CHAPTER VIII

In their journey from hence they came into a desert country, and were told it was infested with robbers; so Joseph and St. Mary prepared to pass through it in the night. 2 And as they were going along, behold they saw two robbers asleep in the road, and with them a great number of robbers, who were their confederates, also asleep. 3 The names of these two were Titus and Dumachus; and Titus said to Dumachus, I beseech thee let those persons go along quietly, that our company may not perceive anything of them:
4 But Dumachus refusing, Titus again said, I will give thee forty groats, and as a pledge take my girdle, which he gave him before he had done speaking, that he might not open his mouth, or make a noise. 5 When the Lady St. Mary saw the kindness which this robber did shew them, she said to him, The Lord God will receive thee to his right hand, and grant thee pardon of thy sins. 6 Then the Lord Jesus answered, and said to his mother, When thirty years are expired, O mother, the Jews will crucify me at Jerusalem; 7 And these two thieves shall be with me at the same time upon the cross, Titus on my right hand, and Dumachus on my left, and from that time Titus shall go before me into paradise:

8 And when she had said, God forbid this should be thy lot, O my son, they went on to a city in which were several idols which, as soon as they came near to it, was turned into hills of sand. 9 Hence they went to that sycamore tree, which is now called Matarea; 10 And in Matarea the Lord Jesus caused a well to spring forth, in which St. Mary washed his coat; 11 And a balsam is produced, or grows, in that country from the sweat which ran down there from the Lord Jesus. 12 Thence they proceeded to Memphis, and saw Pharaoh, and abode three years in Egypt. 13 And the Lord Jesus did very many miracles in Egypt, which are neither to be found in the Gospel of the Infancy nor in the Gospel of Perfection.

14 At the end of three years he returned out of Egypt, and when he came near to Judea, Joseph was afraid to enter; 15 For hearing that Herod was dead, and that Archelaus his son reigned in his stead, he was afraid; 16 And when he went to Judea, an angel of God appeared to him, and said, O Joseph, go into the city Nazareth, and abide there. 17 It is strange indeed that he who is the Lord of all countries, should be thus carried backward and forward through so many countries.

CHAPTER IX

When they came afterwards into the city Bethlehem, they found there several very desperate distempers, which became so troublesome to children by seeing them, that most of them died. 2 There was there a woman who had a sick son, whom she brought, when he was at the point of death, to the Lady St. Mary, who saw her when she was washing Jesus Christ. 3 Then said the woman, O my Lady Mary, look down upon this my son, who is afflicted with most dreadful pains. 4 St. Mary hearing her, said, Take a little of that water with which I have washed my son, and sprinkle it upon him.

5 Then she took a little of that water, as St. Mary had commanded, and sprinkled it upon her son, who being wearied with his violent pains, had fallen asleep; and after he had slept a little, awaked perfectly well and recovered. 6 The mother being abundantly glad of this success, went again to St. Mary, and St. Mary said to her, Give praise to God, who hath cured this thy son. 7 There was in the same place another woman, a neighbour of her, whose son was now cured. 8 This woman's son was afflicted with the same disease, and his eyes were now almost quite shut, and she was lamenting for him day and night. 9 The mother of
the child which was cured, said to her, Why do you not bring your son to St. Mary, as I
brought my son to her, when he was in the agonies of death; and he was cured by that water,
with which the body of her son Jesus was washed?

10 When the woman heard her say this, she also went, and having procured the same water,
washed her son with it, whereupon his body and his eyes were instantly restored to their
former state. 11 And when she brought her son to St. Mary, and opened his case to her, she
commanded her to give thanks to God for the recovery of her son's health, and tell no one
what had happened.

CHAPTER X

There were in the same city two wives of one man, who had each a son sick. One of them
was called Mary and her son's name was Caleb. 2 She arose, and taking her son, went to the
Lady St. Mary, the mother of Jesus, and offered her a very handsome carpet, saying, O my
Lady Mary accept this carpet of me, and instead of it give me a small swaddling cloth. 3 To
this Mary agreed, and when the mother of Caleb was gone, she made a coat for her son of the
swaddling cloth, put it on him, and his disease was cured; but the son of the other wife died.

4 Hereupon there arose between them, a difference in doing the business of the family by
turns, each her week. 5 And when the turn of Mary the mother of Caleb came, and she was
heating the oven to bake bread, and went away to fetch the meal, she left her son Caleb by
the oven; 6 Whom, the other wife, her rival, seeing to be by himself took and cast him into
the oven, which was very hot, and then went away.

7 Mary on her return saw her son Caleb lying in the middle of the oven laughing, and the
oven quite as cold as though it had not been before heated, and knew that her rival the other
wife had thrown him into the fire. 8 When she took him out she brought him to the Lady St
Mary, and told her the story to whom she replied, Be quiet, I am concerned lest thou
shouldest make this matter known. 9 After this her rival, the other wife, as she was drawing
water at the well, and saw Caleb playing by the well, and that no one was near, took him, and
threw him into the well. 10 And when some men came to fetch water from the well they saw
the boy sitting on the superficies of the water, an drew him out with ropes, and were
exceedingly surprised a the child, and praised God.

11 Then came the mother and took him and carried him to the Lady St. Mary, lamenting and
saying, O my Lady, see what my rival hath done to my son, and how she hath cast him into
the well, and I do not question but one time or other she will be the occasion of his death. 12
St. Mary replied to her God will vindicate your injured cause. 13 Accordingly a few days
after, when the other wife came to the well to draw water, her foot was entangled in the rope,
so that she fell headlong into the well, and they who ran to her assistance, found her skull
broken, and bones bruised. 14 So she came to a bad end, and in her was fulfilled that saying
of the author, They digged a well, and made it deep, but fell themselves into the pit which they prepared.

CHAPTER XI

Another woman in that city had likewise two sons sick. 2 And when one was dead, the other, who lay at the point of death, she took in her arms to the Lady St. Mary, and in a flood of tears addressed herself to her, saying, 3 O my Lady, help and relieve me; for I had two sons the one I have just now buried, the other I see is just at the point of death, behold how I (earnestly) seek favour from God, and pray to him.

4 Then she said, O Lord, thou art gracious, and merciful, and kind; thou hast given me two sons; one of them thou hast taken to thyself, O spare me this other. 5 St. Mary then perceiving the greatness of her sorrow, pitied her and said, Do thou place thy son in my son's bed, and cover him with his clothes. 6 And when she had placed him in the bed wherein Christ lay, at the moment when his eyes were just closed by death; as soon as ever the smell of the garments of the Lord Jesus Christ reached the boy, his eyes were opened, and calling with a loud voice to his mother, he asked for bread, and when he had received it, he sucked it.

7 Then his mother said, O Lady Mary, now I am assured that the powers of God do dwell in you, so that thy son can cure children who are of the same sort as himself, as soon as they touch his garments. 8 This boy who was thus cured, is the same who in the Gospel is called Bartholomew.

CHAPTER XII

Again there was a leprous woman who went to the Lady St. Mary, the mother of Jesus, and said, 0 my Lady, help me. 2 St. Mary replied, what help dost thou desire? Is it gold or silver, or that thy body be cured of its leprosy? 3 Who, says the woman, can grant me this? 4 St. Mary replied to her, Wait a little till I have washed my son Jesus, and put him to bed. 5 The woman waited, as she was commanded; and Mary when she had put Jesus in bed, giving her the water with which she had washed his body, said Take some of the water, and pour it upon thy body; 6 Which when she had done, she instantly became clean, and praised God, and gave thanks to him.

7 Then she went away, after she had abode with her three days: 8 And going into the city, she saw a certain prince, who had married another prince's daughter; 9 But when he came to see her, he perceived between her eyes the signs of leprosy like a star, and thereupon declared the marriage dissolved and void. 10 When the woman saw these persons in this condition, exceedingly sorrowful, and shedding abundance of tears, she inquired of them the reason of their crying. 11 They replied, Inquire not unto our circumstances; for we are not
able to declare our misfortunes into any person whatsoever.

12 But still she pressed and desired them to communicate their case to her, intimating, that perhaps she might be able to direct them to a remedy. 13 So when they shewed the young woman to her, and the signs of the leprosy, which appeared between her eyes, 14 She said, I also, whom ye see in this place, was afflicted with the same distemper, and going on some business to Bethlehem, I went into a certain cave, and saw a woman named Mary, who had a son called Jesus. 16 She seeing me to be leprous, was concerned for me, and gave me some water with which she had washed her son's body; with that I sprinkled my body, and became clean. 16 Then said these women, Will you, Mistress, go along with us, and shew the Lady St. Mary to us?

17 To which she consenting, they arose and went to the Lady St. Mary, taking with them very noble presents. 18 And when they came in and offered their presents to her they showed the leprous young woman what they brought with them to her. 19 Then said St. Mary, The mercy of the Lord Jesus Christ rest upon you; 20 And giving them a little of that water with which she had washed the body of Jesus Christ, she bade them wash the diseased person with it; which when they had done, she was presently cured;

21 So they, and all who were present, praised God; and being filled with joy, they went back to their own city, and gave praise to God on that account. 22 Then the prince hearing that his wife was cured, took her home and made a second marriage, giving thanks unto God for the recovery of his wife's health.

CHAPTER XIII

Again there was also a girl, who was afflicted by Satan; 2 For that cursed spirit did frequently appear to her in the shape of a dragon, and was inclined to swallow her up, and had so sucked out all her blood, that she looked like a dead carcase. 3 As often as she came to herself, with her hands wrung about her head she would cry out, and say, Wo, Wo is me, that there is no one to be found who can deliver me from that impious dragon!

4 Her father and mother, and all who were about her and saw her, mourned and wept over her; 5 And all who were present would especially be under sorrow and in tears, when they heard her bewailing, and saying, My brethren and friends, is there no one who can deliver me from this murderer? 6 Then the prince's daughter, who had been cured of her leprosy, hearing the complaint of that girl, went upon the top of her castle, and saw her with her hand twisted about her head, pouring out a flood of tears, and all the people that were about her in sorrow.

7 Then she asked the husband of the possessed person, Whether his wife's mother was alive? He told her, That her father and mother were both alive. 8 Then she ordered her mother to be sent to her: to whom, when she saw her coming, she said, Is this possessed girl thy daughter?
She moaning and bewailing said, Yes, madam, I bore her. 9 The prince's daughter answered, Disclose the secret of her case to me, for I confess to you that I was leprous, but the Lady Mary, the mother of Jesus Christ, healed me. 10 And if you desire your daughter to be restored to her former state, take her to Bethlehem, and inquire for Mary the mother of Jesus, and doubt not but your daughter will be cured; for I do not question but you will come home with great joy at your daughter's recovery.

11 As soon as ever she had done speaking, she arose and went with her daughter to the place appointed, and to Mary, and told her the case of her daughter. 12 When St. Mary had heard her story, she gave her a little of the water with which she had washed the body of her son Jesus, and bade her pour it upon the body of her daughter. 13 Likewise she gave her one of the swaddling cloths of the Lord Jesus, and said, Take this swaddling cloth and shew it to thine enemy as often as thou seest him; and she sent them away in peace. 14 After they had left that city and returned home, and the time was come in which Satan was wont to seize her, in the same moment this cursed spirit appeared to her in the shape of a huge dragon, and the girl seeing him was afraid.

15 The mother said to her, Be not afraid daughter; let him alone till he come nearer to thee! then shew him the swaddling cloth, which the Lady Mary gave us, and we shall see the event. 16 Satan then coming like a dreadful dragon, the body of the girl trembled for fear. 17 But as soon as she had put the swaddling cloth upon her head, and about her eyes, and shewed it to him, presently there issued forth from the swaddling cloth flames and burning coals, and fell upon the dragon.

18 Oh! how great a miracle was this, which was done: as soon as the dragon saw the swaddling cloth of the Lord Jesus, fire went forth and was scattered upon his head and eyes; so that he cried out with a loud voice, What have I to do with thee, Jesus, thou son of Mary, Whither shall I flee from thee? 19 So he drew back much affrighted, and left the girl. 20 And she was delivered from this trouble, and sang praises and thanks to God, and with her all who were present at the working of the miracle.

CHAPTER XIV

Another woman likewise lived there, whose son was possessed by Satan. 2 This boy, named Judas, as often as Satan seized him, was inclined to bite all that were present; and if he found no one else near him, he would bite his own hands and other parts. 3 But the mother of this miserable boy, hearing of St. Mary and her son Jesus, arose presently, and taking her son in her arms, brought him to the Lady Mary.

4 In the meantime, James and Joses had taken away the infant, the Lord Jesus, to play at a proper season with other children; and when they went forth, they sat down and the Lord Jesus with them. 5 Then Judas, who was possessed, came and sat down at the right hand of
Jesus. 6 When Satan was acting upon him as usual, he went about to bite the Lord Jesus. 7 And because he could not do it, he struck Jesus on the right side, so that he cried out.

8 And in the same moment Satan went out of the boy, and ran away like a mad dog. 9 This same boy who struck Jesus, and out of whom Satan went in the form of a dog, was Judas Iscariot, who betrayed him to the Jews. 10 And that same side, on which Judas struck him, the Jews pierced with a spear.

CHAPTER XV

And when the Lord Jesus was seven years of age, he was on a certain day with other boys his companions about the same age. 2 Who when they were at play, made clay into several shapes namely, asses, oxen, birds, and other figures, 3 Each boasting of his work and endeavouring to exceed the rest. 4 Then the Lord Jesus said to the boys, I will command these figures which I have made to walk.

5 And immediately they moved and when he commanded then to return, they returned. 6 He had also made the figure of birds and sparrows, which when he commanded to fly, did fly, and when he commanded to stand still, did stand still; and if he gave them meat and drink they did eat and drink. 7 When at length the boys went away, and related these things to their parents, their fathers said to them, Take heed children, for the future, of his company, for he is a sorcerer; shun and avoid him, and from henceforth never play with him.

8 On a certain day also when the Lord Jesus was playing with the boys, and running about he passed by a dyer's shop, who name was Salem. 9 And there were in his shop many pieces of cloth belonging to the people of that city, which they designed to dye of several colours. 10 Then the Lord Jesus going into the dyer's shop, took all the cloths, and threw them into the furnace. 11 When Salem came home and saw the cloths spoiled, he began to make a great noise, and to chide the Lord Jesus, saying

12 What hast thou done me, O thou Son of Mary? Thou hast injured both me and my neighbours; they all desired their cloths of a proper colour; but thou hast come, and spoiled them all. 13 The Lord Jesus replied, I will change the colour of every cloth to what colour thou desirest; 14 And then he presently began to take the cloths out of the furnace, and they were all dyed of those same colours which the dyer desired. 15 And when the Jews saw this surprising miracle, they praised God.

CHAPTER XVI

And Joseph, wheresoever he went in the city, took the Lord Jesus with him, where he was sent for to work to make gates, or milk-pails, or sieves, or boxes; the Lord Jesus was with him wheresoever he went. 2 And as often as Joseph had anything in his work, to make longer
or shorter, or wider, or narrower, the Lord Jesus would stretch his hand towards it. 3 And presently it became as Joseph would have it. 4 So that he had no need to finish anything with his own hands, for he was not very skillful at his carpenter's trade

5 On a certain time the King of Jerusalem sent for him and said, I would have thee make me a throne of the same dimensions with that place in which I commonly sit. 6 Joseph obeyed, and forthwith began the work, and continued two years in the king's palace before he finished it. 7 And when he came to fix it in its place, he found it wanted two spans on each side of the appointed measure. 8 Which, when the king saw, he was very angry with Joseph;

9 And Joseph afraid of the king's anger, went to bed without his supper, taking not any thing to eat. 10 Then the Lord Jesus asked him, What he was afraid of? 11 Joseph replied, Because I have lost my labour in the work which I have been about these two years. 12 Jesus said to him, Fear not, neither be cast down; 13 Do thou lay hold on one side of the throne and I will the other, and we will bring it to its just dimensions.

14 And when Joseph had done as the Lord Jesus said, and each of them had with strength drawn his side, the throne obeyed, and was brought to the proper dimensions of the place: 15 Which miracle when they who stood by saw, they were astonished, and praised God. 16 The throne was made of the same wood, which was in being in Solomon's time, namely, wood adorned with various shapes and figures.

CHAPTER XVII

On another day the Lord Jesus going out into the street, and seeing some boys who were met to play, joined himself to their company: 2 But when they saw him, they hid themselves, and left him to seek for them: 3 The Lord Jesus came to the gate of a certain house, and asked some women who were standing there, Where the boys were gone? 4 And when they answered, That there was no one there; the Lord Jesus said, Who are those whom ye see in the furnace? 5 They answered, They were kids of three years old. 6 Then Jesus cried out aloud, and said, Come out hither, O ye kids, to your shepherd;

7 And presently the boys came forth like kids, and leaped about him; which when the women saw, they were exceedingly amazed, and trembled. 8 Then they immediately worshipped the Lord Jesus, and beseeched him, saying, O our Lord Jesus, son of Mary, thou art truly that good shepherd of Israel! have mercy on thy handmaids, who stand before thee, who do not doubt, but that thou, O Lord, art come to save, and not to destroy.

9 After that, when the Lord Jesus said, the children of Israel are like Ethiopians among the people; the women said, Thou Lord, knowest all things, nor is anything concealed from thee; but now we entreat thee, and beseech of thy mercy that thou wouldst restore those boys to their former state. 10 Then Jesus said, Come hither O boys, that we may go and play; and
immediately, in the presence of these women, the kids were changed and returned into the shape of boys.

CHAPTER XVIII

In the month Adar Jesus gathered together the boys, and ranked them as though he had been a king. 2 For they spread their garments on the ground for him to sit on; and having made a crown of flowers, put it upon his head, and stood on his right and left as the guards of a king. 3 And if any one happened to pass by, they took him by force, and said, Come hither, and worship the king, that you may have a prosperous journey.

4 In the mean time, while these things were doing, there came certain men, carrying a boy upon a couch; 5 For this boy having gone with his companions to the mountain to gather wood, and having found there a partridge's nest, and put his hand in to take out the eggs, was stung by a poisonous serpent, which leaped out of the nest; so that he was forced to cry out for the help of his companions: who, when they came, found him lying upon the earth like a dead person. 6 After which his neighbours came and carried him back into the city.

7 But when they came to the place where the Lord Jesus was sitting like a king, and the other boys stood around him like his ministers, the boys made hast to meet him, who was bitten by the serpent, and said to his neighbours, Come and pay your respects to the king; 8 But when, by reason of their sorrow, they refused to come, the boys drew them, and forced them against their wills to come. 9 And when they came to the Lord Jesus, he inquired, On what account they carried that boy? 10 And when they answered, that a serpent had bitten him, the Lord Jesus said to the boys, Let us go and kill that serpent. 11 But when the parents of the boy desired to be excused, because their son lay at the point of death; the boys made answer, and said, Did not ye hear what the king said? Let us go and kill the serpent; and will not ye obey him?

12 So they brought the couch back again, whether they would or not. 13 And when they were come to the nest, the Lord Jesus said to the boys, Is this the serpent's lurking place? They said, It was. 14 Then the Lord Jesus calling the serpent, it presently came forth and submitted to him; to whom he said, Go and suck out all the poison which thou hast infused into that boy; 15 So the serpent crept to the boy, and took away all its poison again. 16 Then the Lord Jesus cursed the serpent so that it immediately burst asunder, and died. 17 And he touched the boy with his hand to restore him to his former health; 18 And when he began to cry, I the Lord Jesus said, Cease crying, for hereafter thou shalt be my disciple; 19 And this is that Simon the Canaanite, who is mentioned in the Gospel.

CHAPTER XIX

On another day Joseph sent his son James to gather wood and the Lord Jesus went with him;
2 And when they came to the place where the wood was, and James began to gather it, behold, a venomous viper bit him, so that he began to cry, and make a noise. 3 The Lord Jesus seeing him in this condition, came to him; and blew upon the place where the viper had bit him, and it was instantly well.

4 On a certain day the Lord Jesus was with some boys, who were playing on the housetop, and one of the boys fell down, and presently died. 5 Upon which the other boys all running away, the Lord Jesus was left alone on the house-top. 6 And the boy's relations came to him and said to the Lord Jesus, Thou didst throw our son down from the housetop. 7 But he denying it, they cried out, Our son is dead, and this is he who killed him.

8 The Lord Jesus replied to them, Do not charge me with a crime, of which you are not able to convict me, but let us go ask the boy himself, who will bring the truth to light. 9 Then the Lord Jesus going down stood over the head of the dead boy, and said with a loud voice, Zeinunus, Zeinunus, who threw thee down from the house top? 10 Then the dead boy answered, thou didst not throw me down, but such a one did. 11 And when the Lord Jesus bade those who stood by to take notice of his words, all who were present praised God on account of that miracle.

12 On a certain time the Lady St. Mary had commanded the Lord Jesus to fetch her some water out of the well; 13 And when he had gone to fetch the water, the pitcher, when it was brought up full, brake. 14 But Jesus spreading his mantle gathered up the water again, and brought it in that to his mother. 15 Who, being astonished at this wonderful thing, laid up this, and all the other things which she had seen, in her memory.

16 Again on another day the Lord Jesus was with some boys by a river and they drew water out of the river by little channels, and made little fish pools. 17 But the Lord Jesus had made twelve sparrows, and placed them about his pool on each side, three on a side. 18 But it was the Sabbath day, and the son of Hanani a Jew came by, and saw them making these things, and said, Do ye thus make figures of clay on the Sabbath? And he ran to them, and broke down their fish pools.

19 But when the Lord Jesus clapped his hands over the sparrows which he had made, they fled away chirping. 20 At length the son of Hanani coming to the fish-pool of Jesus to destroy it, the water vanished away, and the Lord Jesus said to him, 21 In like manner as this water has vanished, so shall thy life vanish; and presently the boy died.

22 Another time, when the Lord Jesus was coming home in the evening with Joseph, he met a boy, who ran so hard against him, that he threw him down; 23 To whom the Lord Jesus said, As thou hast thrown me down, so shalt thou fall, nor ever rise. 24 And that moment the boy fell down and died.
CHAPTER XX

There was also at Jerusalem one named Zaccheus, who was a schoolmaster. 2 And he said to Joseph, Joseph, why dost thou not send Jesus to me, that he may learn his letters? 3 Joseph agreed, and told St. Mary; 4 So they brought him to that master; who, as soon as he saw him, wrote out an alphabet for him. 5 And he bade him say Aleph; and when he had said Aleph, the master bade him pronounce Beth. 6 Then the Lord Jesus said to him, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. 7 And when the master threatened to whip him, the Lord Jesus explained to him the meaning of the letters Aleph and Beth;

8 Also which were the straight figures of the letters, which the oblique, and what letters had double figures; which had points, and which had none; why one letter went before another; and many other things he began to tell him, and explain, of which the master himself had never heard, nor read any book. 9 The Lord Jesus farther said the master, Take notice how I say to thee; then he began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and so on to the end of the alphabet.

10 At this the master was so surprised, that he said, I believe his boy was born before Noah; 11 And turning to Joseph, he said, Thou hast brought a boy to be to be taught, who is more learned than any master. 12 He said also unto St. Mary, This your son has no need of any learning.

13 They brought him then to a more learned master, who, when he saw him, said, say Aleph. 14 And when he had said Aleph, he master bade him pronounce Beth; to which the Lord Jesus replied, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. 15 But this master, when he lift up his hand to whip him, had his hand presently withered, and he died. 16 Then said Joseph to St. Mary, henceforth we will not allow him to go out of the house; for every one who displeases him is killed.

CHAPTER XXI

And when he was twelve years old, they brought him to Jerusalem to the feast; and when the feast was over, they returned. 2 But the Lord Jesus continued behind in the temple among the doctors and elders, and learned men of Israel; to whom he proposed several questions of learning, and also gave them answers: 3 For he said to them, Whose son is the Messiah? They answered, the son of David: 4 Why then, said he, does he in the spirit call him Lord? when he saith, The Lord said to my Lord, sit thou at my right hand, till I have made thine enemies thy footstool.

5 Then a certain principal Rabbi asked him, Hast thou read books? 6 Jesus answered, he had read both books, and the things which a were contained in books. 7 And he explained to
them the books of the law, and precepts, and statutes: and the mysteries which are contained
in the books of the prophets; things which the mind of no creature a could reach. 8 Then said
that Rabbi, I never yet have seen or heard of such knowledge! What do you think that boy
will be!

9 When a certain astronomer, who was present, asked the Lord Jesus, Whether he had
studied astronomy? 10 The Lord Jesus replied, and told him the number of the spheres and
heavenly bodies, as also their triangular, square, and to sextile aspect; their progressive and
retrograde motion; their size and several prognostication; and other things which the reason
of man had never discovered.

11 There was also among them a philosopher well skilled in physic and natural philosophy,
who asked the Lord Jesus Whether he had studied physic? 12 He replied, and explained to
him physics and metaphysics. 13 Also those things which were above and below the power
of nature; 14 The powers also of the body, its humours, and their effects. 15 Also the number
of its members, and bones, veins, arteries, and nerves; 16 The several constitutions of body,
hot and dry, cold and moist, and the tendencies of them;

17 How the soul operated upon the body; 18 What its various sensations and faculties were;
19 The faculty of speaking, anger, desire; 20 And lastly the manner of its composition and
dissolution; and other things, which the understanding of no creature had ever reached. 21
Then that philosopher arose, and worshipped the Lord Jesus, and said, O Lord Jesus, from
henceforth I will be thy disciple and servant.

22 While they were discoursing on these and such like things, the Lady St. Mary came in,
having been three days walking about with Joseph, seeking for him. 23 And when she saw
him sitting among the doctors, and in his turn proposing questions to them, and giving
answers, she said to him, My son, why hast thou done thus by us? Behold I and thy father
have been at much pains in seeking thee. 24 He replied, Why did ye seek me? Did ye not
know that I ought to be employed in my father's house? 25 But they understood not the
words which he said to them

26 Then the doctors asked Mary, Whether this was her son? And when she said, He was,
you said, O happy Mary, who hast borne such a son. 27 Then he returned with them to
Nazareth, and obeyed them in all things. 28 And his mother kept all these things in her mind;
29 And the Lord Jesus grew in stature and wisdom, and favour with God and man.

CHAPTER XXII

Now from this time Jesus began to conceal his miracles and secret works, 2 And he gave
himself to the study of the law, till he arrived to the end of his thirthieth year; 3 At which time
the Father publicly owned him at Jordan, sending down this voice from heaven, This is my
beloved son, in whom I am well pleased; 4 The Holy Ghost being also present in the form of a dove.

5 This is he whom we worship with all reverence, because he gave us our life and being, and brought us from our mother's womb. 6 Who, for our sakes, took a human body, and hath redeemed us, so that he might so embrace us with everlasting mercy, and shew his free, large, bountiful grace and goodness to us. 7 To him be glory and praise, and power, and dominion, from henceforth and for evermore, Amen.

The end of the whole Gospel of the Infancy, by the assistance of the Supreme God, according to what we found in the original.
1 BUT of the Jews none washed his hands, neither Herod nor any one of his judges. And when they had refused to wash them, Pilate rose up. And then Herod the king commandeth that the Lord be taken saying to them, What things soever I commanded you to do unto him, do.

2 And there was standing there Joseph the friend of Pilate and of the Lord; and, knowing that they were about to crucify him, he came to Pilate and asked the body of the Lord for burial. And Pilate sent to Herod and asked his body. And Herod said, Brother Pilate, even if no one has asked for him, we purposed to bury him, especially as the sabbath draweth on: for it is written in the law, that the sun set not upon one that hath been put to death.

3 And he delivered him to the people on the day before the unleavened bread, their feast. And they took the Lord and pushed him as they ran, and said, Let us drag away the Son of God, having obtained power over him. And they clothed him with purple, and set him on the seat of judgment, saying, Judge righteously, 0 king of Israel. And one of them brought a crown of thorns and put it on the head of the Lord. And others stood and spat in his eyes, and others smote his cheeks: others pricked him with a reed; and some scourged him, saying, With this honor let us honor the Son of God.

4 And they brought two malefactors, and they crucified the Lord between them. But he held his peace, as though having no pain. And when they had raised the cross, they wrote the title: This is the king of Israel . And having set his garments before him they parted them among them, and cast lots for them. And one of those malefactors reproached them, saying, We for the evils that we have done have suffered thus, but this man, who hath become the Saviour of men, what wrong hath he done to you? And they, being angered at him, commanded that his legs should not be broken, that he might die in torment.

5 And it was noon, and darkness came over all Judaea: and they were troubled and distressed, lest the sun had set, whilst he was yet alive: [for] it is written for them, that the sun set not on him that hath been put to death. And one of them said, Give him to drink gall
with vinegar. And they mixed and gave him to drink, and fulfilled all things, and accomplished their sins against their own head. And many went about with lamps, supposing that it was night, and fell down. And the Lord cried out, saying,

My power, my power, thou hast forsaken me. And when he had said it he was taken up. And in that hour the vail of the temple of Jerusalem was rent in twain.

6 And then they drew out the nails from the hands of the Lord, and laid him upon the earth, and the whole earth quaked, and great fear arose. Then the sun shone, and it was found the ninth hour: and the Jews rejoiced, and gave his body to Joseph that he might bury it, since he had seen what good things he had done. And he took the Lord, and washed him, and rolled him in a linen cloth, and brought him to his own tomb, which was called the Garden of Joseph.

7 Then the Jews and the elders and the priests, perceiving what evil they had done to themselves, began to lament and to say, Woe for our sins: the judgment hath drawn nigh, and the end of Jerusalem. And I with my companions was grieved; and being wounded in mind we hid ourselves: for we were being sought for by them as malefactors, and as wishing to set fire to the temple. And upon all these things we fasted and sat mourning and weeping night and day until the sabbath.

8 But the scribes and Pharisees and elders being gathered together one with another, when they heard that all the people murmured and beat their breasts saying, If by his death these most mighty signs have come to pass, see how righteous he is, -the elders were afraid and came to Pilate beseeching him and saying, Give us soldiers, that we may guard his sepulchre for three days, lest his disciples come and steal him away, and the people suppose that he is risen from the dead and do us evil. And Pilate gave them Petronius the centurion with soldiers to guard the tomb. And with them came elders and scribes to the sepulchre, and having rolled a great stone together with the centurion and the soldiers, they all together who were there set it at the door of the sepulchre; and they affixed seven seals, and they pitched a tent there and guarded it. And early in the morning as the sabbath was drawing on, there came a multitude from Jerusalem and the region round about, that they might see the sepulchre that was sealed.

9 And in the night in which the Lord's day was drawing on, as the soldiers kept guard two by two in a watch, there was a great voice in the heaven; and they saw the heavens opened, and two men descend from thence with great light and approach the tomb. And that stone which was put at the door rolled of itself and made way in part; and the tomb was opened, and both the young men entered in.

10 When therefore those soldiers saw it, they awakened the centurion and the elders; for they too were hard by keeping guard. And as they declared what things they had seen, again they
see three men come forth from the tomb, and two of them supporting one, and a cross following them: and of the two the head reached unto the heaven, but the head of him who was lead by them overpassed the heavens. And they heard a voice from the heavens, saying, Thou hast preached to them that sleep. And a response was heard from the cross, Yea.

11 They therefore considered one with another whether to go away and shew these things to Pilate.
And while they yet thought thereon, the heavens again are seen to open, and a certain man to descend and enter into the sepulchre. When the centurion and they that were with him saw these things, they hastened in the night to Pilate, leaving the tomb which they were watching, and declared all things which they had seen, being greatly distressed and saying, Truly he was the Son of God. Pilate answered and said, I am pure from the blood of the Son of God: but it was ye who determined this. Then they all drew near and besought him and entreated him to command the centurion and the soldiers to say nothing of the things which they had seen: For it is better, say they, for us to be guilty of the greatest sin before God, and not to fall into the hands of the people of the Jews and to be stoned. Pilate therefore commanded the centurion and the soldiers to say nothing.

12 And at dawn upon the Lord's day Mary Magdalene, a disciple of the Lord, fearing because of the Jews, since they were burning with wrath, had not done at the Lord's sepulchre the things which women are wont to do for those that die and for those that are beloved by them -- she took her friends with her and came to the sepulchre where he was laid. And they feared lest the Jews should see them, and they said, Although on that day on which he was crucified we could not weep and lament, yet now let us do these things at his sepulchre. But who shall roll away for us the stone that was laid at the door of the sepulchre, that we may enter in and sit by him and do the things that are due? For the stone was great, and we fear lest some one see us. And if we cannot, yet if we but set at the door the things which we bring as a memorial of him, we will weep and lament, until we come unto our home.

13 And, they went and found the tomb opened, and coming near they looked in there; and they see there a certain young man sitting in the midst of the tomb, beautiful and clothed in a robe exceeding bright; who said to them, Wherefore are ye come? Whom seek ye? Him that was crucified? He is risen and gone. But if ye believe not, look in and see the place where he lay, that he is not [here] ; for he is risen and gone thither, whence he was sent. Then the women feared and fled.

14 Now it was the last day of the unleavened bread, and many were going forth, returning to their homes, as the feast was ended. But we, the twelve disciples of the Lord, wept and were grieved: and each one, being grieved for that which was come to pass, departed to his home. But I Simon Peter and Andrew my brother took our nets and went to the sea; and there was with us Levi the son of Alphaeus, whom the Lord ......
GOSPEL (QUESTIONS) OF ST. BARTHOLOMEW

(the opening 3 verses are given from each of the three texts)

Greek. 1 After the resurrection from the dead of our Lord Jesus Christ, Bartholomew came unto the Lord and questioned him, saying: Lord, reveal unto me the mysteries of the heavens.

2 Jesus answered and said unto him: If I put off the body of the flesh, I shall not be able to tell them unto thee.

3 Om.

Slavonic. 1 Before the resurrection of our Lord Jesus Christ from the dead, the apostles said: Let us question the Lord: Lord, reveal unto us the wonders.

2 And Jesus said unto them: If I put off the body of the flesh, I cannot tell them unto you.

3 But when he was buried and risen again, they all durst not question him, because it was not to look upon him, but the fullness of his Godhead was seen.

4 But Bartholomew, &c.

Latin 2. At that time, before the Lord Jesus Christ suffered, all the disciples were gathered together, questioning him and saying: Lord, show us the mystery in the heavens.

2 But Jesus answered and said unto them: If I put not off the body of flesh I cannot tell you.

3 But after that he had suffered and risen again, all the apostles, looking upon him, durst not question him, because his countenance was not as it had been aforetime, but showed forth the fullness of power.

Greek. 4 Bartholomew therefore drew near unto the Lord and said: I have a word to speak
unto thee, Lord.

5 And Jesus said to him: I know what thou art about to say; say then what thou wilt, and I will answer thee.

6 And Bartholomew said: Lord, when thou wentest to be hanged upon the cross, I followed thee afar off and saw thee hung upon the cross, and the angels coming down from heaven and worshipping thee. And when there came darkness, 7 I beheld, and I saw thee that thou wast vanished away from the cross and I heard only a voice in the parts under the earth, and great wailing and gnashing of teeth on a sudden. Tell me, Lord, whither wentest thou from the cross?

8 And Jesus answered and said: Blessed art thou, Bartholomew, my beloved, because thou sawest this mystery, and now will I tell thee all things whatsoever thou askest me. 9 For when I vanished away from the cross, then went I down into Hades that I might bring up Adam and all them that were with him, according to the supplication of Michael the archangel.

10 Then said Bartholomew: Lord, what was the voice which was heard?

11 Jesus saith unto him: Hades said unto Beliar: As I perceive, a God cometh hither. [Slavonic and latin 2 continue: And the angels cried unto the powers, saying: Remove your gates, ye princes, remove the everlasting doors, for behold the King of glory cometh down.

12 Hades said: Who is the King of glory, that cometh down from heaven unto us?

13 And when I had descended five hundred steps, Hades was troubled, saying: I hear the breathing of the Most High, and I cannot endure it. (latin 2. He cometh with great fragrance and I cannot bear it.) 14 But the devil answered and said: Submit not thyself, O Hades, but be strong: for God himself hath not descended upon the earth. 15 But when I had descended yet five hundred steps, the angels and the powers cried out: Take hold, remove the doors, for behold the King of glory cometh down. And Hades said: O, woe unto me, for I hear the breath of God.]

Greek. 16-17 And Beliar said unto Hades: Look carefully who it is that, for it is Elias, or Enoch, or one of the prophets that this man seemeth to me to be. But Hades answered Death and said: Not yet are six thousand years accomplished. And whence are these, O Beliar; for the sum of the number is in mine hands.

[Slavonic. 16 And the devil said unto Hades: Why affrightest thou me, Hades? it is a prophet, and he hath made himself like unto God: this prophet will we take and bring him hither unto those that think to ascend into heaven. 17 And Hades said: Which of the prophets is it? Show
me: Is it Enoch the scribe of righteousness? But God hath not suffered him to come down upon the earth before the end of the six thousand years. Sayest thou that it is Elias, the avenger? But before he cometh not down. What shall I do, whereas the destruction is of God: for surely our end is at hand? For I have the number (of the years) in mine hands.]

Greek. 18 : Be not troubled, make safe thy gates and strengthen thy bars: consider, God cometh not down upon the earth.

19 Hades saith unto him: These be no good words that I hear from thee: my belly is rent, and mine inward parts are pained: it cannot be but that God cometh hither. Alas, whither shall I flee before the face of the power of the great king? Suffer me to enter into myself (thyself, Latin): for before (of, latin) thee was I formed.

20 Then did I enter in and scourged him and bound him with chains that cannot be loosed, and brought forth thence all the patriarchs and came again unto the cross.

21 Bartholomew saith unto him: [latin 2, I saw thee again, hanging upon the cross, and all the dead arising and worshipping thee, and going up again into their sepulchres.] Tell me, Lord, who was he whom the angels bare up in their hands, even that man that was very great of stature? [Slav., Latin. 2, And what spakest thou unto him that he sighed so sore?]

22 Jesus answered and said unto him: It was Adam the first-formed, for whose sake I came down from heaven upon earth. And I said unto him: I was hung upon the cross for thee and for thy children's sake. And he, when he heard it, groaned and said: So was thy good pleasure, O Lord.

23 Again Bartholomew said: Lord, I saw the angels ascending before Adam and singing praises.

24 But one of the angels which was very great, above the rest, would not ascend up with them: and there was in his hand a sword of fire, and he was looking steadfastly upon thee only.

[Slav. 25 And all the angels besought him that he would go up with them, but he would not. But when thou didst command him to go up, I beheld a flame of fire issuing out of his hands and going even unto the city of Jerusalem. 26 And Jesus said unto him: Blessed art thou, Bartholomew my beloved because thou sawest these mysteries. This was one of the angels of vengeance which stand before my Father's throne: and this angel sent he unto me. 27 And for this cause he would not ascend up, because he desired to destroy all the powers of the world. But when I commanded him to ascend up, there went a flame out of his hand and rent asunder the veil of the temple, and parted it in two pieces for a witness unto the children of Israel for my passion because they crucified me. (Lat. 1. But the flame which thou sawest
issuing out of his hands smote the house of the synagogue of the Jews, for a testimony of me wherein they crucified me.)

Greek. 28 And when he had thus spoken, he said unto the apostles: Tarry for me in this place, for today a sacrifice is offered in paradise. 29 And Bartholomew answered and said unto Jesus: Lord, what is the sacrifice which is offered in paradise? And Jesus said: There be souls of the righteous which to-day have departed out of the body and go unto paradise, and unless I be present they cannot enter into paradise.

30 And Bartholomew said: Lord, how many souls depart out of the world daily? Jesus saith unto him: Thirty thousand.

31 Bartholomew saith unto him: Lord, when thou wast with us teaching the word, didst thou receive the sacrifices in paradise? Jesus answered and said unto him: Verily I say unto thee, my beloved, that I both taught the word with you and continually sat with my Father, and received the sacrifices in paradise everyday. 32 Bartholomew answered and said unto him: Lord, if thirty thousand souls depart out of the world every day, how many souls out of them are found righteous? Jesus saith unto him: Hardly fifty [three] my beloved. 33 Again Bartholomew saith: And how do three only enter into paradise? Jesus saith unto him: The [fifty] three enter into paradise or are laid up in Abraham's bosom: but the others go into the place of the resurrection, for the three are not like unto the fifty.

34 Bartholomew saith unto him: Lord, how many souls above the number are born into the world daily? Jesus saith unto him: One soul only is born above the number of them that depart.[30, &c., Latin 1. Bartholomew said: How many are the souls which depart out of the body every day? Jesus said: Verily I say unto thee, twelve (thousand) eight hundred, four score and three souls depart out of the body every day.]

35 And when he had said this he gave them the peace, and vanished away from them.

II

1 ow the apostles were in the place [Cherubim, Cheltoura, Chritir] with Mary. 2 And Bartholomew came and said unto Peter and Andrew and John: Let us ask her that is highly favoured how she conceived the incomprehensible, or how she bare him that cannot be carried, or how she brought forth so much greatness. But they doubted to ask her. 3 Bartholomew therefore said unto Peter: Thou that art the chief, and my teacher, draw near and ask her. But Peter said to John: Thou art a virgin and undefiled (and beloved) and thou must ask her.

4 And as they all doubted and disputed, Bartholomew came near unto her with a cheerful countenance and said to her: Thou that art highly favoured, the tabernacle of the Most High,
unblemished we, even all the apostles, ask thee (or All the apostles have sent me to ask thee) to tell us how thou didst conceive the incomprehensible, or how thou didst bear him that cannot be carried, or how thou didst bring forth so much greatness.

5 But Mary said unto them: Ask me not (or Do ye indeed ask me) concerning this mystery. If I should begin to tell you, fire will issue forth out of my mouth and consume all the world.

6 But they continued yet the more to ask her. And she, for she could not refuse to hear the apostles, said: Let us stand up in prayer. 7 And the apostles stood behind Mary: but she said unto Peter: Peter, thou chief, thou great pillar, standest thou behind us? Said not our Lord: the head of the man is Christ ? now therefore stand ye before me and pray. 8 But they said unto her: In thee did the Lord set his tabernacle, and it was his good pleasure that thou shouldest contain him, and thou oughtest to be the leader in the prayer (al. to go with us to). 9 But she said unto them: Ye are shining stars, and as the prophet said, 'I did lift up mine eyes unto the hills, from whence shall come mine help'; ye, therefore, are the hills, and it behoveth you to pray.

10 The apostles say unto her: Thou oughtest to pray, thou art the mother of the heavenly king. 11 Mary saith unto them: In your likeness did God form the sparrows, and sent them forth into the four corners of the world. 12 But they say unto her: He that is scarce contained by the seven heavens was pleased to be contained in thee.

13 Then Mary stood up before them and spread out her hands toward the heaven and began to speak thus: Elphue Zarethra Charboum Nemioth Melitho Thraboutha Mephnounos Chemiath Aroura Maridon Elison Marmiadon Seption Hesaboutha Ennouna Saktinos Athoor Belelam Opheoth Abo Chrasar (this is the reading of one Greek copy: the others and the Slavonic have many differences as in all such cases: but as the original words-assuming them to have once had a meaning-are hopelessly corrupted, the matter is not of importance), which is in the Greek tongue(Hebrew, Slav.): O God the exceeding great and all-wise and king of the worlds (ages), that art not to be described, the ineffable, that didst establish the greatness of the heavens and all things by a word, that out of darkness (or the unknown) didst constitute and fasten together the poles of heaven in harmony, didst bring into shape the matter that was in confusion, didst bring into order the things that were without order, didst part the misty darkness from the light, didst establish in one place the foundations of the waters, thou that makest the beings of the air to tremble, and art the fear of them that are on (or under) the earth, that didst settle the earth and not suffer it to perish, and filledst it, which is the nourisher of all things, with showers of blessing: (Son of) the Father, thou whom the seven heavens hardly contained, but who wast well-pleased to be contained without pain in me, thou that art thyself the full word of the Father in whom all things came to be: give glory to thine exceeding great name, and bid me to speak before thy holy apostles .

14 And when she had ended the prayer she began to say unto them: Let us sit down upon the
ground; and come thou, Peter the chief, and sit on my right hand and put thy left hand beneath mine armpit; and thou, Andrew, do so on my left hand; and thou, John, the virgin, hold together my bosom; and thou, Bartholomew, set thy knees against my back and hold my shoulders, lest when I begin to speak my bones be loosed one from another.

15 And when they had so done she began to say: When I abode in the temple of God and received my food from an angel, on a certain day there appeared unto me one in the likeness of an angel, but his face was incomprehensible, and he had not in his hand bread or a cup, as did the angel which came to me aforetime.

16 And straightway the robe (veil) of the temple was rent and there was a very great earthquake, and I fell upon the earth, for I was not able to endure the sight of him. 17 But he put his hand beneath me and raised me up, and I looked up into heaven and there came a cloud of dew and sprinkled me from the head to the feet, and he wiped me with his robe. 18 And said unto me: Hail, thou that art highly favoured, the chosen vessel, grace inexhaustible. And he smote his garment upon the right hand and there came a very great loaf, and he set it upon the altar of the temple and did eat of it first himself, and gave unto me also. 19 And again he smote his garment upon the left hand and there came a very great cup full of wine: and he set it upon the altar of the temple and did drink of it first himself, and gave also unto me. And I beheld and saw the bread and the cup whole as they were.

20 And he said unto me: Yet three years, and I will send my word unto thee and then shalt conceive my (or a) son, and through him shall the whole creation be saved. Peace be unto thee, my beloved, and my peace shall be with thee continually.

21 And when he had so said he vanished away from mine eyes, and the temple was restored as it had been before.

22 And as she was saying this, fire issued out of her mouth; and the world was at the point to come to an end: but Jesus appeared quickly (lat. 2, and laid his hand upon her mouth) and said unto Mary: Utter not this mystery, or this day my whole creation will come to an end (Lat. 2, and the flame from her mouth ceased). And the apostles were taken with fear lest haply the Lord should be wroth with them.

III

1 And he departed with them unto the mount Mauria (Lat. 2, Mambre), and sat in the midst of them. 2 But they doubted to question him, being afraid. 3 And Jesus answered and said unto them: Ask me what ye will that I should teach you, and I will show it you. For yet seven days, and I ascend unto my Father, and I shall no more be seen of you in this likeness. 4 But they, yet doubting, said unto him: Lord, show us the deep (abyss) according unto thy promise. 5 And Jesus said unto them: It is not good (Lat. 2, is good) for you to see the deep:
notwithstanding, if ye desire it, according to my promise, come, follow me and behold. 6
And he led them away into a place that is called Cherubim (Cherukt Slav., Chairoudee Gr.,
Lat. 2 omits), that is the place of truth. 7 And he beckoned unto the angels of the West and
the earth was rolled up like a volume of a book and the deep was revealed unto them. 8 And
when the apostles saw it they fell on their faces upon the earth. 9 But Jesus raised them up,
saying: Said I not unto you, 'It is not good for you to see the deep'. And again he beckoned
unto the angels, and the deep was covered up.

IV

1 And he took them and brought them again unto the Mount of olives.

2 And Peter said unto Mary: Thou that art highly favoured, entreat the Lord that he would
reveal unto us the things that are in the heavens.

3 And Mary said unto Peter: O stone hewn out of the rock, did not the Lord build his church
upon thee? Go thou therefore first and ask him.

4 Peter saith again: O tabernacle that art spread abroad. 5 Mary saith: Thou art the image of
Adam: was not he first formed and then Eve? Look upon the sun, that according to the
likeness of Adam it is bright, and upon the moon, that because of the transgression of Eve it
is full of clay. For God did place Adam in the east and Eve in the west, and appointed the
lights that the sun should shine on the earth unto Adam in the east in his fiery chariots, and
the moon in the west should give light unto Eve with a countenance like milk. And she
defiled the commandment of the Lord. Therefore was the moon stained with clay (Lat. 2, is
cloudy) and her light is not bright. Thou therefore, since thou art the likeness of Adam,
oughtest to ask him: but in me was he contained that I might recover the strength of the
female.

6 Now when they came up to the top of the mount, and the Master was withdrawn from them
a little space, Peter saith unto Mary: Thou art she that hast brought to nought the
transgression of Eve, changing it from shame into joy; it is lawful, therefore, for thee to ask.

7 When Jesus appeared again, Bartholomew saith unto him: Lord, show us the adversary of
men that we may behold him, of what fashion he is, and what is his work, and whence he
cometh forth, and what power he hath that he spared not even thee, but caused thee to be
hanged upon the tree. 8 But Jesus looked upon him and said: Thou bold heart! thou askest for
that which thou art not able to look upon. 9 But Bartholomew was troubled and fell at Jesus'
feet and began to speak thus: O lamp that cannot be quenched, Lord Jesu Christ, maker of the
eternal light that hast given unto them that love thee the grace that beautifieth all, and hast
given us the eternal light by thy coming into the world, that hast accomplished the work of
the Father, hast turned the shame-facedness of Adam into mirth, hast done away the sorrow
of Eve with a cheerful countenance by thy birth from a virgin: remember not evil against me
but grant me the word of mine asking. (Lat. 2, who didst come down into the world, who hast
confirmed the eternal word of the Father, who hast called the sadness of joy, who hast made
the shame of Eve glad, and restored her by vouchsafing to be contained in the womb.)

10 And as he thus spake, Jesus raised him up and said unto him: Bartholomew, wilt thou see
the adversary of men? I tell thee that when thou beholdest him, not thou only but the rest of
the apostles and Mary will fall on your faces and become as dead corpses.

11 But they all said unto him: Lord, let us behold him.

12 And he led them down from the Mount of Olives and looked wrathfully upon the angels
that keep hell (Tartarus), and beckoned unto Michael to sound the trumpet in the height of
the heavens. And Michael sounded, and the earth shook, and Beliar came up, being held by
660 (560 Gr., 6,064 Lat. 1, 6,060 Lat. 2) angels and bound with fiery chains. 12 And the
length of him was 1,600 cubits and his breadth 40 (Lat. 1, 300, Slav. 17) cubits (Lat. 2, his
length 1,900 cubits, his breadth 700, one wing of him 80), and his face was like a lightening of
fire and his eyes full of darkness (like sparks, Slav.). And out of his nostrils came a stinking
smoke; and his mouth was as the gulf of a precipice, and the one of his wings was four-score
cubits. 14 And straightway when the apostles saw him, they fell to the earth on their faces
and became as dead. 15 But Jesus came near and raised the apostles and gave them a spirit of
power, and he saith unto Bartholomew: Come near, Bartholomew, and trample with thy feet
on his neck, and he will tell thee his work, what it is, and how he deceiveth men. 16 And
Jesus stood afar off with the rest of the apostles. 17 And Bartholomew feared, and raised his
voice and said: Blessed be the name of thine immortal kingdom from henceforth even for
ever. And when he had spoken, Jesus permitted him, saying: Go and tread upon the neck of
Beliar: and Bartholomew ran quickly upon him and trode upon his neck: and Beliar
trembled. (For this verse the Vienna MS. has: And Bartholomew raised his voice and said
thus: O womb more spacious than a city, wider than the spreading of the heavens, that
contained him whom the seven heavens contain not, but thou without pain didst contain
sanctified in thy bosom, &c.: evidently out of place. Latin 1 has only: Then did Antichrist
tremble and was filled with fury.)

18 And Bartholomew was afraid, and fled, and said unto Jesus: Lord, give me an hem of thy
garments (Lat. 2, the kerchief (?) from thy shoulders) that I may have courage to draw near
unto him. 19 But Jesus said unto him: Thou canst not take an hem of my garments, for these
are not my garments which I wore before I was crucified. 20 And Bartholomew said: Lord, I
fear Iest, like as he spared not thine angels, he swallow me up also. 21 Jesus saith unto him:
Were not all things made by my word, and by the will of my Father the spirits were made
subject unto Solomon? thou, therefore, being commanded by my word, go in my name and
ask him what thou wilt. (lat. 2 omits 20.) 22 [And Bartholomew made the sign of the cross
and prayed unto Jesus and went behind him. And Jesus said to him: Draw near. And as
Bartholomew drew near, fire was kindled on every side, so that his garments appeared fiery.
Jesus saith to Bartholomew: As I said unto thee, tread upon his neck and ask him what is his power.] And Bartholomew went and trode upon his neck, and pressed down his face into the earth as far as his ears. 23 And Bartholomew saith unto him: Tell me who thou art and what is thy name. And he said to him: Lighten me a little, and I will tell thee who I am and how I came hither, and what my work is and what my power is. 24 And he lightened him and saith to him: Say all that thou hast done and all that thou doest. 25 And Beliar answered and said: If thou wilt know my name, at the first I was called Satanael, which is interpreted a messenger of God, but when I rejected the image of God my name was called Satanas, that is, an angel that keepeth hell (Tartarus). 26 And again Bartholomew saith unto him: Reveal unto me all things and hide nothing from me. 27 And he said unto him: I swear unto thee by the power of the glory of God that even if I would hide aught I cannot, for he is near that would convict me. For if I were able I would have destroyed you like one of them that were before you. 28 For, indeed, I was formed (al. called) the first angel: for when God made the heavens, he took a handful of fire and formed me first, Michael second [Vienna MS. here has these sentences: for he had his Son before the heavens and the earth and we were formed (for when he took thought to create all things, his Son spake a word), so that we also were created by the will of the Son and the consent of the Father. He formed, I say, first me, next Michael the chief captain of the hosts that are above], Gabriel third, Uriel fourth, Raphael fifth, Nathanael sixth, and other angels of whom I cannot tell the names. [Jerusalem MS., Michael, Gabriel, Raphael, Uriel, Xathanael, and other 6,000 angels. Lat. I, Michael the honour of power, third Raphael, fourth Gabriel, and other seven. Lat. 2, Raphael third, Gabriel fourth, Uriel fifth, Zathael sixth, and other six.] For they are the rod-bearers (lictors) of God, and they smite me with their rods and pursue me seven times in the night and seven times in the day, and leave me not at all and break in pieces all my power. These are the (twelve, lat. 2) angels of vengeance which stand before the throne of God: these are the angels that were first formed. 30 And after them were formed all the angels. In the first heaven are an hundred myriads, and in the second an hundred myriads, and in the third an hundred myriads, and in the fourth an hundred myriads, and in the fifth an hundred myriads, and in the sixth an hundred myriads, and in the seventh (an hundred myriads, and outside the seven heavens, Jerusalem MS.) is the first firmament (flat surface) wherein are the powers which work upon men. 31 For there are four other angels set over the winds. The first angel is over the north, and he is called Chairoum (... broil, Jerusalem MS.; lat. 2, angel of the north, Mauch), and hath in his hand a rod of fire, and restraineth the super-fluity of moisture that the earth be not overmuch wet. 32 And the angel that is over the north is called Oertha (Lat. 2, Alfatha): he hath a torch of fire and putteth it to his sides, and they warm the great coldness of him that he freeze not the world. 33 And the angel that is over the south is called Kerkoutha (Lat. 2, Cedar) and they break his fierceness that he shake not the earth. 34 And the angel that is over the south-west is called Naoutha, and he hath a rod of snow in his hand and putteth it into his mouth, and quencheth the fire that cometh out of his mouth. And if the angel quenched it not at his mouth it would set all the world on fire. 35 And there is another angel over the sea which maketh it rough with the waves thereof. 36 But the rest I will not tell thee, for he that standeth by suffereth me not.
37 Bartholomew saith unto him: Flow chastisest thou the souls of men? 38 Beliar saith unto him: Wilt thou that I declare unto thee the punishment of the hypocrites, of the back-biters, of the jesters, of the idolaters, and the covetous, and the adulterers, and the wizards, and the diviners, and of them that believe in us, and of all whom I look upon (deceive?)? (38 Lat. 2: When I will show any illusion by them. But they that do these things, and they that consent unto them or follow them, do perish with me. 39 Bartholomew said unto him: Declare quickly how thou persuadest men not to follow God and thine evil arts, that are slippery and dark, that they should leave the straight and shining paths of the Lord.) 39 Bartholomew saith unto him: I will that thou declare it in few words. 40 And he smote his teeth together, gnashing them, and there came up out of the bottomless pit a wheel having a sword flashing with fire, and in the sword were pipes. 41 And I (he) asked him, saying: What is this sword? 42 And he said: This sword is the sword of the gluttonous: for into this pipe are sent they that through their gluttony devise all manner of sin; into the second pipe are sent the backbiters which backbite their neighbour secretly; into the third pipe are sent the hypocrites and the rest whom I overthrow by my contrivance. (Lat. 2:40 And Antichrist said: I will tell thee. And a wheel came up out of the abyss, having seven fiery knives. The first knife hath twelve pipes (canales). . . . 42 Antichrist answered: The pipe of fire in the first knife, in it are put the casters of lots and diviners and enchanters, and they that believe in them or have sought them, because in the iniquity of their heart they have invented false divinations. In the second pipe of fire are first the blasphemers . . . suicides . . . idolaters... In the rest are first perjurers . . . (long enumeration).) 43 And Bartholomew said: Dost thou then do these things by thyself alone? 44 And Satan said: If I were able to go forth by myself, I would have destroyed the whole world in three days: but neither I nor any of the six hundred go forth. For we have other swift ministers whom we command, and we furnish them with an hook of many points and send them forth to hunt, and they catch for us souls of men, enticing them with sweetness of divers baits, that is by drunkenness and laughter, by backbiting, hypocrisy, pleasures, fornication, and the rest of the trifles that come out of their treasures. (Lat. 2 amplifies enormously.)

45 And I will tell thee also the rest of the names of the angels. The angel of the hail is called Mermeoth, and he holdeth the hail upon his head, and my ministers do adjure him and send him whither they will. And other angels are there over the snow, and other over the thunder, and other over the lightning, and when any spirit of us would go forth either by land or by sea, these angels send forth fiery stones and set our limbs on fire. (Lat. 2 enumerates all the transgressions of Israel and all possible sins in two whole pages.)

46 Bartholomew saith: Be still (be muzzled) thou dragon of the pit. 47 And Beliar said: Many things will I tell thee of the angels. They that run together throughout the heavenly places and the earthly are these: Mermeoth, Onomatath, Douth, Melioth, Charouth, Graphathas, Oethra, Nephonos, Chalkatoura. With them do fly (are administered?) the things that are in heaven and on earth and under the earth.

48 Bartholomew saith unto him: Be still (be muzzled) and be faint, that I may entreat my
Lord. 49 And Bartholomew fell upon his face and cast earth upon his head and began to say: O Lord Jesu Christ, the great and glorious name. All the choirs of the angels praise thee, O Master, and I that am unworthy with my lips . . . do praise thee, O Master. Hearken unto me thy servant, and as thou didst choose me from the receipt of custom and didst not suffer me to have my conversation unto the end in my former deeds, O Lord Jesu Christ, hearken unto me and have mercy upon the sinners. 50 And when he had so said, the Lord saith unto him: Rise up, suffer him that groaneth to arise: I will declare the rest unto thee. 51 And Bartholomew raised up Satan and said unto him: Go unto thy place, with thine angels, but the Lord hath mercy upon all his world. (50, 51, again enormously amplified in lat. 2. Satan complains that he has been tricked into telling his secrets before the time. The interpolation is to some extent dated by this sentence: 'Simon Magus and Zaroes and Arfaxir and Jannes and Mambres are my brothers.' Zaroes and Arfaxatare wizards who figure in the Latin Acts of Matthew and of Simon and Jude (see below). 49 follows 51 in this text.)

52 But the devil said: Suffer me, and I will tell thee how I was cast down into this place and how the Lord did make man. 53 I was going to and fro in the world, and God said unto Michael: Bring me a clod from the four corners of the earth, and water out of the four rivers of paradise. And when Michael brought them God formed Adam in the regions of the east, and shaped the clod which was shapeless, and stretched sinews and veins upon it and established it with Joints; and he worshipped him, himself for his own sake first, because he was the image of God, therefore he worshipped him. 54 And when I came from the ends of the earth Michael said: Worship thou the image of God, which he hath made according to his likeness. But I said: I am fire of fire, I was the first angel formed, and shall worship clay and matter? 55 And Michael saith to me: Worship, lest God be wroth with thee. But I said to him: God will not be wroth with me; but I will set my throne over against his throne, and I will be as he is. Then was God wroth with me and cast me down, having commanded the windows of heaven to be opened. 56 And when I was cast down, he asked also the six hundred that were under me, if they would worship: but they said: Like as we have seen the first angel do, neither will we worship him that is less than ourselves. Then were the six hundred also cast down by him with me. 57 And when we were cast down upon the earth we were senseless for forty years, and when the sun shone forth seven times brighter than fire, suddenly I awaked; and I looked about and saw the six hundred that were under me senseless. 58 And I awaked my son Salpsan and took him to counsel how I might deceive the man on whose account I was cast out of the heavens. 59 And thus did I contrive it. I took a vial in mine hand and scraped the sweat from off my breast and the hair of mine armpits, and washed myself (Lat. 2, I took fig leaves in my hands and wiped the sweat from my bosom and below mine arms and cast it down beside the streams of waters. 69 is greatly prolonged in this text) in the springs of the waters whence the four rivers flow out, and Eve drank of it and desire came upon her: for if she had not drunk of that water I should not have been able to deceive her. 60 Then Bartholomew commanded him to go into hell.

61 And Bartholomew came and fell at Jesus' feet and began with tears to say thus: Abba, Father, that art past finding out by us, Word of the Father, whom the seven heavens hardly
contained, but who wast pleased to be contained easily and without pain within the body of the Virgin: whom the Virgin knew not that she bare: thou by thy thought hast ordained all things to be: thou givest us that which we need before thou art entreated. 62 Thou that didst wear a crown of thorns that thou mightest prepare for us that repent the precious crown from heaven; that didst hang upon the tree, that (a clause gone): (lat. 2, that thou mightest turn from us the tree of lust and concupiscence (etc., etc.). The verse is prolonged for over 40 lines) (that didst drink wine mingled with gall) that thou mightest give us to drink of the wine of compunction, and wast pierced n the side with a spear that thou mightest fill us with thy body and thy blood: 63 Thou that gavest names unto the four rivers: to the first Phison, because of the faith (pistis) which thou didst appear in the world to preach; to the second Geon, for that man was made of earth (ge); to the third Tigris, because by thee was revealed unto us the consubstantial Trinity in the heavens (to make anything of this we must read Trigis); to the fourth Euphrates, because by thy presence in the world thou madest every soul to rejoice (euphranai) through the word of immortality. 64 My God, and Father, the greatest, my King: save, Lord, the sinners. 65 When he had thus prayed Jesus said unto him: Bartholomew, my Father did name me Christ, that I might come down upon earth and anoint every man that cometh unto me with the oil of life: and he did call me Jesus that I might heal every sin of them that know not . . . and give unto men (several corrupt words: the Latin has) the truth of God.

66 And again Bartholomew saith unto him: Lord, is it lawful for me to reveal these mysteries unto every man? Jesus saith unto him: Bartholomew, my beloved, as many as are faithful and are able to keep them unto themselves, to them mayest thou entrust these things. For some there are that be worthy of them, but there are also other some unto whom it is not fit to entrust them: for they are vain (swaggerers), drunkards, proud, unmerciful, partakers in idolatry, authors of fornication, slanderers, teachers of foolishness, and doing all works that are of the devil, and therefore are they not worthy that these should be entrusted to them. 68 And also they are secret, because of those that cannot contain them; for as many as can contain them shall have a part in them. Herein (Hitherto?) therefore, my beloved, have I spoken unto thee, for blessed art thou and all thy kindred which of their choice have this word entrusted unto them; for all they that can contain it shall receive whatsoever they will in the of my judgement.

69 Then I, Bartholomew, which wrote these things in mine heart, took hold on the hand of the lord the lover of men and began to rejoice and to speak thus:

Glory be to thee, O Lord Jesus Christ, that givest unto all thy grace which all we have perceived. Alleluia.

Glory be to thee, O Lord, the life of sinners.

Glory be to thee, O Lord, death is put to shame.
Glory be to thee, O Lord, the treasure of righteousness.

For unto God do we sing.

70 And as Bartholomew thus spake again, Jesus put off his mantle and took a kerchief from the neck of Bartholomew and began to rejoice and say (70 lat. 2, Then Jesus took a kerchief (?) I and said: I am good: mild and gracious and merciful, strong and righteous, wonderful and holy): I am good. Alleluia. I am meek and gentle. Alleluia. Glory be to thee, O Lord: for I give gifts unto all them that desire me. Alleluia.

Glory be to thee, O Lord, world without end. Amen. Alleluia.

71 And when he had ceased, the apostles kissed him, and he gave them the peace of love.

VI

1 Bartholomew saith unto him: Declare unto us, Lord what sin is heavier than all sins? 2 Jesus saith unto him: Verily I say unto thee that hypocrisy and backbiting is heavier than all sins: for because of them, the prophet said in the psalm, that 'the ungodly shall not rise in the judgement, neither sinners in the council of the righteous', neither the ungodly in the judgement of my Father. Verily, verily, I say unto you, that every sin shall be forgiven unto every man, but the sin against the Holy Ghost shall not be forgiven. 3 And Bartholomew saith unto him: What is the sin against the Holy Ghost? 4 Jesus saith unto him: Whosoever shall decree against any man that hath served my holy Father hath blasphemed against the Holy Ghost: For every man that serveth God worshipfully is worthy of the Holy Ghost, and he that speaketh anything evil against him shall not be forgiven.

5 Woe unto him that sweareth by the head of God, yea woe (?) to him that sweareth falsely by him truly. For there are twelve heads of God the most high: for he is the truth, and in him is no lie, neither forswearing. 6 Ye, therefore, go ye and preach unto all the world the word of truth, and thou, Bartholomew, preach this word unto every one that desireth it; and as many as believe thereon shall have eternal life.

7 Bartholomew saith: O Lord, and if any sin with sin of the body, what is their reward? 8 And Jesus said: It is good if he that is baptized present his baptism blameless: but the pleasure of the flesh will become a lover. For a single marriage belongeth to sobriety: for verily I say unto thee, he that sinneth after the third marriage (wife) is unworthy of God. (8 Lat. 2 is to this effect: . . . But if the lust of the flesh come upon him, he ought to be the husband of one wife. The married, if they are good and pay tithes, will receive a hundredfold. A second marriage is lawful, on condition of the diligent performance of good works, and due payment of tithes: but a third marriage is reprobated: and virginity is best.) 9 But ye, preach ye unto every man that they keep themselves from such things: for I depart not from
you and I do supply you with the Holy Ghost. (lat. 2, At the end of 9, Jesus ascends in the clouds, and two angels appear and say: 'Ye men of Galilee', and the rest ) 10 And Bartholomew worshipped him with the apostles, and glorified God earnestly, saying: Glory be to thee, Holy Father, Sun unquenchable, incomprehensible, full of light. Unto thee be glory, unto thee honour and adoration, world without end. Amen.
MEMORIALS OF OUR LORD JESUS CHRIST DONE IN THE TIME OF PONTIUS PILATE

Prologue

I Ananias, the Protector, of praetorian rank, learned in the law, did from the divine scriptures recognize our Lord Jesus Christ and came near to him by faith and was accounted worthy of holy baptism: and I sought out the memorials that were made at that season in the time of our master Jesus Christ, which the Jews deposited with Pontius Pilate, and found the memorials in Hebrew (letters), and by the good pleasure of God I translated them into Greek (letters) for the informing of all them that call upon the name of our Lord Jesus Christ: in the reign of our Lord Flavius Theodosius, in the seventeenth year, and of Flavius Valentinianus the sixth, in the ninth indiction [corrupt: Lat. has the eighteenth year of Theodosius, when Valentinian was proclaimed Augustus, i. e. A. D. 425].

All ye therefore that read this and translate (or copy) it into other books, remember me and pray for me that God will be gracious unto me and be merciful unto my sins which I have sinned against him.

Peace be to them that read and that hear these things and to their servants. Amen.

In the fifteenth (al. nineteenth) year of the governance of Tiberius Caesar, emperor of the Romans, and of Herod, king of Galilee, in the nineteenth year of his rule, on the eighth of the Calends of April, which is the 25th of March, in the consulate of Rufus and Rubellio, in the fourth year of the two hundred and second Olympiad, Joseph who is Caiaphas being high priest of the Jews:

These be the things which after the cross and passion of the Lord Nicodemus recorded and
delivered unto the high priest and the rest of the Jews: and the same Nicodemus set them forth in Hebrew (letters).

Chapter I

1 For the chief priests and scribes assembled in council, even Annas and Caiaphas and Somne (Senes) and Dothaim (Dothael, Dathaes, Datam) and Gamaliel, Judas, Levi and Nepthalim, Alexander and Jairus and the rest of the Jews, and came unto Pilate accusing Jesus for many deeds, saying: We know this man, that he is the son of Joseph the carpenter, begotten of Mary, and he saith that he is the Son of God and a king; more-over he doth pollute the sabbaths and he would destroy the law of our fathers.

Pilate saith: And what things are they that he doeth, and would destroy the law?

The Jews say: We have a law that we should not heal any man on the sabbath: but this man of his evil deeds hath healed the lame and the bent, the withered and the blind and the paralytic, the dumb and them that were possessed, on the sabbath day!

Pilate saith unto them: By what evil deeds?

They say unto him: He is a sorcerer, and by Beelzebub the prince of the devils he casteth out devils, and they are all subject unto him.

Pilate saith unto them: This is not to cast out devils by an unclean spirit, but by the god Asclepius.

2 The Jews say unto Pilate: We beseech thy majesty that he appear before thy judgement-seat and be heard. And Pilate called them unto him and said: Tell me, how can I that am a governor examine a king? They say unto him: We say not that he is a king, but he saith it of himself.

And Pilate called the messenger (cursor) and said unto him: Let Jesus be brought hither, but with gentleness. And the messenger went forth, and when he perceived Jesus he worshipped him and took the kerchief that was on his hand and spread it upon the earth and saith unto him: Lord, walk hereon and enter in, for the governor calleth thee. And when the Jews saw what the messenger had done, they cried out against Pilate saying: Wherefore didst thou not summon him by an herald to enter in, but by a messenger? for the messenger when he saw him worshipped him and spread out his kerchief upon the ground and hath made him walk upon it like a king!

3 Then Pilate called for the messenger and said unto him: Wherefore hast thou done this, and hast spread thy kerchief upon the ground and made Jesus to walk upon it? The messenger
saith unto him: Lord governor, when thou sentest me to Jerusalem unto Alexander, I saw
Jesus sitting upon an ass, and the children of the Hebrews held branches in their hands and
cried out, and others spread their garments beneath him, saying: Save now, thou that art in
the highest: blessed is he that cometh in the name of the Lord.

4 The Jews cried out and said unto the messenger: The children of the Hebrews cried out in
Hebrew: how then hast thou it in the Greek? The messenger saith to them: I did ask one of
the Jews and said: What is it that they cry out in Hebrew? and he interpreted it unto me.

Pilate saith unto them: And how cried they in Hebrew? The Jews say unto him: Hosanna
membrome barouchamma adonai. Pilate saith unto them: And the Hosanna and the rest, how
is it interpreted? The Jews say unto him: Save now, thou that art in the highest: blessed is he
that cometh in the name of the Lord. Pilate saith unto them: If you yourselves bear witness of
the words which were said of the children, wherein hath the messenger sinned? and they held
their peace.

The governor saith unto the messenger: Go forth and bring him in after what manner thou
wilt. And the messenger went forth and did after the former manner and said unto Jesus:
Lord, enter in: the governor calleth thee.

5 Now when Jesus entered in, and the ensigns were holding the standards, the images (busts)
of the standards bowed and did reverence to Jesus. And when the Jews saw the carriage of
the standards, how they bowed themselves and did reverence unto Jesus, they cried out above
measure against the ensigns. But Pilate said unto the Jews: Marvel ye not that the images
bowed themselves and did reverence unto Jesus. The Jews say unto Pilate: We saw how the
ensigns made them to bow and did reverence to him. And the governor called for the ensigns
and saith unto them: Wherefore did ye so? They say unto Pilate: We are Greeks and servers
of temples, and how could we do him reverence? for indeed, whilst we held the images they
bowed of themselves and did reverence unto him.

6 Then saith Pilate unto the rulers of the synagogue and the elders of the people: Choose you
out able and strong men and let them hold the standards, and let us see if they bow of
themselves. And the elders of the Jews took twelve men strong and able and made them to
hold the standards by sixes, and they were set before the judgement-seat of the governor; and
Pilate said to the messenger: Take him out of the judgement hall (praetorium) and bring him
in again after what manner thou wilt. And Jesus went out of the judgement hall, he and the
messenger. And Pilate called unto him them that before held the image and said unto them: I
have sworn by the safety of Caesar that if the standards bow not when Jesus entereth in, I
will cut off your heads.

And the governor commanded Jesus to enter in the second time. And the messenger did after
the former manner and besought Jesus much that he would walk upon his kerchief; and he
walked upon it and entered in. And when he had entered, the standards bowed themselves again and did reverence unto Jesus.

Chapter II

1 Now when Pilate saw it he was afraid, and sought to rise up from the judgement-seat. And while he yet thought to rise up, his wife sent unto him, saying: Have thou nothing to do with this just man, for I have suffered many things because of him by night. And Pilate called unto him all the Jews, and said unto them: Ye know that my wife feareth God and favoureth rather the customs of the Jews, with you? They say unto him: Yea, we know it. Pilate saith unto them: Lo, my wife hath sent unto me, saying: Have thou nothing to do with this just man: for I have suffered many things because of him by night. But the Jews answered and said unto Pilate: Said we not unto thee that he is a sorcerer? behold, he hath sent a vision of a dream unto thy wife.

2 And Pilate called Jesus unto him and said to him: What is it that these witness against thee? speakest thou nothing? But Jesus said: If they had not had power they would have spoken nothing; for every man hath power over his own mouth, to speak good or evil: they shall see to it.

3 The elders of the Jews answered and said unto Jesus: What shall we see? Firstly, that thou wast born of fornication; secondly, that thy birth in Bethlehem was the cause of the slaying of children; thirdly, that thy father Joseph and thy mother Mary fled into Egypt because they had no confidence before the people.

4 Then said certain of them that stood by, devout men of the Jews: We say not that he came of fornication; but we know that Joseph was betrothed unto Mary, and he was not born of fornication. Pilate saith unto those Jews which said that he came of fornication: This your saying is not true for there were espousals, as these also say which are of your nation. Annas and Caiaphas say unto Pilate: The whole multitude of us cry out that he was born of fornication, and we are not believed: but these are proselytes and disciples of his. And Pilate called Annas and Caiaphas unto him and said to them: What be proselytes? They say unto him: They were born children of Greeks, and now are they become Jews. Then said they which said I that he was not born of fornication, even Lazarus, Asterius, Antonius, Jacob, Amnes, Zenas, Samuel, Isaac, Phinees, Crispus, Agrippa and Judas: We were not born proselytes (are not Greeks, Copt.), but we are children of Jews and we speak the truth; for verily we were present at the espousals of Joseph and Mary.

5 And Pilate called unto him those twelve men which said that he was not born of fornication, and saith unto them: I adjure you by the safety of Caesar, are these things true which ye have said, that he was not born of fornication? They say unto Pilate: We have a law that we swear not, because it is sin: But let them swear by the safety of Caesar that it is not as
we have said, and we will be guilty of death. Pilate saith to Annas and Caiaphas: Answer ye nothing to these things? Annas and Caiaphas say unto Pilate: These twelve men are believed which say that he was not born of fornication, but the whole multitude of us cry out that he was born of fornication, and is a sorcerer, and saith that he is the Son of God and a king, and we are not believed.

6 And Pilate commanded the whole multitude to go out, saving the twelve men which said that he was not born of fornication and he commanded Jesus to be set apart: and Pilate saith unto them: For what cause do they desire to put him to death? They say unto Pilate: They have jealousy, because he healeth on the sabbath day. Pilate saith: For a good work do they desire to put him to death? They say unto him: Yea.

Chapter III

1 And Pilate was filled with indignation and went forth without the judgement hall and saith unto them: I call the Sun to witness that I find no fault in this man. The Jews answered and said to the governor: If this man were not a malefactor we would not have delivered him unto thee. And Pilate said: Take ye him and judge him according to your law. The Jews said unto Pilate: It is not lawful for us to put any man to death. Pilate said: Hath God forbidden you to slay, and allowed me?

2 And Pilate went in again into the judgement hall and called Jesus apart and said unto him: Art thou the King of the Jews? Jesus answered and said to Pilate: Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered Jesus: Am I also a Jew? thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered: My kingdom is not of this world; for if my kingdom were of this world, my servants would have striven that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate said unto him: Art thou a king, then? Jesus answered him: Thou sayest that I am a king; for this cause was I born and am come, that every one that is of the truth should hear my voice. Pilate saith unto him: What is truth? Jesus saith unto him: Truth is of heaven. Pilate saith: Is there not truth upon earth? Jesus saith unto Pilate: Thou seest how that they which speak the truth are judged of them that have authority upon earth.

Chapter IV

1 And Pilate left Jesus in the judgement hall and went forth to the Jews and said unto them: I find no fault in him. The Jews say unto him: This man said: I am able to destroy this temple and in three days to build it up. Pilate saith: What temple? The Jews say: That which Solomon built in forty and six years but which this man saith he will destroy and build it in three days. Pilate saith unto them: I am guiltless of the blood of this just man: see ye to it. The Jews say: His blood be upon us and on our children.
2 And Pilate called the elders and the priests and Levites unto him and said to them secretly: Do not so: for there is nothing worthy of death whereof ye have accused him, for your accusation is concerning healing and profaning of the sabbath. The elders and the priests and Levites say: If a man blaspheme against Caesar, is he worthy of death or no? Pilate saith: He is worthy of death. The Jews say unto Pilate: If a man be worthy of death if he blaspheme against Caesar, this man hath blasphemed against God.

3 Then the governor commanded all the Jews to go out from the judgement hall, and he called Jesus to him and saith unto him: What shall I do with thee? Jesus saith unto Pilate: Do as it hath been given thee. Pilate saith: How hath it been given? Jesus saith: Moses and the prophets did foretell concerning my death and rising again. Now the Jews inquired by stealth and heard, and they say unto Pilate: What needest thou to hear further of this blasphemy? Pilate saith unto the Jews: If this word be of blasphemy, take ye him for his blasphemy, and bring him into your synagogue and judge him according to your law. The Jews say unto Pilate: It is contained in our law, that if a man sin against a man, he is worthy to receive forty stripes save one: but he that blasphemeth against God, that he should be stoned with stoning.

4 Pilate saith unto them: Take ye him and avenge yourselves of him in what manner ye will. The Jews say unto Pilate: We will that he be crucified. Pilate saith: He deserveth not to be crucified.

5 Now as the governor looked round about upon the multitude of the Jews which stood by, he beheld many of the Jews weeping, and said: Not all the multitude desire that he should be put to death. The elder of the Jews said: To this end have the whole multitude of us come Hither, that he should be put to death. Pilate saith to the Jews: Wherefore should he die? The Jews said: Because he called himself the Son of God, and a king.

Chapter V

1 But a certain man, Nicodemus, a Jew, came and stood before the governor and said: I beseech thee, good (pious) lord, bid me speak a few words. Pilate saith: Say on. Nicodemus saith: I said unto the elders and the priests and Levites and unto all the multitude of the Jews in the synagogue: Wherefore contend ye with this man? This man doeth many and wonderful signs, which no man hath done, neither will do: let him alone and contrive not any evil against him: if the signs which he doeth are of God, they will stand, but if they be of men, they will come to nought. For verily Moses, when he was sent of God into Egypt did many signs, which God commanded him to do before Pharaoh, king of Egypt; and there were there certain men servants of Pharaoh, Jannes and Jambres, and they also did signs not a few, of them which Moses did, and the Egyptians held them as gods, even Jannes and Jambres: and whereas the signs which they did were not of God, they perished and those also that believed on them. And now let this man go, for he is not worthy of death.
Chapter VI

Now one of the Jews came forward and besought the governor that he might speak a word. The governor saith: If thou wilt say aught, speak on. And the Jew said: Thirty and eight years lay I on a bed in suffering of pains, and at the coming of Jesus many that were possessed and laid with divers diseases were healed by him, and certain (faithful) young men took pity on me and carried me with my bed and brought me unto him; and when Jesus saw me he had compassion, and spake a word unto me: Take up thy bed and walk. And I took up my bed and walked. The Jews say unto Pilate: Ask of him what day it was whereon he was healed? He that was healed saith: On the sabbath. The Jews say: Did we not inform thee so, that upon the sabbath he healeth and casteth out devils?

Chapter VII

And a certain woman named Bernice (Beronice Copt., Veronica Lat.) crying out from afar off said: I had an issue of blood and touched the hem of his garment, and the flowing of my blood was stayed which I had twelve years. The Jews say: We have a law that a woman shall not come to give testimony.

Chapter VIII

And certain others, even a multitude both of men and women cried out, saying: This man is a prophet and the devils are subject unto him. Pilate saith to them which said: The devils are subject unto him: Wherefore were not your teachers also subject unto him? They say unto Pilate: We know not. Others also said: He raised up Lazarus which was dead out of his tomb after four days. And the governor was afraid and said unto all the multitude of the Jews: Wherefore will ye shed innocent blood?
Chapter IX

1 And he called unto him Nicodemus and those twelve men which said that he was not born of fornication, and said unto them: What shall I do, for there riseth sedition among the people? They say unto him: We know not, let them see to it. Again Pilate called for all the multitude of the Jews and saith: Ye know that ye have a custom that at the feast of unleavened bread I should release unto you a prisoner. Now I have a prisoner under condemnation in the prison, a murderer, Barabbas by name, and this Jesus also which standeth before you, in whom I find no fault: Whom will ye that I release unto you? But they cried out: Barabbas. Pilate saith: What shall I do then with Jesus who is called Christ? The Jews say: Let him be crucified. But certain of the Jews answered: Thou art not a friend of Caesar's if thou let this man go; for he called himself the Son of God and a king: thou wilt therefore have him for king, and not Caesar.

2 And Pilate was wroth and said unto the Jews: Your nation is always seditious and ye rebel against your benefactors. The Jews say: Against what benefactors? Pilate saith: According as I have heard, your God brought you out of Egypt out of hard bondage, and led you safe through the sea as by dry land, and in the wilderness he nourished you with manna and gave you quails, and gave you water to drink out of a rock, and gave unto you a law. And in all these things ye provoked your God to anger, and sought out a molten calf, and angered your God and he sought to slay you: and Moses made supplication for you and ye were not put to death. And now ye do accuse me that I hate the king (emperor).

3 And he rose up from the judgement-seat and sought to go forth. And the Jews cried out, saying: We know our king, even Caesar and not Jesus. For indeed the wise men brought gifts from the east unto him as unto a king, and when Herod heard from the wise men that a king was born, he sought to slay him, and when his father Joseph knew that, he took him and his mother and they fled into Egypt. And when Herod heard it he destroyed the children of the Hebrews that were born in Bethlehem.

4 And when Pilate heard these words he was afraid. And Pilate silenced the multitude, because they cried still, and said unto them: So, then, this is he whom Herod sought? The Jews say: Yea, this is he. And Pilate took water and washed his hands before the sun, saying: I am innocent of the blood of this just man: see ye to it. Again the Jews cried out: His blood be upon us and upon our children.

5 Then Pilate commanded the veil to be drawn before the judgement-seat whereon he sat, and saith unto Jesus: Thy nation hath convicted thee (accused thee) as being a king: therefore have I decreed that thou shouldest first be scourged according to the law of the pious emperors, and thereafter hanged upon the cross in the garden wherein thou wast taken: and let Dysmas and Gestas the two malefactors be crucified with thee.
Chapter X

1 And Jesus went forth of the judgement hall and the two malefactors with him. And when they were come to the place they stripped him of his garments and girt him with a linen cloth and put a crown of thorns about his head: likewise also they hanged up the two malefactors. But Jesus said: Father forgive them, for they know not what they do. And the soldiers divided his garments among them.

And the people stood looking upon him, and the chief priests and the rulers with them derided him, saying: He saved others let him save himself: if he be the son of God [let him come down from the cross]. And the soldiers also mocked him, coming and offering him vinegar with gall; and they said: If thou be the King of the Jews, save thyself.

And Pilate after the sentence commanded his accusation to be written for a title in letters of Greek and Latin and Hebrew according to the saying of the Jews: that he was the King of the Jews.

2 And one of the malefactors that were hanged [by name Gestas] spake unto him, saying: If thou be the Christ, save thyself, and us. But Dysmas answering rebuked him, saying: Dost thou not at all fear God, seeing thou art in the same condemnation? and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus: Remember me, Lord, in thy kingdom. And Jesus said unto him: Verily, verily, I say unto thee, that today thou shalt be (art) with me in paradise.

Chapter XI

1 And it was about the sixth hour, and there was darkness over the land until the ninth hour, for the sun was darkened: and the veil of the temple was rent asunder in the midst. And Jesus called with a loud voice and said: Father, baddach ephkid rouel, which is interpreted: Into thy hands I commend my spirit. And having thus said he gave up the ghost. And when the centurion saw what was done, he glorified God, saying: This man was righteous. And all the multitudes that had come to the sight, when they beheld what was done smote their breasts and returned.

2 But the centurion reported unto the governor the things that had come to pass: and when the governor and his wife heard, they were sore vexed, and neither ate nor drank that day. And Pilate sent for the Jews and said unto them: Did ye see that which came to pass? But they said: There was an eclipse of the sun after the accustomed sort.

3 And his acquaintance had stood afar off, and the women which came with him from Galilee, beholding these things. But a certain man named Joseph, being a counsellor, of the city of Arimathaea, who also himself looked for the kingdom of God this man went to Pilate
and begged the body of Jesus. And he took it down and wrapped it in a clean linen cloth and laid it in a hewn sepulchre wherein was never man yet laid.

Chapter XII

1 Now when the Jews heard that Joseph had begged the body of Jesus, they sought for him and for the twelve men which said that Jesus was not born of fornication, and for Nicodemus and many others which had come forth before Pilate and declared his good works. But all they hid themselves, and Nicodemus only was seen of them, for he was a ruler of the Jews. And Nicodemus said unto them: How came ye into the synagogue? The Jews say unto him: How didst thou come into the synagogue? for thou art confederate with him, and his portion shall be with thee in the life to come. Nicodemus saith: Amen, Amen. Likewise Joseph also came forth and said unto them: Why is it that ye are vexed against me, for that I begged the body of Jesus? behold I have laid it in my new tomb, having wrapped it in clean linen, and I rolled a stone over the door of the cave. And ye have not dealt well with the just one, for ye repented not when ye had crucified him, but ye also pierced him with a spear.

But the Jews took hold on Joseph and commanded him to be put in safeguard until the first day of the week: and they said unto him: Know thou that the time alloweth us not to do anything against thee, because the sabbath dawneth: but knew that thou shalt not obtain burial, but we will give thy flesh unto the fowls of the heaven. Joseph saith unto them: This is the word of Goliath the boastful which reproached the living God and the holy David. For God said by the prophet: Vengeance is mine, and I will recompense, saith the Lord. And now, lo, one that was uncircumcised, but circumcised in heart, took water and washed his hands before the sun, saying: I am Innocent of the blood of this just person: see ye to it. And ye answered Pilate and said: His blood be upon us and upon our children. And now I fear lest the wrath of the Lord come upon you and upon your children, as ye have said. But when the Jews heard these words they waxed bitter in soul, and caught hold on Joseph and took him and shut him up in an house wherein was no window, and guards were set at the door: and they sealed the door of the place where Joseph was shut up.

2 And upon the sabbath day the rulers of the synagogue and the priests and the Levites made an ordinance that all men should appear in the synagogue on the first day of the week. And all the multitude rose up early and took council in the synagogue by what death they should kill him. And when the council was set they commanded him to be brought with great dishonour. And when they had opened the door they found him not. And all the people were beside themselves and amazed, because they found the seals closed, and Caiaphas had the key. And they durst not any more lay hands upon them that had spoken in the behalf of Jesus before Pilate.

Chapter XIII
1 And while they yet sat in the synagogue and marvelled because of Joseph, there came certain of the guard which the Jews had asked of Pilate to keep the sepulchre of Jesus lest peradventure his disciples should come and steal him away. And they spake and declared unto the rulers of the synagogue and the priests and the Levites that which had come to pass: how that there was a great earthquake, and we saw an angel descend from heaven, and he rolled away the stone from the mouth of the cave, and sat upon it. And he did shine like snow and like lightning, and we were sore afraid and lay as dead men. And we heard the voice of the angel speaking with the women which waited at the sepulchre, saying: Fear ye not: for I know that ye seek Jesus which was crucified. He is not here: he is risen, as he said. Come, see the place where the Lord lay, and go quickly and say unto his disciples that he is risen from the dead, and is in Galilee.

2 The Jews say: With what women spake he? They of the guard say: We know not who they were. The Jews say: At what hour was it? They of the guard say: At midnight. The Jews say: And wherefore did ye not take the women? They of the guard say: We were become as dead me through fear, and we looked not to see the light of the day; how then could we take them? The Jews say: As the Lord liveth, we believe you not. They of the guard say unto the Jews: So many signs saw ye in that man, and ye believed not, how then should ye believe us? verily ye sware rightly 'as the Lord liveth', for he liveth indeed. Again they of the guard say: We have heard that ye shut up him that begged the body of Jesus, and that ye scaled the door; and when ye had opened it ye found him not. Give ye therefore Joseph and we will give you Jesus. The Jews say: Joseph is departed unto his own city. They of the guard say unto the Jews: Jesus also is risen, as we have heard of the angel, and he is in Galilee.

3 And when the Jews heard these words they were sore afraid, saying: Take heed lest this report be heard and all men incline unto Jesus. And the Jews took counsel and laid down much money and gave it to the soldiers, saying: Say ye: While we slept his disciples came by night and stole him away. And if this come to the governor's hearing we will persuade him and secure you. And they took the money and did as they were instructed. [And this their saying was published abroad among all men. lat.]

Chapter XIV

1 Now a certain priest named Phinees and Addas a teacher and Aggaeus (Ogias Copt., Egias lat.) a Levite came down from Galilee unto Jerusalem and told the rulers of the synagogue and the priests and the Levites, saying: We saw Jesus and his disciples sitting upon the mountain which is called Mamilch (Mambre or Malech lat., Mabrech Copt.), and he said unto his disciples: Go into all the world and preach unto every creature (the whole creation): he that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned. [And these signs shall follow upon them that believe: in my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them: they shall lay hands upon the sick and they shall recover.] And while Jesus yet spake unto his disciples we saw him taken up into heaven.
2 The elders and the priests and Levites say: Give glory to the God of Israel and make confession unto him: did ye indeed (or that ye did) hear and see those things which ye have told us? They that told them say: As the Lord God of our fathers Abraham, Isaac, and Jacob liveth, we did hear these things and we saw him taken up into heaven. The elders and the priests and the Levites say unto them: Came ye for this end, that ye might tell us, or came ye to pay your vows unto God? And they say: To pay our vows unto God. The elders and the chief priests and the Levites say unto them: If ye came to pay your vows unto God, to what purpose is this idle tale which ye have babbled before all the people? Phinees the priest and Addas the teacher and Aggaeus the Levite say unto the rulers of the synagogue and priests and Levites: If these words which ye have spoken and seen be sin, lo, we are before you: do unto us as seemeth good in your eyes. And they took the book of the law and adjured them that they should no more tell any man these words: and they gave them to eat and to drink, and put them out of the city: moreover they gave them money, and three men to go with them, and they set them on their way as far as Galilee, and they departed in peace.

3 Now when these men were departed into Galilee, the chief priests and the rulers of the synagogue and the elders gathered together in the synagogue, and shut the gate, and lamented with a great lamentation, saying: What is this sign which is come to pass in Israel? But Amlas and Caiaphas said: Wherefore are ye troubled? why weep ye? Know ye not that his disciples gave much gold unto them that kept the sepulchre and taught them to say that an angel came down and rolled away the stone from the door of the sepulchre? But the priests and the elders said: Be it so, that his disciples did steal away his body; but how is his soul entered into his body, and how abideth he in Galilee? But they could not answer these things, and hardly in the end said: It is not lawful for us to believe the uncircumcised. [Lat. (and Copt., and Arm.): Ought we to believe the soldiers, that an angel came down from heaven and rolled away the stone from the door of the sepulchre? but in truth his disciples gave . . . sepulchre. Know ye not that it is not lawful for Jews to believe any word of the uncircumcised, knowing that they who received much good from us have spoken according as we taught them.]

Chapter XV

And Nicodemus rose up and stood before the council, saying: Ye say well. Know ye not, O people of the Lord, the men that came down out of Galilee, that they fear God and are men of substance, hating covetousness (a lie, Lat.), men of peace? And they have told you with an oath, saying: We saw Jesus upon the mount Mamilch with his disciples and that he taught them all things that ye heard of them, and, say they, we saw him taken up into heaven. And no man asked them in what manner he was taken up. For like as the book of the holy scriptures hath taught us that Elias also was taken up into heaven, and Eliseus cried out with a loud voice, and Elias cast his hairy cloak upon Eliseus, and Eliseus cast the cloak upon Jordan and passed over and went unto Jericho. And the sons of the prophets met him and said: Eliseus, where is thy lord Elias? and he said that he was taken up into heaven. And they
said unto Eliseus: Hath not a spirit caught him up and cast him upon one of the mountains? but let us take our servants with us and seek after him. And they persuaded Eliseus and he went with them, and they sought him three days and found him not: and they knew that he had been taken up. And now hearken unto me, and let us send into all the coasts (al. mountains) of Israel and see whether the Christ were not taken up by a spirit and cast upon one of the mountains. And this saying pleased them all: and they sent into all the coasts (mountains, Lat.) and sought Jesus and found him not. But they found Joseph in Arimathaea, and no man durst lay hands upon him.

2 And they told the elders and the priests and the Levites, saying: We went about throughout all the coasts of Israel, and we found not Jesus; but Joseph we found in Arimathaea. And when they heard of Joseph they rejoiced and gave glory to the God of Israel. And the rulers of the synagogue and the priests and the Levites took counsel how they should meet with Joseph, and they took a volume of paper and wrote unto Joseph these words:

Peace be unto thee. We know that we have sinned against God and against thee, and we have prayed unto the God of Israel that thou shouldest vouchsafe to come unto thy fathers and unto thy children (Lat. But thou didst pray unto the God of Israel, and he delivered thee out of our hands. Now therefore vouchsafe, &c.) for we are all troubled, because when we opened the door we found thee not: and we know that we devised an evil counsel against thee, but the Lord helped thee. And the Lord himself made of none effect (scattered) our counsel against thee, O father Joseph, thou that art honourable among all the people.

3 And they chose out of all Israel seven men that were friends of Joseph, whom Joseph also himself accounted his friends, and the rulers of the synagogue and the priests and the Levites said unto them: See: if he receive our epistle and read it, know that he will come with you unto us: but if he read it not, know that he is vexed with us, and salute ye him in peace and return unto us. And they blessed the men and let them go.

And the men came unto Joseph and did him reverence, and said unto him: Peace be unto thee. And he said: Peace be unto you and unto all the people of Israel. And they gave him the book of the epistle, and Joseph received it and read it and embraced (or kissed) the epistle and blessed God and said: Blessed be the Lord God, which hath redeemed Israel from shedding innocent blood; and blessed be the Lord, which sent his angel and sheltered me under his wings. (And he kissed them) and set a table before them, and they did eat and drink and lay there.

4 And they rose up early and prayed: and Joseph saddled his she-ass and went with the men, and they came unto the holy city, even Jerusalem. And all the people came to meet Joseph and cried: Peace be to thine entering-in. And he said unto all the people: Peace be unto you, and all the people kissed him. And the people prayed with Joseph, and they were astonished at the sight of him.
And Nicodemus received him into his house and made a great feast, and called Annas and Caiaphas and the elders and the priests and the Levites unto his house. And they made merry eating and drinking with Joseph. And when they had sung an hymn (or blessed God) every man went unto his house. But Joseph abode in the house of Nicodemus.

5 And on the morrow, which was the preparation, the rulers of the synagogue and the priests and the Levites rose up early and came to the house of Nicodemus, and Nicodemus met them and said: Peace be unto you. And they said: Peace be unto thee and to Joseph and unto all thy house and to all the house of Joseph. And he brought them into his house. And the whole council was set, and Joseph sat between Annas and Caiaphas and no man durst speak unto him a word. And Joseph said: Why is it that ye have called me? And they beckoned unto Nicodemus that he should speak unto Joseph. And Nicodemus opened his mouth and said unto Joseph: Father, thou knowest that the reverend doctors and the priests and the Levites seek to learn a matter of thee. And Joseph said: Inquire ye. And Annas and Caiaphas took the book of the law and adjured Joseph saying: Give glory to the God of Israel and make confession unto him: [for Achar, when he was adjured of the prophet Jesus(Joshua), foresware not himself but declared unto him all things and hid not a word from him: thou therefore also hide not from us so much as a word. And Joseph: I will not hide one word from you.] And they said unto him: We were greatly vexed because thou didst beg the body of Jesus and wrappedst it in a clean linen cloth and didst lay him in a tomb. And for this cause we put thee in safeguard in an house wherein was no window, and we put keys and seals upon the doors, and guards did keep the place wherein thou wast shut up. And on the first day of the week we opened it and found thee not, and we were sore troubled, and amazement fell upon all the people of the Lord until yesterday. Now, therefore, declare unto us what befell thee.6 And Joseph said: On the preparation day about the tenth hour ye did shut me up, and I continued there the whole sabbath. And at midnight as I stood and prayed the house wherein ye shut me up was taken up by the four corners, and I saw as it were a flashing of light in mine eyes, and being filled with fear I fell to the earth. And one took me by the hand and removed me from the place whereon I had fallen; and moisture of water was shed on me from my head unto my feet, and an odour of ointment came about my nostrils. And he wiped my face and kissed me and said unto me: Fear not, Joseph: open thine eyes and see who it is that speaketh with thee. And I looked up and saw Jesus and I trembled, and supposed that it was a spirit: and I said the commandments: and he said them with me. And [as] ye are not ignorant that a spirit, if it meet any man and hear the commandments, straightway fleeth. And when I perceived that he said them with me, I said unto him: Rabbi Elias? And he said unto me: I am not Elias. And I said unto him: Who art thou, Lord? And he said unto me: I am Jesus, whose body thou didst beg of Pilate, and didst clothe me in clean linen and cover my face with a napkin, and lay me in thy new cave and roll a great stone upon the door of the cave. And I said to him that spake with me: Show me the place where I laid thee. And he brought me and showed me the place where I laid him, and the linen cloth lay therein, and the napkin that was upon his face. And I knew that it was Jesus. And he took me by the hand and set me in the midst of mine house, the doors being shut, and laid me upon my bed and said unto me: Peace be unto thee. And he kissed me and said unto me:
Until forty days be ended go not out of thine house: for behold I go unto my brethren into Galilee.

Chapter XVI

1 And when the rulers of the synagogue and the priests and the Levites heard these words of Joseph the became as dead men and fell to the ground, and they fasted until the ninth hour. And Nicodemus with Joseph comforted Annas and Caiaphas and the priests and the Levites, saying: Rise up and stand on your feet and taste bread and strengthen your souls, for tomorrow is the sabbath of the Lord. And they rose up and prayed unto God and did eat and drink, and departed every man to his house.

2 And on the sabbath the (al. our) teachers and the priests and Levites sat and questioned one another and said: What is this wrath that is come upon us? for we know his father and his mother. Levi the teacher saith: I know that his parents feared God and kept not back their vows and paid tithes three times a year. And when Jesus was born, his parents brought him up unto this place and gave sacrifices and burnt-offerings to God. And [when] the great teacher Symeon took him into his arms and said: Now lettest thou thy servant, Lord, depart in peace for mine eyes have seen thy salvation which thou hast prepared before the face of all peoples, a light to lighten the Gentiles and the glory of thy people Israel. And Symeon blessed them and said unto Mary his mother: I give thee good tidings concerning this child. And Mary said: Good, my lord? And Symeon said to her : Good. Behold, he is set for the fall and rising again of many in Israel, and for a sign spoken against: and a sword shall pierce through thine own heart also, that the thoughts of many hearts may be revealed.

3 They say unto Levi the teacher: How knowest thou these things? Levi saith unto them: Know ye not that from him I did learn the law? The council say unto him: We would see thy father. And they sent after his father, and asked of him, and he said to them: Why believed ye not my son? the blessed and righteous Symeon, he did teach him the law. The council saith: Rabbi Levi, is the word true which thou hast spoken? And he said: It is true.

Then the rulers of the synagogue and the priests and the Levites said among themselves: Come, let us send into Galilee unto the three men which came and told us of his teaching and his taking-up, and let them tell us how they saw him taken up. And this word pleased them all, and they sent the three men which before had gone with them into Galilee and said to them: Say unto Rabbi Addas and Rabbi Phinees and Rabbi Aggaeus: peace be to you and to all that are with you. Inasmuch as great questioning hath arisen in the council, we have sent unto you to call you unto this holy place of Jerusalem.

4 And the men went into Galilee and found them sitting and meditating upon the law, and saluted them in peace. And the men that were in Galilee said unto them that were come to them: Peace be upon all Israel. And they said: Peace be unto you. Again they said unto them:
Wherefore are ye come? And they that were sent said: The council calleth you unto the holy city Jerusalem. And when the men heard that they were bidden by the council, they prayed to God and sat down to meat with the men and did eat and drink, and rose up and came in peace unto Jerusalem.

5 And on the morrow the council was set in the synagogue, and they examined them, saying: Did ye in very deed see Jesus sitting upon the mount Mamilch, as he taught his eleven disciples, and saw ye him taken up? And the men answered them and said: Even as we saw him taken up, even so did we tell it unto you.

6 Annas saith: Set them apart from one another, and let us see if their word agreeth. And they set them apart one from another, and they call Addas first and say unto him: How sawest thou Jesus taken up? Addas saith: While he yet sat upon the Mount Mamilch and taught his disciples, we saw a cloud that overshadowed him and his disciples: and the cloud carried him up into heaven, and his disciples lay (al. prayed, lying) on their faces upon the earth. And they called Phinees the priest, and questioned him also, saying: How sawest thou Jesus taken up? And he spake in like manner. And again they asked Aggaeus, and he also spake in like manner. And the council said: It is contained in the law of Moses: At the mouth of two or three shall every word be established.

Abuthem (Bouthem Gr., Abudem lat., Abuden, Abuthen Arm., om. Copt.) the teacher saith: It is written in the law: Enoch walked with God and is not, because God took him. Jaeirus the teacher said: Also we have heard of the death of the holy Moses and have not seen him; for it is written in the law of the Lord: And Moses died at the mouth of the Lord, and no man knew of his sepulchre unto this day. And Rabbi Levi said: Wherefore was it that Rabbi Symeon said when he saw Jesus: Behold, this child is set for the fall and rising again of many in Israel and for a sign spoken against? And Rabbi Isaac said: It is written in the law: Behold I send my messenger before thy face, which shall go before thee to keep thee in every good way, for my name is named thereon.

7 Then said Annas and Caiaphas: Ye have well said those things which are written in the law of Moses, that no man saw the death of Enoch, and no man hath named the death of Moses. But Jesus spake before Pilate, and we know that we saw him receive buffets and spittings upon his face, and that the soldiers put on him a crown of thorns and that he was scourged and received condemnation from Pilate, and that he was crucified at the place of a skull and two thieves with him, and that they gave him vinegar to drink with gall, and that Longinus the soldier pierced his side with a spear, and that Joseph our honourable father begged his body, and that, as he saith, he rose again, and that (lit. as) the three teachers say: We saw him taken up into heaven, and that Rabbi Levi spake and testified to the things which were spoken by Rabbi Symeon, and that he said: Behold this child is set for the fall and rising again of many in Israel and for a sign spoken against.
And all the teachers said unto all the people of the Lord: If this hath come to pass from the Lord, and it is marvelous in our eyes, ye shall surely know, O house of Jacob, that it is written: Cursed is every one that hangeth upon a tree. And another scripture teacheth: The gods which made not the heaven and the earth shall perish.

And the priests and the Levites said one to another: If his memorial endure until the Sommos (Copt. Soum) which is called Jobel (i.e. the Jubilee), know ye that he will prevail for ever and raise up for himself a new people.

Then the rulers of the synagogue and the priests and the Levites admonished all Israel, saying: Cursed is that man who shall worship that which man's hand hath made, and cursed is the man who shall worship creatures beside the Creator. And all the people said: Amen, Amen.

And all the people sang an hymn unto the Lord and said: Blessed be the Lord who hath given rest unto the people of Israel according to all that he spake. There hath not one word fallen to the ground of all his good saying which he spake unto his servant Moses. The Lord our God be with us as he was with our fathers: let him not forsake us. And let him not destroy us from turning our heart unto him, from walking in all his ways and keeping his statutes and his judgements which he commanded our fathers. And the Lord shall be King over all the earth in that day. And there shall be one Lord and his name one, even the Lord our King: he shall save us.

There is none like unto thee, O Lord. Great art thou, O Lord, and great is thy name.

Heal us, O Lord, by thy power, and we shall be healed: save us, Lord, and we shall be saved: for we are thy portion and thine inheritance.

And the Lord will not forsake his people for his great name's sake, for the Lord hath begun to make us to be his people.

And when they had all sung this hymn they departed every man to his house, glorifying God. [For his is the glory, world without end. Amen.]

ACTS OF PILATE

PART II. THE DESCENT INTO HELL

Chapter I

1 And Joseph arose and said unto Annas and Caiaphas: Truly and of right do ye marvel because ye have heard that Jesus hath been seen alive after death, and that he hath ascended
into heaven. Nevertheless it is more marvelous that he rose not alone from the dead, but did raise up alive many other dead out of their sepulchres, and they have been seen of many in Jerusalem. And now hearken unto me; for we all know the blessed Simeon, the high priest which received the child Jesus in his hands in the temple. And this Simeon had two sons, brothers in blood and we all were at their falling asleep and at their burial. Go therefore and look upon their sepulchres: for they are open, because they have risen, and behold they are in the city of Arimathaea dwelling together in prayer. And indeed men hear them crying out, yet they speak with no man, but are silent as dead men. But come, let us go unto them and with all honour and gentleness bring them unto us, and if we adjure them, perchance they will tell us concerning the mystery of their rising again.

2 When they heard these things, they all rejoiced. And Annas and Caiaphas, Nicodemus and Joseph and Gamaliel went and found them not in their sepulchre, but they went unto the city of Arimathaea, and found them there, kneeling on their knees and giving themselves unto prayer. And they kissed them, and with all reverence and in the fear of God they brought them to Jerusalem into the synagogue. And they shut the doors and took the law of the Lord and put it into their hands, and adjured them by the God Adonai and the God of Israel which spake unto our fathers by the prophets, saying: Believe ye that it is Jesus which raised you from the dead? Tell us how ye have arisen from the dead.

3 And when Karinus and Leucius heard this adjuration, they trembled in their body and groaned, being troubled in heart. And looking up together unto heaven they made the seal of the cross with their fingers upon their tongues, and forthwith they spake both of them, saying: Give us each a volume of paper, and let us write that which we have seen and heard. And they gave them unto them, and each of them sat down and wrote, saying:

Chapter II

1 O Lord Jesu Christ, the life and resurrection of the dead (al. resurrection of the dead and the life of the living), suffer us to speak of the mysteries of thy majesty which thou didst perform after thy death upon the cross, inasmuch as we have been adjured by thy Name. For thou didst command us thy servants to tell no man the secrets of thy divine majesty which thou wroughtest in hell.

Now when we were set together with all our fathers in the deep, in obscurity of darkness, on a sudden there came a golden heat of the sun and a purple and royal light shining upon us. And immediately the father of the whole race of men, together with all the patriarchs and prophets, rejoiced, saying: This light is the beginning (author) of everlasting light which did promise to send unto us his co-eternal light. And Esaias cried out and said: This is the light of the Father, even the Son of God, according as I prophesied when I lived upon the earth: The land of Zabulon and the land of Nephthalim beyond Jordan, of Galilee of the Gentiles, the people that walked in darkness have seen a great light, and they that dwell in the land of
the shadow of death, upon them did the light shine. And now hath it come and shone upon us that sit in death.

2 And as we all rejoiced in the light which shined upon us, there came unto us our father Simeon, and he rejoicing said unto us: Glorify ye the Lord Jesus Christ, the Son of God; for I received him in my hands in the temple when he was born a child, and being moved of the Holy Ghost I made confession and said unto him: Now have mine eyes seen thy salvation which thou hast prepared before the face of all people, a light to lighten the Gentiles, and to be the glory of thy people Israel. And when they heard these things, the whole multitude of the saints rejoiced yet more.

3 And after that there came one as it were a dweller in the wilderness, and he was inquired of by all: Who art thou? And he answered them and said: I am John, the voice and the prophet of the most High, which came before the face of his advent to prepare his ways, to give knowledge of salvation unto his people, for the remission of their sins. And when I saw him coming unto me, being moved of the Holy Ghost, I said: Behold the Lamb of God, behold him that taketh away the sins of the world. And I baptized him in the river of Jordan, and saw the Holy Ghost descending upon him in the likeness of a dove, and heard a voice out of heaven saying: This is my beloved Son, in whom I am well pleased. And now have I come before his face, and come down to declare unto you that he is at hand to visit us, even the day spring, the Son of God, coming from on high unto us that sit in darkness and in the shadow of death.

Chapter III

1 And when father Adam that was first created heard this, even that Jesus was baptized in Jordan, he cried out to Seth his son, saying: Declare unto thy sons the patriarchs and the prophets all that thou didst hear from Michael the archangel, when I sent thee unto the gates of paradise that thou mightest entreat God to send thee his angel to give thee the oil of the tree of mercy to anoint my body when I was sick. Then Seth drew near unto the holy patriarchs and prophets, and said: When I, Seth, was praying at the gates of paradise, behold Michael the angel of the Lord appeared unto me, saying: I am sent unto thee from the Lord: it is I that am set over the body of man. And I say unto thee, Seth, vex not thyself with tears, praying and entreating for the oil of the tree of mercy, that thou mayest anoint thy father Adam for the pain of his body: for thou wilt not be able to receive it save in the last days and times, save when five thousand and five hundred (al. 5,952) years are accomplished: then shall the most beloved Son of God come upon the earth to raise up the body of Adam and the bodies of the dead, and he shall come and be baptized in Jordan. And when he is come forth of the water of Jordan, then shall he anoint with the oil of mercy all that believe on him, and that oil of mercy shall be unto all generations of them that shall be born of water and of the Holy Ghost, unto life eternal. Then shall the most beloved Son of God, even Christ Jesus, come down upon the earth and shall bring in our father Adam into paradise unto the tree of mercy.
And when they heard all these things of Seth, all the patriarchs and prophets rejoiced with a great rejoicing.

Chapter IV

1 And while all the saints were rejoicing, behold Satan the prince and chief of death said unto Hell: Make thyself ready to receive Jesus who boasteth himself that he is the Son of God, whereas he is a man that feareth death, and sayeth: My soul is sorrowful even unto death. And he hath been much mine enemy, doing me great hurt, and many that I had made blind, lame, dumb, leprous, and possessed he hath healed with a word: and some whom I have brought unto thee dead, them hath he taken away from thee.

2 Hell answered and said unto Satan the prince: Who is he that is so mighty, if he be a man that feareth death? for all the mighty ones of the earth are held in subjection by my power, even they whom thou hast brought me subdued by thy power. If, then, thou art mighty, what manner of man is this Jesus who, though he fear death, resisteth thy power? If he be so mighty in his manhood, verily I say unto thee he is almighty in his god-head, and no man can withstand his power. And when he saith that he feareth death, he would ensnare thee, and woe shall be unto thee for everlasting ages. But Satan the prince of Tartarus said: Why doubtest thou and fearest to receive this Jesus which is thine adversary and mine? For I tempted him, and have stirred up mine ancient people of the Jews with envy and wrath against him. I have sharpened a spear to thrust him through, gall and vinegar have I mingled to give him to drink, and I have prepared a cross to crucify him and nails to pierce him: and his death is nigh at hand, that I may bring him unto thee to be subject unto thee and me.

3 Hell answered and said: Thou hast told me that it is he that hath taken away dead men from me. For there be many which while they lived on the earth have taken dead men from me, yet not by their own power but by prayer to God, and their almighty God hath taken them from me. Who is this Jesus which by his own word without prayer hath drawn dead men from me? Perchance it is he which by the word of his command did restore to life Lazarus which was four days dead and stank and was corrupt, whom I held here dead. Satan the prince of death answered and said: It is that same Jesus. When Hell heard that he said unto him: I adjure thee by thy strength and mine own that thou bring him not unto me. For at that time I, when I heard the command of his word, did quake and was overwhelmed with fear, and all my ministries with me were troubled. Neither could we keep Lazarus, but he like an eagle shaking himself leaped forth with all agility and swiftness, and departed from us, and the earth also which held the dead body of Lazarus straightway gave him up alive. Wherefore now I know that that man which was able to do these things is a God strong in command and mighty in manhood, and that he is the saviour of mankind. And if thou bring him unto me he will set free all that are here shut up in the hard prison and bound in the chains of their sins that cannot be broken, and will bring them unto the life of his god head for ever.
Chapter V

1 And as Satan the prince, and Hell, spoke this together, suddenly there came a voice as of thunder and a spiritual cry: Remove, O princes, your gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. When Hell heard that he said unto Satan the prince: Depart from me and go out of mine abode: if thou be a mighty man of war, fight thou against the King of glory. But what hast thou to do with him? And Hell cast Satan forth out of his dwelling. Then said Hell unto his wicked ministers: Shut ye the hard gates of brass and put on them the bars of iron and withstand stoutly, lest we that hold captivity be taken captive.

2 But when all the multitude of the saints heard it, they spake with a voice of rebuking unto Hell: Open thy gates, that the King of glory may come in. And David cried out, saying: Did I not when I was alive upon earth, foretell unto you: Let them give thanks unto the Lord, even his mercies and his wonders unto the children of men; who hath broken the gates of brass and smitten the bars of iron in sunder? he hath taken them out of the way of their iniquity. And thereafter in like manner Esaias said: Did not I when I was alive upon earth foretell unto you: The dead shall arise, and they that are in the tombs shall rise again, and they that are in the earth shall rejoice, for the dew which cometh of the Lord is their healing? And again I said: O death, where is thy sting? O Hell, where is thy victory?

3 When they heard that of Esaias, all the saints said unto Hell: Open thy gates: now shalt thou be overcome and weak and without strength. And there came a great voice as of thunder, saying: Remove, O princes, your gates, and be ye lift up ye doors of hell, and the King of glory shall come in. And when Hell saw that they so cried out twice, he said, as if he knew it not: Who is the King of glory? And David answered Hell and said: The words of this cry do I know, for by his spirit I prophesied the same; and now I say unto thee that which I said before: The Lord strong and mighty, the Lord mighty in battle, he is the King of glory. And: The Lord looked down from heaven that he might hear the groanings of them that are in fetters and deliver the children of them that have been slain. And now, O thou most foul and stinking Hell, open thy gates, that the King of glory may come in. And as David spake thus unto Hell, the Lord of majesty appeared in the form of a man and lightened the eternal darkness and brake the bonds that could not be loosed: and the succour of his everlasting might visited us that sat in the deep darkness of our transgressions and in the shadow of death of our sins.

Chapter VI

1 When Hell and death and their wicked ministers saw that, they were stricken with fear, they and their cruel officers, at the sight of the brightness of so great light in their own realm, seeing Christ of a sudden in their abode, and they cried out, saying: We are overcome by thee. Who art thou that art sent by the Lord for our confusion? Who art thou that without all
damage of corruption, and with the signs (?) of thy majesty unblemished, dost in wrath condemn our power? Who art thou that art so great and so small, both humble and exalted, both soldier and commander, a marvelous warrior in the shape of a bondsman, and a King of glory dead and living, whom the cross bare slain upon it? Thou that didst lie dead in the sepulchre hast come down unto us living and at thy death all creation quaked and all the stars were shaken and thou hast become free among the dead and dost rout our legions. Who art thou that settest free the prisoners that are held bound by original sin and restorest them into their former liberty? Who art thou that sheddest thy divine and bright light upon them that were blinded with the darkness of their sins? After the same manner all the legions of devils were stricken with like fear and cried out all together in the terror of their confusion, saying: Whence art thou, Jesus, a man so mighty and bright in majesty, so excellent without spot and clean from sin? For that world of earth which hath been always subject unto us until now, and did pay tribute to our profit, hath never sent unto us a dead man like thee, nor ever dispatched such a gift unto Hell. Who then art thou that so fearlessly enterest our borders, and not only fearest not our torments, but besides essayest to bear away all men out of our bonds? Peradventure thou art that Jesus, of whom Satan our prince said that by thy death of the cross thou shouldest receive the dominion of the whole world.

2 Then did the King of glory in his majesty trample upon death, and laid hold on Satan the prince and delivered him unto the power of Hell, and drew Adam to him unto his own brightness.

Chapter VII

Then Hell, receiving Satan the prince, with sore reproach said unto him: O prince of perdition and chief of destruction, Beelzebub, the scorn of the angels and spitting of the righteous why wouldest thou do this? Thou wouldest crucify the King of glory and at his decease didst promise us great spoils of his death: like a fool thou knewest not what thou didst. For behold now, this Jesus putteth to flight by the brightness of his majesty all the darkness of death, and hath broken the strong depths of the prisons, and let out the prisoners and loosed them that were bound. And all that were sighing in our torments do rejoice against us, and at their prayers our dominions are vanquished and our realms conquered, and now no nation of men feareth us any more. And beside this, the dead which were never wont to be proud triumph over us, and the captives which never could be joyful do threaten us. O prince Satan, father of all the wicked and ungodly and renegades wherefore wouldest thou do this? They that from the beginning until now have despaired of life and salvation-now is none of their wonted roarings heard, neither doth any groan from them sound in our ears, nor is there any sign of tears upon the face of any of them. O prince Satan, holder of the keys of hell, those thy riches which thou hadst gained by the tree of transgression and the losing of paradise, thou hast lost by the tree of the cross, and all thy gladness hath perished. When thou didst hang up Christ Jesus the King of glory thou wroughtest against thyself and against me. Henceforth thou shalt know what eternal torments and infinite pains thou art to suffer in my keeping for ever. O prince Satan, author of death and head of all pride, thou oughtest first to
have sought out matter of evil in this Jesus: Wherefore didst thou adventure without cause to crucify him unjustly against whom thou foundest no blame, and to bring into our realm the innocent and righteous one, and to lose the guilty and the ungodly and unrighteous of the whole world? And when Hell had spoken thus unto Satan the prince, then said the King of glory unto Hell: Satan the prince shall be in thy power unto all ages in the stead of Adam and his children, even those that are my righteous ones.

Chapter VIII

1 And the Lord stretching forth his hand, said: Come unto me, all ye my saints which bear mine image and my likeness. Ye that by the tree and the devil and death were condemned, behold now the devil and death condemned by the tree. And forthwith all the saints were gathered in one under the hand of the Lord. And the Lord holding the right hand of Adam, said unto him: Peace be unto thee with all thy children that are my righteous ones. But Adam, casting himself at the knees of the Lord entreated him with tears and beseechings, and said with a loud voice: I will magnify thee, O Lord, for thou hast set me up and not made my foes to triumph over me: O Lord my God I cried unto thee and thou hast healed me; Lord, thou hast brought my soul out of hell, thou hast delivered me from them that go down to the pit. Sing praises unto the Lord all ye saints of his, and give thanks unto him for the remembrance of his holiness. For there is wrath in his indignation and life is in his good pleasure. In like manner all the saints of God kneeled and cast themselves at the feet of the Lord, saying with one accord: Thou art come, O redeemer of the world: that which thou didst foretell by the law and by thy prophets, that hast thou accomplished in deed. Thou hast redeemed the living by thy cross, and by the death of the cross thou hast come down unto us, that thou mightest save us out of hell and death through thy majesty. O Lord, like as thou hast set the name of thy glory in the heavens and set up thy cross for a token of redemption upon the earth, so, Lord, set thou up the sign of the victory of thy cross in hell, that death may have no more dominion.

2 And the Lord stretched forth his hand and made the sign of the cross over Adam and over all his saints, and he took the right hand of Adam and went up out of hell, and all the saints followed him. Then did holy David cry aloud and say: Sing unto the Lord a new song, for he hath done marvelous things. His right hand hath wrought salvation for him and his holy arm. The Lord hath made known his saving health, before the face of all nations hath he revealed his righteousness. And the whole multitude of the saints answered, saying: Such honour have all his saints. Amen, Alleluia.

3 And thereafter Habacuc the prophet cried out and said: Thou wentest forth for the salvation of thy people to set free thy chosen. And all the saints answered, saying: Blessed is he that cometh in the name of the Lord. God is the Lord and hath showed us light. Amen, Alleluia. Likewise after that the prophet Micheas also cried, saying: What God is like thee, O Lord, taking away iniquity and removing sins? and now thou withholdest thy wrath for a testimony that thou art merciful of free will, and thou dost turn away and have mercy on us, thou
forgivest all our iniquities and hast sunk all our sins in the depths of the sea, as thou swearest unto our fathers in the days of old. And all the saints answered, saying: This is our God for ever and ever, he shall be our guide, world without end. Amen, Alleluia. And so spake all the prophets, making mention of holy words out of their praises, and all the saints followed the Lord, crying Amen, Alleluia.

Chapter IX

But the Lord holding the hand of Adam delivered him unto Michael the archangel, and all the saints followed Michael the archangel, and he brought them all into the glory and beauty (grace) of paradise. And there met with them two men, ancients of days, and when they were asked of the saints: Who are ye that have not yet been dead in hell with us and are set in paradise in the body? then one of them answering, said: I am Enoch which was translated hither by the word of the Lord, and this that is with me is Elias the Thesbite which was taken up in a chariot of fire: and up to this day we have not tasted death, but we are received unto the coming of Antichrist to fight against him with signs and wonders of God, and to be slain of him in Jerusalem, and after three days and a half to be taken up again alive on the clouds.

Chapter X

And as Enoch and Elias spake thus with the saints, behold there came another man of vile habit, bearing upon his shoulders the sign of the cross; whom when they beheld, all the saints said unto him: Who art thou? for thine appearance is as of a robber; and wherefore is it that thou bearest a sign upon thy shoulders? And he answered them and said: Ye have rightly said: for I was a robber, doing all manner of evil upon the earth. And the Jews crucified me with Jesus, and I beheld the wonders in the creation which came to pass through the cross of Jesus when he was crucified, and I believed that he was the maker of all creatures and the almighty king, and I besought him, saying: Remember me, Lord, when thou comest into thy kingdom. And forthwith he received my prayer, and said unto me: Verily I say unto thee, this day shalt thou be with me in paradise: and he gave me the sign of the cross, saying: Bear this and go unto paradise, and if the angel that keepeth paradise suffer thee not to enter in, show him the sign of the cross; and thou shalt say unto him: Jesus Christ the Son of God who now is crucified hath sent me. And when I had so done, I spake all these things unto the angel that keepeth paradise; and when he heard this of me, forthwith he opened the door and brought me in and set me at the right hand of paradise, saying: Lo now, tarry a little, and Adam the father of all mankind will enter in with all his children that are holy and righteous, after the triumph and glory of the ascending up of Christ the Lord that is crucified. When they heard all these words of the robber, all the holy patriarchs and prophets said with one voice: Blessed be the Lord Almighty, the Father of eternal good things, the Father of mercies, thou that hast given such grace unto thy sinners and hast brought them again into the beauty of paradise and into thy good pastures: for this is the most holy life of the spirit. Amen, Amen.
Chapter XI

These are the divine and holy mysteries which we saw and heard, even I, Karinus, and Leucius: but we were not suffered to relate further the rest of the mysteries of God, according as Michael the archangel strictly charged us, saying: Ye shall go with your brethren unto Jerusalem and remain in prayer, crying out and glorifying the resurrection of the Lord Jesus Christ, who hath raised you from the dead together with him: and ye shall not be speaking with any man, but sit as dumb men, until the hour come when the Lord himself suffereth you to declare the mysteries of his god head. But unto us Michael the archangel gave commandment that we should go over Jordan unto a place rich and fertile, where are many which rose again together with us for a testimony of the resurrection of Christ the Lord. For three days only were allowed unto us who rose from the dead, to keep the passover of the Lord in Jerusalem with our kindred (parents) that are living for a testimony of the resurrection of Christ the Lord: and we were baptized in the holy river of Jordan and received white robes, every one of us. And after the three days, when we had kept the passover of the Lord, all they were caught up in the clouds which had risen again with us, and were taken over Jordan and were no more seen of any man. But unto us it was said that we should remain in the city of Arimathaea and continue in prayer.

These be all things which the Lord bade us declare unto you: give praise and thanksgiving (confession) unto him, and repent that he may have mercy upon you. Peace be unto you from the same Lord Jesus Christ which is the Saviour of us all. Amen.

And when they had finished writing all things in the several volumes of paper they arose; and Karinus gave that which he had written into the hands of Annas and Caiaphas and Gamaliel; likewise Leucius gave that which he had written into the hands of Nicodemus and Joseph. And suddenly they were transfigured and became white exceedingly and were no more seen. But their writings were found to be the same (lit. equal), neither more nor less by one letter.

And when all the synagogue of the Jews heard all these marvelous sayings of Karinus and Leucius, they said one to another: Of a truth all these things were wrought by the Lord, and blessed be the Lord, world without end, Amen. And they went out all of them in great trouble of mind, smiting their breasts with fear and trembling, and departed every man unto his own home.

And all these things which were spoken by the Jews in their synagogue, did Joseph and Nicodemus forthwith declare unto the governor. And Pilate himself wrote all the things that were done and said concerning Jesus by the Jews, and laid up all the words in the public books of his judgement hall (praetorium).

Chapter XII
After these things Pilate entered into the temple of the Jews and gathered together all the
chief of the priests, and the teachers (grammaticos) and scribes and doctors of the law, and
went in with them into the holy place of the temple and commanded all the doors to be shut,
and said unto them: We have heard that ye have in this temple a certain great Bible;
wherefore I ask you that it be presented before us. And when that great Bible adorned with
gold and precious jewels was brought by four ministers, Pilate said to them all: I adjure you
by the God of your fathers which commanded you to build this temple in the place of his
sanctuary, that ye hide not the truth from me. Ye know all the things that are written in this
Bible; but tell me now if ye have found in the scriptures that this Jesus whom ye have
crucified is the Son of God which should come for the salvation of mankind, and in what
year of the times he must come. Declare unto me whether ye crucified him in ignorance or
knowingly.

And Annas and Caiaphas when they were thus adjured commanded all the rest that were will
them to go out of the temple; and they themselves shut all the doors of the temple and of the
sanctuary, and said unto Pilate: Thou hast adjured us, O excellent judge, by the building of
this temple to make manifest unto thee the truth and reason (or a true account). After that we
had crucified Jesus, knowing not that he was the Son of God, but supposing that by some
chance he did his wondrous works, we made a great assembly (synagogue) in this temple;
and as we conferred one with another concerning the signs of the mighty works which Jesus
had done, we found many witnesses of our own nation who said that they had seen Jesus
alive after his passion, and that he was passed into the height of the heaven. Moreover, we
saw two witnesses whom Jesus raised from the dead, who declared unto us many marvelous
things which Jesus did among the dead, which things we have in writing in our hands. Now
our custom is that every year before our assembly we open this holy Bible and inquire the
testimony of God. And we have found in the first book of the Seventy how that Michael the
angel spake unto the third son of Adam the first man concerning the five thousand and five
hundred years, wherein should come the most beloved Son of God, even Christ: and
furthermore we have thought that peradventure this same was the God of Israel which said
unto Moses: Make thee an ark of the covenant in length two cubits and a half, and in breadth
one cubit and a half, and in height one cubit and a half. For by those five cubits and a half we
have understood and known the fashion of the ark of the old covenant, for that in five
thousand and a half thousand years Jesus Christ should come in the ark of his body: and we
have found that he is the God of Israel, even the Son of God. For after his passion, we the
chief of the priests, because we marvelled at the signs which came to pass on his account did
open the Bible, and searched out all the generations unto the generation of Joseph, and Mary
the mother of Christ, taking her to be the seed of David: and we found that from the day
when God made the heaven and the earth and the first man, from that time unto the Flood are
2,212 years: and from the Flood unto the building of the tower 531 years: and from the
building of the tower unto Abraham 606 years: and from Abraham unto the coming of the
children of Israel out of Egypt 470 years: and from the going of the children of Israel out of
Egypt unto the building of the temple 511 years: and from the building of the temple unto the
destruction of the same temple 464 years: so far found we in the Bible of Esdras: and
inquiring from the burning of the temple unto the coming of Christ and his birth we found it to be 636 years, which together were five thousand and five hundred years like as we found it written in the Bible that Michael the archangel declared before unto Seth the third son of Adam, that after five thousand and a half thousand years Christ the Son of God hath (should) come. Hitherto have we told no man, lest there should be a schism in our synagogues; and now, O excellent judge, thou hast adjured us by this holy Bible of the testimonies of God, and we do declare it unto thee: and we also have adjured thee by thy life and health that thou declare not these words unto any man in Jerusalem.

Chapter XIII

And Pilate, when he heard these words of Annas and Caiaphas, laid them all up amongst the acts of the Lord and Saviour in the public books of his judgement hall, and wrote a letter unto Claudius the king of the city of Rome, saying:

Pontius Pilate unto Claudius, greeting.

There befell of late a matter which I myself brought to light (or made trial of): for the Jews through envy have punished themselves and their posterity with fearful judgements of their own fault; for whereas their fathers had promises (al. had announced unto them) that their God would send them out of heaven his holy one who should of right be called their king, and did promise that he would send him upon earth by a virgin; he, then (or this God of the Hebrews, then), came when I was governor of Judaea, and they beheld him enlightening the blind, cleansing lepers, healing the palsied, driving devils out of men, raising the dead, rebuking the winds, walking upon the waves of the sea dry-shod, and doing many other wonders, and all the people of the Jews calling him the Son of God: the chief priests therefore, moved with envy against him, took him and delivered him unto me and brought against him one false accusation after another, saying that he was a sorcerer and did things contrary to their law.

But I, believing that these things were so, having scourged him, delivered him unto their will: and they crucified him, and when he was buried they set guards upon him. But while my soldiers watched him he rose again on the third day: yet so much was the malice of the Jews kindled that they gave money to the soldiers, saying: Say ye that his disciples stole away his body. But they, though they took the money, were not able to keep silence concerning that which had come to pass, for they also have testified that they saw him arisen and that they received money from the Jews. And these things have I reported for this cause, lest some other should lie unto thee (lat. lest any lie otherwise) and thou shouldest deem right to believe the false tales of the Jews.
I. In the histories of the twelve tribes of Israel it is written that there was one Ioacim, exceeding rich: and he offered his gifts twofold, saying: That which is of my superfluity shall be for the whole people, and that which is for my forgiveness shall be for the Lord, for a propitiation unto me.

2 Now the great day of the Lord drew nigh and the children of Israel offered their gifts. And Reuben stood over against him saying: It is not lawful for thee to offer thy gifts first, forasmuch as thou hast gotten no seed in Israel. 3 And Ioacim was sore grieved, and went unto the record of the twelve tribes of the people, saying: I will look upon the record of the twelve tribes of Israel, whether I only have not gotten seed in Israel. And he searched, and found concerning all the righteous that they had raised up seed in Israel. And he remembered the patriarch Abraham, how in the last days God gave him a son, even Isaac. 4 And Ioacim was sore grieved, and showed not himself to his wife, but betook himself into the wilderness, and pitched his tent there, and fasted forty days and forty nights, saying within himself: I will not go down either for meat or for drink until the Lord my God visit me, and my prayer shall be unto me meat and drink.

II Now his wife Anna lamented with two lamentations, and bewailed herself with two bewailings, saying: I will bewail my widowhood, and I will bewail my childlessness.

2 And the great day of the Lord drew nigh, and Judith her handmaid said unto her: How long humblest thou thy soul? The great day of the Lord hath come, and it is not lawful for thee to mourn: but take this headband, which the mistress of my work gave me, and it is not lawful for me to put it on, forasmuch as I am an handmaid, and it hath a mark of royalty. And Anna said: Get thee from me. Lo! I have done nothing (or I will not do so) and the Lord hath greatly humbled me: peradventure one gave it to thee in subtilty, and thou art come to make me partaker in thy sin. And Judith said: How shall I curse thee, seeing the Lord hath shut up thy womb, to give thee no fruit in Israel?

3 And Anna was sore grieved [and mourned with a great mourning because she was reproached by all the tribes of Israel. And coming to herself she said: What shall I do? I will
pray with weeping unto the Lord my God that he visit me]. And she put off her mourning
garments and cleansed (or adorned) her head and put on her bridal garments: and about the
ninth hour she went down into the garden to walk there. And she saw a laurel-tree and sat
down underneath it and besought the Lord saying: O God of our fathers, bless me, and
hearken unto my prayer, as thou didst bless the womb of Sarah, and gavest her a son, even
Isaac.

III. 1 And looking up to the heaven she espied a nest of sparrows in the laurel-tree, and made
a lamentation within herself, saying: Woe unto me, who begat me ? And what womb brought
me forth for I am become a curse before the children of Israel, and I am reproached, and they
have mocked me forth out of the temple of the Lord? 2 Woe unto me, unto what am I
likened ? I am not likened unto the fowls of the heaven, for even the fowls of the heaven are
fruitful before thee, O Lord. Woe unto me, unto what am I likened ? I am not likened unto
the beasts of the earth, for even the beasts of the earth are fruitful before thee, O Lord. Woe
unto me, unto what am I likened ? I am not likened unto these waters, for even these waters
are fruitful before thee, O Lord. 3 Woe unto me, unto what am I likened ? I am not likened unto
this earth, for even this earth bringeth forth her fruits in due season and blesseth thee, O
Lord.

IV. 1 And behold an angel of the Lord appeared, saying unto her: Anna, Anna, the Lord hath
hearkened unto thy prayer, and thou shalt conceive and bear, and thy seed shall be spoken of
in the whole world. And Anna said: As the Lord my God liveth, if I bring forth either male or
female, I will bring it for a gift unto the Lord my God, and it shall be ministering unto him all
the days of its life.

2 And behold there came two messengers saying unto her: Behold Ioacim thy husband
cometh with his flocks: for an angel of the Lord came down unto him saying: Ioacim,
Ioacim, the Lord God hath hearkened unto thy prayer. Get thee down hence, for behold thy
wife Anna hath conceived. 3 And Ioacim sat him down and called his herdsmen saying:
Bring me hither ten lambs without blemish and without spot, and they shall be for the Lord
my God; and bring me twelve tender calves, and they shall be for the priests and for the
assembly of the elders; and an hundred kids for the whole people.

4 And behold Ioacim came with his flocks, and Anna stood at the gate and saw Ioacim
coming, and ran and hung upon his neck, saying: Now know I that the Lord God hath greatly
blessed me: for behold the widow is no more a widow, and she that was childless shall
conceive. And Ioacim rested the first day in his house.

V. 1 And on the morrow he offered his gifts, saying in himself: If the Lord God be reconciled
unto me, the plate that is upon the forehead of the priest will make it manifest unto me. And
Ioacim offered his gifts and looked earnestly upon the plate of the priest when he went up
unto the altar of tile Lord, and he saw no sin in himself. And Ioacim said: Now know I that
the Lord is become propitious unto me and hath forgiven all my sins. And he went down from the temple of the Lord justified, and went unto his house.

2 And her months were fulfilled, and in the ninth month Anna brought forth. And she said unto the midwife: what have I brought forth? And she said: A female. And Anna said: My soul is magnified this day, and she laid herself down. And when the days were fulfilled, Anna purified herself and gave suck to the child and called her name Mary.

VI. 1 And day by day the child waxed strong, and when she was six months old her mother stood her upon the ground to try if she would stand; and she walked seven steps and returned unto her bosom. And she caught her up, saying: As the Lord my God liveth, thou shalt walk no more upon this ground, until I bring thee into the temple of the Lord. And she made a sanctuary in her bed chamber and suffered nothing common or unclean to pass through it. And she called for the daughters of the Hebrews that were undefiled, and they carried her hither and thither.

2 And the first year of the child was fulfilled, and Ioacim made a great feast and bade the priests and the scribes and the assembly of the elders and the whole people of Israel. And Ioacim brought the child to the priests, and they blessed her, saying: 0 God of our fathers, bless this child and give her a name renowned for ever among all generations. And all the people said: So be it, so be it. Amen. And he brought her to the high priests, and they blessed her, saying: 0 God of the high places, look upon this child, and bless her with the last blessing which hath no successor.

3 And her mother caught her up into the sanctuary of her bed chamber and gave her suck.

And Anna made a song unto the Lord God, saying:

I will sing an hymn unto the Lord my God, because he hath visited me and taken away from me the reproach of mine enemies, and the Lord hath given me a fruit of his righteousness, single and manifold before him. Who shall declare unto the sons of Reuben that Anna giveth suck? Hearken, hearken, ye twelve tribes of Israel, that Anna giveth suck. And she laid the child to rest in the bed chamber of her sanctuary, and went forth and ministered unto them. And when the feast was ended, they gat them down rejoicing, and glorifying the God of Israel.

VII. 1 And unto the child her months were added: and the child became two years old. And Ioacim said: Let us bring her up to the temple of the Lord that we may pay the promise which we promised; lest the Lord require it of us (lit. send unto us), and our gift become unacceptable. And Anna said: Let us wait until the third year, that the child may not long after her father or mother. And Ioacim said: Let us wait.
2 And the child became three years old, and Ioacim said: Call for the daughters of the Hebrews that are undefiled, and let them take every one a lamp, and let them be burning, that the child turn not backward and her heart be taken captive away from the temple of the Lord. And they did so until they were gone up into the temple of the Lord.

And the priest received her and kissed her and blessed her and said: The Lord hath magnified thy name among all generations: in thee in the latter days shall the Lord make manifest his redemption unto the children of Israel. And he made her to sit upon the third step of the altar. And the Lord put grace upon her and she danced with her feet and all tile house of Israel loved her.

VIII. 1 And her parents gat them down marveling, and praising the Lord God because tile child was not turned away backward.

And Mary was in the temple of the Lord as a dove that is nurtured: and she received food from the hand of an angel.

2 And when she was twelve years old, there was a council of the priests, saying: Behold Mary is become twelve years old in the temple of the Lord. What then shall we do with her? lest she pollute the sanctuary of the Lord. And they said unto the high priest: Thou standest over the altar of the Lord. Enter in and pray concerning her: And whatsoever the Lord shall reveal to thee, that let us do.

3 And the high priest took the vestment with the twelve bells and went in unto the Holy of Holies and prayed concerning her. And lo, an angel of tile Lord appeared saying unto him: Zacharias, Zacharias~ go forth and assemble them that are widowers of the people, and let them bring every man a rod, and to whomsoever the Lord shall show a sign, his wife shall she be. And the heralds went forth over all the country round about Judaea, and the trumpet of the Lord sounded, and all men ran thereto.

IX. 1 And Joseph cast down his adze and ran to meet them, and when they were gathered together they went to the high priest and took their rods with them. And he took the rods of them all and went into the temple and prayed. And when he had finished the prayer he took the rods and went forth and gave them back to them: and there was no sign upon them. But Joseph received the last rod: and lo, a dove came forth of the rod and flew upon the bead of Joseph. And the priest said unto Joseph: Unto thee hath it fallen to take the virgin of the Lord and keep her for thyself. 2 And Joseph refused, saying: I have sons, and I am an old man, but she is a girl: lest I became a laughing-stock to the children of Israel. And the priest said unto Joseph: Year the Lord thy God, and remember what things God did unto Dathan and Abiram and Korah, how the earth clave and they were swallowed up because of their gainsaying. And now fear thou, Joseph, lest it be so in thine house. And Joseph was afraid, and took her to keep her for himself. And Joseph said unto Mary: Lo, I have received thee out of the
temple of the Lord: and now do I leave thee in my house, and I go away to build my buildings and I will come again unto thee. The Lord shall watch over thee.

X. 1 Now there was a council of the priests, and they said: Let us make a veil for the temple of the Lord. And the priest said: Call unto me pure virgins of the tribe of David. And the officers departed and sought and found seven virgins. And the priests called to mind the child Mary, that she was of the tribe of avid and was undefiled before God: and the officers went and fetched her. And they brought them into the temple of the Lord, and the priest said: Cast me lots, which of you shall weave the gold and the undefiled (the white) and tile fine linen and the silk and the hyacinthine, and the scarlet and the true purple. And the lot of the true purple and the scarlet fell unto Mary, and she took them and went unto her house.

[And at that season Zacharias became dumb, and Samuel was in his stead until the time when Zacharias spake again.] But Mary took the scarlet and began to spin it.

XL 1 And she took the pitcher and went forth to fill it with water: and lo a voice saying: Hail, thou that art highly favoured; the Lord is with thee: blessed art thou among women.

And she looked about her upon the right hand and upon the left, to see whence this voice should be: and being filled with trembling she went to her house and set down the pitcher, and took the purple and sat down upon her seat and drew out the thread.

2 And behold an angel of the Lord stood before her saying: Fear not, Mary, for thou hast found grace before the Lord of all things, and thou shalt conceive of his word. And she, when she heard it, questioned in herself, saying: Shall I verily conceive of the living God, and bring forth after the manner of all women? And the angel of the Lord said: Not so, Mary, for a power of the Lord shall overshadow thee: wherefore also that holy thing which shall be born of thee shall be called the Son of the Highest. And thou shalt call his name Jesus: for he shall save his people from their sins. And Mary said: Behold the handmaid of the Lord is before him: be it unto me according to thy word.

XII 1 And she made the purple and the scarlet and brought them unto the priest. And the priest blessed her and said: Mary, the Lord God hath magnified thy name, and thou shalt be blessed among all generations of the earth. 2 And Mary rejoiced and went away unto Elizabeth her kinswoman: and she knocked at the door. And Elizabeth when she heard it cast down the scarlet (al. the wool) and ran to the door and opened it, and when she saw Mary she blessed her and said: Whence is this to me that the mother of my Lord should come unto me? for behold that which is in me leaped and blessed thee. And Mary forgat the mysteries
which Gabriel the archangel had told her, and she looked up unto the heaven and said: Who
am I, Lord, that all the generations of the earth do bless me? 8 And she abode three months
with Elizabeth, and day by day her womb grew: and Mary was afraid and departed unto her
house and hid herself from the children of Israel. Now she was sixteen years old when these
mysteries came to pass.

XIII. I Now it was the sixth month with her, and behold Joseph came from his building, and
he entered into his house and found her great with child. And he smote his face, and cast
himself down upon the ground on sackcloth and wept bitterly, saying: With what
countenance shall I look unto the Lord my God? and what prayer shall I make concerning
this maiden? for I received her out of the temple of the Lord my God a virgin, and have not
kept her safe. Who is he that hath ensnared me? Who hath done this evil in mine house and
hath defiled the virgin? Is not the story of Adam repeated in me? for as at the hour of his
giving thanks the serpent came and found Eve alone and deceived her, so hath it befallen me
also. 2 And Joseph arose from off the sackcloth and called Mary and said unto her: O thou
that wast cared for by God, why hast thou done this? thou hast forgotten the Lord thy God.
Why hast thou humbled thy soul, thou that wast nourished up in the Holy of Holies and didst
receive food at the hand of an angel? 3 But she wept bitterly, saying: I am pure and I know
not a man. And Joseph said unto her: Whence then is that which is in thy womb? and she
said: As the Lord my God liveth, I know not whence it is come unto me.

XIV. I And Joseph was sore afraid and ceased from speaking unto her (or left her alone), and
pondered what he should do with her. And Joseph said: If I hide her sin, I shall be found
fighting against the law of the Lord: and if I manifest her unto the children of Israel, I fear
lest that which is in her be the seed of an angel, and I shall be found delivering up innocent
blood to the judgement of death. What then shall I do? I will let her go from me privily. And
the night came upon him. 2 And behold an angel of the Lord appeared unto him in a dream,
saying: Fear not this child, for that which is in her is of the Holy Ghost, and she shall bear a
son and thou shalt call his name Jesus, for he shall save his people from their sins. And
Joseph arose from sleep and glorified the God of Israel which had shown this favour unto
her: and he watched over her.

XV. I Now Annas the scribe came unto him and said to him: Wherefore didst thou not appear
in our assembly? and Joseph said unto him: I was weary with the journey, and I rested the
first day. And Annas turned him about and saw Mary great with child. 2 And he went hastily
to the priest and said unto him: Joseph, to whom thou bearest witness [that he is righteous]
hath sinned grievously. And the priest said: Wherein? And he said: The virgin whom he
received out of the temple of the Lord, he hath defiled her, and married her by stealth (lit.
stolen her marriage), and hath not declared it to the children of Israel. And the priest
answered and said: Hath Joseph done this? And Annas the scribe said: Send officers, and
thou shalt find the virgin great with child. And the officers went and found as he had said,
and they brought her together with Joseph unto the place of judgement. 3 And the priest said:
Mary, wherefore hast thou done this, and wherefore hast thou humbled thy soul and forgotten
the Lord thy God, thou that wast nurtured in the Holy of Holies and didst receive food at the hand of an angel and didst hear the hymns and didst dance before the Lord, wherefore hast thou done this?

But she wept bitterly, saying: As the Lord my God liveth I am pure before him and I know not a man. 4 And the priest said unto Joseph: Wherefore hast thou done this? And Joseph said: As the Lord my God liveth I am pure as concerning her. And the priest said: Bear no false witness but speak the truth: thou hast married her by stealth and hast not declared it unto the children of Israel, and hast not bowed thine head under the mighty hand that thy seed should be blessed. And Joseph held his peace.

XVI 1 And the priest said: Restore the virgin whom thou didst receive out of the temple of the Lord. And Joseph was full of weeping. And the priest said: I will give you to drink of the water of the conviction of the Lord, and it will make manifest your sins before your eyes. 2 And the priest took thereof and made Joseph drink and sent him into the hill-country. And he returned whole. He made Mary also drink and sent her into the hill-country. And she returned whole. And all the people marvelled, because sin appeared not in them. 3 And the priest said: If the Lord God hath not made your sin manifest, neither do I condemn you. And he let them go. And Joseph took Mary and departed unto his house rejoicing, and glorifying the God of Israel.

XVII. 1 Now there went out a decree from Augustus the king that all that were in Bethlehem of Judaea should be recorded. And Joseph said: I will record my sons: but this child, what shall I do with her? how shall I record her? as my wife? nay, I am ashamed. Or as my daughter? but all the children of Israel know that she is not my daughter. This day of the Lord shall do as the Lord willeth. 2 And he saddled the she-ass, and set her upon it, and his son led it and Joseph followed after. And they drew near (unto Bethlehem) within three miles: and Joseph turned himself about and saw her of a sad countenance and said within himself: Peradventure that which is within her paineth her. And again Joseph turned himself about and saw her laughing, and said unto her: Mary, what aileth thee that I see thy face at one time laughing and at another time sad? And Mary said unto Joseph: It is because I behold two peoples with mine eyes, the one weeping and lamenting and the other rejoicing and exulting.

8 And they came to the midst of the way, and Mary said unto him: Take me down from the ass, for that which is within me presseth me, to come forth. And he took her down from the ass and said unto her: Whither shall I take thee to hide thy shame? for the place is desert.

XVIII. I And he found a cave there and brought her into it, and set his sons by her: and he went forth and sought for a midwife of the Hebrews in the country of Bethlehem.

2 Now I Joseph was walking, and I walked not. And I looked up to the air and saw the air in
amazement. And I looked up unto the pole of the heaven and saw it standing still, and the fowls of the heaven without motion. And I looked upon the earth and saw a dish set, and workmen lying by it, and their hands were in the dish: and they that were chewing chewed not, and they that were lifting the food lifted it not, and they that put it to their mouth put it not thereto, but the faces of all of them were looking upward. And behold there were sheep being driven, and they went not forward but stood still; and the shepherd lifted his hand to smite them with his staff, and his hand remained up. And I looked upon the stream of the river and saw the mouths of the kids upon the water and they drank not. And of a sudden all things moved onward in their course.

XIX. And behold a woman coming down from the hillcountry, and she said to me: Man, whither goest thou? And I said: I seek a midwife of the Hebrews. And she answered and said unto me: Art thou of Israel? And I said unto her: Yea. And she said: And who is she that bringeth forth in the cave? And I said: She that is betrothed unto me. And she said to me: Is she not thy wife? And I said to her: It is Mary that was nurtured up in the temple of the Lord: and I received her to wife by lot: and she is not my wife, but she hath conception by the Holy Ghost.

And the midwife said unto him: Is this the truth? And Joseph said unto her: Come hither and see. And the midwife went with him.

2 And they stood in the place of the cave: and behold a bright cloud overshadowing the cave. And the midwife said: My soul is magnified this day, because mine eyes have seen marvellous things: for salvation is born unto Israel. And immediately the cloud withdrew itself out of the cave, and a great light appeared in the cave so that our eyes could not endure it. And by little and little that light withdrew itself until the young child appeared: and it went and took the breast of its mother Mary.

And the midwife cried aloud and said: Great unto me to-day is this day, in that I have seen this new sight. 3 And the midwife went forth of the cave and Salome met her. And she said to her: Salome, Salome, a new sight have I to tell thee. A virgin hath brought forth, which her nature alloweth not. And Salome said: As the Lord my God liveth, if I make not trial and prove her nature I will not believe that a virgin hath brought forth.

XX. 1 And the midwife went in and said unto Mary: Order thyself, for there is no small contention arisen concerning thee. And Salome made trial and cried out and said: Woe unto mine iniquity and mine unbelief, because I have tempted the living God, and lo, my hand falleth away from me in fire. And she bowed her knees unto the Lord, saying: O God of my fathers, remember that I am the seed of Abraham and Isaac and Jacob: make me not a public example unto the children of Israel, but restore me unto the poor, for thou knowest, Lord, that in thy name did I perform my cures, and did receive my hire of thee. 3 And lo, an angel of the Lord appeared, saying unto her: Salome, Salome, the Lord hath hearkened to thee:
bring thine hand near unto the young child and take him up, and there shall be unto thee salvation and joy. 4 And Salome came near and took him up, saying: I will do him worship, for a great king is born unto Israel. And behold immediately Salome was healed: and she went forth of the cave justified. And Io, a voice saying: Salome, Salome, tell none of the marvels which thou hast seen, until the child enter into Jerusalem.

XXI 1 And behold, Joseph made him ready to go forth into Judaea. And there came a great tumult in Bethlehem of Judaea; for there came wise men, saying: Where is he that is born king of the Jews? for we have seen his star in the east and arc come to worship him. 2 And when Herod heard it he was troubled and sent officers unto the wise men. And he sent for the high priests and examined them, saying: How is it written concerning the Christ, where he is born? They say unto him: In Bethlehem of Judaea: for so it is written. A~d he let them go. And he examined the wise men, saying unto them: What sign saw ye concerning the king that is born? And the wise men said: We saw a very great star shining among those stars and dimming them so that the stars appeared not: and thereby knew we that a king was born unto Israel, and we came to worship him. And Herod said: Go and seek for him, and if ye find him, tell me, that I also may come and worship him. 3 And the wise men went forth. And lo, the star which they saw in ~he east went before them until they entered into the cave: and it stood over the head of the cave. And the wise men saw the young child with Mar~, his mother: and they brought out of their scrip gifts, gold-and frankincense and myrrh. 4 And being warned by the angel that they should not enter into Judaea, they went into their own country by another way.

XXII. 1 But when Herod perceived that he was mocked by the wise men, he was wroth, and sent murderers, saying unto them: Slay the children from two years old and under. 2 And when Mary heard that the children were being slain, she was afraid, and took the young child and wrapped in swaddling clothes and laid him in an ox-manger.

3 But Elizabeth when she heard that they sought for John, took him and went up into the hill-country and looked about her where she should hide him: and there was no hiding-place. And Elizabeth groaned and said with a loud voice: 0 mountain of God, receive thou a mother with a child. For Elizabeth was not able to go up. And immediately the mountain clave asunder and took her in. And there was a light shining alway for them: for an angel of the Lord was with them, keeping watch over them.

XXIII. I Now Herod sought for John, and sent officers to Zacharias, saying: Where hast thou hidden thy son? And he answered and said unto them: I am a minister of God and attend continually upon the temple of the Lord: I know not where my son is. 2 And the officers departed and told Herod all these things. And Herod was wroth and said: His son is to be king over Israel. And he sent unto him again, saying: Say the truth: where is thy son? for thou knowest that thy blood is under my hand. And the officers departed and told him all these things. 3 And Zacharias said: I am a martyr of God if thou sheddest my blood: for my spirit the Lord shah receive, because thou sheddest innocent blood in the fore-court of the
temple of the Lord.

And about the dawning of the day Zacharias was slain. And the children of Israel knew not that he was slain.

XXIV. 1 But the priests entered in at the hour of the salutation, and the blessing of Zacharias met them not according to the manner. And the priests stood waiting for Zacharias, to salute him with the prayer, and to glorify the Most High. 2 But as he delayed to come, they were all afraid: and one of them took courage and entered in: and he saw beside the altar congealed blood: and a voice saying: Zacharias hath been slain, and his blood shall not be wiped out until his avenger come. And when he heard that word he was afraid, and went forth and told the priests. 3 And they took courage and went in and saw that which was done: and the panels of the temple did wail: and they rent their clothes from the top to the bottom. And his body they found not, but his blood they found turned into stone. And they feared, and went forth and told all the people that Zacharias was slain. And all tile tribes of the people heard it, and they mourned for him and lamented him three days and three nights. And after the three days the priests took counsel whom they should set in his stead: and the lot came up upon Symeon. Now he it was which was warned by the Holy Ghost that he should not see death until he should see the Christ in the flesh.

XXV. 1 Now I, James, which wrote this history in Jerusalem, when there arose a tumult when Herod died, withdrew myself into the wilderness until the tumult ceased in Jerusalem.

Glorifying the Lord God which gave me the gift, and the wisdom to write this history.

2 And grace shall be with those that fear our Lord Jesus Christ: to whom be glory for ever and ever. Amen.
The Gospel of the Lord by Marcion

In the fifteenth year of the reign of Tiberius Caesar,
2. [Pontius Pilatus being the Governor of Judaea,] Jesus came down to Capernaum, a city in Galilee, and was
3. teaching on the sabbath days: and they were astonished at his doctrine: for his word was in authority.
4. And in the synagogue there was a man which had a spirit of an unclean demon, and he cried out with a loud
5. voice, Saying, "let us alone; what have we to do with thee, Jesus? art thou come to destroy us? I know thee
6. who thou art: the Holy One of God." And Jesus rebuked him, saying; "Hold thy peace, and come out of him." And when the demon had thrown him into the midst,
7. he came out of him, having done no hurt. And amazement came upon all, and they spake together saying to one another, what is this word? For in authority and power he commandeth the unclean spirits,
8. and they come out. And a rumour of him went out into every place of the country round about,
9. And he arose out of the synagogue, and entered into the house of Simon. And Simon's mother in law was taken with a great fever: and they besought him for her.
10. And he stood over her, and rebuked the fever: and it left her: and immediately she arose and ministered unto them.
11. And he came to Nazareth, and went into the
12. synagogue [on the Sabbath day] and sat down. And the eyes of all in the synagogue fastened on him,
13-14. And he began to speak to them; and all wondered
15. at the words which proceedeth from his mouth. And he said unto them, "Ye will surely say unto me this parable, Physician, heal thyself; whatsoever we have
16. heard done at Capernaum, do also here. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months,
17. when great famine occasioned throughout all the land: and unto none of them was Elijah sent, but only to Sarepta,
18. a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the
time of Elisha the prophet: and none of them was cleansed, but only
19. Naaman the syrian. And they were all filled with wrath
20. in the synagogue, when they heard these things, and rose up, and thrust him out of the
city, and led him unto the brow of the hill whereon their city was built, to cast

21. him down headlong. But he passing through the midst of them went his way.
22. And when the sun was setting, all as many as had any sick with divers diseases brought
them unto him; and he laid his hands on every one of them, and healed them.
23. And demons also came out of many, crying out, saying, "Thou art Son of God" and he
rebuked them suffered them not to speak; for they knew that he was the Christ.
24. And when it was day, he departed and went into a desert place: and the multitudes sought
him, and came unto him, and stayed him, that he should not depart from
25. them. And he said unto them, "I must announce as good tidings the kingdom of God to
the other cities also: for therefore am i sent.
26. And he was preaching in the synagogues of Galilee.

II

Now it came to pass, that, as the multitude pressed upn him to hear the word of God, he was
standing by
2. the lake of Gennesaret, and saw two boats standing by the lake: but the fishermen were
gone out of them,
3. and were washing their nets. And he entered into one of the boats, which was Simon`s,
and asked him to thrust out a little from land. And he sat down, and
4. taught the multitudes out of the boat. Now when he had left speaking, he said unto Simon,
"Put put into the
5. deep, and let down your nets a draught". And Simon answering said unto him, "Master, we
have toiled all the night, and taken nothing; but at thy word I will let down
6. the net." When they had this done, they inclosed a
7. great multitude of fishes: and their nets were breaking. And they beckoned unto their
partners, in the other boat, that they should come and help them out. And they came, and
8. filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at
Jesus` knees, saying,
9. "Depart from me; for I am a sinful man, O Lord." For amazement overcame him, and all
that were with him, at
10. the draught of the fishes which they had taken: which were partners with Simon. And
Jesus said unto Simon, "fear not; from henceforth thou shalt be taking men
11. alive." And when they had brought their boats to land, they left all, and followed him.
12. And it came to pass, when he was in one of the cities, behold a man full of leprosy:
who seeing Jesus fell on his face, and besought him, saying; "Lord, if thou wilt, thou
13. canst make me clean." And he put forth his hand, and touched him, saying; "I will: be
thou cleansed" And
14. immediately the leprosy departed from the man. And he charged him to tell no man; but
go, and shew thyself to the priest, and offer for thy cleansing, according as Moses
did. And many multitudes came together to hear, and to be healed
15. by him for their infirmities. And he himself was withdrawing in the wilderness, praying.
16. And it came to pass on one of the days that he was teaching, and there were Pharisees and
doctors of the law sitting vtm which were come out of every village of Galilee, Judaea, and
17. Jerusalem: and the power of the
Lord was with Him toheal them. And behold, men brought in a bed a man that was
18. palsied; and they sought
to bring him in, and to lay him before him. And not finding by what way they might
bring him in because of the multitude, they went up to the housetop, and let him down
through the tiles with his couch into the midst before
19. Jesus. And seeing their faith, he said unto him, "Man, thy
20. sins are forgiven thee." And the scribes and the Pharisees began to reason, saying, "Who
is this which speaketh blasphemies? Who can forgive sin, but God alone?
21. But Jesus perceiving their reasoning answered and said unto them, "What reasen ye in
your hearts?
22. Whether is easier, to say, Thy sins are forgiven thee; or
to say; Rise up and walk? But that ye may know that the Son of man hath authority upon
earth to forgive sins (he said unto the palsied man) I say unto thee, Arise
23. and take up they couch, and go to thine house. And immediately he rose up before them,
and took up that whereon he lay, and departed to his house, glorifying
24. God. And amazement took hold on all, and they glorified God, and were filled with fear,
saying, "We have seen strange things today".
25. And after these things he went forth, and saw a publican, named Levi, sitting at the place
of toll; and he
26. said unto him, "Follow me." And he left all, rose up, and
27. followed him. And Levi made him a great feast in his hourse; and there was a great
company of publicans and
28. of others that were reclining with them. And their scribes and the Pharisees murmured
against his disciples,
saying, "Why do ye year and drink with publicans and
29. sinners?" And Jesus answering said unto them, "They that are whole have no need of a
physiciian; but they
30. that are sick. I am not come to call the righteous, but
31. sinners to repentance. And they said unto him, "Why do the disciples of John fast often,
and make prayers, and likewise the disciples of the Pharisees; but thine eat and
drink? And he said unto them, "Can ye make the sons of the bridal chamber fast, while
the bridegroom is with
32. them? But the days will come; and when the bridegroom shall be taken away from them,
then will they fast in
33. those days." And he spake also a parable unto them; "No man putteth a piece of new
garment upon an old garment; else both the new maketh a rent, and the piece that was taken
out of the new agreeh not with the
37. old. And no man puttteth new wine into old wine-skins, else the new wine will burst the
skins; and itself will be
38. spilled, and the skins will perish. But new wine must be put into new wine-skins, and
both are preserved.
39. No man also having drunk old wine straigtway desireth new ; for he saith, the old is
better.

III

And it came to pass on the second sabbath after the first, that he was going through the corn
fields : and his disciples plucked the ears of cornm and did eat, rubbing them in
2. their hands. And certain of the Pharisees said unto them, "Why do ye that which is not
lawful to do
3. on the sabbath day?" And Jesus answering them, said, "Have ye not read even this what
David did, when himself was
4. an hungered, and they which were with him ; how they went into the house of God, and
did take and eat the shewbread, and gave also to them that were with him ; which it is not
lawful to eat but for the priests alone?"
5. And he said unto them, "That the Son of man is Lord even of the sabbath"
6. And it came to pass also on another Sabbath, that he entered into the synagogue and
 taught; and there were a
7. a man there and his right hand was withered. And the scribes and Pharisees watched him,
whether he would heal on the sabbath day; that they might find an
8. accusation against him. But he knew their reasonings, and said to the man which had the
withered man, "Rise up, and stand forth in the midst. And he rose and stood
9. forth. Then said Jesus unto them, "I will ask you something; Is it lawful on the sabbath to
do good
10 or to do evil? To save life, or to destroy it?" And looking round about upon them all, he
said unto the man, "stretch forth thy hand." and he did so : and his hand was
11. restored as the other. And they were filled with madness; and commanded one with
another what they might do to Jesus.
12. And it came to pass in those days, that he went out into the mountains to pray, and was
passing the whole night
13. in prayer to God. And when it was day, he called unto him his disciples: and he chose
from them twelve.
14. whom he also named ; apostles ; Simon (whom was also named Peter), and Andrew his
brother, James and John, Phillip
15. and Bartholomew, Matthew and Thomas, James the son
16. of Alphaeas, and Simon whom they called Zelotes, and Judas the brother of James, and
Judas Iscarioth , which also became a
17. traitor. And he came down among them, and stood on a level place, and the multitude of
his disciples, and a great number of people out of all Judaea and Jerusalem, and from the sea
coast of Tyre and Sidon, which came to hear
18. him, and to be healed of their diseases; and they that were troubled by unclean spirits: and they were healed.
19. And the whole multitude sought to touch him: for power went out of him, and healed them all.
20. And he lifted up his eyes on his disciples, and said: "Blessed are ye poor: for your's is the kingdom of God.
21. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.
22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for you: for, behold, your reward is great in heaven: for according to
23. these things did their fathers unto the prophets. But woe unto you that are rich! for ye have consolation
24. in full. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye
25. shall mourn and weep. Woe unto you, when all men shall speak well of you! for according to these things did their fathers to the false prophets.
26. But I say unto you that hear, Love your enemies, do
good to them which hate you, bless them that curse you,
and pray for them which despitefully use you. Unto him that smiteth thee on the one cheek, offer also the other; and from him that taketh away thy cloke, withhold not thy coat also. Give every man that asketh of thee: and of him that taketh away thy goods ask them.
31. not again. and as ye would that men should do to you,
do ye also to them likewise. And if ye love them which love you, what thank have ye? for sinners also love those
32. that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do
34. the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to
35. sinners, to receive equal things. But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward shall be great, and ye shall be sons of the Highest: for he is kind unto the unthankful and to
36. the evil. Be ye therefore merciful, as your Father also is
37. merciful. And Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: release
38. and ye shall be released: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."
39. And he spake a parable unto them, "Can the blind lead
40. the blind? shall they not both fall into the ditch? The disciple is not above his teacher:
but every one that is
41 perfect shall be as his teacher. And why beholdest thou the mote that is in thy brothers
eye, but perceivest
42. not the beam that is in thine won eye? Either how canst thou say to thy brother, Brother,
let me pull the mote that is in thine eye, when thou thyself beholdest not the beam in thine
own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shall you see
clearly to pull out the mote that is in thy brother`s eye!.
43. For there is no good tree that maketh corrupt fruit; nor
44. corrupt tree that maketh good fruit. For each tree is known by its fruit. For of thorns do
they not gather figs, nor of a bramble bush gather they grapes.
45. The good man out of the good treasure of his heart bringeth forth that which is truely
good: and the evil man out of the evil treasure of his heart bringeth forth that which is evil:
for out of the abundance of the heart his
46. mouth speaketh. And why call ye me, Lord, Lord, and
47. do not do the things which I say? Everyone that cometh to me, and heareth my sayings,
and doeth them, I will
48. shew you to whom he is like: He is like a man building a house, who digged and went
deep, and laid a foundation on the rock: and when the flood arose, the stream beat vehemently
upon the house, and had not strenght to shake it: for it was founded upon the
49. rock. But he that heareth, and doeth not, is like a man that without a foundation built a
house upon the earth; against which the stream did beat vehemently, and immediately it fell,
and the ruin of that house was great.

IV

Now when he had completed all his sayings in the ears of the people, he entered into
Capernaum.
2. And a certain centurion`s servant was sick, and going to
3. die; and he was precious unto him. And when he heard of Jesus, he sent unto him elders
of the Jews
4. asking him that he would come and save his servant. And when they came to Jesus, they
besought him earnestly, saying, That he was worthy for whom he should do this:
5. "For he loveth our nation, and he hath built us the
6. synagogue". Then Jesus went with them. And when he was now not far from the house,
the centurion sent friends to him, saying unto him: "Lord, trouble not thyself; for I am not
worthy that thou shouldest enter under my roof.
7. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my
boy shall be healed.
8. For I aslo am a man set under authority, having under me soliders, and I say unto this one,
Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do
9. this, and he doeth it". And when Jesus heard these things, he marveled at him, and turned,
and said unto the multitude that followed him, "I say unto you, not even in
10. Israel have I found so great faith." And they that were sent, returned to the house, and
found the sick servant whole.

11. And it came to pass the day after, that he was going into a city called Nain; and many of his disciples were

12. going with him, and a great multitude. Now when he came night to the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow: and a considerable multitude of the

13. city was with her. And when the Lord saw her, he had

14. compassion on her, and said unto her, "Weep not." And he came and touched the bier: and they that bare him stood still. And he said, "Young man, I say unto thee, Arise!"

15. And the dead man sat up, and began to speak. And he delivered him to his mother. And fear took hold on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath

16. visited his people. And this rumour of him went forth in the whole of Judaea, and in all region round about.

17. And the disciples of John told him of all these

18. things. And John calling unto him a certain two of his disciples sent them to Jesus, saying, "Art thou he that

19. cometh? or are we to look for another?" And when the men were come unto him, they said, "John the Baptist hath sent us unto thee, saying; Art thou he that cometh?

20. or are we to look for another?" And in that same hour he cured many infirmities and plagues and of evil spirits;

21. and unto many blind he gave sight. And Jesus answering said unto them, "Go your way, and tell John what things ye have seen and heard: that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good tidings

22. announced to them. And blessed is he, whosoever shall not be offended in me."

23. And when the messengers of John were departed, he began to say concerning John: What are ye come into the wilderness to gaze at? A reed

24. shaken with the wind? But what are ye come out to see? A man clothed in soft raiment? Behold, they which are in gorgeous apparel, and delicacy, are kings`

25. courts. But what are ye come out to see? A Prophet? Yea, I say unto you, and much more than a prophet.

26. This is he, of whom it is written, "Behold, I send my messenger before thy face, which shall prepare thy way

27. before thee." For I say unto you, Among those that are born from women, a greater prophet than John the Baptist, there is none: but he that is less in the Kingdom of God

28. is greater than he". And all the people when they heard it, and the publicans, justified God, being baptized with

29. the baptism of John. But the Pharisees and lawyer rejected the counsel of God unto themselves, being not

30. baptized of him. And the Lord said, "Whereunto then shall I liken the men of this generation? and to what are

31. they like? They are like unto children sitting in the marketplace, and calling to one another, and saying: We piped unto you, and ye did not dance, we mourned
33. you, and ye did not weep. For John the Baptist is come neither eating bread nor drinking wine, and ye say, He
34. hath a demon. The Son of man is coming eating and drinking, and ye say, Behold a gluttonous man, and a
35. winebibber, a friend of publicans and sinners! And wisdom was justified of all her children".
36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee`s house, and
37. reclined to meat. And behold, a woman of the city, which was a sinner, when she knew that he was reclining in the Pharisee`s house, brought an alabaster box of ointment
38. and stood at his feet behind him weeping, and began to wet his feet with the tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed
39. them with the ointment. Now when the Pharisee which had bidden him saw it, he spake to himself, saying, "This man, if he were a prophet, would have known who and what manner manner of woman this is that touched him :
40. for she is a sinner. And Jesus answering said unto him, "Simon, I have somewhat to say unto thee." And he saith,
41. "Teacher, say on." "A certain money-lender had two debtors : the one owed five hundred denarii, and
42. the other fifty. And when they had not whewewith to pay, he forgave them both. Tell me therefore, which
43. of them will love him more?" Simon answered and said, "I suppose that he, to whom he forgave the more." And he said unto
44. him, "Thou hast rightly judged" And he turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house : water for my feet thou gavest me not : but she hath wetted my feet with tears, and wiped
45. them with the hairs of her head. A kiss thou gavest me not : but she since the time I came hath not ceased
46. kissing my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
47. For the sake of which I say unto thee ; Her sins which are many are forgiven; for she loved much : but to
48. whom little is forgiven, the same loveth little". And he
49. said unto her, " Thy sins are forgiven." And they that were reclining with him began to say among themselves,
50. "Who is this that even forgiveth sins?" And he said to the woman "Thy faith has saved thee, go in peace."

V

And it came to pass afterward, that he made his way through city and village, preaching and announcing as good tidings the kingdom of God : and the twelve were
2. with him. And certain women, which had been healed of evil spirits and infirmities, Mary
called Magdalene, from 
3. whom seven demons had gone out, and Joannah the wife of Chuza, Herod`s steward, and 
Susanna, and many others, which ministered unto him of their possessions. 
4. And when a great multitude were coming together, and they of every city were come to 
him, he spake by a 
5. parable: "The sower went out to sow his seed: and as he sowed, some fell by the way 
side; and it was trodden 
6. down, and the fowls of the heaven devoured it. And other fell upon the rock, and when 
sprung up, it withered away, 
7. because it lacked moisture. And other fell in the midst of the thorns; and the thorns sprang 
up with it, and 
8. choked it. And other fell on the good ground, and when sprung up, it made fruit and 
hundredfold". And when he said these things, he cried," He that hath ears to hear, let him 
hear!"
9. And his disciples asked him, saying, "What might this 
10. parable be?" And he said, "Unto you it is given to know the mysteries of the Kingdom of 
God: but to the rest in parables; that seeing they may not see, and hearing 
11. that they may not understand. Now the parable is this:
12. The seed is the word of God. Those by the way side are they that hear; then cometh the 
devil, and taketh away the word from their hearts, lest they should believe and 
13. be saved. Those on the rock are they, which, when they hear, receive the word with joy; 
and these have no root, which for a while believe, and in time of temptation fall 
14. away. And that which fell among thorns, these are they, which, when they have heard, 
go, and are choked with cares and riches and pleasures of this life, and bring 
15. no fruit of perfection. But that on the good ground, these are, whoever in an honest and 
good heart, having heard the word, keep hold of it, and bring forth fruit in patience. 
16. No man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; 
but setteth it on a lamp-stand, that they which enter in may see the light. 
17. For there is no secret thing, that shall not be made manifest; nor hidden, that shall not be 
known and come 
18. into view. Take heed therefore how ye hear: for whosoever hath, to him shall be given: 
and whosoever hath not, even what he seemed to have shall be taken from him." 
19. And it was told him by certain which said, "Thy mother and thy brethren stand without, 
desiring to see thee"
20. And he answered and said unto them, "Who is my mother and who is my brethren? My 
mother and my brethren are these, which hear the word of God, and do it!" 
21. Now it came to pass on one of the days, that he went into a boat and his disciples: and he 
said unto them, "Let us go over unto the other side of the lake". And they 
22. launched forth. But as they sailed he fell asleep: and there came down a storm of wind 
on the lake; and they were filling with water, and were in jeopardy, 
23. And they came to him, and awoke him, saying, "Master, master, we perish" And he 
arose, and rebuked the wind and the raging of the water: and they ceased, and there 
24. was a calm. And he said unto them, "Where is your faith?" And they were frightened and
wondered, saying one to another, "Who then is this? for he commandeth even the winds and water, and they obey him?"

25. And they sailed down to the country of the Gandarenes,
26. which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had demons long time, and wore no cloke, neither abode
27. in a house, but among the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, "What have I to do with thee, Jesus, thou Son of
28. God most high? I beseech thee, torment me not." (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was guarded and bound with chains and in fetters: and he brake the bands asunder, and was driven of the demon
29. into the deserts) And Jesus asked him, saying, "What is
30. thy name?" And he said, "Legion" because many demons were entered into him. And
31. they besought him that he would not command them to go out into the abyss. And there was an herd of many swine feeding of the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.
32. Then went the demons out of the man, and entered into the swine: and the herd ran violently down the
33. steep place into the lake, and were drowned. When they that fed them saw what was done, they fled, and went and told it
34. in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, from whom the demons were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they
35. were afraid. They also which saw it told them by what means he that was possessed of the demons was saved.
36. Then the whole multitude of the country of the Gandarenes round about him asked him to depart from them; for they were holden with great fear: and he entered into the
37. boat, and returned back again. Now the man, from whom the demons had departed, besought him that he might be with him: but Jesus sent him away, saying
38. "Return to thine house, and recount how great things God hath done unto thee." And he went his way, publishing throughout the whole city how great things Jesus had done unto him.
39. And it came to pass, that, when Jesus returned, the multitude welcomed him: for they were all waiting for
40. him. And, behold, there came a man whose name was Jairus, and he was a ruler of the synagogue: and he fell down at Jesus` feet, and besought him that he would
41. come into his house: For he had an only daughter, about twelve years of age, and she was dying. But as he went the multitudes thronged him.
42. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither
43. could be healed if any, came behind him, and touched the border of his garment; and immediately her issue of
44. blood stanched. And Jesus said, "Who touched me?" When all denied, Peter and they that were with him said, "Master, the multitude throng thee, and press thee, and
45. sayest thou, "Who touched me?" And Jesus said, "Somebody touched me: for I perceived that power had gone
46. out of me." And when the woman saw that shw was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what reason she touched him, and how she was healed immediately.
47. And he said unto her, "Daughter, be of good comfort: thy faith hath saved thee; go into peace"
48. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, "The daughter is
49. dead; trouble not the Teacher." But when Jesus heard it, he answered him, saying, "Fear not, believe only,
50. and she shall be saved." And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.
51. And all were weeping, and bewailing her, but he said:
52. "Weep not: she is not dead, but sleepeth." And they
53. laughed to scorn him, knowing that she was dead. And he put them all out, and took her by the hand, and called
54. saying, "Maid, arise". And her spirit came again, and she arose straightway; and he commanded that something be
55. given her to eat. And her parents were astonished: but he charged them to tell no man what was done.
ACTS OF PETER

From "The Apocryphal New Testament"
M.R. James-Translation

I THE COPTIC FRAGMENT

This is preserved separately in an early papyrus manuscript (fourth-fifth century) now at Berlin; the other contents of it are Gnostic writings which have not yet been published. I follow C. Schmidt's rendering of it. It has a title at the end: The Act of Peter On the first day of the week, that is, on the Lord's day, a multitude gathered together, and they brought unto Peter many sick that he might heal them. And one of the multitude adventured to say unto Peter: Lo, Peter, in our presence thou hast made many blind to see and the deaf to hear and the lame to walk, and hast succoured the weak and given them strength: but wherefore hast thou not succoured thy daughter, the virgin, which grew up beautiful and hath believed in the name of God? For behold, her one side is wholly palsied, and she lieth there stretched out in the corner helpless. We see them that have been healed by thee: thine own daughter thou hast neglected.

But Peter smiled and said unto him: My son, it is manifest unto God alone wherefore her body is not whole. Know then that God is not weak nor powerless to grant his gift unto my daughter: but that thy soul may be convinced, and they that are here present may the more believe -then he looked unto his daughter and said to her: Raise thyself up from thy place, without any helping thee save Jesus only, and walk whole before all these, and come unto me. And she arose and came to him; and the multitude rejoiced at that which was come to pass. Then said Peter unto them: Behold, your heart is convinced that God is not without strength concerning all things that we ask of him. Then they rejoiced yet more and praised God. And Peter said to his daughter: Go unto thy place, and lay thee down and be again in thine infirmity, for this is expedient for me and for thee. And the maiden went back and lay down in her place and was as beforetime: and the whole multitude wept, and entreated Peter to make her whole.
But Peter said unto them: As the Lord liveth, this is expedient for her and for me. For on the
day when she was born unto me I saw a vision, and the Lord said unto me: Peter, this day is a
great temptation born unto thee, for this daughter will bring hurt unto many souls if her body
continue whole. But I thought that the vision did mock me.

Now when the maiden was ten years old, a stumbling-block was prepared for many by
reason of her. And an exceeding rich man, by name Ptolemaeus, when he had seen the
maiden with her mother bathing, sent unto her to take her to wife; but her mother consented
not. And he sent oft-times to her, and could not wait.

[Here a leaf is lost: the sense, however, is not hard to supply. Augustine speaks (quoting
Apocryphal Acts) of a daughter of Peter struck with palsy at the prayer of her father.

Ptolemaeus, unable to win the maiden by fair means, comes and carries her off. Peter hears
of it and prays God to protect her. His prayer is heard. She is struck with palsy on one side of
her body. Then the text resumes.]

The servants of Ptolemaeus brought the maiden and laid her down before the door of the
house and departed.

But when I perceived it, I and her mother, we went down and found the maiden, that one
whole side of her body from her toes even to her head was palsied and withered: and we bore
her away, praising the Lord which had preserved his handmaid from defilement and shame
and (corruption?). This is the cause of the matter, why the maiden continueth so unto this
day.

Now, then, it is fitting for you to know the end of Ptolemaeus. He went home and sorrowed
night and day over that which had befallen him, and by reason of the many tears which he
shed, he became blind. And when he had resolved to rise up and hang himself, lo, about the
ninth hour of the day, he saw a great light which enlightened the whole house, and heard a
voice saying unto him: Ptolemaeus, God hath not given thee the vessels for corruption and
shame, and yet more doth it not become thee which hast believed in me to defile my virgin,
whom thou shalt know as thy sister, even as if I were unto you both one spirit (sic). But rise
up and go quickly unto the house of the apostle Peter, and thou shalt see my glory; he shall
make known unto thee what thou must do.

But Ptolemaeus was not negligent, and bade his servants show him the way and bring him
unto me. And when they were come to me, he told me all that had befallen him by the power
of our Lord Jesus Christ. Then did he see with the eyes of his flesh, and with the eyes of his
soul, and much people believed (hoped) in Christ: and he did them good and gave them the
gift of God.
Thereafter Ptolemaeus died, departing out of this life, and went unto his Lord: and when he made his will he bequeathed a piece of land in the name of my daughter, because through her he had believed in God and was made whole. But I unto whom the disposition thereof fell, exercised it with great carefulness: I sold the land, and God alone knoweth neither I nor my daughter (received the price). I sold the land and kept nought back of the price, but gave all the money unto the poor.

Know therefore, thou servant of Jesus Christ, that God directeth (?) them that are his, and prepareth good for every one of them, although we think that God hath forgotten us. Therefore now, brethren, let us be sorrowful and watch and pray, and so shall the goodness of God look upon us, whereon we wait.

And yet further discourse did Peter hold before them all, and glorified the name of Christ the Lord and gave them all of the bread: and when he had distributed it, he rose up and went unto his house.

The scene of this episode is probably Jerusalem. The subject of it was often used by later writers, most notably, perhaps, by the author of the late Acts of SS. Nereus and Achilleus (fifth or sixth century), who gives the daughter a name, Petronilla, which has passed into Kaldens, and as Perronelle, Pernel, or Parnell has become familiar.

A few critics have questioned whether this piece really belongs to the Acts of Peter: but the weight of probability and of opinion is against them. Nothing can be plainer than that it is an extract from a larger book, and that it is ancient (the manuscript may be of the fourth century). Moreover, Augustine, in dealing with apocryphal Acts, alludes to the story contained in it. What other large book of ancient date dealing with Peter's doings can we imagine save the Acts?

II

THE GARDENER'S DAUGHTER

Augustine (Against Adimantus, xvii. 5), says to his Manichaean opponent: the story of Peter killing Ananias and Sapphira by a word is very stupidly blamed by those who in the apocryphal Acts read and admire both the incident I mentioned about the apostle Thomas (the death of the cup-bearer at the feast in his Acts) 'and that the daughter of Peter himself was stricken with palsy at the prayer of her father, and that the daughter of a gardener died at the prayer of Peter. Their answer is that it was expedient for them, that the one should be disabled by palsy and the other should die: but they do not deny that it happened at the prayer of the apostle'.

This allusion to the gardener's daughter remained a puzzle until lately. But a passage in the
Epistle of Titus (already quoted) tells us the substance of the story.

A certain gardener had a daughter, a virgin, her father's only child: he begged Peter to pray for her. Upon his request, the apostle answered him that the Lord would give her that which was useful for her soul. Immediately the girl fell dead.

O worthy gain and suitable to God, to escape the insolence of the flesh and mortify the boastfulness of the blood! But that old man, faithless, and not knowing the greatness of the heavenly favour, ignorant of the divine benefit, entreated Peter that his only daughter might be raised again. And when she was raised, not many days after, as it might be to-day, the slave of a believer who lodged in the house ran upon her and ruined the girl, and both of them disappeared.

This was evidently a contrast to the story of Peter's daughter, and probably followed immediately upon it in the Acts. There is another sentence appropriate to the situation, which Dom de Bruyne found in a Cambrai MS. of the thirteenth century -a collection of apophthegms- and printed with the extracts from the Epistle of Titus.

That the dead are not to be mourned overmuch, Peter, speaking to one who lamented without patience the loss of his daughter, said: So many assaults of the devil, so many warrings of the body, so many disasters of the world hath she escaped, and thou sheddest tears as if thou knewest not what thou sufferest in thyself (what good hath befallen thee).

This might very well be part of Peter's address to the bereaved gardener.

III

THE VERCELLI ACTS

I. At the time when Paul was sojourning in Rome and confirming many in the faith, it came also to pass that one by name Candida, the wife of Quartus that was over the prisons, heard Paul and paid heed to his words and believed. And when she had instructed her husband also and he believed, Quartus suffered Paul to go whither he would away from the city: to whom Paul said: If it be the will of God, he will reveal it unto me. And after Paul had fasted three days and asked of the Lord that which should be profitable for him, he saw a vision, even the Lord saying unto him: Arise, Paul, and become a physician in thy body (i.e. by going thither in person) to them that are in Spain.

He therefore, having related to the brethren what God had commanded, nothing doubting, prepared himself to set forth from the city. But when Paul was about to depart, there was great weeping throughout all the brotherhood, because they thought that they should see Paul no more, so that they even rent their clothes. For they had in mind also how that Paul had
oftentimes contended with the doctors of the Jews and confuted them, saying: Christ, upon whom your fathers laid hands, abolished their sabbaths and fasts and holy-days and circumcision, and the doctrines of men and the rest of the traditions he did abolish. But the brethren lamented (and adjured) Paul by the coming of our Lord Jesus Christ, that he should not be absent above a year, saying: We know thy love for thy brethren; forget not us when thou art come thither, neither begin to forsake us, as little children without a mother. And when they besought him long with tears, there came a sound from heaven, and a great voice saying: Paul the servant of God is chosen to minister all the days of his life: by the hands of Nero the ungodly and wicked man shall he be perfected before your eyes. And a very great fear fell upon the brethren because of the voice which came from heaven: and they were confirmed yet more in the faith.

II. Now they brought unto Paul bread and water for the sacrifice, that he might make prayer and distribute it to every one. Among whom it befell that a woman named Rufina desired, she also, to receive the Eucharist at the hands of Paul: to whom Paul, filled with the spirit of God, said as she drew near: Rufina, thou comest not worthily unto the altar of God, arising from beside one that is not thine husband but an adulterer, and assayest to receive the Eucharist of God. For behold Satan shall trouble thine heart and cast thee down in the sight of all them that believe in the Lord, that they which see and believe may know that they have believed in the living God, the searcher of hearts. But if thou repent of thine act, he is faithful that is able to blot out thy sin and set thee free from this sin: but if thou repent not, while thou art yet in the body, devouring fire and outer darkness shall receive thee for ever. And immediately Rufina fell down, being stricken with palsy (?) from her head unto the nails of her feet, and she had no power to speak (given her) for her tongue was bound. And when both they that believed (in the faith) and the neophytes saw it, they beat their breasts, remembering their old sins, and mourned and said: We know not if God will forgive the former sins which we have committed. Then Paul called for silence and said: Men and brethren which now have begun to believe on Christ, if ye continue not in your former works of the tradition of your fathers, and keep yourselves from all guile and wrath and fierceness and adultery and defilement, and from pride and envy and contempt and enmity, Jesus the living God will forgive you that ye did in ignorance. Wherefore, ye servants of God, arm yourselves every one in your inner man with peace, patience, gentleness, faith, charity, knowledge, wisdom, love of the brethren, hospitality, mercy, abstinence, chastity, kindness, justice: then shall ye have for your guide everlastingly the first-begotten of all creation, and shall have strength in peace with our Lord. And when they had heard these things of Paul, they besought him to pray for them. And Paul lifted up his voice and said: O eternal God, God of the heavens, God of unspeakable majesty (divinity), who hast stablished all things by thy word, who hast bound upon all the world the chain of thy grace, Father of thine holy Son Jesus Christ, we together pray thee through thy Son Jesus Christ, strengthen the souls which were before unbelieving but now are faithful. Once I was a blasphemer, now I am blasphemed; once I was a persecutor, now do I suffer persecution of others; once I was the enemy of Christ, now I pray that I may be his friend: for I trust in his promise and in his mercy; I account myself faithful and that I have received forgiveness of my former sins.
Wherefore I exhort you also, brethren, to believe in the Lord the Father Almighty, and to put all your trust in our Lord Jesus Christ his Son, believing in him, and no man shall be able to uproot you from his promise. Bow your knees therefore together and commend me unto the Lord, who am about to set forth unto another nation, that his grace may go before me and dispose my journey aright, that he may receive his vessels holy and believing, that they, giving thanks for my preaching of the word of the Lord, may be well grounded in the faith. But the brethren wept long and prayed unto the Lord with Paul, saying: Be thou, Lord Jesus Christ, with Paul and restore him unto us whole: for we know our weakness which is in us even to this day.

III. And a great multitude of women were kneeling and praying and beseeching Paul; and they kissed his feet and accompanied him unto the harbour. But Dionysius and Balbus, of Asia, knights of Rome, and illustrious men, and a senator by name Demetrius abode by Paul on his right hand and said: Paul, I would desire to leave the city if I were not a magistrate, that I might not depart from thee. Also from Caesar's house Cleobius and Iphitus and Lysimachus and Aristaeus and two matrons Berenice and Philostrate, with Narcissus the presbyter [after they had] accompanied him to the harbour: but whereas a storm of the sea came on, he (Narcissus?) sent the brethren back to Rome, that if any would, he might come down and hear Paul until he set sail: and hearing that, the brethren went up unto the city. And when they told the brethren that had remained in the city, and the report was spread abroad, some on beasts, and some on foot, and others by way of the Tiber came down to the harbour, and were confirmed in the faith for three days, and on the fourth day until the fifth hour, praying together with Paul, and making the offering: and they put all that was needful on the ship and delivered him two young men, believers, to sail with him, and bade him farewell in the Lord and returned to Rome.

There has been great dispute about these three chapters, whether they are not an excerpt from the Acts of Paul, or whether they are an addition made by the writer of the Greek original of the Vercelli Acts.

If they are from the Acts of Paul, it means that in those Acts Paul was represented as visiting Rome twice, and going to Spain between the visits. Evidently, if this was so, he did not return straight from Spain to Rome: at least the Coptic gives no indication that the prophecies of Cleobius and Myrte were uttered in Spain.

The question is a difficult one. All allow that the writer of the Acts of Peter knew and used the Acts of Paul: but there is strong opposition to the idea that Paul related two visits to Rome.

The writer of Paul obviously knew the canonical Acts very well and obviously took great liberties with them. Did he go so far, one wonders, as to suppress and ignore the whole story of the trial before Felix and the shipwreck? If he told of but one visit to Rome -the final one-
it appears that he did: for the conditions described in the Martyrdom -Paul quite free and martyred very shortly after his arrival- are totally irreconcilable with Luke (Paul arriving in custody and living two years at least in the city).

IV. Now after a few days there was a great commotion in the midst of the church, for some said that they had seen wonderful works done by a certain man whose name was Simon, and that he was at Aricia, and they added further that he said he was a great power of God and without God he did nothing. Is not this the Christ? but we believe in him whom Paul preached unto us; for by him have we seen the dead raised, and men Delivered from divers infirmities: but this man seeketh contention, we know it (or, but what this contention is, we know not) for there is no small stir made among us. Perchance also he will now enter into Rome; for yesterday they besought him with great acclamations, saying unto him: Thou art God in Italy, thou art the saviour of the Romans: haste quickly unto Rome. But he spake to the people with a shrill voice, saying: Tomorrow about the seventh hour ye shall see me fly over the gate of the city in the form (habit) wherein ye now see me speaking unto you. Therefore, brethren, if it seem good unto you, let us go and await carefully the issue of the matter. They all therefore ran together and came unto the gate. And when it was the seventh hour, behold suddenly a dust was seen in the sky afar off, like a smoke shining with rays stretching far from it. And when he drew near to the gate, suddenly he was not seen: and thereafter he appeared, standing in the midst of the people; whom they all worshipped, and took knowledge that he was the same that was seen of them the day before.

And the brethren were not a little offended among themselves, seeing, moreover, that Paul was not at Rome, neither Timotheus nor Barnabas, for they had been sent into Macedonia by Paul, and that there was no man to comfort us, to speak nothing of them that had but just become catechumens. And as Simon exalted himself yet more by the works which he did, and many of them daily called Paul a sorcerer, and others a deceiver, of so great a multitude that had been stablished in the faith all fell away save Narcissus the presbyter and two women in the lodging of the Bithynians, and four that could no longer go out of their house, but were shut up (day and night): these gave themselves unto prayer (by day and night), beseeching the Lord that Paul might return quickly, or some other that should visit his servants, because the devil had made them fall by his wickedness.

V. And as they prayed and fasted, God was already teaching Peter at Jerusalem of that which should come to pass. For whereas the twelve years which the Lord Christ had enjoined upon him were fulfilled, he showed him a vision after this manner, saying unto him: Peter, that Simon the sorcerer whom thou didst cast out of Judaea, convicting him, hath again come before thee (prevented thee) at Rome. And that shalt thou know shortly (or, and that thou mayest know in few words): for all that did believe in me hath Satan made to fall by his craft and working: whose Power Simon approveth himself to be. But delay thee not: set forth on the morrow, and there shalt thou find a ship ready, setting sail for Italy, and within few days I will show thee my grace which hath in it no grudging. Peter then, admonished by the vision, related it unto the brethren without delay, saying: It is necessary for me to go up unto Rome
to fight with the enemy and adversary of the Lord and of our brethren.

And he went down to Caesarea and embarked quickly in the ship, whereof the ladder was already drawn up, not taking any provision with him. But the governor of the ship whose name was Theon looked on Peter and said: Whatsoever we have, all is thine. For what thank have we, if we take in a man like unto ourselves who is in uncertain case (difficulty) and share not all that we have with thee? but only let us have a prosperous voyage. But Peter, giving him thanks for that which he offered, himself fasted while he was in the ship, sorrowful in mind and again consoling himself because God accounted him worthy to be a minister in his service.

And after a few days the governor of the ship rose up at the hour of his dinner and asked Peter to eat with him, and said to him: O thou, whoever thou art, I know thee not, but as I reckon, I take thee for a servant of God. For as I was steering my ship at midnight I perceived the voice of a man from heaven saying to me: Theon, Theon! And twice it called me by my name and said to me: Among them that sail with thee let Peter be greatly honoured by thee, for by him shalt thou and the rest be preserved safe without any hurt after such a course as thou hopest not for. And Peter believed that God would vouchsafe to show his providence upon the sea unto them that were in the ship, and thenceforth began Peter to declare unto Theon the mighty works of God, and how the Lord had chosen him from among the apostles, and for what business he sailed unto Italy: and daily he communicated unto him the word of God. And considering him he perceived by his walk that he was of one mind in the faith and a worthy minister (deacon).

Now when there was a calm upon the ship in Hadria (the Adriatic), Theon showed it to Peter, saying unto him: If thou wilt account me worthy, whom thou mayest baptize with the seal of the Lord thou hast an opportunity. For all that were in the ship had fallen asleep, being drunken. And Peter went down by a rope and baptized Theon in the name of the Father and the Son and the Holy Ghost: and he came up out of the water rejoicing with great joy, and Peter also was glad because God had accounted Theon worthy of his name. And it came to pass when Theon was baptized, there appeared in the same place a youth shining and beautiful, saying unto them: Peace be unto you. And immediately Peter and Theon went up and entered into the cabin; and Peter took bread and gave thanks unto the Lord which had accounted him worthy of his holy ministry, and for that the youth had appeared unto them, saying: Peace be unto you. And he said: Thou best and alone holy one, it is thou that hast appeared unto us, O God Jesu Christ, and in thy name hath this man now been washed and sealed with thy holy seal. Therefore in thy name do I impart unto him thine eucharist, that he may be thy perfect servant without blame for ever.

And as they feasted and rejoiced in the Lord, suddenly there came a wind, not vehement but moderate, at the ship's prow, and ceased not for six days and as many nights, until they came unto Puteoli.
VI. And when they had touched at Puteoli, Theon leapt out of the ship and went unto the inn where he was wont to lodge, to prepare to receive Peter. Now he with whom he lodged was one by name Ariston, which alway feared the Lord, and because of the Name Theon entrusted himself with him (had dealings with him). And when he was come to the inn and saw Ariston, Theon said unto him: God who hath accounted thee worthy to serve him hath communicated his grace unto me also by his holy servant Peter, who hath now sailed with me from Judaea, being commanded by our Lord to come unto Italy. And when he heard that, Ariston fell upon Theon's neck and embraced him and besought him to bring him to the ship and show him Peter. For Ariston said that since Paul set forth unto Spain there was no man of the brethren with whom he could refresh himself, and, moreover, a certain Jew had broken into the city, named Simon, and with his charms of sorcery and his wickedness hath he made all the brotherhood fall away this way and that, so that I also fled from Rome, expecting the coming of Peter: for Paul had told us of him, and I also have seen many things in a vision. Now, therefore, I believe in my Lord that he will build up again his ministry, for all this deceit shall be rooted out from among his servants. For our Lord Jesus Christ is faithful, who is able to restore our minds. And when Theon heard these things from Ariston, who wept, his spirit was raised (increased) yet more and he was the more strengthened, because he perceived that he had believed on the living God.

But when they came together unto the ship, Peter looked upon them and smiled, being filled with the Spirit; so that Ariston falling on his face at Peter's feet, said thus: Brother and lord, that hast part in the holy mysteries and showest the right way which is in the Lord Jesus Christ our God, who by thee hast shown unto us his coming: we have lost all them whom Paul had delivered unto us, by the working of Satan; but now I trust in the Lord who hath commanded thee to come unto us, sending thee as his messenger, that he hath accounted us worthy to see his great and wonderful works by thy means. I pray thee therefore, make haste unto the city: for I left the brethren which have stumbled, whom I saw fall into the temptation of the devil, and fled hither, saying unto them: Brethren, stand fast in the faith, for it is of necessity that within these two months the mercy of our Lord bring his servant unto you. For I had seen a vision, even Paul, saying unto me: Ariston, flee thou out of the city. And when I heard it, I believed without delay and went forth in the Lord, although I had an infirmity in my flesh, and came hither; and day by day I stood upon the sea-shore asking the sailors: Hath Peter sailed with you? But now through the abundance of the grace of God I entreat thee, let us go up unto Rome without delay, lest the teaching of this wicked man prevail yet further. And as Ariston said this with tears, Peter gave him his hand and raised him up from the earth, and Peter also groaning, said with tears: He hath prevented us which tempteth all the world by his angels; but he that hath power to save his servants from all temptations shall quench his deceits and put him beneath the feet of them that have believed in Christ whom we preach.

And, as they entered in at the gate, Theon entreated Peter, saying: Thou didst not refresh thyself on any day in so great a voyage (sea): and now after (before) so hard a journey wilt thou set out forthwith from the ship? tarry and refresh thyself, and so shalt thou set forth: for
from hence to Rome upon a pavement of flint I fear lest thou be hurt by the shaking. But Peter answered and said to them: What if it come to pass that a millstone were hung upon me, and likewise upon the enemy of our Lord, even as my Lord said unto us of any that offended one of the brethren, and I were drowned in the sea? but it might be not only a millstone, but that which is far worse, even that I which am the enemy of this persecutor of his servants should die afar off from them that have believed on the Lord Jesus Christ (so Ficker: the sentence is corrupt; the sense is that Peter must at all costs be with his fellow-Christians, or he will incur even worse punishment than that threatened by our Lord's words). And by no exhortation could Theon prevail to persuade him to tarry there even one day.

But Theon himself delivered all that was in the ship to be sold for the price which he thought good, and followed Peter unto Rome; whom Ariston brought unto the abode of Narcissus the presbyter.

VII. Now the report was noised through the city unto the brethren that were dispersed, because of Simon, that he might show him to be a deceiver and a persecutor of good men. All the multitude therefore ran together to see the apostle of the Lord stay (himself, or the brethren) on Christ. And on the first day of the week when the multitude was assembled to see Peter, Peter began to say with a loud voice: Ye men here present that trust in Christ, ye that for a little space have suffered temptation, learn for what cause God sent his Son into the world, and wherefore he made him to be born of the Virgin Mary; for would he so have done if not to procure us some grace or dispensation? even because he would take away all offence and all ignorance and all the contrivance of the devil, his attempts (beginnings) and his strength wherewith he prevailed aforetime, before our God shined forth in the world. And whereas men through ignorance fell into death by many and divers infirmities, Almighty God, moved with compassion, sent his Son into the world. With whom I was; and he (or I) walked upon the water, whereof I myself remain a witness, and do testify that he then worked in the world by signs and wonders, all of which he did.

I do confess, dearly-beloved brethren, that I was with him: yet I denied him, even our Lord Jesus Christ, and that not once only, but thrice; for there were evil dogs that were come about me as they did unto the Lord's prophets. And the Lord imputed it not unto me, but turned unto me and had compassion on the infirmity of my flesh, when (or so that) afterward I bitterly bewailed myself, and lamented the weakness of my faith, because I was befooled by the devil and kept not in mind the word of my Lord. And now I say unto you, O men and brethren, which are gathered together in the name of Jesus Christ: against you also hath the deceiver Satan aimed his arrows, that ye might depart out of the way. But faint not, brethren, neither let your spirit fall, but be strong and persevere and doubt not: for if Satan caused me to stumble, whom the Lord had in great honour, so that I denied the light of mine hope, and if he overthrew me and persuaded me to flee as if I had put my trust in a man, what think ye will he do unto you which are but young in the faith? Did ye suppose that he would not turn you away to make you enemies of the kingdom of God, and cast you down into perdition by a new (or the last) deceit? For whomsoever he casteth out from the hope of our Lord Jesus
Christ, he is a son of perdition for ever. Turn yourselves, therefore, brethren, chosen of the Lord, and be strong in God Almighty, the Father of our Lord Jesus Christ, whom no man hath seen at any time, neither can see, save he who hath believed in him. And be ye aware whence this temptation hath come upon you. For it is not only by words that I would convince you that this is Christ whom I preach, but also by deeds and exceeding great works of power do I exhort you by the faith that is in Christ Jesus, that none of you look for any other save him that was despised and mocked of the Jews, even this Nazarene which was crucified and died and the third day rose again.

VIII. And the brethren repented and entreated Peter to fight against Simon: (who said that he was the power of God, and lodged in the house of Marcellus a senator, whom he had convinced by his charms) saying: Believe us, brother Peter: there was no man among men so wise as this Marcellus. All the widows that trusted in Christ had recourse unto him; all the fatherless were fed by him; and what more, brother? all the poor called Marcellus their patron, and his house was called the house of the strangers and of the poor, and the emperor said unto him: I will keep thee out of every office, lest thou despoil the provinces to give gifts unto the Christians. And Marcellus answered: All my goods are also thine. And Caesar said to him: Mine they would be if thou kepest them for me; but now they are not mine, for thou givest them to whom thou wilt, and I know not to what vile persons. Having this, then, before our eyes, brother Peter, we report it to thee, how the great mercy of this man is turned unto blasphemy; for if he had not turned, neither should we have departed from the holy faith of God our Lord. And now doth this Marcellus in anger repent him of his good deeds, saying: All this substance have I spent in all this time, vainly believing that I gave it for the knowledge of God! So that if any stranger cometh to the door of his house, he smiteth him with a staff and biddeth him be beaten, saying: Would God I had not spent so much money upon these impostors: and yet more doth he say, blaspheming. But if there abide in thee any mercy of our Lord and aught of the goodness of his commandments, do thou succour the error of this man who hath done so many alms-deeds unto the servants of God.

And Peter, when he perceived this, was smitten with sharp affliction and said: O the divers arts and temptations of the devil! O the contrivances and devices of the wicked! he that nourisheth up for himself a mighty fire in the day of wrath, the destruction of simple men, the ravening wolf, the devourer and scatterer of eternal life! Thou didst enmesh the first man in concupiscence and bind him with thine old iniquity and with the chain of the flesh: thou art wholly the exceeding bitter fruit of the tree of bitterness, who sendest divers lusts upon men. Thou didst compel Judas my fellow-disciple and fellow-apostle to do wickedly and deliver up our Lord Jesus Christ, who shall punish thee therefor. Thou didst harden the heart of Herod and didst inflame Pharaoh and compel him to fight against Moses the holy servant of God; thou didst give boldness unto Caiaphas, that he should deliver our Lord Jesus Christ unto the unrighteous multitude; and even until now thou shootest at innocent souls with thy poisonous arrows. Thou wicked one, enemy of all men, be thou accursed from the Church of him the Son of the holy God omnipotent and as a brand cast out of the fire shalt thou be quenched by the servants of our Lord Jesus Christ. Upon thee let thy blackness be turned and
upon thy children, an evil seed; upon thee be turned thy wickedness and thy threatenings; upon thee and thine angels be thy temptations, thou beginning of malice and bottomless pit of darkness! Let thy darkness that thou hast be with thee and with thy vessels which thou ownest! Depart from them that shall believe in God, depart from the servants of Christ and from them that desire to be his soldiers. Keep thou to thyself thy garments of darkness! Without cause knockest thou at other men's doors, which are not thine but of Christ Jesus that keepeth them. For thou, ravening wolf, wouldest carry off the sheep that are not thine but of Christ Jesus, who keepeth them with all care and diligence.

IX. As Peter spake thus with great sorrow of mind, many were added unto them that believed on the Lord. But the brethren besought Peter to join battle with Simon and not suffer him any longer to vex the people. And without delay Peter went quickly out of the synagogue (assembly) and went unto the house of Marcellus, where Simon lodged: and much people followed him. And when he came to the door, he called the porter and said to him: Go, say unto Simon: Peter because of whom thou fleddest out of Judaea waiteth for thee at the door. The porter answered and said to Peter: Sir, whether thou be Peter, I know not: but I have a command; for he had knowledge that yesterday thou didst enter into the city, and said unto me: Whether it be by day or by night, at whatsoever hour he cometh, say that I am not within. And Peter said to the young man: Thou hast well said in reporting that which he compelled thee to say. And Peter turned unto the people that followed him and said: Ye shall now see a great and marvellous wonder. And Peter seeing a great dog bound with a strong chain, went to him and loosed him, and when he was loosed the dog received a man's voice and said unto Peter: What dost thou bid me to do, thou servant of the unspeakable and living God? Peter said unto him: Go in and say unto Simon in the midst of his company: Peter saith unto thee, Come forth abroad, for thy sake am I come to Rome, thou wicked one and deceiver of simple souls. And immediately the dog ran and entered in, and rushed into the midst of them that were with Simon, and lifted up his forefeet and in a loud voice said: Thou Simon, Peter the servant of Christ who standeth at the door saith unto thee: Come forth abroad, for thy sake am I come to Rome, thou most wicked one and deceiver of simple souls. And when Simon heard it, and beheld the incredible sight, he lost the words wherewith he was deceiving them that stood by, and all of them were amazed.

X. But when Marcellus saw it he went out to the door and east himself at Peter's feet and said: Peter, I embrace thy feet, thou holy servant of the holy God; I have sinned greatly: but exact thou not my sins, if there be in thee the true faith of Christ, whom thou preachest, if thou remember his commandments, to hate no man, to be unkind to no man, as I learned from thy fellow apostle Paul; keep not in mind my faults, but pray for me unto the Lord, the holy Son of God whom I have provoked to wrath -for I have persecuted his servants- that I be not delivered with the sins of Simon unto eternal fire; who so persuaded me, that I set up a statue to him with this inscription: 'To Simon the new (young) God.' If I knew, O Peter, that thou couldest be won with money, I would give thee all my substance, yea I would give it and despise it, that I might gain my soul. If I had sons, I would account them as nothing, if only I might believe in the living God. But I confess that he would not have deceived me
save that he said that he was the power of God; yet will I tell thee, O most gentle (sweet) Peter: I was not worthy to hear thee, thou servant of God, neither was I stablished in the faith of God which is in Christ; therefore was I made to stumble. I beseech thee, therefore, take not ill that which I am about to say, that Christ our Lord whom thou preachest in truth said unto thy fellow-apostles in thy presence: If ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove thyself: and straightway it shall remove itself. But this Simon said that thou, Peter, wast without faith when thou didst doubt, in the waters. And I have heard that Christ said this also: They that are with me have not understood me. If, then, ye upon whom he laid his hands, whom also he chose, did doubt, I, therefore, having this witness, repent me, and take refuge in thy prayers. Receive my soul, who have fallen away from our Lord and from his promise. But I believe that he will have mercy upon me that repent. For the Almighty is faithful to forgive me my sins.

But Peter said with a loud voice: Unto thee, our Lord, be glory and splendour, O God Almighty, Father of our Lord Jesus Christ. Unto thee be praise and glory and honour, world without end. Amen. Because thou hast now fully strengthened and stablished us in thee in the sight of all, holy Lord, confirm thou Marcellus, and send thy peace upon him and upon his house this day: and whatsoever is lost or out of the way, thou alone canst turn them all again; we beseech thee, Lord, shepherd of the sheep that once were scattered, but now shall be gathered in one by thee. So also receive thou Marcellus as one of thy lambs and suffer him no longer to go astray (revel) in error or ignorance. Yea, Lord, receive him that with anguish and tears entreateth thee.

XI. And as Peter spake thus and embraced Mareellus, Peter turned himself unto the multitude that stood by him and saw there one that laughed (smiled), in whom was a very evil spirit. And Peter said unto him: Whosoever thou art that didst laugh, show thyself openly unto all that are present. And hearing this the young man ran into the court of the house and cried out with a loud voice and dashed himself against the wall and said: Peter, there is a great contention between Simon and the dog whom thou sentest; for Simon saith to the dog: Say that I am not here. Unto whom the dog saith more than thou didst charge him; and when he hath accomplished the mystery which thou didst command him, he shall die at thy feet. But Peter said: And thou also, devil, whosoever thou art, in the name of our Lord Jesus Christ, go out of that young man and hurt him not at all: show thyself unto all that stand here. When the young man heard it, he ran forth and caught hold on a great statue of marble which was set in the court of the house, and brake it in pieces with his feet. Now it was a statue of Caesar. Which Marcellus beholding smote his forehead and said unto Peter: A great crime hath been committed; for if this be made known unto Caesar by some busybody, he will afflict us with sore punishments. And Peter said to him: I see thee not the same that thou wast a little while ago, for thou saidst that thou wast ready to spend all thy substance to save thy soul. But if thou indeed repentest, believing in Christ with thy whole heart, take in thine hands of the water that runneth down, and pray to the Lord, and in his name sprinkle it upon the broken pieces of the statue and it shall be whole as it was before. And Marcellus, nothing doubting, but believing with his whole heart, before he took the water lifted up his hands and said: I
believe in thee, O Lord Jesu Christ: for I am now proved by thine apostle Peter, whether I believe aright in thine holy name. Therefore I take water in mine hands, and in thy name do I sprinkle these stones that the statue may become whole as it was before. If, therefore, Lord, it be thy will that I continue in the body and suffer nothing at Caesar's hand, let this stone be whole as it was before. And he sprinkled the water upon the stones, and the statue became whole, whereat Peter exulted that Marcellus had not doubted in asking of the Lord, and Marcellus was exalted in spirit for that such a sign was first wrought by his hands; and he therefore believed with his whole heart in the name of Jesus Christ the Son of God, by whom all things impossible are made possible.

XII. But Simon within the house said thus to the dog: Tell Peter that I am not within. Whom the dog answered in the presence of Marcellus: Thou exceeding wicked and shameless one, enemy of all that live and believe on Christ Jesus, here is a dumb animal sent unto thee which hath received a human voice to confound thee and show thee to be a deceiver and a liar. Hast thou taken thought so long, to say at last: 'Tell him that I am not within?' Art thou not ashamed to utter thy feeble and useless words against Peter the minister and apostle of Christ, as if thou couldst hide thee from him that hath commanded me to speak against thee to thy face: and that not for thy sake but for theirs whom thou wast deceiving and sending unto destruction? Cursed therefore shalt thou be, thou enemy and corrupter of the way of the truth of Christ, who shall prove by fire that dieth not and in outer darkness, thine iniquities that thou hast committed. And having thus said, the dog went forth and the people followed him, leaving Simon alone. And the dog came unto Peter as he sat with the multitude that was come to see Peter's face, and the dog related what he had done unto Simon. And thus spake the dog unto the angel and apostle of the true God: Peter, thou wilt have a great contest with the enemy of Christ and his servants, and many that have been deceived by him shalt thou turn unto the faith; wherefore thou shalt receive from God the reward of thy work. And when the dog had said this he fell down at the apostle Peter's feet and gave up the ghost. And when the great multitude saw with amazement the dog speaking, they began then, some to throw themselves down at Peter's feet, and some said: Show us another sign, that we may believe in thee as the minister of the living God, for Simon also did many signs in our presence and therefore did we follow him.

XIII. And Peter turned and saw a herring (sardine) hung in a window, and took it and said to the people: If ye now see this swimming in the water like a fish, will ye be able to believe in him whom I preach? And they said with one voice: Verily we will believe thee. Then he said -now there was a bath for swimming at hand: In thy name, O Jesu Christ, forasmuch as hitherto it is not believed in, in the sight of all these live and swim like a fish. And he cast the herring into the bath, and it lived and began to swim. And all the people saw the fish swimming, and it did not so at that hour only, lest it should be said that it was a delusion (phantasm), but he made it to swim for a long time, so that they brought much people from all quarters and showed them the herring that was made a living fish, so that certain of the people even cast bread to it; and they saw that it was whole. And seeing this, many followed Peter and believed in the Lord.
And they assembled themselves day and night unto the house of Narcissus the presbyter. And Peter discoursed unto them of the scriptures of the prophets and of those things which our Lord Jesus Christ had wrought both in word and in deeds.

XIV. But Marcellus was confirmed daily by the signs which he saw wrought by Peter through the grace of Jesus Christ which he granted unto him. And Marellus ran upon Simon as he sat in his house in the dining chamber, and cursed him and said unto him: Thou most adverse and pestilent of men, corrupter of my soul and my house, who wouldest have made me fall away from my Lord and Saviour Christ! and laying hands on him he commanded him to be thrust out of his house. And the servants having received such licence, covered him with reproaches; some buffeted his face, others beat him with sticks, others cast stones, others emptied out vessels full of filth upon his head, even those who on his account had fled from their master and been a long time fettered; and other their fellowservants of whom he had spoken evil to their master reproached him, saying to him: Now by the will of God who hath had mercy on us and on our master, do we recompense thee with a fit reward. And Simon, shrewdly beaten and cast out of the house, ran unto the house where Peter lodged, even the house of Narcissus, and standing at the gate cried out: Lo, here am I, Simon: come thou down, Peter, and I will convict thee that thou hast believed on a man which is a Jew and a carpenter's son.

XV. And when it was told Peter that Simon had said this, Peter sent unto him a woman which had a sucking child, saying to her: Go down quickly, and thou wilt find one that seeketh me. For thee there is no need that thou answer him at all, but keep silence and hear what the child whom thou holdest shall say unto him. The woman therefore went down. Now the child whom she suckled was seven months old; and it received a man's voice and said unto Simon: O thou abhorred of God and men, and destruction of truth, and evil seed of all corruption, O fruit by nature unprofitable! but only for a short and little season shalt thou be seen, and thereafter eternal punishment is laid up for thee. Thou son of a shameless father, that never puttest forth thy roots for good but for poison, faithless generation void of all hope! thou wast not confounded when a dog reproved thee; I a child am compelled of God to speak, and not even now art thou ashamed. But even against thy will, on the sabbath day that cometh, another shall bring thee into the forum of Julius that it may be shown what manner of man thou art. Depart therefore from the gate wherein walk the feet of the holy; for thou shalt no more corrupt the innocent souls whom thou didst turn out of the way and make sad; in Christ, therefore, shall be shown thine evil nature, and thy devices shall be cut in pieces. And now speak I this last word unto thee: Jesus Christ saith to thee: Be thou stricken dumb in my name, and depart out of Rome until the sabbath that cometh. And forthwith he became dumb and his speech was bound; and he went out of Rome until the sabbath and abode in a stable. But the woman returned with the child unto Peter and told him and the rest of the brethren what the child had said unto Simon: and they magnified the Lord which had shown these things unto men.
XVI. Now when the night fell, Peter, while yet waking, beheld Jesus clad in a vesture of brightness, smiling and saying unto him: Already is much people of the brotherhood returned through me and through the signs which thou hast wrought in my name. But thou shalt have a contest of the faith upon the sabbath that cometh, and many more of the Gentiles and of the Jews shall be converted in my name unto me who was reproached and mocked and spat upon. For I will be present with thee when thou askest for signs and wonders, and thou shalt convert many: but thou shalt have Simon opposing thee by the works of his father; yet all his works shall be shown to be charms and contrivances of sorcery. But now slack thou not, and whomsoever I shall send unto thee thou shalt establish in my name. And when it was light, he told the brethren how the Lord had appeared unto him and what he had commanded him:

XVII. [This episode, inserted most abruptly, is believed by Vouaux to have been inserted here by the compiler of the Greek original of the Vercelli Acts: but it was not composed by him, but transferred with very slight additions from the earlier part of the Acts-now lost-of which the scene was laid in Judaea. I incline to favour this view.)

But believe ye me, men and brethren, I drove this Simon out of Judaea where he did many evils with his magical charms, lodging in Judaea with a certain woman Eubula, who was of honourable estate in this world, having store of gold and pearls of no small price. Here did Simon enter in by stealth with two others like unto himself, and none of the household saw them two, but Simon only, and by means of a spell they took away all the woman's gold, and disappeared. But Eubula, when she found what was done, began to torture her household, saying: Ye have taken occasion by this man of God and spoiled me, when ye saw him entering in to me to honour a mere woman; but his name is as the name of the Lord. As I fasted for three days and prayed that this matter should be made plain, I saw in a vision Italicus and Antulus (Antyllus?) whom I had instructed in the name of the Lord, and a boy naked and chained giving me a wheaten loaf and saying unto me: Peter, endure yet two days and thou shalt see the mighty works of God. As for all that is lost out of the house of Eubula, Simon hath used art magic and hath caused a delusion, and with two others hath stolen it away: whom thou shalt see on the third day at the ninth hour, at the gate which leadeth unto Neapolis, selling unto a goldsmith by name Agrippinus a young satyr of gold of two pound weight, having in it a precious stone. But for thee there is no need that thou touch it, lest thou be defiled; but let there be with thee some of the matron's servants, and thou shalt show them the shop of the goldsmith and depart from them. For by reason of this matter shall many believe on the name of the Lord, and all that which these men by their devices and wickedness have oft-times stolen shall be openly showed. When I heard that, I went unto Eubula and found her sitting with her clothes rent and her hair disordered, mourning; unto whom I said: Eubula, rise up from thy mourning and compose thy face and order thy hair and put on raiment befitting thee, and pray unto the Lord Jesus Christ that judgeth every soul: for he is the invisible Son of God, by whom thou must be saved, if only thou repent with thine whole heart of thy former sins: and receive thou power from him; for behold, by me the Lord saith to thee: Thou shalt find all whatsoever thou hast lost. And after thou hast received them,
take thou care that he find thee, that thou mayest renounce this present world and seek for everlasting refreshment. Hearken therefore unto this: Let certain of thy people keep watch at the gate that leadeth to Neapolis on the day after to-morrow at about the ninth hour, and they shall see two young men having a young satyr of gold, of two pound weight, set with gems, as a vision hath shown me: which thing they will offer for sale to one Agrippinus of the household of godliness and of the faith which is in the Lord Jesus Christ: by whom it shall be showed thee that thou shouldst believe in the living God and not on Simon the magician, the unstable devil, who hath desired that thou shouldst remain in sorrow, and thine innocent household be tormented; who by fair words and speech only hath deceived thee, and with his mouth only spake of godliness, whereas he is wholly possessed of ungodliness. For when thou didst think to keep holy-day, and settedst up thine idol and didst veil it and set out all thine ornaments upon a table (round three-legged table), he brought in two young men whom no man of yours saw, by a magic charm, and they stole away thine ornaments and were no more seen. But his device hath had no success (place); for my God hath manifested it unto me, to the end thou shouldst not be deceived, neither perish in hell, for those sins which thou hast committed ungodly and contrary to God, who is full of all truth, and the righteous judge of quick and dead; and there is none other hope of life unto men save through him, by whom those things which thou hast lost are recovered unto thee: and now do thou gain thine own soul.

But she cast herself down before my feet, saying: O man, who thou art I know not; but him I received as a servant of God, and whatsoever he asked of me to give it unto the poor, I gave much by his hands, and beside that I did give much unto him. What hurt did I do him, that he should contrive all this against mine house? Unto whom Peter said: There is no faith to be put in words, but in acts and deeds: but we must go on with that we have begun. So I left her and went with two stewards of Eubula and came to Agrippinus and said to him: See that thou take note of these men; for to-morrow two young men will come to thee, desiring to sell thee a young satyr of gold set with jewels, which belongeth to the mistress of these: and thou shalt take it as it were to look upon it, and praise the work of the craftsman, and then when these come in, God will bring the rest to the proof. And on the next day the stewards of the matron came about the ninth hour, and also those young men, willing to sell unto Agrippinus the young satyr of gold. And they being forthwith taken, it was reported unto the matron, and she in distress of mind came to the deputy, and with a loud voice declared all that had befallen her. And when Pompeius the deputy beheld her in distress of mind, who never had come forth abroad, he forthwith rose up from the judgement seat and went unto the praetorium, and bade those men to be brought and tortured; and while they were being tormented they confessed that they did it in the service of Simon, which, said they, persuaded us thereto with money. And being tortured a long time, they confessed that all that Eubula had lost was laid up under the earth in a cave on the other side of the gate, and many other things besides. And when Pompeius heard this, he rose up to go unto the gate, with those two men, each of them bound with two chains. And lo, Simon came in at the gate, seeking them because they tarried long. And he seeth a great multitude coming, and those two bound with chains; and he understood and betook him to flight, and appeared no more in Judaea unto this day. But
Eubula, when she had recovered all her goods, gave them for the service of the poor, and believed on the Lord Jesus Christ and was comforted; and despised and renounced this world, and gave unto the widows and fatherless, and clothed the poor. And after a long time she received her rest (sleep). Now these things, dearly beloved brethren, were done in Judaea, whereby he that is called the angel of Satan was driven out thence.
XVIII. Brethren, dearest and most beloved, let us fast together and pray unto the Lord. For he that drove him out thence is able also to root him out of this place: and let him grant unto us power to withstand him and his magical charms, and to prove that he is the angel of Satan. For on the sabbath our Lord shall bring him, though he would not, unto the forum of Julius. Let us therefore bow our knees unto Christ, which heareth us, though we cry not; it is he that seeth us, though he be not seen with these eyes, yet is he in us: if we will, he will not forsake us. Let us therefore purify our souls of every evil temptation, and God will not depart from us. Yea, if we but wink with our eyes, he is present with us. XIX. Now after these things were spoken by Peter, Marcellus also came in, and said: Peter, I have for thee cleansed mine whole house from the footsteps (traces) of Simon, and wholly done away even his wicked dust. For I took water and called upon the holy name of Jesus Christ, together with mine other servants which belong unto him, and sprinkled all my house and all the dining chambers and all the porticoes, even unto the outer gate, and said: I know that thou, Lord Jesu Christ, art pure and untouched of any uncleanness: so let mine enemy and adversary be driven out from before thy face. And now, thou blessed one, have I bidden the widows and old women to assemble unto thee in my house which is purified (MS. common), that they may pray with us. And they shall receive every one a piece of gold in the name of the ministry (service), that they may be called indeed servants of Christ. And all else is now prepared for the service. I entreat thee, therefore, O blessed Peter, consent unto their request, so that thou also pay honour unto (ornament) their prayers in my stead; let us then go and take Narcissus also, and whosoever of the brethren are here. So then Peter consented unto his simplicity, to fulfil his desire, and went forth with him and the rest of the brethren.

XX. But Peter entered in, and beheld one of the aged women, a widow, that was blind, and her daughter giving her her hand and leading her into Marcellus' house; and Peter said unto her: Come hither, mother: from this day forward Jesus giveth thee his right hand, by whom we have light unapproachable which no darkness hideth; who saith unto thee by me: Open thine eyes and see, and walk by thyself. And forthwith the widow saw Peter laying his hand upon her.
And Peter entered into the dining-hall and saw that the Gospel was being read, and he rolled up the book and said: Ye men that believe and hope in Christ, learn in what manner the holy Scripture of our Lord ought to be declared: whereof we by his grace wrote that which we could receive, though yet it appear unto you feeble, yet according to our power, even that which can be endured to be borne by (or instilled into) human flesh. We ought therefore first to know the will and the goodness of God, how that when error was everywhere spread abroad, and many thousands of men were being cast down into perdition, God was moved by his mercy to show himself in another form and in the likeness of man, concerning which neither the Jews nor we were able worthily to be enlightened. For every one of us according as he could contain the sight, saw, as he was able. Now will I expound unto you that which was newly read unto you. Our Lord, willing that I should behold his majesty in the holy mount -I, when I with the sons of Zebedee saw the brightness of his light, fell as one dead and shut mine eyes, and heard such a voice from him as I am not able to describe, and thought myself to be blinded by his brightness. And when I recovered (breathed again) a little I said within myself: Peradventure my Lord hath brought me hither that he might blind me. And I said: If this also be thy will, Lord, I resist not. And he gave me his hand and raised me up; and when I arose I saw him again in such a form as I was able to take in. As, therefore, the merciful God, dearly beloved brethren, carried our infirmities and bare our sins (as the prophet saith: He beareth our sins and suffereth for us; but we did esteem him to be in affliction and smitten with plagues), for he is in the Father and the Father in him -he also is himself the fulness of all majesty, who hath shown unto us all his good things: he did eat and drink for our sakes, himself being neither an-hungered nor athirst; he carried and bare reproaches for our sakes, he died and rose again because of us; who both defended me when I sinned and comforted me by his greatness, and will comfort you also that ye may love him: this God who is great and small, fair and foul, young and old, seen in time and unto eternity invisible; whom the hand of man hath not held, yet is he held by his servants; whom no flesh hath seen, yet now seeth; who is the word proclaimed by the prophets and now appearing (so Gk.: Lat. not heard of but now known); not subject to suffering, but having now made trial of suffering for our sake (or like unto us); never chastised, yet now chastised; who was before the world and hath been comprehended in time; the great beginning of all principality, yet delivered over unto princes; beautiful, but among us lowly; seen of all yet foreseeing all (MS. foul of view, yet foreseeing). This Jesus ye have, brethren, the door, the light, the way, the bread, the water, the life, the resurrection, the refreshment, the pearl, the treasure, the seed, the abundance (harvest), the mustard seed, the vine, the plough, the grace, the faith, the word: he is all things and there is none other greater than he. Unto him be praise, world without end. Amen.

XXI. And when the ninth hour was fully come, they rose up to make prayer. And behold certain widows, of the aged, unknown to Peter, which sat there, being blind and not believing, cried out, saying unto Peter: We sit together here, O Peter, hoping and believing in Christ Jesus: as therefore thou hast made one of us to see, we entreat thee, lord Peter, grant unto us also his mercy and pity. But Peter said to them: If there be in you the faith that is in
Christ, if it be firm in you, then perceive in your mind that which ye see not with your eyes, and though your ears are closed, yet let them be open in your mind within you. These eyes shall again be shut, seeing nought but men and oxen and dumb beasts and stones and sticks; but not every eye seeth Jesus Christ. Yet now, Lord, let thy sweet and holy name succour these persons; do thou touch their eyes; for thou art able -that these may see with their eyes.

And when all had prayed, the hall wherein they were shone as when it lighteneth, even with such a light as cometh in the clouds, yet not such a light as that of the daytime, but unspeakable, invisible, such as no man can describe, even such that we were beside ourselves with bewilderment, calling on the Lord and saying: Have mercy, Lord, upon us thy servants: what we are able to bear, that, Lord, give thou us; for this we can neither see nor endure. And as we lay there, only those widows stood up which were blind; and the bright light which appeared unto us entered into their eyes and made them to see. Unto whom Peter said: Tell us what ye saw. And they said: We saw an old man of such comeliness as we are not able to declare to thee; but others said: We saw a young man; and others: We saw a boy touching our eyes delicately, and so were our eyes opened. Peter therefore magnified the Lord, saying: Thou only art the Lord God, and of what lips have we need to give thee due praise? and how can we give thee thanks according to thy mercy? Therefore, brethren, as I told you but a little while since, God that is constant is greater than our thoughts, even as we have learned of these aged widows, how that they beheld the Lord in divers forms.

XXII. And having exhorted them all to think upon (understand) the Lord with their whole heart, he began together with Marcellus and the rest of the brethren to minister unto the virgins of the Lord, and to rest until the morning.

Unto whom Marcellus said: Ye holy and inviolate virgins of the Lord, hearken: Ye have a place to abide in, for these things that are called mine, whose are they save yours? depart not hence, but refresh yourselves: for upon the sabbath which cometh, even to-morrow, Simon hath a controversy with Peter the holy one of God: for as the Lord hath ever been with him, lo will Christ the Lord now stand for him as his apostle. For Peter hath continued tasting nothing, but fasting yet a day, that he may overcome the wicked adversary and persecutor of the Lord's truth. For lo, my young men are come announcing that they have seen scaffolds being set up in the forum, and much people saying: To-morrow at daybreak two Jews are to contend here concerning the teaching (?) of God. Now therefore let us watch until the morning, praying and beseeching our Lord Jesus Christ to hear our prayers on behalf of Peter.

And Marcellus turned to sleep for a short space, and awoke and said unto Peter: O Peter, thou apostle of Christ, let us go boldly unto that which lieth before us. For just now when I turned myself to sleep for a little, I beheld thee sitting in a high place and before thee a great multitude, and a woman exceeding foul, in sight like an Ethiopian, not an Egyptian, but altogether black and filthy, clothed in rags, and with an iron collar about her neck and chains upon her hands and feet, dancing. And when thou sawest me thou saidst to me with a loud
voice: Marcellus the whole power of Simon and of his God is this woman that danceth; do thou behead her. And I said to thee: Brother Peter, I am a senator of a high race, and I have never defiled my hands, neither killed so much as a sparrow at any time. And thou hearing it didst begin to cry out yet more: Come thou, our true sword, Jesu Christ. and cut not off only the head of this devil, but hew all her limbs in pieces in the sight of all these Whom I have approved in thy service. And immediately one like unto thee, O Peter, having a sword, hewed her in pieces: so that I looked earnestly upon you both, both on thee and on him that cut in pieces that devil, and marvelled greatly to see how alike ye were. And I awaked, and have told unto thee these signs of Christ. And when Peter heard it he was the more filled with courage, for that Marcellus had seen these things, knowing that the Lord alway careth for his own. And being joyful and refreshed by these words, he rose up to go unto the forum.

XXIII. Now the brethren were gathered together, and all that were in Rome, and took places every one for a piece of gold: there came together also the senators and the prefects and those in authority. And Peter came and stood in the midst, and all cried out: Show us, O Peter, who is thy God and what is his greatness which hath given thee confidence. Begrudge not the Romans; they are lovers of the gods. We have had proof of Simon, let us have it of thee; convince us, both of you, whom we ought truly to believe. And as they said these things, Simon also came in, and standing in trouble of mind at Peter's side, at first he looked at him. And after long silence Peter said: Ye men of Rome, be ye true judges unto us, for I say that I have believed on the living and true God; and I promise to give you proofs of him, which are known unto me, as many among you also can bear witness. For ye see that this man is now rebuked and silent, knowing that I drove him out of Judaea because of the deceits which he practised upon Eubula, an honourable and simple woman, by his art magic; and being driven out from thence, he is come hither, thinking to escape notice among you; and lo, he standeth face to face with me. Say now, Simon, didst thou not at Jerusalem fall at my feet and Paul's, when thou sawest the healings that were wrought by our hands, and say: I pray you take of me a payment as much as ye will, that I may be able to lay hands on men and do such mighty works? And we when we heard it cursed thee, saying: Dost thou think to tempt us as if we desired to possess money? And now, fearest thou not at all? My name is Peter, because the Lord Christ vouchsafed to call me 'prepared for all things': for I trust in the living God by whom I shall put down thy sorceries. Now let him do in your presence the wonders which he did aforetime: and what I have now said of him, will ye not believe it?

But Simon said: Thou presumest to speak of Jesus of Nazareth, the son of a carpenter, and a carpenter himself, whose birth is recorded (or whose race dwelleth) in Judaea. Hear thou, Peter: the Romans have understanding: they are no fools. And he turned to the people and said: Ye men of Rome, is God born? is he crucified? he that hath a master is no God. And when he so spake, many said: Thou sayest well, Simon.

XXIV. But Peter said: Anathema upon thy words against (or in) Christ! Presumest thou to speak thus, whereas the prophet saith of him: Who shall declare his generation? And another
prophet saith: And we saw him and he had no beauty nor comeliness. And: In the last times shall a child be born of the Holy Ghost: his mother knoweth not a man, neither doth any man say that he is his father. And again he saith: She hath brought forth and not brought forth. [From the apocryphal Ezekiel (lost)] And again: Is it a small thing for you to weary men (lit. Is it a small thing that ye make a contest for men)? Behold, a virgin shall conceive in the womb. And another prophet saith, honouring the Father: Neither did we hear her voice, neither did a midwife come in.[From the Ascension of Isaiah, xi. 14] Another prophet saith: Born not of the womb of a woman, but from a heavenly place came he down. And: A stone was cut out without hands, and smote all the kingdoms. And: The stone which the builders rejected, the same is become the head of the corner; and he calleth him a stone elect, precious. And again a prophet saith concerning him: And behold, I saw one like the Son of man coming upon a cloud. And what more? O ye men of Rome, if ye knew the Scriptures of the prophets, I would expound all unto you: by which Scriptures it was necessary that this should be spoken in a mystery, and that the kingdom of God should be perfected. But these things shall be opened unto you hereafter. Now turn I unto thee, Simon: do thou some one thing of those wherewith thou didst before deceive them, and I will bring it to nought through my Lord Jesus Christ. And Simon plucked up his boldness and said: If the prefect allow it (prepare yourselves and delay not for my sake).

XXV. But the prefect desired to show patience unto both, that he might not appear to do aught unjustly. And the prefect put forward one of his servants and said thus unto Simon: Take this man and deliver him to death. And to Peter he said: And do thou revive him. And unto the people the prefect said: It is now for you to judge whether of these two is acceptable unto God, he that killeth or he that maketh alive. And straightway Simon spake in the ear of the lad and made him speechless, and he died.

And as there began to be a murmuring among the people, one of the widows who were nourished (refreshed) in Marcellus' house, standing behind the multitude, cried out: O Peter, servant of God, my son is dead, the only one that I had. And the people made place for her and led her unto Peter: and she cast herself down at his feet, saying: I had one only son, which with his hands (shoulders) furnished me with nourishment: he raised me up, he carried me: now that he is dead, who shall reach me a hand? Unto whom Peter said: Go, with these for witness, and bring hither thy son, that they may see and be able to believe that by the power of God he is raised, and that this man (Simon) may behold it and fail (or, and she when she saw him, fell down). And Peter said to the young men: We have need of some young men, and, moreover, of such as will believe. And forthwith thirty young men arose, which were prepared to carry her or to bring thither her son that was dead. And whereas the widow was hardly returned to herself, the young men took her up; and she was crying out and saying: Lo, my son, the servant of Christ hath sent unto thee: tearing her hair and her face. Now the young men which were come examined (Gk. apparently, held) the lad's nostrils to see whether he were indeed dead; and seeing that he was dead of a truth, they had compassion on the old woman and said: If thou so will, mother, and hast confidence in the God of Peter, we will take him up and carry him thither that he may raise him up and restore
him unto thee.

XXVI. And as they said these things, the prefect (in the forum, Lat.), looking earnestly upon Peter (said: What sayest thou Peter?) Behold my lad is dead, who also is dear unto the emperor, and I spared him not, though I had with me other young men; but I desired rather to make trial (tempt) of thee and of the God whom thou (preachest), whether ye be true, and therefore I would have this lad die. And Peter said: God is not tempted nor proved, O Agrippa, but if he be loved and entreated he heareth them that are worthy. But since now my God and Lord Jesus Christ is tempted among you, who hath done so great signs and wonders by my hands to turn you from your sins -now also in the sight of all do thou, Lord, at my word, by thy power raise up him whom Simon hath slain by touching him. And Peter said unto the master of the lad: Go, take hold on his right hand, and thou shalt have him alive and walking with thee. And Agrippa the prefect ran and went to the lad and took his hand and raised him up. And all the multitude seeing it cried: One is the God, one is the God of Peter.

XXVII. In the meanwhile the widow's son also was brought upon a bed by the young men, and the people made way for them and brought them unto Peter. And Peter lifted up his eyes unto heaven and stretched forth his hands and said: O holy Father of thy Son Jesus Christ, who hast granted us thy power, that we may through thee ask and obtain, and despise all that is in the world, and follow thee only, who art seen of few and wouldest be known of many: shine thou about us, Lord, enlighten us, appear thou, raise up the son of this aged widow, which cannot help herself without her son. And I, repeating the word of Christ my Lord, say unto thee: Young man, arise and walk with thy mother so long as thou canst do her good; and thereafter shalt thou serve me after a higher sort, ministering in the lot of a deacon of the bishop (or, and of a bishop). And immediately the dead man rose up, and the multitudes saw it and marvelled, and the people cried out: Thou art God the Saviour, thou, the God of Peter, the invisible God, the Saviour. And they spake among themselves, marvelling indeed at the power of a man that called upon his Lord with a word; and they received it unto sanctification.

XXVIII. The fame of it therefore being spread throughout the city, there came the mother of a certain senator, and cast herself into the midst of the people, and fell at Peter's feet, saying: I have learned from my people that thou art a servant of the merciful God, and dost impart his grace unto all them that desire this light. Impart therefore the light unto my son, for I know that thou begrudgest none; turn not away from a matron that entreateth thee. Unto whom Peter said: Wilt thou believe on my God, by whom thy son shall be raised? And the mother said with a loud voice, weeping: I believe, O Peter, I believe! and all the people cried out: Grant the mother her son. But Peter said: Let him be brought hither before all these. And Peter turned himself to the people and said: Ye men of Rome, I also am one of yourselves, and bear a man's body and am a sinner, but have obtained mercy: look not therefore upon me as though I did by mine own power that which I do, but by the power of my Lord Jesus Christ, who is the judge of quick and dead. In him do I believe and by him am I sent, and have confidence when I call upon him to raise the dead. Go thou therefore also, O woman,
and cause thy son to be brought hither and to rise again. And the woman passed through the midst of the people and went into the street, running, with great joy, and believing in her mind she came unto her house, and by means of her young men she took him up and came unto the forum. Now she bade the young men put caps [pilei, a sign that they were now freed.] on their heads, and to walk before the bier, and all that she had determined to burn upon the body of her son to be borne before his bier; and when Peter saw it he had compassion upon the dead body and upon her. And she came unto the multitude, while all bewailed her; and a great crowd of senators and matrons followed after, to behold the wonderful works of God: for this Nicostratus which was dead was exceeding noble and beloved of the senate. And they brought him and set him down before Peter. And Peter called for silence, and with a loud voice said: Ye men of Rome, let there now be a just judgement betwixt me and Simon; and judge ye whether of us two believeth in the living God, he or I. Let him raise up the body that lieth here, and believe in him as the angel of God. But if he be not able, and I call upon my God and restore the son alive unto his mother, then believe ye that this man is a sorcerer and a deceiver, which is entertained among you. And when all they heard these things, they thought that it was right which Peter had spoken, and they encouraged Simon, saying: Now, if there be aught in thee, show it openly! either overcome, or thou shall be overcome! (or, convince us, or thou shalt be convicted). Why standest thou still? Come, begin! But Simon, when he saw them all instant with him, stood silent; and thereafter, when he saw the people silent and looking upon him, Simon cried out, saying: Ye men of Rome, if ye behold the dead man arise, will ye cast Peter out of the city? And all the people said: We will not only cast him out, but on the very instant will we burn him with fire.

Then Simon went to the head of the dead man and stooped down and thrice raised himself up (or, and said thrice: Raise thyself), and showed the people that he (the dead) lifted his head and moved it, and opened his eyes and bowed himself a little unto Simon. And straightway they began to ask for wood and torches, wherewith to burn Peter. But Peter receiving strength of Christ, lifted up his voice and said unto them that cried out against him: Now see I, ye people of Rome, that ye are -I must not say fools and vain, so long as your eyes and your ears and your hearts are blinded. How long shall your understanding be darkened? see ye not that ye are bewitched, supposing that a dead man is raised, who hath not lifted himself up? It would have sufficed me, ye men of Rome, to hold my peace and die without speaking, and to leave you among the deceits of this world; but I have the chastisement of fire unquenchable before mine eyes. If therefore it seem good unto you, let the dead man speak, let him arise if he liveth, let him loose his jaw that is bound, with his hands, let him call upon his mother, let him say unto you that cry out: Wherefore cry ye? let him beckon unto us with his hand. If now ye would see that he is dead, and yourselves bewitched, let this man depart from the bier, who hath persuaded you to depart from Christ, and ye shall see that the dead man is such as ye saw him brought hither.

But Agrippa the prefect had no longer patience, but thrust away Simon with his own hands, and again the dead man lay as he was before. And the people were enraged, and turned away from the sorcery of Simon and began to cry out: Hearken, O Caesar! if now the dead riseth
not, let Simon burn instead of Peter, for verily he hath blinded us. But Peter stretched forth his hand and said: O men of Rome, have patience! I say not unto you that if the lad be raised Simon shall burn; for if I say it, ye will do it. The people cried out: Against thy will, Peter, we will do it. Unto whom Peter said: If ye continue in this mind the lad shall not arise: for we know not to render evil for evil, but we have learned to love our enemies and pray for our persecutors. For if even this man can repent, it were better; for God will not remember evil. Let him come, therefore, into the light of Christ; but if he cannot, let him possess the part of his father the devil, but let not your hands be defiled. And when he had thus spoken unto the people, he went unto the lad, and before he raised him, he said to his mother: These young men whom thou hast set free in the honour of thy son, can yet serve their God when he liveth, being free; for I know that the soul of some is hurt if they shall see thy son arise and know that these shall yet be in bondage: but let them all continue free and receive their sustenance as they did before, for thy son is about to rise again; and let them be with him. And Peter looked long upon her, to see her thoughts. And the mother of the lad said: What other can I do? therefore before the prefect I say: whatsoever I was minded to burn upon the body of my son, let them possess it. And Peter said: Let the residue be distributed unto the widows. Then Peter rejoiced in soul and said in the spirit: O Lord that art merciful, Jesu Christ, show thyself unto thy Peter that calleth upon thee like as thou hast always shown him mercy and loving-kindness: and in the presence of all these which have obtained freedom, that these may become thy servants, let Nicostratus now arise. And Peter touched the lad's side and said: Arise. And the lad arose and put off his grave clothes and sat up and loosed his jaw, and asked for other raiment; and he came down from the bier and said unto Peter: I pray thee, O man of God, let us go unto our Lord Christ whom I saw speaking with me; who also showed me unto thee and said to thee: Bring him hither unto me, for he is mine. And when Peter heard this of the lad, he was strengthened yet more in soul by the help of the Lord; and Peter said unto the people: Ye men of Rome, it is thus that the dead are raised up, thus do they converse, thus do they arise and walk, and live so long time as God willeth. Now therefore, ye that have come together unto the sight, if ye turn not from these your evil ways, and from all your gods that are made with hands, and from all uncleanness and concupiscence, receive fellowship with Christ, believing, that ye may obtain everlasting life.

XXIX. And in the same hour they worshipped him as a God, falling down at his feet, and the sick whom they had at home, that he might heal them.

But the prefect seeing that so great a multitude waited upon Peter, signified to Peter that he should withdraw himself: and Peter told the people to come unto Marcellus' house. But the mother of the lad besought Peter to set foot in her house. But Peter had appointed to be with Marcellus on the Lord's day, to see the widows even as Marcellus had promised, to minister unto them with his own hands. The lad therefore that was risen again said: I depart not from Peter. And his mother, glad and rejoicing, went unto her own house. And on the next day after the sabbath she came to Marcellus' house bringing unto Peter two thousand pieces of gold, and saying unto Peter: Divide these among the virgins of Christ which serve him. But the lad that was risen from the dead, when he saw that he had given nothing to any man,
went home and opened the press and himself offered four thousand pieces of gold, saying unto Peter: Lo, I also which was raised, offer a double offering, and myself also from this day forward as a speaking sacrifice unto God.

Here begins the original Greek text as preserved in one of our two manuscripts (that at Mt. Athos). The second (Patmos) manuscript begins, as do the versions, at ch. xxxiii. The Greek and not the Latin is followed in the translation.

XXX. Now on the Lord's day as Peter discoursed unto the brethren and exhorted them unto the faith of Christ, there being present many of the senate and many knights and rich women and matrons, and being confirmed in the faith, one woman that was there, exceeding rich, which was surnamed Chryse because every vessel of hers was of gold -for from her birth she never used a vessel of silver or glass, but golden ones only- said unto Peter: Peter, thou servant of God, he whom thou callest God appeared unto me in a dream and said: Chryse, carry thou unto Peter my minister ten thousand pieces of gold; for thou owest them to him. I have therefore brought them, fearing lest some harm should be done me by him that appeared unto me, which also departed unto heaven. And so saying, she laid down the money and departed. And Peter seeing it glorified the Lord, for that they that were in need should be refreshed. Certain, therefore, of them that were there said unto him: Peter, hast thou not done ill to receive the money of her? for she is ill spoken of throughout all Rome for fornication, and because she keepeth not to one husband, yea, she even hath to do with the young men of her house. Be not therefore a partner with the table of Chryse, but let that which came from her be returned unto her. But Peter hearing it laughed and said to the brethren: What this woman is in the rest of her way of life, I know not, but in that I have received this money, I did it not foolishly; for she did pay it as a debtor unto Christ, and giveth it unto the servants of Christ: for he himself hath provided for them.

XXXI. And they brought unto him also the sick on the sabbath, beseeching that they might recover of their diseases. And many were healed that were sick of the palsy, and the gout, and fevers tertian and quartan, and of every disease of the body were they healed, believing in the name of Jesus Christ, and very many were added every day unto the grace of the Lord.

But Simon the magician, after a few days were past, promised the multitude to convict Peter that he believed not in the true God but was deceived. And when he did many lying wonders, they that were firm in the faith derided him. For in diningchambers he made certain spirits enter in, which were only an appearance, and not existing in truth. And what should I more say? though he had oft-times been convicted of sorcery, he made lame men seem whole for a little space, and blind likewise, and once he appeared to make many dead to live and move, as he did with Nicostratus (Gk. Stratonicus). But Peter followed him throughout and convicted him always unto the beholders: and when he now made a sorry figure and was derided by the people of Rome and disbelieved for that he never succeeded in the things which he promised to perform, being in such a plight at last he said to them: Men of Rome, ye think now that Peter hath prevailed over me, as more powerful, and ye pay more heed to
him: ye are deceived. For to-morrow I shall forsake you, godless and impious that ye are, and fly up unto God whose Power I am, though I am become weak. Whereas, then, ye have fallen, I am He that standeth, and I shall go up to my Father and say unto him: Me also, even thy son that standeth, have they desired to pull down; but I consented not unto them, and am returned back unto myself.

XXXII. And already on the morrow a great multitude assembled at the Sacred Way to see him flying. And Peter came unto the place, having seen a vision (or, to see the sight), that he might convict him in this also; for when Simon entered into Rome, he amazed the multitudes by flying: but Peter that convicted him was then not yet living at Rome: which city he thus deceived by illusion, so that some were carried away by him (amazed at him).

So then this man standing on an high place beheld Peter and began to say: Peter, at this time when I am going up before all this people that behold me, I say unto thee: If thy God is able, whom the Jews put to death, and stoned you that were chosen of him, let him show that faith in him is faith in God, and let it appear at this time, if it be worthy of God. For I, ascending up, will show myself unto all this multitude, who I am. And behold when he was lifted up on high, and all beheld him raised up above all Rome and the temples thereof and the mountains, the faithful looked toward Peter. And Peter seeing the strangeness of the sight cried unto the Lord Jesus Christ: If thou suffer this man to accomplish that which he hath set about, now will all they that have believed on thee be offended, and the signs and wonders which thou hast given them through me will not be believed: hasten thy grace, O Lord, and let him fall from the height and be disabled; and let him not die but be brought to nought, and break his leg in three places. And he fell from the height and brake his leg in three places. Then every man cast stones at him and went away home, and thenceforth believed Peter.

But one of the friends of Simon came quickly out of the way (or arrived from a journey), Gemellus by name, of whom Simon had received much money, having a Greek woman to wife, and saw him that he had broken his leg, and said: O Simon, if the Power of God is broken to pieces, shall not that God whose Power thou art, himself be blinded? Gemellus therefore also ran and followed Peter, saying unto him: I also would be of them that believe on Christ. And Peter said: Is there any that grudgeth it, my brother? come thou and sit with us.

But Simon in his affliction found some to carry him by night on a bed from Rome unto Aricia; and he abode there a space, and was brought thence unto Terracina to one Castor that was banished from Rome upon an accusation of sorcery. And there he was sorely cut (Lat. by two physicians), and so Simon the angel of Satan came to his end.

[Here the Martyrdom proper begins in the Patmos MS. and the versions.]

XXXIII. Now Peter was in Rome rejoicing in the Lord with the brethren, and giving thanks
night and day for the multitude which was brought daily unto the holy name by the grace of
the Lord. And there were gathered also unto Peter the concubines of Agrippa the prefect,
being four, Agrippina and Nicaria and Euphemia and Doris; and they, hearing the word
concerning chastity and all the oracles of the Lord, were smitten in their souls, and agreeing
together to remain pure from the bed of Agrippa they were vexed by him.

Now as Agrippa was perplexed and grieved concerning them -and he loved them greatly- he
observed and sent men privily to see whither they went, and found that they went unto Peter.
He said therefore unto them when they returned: That Christian hath taught you to have no
dealings with me: know ye that I will both destroy you, and burn him alive. They, then,
endured to suffer all manner of evil at Agrippa's hand, if only they might not suffer the
passion of love, being strengthened by the might of Jesus.

XXXIV. And a certain woman which was exceeding beautiful, the wife of Albinus, Caesar's
friend, by name Xanthippe, came, she also, unto Peter, with the rest of the matrons, and
withdrew herself, she also, from Albinus. He therefore being mad, and loving Xanthippe, and
marvelling that she would not sleep even upon the same bed with him, raged like a wild beast
and would have dispatched Peter; for he knew that he was the cause of her separating from
his bed. Many other women also, loving the word of chastity, separated themselves from
their husbands, because they desired them to worship God in sobriety and cleanness. And
whereas there was great trouble in Rome, Albinus made known his state unto Agrippa,
saying to him: Either do thou avenge me of Peter that hath withdrawn my wife, or I will
avenge myself. And Agrippa said: I have suffered the same at his hand, for he hath withdrawn
my concubines. And Agrippa said unto him: Why then tarriest thou, Agrippa? let
us find him and put him to death for a dealer in curious arts, that we may have our wives
again, and avenge them also which are not able to put him to death, whose wives also he hath
parted from them.

XXXV. And as they considered these things, Xanthippe took knowledge of the counsel of
her husband with Agrippa, and sent and showed Peter, that he might depart from Rome. And
the rest of the brethren, together with Marcellus, besought him to depart. But Peter said unto
them: Shall we be runaways, brethren? and they said to him: Nay, but that thou mayest yet be
able to serve the Lord. And he obeyed the brethren's voice and went forth alone, saying: Let
none of you come forth with me, but I will go forth alone, having changed the fashion of
mine apparel. And as he went forth of the city, he saw the Lord entering into Rome. And
when he saw him, he said: Lord, whither goest thou thus (or here)? And the Lord said unto
him: I go into Rome to be crucified. And Peter said unto him: Lord, art thou (being) crucified
again? He said unto him: Yea, Peter, I am (being) crucified again. And Peter came to
himself: and having beheld the Lord ascending up into heaven, he returned to Rome,
rejoicing, and glorifying the Lord, for that he said: I am being crucified: the which was about
to befall Peter.

XXXVI. He went up therefore again unto the brethren, and told them that which had been
seen by him: and they lamented in soul, weeping and saying: We beseech thee, Peter, take thought for us that are young. And Peter said unto them: If it be the Lord's will, it cometh to pass, even if we will it not; but for you, the Lord is able to stablish you in his faith, and will found you therein and make you spread abroad, whom he himself hath planted, that ye also may plant others through him. But I, so long as the Lord will that I be in the flesh, resist not; and again if he take me to him I rejoice and am glad.

And while Peter thus spake, and all the brethren wept, behold four soldiers took him and led him unto Agrippa. And he in his madness (disease) commanded him to be crucified on an accusation of godlessness.

The whole multitude of the brethren therefore ran together, both of rich and poor, orphans and widows, weak and strong, desiring to see and to rescue Peter, while the people shouted with one voice, and would not be silenced: What wrong hath Peter done, O Agrippa? Wherein hath he hurt thee? tell the Romans! And others said: We fear lest if this man die, his Lord destroy us all.

And Peter when he came unto the place stilled the people and said: Ye men that are soldiers of Christ! ye men that hope in Christ! remember the signs and wonders which ye have seen wrought through me, remember the compassion of God, how many cures he hath wrought for you. Wait for him that cometh and shall reward every man according to his doings. And now be ye not bitter against Agrippa; for he is the minister of his father's working. And this cometh to pass at all events, for the Lord hath manifested unto me that which befalleth. But why delay I and draw not near unto the cross?

XXXVII. And having approached and standing by the cross he began to say: O name of the cross, thou hidden mystery! O grace ineffable that is pronounced in the name of the cross! O nature of man, that cannot be separated from God! O love (friendship) unspeakable and inseparable, that cannot be shown forth by unclean lips! I seize thee now, I that am at the end of my delivery hence (or, of my coming hither). I will declare thee, what thou art: I will not keep silence of the mystery of the cross which of old was shut and hidden from my soul. Let not the cross be unto you which hope in Christ, this which appeareth: for it is another thing, different from that which appeareth, even this passion which is according to that of Christ. And now above all, because ye that can hear are able to hear it of me, that am at the last and final hour of my life, hearken: Separate your souls from every thing that is of the senses, from every thing that appeareth, and does not exist in truth. Blind these eyes of yours, close these ears of yours, put away your doings that are seen; and ye shall perceive that which concerneth Christ, and the whole mystery of your salvation: and let thus much be said unto you that hear, as if it had not been spoken. But now it is time for thee, Peter, to deliver up thy body unto them that take it. Receive it then, ye unto whom it belongeth. I beseech you the executioners, crucify me thus, with the head downward and not otherwise: and the reason wherefore, I will tell unto them that hear.
XXXVIII. And when they had hanged him up after the manner he desired, he began again to say: Ye men unto whom it belongeth to hear, hearken to that which I shall declare unto you at this especial time as I hang here. Learn ye the mystery of all nature, and the beginning of all things, what it was. For the first man, whose race I bear in mine appearance (or, of the race of whom I bear the likeness), fell (was borne) head downwards, and showed forth a manner of birth such as was not heretofore: for it was dead, having no motion. He, then, being pulled down -who also cast his first state down upon the earth- established this whole disposition of all things, being hanged up an image of the creation (Gk. vocation) wherein he made the things of the right hand into left hand and the left hand into right hand, and changed about all the marks of their nature, so that he thought those things that were not fair to be fair, and those that were in truth evil, to be good. Concerning which the Lord saith in a mystery: Unless ye make the things of the right hand as those of the left, and those of the left as those of the right, and those that are above as those below, and those that are behind as those that are before, ye shall not have knowledge of the kingdom.

This thought, therefore, have I declared unto you; and the figure wherein ye now see me hanging is the representation of that man that first came unto birth. Ye therefore, my beloved, and ye that hear me and that shall hear, ought to cease from your former error and return back again. For it is right to mount upon the cross of Christ, who is the word stretched out, the one and only, of whom the spirit saith: For what else is Christ, but the word, the sound of God? So that the word is the upright beam whereon I am crucified. And the sound is that which crosseth it, the nature of man. And the nail which holdeth the cross-tree unto the upright in the midst thereof is the conversion and repentance of man.

XXXIX. Now whereas thou hast made known and revealed these things unto me, O word of life, called now by me wood (or, word called now by me the tree of life), I give thee thanks, not with these lips that are nailed unto the cross, nor with this tongue by which truth and falsehood issue forth, nor with this word which cometh forth by means of art whose nature is material, but with that voice do I give thee thanks, O King, which is perceived (understood) in silence, which is not heard openly, which proceedeth not forth by organs of the body, which goeth not into ears of flesh, which is not heard of corruptible substance, which existeth not in the world, neither is sent forth upon earth, nor written in books, which is owned by one and not by another: but with this, O Jesu Christ, do I give thee thanks, with the silence of a voice, wherewith the spirit that is in me loveth thee, speaketh unto thee, seeth thee, and beseecheth thee. Thou art perceived of the spirit only, thou art unto me father, thou my mother, thou my brother, thou my friend, thou my bondsman, thou my steward: thou art the All and the All is in thee: and thou Art, and there is nought else that is save thee only.

Unto him therefore do ye also, brethren, flee, and if ye learn that in him alone ye exist, ye shall obtain those things whereof he saith unto you: 'which neither eye hath seen nor ear heard, neither have they entered into the heart of man.' We ask, therefore, for that which thou hast promised to give unto us, O thou undefiled Jesu. We praise thee, we give thee thanks,
and confess to thee, glorifying thee, even we men that are yet without strength, for thou art
God alone, and none other: to whom be glory now and unto all ages. Amen.

XL. And when the multitude that stood by pronounced the Amen with a great sound,
together with the Amen Peter gave up his spirit unto the Lord.

And Marcellus not asking leave of any, for it was not possible, when he saw that Peter had
given up the ghost, took him down from the cross with his own hands and washed him in
milk and wine: and cut fine seven minae of mastic, and of myrrh and aloes and indian leaf
other fifty, and perfumed (embalmed) his body and filled a coffin of marble of great price
with Attic honey and laid it in his own tomb.

But Peter by night appeared unto Marcellus and said: Marcellus, hast thou heard that the
Lord saith: Let the dead be buried of their own dead? And when Marcellus said: Yea, Peter
said to him: That, then, which thou hast spent on the dead, thou hast lost: for thou being alive
hast like a dead man cared for the dead. And Marcellus awoke and told the brethren of the
appearing of Peter: and he was with them that had been stablished in the faith of Christ by
Peter, himself also being stablished yet more until the coming of Paul unto Rome.

XLI. [This last chapter, and the last sentence of XL, are thought by Vouaux to be an addition
by the author of i-iii, in other words by the compiler of the Greek original of the Vercelli
Acts.]

But Nero, learning thereafter that Peter was departed out of this life, blamed the prefect
Agrippa, because he had been put to death without his knowledge; for he desired to punish
him more sorely and with greater torment, because Peter had made disciples of certain of
them that served him, and had caused them to depart from him: so that he was very wrathful
and for a long season spake not unto Agrippa: for he sought to destroy all them that had been
made disciples by Peter. And he beheld by night one that scourged him and said unto him:
Nero, thou canst not now persecute nor destroy the servants of Christ: refrain therefore thine
hands from them. And so Nero, being greatly affrighted by such a vision, abstained from
harming the disciples at that time when Peter also departed this life.

And thenceforth the brethren were rejoicing with one mind and exulting in the Lord,
glorifying the God and Saviour (Father?) of our Lord Jesus Christ with the Holy Ghost, unto
whom be glory, world without end. Amen.
I. When he came out of Galilee and raised the dead man. 1 When he was come out of Galilee, a widow was carrying out her only son to burial. Philip asked her about her grief: I have spent in vain much money on the gods, Ares, Apollo, Hermes, Artemis, Zeus, Athena, the Sun and Moon, and I think they are asleep as far as I am concerned. And I consulted a diviner to no purpose.

2 The apostle said: Thou hast suffered nothing strange, mother, for thus doth the devil deceive men. Assuage thy grief and I will raise thy son in the name of Jesus.

3 She said: It seems it were better for me not to marry, and to eat nothing but bread and water. Philip: You are right. Chastity is especially dear to God.

4 She said: I believe in Jesus whom thou preachest. He raised her son, who sat up and said: Whence is this light? and how comes it that an angel came and opened the prison of judgement where I was shut up? where I saw such torments as the tongue of man cannot describe.

5 So all were baptized. And the youth followed the apostle.

II. When he went unto Greece of Athens (!)

6 When he entered into the city of Athens which is called Hellas, 300 philosophers gathered and said: Let us go and see what his wisdom is, for they say of the wise men of Asia that their wisdom is great. For they supposed Philip to be a philosopher: he travelled only in a cloak and an undergarment. So they assembled and looked into their books, lest he should get the better of them.
7 They said: If you have anything new to tell us, let us hear it, for we need nothing else but only to hear some new thing.

8 Philip: Then you must cast away the old man. The Lord said: Ye cannot put new wine into old bottles. I am glad to hear that you desire something new, for my Lord's teaching is new.

9 The philosophers: Who is thy Lord? Philip: Jesus Christ.

10 They: This is a new name to us. Give us three days to look into it.

11 They consulted, and said: Perhaps it will be best to send for the high priest of the Jews to discuss it with him.

12 So they wrote: The philosophers of Greece to Ananias the great high priest of the Jews at Jerusalem -and stated the case.

13 On reading the letter Ananias rent his clothes and said: Is that deceiver in Athens also? And Mansemat, that is, Satan entered into him. (This is another form of Mastema, the name of Satan in Jubilees and elsewhere.) And he consulted with the lawyers and Pharisees, and they said: Arm thyself and take 500 men and go and at all costs destroy Philip.

14 So he came in the high-priestly garments with great pomp and he and the philosophers went to Philip's lodging, and he came out, and Ananias said: Thou sorcerer and wizard, I know thee, that thy master the deceiver at Jerusalem called thee son of thunder; did not Judaea suffice you, but must you come here to deceive? Philip said: May the veil of unbelief be taken from thee, and thou learn who is the deceiver, thou or I.

15 Ananias' address: how Jesus destroyed the law and allowed all meats -was crucified, the disciples stole his body, and did many wonders, and were cast out of Jerusalem, and now go all about the world deceiving every one, like this Philip. But I will take him to Jerusalem, for the king Archelaus seeketh him to kill him.

16 The people were not moved. Philip said: I will appeal to my God.

17 Ananias ran at him to smite him, his hand withered and he was blinded, and so were his 500 men: they cursed him, and prayed Philip for help.

18 Philip's prayer: O weak nature . . . O bitter sea. Come, Jesu, the holy light -thou overlookest us not when we cry to thee....

19 Ananias to Philip: Thinkest thou to turn us from the traditions of our fathers, and the God of the manna in the wilderness, and Moses, to follow the Nazarene, Jesus? Philip: I will ask
my God to manifest himself to thee and to these -perchance thou wilt believe: but if not, a
wonder shall befall thee. And he prayed God to send his Son.

20 The heavens opened and Jesus appeared in glory, his face seven times brighter than the
sun, and his raiment whiter than snow. All the idols of Athens fell, and the devils in them
fled crying out. Philip said: Hearest thou not the devils, and believest thou not him that is
here? Ananias: I have no God save him that gave the manna in the wilderness.

21 Jesus went up into heaven, and there was a great earthquake, and the people fled to the
apostle, crying for mercy.

22 Philip: There is no envy in us, and the grace of Christ shall restore your sight, but first let
the high priest see. A voice from heaven: Philip, once son of thunder but now of meekness
whatsoever thou askest my Father he will do for thee. The people were afraid at the voice. In
the name of Christ, Philip made Ananias see. He said: How great is the art magic of Jesus!
this Philip in a moment (or for a little) hath blinded me and in a moment restored my sight! I
cannot be convinced by witchcraft. The 500 asked Philip to give back their sight that they
might slay the unbelieving Ananias.

23 Philip: Render not evil for evil. To Ananias: There shall be a great sign shown in thee.
Ananias: I know that thou art a sorcerer and disciple of Jesus; thou canst not bewitch me.
Philip to Jesus: Zabarthan, sabathabat, bramanouch, come quickly! The earth opened and
swallowed Ananias to the knees. He cried: This is real magic, that the earth clave when
Philip threatened it in Hebrew -and there are hooks below pulling at my legs to make me
believe, but I will not, for I know his witchcraft from Jerusalem.

24 Philip, to the earth: Take him to the middle. And he sank further and said: One foot is
frozen and the other hot -but I will not believe. The people wanted to stone him, but Philip
checked them: This is for your salvation; if he repent, I will bring him up, but if not, he shall
be swallowed into the deep.

25 He spread out his hand in the air over the 500, and their eyes were opened and they
praised God. Philip, to Ananias: Confess now with a pure heart that Jesus is Lord, that thou
mayest be saved like these. But he laughed at him.

26 Seeing him obstinate, Philip said to the earth: Open and swallow him to the neck. 27 And
one of the first men of the city came and said: A devil has attacked my son, saying: As thou
hast let a stranger come to the city, who destroys our idols what can I do but kill thine only
son? and he has suffocated him help me, for I also believe.

28 Bring me thy son. And he ran, calling to his son, and bade the servants bring him: he was
23 years old. Philip seeing him grieved, and said to Ananias: This is through your folly: if I
raise him will you believe? Ananias: I know you will raise him by your magic, but I will not believe. Philip was wroth and said: Catathema (cursed thing), go down into the abyss in the sight of all. And he was swallowed up: but the high-priestly robe flew away from him, and therefore no man knows where it is from that day.

Philip raised the lad and drove away the devil.

29 The people cried out, believing in God, and the 500 were baptized. And Philip stayed two years at Athens, and founded a church and ordained a bishop and a presbyter, and departed to Parthia to preach.

III. Done in Parthia by Philip.

80 When Philip came to Parthia he found in a city the apostle Peter with disciples, and said: I pray you strengthen me, that I may go and preach like you. 31 And they prayed for him.

32 And John was there also, and said to Philip: Andrew is gone to Achaia and Thrace, and Thomas to India and the wicked flesh-eaters, and Matthew to the savage troglodytes. And do thou not be slack, for Jesus is with thee. And they let him depart.

33 And he came to the sea in the borders of the Candaci and found a ship going to Azotus, and agreed with the sailors for four staters, and sailed. A great wind came, and they began to cast out the tackle and say farewell to each other and lament.

34 Philip consoled them: Not even the ship shall be lost. He went up on the prow and said: Sea, sea, Jesus Christ by me his servant bids thee still thy wrath. There was calm, and the sailors thanked him and asked to become servants of Jesus. 35 And he instructed them to forsake the cares of this life. 36 And they believed, and Philip landed and baptized them all.

IV. Of the daughter of Nicocleides, whom he healed at Azotus.

37 There was great commotion in Azotus because of Philip's miracles, and many came and were healed, and devils were cast out and cried out against him. And people said divers things of him, some that he was good, and others that he was a wizard, and separated husbands and wives and preached chastity.

38 Evening came on and all dispersed. Philip sought a lodging, and went to the warehouses of one Nicocleides, a recorder (registrar), friend of the king, where many strangers lodged.

39 He stood in a corner and prayed for blessing and healing on the house.

40 Charitine, daughter of Nicocleides, heard him and wept all night. She had a sore disease
in her eye. In the morning she went to her father and said: I can no longer bear the taunts of my companions about my eye. He said: What can I do? have I not called in Leucius the king's physician and Elides the queen's eunuch and Solgia her attendant. She: I know it, but there is a strange physician come here last night: call him.

41 He went to the warehouses and found Philip: Art thou the physician lately come? Philip: Jesus is my physician. I will come with thee. They found the daughter weeping. 42 After reassuring words she fell at his feet: I sprinkle my chamber with pure water and lay my linen garments under thy feet, help me, for I know thou canst. To her father: Let us bring him in, and let him see my disease.

43 Philip comforted and instructed them, and bade her rise and put her right hand on her face and say: In the name of Jesus Christ let my eye be healed. And it was. 44 And both believed and were baptized, and a number of servants. And Charitine put on male attire and followed Philip.

V. Done in the city Nicatera; and of Ireus.

45 Philip had in mind to go to Nicatera, a city of Greece, and many disciples accompanied him, and he taught continually. 46 And when he arrived there was great stir: What shall we do for his teaching will prevail . . . he separates husbands and wives. Let us cast him out before he begins to preach and our wives are deceived.

17 There were Jews, too, who spoke against him; but a chief of them, Ireus, said: Do not use force; let us test his teaching.

48 Ireus was wealthy. He was a just man and desired quietly to foil their counsel. He went to Philip and greeted him. And Philip saw there was no guile in him, and promised him salvation, for having stood up for him.

49 Ireus was surprised at his knowing this. Philip exhorted him to faith and constancy. 50 Ireus: Lodge at my house. Philip: First cleanse it. Ireus: How? Philip: Do no wrong, and leave thy wife. And he went home.

51 His wife said: I hear you foiled the counsel of the Jews about a strange sorcerer. Ireus: Would that we might be worthy to have him lodge here. She: I will not have him here, for he separates husbands and wives. I will go home to my parents and take my dowry and servants; four years I have been your wife and never contradicted you.

52 Ireus mildly: Have patience, and you also will believe. She: Rise, eat, drink and be merry, for you cannot deceive me. Ireus: How can I eat while the man of God is hungry? Put away this folly: he is a man of God, of mildness and grace. 53 She: Is his God like those of this
city, of gold, fixed in the temple? Ireus: No, but in heaven, almighty: the gods of this city are made by ungodly men. She: Bring him, that I may see the god in him. 54 He went to meet Philip, who told him what had passed, and Ireus was amazed at his knowledge, but asked him not to publish the reproach of his wife. 55 Philip's companions urged him to accept the refuge provided: and Ireus was glad. Philip consented to come, and followed Ireus. 56 The rulers and people saw it and determined not to allow it. Ireus arriving at his gate cried to the porter to open. Philip entered saying: Peace be to this house. Ireus found that his wife was in her chamber and went and asked her to come, and put off her gay robes. But she was angry and said: No one of the house has ever seen my face, and shall I show it to a stranger?

57 So he went out and set fine gilt chairs for Philip and the rest. But he said: Take them away. Ireus: Do not grieve me. Philip: I grieve no one, but I have no use for gold, which passes away, &c. 58 Ireus: Can I be saved? for my former sins trouble me Philip: Yes, Jesus is able to save you. And what of your wife who just now said to you: Depart from me, &c.? Ireus, surprised went to his wife and said: Come and see a man who has told me what passed between you and me. She was scornful, and said: What is to become of our children if we have to give up all our worldly wealth? 59 Artemela his daughter was listening. and said: If my father and mother are to enter a new life, may I not share it? She was very beautiful. Her mother Nerkela told her to rise and put off her gold-woven dress. Ireus said to Nerkela: Let us go out and see Philip [it seems Nerkela was converted, but the text does not show this clearly]. 60 The women changed their attire for a sober one, and they all went out. And when they saw Philip, he shone with a great light, so that they were afraid. 61 But he saw it, and returned to his former likeness: and Nerkela asked pardon of him and made him welcome. 62, 63 And they professed belief and were instructed and baptized.

VI. In Nicatera, a city of Greece.

64 The Jews and heathens were displeased at Ireus' conversion, 65 and sent seven men to his house. A handmaid told him of them; he came out smiling and asked their errand. 'The whole city wishes to see you.' He followed them. 66 And the assembly were surprised at his modest garb. One Onesimus asked him to explain about the sorcerer Philip. 67 Ireus: Why am I examined thus? do not trouble Philip. 68 But they said: Away with him. And Ireus went home and met Philip, who said: Are you afraid? No, he said. 69 The people now came with staves, crying out: Give us the deceiver. 70 Philip came forth and they took him to the assembly to scourge him, and said: Bind him hand and foot. 71 Ireus ran up the steps and cried: You shall not. But they would not hear, and Ireus pulled Philip away from them. 72 Philip said: If I choose, I can blind you; Aristarchus, son of Plegenes, a chief of the Jews, said: Do not be in a hurry to blind us: I know you can; but let us discuss I am powerful, and if I let the people, they will stone you; 73 And he caught Philip by the beard; he was rather angry, because of the people, and said: Your hand and your ears and your right eye shall suffer for threatening me and insulting God. 74 His eye became hollow as if absent, his ears pained him, his right hand dangled useless. He cried out for mercy. 75 They all said: Heal our chief. 76 Philip told Ireus to go sign him with the cross and heal him in Jesus' name,
which was done, and he asked pardon and indulgence and leave to discuss the matter. And
the people said: We will judge of it. 77 Philip smiled and bade him speak first. He said: Do
you receive the prophets or no? Philip: Because of your unbelief there is need of the
prophets. Aristarchus: It is written: Who shall declare thy might, O God? and, No man can
know thy glory; and, Thy glory hath filled the earth; and, The Lord is judge of quick and
dead; and God is a consuming fire and shall burn up his enemies on every side; and, One
God hath made all these things. How then say you that Mary bore Jesus? . . . But you will say
that he is the power and wisdom of God who was with him when he made the world. I do not
deny that the first Scripture says: Let us make man. 78 Philip smiled and said: Hearken all:
Isaiah said, Behold my servant (child) whom I have chosen . . . . And of the cross: He was
led as a sheep to the slaughter . . . . And again: I gave my back to the scourger . . . . And
another: I spread out my hands to a disobedient people. And: I was found of them that sought
me not . . . . And David saith: Thou art my son . . . . And of his resurrection and Judas: Lord,
why are they increased that trouble me . . . . And again David: I foresaw the Lord always
before me . . . . But David is dead. Take also of the twelve prophets: Say unto the daughter of
Sion . . . . And: Out of Egypt have I called my son.

79 Aristarchus said: This Jesus is called Christ. Isaiah: Thus saith the Lord unto Christ my
lord . . . . The Jews said: You are arguing for Christ. The people and rulers acclaimed Philip
and said he should be received.

80 A bier was brought with a dead man, only son of a rich man: and with it ten slaves who
were to be burnt with the corpse. The people said: Here is a great contest for the Christians.
If theirs be God he will raise him and we will believe, and burn our idols. 81 Philip said to
the parents: What will you do if I raise him? ' What you will.' The slaves made signs to him
to remember them. There was this evil law of burning slaves, and sometimes even men's
wives. 82 Philip said: Give me these slaves. Yes, and any more that you will.' He said to
Aristarchus: Come, O Jew, raise him. And he touched his face and spat much on him and
pulled his hand: in vain, and retired in confusion. 83 Nereus the father said: Raise my son
and I will fight the Jews. Philip: If you will not promise not to hurt them, I will not raise him.
Nerus: As you will. 84 Philip went to the bier and prayed, and breath entered into the lad
Theophilus, and he opened his eyes and looked on Philip. A second time Philip said: Young
man, in the name of Jesus Christ who was crucified under Pontius Pilate, arise. And he leapt
from the bier. All cried: One is the God of Philip . . . and the slaves were made free. All
believed. 86 Philip taught, baptized, destroyed idols, ordained, gave canons and rules.

VII. Of Nerkela (and) Ireus at Nicatera.

87 Nerkela and Artemela were blessed by Philip. 88 Ireus and Nereus consulted about
building a church, and agreed to build it on Nereus' land. 89 Only the Jews were discontented
and decided to withdraw. 90 Philip came to the new building and addressed the people, 91
and made Ireus bishop and prayed over him, and announced that he was going away. 92 All
wept, but he consoled them. 93 They loaded camels with provisions and accompanied him 20
stadia. He dismissed them and would only take five loaves. They all saluted him thrice, and fell on their faces and prayed for his blessing, and watched him out of sight, and returned to the city.

VIII. Wherein the kid and the leopard in the wilderness believed

94 It came to pass when the Saviour divided the apostles and each went forth according to his lot, that it fell to Philip to go to the country of the Greeks: and he thought it hard, and wept. And Mariamne his sister (it was she that made ready the bread and salt at the breaking of bread, but Martha was she that ministered to the multitudes and laboured much) seeing it, went to Jesus and said: Lord, seest thou not how my brother is vexed? 95 And he said: I know, thou chosen among women; but go with him and encourage him, for I know that he is a wrathful and rash man, and if we let him go alone he will bring many retributions on men. But lo, I will send Bartholomew and John to suffer hardships in the same city, because of the much wickedness of them that dwell there; for they worship the viper, the mother of snakes. And do thou change thy woman's aspect and go with Philip. And to Philip he said: Why art thou fearful? for I am always with thee.

96 So they all set out for the land of the Ophiani; and when they came to the wilderness of dragons, lo, a great leopard came out of a wood on the hill, and ran and cast himself at their feet and spoke with human voice: I worship you, servants of the divine greatness and apostles of the only-begotten Son of God; command me to speak perfectly. 97 And Philip said: In the name of Jesus Christ, speak. And the leopard took perfect speech and said: Hear me Philip, groomsman of the divine word. Last night I passed through the flocks of goats over against the mount of the she-dragon, the mother of snakes, and seized a kid, and when I went into the wood to eat, after I had wounded it, it took a human voice and wept like a little child, saying to me: O leopard, put off thy fierce heart and the beast like part of thy nature, and put on mildness, for the apostles of the divine greatness are about to pass through this desert, to accomplish perfectly the promise of the glory of the only-begotten Son of God. At these words of the kid I was perplexed, and gradually my heart was changed, and my fierceness turned to mildness, and I did not eat it. And as I listened to its words, I lifted up my eyes and saw you coming, and knew that ye were the servants of the good God. So I left the kid and came to worship you. And now I beseech thee to give me liberty to go with thee everywhere and put off my beastlike nature.

98 And Philip said: Where is the kid? And he said: It is cast down under the oak opposite. Philip said to Bartholomew: Let us go and see him that was smitten, healed, and healing the smiter. And at Philip's bidding the leopard guided them to where the kid lay. 99 Philip and Bartholomew said: Now know we of a truth that there is none that surpasseth thy compassion, O Jesu lover of man; for thou preventest us and dost convince us by these creatures to believe more and earnestly fulfil our trust. Now therefore, Lord Jesu Christ, come and grant life and breath and secure footing (existence ?) to these creatures, that they may forsake their nature of beast and cattle and come unto tameness, and no longer eat flesh,
nor the kid the food of cattle; but that men's hearts may be given them, and they may follow
us wherever we go, and eat what we eat, to thy glory, and speak after the manner of men,
glorifying thy name.

100 And in that hour the leopard and kid rose up and lifted up their forefeet and said: We
glorify and bless thee that hast visited and remembered us in this desert, and changed our
beastlike and wild nature into tameness, and granted us the divine word, and put in us a
tongue and sense to speak and praise thy name, for great is thy glory. 101 And they fell and
worshipped Philip and Bartholomew and Mariamne; and all set out together praising God.

IX. Of the dragon that was slain.

102 They journeyed five days, and one morning after the midnight prayers a sudden wind
arose, great and dark (misty), and out of it ran a great smoky (misty) dragon, with a black
back, and a belly like coals of brass in sparkles of fire, and a body over 100 cubits long, and
a multitude of snakes and their young followed it, and the desert quaked for a long distance.
103 And Philip said: Now is the time to remember the Lord's words: Fear nothing, neither
persecution, nor the serpents of that land, nor the dark dragon. Let us stand fast and his
power will fail; and pray and sprinkle the air from the cup and the smoke will scatter. 104 So
they took the cup and prayed: Thou that sheddest dew on all pyres and bridlest darkness,
putting a bit into the dragon's mouth, bringing to nought his anger, turning back the
wickedness of the enemy and plunging him into his own fire, shutting his doors and stopping
the exits and buffeting his pride: come and be with us in this desert, for we run by thy will
and at thy bidding. 105 And he said: Now stand and raise your hands, with the cup you hold,
and sprinkle the air in the form of the cross. 106 And there was as a flash of lightning which
blinded the dragon and its brood; and they were withered up; and the rays of the sun entered
the holes and broke the eggs. But the apostles closed their eyes, unable to face the lightning,
and remained unhurt.

It does not seem as if much could have intervened between this Act and the Martyrdom,
except perhaps the conversion of some people in the snake-city. However, the manuscripts
give a title thus:

Out of the Travels of Philip the Apostle: from the fifteenth Act to the end, wherein is the
Martyrdom.

107 (Introductory.) In the days of Trajan, after the Martyrdom of Simon, son of Clopas,
bishop of Jerusalem, successor to James, Philip the apostle was preaching through all the
cities of Lydia and Asia. 108 And he came to the city Ophioryme (Snake street), which is
called Hierapolis of Asia, and was received by Stachys, a believer. And with him were
Bartholomew, one of the Seventy, and his sister Mariamne, and their disciples. And they
assembled at Stachys' house. 109 And Mariamne sat and listened to Philip discoursing. 110-
112 He spoke of the snares of the dragon, who has 'no shape' in creation, and is recognized and shunned by beasts and birds. 113 For the men of the place worshipped the snake and had images of it, and called Hierapolis Ophioryme. And many were converted. 114 And Nicanora the proconsul's wife believed, she was diseased, especially in her eyes, and had been healed. She now came in a silver litter. 115 And Mariamne said in Hebrew: Alikaman, ikasame, marmari, iachaman, mastranan, achaman, which means: O daughter of the father, my lady, who wast given as a pledge to the serpent, Christ is come to thee (and much more). 116 And Nicanora said: I am a Hebrew, speak to me in my fathers' tongue. I heard of your preaching and was healed. 117 And they prayed for her. 118 But her tyrant husband came and said: How is this? who has healed you? 119 And she said: Depart from me, and lead a chaste and sober life. 120 And he dragged her by the hair and threatened to kill her. And the apostles were arrested, 121 and scourged and dragged to the temple, 122 and shut up in it (with the leopard and the kid. These are omitted in the principal text, but constantly occur in another recension: rightly, of course). 123 The people and priests came and demanded vengeance on the sorcerers. 124 The proconsul was afraid of his wife, for he had been almost blinded by a wonderful light when he looked through the window at her when praying. 125 They stripped and searched the apostles for charms, and pierced Philip's ankles and thighs and hung him head downward, and Bartholomew they hung naked by the hair. 126 And they smiled on each other, as not being tormented. But Mariamne on being stripped became like an ark of glass full of light and fire and every one ran away. 127 And Philip and Bartholomew talked in Hebrew, and Philip said: Shall we call down fire from heaven? 128 And now John arrived, and asked what was happening, and the people told him. 129 And he was taken to the place. Philip said to Bartholomew in Hebrew: Here is John the son of Barega (or, he that is in Barek), that is (or, where is) the living water. And John said: The mystery of him that hanged between the heaven and the earth be with you.

130 Then John addressed the people, warning them against the serpent. Inter alia: When all matter was wrought and spread out throughout the system of heaven, the works of God entreated God that they might see his glory: and when they saw it, their desire became gall and bitterness, and the earth became the storehouse of that which went astray, and the result and the superfluity of the creation was gathered together and became like an egg: and the serpent was born.

131 The people said: We took you for a fellow citizen, but you are in league with these men. The priests are going to wring out your blood and mix it with wine and give it to the Viper. When they came to take John their hands were paralysed. John said to Philip: Let us not render evil for evil. Philip said: I shall endure it no longer. 132 The three others dissuaded him; but he said: Abalo, arimouni, douthael, tharseleen, nachaoth, aedounaph, teleteloein, which is (after many invocations descriptive of God): let the deep open and swallow these men: yea, Sabaoth. 133 It opened and the whole place was swallowed, about 7,000 men, save where the apostles were. And their voices came up, crying for mercy and saying: Lo, the cross enlighteneth us. And a voice was heard: I will have mercy on you in my cross of light. 134 But Stachys and his house, and Nicanora and 50 others, and 100 virgins remained safe.
135 Jesus appeared and rebuked Philip. 136 But he defended himself. 137 And the Lord said: Since you have been unforgiving and wrathful, you shall indeed die in glory and be taken by angels to paradise, but shall remain outside it forty days, in fear of the flaming sword, and then I will send Michael and he shall let you in. And Bartholomew shall go to Lycaonia and be crucified there, and Mariamne's body shall be laid up in the river Jordan. And I shall bring back those who have been swallowed up. 138 And he drew a cross in the air, reaching down into the abyss, and it was filled with light, and the cross was like a ladder. And Jesus called the people, and they all came up, save the proconsul and the Viper And seeing the apostles they mourned and repented. 139 And Philip, still hanging, spoke to them and told them of his offense 140 And some ran to take him down: but he refused and spoke to them . . . . " Be not grieved that I hang thus, for I bear the form (type) of the first man, who was brought upon earth head downwards, and again by the tree of the cross made alive from the death of his transgression. And now do I fulfil the precept. For the Lord said to me: Unless ye make that which is beneath to be above, and the left to be right (and the right left), ye shall not enter into my kingdom. Be like me in this: for all the world is turned the wrong way, and every soul that is in it." 141 Further he spoke to them of the incarnation, 142 and bade them loose Bartholomew, and told him and Mariamne of their destiny. Build a church in the place where I die, and let the leopard and kid be there, and let Nicanora look after them till they die, and then bury them at the church gate: and let your peace be in the house of Stachys: and he exhorted them to purity. "Therefore our brother Peter fled from every place where a woman was: and further, he had offense given by reason of his own daughter. And he prayed the Lord, and she had a palsy of the side that she might not be led astray." 143 Bury me not in linen like the Lord, but in papyrus, and pray for me forty days. Where my blood is dropping a vine will grow, and ye shall use the wine of it for the cup: and partake of it on the third day. 144 And he prayed the Lord to receive him, and protect him against all enemies. "Let not their dark air cover me, that I may pass the waters of fire and all the abyss. Clothe me in thy glorious robe and thy seal of light that ever shineth, until I have passed by all the rulers of the world and the evil dragon that opposeth us." 145 And he died. 146 And they buried him as he directed. And a heavenly voice said he had received the crown.

147 After three days the vine grew Up. And they made the offering daily for forty days, and built the church and made Stachys bishop. And all the city believed. 148 And at the end of forty days the Saviour appeared in the form of Philip and told Bartholomew and Mariamne that he had entered paradise, and bade them go their ways. And Bartholomew went to Lycaonia and Mariamne to Jordan, and Stachys and the brethren abode where they were.

The narrative of the Act preserved in Syriac is this.

Philip, at Jerusalem, had a vision of Jesus, who commanded him to go to the city of Carthage, ' which is in Azotus ', and drive out the ruler of Satan, and preach the kingdom. He said: I know not Latin or Greek, and the people there do not know Aramaic. Jesus said: Did I not create Adam and give him speech? Go, and I will be with thee.
He went to Samaria, thence to Caesarea, and to the harbour and found a ship waiting for a wind. Asked to take Philip to Carthage, the captain said: Do not annoy me, we have waited twenty days: fetch your baggage and perhaps we shall get a wind, for you look like a servant of God. Philip: I have none; tell the passengers to come on board . . . . Let us pray for a fair wind. Turning to the west he commanded the angel of peace who has charm of fair winds to send a wind to take him to Carthage in a single day.

On board was a Jew, Ananias, who blasphemed (sotto voce, it seems) and said: May Adonai recompense thee, and the Christ on whom thou callest, who is become dust and lies in Jerusalem, while thou livest and leadest ignorant men astray by his name.

A wind came and filled the sail. The Jew rose to help to hoist the sail, and an angel bound him by the great toes and hung him head down on the top of the sail. The ship flew onward and the Jew cried out. Philip said: You shall not come down till you confess. He confessed his secret blasphemy. Philip: Dost thou now believe? Ananias confessed belief in a speech in which he enumerated Christ's (God's) mighty acts from creation to the deliverance of Susanna. Philip asked that he might be pardoned, and the angel brought him down. And the 495 men on the ship feared.

They looked up and saw the pharos of Carthage, and said; Can this be true? O fools, said Ananias, did ye not see what befell me for unbelief? If he commands that city in Christ's name, it will take all its inhabitants and go and stop in Egypt. The ship came into harbour. Philip dismissed the passengers, and stayed on board to confirm the captain.

On the Sunday he went up to the city to drive out Satan, and as he entered the gates, signed himself with the cross. He saw a black man on a throne with two serpents about his loins, and eyes like coals of fire, and flame coming from his mouth, there was a smell of smoke, and black men in troops were on his right and left. When Philip crossed himself the ruler fell backward and all his troops. Philip said: Fall, and rise not . . . . The ruler said: Why curse me? I do not abide here, but my troops wander over the earth and come to me at the third hour of the day, but they do not touch a disciple of Jesus. Woe is me! whither can I go? In all the four quarters of the world his gospel is preached. I am completely overthrown.

The whole city heard him, but saw him not. Philip bade him go, and he took his throne and his troops and flew away bewailing till they came to Babel, and he settled there. The whole city was in fear and Philip bade them leave their idols and turn to God, They praised God, and Philip went back to the ship. On the Sabbath the Jews assembled in their synagogue and summoned Ananias, and asked if his adventures were true. He signed himself with the cross and said: It is true, and God forbid I should renounce Jesus the Christ. He then addressed them in a long and very abusive speech (modelled more or less on that of Stephen), enumerating all their wicked acts. Then arose Joshua, the son of Nun, and ye sought to kill him with deadly poison . . . . Isaiah the prophet, and ye sawed him with a saw of
boxwood . . . Ezekiel, and ye dragged him by his feet until his brains were dashed out . . . . Habakkuk, and through your sins he went astray from his prophetic office.' His face was like an angel. A priest arose and kicked him, and he died, and they buried him in the synagogue.

Next day Philip in the ship prayed and asked that Ananias might be delivered from the Jews. God commanded the earth and it gave a passage like a water-pipe, and conveyed Ananias to the bottom of the sea, and a dolphin bore up the body. Philip saw it, and after reassuring the people, bade it take the body back till he should go and convict the murderers.

Next day Philip went to the governor and got him to assemble all the Jews, and sit in judgement. Philip, to the Jews: Where is Ananias? They: Are we his keeper? Philip: Well are you called children of Cain, for, &c. Tell me where he is, and I will ask pardon for you. Jews: We have said we do not know. Philip: Do not lie. Jews: If the spirit were in you, you would know that we do not lie. Philip: If he is found with you, what do you deserve? Jews: Death from God and Caesar. Philip: Swear to me. They swore they knew nothing.

He looked and saw a man leading a sick ox to sell. He said to it: I command thee, go to the synagogue and call Ananias to rise and come and put these men to shame. The ox dragged his owner along and ran and called Ananias. He rose and laid hold of the ox with his right hand, and they came to Philip and prostrated themselves. Philip said: Whence comest thou? Ananias said: From the synagogue of these Jews, who murdered me for confessing Jesus: do me justice. Philip: The Lord has commanded us not to render evil for evil. The ox said: Order me and I will kill these men with my horns. Philip: Hurt no man, but go and serve thy master, and the Lord will heal thee. They went home in peace.

The governor said: These Jews deserve death. Philip: I am not come to kill but to give life. The Jews' mouths were closed.

Ananias spoke to the Jews and Philip also: but they did not ask pardon, so they were cast out. Three thousand Gentiles and fifteen hundred Jews believed; the unbelievers left the city, and before sunset an angel slew forty of the Jewish priests for shedding innocent blood: and all who saw it confessed and worshipped.

It is not clear, in the present state of our texts, where this episode could be fitted in to the Greek Acts. The Third Act, which has a voyage to Azotus, seems a possible place. But a glance at the Greek Acts shows that in spite of the appearance of method imparted by a division into Acts, there is no coherence at all in them, until we get to the city of the snake.

The first Act cannot have begun so abruptly as it now does. The second is equally abrupt in its introduction. The third is linked to it by the mention of Parthia, but there is great inconsequence in it, for it presupposes that Philip has done nothing as yet. The fourth is linked to the third by the scene, Azotus. The fifth, sixth, and seventh, at Niatera, are wholly
detached from what has gone before, and with the ninth we make a fresh start
From "The Apocryphal New Testament"
M.R. James-Translation Introduction

p.9. Paul went into (the house) at the place where the (dead) was. But Phila the wife of Panchares (Anchares, MS., see below) was very wroth and said to her husband in (great anger): Husband, thou hast gone . . . . the wild beasts, thou hast not begotten . . . . thy son . . . . where is mine? p.10 (he hath not) desired food . . . to bury him. But (Panchares) stood in the sight of all and made his prayer at the ninth hour, until the people of the city came to bear the boy out. When he had prayed, Paul (came) and saw . . . and of Jesus Christ . . . . the boy . . . the prayer.

p.11 (a small piece only) . . . multitude . . . eight days . . . they thought that he raised up the (boy). But when Paul had remained

p.12. They asked? him? . . . the men listened to him . . . they sent for Panchares . . . and cried out, saying: We believe, Panchares, . . . but save the city from . . many things, which they said. Panchares said unto them: Judge ye whether your good deeds (?)

p.13 is not possible . . but to (testify) . . . God who hath . . . his Son according to . . salvation, and I also believe that, my brethren, there is no other God, save Jesus Christ the son of the Blessed, unto whom is glory for ever, Amen. But when they saw that he would not turn to them, they pursued Paul, and caught him, and brought him back into the city, ill-using (?) him, and cast stones at him and thrust him out of their city and out of their country. But Panchares would not return evil for evil: he shut the door of his house and went in with his wife . . . fasting . . . But when it was evening Paul came to him and said:


These are the last words of the episode. The situation is a little cleared by a sentence in the Greek Acts of Titus ascribed to Zenas (not earlier than the fifth century?): 'They arrived at Antioch and found Barnabas the son of Panchares, whom Paul raised up.' Barnabas may be a
mistake, but Panchares is, I doubt not, right: for the Coptic definite article is p prefixed to the word, and the Coptic translator finding Panchares in his text has confused the initial of it with his own definite article, and cut it out.

We have, then, a husband Panchares and wife Phila at Antioch (in Pisidia perhaps: this is disputed), and their son (possibly named Barnabas) is dead. Phila reproaches Panchares with want of parental affection. I take it that he is a believer, and has not mourned over his son, perhaps knowing that Paul was at hand and hoping for his help. Panchares prays till his fellow-townsmen come to carry out the body for burial. Paul arrives: at some point he raises the dead: but the people are irritated and some catastrophe threatens them at Paul's hands.

Panchares makes a profession of faith, the result of which is Paul's ill-treatment and banishment. But Paul returns secretly and reassures Panchares.

II
The next episode is that of Paul and Thecla, in which the Greek text exists, and will be followed. In the Coptic it has a title:

After the flight from Antioch, when he would go to Iconium.

It is possible that in this episode the author of the Acts may have used a local legend, current in his time, of a real Christian martyr Thecla. It is otherwise difficult to account for the very great popularity of the cult of St. Thecla, which spread over East and West, and made her the most famous of virgin martyrs. Moreover, one historical personage is introduced into the story, namely, Queen Tryphaena, who was the widow, it seems, of Cotys, King of Thrace, and the mother of Polemo II, King of Pontus. She was a great-niece of the Emperor Claudius. Professor W. M. Ramsay has contended that there was a written story of Thecla which was adapted by the author of the Acts: but his view is not generally accepted.

1 When Paul went up unto Iconium after he fled from Antioch, there journeyed with him Demas and Hermogenes the coppersmith, which were full of hypocrisy, and flattered Paul as though they loved him. But Paul, looking only unto the goodness of Christ, did them no evil, but loved them well, so that he assayed to make sweet unto them all the oracles of the Lord, and of the teaching and the interpretation (of the Gospel) and of the birth and resurrection of the Beloved, and related unto them word by word all the great works of Christ, how they were revealed unto him (Copt. adds: how that Christ was born of Mary the virgin, and of the seed of David).

2 And a certain man named Onesiphorus, when he heard that Paul was come to Iconium, went out with his children Simmias and Zeno and his wife Lectra to meet him, that he might receive him into his house: for Titus had told him what manner of man Paul was in appearance; for he had not seen him in the flesh, but only in the spirit.
3 And he went by the king's highway that leadeth unto Lystra and stood expecting him, and looked upon them that came, according to the description of Titus. And he saw Paul coming, a man little of stature, thin-haired upon the head, crooked in the legs, of good state of body, with eyebrows joining, and nose somewhat hooked, full of grace: for sometimes he appeared like a man, and sometimes he had the face of an angel.

4 And when Paul saw Onesiphorus he smiled, and Onesiphorus said: Hail, thou servant of the blessed God. And he said: Grace be with thee and with thine house. But Demas and Hermogenes were envious, and stirred up their hypocrisy yet more, so that Demas said: Are we not servants of the Blessed, that thou didst not salute us so? And Onesiphorus said: I see not in you any fruit of righteousness, but if ye be such, come ye also into my house and refresh yourselves.

5 And when Paul entered into the house of Onesiphorus, there was great joy, and bowing of knees and breaking of bread, and the word of God concerning abstinence (or continence) and the resurrection; for Paul said:

Blessed are the pure in heart, for they shall see God.

Blessed are they that keep the flesh chaste, for they shall become the temple of God.

Blessed are they that abstain (or the continent), for unto them shall God speak.

Blessed are they that have renounced this world, for they shall be well-pleasing unto God.

Blessed are they that possess their wives as though they had them not, for they shall inherit God.

Blessed are they that have the fear of God, for they shall become angels of God.

6 Blessed are they that tremble at the oracles of God, for they shall be comforted.

Blessed are they that receive the wisdom of Jesus Christ, for they shall be called sons of the Most High.

Blessed are they that have kept their baptism pure, for they shall rest with the Father and with the Son.

Blessed are they that have compassed the understanding of Jesus Christ, for they shall be in light.
Blessed are they that for love of God have departed from the fashion of this world, for they shall judge angels, and shall be blessed at the right hand of the Father.

Blessed are the merciful, for they shall obtain mercy and shall not see the bitter day of judgement. Blessed are the bodies of the virgins, for they shall be well-pleasing unto God and shall not lose the reward of their continence (chastity), for the word of the Father shall be unto them a work of salvation in the day of his Son, and they shall have rest world Without end.

7 And as Paul was saying these things in the midst of the assembly (church) in the house of Onesiphorus, a certain virgin, Thecla, whose mother was Theocleia, which was betrothed to an husband, Thamyris, sat at the window hard by, and hearkened night and day unto the word concerning chastity which was spoken by Paul: and she stirred not from the window, but was led onward (or pressed onward) by faith, rejoicing exceedingly: and further, when she saw many women and virgins entering in to Paul, she also desired earnestly to be accounted worthy to stand before Paul's face and to hear the word of Christ; for she had not yet seen the appearance of Paul, but only heard his speech.

8 Now as she removed not from the window, her mother sent unto Thamyris, and he came with great joy as if he were already to take her to wife. Thamyris therefore said to Theocleia: Where is my Thecla? And Theocicia said: I have a new tale to tell thee, Thamyris: for for three days and three nights Thecla ariseth not from the window, neither to eat nor to drink, but looking earnestly as it were upon a joyful spectacle, she so attendeth to a stranger who teacheth deceitful and various words, that I marvel how the great modesty of the maiden is so hardly beset.

9 O Thamyris, this man upsetteth the whole city of the Iconians, and thy Thecla also, for all the women and the young men go in to him and are taught by him. Ye must, saith he, fear one only God and live chastely. And my daughter, too, like a spider at the window, bound by his words, is held by a new desire and a fearful passion: for she hangeth upon the things that he speaketh, and the maiden is captured. But go thou to her and speak to her; for she is betrothed unto thee.

10 And Thamyris went to her, alike loving her and fearing because of her disturbance (ecstasy), and said: Thecla, my betrothed, why sittest thou thus? and what passion is it that holdeth thee in amaze; turn unto thy Thamyris and be ashamed. And her mother also said the same: Thecla, why sittest thou thus, looking downward, and answering nothing, but as one stricken? And they wept sore, Thamyris because he failed of a wife, and Theocleia of a child, and the maidservants of a mistress; there was, therefore, great confusion of mourning in the house. And while all this was so, Thecla turned not away, but paid heed to the speech of Paul.
11 But Thamyris leapt up and went forth into the street and watched them that went in to Paul and came out. And he saw two men striving bitterly with one another, and said to them: Ye men, tell me who ye are, and who is he that is within with you, that maketh the souls of young men and maidens to err, deceiving them that there may be no marriages but they should live as they are. I promise therefore to give you much money if ye will tell me of him: for I am a chief man of the city.

12 And Demas and Hermogenes said unto him: Who this man is, we know not; but he defraudeth the young men of wives and the maidens of husbands, saying: Ye have no resurrection otherwise, except ye continue chaste, and defile not the flesh but keep it pure.

13 And Thamyris said to them: Come, ye men, into mine house and refresh yourselves with me. And they went to a costly banquet and much wine and great wealth and a brilliant table. And Thamyris made them drink, for he loved Thecla and desired to take her to wife: and at the dinner Thamyris said: Tell me, ye men, what is his teaching, that I also may know it: for I am not a little afflicted concerning Thecla because she so loveth the stranger, and I am defrauded of my marriage.

14 And Demas and Hermogenes said: Bring him before Castelius the governor as one that persuadeth the multitudes with the new doctrine of the Christians; and so will he destroy him and thou shalt have thy wife Thecla. And we will teach thee of that resurrection which he asserteth, that it is already come to pass in the children which we have, and we rise again when we have come to the knowledge of the true God.

15 But when Thamyris heard this of them, he was filled with envy and wrath, and rose up early and went to the house of Onesiphorus with the rulers and officers and a great crowd with staves, saying unto Paul: Thou hast destroyed the city of the Iconians and her that was espoused unto me, so that she will not have me: let us go unto Castelius the governor. And all the multitude said: Away with the wizard, for he hath corrupted all our wives. And the multitude rose up together against him.

16 And Thamyris, standing before the judgement seat, cried aloud and said: 0 proconsul, this is the man-we know not whence he is-who alloweth not maidens to marry: let him declare before thee wherefore he teacheth such things. And Demas and Hermogenes said to Thamyris: Say thou that he is a Christian, and so wilt thou destroy him. But the governor kept his mind steadfast and called Paul, saying unto him: Who art thou, and what teachest thou? for it is no light accusation that these bring against thee.

17 And Paul lifted up his voice and said: If I am this day examined what I teach, hearken, 0 proconsul. The living God, the God of vengeance, the jealous God, the God that hath need of nothing, but desireth the salvation of men, hath sent me, that I may sever them from corruption and uncleanness and all pleasure and death, that they may sin no more. Wherefore
God hath sent his own Child, whom I preach and teach that men should have hope in him who alone hath had compassion upon the world that was in error; that men may no more be under judgement but have faith and the fear of God and the knowledge of sobriety and the love of truth. If then I teach the things that have been revealed unto me of God, what wrong do I O proconsul? And the governor having heard that, commanded Paul to be bound and taken away to prison until he should have leisure to hear him more carefully.

18 But Thecla at night took off her bracelets and gave them to the doorkeeper, and when the door was opened for her she went into the prison, and gave the jailer a mirror of silver and so went in to Paul and sat by his feet and heard the wonderful works of God. And Paul feared not at all, but walked in the confidence of God: and her faith also was increased as she kissed his chains.

19 Now when Thecla was sought by her own people and by Thamyris, she was looked for through the streets as one lost; and one of the fellow-servants of the doorkeeper told that she went out by night. And they examined the doorkeeper and he told them that she was gone to the stranger unto the prison; and they went as he told them and found her as it were bound with him, in affection. And they went forth thence and gathered the multitude to them and showed it to the governor.

20 And he commanded Paul to be brought to the judgement seat; but Thecla rolled herself upon the place where Paul taught when he sat in the prison. And the governor commanded her also to be brought to the judgement seat, and she went exulting with joy. And when Paul was brought the second time the people cried out more vehemently: He is a sorcerer, away with him! But the governor heard Paul gladly concerning the holy works of Christ: and he took counsel, and called Thecla and said: Why wilt thou not marry Thamyris, according to the law of the Iconians? but she stood looking earnestly upon Paul, and when she answered not, her mother Theocleia cried out, saying: Burn the lawless one, burn her that is no bride in the midst of the theatre, that all the women which have been taught by this man may be affrighted.

21 And the governor was greatly moved: and he scourged Paul and sent him out of the city, but Thecla he condemned to be burned. And straightway the governor arose and went to the theatre: and all the multitude went forth unto the dreadful spectacle. But Thecla, as the lamb in the wilderness looketh about for the shepherd, so sought for Paul: and she looked upon the multitude and saw the Lord sitting, like unto Paul, and said: As if I were not able to endure, Paul is come to look upon me. And she earnestly paid heed to him: but he departed into the heavens.

22 Now the boys and the maidens brought wood and hay to burn Thecla: and when she was brought in naked, the governor wept and marvelled at the power that was in her. And they laid the wood, and the executioner bade her mount upon the pyre: and she, making the sign...
of the cross, went up upon the wood. And they lighted it, and though a great fire blazed forth, the fire took no hold on her; for God had compassion on her, and caused a sound under the earth, and a cloud overshadowed her above, full of rain and hail, and all the vessel of it was poured out so that many were in peril of death, and the fire was quenched, and Thecla was preserved.

23 Now Paul was fasting with Onesiphorus and his wife and their children in an open sepulchre on the way whereby they go from Iconium to Daphne. And when many days were past, as they fasted, the boys said unto Paul: We are anhungered. And they had not wherewith to buy bread, for Onesiphorus had left the goods of this world, and followed Paul with all his house. But Paul took off his upper garment and said: Go, child, buy several loaves and bring them. And as the boy was buying, he saw his neighbour Thecla, and was astonished, and said: Thecla, whither goest thou? And she said: I seek Paul, for I was preserved from the fire. And the boy said: Come, I will bring thee unto him, for he mourneth for thee and fasteth now these six days.

24 And when she came to the sepulchre unto Paul, who had bowed his knees and was praying and saying: O Father of Christ, let not the fire take hold on Thecla, but spare her, for she is thine: she standing behind him cried out: O Father that madest heaven and earth, the Father of thy beloved child Jesus Christ, I bless thee for that thou hast preserved me from the fire, that I might see Paul. And Paul arose and saw her and said: O God the knower of hearts, the Father of our Lord Jesus Christ, I bless thee that thou hast speedily accomplished that which I asked of thee, and hast hearkened unto me.

25 And there was much love within the sepulchre, for Paul rejoiced, and Onesiphorus, and all of them. And they had five loaves, and herbs, and water (and salt), and they rejoiced for the holy works of Christ. And Thecla said unto Paul: I will cut my hair round about and follow thewhersoever thou goest. But he said: The time is ill-favoured and thou art comely: beware lest another temptation take thee, worse than the first, and thou endure it not but play the coward. And Thecla said: Only give me the seal in Christ, and temptation shall not touch me. And Paul said: Have patience, Thecla, and thou shalt receive the water.

26 And Paul sent away Onesiphorus with all his house unto Iconium, and so took Thecla and entered into Antioch: and as they entered in, a certain Syriarch, Alexander by name, saw Thecla and was enamoured of her, and would have bribed (flattered) Paul with money and gifts. But Paul said: I know not the woman of whom thou speakest, neither is she mine. But as he was of great power, he himself embraced her in the highway; and she endured it not, but sought after Paul and cried out bitterly, saying: Force not the stranger, force not the handmaid of God. I am of the first of the Iconians, and because I would not marry Thamyris, I am cast out of the city. And she caught at Alexander and rent his cloak and took the wreath from his head and made him a mocking-stock.
27 But he alike loving her and being ashamed of what had befallen him, brought her before the governor; and when she confessed that she had done this, he condemned her to the beasts; But the women were greatly amazed, and cried out at the judgement seat: An evil judgement, an impious judgement! And Thecla asked of the governor that she might remain a virgin until she should fight the beasts; and a certain rich queen, Tryphaena by name, whose daughter had died, took her into her keeping, and had her for a consolation.

28 Now when the beasts were led in procession, they bound her to a fierce lioness, and the queen Tryphaena followed after her: but the lioness, when Thecla was set upon her, licked her feet, and all the people marvelled. Now the writing (title) of her accusation was: Guilty of sacrilege. And the women with their children cried out from above: O God, an impious judgement cometh to pass in this city. And after the procession Tryphaena took her again. For her daughter Falconilla, which was dead, had said to her in a dream: Mother, thou shalt take in my stead Thecla the stranger that is desolate, that she may pray for me and I be translated into the place of the righteous.

29 When therefore Tryphaena received her after the procession, she alike bewailed her because she was to fight the beasts on the morrow, and also, loving her closely as her own daughter Falconilla; and said: Thecla, my second child, come, pray thou for my child that she may live for ever; for this have I seen in a dream. And she without delay lifted up her voice and said: O my God, Son of the Most High that art in heaven, grant unto her according to her desire, that her daughter Faleonilla may live for ever. And after she had said this, Tryphaena bewailed her, considering that so great beauty was to be cast unto the beasts.

30 And when it was dawn, Alexander came to take her—for it was he that was giving the games-saying: The governor is set and the people troubleth us: give me her that is to fight the beasts, that I may take her away. But Tryphaena cried aloud so that he fled away, saying: A second mourning for my Falconilla cometh about in mine house, and there is none to help, neither child, for she is dead, nor kinsman, for I am a widow. O God of Thecla my child, help thou Thecla.

31 And the governor sent soldiers to fetch Thecla: and Tryphaena left her not, but herself took her hand and led her up, saying: I did bring my daughter Falconilla unto the sepulchre; but thee, Thecla, do I bring to fight the beasts. And Thecla wept bitterly and groaned unto the Lord, saying: Lord God in whom I believe, with whom I have taken refuge, that savedst me from the fire, reward thou Tryphaena who hath had pity on thine handmaid, and hath kept me pure.

32 There was therefore a tumult, and a voice of the beasts, and shouting of the people, and of the women which sat together, some saying: Bring in the sacrilegious one! and the women saying: Away with the city for this unlawful deed! away with all us, thou proconsul! it is a bitter sight, an evil judgement!
38 But Thecla, being taken out of the hand of Tryphaena, was stripped and a girdle put upon her, and was cast into the stadium: and lions and bears were set against her. And a fierce lioness running to her lay down at her feet, and the press of women cried aloud. And a bear ran upon her; but the lioness ran and met him, and tore the bear in sunder. And again a lion, trained against men, which was Alexander's, ran upon her, and the lioness wrestled with him and was slain along with him. And the women bewailed yet more, seeing that the lioness also that succoured her was dead.

34 Then did they put in many beasts, while she stood and stretched out her hands and prayed. And when she had ended her prayer, she turned and saw a great tank full of water, and said: Now is it time that I should wash myself. And she cast herself in, saying: In the name of Jesus Christ do I baptize myself on the last day. And all the women seeing it and all the people wept, saying: Cast not thyself into the water: so that even the governor wept that so great beauty should be devoured by seals. So, then, she cast herself into the water in the name of Jesus Christ; and the seals, seeing the light of a flash of fire, floated dead on the top of the water. And there was about her a cloud of fire, so that neither did the beasts touch her, nor was she seen to be naked.

35 Now the women, when other more fearful beasts were put in, shrieked aloud, and some cast leaves, and others nard, others cassia, and some balsam, so that there was a multitude of odours; and all the beasts that were struck thereby were held as it were in sleep and touched her not; so that Alexander said to the governor: I have some bulls exceeding fearful, let us bind the criminal to them. And the governor frowning, allowed it, saying: Do that thou wilt. And they bound her by the feet between the bulls, and put hot irons under their bellies that they might be the more enraged and kill her. They then leaped forward; but the flame that burned about her, burned through the ropes, and she was as one not bound.

36 But Tryphaena, standing by the arena, fainted at the entry, so that her handmaids said: The queen Tryphaena is dead! And the governor stopped the games and all the city was frightened, and Alexander falling at the governor's feet said: Have mercy on me and on the city, and let the condemned go, lest the city perish with her; for if Caesar hear this, perchance he will destroy us and the city, because his kinswoman the queen Tryphaena hath died at the entry.

37 And the governor called Thecla from among the beasts, and said to her: Who art thou? and what hast thou about thee that not one of the beasts hath touched thee? But she said: I am the handmaid of the living God; and what I have about me—it is that I have believed on that his Son in whom God is well pleased; for whose sake not one of the beasts hath touched me. For he alone is the goal (or way) of salvation and the substance of life immortal; for unto them that are tossed about he is a refuge, unto the oppressed relief, unto the despairing shelter, and in a word, whosoever believeth not on him, shall not live, but die everlasting.
38 And when the governor heard this, he commanded garments to be brought and said: Put on these garments. And she said: He that clad me when I was naked among the beasts, the same in the day of judgement will clothe me with salvation. And she took the garments and put them on. And the governor forthwith issued out an act, saying: I release unto you Thecla the godly, the servant of God. And all the women cried out with a loud voice and as with one mouth gave praise to God, saying: One is the God who hath preserved Thecla: so that with their voice all the city shook.

39 And Tryphaena, when she was told the good tidings, met her with much people and embraced Thecla and said: Now do I believe that the dead are raised up: now do I believe that my child liveth: come within, and I will make thee heir of all my substance. Thecla therefore went in with her and rested in her house eight days, teaching her the word of God, so that the more part of the maid-servants also believed, and there was great joy in the house.

40 But Thecla yearned after Paul and sought him, sending about in all places; and it was told her that he was at Myra. And she took young men and maids, and girded herself, and sewed her mantle into a cloak after the fashion of a man, and departed into Myra, and found Paul speaking the word of God, and went to him. But he when he saw her and the people that were with her was amazed, thinking in himself: Hath some other temptation come upon her? But she perceived it, and said to him: I have received the washing, 0 Paul; for he that hath worked together with thee in the Gospel hath worked with me also unto my baptizing.

41 And Paul took her by the hand and brought her into the house of Hermias, and heard all things from her; so that Paul marvelled much, and they that heard were confirmed, and prayed for Tryphaena. And Thecla arose and said to Paul: I go unto Iconium. And Paul said: Go, and teach the word of God. Now Tryphaena had sent her much apparel and gold, so that she left of it with Paul for the ministry of the poor.

42 But she herself departed unto Iconium. And she entered into the house of Onesiphorus, and fell down upon the floor where Paul had sat and taught the oracles of God, and wept, saying: O God of me and of this house, where the light shone upon me, Jesu Christ the Son of God, my helper in prison, my helper before the governors, my helper in the fire, my helper among the beasts, thou art God, and unto thee be the glory for ever. Amen.

43 And she found Thamyris dead, but her mother living. And she saw her mother and said unto her: Theocleia my mother, canst thou believe that the Lord liveth in the heavens? for whether thou desirest money, the Lord will give it thee through me: or thy child, lo, I am here before thee. And when she had so testified, she departed unto Seleucia, and after she had enlightened many with the word of God, she slept a good sleep.

A good many manuscripts add that Theoeleia was not converted, but the Coptic does not support them: it ends the episode as above.
A long appendix is given by other Greek copies, telling how in Thecla's old age (she was ninety) she was living on Mount Calamon or Calameon, and some evil-disposed young men went up to ill-treat her: and she prayed, and the rock opened and she entered it, and it closed after her. Some add that she went underground to Rome: this, to account for the presence of her body there.

Copt., p.38 of the MS.

III
When he was departed from Antioch and taught in Myra (Myrrha).

When Paul was teaching the word of God in Myra, there was there a man, Hermonrates by name, who had the dropsy, and he put himself forward in the sight of all, and said to Paul: Nothing is impossible with God, but especially with him whom thou preachest; for when he came he healed many, even that God whose servant thou art. Lo, I and my wife and my children, we cast ourselves at thy feet: have pity on me that I also may believe as thou hast believed on the living God.

Paul said unto him: I will restore thee (thine health) not for reward, but through the name of Jesus Christ thou shalt become whole in the presence of all these. (And he touched his body) drawing his hand downwards: and his belly opened and much water ran from him and . . . he fell down like a dead man, so that some said: It is better for him to die than to continue in pain. But when Paul had quieted the people, he took his hand and raised him up and asked him, saying: Hermocrates, ask for what thou desirest. And he said: I would eat. And he took a loaf and gave him to eat. And in that hour he was whole, and received the grace of the seal in the Lord, he and his wife.

But Hermippus his son was angry with Paul, and sought for a set time wherein to rise up with them of his own age and destroy him. For he wished that his father should not be healed but should die, that he might soon be master of his goods. But Dion, his younger son, heard Paul gladly.

Now all they that were with Hermippus took counsel to fight against Paul so that Hermippus . . . and sought to kill him

Dion fell down and died: but Hermippus watered Dion with his tears.

But Hermocrates mourned sore, for he loved Dion more than his other son. (Yet) he sat at Paul's feet, and forgat that Dion was dead. But when Dion was dead, his mother Nympha rent her clothes and went unto Paul and set herself before the face of Hermocrates her husband and of Paul. And when Paul saw her, he was aifrighted and said: Wherefore art thou thus, Nympha? But she said to him: Dion is dead; and the whole multitude wept when they beheld
her. And Paul looked upon the people that mourned and sent young men, saying to them: Go and bring me him hither. And they went: but Hermippus caught hold of the body (of Dion) in the street and cried out

A leaf lost.

the word in him (them?). But an angel of the Lord had said unto him in the night: Paul, thou hast to-day a great conflict against thy body, but God, the Father of his Son Jesus Christ, will protect thee.

When Paul had arisen, he went unto his brethren, and remained (sorrowful?) saying: What meaneth this vision? And while Paul thought upon this, he saw Hermippus coming, having a sword drawn in his hand, and with him many other young men with staves. And Paul said unto them: I am not a robber, neither a murderer. The God of all things, the Father of Christ, will turn your hands backward, and your sword into its sheath, and your strength into weakness: for I am a servant of God, though I be alone and a stranger, and small and of no reputation (?) among the Gentiles. But do thou, O God, look down upon their counsel and suffer me not to be brought to nought by them.

And when Hermippus ran upon Paul with his sword drawn, straightway he ceased to see, so that he cried out aloud, saying: My dear comrades, forget not your friend Hermippus. For I have sinned, 0 Paul, I have pursued after innocent blood. Learn, ye foolish and ye of understanding, that this world is nought, gold is nought, all money is nought: I that glutted myself with all manner of goods am now a beggar and entreat of you all: Hearken to me all ye my companions, and every one that dwelleth in Myra. I have mocked at a man who hath saved my father: I have mocked at a man who hath raised up my brother Dion . . . I have mocked at a man who . . . without doing me any evil. But entreat ye of him: behold, he hath saved my father and raised up my brother; he is able therefore to save me also. But Paul stood there weeping alike before God, for that he heard him quickly, and before man, for that the proud was brought low. And he turned himself and went up . . . But the young men took the feet and bore Hermippus and brought him to the place where Paul was teaching and laid him down before the door and went unto their house. And when they were gone a great multitude came to the house of Hermocrates; and another great multitude entered in, to see whether Hermippus were shut up there. And Hermippus besought every one that went in, that they would entreat Paul, with him. But they that went in saw Hermocrates and Nympha, how they rejoiced greatly at the raising up of Dion, and distributed victuals and money unto the widows for his recovery. And they beheld Hermippus their son in the state of this second affliction, and how he took hold on the feet of every one, and on the feet of his parents also, and prayed them, as one of the strangers, that he might be healed. And his parents were troubled, and lamented to every one that came in, so that some said: Wherefore do these weep? for Dion is arisen. But Hermocrates possessed goods . . . and brought the value of the goods and took it and distributed it. And Hermocrates, troubled in mind and desiring that they might be satisfied, said: Brethren, let us leave the food . . . and occupy ourselves . . .
Hermocrates. And immediately Nympha cried out in great affliction unto Paul . . . they said: Nympha, Hermocrates calleth upon God that your son Hermippus may see and cease to grieve, for he hath resisted Christ and his minister. But they and Paul prayed to God. And when Hermippus recovered his sight, he turned himself to his mother Nympha, and said to her: Paul came unto me and laid his hand upon me while I wept, and in that hour I saw all things clearly. And she took his hand and led him unto the widows and Paul. But while Paul wept bitterly, Hermippus gave thanks, saying unto them: Every one that believeth, shall . . .

A leaf gone

. . . concord and peace . . . Amen.

And when Paul had confirmed the brethren that were in Myra, he departed unto Sidon.

IV
When he was departed from Myra .

Now when Paul was departed from Myra and would go unto Sidon there was great sadness of the brethren that were in Pisidia and Pamphylia, because they yearned after his word and his holy appearance in Christ; so that some from Perga followed Paul, namely Thrasymachus and Cleon with their wives Aline (?) and Chrysa, Cleon's wife. And on the way they nourished Paul: and they were eating their bread under a tree (?). And as he was about to say Amen, there came (five lines broken: the words 'the brethren' and 'idol' occur) . . . . table of devils . . . he dieth therefor, but every one that believeth on Jesus Christ who hath saved us from all defilement and all uncleanness and all evil thoughts, he shall be manifest. And they drew near unto the table (three lines broken. 'Idol' occurs) . . . . stood . . . a mighty idol. And an old man . . . . stood up among them, saying unto them: Ye men, (wait a little and see) what befalleth the priests which would draw near unto our gods: for verily when our fellow-citizen Charinus hearkened and would . . . against the gods, there died he and his (father). And thereupon died Xanthus also, Chrysa (?), and (Hermocrates?) died, sick of the dropsy, and his wife Nympha.

Two leaves at least gone.

(Paul is speaking)

after the manner of strange men. Wherefore presume ye to do that which is not seemly (?)? Or have ye not heard of that which came to pass, which God brought upon Sodom and Gomorrrha, because they robbed . . . . after the manner of strangers and of women? God did not . . . . them but cast them down into hell. Now therefore we are not men of this fashion that ye say, nor such as ye think, but we are preachers of the living God and his Beloved. But that ye may not marvel, understand . . . the miracles (?) which bear witness for us. But they
hearkened not unto him, but took the men and put them into the temple of Apollo, to keep
them until the morrow, whereon they assembled the whole city. And many and costly were
the victuals which they gave them.

But Paul, who was fasting now the third day, testified all the night long, being troubled, and
smote his face and said: O God, look down upon their threatenings and suffer us not to slide,
and let not our adversaries cast us down, but save us and bring down quickly thy
righteousness upon us. And as Paul cast himself down, with the brethren, Thrasymachus and
Cleon, then the temple fell . . . . so that they that belonged to the temple and the magistrates
that were set over it . . . . others of them in the . . . . for (the one part) fell down . . . . fell
down . . . . round about, in the midst of the two parts. And they went in and beheld what had
happened, and marvelled that . . . . in their . . . . and that the . . . . rejoiced over the falling of
the temple (?). And they cried out, saying: Verily these are the works of the men of a mighty
God! And they departed and proclaimed in the city: Apollo the god of the Sidonians is fallen,
and the half of his temple. And all the dwellers in the city ran to the temple and saw Paul and
them that were with him, how they wept at this temptation, that they were made a spectacle
for all men. But the multitude cried out: Bring them into the theatre. And the magistrates
came to fetch them; and they groaned bitterly with one soul.

About two leaves gone.

(Paul speaking) through me. Consider . . . . (nine lines much broken, 'the way of life
(conversation) of Christ', 'not in the faith', occur) . . . . Egyptians . . . . and they . . . But the
multitude . . . . and followed after Paul, crying: Praised be the God . . . . who hath sent
Paul . . . that we should not . . . . of death. But Theudes . . . . and prayed at Paul's feet and
embraced his feet, that he should give him the seal in the Lord. But he commanded them to
go to Tyre . . . . in health (or farewell), and they put Paul (in a ship?) and went with him.

The purpose of confining Paul and his companions in the temple appears to have been
connected with the sins of the cities of the plain of which Paul speaks.

The Acts of Titus, quoted before, have a sentence referring to this and the next episode: 'And
Paul healed Aphphia the wife of Chrysippus who was possessed with a devil: and fasting for
seven days he overthrew the idol of Apollo.' The Acts place this immediately after the
conversion and preaching at Damascus, and put the Panehares episode later. They are not to
be trusted, therefore, as a guide to the order of our book.

V
When he was departed out of Sidon and would go unto Tyre.

Now when Paul was entered unto Tyre there came a multitude of Jews . . . . in to him.
These . . . . and they heard the mighty works . . . They marvelled . . . . Amphion (= Aphphia
of the Acts of Titus) . . . . saying . . . . in . . . . Chrysippus . . . . devil with him . . . . many . . . .
When Paul came . . . . he said: He . . . . God and will not be an evil spirit (?) . . . . in (?)
Amphion . . . . through the evil spirit . . . . without any one's having . . . . she said to him:
Save me that I die not. And while the multitude . . . . then arose the other (?) evil spirit . . . .
And forthwith the devils fled away. And when the multitude saw this, by the power of God,
they praised him who had (given such power) unto Paul. And there was there one by name...
rimus, who had a son born to him which was dumb.

On the next page is a proper name, Lix (or perhaps Kilix, a Cilician), and later the words, 'I
preach the good tidings of the Saviour . . . . Son of God'.

On the next page. Lix perhaps occurs again, and 'Moses'.

The next begins: for that which we say cometh to pass forthwith. Behold we will bring him
hither unto thee that he may . . . . thee, to hear the truth of thy . . . .

Next page. On God whose desire is come to pass in him, this is the wise man . . . . the
Father and he hath sent Jesus Christ.

Next page, turned toward the East. Moses . . .

. . . in Syria in Cyrene

Again I say unto you . . . I, that do the works . . .

that a man is not justified by the Law, but that he is justified by the works of righteousness,
and he . . .

Next page has the words 'liberty', 'and the yoke', 'all flesh'; and, 'and every one confess that
Jesus Christ is the glory of the Father'.

Next page, lower part: is not water in him, but . . . being water, I am not hungry but I am
thirsty; I am not but not to . . . . to suffer them, to be (devoured) by wild beasts, not to be
able . . . . from the earth, but not to suffer them to be burnt by the fire, are these things of the
present age testified, he which was a persecutor . . .

Next page, lower part, (Cle)anthes. the law of God which is called . . . . who walketh here
before them, hath he not followed us throughout all the cities . . . And when . . . . he turned
himself toward the East after this (after two lines) such words, neither preacheth he as thou
preachest them, 0 Paul, that thou mayest not . . . .

Next page begins: Thou art in the presence (sight, face) of Jerusalem, but I trust in the Lord
that thou wilt . . .

The name 'Saul' is almost certain some lines later.

Next page begins: whom they crucified.

And at the end: raised up our flesh.

Next page, 7th line, For since the day when . . . . persecuted the apostles which were (with me? se. Peter) out of Jerusalem, I hid myself that I might have comfort, and we nourish them which stand, through the word according to the promise (?) of his grace. I have fallen into many troubles and have subjected myself to the law, as for your sakes. But thought by night and by day in my trouble on Jesus Christ, waiting for him as a lamb . . . . when they crucified him he did not . . . did not resist . . . . was not troubled.

The above may be a speech of Peter. We have seen some indication that Paul is now at Jerusalem, and the conjecture is that a dialogue between him and Peter occurred in this place.

The next page undoubtedly mentions Peter.

Line 1 has 'Paul', line 3, 'twelve (?) shepherds'.

Line 5, through Paul. But . . . . was troubled because of the questioning (examination) that (was come) upon Peter and he cried out, saying: Verily, God is one, and there is no God beside him: one also is Jesus Christ his Son, whom we . . . . this, whom thou preachest, did we crucify, whom expect in great glory, but ye say that he is God and Judge of the living and the dead, the King of the ages, for the in the form of man.

VI
Paul is condemned to the mines in an unknown place. Longinus and Firmilla have a daughter, Frontina, who is to be thrown down from a rock, and Paul with her. It is my distinct opinion that Fontina is already dead: her body is to be thus contumeliously treated because she has become a Christian.

The upper part of the page has Longinus twice in lines 1, 2; 'Paul' in 1.7. Then:

For since . . . . the mine, there hath not . . . nothing good hath befallen mine house. And he advised that the men which were to throw Frontina down, should throw down Paul also with her, alive. Now Paul knew these things, but he worked fasting, in great cheerfulness, for two days with the prisoners. They commanded that on the third day the men . . . . should bring forth Frontina: and the whole city followed after her. And Firmilla and Longinus lamented and the soldiers . . . But the prisoners carried the bed (bier). And when Paul saw the great
mournng with the daughter and eight . . .

Next page, line 8. Paul alive with the daughter. But when Paul had taken the daughter in his arms, he groaned unto the Lord Jesus Christ because of the sorrow of Firmilla, and cast himself on his knees in the mire . . . . praying for Frontina with her in one (a) prayer. In that hour Frontina rose up. And the whole multitude was afraid, and fled. Paul took the hand of the daughter and led her through the city unto the house of Longinus, and the whole multitude said with one voice: God is one, who hath made heaven and earth, who hath granted the life of the daughter in the presence of Paul . . . a loaf. and he gave thanks to him.

Some lines later.

to Philippi (?)

VII
When he was departed from . . . and would go .

Now when Paul was come to Philippi . . . he entered into the house of . . . and there was great joy (among the brethren) and to every one.

On the following page begins the episode of the correspondence with the Corinthians, which was circulated separately in Syriac, Latin, and Armenian, and found a place in the Syriac collection of Pauline epistles (and is commented on with the rest by Ephraem the Syrian), and in the Armenian Bible. We have it in (a) many Armenian MSS., (b) in Ephraem's commentary-only extant in Armenian, (c) in three Latin MSS., at Milan, Laon, and Paris: as well as in the Coptic MS., which is here less fragmentary than in the preceding pages.

We begin with a short narrative, introducing the letter of the Corinthians to Paul; then follows another short piece of narrative, extant in Armenian only; then Paul's reply, commonly called the 'Third Epistle to the Corinthians'.

There are various phrases and whole sentences, especially in the Armenian and the Milan MS. of the Latin, which are absent from the Coptic and the Laon MS. and are regarded, rightly, as interpolations.

These will be distinguished by small capitals.

The page of the Coptic MS. on which the correspondence begins is fragmentary at the beginning.

1.1. the lawless one
1.2. the reward. They . . . . in

1.3. a prayer . . . . every

1.4. one, and every one (?)

1.6. Paul . . . . again (or together).

1.7. prayed that a messenger be sent to Philippi. For the Corinthians were in great trouble concerning Paul, that he would depart out of the world, before it was time. For there were certain men come to Corinth, Simon and Cleobius, saying: There is no resurrection of the flesh, but that of the spirit only: and that the body of man is not the creation of God; and also concerning the world, that God did not create it, and that God knoweth not the world, and that Jesus Christ was not crucified, but it was an appearance (i.e. but only in appearance), and that lie was not born of Mary, nor of the seed of David. And in a word, there were many things which they had taught in Corinth, deceiving many other men, (and deceiving also) themselves. When therefore the Corinthians heard that Paul was at Philippi, they sent a letter unto Paul to Macedonia by Threptus and Eutychus the deacons. And the letter was after this manner.

I. 1 Stephanus and the elders (presbyters) that are with him, even Daphnus and Eubulus and Theophilus and Zenon, unto Paul THEIR BROTHER ETERNAL greeting in the Lord.

2 There have come unto Corinth two men, Simon and Cleobius, which are overthrowing the faith of many with evil (CORRUPT) words, 3 which do thou prove AND EXAMINE: 4 for we have never heard such words from thee nor from the other apostles: 5 but all that we have received from thee or from them, that do we hold fast. 6 Since therefore the Lord hath had mercy on us, that while thou art still in the flesh we may hear these things again from thee, 7 if it be possible, either come unto us or write unto us. 8 For we believe, according as it hath been revealed unto Theonoe, that the Lord hath delivered thee out of the hand of the lawless one (enemy, Laon).

9 Now the things which these men say and teach are these: 10 They say that we must not use the prophets, 11 and that God is not Almighty, 12 and that there shall be no resurrection of the flesh, 13 and that man was not made by God, 14 and that Christ came not down (is not come, Copt.) in the flesh, neither was born of Mary, 15 and that the world is not of God, but of the angels.

16 Wherefore, brother, WE PRAY THEE use all diligence to come unto us, that the church of the Corinthians may remain without offence, and the madness of these men may be made plain. Farewell ALWAYS in the Lord.
II. 1 The deacons Threptus and Eutyches brought the letter unto Philippi, 2 so that Paul received it, being in bonds because of Stratonice the wife of Apollophanes, AND HE FORGAT HIS BONDS, and was sore afflicted, 3 and cried out, saying: It were better for me to die and to be with the Lord, than to continue in the flesh and to hear such things AND THE CALAMITIES OF FALSE DOCTRINE, so that trouble cometh upon trouble. 4 And over and above this so great affliction I am in bonds and behold these evils whereby the devices of Satan are accomplished. (4 Harnack: may not the priests (intrigues) of Satan anticipate me while (or after) I suffer (have suffered) fetters for the sake (?) of men.) 5 Paul therefore, in great affliction, wrote a letter, answering thus:

III.1 Paul, a prisoner of Jesus Christ, unto the brethren which are in Corinth, greeting.

2 Being in the midst of many tribulations, I marvel not if the teachings of the evil one run abroad apace. 3 For my Lord Jesus Christ will hasten his coming, and will set at nought (no longer endure the insolence of) them that falsify his words.

4 For I delivered unto you in the beginning the things which I received of the HOLY apostles which were before me, who were at all times with Jesus Christ: 5 namely, that our Lord Jesus Christ was born of Mary WHICH IS of the seed of David ACCORDING TO THE FLESH, the Holy Ghost being sent forth from heaven from the Father unto her BY THE ANGEL GABRIEL, 6 that he (JESUS) might come down into this world and redeem all flesh by his flesh, and raise us up from the dead in the flesh, like as he hath shown to us in himself for an ensample. 7 And because man was formed by his Father, 8 therefore was he sought when he was lost, that he might be quickened by adoption. 9 For to this end did God Almighty who made heaven and earth first send the prophets unto the Jews, that they might be drawn away from their sins. 10 For he designed to save the house of Israel: therefore he conferred a portion of the spirit of Christ upon the prophets and sent them unto the Jews, that they might be drawn away from their sins. 11 But the prince of iniquity, desiring to be God, laid hands on them and slew them (banished them from God, Laon MS.), and bound all flesh by evil lusts (AND THE END OF THE WORLD BY JUDGEMENT DREW NEAR).

12 But God Almighty, who is righteous, would not cast away his own creation, BUT HAD COMPASSION ON THEM FROM HEAVEN, 13 and sent his spirit into Mary IN GALILEE, [14 Milan MS. and Arm.: WHO BELIEVED WITH ALL HER HEART AND RECEIVED THE HOLY GHOST IN HER WOMB, THAT JESUS MIGHT COME INTO THE WORLD.] 15 that by that flesh whereby that wicked one had brought in death (had triumphed), by the same he should be shown to be overcome. 16 For by his own body Jesus Christ saved all flesh [AND RESTORED IT UNTO LIFE], 17 that he might show forth the temple of righteousness in his body. 18 In whom (or whereby) we are saved (Milan, Paris: in whom if we believe we are set free).
19 They therefore (Paris MS.; Arm. has: Know therefore that. Laon has: They therefore who agree with them) are not children of righteousness but children of wrath who reject the wisdom (providence?) of God, saying that the heaven and the earth and all that are in them are not the work of God. 20 THEY THEREFORE ARE CHILDREN OF WRATH, for cursed are they, following the teaching of the serpent, 21 whom do ye drive out from you and flee from their doctrine. [Arm., Milan, Paris: 22 FOR YE ARE NOT CHILDREN OF DISOBEDIENCE, BUT OF THE WELL-BELOVED CHURCH. 23 THEREFORE IS THE TIME OF THE RESURRECTION PROCLAIMED UNTO ALL.]

24 And as for that which they say, that there is no resurrection of the flesh, they indeed shall have no resurrection UNTO LIFE, BUT UNTO JUDGEMENT, 25 because they believe not in him that is risen from the dead, NOT BELIEVING NOR UNDERSTANDING, 26 for they know not, O Corinthians, the seeds of wheat or of other seeds (grain), how they are cast bare into the earth and are corrupted and rise again by the will of God with bodies, and clothed. 27 And not only that [body] which is cast in riseth again, but manifold more blessing itself [i.e. fertile and prospering]. 28 And if we must not take an example from seeds ONLY, BUT FROM MORE NOBLE BODIES, 29 ye know how Jonas the son of Amathi, when he would not preach to them of Nineve, BUT FLED, was swallowed by the sea-monster; 30 and after three days and three nights God heard the prayer of Jonas out of the lowest hell, and no part of him was consumed, not even an hair nor an eyelash. 31 How much more, O YE OF LITTLE FAITH, shall he raise up you that have believed in Christ Jesus, like as he himself arose. 32 Likewise also a dead man was cast upon the bones of the prophet Helisaetis by the children of Israel, and he arose, both body and soul and bones and spirit (Laon: arose in his body); how much more shall ye which have been cast upon the body and bones and spirit of the Lord [Milan, Paris: how much more, O ye of little faith, shall ye which have been cast on him] arise again in that day having your flesh whole, EVEN AS HE AROSE? [33 Arm., Milan, Paris: LIKEWISE ALSO CONCERNING THE PROPHET HELIAS: HE RAISED UP THE WIDOW'S SON FROM DEATH: HOW MUCH MORE SHALL THE LORD JESUS RAISE YOU UP FROM DEATH AT THE SOUND OF THE TRUMPET, IN THE TWINKLING OF AN EYE? FOR HE HATH SHOWED US AN ENSAMPLE IN HIS OWN BODY.]

34 If, then, ye receive any other doctrine, GOD SHALL BE WITNESS AGAINST YOU; AND let no man trouble me, 35 for I bear these bonds that I may win Christ, and I therefore bear his marks in my body that I may attain unto the resurrection of the dead. 36 And whoso receiveth (abideth in) the rule which he hath received by the blessed prophets and the holy gospel, shall receive a recompense from the Lord, AND WHEN HE RISETH FROM THE DEAD SHALL OBTAIN ETERNAL LIFE. 37 But whoso transgresseth these things, with him is the fire, and with them that walk in like manner (Milan, Paris: with them that go before in the same way, WHO ARE MEN WITHOUT GOD), 38 which are a generation of vipers, 39 whom do ye reject in the power of the Lord, 40 and peace, GRACE, AND LOVE shall be with you.
[Laon adds: This I found in an old book, entitled the third to the Corinthians, though it is not in the Canon.]

VIII
AT EPHESUS

This episode is not traceable in the Coptic MS. but it undoubtedly formed part of the Acts, though its place is uncertain. It is preserved in an allusion by Hippolytus (early third century) and in an abstract by Nicephorus Callisti (fourteenth century) in his Ecclesiastical history (ii. 25). There is also a sentence in the Acts of Titus:

'They departed from Crete and came to Asia: and at Ephesus twelve thousand believed at the teaching of the holy Paul: there also he fought with beasts, being thrown to a lion.'

HIPPOLYTUS in his Commentary on Daniel, iii. 29, says:

For if we believe that when Paul was condemned to the beasts the lion that was set upon him lay down at his feet and licked him, how shall we not believe that which happened in the case of Daniel?

NICEPHORUS:

Now they who drew up the travels of Paul have related that he did many other things, and among them this, which befell when he was at Ephesus. Hieronymus being governor, Paul used liberty of speech, and he (Hieronymus) said that he (Paul) was able to speak well, but that this was not the time for such words. But the people of the city, fiercely enraged, put Paul's feet into irons, and shut him up in the prison, till he should be exposed as a prey to the lions. But Eubula and Artemilla, wives of eminent men among the Ephesians, being his attached disciples, and visiting him by night, desired the grace of the divine washing. And by God's power, with angels to escort them and enlighten the gloom of night with the excess of the brightness that was in them, Paul, loosed from his iron fetters, went to the sea-shore and initiated them into holy baptism, and returning to his bonds without any of those in care of the prison perceiving it, was reserved as a prey for the lions.

A lion, then, of huge size and unmatched strength was let loose upon him, and it ran to him in the stadium and lay down at his feet. And when many other savage beasts, too, were let loose, it was permitted to none of them to touch the holy body, standing like a statue in prayer. At this juncture a violent and vast hailstorm poured down all at once with a great rush, and shattered the heads of many men and beasts as well, and shore off the ear of Hieronymus himself. And thereafter, with his followers, he came to the God of Paul and received the baptism of salvation. But the lion escaped to the mountains.
And thence Paul sailed to Macedonia and Greece, and thereafter through Macedonia came to Troas and to Miletus, and from there set out for Jerusalem.

Now it is not surprising that Luke has not narrated this fight with the beasts along with the other Acts: for it is not permitted to entertain doubt because (or seeing that) John alone of the evangelists has told of the raising of Lazarus: for we know that not every one writes, believes, or knows everything, but according as the Lord has imparted to each, as the spirit divides to each, so does he perceive and believe and write spiritually the things of the spirit.

Hippolytus is a voucher for the early date of the story, and Nicephorus for its source. It will be recognized, moreover, at once as being quite in the manner of our author. The anger of the Ephesians, it cannot be doubted, was roused by Paul's preaching of continence, to which Eubula and Artemilla had become converts. The episode is really little more than a repetition of Thecla, with Paul for the principal figure.

IX
FRAGMENTS: SCENES OF FAREWELL

(Paul speaking) . . . thanksgiving (?)

The grace of the Lord will walk with me until I have fulfilled all the dispensations which shall come upon me with patience. But they were sorrowful, and fasted. And Cleobius was in the Spirit and said unto them: Brethren, (the Lord) will suffer Paul to fulfil every dispensation and thereafter will suffer him to go up (to Jerusalem). But thereafter shall be . . . . in much instruction and knowledge and sowing of the word, so that men shall envy him, and so he shall depart out of this world. But when Paul and the brethren heard this, they lifted up their voices, saying:

Next page, first extant line, 'beheld'. Second, 'shall say'. Third, But the Spirit came upon Myrte so that she said unto them: Brethren . . . and look upon this sign, that ye . . . For Paul the servant of the Lord shall save many in Rome, so that of them shall be no number, and he will manifest himself more than all the faithful. Thereafter shall . . . . of the Lord Jesus Christ come . . . . a great grace is . . . . at Rome. And this is the manner wherein the Spirit spake unto Myrte. And every one took the bread, and they were in joy, according to the custom of the fast, through . . . . and the psalms of David and . . . . he rejoiced.

On the next page the only significant words are 'to Rome'; 'the brethren'; 'grieved'; 'took the bread'; 'praised the Lord'; 'were very sorrowful'.

The next has ends of lines: 'the Lord'; 'risen'; 'Jesus'; 'Paul said to him'. The last is 'he (or they) greeted'.

Two more pages have nothing of moment. The next is concerned with the Martyrdom.

X

THE MARTYRDOM

This, preserved separately to be read on the day of Commemoration, exists in two Greek copies, an incomplete Latin version, and versions in Syriac, Coptic, Ethiopic, Slavonic, besides fragments in our Coptic MS.

I. Now there were awaiting Paul at Rome Luke from Galatia (Gaul, Gk.) and Titus from Dalmatia: whom when Paul saw he was glad: and hired a grange outside Rome, wherein with the brethren he taught the word of truth, and he became noised abroad and many souls were added unto the Lord, so that there was a rumour throughout all Rome, and much people came unto him from the household of Caesar, believing, and there was great joy.

And a certain Patroclus, a cup-bearer of Caesar, came at even unto the grange, and not being able because of the press to enter in to Paul, he sat in a high window and listened to him teaching the word of God. But whereas the evil devil envied the love of the brethren, Patroclus fell down from the window and died, and forthwith it was told unto Nero.

But Paul perceiving it by the spirit said: Men and brethren, the evil one hath gained occasion to tempt you: go out of the house and ye shall find a lad fallen from the height and now ready to give up the ghost; take him up and bring him hither to me. And they went and brought him; and when the people saw it they were troubled. But Paul said: Now, brethren, let your faith appear; come all of you and let us weep unto our Lord Jesus Christ, that this lad may live and we continue in quietness. And when all had lamented, the lad received his spirit again, and they set him on a beast and sent him back alive, together with the rest that were of Caesar's household.

II. But Nero, when he heard of the death of Patroclus, was sore grieved, and when he came in from the bath he commanded another to be set over the wine. But his servants told him, saying: Caesar, Patroclus liveth and standeth at the table. And Caesar, hearing that Patroclus lived, was affrighted and would not go in. But when he went in, he saw Patroclus, and was beside himself, and said: Patroclus, livest thou? And he said: I live, Caesar. And he said: Who is he that made thee to live? And the lad, full of the mind of faith, said: Christ Jesus, the king of the ages. And Caesar was troubled and said: Shall he, then, be king of the ages and overthrow all kingdoms? Patroclus saith unto him: Yea, he overthreweth all kingdoms and he alone shall be for ever, and there shall be no kingdom that shall escape him. And he smote him on the face and said: Patroclus, art thou also a soldier of that king? And he said: Yea, Lord Caesar, for he raised me when I was dead. And Barsabas Justus of the broad feet, and Urion the Cappadocian, and Festus the Galatian, Caesar's chief men, said: We also are soldiers of the king of the ages. And he shut them up in prison, having grievously tormented...
them, whom he loved much, and commanded the soldiers of the great king to be sought out, and set forth a decree to this effect, that all that were found to be Christians and soldiers of Christ should be slain.

III. And among many others Paul also was brought, bound: unto whom all his fellow-prisoners gave heed; so that Caesar perceived that he was over the camp. And he said to him: Thou that art the great king's man, but my prisoner, how thoughtest thou well to come by stealth into the government of the Romans and levy soldiers out of my province? But Paul, filled with the Holy Ghost, said before them all: O Caesar, not only out of thy province do we levy soldiers, but out of the whole world. For so hath it been ordained unto us, that no man should be refused who wisheth to serve my king. And if it like thee also to serve him (Lat. thou wilt not repent thereof: but think not that the wealth, &c., which seems better), it is not wealth nor the splendour that is now in this life that shall save thee; but if thou submit and entreat him, thou shalt be saved; for in one day (or one day) he shall fight against the world with fire. And when Caesar heard that, he commanded all the prisoners to be burned with fire, but Paul to be beheaded after the law of the Romans.

But Paul kept not silence concerning the word, but communicated with Longus the prefect and Cestus the centurion.

Nero therefore went on in Rome, slaying many Christians without a hearing, by the working of the evil one; so that the Romans stood before the palace and cried: It sufficeth, Caesar! for the men are our own! thou destroyest the strength of the Romans! Then at that he was persuaded and ceased, and commanded that no man should touch any Christian, until he should learn thoroughly concerning them.

IV. Then was Paul brought unto him after the decree; and he abode by his word that he should be beheaded. And Paul said: Caesar, it is not for a little space that I live unto my king; and if thou behead me, this will I do: I will arise and show myself unto thee that I am not dead but live unto my Lord Jesus Christ, who cometh to judge the world.

But Longus and Cestus said unto Paul: Whence have ye this king, that ye believe in him and will not change your mind, even unto death? And Paul communicated unto them the word and said: Ye men that are in this ignorance and error, change your mind and be saved from the fire that cometh upon all the world: for we serve not, as ye suppose, a king that cometh from the earth, but from heaven, even the living God, who because of the iniquities that are done in this world, cometh as a judge; and blessed is that man who shall believe in him and shall live for ever when he cometh to burn the world and purge it throughly. Then they beseeching him said: We entreat thee, help us, and we will let thee go. But he answered and said: I am not a deserter of Christ, but a lawful soldier of the living God: if I had known that I should die, O Longus and Cestus, I would have done it, but seeing that I live unto God and love myself, I go unto the Lord, to come with him in the glory of his Father. They say unto
him: How then shall we live when thou art beheaded?

V. And while they yet spake thus, Nero sent one Parthenius and Pheres to see if Paul were already beheaded; and they found him yet alive. And he called them to him and said: Believe on the living God, which raiseth me and all them that believe on him from the dead. And they said: We go now unto Nero; but when thou diest and risest again, then will we believe on thy God. And as Longus and Cestus entreated him yet more concerning salvation, he saith to them: Come quickly unto my grave in the morning and ye shall find two men praying, Titus and Luke. They shall give you the seal in the Lord.

Then Paul stood with his face to the east and lifted up his hands unto heaven and prayed a long time, and in his prayer he conversed in the Hebrew tongue with the fathers, and then stretched forth his neck without speaking. And when the executioner (speculator) struck off his head, milk spurted upon the cloak of the soldier. And the soldier and all that were there present when they saw it marveled and glorified God which had given such glory unto Paul: and they went and told Caesar what was done.

VI. And when he heard it, while he marvelled long and was in perplexity, Paul came about the ninth hour, when many philosophers and the centurion were standing with Caesar, and stood before them all and said: Caesar, behold, I, Paul, the soldier of God, am not dead, but live in my God. But unto thee shall many evils befall and great punishment, thou wretched man, because thou hast shed unjustly the blood of the righteous, not many days hence. And having so said Paul departed from him. But Nero hearing it and being greatly troubled commanded the prisoners to be loosed, and Patroclus also and Barsabas and them that were with him.

VII. And as Paul charged them, Longus and Cestus the centurion went early in the morning and approached with fear unto the grave of Paul. And when they were come thither they saw two men praying, and Paul betwixt them, so that they beholding the wondrous marvel were amazed, but Titus and Luke being stricken with the fear of man when they saw Longus and Cestus coming toward them, turned to flight. But they pursued after them, saying: We pursue you not for death but for life, that ye may give it unto us, as Paul promised us, whom we saw just now standing betwixt you and praying. And when they heard that, Titus and Luke rejoiced and gave them the seal in the Lord, glorifying the God and Father of our Lord Jesus Christ (Copt. and glorified the Lord Jesus Christ and all the saints).

Unto whom be glory world without end. Amen.
1 After the Ascension the apostles dispersed to preach in various countries. Andrew began in the province of Achaia, but Matthew went to the city of Mermidona.
2 Andrew left Mermidona and came back to his own allotted district. Walking with his disciples he met a blind man who said: 'Andrew, apostle of Christ, I know you can restore my sight, but I do not wish for that: only bid those with you to give me enough money to clothe and feed myself decently.' Andrew said: 'This is the devil's voice, who will not allow the man to recover his sight.' He touched his eyes and healed him. Then, as he had but a vile rough garment, Andrew said: 'Take the filthy garment off him and clothe him afresh.' All were ready to strip themselves, and Andrew said: 'Let him have what will suffice him.' He returned home thankful. 3 Demetrius of Amasea had an Egyptian boy of whom he was very fond, who died of a fever. Demetrius hearing of Andrew's miracles, came, fell at his feet, and besought help. Andrew pitied him, came to the house, held a very long discourse, turned to the bier, raised the boy, and restored him to his master. All believed and were baptized.
4 A Christian lad named Sostratus came to Andrew privately and told him: 'My mother cherishes a guilty passion for me: I have repulsed her, and she has gone to the proconsul to throw the guilt on me. I would rather die than expose her.' The officers came to fetch the boy, and Andrew prayed and went with him. The mother accused him. The proconsul bade him defend himself. He was silent, and so continued, until the proconsul retired to take counsel. The mother began to weep. Andrew said: 'Unhappy woman, that dost not fear to cast thine own guilt on thy son.' She said to the proconsul: 'Ever since my son entertained his wicked wish he has been in constant company with this man.' The proconsul was enraged, ordered the lad to be sewn into the leather bag of parricides and drowned in the river, and Andrew to be imprisoned till his punishment should be devised. Andrew prayed, there was an earthquake, the proconsul fell from his seat, every one was prostrated, and the mother withered up and died. The proconsul fell at Andrew's feet praying for mercy. The earthquake and thunder ceased, and he healed those who had been hurt. The proconsul and his house
were baptized.

5 The son of Cratinus (Gratinus) of Sinope bathed in the women's bath and was seized by a demon. Cratinus wrote to Andrew for help: he himself had a fever and his wife dropsy. Andrew went there in a vehicle. The boy tormented by the evil spirit fell at his feet. He bade it depart and so it did, with outcries. He then went to Cratinus' bed and told him he well deserved to suffer because of his loose life, and bade him rise and sin no more. He was healed. The wife was rebuked for her infidelity. 'If she is to return to her former sin, let her not now be healed: if she can keep from it, let her be healed.' The water broke out of her body and she was cured. The apostle brake bread and gave it her. She thanked God, believed with all her house, and relapsed no more into sin. Cratinus afterwards sent Andrew great gifts by his servants, and then, with his wife, asked him in person to accept them, but he refused saying: 'It is rather for you to give them to the needy.'

6 After this he went to Nicaea where were seven devils living among the tombs by the wayside, who at noon stoned passersby and had killed many. And all the city came out to meet Andrew with olive branches, crying: 'Our salvation is in thee, O man of God.' When they had told him all, he said: 'If you believe in Christ you shall be freed.' They cried: 'We will.' He thanked God and commanded the demons to appear; they came in the form of dogs. Said he: 'These are your enemies: if you profess your belief that I can drive them out in Jesus' name, I will do so.' They cried: 'We believe that Jesus Christ whom thou preachest is the Son of God.' Then he bade the demons go into dry and barren places and hurt no man till the last day. They roared and vanished. The apostle baptized the people and made Callistus bishop.

7 At the gate of Nicomedia he met a dead man borne on a bier, and his old father supported by slaves, hardly able to walk, and his old mother with hair torn, bewailing. 'How has it happened ?' he asked. 'He was alone in his chamber and seven dogs rushed on him and killed him.' Andrew sighed and said: 'This is an ambush of the demons I banished from Nicaea. What will you do, father, if I restore your son ?' 'I have nothing more precious than him, I will give him.' He prayed: 'Let the spirit of this lad return.' The faithful responded, 'Amen'. Andrew bade the lad rise, and he rose, and all cried: 'Great is the God of Andrew.' The parents offered great gifts which he refused, but took the lad to Macedonia, instructing him.

8 Embarking in a ship he sailed into the Hellespont, on the way to Byzantium. There was a great storm. Andrew prayed and there was calm. They reached Byzantium.

9 Thence proceeding through Thrace they met a troop of armed men who made as if to fall on them. Andrew made the sign of the cross against them, and prayed that they might be made powerless. A bright angel touched their swords and they all fell down, and Andrew and his company passed by while they worshipped him. And the angel departed in a great light.
10 At Perinthus he found a ship going to Macedonia, and an angel told him to go on board. As he preached the captain and the rest heard and were converted, and Andrew glorified God for making himself known on the sea.

11 At Philippi were two brothers, one of whom had two sons, the other two daughters. They were rich and noble, and said: 'There is no family as good as ours in the place: let us marry our sons to our daughters.' It was agreed and the earnest paid by the father of the sons. On the wedding-day a word from God came to them: 'Wait till my servant Andrew comes: he will tell you what you should do.' All preparations had been made, and guests bidden, but they waited. On the third day Andrew came: they went out to meet him with wreaths and told him how they had been charged to wait for him, and how things stood. His face was shining so that they marvelled at him. He said: 'Do not, my children, be deceived: rather repent, for you have sinned in thinking to join together those who are near of kin. We do not forbid or shun marriage [this cannot be the author's original sentiment: it is contradicted by all that we know of the Acts]. It is a divine institution: but we condemn incestuous unions.' The parents were troubled and prayed for pardon. The young people saw Andrew's face like that of an angel, and said: 'We are sure that your teaching is true.' The apostle blessed them and departed.

12 At Thessalonica was a rich noble youth, Exoos, who came without his parents' knowledge and asked to be shown the way of truth. He was taught, and believed, and followed Andrew taking no care of his worldly estate. The parents heard that he was at Philippi and tried to bribe him with gifts to leave Andrew. He said: 'Would that you had not these riches, then would you know the true God, and escape his wrath.' Andrew, too, came down from the third storey and preached to them, but in vain: he retired and shut the doors of the house. They gathered a band and came to burn the house, saying: 'Death to the son who has forsaken his parents'; and brought torches, reeds, and faggots, and set the house on fire. It blazed up. Exoos took a bottle of water and prayed: 'Lord Jesu Christ, in whose hand is the nature of all the elements, who moistenest the dry and driest the moist, coolest the hot and kindlest the quenched, put out this fire that thy servants may not grow evil, but be more enkindled unto faith.' He sprinkled the flames and they died. 'He is become a sorcerer,' said the parents, and got ladders, to climb up and kill them, but God blinded them. They remained obstinate, but one Lysimachus, a citizen, said: 'Why persevere? God is fighting for these. Desist, lest heavenly fire consume you.' They were touched, and said: 'This is the true God.' It was now night, but a light shone out, and they received sight. They went up and fell before Andrew and asked pardon, and their repentance made Lysimachus say: 'Truly Christ whom Andrew preaches is the Son of God.' All were converted except the youth's parents, who cursed him and went home again, leaving all their money to public uses. Fifty days after they suddenly died, and the citizens, who loved the youth, returned the property to him. He did not leave Andrew, but spent his income on the poor.

13 The youth asked Andrew to go with him to Thessalonica. All assembled in the theatre, glad to see their favourite. The youth preached to them, Andrew remaining silent, and all wondered at his wisdom. The people cried out: 'Save the son of Carpianus who is ill, and we
will believe.' Carpianus went to his house and said to the boy: 'You shall be cured to-day, Adimantus.' He said: 'Then my dream is come true: I saw this man in a vision healing me.' He rose up, dressed, and ran to the theatre, outstripping his father, and fell at Andrew's feet. The people seeing him walk after twenty-three years, cried: 'There is none like the God of Andrew.'

14 A citizen had a son possessed by an unclean spirit and asked for his cure. The demon, foreseeing that he would be cast out, took the son aside into a chamber and made him hang himself. The father said: 'Bring him to the theatre: I believe this stranger is able to raise him.' He said the same to Andrew. Andrew said to the people: 'What will it profit you if you see this accomplished and do not believe?' They said: 'Fear not, we will believe.' The lad was raised and they said: 'It is enough, we do believe.' And they escorted Andrew to the house with torches and lamps, for it was night, and he taught them for three days.

15 Medias of Philippi came and prayed for his sick son. Andrew wiped his cheeks and stroked his head, saying: 'Be comforted, only believe,' and went with him to Philippi. As they entered the city an old man met them and entreated for his sons, whom for an unspeakable crime Medias had imprisoned, and they were putrefied with sores. Andrew said: 'How can you ask help for your son when you keep these men bound? Loose their chains first, for your unkindness obstructs my prayers.' Medias, penitent, said: 'I will loose these two and seven others of whom you have not been told.' They were brought, tended for three days, cured, and freed. Then the apostle healed the son, Philomedes, who had been ill twenty-two years. The people cried: 'Heal our sick as well.' Andrew told Philomedes to visit them in their houses and bid them rise in the name of Jesus Christ, by which he had himself been healed. This was done, and all believed and offered gifts, which Andrew did not accept.

16 A citizen, Nicolaus, offered a gilt chariot and four white mules and four white horses as his most precious possession for the cure of his daughter. Andrew smiled. 'I accept your gifts, but not these visible ones: if you offer this for your daughter, what will you for your soul? That is what I desire of you, that the inner man may recognize the true God, reject earthly things and desire eternal . . .' He persuaded all to forsake their idols, and healed the girl. His fame went through all Macedonia.

17 Next day as he taught, a youth cried out: 'What hast thou to do with us. Art thou come to turn us out of our own place?' Andrew summoned him: 'What is your work?' 'I have dwelt in this boy from his youth and thought never to leave him: but three days since I heard his father say, "I shall go to Andrew": and now I fear the torments thou bringest us and I shall depart.' The spirit left the boy. And many came and asked: 'In whose name dost thou cure our sick?'

Philosophers also came and disputed with him, and no one could resist his teaching.
18 At this time, one who opposed him went to the proconsul Virinus and said: 'A man is arisen in Thessalonica who says the temples should be destroyed and ceremonies done away, and all the ancient law abolished, and one God worshipped, whose servant he says he is.' The proconsul sent soldiers and knights to fetch Andrew. They found his dwelling: when they entered, his face so shone that they fell down in fear. Andrew told those present the proconsul's purpose. The people armed themselves against the soldiers, but Andrew stopped them. The proconsul arrived; not finding Andrew in the appointed place, he raged like a lion and sent twenty more men. They, on arrival, were confounded and said nothing. The proconsul sent a large troop to bring him by force. Andrew said: 'Have you come for me?' 'Yes, if you are the sorcerer who says the gods ought not to be worshipped.' 'I am no sorcerer, but the apostle of Jesus Christ whom I preach.' At this, one of the soldiers drew his sword and cried: 'What have I to do with thee, Virinus, that thou sendest me to one who can not only cast me out of this vessel, but burn me by his power? Would that you would come yourself! you would do him no harm.' And the devil went out of the soldier and he fell dead. On this came the proconsul and stood before Andrew but could not see him. 'I am he whom thou seekest.' His eyes were opened, and he said in anger: 'What is this madness, that thou despisest us and our officers? Thou art certainly a sorcerer. Now will I throw thee to the beasts for contempt of our gods and us, and we shall see if the crucified whom thou preachest will help thee.' Andrew: 'Thou must believe, proconsul, in the true God and his Son whom he hath sent, specially now that one of thy men is dead.' And after long prayer he touched the soldier: 'Rise up: my God Jesus Christ raiseth thee.' He arose and stood whole. The people cried: 'Glory be to our God.' The proconsul: 'Believe not, O people, believe not the sorcerer.' They said: 'This is no sorcery but sound and true teaching.' The proconsul: 'I shall throw this man to the beasts and write about you to Caesar, that ye may perish for contemning his laws.' They would have stoned him, and said: 'Write to Caesar that the Macedonians have received the word of God, and forsaking their idols, worship the true God.'

Then the proconsul in wrath retired to the praetorium, and in the morning brought beasts to the stadium and had the Apostle dragged thither by the hair and beaten with clubs. First they sent in a fierce boar who went about him thrice and touched him not. The people praised God. A bull led by thirty soldiers and incited by two hunters, did not touch Andrew but tore the hunters to pieces, roared, and fell dead. 'Christ is the true God,' said the people. An angel was seen to descend and strengthen the apostle. The proconsul in rage sent in a fierce leopard, which left every one alone but seized and strangled the proconsul's son; but Virinus was so angry that he said nothing of it nor cared. Andrew said to the people: 'Recognize now that this is the true God, whose power subdues the beasts, though Virinus knows him not. But that ye may believe the more, I will raise the dead son, and confound the foolish father.' After long prayer, he raised him. The people would have slain Virinus, but Andrew restrained them, and Virinus went to the praetorium, confounded.

19 After this a youth who followed the apostle sent for his mother to meet Andrew. She came, and after being instructed, begged him to come to their house, which was devastated by a great serpent. As Andrew approached, it hissed loudly and with raised head came to
meet him; it was fifty cubits long: every one fell down in fear. Andrew said: 'Hide thy head, foul one, which thou didst raise in the beginning for the hurt of mankind, and obey the servants of God, and die.' The serpent roared, and coiled about a great oak near by and vomited poison and blood and died.

Andrew went to the woman's farm, where a child killed by the serpent lay dead. He said to the parents: 'Our God who would have you saved hath sent me here that you may believe on him. Go and see the slayer slain.' They said: 'We care not so much for the child's death, if we be avenged.' They went, and Andrew said to the proconsul's wife (her conversion has been omitted by Gregory): 'Go and raise the boy.' She went, nothing doubting, and said: 'In the name of my God Jesus Christ, rise up whole.' The parents returned and found their child alive, and fell at Andrew's feet.

20 On the next night he saw a vision which he related. 'Hearken, beloved, to my vision. I beheld, and lo, a great mountain raised up on high, which had on it nothing earthly, but only shone with such light, that it seemed to enlighten all the world. And lo, there stood by me my beloved brethren the apostles Peter and John; and John reached his hand to Peter and raised him to the top of the mount, and turned to me and asked me to go up after Peter, saying: "Andrew, thou art to drink Peter's cup." And he stretched out his hands and said: "Draw near to me and stretch out thy hands so as to join them unto mine, and put thy head by my head." When I did so I found myself shorter than John. After that he said to me: "Wouldst thou know the image of that which thou seest, and who it is that speaketh to thee?" and I said: "I desire to know it." And he said to me: "I am the word of the cross whereon thou shalt hang shortly, for his name's sake whom thou preachest." And many other things said he unto me, of which I must now say nothing, but they shall be declared when I come unto the sacrifice. But now let all assemble that have received the word of God, and let me commend them unto the Lord Jesus Christ, that he may vouchsafe to keep them unblemished in his teaching. For I am now being loosed from the body, and go unto that promise which he hath vouchsafed to promise me, who is the Lord of heaven and earth, the Son of God Almighty, very God with the Holy Ghost, continuing for everlasting ages.'

(I feel sure that John in the latter part of this vision has been substituted by Gregory for Jesus. The echoes of the Acts of John and of Peter are very evident here.)

All the brethren wept and smote their faces. When all were gathered, Andrew said: 'Know, beloved, that I am about to leave you, but I trust in Jesus whose word I preach, that he will keep you from evil, that this harvest which I have sown among you may not be plucked up by the enemy, that is, the knowledge and teaching of my Lord Jesus Christ. But do ye pray always and stand firm in the faith, that the Lord may root out all tares of offence and vouchsafe to gather you into his heavenly garner as pure wheat.' So for five days he taught and confirmed them: then he spread his hands and prayed: 'Keep, I beseech thee, O Lord, this flock which hath now known thy salvation, that the wicked one may not prevail against it, but that what by thy command and my means it hath received, it may be able to preserve
inviolate for ever.' And all responded 'Amen'. He took bread, brake it with thanksgiving, gave it to all, saying: 'Receive the grace which Christ our Lord God giveth you by me his servant.' He kissed every one and commended them to the Lord, and departed to Thessalonica, and after teaching there two days, he left them.

21 Many faithful from Macedonia accompanied him in two ships. And all were desirous of being on Andrew's ship, to hear him. He said: 'I know your wish, but this ship is too small. Let the servants and baggage go in the larger ship, and you with me in this.' He gave them Anthimus to comfort them, and bade them go into another ship which he ordered to keep always near . . . that they might see him and hear the word of God. (This is a little confused.) And as he slept a little, one fell overboard. Anthimus roused him, saying: 'Help us, good master; one of thy servants perisheth.' He rebuked the wind, there was a calm, and the man was borne by the waves to the ship. Anthimus helped him on board and all marvelled. On the twelfth day they reached Patrae in Achaia, disembarked, and went to an inn.

22 Many asked him to lodge with them, but he said he could only go where God bade him. That night he had no revelation, and the next night, being distressed at this, he heard a voice saying: 'Andrew, I am alway with thee and forsake thee not,' and was glad.

Lesbius the proconsul was told in a vision to take him in, and sent a messenger for him. He came, and entering the proconsul's chamber found him lying as dead with closed eyes; he struck him on the side and said: 'Rise and tell us what hath befallen thee.' Lesbius said: 'I abominated the way which you teach and sent soldiers in ships to the proconsul of Macedonia to send you bound to me, but they were wrecked and could not reach their destination. As I continued in my purpose of destroying your Way, two black men (Ethiopes) appeared and scourged me, saying: "We can no longer prevail here, for the man is coming whom you mean to persecute. So to-night, while we still have the power, we will avenge ourselves on you." And they beat me sorely and left me. But now do you pray that I may be pardoned and healed.' Andrew preached the word and all believed, and the proconsul was healed and confirmed in the faith.

23 Now Trophima, once the proconsul's mistress, and now married to another, left her husband and clave to Andrew. Her husband came to her lady (Lesbius' wife) and said she was renewing her liaison with the proconsul. The wife, enraged, said: 'This is why my husband has left me these six months.' She called her steward (procurator) and had Trophima sentenced as a prostitute and sent to the brothel. Lesbius knew nothing, and was deceived by his wife, when he asked about her. Trophima in the brothel prayed continually, and had the Gospel on her bosom, and no one could approach her. One day one offered her violence, and the Gospel fell to the ground. She cried to God for help and an angel came, and the youth fell dead. After that, she raised him, and all the city ran to the sight.

Lesbius' wife went to the bath with the steward, and as they bathed an ugly demon came and
killed them both. Andrew heard and said: 'It is the judgement of God for their usage of Trophima.' The lady's nurse, decrepit from age, was carried to the spot, and supplicated for her. Andrew said to Lesbius: 'Will you have her raised?' 'No, after all the ill she has done.' 'We ought not to be unmerciful.' Lesbius went to the praetorium; Andrew raised his wife, who remained shamefaced: he bade her go home and pray. 'First', she said, 'reconcile me to Trophima whom I have injured.' 'She bears you no malice.' He called her and they were reconciled. Callisto was the wife.

Lesbius, growing in faith, came one day to Andrew and confessed all his sins. Andrew said: 'I thank God, my son, that thou fearest the judgement to come. Be strong in the Lord in whom thou believest.' And he took his hand and walked with him on the shore.

24 They sat down, with others, on the sand, and he taught. A corpse was thrown up by the sea near them. 'We must learn', said Andrew, 'what the enemy has done to him.' So he raised him, gave him a garment, and bade him tell his story. He said: 'I am the son of Sostratus, of Macedonia, lately come from Italy. On returning home I heard of a new teaching, and set forth to find out about it. On the way here we were wrecked and all drowned.' And after some thought, he realized that Andrew was the man he sought, and fell at his feet and said: 'I know that thou art the servant of the true God. I beseech thee for my companions, that they also may be raised and know him.' Then Andrew instructed him, and thereafter prayed God to show the bodies of the other drowned men: thirty-nine were washed ashore, and all there prayed for them to be raised. Philopator, the youth, said: 'My father sent me here with a great sum. Now he is blaspheming God and his teaching. Let it not be so.' Andrew ordered the bodies to be collected, and said: 'Whom will you have raised first?' He said: 'Warus my foster-brother.' So he was first raised and then the other thirty-eight. Andrew prayed over each, and then told the brethren each to take the hand of one and say: 'Jesus Christ the son of the living God raiseth thee.'

Lesbius gave much money to Philopator to replace what he had lost, and he abode with Andrew.

25 A woman, Calliopa, married to a murderer, had an illegitimate child and suffered in travail. She told her sister to call on Diana for help; when she did so the devil appeared to her at night and said: 'Why do you trouble me with vain prayers? Go to Andrew in Achaia.' She came, and he accompanied her to Corinth, Lesbius with him. Andrew said to Calliopa: 'You deserve to suffer for your evil life: but believe in Christ, and you will be relieved, but the child will be born dead.' And so it was.

26 Andrew did many signs in Corinth. Sostratus the father of Philopator, warned in a vision to visit Andrew, came first to Achaia and then to Corinth. He met Andrew walking with Lesbius, recognized him by his vision, and fell at his feet. Philopator said: 'This is my father, who seeks to know what he must do.' Andrew: 'I know that he is come to learn the truth; we
thank God who reveals himself to believers.' Leontius the servant of Sostratus, said to him: 'Seest thou, sir, how this man's face shineth?' 'I see, my beloved,' said Sostratus; 'let us never leave him, but live with him and hear the words of eternal life.' Next day they offered Andrew many gifts, but he said: 'It is not for me to take aught of you but your own selves. Had I desired money, Lesbius is richer.'

27 After some days he bade them prepare him a bath; and going there saw an old man with a devil, trembling exceedingly. As he wondered at him, another, a youth, came out of the bath and fell at his feet, saying: 'What have we to do with thee, Andrew? Hast thou come here to turn us out of our abodes?' Andrew said to the people: 'Fear not,' and drove out both the devils. Then, as he bathed, he told them: 'The enemy of mankind lies in wait everywhere, in baths and in rivers; therefore we ought always to invoke the Lord's name, that he may have power over us.'

They brought their sick to him to be healed, and so they did from other cities.

28 An old man, Nicolaus, came with clothes rent and said: 'I am seventy-four years old and have always been a libertine. Three days ago I heard of your miracles and teaching. I thought I would turn over a new leaf, and then again that I would not. in this doubt, I took a Gospel and prayed God to make me forget my old devices. A few days after, I forgot the Gospel I had about me, and went to the brothel. The woman said: "Depart, old man, depart: thou art an angel of God, touch me not nor approach me, for I see in thee a great mystery." Then I remembered the Gospel, and am come to you for help and pardon.' Andrew discoursed long against incontinence, and prayed from the sixth to the ninth hour. He rose and washed his face and said: 'I will not eat till I know if God will have mercy on this man.' A second day he fasted, but had no revelation until the fifth day, when he wept vehemently and said: 'Lord, we obtaiD mercy for the dead, and now this man that desireth to know thy greatness, wherefore should he not return and thou heal him?' A voice from heaven said: 'Thou hast prevailed for the old man; but like as thou art worn with fasting, let him also fast, that he may be saved.' And he called him and preached abstinence. On the sixth day he asked the brethren all to pray for Nicolaus, and they did. Andrew then took food and permitted the rest to eat. Nicolaus went home, gave away all his goods, and lived for six months on dry bread and water. Then he died. Andrew was not there, but in the place where he was he heard a voice: 'Andrew, Nicolaus for whom thou didst intercede, is become mine.' And he told the brethren that Nicolaus was dead, and prayed that he might rest in peace.

29 And while he abode in that place (probably Lacedaemon) Antiphanes of Megara came and said: 'If there be in thee any kindness, according to the command of the Saviour whom thou preachest, show it now.' Asked what his story was, he told it. Returning from a journey, I heard the porter of my house crying out. They told me that he and his wife and son were tormented of a devil. I went upstairs and found other servants gnashing their teeth, running at me, and laughing madly. I went further up and found they had beaten my wife: she lay with her hair over her face unable to recognize me. Cure her, and I care nothing for the others.'
Andrew said: 'There is no respect of persons with God. Let us go there.' They went from Lacedaemon to Megara, and when they entered the house, all the devils cried out: 'What dost thou here, Andrew? Go where thou art permitted: this house is ours.' He healed the wife and all the possessed persons, and Antiphanes and his wife became firm adherents.

30 He returned to Patrae where Egeas was now proconsul, and one Iphidamia, who had been converted by a disciple, Sosias, came and embraced his feet and said: 'My lady Maximilla who is in a fever has sent for you. The proconsul is standing by her bed with his sword drawn, meaning to kill himself when she expires.' He went to her, and said to Egeas: 'Do thyself no harm, but put up thy sword into his place. There will be a time when thou wilt draw it on me.' Egeas did not understand, but made way. Andrew took Maximilla's hand, she broke into a sweat, and was well: he bade them give her food. The proconsul sent him 100 pieces of silver, but he would not look at them.

31 Going thence he saw a sick man lying in the dirt begging, and healed him.

32 Elsewhere he saw a blind man with wife and son, and said: 'This is indeed the devil's work: he has blinded them in soul and body.' He opened their eyes and they believed.

33 One who saw this said: 'I beg thee come to the harbour; there is a man, the son of a sailor, sick fifty years, cast out of the house, lying on the shore, incurable, full of ulcers and worms.' They went to him. The sick man said: 'Perhaps you are the disciple of that God who alone can save.' Andrew said: 'I am he who in the name of my God can restore thee to health,' and added: 'In the name of Jesus Christ, rise and follow me.' He left his filthy rags and followed, the pus and worms flowing from him. They went into the sea, and the apostle washed him in the name of the Trinity and he was whole, and ran naked through the city proclaiming the true God.

34 At this time the proconsul's brother Stratocles arrived from Italy. One of his slaves, Alcman, whom he loved, was taken by a devil and lay foaming in the court. Stratocles hearing of it said: 'Would the sea had swallowed me before I saw this.' Maximilla and Iphidamia said: 'Be comforted: there is here a man of God, let us send for him.' When he came he took the boy's hand and raised him whole. Stratocles believed and clave to Andrew.

35 Maximilla went daily to the praetorium and sent for Andrew to teach there. Egeas was away in Macedonia, angry because Maximilla had left him since her conversion. As they were all assembled one day, he returned, to their great terror. Andrew prayed that he might not be suffered to enter the place till all had dispersed. And Egeas was at once seized with indisposition, and in the interval the apostle signed them all and sent them away, himself last. But Maximilla on the first opportunity came to Andrew and received the word of God and went home. [At about this point we must place the episodes quoted by Evodius of Uzala: see below.]
36 After this Andrew was taken and imprisoned by Egeans, and all came to the prison to be taught. After a few days he was scourged and crucified; he hung for three days, preaching, and expired, as is fully set forth in his Passion. Maximilla embalmed and buried his body.

37 From the tomb comes manna like flour, and oil: the amount shows the barrenness or fertility of the coming season -as I have told in my first book of Miracles. I have not set out his Passion at length, because I find it well done by some one else.

38 This much have I presumed to write, unworthy, unlettered, &c. The author's prayer for himself ends the book. May Andrew, on whose death-day he was born, intercede to save him.

(The Passion to which Gregory alludes is that which begins Conversante et docente'.)

Of the detached fragments and quotations which precede the Passion there are three:

(a) One is in the Epistle of Titus.

When, finally, Andrew also [John has been cited shortly before] had come to a wedding, he too, to manifest the glory of God, disjoined certain who were intended to marry each other, men and women, and instructed them to continue holy in the single state.

No doubt this refers to the story in Gregory, ch. 11. Gregory, it may be noted, has altered the story (or has used an altered text), for the marriage of cousins was not forbidden till Theodosius' time (so Flamion). He or his source has imagined the relationship between the couples; in the original Acts none need have existed: the mere fact of the marriage was enough.

(b) The next are in a tract by Evodius, bishop of Uzala, against the Manichees:

Observe, in the Acts of Leucius which he wrote under the name of the apostles, what manner of things you accept about Maximilla the wife of Egetes: who, refusing to pay her due to her husband (though the apostle has said: Let the husband pay the due to the wife and likewise the wife to the husband: 1 Cor. vii. 3), imposed her maid Euclia upon her husband, decking her out, as is there written, with wicked (lit. hostile) enticements and paintings, and substituted her as deputy for herself at night, so that he in ignorance used her as his wife.

There also is it written, that when this same Maximilla and Iphidamia were gone together to hear the apostle Andrew, a beautiful child, who, Leucius would have us understand, was either God or at least an angel, escorted them to the apostle Andrew and went to the praetorium of Egetes, and entering their chamber feigned a woman's voice, as of Maximilla,
complaining of the sufferings of womankind, and of Iphidamia replying. When Egetes heard
this dialogue, he went away. [These incidents must have intervened between cc. 35 and 36 of
Gregory of Tours.]

(c) Evodius quotes another sentence, not certainly from the Acts of Andrew, but more in
their manner than in that of John or Peter:

In the Acts written by Leucius, which the Manichees receive, it is thus written:

For the deceitful figments and pretended shows and collection (force, compelling) of visible
things do not even proceed from their own nature, but from that man who of his own will has
become worse through seduction.

It is obscure enough, in original and version: but is the kind of thing that would appeal to
those who thought of material things and phenomena as evil.

We do not wonder that such narratives as that which Evodius quotes have been expunged,
either by Gregory or his source, from the text.

The next passage is a fragment of some pages in length found by M. Bonnet in a Vatican
MS. (Gr. 808) of tenth to eleventh century. There is no doubt that it is a piece of the original
Acts. It is highly tedious in parts. Andrew in prison discourses to the brethren.

1 . . . is there in you altogether slackness? are ye not yet convinced of yourselves that ye do
not yet bear his goodness? let us be reverent, let us rejoice with ourselves in the bountiful
(ungrudging) fellowship which cometh of him. Let us say unto ourselves: Blessed is our
race! by whom hath it been loved? blessed is our state! of whom hath it obtained mercy? we
are not cast on the ground, we that have been recognized by so great highness: we are not the
offspring of time, afterward to be dissolved by time; we are not a contrivance (product) of
motion, made to be again destroyed by itself, nor things of earthly birth. ending again
therein. We belong, then, to a greatness, unto which we aspire, of which we are the property,
and peradventure to a greatness that hath mercy upon us. We belong to the better; therefore
we flee from the worse: we belong to the beautiful, for whose sake we reject the foul; to the
righteous, by whom we cast away the unrighteous, to the merciful, by whom we reject the
unmerciful; to the Saviour, by whom we recognize the destroyer; to the light, by whom we
have cast away the darkness; to the One, by whom we have turned away from the many; to
the heavenly, by whom we have learned to know the earthly; to the abiding, by whom we
have seen the transitory. If we desire to offer unto God that hath had mercy on us a worthy
thanksgiving or confidence or hymn or boasting, what better cause (theme) have we than that
we have been recognized by him?

2 And having discoursed thus to the brethren, he sent them away every one to his house,
saying to them: Neither are ye ever forsaken of me, ye that are servants of Christ, because of the love that is in him: neither again shall I be forsaken of you because of his intercession (mediation). And every one departed unto his house: and there was among them rejoicing after this sort for many days, while Aegeates took not thought to prosecute the accusation against the Apostle. Every one of them then was confirmed at that time in hope toward the Lord, and they assembled without fear in the prison, with Maximilla, Iphidamia, and the rest, continually, being sheltered by the protection and grace of the Lord.

3 But one day Aegeates, as he was hearing causes, remembered the matter concerning Andrew: and as one seized with madness, he left the cause which he had in hand, and rose up from the judgement seat and ran quickly to the praetorium, inflamed with love of Maximilla and desiring to persuade her with flatteries. And Maximilla was beforehand with him, coming from the prison and entering the house. And he went in and said to her:

4 Maximilla, thy parents counted me worthy of being thy consort, and gave me thine hand in marriage, not looking to wealth or descent or renown, but it may be to my good disposition of soul: and, that I may pass over much that I might utter in reproach of thee, both of that which I have enjoyed at thy parents' hands and thou from me during all our life, I am come, leaving the court, to learn of thee this one thing: answer me then reasonably, if thou wert as the wife of former days, living with me in the way we know, sleeping, conversing, bearing offspring with me, I would deal well with thee in all points; nay more, I would set free the stranger whom I hold in prison: but if thou wilt not to thee I would do nothing harsh, for indeed I cannot; but him, whom thou affectionest more than me, I will afflict yet more. Consider, then, Maximilla, to whether of the two thou inclinest, and answer me to-morrow; for I am wholly armed for this emergency.

5 And with these words he went out; but Maximilla again at the accustomed hour, with Iphidamia, went to Andrew: and putting his hands before her own eyes, and then putting them to her mouth, she began to declare to him the whole matter of the demand of Aegeates. And Andrew answered her: I know, Maximilla my child, that thou thyself art moved to resist the whole attraction (promise) of nuptial union, desiring to be quit of a foul and polluted way of life: and this hath long been firmly held in thine (MS. mine) intention; but now thou wishest for the further testimony of mine opinion. I testify, O Maximilla: do it not; be not vanquished by the threat of Aegeates: be not overcome by his discourse: fear not his shameful counsels: fall not to his artful flatteries: consent not to surrender thyself to his impure spells, but endure all his torments looking unto us for a little space, and thou shalt see him wholly numbed and withering away from thee and from all that are akin to thee. But (For) that which I most needed to say to thee -for I rest not till I fulfil the business which is seen, and which cometh to pass in thy person- hath escaped me: and rightly in thee do I behold Eve repenting, and in myself Adam returning; for that which she suffered in ignorance, thou now (for whose soul I strive) settest right by returning: and that which the spirit suffered which was overthrown with her and slipped away from itself, is set right in me, with thee who seest thyself being brought back. For her defect thou hast remedied by not
suffering like her; and his imperfection I have perfected by taking refuge with God, that which she dis obeyed thou hast obeyed: that whereto he consented I flee from: and that which they both transgressed we have been aware of, for it is ordained that every one should correct (and raise up again) his own fall.

6 I, then, having said this as I have said it, would go on to speak as followeth: Well done, O nature that art being saved for thou hast been strong and hast not hidden thyself (from God like Adam)! Well done, O soul that criest out of what thou hast suffered, and returnest unto thyself! Well done, O man that understandest what is thine and dost press on to what is thine! Well done, thou that hearest what is spoken, for I see thee to be greater than things that are thought or spoken! I recognize thee as more powerful than the things which seemed to overpower thee; as more beautiful than those which cast thee down into foulness, which brought thee down into captivity. Perceiving then, O man, all this in thyself, that thou art immaterial, holy light, akin to him that is unborn, that thou art intellectual, heavenly, translucent, pure, above the flesh, above the world, above rulers, above principalities, over whom thou art in truth, then comprehend thyself in thy condition and receive full knowledge and understand wherein thou excellest: and beholding thine own face in thine essence, break asunder all bonds -I say not only those that are of thy birth, but those that are above birth, whereof we have set forth to thee the names which are exceeding great -desire earnestly to see him that is revealed unto thee, him who doth not come into being, whom perchance thou alone shalt recognize with confidence.

7 These things have I spoken of thee, Maximilla, for in their meaning the things I have spoken reach unto thee. Like as Adam died in Eve because he consented unto her confession, so do I now live in thee that keepest the Lord's commandment and stablishest thyself in the rank (dignity) of thy being. But the threats of Aegeates do thou trample down, Maximilla, knowing that we have God that hath mercy on us. And let not his noise move thee, but continue chaste- and let him punish me not only with such torments as bonds, but let him cast me to the beasts or burn me with fire, and throw me from a precipice. And what need I say? there is but this one body; let him abuse that as he will, for it is akin to himself.

8 And yet again unto thee is my speech, Maximilla: I say unto thee, give not thyself over unto Aegeates: withstand his ambushes- for indeed, Maximilla, I have seen my Lord saying unto me: Andrew, Aegeates' father the devil will loose thee from this prison. Thine, therefore, let it be henceforth to keep thyself chaste and pure, holy, unspotted, sincere, free from adultery, not reconciled to the discourses of our enemy, unbent, unbroken, tearless, unwounded, not storm-tossed, undivided, not stumbling without fellow-feeling for the works of Cain. For if thou give not up thyself, Maximilla, to what is contrary to these, I also shall rest, though I be thus forced to leave this life for thy sake that is, for mine own. But if I were thrust out hence, even I, who, it may be, might avail through thee to profit others that are akin to me, and if thou wert persuaded by the discourse of Aegeates and the flatteries of his father the serpent, so that thou didst turn unto thy former works, know thou that on thine account I should be tormented until thou thyself sawest that I had contemned life for the sake
of a soul which was not worthy.

9 I entreat, therefore, the wise man that is in thee that thy mind continue clear seeing. I entreat thy mind that is not seen, that it be preserved whole: I beseech thee, love thy Jesus, and yield not unto the worse. Assist me, thou whom I entreat as a man, that I may become perfect: help me also, that thou mayest recognize thine own true nature: feel with me in my suffering, that thou mayest take knowledge of what I suffer, and escape suffering see that which I see, and thou shalt be blind to what thou seest: see that which thou shouldst, and thou shalt not see that thou shouldst not: hearken to what I say, and cast away that which thou hast heard.

10 These things have I spoken unto thee and unto every one that heareth, if he will hear. But thou, O Stratocles, said he, looking toward him, Why art thou so oppressed, with many tears and groanings to be heard afar off? what is the lowness of spirit that is on thee? why thy much pain and thy great anguish? dost thou take note of what is said, and wherefore I pray thee to be disposed in mind as my child? (or, my child, to be composed in mind): dost thou perceive unto whom my words are spoken? hath each of them taken hold on thine understanding? have they whetted (MS. touched) thine intellectual part? have I thee as one that hath hearkened to me? do I find myself in thee? is there in thee one that speaketh whom I see to be mine own? doth he love him that speaketh in me and desire to have fellowship with him? doth he wish to be made one with him? doth he yearn to be joined with him? doth he find in him any rest? hath he where to lay his head? doth he nought oppose him there? nought that is wroth with him, resisteth him, hateth him, fleeth from him, is savage, avoideth, turneth away, starteth off, is burdened, maketh war, talketh with others, is flattered by others, agreeeth with others? Doth nothing else disturb him? Is there one within that is strange to me? an adversary, a breaker of peace, an enemy, a cheat, a sorcerer, a crooked dealer, unsound, guileful, a hater of men, a hater of the word, one like a tyrant, boastful, puffed up, mad, akin to the serpent, a weapon of the devil, a friend of the fire, belonging to darkness? Is there in thee any one, Stratocles, that cannot endure my saying these things? Who is it? Answer: do I talk in vain? have I spoken in vain? Nay, saith the man in thee, Stratocles, who now again weepeth.

11 And Andrew took the band of Stratocles and said: I have him whom I loved; I shall rest on him whom I look for; for thy yet groaning, and weeping without restraint, is a sign unto me that I have already found rest, that I have not spoken to thee these words which are akin to me, in vain.

12 And Stratocles answered him: Think not, most blessed Andrew, that there is aught else that afflieth me but thee; for the words that come forth of thee are like arrows of fire shot against me, and every one of them reacheth me and verily burneth me up. That part of my soul which inclineth to what I hear is tormented, divining the affliction that is to follow, for thou thyself departest, and, I know, nobly: but hereafter when I seek thy care and affection, where shall I find it, or in whom? I have received the seeds of the words of salvation, and
thou wast the sower: but that they should sprout up and grow needs none other but thee, most blessed Andrew. And what else have I say to thee but this? I need much mercy and help from thee, to become worthy of the seed I have from thee, which will not otherwise increase perpetually or grow up into the light except thou willest it, and prayest for them and for the whole of me.

13 And Andrew answered him: This, my child, was what I beheld in thee myself. And I glorify my Lord that my thought of thee walked not on the void, but knew what it said. But that ye may know the truth, to-morrow doth Aegeates deliver me up to be crucified: for Maximilla the servant of the Lord will enrage the enemy that is in him, unto whom he belongeth, by not consenting to that which is hateful to her; and by turning against me he will think to console himself.

14 Now while the apostle spake these things, Maximilla was not there, for she having heard throughout the words wherewith he answered her, and being in part composed by them, and of such a mind as the words pointed out, set forth not inadvisedly nor without purpose and went to the praetorium. And she bade farewell to all the life of the flesh, and when Aegeates brought to her the same demand which he had told her to consider, whether she would lie with him, she rejected it- and thenceforth he bent himself to putting Andrew to death, and thought to what death he should expose him. And when of all deaths crucifixion alone prevailed with him, he went away with his like and dined; and Maximilla, the Lord going before her in the likeness of Andrew, with Iphidamia came back to the prison- and there being therein a great gathering of the brethren, she found Andrew discoursing thus:

15 I, brethren, was sent forth by the Lord as an apostle unto these regions whereof my Lord thought me worthy, not to teach any man, but to remind every man that is akin to such words that they live in evils which are temporal, delighting in their injurious delusions: wherefrom I have always exhorted you also to depart, and encouraged you to press toward things that endure, and to take flight from all that is transitory (flowing)- for ye see that none of you standeth, but that all things, even to the customs of men, are easily changeable. And this befalleth because the soul is untrained and erreth toward nature and holdeth pledges toft its error. I therefore account them blessed who have become obedient unto the word preached, and thereby see the mysteries of their own nature; for whose sake all things have been builded up.

16 I enjoin you therefore, beloved children, build yourselves firmly upon the foundation that hath been laid for you, which is unshaken, and against which no evil-willer can conspire. Be then, rooted upon this foundation: be established, remembering what ye have seen (or heard) and all that hath come to pass while I walked with you all. Ye have seen works wrought through me which ye have no power to disbelieve, and such signs come to pass as perchance even dumb nature will proclaim aloud; I have delivered you words which I pray may so be received by you as the words themselves would have it. Be established then, beloved upon all that ye have seen, and heard, and partaken of. And God on whom ye have believed shall
have mercy on you and present you Imto himself, giving you rest unto all ages.

17 Now as for that which is to befall me, let it not really trouble you as some strange spectacle, that the servant of God unto whom God himself hath granted much in deeds and words, should by an evil man be driven out of this temporal life: for not only unto me will this come to pass, but unto all them that have loved and believed on him and confess him. The devil that is wholly shameless will arm his own children against them, that they may consent unto him; and he will not have his desire. And wherefore he essayeth this I will tell you. From the beginning of all things, and if I may so say, since he that hath no beginning came down to be under his rule, the enemy that is a foe to peace driveth away from (God) such a one as doth not belong indeed to him, but is some one of the weaker sort and not fully enlightened (?), nor yet able to recognize himself. And because he knoweth him not, therefore must he be fought against by him (the devil). For he, thinking that he possesseth him and is his master for ever, opposeth him so much, that he maketh their enmity to be a kind of friendship: for suggesting to him his own thoughts, he often portrayeth them as pleasurable and specious (MS. deceitful), by which he thinketh to prevail over him. He was not, then, openly shown to be an enemy, for he feigned a friendship that was worthy of him.

18 And this his work he carried on so long that he (man) forgat to recognize it, but he (the devil) knew it himself: that is, he, because of his gifts. But when the mystery of grace was lighted up, and the counsel of rest manifested, and the light of the word shown, and the race of them that were saved was proved, warring against many pleasures,

For before, our enemy was without care, and offered us a feigned friendship which was worthy of him, and was able not to fear that we, deceived by him, should depart from him. But when the light of dispensation was kindled, it made, I say not stronger, . For it exposed that part of his nature which was hidden and which thought to escape notice, and made it confess what it is.

Knowing therefore, brethren, that which shall be, let us be vigilant, not discontented, not making a proud figure, not carrying upon our souls marks of him which are not our own: but wholly lifted upward by the whole word, let us all gladly await the end, and take our flight away from him, that he may be henceforth shown as he is, who our nature unto (or against) our . . .

THE MARTYRDOM

The original text of this, as Flamion shows, has to be picked out of several Greek and Latin authorities.

Bonnet prints the Martyrdom in several forms (Act. Apost. Apocr. ii. 1): on pp. 1-37 we have the Passion in three texts.
The uppermost is the Latin letter of the presbyters and deacons of Achaia. This, as Bonnet has proved, is the original of the two Greek versions printed below it. The first editors of this Letter thought it might be a genuine document. But it is really an artificial thing. The greater part of it consists of a dialogue between Andrew and Aegeates: the narrative of the actual Passion is rather brief.

Of the two Greek versions, the first, which begins "ha tois ophthalmois"(greek) is a faithful version of the Latin.

The other, which begins "haper tois ophthalmois"(greek) has a number of insertions taken from the original Acts, ultimately, perhaps through the medium of a 'Passion', circulated separately, such as we have had in the cases of John, Paul, and Peter. This text is called by Flamion the Epitre grecque. Ep. gr.

On pp. 38-45 follows the fragment of discourses which has just been translated. Very likely this is a relic of a separate Passion cut off from the end of the original Acts.

On pp. 46-57 is the 'Martyrium prius'. This tells (after speaking of the dispersion of the apostles) of the cure and conversion of Lesbius, destruction of temples, dismissal of Lesbius by Caesar, vision of Andrew that Aegeates is to put him to death, arrest of Andrew, and martyrdom. It contains many speeches. This is Mart. 1.

On pp. 58-64 is the 'Martyrium alterum' in two texts, which begins at once with the arrest of the apostle by Aegeates- after he has spent the night in discoursing to the brethren.

Mart. II, A, B are the two texts of this. Besides these Bonnet has published in the Analecta Bollandiana and separately (as Supplementum Codicis Apocryphi, ii, 1895) the following documents:

1 Acts of Andrew with Encomium: called for short Laudatio, which recounts the journeys at considerable length, and some of the miracles which we have seen in Gregory, and then the Passion (cc. 44-9) and the Translation to Constantinople.

2. A Greek Martyrdom, of which cc. 1-8 recount the journeys, and from 9 onwards the Passion, with a good deal of matter from the original Acts. This is called Narratio.

3. A Latin Passion- that known to Gregory, which begins Conversante et docente: it forms the end of Book III of Abdias' Historia Apostolica, and is there tacked on to Gregory's book of Miracles.

Using all these sources, Flamion has with great pains indicated which portions he assigns to
the original Acts, and I shall follow him here. The resultant text is a kind of mosaic, of which
the sources shall be indicated in the margin.

And after he had thus discoursed throughout the night to the brethren, and prayed with them
and committed them unto the Lord, early in the morning Aegeates the proconsul sent for the
apostle Andrew out of the prison and said to him: The end of thy judgement is at hand, thou
stranger, enemy of this present life and foe of all mine house. Wherefore hast thou thought
good to intrude into places that are not thine, and to corrupt my wife who was of old obedient
unto me? why hast thou done this against me and against all Achaia? Therefore shalt thou
receive from me a gift in recompense of that thou hast wrought against me.

And he commanded him to be scourged by seven men and afterward to be crucified: and
charged the executioners that his legs should be left unpierced, and so he should be hanged
up: thinking by this means to torment him the more.

Now the report was noised throughout all Patrae that the stranger, the righteous man, the
servant of Christ whom Aegeates held prisoner, was being crucified, having done nothing
amiss: and they ran together with one accord unto the sight, being wroth with the proconsul
because of his impious judgement.

And as the executioners led him unto the place to fulfill that which was commanded them,
Stratocles heard what was come to pass, and ran hastily and overtook them, and beheld the
blessed Andrew violently haled by the executioners like a malefactor. And he spared them
not, but beating every one of them soundly and tearing their coats from top to bottom, he
caught Andrew away from them, saying: Ye may thank the blessed man who hath instructed
me and taught me to refrain from extremity of wrath: for else I would have showed you what
Stratocles is able to do, and what is the power of the foul Aegeates. For we have learnt to
endure that which others inflict upon us. And he took the hand of the apostle and went with
him to the place by the sea-shore where he was to be crucified.

But the soldiers who had received him from the proconsul left him with Stratocles, and
returned and told Aegeates, saying: As we went with Andrew Stratocles prevented us, and
rent our coats and pulled him away from us and took him with him, and lo, here we are as
thou seest. And Aegeates answered them: Put on other raiment and go and fulfill that which I
commanded you, upon the condemned man: but be not seen of Stratocles, neither answer him
again if he ask aught of you; for I know the rashness of his soul, what it is, and if he were
provoked he would not even spare me. And they did as Aegeates said unto them.

But as Stratocles went with the apostle unto the place appointed, Andrew perceived that he
was wroth with Aegeates and was reviling him in a low voice, and said unto him: My child
Stratocles, I would have thee henceforth possess thy soul unmoved, and remove from thyself
this temper, and neither be inwardly disposed thus toward the things that seem hard to thee,
nor be inflamed outwardly: for it becometh the servant of Jesus to be worthy of Jesus. And another thing will I say unto thee and to the brethren that walk with me: that the man that is against us, when he dareth aught against us and findeth not one to consent unto him, is smitten and beaten and wholly deadened because he hath not accomplished that which he undertook; let us therefore, little children, have him alway before our eyes, lest if we fall asleep he slaughter us (you) like an adversary.

And as he spake this and yet more unto Stratocles and them that were with him, they came to the place where he was to be crucified: and (seeing the cross set up at the edge of the sand by the sea-shore) he left them all and went to the cross and spake unto it (as unto a living creature, with a loud voice):

Hail, O cross, yea be glad indeed! Well know I that thou shalt henceforth be at rest, thou that hast for a long time been wearied, being set up and awaiting me. I come unto thee whom I know to belong to me. I come unto thee that hath yearned after me. I know thy mystery, for the which thou art set up: and the one part of thee stretcheth up toward heaven that thou mayest signify the heavenly word (or, the word that is above) (the head of all things): and another part of thee is spread out to the right hand and the left that it may put to flight the envious and adverse power of the evil one, and gather into one the things that are scattered abroad (or, the world): And another part of thee is planted in the earth, and securely set in the depth, that thou mayest join the things that are in the earth and that are under the earth unto the heavenly things (Laud. that thou mayest draw up them that be under the earth and them that are held in the places beneath the earth, and join, &c.).

O cross, device (contrivance) of the salvation of the Most High! O cross, trophy of the victory [of Christ] over the enemies! O cross, planted upon the earth and having thy fruit in the heavens! O name of the cross, filled with all things (lit. a thing filled with all).

Well done, O cross, that hast bound down the mobility of the world (or, the circumference)! Well done, O shape of understanding that hast shaped the shapeless (earth?)! Well done, O unseen chastisement that sorely chastisest the substance of the knowledge that hath many gods, and drivest out from among mankind him that devised it! Well done, thou that didst clothe thyself with the Lord, and didst bear the thief as a fruit, and didst call the apostle to repentance, and didst not refuse to accept us!

But how long delay I, speaking thus, and embrace not the cross, that by the cross I may be made alive, and by the cross (win) the common death of all and depart out of life?

Come hitller ye ministers of joy unto me, ye servants of Aegeates: accomplish the desire of us both, and bind the lamb unto the wood of suffering, the man unto the maker, the soul unto the Saviour.
And the blessed Andrew having thus spoken, standing upon the earth, looked earnestly upon the cross, and bade the brethren that the executioners should come and do that which was commanded them; for they stood afar off.

And they came and bound his hands and his feet and nailed them not; for such a charge had they from Aegeates; for he wished to afflict him by hanging him up, and that in the night he might be devoured alive by dogs (Laud. that he might be wearied out and permit Maximilla to live with him). And they left him hanging and departed from him.

And when the multitudes that stood by of them that had been made disciples in Christ by him saw that they had done unto him none of the things accustomed with them that are crucified, they hoped to hear something again from him. For as he hung, he moved his head and smiled. And Stratocles asked him, saying: Wherefore smilest thou, servant of God? thy laughter maketh us to mourn and weep because we are bereaved of thee. And the blessed Andrew answered him: Shall I not laugh, my son Stratocles, at the vain assault (ambush) of Aegeates, whereby he thinketh to punish us? we are strangers unto him and his conspiracies. He hath not to hear; for if he had, he would have heard that the man of Jesus cannot be punished, because he is henceforth known of him.

And thereafter he spake unto them all in common, for the heathen also were come together, being wroth at the unjust judgement of Aegeates.

Ye men that are here present, and women and children, old and young, bond and free, and all that will hear, take ye no heed of the vain deceit of this present life, but heed us rather who hang here for the Lord's sake and are about to depart out of this body: and renounce all the lusts of the world and contemn (spit upon) the worship of the abominable idols, and run unto the true worshipping of our God that lieth not, and make yourselves a temple pure and ready to receive the word. (Narr. then becomes obviously late: Ep. Gr., which is far shorter, ends: And hasten to overtake my soul as it hasteneth toward heavenly things, and in a word despise all temporal things, and establish your minds as men believing in Christ.)

And the multitudes hearing the things which he spake departed not from the place; and Andrew continued speaking yet more unto them, for a day and a night. And on the day following, beholding his endurance and constancy of soul and wisdom of spirit and strength of mind, they were wroth, and hastened with one accord unto Aegeates, to the judgement-seat where he sat, and cried out against him, saying: What is this judgement of thine, O proconsul? thou hast ill judged! thou hast condemned unjustly: thy court is against law! What evil hath this man done? wherein hath he offended? The city is troubled: thou injurest us all! destroy not Caesar's city! give us the righteous man! restore us the holy man! slay not a man dear to God! destroy not a man gentle and pious! lo, two days is he hanged up and yet liveth, and hath tasted nothing, and yet refresheth all us with his words, and lo, we believe in the God whom he preacheth. Take down the righteous man and we will all turn philosophers;
loose the chaste man and all Patrae will be at peace, set free the wise man and all Achaia shall be set free by him! (or, obtain mercy.)

But when at the first Aegeates would not hear them, but beckoned with the hand to the people that they should depart, they were filled with rage and were at the point to do him violence, being in number about two thousand (Narr., Ep. Gr., Mart. II: 20,000).

And when the proconsul saw them to be after a sort mad, he feared lest there should be a rising against him, and rose up from the judgement-seat and went with them, promising to release Andrew. And some went before and signified to the apostle and to the rest of the people that were there, wherefore the proconsul was coming. And all the multitude of the disciples rejoiced together with Maximilla and Iphidamia and Stratocles.

But when Andrew heard it, he began to say: O the dullness and disobedience and simplicity of them whom I have taught! how much have I spoken, and even to this day I have not persuaded them to flee from the love of earthly things! but they are yet bound unto them and continue in them, and will not depart from them. What meaneth this affection and love and sympathy with the flesh? how long heed ye worldly and temporal things? how long understand ye not the things that be above us, and press not to overtake them? leave me henceforth to be put to death in the manner which ye behold, and let no man by any means loose me from these bonds, for so is it appointed unto me to depart out of the body and be present with the Lord, with whom also I am crucified. And this shall be accomplished.

And he turned unto Aegeates and said with a loud voice: Wherefore art thou come, Aegeates, that art an alien unto me? what wilt thou dare afresh, what contrive, or what fetch? tell us that thou hast repented and art come to loose us? nay, not if thou repentest, indeed, Aegeates, will I now consent unto thee, not if thou promise me all thy substance will I depart from myself, not if thou say that thou art mine will I trust thee. And dost thou, proconsul, loose him that is bound? him that hath been set free? that hath been recognized by his kinsman? that hath obtained mercy and is beloved of him? dost thou loose him that is alien to thee? the stranger? that only appeareth to thee? I have one with whom I shall be for ever, with whom I shall converse for unnumbered ages. Unto him do I go, unto him do I hasten, who made thee also known unto me, who said to me: Understand thou Aegeates and his gifts let not that fearful one a fright thee, nor think that he holdeth thee who art mine. He is thine enemy: he is pestilent, a deceiver, a corruptor, a madman, a sorcerer, a cheat, a murderer, wrathful, without compassion. Depart therefore from me, thou worker of all iniquity. (Ep. Gr. He is thine enemy. Therefore I know thee, through him that permitted me to know. I depart from thee. For I and they that are akin to me hasten toward that which is ours, and leave thee to be what thou wast, and what thou knowest not thyself to be.)

And the Proconsul hearing this stood speechless and as it were beside himself; but as all the city made an e uproar that he should loose Andrew, he drew near to the cross to loose him
and take him down. But the blessed Andrew cried out with a loud voice: Suffer not Lord, thine Andrew that hath been bound upon thy cross, to be loosed again; give not me that am upon thy mystery to the shameless devil; O Jesu Christ, let not thine adversary loose him that is hung upon thy grace; O Father, let not this mean (little) one humble any more him that hath known thy greatness. But do thou, Jesu Christ, whom I have seen, whom I hold, whom I love, in whom I am and shall be, receive me in peace into thine everlasting tabernacles, that by my going out there may be an entering in unto thee of many that are akin to me, and that they may rest in thy majesty. And having so said, and yet more glorified the Lord, he gave up the ghost, while we all wept and lamented at our parting from him.

And after the decease of the blessed Andrew, Maximilla together with Stratocles, caring nought for them that stood by, drew near and herself loosed his body: and when it was evening she paid it the accustomed care and buried it (hard by the sea-shore). And she continued separate from Aegeates because of his brutal soul and his wicked manner of life: and she led a reverend and quiet life, filled with the love of Christ, among the brethren. Whom Aegeates solicited much, and promised that she should have the rule over his affairs; but being unable to persuade her, he arose in the dead of night and unknown to them of his house cast himself down from a great height and perished.

But Stratocles, which was his brother after the flesh, would not touch aught of the things that were left of his substance; for the wretched man died without offspring: but said: Let thy goods go with thee, Aegeates.

For of these things we have no need, for they are polluted; but for me, let Christ be my friend and I his servant, and all my substance do I offer unto him in whom I have believed, and I pray that by worthy hearing of the blessed teaching of the apostle I may appear a partaker with him in the ageless and unending kingdom. And so the uproar of the people ceased, and all were glad at the amazing and untimely and sudden fall of the impious and lawless Aegeates
1 At that time all the apostles were gathered together and divided the countries among themselves, casting lots. And it fell to Matthias to go to the land of the anthropophagi. Now the men of that city ate no bread nor drank wine, but ate the flesh and drank the blood of men; and every stranger who landed there they took, and put out his eyes, and gave him a magic drink which took away his understanding. 2 So when Matthias arrived he was so treated; but the drink had no effect on him, and he remained praying for help in the prison.

3 And a light came and a voice: Matthias, my beloved, receive sight. And he saw. And the voice continued: I will not forsake thee: abide twenty-seven days, and I will send Andrew to deliver thee and all the rest. And the Saviour went up into heaven. Matthias remained singing praises; when the executioners came to take victims, he kept his eyes closed. They came and looked at the ticket on his hand and said: Three days more and we will slay him. For every victim had a ticket tied on his hand to show the date when his thirty days would be fulfilled.

4 When twenty-seven days had elapsed, the Lord appeared to Andrew in the country where he was teaching and said: In three days Matthias is to be slain by the man-eaters; go and deliver him. 'How is it possible for me to get there in time?' Early to-morrow go to the shore and you will find a ship.' And he left him.

5 They went, Andrew and his disciples, and found a little boat and three men. The pilot was the Lord, and the other two were angels. Andrew asked whither they were going. 'To the land of the man-eaters.' 'I would go there too.' 'Every man avoids that place; why will you go?' 'I have an errand to do; and if you can, take us.' He said: 'Come on board.'

6 Andrew said: 'I must tell you we have neither money nor victuals.' 'How then do you travel?' 'Our master forbade us to take money and provisions. If you will do us this kindness,
tell us: if not, we will look for another ship.' 'If these are your orders, come on board and welcome, I desire truly to have disciples of Jesus on my ship.' So they embarked.

7 Jesus ordered three loaves to be brought and Andrew summoned his disciples to partake; but they could not answer him, for they were disturbed with the sea. So Andrew explained to the pilot, and he offered to set them ashore: but they refused to leave Andrew.

8 Jesus said: Tell your disciples some of the wonders your master did, to encourage them, for we are going to set sail: so they did, and Jesus steered. And Andrew told the disciples about the stilling of the storm, and prayed in himself that they might sleep: and they fell asleep.

9 Andrew said to Jesus: Tell me your art, sixteen years did I sail the sea, and this is the seventeenth, and I never saw such steering: the ship is as if on land. Jesus said: I, too, have often sailed the sea and been in danger; but because you are a disciple of Jesus, the sea knows you and is still. Andrew praised God that he had met such a man.

10 Jesus said: Tell me why the Jews did not believe on your master. Andrew enumerated the miracles: yet, he said, the Jews did not believe. 'Perhaps he did not do these signs before the high priests?'

11 'Yes, he did, both openly and privately, and they would not believe.' 'What were the signs he did in secret?' 'O man with the spirit of questioning, why do you tempt me thus?' 'I do not tempt you but my soul rejoices to hear his wonderful works.' 'I will tell you, then.

12 Once when we the twelve went with our Lord to a heathen temple that he might show us the ignorance of the devil, the high priests saw us and said: Why do you follow this man who says he is the Son of God? has God a son? Is not this Joseph and Mary's son, and his brothers are James and Simon? and our hearts were weakened. And Jesus perceived it, and took us apart into the wilderness and did mighty signs and strengthened our faith. And we said to the priests: Come and see; for he has convinced us.

13 'And the priests came to the heathen temple, and Jesus showed us the form of the heavens, "that we might learn whether it were true or no." Thirty men of the people and four priests were with us. On the right and left of the temple Jesus saw two sphinxes carved, and turned to us and said: Behold the form of the heaven: these are like the cherubim and seraphim in heaven. And he said to the sphinx on the right: You semblance of that which is in heaven, made by craftsmen, come down and convince these priests whether I be God or man.

14 It came down and spoke and said: O foolish sons of Israel. This is God who made man . . . . Tell me not that I am a stone image: better are the temples than your synagogue. Our priests purify themselves seven days from women, and approach not the temple but you come straight from defilement. The temples will abolish your synagogues, and become
churches of the only-begotten Son of God.

15 The priests said: It speaks by magic, ye heard it say that this man spake with Abraham. How is that possible? . . . Jesus said to the sphinx: Go to the cave of Mambre and call Abraham; bid him rise with Isaac and Jacob and come to the temples of the Jebusaeans to convict the priests. It went and called, and the twelve patriarchs rose and came out. "To which of us wast thou sent? " "Not to you, but to the three patriarchs: go back and rest." They went back, and the three patriarchs came and convicted the priests. Jesus bade them return, and sent the sphinx back to its place. But the priests did not believe. And many other wonders he did.'

16 Jesus seeing that they were near land, leaned his head on one of the angels and ceased speaking to Andrew: and Andrew went to sleep. Then Jesus bade the angels take the men and lay them outside the city of the man-eaters and return: and then all departed to heaven.

17 Andrew awoke and looked about him and realized what had happened, and roused his disciples. They told him their dream: eagles came and bore them into paradise, and they saw the Lord on his throne, and angels, and the three patriarchs and David singing, "and you the twelve apostles and twelve angels by you, whom the Lord bade to obey you in everything."

18 Andrew rejoiced and prayed the Lord to show himself: and Jesus appeared in the form of a beautiful young child. Andrew asked pardon for his boldness on the ship. Jesus reassured him and told him what trials awaited him in the city, and encouraged him to endure them, and departed.

19 They entered the city, unseen, and went to the prison. The seven guards fell dead at his prayer: at the sign of the cross the doors opened. He found Matthias and they greeted each other.

20 Andrew looked at the victims, who were naked and eating grass, and smote his breast and reproached the devil: How long warrest thou with men? thou didst cause Adam to be cast out of paradise: thou didst cause his bread that was on the table to be turned to stones. Again, thou didst enter into the mind of the angels and cause them to be defiled with women and madest their savage sons the giants to devour men on the earth, so that God sent the flood . . . .

21 Then they both prayed, and they laid their hands on the prisoners and restored first their sight and then their sense, and Andrew bade them go out of the city and remain under a fig-tree and await him: there were 270 men and 49 women. And Andrew commanded a cloud, and it took Matthias and the disciples and brethren to the mount where Peter was teaching and there they remained.
22 Andrew went out and walked in the city, and sat down by a brazen pillar with a statue on it, to see what would happen. The executioners came and found the prison empty and the guards dead, and reported to the rulers. They said: Go and fetch the seven dead men for us to eat to-day, and assemble to-morrow, the old men, and we will cast lots for seven a day and eat them, till we can fit out ships and send and collect people to eat. So they fetched the seven corpses; there was a furnace in the midst of the city and a great vat for the blood: they put the men on the vat. A voice came: Andrew, look at this. Andrew prayed, and the men's swords fell and their hands turned to stone. The rulers cried: There are wizards in the city: go and gather the old men, for we are hungry.

23 They found 215, and lots were cast for 7. One of these said: Take my young son and kill him instead of me. They asked leave of the rulers, and it was granted, and the old man said: I have a daughter, take her too, and spare me. So the children were brought to the vat begging for their lives, but there was no pity. Andrew prayed, and again the swords fell from the men's hands, and there was much alarm.

24 Then came the devil in the guise of an old man, and said: Woe to you, you will all die of hunger; but search now and look for a stranger named Andrew: he is the cause of your trouble. Andrew was looking at the devil, but the devil could not see him. And Andrew said: O Beliar, my lord will humble thee to the abyss. The devil said: I hear your voice and know it; but where you stand I see not. Andrew said: Art thou not called Amael because thou art blind? The devil said: Look for the man who spake to me, for it is he. And they shut the gates and looked everywhere, but could not find him. The Lord appeared and said to Andrew: Show thyself to them.

25 He rose and said I am Andrew whom ye seek. And they ran and took him, and debated how to kill him: If we cut off his head, it will not pain him enough; Let us put a rope round his neck and drag him through the streets every day till he dies, and divide his body and eat it. They did so, and his flesh was torn and his blood flowed, and they cast him into prison with his hands bound behind him.

26 And so they did next day, and he wept and cried to the Lord: and the devil told the people to smite his mouth that he might not speak; and they bound his hands behind him and left him in the prison. The devil took seven other devils, whom Andrew had driven out from places in the neighbourhood (this seems like a reference to the older Acts), and they came to Andrew, and the devil said: Now we will kill you like your master whom Herod slew.

27 And he said: Now my children, kill him. But they saw the seal on his forehead and were afraid, and said: Do you kill him, for we cannot. And one of them said: If we cannot kill him, let us mock him; and they stood before him and taunted him with his helplessness, and he wept. And a voice -the devil's voice disguised-said: Why weep? Andrew said: Because of our Lord's word: Have patience with them; otherwise I would have shown you!... But if the
Lord grant me a visitation in this city, I will chastise you as you deserve. And they fled.

28 Next day the people dragged him again, and he cried out to the Lord: here are thy words: A hair of your heads shall not perish? lo, my flesh is torn from me. And a voice said in Hebrew: My words shall not pass away: look behind thee. And he saw great fruit-bearing trees growing up where his flesh and blood had fallen. And they took him back to prison, and said: Perhaps he will die to-morrow.

29 And the Lord came and took his hand and he rose up whole. And in the prison was a pillar, and on it a statue. Andrew went to it and spread out his hands seven times and said: Fear thou the sign of the cross, and let this statue pour forth water as a flood. And say not, I am but a stone for God made us of earth, but ye are clean, and therefore God gave his people the law on tables of stone. And the statue poured water out of its mouth as from a canal, and it was bitter and corroded men's flesh.

30 In the morning all the people began to flee. The water killed their cattle and their children. Andrew said: Let Michael wall the city about with fire. A cloud of fire came and surrounded it, and they could not escape. The water came up to their necks and consumed their flesh. They cried and lamented till he saw their spirit was crushed, and told the alabaster statue to cease. And Andrew went out of the prison, the water parting before him, and the people prayed for mercy.

31 The old man who had given up his children came and besought. But Andrew said: I wonder at you; you and the fourteen executioners shall be swallowed up and see the places of torment and of peace. And he went as far as the great vat, and prayed, and the earth opened and swallowed the water and the old man and the executioners. And all feared greatly, but he consoled them.

32 Then he bade them bring all who had been killed by the water, but there were too many, so he prayed and revived them. Then he drew out the plan of a church and baptized them and gave them the Lord's precepts. And they begged him to stay with them a little; but he refused, saying I must first go to my disciples; and he set forth, and they lamented grievously. 33 And Jesus appeared in the form of a beautiful child and reproved him for leaving them, and told him to stay seven days; and then he should go with his disciples to the country of the barbarians, and then return and bring the men out of the abyss. And he returned and they all rejoiced greatly.

See Acts of Peter and Andrew for the conclusion of this Work
1 When Andrew left the city of the man-eaters, a cloud of light took him up and carried him to the mountain where Peter and Matthias and Alexander and Rufus were sitting. And Peter said: Have you prospered? Yes, he said, but they did me much hurt. Come then, said Peter, and rest awhile from your labours.

2 And Jesus appeared in the form of a little child and greeted them, and told them to go to the city of the barbarians, and promised to be with them, and left them. 3 So the four set out. And when they were near the city Andrew asked Peter: Do many troubles await us here? 'I do not know, but here is an old man sowing. Let us ask him for bread; if he gives it us, we shall know that we are not to be troubled but if he says, I have none, troubles await us.' They greeted him and asked accordingly. He said: If you will look after my plough and oxen I will fetch you bread . . . .' Are they your oxen?' 'No, I have hired them.' And he went off.

4 Peter took off his cloak and garment and said: It is no time for us to be idle, especially as the old man is working for us; and he took the plough and began to sow. Andrew protested and took it from him and sowed, and blessed the seed as he sowed. And Rufus and Alexander and Matthias, going on the right, said; Let the sweet dew and the fair wind come and rest on this field. And the seed sprang up and the corn ripened.

5 When the farmer returned with the bread and saw the ripe corn he worshipped them as gods. But they told him who they were, and Peter gave him the Commandments . . . . He said: I will leave all and follow you.' Not so, but go to the city, return your oxen to the owner, and tell your wife and children and prepare us a lodging;

6 He took a sheaf, hung it on his staff, and went off. The people asked where he got the corn, for it was the time of sowing, but he hastened home.
7 The chief men of the city heard of it and sent for him and made him tell his story.

8 And the devil entered them and they said: Alas! these are of the twelve Galilaeans who go about separating men from their wives; What are we to do?

9 One of them said: I can keep them out of the city? 'How?' 'They hate all women, and specially unchaste ones: let us put a naked wanton in the gate, and they will see her and flee.' So they did.

10 The apostles perceived the snare by the spirit, and Andrew said: Bid me, and I will chastise her. Peter said: Do as you will. Andrew prayed, and Michael was sent to catch her up by the hair and suspend her till they had passed.

11 And she cried out, cursing the men of the city and praying for pardon.

12 And many believed at her word and worshipped the apostles, and they did many cures, and all praised God.

13 There was a rich man named Onesiphorus who said: If I believe, shall I be able to do wonders? Andrew said: Yes, if you forsake your wife and all your possessions. He was angry and put his garment about Andrew's neck and began to beat him, saying: You are a wizard, why should I do so?

14 Peter saw it and told him to leave off. He said: I see you are wiser than he. What do you say? Peter said: I tell you this: it is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God. Onesiphorus was yet more angry and took his garment off Andrew's neck and cast it on Peter's and haled him along, saying: You are worse than the other. If you show me this sign, I and the whole city will believe but if not you shall be punished.

15 Peter was troubled and stood and prayed: Lord, help us at this hour, for thou hast entrapped us by thy words.

16 The Saviour appeared in the form of a boy of twelve years, wearing a linen garment 'smooth within and without', and said; Fear not: let the needle and the camel be brought. There was a huckster in the town who had been converted by Philip; and he heard of it, and looked for a needle with a large eye, but Peter said: Nothing is impossible with God rather bring a needle with a small eye.

17 When it was brought, Peter saw a camel coming and stuck the needle in the ground and cried: In the name of Jesus Christ crucified under Pontius Pilate I command thee, camel, to go through the eye of the needle. The eye opened like a gate and the camel passed through;
and yet again, at Peter's bidding.

18 Onesiphorus said: You are a great sorcerer: but I shall not believe unless I may send for a needle and a camel. And he said secretly to a servant: Bring a camel and a needle, and find a defiled woman and some swine's flesh and bring them too. And Peter heard it in the spirit and said: O slow to believe, bring your camel and woman and needle and flesh.

19 When they were brought Peter stuck the needle in the ground, with the flesh, the woman was on the camel. He commanded it as before, and the camel went through, and back again.

20 Onesiphorus cried out, convinced and said: Listen. I have lands and vineyards and 27 litrae of gold and 50 of silver, and many slaves: I will give my goods to the poor and free my slaves if I may do a wonders like you. Peter said: If you believe, you shall.

21 Yet he was afraid he might not be able, because he was not baptized, but a voice came: Let him do what he will. So Onesiphorus stood before the needle and camel and commanded it to go through and it went as far as the neck and stopped. And he asked why. 'Because you are not yet baptized.' He was content, and the apostles went to his house, and 1,000 souls were baptized that night.

22 Next day the woman that was hung in the air said: Alas that I am not worthy to believe like the rest! I will give all my goods to the poor and my house for a monastery of virgins. Peter heard it and went out to her and at his word she was let down unhurt, and gave him for the poor 4 litrae of gold and much raiment and her house for a monastery of virgins.

23 And the apostles consecrated a church and ordained clergy and committed the people to God.
ACTS OF JOHN

From "The Apocryphal New Testament"

18 Now John was hastening to Ephesus, moved thereto by a vision. Damonicus therefore, and Aristodemus his kinsman, and a certain very rich man Cleobius, and the wife of Marcellus, hardly prevailed to keep him for one day in Miletus, reposing themselves with him. And when very early in the morning they had set forth, and already about four miles of the journey were accomplished, a voice came from heaven in the hearing of all of us, saying: John, thou art about to give glory to thy Lord in Ephesus, whereof thou shalt know, thou and all the brethren that are with thee, and certain of them that are there, which shall believe by thy means. John therefore pondered, rejoicing in himself, what it should be that should befall (meet) him at Ephesus, and said: Lord, behold I go according to thy will: let that be done which thou desirallest. 19 And as we drew near to the city, Lycomedes the praetor of the Ephesians, a man of large substance, met us, and falling at John's feet besought him, saying: Is thy name John? the God whom thou preachest hath sent thee to do good unto my wife, who hath been smitten with palsy now these seven days and lieth incurable. But glorify thou thy God by healing her, and have compassion on us. For as I was considering with myself what resolve to take in this matter, one stood by me and said: Lycomedes, cease from this thought which warreth against thee, for it is evil (hard): submit not thyself unto it. For I have compassion upon mine handmaid Cleopatra, and have sent from Miletus a man named John who shall raise her up and restore her to thee whole. Tarry not, therefore, thou servant of the God who hath manifested himself unto me, but hasten unto my wife who hath no more than breath. And straightway John went from the gate, with the brethren that were with him and Lycomedes, unto his house. But Cleobius said to his young men: Go ye to my kinsman Callippus and receive of him comfortable entertainment -for I am come hither with his son- that we may find all things decent.

20 Now when Lycomedes came with John into the house wherein his wife lay, he caught hold again of his feet and said: See, lord, the withering of the beauty, see the youth, see the renowned flower of my poor wife, whereat all Ephesus was wont to marvel: wretched me, I have suffered envy, I have been humbled, the eye of mine enemies hath smitten me: I have
never wronged any, though I might have injured many, for I looked before to this very thing, and took care, lest I should see any evil or any such ill fortune as this. What profit, then, hath Cleopatra from my anxiety? what have I gained by being known for a pious man until this day? nay, I suffer more than the impious, in that I see thee, Cleopatra, lying in such plight. The sun in his course shall no more see me conversing with thee: I will go before thee, Cleopatra, and rid myself of life: I will not spare mine own safety though it be yet young. I will defend myself before Justice, that I have rightly deserted, for I may indict her as judging unrighteously. I will be avenged on her when I come before her as a ghost of life. I will say to her: Thou didst force me to leave the light when thou didst rob me of Cleopatra: thou didst cause me to become a corpse when thou sentest me this ill fortune: thou didst compel me to insult Providence, by cutting off my joy in life (my confidence).

21 And with yet more words Lycomedes addressing Cleopatra came near to the bed and cried aloud and lamented: but John pulled him away, and said: Cease from these lamentations and from thine unfitting words: thou must not disobey him that (?) appeared unto thee: for know that thou shalt receive thy consort again. Stand, therefore, with us that have come hither on her account and pray to the God whom thou sawest manifesting himself unto thee in dreams. What, then, is it, Lycomedes? Awake, thou also, and open thy soul. Cast off the heavy sleep from thee: beseech the Lord, entreat him for thy wife, and he will raise her up. But he fell upon the floor and lamented, fainting. [It is evident from what follows that Lycomedes died: but the text does not say so; some words may have fallen out.]

John therefore said with tears: Alas for the fresh (new) betraying of my vision! for the new temptation that is prepared for me! for the new device of him that contriveth against me! the voice from heaven that was borne unto me in the way, hath it devised this for me? was it this that it foreshowed me should come to pass here, betraying me to this great multitude of the citizens because of Lycomedes? the man lieth without breath, and I know well that they will not suffer me to go out of the house alive. Why tarriest thou, Lord (or, what wilt thou do)? why hast thou shut off from us thy good promise? Do not, I beseech thee, Lord, do not give him cause to exult who rejoiceth in the suffering of others; give him not cause to dance who alway derideth us; but let thy holy name and thy mercy make haste. Raise up these two dead whose death is against me.

22 And even as John thus cried out, the city of the Ephesians ran together to the house of Lycomedes, hearing that he was dead. And John, beholding the great multitude that was come, said unto the Lord: Now is the time of refreshment and of confidence toward thee, O Christ; now is the time for us who are sick to have the help that is of thee, O physician who healest freely; keep thou mine entering in hither safe from derision. I beseech thee, Jesu, succour this great multitude that it may come to thee who art Lord of all things: behold the affliction, behold them that lie here. Do thou prepare, even from them that are assembled for that end, holy vessels for thy service, when they behold thy gift. For thyself hast said, O Christ, 'Ask, and it shall be given you'. We ask therefore of thee, O king, not gold, not silver, not substance, not possessions, nor aught of what is on earth and perisheth, but two souls, by
whom thou shalt convert them that are here unto thy way, unto thy teaching, unto thy liberty (confidence), unto thy most excellent (or unfailing) promise: for when they perceive thy power in that those that have died are raised, they will be saved, some of them. Do thou thyself, therefore, give them hope in thee: and so go I unto Cleopatra and say: Arise in the name of Jesus Christ.

23 And he came to her and touched her face and said: Cleopatra, He saith, whom every ruler feareth, and every creature and every power, the abyss and all darkness, and unsmiling death, and the height of heaven, and the circles of hell [and the resurrection of the dead, and the sight of the blind], and the whole power of the prince of this world, and the pride of the ruler: Arise, and be not an occasion unto many that desire not to believe, or an affliction unto souls that are able to hope and to be saved. And Cleopatra straightway cried with a loud voice: I arise, master: save thou thine handmaid.

Now when she had arisen seven days, the city of the Ephesians was moved at the unlooked - for sight. And Cleopatra asked concerning her husband Lycomedes, but John said to her: Cleopatra, if thou keep thy soul unmoved and steadfast, thou shalt forthwith have Lycomedes thine husband standing here beside thee, if at least thou be not disturbed nor moved at that which hath befallen, having believed on my God, who by my means shall grant him unto thee alive. Come therefore with me into thine other bedchamber, and thou shalt behold him, a dead corpse indeed, but raised again by the power of my God.

24 And Cleopatra going with John into her bedchamber, and seeing Lycomedes dead for her sake, had no power to speak (suffered in her voice), and ground her teeth and bit her tongue, and closed her eyes, raining down tears: and with calmness gave heed to the apostle. But John had compassion on Cleopatra when he saw that she neither raged nor was beside herself, and called upon the perfect and condescending mercy, saying: Lord Jesus Christ, thou seest the pressure of sorrow, thou seest the need; thou seest Cleopatra shrieking her soul out in silence, for she constraineth within her the frenzy that cannot be borne; and I know that for Lycomedes' sake she also will die upon his body. And she said quietly to John: That have I in mind, master, and nought else.

And the apostle went to the couch whereon Lycomedes lay, and taking Cleopatra's hand he said: Cleopatra, because of the multitude that is present, and thy kinsfolk that have come in, with strong crying, say thou to thine husband: Arise and glorify the name of God, for he giveth back the dead to the dead. And she went to her husband and said to him according as she was taught, and forthwith raised him up. And he, when he arose, fell on the floor and kissed John's feet, but he raised him, saying: O man, kiss not my feet but the feet of God by whose power ye are both arisen.

25 But Lycomedes said to John: I entreat and adjure thee by the God in whose name thou hast raised us, to abide with us, together with all them that are with thee. Likewise Cleopatra
also caught his feet and said the same. And John said to them: For tomorrow I will be with you. And they said to him again: We shall have no hope in thy God, but shall have been raised to no purpose, if thou abide not with us. And Cleobius with Aristodemus and Damonicus were touched in the soul and said to John: Let us abide with them, that they continue without offence towards the Lord. So he continued there with the brethren.

26 There came together therefore a gathering of a great multitude on John's account; and as he discoursed to them that were there, Lycomedes, who had a friend who was a skilful painter, went hastily to him and said to him: You see me in a great hurry to come to you: come quickly to my house and paint the man whom I show you without his knowing it. And the painter, giving some one the necessary implements and colours, said to Lycomedes: Show him to me, and for the rest have no anxiety. And Lycomedes pointed out John to the painter, and brought him near him, and shut him up in a room from which the apostle of Christ could be seen. And Lycomedes was with the blessed man, feasting on the faith and the knowledge of our God, and rejoiced yet more in the thought that he should possess him in a portrait.

27 The painter, then, on the first day made an outline of him and went away. And on the next he painted him in with his colours, and so delivered the portrait to Lycomedes to his great joy. And lie took it and set it up in his own bedchamber and hung it with garlands: so that later John, when he perceived it, said to him: My beloved child, what is it that thou always doest when thou comest in from the bath into thy bedchamber alone? do not I pray with thee and the rest of the brethren? or is there something thou art hiding from us? And as he said this and talked jestingly with him, he went into the bedchamber, and saw the portrait of an old man crowned with garlands, and lamps and altars set before it. And he called him and said: Lycomedes, what meanest thou by this matter of the portrait? can it be one of thy gods that is painted here? for I see that thou art still living in heathen fashion. And Lycomedes answered him: My only God is he who raised me up from death with my wife: but if, next to that God, it be right that the men who have benefited us should be called gods -it is thou, father, whom I have had painted in that portrait, whom I crown and love and reverence as having become my good guide.

28 And John who had never at any time seen his own face said to him: Thou mockest me, child: am I like that in form, thy Lord? how canst thou persuade me that the portrait is like me? And Lycomedes brought him a mirror. And when he had seen himself in the mirror and looked earnestly at the portrait, he said: As the Lord Jesus Christ liveth, the portrait is like me: yet not like me, child, but like my fleshly image; for if this painter, who hath imitated this my face, desireth to draw me in a portrait, he will be at a loss, the colours that are now given to thee, and boards and plaster (?) and glue (?), and the position of my shape, and old age and youth and all things that are seen with the eye.

29 But do thou become for me a good painter, Lycomedes. Thou hast colours which he giveth thee through me, who painteth all of us for himself, even Jesus, who knoweth the
shapes and appearances and postures and dispositions and types of our souls. And the colours
wherewith I bid thee paint are these: faith in God, knowledge, godly fear, friendship,
communion, meekness, kindness, brotherly love, purity, simplicity, tranquillity, fearlessness,
grieflessness, sobriety, and the whole band of colours that painteth the likeness of thy soul,
and even now raiseth up thy members that were cast down, and levelleth them that were
lifted up, and tendeth thy bruises, and healeth thy wounds, and ordereth thine hair that was
disarranged, and washeth thy face, and chasteneth thine eyes, and purgeth thy bowels, and
emptieth thy belly, and cutteth off that which is beneath it; and in a word, when the whole
company and mingling of such colours is come together, into thy soul, it shall present it to
our Lord Jesus Christ undaunted, whole (unsmoothed), and firm of shape. But this that thou
hast now done is childish and imperfect: thou hast drawn a dead likeness of the dead.

There need be no portion of text lost at this point: but possibly some few sentences have been
omitted. The transition is abrupt and the new episode has not, as elsewhere, a title of its own.

30 And he commanded Verus (Berus), the brother that ministered to him, to gather the aged
women that were in all Ephesus, and made ready, he and Cleopatra and Lycomedes, all
things for the care of them. Verus, then, came to John, saying: Of the aged women that are
here over threescore years old I have found four only sound in body, and of the rest
some . . . . (a word gone) and some palsied and others sick. And when he heard that, John
kept silence for a long time, and rubbed his face and said: O the slackness (weakness) of
them that dwell in Ephesus! O the state of dissolution, and the weakness toward God! O
devil, that hast so long mocked the faithful in Ephesus! Jesus, who giveth me grace and the
gift to have my confidence in him, saith to me in silence: Send after the old women that are
sick and come (be) with them into the theatre, and through me heal them: for there are some
of them that will come unto this spectacle whom by these healings I will convert and make
them useful for some end.

31 Now when all the multitude was come together to Lycomedes, he dismissed them on
John's behalf, saying: Tomorrow come ye to the theatre, as many as desire to see the power
of God. And the multitude, on the morrow, while it was yet night, came to the theatre: so that
the proconsul also heard of it and hasted and took his sent with all the people. And a certain
praetor, Andromeus, who was the first of the Ephesians at that time, put it about that John
had promised things impossible and incredible: But if, said he, he is able to do any such thing
as I hear, let him come into the public theatre, when it is open, naked, and holding nothing in
his hands, neither let him name that magical name which I have heard him utter.

32 John therefore, having heard this and being moved by. these words, commanded the aged
women to be brought into the theatre: and when they were all brought into the midst, some of
them upon beds and others lying in a deep sleep, and all the city had run together, and a great
silence was made, John opened his mouth and began to say:
33 Ye men of Ephesus, learn first of all wherefore I am visiting in your city, or what is this great confidence which I have towards you, so that it may become manifest to this general assembly and to all of you (or, so that I manifest myself to). I have been sent, then, upon a mission which is not of man's ordering, and not upon any vain journey; neither am I a merchant that make bargains or exchanges; but Jesus Christ whom I preach, being compassionate and kind, desireth by my means to convert all of you who are held in unbelief and sold unto evil lusts, and to deliver you from error; and by his power will I confound even the unbelief of your praetor, by raising up them that lie before you, whom ye all behold, in what plight and in what sicknesses they are. And to do this (to confound Andronicus) is not possible for me if they perish: therefore shall they be healed.

34 But this first I have desired to sow in your ears, even that ye should take care for your souls -on which account I am come unto you- and not expect that this time will be for ever, for it is but a moment, and not lay up treasures upon the earth where all things do fade. Neither think that when ye have gotten children ye can rest upon them (?), and try not for their sakes to defraud and overreach. Neither, ye poor, be vexed if ye have not wherewith to minister unto pleasures; for men of substance when they are diseased call you happy. Neither, ye rich, rejoice that ye have much money, for by possessing these things ye provide for yourselves grief that ye cannot be rid of when ye lose them; and besides, while it is with you, ye are afraid lest some one attack you on account of it.

35 Thou also that art puffed up because of the shapeliness of thy body, and art of an high look, shalt see the end of the promise thereof in the grave; and thou that rejoicest in adultery, know that both law and nature avenge it upon thee, and before these, conscience; and thou, adulteress, that art an adversary of the law, knowest not whither thou shalt come in the end. And thou that sharrest not with the needy, but hast monies laid up, when thou departest out of this body and hast need of some mercy when thou burnest in fire, shalt have none to pity thee; and thou the wrathful and passionate, know that thy conversation is like the brute beasts; and thou, drunkard and quarreller, learn that thou losest thy senses by being enslaved to a shameful and dirty desire.

36 Thou that rejoicest in gold and delightest thyself with ivory and jewels, when night falleth, canst thou behold what thou lovest? thou that art vanquished by soft raiment, and then leavest life, will those things profit thee in the place whither thou goest? And let the murderer know that the condign punishment is laid up for him twofold after his departure hence. Likewise also thou poisoner, sorcerer, robber, defrauder, sodomite, thief, and as many as are of that band, ye shall come at last, as your works do lead you, unto unquenchable fire, and utter darkness, and the pit of punishment, and eternal threatenings. Wherefore, ye men of Ephesus, turn yourselves, knowing this also, that kings, rulers, tyrants, boasters, and they that have conquered in wars, stripped of all things when they depart hence, do suffer pain, lodged in eternal misery.

37 And having thus said, John by the power of God healed all the diseases.
This sentence must be an abridgement of a much longer narration. The manuscript indicates no break at this point: but we must suppose a not inconsiderable loss of text. For one thing, Andronicus, who is here an unbeliever, appears as a convert in the next few lines. Now he is, as we shall see later, the husband of an eminent believer, Drusiana; and his and her conversion will have been told at some length; and I do not doubt that among other things there was a discourse of John persuading them to live in continence.

37 (continued.) Now the brethren from Miletus said unto John: We have continued a long time at Ephesus; if it seem good to thee, let us go also to Smyrna; for we hear already that the mighty works of God have reached it also. And Andronicus said to them: Whenceover the teacher willeth, then let us go. But John said: Let us first go unto the temple of Artemis, for perchance there also, if we show ourselves, the servants of the Lord will be found.

38 After two days, then, was the birthday of the idol temple. John therefore, when all were clad in white, alone put on black raiment and went up into the temple. And they took him and essayed to kill him. But John said: Ye are mad to set upon me, a man that is the servant of the only God. And he gat him up upon an high pedestal and said unto them:

39 Ye run hazard, men of Ephesus, of being like in character to the sea: every river that floweth in and every spring that runneth down, and the rains, and waves that press upon each other, and torrents full of rocks are made salt together by the bitter telementt (MS. promise!) that is therein. So ye also remaining unchanged unto this day toward true godliness are become corrupted by your ancient rites of worship. How many wonders and healings of diseases have ye seen wrought through me? And yet are ye blinded in your hearts and cannot recover sight. What is it, then, O men of Ephesus? I have adventured now and come up even into this your idol temple. I will convict you of being most godless, and dead from the understanding of mankind. Behold, I stand here: ye all say that ye have a goddess, even Artemis: pray then unto her that I alone may die; or else I only, if ye are not able to do this, will call upon mine own god, and for your unbelief I will cause every one of you to die.

40 But they who had beforetime made trial of him and had seen dead men raised up, cried out: Slay us not so, we beseech thee, John. We know that thou canst do it. And John said to them: If then ye desire not to die, let that which ye worship be confounded, and wherefore it is confounded, that ye also may depart from your ancient error. For now is it time that either ye be converted by my God, or I myself die by your goddess; for I will pray in your presence and entreat my God that mercy be shown unto you.

41 And having so said he prayed thus: O God that art God above all that are called gods, that until this day hast been set at nought in the city of the Ephesians; that didst put into my mind to come into this place, whereof I never thought; that dost convict every manner of worship by turning men unto thee; at whose name every idol fleeth and every evil spirit and every
unclean power; now also by the flight of the evil spirit here at thy name, even of him that
deveiveth this great multitude, show thou thy mercy in this place, for they have been made to
err.

42 And as John spake these things, immediately the altar of Artemis was parted into many
pieces, and all the things that were dedicated in the temple fell, and [MS. that which seemed
good to him] was rent asunder, and likewise of the images of the gods more than seven. And
the half of the temple fell down, so that the priest was slain at one blow by the falling of the
(roof, beam). The multitude of the Ephesians therefore cried out: One is the God of John,
one is the God that hath pity on us, for thou only art God: now are we turned to thee,
beholding thy marvellous works! have mercy on us, O God, according to thy will, and save
us from our great error! And some of them, lying on their faces, made supplication, and some
kneeled and besought, and some rent their clothes and wept, and others tried to escape.

43 But John spread forth his hands, and being uplifted in soul, said unto the Lord: Glory be
to thee, my Jesus, the only God of truth, for that thou dost gain (receive) thy servants by
divers devices. And having so said, he said to the people: Rise up from the floor, ye men of
Ephesus, and pray to my God, and recognize the invisible power that cometh to
manifestation, and the wonderful works which are wrought before your eyes. Artemis ought
to have succoured herself: her servant ought to have been helped of her and not to have died.
Where is the power of the evil spirit? where are her sacrifices? where her birthdays? where
her festivals? where are the garlands? where is all that sorcery and the poisoning (witchcraft)
that is sister thereto?

44 But the people rising up from off the floor went hastily and cast down the rest of the idol
temple, crying: The God of John only do we know, and him hereafter do we worship, since
he hath had mercy upon us! And as John came down from thence, much people took hold of
him, saying: Help us, O John! Assist us that do perish in vain! Thou seest our purpose: thou
seest the multitude following thee and hanging upon thee in hope toward thy God. We have
seen the way wherein we went astray when we lost him: we have seen our gods that were set
up in vain: we have seen the great and shameful derision that is come to them: but suffer us,
we pray thee, to come unto thine house and to be succoured without hindrance. Receive us
that are in bewilderment.

45 And John said to them: Men (of Ephesus), believe that for your sakes I have continued in
Ephesus, and have put off my journey unto Smyrna and to the rest of the cities, that there
also the servants of Christ may turn to him. But since I am not yet perfectly assured
concerning you, I have continued praying to my God and beseeching him that I should then
depart from Ephesus when I have confirmed you in the faith: and whereas I see that this is
come to pass and yet more is being fulfilled, I will not leave you until I have weaned you like
children from the nurse's milk, and have set you upon a firm rock.
46 John therefore continued with them, receiving them in the house of Andromeus. And one of them that were gathered laid down the dead body of the priest of Artemis before the door [of the temple], for he was his kinsman, and came in quickly with the rest, saying nothing of it. John, therefore, after the discourse to the brethren, and the prayer and the thanksgiving (eucharist) and the laying of hands upon every one of the congregation, said by the spirit: There is one here who moved by faith in God hath laid down the priest of Artemis before the gate and is come in, and in the yearning of his soul, taking care first for himself, hath thought thus in himself: It is better for me to take thought for the living than for my kinsman that is dead: for I know that if I turn to the Lord and save mine own soul, John will not deny to raise up the dead also. And John arising from his place went to that into which that kinsman of the priest who had so thought was entered, and took him by the hand and said: Hadst thou this thought when thou camest unto me, my child? And he, taken with trembling and affright, said: Yes, lord, and cast himself at his feet. And John said: Our Lord is Jesus Christ, who will show his power in thy dead kinsman by raising him up.

47 And he made the young man rise, and took his hand and said: It is no great matter for a man that is master of great mysteries to continue wearying himself over small things: or what great thing is it to rid men of diseases of the body? And yet holding the young man by the hand he said: I say unto thee, child, go and raise the dead thyself, saying nothing but this only: John the servant of God saith to thee, Arise. And the young man went to his kinsman and said this only -and much people was with him- and entered in unto John, bringing him alive. And John, when he saw him that was raised, said: Now that thou art raised, thou dost not truly live, neither art partaker or heir of the true life: wilt thou belong unto him by whose name and power thou wast raised? And now believe, and thou shall live unto all ages. And he forthwith believed upon the Lord Jesus and thereafter clave unto John.

[Another manuscript (Q. Paris Gr. 1468, of the eleventh century) has another form of this story. John destroys the temple of Artemis, and then 'we' go to Smyrna and all the idols are broken: Bucolus, Polycarp, and Andronicus are left to preside over the district. There were there two priests of Artemis, brothers, and one died. The raising is told much as in the older text, but more shortly.

'We' remained four years in the region, which was wholly converted, and then returned to Ephesus.]

48 Now on the next day John, having seen in a dream that he must walk three miles outside the gates, neglected it not, but rose up early and set out upon the way, together with the brethren.

And a certain countryman who was admonished by his father not to take to himself the wife of a fellow labourer of his who threatened to kill him -this young man would not endure the admonition of his father, but kicked him and left him without speech (sc. dead). And John,
seeing what had befallen, said unto the Lord: Lord, was it on this account that thou didst bid me come out hither to-day?

49 But the young man, beholding the violence (sharpness) of death, and looking to be taken, drew out the sickle that was in his girdle and started to run to his own abode; and John met him and said: Stand still, thou most shameless devil, and tell me whither thou runnest bearing a sickle that thirsteth for blood. And the young man was troubled and cast the iron on the ground, and said to him: I have done a wretched and barbarous deed and I know it, and so I determined to do an evil yet worse and more cruel, even to die myself at once. For because my father was alway curbing me to sobriety, that I should live without adultery, and chastely, I could not endure him to reprove me, and I kicked him and slew him, and when I saw what was done, I was hasting to the woman for whose sake I became my father's murderer, with intent to kill her and her husband, and myself last of all: for I could not bear to be seen of the husband of the woman, and undergo the judgement of death.

50 And John said to him: That I may not by going away and leaving you in danger give place to him that desireth to laugh and sport with thee, come thou with me and show me thy father, where he lieth. And if I raise him up for thee, wilt thou hereafter abstain from the woman that is become a snare to thee. And the young man said: If thou raisest up my father himself for me alive, and if I see him whole and continuing in life, I will hereafter abstain from her.

51 And while he was speaking, they came to the place where the old man lay dead, and many passers-by were standing near thereto. And John said to the youth: Thou wretched man, didst thou not spare even the old age of thy father? And he, weeping and tearing his hair, said that he repented thereof; and John the servant of the Lord said: Thou didst show me I was to set forth for this place, thou knewest that this would come to pass, from whom nothing can be hid of things done in life, that givest me power to work every cure and healing by thy will: now also give me this old man alive, for thou seest that his murderer is become his own judge: and spare him, thou only Lord, that spared not his father (because he) counselled him for the best.

52 And with these words he came near to the old man and said: My Lord will not be weak to spread out his kind pity and his condescending mercy even unto thee: rise up therefore and give glory to God for the work that is come to pass at this moment. And the old man said: I arise, Lord. And he rose and sat up and said: I was released from a terrible life and had to bear the insults of my son, dreadful and many, and his want of natural affection, and to what end hast thou called me back, O man of the living God? (And John answered him: If) thou art raised only for the same end, it were better for thee to die; but raise thyself unto better things. And he took him and led him into the city, preaching unto him the grace of God, so that before he entered the gate the old man believed.

53 But the young man, when he beheld the unlooked-for raising of his father, and the saving
of himself, took a sickle and mutilated himself, and ran to the house wherein he had his adulteress, and reproached her, saying: For thy sake I became the murderer of my father and of you two and of myself: there thou hast that which is alike guilty of all. For on me God hath had mercy, that I should know his power.

54 And he came back and told John in presence of the brethren what he had done. But John said to him: He that put it into thine heart, young man, to kill thy father and become the adulterer of another man's wife, the same made thee think it a right deed to take away also the unruly members. But thou shouldest have done away, not with the place of sin, but the thought which through those members showed itself harmful: for it is not the instruments that are injurious, but the unseen springs by which every shameful emotion is stirred and cometh to light. Repent therefore, my child, of this fault, and having learnt the wiles of Satan thou shalt have God to help thee in all the necessities of thy soul. And the young man kept silence and attended, having repented of his former sins, that he should obtain pardon from the goodness of God: and he did not separate from John.

55 When, then, these things had been done by him in the city of the Ephesians, they of Smyrna sent unto him saying: We hear that the God whom thou preachest is not envious, and hath charged thee not to show partiality by abiding in one place. Since, then, thou art a preacher of such a God, come unto Smyrna and unto the other cities, that we may come to know thy God, and having known him may have our hope in him.

[Q has the above story also, and continues with an incident which is also quoted in a different form (and not as from these Acts) by John Cassian. Q has it thus:

Now one day as John was seated, a partridge flew by and came and played in the dust before him; and John looked on it and wondered. And a certain priest came, who was one of his hearers, and came to John and saw the partridge playing in the dust before him, and was offended in himself and said: Can such and so great a man take pleasure in a partridge playing in the dust? But John perceiving in the spirit the thought of him, said to him: It were better for thee also, my child, to look at a partridge playing in the dust and not to defile thyself with shameful and profane practices: for he who waiteth the conversion and repentance of all men hath brought thee here on this account: for I have no need of a partridge playing in the dust. For the partridge is thine own soul.

Then the elder, hearing this and seeing that he was not bidden, but that the apostle of Christ had told him all that was in his heart, fell on his face on the earth and cried aloud, saying: Now know I that God dwelleth in thee, O blessed John! for he that tempteth thee tempteth him that cannot be tempted. And he entreated him to pray for him. And he instructed him and delivered him the rules (canons) and let him go to his house, glorifying God that is over all.

Cassian, Collation XXIV. 21, has it thus:
It is told that the most blessed Evangelist John, when he was gently stroking a partridge with his hands, suddenly saw one in the habit of a hunter coming to him. He wondered that a man of such repute and fame should demean himself to such small and humble amusements, and said: Art thou that John whose eminent and widespread fame hath enticed me also with great desire to know thee? Why then art thou taken up with such mean amusements? The blessed John said to him: What is that which thou carriest in thy hands? A bow, said he. And why, said he, dost thou not bear it about always stretched? He answered him: I must not, lest by constant bending the strength of its vigour be wrung and grow soft and perish, and when there is need that the arrows be shot with much strength at some beast, the strength being lost by excess of continual tension, a forcible blow cannot be dealt. Just so, said the blessed John, let not this little and brief relaxation of my mind offend thee, young man, for unless it doth sometimes ease and relax by some remission the force of its tension, it will grow slack through unbroken rigour and will not be able to obey the power of the Spirit.

The only common point of the two stories is that St. John amuses himself with a partridge, and a spectator thinks it unworthy of him. The two morals differ wholly. The amount of text lost here is of quite uncertain length. It must have told of the doings at Smyrna, and also, it appears, at Laodicca (see the title of the next section). One of the episodes must have been the conversion of a woman of evil life (see below, 'the harlot that was chaste').

Our best manuscript prefixes a title to the next section:

From Laodicca to Ephesus the second time.

58 Now when some long time had passed, and none of the brethren had been at any time grieved by John, they were then grieved because he had said: Brethren, it is now time for me to go to Ephesus (for so have I agreed with them that dwell there) lest they become slack, now for a long time having no man to confirm them. But all of you must have your minds steadfast towards God, who never forsaketh us.

But when they heard this from him, the brethren lamented because they were to be parted from him. And John said: Even if I be parted from you, yet Christ is always with you: whom if ye love purely ye will have his fellowship without reproach, for if he be loved, he preventeth (anticipateth) them that love him.

59 And having so said, and bidden farewell to them, and left much money with the brethren for distribution, he went forth unto Ephesus, while all the brethren lamented and groaned. And there accompanied him, of Ephesus, both Andronicus and Drusiana and Lycomedes and Cleobius and their families. And there followed him Aristobula also, who had heard that her husband Tertullus had died on the way, and Aristippus with Xenophon, and the harlot that was chaste, and many others, whom he exhorted at all times to cleave to the Lord, and they would no more be parted from him.
60 Now on the first day we arrived at a deserted inn, and when we were at a loss for a bed for John, we saw a droll matter. There was one bedstead lying somewhere there without coverings, whereon we spread the cloaks which we were wearing, and we prayed him to lie down upon it and rest, while the rest of us all slept upon the floor. But he when he lay down was troubled by the bugs, and as they continued to become yet more troublesome to him, when it was now about the middle of the night, in the hearing of us all he said to them: I say unto you, O bugs, behave yourselves, one and all, and leave your abode for this night and remain quiet in one place, and keep your distance from the servants of God. And as we laughed, and went on talking for some time, John addressed himself to sleep; and we, talking low, gave him no disturbance (or, thanks to him we were not disturbed).

61 But when the day was now dawning I arose first, and with me Verus and Andronicus, and we saw at the door of the house which we had taken a great number of bugs standing, and while we wondered at the great sight of them, and all the brethren were roused up because of them, John continued sleeping. And when he was awaked we declared to him what we had seen. And he sat up on the bed and looked at them and said: Since ye have well behaved yourselves in hearkening to my rebuke, come unto your place. And when he had said this, and risen from the bed, the bugs running from the door hasted to the bed and climbed up by the legs thereof and disappeared into the joints. And John said again: This creature hearkened unto the voice of a man, and abode by itself and was quiet and trespassed not; but we which hear the voice and commandments of God disobey and are light-minded: and for how long?

62 After these things we came to Ephesus: and the brethren there, who had for a long time known that John was coming, ran together to the house of Andronicus (where also he came to lodge), handling his feet and laying his hands upon their own faces and kissing them (and many rejoiced even to touch his vesture, and were healed by touching the clothes of the holy apostle. [So the Latin, which has this section; the Greek has: so that they even touched his garments].)

63 And whereas there was great love and joy unsurpassed among the brethren, a certain one, a messenger of Satan, became enamoured of Drusiana, though he saw and knew that she was the wife of Andronicus. To whom many said: It is not possible for thee to obtain that woman, seeing that for a long time she has even separated herself from her husband for godliness' sake. Art thou only ignorant that Andronicus, not being aforetime that which now he is, a God-fearing man, shut her up in a tomb, saying: Either I must have thee as the wife whom I had before, or thou shalt die. And she chose rather to die than to do that foulness. If, then, she would not consent, for godliness' sake, to cohabit with her lord and husband, but even persuaded him to be of the same mind as herself, will she consent to thee desiring to be her seducer? depart from this madness which hath no rest in thee: give up this deed which thou canst not bring to accomplishment.

64 But his familiar friends saying these things to him did not convince him, but with
shamelessness he courted her with messages; and when he learnt the insults and disgraces which she returned, he spent his life in melancholy (or better, she, when she learnt of this disgrace and insult at his hand, spent her life in heaviness). And after two days Drusiana took to her bed from heaviness, and was in a fever and said: Would that I had not now come home to my native place, I that have become an offence to a man ignorant of godliness! for if it were one who was filled with the word of God, he would not have gone to such a pitch of madness. But now (therefore) Lord, since I am become the occasion of a blow unto a soul devoid of knowledge, set me free from this chain and remove me unto thee quickly. And in the presence of John, who knew nothing at all of such a matter, Drusiana departed out of life not wholly happy, yea, even troubled because of the spiritual hurt of the man.

65 But Andronicus, grieved with a secret grief, mourned in his soul, and wept openly, so that John checked him often and said to him: Upon a better hope hath Drusiana removed out of this unrighteous life. And Andronicus answered him: Yea, I am persuaded of it, O John, and I doubt not at all in regard of trust in my God: but this very thing do I hold fast, that she departed out of life pure.

66 And when she was carried forth, John took hold on Andronicus, and now that he knew the cause, he mourned more than Andronicus. And he kept silence, considering the provocation of the adversary, and for a space sat still. Then, the brethren being gathered there to hear what word he would speak of her that was departed, he began to say:

67 When the pilot that voyageth, together with them that sail with him, and the ship herself, arriveth in a calm and stormless harbour, then let him say that he is safe. And the husbandman that hath committed the seed to the earth, and toiled much in the care and protection of it, let him then take rest from his labours, when he layeth up the seed with manifold increase in his barns. Let him that enterpriseth to run in the course, then exult when he beareth home the prize. Let him that inscribeth his name for the boxing, then boast himself when he receiveth the crowns: and so in succession is it with all contests and crafts, when they do not fail in the end, but show themselves to be like that which they promised (corrupt).
Acts of John(cont)

68 And thus also I think is it with the faith which each one of us practiseth, that it is then discerned whether it be indeed true, when it continueth like itself even until the end of life. For many obstacles fall into the way, and prepare disturbance for the minds of men: care, children, parents, glory, poverty, flattery, prime of life, beauty, conceit, lust, wealth, anger, uplifting, slackness, envy, jealousy, neglect, fear, insolence, love, deceit, money, pretence, and other such obstacles, as many as there are in this life: as also the pilot sailing a prosperous course is opposed by the onset of contrary winds and a great storm and mighty waves out of calm, and the husbandman by untimely winter and blight and creeping things rising out of the earth, and they that strive in the games 'just do not win', and they that exercise crafts are hindered by the divers difficulties of them. 69 But before all things it is needful that the believer should look before at his ending and understand it in what manner it will come upon him, whether it will be vigorous and sober and without any obstacle, or disturbed and clinging to the things that are here, and bound down by desires. So is it right that a body should be praised as comely when it is wholly stripped, and a general as great when he hath accomplished every promise of the war, and a physician as excellent when he hath succeeded in every cure, and a soul as full of faith and worthy (or receptive) of God when it hath paid its promise in full: not that soul which began well and was dissolved into all the things of this life and fell away, nor that which is numb, having made an effort to attain to better things, and then is borne down to temporal things, nor that which hath longed after the things of time more than those of eternity, nor that which exchange those that endure not, nor that which hath honoured the works of dishonour that deserve shame, nor that which taketh pledges of Satan, nor that which hath received the serpent into its own house, nor that which suffereth reproach for God's sake and then is [not] ashamed, nor that which with the mouth saith yea, but indeed approveth not itself: but that which hath prevailed not to be made weak by foul pleasure, not to be overcome by light-mindedness, not to be caught by the bait of love of money, not to be betrayed by vigour of body or wrath.

70 And as John was discoursing yet further unto the brethren that they should despise temporal things in respect of the eternal, he that was enamoured of Drusiana, being inflamed
with an horrible lust and possession of the many-shaped Satan, bribed the steward of Andronicus who was a lover of money with a great sum: and he opened the tomb and gave him opportunity to wreak the forbidden thing upon the dead body. Not having succeeded with her when alive, he was still importunate after her death to her body, and said: If thou wouldst not have to do with me while thou livest, I will outrage thy corpse now thou art dead. With this design, and having managed for himself the wicked act by means of the abominable steward, he rushed with him to the sepulchre; they opened the door and began to strip the grave-clothes from the corpse, saying: What art thou profited, poor Drusiana? coudest thou not have done this in life, which perchance would not have grieved thee, hadst thou done it willingly?

71 And as these men were speaking thus, and only the accustomed shift now remained on her body, a strange spectacle was seen, such as they deserve to suffer who do such deeds. A serpent appeared from some quarter and dealt the steward a single bite and slew him: but the young man it did not strike; but coiled about his feet, hissing terribly, and when he fell mounted on his body and sat upon him.

72 Now on the next day John came, accompanied by Andronicus and the brethren, to the sepulchre at dawn, it being now the third day from Drusiana's death, that we might break bread there. And first, when they set out, the keys were sought for and could not be found; but John said to Andronicus: It is quite right that they should be lost, for Drusiana is not in the sepulchre; nevertheless, let us go, that thou mayest not be neglectful, and the doors shall be opened of themselves, even as the Lord hath done for us many such things.

73 And when we were at the place, at the commandment of the master, the doors were opened, and we saw by the tomb of Drusiana a beautiful youth, smiling: and John, when he saw him, cried out and said: Art thou come before us hither too, beautiful one? and for what cause? And we heard a voice saying to him: For Drusiana's sake, whom thou art to raise up-for I was within a little of finding her -and for his sake that lieth dead beside her tomb. And when the beautiful one had said this unto John he went up into the heavens in the sight of us all. And John, turning to the other side of the sepulchre, saw a young man—even Callimachus, one of the chief of the Ephesians—and a huge serpent sleeping upon him, and the steward of Andronicus, Fortunatus by name, lying dead. And at the sight of the two he stood perplexed, saying to the brethren: What meaneth such a sight? or wherefore hath not the Lord declared unto me what was done here, he who hath never neglected me?

74 And Andronicus seeing those corpses, leapt up and went to Drusiana's tomb, and seeing her lying in her shift only, said to John: I understand what has happened, thou blessed servant of God, John. This Callimachus was enamoured of my sister; and because he never won her, though he often assayed it, he hath bribed this mine accursed steward with a great sum, perchance designing, as now we may see, to fulfil by his means the tragedy of his conspiracy, for indeed Callimachus avowed this to many, saying: If she will not consent to me when living, she shall be outraged when dead. And it may be, master, that the beautiful
one knew it and suffered not her body to be insulted, and therefore have these died who made
that attempt. And can it be that the voice that said unto thee, 'Raise up Drusiana', foreshowed
this? because she departed out of this life in sorrow of mind. But I believe him that said that
this is one of the men that have gone astray; for thou wast bidden to raise him up: for as to
the other, I know that he is unworthy of salvation. But this one thing I beg of thee: raise up
Callimachus first, and he will confess to us what is come about.

75 And John, looking upon the body, said to the venomous beast: Get thee away from him
that is to be a servant of Jesus Christ; and stood up and prayed over him thus: O God whose
name is glorified by us, as of right: O God who subduest every injurious force: O God whose
will is accomplished, who alway hearest us: now also let thy gift be accomplished in this
young man; and if there be any dispensation to be wrought through him, manifest it unto us
when he is raised up. And straightway the young man rose up, and for a whole hour kept
silence.

76 But when he came to his right senses, John asked of him about his entry into the
sepulchre, what it meant, and learning from him that which Andronicus had told him,
namely, that he was enamoured of Drusiana, John inquired of him again if he had fulfilled
his foul intent, to insult a body full of holiness. And he answered him: How could I
accomplish it when this fearful beast struck down Fortunatus at a blow in my sight: and
rightly, since he encouraged my frenzy, when I was already cured of that unreasonable and
horrible madness: but me it stopped with affright, and brought me to that plight in which ye
saw me before I arose. And another thing yet more wondrous I will tell thee, which yet went
nigh to slay and was within a little of making me a corpse. When my soul was stirred up with
folly and the uncontrollable malady was troubling me, and I had now torn away the grave-
clothes in which she was clad, and I had then come out of the grave and laid them as thou
seest, I went again to my unholy work: and I saw a beautiful youth covering her with his
mantle, and from his eyes sparks of light came forth unto her eyes; and he uttered words to
me, saying: Callimachus, die that thou mayest live. Now who he was I knew not, O servant
of God; but that now thou hast appeared here, I recognize that he was an angel of God, that I
know well; and this I know of a truth that it is a true God that is proclaimed by thee, and of it
I am persuaded. But I beseech thee, be not slack to deliver me from this calamity and this
fearful crime, and to present me unto thy God as a man deceived with a shameful and foul
deceit. Beseeching help therefore of thee, I take hold on thy feet. I would become one of
them that hope in Christ, that the voice may prove true which said to me, 'Die that thou
mayest live': and that voice hath also fulfilled its effect, for he is dead, that faithless,
disorderly, godless one, and I have been raised by thee, I who will be faithful, God-fearing,
knowing the truth, which I entreat thee may be shown me by thee.

77 And John, filled with great gladness and perceiving the whole spectacle of the salvation of
man, said: What thy power is, Lord Jesu Christ, I know not, bewildered as I am at thy much
compassion and boundless long-suffering. O what a greatness that came down into bondage!
O unspeakable liberty brought into slavery by us! O incomprehensible glory that is come
unto us! thou that hast kept the dead tabernacle safe from insult; that hast redeemed the man that stained himself with blood and chastened the soul of him that would defile the corruptible body; Father that hast had pity and compassion on the man that cared not for thee; We glorify thee, and praise and bless and thank thy great goodness and long-suffering, O holy Jesu, for thou only art God, and none else: whose is the might that cannot be conspired against, now and world without end. Amen.

78 And when he had said this John took Callimachus and saluted (kissed) him, saying: Glory be to our God, my child, who hath had mercy on thee, and made me worthy to glorify his power, and thee also by a good course to depart from that thine abominable madness and drunkenness, and hath called thee unto his own rest and unto renewing of life.

79 But Andronicus, beholding the dead Callimachus raised, besought John, with the brethren, to raise up Drusiana also, saying: O John, let Drusiana arise and spend happily that short space (of life) which she gave up through grief about Callimachus, when she thought she had become a stumbling block to him: and when the Lord will, he shall take her again to himself. And John without delay went unto her tomb and took her hand and said: Upon thee that art the only God do I call, the more than great, the unutterable, the incomprehensible: unto whom every power of principalities is subjected: unto whom all authority boweth: before whom all pride falleth down and keepeth silence: whom devils hearing of tremble: whom all creation perceiving keepeth its bounds. Let thy name be glorified by us, and raise up Drusiana, that Callimachus may yet more be confirmed unto thee who dispensest that which unto men is without a way and impossible, but to thee only possible, even salvation and resurrection: and that Drusiana may now come forth in peace, having about her not any the least hindrance -now that the young man is turned unto thee- in her course toward thee.

80 And after these words John said unto Drusiana: Drusiana, arise. And she arose and came out of the tomb; and when she saw herself in her shift only, she was perplexed at the thing, and learned the whole accurately from Andronicus, the while John lay upon his face, and Callimachus with voice and tears glorified God, and she also rejoiced, glorifying him in like manner.

81 And when she had clothed herself, she turned and saw Fortunatus lying, and said unto John: Father, let this man also rise, even if he did assay to become my betrayer. But Callimachus, when he heard her say that, said: Do not, I beseech thee, Drusiana, for the voice which I heard took no thought of him, but declared concerning thee only, and I saw and believed: for if he had been good, perchance God would have had mercy on him also and would have raised him by means of the blessed John: he knew therefore that the man was come to a bad end [Lat. he judged him worthy to die whom he did not declare worthy to rise again]. And John said to him: We have not learned, my child, to render evil for evil: for God, though we have done much ill and no good toward him, hath not given retribution unto us, but repentance, and though we were ignorant of his name he did not neglect us but had mercy on us, and when we blasphemed him, he did not punish but pitied us, and when we
disbelieved him he bore us no grudge, and when we persecuted his brethren he did not recompense us evil but put into our minds repentance and abstinence from evil, and exhorted us to come unto him, as he hath thee also, my son Callimachus, and not remembering thy former evil hath made thee his servant, waiting upon his mercy. Wherefore if thou allowest not me to raise up Fortunatus, it is for Drusiana so to do.

82 And she, delaying not, went with rejoicing of spirit and soul unto the body of Fortunatus and said: Jesu Christ, God of the ages, God of truth, that hast granted me to see wonders and signs, and given to me to become partaker of thy name; that didst breathe thyself into me with thy many-shaped countenance, and hadst mercy on me in many ways; that didst protect me by thy great goodness when I was oppressed by Andronicus that was of old my husband; that didst give me thy servant Andronicus to be my brother; that hast kept me thine handmaid pure unto this day; that didst raise me up by thy servant John, and when I was raised didst show me him that was made to stumble free from stumbling; that hast given me perfect rest in thee, and lightened me of the secret madness; whom I have loved and affectioned: I pray thee, O Christ, refuse not thy Drusiana that asketh thee to raise up Fortunatus, even though he assayed to become my betrayer.

83 And taking the hand of the dead man she said: Rise up, Fortunatus, in the name of our Lord Jesus Christ. And Fortunatus arose, and when he saw John in the sepulchre, and Andronicus, and Drusiana raised from the dead, and Callimachus a believer, and the rest of the brethren glorifying God, he said: O, to what have the powers of these clever men attained! I did not want to be raised, but would rather die, so as not to see them. And with these words he fled and went out of the sepulchre.

84 And John, when he saw the unchanged mind (soul) of Fortunatus, said: O nature that is not changed for the better! O fountain of the soul that abideth in foulness! O essence of corruption full of darkness! O death exulting in them that are thine! O fruitless tree full of fire! O tree that bearest coals for fruit! O matter that dwellest with the madness of matter (al. O wood of trees full of unwholesome shoots) and neighbour of unbelief! Thou hast proved who thou art, and thou art always convicted, with thy children. And thou knowest not how to praise the better things: for thou hast them not. Therefore, such as is thy way (?fruit), such also is thy root and thy nature. Be thou destroyed from among them that trust in the Lord: from their thoughts, from their mind, from their souls, from their bodies, from their acts) their life, their conversation, from their business, their occupations, their counsel, from the resurrection unto (or rest in) God, from their sweet savour wherein thou wilt share, from their faith, their prayers, from the holy bath, from the eucharist, from the food of the flesh, from drink, from clothing, from love, from care, from abstinence, from righteousness: from all these, thou most unholy Satan, enemy of God, shall Jesus Christ our God and of all that are like thee and have thy character, make thee to perish.

85 And having thus said, John prayed, and took bread and bare it into the sepulchre to break it; and said: We glorify thy name, which converteth us from error and ruthless deceit: we
glorify thee who hast shown before our eyes that which we have seen: we bear witness to thy loving-kindness which appeareth in divers ways: we praise thy merciful name, O Lord (we thank thee), who hast convicted them that are convicted of thee: we give thanks to thee, O Lord Jesu Christ, that we are persuaded of thy which is unchanging: we give thanks to thee who hadst need of our nature that should be saved: we give thanks to thee that hast given us this sure, for thou art alone, both now and ever. We thy servants give thee thanks, O holy one, who are assembled with intent and are gathered out of the world (or risen from death).

86 And having so prayed and given glory to God, he went out of the sepulchre after imparting unto all the brethren of the eucharist of the Lord. And when he was come unto Andronicus' house he said to the brethren: Brethren, a spirit within me hath divined that Fortunatus is about to die of blackness (poisoning of the blood) from the bite of the serpent; but let some one go quickly and learn if it is so indeed. And one of the young men ran and found him dead and the blackness spreading over him, and it had reached his heart: and came and told John that he had been dead three hours. And John said: Thou hast thy child, O devil.

'John therefore was with the brethren rejoicing in the Lord.' This sentence is in the best manuscript. In Bonnet's edition It introduces the last section of the Acts, which follows immediately in the manuscript. It may belong to either episode. The Latin has: And that day he spent joyfully with the brethren.

There cannot be much of a gap between this and the next section, which is perhaps the most interesting in the Acts.

The greater part of this episode is preserved only in one very corrupt fourteenth-century manuscript at Vienna. Two important passages (93-5 (part) and 97-8 (part)) were read at the Second Nicene Council and are preserved in the Acts thereof: a few lines of the Hymn are also cited in Latin by Augustine (Ep. 237 (253) to Ceretius): he found it current separately among the Priscillianists. The whole discourse is the best popular exposition we have of the Docetic view of our Lord's person.

87 Those that were present inquired the cause, and were especially perplexed, because Drusiana had said: The Lord appeared unto me in the tomb in the likeness of John, and in that of a youth. Forasmuch, therefore, as they were perplexed and were, in a manner, not yet stablished in the faith, so as to endure it steadfastly, John said (or John bearing it patiently, said):

88 Men and brethren, ye have suffered nothing strange or incredible as concerning your perception of the, inasmuch as we also, whom he chose for himself to be apostles, were tried in many ways: I, indeed, am neither able to set forth unto you nor to write the things which I both saw and heard: and now is it needful that I should fit them for your hearing; and according as each of you is able to contain it I will impart unto you those things whereof ye
are able to become hearers, that ye may see the glory that is about him, which was and is, both now and for ever.

For when he had chosen Peter and Andrew, which were brethren, he cometh unto me and James my brother, saying: I have need of you, come unto me. And my brother hearing that, said: John, what would this child have that is upon the sea-shore and called us? And I said: What child? And he said to me again: That which beckoneth to us. And I answered: Because of our long watch we have kept at sea, thou seest not aright, my brother James; but seest thou not the man that standeth there, comely and fair and of a cheerful countenance? But he said to me: Him I see not, brother; but let us go forth and we shall see what he would have.

89 And so when we had brought the ship to land, we saw him also helping along with us to settle the ship: and when we departed from that place, being minded to follow him, again he was seen of me as having rather bald, but the beard thick and flowing, but of James as a youth whose beard was newly come. We were therefore perplexed, both of us, as to what that which we had seen should mean. And after that, as we followed him, both of us were by little and little perplexed as we considered the matter. Yet unto me there then appeared this yet more wonderful thing: for I would try to see him privily, and I never at any time saw his eyes closing (winking), but only open. And oft-times he would appear to me as a small man and uncomely, and then again as one reaching unto heaven. Also there was in him another marvel: when I sat at meat he would take me upon his own breast; and sometimes his breast was felt of me to be smooth and tender, and sometimes hard like unto stones, so that I was perplexed in myself and said: Wherefore is this so unto me? And as I considered this, he . .

90 And at another time he taketh with him me and James and Peter unto the mountain where he was wont to pray, and we saw in him a light such as it is not possible for a man that useth corruptible (mortal) speech to describe what it was like. Again in like manner he bringeth us three up into the mountain, saying: Come ye with me. And we went again: and we saw him at a distance praying. I, therefore, because he loved me, drew nigh unto him softly, as though he could not see me, and stood looking upon his hinder parts: and I saw that he was not in any wise clad with garments, but was seen of us naked, and not in any wise as a man, and that his feet were whiter than any snow, so that the earth there was lighted up by his feet, and that his head touched the heaven: so that I was afraid and cried out, and he, turning about, appeared as a man of small stature, and caught hold on my beard and pulled it and said to me: John, be not faithless but believing, and not curious. And I said unto him: But what have I done, Lord? And I say unto you, brethren, I suffered so great pain in that place where he took hold on my beard for thirty days, that I said to him: Lord, if thy twitch when thou wast in sport hath given me so great pain, what were it if thou hadst given me a buffet? And he said unto me: Let it be thine henceforth not to tempt him that cannot be tempted.

91 But Peter and James were wroth because I spake with the Lord, and beckoned unto me that I should come unto them and leave the Lord alone. And I went, and they both said unto me: He (the old man) that was speaking with the Lord upon the top of the mount, who was
he? for we heard both of them speaking. And I, having in mind his great grace, and his unity which hath many faces, and his wisdom which without ceasing looketh upon us, said: That shall ye learn if ye inquire of him.

92 Again, once when all we his disciples were at Gennesaret sleeping in one house, I alone having wrapped myself in my mantle, watched (or watched from beneath my mantle) what he should do: and first I heard him say: John, go thou to sleep. And I thereon feigning to sleep saw another like unto him [sleeping], whom also I heard say unto my Lord: Jesus, they whom thou hast chosen believe not yet on thee (or do they not yet, &c.?). And my Lord said unto him: Thou sayest well: for they are men.

93 Another glory also will I tell you, brethren: Sometimes when I would lay hold on him, I met with a material and solid body, and at other times, again, when I felt him, the substance was immaterial and as if it existed not at all. And if at any time he were bidden by some one of the Pharisees and went to the bidding, we went with him, and there was set before each one of us a loaf by them that had bidden us, and with us he also received one; and his own he would bless and part it among us: and of that little every one was filled, and our own loaves were saved whole, so that they which bade him were amazed. And oftentimes when I walked with him, I desired to see the print of his foot, whether it appeared on the earth; for I saw him as it were lifting himself up from the earth: and I never saw it. And these things I speak unto you, brethren, for the encouragement of your faith toward him; for we must at the present keep silence concerning his mighty and wonderful works, inasmuch as they are unspeakable and, it may be, cannot at all be either uttered or heard.

94 Now before he was taken by the lawless Jews, who also were governed by (had their law from) the lawless serpent, he gathered all of us together and said: Before I am delivered up unto them let us sing an hymn to the Father, and so go forth to that which lieth before us. He bade us therefore make as it were a ring, holding one another's hands, and himself standing in the midst he said: Answer Amen unto me. He began, then, to sing an hymn and to say:

Glory be to thee, Father.

And we, going about in a ring, answered him: Amen.

Glory be to thee, Word: Glory be to thee, Grace. Amen.

Glory be to thee, Spirit: Glory be to thee, Holy One: Glory be to thy glory. Amen.

We praise thee, O Father; we give thanks to thee, O Light, wherein darkness dwelleth not. Amen.

95 Now whereas (or wherefore) we give thanks, I say:
I would be saved, and I would save. Amen.

I would be loosed, and I would loose. Amen.

I would be wounded, and I would wound. Amen.

I would be born, and I would bear. Amen.

I would eat, and I would be eaten. Amen.

I would hear, and I would be heard. Amen.

I would be thought, being wholly thought. Amen.

I would be washed, and I would wash. Amen.

Grace danceth. I would pipe; dance ye all. Amen.

I would mourn: lament ye all. Amen.

The number Eight (lit. one ogdoad) singeth praise with us. Amen.

The number Twelve danceth on high. Amen.

The Whole on high hath part in our dancing. Amen.

Whoso danceth not, knoweth not what cometh to pass. Amen.

I would flee, and I would stay. Amen.

I would adorn, and I would be adorned. Amen.

I would be united, and I would unite. Amen.

A house I have not, and I have houses. Amen.

A place I have not, and I have places. Amen.

A temple I have not, and I have temples. Amen.
A lamp am I to thee that beholdest me. Amen.

A mirror am I to thee that perceivest me. Amen.

A door am I to thee that knockest at me. Amen.

A way am I to thee a wayfarer.

96 Now answer thou (or as thou respondest) unto my dancing. Behold thyself in me who speak, and seeing what I do, keep silence about my mysteries.

Thou that dancest, perceive what I do, for thine is this passion of the manhood, which I am about to suffer. For thou couldest not at all have understood what thou sufferest if I had not been sent unto thee, as the word of the Father. Thou that sawest what I suffer sawest me as suffering, and seeing it thou didst not abide but wert wholly moved, moved to make wise. Thou hast me as a bed, rest upon me. Who I am, thou shalt know when I depart. What now I am seen to be, that I am not. Thou shalt see when thou comest. If thou hadst known how to suffer, thou wouldest have been able not to suffer. Learn thou to suffer, and thou shalt be able not to suffer. What thou knowest not, I myself will teach thee. Thy God am I, not the God of the traitor. I would keep tune with holy souls. In me know thou the word of wisdom. Again with me say thou: Glory be to thee, Father; glory to thee, Word; glory to thee, Holy Ghost. And if thou wouldst know concerning me, what I was, know that with a word did I deceive all things and I was no whit deceived. I have leaped: but do thou understand the whole, and having understood it, say: Glory be to thee, Father. Amen.

97 Thus, my beloved, having danced with us the Lord went forth. And we as men gone astray or dazed with sleep fled this way and that. I, then, when I saw him suffer, did not even abide by his suffering, but fled unto the Mount of Olives, weeping at that which had befallen. And when he was crucified on the Friday, at the sixth hour of the day, darkness came upon all the earth. And my Lord standing in the midst of the cave and enlightening it, said: John, unto the multitude below in Jerusalem I am being crucified and pierced with lances and reeds, and gall and vinegar is given me to drink. But unto thee I speak, and what I speak hear thou. I put it into thy mind to come up into this mountain, that thou mightest hear those things which it behoveth a disciple to learn from his teacher and a man from his God.

98 And having thus spoken, he showed me a cross of light fixed (set up), and about the cross a great multitude, not having one form: and in it (the cross) was one form and one likenesst [so the MS.; I would read: and therein was one form and one likeness: and in the cross another multitude, not having one form]. And the Lord himself I beheld above the cross, not having any shape, but only a voice: and a voice not such as was familiar to us, but one sweet and kind and truly of God, saying unto me: John, it is needful that one should hear these things from me, for I have need of one that will hear. This cross of light is sometimes called...
the (or a) word by me for your sakes, sometimes mind, sometimes Jesus, sometimes Christ, sometimes door, sometimes a way, sometimes bread, sometimes seed, sometimes resurrection, sometimes Son, sometimes Father, sometimes Spirit, sometimes life, sometimes truth, sometimes faith, sometimes grace. And by these names it is called as toward men: but that which it is in truth, as conceived of in itself and as spoken of unto you (MS. us), it is the marking-off of all things, and the firm uplifting of things fixed out of things unstable, and the harmony of wisdom, and indeed wisdom in harmony [this last clause in the MS. is joined to the next: 'and being wisdom in harmony']. There are of the right hand and the left, powers also, authorities, lordships and demons, workings, threatenings, wraths, devils, Satan, and the lower root whence the nature of the things that come into being proceeded.

99 This cross, then, is that which fixed all things apart (al. joined all things unto itself) by the (or a) word, and separate off the things that are from those that are below (lit. the things from birth and below it), and then also, being one, streamed forth into all things (or, made all flow forth. I suggested: compacted all into ). But this is not the cross of wood which thou wilt see when thou goest down hence: neither am I he that is on the cross, whom now thou seest not, but only hearest his (or a) voice. I was reckoned to be that which I am not, not being what I was unto many others: but they will call me (say of me) something else which is vile and not worthy of me. As, then, the place of rest is neither seen nor spoken of, much more shall I, the Lord thereof, be neither seen

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100 Now the multitude of one aspect that is about the cross is the lower nature: and they whom thou seest in the cross, if they have not one form, it is because not yet hath every member of him that came down been comprehended. But when the human nature (or the upper nature) is taken up, and the race which draweth near unto me and obeyeth my voice, he that now heareth me shall be united therewith, and shall no more be that which now he is, but above them, as I also now am. For so long as thou callest not thyself mine, I am not that which I am (or was): but if thou hear me, thou, hearing, shalt be as I am, and I shall be that which I was, when I thee as I am with myself. For from me thou art that (which I am). Care not therefore for the many, and them that are outside the mystery despise; for know thou that I am wholly with the Father, and the Father with me.

101 Nothing, therefore, of the things which they will say of me have I suffered: nay, that suffering also which I showed unto thee and the rest in the dance, I will that it be called a mystery. For what thou art, thou seest, for I showed it thee; but what I am I alone know, and no man else. Suffer me then to keep that which is mine, and that which is thine behold thou through me, and behold me in truth, that I am, not what I said, but what thou art able to know, because thou art akin thereto. Thou hearest that I suffered, yet did I not suffer; that I suffered not, yet did I suffer; that I was pierced, yet I was not smitten; hanged, and I was not hanged; that blood flowed from me, and it flowed not; and, in a word, what they say of me, that befell me not, but what they say not, that did I suffer. Now what those things are I signify unto thee, for I know that thou wilt understand. Perceive thou therefore in me the praising (al. slaying al. rest) of the (or a) Word (Logos), the piercing of the Word, the blood of the Word, the wound of the Word, the hanging up of the Word, the suffering of the Word, the nailing (fixing) of the Word, the death of the Word. And so speak I, separating off the manhood. Perceive thou therefore in the first place of the Word; then shalt thou perceive the Lord, and in the third place the man, and what he hath suffered.

102 When he had spoken unto me these things, and others which I know not how to say as he would have me, he was taken up, no one of the multitudes having beheld him. And when I
went down I laughed them all to scorn, inasmuch as he had told me the things which they
have said concerning him; holding fast this one thing in myself, that the Lord contrived all
things symbolically and by a dispensation toward men, for their conversion and salvation.

103 Having therefore beheld, brethren, the grace of the Lord and his kindly affection toward
us, let us worship him as those unto whom he hath shown mercy, not with our fingers, nor
our mouth, nor our tongue, nor with any part whatsoever of our body, but with the
disposition of our soul -even him who became a man apart from this body: and let us watch
because (or we shall find that) now also he keepeth ward over prisons for our sake, and over
tombs, in bonds and dungeons, in reproaches and insults, by sea and on dry land, in
scourgings, condemnations, conspiracies, frauds, punishments, and in a word, he is with all
of us, and himself suffereth with us when we suffer, brethren. When he is called upon by
each one of us, he endureth not to shut his ears to us, but as being everywhere he hearkeneth
to all of us; and now both to me and to Drusiana, -forasmuch as he is the God of them that
are shut upringing us help by his own compassion.

104 Be ye also persuaded, therefore, beloved, that it is not a man whom I preach unto you to
worship, but God unchangeable, God invincible, God higher than all authority and all power,
and elder and mightier than all angels and creatures that are named, and all aeons. If then ye
abide in him, and are builded up in him, ye shall possess your soul indestructible.

105 And when he had delivered these things unto the brethren, John departed, with
Andronicus, to walk. And Drusiana also followed afar off with all the brethren, that they
might behold the acts that were done by him, and hear his speech at all times in the Lord.

The remaining episode which is extant in the Greek is the conclusion of the book, the Death
or Assumption of John. Before it must be placed the stories which we have only in the Latin
(of 'Abdias' and another text by 'Mellitus', i.e. Melito), and the two or three isolated
fragments.

(Lat. XIV.) Now on the next (or another) day Craton, a philosopher, had proclaimed in the
market-place that he would give an example of the contempt of riches: and the spectacle was
after this manner. He had persuaded two young men, the richest of the city, who were
brothers, to spend their whole inheritance and buy each of them a jewel, and these they brake
in pieces publicly in the sight of the people. And while they were doing this, it happened by
chance that the apostle passed by. And calling Craton the philosopher to him, he said: That is
a foolish despising of the world which is praised by the mouths of men, but long ago
condemned by the judgement of God. For as that is a vain medicine whereby the disease is
not extirpated, so is it a vain teaching by which the faults of souls and of conduct are not
cured. But indeed my master taught a youth who desired to attain to eternal life, in these
words; saying that if he would be perfect, he should sell all his goods and give to the poor,
and so doing he would gain treasure in heaven and find the life that has no ending. And
Craton said to him: Here the fruit of covetousness is set forth in the midst of men, and hath been broken to pieces. But if God is indeed thy master and willeth this to be, that the sum of the price of these jewels should be given to the poor, cause thou the gems to be restored whole, that what I have done for the praise of men, thou mayest do for the glory of him whom thou callest thy master. Then the blessed John gathered together the fragments of the gems, and holding them in his hands, lifted up his eyes to heaven and said: Lord Jesu Christ, unto whom nothing is impossible: who when the world was broken by the tree of concupiscence, didst restore it again in thy faithfulness by the tree of the cross: who didst give to one born blind the eyes which nature had denied him, who didst recall Lazarus, dead and buried, after the fourth day unto the light; and has subjected all diseases and all sicknesses unto the word of thy power: so also now do with these precious stones which these, not knowing the fruits of almsgiving, have broken in pieces for the praise of men: recover thou them, Lord, now by the hands of thine angels, that by their value the work of mercy may be fulfilled, and make these men believe in thee the unbegotten Father through thine only-begotten Son Jesus Christ our Lord, with the Holy Ghost the illuminator and sanctifier of the whole Church, world without end. And when the faithful who were with the apostle had answered and said Amen, the fragments of the gems were forthwith so joined in one that no mark at all that they had been broken remained in them. And Craton the philosopher, with his disciples, seeing this, fell at the feet of the apostle and believed thenceforth (or immediately) and was baptized, with them all, and began himself publicly to preach the faith of our Lord Jesus Christ.

XV. Those two brothers, therefore, of whom we spake, sold the gems which they had bought by the sale of their inheritance and gave the price to the poor; and thereafter a very great multitude of believers began to be joined to the apostle.

And when all this was done, it happened that after the same example, two honourable men of the city of the Ephesian sold all their goods and distributed them to the needy, and followed the apostle as he went through the cities preaching the word of God. But it came to pass, when they entered the city of Pergamum, that they saw their servants walking abroad arrayed in silken raiment and shining with the glory of this world: whence it happened that they were pierced with the arrow of the devil and became sad, seeing themselves poor and clad with a single cloak while their own servants were powerful and prosperous. But the apostle of Christ, perceiving these wiles of the devil, said: I see that ye have changed your minds and your countenances on this account, that, obeying the teaching of my Lord Jesus Christ, ye have given all ye had to the poor. Now, if ye desire to recover that which ye formerly possessed of gold, silver, and precious stones, bring me some straight rods, each of you a bundle. And when they had done so, he called upon the name of the Lord Jesus Christ, and they were turned into gold. And the apostle said to them: Bring me small stones from the seashore. And when they had done this also, he called upon the majesty of the Lord, and all the pebbles were turned into gems. Then the blessed John turned to those men and said to

them: Go about to the goldsmiths and jewellers for seven days, and when ye have proved that these are true gold and true jewels, tell me. And they went, both of them, and after seven days returned to the apostle, saying: Lord, we have gone about the shops of all the goldsmiths, and they have all said that they never saw such pure gold. Likewise the jewellers have said the same, that they never saw such excellent and precious gems.

XVI. Then the holy John said unto them: Go, and redeem to you the lands which ye have sold, for ye have lost the estates of heaven. Buy yourselves silken raiment, that for a time ye may shine like the rose which showeth its fragrance and redness and suddenly fadeth away. For ye sighed at beholding your servants and groaned that ye were become poor. Flourish, therefore, that ye may fade: be rich for the time, that ye may be beggars for ever. Is not the Lord's hand able to make riches overflowing and unsurpassably glorious? but he hath appointed a conflict for souls, that they may believe that they shall have eternal riches, who for his name's sake have refused temporal wealth. Indeed, our master told us concerning a certain rich man who feasted every day and shone with gold and purple, at whose door lay a beggar, Lazarus, who desired to receive even the crumbs that fell from his table, and no man gave unto him. And it came to pass that on one day they died, both of them, and that beggar was taken into the rest which is in Abraham's bosom, but the rich man was cast into flaming fire: out of which he lifted up his eyes and saw Lazarus, and prayed him to dip his finger in water and cool his mouth for he was tormented in the flames. And Abraham answered him and said: Remember, son, that thou receivedst good things in thy life, but this Lazarus likewise evil things. Wherefore rightly is he now comforted while thou art tormented, and besides all this, a great gulf is fixed between you and us, so that neither can they come thence hither, nor hither thence. But he answered: I have five brethren: I pray that some one may go to warn them, that they come not into this flame. And Abraham said to him: They have Moses and the prophets, let them hear them. To that he answered: Lord, unless one rise up again, they will not believe. Abraham said to him: If they believe not Moses and the prophets, neither will they believe, if one rise again. And these words our Lord and Master confirmed by examples of mighty works: for when they said to him: Who hath come hither from thence, that we may believe him? he answered: Bring hither the dead whom ye have. And when they had brought unto him a young man which was dead (Ps.-Mellitus: three dead corpses), he was waked up by him as one that sleepeth, and confirmed all his words.

But wherefore should I speak of my Lord, when at this present there are those whom in his name and in your presence and sight I have raised from the dead: in whose name ye have seen palsied men healed, lepers cleansed, blind men enlightened, and many delivered from evil spirits ? But the riches of these mighty works they cannot have who have desired to have earthly wealth. Finally, when ye yourselves went unto the sick and called upon the name of Jesus Christ, they were healed: ye did drive out devils and restore light to the blind. Behold, this grace is taken from you, and ye are become wretched, who were mighty and great. And where as there was such fear of you upon the devils that at your bidding they left the men whom they possessed, now ye will be in fear of the devils. For he that loveth money is the servant of Mammon: and Mammon is the name of a devil who is set over carnal gains, and is
the master of them that love the world. But even the lovers of the world do not possess riches, but are possessed of them. For it is out of reason that for one belly there should be laid up so much food as would suffice a thousand, and for one body so many garments as would furnish clothing for a thousand men. In vain, therefore, is that stored up which cometh not into use, and for whom it is kept, no man knoweth, as the Holy Ghost saith by the prophet: In vain is every man troubled who heapeth up riches and knoweth not for whom he gathereth them. Naked did our birth from women bring us into this light, destitute of food and drink: naked will the earth receive us which brought us forth. We possess in common the riches of the heaven, the brightness of the sun is equal for the rich and the poor, and likewise the light of the moon and the stars, the softness of the air and the drops of rain, and the gate of the church and the fount of sanctification and the forgiveness of sins, and the sharing in the altar, and the eating of the body and drinking of the blood of Christ, and the anointing of the chrism, and the grace of the giver, and the visitation of the Lord, and the pardon of sin: in all these the dispensing of the Creator is equal, without respect of persons. Neither doth the rich man use these gifts after one manner and the poor after another.

But wretched and unhappy is the man who would have something more than sufficeth him: for of this come heats of fevers rigours of cold, divers pains in all the members of the body, and he can neither be fed with food nor sated with drink, that covetousness may learn that money will not profit it, which being laid up bringeth to the keepers thereof anxiety by day and night, and suffereth them not even for an hour to be quiet and secure. For while they guard their houses against thieves, till their estate, ply the plough, pay taxes, build storehouses, strive for gain, try to baffle the attacks of the strong, and to strip the weak, exercise their wrath on whom they can, and hardly bear it from others, shrink not from playing at tables and from public shows, fear not to defile or to be defiled, suddenly do they depart out of this world, naked, bearing only their own sins with them, for which they shall suffer eternal punishment.

XVII. While the apostle was thus speaking, behold there was brought to him by his mother, who was a widow, a young man who thirty days before had first married a wife. And the people which were waiting upon the burial came with the widowed mother and cast themselves at the apostle's feet all together with groans, weeping, and mourning, and besought him that in the name of his God, as he had done with Drusiana, so he would raise up this young man also. And there was so great weeping of them all that the apostle himself could hardly refrain from crying and tears. He cast himself down, therefore, in prayer, and wept a long time: and rising from prayer spread out his hands to heaven, and for a long space prayed within himself. And when he had so done thrice, he commanded the body which was swathed to be loosed, and said: Thou youth Stacteus, who for love of thy flesh hast quickly lost thy soul: thou youth which knewest not thy creator nor perceivedst the Saviour of men, and wast ignorant of thy true friend, and therefore didst fall into the snare of the worst enemy: behold, I have poured out tears and prayers unto my Lord for thine ignorance, that thou mayest rise from the dead, the bands of death being loosed, and declare unto these two, to Atticus and Eugenius, how great glory they have lost, and how great punishment they have
incurred. Then Stacteus arose and worshipped the apostle, and began to reproach his disciples, saying: I beheld your angels weeping, and the angels of Satan rejoicing at your overthrow. For now in a little time ye have lost the kingdom that was prepared for you, and the dwellingplaces builded of shining stones, full of joy, of feasting and delights, full of everlasting life and eternal light: and have gotten yourselves places of darkness, full of dragons, of roaring flames, of torments, and punishments unsurpassable, of pains and anguish, fear and horrible trembling. Ye have lost the places full of unfading flowers, shining, full of the sounds of instruments of music (organs), and have gotten on the other hand places wherein roaring and howling and mourning ceaseth not day nor night. Nothing else remaineth for you save to ask the apostle of the Lord that like as he hath raised me to life, he would raise you also from death unto salvation and bring back your souls which now are blotted out of the book of life.

XVIII. Then both he that had been raised and all the people together with Atticus and Eugenius, cast themselves at the apostle's feet and besought him to intercede for them with the Lord. Unto whom the holy apostle gave this answer: that for thirty days they should offer penitence to God, and in that space pray especially that the rods of gold might return to their nature and likewise the stones return to the meanness wherein they were made. And it came to pass that after thirty days were accomplished, and neither the rods were turned into wood nor the gems into pebbles, Atticus and Eugenius came and said to the apostle: Thou hast always taught mercy, and preached forgiveness, and bidden that one man should spare another. And if God willeth that a man should forgive a man, how much more shall he, as he is God, both forgive and bare men. We are confounded for our sin: and whereas we have cried with our eyes which lusted after the world, we do now repent with eyes that weep. We pray thee, Lord, we pray thee, apostle of God, show in deed that mercy which in word thou hast always promised. Then the holy John said unto them as they wept and repented, and all interceded for them likewise: Our Lord God used these words when he spake concerning sinners: I will not the death of a sinner, but I will rather that he be converted and live. For when the Lord Jesus Christ taught us concerning the penitent, he said: Verily I say unto you, there is great joy in heaven over one sinner that repenteth and turneth himself from his sins: and there is more joy over him than over ninety and nine which have not sinned. Wherefore I would have you know that the Lord accepteth the repentance of these men. And he turned unto Atticus and Eugenius and said: Go, carry back the rods unto the wood whence ye took them, for now are they returned to their own nature, and the stones unto the sea-shore, for they are become common stones as they were before. And when this was accomplished, they received again the grace which they had lost, so that again they cast out devils as before time and healed the sick and enlightened the blind, and daily the Lord did many mighty works by their means.

XIX tells shortly the destruction of the temple of Ephesus and the conversion of 12,000 people.

Then follows the episode of the poison-cup in a form which probably represents the story in
the Leucian Acts. (We have seen that the late Greek texts place it at the beginning, in the presence of Domitian.)

XX. Now when Aristodemus, who was chief priest of all those idols, saw this, filled with a wicked spirit, he stirred up sedition among the people, so that one people prepared themselves to fight against the other. And John turned to him and said: Tell me, Aristodemus, what can I do to take away the anger from thy soul? And Aristodemus said: If thou wilt have me believe in thy God, I will give thee poison to drink, and if thou drink it, and die not, it will appear that thy God is true. The apostle answered: If thou give me poison to drink, when I call on the name of my Lord, it will not be able to harm me. Aristodemus said again: I will that thou first see others drink it and die straightway that so thy heart may recoil from that cup. And the blessed John said: I have told thee already that I am prepared to drink it that thou mayest believe on the Lord Jesus Christ when thou seest me whole after the cup of poison. Aristodemus therefore went to the proconsul and asked of him two men who were to undergo the sentence of death. And when he had set them in the midst of the marketplace before all the people, in the sight of the apostle he made them drink the poison: and as soon as they had drunk it, they gave up the ghost. Then Aristodemus turned to John and said: Hearken to me and depart from thy teaching wherewith thou callest away the people from the worship of the gods; or take and drink this, that thou mayest show that thy God is almighty, if after thou hast drunk, thou canst remain whole. Then the blessed John, as they lay dead which had drunk the poison, like a fearless and brave man took the cup, and making the sign of the cross, spake thus: My God, and the Father of our Lord Jesus Christ, by whose word the heavens were established, unto whom all things are subject, whom all creation serveth, whom all power obeyeth, feareth, and trembleth, when we call on thee for succour: whose name the serpent hearing is still, the dragon fleeth, the viper is quiet, the toad (which is called a frog) is still and strengthless, the scorpion is quenched, the basilisk vanquished, and the phalangia (spider) doth no hurt -in a word, all venomous things, and the fiercest reptiles and noisome beasts, are pierced (or covered with darkness). [Ps.- Mellitus adds: and all roots hurtful to the health of men dry up.] Do thou, I say, quench the venom of this poison, put out the deadly workings thereof, and void it of the strength which it hath in it: and grant in thy sight unto all these whom thou hast created, eyes that they may see, and ears that they may hear and a heart that they may understand thy greatness. And when he had thus said, he armed his mouth and all his body with the sign of the cross and drank all that was in the cup. And after he had drunk, he said: I ask that they for whose sake I have drunk, be turned unto thee, O Lord, and by thine enlightening receive the salvation which is in thee. And when for the space of three hours the people saw that John was of a cheerful countenance, and that there was no sign at all of paleness or fear in him, they began to cry out with a loud voice: He is the one true God whom John worshippeth.

XXI. But Aristodemus even so believed not, though the people reproached him: but turned unto John and said: This one thing I lack -if thou in the name of thy God raise up these that have died by this poison, my mind will be cleansed of all doubt. When he said that, the people rose against Aristodemus saying: We will burn thee and thine house if thou goest on
to trouble the apostle further with thy words. John, therefore, seeing that there was a fierce sedition, asked for silence, and said in the hearing of all: The first of the virtues of God which we ought to imitate is patience, by which we are able to bear with the foolishness of unbelievers. Wherefore if Aristodemus is still held by unbeliefe, let us loose the knots of his unbelief. He shall be compelled, even though late, to acknowledge his creator -for I will not cease from this work until a remedy shall bring help to his wounds, and like physicians which have in their hands a sick man needing medicine, so also, if Aristodemus be not yet cured by that which hath now been done, he shall be cured by that which I will now do. And he called Aristodemus to him, and gave him his coat, and he himself stood clad only in his mantle. And Aristodemus said to him: Wherefore hast thou given me thy coat? John said to him: That thou mayest even so be put to shame and depart from thine unbelief. And Aristodemus said: And how shall thy coat make me to depart from unbelief? The apostle answered: Go and cast it upon the bodies of the dead, and thou shalt say thus: The apostle of our Lord Jesus Christ hath sent me that in his name ye may rise again, that all may know that life and death are servants of my Lord Jesus Christ. Which when Aristodemus had done, and had seen them rise, he worshipped John, and ran quickly to the proconsul and began to say with a loud voice: Hear me, hear me, thou proconsul; I think thou rememberest that I have often stirred up thy wrath against John and devised many things against him daily, wherefore I fear lest I feel his wrath: for he is a god hidden in the form of a man and hath drunk poison, and not only continueth whole, but them also which had died by the poison he hath recalled to life by my means, by the touch of his coat, and they have no mark of death upon them. Which when the proconsul heard he said: And what wilt thou have me to do? Aristodemus answered: Let us go and fall at his feet and ask pardon, and whatever he commandeth us let us do. Then they came together and cast themselves down and besought forgiveness: and he received them and offered prayer and thanksgiving to God, and he ordained them a fast of a week, and when it was fulfilled he baptized them in the name of the Lord Jesus Christ and his Almighty Father and the Holy Ghost the illuminator. [And when they were baptized, with all their house and their servants and their kindred, they brake all their idols and built a church in the name of Saint John: wherein he himself was taken up, in manner following :]

This bracketed sentence, of late complexion, serves to introduce the last episode of the book.

[James gives two additional fragments that do not fit in any other place. These fragments are very broken and are not of much use for this present project. However, if there is interest in them, they can be found on pages 264-6 of the text.]

The last episode of these Acts (as is the case with several others of the Apocryphal Acts) was preserved separately for reading in church on the Saint's day. We have it in at least nine Greek manuscripts, and in many versions: Latin, Syriac, Armenian, Coptic, Ethiopic, Slavonic.

106 John therefore continued with the brethren, rejoicing in the Lord. And on the morrow, being the Lord's day, and all the brethren being gathered together, he began to say unto them:
Brethren and fellow-servants and coheirs and partakers with me in the kingdom of the Lord, ye know the Lord, how many mighty works he hath granted you by my means, how many wonders, healings, signs, how great spiritual gifts, teachings, governings, refreshings, ministries, knowledges, glories, graces, gifts, beliefs, communions, all which ye have seen given you by him in your sight, yet not seen by these eyes nor heard by these ears. Be ye therefore stablished in him, remembering him in your every deed, knowing the mystery of the dispensation which hath come to pass towards men, for what cause the Lord hath accomplished it. He beseecheth you by me, brethren, and entreateth you, desiring to remain without grief, without insult, not conspired against, not chastened: for he knoweth even the insult that cometh of you, he knoweth even dishonour, he knoweth even conspiracy, he knoweth even chastisement, from them that hearken not to his commandments.

107 Let not then our good God be grieved, the compassionate, the merciful, the holy, the pure, the undefiled, the immaterial, the only, the one, the unchangeable, the simple, the guileless, the unwrathful, even our God Jesus Christ, who is above every name that we can utter or conceive, and more exalted. Let him rejoice with us because we walk aright, let him be glad because we live purely, let him be refreshed because our conversation is sober. Let him be without care because we live continently, let him be pleased because we communicate one with another, let him smile because we are chaste, let him be merry because we love him. These things I now speak unto you, brethren, because I am hasting unto the work set before me, and already being perfected by the Lord. For what else could I have to say unto you? Ye have the pledge of our God, ye have the earnest of his goodness, ye have his presence that cannot be shunned. If, then, ye sin no more, he forgiveth you that ye did in ignorance: but if after that ye have known him and he hath had mercy on you, ye walk again in the like deeds, both the former will be laid to your charge, and also ye will not have a part nor mercy before him.

108 And when he had spoken this unto them, he prayed thus: O Jesu who hast woven this crown with thy weaving, who hast joined together these many blossoms into the unfading flower of thy comtenance, who hast sown in them these words: thou only tender of thy servants, and physician who healest freely: only doer of good and despiser of none, only merciful and lover of men, only saviour and righteous, only seer of all, who art in all and everywhere present and containing all things and filling all things: Christ Jesu, God, Lord, that with thy gifts and thy mercy shelterest them that trust in thee, that knowest clearly the wiles and the assaults of him that is everywhere our adversary, which he deviseth against us: do thou only, O Lord, succour thy servants by thy visitation. Even so, Lord.

109 And he asked for bread, and gave thanks thus: What praise or what offering or what thanksgiving shall we, breaking this bread, name save thee only, O Lord Jesu? We glorify thy name that was said by the Father: we glorify thy name that was said through the Son (or we glorify the name of Father that was said by thee . . . the name of Son that was said by thee): we glorify thine entering of the Door. We glorify the resurrection shown unto us by thee. We glorify thy way, we glorify of thee the seed, the word, the grace, the faith, the salt,
the unspeakable (al. chosen) pearl, the treasure, the plough, the net, the greatness, the
diadem, him that for us was called Son of man, that gave unto us truth, rest, knowledge,
power, the commandment, the confidence, hope, love, liberty, refuge in thee. For thou, Lord,
art alone the root of immortality, and the fount of incorruption, and the seat of the ages:
called by all these names for us now that calling on thee by them we may make known thy
greatness which at the present is invisible unto us, but visible only unto the pure, being
portrayed in thy manhood only.

110 And he brake the bread and gave unto all of us, praying over each of the brethren that he
might be worthy of the grace of the Lord and of the most holy eucharist. And he partook also
himself likewise, and said: Unto me also be there a part with you, and: Peace be with you,
my beloved.

111 After that he said unto Verus: Take with thee some two men, with baskets and shovels,
and follow me. And Verus without delay did as he was bidden by John the servant of God.
The blessed John therefore went out of the house and walked forth of the gates, having told
the more part to depart from him. And when he was come to the tomb of a certain brother of
ours he said to the young men: Dig, my children. And they dug and he was instant with them
yet more, saying: Let the trench be deeper. And as they dug he spoke unto them the word of
God and exhorted them that were come with him out of the house, edifying and perfecting
them unto the greatness of God, and praying over each one of us. And when the young men
had finished the trench as he desired, we knowing nothing of it, he took off his garments
wherein he was clad and laid them as it were for a pallet in the bottom of the trench: and
standing in his shift only he stretched his hands upward and prayed thus:

112 O thou that didst choose us out for the apostleship of the Gentiles: O God that sentest us
into the world: that didst reveal thyself by the law and the prophets: that didst never rest, but
alway from the foundation of the world savedst them that were able to be saved: that madest
thyself known through all nature: that proclaimedst thyself even among beasts: that didst
make the desolate and savage soul tame and quiet: that gavest thyself to it when it was athirst
for thy words: that didst appear to it in haste when it was dying: that didst show thyself to it
as a law when it was sinking into lawlessness: that didst manifest thyself to it when it had
been vanquished by Satan: that didst overcome its adversary when it fled unto thee: that
avest it thine hand and didst raise it up from the things of Hades: that didst not leave it to
walk after a bodily sort (in the body): that didst show to it its own enemy: that hast made for
it a clear knowledge toward thee: O God, Jesu, the Father of them that are above the heavens,
the Lord of them that are in the heavens, the law of them that are in the other, the course of
them that are in the air, the keeper of them that are on the earth, the fear of them that are
under the earth, the grace of them that are thine own: receive also the soul of thy John, which
it may be is accounted worthy by thee.

113 O thou who hast kept me until this hour for thyself and untouched by union with a
woman: who when in my youth I desired to marry didst appear unto me and say to me: John
I have need of thee: who didst prepare for me also a sickness of the body: who when for the third time I would marry didst forthwith prevent me, and then at the third hour of the day saidst unto me on the sea: John, if thou hadst not been mine, I would have suffered thee to marry: who for two years didst blind me (or afflict mine eyes), and grant me to mourn and entreat thee: who in the third year didst open the eyes of my mind and also grant me my visible eyes: who when I saw clearly didst ordain that it should be grievous to me to look upon a woman: who didst save me from the temporal fantasy and lead me unto that which endureth always: who didst rid me of the foul madness that is in the flesh: who didst take me from the bitter death and establish me on thee alone: who didst muzzle the secret disease of my soul and cut off the open deed: who didst afflict and banish him that raised tumult in me: who didst make my love of thee spotless: who didst make my joining unto thee perfect and unbroken: who didst give me undoubting faith in thee, who didst order and make clear my inclination toward thee: thou who givest unto every man the due reward of his works, who didst put into my soul that I should have no possession save thee only: for what is more precious than thee? Now therefore Lord, whereas I have accomplished the dispensation wherewith I was entrusted, account thou me worthy of thy rest, and grant me that end in thee which is salvation unspeakable and unutterable.

114 And as I come unto thee, let the fire go backward, let the darkness be overcome, let the gulf be without strength, let the furnace die out, let Gehenna be quenched. Let angels follow, let devils fear, let rulers be broken, let powers fall; let the places of the right hand stand fast, let them of the left hand not remain. Let the devil be muzzled, let Satan be derided, let his wrath be burned out, let his madness be stilled, let his vengeance be ashamed, let his assault be in pain, let his children be smitten and all his roots plucked up. And grant me to accomplish the journey unto thee without suffering insolence or provocation, and to receive that which thou hast promised unto them that live purely and have loved thee only.

115 And having sealed himself in every part, he stood and said: Thou art with me, O Lord Jesu Christ: and laid himself down in the trench where he had strown his garments: and having said unto us: Peace be with you, brethren, he gave up his spirit rejoicing.

The less good Greek manuscripts and some versions are not content with this simple ending. The Latin says that after the prayer a great light appeared over the apostle for the space of an hour, so bright that no one could look at it. (Then he laid himself down and gave up the ghost.) We who were there rejoiced, some of us, and some mourned. . . . And forthwith manna issuing from the tomb was seen of all, which manna that place produceth even unto this day, &c. But perhaps the best conclusion is that of one Greck manuscript:

We brought a linen cloth and spread it upon him, and went into the city. And on the day following we went forth and found not his body, for it was translated by the power of our Lord Jesus Christ, unto whom be glory, &c.
Another says: On the morrow we dug in the place, and him we found not, but only his sandals, and the earth moving (lit. springing up like a well), and after that we remembered that which was spoken by the Lord unto Peter, &c.

Augustine (on John xxi) reports the belief that in his time the earth over the grave was seen to move as if stirred by John's breathing.
The Acts of Barnabas

The Journeyings and Martyrdom of St. Barnabas the Apostle.

SINCE from the descent of the presence of our Saviour Jesus Christ, the unwearied and benevolent and mighty Shepherd and Teacher and Physician, I beheld and saw the ineffable and holy and unspotted mystery of the Christians, who hold the hope in holiness, and who have been sealed; and since I have zealously served Him, I have deemed it necessary to give account of the mysteries which I have heard and seen.

I John, accompanying the holy apostles Barnabas and Paul, being formerly a servant of Cyrillus the high priest of Jupiter, but now having received the gift of the Holy Spirit through Paul and Barnabas and Silos, who were worthy of the calling, and who baptized me in Iconium. After I was baptized, then, I saw a certain man standing clothed in white raiment; and he said to me: Be of good courage, John, for assuredly thy name shall be changed to Mark, and thy glory shall be proclaimed in all the world. the darkness in thee has passed away from thee, and there has been given to thee understanding to know the mysteries of God. And when I saw the vision, becoming greatly terrified, I went to the feet of Barnabas, and related to him the mysteries which I had seen and heard from that man. And the Apostle Paul was not by when I disclosed the mysteries. And Barnabas said to me: Tell no one the miracle which thou hast seen. For by me also this night the Lord stood, saying, Be of good courage: for as thou hast given thy life for my name to death and banishment from thy nation, thus also shall thou be made perfect. Moreover, as for the servant who is with you, take him also with thyself; for he has certain mysteries. Now then, my child, keep to thyself the things which thou hast seen and heard; for a time will come for thee to reveal them. (1)

And I, having been instructed in these things by him, remained in Iconium (2) many days; for there was there a holy man and a pious, who also entertained us, whose house also Paul had sanctified. Thence, therefore, we came to Seleucia, and after staying three days sailed away to Cyprus; and I was ministering to them until we had gone round all Cyprus. And setting sail from Cyprus, we landed in Perga of Pamphylia. And there I then stayed about two
months, wishing to sail to the regions of the West; and the Holy Spirit did not allow me. Turning, therefore, I again sought the apostles; and having

learned that they were in Antioch, I went to them.

And I found Paul in bed in Antioch from the toil of the journey, who also seeing me, was exceedingly grieved on account of my delaying in Pamphylia. And Barnabas coming, encouraged him, and tasted bread, and he took a little of it. And they preached the word of the Lord, and enlightened many of the Jews and Greeks. And I only attended to them, and was afraid of Paul to come near him, both because he held me as having spent much time in Pamphylia, and because he was quite enraged against me. And I gave repentance on my knees upon the earth to Paul, and he would not endure it. And when I remained for three Sabbaths in entreaty and prayer on my knees, I was unable to prevail upon him about myself; for his great grievance against me was on account of my keeping several parchments in Pamphylia.

And when it came to pass that they finished teaching in Antioch, on the first of the week they took counsel together to set out for the places of the East, and after that to go into Cyprus, and oversee all the churches in which they had spoken the word of God. And Barnabas entreated Paul to go first to Cyprus, and oversee his own in his village; and Lucius entreated him to take the oversight of his city Cyrene. And a vision was seen by Paul in sleep, that he should hasten to Jerusalem, because the brethren expected him there. But Barnabas urged that they should go to Cyprus, and pass the winter, and then that they should go to Jerusalem at the feast. Great contention, therefore, arose between them. (4) And Barnabas urged me also to accompany them, on account of my being their servant from the beginning, and on account

of my having served them in all Cyprus until they came to Perga of Pamphylia; and I there had remained many days. But Paul cried out against Barnabas, saying: It is impossible for him to go with us. And those who were with us there urged me also to accompany them, because there was a vow upon me to follow them to the end. So that Paul said to Barnabas: If thou wilt take John who also is surnamed Mark with thee, go another road; for he shall not come with us. And Barnabas coming to himself, said: The grace of God does not desert (1) him who has once served the Gospel and journeyed with us. If, therefore, this be agreeable to thee, Father Paul, I take him and go. And he said: Go thou in the grace of Christ, and we in the power of the Spirit.

Therefore, bending their knees, they prayed to God. And Paul, groaning aloud, wept, and in like manner also Barnabas, saying to one another: It would have been good for us, as at first, so also at last, to work in common among men; but since it has thus seemed good to thee,
Father Paul, pray for me that my labour may be made perfect to commendation: for thou knowest how I have served thee also to the grace of Christ that has been given to thee. For I go to Cyprus, and hasten to be made perfect; (2) for I know that I shall no more see thy face, O Father Paul. And falling on the ground at his feet, he wept long. And Paul said to him: The Lord stood by me also this night, saying, Do not force Barnabas not to go to Cyprus, for there it has been prepared for him to enlighten many; and do thou also, in the grace that has been given to thee, go to Jerusalem to worship in the holy place, and there it shall be shown thee where thy martyrdom has been prepared. And we saluted one another, and Barnabas took me to himself.

And having come down to Laodiceia, (3) we sought to cross to Cyprus; and having found a ship going to Cyprus, we embarked. And when we had set sail, the wind was found to be contrary. Anti we came to Corasium; (4) and having gone down to the shore where there was a fountain, we rested there, showing ourselves to no one, that no one might know that Barnabas had separated from Paul. And having set sail from Corasium, we came to the regions of Isauria, and thence came to a certain island called Pityusa; (5) and a storm having come on, we remained there three days; and a certain pious man entertained us, by name Euphemus, whom also Barnabas instructed in many things in the faith, with all his house.

And thence we sailed past the Aconesiae, (6) and came to the city of Anemurium; and having gone into it, we found two Greeks. And coming to us, they asked whence and who we were. And Barnabas said to them: If you wish to know whence and who we are, throw away the clothing which you have, and I shall put on you clothing which never becomes soiled; for neither is there in it anything filthy, but it is altogether splendid. And being astonished at the saying, they asked us: What is that garment which you are going to give us? And Barnabas said to them: If you shall confess your sins, and submit yourselves to our Lord Jesus Christ, you shall receive that garment which is incorruptible for ever. And being pricked at heart by the Holy Spirit, they fell at his feet, entreating and saying: We beseech thee, father, give us that garment; for we believe in the living and true God whom thou proclaimest. And leading them down to (7) the fountain, he baptized them into the name of Father, and Son, and Holy Ghost. And they knew that they were clothed with power, and a holy robe. And having taken from me one robe, he put it on the one; and his own robe he put on the other. And they brought money to him, and straightway Barnabas distributed it to the poor. And from them also the sailors were able to gain many things. (8)

And they having come down to the shore, he spoke to them the word of God; and he having blessed them, we saluted them, and went on board the ship. And the one of them who was named Stephanus wished to accompany us, and Barnabas did not permit him. And we, having gone across, sailed down to Cyprus by night; and having come to the place called Crommyacita, (9) we found Timon and Ariston the temple Servants, at whose house also we were entertained.
And Timon was afflicted by much fever. And having laid our hands upon him, we straightway removed his fever, having called upon the name of the Lord Jesus. And Barnabas had received documents from Matthew, a book of the word (10) of God, and a narrative of miracles and doctrines. This Barnabas laid upon the sick in each place that we came to, and it immediately made a cure of their sufferings.

And when we had come to Lapithus, (11) and an idol festival (12) being celebrated in the theatre, they did not allow us to go into the city, but we rested a little at the gate. And Timon, after he rose up from his disease, came with us. And having gone forth from Lapithus, we travelled

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through the mountains, and came to the city of Lampadistus, of which also Timon was a native; in addition to whom, having found also that Heracleius was there, we were entertained by him. He was of the city of Tamasus, (1) and had come to visit his relations; and Barnabas, looking stedfastly at him,

recognised him, having met with him formerly at Citium with Paul; to whom also the Holy Spirit was given at baptism, and he changed his name to Heracleides.

And having ordained him bishop over Cyprus, and having confirmed the church in Tamasus, we left him in the house of his brethren that dwelt there.

And having crossed the mountain called Chionodes, (2) we came to Old Paphos, and there found Rhodon, a temple servant, who also, having himself believed, accompanied us. And we met a certain Jew, by name Barjesus, coming from Paphos, who also recognised Barnabas, as having been formerly with Paul. He did not wish us to go into Paphos; but having turned away, we came to

Curium. (3)

And we found that a certain abominable race was being performed (4) in the road near the city, where a multitude of women and men naked were performing the race. And there was great deception and error in that place. And Barnabas turning, rebuked it; and the western part fell, so that many were wounded, and many of them also died and the rest fled to the
temple of Apollo, which was close at hanoi in the city, which was called sacred. (5) And when we came near the temple, a great multitude of Jews who were there, having been put up to it by Barjesus. stood outside of the city, and did not allow us to go into the city; but we spent the evening under a tree near the city, and rested there.

And on the following day, we came to a certain village where Aristoclianus dwelt. He being a leper, had been cleansed in Antioch, whom also Paul and Barnabas sealed to be a bishop, and sent to his village in Cyprus, because there were many Greeks there. And we were entertained in the cave by him in the mountain, and there we remained one day. And thence we came to Amathus and there was a great multitude of Greeks in the temple in the mountain, low women and men pouring libations. There also Barjesus, getting the start of as, gained over the nation of the Jews, and did not allow us to enter into the city; but a certain widow woman, eighty years old, being outside of the city, and she also not worshipping the idols, coming forward to us, took us into her house one hour.

And when we came out we shook the dust off our feet over against that temple where the libation of the abominable took place.

And having gone out thence, we came through desert places, and Timon also accompanied us. And having come to Citium, and there being a great uproar there also in their hippodrome, having learned this, we came forth out of the city, having all shaken the dust off our feet; for no one received us, except that we rested one hour in the gate near the aqueduct.

And having set sail in a ship from Citium, we came to Salamis, and landed in the so-called islands, where there was a place full of idols; and there there took place high festivals (6) and libations. And having found Heracleides there again, we instructed him to proclaim the Gospel of God, and to set up churches, and ministers in them. And having gone into alamis. we came to the synagogue near the place called Biblia; and when we had gone into it, Barnabas, having unrolled the Gospel which he had received from Matthew his fellow-labourer, began to teach the Jews.

And Barjesus, having arrived after two days, after not a few Jews had been instructed, was enraged, and brought together all the multitude of the Jews; and they having laid hold of Barnabas, wished to hand him over to Hypatius, the governor of Salamis. And having bound him to take him away to the governor, and a pious Jebusite, (7) a kinsman of Nero, having count to Cyprus, the Jews, learning this, took Barnabas by night, and bound him with a rope by the neck; and having dragged him to the hippodrome from the synagogue, and having gone out of the city, standing round him, they burned him with fire, so that even his bones became dust. And straightway that night, having taken his dust, they cast it into a cloth; and having se cured it with lead. they intended to throw it into the sea. But I, finding an opportunity in the night, anti being able along with Timon and Rhodon to carry it. we came to a certain place, and having found a cave, put it down there, where the nation of the
Jebusites formerly dwelt. And having found a secret place in it, we put it away, with the documents which he had received from Matthew. And it was the fourth hour of the night of the second of the week. (8)

And when we were hid in the place. the Jews made no little search after us; and having almost found us, they pursued us as far as the

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village of the Ledrians; and we, having found there also a cave near the village, took refuge in it, and thus escaped them. And we were hid in the cave three days; and the Jews having gone away, we came forth and left the place by night. And taking with us Ariston and Rhodon, we came to the village of Limnes. (1)

And having come to the shore, we found an Egyptian ship; and having embarked in it, we landed at Alexandria. And there I remained,

teaching the brethren that came the word of the Lord, enlightening them, and preaching what I had been taught by the apostles of Christ, who also baptized me into the name of Father, and Son, and Holy Ghost; who also changed my name to Mark in the water of baptism, by which also I hope to bring many to the glory of God through His grace; because to Him is due honour and everlasting glory. Amen.

The journeyings and martyrdom of the holy apostle Barnabas have been fulfilled through God.
As Paul was going up to Iconium after the flight from Antioch, his fellow-travellers were Demas and Ermogenes, full of hypocrisy; and they were importunate with Paul, as if they loved him. But Paul, looking only to the goodness of Christ, did them no harm, but loved them exceedingly, so that he made the oracles of the Lord sweet to them in the teaching both of the birth and the resurrection of the Beloved; and he gave them an account, word for word, of the great things of Christ, how He had been revealed to him.

A certain man, by name Onesiphorus, hearing that Paul had come to Iconium, went out to meet him with his children Silas and Zeno, and his wife Lectra, in order that he might entertain him: for Titus had informed him what Paul was like in appearance: for he had not seen him in the flesh, but only in the spirit. He went along the road to Lystra, and stood waiting for him, and kept looking at the passers by according to the description of Titus. He saw Paul coming, a man small in size, bald-headed, bandy-legged, well-built, with eyebrows meeting, rather long-nosed, full of grace. For sometimes he seemed like a man, and sometimes he had the countenance of an angel. Paul, seeing Onesiphorus, smiled; and Onesiphorus said: Hail, O servant of the blessed God! He said: Grace be with thee and thy house. And Demas and Ermogenes were jealous, and showed greater hypocrisy; so that Demas said: Are not we of the blessed God, that thou hast not thus saluted us? And Onesiphorus said: I do not see in you the fruit of righteousness; but if such you be, come you also into my house and rest yourselves.

Paul having gone into the house of Onesiphorus, there was great joy, and bending of knees, and breaking of bread, and the word of God about self-control and the resurrection; Paul saying: Blessed are the pure in heart, for they shall see God: blessed are they that have kept the flesh chaste, for they shall become a temple of God: blessed are they that control themselves, for God shall speak with them: blessed are they that have kept aloof from this world, for they shall be called upright: blessed are they that have wives as not having them, for they shall receive God for their portion: blessed are they that have the fear of God, for they shall become angels of God: blessed are they that have kept the baptism, for they shall rest beside the Father and the Son: blessed are the merciful, for they shall obtain mercy, and shall not see the bitter day of judgment: blessed are the bodies of the virgins, for they shall be
well pleasing to God, and shall not lose the reward of their chastity; for the word of the Father shall become to them a work of salvation against the day of His Son, and they shall have rest for ever and ever.

While Paul was thus speaking in the midst of the church in the house of Onesiphorus, a certain virgin Thecla, the daughter of Theocleia, betrothed to a man named Thamyris, sitting at the window close by, listened night and day to the discourse of virginity and prayer, and did not look away from the window, but paid earnest heed to the faith, rejoicing exceedingly. When she still saw many women going in beside Paul, she also had an eager desire to be deemed worthy to stand in the presence of Paul, and to hear the word of Christ; for never had she seen his figure, but heard his word only.

As she did not stand away from the window, her mother sends to Thamyris; and he comes gladly, as if already receiving her in marriage. Theocleia said: I have a strange story to tell thee, Thamyris; for assuredly for three days and three nights Thecla does not rise from the window, neither to eat nor to drink; but looking earnestly as if upon some pleasant sight, she is so devoted to a foreigner teaching deceitful and artful discourses, that I wonder how a virgin of such modesty is so painfully put about. Thamyris, this man will overturn the city of the Iconians, and thy Thecla too besides; for all the women and the young men go in beside him, being taught to fear God and to live in chastity. Moreover also my daughter, tied to the window like a spider, lays hold of what is said by Paul with a strange eagerness and awful emotion; for the virgin looks eagerly at what is said by him, and has been captivated. But do thou go near and speak to her, for she has been betrothed to thee.

Thamyris going near, and kissing her, but at the same time also being afraid of her overpowering emotion, said: Thecla, my betrothed, why dost thou sit thus? and what sort of feeling holds thee overpowered? Turn round to thy Thamyris, and be ashamed. Moreover also her mother said the same things: Why dost thou sit thus looking down, my child, and answering nothing, but like a mad woman? They wept fearfully, Thamyris indeed for the loss of a wife, and Theocleia of a child, and the maidservants of a mistress: there was accordingly much confusion in the house of mourning. While these things were thus going on, Thecla did not turn round, but kept attending earnestly to the word of Paul.

Thamyris starting up, went forth into the street, and kept watching those going in to him and coming out. And he saw two men bitterly contending with each other; and he said: Men, tell me who this is among you, leading astray the souls of young men, and deceiving virgins, so that they do not marry, but remain as they are. I promise, therefore, to give you money enough if you tell me about him; for I am the first man of the city. Demas and Ermogenes said to him: Who this is, indeed, we do not know; but he deprives young men of wives, and maidens of husbands, saying, There is for you a resurrection in no other way, unless you remain chaste, and pullute not the flesh, but keep it chaste. Thamyris said to them: Come into my house, and rest yourselves. They went to a sumptuous dinner, and much wine, and great wealth, and a splendid table; and Thamyris made them drink, from his love to Thecla, and his wish to get her as his wife. Thamyris said during the dinner: Ye men, what is his teaching, tell me, that I also may know; for I am no little distressed about Thecla, because she thus loves the stranger, and I am prevented from marrying.

Demas and Ermogenes said: Bring him before the governor Castelios on the charge of
persuading the multitudes to embrace the new teaching of the Christians, and he will speedily destroy him, and thou shalt have Thecla as thy wife. We shall teach thee that the resurrection of which this man speaks has taken place, because it has already taken place in the children which we have; we rose again when we came to the knowledge of the true God.

Thamyris, hearing these things, being filled with anger and rage, rising up early, went to the house of Onesiphorus with archons and public officers, and a great crowd with batons, saying: Thou hast corrupted the city of the Iconians, and her that was betrothed to me, so that she will pot have me: let us go to the governor Castelios. All the multitude said: Away with the magician; for he has corrupted all our wives, and the multitudes have been persuaded to change their opinions.

Thamyris, standing before the tribunal, said with a great shout: O proconsul, this man, who he is we know not, who makes virgins averse to marriage; let him say before thee on what account he teaches these things. Demas and Ermogenes said to Thamyris: Say that he is a Christian, and thus thou wilt do away with him. But the proconsul stayed his intention, and called Paul, saying: Who art thou, and what dost thou teach? for they bring no shall charges against thee. Paul lifted up his voice, saying: Since I am this day examined as to what I teach, listen, O proconsul: A living God, a God of retributions, a jealous God, a God in need of nothing, consulting for the salvation of men, has sent me that I may reclaim them from corruption and uncleanness, and from all pleasure, and from death, that they may not sin. Wherefore God sent His own Son, whom I preach, and in whom I teach men to rest their hope, who alone has had compassion upon a world led astray, that they may be no lover trader judgment, O proconsul, but may, have faith, and the fear of God, and the knowledge of holiness, and the love of truth. If, therefore, I teach what has been revealed to me by God, wherein do I do wrong? The proconsul having heard, ordered Paul to be bound, and sent to prison, until, said he, I, being at leisure, shall hear him more attentively.

Thecla by night having taken off her bracelets, gave them to the gatekeeper; and the door having been opened to her, she went into the prison; and having given the jailor a silver mirror, she went in beside Paul, and, sitting at his feet, she heard the great things of God. Paul was afraid of nothing, but ordered his life in the confidence of God. Her faith also was increased, and she kissed his bonds.

When Thecla was sought for by her friends, and Thamyris, as if she had been lost, was running up and down the streets, one of the gatekeeper's fellow-slaves informed him that she had gone out by night. Having gone out, they examined the gatekeeper; and he said to them: She has gone to the foreigner into the prison. Having gone, they found her, as it were, enchain by affection. Having gone forth thence, they drew the multitudes together, and informed the governor of the circumstance. He ordered Paul to be brought to the tribunal; but Thecla was wallowing on the ground in the place where he sat and taught her in the prison; and he ordered her too to be brought to the tribunal. She came, exulting with joy. The crowd, when Paul had been brought, vehemently cried out: He is a magician! away with him! But the proconsul gladly heard Paul upon the holy works of Christ. Having called a council, he summoned Thecla, and said to her: Why dost thou not obey Thamyris, according to the law of the Iconians? But she stood looking earnestly at Paul. When she gave no answer, her mother cried out, saying: Burn the wicked wretch; burn in the midst of the theatre her that
will not marry, in order that all the women that have been taught by this man may be afraid. The governor was greatly moved; and having scourged Paul, he cast him out of the city, and condemned Thecla to be burned. Immediately the governor went away to the theatre, and all the crowd went forth to the spectacle of Thecla. But as a lamb in the wilderness looks round for the shepherd, so she kept searching for Paul. Having looked upon the crowd, she saw the Lord sitting in the likeness of Paul, and said: As I am unable to endure my lot, Paul has come to see me. She gazed upon him with great earnestness, and he went up into heaven. But the maid-servants and virgins brought the faggots, in order that Thecla might be burned. When she came in naked, the governor wept, and wondered at the power that was in her. The public executioners arranged the faggots for her to go up on the pile. She, having made the sign of the cross, went up on the faggots; and they lighted them. Though a great fire was blazing, it did not touch her; for God, having compassion upon her, made an underground rumbling, and a cloud overshadowed them from above, full of water and hail; and all that was in the cavity of it was poured out, so that many were in danger of death. The fire was put out, and Thecla saved.

Paul was fasting with Onesiphorus and his wife, and his children, in a new tomb, as they were going from Iconium to Daphne. When many clays were past, the fasting children said to Paul: We are hungry, and we cannot buy loaves; for Onesiphorus had left the things of the world, and followed Paul, with all his house. Paul, having taken off his cloak, said: Go, my child, buy more loaves, and bring them. When the child was buying, he saw Thecla their neighbour, and was astonished, and said: Thecla, whither art thou going? She said: I have been saved from the fire, and am following Paul. The boy said: Come, I shall take thee to him; for he is distressed about thee, and is praying six days. She stood beside the tomb where Paul was with bended knees, and praying, and saying: O Saviour Christ, let not the fire touch Thecla, but stand by her, for she is Thine. She, standing behind him, cried out: O Father, who hast made the heaven and the earth, the Father of Thy holy Son, I bless Thee that Thou hast saved me that I may see Paul. Paul, rising up, saw her, and said: O God, that knowest the heart, the Father of our Lord Jesus Christ, I bless Thee that Thou, having heard me, hast done quickly what I wished.

They had five loaves, and herbs, and water; and they rejoiced in the holy works of Christ. Thecla said to Paul: I shall cut my hair, and follow thee whithersoever thou mayst go. He said: It is a shameless age, and thou art beautiful. I am afraid lest another temptation come upon thee worse than the first, and that thou withstand it not, but be cowardly. Thecla said: Only give me the seal in Christ, and temptation shall not touch me. Paul said: Thecla, wait with patience, and thou shalt receive the water.

Paul sent away Onesiphorus and all his house to Iconium; and thus, having taken Thecla, he went into Antioch. As they were going in, a certain Syriarch, Alexander by name, seeing Thecla, became enamoured of her, and tried to gain over Paul by gifts and presents. But Paul said: I know not the woman whom thou speakest of, nor is she mine. But he, being of great power, himself embraced her in the street. But she would not endure it, but looked about for Paul. She cried out bitterly, saying: Do not force the stranger; do not force the servant of God. I am one of the chief persons of the Iconians; and because I would not have Thamyris, I have been cast out of the city. Taking hold of Alexander, she tore his cloak, and pulled off
his crown, and made him a laughing-stock. He, at the same time loving her, and at the same
time ashamed of what had happened, led her before the governor; and when she had
confessed that she had done these things, he condemned her to the wild beasts. The women
were struck with astonishment, and cried out beside the tribunal: Evil judgment! impious
judgment! She asked the governor, that, said she, I may remain pure until I shall fight with
the wild beasts. A certain Tryphaena, whose daughter was dead, took her into keeping, and
had her for a consolation.

When the beasts were exhibited, they bound her to a fierce lioness; and Tryphaena
accompanied her. But the lioness, with Thecla sitting upon her, licked her feet; and all the
multitude was astonished. The charge on her inscription was: Sacrilegious. The women cried
out from above: An impious sentence has been passed in this city! After the exhibition,
Tryphaena again receives her. For her daughter Falconilla had died, and said to her in a
dream: Mother, thou shalt have this stranger Thecla in my place, in order that she may pray
concerning me, and that I may be transferred to the place of the just.

When, after the exhibition, Tryphaena received her, at the same time indeed she grieved that
she had to fight with the wild beasts on the day following; and at the same time, loving her as
much as her daughter Falconilla, she said: My, second child Thecla, come and pray for my
child, that she may live for ever; for this I saw in my sleep. She, nothing hesitating, lifted up
her voice, and said: God most high, grant to this woman according to my wish, that her
dughter Falconilla may live for ever. When Thecla had thus spoken, Tryphaena lamented,
considering so much beauty thrown to the wild beasts.

When it was dawn, Alexander came to take her, for it was he that gave the hunt, saying: The
governor is sitting, and the crowd is in uproar against us. Allow me to take away her that is
to fight with the wild beasts. Tryphaena cried aloud, so that he even fled, saying: A second
mourning for my Falconilla has come upon my house and there is no one to help; neither
child, for she is dead, nor kinsman, for I am a widow. God of Thecla, help her!

Immediately the governor sends an order that Thecla should be brought. Tryphaena, taking
her by the hand, said: My daughter Falconilla, indeed, I took away to the tomb; and thee,
Thecla, I am taking to the wild-beast fight. Thecla wept bitterly, saying: O Lord, the God in
whom I believe, to whom I have fled for refuge, who deliveredst me from the fire, do Thou
grant a recompense to Tryphaena, who has had compassion on Thy servant, and because she
has kept me pure. Then a tumult arose, and a cry of the people, and the women sitting
together, the one saying: Away with the sacrilegious person! the others saying: Let the city
be raised against this wickedness. Take off all of us, O proconsul! Cruel sight! evil sentence!

Thecla, having been taken out of the hand of Tryphaena, was stripped, and received a girdle,
and was thrown into the arena, and lions and bears and a fierce lioness were let loose upon
her; and the lioness having run up to her feet, lay down; and the multitude of the women
cried aloud. A bear ran upon her; but the lioness, meeting the bear, tore her to pieces. Again a
lion that had been trained against men, which belonged to Alexander, ran upon her; and she,
the lioness, encountering the lion, was killed along with him. The women made great
lamentation, since also the lioness, her protector, was dead.

Then they send in many wild beasts, she standing and stretching forth her hands, and
praying. When she had finished her prayer, she turned and saw a ditch full of water, and said:
Now it is time to wash myself. She threw herself in, saying: In the name of Jesus Christ I am baptized on my last day. The women seeing, and the multitude, wept, saying: Do not throw thyself into the water; so that also the governor shed tears, because the seals were going to devour such beauty. She then threw herself in the name of Jesus Christ; but the seals having seen the glare of the fire of lightning, floated about dead. There was round her, as she was naked, a cloud of fire; so that neither could the wild beasts touch her, nor could she be seen naked.

The women, when other wild beasts were being thrown in, wailed. Some threw sweet-smelling herbs, others nard, others cassia, others amomum, so that there was abundance of perfumes. All the wild beasts that had been thrown in, as if they had been withheld by sleep, did not touch her; so that Alexander said to the governor: I have bulls exceedingly terrible; let us bind to them her that is to fight with the beasts. The governor, looking gloomy, turned, and said: Do what thou wilt. They bound her by the feet between them, and put red-hot irons under the privy parts of the bulls, so that they, being rendered more furious, might kill her. They rushed about, therefore; but the burning flame consumed the ropes, and she was as if she had not been bound. But Tryphaena fainted standing beside the arena, so that the crowd said: Queen Tryphaena is dead. The governor put a stop to the games, and the city was in dismay. And Alexander entreated the governor, saying: Have mercy both on me and the city, and release this woman. For if Caesar hear of these things, he will speedily destroy the city also along with us, because his kinswoman Queen Tryphaena has died.

The governor summoned Thecla out of the midst of the wild beasts, and said to her: Who art thou? and what is there about thee, that not one of the wild beasts touches thee? She said: I indeed am a servant of the living God; and as to what there is about me, I have believed in the Son of God, in whom He is well pleased; wherefore not one of the beasts has touched me. For He alone is the end of salvation, and the basis of immortal life; for He is a refuge to the tempest-tossed, a solace to the afflicted, a shelter to the despairing; and, once for all, whoever shall not believe on Him, shall not live for ever.

The governor having heard this, ordered her garments to be brought, and to be put on. Thecla said: He that clothed me naked among the wild beasts, will in the day of judgment clothe thee with salvation. Taking the garments, she put them on. The governor therefore immediately issued an edict, saying: I release to you the God-fearing Thecla, the servant of God. The women shouted aloud, and with one mouth returned thanks to God, saying: There is one God, the God of Thecla; so that the foundations of the theatre were shaken by their voice. Tryphaena having received the good news, went to meet the holy Thecla, and said: Now I believe that the dead are raised: now I believe that my child lives. Come within, and I shall assign to thee all that is mine. She therefore went in along with her, and rested eight days, having instructed her in the word of God, so that most even of the maid-servants believed. There was great joy in the house.

Thecla kept seeking Paul; and it was told her that he was in Myra of Lycia. Taking young men and maidens, she girded herself; and having sewed the tunic so as to make a man's cloak, she came to Myra, and found Paul speaking the word of God. Paul was astonished at seeing her, and the crowd with her, thinking that some new trial was coming upon her. When she saw him, she said: I have received the baptism, Paul; for He that wrought along with thee
for the Gospel has wrought in me also for baptism. Paul, taking her, led her to the house of Hermaeus, and hears everything from her, so that those that heard greatly wondered, and were comforted, and prayed over Tryphaena. She rose up, and said: I am going to Iconium. Paul said: Go, and teach the word of God. Tryphaena sent her much clothing and gold, so that she left to Paul many things for the service of the poor.

She went to Iconium. She goes into the house of Onesiphorus, and fell upon the pavement where Paul used to sit and teach her, and wept, saying: God of myself and of this house, where Thou didst make the light to shine upon me, O Christ Jesus, the Son of the living God, my help in the fire, my help among the wild beasts, Thou art glorified for ever. Amen. She found Thamyris dead, but her mother alive. Having sent for her mother, she said: Theocleia, my mother, canst thou believe that the Lord liveth in the heavens? For whether thou desirest wealth, God gives it to thee through me; or thy child, I am standing beside thee. Having thus testified, she departed to Seleucia, and dwelt in a cave seventy-two years, living upon herbs and water. She enlightened many by the word of God.

Certain men of the city, being Greeks by religion, and physicians by profession, sent to her insolent young men to destroy her. For they said: She is a virgin, and serves Artemis, and from this she has virtue in healing. And by the providence of God she entered into the rock alive, and went under ground. She departed to Rome to see Paul, and found that he had fallen asleep. After staying there no long time, she rested in a glorious sleep; and she is buried about two or three stadia from the tomb of her master Paul.

She was cast, then, into the fire when seventeen years old, and among the wild beasts when eighteen. She was an ascetic in the cave, as has been said, seventy-two years, so that all the years of her life were ninety. Having accomplished many cures, she rests in the place of the saints, having fallen asleep on the twenty-fourth of the month of September in Christ Jesus our Lord, to whom be glory and strength for ever and ever. Amen.

Instead of the last two sections, the MS. which Dr. Grabe used has the following:--

A cloud of light guided her. Having come into Seleucia, she went forth outside of the city one stadium. She was afraid of them also, for they worshipped idiots. It guided her to the mountain called Calamon or Rhodeon; and having there found a cave, she went into it. She was there many years, and underwent many and grievous trials by the devil, and bore them nobly, being assisted by Christ. Some of the well-born women, having learned about the virgin Thecla went to her, and learned the oracles of God. And many of them bade adieu to the world, and lived an ascetic life with her. A good report was spread everywhere concerning her, and cures were done by her. All the city, therefore, and country round, having known this, brought their sick to the mountain; and before they came near the door they were speedily released from whatever disease they were afflicted by; and the unclean spirits went out shrieking, and all received their own in health, glorifying God, who had given such grace to the virgin Thecla. The physicians, therefore, of the city of the Seleucians were thought nothing of, having lost their trade, and no one any longer had regard to them; and being filled with envy and hatred, they plotted against the servant of Christ, what they should do to her. The devil then suggests to them a wicked device; and one day, being assembled, and having taken counsel, they consult with each other, saying: This virgin is a priestess of the great goddess Artemis; and if she ask anything of her, she hears her as being
a virgin, and all the gods love her. Come, then, let us take men of disorderly lives, and make them drunk with much wine, and let us give them much gold, and say to them, If you can corrupt and defile her, we shall give you even more money. The physicians therefore said to themselves, that if they should be able to defile her, neither the gods nor Artemis would listen to her in the case of the sick. They therefore did so. The wicked men, having gone to the mountain, and rushed upon the cave like lions, knocked at the door. The holy martyr Thecla opened, emboldened By the God in whom she believed; for she knew of their plot beforehand. She says to them: What do you want, my children? They said: Is there one here called Thecla? She said: What do you want with her? They say to her: We want to sleep with her. The blessed Thecla says to them: I am a humble old woman, but the servant of my Lord Jesus Christ; and even though you want to do something to me out of place, you cannot. They say to her: It is impossible for us not to do to thee what we want. Having said this, they laid fast hold of her, and wished to insult her. She says to them with mildness: Wait, my children, that you may see the glory of the Lord. And being laid hold of by them, she looked up into heaven, and said: God, terrible and incomparable, and glorious to Thine adversaries, who didst deliver me out of the fire, who didst not give me up to Thamyris, who didst not give me up to Alexander, who didst deliver me from the wild beasts, who didst save me in the abyss, who hast everywhere worked with me, and glorified Thy name in me, now also deliver me from these lawless men, and let me not insult my virginity, which through Thy name I have preserved till now, because I love Thee, and desire Thee, and adore Thee, the Father, and the Son, and the Holy Ghost for ever. Amen. There came a voice out of the heaven, saying: Fear not, Thecla, my true servant, for I am with thee. Look and see where an opening has been made before thee, for there shall be for thee an everlasting house, and there thou shalt obtain shelter. The blessed Thecla regarding it, saw the rock opened as far as to allow a man to enter, and did according to what had been said to her: and nobly fleeing from the lawless ones entered into the rock; and the rock was straightway shut together, so that not even a joining appeared. They, beholding the extraordinary wonder, became as it were distracted; and they were not able to detain the servant of God, but only caught hold of her veil, and were able to tear off a certain part; and that by the permission of God for the faith of those seeing the venerable place, and for a blessing in the generations afterwards to those that believe in our Lord Jesus Christ out of a pure heart.

Thus, then, suffered the first martyr of God, and apostle, and virgin, Thecla, who came from Iconium at eighteen years old; and with the journeying, and the going round, and the retirement in the mountain, she lived other seventy-two years. When the Lord took her, she was ninety years old. Thus is her consummation. Her holy commemoration is on the twenty-fourth of the month of September, to the glory of the Father, and the Son, and the Holy Spirit, now and ever, and to ages of ages.

Ante-Nicene Fathers to A.D. 325
Volume VIII
Alexander Roberts and James Donaldson, editors
LEBBAEUS, who also is Thaddaeus, was of the city of Edessa--and it is the metropolis of Osroene, in the interior of the Armenosyrians--an Hebrew by race, accomplished and most learned in the divine writings. He came to Jerusalem to worship in the days of John the Baptist; and having heard his preaching and seen his angelic life, he was baptized, and his name was called Thaddaeus. And having seen the appearing of Christ, and His teaching, and His wonderful works, he followed Him, and became His disciple; and He chose him as one of the twelve, the tenth apostle according to the Evangelists Matthew and Mark.

In those times there was a governor of the city of Edessa, Abgarus by name. And there having gone abroad the fame of Christ, of the wonders which He did, and of His teaching, Abgarus having heard of it, was astonished, and desired to see Christ, and could not leave his city and government. And about the days of the Passion and the plots of the Jews, Abgarus, being seized by an incurable disease, sent a letter to Christ by Ananias the courier, (2) to the following effect:--To Jesus (3) called Christ, Abgarus the governor of the country of the Edessenes, an unworthy slave. The multitude of the wonders done by thee has been heard of by me, that thou healest the blind, the lame, and the paralytic, and curest all the demoniacs; and on this account I entreat thy goodness to come even to us, and escape from the plottings of the wicked Jews, which through envy they set in motion against thee. My city is small, but large enough for both. Abgarus enjoined Ananias to take accurate account of Christ, of what appearance He was, and His stature, and His hair, and in a word everything. And Ananias, having gone and given the letter, was carefully looking at Christ, but was unable to fix Him in his mind. And He knew as knowing the heart, and asked to wash Himself; and a towel (4) was given Him; and when He had washed Himself, He wiped His face with it. And His image having been imprinted upon the linen, He gave it to Ananias, saying: Give this, and take back this message, to him that sent thee: Peace to thee and thy city! For because of this I am come, to suffer for the world, and to rise again, and to raise up the forefathers. And after I have been taken up into the heavens I shall send thee my disciple Thaddaeus, who shall enlighten thee, and guide thee into all the truth, both thee and thy city.
And having received Ananias, and fallen down and adored the likeness, Abgarus was cured of his disease before Thaddaeus came.

And after the passion, and the resurrection, and the ascension, Thaddaeus went to Abgarus; and having found him in health, he gave him an account of the incarnation of Christ, and baptized him, with all his house. And having instructed great multitudes, both of Hebrews and Greeks. Syrians and Armenians, he baptized them in the name of the Father, and Son, and Holy Spirit, having anointed them with the holy perfume; and he communicated to them of the undefiled mysteries of the sacred body and blood of our Lord Jesus Christ, and delivered to them to keep and observe the law of Moses, and to give close heed to the things that had been said by the apostles in Jerusalem. For year by year they came together to the passover, and again he imparted to them the Holy Spirit.

And Thaddaeus along with Abgarus destroyed idol-temples and built churches; ordained as bishop one of his disciples, and presbyters, and deacons, and gave them the rule of the psalmody and the holy liturgy. And having left them, he went to the city of Amis, great metropolis of the Mesechaldeans and Syrians, that is, of Mesopotamia-Syria, beside the river Tigris. And he having gone into the synagogue of the Jews along with his disciples on the Sabbath-day, after the

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reading of the law the high priest said to Thaddaeus and his disciples: Men, whence are you? and why are you here?

And Thaddaeus said: No doubt you have heard of what has taken place in Jerusalem about Jesus Christ, and we are His disciples, and witnesses of the wonderful things which He did and taught, and how through hatred the chief priests delivered Him to Pilate the procurator of Judaea. And Pilate, having examined Him and found no case,

(1) wished to let Him go; but they cried out, If thou let him go, thou art not Caesar's friend, because he proclaims himself king. And he being afraid, washed his hands in the sight of the multitude, and said, I am innocent of the blood of this man; see ye to it. And the chief priests answered and said, His blood be upon us and our children. And Pilate gave him up to them. And they took Him, and spit upon Him, with the soldiers, and made a great mock of Him, and crucified Him, and laid Him in the tomb, and secured it well, having also set guards upon Him. And on the third day before dawn He rose, leaving His burial-clothes in the tomb. And He was seen first by His mother and other women, and by Peter and John first of my fellow disciples, and thereafter to us the twelve, who ate and drank with Him after His resurrection for many days. And He sent us in His name to proclaim repentance and remission of sins to all the nations, that those who were baptized, having had the kingdom of the heavens preached to them, would rise up incorruptible at the end of this age; and He gave us power to
expel demons, and heal every disease and every malady, and raise the dead.

And the multitudes having heard this, brought together their sick and demoniacs. And Thaddaeus, having gone forth along with his disciples, laid his hand upon each one of them, and healed them all by calling upon the name of Christ. And the demoniacs were healed before Thaddaeus came near them, the spirits going out of them. And for many days the people ran together from different places, and beheld what was done by Thaddaeus. And hearing his teaching, many believed, and were baptized, confessing their sins.

Having therefore remained with them for five years, he built a church; and having appointed as bishop one of his disciples, and presbyters, and deacons, and prayed for them, he went away, going round the cities of Syria, and teaching, and healing all the sick; whence he brought many cities and countries to Christ through His teaching. Teaching, therefore, and evangelizing along with the disciples, and healing the sick, he went to Berytus, a city of Phoenicia by the sea; (2) and there, having taught and enlightened many, he fell asleep on the twenty-first (3) of the month of August. And the disciples having come together, buried him with great honour; and many sick were healed, and they gave glory to the Father, and the Son, and the Holy Spirit, for ever and ever. Amen.
ACTS OF THE HOLY APOSTLE THOMAS

from: The Apocryphal New Testament by Elliot

The First Act, when he went into India with Abbanes the merchant.

At that season all we the apostles were at Jerusalem, Simon which is called Peter and Andrew his brother, James the son of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alpheus and Simon the Canaanite, and Judas the brother of James: and we divided the regions of the world, that every one of us should go unto the region that fell to him and unto the nation whereunto the Lord sent him.

According to the lot, therefore, India fell unto Judas Thomas, which is also the twin: but he would not go, saying that by reason of the weakness of the flesh he could not travel, and 'I am an Hebrew man; how can I go amongst the Indians and preach the truth?' And as he thus reasoned and spake, the Saviour appeared unto him by night and saith to him: Fear not, Thomas, go thou unto India and preach the word there, for my grace is with thee. But he would not obey, saying: Whither thou wouldest send me, send me, but elsewhere, for unto the Indians I will not go.

2 And while he thus spake and thought, it chanced that there was there a certain merchant come from India whose name was Abbanes, sent from the King Gundaphorus [Gundaphorus is a historical personage who reigned over a part of India in the first century after Christ. His coins bear his name in Greek, as Hyndopheres], and having commandment from him to buy a carpenter and bring him unto him.

Now the Lord seeing him walking in the market-place at noon said unto him: Wouldest thou buy a carpenter? And he said to him: Yea. And the Lord said to him: I have a slave that is a carpenter and I desire to sell him. And so saying he showed him Thomas afar off, and agreed with him for three litrae of silver unstamped, and wrote a deed of sale, saying: I, Jesus, the son of Joseph the carpenter, acknowledge that I have sold my slave, Judas by name, unto
thee Abbanes, a merchant of Gundaphorus, king of the Indians. And when the deed was finished, the Saviour took Judas Thomas and led him away to Abbanes the merchant, and when Abbanes saw him he said unto him: Is this thy master? And the apostle said: Yea, he is my Lord. And he said: I have bought thee of him. And thy apostle held his peace.

3 And on the day following the apostle arose early, and having prayed and besought the Lord he said: I will go whither thou wilt, Lord Jesus: thy will be done. And he departed unto Abbanes the merchant, taking with him nothing at all save only his price. For the Lord had given it unto him, saying: Let thy price also be with thee, together with my grace, wheresoever thou goest.

And the apostle found Abbanes carrying his baggage on board the ship; so he also began to carry it aboard with him. And when they were embarked in the ship and were set down Abbanes questioned the apostle, saying: What craftsmanship knowest thou? And he said: In wood I can make ploughs and yokes and augers (ox-goads, Syr.), and boats and oars for boats and masts and pulleys; and in stone, pillars and temples and court-houses for kings. And Abbanes the merchant said to him: Yea, it is of such a workman that we have need. They began then to sail homeward; and they had a favourable wind, and sailed prosperously till they reached Andrapolis, a royal city.

4 And they left the ship and entered into the city, and lo, there were noises of flutes and water-organs, and trumpets sounded about them; and the apostle inquired, saying: What is this festival that is in this city? And they that were there said to him: Thee also have the gods brought to make merry in this city. For the king hath an only daughter, and now he giveth her in marriage unto an husband: this rejoicing, therefore, and assembly of the wedding to-day is the festival which thou hast seen. And the king hath sent heralds to proclaim everywhere that all should come to the marriage, rich and poor, bond and free, strangers and citizens: and if any refuse and come not to the marriage he shall answer for it unto the king. And Abbanes hearing that, said to the apostle: Let us also go, lest we offend the king, especially seeing we are strangers. And he said: Let us go.

And after they had put up in the inn and rested a little space they went to the marriage; and the apostle seeing them all set down (reclining), laid himself, he also, in the midst, and all looked upon him, as upon a stranger and one come from a foreign land: but Abbanes the merchant, being his master, laid himself in another place.

5 And as they dined and drank, the apostle tasted nothing; so they that were about him said unto him: Wherefore art thou come here, neither eating nor drinking? but he answered them, saying: I am come here for somewhat greater than the food or the drink, and that I may fulfil the king's will. For the heralds proclaim the king's message, and whoso hearkeneth not to the heralds shall be subject to the king's judgement.
So when they had dined and drunken, and garlands and unguents were brought to them, every man took of the unguent, and one anointed his face and another his beard and another other parts of his body; but the apostle anointed the top of his head and smeared a little upon his nostrils, and dropped it into his ears and touched his teeth with it, and carefully anointed the parts about his heart: and the wreath that was brought to him, woven of myrtle and other flowers, he took, and set it on his head, and took a branch of calamus and held it in his hand.

Now the flute-girl, holding her flute in her hand, went about to them all and played, but when she came to the place where the apostle was, she stood over him and played at his head for a long space: now this flute-girl was by race an Hebrew.

6 And as the apostle continued looking on the ground, one of the cup-bearers stretched forth his hand and gave him a buffet; and the apostle lifted up his eyes and looked upon him that smote him and said: My God will forgive thee in the life to come this iniquity, but in this world thou shalt show forth his wonders and even now shall I behold this hand that hath smitten me dragged by dogs. And having so said, he began to sing and to say this song:

The damsel is the daughter of light, in whom consisteth and dwelleth the proud brightness of kings, and the sight of her is delightful, she shineth with beauty and cheer. Her garments are like the flowers of spring, and from them a waft of fragrance is borne; and in the crown of her head the king is established which with his immortal food (ambrosia) nourisheth them that are founded upon him; and in her head is set truth, and with her feet she showeth forth joy. And her mouth is opened, and it becometh her well: thirty and two are they that sing praises to her. Her tongue is like the curtain of the door, which waveth to and fro for them that enter in: her neck is set in the fashion of steps which the first maker hath wrought, and her two hands signify and show, proclaiming the dance of the happy ages, and her fingers point out the gates of the city. Her chamber is bright with light and breatheth forth the odour of balsam and all spices, and giveth out a sweet smell of myrrh and Indian leaf, and within are myrtles strown on the floor, and of all manner of odorous flowers, and the door-posts are adorned with freedst. 7 And surrounding her her groomsmen keep her, the number of whom is seven, whom she herself hath chosen. And her bridesmaids are seven, and they dance before her. And twelve in number are they that serve before her and are subject unto her, which have their aim and their look toward the bridegroom, that by the sight of him they may be enlightened; and for ever shall they be with her in that eternal joy, and shall be at that marriage whereto the princes are gathered together and shall attend at that banquet whereof the eternal ones are accounted worthy, and shall put on royal raiment and be clad in bright robes; and in joy and exultation shall they both be and shall glorify the Father of all, whose proud light they have received, and are enlightened by the sight of their lord; whose immortal food they have received, that hath no failing (excrementum, Syr.), and have drunk of the wine that giveth then neither thirst nor desire. And they have glorified and praised with the living spirit, the Father of truth and the mother of wisdom.

8 And when he had sung and ended this song, all that were there present gazed upon him;
and he kept silence, and they saw that his likeness was changed, but that which was spoken
by him they understood not, forasmuch as he was an Hebrew and that which he spake was
said in the Hebrew tongue. But the flute-girl alone heard all of it, for she was by race an
Hebrew and she went away from him and played to the rest, but for the most part she gazed
and looked upon him, for she loved him well, as a man of her own nation; moreover he was
comely to look upon beyond all that were there. And when the flute-girl had played to them
all and ended, she sat down over against him, gazing and looking earnestly upon him. But he
looked upon no man at all, neither took heed of any but only kept his eyes looking toward the
ground, waiting the time when he might depart thence.

But the cup-bearer that had buffeted him went down to the well to draw water; and there
chanced to be a lion there, and it slew him and left him lying in that place, having torn his
limbs in pieces, and forthwith dogs seized his members, and among them one black dog
holding his right hand in his mouth bare it into the place of the banquet.

9 And all when they saw it were amazed and inquired which of them it was that was missing.
And when it became manifest that it was the hand of the cup-bearer which had smitten the
apostle, the flute-girl brake her flute and cast it away and went and sat down at the apostle's
feet, saying: This is either a god or an apostle of God, for I heard him say in the Hebrew
tongue: 'I shall now see the hand that hath smitten me dragged by dogs', which thing ye also
have now beheld; for as he said, so hath it come about. And some believed her, and some
not.

But when the king heard of it, he came and said to the apostle: Rise up and come with me,
and pray for my daughter: for she is mine only-begotten, and to-day I give her in marriage.
But the apostle was not willing to go with him, for the Lord was not yet revealed unto him in
that place. But the king led him away against his will unto the bride-chamber that he might
pray for them.

10 And the apostle stood, and began to pray and to speak thus: My Lord and mv God, that
travellest with thy servants, that guidest and correctest them that believe in thee, the refuge
and rest of the oppressed, the hope of the poor and ransomer of captives, the physician of the
souls that lie sick and saviour of all creation, the physician of the souls; thou knowest things to come, and by our means accomplishest them: thou Lord art he
that revealeth hidden mysteries and maketh manifest words that are secret: thou Lord art the
planter of the good tree, and of thine hands are all good works engendered: thou Lord art he
that art in all things and passest through all, and art set in all thy works and manifested in the
working of them all. Jesus Christ, Son of compassion and perfect saviour, Christ, Son of the
living God, the undaunted power that hast overthrown the enemy, and the voice that was
heard of the rulers, and made all their powers to quake, the ambassador that wast sent from
the height and camest down even unto hell, who didst open the doors and bring up thence
them that for many ages were shut up in the treasury of darkness, and showedst them the way
that leadeth up unto the height: I beseech thee, Lord Jesu, and offer unto thee supplication for
these young persons, that thou wouldest do for them the things that shall help them and be expedient and profitable for them. And he laid his hands on them and said: The Lord shall be with you, and left them in that place and departed.

11 And the king desired the groomsmen to depart out of the bride-chamber; and when all were gone out and the doors were shut, the bridegroom lifted up the curtain of the bride-chamber to fetch the bride unto him. And he saw the Lord Jesus bearing the likeness of Judas Thomas and speaking with the bride; even of him that but now had blessed them and gone out from them, the apostle; and he saith unto him: Wentest thou not out in the sight of all? how then art thou found here? But the Lord said to him: I am not Judas which is also called Thomas but I am his brother. And the Lord sat down upon the bed and bade them also sit upon chairs, and began to say unto them:

12 Remember, my children, what my brother spake unto you and what he delivered before you: and know this, that if ye abstain from this foul intercourse, ye become holy temples, pure, being quit of impulses and pains, seen and unseen, and ye will acquire no cares of life or of children, whose end is destruction: and if indeed ye get many children, for their sakes ye become grasping and covetous, stripping orphans and overreaching widows, and by so doing subject yourselves to grievous punishments. For the more part of children become useless oppressed of devils, some openly and some invisibly, for they become either lunatic or half withered or blind or deaf or dumb or paralytic or foolish; and if they be sound, again they will be vain, doing useless or abominable acts, for they will be caught either in adultery or murder or theft or fornication, and by all these will ye be afflicted.

But if ye be persuaded and keep your souls chaste before God, there will come unto you living children whom these blemishes touch not, and ye shall be without care, leading a tranquil life without grief or anxiety, looking to receive that incorruptible and true marriage, and ye shall be therein groomsmen entering into that bride-chamber which is full of immortality and light.

13 And when the young people heard these things, they believed the Lord and gave themselves up unto him, and abstained from foul desire and continued so, passing the night in that place. And the Lord departed from before them, saying thus: The grace of the Lord shall be with you.

And when the morning was come the king came to meet them and furnished a table and brought it in before the bridegroom and the bride. And he found them sitting over against each other and the face of the bride he found unveiled, and the bridegroom was right joyful.

And the mother came unto the bride and said: Why sittest thou so, child, and art not ashamed, but art as if thou hadst lived with thine husband a long season? And her father said: Because of thy great love toward thine husband dost thou not even veil thyself?
14 And the bride answered and said: Verily, father, I am in great love, and I pray my Lord that the love which I have perceived this night may abide with me, and I will ask for that husband of whom I have learned to-day: and therefore I will no more veil myself, because the mirror (veil) of shame is removed from me; and therefore am I no more ashamed or abashed, because the deed of shame and confusion is departed far from me; and that I am not confounded, it is because my astonishment hath not continued with me; and that I am in cheerfulness and joy, it is because the day of my joy hath not been troubled; and that I have set at nought this husband and this marriage that passeth away from before mine eyes, it is because I am joined in another marriage; and that I have had no intercourse with a husband that is temporal, whereof the end is with lasciviousness and bitterness of soul, it is because I am yoked unto a true husband.

15 And while the bride was saying yet more than this, the bridegroom answered and said: I give thee thanks, O Lord, that hast been proclaimed by the stranger, and found in us; who hast removed me far from corruption and sown life in me; who hast rid me of this disease that is hard to be healed and cured and abideth for ever, and hast implanted sober health in me; who hast shown me thyself and revealed unto me all my state wherein I am; who hast redeemed me from falling and led me to that which is better, and set me free from temporal things and made me worthy of those that are immortal and everlasting; that hast made thyself lowly even down to me and my littleness, that thou mayest present me unto thy greatness and unite me unto thyself; who hast not withheld thine own bowels from me that was ready to perish, but hast shown me how to seek myself and know who I was, and who and in what manner I now am, that I may again become that which I was: whom I knew not, but thyself didst seek me out: of whom I was not aware, but thyself hast taken me to thee: whom I have perceived, and now am not able to be unmindful of him: whose love burneth within me, and I cannot speak it as is fit, but that which I am able to say of it is little and scanty, and not fitly proportioned unto his glory: yet he blameth me not that presume to say unto him even that which I know not: for it is because of his love that I say even this much.

16 Now when the king heard these things from the bridegroom and the bride, he rent his clothes and said unto them that stood by him: Go forth quickly and go about the whole city, and take and bring me that man that is a sorcerer who by ill fortune came unto this city; for with mine own hands I brought him into this house, and I told him to pray over this mine ill-starred daughter; and whoso findeth and bringeth him to me, I will give him whatsoever he asketh of me. They went, therefore and went about seeking him, and found him not; for he had set sail. They went also unto the inn where he had lodged and found there the flute-girl weeping and afflicted because he had not taken her with him. And when they told her the matter that had befallen with the young people she was exceeding glad at hearing it, and put away her grief and said: Now have I also found rest here. And she rose up and went unto them, and was with them a long time, until they had instructed the king also. And many of the brethren also gathered there until they heard the report of the apostle, that he was come unto the cities of India and was teaching there: and they departed and joined themselves unto
him.

The Second Act: concerning his coming unto the king Gundaphorus.

17 Now when the apostle was come into the cities of India with Abbanes the merchant, Abbanes went to salute the king Gundaphorus, and reported to him of the carpenter whom he had brought with him. And the king was glad, and commanded him to come in to him. So when he was come in the king said unto him: What craft understandest thou? The apostle said unto him: The craft of carpentering and of building. The king saith unto him: What craftsmanship, then, knowest thou in wood, and what in stone? The apostle saith: In wood: ploughs, yokes, goads, pulleys, and boats and oars and masts; and in stone: pillars, temples, and court-houses for kings. And the king said: Canst thou build me a palace? And he answered: Yea, I can both build and furnish it; for to this end am I come, to build and to do the work of a carpenter.

18 And the king took him and went out of the city gates and began to speak with him on the way concerning the building of the court-house, and of the foundations, how they should be laid, until they came to the place wherein he desired that the building should be; and he said: Here will I that the building should be. And the apostle said: Yea, for this place is suitable for the building. But the place was woody and there was much water there. So the king said: Begin to build. But he said: I cannot begin to build now at this season. And the king said: When canst thou begin? And he said: I will begin in the month Dius and finish in Xanthicus. But the king marvelled and said: Every building is builded in summer, and canst thou in this very winter build and make ready a palace? And the apostle said: Thus it must be, and no otherwise is it possible. And the king said: If, then, this seem good to thee, draw me a plan, how the work shall be, because I shall return hither after some long time. And the apostle took a reed and drew, measuring the place; and the doors he set toward the sunrising to look toward the light, and the windows toward the west to the breezes, and the bakehouse he appointed to be toward the south and the aqueduct for the service toward the north. And the king saw it and said to the apostle: Verily thou art a craftsman and it belitteth thee to be a servant of kings. And he left much money with him and departed from him.

19 And from time to time he sent money and provision, and victual for him and the rest of the workmen. But Thomas receiving it all dispensed it, going about the cities and the villages round about, distributing and giving alms to the poor and afflicted, and relieving them, saying: The king knoweth how to obtain recompense fit for kings, but at this time it is needful that the poor should have refreshment.

After these things the king sent an ambassador unto the apostle, and wrote thus: Signify unto me what thou hast done or what I shall send thee, or of what thou hast need. And the apostle sent unto him, saying: The palace (praetorium) is builded and only the roof remaineth. And the king hearing it sent him again gold and silver (lit. unstamped), and wrote unto him: Let
the palace be roofed, if it is done. And the apostle said unto the Lord: I thank thee O Lord in all things, that thou didst die for a little space that I might live for ever in thee, and that thou hast sold me that by me thou mightest set free many. And he ceased not to teach and to refresh the afflicted, saying: This hath the Lord dispensed unto you, and he giveth unto every man his food: for he is the nourisher of orphans and steward of the widows, and unto all that are afflicted he is relief and rest.

20 Now when the king came to the city he inquired of his friends concerning the palace which Judas that is called Thomas was building for him. And they told him: Neither hath he built a palace nor done aught else of that he promised to perform, but he goeth about the cities and countries, and whatsoever he hath he giveth unto the poor, and teacheth of a new God, and healeth the sick, and driveth out devils, and doeth many other wonderful things; and we think him to be a sorcerer. Yet his compassions and his cures which are done of him freely, and moreover the simplicity and kindness of him and his faith, do declare that he is a righteous man or an apostle of the new God whom he preacheth; for he fasteth continually and prayeth, and eateth bread only, with salt, and his drink is water, and he weareth but one garment alike in fair weather and in winter, and receiveth nought of any man, and that he hath he giveth unto others. And when the king heard that, he rubbed his face with his hands, and shook his head for a long space.

21 And he sent for the merchant which had brought him, and for the apostle, and said unto him: Hast thou built me the palace? And he said: Yea. And the king said: When, then, shall we go and see it? but he answered him and said: Thou canst not see it now, but when thou departest this life, then thou shalt see it. And the king was exceeding wroth, and commanded both the merchant and Judas which is called Thomas to be put in bonds and cast into prison until he should inquire and learn unto whom the king's money had been given, and so destroy both him and the merchant.

And the apostle went unto the prison rejoicing, and said to the merchant: Fear thou nothing, only believe in the God that is preached by me, and thou shalt indeed be set free from this world, but from the world to come thou shalt receive life. And the king took thought with what death he should destroy them. And when he had determined to flay them alive and burn them with fire, in the same night Gad the king's brother fell sick, and by reason of his vexation and the deceit which the king had suffered he was greatly oppressed; and sent for the king and said unto him: O king my brother, I commit unto thee mine house and my children; for I am vexed by reason of the provocation that hath befallen thee, and lo, I die; and if thou visit not with vengeance upon the head of that sorcerer, thou wilt give my soul no rest in hell. And the king said to his brother: All this night have I considered how I should put him to death and this hath seemed good to me, to flay him and burn him with fire, both him and the merchant which brought him (Syr. Then the brother of the king said to him: And if there be anything else that is worse than this, do it to him; and I give thee charge of my house and my children).
22 And as they talked together, the soul of his brother Gad departed. And the king mourned sore for Gad, for he loved him much, and commanded that he should be buried in royal and precious apparel (Syr. sepulchre). Now after this angels took the soul of Gad the king’s brother and bore it up into heaven, showing unto him the places and dwellings that were there, and inquired of him: In which place wouldest thou dwell? And when they drew near unto the building of Thomas the apostle which he had built for the king, Gad saw it and said unto the angels: I beseech you, my lords, suffer me to dwell in one of the lowest rooms of these. And they said to him: Thou canst not dwell in this building. And he said: Wherefore? And they say unto him: This is that palace which that Christian builded for thy brother. And he said: I beseech you, my lords, suffer me to go to my brother, that I may buy this palace of him, for my brother knoweth not of what sort it is, and he will sell it unto me.

23 Then the angels let the soul of Gad go. And as they were putting his grave clothes upon him, his soul entered into him and he said to them that stood about him: Call my brother unto me, that I may ask one petition of him. Straightway therefore they told the king, saying: Thy brother is revived. And the king ran forth with a great company and came unto his brother and entered in and stood by his bed as one amazed, not being able to speak to him. And his brother said: I know and am persuaded, my brother, that if any man had asked of thee the half of thy kingdom, thou wouldest have given it him for my sake; therefore I beg of thee to grant me one favour which I ask of thee, that thou wouldest sell me that which I ask of thee. And the king answered and said: And what is it which thou askest me to sell thee? And he said: Convince me by an oath that thou wilt grant it me. And the king sware unto him: One of my possessions, whatsoever thou shalt ask, I will give thee. And he saith to him: Sell me that palace which thou hast in the heavens? And the king said: Whence should I have a palace in the heavens? And he said: Even that which that Christian built for thee which is now in the prison, whom the merchant brought unto thee, having purchased him of one Jesus: I mean that Hebrew slave whom thou desiredst to punish as having suffered deceit at his hand: whereat I was grieved and died, and am now revived.

24 Then the king considering the matter, understood it of those eternal benefits which should come to him and which concerned him, and said: That palace I cannot sell thee, but I pray to enter into it and dwell therein and to be accounted worthy of the inhabiters of it, but if thou indeed desirest to buy such a palace, lo, the man liveth and shall build thee one better than it. And forthwith he sent and brought out of prison the apostle and the merchant that was shut up with him, saying: I entreat thee, as a man that entreateth the minister of God, that thou wouldest pray for me and beseech him whose minister thou art to forgive me and overlook that which I have done unto thee or thought to do, and that I may become a worthy inhabiter of that dwelling for which I took no pains, but thou hast builded it for me, labouring alone, the grace of thy God working with thee, and that I also may become a servant and serve this God whom thou preachest. And his brother also fell down before the apostle and said: I entreat and supplicate thee before thy God that I may become worthy of his ministry and service, and that it may fall to me to be worthy of the things that were shown unto me by his angels.
25 And the apostle, filled with joy, said: I praise thee, O Lord Jesu, that thou hast revealed thy truth in these men; for thou only art the God of truth, and none other, and thou art he that knoweth all things that are unknown to the most; thou, Lord, art he that in all things showest compassion and sparest men. For men by reason of the error that is in them have overlooked thee but thou hast not overlooked them. And now at my supplication and request do thou receive the king and his brother and join them unto thy fold, cleansing them with thy washing and anointing them with thine oil from the error that encompasseth them: and keep them also from the wolves, bearing them into thy meadows. And give them drink out of thine immortal fountain which is neither fouled nor drieth up; for they entreat and supplicate thee and desire to become thy servants and ministers, and for this they are content even to be persecuted of thine enemies, and for thy sake to be hated of them and to be mocked and to die, like as thou for our sake didst suffer all these things, that thou mightest preserve us, thou that art Lord and verily the good shepherd. And do thou grant them to have confidence in thee alone, and the succour that cometh of thee and the hope of their salvation which they look for from thee alone; and that they may be grounded in thy mysteries and receive the perfect good of thy graces and gifts, and flourish in thy ministry and come to perfection in thy Father.

26 Being therefore wholly set upon the apostle, both the king Gundaphorus and Gad his brother followed him and departed not from him at all, and they also relieved them that had need giving unto all and refreshing all. And they besought him that they also might henceforth receive the seal of the word, saying unto him: Seeing that our souls are at leisure and eager toward God, give thou us the seal; for we have heard thee say that the God whom thou preachest knoweth his own sheep by his seal. And the apostle said unto them: I also rejoice and entreat you to receive this seal, and to partake with me in this eucharist and blessing of the Lord, and to be made perfect therein. For this is the Lord and God of all, even Jesus Christ whom I preach, and he is the father of truth, in whom I have taught you to believe. And he commanded them to bring oil, that they might receive the seal by the oil. They brought the oil therefore, and lighted many lamps; for it was night (Syr. whom I preach: and the king gave orders that the bath should be closed for seven days, and that no man should bathe in it: and when the seven days were done, on the eighth day they three entered into the bath by night that Judas might baptize them. And many lamps were lighted in the bath).

27 And the apostle arose and sealed them. And the Lord was revealed unto them by a voice, saying: Peace be unto you brethren. And they heard his voice only, but his likeness they saw not, for they had not yet received the added sealing of the seal (Syr. had not been baptized). And the apostle took the oil and poured it upon their heads and anointed and chrismed them, and began to say (Syr. And Judas went up and stood upon the edge of the cistern and poured oil upon their heads and said):

Come, thou holy name of the Christ that is above every name. Come, thou power of the Most
High, and the compassion that is perfect. Come, gift (charism) of the Most High. Come, compassionate mother. Come, communion of the male. Come, she that revealeth the hidden mysteries. Come, mother of the seven houses, that thy rest may be in the eighth house. Come, elder of the five members, mind, thought, reflection, consideration, reason; communicate with these young men. Come, holy spirit, and cleanse their reins and their heart, and give them the added seal, in the name of the Father and Son and Holy Ghost.

And when they were sealed, there appeared unto them a youth holding a lighted torch, so that their lamps became dim at the approach of the light thereof. And he went forth and was no more seen of them. And the apostle said unto the Lord: Thy light, O Lord, is not to be contained by us, and we are not able to bear it, for it is too great for our sight.

And when the dawn came and it was morning, he brake bread and made them partakers of the eucharist of the Christ. And they were glad and rejoiced.

And many others also, believing, were added to them, and came into the refuge of the Saviour.

28 And the apostle ceased not to preach and to say unto them: Ye men and women, boys and girls, young men and maidens, strong men and aged, whether bond or free, abstain from fornication and covetousness and the service of the belly: for under these three heads all iniquity cometh about. For fornication blindeth the mind and darkeneth the eyes of the soul, and is an impediment to the life (conversation) of the body, turning the whole man unto weakness and casting the whole body into sickness. And greed putteth the soul into fear and shame; being within the body it seizeth upon the goods of others, and is under fear lest if it restore other men's goods to their owner it be put to shame. And the service of the belly casteth the soul into thoughts and cares and vexations, taking thought lest it come to be in want, and have need of those things that are far from it. If, then, ye be rid of these ye become free of care and grief and fear, and that abideth with you which was said by the Saviour: Take no thought for the morrow, for the morrow shall take thought for the things of itself. Remember also that word of him of whom I spake: Look at the ravens and see the fowls of the heaven, that they neither sow nor reap nor gather into barns, and God dispenseth unto them; how much more unto you, O ye of little faith? But look ye for his coming and have your hope in him and believe on his name. For he is the judge of quick and dead, and he giveth to every one according to their deeds, and at his coming and his latter appearing no man hath any word of excuse when he is to be judged by him, as though he had not heard. For his heralds do proclaim in the four quarters (climates) of the world. Repent ye, therefore, and believe the promise and receive the yoke of meekness and the light burden, that ye may live and not die. These things get, these keep. Come forth of the darkness that the light may receive you! Come unto him that is indeed good, that ye may receive grace of him and implant his sign in your souls.
29 And when he had thus spoken, some of them that stood by said: It is time for the creditor to receive the debt. And he said unto them: He that is lord of the debt desireth alway to receive more; but let us give him that which is due. And he blessed them, and took bread and oil and herbs and salt and blessed and gave unto them; but he himself continued his fast, for the Lord's day was coming on (Syr. And he himself ate, because the Sunday was dawning).

And when night fell and he slept, the Lord came and stood at his head, saying: Thomas, rise early, and having blessed them all, after the prayer and the ministry go by the eastern road two miles and there will I show thee my glory: for by thy going shall many take refuge with me, and thou shalt bring to light the nature and power of the enemy. And he rose up from sleep and said unto the brethren that were with him: Children, the Lord would accomplish somewhat by me to-day, but let us pray, and entreat of him that we may have no impediment toward him, but that as at all times, so now also it may be done according to his desire and will by us. And having so said, he laid his hands on them and blessed them, and brake the bread of the eucharist and gave it them, saying: This encharist shall be unto you for compassion and mercy, and not unto judgement and retribution. And they said Amen.

Note by Professor F. C. Burliitt, D.D.

In the Acts of Thomas, 27, the apostle, being about to baptize Gundaphorus the king of India with his brother Gad, invokes the holy name of the Christ, and among other invocations says (according to the best Greek text):

'Come, O elder of the five members, mind, idea, thoughtfulness, consideration, reasoning, communicate with these youths.'

What is the essential distinction of these five words for 'mind', and what is meant by the 'elder' (presbuteros, greek)? We turn to the Syriac, as the original language in which our tale was composed though our present text, which rests here on two manuscripts, has now and then been bowdlerized in the direction of more conventional phraseology, a process that the Greek has often escaped. Here in the Syriac we find (Wright, p.193, l.13; E.Tr., p.166, last line but one):

'Come, Messenger of reconciliation, and communicate with the minds of these youths.'

The word for 'Come' is fem., while 'Messenger' (Izgadda) is masc. This is because the whole prayer is an invocation of the Holy Spirit, which in old Syriac is invariably treated as feminine. The word for Messenger is that used in the Manichaean cosmogony for a heavenly Spirit sent from the Divine Light: this Spirit appeared as androgynous, so that the use of the word here with the feminine verb is not inappropriate. It further leads us to look out for other indications of Manichaean phraseology in the passage. But first it suggests to us that [presbuteros] in our passage is a corruption of, or is used for, [presbeutes], 'an ambassador'.
As for the five words for 'mind', they are clearly the equivalents of [hauna, mad'a, re'yana, mahshebhatha, tar'itha], named by Theodore bar Khoni as the Five Shekhinas, or Dwellings, or Manifestations, of the Father of Greatness, the title by which the Manichaens spoke of the ultimate Source of Light. There is a good discussion of these five words by M. A. Kugener in F. Cumont's [Recherches sur le Manicheisme] i, p. 10, note 3. In English we may say:

hauna means 'sanity'

mad'a means 'reason'

re'yana means 'mind'

mahshabhetha means 'imagination'

tar'itha means 'intention'

The Greek terms, used here and also in Acta Archelai, _ 9, are in my opinion merely equivalents for the Syriac terms.

Act the Third: concerning the servant

30 And the apostle went forth to go where the Lord had bidden him; and when he was near to the second mile (stone) and had turned a little out of the way, he saw the body of a comely youth lying, and said: Lord, is it for this that thou hast brought me forth, to come hither that I might see this (trial) temptation? thy will therefore be done as thou desirest. And he began to pray and to say: O Lord, the judge of quick and dead, of the quick that stand by and the dead that lie here, and master and father of all things; and father not only of the souls that are in bodies but of them that have gone forth of them, for of the souls also that are in pollutions (al. bodies) thou art lord and judge; come thou at this hour wherein I call upon thee and show forth thy glory upon him that lieth here. And he turned himself unto them that followed him and said: This thing is not come to pass without cause, but the enemy hath effected it and brought it about that he may assault (?) us thereby; and see ye that he hath not made use of another sort, nor wrought through any other creature save that which is his subject.

31 And when he had so said, a great (Syr. black) serpent (dragon) came out of a hole, beating with his head and shaking his tail upon the ground, and with (using) a loud voice said unto the apostle: I will tell before thee the cause wherefor I slew this man, since thou art come hither for that end, to reprove my works. And the apostle said: Yea, say on. And the serpent: There is a certain beautiful woman in this village over against us; and as she passed by me (or my place) I saw her and was enamoured of her, and I followed her and kept watch upon
her; and I found this youth kissing her, and he had intercourse with her and did other
shameful acts with her: and for me it was easy to declare them before thee, for I know that
thou art the twin brother of the Christ and alway abolishest our nature (Syr. easy for me to
say, but to thee I do not dare to utter them because I know that the ocean-flood of the
Messiah will destroy our nature): but because I would not affright her, I slew him not at that
time, but waited for him till he passed by in the evening and smote and slew him, and
especially because he adventured to do this upon the Lord's day.

And the apostle inquired of him, saying: Tell me of what seed and of what race thou art. 32
And he said unto him: I am a reptile of the reptile nature and noxious son of the noxious
father: of him that hurt and smote the four brethren which stood upright (om. Syr.: the
elements or four cardinal points may be meant) I am son to him that sitteth on a throne over
all the earth that receiveth back his own from them that borrow: I am son to him that girdeth
about the sphere: and I am kin to him that is outside the ocean, whose tail is set in his own
mouth: I am he that entered through the barrier (fence) into paradise and spake with Eve the
things which my father bade me speak unto her: I am he that kindled and inflamed Cain to
kill his own brother, and on mine account did thorns and thistles grow up in the earth: I am
he that cast down the angels from above and bound them in lusts after women, that children
born of earth might come of them and I might work my will in them: I am he that hardened
Pharaoh's heart that he should slay the children of Israel and enslave them with the yoke of
cruelty: I am he that caused the multitude to err in the wilderness when they made the calf: I
am he that inflamed Herod and enkindled Caiaphas unto false accusation of a lie before
Pilate; for this was fitting to me: I am he that stirred up Judas and bribed him to deliver up
the Christ: I am he that inhabiteth and holdeth the deep of hell (Tartarus), but the Son of God
hath wronged me, against my will, and taken (chosen) them that were his own from me: I am
kin to him that is to come from the east, unto whom also power is given to do what he will
upon the earth.

33 And when that serpent had spoken these things in the hearing of all the people, the apostle
lifted up his voice on high and said: Cease thou henceforth, O most shameless one, and be
put to confusion and die wholly, for the end of thy destruction is come, and dare not to tell of
what thou hast done by them that have become subject unto thee. And I charge thee in the
name of that Jesus who until now contendeth with you for the men that are his own, that thou
suck out thy venom which thou hast put into this man, and draw it forth and take it from him.
But the serpent said: Not yet is the end of our time come as thou hast said. Wherefore
compellest thou me to take back that which I have put into this man, and to die before my
time? for mine own father, when he shall draw forth and suck out that which he hath cast into
the creation, then shall his end come. And the apostle said unto him: Show, then, now the
nature of thy father. And the serpent came near and set his mouth upon the wound of the
young man and sucked forth the gall out of it. And by little and little the colour of the young
man which was as purple, became white, but the serpent swelled up. And when the serpent
had drawn up all the gall into himself, the young man leapt up and stood, and ran and fell at
the apostle's feet: but the serpent being swelled up, burst and died, and his venom and gall
were shed forth; and in the place where his venom was shed there came a great gulf, and that serpent was swallowed up therein. And the apostle said unto the king and his brother: Take workmen and fill up that place, and lay foundations and build houses upon them, that it may be a dwelling-place for strangers.

34 But the youth said unto the apostle with many tears: Wherein have I sinned against thee? for thou art a man that hast two forms, and wheresoever thou wilt, there thou art found, and art restrained of no man, as I behold. For I saw that man that stood by thee and said unto thee: I have many wonders to show forth by thy means and I have great works to accomplish by thee, for which thou shalt receive a reward; and thou shalt make many to live, and they shall be in rest in light eternal as children of God. Do thou then, saith he, speaking unto thee of me, quicken this youth that hath been stricken of the enemy and be at all times his overseer. Well, therefore, art thou come hither, and well shalt thou depart again unto him, and yet he never shall leave thee at any time. But I am become without care or reproach: and he hath enlightened me from the care of the night and I am at rest from the toil of the day: and I am set free from him that provoked me to do thus, sinning against him that taught me to do contrary thereto: and I have lost him that is the kinsman of the night that compelled me to sin by his own deeds, and have found him that is of the light, and is my kinsman. I have lost him that darkeneth and blindeth his own subjects that they may not know what they do and, being ashamed at their own works, may depart from him, and their works come to an end; and have found him whose works are light and his deeds truth, which if a man doeth he repenteth not of them. And I have left him with whom I lying abideth, and before whom darkness goeth as a veil, and behind him followeth shame, shameless in indolence; and I have found him that showeth me fair things that I may take hold on them, even the son of the truth that is akin unto concord, who scattereth away the mist and enlighteneth his own creation, and healeth the wounds thereof and overthroweth the enemies thereof. But I beseech thee, O man of God, cause me to behold him again, and to see him that is now become hidden from me, that I may also hear his voice whereof I am not able to express the wonder, for it belongeth not to the nature of this bodily organ.

[Before this speech Syr. (Wright) inserts one of equal length, chiefly about man's free will and fall. But the fifth-century palimpsest edited by Mrs. Lewis agrees with the Greek.]

35 And the apostle answered him, saying: If thou depart from these things whereof thou hast received knowledge, as thou hast said, and if thou know who it is that hath wrought this in thee, and learn and become a hearer of him whom now in thy fervent love thou seekest; thou shalt both see him and be with him for ever, and in his rest shalt thou rest, and shalt be in his joy. But if thou be slackly disposed toward him and turn again unto thy former deeds, and leave that beauty and that bright countenance which now was showed thee, and forget the shining of his light which now thou desirest, not only wilt thou be bereaved of this life but also of that which is to come and thou wilt depart unto him whom thou saidst thou hadst lost, and will no more behold him whom thou saidst thou hadst found.
36 And when the apostle had said this, he went into the city holding the hand of that youth, and saying unto him: These things which thou hast seen, my child, are but a few of the many which God hath, for he doth not give us good tidings concerning these things that are seen, but greater things than these doth he promise us; but so long as we are in the body we are not able to speak and show forth those which he shall give unto our souls. If we say that he giveth us light, it is this which is seen, and we have it: and if we say it of wealth, which is and appeareth in the world, we name it (we speak of something which is in the world, Syr.), and we need it not, for it hath been said: Hardly shall a rich man enter into the kingdom of heaven: and if we speak of apparel of raiment wherewith they that are luxurious in this life are clad, it is named (we mention something that nobles wear, Syr.), and it hath been said: They that wear soft raiment are in the houses of kings. And if of costiy banquets, concerning these we have received a commandment to beware of them, not to be weighed down With revelling and drunkenness and cares of this life -speaking of things that are- and it hath been said: Take no thought for your life (soul), what ye shall eat or what ye shall drink, neither for your body, what ye shall put on, for the soul is more than the meat and the body than the raiment. And of rest, if we speak of this temporal rest, a judgement is appointed for this also. But we speak of the world which is above, of God and angels, of watchers and holy ones of the immortal (ambrosial) food and the drink of the true vine, of raiment that endureth and groweth not old, of things which eye hath not seen nor ear heard, neither have they entered into the heart of sinful men, the things which God hath prepared for them that love him. Of these things do we converse and of these do we bring good tidings. Do thou therefore also believe on him that thou mayest live, and put thy trust in him, and thou shalt not die. For he is not persuaded with gifts, that thou shouldest offer them to him, neither is he in need of sacrifices, that thou shouldest sacrifice unto him. But look thou unto him, and he will not overlook thee; and turn unto him, and he will not forsake thee. For his comeliness and his beauty will make thee wholly desirous to love him: and indeed he permitteth thee not to turn thyself away.

37 And when the apostle had said these things unto that youth, a great multitude joined themselves unto them. And the apostle looked and saw them raising themselves on high that they might see him, and they were going up into high places; and the apostle said unto them: Ye men that are come unto the assembly of Christ, and would believe on Jesus, take example hereby, and see that if ye be not lifted up, ye cannot see me who am little, and are not able to spy me out who am like unto you. If, then, ye cannot see me who am like you unless ye lift yourselves up a little from the earth, how can ye see him that dwelleth in the height and now is found in the depth, unless ye first lift yourselves up out of your former conversation, and your unprofitable deeds, and your desires that abide not, and the wealth that is left here, and the possession of earth that groweth old, and the raiment that corrupteth, and the beauty that waxeth old and vanisheth away, and yet more out of the whole body wherein all these things are stored up, and which groweth old and becometh dust, returning unto its own nature? For it is the body which maintaineth all these things. But rather believe on our Lord Jesus Christ, whom we preach, that your hope may be in him and in him ye may have life world without end, that he may become your fellow traveller in this land of error, and may be to you an
harbour in this troublous sea. And he shall be to you a fountain springing up in this thirsty
land and a chamber fill of food in this place of them that hunger, and a rest unto your souls,
yea, and a physician for your bodies.

38 Then the multitude of them that were gathered together hearing these things wept, and
said unto the apostle: O man of God, the God whom thou preachest, we dare not say that we
are his, for the works which we have done are alien unto him and not pleasing to him; but if
he will have compassion on us and pity us and save us, overlooking our former decds, and
will set us free from the evils which we committed being in error, and not impute them unto
us nor make remembrance of our former sins, we will become his servants and will
accomplish his will unto the end. And the apostle answered them and said: He reckoneth not
against you, neither taketh account of the sins which ye committed being in error, but
overlooketh your transgressions which ye have done in ignorance.

The Fourth Act: concerning the colt

39 And while the apostle yet stood in the highway and spake with the multitude, A she ass's
colt came and stood before him (Syr. adds, And Judas said: It is not without the direction of
God that this colt has come hither. But to thee I say, O colt that by the grace of our Lord
there shall be given to thee speech before these multitudes who are standing here; and do
thou say whatsoever thou wilt, that they may believe in the God of truth whom we preach.
And the mouth of the colt was opened, and it spake by the power of our Lord and said to
him) and opened its mouth and said: Thou twin of Christ, apostle of the Most High and
initiate in the hidden word of Christ who receivest his secret oracles, fellow worker with the
Son of God, who being free hast become a bondman, and being sold hast brought many into
liberty. Thou kinsman of the great race that hath condemned the enemy and redeemed his
own, that hast become an occasion of life unto man in the land of the Indians; for thou hast
come (against thy will, Syr.) unto men that were in error, and by thy appearing and thy divine
words they are now turning unto the God of truth which sent thee: mount and sit upon me
and repose thyself until thou enter into the city. And the apostle answered and said: O Jesu
Christ (Son) that understandest the perfect mercy! O tranquillity and quiet that now art
spoken of (speakest, Syr.) by (among) brute beasts! O hidden rest, that art manifested by thy
working, Saviour of us and nourisher, keeping us and resting in alien bodies! O Saviour of
our souls! spring that is sweet and unfailing; fountain secure and clear and never polluted;
defender and helper in the fight of thine own servants, turning away and scaring the enemy
from us, that fightest in many battles for us and makest us conquerors in all; our true and
undefeated champion (athlete); our holy and victorious captain: glorious and giving unto
thine own a joy that never passeth away, and a relief wherein is none affliction; good
shepherd that givest thyself for thine own sheep, and hast vanquished the wolf and redeemed
thine own lambs and led them into a good pasture: we glorify and praise thee and thine
invisible Father and thine holy sipirit [and] the mother of all creation.

40 And when the apostle had said these things, all the multitude that were there looked upon
him, expecting to hear what he would answer to the colt. And the apostle stood a long time as it was astonied, and looked up into heaven and said to the colt: Of whom art thou and to whom belongest thou? for marvellous are the things that are shown forth by thy mouth, and amazing and such as are hidden from the many. And the colt answered and said: I am of that stock that served Balaam, and thy lord also and teacher sat upon one that appertained unto me by race. And I also have now been sent to give thee rest by thy sitting upon me: and (that) I may receive (Syr. these may be confirmed in) faith, and unto me may be added that portion which now I shall receive by thy service wherewith I serve thee; and when I have ministered unto thee, it shall be taken from me. And the apostle said unto him: He is able who granted thee this gift, to cause it to be fulfilled unto the end in thee and in them that belong unto thee by race: for as to this mystery I am weak and powerless. And he would not sit upon him. But the colt besought and entreated him that he might be blessed of him by ministering unto him. Then the apostle mounted him and sat upon him; and they followed him, some going before and some following after, and all of them ran, desiring to see the end, and how he would dismiss the colt.

41 But when he came near to the city gates he dismounted from him, saying: Depart, and be thou kept safe where thou wert. And straightway the colt fell to the ground at the apostle's feet and died. And all they that were present were sorry and said to the apostle: Bring him to life and raise him up. But he answered and said unto them: I indeed am able to raise him by the name of Jesus Christ: but this is by all means expedient (or, this is by any means expedient). For he that gave him speech that he might talk was able to cause that he should not die; and I raise him not, not as being unable, but because this is that which is expedient and profitable for him. And he bade them that were present to dig a trench and bury his body and they did as they were commanded.

The Fifth Act: concerning the devil that took up his abode in the woman

42 And the apostle entered into the city and all the multitude followed him. And he thought to go unto the parents of the young man whom he had made alive when he was slain by the serpent: for they earnestly besought him to come unto them and enter into their house. But a very beautiful woman on a sudden uttered an exceeding loud cry, saying: O Apostle of the new God that art come into India, and servant of that holy and only good God; for by thee is he preached, the Saviour of the souls that come unto him, and by thee are healed the bodies of them that are tormented by the enemy, and thou art he that is become an occasion of life unto all that turn unto him: command me to be brought before thee that I may tell thee what hath befallen me, and peradventure of thee I may have hope, and these that stand by thee may be more confident in the God whom thou preachest. For I am not a little tormented by the adversary now this five years' space [one Greek MS. And the apostle bade her come unto him, and the woman stood before him and said: I, O servant of him that is indeed God am a woman: the rest have, As a woman] I was sitting at the first in quiet, and peace encompassed me on every side and I had no care for anything, for I took no thought for any other. 43 And it fell out one day that as I came out from the bath there met me a man troubled and
disturbed, and his voice and speech seemed to me exceeding faint and dim; and he stood before me and said: I and thou will be in one love and we will have intercourse together as a man with his wife; And I answered and said to him: I never had to do with my betrothed, for I refused to marry, and how shall I yield myself to thee that wouldest have intercourse with me in adulterous wise? And having so said, I passed on, and I said to my handmaid that was with me: Sawest thou that youth and his shamelessness, how boldly he spake with me, and had no shame? but she said to me: I saw an old man speaking to thee. And when I was in mine house and had dined my soul suggested unto me some suspicion and especially because he was seen of me in two forms; and having this in my mind I fell asleep. He came, therefore, in that night and was joined unto me in his foul intercourse. And when it was day I saw him and fled from him, and on the night following that he came and abused me; and now as thou seest me I have spent five years being troubled by him, and he hath not departed from me. But I know and am persuaded that both devils and spirits and destroyers are subject unto thee and are filled with trembling at thy prayers: pray thou therefore for me and drive away from me the devil that ever troubleth me, that I also may be set free and be gathered unto the nature that is mine from the beginning, and receive the grace that hath been given unto my kindred.

44 And the apostle said: O evil that cannot be restrained! O shamelessness of the enemy! O envious one that art never at rest! O hideous one that subduest the comely! O thou of many forms! As he will he appeareth, but his essence cannot be changed. O the crafty and faithless one! O the bitter tree whose fruits are like unto him! O the devil that overcometh them that are alien to him! O the deceit that useth impudence! O the wickedness that creepeth like a serpent, and that is of his kindred! (Syr. wrongly adds a clause bidding the devil show himself.) And when the apostle said this, the malicious one came and stood before him, no man seeing him save the woman and the apostle, and with an exceeding loud voice said in the hearing of all: 

45 What have we to do with thee, thou apostle of the Most High! What have we to do with thee, thou servant of Jesus Christ? What have we to do with thee, thou counsellor of the holy Son of God? Wherefore wilt thou destroy us, whereas our time is not yet come? Wherefore wilt thou take away our power? for unto this hour we had hope and time remaining to us. What have we to do with thee? Thou hast power over thine own, and we over ours. Wherefore wilt thou act tyrannously against us, when thou thyself teachest others not to act tyrannously? Wherefore dost thou crave other men's goods and not suffice thyself with thine own? Wherefore art thou made like unto the Son of God which hath done us wrong? for thou resembllest him altogether as if thou wert born of him. For we thought to have brought him under the yoke like as we have the rest, but he turned and made us subject unto him: for we knew him not; but he deceived us with his form of all uncomeliness and his poverty and his neediness: for seeing him to be such, we thought that he was a man wearing flesh, and knew not that it is he that giveth life unto men. And he gave us power over our own, and that we should not in this present time leave them but have our walk in them: but thou wouldest get more than thy due and that which was given thee, and afflict us altogether.

46 And having said this the devil wept, saying: I leave thee, my fairest consort, whom long
since I found and rested in thee; I forsake thee, my sure sister, my beloved in whom I was well pleased. What I shall do I know not, or on whom I shall call that he may hear me and help me. I know what I will do: I will depart unto some place where the report of this man hath not been heard, and peradventure I shall call thee, my beloved by another name (Syr. for thee my beloved I shall find a substitute). And he lifted up his voice and said: Abide in peace for thou hast taken refuge with one greater than I, but I will depart and seek for one like thee, and if I find her not, I will return unto thee again: for I know that whilst thou art near unto this man thou hast a refuge in him, but when he departeth thou wilt be such as thou wast before he appeared, and him thou wilt forget, and I shall have opportunity and confidence: but now I fear the name of him that hath saved thee. And having so said the devil vanished out of sight: only when he departed fire and smoke were seen there: and all that stood there were astonied.

47 And the apostle seeing it, said unto them: This devil hath shown nought that is alien or strange to him, but his own nature, wherein also he shall be consumed, for verily the fire shall destroy him utterly and the smoke of it shall be scattered abroad. And he began to say:

Jesu, the hidden mystery that hath been revealed unto us, thou art he that hast shown unto us many mysteries; thou that didst call me apart from all my fellows and spakest unto me three (one, Syr.) words wherewith I am inflamed, and am not able to speak them unto others. Jesu, man that wast slain, dead buried! Jesu, God of God, Saviour that quickenest the dead, and healest the sick! Jesu, that wert in need like and savest as one that hath no need, that didst catch the fish for the breakfast and the dinner and madest all satisfied with a little bread. Jesu, that didst rest from the weariness of wayfaring like a man, and walkedst on the waves like a God. 48 Jesu most high, voice arising from perfect mercy, Saviour of all, the right hand of the light, overthrowing the evil one in his own nature, and gathering all his nature into one place; thou of many forms, that art only begotten, first-born of many brethren God of the Most High God, man despised until now (Syr. and humble). Jesu Christ that neglectest us not when we call upon thee, that art become an occasion of life unto all mankind, that for us wast judged and shut up in prison, and loosest all that are in bonds, that wast called a deceiver and redeemest thine own from error: I beseech thee for these that stand here and believe on thee, for they entreat to obtain thy gifts, having good hope in thy help, and having their refuge in thy greatness; they hold their hearing ready to listen unto the words that are spoken by us. Let thy peace come and tabernacle in them and renew them from their former deeds, and let them put off the old man with his deeds, and put on the new that now is proclaimed unto them by me.

49 And he laid his hands on them and blessed them, saying: The grace of our Lord Jesus Christ shall be upon you for ever. And they said, Amen. And the woman besought him, saying: O apostle of the Most High, give me the seal, that that enemy return not again unto me. Then he caused her to come near unto him (Syr. went to a river which was close by there), and laid his hands upon her and sealed her in the name of the Father and the Son and the Holy Ghost; and many others also were sealed with her. And the apostle bade his
minister (deacon) to set forth a table; and he set forth a stool which they found there, and spread a linen cloth upon it and set on the bread of blessing; and the apostle stood by it and said: Jesu, that hast accounted us worthy to partake of the eucharist of thine holy body and blood, lo, we are bold to draw near unto thine eucharist and to call upon thine holy name: come thou and communicate unto us (Syr. adds more).

50 And he began to say: Come, O perfect compassion, Come O communion of the male, Come, she that knoweth the mysteries of him that is chosen, Come, she that hath part in all the combats of the noble champion (athlete), Come, the silence that revealeth the great things of the whole greatness, Come, she that manifesteth the hidden things and maketh the unspeakable things plain, the holy dove that beareth the twin young, Come, the hidden mother, Come, she that is manifest in her deeds and giveth joy and rest unto them that are joined unto her: Come and communicative with us in this eucharist which we celebrate in thy name and in the love-feast wherein we are gathered together at thy calling. (Syr. has other clauses and not few variants.) And having so said he marked out the cross upon the bread, and brake it, and began to distribute it. And first he gave unto the woman, saying: This shall be unto thee for remission of sins and eternal transgressions (Syr. and for the everlasting resurrection). And after her he gave unto all the others also which had received the seal (Syr. and said to them: Let this eucharist be unto you for life and rest, and not for judgement and vengeance. And they said, Amen. Cf. 29 fin.).

The Sixth Act: of the youth that murdered the Woman.

51 Now there was a certain youth who had wrought an abominable deed, and he came near and received of the eucharist with his mouth: but his two hands withered up, so that he could no more put them unto his own mouth. And they that were there saw him and told the apostle what had befallen; and the apostle called him and said unto him: Tell me, my child, and be not ashamed, what was it that thou didst and camest hither? for the eucharist of the Lord hath convicted thee. For this gift which passeth among many doth rather heal them that with faith and love draw near thereto, but thee it hath withered away; and that which is come to pass hath not befallen without some effectual cause. And the Youth, being convicted by the eucharist of the Lord, came and tell at the apostle's feet and besought him, saying: I have done an evil deed, yet I thought to do somewhat good. I was enamoured of a woman that dwelleth at an inn without the city, and she also loved me; and when I heard of thee and believed, that thou proclainest a living God, I came and received of thee the seal with the rest; for thou saidst: Whosoever shall partake in the polluted union, and especially in adultery, he shall not have life with the God whom I preach. Whereas therefore I loved her much, I entreated her and would have persuaded her to become my consort in chastity and pure conversation, which thou also teachest: but she would not. When, therefore, she consented not, I took a sword and slew her: for I could not endure to see her commit adultery with another man.

52 When the apostle heard this he said: O insane union how ruiniest thou unto shamelessness!
O unrestrained lust, how hast thou stirred up this man to do this! O work of the serpent, how art thou enraged against thine own! And the apostle bade water to be brought to him in a bason; and when the water was brought, he said: Come, ye waters from the living waters, that were sent unto us, the true from the true, the rest that was sent unto us from the rest, the power of salvation that cometh from that power which conquereth all things and subdueth them unto its own will: come and dwell in these waters, that the gift of the Holy Ghost may be perfectly consummated in them. And he said unto the youth: Go, wash thy hands in these waters. And when he had washed they were restored; and the apostle said unto him: Believest thou in our Lord Jesus Christ that he is able to do all things? And he said: Though I be the least, yet I believe. But I committed this deed thinking that I was doing somewhat good: for I besought her as I told thee, but she would not obey me, to keep herself chaste.

53 And the apostle said to him: Come, let us go unto the inn where thou didst commit this deed. And the youth went before the apostle in the way, and when they came to the inn they found her lying dead. And the apostle when he saw her was sorry, for she was a comely girl. And he commanded her to be brought into the midst of the inn: and they laid her on a bed and brought her forth and set her down in the midst of the court of the inn. And the apostle laid his hand upon her and began to say: Jesu, who alway showest thyself unto us; for this is thy will, that we should at all times seek thee, and thyself hast given us this power, to ask and to receive, and hast not only permitted this, but hast taught us to pray: who art not seen of our bodily eyes, but art never hidden from the eyes of our soul, and in thine aspect art concealed, but in thy works art manifested unto us: and in thy many acts we have known thee so far as we are able, and thyself hast given us thy gifts without measure, saying: Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you: we beseech thee, therefore, having the fear (suspicion) of our sins; and we ask of thee, not riches, not gold, not silver, not possessions, not aught else of the things which come of the earth and return again unto the earth; but this we ask of thee and entreat, that in thine holy name thou wouldest raise up the woman that lieth here, by thy power, to the glory and faith of them that stand by.

54 And he said unto the youth (Syr. ' Stretch thy mind towards our Lord,' and he signed him with the cross), having signed (sealed) him: Go and take hold on her hand and say unto her: I with my hands slew thee with iron, and with my hands in the faith of Jesus I raise thee up. So the youth went to her and stood by her, saying: I have believed in thee, Christ Jesu. And he looked unto Judas Thomas the apostle and said to him: Pray for me that my Lord may come to my help, whom I also call upon. And he laid his hand upon her hand and said: Come, Lord Jesu Christ: unto her grant thou life and unto me the earnest of faith in thee. And straightway as he drew her hand she sprang up and sat up, looking upon the great company that stood by. And she saw the apostle also standing over against her, and leaving the bed she leapt forth and fell at his feet and caught hold on his raiment, saying: I beseech thee, my lord where is that other that was with thee, who left me not to remain in that fearful and cruel place, but delivered me unto thee, saying: Take thou this woman, that she may be made perfect, and hereafter be gathered into her place?
55 And the apostle said unto her: Relate unto us where thou hast been. And she answered: Dost thou who wast with me and unto whom I was delivered desire to hear? And she began to say: [This description of hell-tourments is largely derived from the Apocalypse of Peter] A man took me who was hateful to look upon altogether black, and his raiment exceedingly foul, and took me away to a place wherein were many pits (chasms), and a great stench and hateful odour issued thence. And he caused me to look into every pit, and I saw in the (first) pit burning fire, and wheels of fire ran round there, and souls were hanged upon those wheels, and were dashed (broken) against each other; and very great crying and howling was there, and there was none to deliver. And that man said to me: These souls are of thy tribe, and when the number of their days is accomplished (lit. in the days of the number) they are (were) delivered unto torment and affliction, and then are others brought in in their stead, and likewise these into another place. These are they that have reversed the intercourse of male and female. And I looked and saw infants heaped one upon another and struggling with each other as they lay on them. And he answered and said to me: These are the children of those others, and therefore are they set here for a testimony against them. (Syr. omits this clause of the children, and lengthens and dilutes the preceding speech.)

56 And he took me unto another pit, and I stooped and looked and saw mire and worms welling up, and souls wallowing there, and a great gnashing of teeth was heard thence from them. And that man said unto me: These are the souls of women which forsook their husbands and committed adultery with others, and are brought into this torment. Another pit he showed me whereinto I stooped and looked and saw souls hanging, some by the tongue, some by the hair, some by the hands, and some head downward by the feet, and tormented (smoked) with smoke and brimstone; concerning whom that man that was with me answered me: The souls which are hanged by the tongue are slanderers, that uttered lying and shameful words, and were not ashamed, and they that are hanged by the hair are unblushing ones which had no modesty and went about in the world bareheaded; and they that are hanged by the hands, these are they that took away and stole other men's goods, and never gave aught to the needy nor helped the afflicted, but did so, desiring to take all, and had no thought at all of justice or of the law; and they that hang upside down by the feet, these are they that lightly and readily ran in evil ways and disorderly paths, not visiting the sick nor escorting them that depart this life, and therefore each and every soul receiveth that which was done by it. (Syr. omits almost the whole section.)

57 Again he took me and showed me a cave exceeding dark, breathing out a great stench, and many souls were looking out desiring to get somewhat of the air, but their keepers suffered them not to look forth. And he that was with me said: This is the prison of those souls which thou sawest: for when they have fulfilled their torments for that which each did, thereafter do others succeed them: and there be some that are wholly consumed and (some, Syr.) that are delivered over unto other torments. And they that kept the souls which were in the dark cave said unto the man that had taken me: Give her unto us that we may bring her in unto the rest until the time cometh for her to be delivered unto torment. But he answered them: I give her
not unto you, for I fear him that delivered her to me: for I was not charged to leave her here, but I take her back with me until I shall receive order concerning her. And he took me and brought me unto another place wherein were men being sharply tormented (Syr. where men were). And he that was like unto thee took me and delivered me to thee, saying thus to thee: Take her, for she is one of the sheep that have gone astray. And I was taken by thee, and now am I before thee. I beseech thee, therefore, and supplicate that I may not depart unto those places of punishment which I have seen.

58 And the apostle said: Ye have heard what this woman hath related: and there are not these torments only, but others also, worse than these; and ye, if ye turn not unto this God whom I preach, and abstain from your former works and the deeds which ye committed without knowledge, shall have your end in those torments. Believe therefore on Christ Jesus, and he will forgive you the sins ye have committed hitherto, and will cleanse you from all your bodily lusts that abide on the earth, and will heal you of all your trespasses which follow you and depart with you and are found upon (before) you. Put off therefore every one of you the old man, and put on the new, and forsake your former walk and conversation; and let them that stole steal no more, but live by labouring and working; and let the adulterous no more fornicate, lest they deliver themselves unto eternal torment; for adultery is before God exceeding evil beyond other sins. And put away from you covetousness and Iying and drunkenness and slandering, and render not evil for evil: for all these things are strange and alien unto the God who is preached by me: but rather walk ye in faith and meekness and holiness and hope, wherein God delighteth, that ye may become his own, expecting of him the gifts which some few only do receive.

59 All the people therefore believed and gave their souls obediently unto the living God and Christ Jesus, rejoicing in the blessed works of the Most High and in his holy service. And they brought much money for the service of the widows: for the apostle had them gathered together in the cities, and unto all of them he sent provision by his own ministers (deacons), both clothes and nourishment. And he himself ceased not preaching and speaking to them and showing that this is Jesus Christ whom the scriptures proclaimed, who is come and was crucified, and raised the third day from the dead. And next he showed them plainly, beginning from the prophets, the things concerning the Christ, that it was necessary that he should come, and that in him should be accomplished all things that were foretold of him. And the fame of him went forth into all the cities and countries, and all that had sick or them that were oppressed by unclean spirits brought them, and some they laid in the way whereby he should pass, and he healed them all by the power of the Lord. Then all that were healed by him said with one accord: Glory be to thee, Jesu, who hast granted us all alike healing through thy servant and apostle Thomas. And now being whole and rejoicing, we beseech thee that we may be of thy flock, and be numbered among thy sheep; receive us therefore, Lord, and impute not unto us our transgressions and our former faults which we committed being in ignorance.

60 And the apostle said: Glory be to the only-begotten of the Father! Glory be to the first-
born of many brethren! Glory be to thee, the defender and helper of them that come unto thy refuge! that sleepest not, and awakest them that are asleep that livest and givest life to them that lie in death! O God Jesu Christ, Son of the living God, redeemer and helper, refuge and rest of all that are weary (labour) in thy work, giver of healing to them that for thy name sake bear the burden and heat of the day: we give thanks for (to) the gifts that are given us of thee and granted us by thy help and thy dispensation that cometh unto us from thee.

61 Perfect thou therefore these things in us unto the end that we may have the boldness that is in thee: look upon us for for thy sake have we forsaken our homes and our parents, and for thy sake have we gladly and willingly become strangers: look upon us, Lord, for we have forsaken our own possessions for thy sake, that we might gain thee the possession that cannot be taken away: look upon us, Lord, for we have forsaken them that belong unto us by race, that we might be joined unto thy kinship: look upon us, Lord, that have forsaken our fathers and mothers and fosters, that we might behold thy Father, and be satisfied with his divine food: look upon us, Lord, for for thy sake have we forsaken our bodily consorts and our earthly fruits, that we might be partakers in that enduring and true fellowship, and bring forth true fruits, whose nature is from above, which no man can take from us, with whom we shall abide and who shall abide with us.

The Seventh Act: of the Captain.

62 Now while the apostle Thomas was proclaiming throughout all India the word of God, a certain captain of the king Misdaeus (Mazdai, Syr.) came to him and said unto him: I have heard of thee that thou takest no reward of any man, but even that thou hast thou givest to them that need. For if thou didst receive rewards, I would have sent thee a great sum, and would not have come myself, for the king doeth nought without me: for I have much substance and am rich, even one of the rich men of India. And I have never done wrong to any; but the contrary hath befallen me. I have a wife, and of her I had a daughter and I am well affectioned toward her, as also nature requireth and have never made trial of another wife. Now it chanced that there was a wedding in our city, and they that made the marriage feast were well beloved of me: they came in therefore and bade me to it, bidding also my wife and her daughter. Forasmuch then as they were my good friends I could not refuse: I sent her therefore, though she desired not to go, and with them I sent also many servants: so they departed, both she and her daughter, decked with many ornaments.

63 And when it was evening and the time was come to depart from the wedding I sent lamps and torches to meet them: and I stood in the street to espy when she should come and I should see her with my daughter. And as I stood I heard a sound of lamentation. Woe for her! was heard out of every mouth. And my servants with their clothes rent came to me and told me what was done. We saw, said they, a man and a boy with him. And the man laid his hand upon thy wife, and the boy upon thy daughter: and they fled from them: and we smote (wounded) them with our swords, but our swords fell to the ground. And the same hour the women fell down, gnashing their teeth and beating their heads upon the earth and seeing this
we came to tell it thee. And when I heard this of my servants I rent my clothes and smote my face with my hands, and becoming like one mad I ran along the street, and came and found them cast in the market-place; and I took them and brought them to my house, and after a long space they awaked and stood up, and sat down.

64 I began therefore to inquire of my wife: What is it that hath befallen thee? And she said to me: Knowest thou not what thou hast done unto me? for I prayed thee that I might not go to the wedding, because I was not of even health in my body; and as I went on the way and came near to the aqueduct wherein the water floweth, I saw a black man standing over against me nodding at me with his head, and a boy like unto him standing by him; and I said to my daughter: Look at those two hideous men, whose teeth are like milk and their lips like soot. And we left them and went towards the aqueduct; and when it was sunset and we departed from the wedding, as we passed by with the young men and drew near the aqueduct, my daughter saw them first, and was affrighted and fled towards me; and after her I also beheld them coming against us: and the servants that were with us fled from them (Syr.) and they struck us, and cast down both me and my daughter. And when she had told me these things, the devils came upon them again and threw them down: and from that hour they are not able to come forth, but are shut up in one room or a second (Syr. in a room within another): and on their account I suffer much, and am distressed: for the devils throw them down wheresoever they find them, and strip them naked. I beseech and supplicate thee before God, help me and have pity on me, for it is now three years that a table hath not been set in my house, and my wife and my daughter have not sat at a table: and especially for mine unhappy daughter, which hath not seen any good at all in this world.

65 And the apostle, hearing these things from the captain, was greatly grieved for him, and said unto him: Believeth thou that Jesus will heal them? And the captain said: Yea. And the apostle said: Commit thyself then unto Jesus, and he will heal them and procure them succour. And the captain said: Show me him, that I may entreat him and believe in him. And the apostle said: He appeareth not unto these bodily eyes, but is found by the eyes of the mind. The captain therefore lifted up his voice and said: I believe thee, Jesu, and entreat and supplicate thee, help my little faith which I have in thee. And the apostle commanded Xenophon (Syr. Xanthippus) the deacon to assemble all the brethren; and when the whole multitude was gathered, the apostle stood in the midst and said:

66 Children and brethren that have believed on the Lord, abide in this faith, preaching Jesus who was proclaimed unto you by me, to bring you hope in him; and forsake not (be not forsaken of) him, and he will not forsake you. While ye sleep in this slumber that weigheth down the sleepers, he, sleeping not, keepeth watch over you; and when ye sail and are in peril and none can help, he walking upon the waters supporteth and aideth. For I am now departing from you, and it appeareth not if I shall again see you according to the flesh. Be ye not therefore like unto the people of Israel, who losing sight of their pastors for an hour, stumbled. But I leave unto you Xenophon the deacon in my stead; for he also like myself proclaimeth Jesus: for neither am I aught, nor he, but Jesus only; for I also am a man clothed
with a body, a son of man like one of you; for neither have I riches as it is found with some, which also convict them that possess them, being wholly useless, and left behind upon the earth, whence also they came, and they bear away with them the transgressions and blemishes of sins which befall men by their means. And scantily are rich men found in almsgivilg: but the merciful and lowly in heart, these shall inherit the kingdom of God: for it is not beauty that endureth with men, for they that trust in it, when age cometh upon them, shall suddenly be put to shame: all things therefore have their time; in their season are they loved and hated. Let your hope then be in Jesus Christ the Son of God, which is always loved, and always desired: and be mindful of us, as we of you: for we too, if we fulfil not the burden of the commandments are not worthy to be preachers of this name, and hereafter shall we pay the price (punishment) of our own head.

67 And he prayed with them and continued with them a long time in prayer and supplication, and committing them unto the Lord, he said: O Lord that rulest over every soul that is in the body; Lord, Father of the souls that have their hope in thee and expect thy mercies: that redeemest from error the men that are thine own and settest free from bondage and corruption thy subjects that come unto thy refuge: be thou in the flock of Xenophon and anoint it with holy oil, and heal it of sores, and preserve it from the ravening wolves. And he laid his hand on them and said: The peace of the Lord shall be upon you and shall journey with us.

The Eighth Act: of the wild asses.

68 The apostle therefore went forth to depart on the way: and they all escorted him, weeping and adjuring him to make remembrance of them in his prayers and not to forget them. He went up then and sat upon the chariot, leaving all the brethren, and the captain came and awaked the driver, saying: I entreat and pray that I may become worthy to sit beneath his feet, and I will be his driver upon this way, that he also may become my guide in that way whereby few go.

69 And when they had journeyed about two miles, the apostle begged of the captain and made him arise and caused him to sit by him, suffering the driver to sit in his own place. And as they went along the road, it came to pass that the beasts were wearied with the great heat and could not be stirred at all. And the captain was greatly vexed and wholly cast down, and thought to run on his own feet and bring other beasts for the use of the chariot; but the apostle said: Let not thine heart be troubled nor affrighted, but believe on Jesus Christ whom I have proclaimed unto thee, and thou shalt see great wonders. And he looked and saw a herd of wild asses feeding by the wayside, and said to the captain: If thou hast believed on Christ Jesus, go unto that herd of wild asses and say: Judas Thomas the apostle of Christ the new God saith unto you: Let four of you come, of whom we have need (or, of whom we may have use).
And the captain went in fear, for they were many; and as he went, they came to meet him; and when they were near, he said unto them: Judas Thomas the apostle of the new God commandeth you: Let four of you come, of whom I have need. And when the wild asses heard it, they ran with one accord and came to him, and when they came they did him reverence. [Syr. has a long prayer: And Judas Thomas the apostle of our Lord lifted up his voice in praise and said: Glorious art thou, God of truth and Lord of all natures, for thou didst will with thy will, and make all thy works and finish all thy creatures, and bring them to the rule of their nature, and lay upon them all thy fear that they might be subject to thy command. And thy will trod the path from thy secrecy to manifestation, and was caring for every soul that thou didst make, and was spoken of by the mouth of all the prophets, in all visions and sounds and voices; but Israel did not obey because of their evil inclination. And thou, because thou art Lord of all, hast a care for the creatures, so that thou spreadest over us thy mercy in him who came by thy will and put on the body, thy creature, which thou didst will and form according to thy glorious wisdom. He whom thou didst appoint in thy secrecy and establish in thy manifestation, to him thou hast given the name of Son, he who was thy will, the power of thy thought; so that ye are by various names, the Father and the Son and the Spirit, for the sake of the government of thy creatures, for the nourishing of all natures, and ye are one in glory and power and will; and ye are divided without being separated, and are one though divided, and all subsists in thee and is subject to thee, because all is thine. And I rely upon thee, Lord, and by thy command have subjected these dumb beasts, that thou mightest show thy ministering power upon us and upon them because it is needful, and that thy name might be glorified in us and in the beasts that cannot speak.] And the apostle said unto them: Peace be unto you. Yoke ye four of you in the stead of these beasts that have come to a stand. And every one of them came and pressed to be yoked: there were then four stronger than the rest, which also were yoked. And the rest, some went before and some followed. And when they had journeyed a little way he dismissed the colts, saying: I say unto you the inhabiters of the desert, depart unto your pastures, for if I had had need of all, ye would all have gone with me; but now go unto your place wherein ye dwell. And they departed quietly until they were no more seen.

Now as the apostle and the captain and the driver went on, the wild asses drew the chariot quietly and evenly, lest they should disturb the apostle of God. And when they came near to the city gate they turned aside and stood still before the doors of the captain's house. And the captain said: It is not possible for me to relate what hath happened, but when I see the end I will tell it. The whole city therefore came to see the wild asses under the yoke; and they had heard also the report of the apostle that he was to come and visit them. And the apostle asked the captain: Where is thy dwelling, and whither dost thou bring us? And he said to him: Thou thyself knowest that we stand before the doors, and these which by thy commandment are come with thee know it better than I.

And having so said he came down from the chariot. The apostle therefore began to say: Jesu Christ, that art blasphemed by the ignorance of thee in this country; Jesu, the report of whom is strange in this city; Jesu, that receivest all (Syr. sendest on before the apostles in
every country and in every city, and all thine that are worthy are glorified in thee; Jesu, that
didst take a form and become as a man, and wert seen of all us that thou mightest not
separate us from thine own love: thou, Lord, art he that gavest thyself for us, and with thy
blood hast purchased us and gained us as a possession of great price: and what have we to
give thee, Lord, in exchange for thy life which thou gavest for us? for that which we would
give, thou gavest us: and this is, that we should entreat of thee and live.

73 And when he had so said, many assembled from every quarter to see the apostle of the
new God. And again the apostle said: Why stand we idle? Jesu, Lord, the hour is come: what
wilt thou have done? command therefore that that be fulfilled which needeth to be done.
Now the captain's wife and her daughter were sore borne down by the devils, so that they of
the house thought they would rise up no more: for they suffered them not to partake of aught,
but cast them down upon their beds recognizing no man until that day when the apostle came
thither. And the apostle said unto one of the wild asses that were yoked on the right hand:
Enter thou within the gate, and stand there and call the devils and say to them: Judas Thomas
the apostle and disciple of Jesus Christ saith unto you: Come forth hither: for on your
account am I sent and unto them that pertain to you by race, to destroy you and chase you
unto your place, until the time of the end come and ye go down into your own deep of
darkness.

74 And that wild ass went in, a great multitude being with him, and said: Unto you I speak,
the enemies of Jesus that is called Christ: unto you I speak that shut your eyes lest ye see the
light: unto you I speak, children of Gehenna and of destruction, of him that ceaseth not from
evil until now, that alway reneweth his workings and the things that befit his being: unto you
I speak, most shameless, that shall perish by your own hands. And what I shall say of your
destruction and end, and what I shall tell, I know not. For there are many things and
innumerable to the hearing: and greater are your doings than the torment that is reserved for
you (Syr. however great your bodies, they are too small for your retributions). But unto thee I
speak, devil, and to thy son that followeth with thee: for now am I sent against you. And
wherefore should I make many words concerning your nature and root, which yourselves
know and are not ashamed? but Judas Thomas the apostle of Christ Jesus saith unto you, he
that by much love and affection is sent hither: Before all this multitude that standeth here,
come forth and tell me of what race ye are.

75 And straightway the woman came forth with her daughter, both like dead persons and
dishonoured in aspect: and the apostle beholding them was grieved. especially for the girl,
and saith unto the devils: God forbid that for you there should be sparing or propitiation, for
ye know not to spare nor to have pity: but in the name of Jesus, depart from them and stand
by their side. And when the apostle had so said, the women fell down and became as dead;
for they neither had breath nor uttered speech: but the devil answered with a loud voice and
said: Art thou come hither again, thou that deridest our nature and race? art thou come again,
that blottest out our devices? and as I take it, thou wouldest not suffer us to be upon the earth
at all: but this at this time thou canst not accomplish. And the apostle guessed that this devil
was he that had been driven out from that other woman.

76 And the devil said: I beseech thee, give me leave to depart even whither thou wilt, and dwell there and take commandment from thee, and I will not fear the ruler that hath authority over me. For like as thou art come to preach good tidings, so I also am come to destroy; and like as, if thou fulfil not the will of him that sent thee, he will bring punishment upon thy head, so I also if I do not the will of him that sent me, before the season and time appointed, shall be sent unto mine own nature; and like as thy Christ helpeth thee in that thou doest, so also my father helpeth me in that I do; and like as for thee he prepareth vessels worthy of thine inhabiting, so also for me he seeketh out vessels whereby I may accomplish his deeds; and like as he nourisheth and provideth for his subjects, so also for me he prepareth chastisements and torments, with them that become my dwellingplaces (Syr. those in whom I dwell); and like as for a recompense of thy working he giveth thee eternal life, so also unto me he giveth for a reward of my works eternal destruction; and like as thou art refreshed by thy prayer and thy good works and spiritual thanksgivings, so I also am refreshed by murders and adulteries and sacrifices made with wine upon altars (Syr. sacrifices and libations of wine), and like as thou convertest men unto eternal life, so I also pervert them that obey me unto eternal destruction and torment: and thou receivest thine own and I mine.

77 And when the devil had said these things and yet more the apostle said: Jesus commandeth thee and thy son by me to enter no more into the habitation of man: but go ye forth and depart and dwell wholly apart from the habitation of men. And the devils said unto him: Thou hast laid on us a harsh commandment: but what wilt thou do unto them that now are concealed from thee? for they that have wrought all the images rejoice in them more than thee: and many of them do the more part worship, and perform their will, sacrificing to them and bringing them food, by libations and by wine and water and offering with oblations. And the apostle said: They also shall now be abolished, with their works. And suddenly the devils vanished away: but the women lay cast upon the earth as if were dead, and without speech.

78 And the wild asses stood together and parted not one from another; but he to whom speech was given by the power of the Lord -while all men kept silence, and looked to see what they would do- the wild ass said unto the apostle: Why standest thou idle, O apostle of Christ the Most High, who looketh that thou shouldest ask of him the best of learning? Wherefore then tarriest thou? (Syr. that thou shouldst ask him, and he would give thee? Why delayest thou, good disciple?) for lo, thy teacher desireth to show by thy hands his mighty works. Why standest thou still, O herald of the hidden one? for thy (Lord) willeth to manifest through thee his unspeakable things, which he reserveth for them that are worthy of him, to hear them. Why restest thou, O doer of mighty works in the name of the Lord? for thy Lord encourageth thee and engendereth boldness in thee. Fear not, therefore; for he will not forsake the soul that belongeth unto thee by birth. Begin therefore to call upon him and he will readily hearken to thee. Why standest thou marvelling at all his acts and his workings? for these are small things which he hath shown by thy means. And what wilt thou tell concerning his great gifts? for thou wilt not be sufficient to declare them. And why
marvellest thou at his cures of the body which he worketh? (Syr. which come to an end) especially when thou knowest that healing of his which is secure and lasting, which he bringeth forth by his own nature? And why lookest thou unto this temporal life, and hast no thought of that which is eternal (Syr. when thou canst every day think on that which is eternal)?

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79 But unto you the multitudes that stand by and look to see these that are cast down raised up, I say, believe in the apostle of Jesus Christ: believe the teacher of truth, believe him that showeth you the truth, believe Jesus, believe on the Christ that was born, that the born may live by his life: who also was raised up through infancy, that perfection might appear by his manhood (man). He did teach his own disciples: for he is the teacher of the truth and maketh wise men wise (Syr. who went to school that through him perfect wisdom might be known: he taught his teacher because he was the teacher of verity and the master of the wise). Who also offered the gift in the temple that he might show that all the (every) offering was sanctified. This is his apostle, the shewer-forth of truth: this is he that performeth the will of him that sent him. But there shall come false apostles and prophets of lawlessness, whose end shall be according to their deeds; preaching indeed and ordaining to flee from ungodliness, but themselves at all times detected in sins, clad indeed with sheep’s clothing, but within, ravening wolves. Who suffice not themselves with one wife but corrupt many women; who, saying that they despise children, destroy many children (boys), for whom they will pay the penalty; that content not themselves with their own possessions, but desire that all useless things should minister unto them only; professing to be his disciples; and with their mouth they utter one thing, but in their heart they think another; charging other men to beware of evil, but they themselves perform nought that is good; who are accounted temperate, and charge other men to abstain from fornication theft, and covetousness, but in all these things do they themselves walk secretly, teaching other men not to do them. 80 And when the wild ass had declared all these things, all men gazed upon him. And when he ceased the apostle said: What I shall think concerning thy beauty, O Jesu, and what I shall tell of thee, I know not, or rather I am not able, for I have no power to declare it, O Christ that art in rest, and only wise that only knowest the inward of the heart and understandest the thought. Glory be to thee, merciful and tranquil. Glory to thee, wise word. Glory to thy compassion that was born unto us. Glory to thy mercy that was spread out over us. Glory to thy greatness that was made small for us. Glory to thy most high kingship that was humbled for us. Glory to thy Godhead that for us was seen in likeness of men. Glory to thy manhood that died for us that it might make us live.
Glory to thy resurrection from the dead; for thereby rising and rest cometh unto our souls. Glory and praise (good report) to thine ascending into the heavens; for thereby thou hast shewed us the path of the height, and promised that we shall sit with thee on thy right hand and with thee judge the twelve tribes of Israel. Thou art the heavenly word of the Father: thou art the hidden light of the understanding, shewer of the way of truth, driver away of darkness, and blotter-out of error.

81 Having thus spoken, the apostle stood over the women, saying: My Lord and my God, I am not divided from thee (or doubt not concerning thee), nor as one unbelieving do I call upon thee, who art always our helper and succourer and raiser-up; who breathed thine own power into us and encouragest us and givest confidence in love unto thine own servants. I beseech thee, let these souls be healed and rise up and become such as they were before they were smitten of the devils. And when he thus spake the women turned and sat up. And the apostle bade the captain that his servants should take them and bring them within (Syr. and give them food, for they had not eaten for many days). And when they were gone in, the apostle said unto the wild asses, Follow me. And they went after him until he had brought them without the gate. And when they had gone out, he said to them: Depart in peace unto your pastures. The wild asses therefore went away willingly; and the apostle stood and took heed to them lest they should be hurt of any, until they had gone afar off and were no more seen. And the apostle returned with the multitude into the house of the captain.

The Ninth Act: of the Wife of Charisius.

82 Now it chanced that a certain woman, the wife of Charisius, that was next unto the king, whose name was Mygdonia, came to see and behold the new name and the new God who was being proclaimed, and the new apostle who had come to visit their country: and she was carried by her own servants; and because of the great crowd and the narrow way they were not able to bring her near unto him. And she sent unto her husband to send her more to minister to her; and they came and approached her, pressing upon the people and beating them. And the apostle saw it and said to them: Wherefore overthrow ye them that come to hear the word, and are eager for it? and ye desire to be near me but are far off, as it was said of the multitude that came unto the Lord: Having eyes ye see not, and having ears ye hear not; and he said to the multitudes: He that hath ears to hear, let him hear; and: Come unto me, all ye that labour and are heavy laden, and I will give you rest.

83 And looking upon them that carried her, he said unto them: This blessing and this admonition [Here and elsewhere there is a marked divergence between the texts of U and P, the Roman and Paris MSS.: Bonnet prints them separately. P is on the whole much shorter. Syr. differs from both. I follow U, but it is very corrupt.] which was promised unto them is for you that are heavily burdened now. Ye are they that carry burdens grievous to be borne, and are borne about by her command. And though ye are men, they lay on you loads as on brute beasts, for they that have authority over you think that ye are not men such as themselves, whether bond or free. For neither shall possessions profit the rich, nor poverty
save the poor from judgement; nor have we received a commandment which we are not able to perform, nor hath he laid on us burdens grievous to be borne which we are not able to carry; nor building which men build; nor to hew stones and prepare houses, as your craftsmen do by their own knowledge. But this commandment have we received of the Lord, that that which pleaseth not us when it is done by another this we should not do to any other man.

84 Abstain therefore first from adultery, for this is the beginning of all evils, and next from theft, which enticed Judas Iscariot, and brought him unto hanging; (and from covetousness,) for as many as yield unto covetousness see not that which they do; and from vainglory and from all foul deeds, especially them of the body, whereby cometh eternal condemnation. For this is the chief city of all evils; and likewise it bringeth them that hold their heads (necks) high unto tyranny, and draweth them down unto the deep, and subdueth them under its hands that they see not what they do; wherefore the things done of them are hidden from them.

85 But do ye become well-pleasing unto God in all good things, in meekness and quietness: for these doth God spare, and granteth eternal life and setteth death at nought. And in gentleness which followeth on all good things, and overcometh all enemies and alone receiveth the crown of victory: with gentleness (Syr.), and stretching out of the hand to the poor, and supplying the want of the needy, and distributing to them that are in necessity, especially them that walk in holiness. For this is chosen before God and leadeth unto eternal life: for this is before God the chief city of all good: for they that strive not in the course (stadium) of Christ shall not obtain holiness. And holiness did appear from God, doing away fornication, overthrowing the enemy, well-pleasing unto God: for she is an invincible champion (athlete), having honour from God, glorified of many: she is an ambassador of peace, announcing peace: if any gain her he abideth without care, pleasing the Lord, expecting the time of redemption: for she doeth nothing amiss, but giveth life and rest and joy unto all that gain her. [P has nothing of this, and Syr. makes better sense, but is not very interesting.]

86 But meekness hath overcome death and brought him under authority, meekness hath enslaved the enemy (U and P and Syr. now present the same text), meekness is the good yoke: meekness feareth not and opposeth not the many: meekness is peace and joy and exaltation of rest. Abide ye therefore in holiness and receive freedom from me, and be near unto meekness for in these three heads is portrayed the Christ whom I proclaim unto you. Holiness is the temple of Christ, and he that dwelleth in her getteth her for an habitation

87 And when the apostle had said these things in the hearing of all the multitude, they trode and pressed upon one another: and the wife of Charisius the king's kinsman leapt out of her chair and cast herself on the earth before the apostle, and caught his feet and besought and said: O disciple of the living God, thou art come into a desert country, for we live in the desert; being like to brute beasts in our conversation, but now shall we be saved by thy hands; I beseech thee, therefore, take thought of me, and pray for me, that the compassion of
the God whom thou preachest may come upon me, and I may become his dwelling place and be joined in prayer and hope and faith in him, and I also may receive the seal and become an holy temple and he may dwell in me.

88 And the apostle said: I do pray and entreat for you all, brethren, that believe on the Lord, and for you, sisters, that hope in Christ, that in all of you the word of God may tabernacle and have his tabernacle therein: for we have no power over them (Syr. because ye are given power over your own souls). And he began to say unto the woman Mygdonia: Rise up from the earth and compose thyself (take off thine ornaments, P; be mindful of thyself, Syr.). For this attire that is put on shall not profit thee nor the beauty of thy body, nor thine apparel, neither yet the fame of thy rank, nor the authority of this world, nor the polluted intercourse with thine husband shall avail thee if thou be bereaved of the true fellowship: for the appearance (fantasy) of ornamenting cometh to nought, and the body waxeth old and changeth, and raiment weareth out, and authority and lordship pass away (U corrupt; P abridges; Syr. has: passeth away accompanied with punishment, according as each person hath conducted himself in it), and the fellowship of procreation also passeth away, and is as it were condemnation. Jesus only abideth ever, and they that hope in him. Thus he spake, and said unto the woman: Depart in peace, and the Lord shall make thee worthy of his own mysteries. But she said: I fear to go away, lest thou forsake me and depart unto another nation. But the apostle said to her: Even if I go, I shall not leave thee alone, but Jesus of his compassion will be with thee. And she fell down and did him reverence and departed unto her house.

89 Now Charisius, the kinsman of Misdæus the king, bathed himself and returned and laid him down to dine. And he inquired concerning his wife, where she was; for she had not come out of her own chamber to meet him as she was wont. And her handmaids said to him: She is not well. And he entered quickly into the chamber and found her lying on the bed and veiled: and he unveiled her and kissed her, saying: Wherefore art thou sorrowful to-day? And she said: I am not well. And he said unto her: Wherefore then didst thou not keep the guise of thy freedom (Syr. pay proper respect to thy position as a free woman) and remain in thy house, but didst go and listen unto vain speeches and look upon works of sorcery? but rise up and dine with me, for I cannot dine without thee. But she said to him: To-day I decline it, for I am greatly afeared.

90 And when Charisius heard this of Mygdonia, he would not go forth to dinner, but bade his servants bring her to dine with him (Syr. bring food to him that he might sup in her presence): when then they brought it in, he desired her to dine with him, but she excused herself; since then she would not, he dined alone, saying unto her: On thine account I refused to dine with Misdæus the king, and thou, wast thou not willing to dine with me? but she said: It is because I am not well. Charisius therefore rose up as he was wont and would sleep with her, but she said: Did I not tell thee that for today I refused it?
91 When he heard that he went to another bed and slept; and awaking out of sleep he said: My lady Mygdonia, hearken to the dream which I have seen. I saw myself lie at meat near to Misdaeus the king, and a dish of all sorts was set before us: and I saw an eagle come down from heaven and carry off from before me and the king two partridges, which he set against his heart; and again he came over us and flew about above us, and the king bade a bow to be brought to him; and the eagle again caught away from before us a pigeon and a dove, and the king shot an arrow at him, and it passed through him from one side to the other and hurt him not; and he being unscathed rose up into his own nest. And I awoke, and I am full of fear and sore vexed, because I had tasted of the partridge, and he suffered me not to put it to my mouth again. And Mygdonia said unto him: Thy dream is good: for thou every day eatest partridges, but this eagle had not tasted of a partridge until now.

92 And when it was morning Charisius went and dressed himself and shod his right foot with his left shoe; and he stopped, and said to Mygdonia: What then is this matter? for look, the dream and this action of mine! But Mygdonia said to him: And this also is not evil, but seemeth to me very good; for from an unlucky act there will be a change unto the better. And he washed his hands and went to salute Misdaeus the king.

93 And likewise Mygdonia rose up early and went to salute Judas Thomas the apostle, and she found him discoursing with the captain and all the multitude, and he was advising them and speaking of the woman which had received the Lord in her soul, whose wife she was; and the captain said: She is the wife of Charisius the kinsman of Misdaeus the king. And: Her husband is a hard man, and in every thing that he saith to the king he obeyeth him: and he will not suffer her to continue in this mind which she hath promised; for often-times hath he praised her before the king, saying that there is none other like her in love: all things therefore that thou speakest unto her are strange unto her. And the apostle said: If verily and surely the Lord hath risen upon her soul and she hath received the seed that was cast on her, she will have no care of this temporal life, nor fear death, neither will Charisius be able to harm her at all: for greater is he whom she hath received into her soul, if she have received him indeed.

94 And Mygdonia hearing this said unto the apostle: In truth, my lord, I have received the seed of thy words, and I will bear fruit like unto such seed. The apostle saith: Our souls give praise and thanks unto thee, O Lord, for they are thine: our bodies give thanks unto thee, which thou hast accounted worthy to become the dwelling-place of thy heavenly gift. And he said also to them that stood by: Blessed are the holy, whose souls have never condemned them, for they have gained them and are not divided against themselves: blessed are the spirits of the pure, and they that have received the heavenly crown whole from the world (age) which hath been appointed them: blessed are the bodies of the holy, for they have been made worthy to become temples of God, that Christ may dwell in them: blessed are ye, for ye have power to forgive sins: blessed are ye if ye lose not that which is committed unto you, but rejoicing and departing bear it away with you: blessed are ye the holy, for unto you it is given to ask and receive: blessed are ye meek for you hath God counted worthy to become
heirs of the heavenly kingdom. Blessed are ye meek, for ye are they that have overcome the enemy: blessed are ye meek, for ye shall see the face of the Lord. Blessed are ye that hunger for the Lord's sake for you is rest laid up, and your souls rejoice from henceforth. Blessed are ye that are quiet, (for ye have been counted worthy) to be set free from sin [and from the exchange of clean and unclean beasts]. And when the apostle had said these things in the hearing of all the multitude, Mygdonia was the more confirmed in the faith and glory and greatness of Christ.

95 But Charisius the kinsman and friend of Misdaeus the king came to his breakfast and found not his wife in the house; and he inquired of all that were in his house: Whither is your mistress oone? And one of them answered and said: She is gone unto that stranger. And when he heard this of his servant, he was wroth with the other servants because they had not straightway told him what was done: and he sat down and waited for her. And when it was evening and she was come into the house he said to her: Where wast thou? And she answered and said: With the physician. And he said: Is that stranger a physician? And she said: Yea, he is a physician of souls: for most physicians do heal bodies that are dissolved, but he souls that are not destroyed. Charisius, hearing this, was very angry in his mind with Mygdonia because of the apostle, but he answered her nothing, for he was afraid; for she was above him both in wealth and birth: but he departed to dinner, and she went into her chamber. And he said to the servants: Call her to dinner. But she would not come.

96 And when he heard that she would not come out of her chamber, he went in and said unto her: Wherefore wilt thou not dine with me and perchance not sleep with me as the wont is? yea, concerning this I have the greater suspicion, for I have heard that that sorcerer and deceiver teacheth that a man should not live with his wife, and that which nature requireth and the godhead hath ordained he overthroweth. When Charisius said these things, Mygdonia kept silence. He saith to her again: My lady and consort Mygdonia, be not led astray by deceitful and vain words, nor by the works of sorcery which I have heard that this man performeth in the name of Father, Son, and Holy Ghost; for it was never yet heard in the world that any raised the dead, and, as I hear, it is reported of this man that he raiseth dead men. And for that he neither eateth nor drinketh, think not that for righteousness sake he neither eateth nor drinketh but this he doth because he possesseth nought, for what should he do which hath not even his daily bread? And he hath one garment because he is poor, and as for his not receiving aught of any (he doth so, to be sure, because he knoweth in himself that he doth not verily heal any man, Syr.).

97 And when Charisius so said, Mygdonia was silent as any stone, but she prayed, asking when it should be day, that she might go to the apostle of Christ. And he withdrew from her and went to dinner heavy in mind, for he thought to sleep with her according to the wont. And when he was gone out, she bowed her knees and praved, saying: Lord God and Master, merciful Father, Savior Christ, do thou give me strength to overcome the shamelessness of Charisius, and grant me to keep the holiness wherein thou delightest, that I also may by it find eternal life. And when she had so prayed she laid herself on her bed and veiled herself.
98 But Charisius having dined came upon her, and she cried out, saying: Thou hast no more any room by me: for my Lord Jesus is greater than thou, who is with me and resteth in me. And he laughed and said: Well dost thou mock, saying this of that sorcerer, and well dost thou deride him, who saith: Ye have no life with God unless ye purify yourselves. And when he had so said he essayed to sleep with her, but she endured it not and cried out bitterly and said: I call upon thee, Lord Jesu, forsake me not! for with thee have I made my refuge; for when I learned that thou art he that seekest out them that are veiled in ignorance and savest them that are held in error And now I entreat thee whose report I have heard and believed, come thou to my help and save me from the shamelessness of Charisius, that his foulness may not get the upper hand of me. And she smote her hands together (tied his hands, Syr.) and fled from him naked, and as she went forth she pulled down the curtain of the bed-chamber and wrapped it about her; and went to her nurse, and slept there with her.

99 But Charisius was in heaviness all night, and smote his face with his hands, and he was minded to go that very hour and tell the king concerning the violence that was done him, but he considered with himself, saying: If the great heaviness which is upon me compelleth me to go now unto the king, who will bring me in to him? for I know that my abuse hath overthrown me from my high looks and my vainglory and majesty, and hath cast me down into this vileness and separated my sister Mygonia from me. Yea, if the king himself stood before the dools at this hour, I could not have gone out and answered him. But I will wait until dawn, and I know that whatsoever I ask of the king, he granteth it me: and I will tell him of the madness of this stranger, how that it tyrannously casteth down the great and illustrious into the depth. For it is not this that grieveth me, that I am deprived of her companying, but for her am I grieved, because her greatness of soul is humbled: being an honourable lady in whom none of her house ever found fault (condemned), she hath fled away naked, running out of her own bedchamber, and I know not whither she is gone; and it may be that she is gone mad by the means of that sorcerer, and in her madness hath gone forth into the market-place to seek him; for there is nothing that appealeth unto her lovable except him and the things that are spoken by him.

100 And so saving he began to lament and say: Woe to me, O my consort, and to thee besides! for I am too quickly bereaved of thee. Woe is me, my most dear one, for thou excellest all my race: neither son nor daughter have I had of thee that I might find rest in them; neither hast thou yet dwelt with me a full year, and an evil eye hath caught thee from me. Would that the violence of death had taken thee, and I should yet have reckoned myself among kings and nobles: but that I should suffer this at the hands of a stranger, and belike he is a slave that hath run away, to mine ill fortune and the sorrow of mine unhappy soul! Let there be no impediment for me until I destroy him and avenge this night, and may I not be well-pleasing before Misdaeus the king if he avenge me not with the head of this stranger; (and I will also tell him) of Siphor the captain vwho hath been the occasion of this. For by his means did fhe stranger appear here, and lodgeth at his house: and many there be that go in and come out whom he teacheth a new doctrine; saying that none can live if he quit not all
his substance and become a renouncer like himself: and he striveth to make many partakers with him.

101 And as Charisius thought on these things, the day dawned: and after the night (?) he put on a mean habit, and shod himself, and went downcast and in heaviness to salute the king. And when the king saw him he said: Wherefore art thou sorrowful, and comest in such garb? and I see that thy countenance is changed. And Charisius said unto the king: I have a new thing to tell thee and a new desolation which Siphor hath brought into India, even a certain Hebrew, a sorcerer, whom he hath sitting in his house and who departeth not from him: and many are there that go in to him: whom also he teacheth of a new God, and layeth on them new laws such as never yet were heard, saving: It is impossible for you to enter into that eternal life which I proclaim unto you, unless ye rid you of your wives, and likewise the wives of their husbands. And it chanced that mine unlucky wife also went to him and became a hearer of his words, and she believed them, and in the night she forsook me and ran unto the stranger. But send thou for both Siphor and that sorcerer that is hid with (in) him, and visit it (?) on their head, lest all that are of our nation perish.

102 And when Misdaeus his friend heard this he saith to him: Be not grieved nor heavy, for I will send for him and avenge thee, and thou shalt have thy wife again, and the others that cannot I will avenge. And the king went forth and sat on the judgement seat, and when he was set he commanded Siphor the captain to be called. They went therefore unto his house and found him sitting on the right hand of the apostle and Mygdonia at his feet, hearkening to him with all the multitude. And they that were sent from the king said unto Siphor: Sittest thou here listening to vain words, and Misdaeus the king in his wrath thinketh to destroy thee because of this sorcerer and deceiver whom thou hast brought into thine house? And Siphor hearing it was cast down, not because of the king's threat against him, but for the apostle, because the king was disposed contrary to him. And he said to the apostle: I am grieved concerning thee: for I told thee at the first that that woman is the wife of Charisius the king's friend and kinsman, and he will not suffer her to perform that she hath promised, and all that he asketh of the king he granteth him. But the apostle said unto Siphor: Fear nothing, but believe in Jesus that pleadeth for us all, for unto his refuge are we gathered together. And Siphor, hearing that, put his garment about him and went unto Misdaeus the king,

103 And the apostle inquired of Mygdonia: What was the cause that thy husband was wroth with thee and devised this against us? And she said: Because I gave not myself up unto his corruption (destruction): for he desired last night to subdue me and subject me unto that passion which he serveth: and he to whom I have committed my soul delivered me out of his hands; and I fled away from him naked, and slept with my nurse: but that which befell him I know not, wherefore he hath contrived this. The apostle saith: These things will not hurt us; but believe thou on Jesus, and he shall overthrow the wrath of Charisius and his madness and his impulse; and he shall be a companion unto thee in the fearful way, and he shall guide thee into his kingdom, and shall bring thee unto eternal life giving thee that confidence which passeth not away nor changeth.
104 Now Siphor stood before the king, and he inquired of him: Who is that sorcerer and whence, and what teacheth he whom thou hast lurking in thine house? And Siphor answered the king: Thou art not ignorant, O king, what trouble and grief I, with my friends had concerning my wife, whom thou knowest and many others remember, and concerning my daughter, whom I value more than all my possessions, what a time and trial I suffered; for I became a laughing-stock and a curse in all our country. And I heard the report of this man and went to him and entreated him, and took him and brought him hither. And as I came by the way I saw wonderful and amazing things: and here also many did hear the wild ass and concerning that devil whom he drove out, and healed my wife and daughter, and now are they whole; and he asked no reward but requireth faith and holiness, that men should become partakers with him in that which he doeth: and this he teacheth to worship and fear one God, the ruler of all things, and Jesus Christ his Son, that they may have eternal life. And that which he eateth is bread and salt, and his drink is water from evening unto evening, and he maketh many prayers; and whatsoever he asketh of his God, he giveth him. And he teacheth that this God is holy and mighty, and that Christ is living and maketh alive, wherefore also he chargeth them that are there present to come unto him in holiness and purity and love and faith.

105 And when Misdaeus the king heard these things of Siphor he sent many soldiers unto the house of Siphor the captain, to bring Thomas the apostle and all that were found there. And they that were sent entered in and found him teaching much people; and Mygdonia sat at his feet. And when they beheld the great multitude that were about him, they feared, and departed to their king and said: We durst not say aught unto him, for there was a great multitude about him, and Mygdonia sitting at his feet was listening to the things that were spoken by him. And when Misdaeus the king and Charisius heard these things, Charisius leaped out from before the king and drew much people with him and said: I will bring him, O king, and Mygdonia whose understanding he hath taken away. And he came to the house of Siphor the captain, greatly disturbed, and found him (Thomas) teaching: but Mygdonia he found not, for she had withdrawn herself unto her house, having learnt that it had been told her husband that she was there.

106 And Charisius said unto the apostle: Up, thou wicked one and destroyer and enemy of mine house: for me thy sorcery harmeth not, for I will visit thy sorcery on thine head. And when he so said, the apostle looked upon him and said unto him: Thy threatenings shall return upon thee, for me thou wilt not harm any whit: for greater than thee and thy king and all your army is the Lord Jesus Christ in whom I have my trust. And Chalisius took a kerchief (turban, Syr.) of one of his slaves and cast it about the neck of the apostle, saying: Hale him and bring him away; let me see if his God is able to deliver him out of my hands. And they haled him and led him away to Misdaeus the king. And the apostle stood before the king, and the king said to him: Tell me who thou art and by what power thou doest these things. But the apostle kept silence. And the king commanded his officers (subjects) that he should be scourged with an hundred and twenty-eight (hundred and fifty, Syr.) blows, and
bound, and be cast into the prison; and they bound him and led him away. And the king and Charisius considered how they should put him to death, for the multitude worshipped him as God. And they had it in mind to say: The stranger hath reviled the king and is a deceiver.

107 But the apostle went unto the prison rejoicing and exulting, and said: I praise thee, Jesu, for that thou hast not only made me worthy of faith in thee, but also to endure much for thy sake. I give thee thanks therefore, Lord, that thou hast taken thought for me and given me patience: I thank thee Lord, that for thy sake I am called a sorcerer and a wizard. Receive thou me therefore with the blessing (Syr. Iet me receive of the blessing) of the poor, and of the rest of the weary, and of the blessings of them whom men hate and persecute and revile, and speak evil words of them. For lo, for thy sake I am hated: lo for thy sake I am cut off from the many, and for thy sake they call me such an one as I am not.

108 And as he prayed, all the prisoners looked on him, and besought him to pray for them: and when he had prayed and was set down, he began to utter a psalm in this wise:

[Here follows the Hymn of the Soul: a most remarkable composition, originally Syriac, and certainly older than the Acts, with which it has no real connexion. We have it in Greek in one manuscript, the Vallicellian, and in a paraphrase by Nicetas of Thessalonica, found and edited by Bonnet.]

1 When I was an infant child

in the palace of my Father

2 and resting in the wealth and luxury of my nurturers,

out of the East, our native country, my parents provisioned me and sent me.

4 And of the wealth of those their treasures they put together a load

5 both great and light, that I might carry it alone.

6 Gold is the load, of them that are above (or of the land of the Ellaeans or Gilaeans),

and silver of the great treasures (or of Gazzak the great)

7 and stones, chalcedonies from the Indians

and pearls from the Kosani (Kushan).
8 And they armed me with adamant

9 and they took off from me (Gr. put on me) the garment set with gems, spangled with gold, which they had made for me because they loved me

10 and the robe that was yellow in hue, made for my stature.

11 And they made a covenant with me, and inscribed it on mine understanding, that I should forget it, and said:

12 If thou go down into Egypt, and bring back thence the one pearl

13 which is there girt about by the devouring serpent

14 thou shalt put on the garment set with gems, and that robe whereupon it resteth (or which is thereon)

15 and become with thy brother that is next unto us (Gr. of the well-remembered) an heir (Gr. herald) in our kingdom.

109. 16 And I came out of the East by a road difficult and fearful, with two guides

17 and I was untried in travelling by it.

18 And I passed by the borders of the Mosani (Maishan) where is the resort of the merchants of the East,

19 and reached the land of the Babylonians.

20 But when I entered into Egypt, the guides left me which had journeyed with me.

21 And I set forth by the quickest way to the serpent, and by his hole I abode

22 watching for him to slumber and sleep, that I might take my pearl from him.

23 And forasmuch as I was alone I made mine aspect strange, and appeared as an alien to my people.

24 And there I saw my kinsman from the East, the free-born

25 a lad of grace and beauty, a son of princes (or an anointed one).
26 He came unto me and dwelt with me,

27 and I had him for a companion, and made him my friend and partaker in my journey (or merchandise).

28 And I charged him to beware of the Egyptians, and of partaking of those unclean things (or consorting with those unclean men).

29 And I put on their raiment, lest I should seem strange, as one that had come from without

30 to recover the pearl; and lest the Egyptians should awake the serpent against me.

31 But, I know not by what occasion, they learned that I was not of their country.

32 And with guile they mingled for me a deceit, and I tasted of their food.

33 And I knew no more that I was a king's son, and I became a servant unto their king.

34 And I forgat also the pearl for which my fathers had sent me,

35 and by means of the heaviness of their food I fell into a deep sleep.

110. 36 But when this befell me, my fathers also were ware of it, and grieved for me

37 and a proclamation was published in our kingdom, that all should meet at our doors.

38 And then the kings of Parthia and they that bare office and the great ones of the East

39 made a resolve concerning me, that I should not be left in Egypt,

40 and the princes wrote unto me signifying thus (and every noble signed his name to it, Syr.):

41 From the (thy) Father the King of kings, and thy mother that ruleth the East,

42 and thy brother that is second unto us; unto our son that is in Egypt, peace.

43 Rise up and awake out of sleep, and hearken unto the words of the letter

44 and remember that thou art a son of kings; lo, thou hast come under the yoke of bondage.
45 Remember the pearl for the which thou wast sent into Egypt (Gr. puts this after 46).

46 Remember thy garment spangled with gold,

47 Thy name is named in the book of life,

48 and with thy brother whom thou hast received in our kingdom.

111. 49 and the King [as ambassador] sealed it

50 because of the evil ones, even the children of the Babylonians and the tyrannous demons of Labyrinthus (Sarbug, Syr.).

51

52 It flew and lighted down by me, and became all speech.

53 And I at the voice of it and the feeling of it started up out of sleep

54 and I took it up and kissed it and read it.

55 And it was written concerning that which was recorded in mine heart.

56 And I remembered forthwith that I was a son of kings, and my freedom yearned (sought) after its kind.

57 I remembered also the pearl for the which I was sent down into Egypt

58 and I began (or came) with charms against the terrible serpent,

59 and I overcame him (or put him to sleep) by naming the name of my Father upon him,

60.

61 And I caught away the pearl and turned back to bear it unto my fathers.

62 And I stripped off the filthy garment and left it in their land,

63 and directed my way forthwith to the light of my fatherland in the East.
64 And on the way I found my letter that had awakened me,

65 and it, like as it had taken a voice and raised me when I slept, so also guided me with the light that came from it.

66 For at times the royal garment of silk before mine eyes,

67

68 and with love leading me and drawing me onward,

69 I passed by Labyrinthus (Sarbug), and I left Babylon upon my left hand

70 and I came unto Meson (Mesene; Maishan) the great,

71 that lieth on the shore of the sea,

72

73 from the heights of Warkan (Hyrcania?) had my parents sent thither

74 by the hand of their treasurers, unto whom they committed it because of their faithfulness.

112. 75 But I remembered not the brightness of it; for I was yet a child and very young when I had left it in the palace of my Father,

76 but suddenly, [when] I saw the garment made like unto me as it had been in a mirror.

77 And I beheld upon it all myself (or saw it wholly in myself) and I knew and saw myself through it,

78 that we were divided asunder, being of one; and again were one in one shape.

79 Yea, the treasurers also which brought me the garment

80 I beheld, that they were two, yet one shape was upon both, one royal sign was set upon both of them.

81 The money and the wealth had they in their hands, and paid me the due price.

82 and the lovely garment, which was variegated with bright colours
83 with gold and precious stones and pearls of comely hue

84 they were fastened above (or in the height)

85 .

86 And the likeness of the King of kings was all in all of it.

87 Sapphire stones were fitly set in it above (or, like the sapphire stone also were its manifold hues).

113. 88 And again I saw that throughout it motions of knowledge were being sent forth,

89 and it was ready to utter speech.

90 And I heard it speak:

91 I am of him that is more valiant than all men, for whose sake I was reared up with the Father himself.

92 And I also perceived his stature (so Gr.-Syr. I perceived in myself that my stature grew in accordance with his working).

93 And all its royal motions rested upon me as it grew toward the impulse of it (And with its kingly motions it was spreading itself toward me).

94 And it hastened, reaching out from the hand of unto him that would receive it

95 and me also did yearning arouse to start forth and meet it and receive it.

96 And I stretched forth and received it, and adorned myself with the beauty of the colours thereof (mostly Syr.; Gr. corrupt)

97 and in my royal robe excelling in beauty I arrayed myself wholly.

98 And when I had put it on, I was lifted up unto the place of peace (sahltation) and homage

99 and I bowed my head and worshipped the brightness of the Father which had sent it unto me.
100 for I had performed his commandments, and he likewise that which he had promised,
101 and at the doors of his palace which was from the beginning I mingled among,
102 and he rejoiced over me and received me with him into his palace,
103 and all his servants do praise him with sweet voices.
104 And he promised me that with him I shall be sent unto the gates of the king,
105 that with my gifts and my pearl we may appear together before the king.

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114 And Charisius went home glad, thinking that his wife would be with him, and that she had become such as she was before, even before she heard the divine word and believed on Jesus. And he went, and found her with her hair dishevelled and her clothes rent, and when he saw it he said unto her: My lady Mygdonia, why doth this cruel disease keep hold on thee? and wherefore hast thou done this? I am thine husband from thy virginity, and both the gods and the law grant me to have rule over thee, what is this great madness of thine, that thou art become a derision in all our nation? but put thou away the care that cometh of that sorcerer; and I will remove his face from among us, that thou mayest see him no more. 115 But Mygdonia when she heard that gave herself up unto grief, groaning and lamenting and Charisius said again; Have I then so much wronged the gods that they have afflicted me with such a disease? what is my great offence that they have cast me into such humiliation? I beseech thee. Mygdonia trangle my soul no more with the pitiful sight of thee and thy mean appearance and afflict not mine heart with care for thee I am Charisius thine husband, whom all the nation honoureth and feareth. What must I do? I know not whither to turn. What am I to think? shall I keep silence and endure? yet who can be patient when men take his treasure? and who can endure to lose thy sweet ways? and what is there for me? (Syr. thy beauties which are ever before me) the fragrance of thee is in my nostrils, and thy bright face is fixed in mine eyes. They are taking away my soul, and the fair body which I rejoiced to see they are destroying, and that sharpest of eyes they are blinding and cutting off my right hand: my joy is turning to grief and my life to death, and the light of it is being dyed (?) with darkness. Let no man of you my kindred henceforth look on me; from you no help hath come to me, nor will I hereafter worship the gods of the east that have enwrapped me in such calamities, nor pray to them any more nor sacrifice to them, for I am bereaved of my spouse. And what else should I ask of them? for all my glory is taken away, yet am I a prince and next unto the king in power; but Mygdonia hath set me at nought, and taken away all these things. (Would that some one would blind one of my eyes, and that thine eyes would look upon me as they were wont, Syr. which has more clauses, to the same effect.)

116 And while Charisius spake thus with tears, Mygdonia sat silent and looking upon the
ground; and again he came unto her and said: My lady Mygdonia, most desired of me, remember that out of all the women that are in India I chose and took thee as the most beautiful, though I might have joined to myself in marriage many more beautiful: but yet I lie, Mygdonia, for by the gods it would not have been possible to find another like thee in the land of India; but woe is me alway, for thou wilt not even answer me a word: but if thou wilt, revile me, so that I may only be vouchsafed a word from thee. Look at me, for I am more comely than that sorcerer: but thou art my wealth and honour: and all men know that there is none like me: and thou art my race and kindred; and lo, he taketh thee away from me.

117 And when Charisius had so said, Mygdonia saith unto him: He whom I love is better than thee and thy substance: for thy substance is of earth and returneth unto the earth; but he whom I love is of heaven and will take me with him unto heaven. Thy wealth shall pass away, and thy beauty shall vanish, and thy robes, and thy many works: and thou shalt be alone, naked, with thy transgressions. Call not to my remembrance thy deeds (unto me), for I pray the Lord that I may forget thee, so as to remember no more those former pleasures and the custom of the body; which shall pass away as a shadow, but Jesus only endureth for ever, and the souls which hope in him. Jesus himself shall quit me of the shameful deeds which I did with thee. And when Charisius heard this, he turned him to sleep, vexed (dissolved) in soul, saying to her: Consider it by thyself all this night: and if thou wilt be with me such as thou wast before, and not see that sorcerer, I will do all according to thy mind, and if thou wilt remove thine affection from him I will take him out of the prison and let him go and remove into another country, and I will not vex thee, for I know that thou makest much of the stranger. And not with thee first did this matter come about, for many other women also hath he deceived with thee; and they have awaked sober and returned to themselves: do not thou then make nought of my words and cause me to be a reproach among the Indians.

118 And Charisius having thus spoken went to sleep: but she took ten denarii (20 zuze, Syr.), and went secretly to give them to the gaolers that she might enter in to the apostle. But on the way Judus Thomas came and met her, and she saw him and was afraid, for she thought that he was one of the rulers: for a great light went before him. And she said to herself as she fled: have lost thee, O my unhappy soul! for thou wilt not again see Judas the apostle of the living, and not yet hast thou received the holy seal. And she fled and ran into a narrow place and there hid herself, saying: I would rather choose to be killed (taken) by the poorer, whom it is possible to persuade, than to fall into the hand of this mighty ruler, who will despise gifts.

The Tenth Act: wherein Mygdonia receiveth baptism.

119 And while Mygdonia thought thus with herself, Judas came and stood over her, and she saw him and was afraid, and fell down and became lifeless with terror. But he stood by her and took her by the hand and said unto her: Fear not, Mygdonia: Jesus will not leave thee, neither will the Lord unto whom thou hast committed thy soul overlook thee. His compassionate rest will not forsake thee: he that is kind will not forsake thee, for his
kindness' sake, nor he that is good for his goodness' sake. Rise up then from the earth, thou that art become wholly above it: look on the light, for the Lord leaveth not them that love him to walk in darkness: behold him that travelleth with his servants, that he is unto them a defender in perils. And Mygdonia arose and looked on him and said: Whither wentest thou, my lord? and who is he that brought thee out of prison to behold the sun? Judas Thomas saith unto her: My Lord Jesus is mightier than all powers and all kings and rulers.

120 And Mygdonia said: Give me the seal of Jesus Christ and I shall (let me) receive the gift at thy hands before thou departest out of life. And she took him with her and entered into the court and awaked her nurse, saying unto her: Narcia (Gr. Marcia), my mother and nurse, all thy service and refreshment thou hast done for me from my childhood until my present age are vain, and for them I owe thee thanks which are temporal; do for me now also a favour, that thou mayest for ever receive a recompense from him that giveth great gifts. And Narcia in answer saith: What wilt thou, my daughter Mygdonia, and what is to be done for thy pleasure? for the honours which thou didst promise me before, the stranger hath not suffered thee to accomplish, and thou hast made me a reproach among all the nation. And now what is this new thing that thou commandest me? And Mygdonia saith: Become thou partaker with me in eternal life, that I may receive of thee perfect nurture: take bread and bring it me, and wine mingled with water, and spare my freedom (take pity on me a free-born woman, Syr.). And the nurse said: I will bring thee many loaves, and for water flagons of wine, and fulfill thy desire. But she saith to the nurse: Flagons I desire not, nor the many loaves: but this only, bring wine mingled with water and one loaf, and oil.

121 And when Narcia had brought these things, Mygdonia stood before the apostle with her head bare; and he took the oil and poured it on her head, saying: Thou holy oil given unto us for sanctification, secret mystery whereby the cross was shown unto us, thou art the straightener of the crooked limbs, thou art the humbler (softener) of hard things (works), thou art it that showeth the hidden treasures, thou art the sprout of goodness; let thy power come, let it be established upon thy servant Mygdonia, and heal thou her by this freedom. And when the oil was poured upon her he had her nurse unclothe her and gird a linen cloth about her; and there was there a fountain of water upon which the apostle went up, and baptized Mygdonia in the name of the Father and the Son and the Holy Ghost. And when she was baptized and clad, he brake bread and took a cup of water and made her a partaker in the body of Christ and the cup of the Son of God, and said: Thou hast received thy seal, get for thyself eternal life. And immediately there was heard from above a voice saying: Yea, amen. And when Narcia heard that voice, she was amazed, and besought the apostle that she also might receive the seal; and the apostle gave it her and said: Let the care of the Lord be about thee as about the rest.

122 And having done these things the apostle returned unto the prison, and found the doors open and the guards still sleeping. And Thomas said: Who is like thee, O God? who withholdest not thy loving affection and care from any who is like thee, the merciful, who hast delivered thy creatures out of evil. Life that hath subdued death, rest that hath ended toil.
Glory be to the only-begotten of the Father. Glory to the compassionate that was sent forth of his heart. And when he had said thus, the guards waked and beheld all the doors open, and the prisoners <+ asleep, Syr.+>, and said in themselves: Did not we fasten the doors? and how are they now open, and the prisoners within?

123 But at the dawn Charisius went unto Mygdonia , and found them praying and saying: O new God that by the stranger hast come hither unto us, hidden God of the dwellers in India (Syr. who art hidden from); God that hast shown thy glory by thine apostle Thomas, God whose report we have heard and believed on thee; God, unto whom we are come to be saved; God, who for love of man and for pity didst come down unto our littleness; God who didst seek us out when we knew him (thee) not; God that dwellest in the heights and from whom the depths are not hid: turn thou away from us the madness of Charisius. And Charisius hearing that said to Mygdonia: Rightly callest thou me evil and mad and foul I for if I had not borne with thy disobedience, and given thee liberty, thou wouldest not have called on God against me and made mention of my name before God. But believe me, Mygdonia that in that sorcerer there is no profit, and what he promiseth to perform he cannot: but I will perform before thy sight all that I promise, that thou mayest believe, and bear with my words and be to me as thou wast beforetime.

124 And he came near and besought her again, saying: If thou wilt be persuaded of me, I shall henceforth have no grief; remember that day when thou didst meet me first; tell the truth: was I more beautiful unto thee at that time, or Jesus at this? And Mygdonia said: That time required its own, and this time also; that was the time of the beginning, but this of the end; that was the time of temporal life, this of eternal; that of pleasure that passeth away, but this of pleasure that abideth for ever; that, of day and night, this of day without night. Thou sawest that marriage that was passing, and here, and single but this marriage continueth for ever; that was a partnership of corruption, but this of eternal life; those groomsmen (and maids) were men and women of time, but these abide unto the end. That marriage upon earth setteth up dropping dew of the love of men (Syr. That union was founded upon the earth where there is an unceasing press: this is founded upon the bridge of fire upon which is sprinkled grace: both corrupt); that bride-chamber is taken down again, but this remaineth always; that bed was strown with coverlets (that grow old), but this with love and faith. Thou art a bridegroom that passest away and art dissolved (changed), but Jesus is a true bridegroom, enduring for ever immortal, that dowry was of money and robes that grow old, but this is of living words which never pass away.

125 And when Charisius heard these things he went unto the king and told him all: and the king commanded Judas to be brought, that he might judge him and destroy him. But Charisius said: Have patience a little, O king, and first persuade the man making him afraid, that he may persuade Mygdonia to be unto me as formerly. And Misdaeus sent and fetched the apostle of Christ, and all the prisoners were grieved because the apostle departed from them, for they yearned after him, saying: Even the comfort which we had have they taken away from us.
126 And Misdaeus said unto Judas: Wherefore teachest thou this new doctrine, which both gods and men hate, and which hath nought of profit? And Judas said: What evil do I teach? And Misdaeus said: Thou teachest, saying that men with the God whom thou preachest. Judas saith: Thou sayest true, O king: thus do I teach. For tell me, art thou not wroth with thy soldiers if they wait on thee in filthy garments? if then thou, being a king of earth and returning unto earth, request thy subjects to be reverend in their doings, are ye wroth and said ye that I teach ill when I say that they who serve my king must be reverend and pure and free from all grief and care of children and unprofitable riches and vain trouble? For indeed thou wouldest have thy subjects follow thy conversation and thy manners, and thou punishest them if they despise thy commandments: how much more must they that believe on him serve my God with much reverence and cleanness and security, and be quit of all pleasures of the body, adultery and prodigality and theft and drunkenness and belly-service and foul deeds?

127 And Misdaeus hearing these things said: Lo, I let thee go: go then and persuade Mygdonia, the wife of Charisius, not to desire to depart from him. Judas saith unto him: Delay not if thou hast aught to do: for her, if she hath rightly received what she hath learned, neither iron nor fire nor aught else stronger than these will avail to hurt or to root out him that is held in her soul. Misdaeus saith unto Judas: Some poisons do dissolve other poisons, and a theriac cureth the bites of the viper; and thou if thou wilt canst give a solvent of those diseases, and make peace and concord betwixt this couple: for by so doing thou wilt spare thyself, for not yet art thou sated with life; and know thou that if thou do not persuade her, I will catch thee away out of this life which is desirable unto all men. And Judas said: This life hath been given as a loan, and this time is one that changeth, but that life whereof I teach is incorruptible; and beauty and youth that are seen shall in a little cease to be. The king saith to him: I have counselled thee for the best, but thou knowest thine own affairs.

128 And as the apostle went forth from before the king, Charisius came to him and entreated him and said: I beseech thee, O man: I have not sinned against thee or any other at any time, nor against the gods; wherefore hast thou stirred up this great calamity against me? and for what cause hast thou stirred up this great calamity against me? and for what cause hast thou brought such disturbance upon mine house? and what profit hast thou of it? but if thou thinkest to gain somewhat, tell me the gain, what it is, and I will procure it for thee without labour. To what end dost thou make me mad, and cast thyself into destruction? for if thou persuade her not, I will both dispatch thee and finally take myself out of life. But if, as thou sayest, after our departing hence there is there life and death, and also condemnation and victory and a place of judgement, then will I also go in thither to be judged with thee: and if that God whom thou preachest is just and awardeth punishment justly, I know that I shall gain my cause against thee; for thou hast injured me, having suffered no wrong at my hands: for indeed even here I am able to avenge myself on thee and bring upon thee all that thou hast done unto me. Therefore be thou persuaded, and come home with me and persuade Mygdonia to be with me as she was at first, before she beheld thee. And Judas saith to him: Believe me, my child that if men loved God as much as they
love one another, they would ask of him all things and receive them, and none would do them violence (there would be nothing which would not obey them, Syr.).

129 And as Thomas said this, they came unto the house of Charisius and found Mygdonia sitting and Narcia standing by her, and her hand supporting her cheek; and she was saying: Let the remainder of the days of my life, O mother, be cut off from me, and all the hours become as one hour, and let me depart out of life that I may go the sooner and behold that beautiful one, whose report I have heard, even that living one and giver of life unto them that believe on him, where is not day and night, nor light and darkness, nor good and evil, nor poor and rich, nor male and female, nor free and bond, nor proud that subjecteth the humble. And as she spake the apostle stood by her, and forthwith she rose up and did him reverence. Then Charisius said unto him: Seest thou how she feareth and honoureth thee and all that thou shalt bid her she will do willingly?

130 And as he so spake, Judas saith unto Mygdonia: My daughter Mygdonia, obey that which thy brother Charisius saith. And Mygdonia saith: If thou wast not able the deed in word wilt thou compel me to endure the act? for I have heard of thee that this life is of no profit, and this relief is for a time, and these possessions are transitory. And again thou saidst that whoso renounceth this life shall receive the life eternal, and whoso hateth the light of day and night shall behold a light that is not overtaken, that whoso despiseth this money shall find other and eternal money. But now because thou art in fear. Who that hath done somewhat and is praised for the work changeth it? straightway overthroweth it from the foundation? who diggeth a spring water in a thirsty land and straightway filleth it in? who findeth a treasure and useth it not? And Charisius heard it and said: I will not imitate you, neither will I hasten to destroy you; nor though I may so do, will I put bonds about thee (but thee I will bind, Syr.); and I will not suffer thee to speak with this sorcerer; and if thou obey me, well, but if not, I know what I must do.

131 And Judas went out of Charisius' house and departed unto the house of Siphor and lodged there with him. And Siphor said: I will prepare for Judas a hall (triclinium) wherein he may teach (Syr. Siphor said to Judas: Prepare thyself an apartment, &c.). And he did so; and Siphor said: I and my wife and daughter will dwell henceforth in holiness, and in chastity, and in one affection. I beseech thee that we may receive of thee the seal, and become worshippers of the true God and numbered among his sheep and lambs. And Judas said: I am afraid to speak that which I think: yet I know somewhat, and what I know it is not possible for me to utter.

132 And he began to say concerning baptism: This baptism is remission of sins (the Greek MSS. U and P have divergent texts, both obscure): this bringeth forth again light that is shed about us: this bringeth to new birth the new man (this is the restorer of understandings Syr.): this mingleth the spirit (with the body), raiseth up in threefoldwise a new man and partaker of the remission of sins. Glory be to thee, hidden one, that art communicated in baptism. Glory to thee the unseen power that is in baptism. Glory to thee, renewal, whereby are
renewed they that are baptized and with affection take hold upon thee.

And having thus said, he poured oil over their heads and said: Glory be to thee the love of compassion (bowels). Glory to thee name of Christ. Glory to thee, power established in Christ. And he commanded a vessel to be brought, and baptized them in the name of the Father and the Son and the Holy Ghost.

133 And when they were baptized and clad, he set bread on the table and blessed it, and said: Bread of life, the which who eat abide incorruptible: Bread that filleth the hungry souls with the blessing thereof: thou art he that vouchsaft to receive a gift, that thou mayest become unto us remission of sins, and that they who eat thee may become immortal: we invoke upon thee the name of the mother, of the unspeakable mystery of the hidden powers and authorities (?) we name the name of the unspeakable mystery, that is hidden from all &c.): we invoke upon thee the name of [thy?] Jesus. And he said: Let the powers of blessing come, and be established in this bread, that all the souls which partake of it may be washed from their sins. And he brake and gave unto Siphor and his wife and daughter.

The Eleventh Act: concerning the wife of Misdaeus.

134 Now Misdaeus the king, when he had let Judas go, dined and went home, and told his wife what had befallen Charisius their kinsman, saying: See what hath come to pass to that unhappy man, and thou thyself knowest, my sister Tertia, that a man hath nought better than his own wife on whom he resteth; but it chanced that his wife went unto that sorcerer of whom thou hast heard that he is come to the land of the Indians, and fell into his charms and is parted from her own husband; and he knoweth not what he should do. And when I would have destroyed the malefactor, he would not have it. But do thou go and counsel her to incline unto her husband, and forsake the vain words of the sorcerer.

135 And as soon as she arose Tertia went to the house of Charisius her husband's, and found Mygdonia Iying upon the earth in humiliation, and ashes and sackcloth were spread under her, and she was praying that the Lord would forgive her her former sins and she might soon depart out of life. And Tertia said unto her: Mygdonia, my dear sister and companion what is this hand (Syr. this folly)? what is the disease that hath overtaken thee? and why doest thou the deeds of madmen? Know thyself and come back unto thine own way, come near unto thy many kinsfolk, and spare thy true husband Charisius, and do not things unbefitting a free-woman. Mygdonia saith unto her: O Tertia, thou hast not yet heard the preacher of life: not yet hath he touched thine ears, not yet hast thou tasted the medicine of life nor art freed from corruptible mourning. Thou standest in the life of time, and the everlasting life and salvation thou knowest not, and perceivest not the incorruptible fellowship. Thou standest clad in robes that grow old and desirest not those that are eternal, and art proud of this beauty which vanisheth and hast no thought of the holiness of thy soul; and art rich in a multitude of servants, (and hast not freed thine own soul from servitude, Syr.) and pridest thyself in the
136 And when Tertia heard this of Mygdonia she said: I pray thee, sister, bring me unto that stranger that teacheth these great things, that I also may go and hear him, and be taught to worship the God whom he preacheth, and become partaker of his prayers, and a sharer in all that thou hast told me of. And Mygdonia saith to her: He is in the house of Siphor the captain; for he is become the occasion of life unto all them that are being saved in India. And hearing that, Tertia went quickly to Siphor's house, that she might see the new apostle that was come thither. And when she entered in, Judas said unto her: What art thou come to see? a man that is a stranger and poor and contemptible and needy, having neither riches nor substance; yet one thing I possess which neither kings nor rulers can take away, that neither perisheth nor ceaseth, which is Jesus the Saviour of all mankind, the Son of the living God, who hath given life unto all that believe on him and take refuge with him and are known to be of the number of his servants (sheep, Syr.). Unto whom saith Tertia: May I become a partaker of this life which thou promisest that all they shall receive who come together unto the assembly of God. And the apostle said: The treasury of the holy king is opened wide, and they which worthily partake of the good things that are therein do rest, and resting do reign: but first, no man cometh unto him that is unclean and vile: for he knoweth our inmost hearts and the depths of our thought, and it is not possible for any to escape him. Thou, then, if verily thou believest in him, shalt be made worthy of his mysteries; and he will magnify thee and enrich thee, and make thee to be an heir of his kingdom.

137 And Tertia having heard this returned home rejoicing, and found her husband awaiting her, not having dined, and when Misdaeus saw her he said: Whence is it that thine entering in to-day is more beautiful? and wherefore art thou come walking, which beseemeth not free-born women like thee? And Tertia saith unto him: I owe thee the greatest of thanks for that thou didst send me unto Mygdonia, for I went and heard of a new life, and I saw the new apostle of the God that giveth life unto them that believe on him and fulfil his commandments; I ought therefore myself to recompense thee for this favour and admonition with good advice; for thou shalt be a great king in heaven if thou obey me and fear the God that is preached by the stranger, and keep thyself holy unto the living God. For this kingdom passeth away, and thy comfort will be turned into affliction: but go thou to that man, and believe him, and thou shalt live unto the end. And when Misdaeus heard these things of his wife, he smote his face with his hands and rent his clothes and said: May the soul of Charisius find no rest, for he hath hurt me to the soul; and may he have no hope, for he hath taken away my hope. And he went out greatly vexed.

138 And he found Charisius his friend in the market-place, and said unto him: Why hast thou cast me into hell to be another companion to thyself? why hast thou emptied and defrauded me to gain nought? why hast thou hurt me and profited thyself not at all? why hast thou slain me and thyself not lived? Why hast thou wronged me and thyself not got justice? why didst thou not suffer me to destroy that sorcerer before he corrupted my house with his wickedness? And he kept hold upon (was upbraiding, Syr.) Charisius. And Charisius saith:
Why, what hath befallen thee? Misdaeus said: He hath bewitched Tertia. And they went both of them unto the house of Siphor the captain, and found Judas sitting and teaching. And all they that were there rose up before the king, but he arose not. And Misdaeus perceived that it was he, and took hold of the seat and overset it, and took up the seat with both his hands and smote his head so that he wounded it, and delivered him to his soldiers, saying: Take him away, and hale him with violence and not gently, that his shame may be manifest unto all men. And they haled him and took him to the place where Misdaeus judged, and he stood there, held of the soldiers of Misdaeus.

The Twelfth Act: concerning Ouazanes (Iuzanes) the son of Misdaeus.

139 And Ouazanes (Iuzanes, P; Vizan, Syr.) the son of Misdaeus came unto the soldiers and said: Give me him that I may speak with him until the king cometh. And they gave him up, and he brought him in where the king gave judgement. And Iuzanes saith: Knowest thou not that I am the son of Misdaeus the king, and I have power to say unto the king what I will, and he will suffer thee to live? tell me then, who is thy God, and what power dost thou claim and glory in it? for if it be some power or art of magic, tell it me and teach me, and I will let thee go. Judas saith unto him: Thou art the son of Misdacus the king who is king for a time, but I am the servant of Jesus Christ the eternal king, and thou hast power to say to thy father to save whom thou wilt in the temporal life wherein men continue not, which thou and thy father grant, but I beseech my Lord and intercede for men, and he giveth them a new life which is altogether enduring. And thou boastest thyself of possessions and servants and robes and luxury and unclean chamberings, but I boast myself of poverty and philosophy and humility and lasting and prayer and the fellowship of the Holy Ghost and of my brethren that are worthy of God: and I boast myself of eternal life. And thou reliest on (hast taken refuge with) a man like unto thyself and not able to save his own soul from judgement and death, but I rely upon the living God, upon the saviour of kings and princes, who is the judge of all men. And ye indeed to-day perchance are, and to-morrow are no more, but I have taken refuge with him that abideth for ever and knoweth all our seasons and times. And if thou wilt become the servant of this God thou shalt soon do so; but show that thou wilt be a servant worthy of him hereby: first by holiness (purity), which is the head of all good things, and then by fellowship with this God whom I preach, and philosophy and simplicity and love and faith and in him, and unity of pure food (simplicity of pure i.e, Syr.).

140 And the young man was persuaded by the Lord and sought occasion how he might let Judas escape: but while he thought thereon, the king came, and the soldiers took Judas and led him forth. And Iuzanes went forth with him and stood beside him. And when the king was set he bade Judas be brought in, with his hands bound behind him; and he was brought into the midst and stood there. And the king saith: Tell me who thou art and by what power thou doest these things. And Judas saith to him: I am a man like thee, and by the power of Jesus Christ I do these things. And Misdaeus saith: Tell me the truth before I destroy thee. And Judas saith: Thou hast no power against me, as thou supposest, and thou wilt not hurt me at all. And the king was wroth at his words, and commanded to heat iron plates and set
him upon them barefoot; and as the soldiers took off his shoes he said: The wisdom of God is better than the wisdom of men. Thou Lord and King (do thou take counsel against them, Syr.) and let thy goodness resist his wrath. And they brought the plates which were like fire, and set the apostle upon them, and straightway water sprang up abundantly from the earth, so that the plates were swallowed up in it, and they that held him let him go and withdrew themselves.

141 And the king seeing the abundance of water said to Judas: Ask thy God that he deliver me from this death, that I perish not in the flood. And the apostle prayed and said: Thou that didst bind this element (nature) and gather it into one place and send it forth into divers lands; that didst bring disorder into order, that grantest mighty works and great wonders by the hands of Judas thy servant; that hast mercy on my soul, that I may alway receive thy brightness; that givest wages unto them that have laboured; thou saviour of my soul, restoring it unto its own nature that it may have no fellowship with hurtful things; that hast alway been the occasion of life: do thou restrain this element that it lift not up itself to destroy; for there are some of them that stand here who shall believe on thee and live. And when he had prayed, the water was swallowed up by little and little, and the place became dry. And when Misdaeus saw it he commanded him to be taken to the prison: Until I shall consider how he must be used.

142 And as Judas was led away to the prison they all followed him, and Iuzanes the king's son walked at his right hand, and Siphor at the left. And he entered into the prison and sat down, and Iuzanes and Siphor, and he persuaded his wife and his daughter to sit down, for they also were come in to hear the word of life. For they knew that Misdaeus would slay him because of the excess of his anger. And Judas began to say: O liberator of my soul from the bondage of the many, because I gave myself to be sold; behold, I rejoice and exult, knowing that the times are fulfilled for me to enter in and receive. Lo, I am to be set free from the cares that are on the earth; lo, I fulfil mine hope and receive truth; lo, I am set free from sorrow and put on joy alone; lo, I become careless and griefless and dwell in rest; lo, I am set free from bondage and am called unto liberty; lo, I have served times and seasons, and I am lifted up above times and seasons; lo, I receive my wages from my recompenser, who giveth without reckoning (number) because his wealth sufficeth for the gift;

143 And as the apostle spake thus, all that were there hearkened, supposing that in that hour he would depart out of life. And again he said: Believe on the physician of all, both seen and unseen, and on the saviour of the souls that need help from him. This is the free-born of kings, this the physician of his creatures; this is he that was reproached of his own slaves; this is the Father of the height and the Lord of nature and the Judge (Father of nature and Lord of the height and supreme Judge, Syr.); he came of the greatest, the only-begotten son of the deep; and he was called the son of (became visible through, Syr.) Mary the virgin, and was termed the son of Joseph the carpenter: he whose littleness (we beheld) with the eyes of our body, but his greatness we received by faith, and saw it in his works whose human body we felt also with our hands, and his aspect we saw transfigured (changed) with our eyes, but
his heavenly semblance on the mount we were not able to see: he that made the rulers stumble and did violence unto death: he, the truth that lieth not, that at the last paid the tribute for himself and his disciples: whom the prince beholding feared and the powers that were with him were troubled; and the prince bare witness (asked him, Syr.) who he was and from whence, and knew not the truth, because he is alien from truth: he that having authority over the world, and the pleasures therein, and the possessions and the comfort, all these things and turneth away his subjects, that they should not use them.

144 Alld having fulfilled these sayings, he arose and prayed thus: our Father, which art in heaven: hallowed be thy name: Thy kingdom come: Thy will be done, as in heaven so upon earth: and forgive us our debts as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.

My Lord and God, hope and confidence and teacher, thou hast taught me to pray thus, behold, I pray this prayer and fulfil thy commandment: be thou with me unto the end; thou art he that from childhood hast sown life in me and kept me from corruption; thou art he that hast brought me unto the poverty of this world, and exhorted me unto the true riches; thou art he that hast made me known unto myself and showed me that I am thine; and I have kept myself pure from woman, that that which thou requirest be not found in defilement.

[At the words 'My Lord and God' begins the double text, represented on the one hand by the MS. U and on the other by the Paris MS. P, and three (partly four) others. These insert the prayer after ch. 167. Their text, I believe, may be the original Greek. I follow it here, repeating the first paragraph.]

(144) My Lord and God, my hope and my confidence and my teacher, that hast implanted courage in me, thou didst teach me to pray thus; behold, I pray thy prayer and bring thy will to fulfilment: be thou with me unto the end. Thou art he that from my youth up didst give me patience in temptation and me life and preserve me from corruption; thou art he that didst bring me into the poverty of this world and fill me with the true riches; thou art he that didst show me that I was thine: wherefore I was never joined unto a wife, that the temple worthy of thee might not be found in pollution.

145 My mouth sufficeth not to praise thee, neither am I able to conceive the care and providence (carefulness) which hath been about me from thee which thou hast had for me). For I desired to gain riches, but thou by a vision didst show me that they are full of loss and injury to them that gain them and I believed thy showing, and continued in the poverty of the world until thou, the true riches wert revealed unto me, who didst fill both me and the rest that were worthy of thee with thine own riches and set free thine own from care and anxiety. I have therefore fulfilled thy commandments, O Lord, and accomplished thy will, and become poor and needy and a stranger and a bondman and set at nought and a prisoner and hungry and thirsty and n航天 and unshod, and I have toiled for thy sake, that my confidence
might not perish and my hope that is in thee might not be confounded and my much labour
might not be in vain and my weariness not be counted for nought: let not my prayers and my
continual fastings perish, and my great zeal toward thee; let not my seed of wheat be changed
for tares out of thy land. Let not the enemy carry it away and mingle his own tares therewith;
for thy land verily receiveth not his tares, neither indeed can they be laid up in thine houses.

146 I have planted thy vine in the earth, it hath sent down its roots into the depth and its
growth is spread out in the height, and the fruits of it are stretched forth upon the earth, and
they that are worthy of thee are made glad by them, whom also thou hast gained. The money
which thou hast from me I laid down upon the table (bank); this, when thou requirest it,
restore unto me with usury, as thou hast promised. With thy one mind have I traded and have
made ten, thou hast added more to me beside that I had, as thou didst covenant. I have
forgiven my debtor the mine, require thou it not at my hands. I was bidden to the supper and
I came: and I refused the land and the yoke of oxen and the wife, that I might not for their
sake be rejected; I was bidden to the wedding, and I put on white raiment, that I might be
worthy of it and not be bound hand and foot and cast into the outer darkness. My lamp with
its bright light expecteth the master coming from the marriage, that it may receive him, and I
may not (he may not) see it dimmed because the oil is spent. Mine eyes, O Christ, look
upon thee, and mine heart exulteth with joy because I have fulfilled thy will and perfected
thy commandments; that I may be likened unto that watchful and careful servant who in his
eagerness neglecteth not to keep vigil (other MSS.: I have not slumbered idly in keeping thy
commandments: in the first sleep and at midnight and at cockcrow, that mine eyes may
behold thee, &c.). All the night have I laboured to keep mine house from robbers, lest it be
broken through.

147 My loins have I girt close with truth and bound my shoes on my feet, that I may never
see them gaping: mine hands have I put unto the yoked plough and have not turned away
backward, lest my furrows go crooked. The plough-land is become white and the harvest is
come, that I may receive my wages. My garment that groweth old I have worn out, and the
labour that hath brought me unto rest have I accomplished. I have kept the first watch and the
second and the third, that I may behold thy face and adore thine holy brightness. I have
rooted out the worst (pulled down my barns, Syr.) and left them desolate upon earth, that I
may be filled full from thy treasures (Gr. MSS. add: all my substance have I sold, that I may
gain thee the pearl). The moist spring that was in me have I dried up, that I may live and rest
beside thine inexhaustible spring (al. and Syr.: rest beside thy living spring). The captive
whom thou didst commit to me I have slain, that he which is set free in me may not fall from
his confidence. Him that was inward have I made outward and the outward, and all thy
fullness hath been fulfilled in me. I have not returned unto the things that are behind, but
have gone forward unto the things that are before, that I become not a reproach. The dead
man have I quickened, and the living one have I overcome, and that which was lacking have
I filled up (Syr. Wright, not the older one, inserts negatives, ' not quickened ', &c.), that I
may receive the crown of victory, and the power of Christ may be accomplished in me. I
have received reproach upon earth, but give thou me the return and the recompense in the
heavens. (U omits practically all this chapter.)

148 Let not the powers and the officers perceive me, and let them not have any thought concerning me; let not the publicans and exactors ply their calling upon me; let not the weak and the evil cry out against me that am valiant and humble, and when I am borne upward let them not rise up to stand before me, by thy power, O Jesu, which surroundeth me as a crown: for they do flee and hide themselves, they cannot look on thee: but (for) suddenly do they fall upon them that are subject to them, and the portion of tile sons of the evil one doth itself cry out and convict them; and it is not hid from them, nor their nature is made known: the children of the evil one are separated off. Do thou then grant me, Lord, that I may pass by in quietness and joy and peace, and pass over and stand before the judge, and let not the devil (or slanderer) look upon me; let his eyes be blinded by thy light which thou hast made to dwell in me, close thou up (muzzle) his mouth: for he hath found nought against me.

[We revert to U.]

149 And he said again unto them that were about him:

The Thirteenth Act: wherein Iuzanes receiveth baptism with the rest.

150 And Iuzanes the youth besought the apostle, saying: I pray thee, O man, apostle of God, suffer me to go, and I will persuade the gaoler to permit thee to come home with me, that by thee I may receive the seal, and become thy minister and a keeper of the commandments of the God whom thou preachest. For indeed, formerly I walked in those things which thou teachest, until my father compelled me and joined me unto a wife by name Mnesara; for I am in my one-and-twentieth year, and have now been seven years married, and before I was joined in marriage I knew no other woman, wherefore also I was accounted useless of my father, nor have I ever had son or daughter of this wife and also my wife herself hath lived with me in chastity all this time, and to-day, if she had been in health, and had listened to thee, I know well that both I should have been at rest and she would have received eternal life; but she is in peril and afflicted with much illness; I will therefore persuade the keeper that he promise to come with me, for I live by myself: and thou shalt also heal that unhappy one. And Judas the apostle of the Most High, hearing this, said to Iuzanes: If thou believest, thou shalt see the marvels of God, and how he saveth his servants.

151 And as they spake thus together, Tertia and Mvgdonia and Narcia stood at the door of the prison, and they gave the gaoler 363 staters of silver and entered in to Judas; and found Iuzanes and Siphor and his wife and daughter, and all the prisoners sitting and hearing the word. And when they stood by him he said to them: Who hath suffered you to come unto us? and who opened unto you the sealed door that ye came forth? Tertia saith unto him: Didst not thou open the door for us and tell us to come into the prison that we might take our brethren that were there, and then should the Lord show forth his glory in us? And when we came
near the door, I know not how, thou wast parted from us and hid thyself and camest hither before us where also we heard the noise of the door, when thou didst shut us out. We gave money therefore to the keepers and came in and lo, we are here praying thee that we may persuade thee and let thee escape until the king's wrath against thee shall cease. Unto whom Judas said: Tell us first of all how ye were shut up.

152 And she saith to him: Thou wast with us, and didst never leave us for one hour, and askest thou how we were shut up? but if thou desirest to hear, hear. The king Misdaeus sent for me and said unto me: Not yet hath that sorcerer prevailed over thee, for, as I hear, he bewitcheth men with oil and water and bread, and hath not yet bewitched thee; but obey thou me, for if not, I will imprison thee and wear thee out, and him I will destroy; for I know that if he hath not yet given thee oil and water and bread, he hath not prevailed to get power over thee. And I said unto him: Over my body thou hast authority, and do thou all that thou wilt; but my soul I will not let perish with thee. And hearing that he shut me up in a chamber (beneath his dining-hall, Syr.): and Charisius brought Mygdonia and shut her up with me: and thou broughtest us out and didst bring us even hither; but give thou us the seal quickly, that the hope of Misdacus who counselleth thus may be cut off.

153 And when the apostle heard this, he said: Glory be to thee, O Jesu of many forms, glory to thee that appearest in the guise of our poor manhood: glory to thee that encouragest us and makest us strong and givest grace and consolest and standest by us in all perils, and strengthenest our weakness. And as he thus spake, the gaoler came and said: Put out the lamps, lest any accuse you unto the king. And then they extinguished the lamps, and turned to sleep; but the apostle spake unto the Lord: It is the time now, O Jesu, for thee to make haste; for, lo the children of darkness sit (make us to sit, Syr.) in their own darkness, do thou therefore enlighten us with the light of thy nature. And on a sudden the whole prison was light as the day: and while all they that were in the prison slept a deep sleep, they only that had believed in the Lord continued waking.

154 Judas therefore saith to Iuzanes: Go thou before and make ready the things for our need. Iuzanes thereupon saith: And who will open me the doors of the prison? for the gaolers shut them and are gone to sleep. And Judas saith: Believe in Jesus, and thou shalt find the doors open. And when he went forth and departed from them, all the rest followed after him. And as Iuzanes was gone on before, Mnesara his wife met him coming unto the prison. And she knew him and said: My brother Iuzanes, is it thou? and he saith, Yea, and art thou Mnesara? and she saith Yea. Iuzanes said unto her; Whither walkest thou, especially at so untimely an hour? and how wast thou able to rise up? And she said: This youth laid his hand on me and raised me up, and in a dream I say that I should go where the stranger sitteth, and become perfectly whole. Iuzanes saith to her: What youth is with thee? And she said: Seest thou not him that is on my right hand, leading me by the hand?

155 And while they spake together thus, Judas, with Siphor and his wife and daughter and Tertia and Mygdonia and Narcia came unto Iuzanes' house. And Mnesara the wife of Iuzanes...
seeing him did reverence and said: Art thou come that savedst us from the sore disease? thou art he whom I saw in the night delivering unto me this youth to bring me to the prison. But thy goodness suffered me not to grow weary, but thou thyself art come unto me. And so saying she turned about and saw the youth no more; and finding him not, she saith to the apostle: I am not able to walk alone: for the youth whom thou gavest me is not here. And Judas said: Jesus will henceforth lead thee. And thereafter she came running unto him. And when they entered into the house of Iuzanes the son of Misdaeus the king though it was yet night, a great light shined and was shed about them.

156 And then Judas began to pray and to speak thus: O companion and defender (ally) and hope of the weak and confidence of the poor: refuge and lodging of the weary: voice that came forth of the height (sleep, Gr.): comforter dwelling in the midst: port and harbour of them that pass through the regions of the rulers: physician that healest without payment: who among men wast crucified for many: who didst go down into hell with great might: the sight of whom the princes of death endured not; and thou camest up with great glory, and gathering all them that fled unto thee didst prepare a way, and in thy footsteps all they journeyed whom thou didst redeem; and thou broughtest them into thine own fold and didst join them with thy sheep: son of mercy, the son that for love of man wast sent unto us from the perfect country (fatherland) that is above, the Lord of all possessions (undefiled possessions, Syr.): that servest thy servants that they may live: that fillest creation with thine own riches: the poor, that wast in need and didst hunger forty days: that satisfiest thirsty souls with thine own good things; be thou with Iuzanes the son of Misdaeus and with Tertia and Mnesara, and gather them into thy fold and mingle them with thy number; Be unto them a guide in the land of error: be unto them a physician in the land of sickness: be unto them a rest in the land of the weary: sanctify them in a polluted land: be their physician both of bodies and souls: make them holy temples of thee, and let thine holy spirit dwell in them.

157 Having thus prayed over them, the apostle said unto Mygdonia: Unclothe thy sisters. And she took off their clothes and girded them with girdles and brought them: but Iuzanes had first gone before, and they came after him; and the apostle took oil in a cup of silver and spake thus over it: Fruit more beautifull than all other fruits, unto which none other whatsoever may be compared: altogether merciful: fervent with the force of the word: power of the tree which men putting upon them overcome their adversaries: crowner of the conquerors: help (symbol) and joy of the sick: that didst announce unto men their salvation that showest light to them that are in darkness; whose leaf is bitter, but in thy most sweet fruit thou art fair, that art rough to the sight but soft to the taste; seeming to be weak, but in the greatness of thy strength able to bear the power that beholdeth all things. Having thus said [a corrupt word follows]: Jesu: let his victorious might come and be established in this oil, like as it was established in the tree (wood) that was its kin, even his might at that time, whereof they that crucified thee could not endure the word: let the gift also come whereby breathing upon his (thine) enemies thou didst cause them to go backward and fall headlong and let it rest on this oil, whereupon we invoke thine holy name. And having thus said, he poured it first upon the head ol Iuzanes and then upon the women's heads, saying: In thy
name, O Jesu Christ, let it be unto these souls for remission of sins and for turning back of the adversary and for salvation of their souls. And he commanded Mygdonia to anoint them but he himself anointed Iuzanes. And having anointed them he led them down into the water in the name of the Father and the Son and the Holy Ghost.

158 And when they were come up, he took bread and a cup, and blessed it and said: Thine holy body which was crucified for us do we eat, and thy blood that was shed for us unto salvation do we drink; let therefore thy body be unto us salvation and thy blood for remission of sins. And for the gall which thou didst drink for our sakes let the gall of the devil be removed from us: and for the vinegar which thou hast drunk for us, let our weakness be made strong: and for the spitting which thou didst receive for us, let us receive the dew of thy goodness: and by (or for) the reed wherewith they smote thee for us, let us receive the perfect house: and whereas thou receivedst a crown of thorns for our sake, let us that have loved thee put on a crown that fadeth not away; and for the linen cloth wherein thou wast Wrapped, let us also be girt about with thy power that is not vanquished and for the new tomb and the burial let us receive renewing of soul and body: and for that thou didst rise up and revive, let us revive and live and stand before thee in righteous judgement. And he brake and gave the eucharist unto Iuzanes and Tertia and Mnesara and the wife and daughter of Siphor and said: Let this eucharist be unto you for salvation and joy and health of your souls. And they said: Amen. And a voice was heard, saying: Amen: fear ye not, but only believe.

[THE MARTYRDOM]

Here we revert to the text of P and its companions.

159 And after these things Judas departed to be imprisoned.

And Tertia with Mygdonia and Narcia also went to be imprisoned. And the apostle Thomas said unto them -the multitude of them that had believed being present: Daughters and sisters and fellow-servants which have believed in my Lord and God, ministers of my Jesus, hearken to me this day: for I do deliver my word unto you, and I shall no more speak with you in this flesh nor in this world; for I go up unto my Lord and God Jesus Christ, unto him that sold me, unto that Lord that humbled himself even unto me the little, and brought me up unto eternal greatness, that vouchsafed to me to become his servant in truth and steadfastness: unto him do I depart, knowing that the time is fulfilled, and the day appointed hath drawn near for me to go and receive my recompense from my Lord and God: for my recompenser is righteous, who knoweth me, how I ought to receive my reward; for he is not grudging nor envious, but is rich in his gifts, he is not a lover of craft (OT sparing) in that he giveth, for he hath confidence in his possessions which cannot fail.

160 I am not Jesus, but I am his servant: I am not Christ, but I am his minister; I am not the Son of God, but I pray to become worthy of God. Continue ye in the faith of Christ: continue
in the hope of the Son of God: faint not at affliction, neither be divided in mind if ye see me mocked or that I am shut up in prison; for I do accomplish his will. For if I had willed not to die, I know in Christ that I am able thereto: but this which is called death, is not death, but a setting free from the body; wherefore I receive gladly this setting free from the body, that I may depart and see him that is beautiful and full of mercy, him that is to be loved: for I have endured much toil in his service, and have laboured for his grace that is come upon me, which departeth not from me. Let not Satan, then, enter you by stealth and catch away your thoughts: let there be in you no place for him: for he is mighty whom ye have received. Look for the coming of Christ, for he shall come and receive you, and this is he whom ye shall see when he cometh.

161 When the apostle had ended these sayings, they went into the house, and the apostle Thomas said: Saviour that didst suffer many things for us, let these doors be as they were and let seals be set on them. And he left them and went to be imprisoned: and they wept and were in heaviness, for they knew that Misdaeus would slay him (not knowing that, M. would release him, P.).

162 And the apostle found the keepers wrangling and saying: Wherein have we sinned against this wizard? for by his art magic he hath opened the doors and would have had all the prisoners escape: but let us go and report it unto the king, and tell him concerning his wife and his son. And as they disputed thus, Thomas held his peace. They rose up early, therefore, and went unto the king and said unto him: Our lord and king, do thou take away that sorcerer and cause him to be shut up elsewhere, for we are not able to keep him; for except thy good fortune had kept the prison, all the condemned persons would have escaped for now this second time have we found the doors open: and also thy wife, O king, and thy son and the rest depart not from him. And the king, hearing that, went, and found the seals that were set on the doors whole; and he took note of the doors also, and said to the keepers: Wherefore lie ye? for the seals are whole. How said ye that Tertia and Mygdonia come unto him into the prison? And the keepers said: We have told thee the truth.

163 And Misdaeus went to the prison and took his seat, and sent for the apostle Thomas and stripped him (and girded him with a girdle) and set him before him and saith unto him: Art thou bond or free? Thomas said: I am the bondsman of one only, over whom thou hast no authority. And Misdaeus saith to him: How didst thou run away and come into this country? And Thomas said: I was sold hither by my master, that I might save many, and by thy hands depart out of this world. And Misdaeus said: Who is thy lord? and what is his name? and of what country is he? And Thomas said: My Lord is thy master and he is Lord of heaven and earth. And Misdaeus saith: What is his name? Thomas saith: Thou canst not hear his true name at this time: but the name that was given unto him is Jesus Christ. And Misdaeus saith unto him: I have not made haste to destroy thee, but have had long patience with thee: but thou hast added unto thine evil deeds, and thy sorceries are dispersed abroad and heard of throughout all the country: but this I do that thy sorceries may depart with thee, and our land be cleansed from them. Thomas saith unto him; These sorceries depart
164 When the apostle had said these things, Misdaeus considered how he should put him to death; for he was afraid because of the much people that were subject unto him, for many also of the nobles and of them that were in authority believed on him. He took him therefore and went forth out of the city; and armed soldiers also went with him. And the people supposed that the king desired to learn somewhat of him, and they stood still and gave heed. And when they had walked one mile, he delivered him unto four soldiers and an officer, and commanded them to take him into the mountain and there pierce him with spears and put an end to him, and return again to the city. And saying thus unto the soldiers, he himself also returned unto the city.

165 But the men ran after Thomas, desiring to deliver him from death. And two soldiers went at the right hand of the apostle and two on his left, holding spears, and the officer held his hand and supported him. And the apostle Thomas said: O the hidden mysteries which even until our departure are accomplished in us! O riches of his glory, who will not suffer us to be swallowed up in this passion of the body! Four are they that cast me down, for of four am I made; and one is he that draweth me, for of one I am, and unto him I go. And this I now understand, that my Lord and God Jesus Christ being of one was pierced by one, but I, which am of four, am pierced by four.

166 And being come up into the mountain unto the place where he was to be slain, he said unto them that held him, and to the rest: Brethren, hearken unto me now at the last; for I am come to my departure out of the body. Let not then the eyes of your heart be blinded, nor your ears be made deaf. Believe on the God whom I preach, and be not guides unto yourselves in the hardness of your heart, but walk in all your liberty, and in the glory that is toward men, and the life that is toward God.

167 And he said unto Iuzanes: Thou son (to the son, P) of the (earthly) king Misdaeus and minister (to the minister) of our Lord Jesus Christ: give unto the servants of Misdaeus their price that they may suffer me to go and pray. And Iuzanes persuaded the soldiers to let him pray. And the blessed Thomas went to pray, and kneeled down, and rose up and stretched forth his hands unto heaven, and spake thus:

[Here P and the rest give -rightly- the prayer of cc. 144-8. U and its companions give the following: He turned to his prayer; and it was this: My Lord and my God, and hope and redeemer and leader and guide in all countries, be thou with all them that serve thee, and guide me this day as I come unto thee. Let not any take my soul which I have committed unto thee: let not the publicans see me, and let not the exactors accuse me falsely (play the sycophant with me). Let not the serpent see me, and let not the children of the dragon hiss at me. Behold, Lord, I have accomplished thy work and perfected thy commandment. I have become a bondman; therefore to-day do I receive freedom. Do thou therefore give me this and perfect me: and this I say, not for that I doubt, but that they may hear for whom it is needful to hear.]
168 And when he had thus prayed he said unto the soldiers: Come hither and accomplish the commandments of him that sent you. And the four came and pierced him with their spears, and he fell down and died.

And all the brethren wept; and they brought beautiful robes and much and fair linen, and buried him in a royal sepulchre wherein the former (first) kings were laid.

169 But Siphor and Iuzanes would not go down to the city, but continued sitting by him all the day. And the apostle Thomas appeared unto them and said: Why sit ye here and keep watch over me? I am not here, but I have gone up and received all that I was promised. But rise up and go down hence; for after a little time ye also shall be gathered unto me.

But Misdaeus and Charisius took away Mygdonia and Tertia and afflicted them sorely: howbeit they consented not unto their will. And the apostle appeared unto them and said: Be not deceived: Jesus the holy, the living one, shall quickly send help unto you. And Misdaeus and Charisius, when they perceived that Mygdonia and Tertia obeyed them not, suffered them to live according to their own desire.

And the brethren gathered together and rejoiced in the grace of the Holy Ghost: now the apostle Thomas when he departed out of the world made Siphor a presbyter and Iuzanes a deacon, when he went up into the mountain to die. And the Lord wrought with them, and many were added unto the faith.

170 Now it came to pass after a long time that one of the children of Misdaeus the king was smitten by a devil, and no man could cure him, for the devil was exceeding fierce. And Misdaeus the king took thought and sad: I will go and open the sepulchre, and take a bone of the apostle of God and hang it upon my son and he shall be healed. But while Misdaeus thought upon this, the apostle Thomas appeared to him and said unto him: Thou believedst not on a living man, and wilt thou believe on the dead? yet fear not, for my Lord Jesus Christ hath compassion on thee and pitieth thee of his goodness.

And he went and opened the scpulchre, but found not the apostle there, for one of the brethren had stolen him away and taken him unto Mesopotamia; but from that place where the bones of the apostle had lain Misdaeus took dust and put it about his son's neck, saying: I believe on thee, Jesu Christ, now that he hath left me which troubleth men and opposeth them lest they should see thee. And when he had hung it upon his son, the Iad became whole.

Misdaeus the king therefore was also gathered among the brethren, and bowed his head under the hands of Siphor the priest; and Siphor said unto the brethren: Pray ye for Misdaeus the king, that he may obtain mercy of Jesus Christ, and that he may no more remember evil against him. They all therefore, with one accord rejoicing, made prayer for him; and the
Lord that loveth men, the King of Kings and Lord of lords, granted Misdaeus also to have hope in him; and he was gathered with the multitude of them that had believed in Christ, glorifying the Father and the Son and the Holy Ghost, whose is power and adoration, now and for ever and world without end. Amen.
Acts of the Holy Apostle and Evangelist

John the Theologian

ABOUT HIS EXILE AND DEPARTURE.

WHEN Agrippa, whom, on account of his plotting against Peace, they stoned and put to death, was king of the Jews, Vespasian Caesar, coming with a great army, invested Jerusalem; and some prisoners of war he took and slew, others he destroyed by famine in the siege, and most he banished, and at length scattered up and down. And having destroyed the temple, and put the holy vessels on board a ship, he sent them to Rome, to make for himself a temple of peace, and adorned it with the spoils of war.

And when Vespasian was dead, his son Domitian, having got possession of the kingdom, along with his other wrongful acts, set himself also to make a persecution against the righteous men. For, having learned that the city was filled with Jews, remembering the orders given by his father about them, he purposed casting them all out of the city of the Romans. And some of the Jews took courage, and gave Domitian a book, in which was written as follows:--

O Domitian, Caesar and king of all the world, as many of us as are Jews entreat thee, as suppliants we beseech of thy power not to banish us from thy divine and benignant countenance; for we are obedient to thee, and the customs, and laws, and practices, and policy, doing wrong in nothing, but being of the same mind with the Romans. But there is a new and strange nation, neither agreeing with other nations nor consenting to the religious observances of the Jews, uncircumcised, inhuman, lawless, subverting whole houses, proclaiming a man as God, all assembling together

(1) under a strange name, that of Christian. These men reject God, paying no heed to the law given by Him, and proclaim to be the Son of God a man born of ourselves, Jesus by name, whose parents and brothers and all his family have been connected with the Hebrews; whom on account of his great blasphemy and his wicked fooleries we gave up to the cross. And they add another blasphemous lie to their first one: him that was nailed up and buried, they glorify as having risen from the dead; and, more than this, they falsely assert that he has been
taken up by

(2) clouds into the heavens. At all this the king, being affected with rage, ordered the senate to publish a decree that they should put to death all who confessed themselves to be Christians. Those, then, who were found in the time of his rage, and who reaped the fruit of patience, and were crowned in the triumphant contest against the works of the devil, received the repose of incorruption.

And the fame of the teaching of John was spread abroad in Rome; and it came to the ears of Domitian that there was a certain Hebrew in Ephesus, John by name, who spread a report about the seat of empire of the Romans, saying that it would quickly be rooted out, and that the kingdom of the Romans would be given over to another. And Domitian, troubled by what was said, sent a

centurion with soldiers to seize John, and bring him. And having gone to Ephesus, they asked where John lived. And having come up to his gate, they found him standing before the door; and, thinking that he was the porter, they inquired of him where John lived. And he answered and said: I am he. And they, despising his common, and low, and poor appearance, were filled with threats, and said: Tell us the truth. And when he declared again that he was the man they sought, the neighbours moreover bearing witness to it, they said that he was to go with them at once to the king in Rome. And, urging them to take provisions for the journey, he turned and took a few dates, and straightway went forth.

And the soldiers, having taken the public conveyances, travelled fast, having seated him in the midst of them. And when they came to the first change, it being the hour of breakfast, they

entreated him to be of good courage, and to take bread, and eat with them. And John said: I rejoice in soul indeed, but in the meantime I do not wish to take any food. And they started, and were carried along quickly. And when it was

evening they stopped at a certain inn; and as, besides, it was the hour of supper, the centurion and the soldiers being most kindly disposed, entreated John to make use of what was set before them. But he said that he was very tired, and in want of sleep more than any food. And as he did this each day, all the soldiers were struck with amazement, and were afraid lest John should die, and involve them in danger. But the Holy Spirit showed him to them as more cheerful. And on the seventh day, it being the Lord's day, he said to them: Now it is time for me also to partake of food. And having washed his hands and face, he prayed, and brought out the linen cloth, and took one of the dates, and ate it in the sight of all.
And when they had ridden a long time they came to the end of their journey, John thus fasting. And they brought him before the king, and said: Worshipful king, we bring to thee John, a god, not a man; for, from the hour in which we apprehended him, to the present, he has not tasted bread. At this Domitian being amazed, stretched out his mouth on account of the wonder, wishing to salute him with a kiss; but John bent down his head, and kissed his breast. And Domitian said: Why hast thou done this? Didst thou not think me worthy to kiss thee? And John said to him: It is right to adore the hand of God first of all, and in this way to kiss the mouth of the king; for it is written in the holy books, The heart of a king is in the hand of God. (1)

And the king said to him: Art thou John, who said that my kingdom would speedily be uprooted, and that another king, Jesus, was going to reign instead of me? And John answered and said to him: Thou also shalt reign for many years given thee by God, and after thee very many others; and when the times of the things upon earth have been fulfilled, out of heaven shall come a King, eternal, true, Judge of living and dead, to whom every nation and tribe shall confess, through whom every earthly power and dominion shall be brought to nothing, and every mouth speaking great things shall be shut. This is the mighty Lord and King of everything that hath breath and flesh, (2) the Word and Son of the living One, who is Jesus Christ.

At this Domitian said to him: What is the proof of these things? I am not persuaded by words only; words are a sight of the unseen. (3) What canst thou show in earth or heaven by the power of him who is destined to reign, as thou sayest? For he will do it, if he is the Son of God. And immediately John asked for a deadly poison. And the king having ordered poison to be given to him, they brought it on the instant. John therefore, having taken it, put it into a large cup, and filled it with water, and mixed it, and cried out with a loud voice, and said: In Thy name, Jesus Christ, Son of God, I drink the cup which Thou wilt sweeten; and the poison in it do Thou mingle with Thy Holy Spirit, and make it become a draught of life and salvation, for the healing of soul and body, for digestion and harmless assimilation, for faith not to be repented of, for an undeniable testimony of death as the cup of thanksgiving. (4) And when he had drunk the cup, those standing beside Domitian expected that he was going to fall to the ground in convulsions. And when John stood, cheerful, and talked with them safe, Domitian was enraged against those who had given the poison, as having spared John. But they swore by the fortune and health of the king, and said that there could not be a stronger poison than this. And John, understanding what they were whispering to one another, said to the king: Do not take it ill, O king, but let a trial be made, (5) and thou shalt learn the power of the poison. Make some condemned criminal be brought from the prison. And when he had come, John put water into the cup, and swirled it round, and gave it with all the dregs to the condemned criminal. And he, having taken it and drunk, immediately fell down and died.

And when all wondered at the signs that had been done, and when Domitian had retired and gone to his palace, John said to him: O Domitian, king of the Romans, didst thou contrive
this, that, thou being present and bearing witness, I might to-day become a murderer? What
is to be done about the dead body which is lying? And he ordered it to be taken and thrown
away. But John, going up to the dead body, said: O God, Maker of the heavens, Lord and
Master of angels, of glories, of powers, in the name of Jesus Christ, Thine only begotten Son,
give to this man who has died for this occasion a renewal of life, and restore him his soul,
that Domitian may learn that the Word is much more powerful than poison, and is the ruler
of life. And having taken him by the hand, he raised him up alive.

And when all were glorifying God, and wondering at the faith of John, Domitian said to him:
I have put forth a decree of the senate, that all such persons should be summarily dealt with,
without trial; but since I find from thee

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that they are innocent, and that their religion is rather beneficial, I banish thee to an island,
that I may not seem myself to do away with my own decrees. He asked then that the
condemned criminal should be let go; and when he was let go, John said: Depart, give thanks
to God, who has this day delivered thee from prison and from death.

And while they were standing, a certain home-born slave of Domitian's, of those in the bed-
chamber, was suddenly seized by the unclean demon, and lay dead; and word was brought to
the king. And the king was moved, and entreated John to help her. And John said: It is not in
man to do this; but since thou knowest how to reign, but dost not know from whom thou hast
received it, learn who has the power over both thee and thy kingdom. And he prayed thus: O
Lord, the God of every kingdom, and master of every creature, give to this maiden the breath
of life. And having prayed, he raised her up. And Domitian, astonished at all the wonders,
sent him away to an island, appointing for him a set time.

And straightway John sailed to Patmos, where also he was deemed worthy to see the
revelation of the end. And when Domitian was dead, Nerva succeeded to the kingdom, and
recalled all who had been banished; and having kept the kingdom for a year, he made Trajan
his successor in the kingdom. And when he was king over the Romans, John went to
Ephesus, and regulated all the teaching of the church, holding many conferences, anti
reminding them of what the Lord had said to them, and what duty he had assigned to each.
And when he was old and changed, he ordered Polycarp to be bishop over the church.

And what like his end was, or his departure from men, who cannot give an account of? For
on the following day, which was the Lord's day, and in the presence of the brethren, he began
to say to them: Brethren, and fellow-servants, and co-heirs, and copartners of the kingdom of
the Lord, know the Lord what miracles He hath shown you through me, what wonders, what
cures, what signs, what gracious gifts, teachings, rulings, rests, services, glories, graces, gifts,
faiths, communions; how many things you have seen with your eyes, that ear hath not heard.
Be strong, therefore, in Him, remembering Him in all your doings, knowing the mystery of
the dispensation that has come to men, for the sake of which the Lord has worked. He then,
through me, exhorts you: Brethren, I wish to remain without grief, without insult, without
treachery, without punishment. For He also knows insult from you, He knows also
dishonour, He knows also treachery, He knows also punishment from those that disobey His
commandments. Let not therefore our God be grieved, the good, the compassionate, the
merciful, the holy, the pure, the undefiled, the only, the one, the immutable, the sincere, the
guileless, the slow to anger, He that is higher and more exalted than every name that we
speak or think of--our God, Jesus Christ. Let Him rejoice along with us because we conduct
ourselves well; let Him be glad because we live in purity; let Him rest because we behave
reverently; let Him be pleased because we live in fellowship; let Him smile because we are
sober-minded; let Him be delighted because we love. These things, brethren, I communicate
to you, pressing on to the work set before me, already perfected for me by the Lord. For what
else have I to say to you? Keep the sureties of your God; keep His presence, that shall not be
taken away from you. And if then ye sin no more, He will forgive you what ye have done in
ignorance; but if, after ye have known Him, and He has had compassion upon you, you
return to the like courses, even your former offences will be laid to your charge, and ye shall
have no portion or compassion before His face. (1)

And when he had said this to them, he thus prayed: Jesus, who didst wreathe this crown by
Thy twining, who hast inserted these many flowers into the everlasting flower of Thy
countenance, who hast sown these words among them, be Thou Thyself the protector and
healer of Thy people. Thou alone art benignant and not haughty, alone merciful and kind,
alone a Saviour, and just; Thou who always seest what belongs to all, and art in all, and
everywhere present, God Lord Jesus Christ; who with Thy gifts and Thy compassion
coverest those that hope in Thee; who knowest intimately those that everywhere speak
against us, and blaspheme Thy holy name, do Thou alone, O Lord, help Thy servants with
Thy watchful care. So be it, Lord.

And having asked bread, he gave thanks thus, saying: What praise, or what sort of offering,
or what thanksgiving, shall we, breaking the bread, invoke, but Thee only? We glorify the
name by which Thou hast been called by the Father; we glorify the name by which Thou hast
been called through the Son; we glorify the resurrection which has been manifested to us
through Thee; of Thee we glorify the seed, (2) the word, the grace, the true pearl, the
treasure, the plough, the net, (3) the majesty, the diadem, Him called Son of man for our
sakes, the truth, the rest, the knowledge, the freedom, the place of refuge in Thee. For Thou
alone art Lord, the root of immortality, and the fountain of incorruption,

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and the seat of the ages; Thou who hast been called all these for our sakes, that now we,
calling upon Thee through these, may recognise Thine illimitable majesty, presented to us by
Thy presence, that can be seen only by the pure, seen in Thine only Son.
And having broken the bread, he gave it to us, praying for each of the brethren, that he might be worthy of the Eucharist of the Lord. He also therefore, having likewise tasted it, said: To me also let there be a portion with you, and peace, O beloved. And having thus spoken, and confirmed the brethren, he said to Eutyches, also named Verus: Behold, I appoint thee a minister (1) of the Church of Christ, and I entrust to thee the flock of Christ. Be mindful, therefore, of the commandments of the Lord; and if thou shouldst fall into trials or dangers, he not afraid: for thou shalt fall under many troubles, and thou shalt be shown to be an eminent witness (2) of the Lord. Thus, then, Verus, attend to the flock as a servant of God, until the time appointed for thy testimony.

And when John had spoken this, and more than this, having entrusted to him the flock of Christ, he says to him: Take some brethren, with baskets and vessels, and follow me. And Eutyches, without considering, (3) did what he was bid. And the blessed John having gone forth from the house, went outside of the gates, having told the multitude to stand off from him. And having come to the tomb of one of our brethren, he told them to dig. And they dug. And he says: Let the trench he deeper. And as they dug, he conversed with those who had come out of the house with him, building them up, and furnishing them thoroughly into the majesty of the Lord. And when the young men had finished the trench, as he had wished, while we knew (4) nothing, he takes off the clothes he had on, and throws them, as if they were some bedding, into the depth of the trench; and, standing in only his drawers, (5) stretched forth his hands, and prayed.

O God, who hast chosen us for the mission (6) of the Gentiles, whet hast sent us out into the world, who hast declared Thyself through the apostles; who hast never rested, but always savest from the foundation of the world; who hast made Thyself known through all nature; who hast made our wild and savage nature quiet and peaceable; who hast given Thyself to it when thirsting after knowledge; (7) who hast put to death its adversary, when it took refuge in Thee: who hast given it Thy hand, and raised it from the things done in Hades; who hast shown it its own enemy; who hast in purity turned its thoughts upon Thee, O Christ Jesus, Lord of things in heaven, and law of things on earth, the course of things aerial, and guardian of things etherial, the fear of those under the earth, and grace of Thine own people, receive also the soul of Thy John, which has been certainly deemed worthy by Thee, Thou who hast preserved me also till the present hour pure to Thyself, and free from intercourse with woman; who, when I wished in my youth to marry, didst appear to me, and say, I am in need of thee, John; who didst strengthen for me beforehand my bodily weakness; who, when a third time I wished to marry, didst say to me at the third hour, in the sea, John, if thou wert not mine, I would let thee marry; who hast opened up the sight of my mind, and hast favoured my bodily (8) eyes; who, when I was looking about me, didst call even the gazing upon a woman hateful; who didst deliver me from temporary show, and preserve me for that which endureth for ever; who didst separate me from the filthy madness of the flesh; who didst stop up (9) the secret disease of the soul, and cut out its open actions; who didst afflict and banish him who rebelled in me; who didst establish my love to Thee spotless and
unimpaired; who didst give me undoubting faith in Thee; who hast drawn out for me pure
thoughts towards Thee; who hast given me the due reward of my works; who bast set it in
my soul to have no other possession than Thee alone: for what is more precious than Thou?
Now, O Lord, when I have accomplished Thy stewardship with which I was entrusted, make
me worthy of Thy repose, having wrought that which is perfect in Thee, which is ineffable
salvation. And as I go to Thee, let the fire withdraw, let darkness be overcome, let the
furnace be slackened, let Gehenna be extinguished, let the angels follow, let the demons be
afraid let the princes be broken in pieces, let the powers of darkness fall, let the places on the
right hand stand firm, let those on the left abide not, let the devil be muzzled, let Satan be
laughed to scorn, let his madness be tamed, let his wrath be broken, let his children be
trodden under foot, and let all his root he uprooted; and grant to me to accomplish the
journey to Thee, not insulted, not despitefully treated, and to receive what Thou hast
promised to those that live in purity, and that have loved a holy life.

And gazing towards heaven, he glorified God; and having sealed himself altogether, he stood
and said to us, Peace and grace be with you,

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brethren! and sent the brethren away. And when they went on the morrow they did not find
him, but his sandals, and a fountain welling up. And after that they remembered what had
been said to Peter by the Lord about him: For what does it concern thee if I should wish him
to remain until I come? (1) And they glorified God for the miracle that had happened. And
having thus believed, they retired praising and blessing the benignant God; because to Him is
due glory now and ever, and to ages of ages. Amen.
HISTORIANS declare that India is divided into three parts; and the first is said to end at Ethiopia, and the second at Media, and the third completes the country; and the one portion of it ends in the dark, and the other in the ocean. To this India, then, the holy Bartholomew the apostle of Christ went, and took up his quarters in the temple of Astaruth, and lived there as one of the pilgrims and the poor. In this temple, then, there was an idol called Astaruth, which was supposed to heal the infirm, but rather the more injured all. And the people were in entire ignorance of the true God; and from want of knowledge, but rather from the difficulty of going to any other, they all fled for refuge to the false god. And he brought upon them troubles, infirmities, damage, violence, and much affliction; and when any one sacrificed to him, the demon, retiring, appeared to give a cure to the person in trouble; and the foolish people, seeing this, believed in him. But the demons retired, not because they wished to cure men, but that they might the more assail them, and rather have them altogether in their power; and thinking that they were cured bodily, those that sacrificed to them were the more diseased in soul.

And it came to pass, that while the holy apostle of Christ, Bartholomew, stayed there, Astaruth gave no response, and was not able for curing. And when the temple was full of sick persons, who sacrificed to him daily, Astaruth could give no response; and sick persons who had come from far countries were lying there. When, therefore, in that temple not even one of the idols was able to give a response, and was of benefit neither to those that sacrificed to them nor to those who were in the agonies of death on their account, they were compelled to go to another city, where there was a temple of idols, where their great and most eminent god was called Becher. (1) And having there sacrificed, they demanded, asking why their god Astaruth had not responded to them. And the demon Becher answered and said to them: From the day and hour that the true God, who dwelleth in the heavens, sent his apostle Bartholomew into the regions here, your god Astaruth is held fast by chains of fire, and can no longer either speak or breathe. They said to him: And who is this Bartholomew? He answered: He is the friend of the Almighty God, and has just come into these parts, that
he may take away all the worship of the idols in the name of his God. And the servants of the Greeks said to him: Tell us what he is like, that we may be able to find him. And the demon answered and said: He has black hair, a shaggy head, a fair skin, (2) large eyes, beautiful nostrils, his ears hidden by the hair of his head, with a yellow beard, a few grey hairs, of middle height, and neither tall nor stunted, but middling, clothed with a white undercloak bordered with purple, and upon his shoulders a very white cloak; and his clothes have been worn twenty-six years, but neither are they dirty, nor have they waxed old. Seven times (3) a day he bends the knee to the Lord, and seven times (3) a night does he pray to God. His voice is like the sonnet of a strong trumpet; there go along with him angels of God, who allow him neither to be weary, nor to hunger, nor to thirst; his face, and his soul, and his heart are always glad and rejoicing; he foresees everything, he knows and speaks every tongue of every nation. And behold now, as soon as you ask me, and I answer you about him, behold, he knows; for the angels of the Lord tell him; and if you wish to seek him, if he is willing he will appear to you; but if he shall not be willing, you will not be able to find him. I entreat you, therefore, if you shall find him, entreat him not to come here, lest his angels do to me as they have done to my brother Astaruth.

And when the demon had said this, he held his peace. And they returned, and set to work to look into every face of the pilgrims and poor men, and for two days they could find him nowhere. And it came to pass, that one who was

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a demoniac set to work to cry out: Apostle of the Lord, Bartholomew, thy prayers are burning me up. Then said the apostle to him: Hold thy peace, and come out of him. And that very hour, the man who had suffered from the demon for many years was set free.

And Polymius, the king of that country, happened to be standing opposite the apostle; and he had a daughter a demoniac, that is to say, a lunatic. And he heard about the demoniac that had been healed, and sent messengers to the apostle, saying: My daughter is grievously torn; I implore thee, therefore, as thou hast delivered him (1) who suffered for many years, so also to order my daughter to be set free. And the apostle rose up, and went with them. And he sees the king's daughter bound with chains, for she used to tear in pieces all her limbs; and if any one came near her, she used to bite, and no one dared to come near her. The servants say to him: And who is it that dares to touch her? The apostle answered them: Loose her, and let her go. They say to him again: We have her in our power when she is bound with all our force, and dost thou bid us loose her? The apostle says to them: Behold, I keep her enemy bound, and are you even now afraid of her? Go and loose her; and when she has partaken of food, let her rest, and early to-morrow bring her to me. And they went and did as the apostle had commanded them; and thereafter the demon was not able to come near her.

Then the king loaded camels with gold and silver, precious stones, pearls, and clothing, and
sought to see the apostle; and having made many efforts, and not found him, he brought everything back to his palace.

And it happened, when the night had passed, and the following day was dawning, the sun having risen, the apostle appeared alone with the king in his bed-chamber, and said to him: Why didst thou seek me yesterday the whole day with gold and silver, and precious stones, pearls, and raiment? For these gifts those persons long for who seek earthly things; but I seek nothing earthly, nothing carnal. Wherefore I wish to teach thee that the Son of God deigned to be born as a man out of a virgin's womb. He was conceived in the womb of the virgin; He took to Himself her who was always a virgin, having within herself Him who made the heaven and the earth, the sea, and all that therein is. He, born of a virgin, like mankind, took to Himself a beginning in time, He who has a beginning neither of times nor days; but He Himself made every beginning, and everything created, whether in things visible or invisible. And as this virgin did not know man, so she, preserving her virginity, vowed a vow (2) to the Lord God. And she was the first who did so.

For, from the time that man existed from the beginning of the world, no woman made a vow of this mode of life; but she, as she was the first among women who loved this in her heart, said, I offer to Thee, O Lord, my virginity. And, as I have said to thee, none of mankind dared to speak this word; but she being called for the salvation of many, observed this--that she might remain a virgin through the love of God, pure and undefiled. And suddenly, when she was shut up in her chamber, the archangel Gabriel appeared, gleaming like the sun; and when she was terrified at the sight, the angel said to her, Fear not, Mary; for thou hast found favour in the sight of the Lord, and thou shall conceive. And she cast off fear, and stood up, and said, How shall this be to me, since I know not man? The angel answered her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that holy thing which is born of thee shall be called Son of God. (3)

Thus, therefore, when the angel had departed from her, she escaped the temptation of the devil, who deceived the first man when at rest. For, having tasted of the tree of disobedience, when the woman said to him, Eat, he ate; and thus the first man was cast out of paradise, and banished to this life. From him have been born the whole human race. Then the Son of God having been born of the virgin, and having become perfect man, and having been baptized, and after His baptism having fasted forty days, the tempter came and said to Him: If thou art the Son of God, tell these stones to become loaves. And He answered: Not on bread alone shall man live, but by every word of God. (4)

Thus therefore the devil, who through eating bad conquered the first man, was conquered through the fasting of the second man; and as he through want of self-restraint had conquered the first man, the son of the virgin earth, so we shall conquer through the fasting of the second Adam, the Son of the Virgin.
Mary.

The king says to him: And how is it that thou saidst just now that she was the first virgin of whom was born God and man? And the apostle answered: I give thanks to the Lord that thou hearest me gladly. The first man, then, was called Adam; he was formed out of the earth. And the earth, his mother out of which he was, was virgin, because it had neither been polluted by the blood of man nor opened for the burial of any one. The earth, then, was like the virgin, in order that he who conquered the

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son of the virgin earth might be conquered by the Son of the Virgin Mary. And, behold, he did conquer; for his wicked craft, through the eating of the tree by which man, being deceived, came forth from paradise, kept paradise shut. Thereafter this Son of the virgin conquered all the craft of the devil. And his craft was such, that when he saw the Son of the virgin fasting forty days, he knew in truth that He was the true God. The true God and man, therefore, hath not given Himself out to be known, except to those who are pure in heart, (1) and who serve Him by good works. The devil himself, therefore, when he saw that after the forty days He was again hungry, was deceived into thinking that He was not God, and said to Him, Why hast thou been hungry? tell these stones to become loaves, and eat. And the Lord answered him, Listen, devil; although thou mayst lord it over man, because he has not kept the commandment of God. I have fulfilled the righteousness of God in having fasted, and shall destroy thy power, so that thou shalt no longer lord it over man. And when he saw himself conquered, he again takes Jesus to an exceeding high mountain, and shows Him all the kingdoms of the world, and says, All these will I give thee, if thou wilt fall down and worship me. The Lord says to him, Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shall thou serve. And there was a third temptation for the Lord; for he takes Him up to the pinnacle of the temple, and says, If thou art the Son of God, cast thyself down. The Lord says to him, Thou shall not tempt the Lord thy God. And the devil disappeared. And he indeed that once conquered Adam, the son of the virgin earth, was thrice conquered by Christ, the Son of the Virgin Mary.

And when the Lord had conquered the tyrant, He sent His apostles into all the world, that He might redeem His people from the deception of the devil; and one of these I am, an apostle of Christ. On this account we seek not after gold and silver, but rather despise them, because we labour to be rich in that place where the kingdom of Him alone endureth (2) for ever, where neither trouble, nor grief, nor groaning, nor death, has place; where there is eternal blessedness, and ineffable joy, and everlasting exultation, and perpetual repose. Wherefore also the demon sitting in your temple, who makes responses to you, is kept in chains through the angel of the Lord who has sent me. Because if thou shall be baptized, and wishest thyself to be enlightened, I will make thee behold Him, and learn from how great evils thou hast
been redeemed. At the same time hear also by what means he injures all those who are lying sick in the temple. The devil himself by his own art causes the men to be sick, and again to be healed, in order that they may the more believe in the idols, and in order that he may have place the more in their souls, in order that they may say to the stock and the stone, Thou art our God. (3) But that demon who dwells in the idol is held in subjection, conquered by me, and is able to give no response to those who sacrifice and pray there. And if thou wishest to prove that it is so, I order him to return into the idol, and I will make him confess with his own mouth that he is bound, and able to give no response.

The king says to him: To-morrow, at the first hour of the day, the priests are ready to sacrifice in the temple, and I shall come there, and shall be able to see this wonderful work.

And it came to pass on the following day, as they were sacrificing, the devil began to cry out: Refrain, ye wretched ones, from sacrificing to me, lest ye suffer worse for my sake; because I am bound in fiery chains, and kept in subjection by an angel of the Lord Jesus Christ, the Son of God, whom the Jews crucified: for, being afraid of him, they condemned him to death. And he put to death Death himself, our king, and he bound our prince in chains of fire; and on the third day, having conquered death and the devil, rose in glory, and gave the sign of the cross to his apostles, and sent them out into the four quarters of the world; and one of them is here just now, who has bound me, and keeps me in subjection. I implore you, therefore, supplicate him on my account, that he may set me free to go into other habitations.

Then the apostle answered: Confess, unclean demon, who is it that has injured all those that are lying here from heavy diseases? The demon answered: The devil, our ruler, he who is bound, he sends us against men, that, having first injured their bodies, we may thus also make an assault upon their souls when they sacrifice to us. For then we have complete power over them, when they believe in us and sacrifice to us. And when, on account of the mischief done to them, we retire, we appear curing them, and are worshipped by them as gods; but in truth we are demons, and the servants of him who was crucified, the Son of the virgin, have bound us. For from that day on which the Apostle Bartholomew came I am punished, kept hound in chains of fire. And for this reason I speak, because he has commanded me. At the same time, I dare not utter more when the apostle is present, neither I nor our rulers.

The apostle says to him: Why dost thou not save all that have come to thee? The demon says to him: When we injure their bodies, unless we first injure their souls, we do not let their bodies go. The apostle says to him: And how do you injure their souls? The demon answered him: When they believe that we are gods, and sacrifice to us, God withdraws from those who sacrifice, and we do not take away the sufferings of their bodies, but retire into their souls.
Then the apostle says to the people: Behold, the god whom you thought to cure you, does the more mischief to your souls and bodies. Hear even now your Maker who dwells in the heavens, and do not believe in lifeless stones and stocks. And if you wish that I should pray for you, and that all these may receive health, take down this idol, and break it to pieces; and when you have done this, I will sanctify this temple in the name of our Lord Jesus Christ; and having baptized all of you who are in it in the baptism of the Lord, and sanctified you, I will save all.

Then the king gave orders, and all the people brought ropes and crowbars, and were not at all aide to take down the idol. Then the apostle says to them: Unfasten the ropes. And when they had unfastened them, he said to the demon dwelling in it: In the name of our Lord Jesus Christ, come out of this idol, and go into a desert place, where neither winged creature utters a cry, nor voice of man has ever been heard. And straightway he arose at the word of the apostle, and lifted it up from its foundations; and in that same hour all the idols that were in that place were broken to pieces.

Then all cried out with one voice, saying: He alone is God Almighty whom Bartholomew the apostle proclaims. Then the holy Bartholomew, having spread forth his hands to heaven, said: God of Abraham, God of Isaac, God of Jacob, who for the salvation of men hast sent forth Thine only begotten Son, our Lord Jesus Christ, in order that He might redeem by His own blood all of us enslaved by sin, and declare us to be Thy sons, that we may know Thee, the true God, that Thou existest always to eternity God without end: one God, the Father, acknowledged in Son and Holy Spirit; one God, the Son, glorified in Father and Holy Spirit; one God, the Holy Spirit, worshipped in Father and Son; and acknowledged to be truly one, (1) the Father unbegotten, the Son begotten, the Holy Spirit proceeding; and in Thee the Father, and in the Holy Spirit, Thine only begotten Son our Lord Jesus Christ is, in whose name Thou hast given us power to heal the sick, to cure paralytics, to expel demons, and raise the dead: for He said to us, Verily I say unto you, that whatever ye shall ask in my name ye shall receive. (2) I entreat, then, that in His name all this multitude may be saved, that all may know that Thou alone art God in heaven, and in the earth, and in the sea, who seekest the salvation of men through that same Jesus Christ our Lord, with whom Thou livest and reignest in unity of the Holy Spirit for ever and ever.

And when all responded to the Amen, suddenly there appeared an angel of the Lord, shining brighter than the sun, winged, and other four angels holding up the four corners of the temple; and with his finger the one sealed the temple and the people, and said: Thus saith the Lord who hath sent me, As you have all been purified from all your infirmity, so also this temple shall be purified from all uncleanness, and from the demons dwelling in it, whom the apostle of God has ordered to go into a desert place; for so hath God commanded me, that I may manifest Him to you. And when ye behold Him, fear nothing; but when I make the sign of the cross, so also do ye with your finger seal your faces, and these evil things will flee from you. Then he showed them the demon who dwelt in the temple, like an Ethiopian, black
as soot; his face sharp like a dog's, thin-cheeked, with hair down to his feet, eyes like fire, sparks coming out of his mouth; and out of his nostrils came forth smoke like sulphur, with wings spined like a porcupine; and his hands were bound with fiery chains, and he was firmly kept in. And the angel of the Lord said to him: As also the apostle hath commanded, I let thee go; go where voice of man is not heard, and be there until the great day of judgment. And when he let him go, he flew away, groaning and weeping, and disappeared. And the angel of the Lord went up into heaven in the sight of all.

Then the king, and also the queen, with their two sons, and with all his people, and with all the multitude of the city, and every city round about, and country, and whatever land his kingdom ruled over, were saved, and believed, and were baptized in the name of the Father, and the Son, and the Holy Spirit. And the king laid aside his diadem, and followed Bartholomew the apostle of Christ.

And after these things the unbelievers of the Greeks, having come together to Astreges (3) the king, who was the elder brother of the king who had been baptized, say to him: O king, thy brother Polymius has become disciple to a certain magician, who has taken down our temples, and broken our gods to pieces. And while they were thus speaking and weeping, behold, again there came also some others from the cities round about, both priests (4) and people; and

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they set about weeping and making accusations (1) before the king. Then King Astreges in a rage sent a thousand armed men along with those priests, in order that, wherever they should find the apostle, they might bring him to him bound. And when they had done so, and found him, and brought him, he says to him: Art thou he who has perverted my brother from the gods? To whom the apostle answered: I have not perverted him, but have converted him to God. The king says to him: Art thou he who caused our gods to be broken in pieces? The apostle says to him: I gave power to the demons who were in them, and they broke in pieces the dumb and senseless idols, that all men might believe in God Almighty, who dwelleth in the heavens. The king says to him: As thou hast made my brother deny his gods, and believe in thy God, so I also will make you reject thy God and believe in my gods. The apostle says to him: If I have bound and kept in subjection the god which thy brother worshipped, and at my order the idols were broken in pieces, if thou also art able to do the same to my God, thou canst persuade me also to sacrifice to thy gods; but if thou canst do nothing to my God, I will break all thy gods in pieces; but do thou believe in my God.

And when he had thus spoken, the king was informed that his god Baldad (2) and all the other idols had fallen down, and were broken in pieces. Then the king rent the purple in which he was clothed, and ordered the holy apostle Bartholomew to be beaten with rods; and after having been thus scourged, to be beheaded.
And innumerable multitudes came from all the cities, to the number of twelve thousand, who had believed in him along with the king; and they took up the remains of the apostle with singing of praise and with all glory, and they laid them in the royal tomb, and glorified God. And the king Astreges having heard of this, ordered him to be thrown into the sea; and his remains were carried into the island of Liparis.

And it came to pass on the thirtieth day after the apostle was carried away, that the king Astreges was overpowered by a demon and miserably strangled; and all the priests were strangled by demons, and perished on account of their rising against (3) the apostle, and thus died by an evil fate.

And there was great fear and trembling, and all came to the Lord, and were baptized by the presbyters who had been ordained by the holy apostle Bartholomew. And according to the commandment of the apostle, all the clergy of the people made King Polymius bishop; and in the name of our Lord Jesus Christ he received the grace of healing, and began to do signs. And he remained in the bishopric twenty years; and having prospered in all things, and governed the church well, and guided it in right opinions, (4) he fell asleep in peace, and went to the Lord: to whom be glory and strength for ever and ever. Amen.
Here beginneth the epistle of the Lord unto Thomas.

Hear thou, Thomas, the things which must come to pass in the last times: there shall be famine and war and earthquakes in divers places, snow and ice and great drought shall there be and many dissensions among the peoples, blasphemy, iniquity, envy and villainy, indolence, pride and intemperance, so that every man shall speak that which pleaseth him. And my priests shall not have peace among themselves, but shall sacrifice unto me with deceitful mind: therefore will I not look upon them. Then shall the priests behold the people departing from the house of the Lord and turning unto the world (?) and setting up (or, transgressing) landmarks in the house of God. And they shall claim (vindicate) for themselves many [things and] places that were lost and that shall be subject unto Caesar (?) as also they were aforetime: giving poll-taxes of (for) the cities, even gold and silver and the chief men of the cities shall be condemned (here Verona ends: Munich continues) and their substance brought into the treasury of the kings, and they shall be filled. For there shall be great disturbance throughout all the people, and death. The house of the Lord shall be desolate, and their altars shall be abhorred, so that spiders weave their webs therein. The place of holiness shall be corrupted, the priesthood polluted, distress (agony) shall increase, virtue shall be overcome, joy perish, and gladness depart. In those days evil shall abound: there shall be respecters of persons, hymns shall cease out of the house of the Lord, truth shall be no more, covetousness shall abound among the priests; an upright man (al. an upright priesthood) shall not be found.

On a sudden there shall arise near the last time a king, a lover of the law, who shall hold rule not for long: he shall leave two sons. The first is named of the first letter (A, Arcadius), the second of the eighth (H, Honorius). The first shall die before the second (Arcadius died in 408- Honorius in 423).

Thereafter shall arise two princes to oppress the nations under whose hands there shall be a
very great famine in the right-hand part of the east, so that nation shall rise up against nation and be driven out from their own borders.

Again another king shall arise, a crafty man (?), and shall command a golden image of Caesar (?) to be made (al. to be worshipped in the house of God), wherefore (?) martyrdoms shall abound. Then shall faith return unto the servants of the Lord, and holiness shall be multiplied and distress (agony) increase. The mountains shall the comforted and shall drop down sweetness of fire from the facet, that the number of the saints may be accomplished.

After a little space there shall arise a king out of the east, a lover of the law, who shall cause all good things and necessary to abound in the house of the Lord: he shall show mercy unto the widows and to the needy, and command a royal gift to be given unto the priests: in his days shall be abundance of all things.

And after that again a king shall arise in the south part of the world, and shall hold rule a little space: in whose days the treasury shall fail because of the wages of the Roman soldiers so that the substance of all the aged shall be commanded (to be taken) and given to the king to distribute.

Thereafter shall be plenty of corn and wine and oil, but great dearness of money, so that the substance of gold and silver shall be given for corn, and there shall be great dearth.

At that time shall be very great rising (?) of the sea, so that no man shall tell news to any man. The kings of the earth and the princes and the captains shall be troubled, and no man shall speak freely (boldly). Grey hairs shall be seen upon boys, and the young (?) shall not give place unto the aged.

After that shall arise another king, a crafty man, who shall hold rule for a short space: in whose days there shall be all manner of evils, even the death of the race of men from the east even unto Babylon. And thereafter death and famine and sword in the land of Chanaan even unto (Rome?). Then shall all the fountains of waters and wells boil over (?) and be turned into blood (or, into dust and blood). The heaven shall be moved, the stars shall fall upon the earth, the sun shall be cut in half like the moon, and the moon shall not give her light. There shall be great signs and wonders in those days when Antichrist draweth near. These are the signs unto them that dwell in the earth. In those days the pains of great travail shall come upon them. (al. In those days, when Antichrist now draweth near, these are the signs. Woe unto them that dwell on the earth; in those days great pains of travail shall come upon them.) Woe unto them that dwell on the earth; in those days great pains of travail shall come upon them. Woe unto them that build, for they shall not inhabit. Woe unto them that break up the fallow, for they shall labour without cause. Woe unto them that make marriages, for unto famine and need shall they beget sons. Woe unto them that join house to house or field to field, for all things shall be consumed with fire. Woe unto them that look not unto (?) themselves while time alloweth, for hereafter shall they be condemned for ever. Woe unto them that turn away
from the poor when he asketh.

[Here is a break: the text goes on: For I am of the high and powerful: I am the Father of all. (al. And know ye: I am the Father most high: I am the Father of all spirits.) This, as we shall see, is the beginning of the older(?) and shorter text, and of the Vienna fragment: only, in the latter, some words now unintelligible precede it: not the words, however, which are in Wilhelm's text. I will continue with Wilhelm.]

These are the seven signs the ending of this world. There shall be in all the earth famine and great pestilences and much distress: then shall all men be led captive among all nations and shall fall by the edge of the sword.

On the first day of the judgement will be a great marvel (or, the beginning shall be). At the third hour of the day shall be a great and mighty voice in the firmament of the heaven, and a great cloud of blood coming down out of the north, and great thunderings and mighty lightnings shall follow that cloud, and there shall be a rain of blood upon all the earth. These are the signs of the first day (Monday in the Anglo-Saxon, and so for the other days).

And on the second day there shall be a great voice in the firmament of the heaven, and the earth shall be moved out of its place: and the gates of heaven shall be opened in the firmament of heaven toward the east, and a great power shall be sent belched) forth by the gates of heaven and shall cover all the heaven even until evening (al. and there shall be fears and tremblings in the world). These are the signs of the second day.

And on the third day, about the second hour, shall be a voice in heaven, and the abysses of the earth shall utter their voice from the four corners of the world. The first heaven shall be rolled up like a book and shall straightway vanish. And because of the smoke and stench of the brimstone of the abyss the days shall be darkened unto the tenth hour. Then shall all men say: I think that the end draweth near, that we shall perish. These are the signs of the third day.

And on the fourth day at the first hour, the earth of the east shall speak, the abyss shall roar: then shall all the earth be moved by the strength of an earthquake. In that day shall all the idols of the heathen fall, and all the buildings of the earth. These are the signs of the fourth day.

And on the fifth day, at the sixth hour, there shall be great thunderings suddenly in the heaven, and the powers of light and the wheel of the sun shall be caught away, and there shall be great darkness over the world until evening, and the stars shall be turned away from their ministry. In that day all nations shall hate the world and despise the life of this world. These are the signs of the fifth day.
And on the sixth day there shall be signs in heaven. At the fourth hour the firmament of heaven shall be cloven from the east unto the west. And the angels of the heavens shall be looking forth upon the earth the opening of the heavens. And all men shall see above the earth the host of the angels looking forth out of heaven. Then shall all men flee.

(Here Wilhelm's text ends abruptly.)

B. Bihlmeyer's text, from Munich Clm. 4563 (eleventh to twelfth century, from Benedictbeuren): and the Vienna fragment.

Hear thou, O Thomas, for I am the Son of God the Father and I am the father of all spirits. Hear thou of me the signs which shall come to pass at the end of this world, when the end of the world shall be fulfilled (Vienna: that it pass away) before mine elect depart out of the world. I will tell thee that which shall come to pass openly unto men (or, will tell thee openly, &c.): but when these things shall be the princes of the angels know not, seeing it is now hidden from before them (Vienna adds: at what day the end shall be fulfilled, and some defective clauses).

Then shall there be in the world sharings (participations) between king and king, and in all the earth shall be great famine great pestilences, and many distresses, and the sons of men shall be led captive among all nations and shall fall by the edge of the sword (and there shall be great commotion in the world: Vienna omits). Then after that when the hour of the end draweth nigh there shall be for seven days great signs in heaven, and the powers of the heavens shall be moved.

Then shall there be on the first day the beginning: at the third hour of the day a great and mighty voice in the firmament of heaven and a bloody cloud coming up (down, Vienna) out of the north, and great thunderings and mighty lightnings shall follow it, and it shall cover the whole heaven, and there shall be a rain of blood upon all the earth. These are the signs of the first day.

And on the second day there shall be a great voice in the firmament of heaven, and the earth shall be moved out of its place, and the gates of heaven shall be opened in the firmament of heaven toward the east, and the (smoke of a great fire shall break forth through the gates of heaven and shall cover all the heaven until evening. In that day there shall be fears and great terrors in the world. These are the signs of the second day. Vienna is defective here).

But on the third day about the third hour shall be a great voice in heaven, and the abysses of the earth (Vienna ends) shall roar from the four corners of the world; the pinnacles (so) of the firmament of heaven shall be opened, and all the air shall be filled with pillars of smoke. There shall be a stench of brimstone, very evil, until the tenth hour, and men shall say: We think the time draweth nigh that we perish. These are the signs of the third day.
And on the fourth day at the first hour, from the land of the east the abyss shall melt (so) and roar. Then shall all the earth be shaken by the might of an earthquake. In that day shall the ornaments of the heathen fall, and all the buildings of the earth, before the might of the earthquake. These are the signs of the fourth day.

But on the fifth day at the sixth hour, suddenly there shall be a great thunder in heaven, and the powers of light and the wheel of the sun shall be caught away (MS. opened), and there shall be great darkness in the world until evening, and the air shall be gloomy (sad) without sun or moon, and the stars shall cease from their ministry. In that day shall all nations behold as in a mirror (?) (or, behold it as sackcloth) and shall despise the life of this world. These are the signs of the fifth day.

And on the sixth day at the fourth hour there shall be a great voice in heaven, and the firmament of the heaven shall be cloven from the east unto the west, and the angels of the heavens shall be looking forth upon the earth by the openings of the heavens, and all these that are on the earth shall behold the host of the angels looking forth out of heaven. Then shall all men flee unto the monuments (mountains ?) and hide themselves from the face of the righteous angels, and say: Would that the earth would open and swallow us up! And such things shall come to pass as never were since this world was created.

Then shall they behold me coming from above in the light of my Father with the power and honour of the holy angels. Then at my coming shall the fence of fire of paradise be done away -because paradise is girt round about with fire. And this shall be that perpetual fire that shall consume the earth and all the elements of the world.

Then shall the spirits and souls of all men come forth from paradise and shall come upon all the earth: and every one of them shall go unto his own body, where it is laid up, and every one of them shall say: Here lieth my body. And when the great voice of those spirits shall be heard, then shall there be a great earthquake over all the world, and by the might thereof the mountains shall be cloven from above and the rocks from beneath. Then shall every spirit return into his own vessel and the bodies of the saints which have fallen asleep shall arise.

Then shall their bodies be changed into the image and likeness and the honour of the holy angels, and into the power of the image of mine holy Father. Then shall they be clothed with the vesture of life eternal, out of the cloud of light which hath never been seen in this world; for that cloud cometh down out of the highest realm of the heaven from the power of my Father. And that cloud shall compass about with the beauty thereof all the spirits that have believed in me.

Then shall they be clothed, and shall be borne by the hand of the holy angels like as I have told you aforetime. Then also shall they be lifted up into the air upon a cloud of light, and shall go with me rejoicing unto heaven, and then shall they continue in the light and honour
of my Father. Then shall there be unto them great gladness with my Father and before the holy angels. These are the signs of the sixth day.

And on the seventh day at the eighth hour there shall be voices in the four corners of the heaven. And all the air shall be shaken, and filled with holy angels, and they shall make war among them all the day long. And in that day shall mine elect be sought out by the holy angels from the destruction of the world. Then shall all men see that the hour of their destruction draweth near. These are the signs of the seventh day.

And when the seven days are passed by, on the eighth day at the sixth hour there shall be a sweet and tender voice in heaven from the east. Then shall that angel be revealed which hath power over the holy angels: and all the angels shall go forth with him, sitting upon chariots of the clouds of mine holy Father (so) rejoicing and running upon the air beneath the heaven to deliver the elect that have believed in me. And they shall rejoice that the destruction of this world hath come.

The words of the Saviour unto Thomas are ended, concerning the end of this world.
Revelation of John

REVELATION OF SAINT JOHN THE THEOLOGIAN.
AFTER the taking up of our Lord Jesus Christ, I John was alone upon Mount Tabor, (1) where also He showed us His undefiled Godhead; and as I was not able to stand, I fell upon the ground, and prayed to the Lord, and said: O Lord my God, who hast deemed me worthy to be Thy servant, hear my voice, and teach me about Thy coming. When Thou shalt come to the earth, what will happen? The heaven and the earth, and the sun and the moon, what will happen to them in those times? Reveal to me all; for I am emboldened, because Thou listenest to Thy servant.

And I spent seven days praying; and after this a cloud of light caught me up from the mountain, and set me before the face of the heaven. And I heard a voice saying to me: Look up, John, servant of God, and know. And having looked up, I saw the heaven opened, and there came forth from within the heaven a smell of perfumes of much sweet odour; and I saw an exceeding great flood of light, more resplendent than the sun. And again I heard a voice saying to me: Behold, righteous John. And I directed my sight, and saw a book lying, of the thickness, methought, of seven mountains; (2) and the length of it the mind of man cannot comprehend, having seven seals. And I said: O Lord my God, reveal to me what is written in this book. And I heard a voice saying to me: Hear, righteous John. In this book which thou seest there have been written the things in the heaven, and the things in the earth, and the things in the abyss, and the judgments and righteousness of all the human race. (3) And I said: Lord, when shall these things come to pass? and what do those times bring? And I heard a voice saying to me: Hear, righteous John. (4) There shall be in that time abundance of corn and wine, such as there hath never been upon the earth, nor shall ever be until those times come. Then the ear of corn shall produce a half choenix, (5) and the bend of the branch shall produce a thousand clusters, and the cluster shall produce a half jar of wine; and in the following year there shall not be found upon the face of all the earth a half choenix of corn or a half jar of wine.
And again I said: Lord, thereafter what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall appear the denier, and he who is set apart in the darkness, who is called Antichrist. And again I said: Lord, reveal to me what he is like. And I heard a voice saying to me: The appearance of his face is dusky; (6) the hairs of his head are sharp, like darts; his eyebrows like a wild beast's; his right eye like the star which rises in the morning, and the other like a lion's; his mouth about one cubit; his teeth span long; his fingers like scythes; the print of his feet of two spans; and on his face an inscription, Antichrist; he shall be exalted even to heaven, and shall be cast down even to Hades, making false displays. (7) And then will I make the heaven brazen, so that it shall not give moisture upon the earth; and I will hide the clouds in secret places, so that they shall not bring moisture upon the earth; and I will command the horns of the wind, so that the wind shall not blow upon the earth. (9)

And again I said: Lord, and how many years

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will he do this upon the earth? And I heard a voice saying to me: Hear, righteous John. Three years shall those times be; and I will make the three years like three months, and the three months like three weeks, and the three weeks like three days, and the three days like three hours, and the three hours like three seconds, as said the prophet David, His throne hast Thou broken down to the ground; Thou hast shortened the days of his time; Thou hast poured shame upon him. (1) And then I shall send forth Enoch and Elias to convict him; and they shall show him to be a liar and a deceiver; and he shall kill them at the altar, as said the prophet, Then shall they offer calves upon Thine altar. (2)

And again I said: Lord, and after that what will come to pass? And I heard a voice saying to me: Hear, righteous John. Then all the human race shall die, and there shall not be a living man upon all the earth. And again I said: Lord, after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then will I send forth mine angels, and they shall take the ram's horns that lie upon the cloud; and Michael and Gabriel shall go forth out of the heaven and sound with those horns, as the prophet David foretold, With the voice of a trumpet of horn. (3) And the voice of the trumpet shall be heard from the one quarter of the world to the other; (4) and from the voice of that trumpet all the earth shall be shaken, as the prophet foretold, And at the voice of the bird every plant shall arise; (5) that is, at the voice of the archangel all the human race shall arise. (6)

And again I said: Lord, those who are dead from Adam even to this day, and who dwell in Hades from the beginning of the world, and who die at the last ages, what like shall they arise? And I heard a voice saying to me: Hear,
righteous John. All the human race shall arise thirty years old.

And again I said: Lord, they die male and female, and some old, and some young, and some infants. In the resurrection what like shall they arise? And I heard a voice saying to me: Hear, righteous John. Just as the bees are, and differ not one from another, but are all of one appearance and one size, so also shall every man be in the resurrection. There is neither fair, nor ruddy, nor black, neither Ethiopian nor different countenances; but they shall all arise of one appearance and one stature. All the human race shall arise without bodies, as I told you that in the resurrection they neither marry nor are given in marriage, but are as the angels of God. (7)

And again I said: Lord, is it possible in that world to recognise each other, a brother his brother, or a friend his friend, or a father his own children, or the children their own parents? And I heard a voice saying to me: Hear, John. To the righteous there is recognition, but to the sinners not at all; they cannot in the resurrection recognise each other. And again I John said: Lord, is there there recollection of the things that are here, either fields or vineyards, or other things here? And I heard a voice saying to me: Hear, righteous John. The prophet David speaks, saying, I remembered that we are dust: as for man, his days are as grass; as a flower of the field, so he shall flourish: for a wind hath passed over it, and it shall be no more, and it shall not any longer know its place. (8) And again the same said: His spirit (9) shall go forth, and he returns to his earth; in that day all his thoughts shall perish. (10)

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then will I send forth mine angels over the face of all the earth, and they shall lift off the earth everything honourable, and everything precious, and the venerable and holy images, and the glorious and precious crosses, and the sacred vessels of the churches, and the divine and sacred books; and all the precious and holy things shall be lifted up by clouds into the air. And then will I order to be lifted up the great and venerable sceptre, (11) on which I stretched forth my hands, and all the orders of my angels shall do reverence to it. And then shall be lifted up all the race of men upon clouds, as the Apostle Paul foretold. (12) Along with them we shall be snatched up in (13) clouds to meet the Lord in the air. And then shall come forth every evil spirit, both in the earth and in the abyss, wherever they are on the face of all the earth, from the rising of the sun even to the setting, and they shall be united to him that is served by the devil, that is, Antichrist, and they shall be lifted up upon the clouds.

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall I send forth mine angels over the face of all the earth, and they shall burn up the earth eight thousand five hundred (1) cubits, and the great
mountains shall be burnt up, and all the rocks shall be melted and shall become as dust, and every tree shall be burnt up, and every beast, and every creeping thing creeping upon the earth, and every thing moving upon the face of the earth, and every flying thing flying in the air; and there shall no longer be upon the face of all the earth anything moving, and the earth shall be without motion.

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall I uncover the four parts of the east, and there shall come forth four great winds, and they shall sweep (2) all the face of the earth from the one end of the earth to the other; and the Lord shall sweep sin from off the earth, and the earth shall be made white like snow, and it shall become as a leaf of paper, without cave, or mountain, or hill, or rock; but the face of the earth from the rising even to the setting of the sun shall be like a table, and white as snow; and the reins of the earth shall be consumed by fire, and it shall cry unto me, saying, I am a virgin before thee, O Lord, and there is no sin in me; as the prophet David said aforetime, Thou shall sprinkle me with hyssop, and I shall be made pure; Thou shalt wash me, and I shall be made whiter than snow. (3) And again he (4) said: Every chasm shall be filled up, and every mountain and hill brought low, and the crooked places shall be made straight, and the rough ways into smooth; and all flesh shall see the salvation of God. (5)

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Hear, righteous John. Then shall the earth be cleansed from sin, and all the earth shall be filled with a sweet smell, because I am about to come down upon the earth; and then shall come forth the great and venerable sceptre, with thousands of angels worshipping it, as I said before; and then shall appear the sign of the Son of man from the heaven with power and great glory. (6) And then the worker of iniquity with his servants shall behold it, and gnash his teeth exceedingly, and all the unclean spirits shall be turned to flight. And then, seized by invisible power, having no means of flight, they shall gnash their teeth against him, saying to him: Where is thy power? How hast thou led us astray? and we have fled away, and have fallen away from the glory which we had beside Him who is coming to judge us, and the whole human race. Woe to us! because He banishes us into outer darkness.

And again I said: Lord, and after that what wilt Thou do? And I heard a voice saying to me: Then will I send an angel out of heaven, and he shall cry with a loud voice, saying, Hear, O earth, and be strong, saith the Lord; for I am coming down to thee. And the voice of the angel shall be heard from the one end of the world even to the other, and even to the remotest part of the abyss. And then shall be shaken all the power of the angels and of the many-eyed ones, and there shall be a great noise in the heavens, and the nine regions of the heaven shall be shaken, and there shall be fear and astonishment upon all the angels. And then the heavens shall be rent from the rising of the sun even to the setting, and an innumerable multitude of angels shall come down to the earth; and then the treasures of the heavens shall be opened, and they shall bring down every precious thing, and the perfume of incense, and they shall bring down to the earth Jerusalem robed like a bride. (7) And then there shall go before me
myriads of angels and archangels, bearing my throne, crying out, Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory. (8) And then will I come forth with power and great glory, and every eye in (9) the clouds shall see me; and then every knee shall bend, of things in heaven, and things on earth, and things under the earth. (10) And then the heaven shall remain empty; and I will come down upon the earth, and all that is in the air shall be brought down upon the earth, and all the human race and every evil spirit along with Antichrist, and they shall all be set before me naked, and chained by the neck.

And again I said: Lord, what will become of the heavens, and the sun, and the moon, along with the stars? And I heard a voice saying to me: Behold, righteous John. And I looked, and saw a Lamb having seven eyes and seven horns. (11) And again I heard a voice saying to me: I will bid the Lamb come before me, and will say, Who will open this book? And all the multitudes of the angels will answer, Give this book to the Lamb to open it. And then will I order the book to be opened. And when He shall open the first seal, the stars of the heaven shall fall, from the one end of it to the other. And when He shall open the second seal, the moon shall be hidden, and there shall be no light

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in her. And when He shall open the third seal, the light of the sun shall be withheld, and there shall not be light upon the earth. And when He shall open the fourth seal, the heavens shall be dissolved, and the air shall be thrown into utter confusion, as saith the prophet: And the heavens are the works of Thy hands; they shall perish, but Thou endurest, and they shall all wax old as a garment. (1) And when He shall open the fifth seal, the earth shall be rent, and all the tribunals upon the face of all the earth shall be revealed. And when He shall open the sixth seal, the half of the sea shall disappear. And when He shall open the seventh seal, Hades shall be uncovered.

And I said: Lord, who will be the first to be questioned, and to receive judgment? And I heard a voice saying to me, The unclean spirits, along with the adversary. I bid them go into outer darkness, where the depths (2) are. And I said: Lord, and in what place does it lie? And I heard a voice saying to me: Hear, righteous John. As big a stone as a man of thirty years old can roll, and let go down into the depth, even falling down for twenty years will not arrive at the bottom of Hades; as the prophet David said before, And He made darkness His secret place. (3)

And I said: Lord, and after them what nation (4) will be questioned? And I heard a voice saying to me: Hear, righteous John. There will be questioned of Adam's race those nations, both the Greek and those who have believed in idols, and in the sun, and in the stars, and those who have defiled the faith by heresy, and who have not believed the holy resurrection, and who have not confessed the Father, and the Son, and the Holy Ghost: then will I send them away into Hades, as the prophet David foretold, Let the sinners be turned into Hades,
and all the nations that forget God. (6) And again he said: They were put in Hades like sheep; death shall be their shepherd. (7)

And again I said: Lord, and after them whom wilt Thou judge? And I heard a voice saying to me: Hear, righteous John. Then the race of the Hebrews shall be examined, who nailed me to the tree like a malefactor. And I said: And what punishment will these get, and in what place, seeing that they did such things to Thee? And I heard a voice saying to me: They shall go away into Tartarus, as the prophet David foretold, They cried out, and there was none to save; to the Lord, and He did not hearken to them. (8) And again the Apostle Paul said: As many as have sinned without law shall also perish without law, and as many as have sinned in law shall be judged by means of law. (9)

And again I said: Lord, and what of those who have received baptism? And I heard a voice saying to me: Then the race of the Christians shall be examined, who have received baptism; and then the righteous shall come at my command, and the angels shall go and collect (10) them from among the sinners, as the prophet David foretold: The Lord will not suffer the rod of the sinners in the lot of the righteous; (11) and all the righteous shall be placed on my right hand, (12) and shall shine like the sun. (13) As thou seest, John, the stars of heaven, that they were all made together, but differ in light, (14) so shall it be with the righteous and the sinners; for the righteous shall shine as lights and as the sun, but the sinners shall stand in darkness.

And again I said: Lord, and do all the Christians go into one punishment?--kings, high priests, priests, patriarchs, rich and poor, bond and free? And I heard a voice saying to me: Hear, righteous John. As the prophet David foretold, The expectation of the poor shall not perish for ever. (15) Now about kings: they shall be driven like slaves, and shall weep like infants; and about patriarchs, and priests, and Levites, of those that have sinned, they shall be separated in their punishments, according to the nature (16) of the peculiar transgression of each,--some in the river of fire, and some to the worm that dieth not, and others in the seven-mouthed pit of punishment. To these punishments the sinners will be apportioned.

And again I said: Lord, and where will the righteous dwell? And I heard a voice saying to me: Then shall paradise be revealed; and the whole world and paradise shall be made one, and the righteous shall be on the face of all the earth with my angels, as the Holy Spirit foretold through the prophet David: The righteous shall inherit the earth, and dwell therein for ever and ever. (17)

And again I said: Lord, how great is the multitude of the angels? and which is the greater, that of angels or of men? And I heard a voice saying to me: As great as is the multitude of the angels, so great is the race of men, as the prophet has said, He set bounds to the nations according to the number of the angels of God. (18) And again I said: Lord, and after that
wilt Thou do? and what is to become of the world? Reveal to me all. And I heard a voice saying to me: Hear, righteous John. After that there is no pain, there is no grief, there is no groaning; there is no recollection of evils, there are no tears, there is no envy, there is no hatred of brethren, there is no unrighteousness, there is no arrogance, there is no slander, there is no bitterness, there are none of the cares of life, there is no pain from parents or children, there is no pain from gold, there are no wicked thoughts, there is no devil, there is no death, there is no night, but all is day. (1) As I said before, And other sheep I have, which are not of this fold, that is, men who have been made like the angels through their excellent course of life; them also must I bring, and they will hear my voice, and there shall be one fold, one shepherd. (2)

And again I heard a voice saying to me: Behold, thou hast heard all these things, righteous John; deliver them to faithful men, that they also may teach others, and not think lightly of them, (3) nor cast our pearls before swine, lest perchance they should trample them with their feet. (4)

And while I was still hearing this voice, the cloud brought me down, and put me on Mount Thabor. And there came a voice to me, saying: Blessed are those who keep judgment and do righteousness in all time. (5) And blessed is the house where this description lies, as the Lord said, He that loveth me keepeth my sayings (6) in Christ Jesus our Lord; to Him be glory for ever. Amen. (7)
REVELATION of the holy Apostle Paul: the things which were revealed to him when he went up even to the third heaven, and was caught up into paradise, and heard unspeakable words. (1)

There dwelt a certain nobleman in the city of Tarsus, in the house of St. Paul the apostle, in the government of Theodosius the worshipful king, and of the most illustrious Gratianus; (2) and there was revealed to him an angel of the Lord, saying: Upturn the foundation of this house, and lift up what thou shalt find. But he thought that he had had a dream. And the angel having persisted even to a third vision, the nobleman was compelled to upturn the foundation; and having dug, he found a marble (3) box containing this revelation; and having taken it, he showed it to the ruler of the city. And the ruler, seeing it sealed up with lead, sent it to the King Theodosius, thinking that it was something else. (4) And the king baring received it, and transcribed it, sent the original writing to Jerusalem. And there was written in it thus:--

The word of the Lord came to me, saying: Say to this people, Till when do you sin, and add to your sin, and provoke to anger the God who made you, saying that you are children to Abraham, (5) but doing the works of Satan, going on in speaking against God, boasting only in your addressing of God, but poor on account of the substance of sin? Know, ye sons of men, that the whole creation has been made subject to God; but the human race alone, by sinning, provokes God to anger. For often the great light, the sun, has come before God, saying against men: Lord God Almighty, how long dost Thou endure all the sin of men? Command me, and I will burn them up. And there came a voice to him: My long-suffering endures them all, that they may repent; but if not, they shall come to me, and I will judge them. And often also the moon and the stars have come before God, saying: Lord God Almighty, Thou hast given us the dominion of the night, and we no longer cover the thefts, and adulteries, and blood-sheddings of men; command us, and we shall do marvels against them. And there came a voice: My long-suffering bears with them, that they may turn to me; but if not, they shall come to me, and I will judge them. And in like manner also the sea cried out, saying: Lord God Almighty, the sons of men have profaned Thy holy name; command me, and I shall rise up and cover the earth, and wipe out from it (6) the sons of men. And
there came a voice, saying: My long-suffering bears with them, that they may repent; but if not, they shall come to me, and I will judge them. You see, ye sons of men, that the whole creation has been made subject to God, but the human race alone sins before God. On account of all these things, bless God without ceasing, and yet more when the sun is setting. For at this hour all the angels come to God to adore Him, and they bring before Him the works of men, of each what he has done from morning even to evening, whether good or evil. And one angel goes rejoicing on account of man when he behaves well, and another goes with a sad countenance.

All the angels at the appointed hour meet for the worship of God, to bring each day's works of men. But do ye men bless God without ceasing Whenever, therefore, at the appointed hour the angels of pious men come, rejoicing and singing psalms, they meet for the worship of the Lord; and, behold, the Spirit of God says to them: Whence do ye come rejoicing? And they answered and said: We are here from the pious men, who in all piety spend their life, fearing the name of God. Command them, Lord, to abide even to the end in Thy righteousness. And there came to them a voice: I have both kept and will keep them void of offence in my kingdom. And when it came to pass that they went away, there came other angels with a cheerful countenance, shining like the sun. And behold a voice to them: Whence have ye come? And they answered and said: We have come from those who have held themselves aloof from the world and the things in the world for Thy holy name's sake, who in deserts, and mountains, and caves, and the

dens of the earth, in beds on the ground, and in fastings, spend their life. (1) Command us to be with them. And there came a voice: Go with them in peace, guarding them. Moreover, when they went away, behold, there came other angels to worship before God, mourning and weeping. And the Spirit went forth to meet them, and there came a voice to them: Whence have ye come? And they answered and said: We have come from those who have been called by Thy name, and are slaves to the matter of sin. (2) Why, then, is it necessary to minister unto them? And there came a voice to them: Do not cease to minister unto them; perhaps they will turn; but if not, they shall come to me, and I will judge them. Know, sons of men, that all that is done by you day by day, the angels write in the heavens. Do you therefore cease not to bless God.

And I was in the Holy Spirit, and an angel says to me: Come, follow me, that I may show thee the place of the just, where they go after their end. And I went along with the angel, and he brought me up into the heavens under the firmament; and I perceived and saw powers great and dreadful, full of wrath, and through the mouth of them a flame of fire coming out, and clothed in garments of fire. And I asked the angel: Who are these? And he said to me: These are they who are sent away to the souls of the sinners in the hour of necessity; for they have not believed that there is judgment and retribution. And I looked up into the heaven, and saw angels, whose faces shone like the sun, girded with golden girdles, having in their
hands prizes, on which the name of the Lord was inscribed, full of all meekness and compassion. And I asked the angel: Who are these? And he answered and said to me: These are they who are sent forth in the day of the resurrection to bring the souls of the righteous, (3) who intrepidly walk according to God. (4) And I said to the angel: I wish to see the souls of the righteous and of the sinners, how they go out of the world. And the angel said to me:

Look to the earth. And I looked, and saw the whole world as nothing disappearing before me. And I said to the angel: is this the greatness of men? And he said to me: This is the unrighteousness mingled with the destruction of the sinners. And I wept, and said to the angel: I wished to see the departures of the righteous and of the sinners, in what manner they go out of the world. And the angel says to me: Paul, look down, and see what thou hast asked. And I looked, and saw one of the sons of men falling near death. And the angel says to me: This is a righteous man, and, behold, all his works stand beside him in the hour of his necessity. (5) And there were beside him good angels, and along with them also evil angels. And the evil angels indeed found no place in him, but the good took possession of (6) the soul of the righteous man, and said to it: Take note of the body whence thou art coming out; for it is necessary for thee again to return to it in the day of the resurrection, that thou mayst receive what God hath promised to the righteous. And the good angels who had received the soul of the righteous man, saluted it, as being well known to them. And it went with them; and the Spirit came forth to meet them, saying: Come, soul, enter into the place of the resurrection, which God hath prepared for His righteous ones. And the angel said to me: Look down to the earth, and behold the soul of the impious, how it goes forth from its tabernacle, which has provoked God to anger, saying, Let us eat and drink; (7) for who is it that has gone down to Hades, and come up and announced that there is judgment and retribution? And take heed, and see all his works which he has done standing before him. And the evil angels came and the good. The good therefore found no place of rest in it, but the evil took possession of it, saying: O wretched soul, pay heed to thy flesh; take note of that whence thou art coming forth, for thou must return into thy flesh in the day of the resurrection, that thou mayst receive the recompense of thy sins. And when it had gone forth from its tabernacle, the angel who had lived along with it ran up to it, saying to it: O wretched soul, whither goest thou? I am he who each day wrote down thy sins. Thou hast destroyed the time of repentance; be exceedingly ashamed. And when it came, all the angels saw it, and cried out with one voice, saying: Woe to thee, wretched soul! what excuse hast thou come to give to God? And the angel of that soul said: Weep for it, all of you, along with me. And the angel came up, and worshipped the Lord, saying: Lord, behold the soul which has dwelt in wickedness in its time, and in its temporary life; do to it according to Thy decision. And there came a voice to that soul, saying: Where is the fruit of thy righteousness? And it was silent, (8) not being able to give an answer. And again there came a voice to it: He who has shown mercy will have mercy shown to him; (1) he who has not shown mercy will not have mercy shown to him. Let this soul be
delivered to the merciless angel Temeluch, and let it be cast into outer darkness, where there is weeping and gnashing of teeth. And there was a voice as of tens of thousands, saying: Righteous art Thou, O Lord, and righteous is Thy judgment. (2) And moreover I saw, and, behold, another soul was led by an angel; and it wept, saying: Have mercy upon me, O righteous Judge, and deliver me from the hand of this angel, because he is dreadful and merciless. And a voice came to it, saying: Thou wast altogether merciless, and for this reason thou hast been delivered up to such an angel. Confess thy sins which thou hast done in the world. And that soul said: I have not sinned, O righteous Judge. And the Lord said to that soul: Verily thou seest as if thou wert in the world, and weft hiding thy deeds from men. Knowest thou not that whensoever any one dies, his deeds run before him, whether they are good or evil? And when it heard this, it was silent. And I heard the Judge saying: Let the angel come, having in his hands the record of thy sins. And the Judge says to the angel: I say to thee the angel, Disclose all. Say what he has done five years before his death. By myself I swear to thee, that in the first period of his life there was forgetfulness of all his former sins. And the angel answered and said: Lord, command the souls to stand beside their angels; and that same hour they stood beside them. And the lord of that soul said: Take note of these souls, and whether thou hast in any way sinned against them. And it answered and said: Lord, a year has not been completed since I killed the one and lived with the other. And not only this, but I also wronged it. And the Lord said to it: Knowest thou not that he who wrongs any one in the world is kept, as soon as he dies, in the place until he whom he has wronged come, and both shall be judged before me, and each receive according to his works? And I heard a voice saying: Let this soul be delivered to the angel Tartaruch, and guarded till the great day of judgment. And I heard a voice as of tens of thousands saying: Righteous art Thou, O Lord, and righteous Thy judgment.

And the angel says to me: Hast thou seen all these things? And I answered: Yes my lord. And again he said to me: Come, follow me, and I shall show thee the place of the righteous. And I followed him, and he set me before the doors of the city. And I saw a golden gate, and two golden pillars before it, and two golden plates upon it full of inscriptions. And the angel said to me: Blessed is he who shall enter into these doors; because not every one goeth in, but only those who have single-mindedness, and guiltlessness, and a pure heart. (3) And I asked the angel: For what purpose have the inscriptions been graven on these plates? And he said to me: These are the names of the righteous, and of those who serve God. And I said to him: Is it so that their names have been inscribed in heaven itself while they are yet alive? And the angel said to me: ... (4) of the angels, such as serve Him well are acknowledged by God. And straightway the gate was opened, and there came forth a hoary-headed man to meet us; and he said to me: Welcome, Paul, beloved of God! and, with a joyful countenance, he kissed me with tears. And I said to him: Father, why weepest thou? And he said to me: Because God hath prepared many good things for men, and they do not His will in order that they may enjoy them. And I asked the angel: My lord, who is this? And he said to me: This is Enoch, the witness of the last day. (5) And the angel says to me: See that whatever I show thee in this place thou do not announce,
except what I tell thee. And he set me upon (6) the river whose source springs up in the circle of heaven; and it is this river which encircleth the whole earth. And he says to me: This river is Ocean. And there was then a great light. And I said: My lord, what is this? And he said to me: This is the land of the meek. Knowest thou not that it is written, Blessed are the meek, for they shall inherit the earth? (7) The souls of the righteous, therefore, are kept in this place. And I said to the angel: When, then, will they be made manifest? And he said to me: When the Judge shall come in the day of the resurrection, and sit down. Then, accordingly, shall he command, and shall reveal the earth, and it shall be lighted up; and the saints shall appear in it, and shall delight themselves in the good (8) that have been reserved from the foundation of the world. And there were by the bank of the river, trees planted, full of different fruits. And I looked towards the rising of the sun, and I saw there trees of great size full of fruits; and that land was more brilliant than silver and gold; and there were vines growing on those date-palms, and myriads of shoots, and myriads of clusters on each branch. And I said to the archangel: What is this, my lord? And

he says to me: This is the Acherusian lake, and within it the city of God. All are not permitted to enter into it, except whosoever shall repent of his sins; and as soon as he shall repent, and alter his life, he is delivered to Michael, and they cast him into the Acherusian lake, and then he brings him in the city of God, near the righteous. And I wondered and blessed God at all that I saw. And the angel said to me: Follow me, that I may bring thee into the city of God, and into its light. And its light was greater than the light of the world, and greater than gold, and walls encircled it. And the length and the breadth of it were a hundred stadia. And I saw twelve gates, exceedingly ornamented, leading into the city; and four rivers encircled it, flowing with milk, and honey, and oil, and wine. And I said to the angel: My lord, what are these rivers? And he said to me: These are the righteous who, when in the world, did not make use of these things, but humbled themselves for the sake of God; and here they receive a recompense ten thousand fold. And I, going into the city, saw a very lofty tree before the doors of the city, having no fruit, and a few men under it; and they wept exceedingly, and the trees bent down to them. And I, seeing them, wept, and asked the angel: Who are these, that they have not turned to go into the city? And he said to me: Yes, the root of all evils is vainglory. And I said: And these trees, why have they thus humbled themselves? And the angel answered and said to me: For this reason the trees are not fruit-bearing, because they have not withheld themselves from vaunting. And I asked the angel: My lord, for what reason have they been put aside before the doors of the city? And he answered and said to me: On account of the great goodness of God, since by this way Christ is going to come into the city, and that those who go along with Him may plead for these men, and that they may be brought in along with them. And I was going along, guided by the angel, and he set me upon the river. And I saw there all the prophets; and they came and saluted me, saying: Welcome, Paul, beloved of God. And I said to the angel: My lord, who are these? And he said to me: These are all the prophets, and these are the songs of all the prophecies, (1) and of whoever hath grieved his soul, not doing its will, for God's sake.
Having departed, then, he comes here, and the prophets salute him. And the angel brought me to the south of the city, where the river of milk is. And I saw there all the infants that King Herod slew for the Lord's name's sake. And the angel took me again to the east of the city, and I saw there

Abraham, Isaac, Jacob. And I asked the angel: My lord, what place is this? And he said to me: Every one who is hospitable to men comes hither when he comes out of the world, and they salute him as a friend of God on account of his love to strangers. And again he took me away to another place, and I saw there a river like oil on the north of the city, and I saw people there rejoicing and singing praises. And I asked: Who are these, my lord? And he said to me: These are they who have given themselves up to God; for they are brought into this city. And I looked, and saw in the midst of the city an altar, great and very lofty; and there was one standing near the altar, whose face shone like the sun, and he had in his hands a psaltery and a harp, and he sung the Alleluia delightfully, and his voice filled all the city. And all with one consent accompanied him, so that the city was shaken by their shouting. And I asked the angel: Who is this that singeth delightfully, whom all accompany? And he said to me: This is the prophet David; this is the heavenly Jerusalem. When, therefore, Christ shall come in His second appearing, David himself goes forth with all the saints. For as it is in the heavens, so also upon earth: for it is not permitted without David to offer sacrifice even in the day of the sacrifice of the precious body and blood of Christ; but it is necessary for David to sing the Alleluia. And I asked the angel: My lord, what is the meaning of Alleluia? It is called in Hebrew, THEBEL, MAREMATHA--speech to God who founded all things: let us glorify Him in the same. So that every one who sings the Alleluia glorifies God.

When these things, therefore, had been thus said to me by the angel, he led me outside of the city, and the Acherusian lake, and the good land, and set me upon the river of the ocean that supports the firmament of the heaven, and said to me: Knowest thou where I am going? And I said: No, my lord. And he said to me: Follow me, that I may show thee where the souls of the impious and the sinners are. And he took me to the setting of the sun, and where the beginning of the heaven had been founded upon the river of the ocean. And I saw beyond the river, and there was no light there, but darkness, and grief, and groaning; and I saw a bubbling river, and a great multitude both of men and women who had been cast into it, some up to the knees, others up to the navel, and many even up to the crown of the head. And I asked: Who are these? And he said to me: These are they who lived unrepenting in fornications and adulteries. And I saw at the south-west of the river another river, where there flowed a river of fire, and there was there a multitude of many souls. And I asked the angel: Who are these,

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my lord? And he said to me: These are the thieves, and slanderers, and flatterers, who did not set up God as their help, but hoped in the vanity of their riches. And I said to him: What is the depth of this river? And he said to me: Its depth has no measure, but it is immeasurable.
And I groaned and wept because of mankind. And the angel said to me: Why weepest thou? Art thou more merciful than God? for, being holy, God, repenting over men, waits for their conversion and repentance; but they, deceived by their own will, come here, and are eternally punished. And I looked into the fiery river, and saw an old man dragged along by two, and they pulled him in up to the knee. And the angel Temeluch coming, laid hold of an iron with his hand, and with it drew up the entrails of that old man through his mouth. And I asked the angel: My lord, who is this that suffers this punishment? And he said to me: This old man whom thou seest was a presbyter; and when he had eaten and drunk, then he performed the service of God. And I saw there another old man carried in haste by four angels; and they threw him into the fiery river up to the girdle, and he was frightfully burnt by the lightnings. And I said to the angel: Who is this, my lord? And he said to me: This whom thou seest was a bishop, and that name indeed he was well pleased to have; but in the goodness of God he did not walk, righteous judgment he did not judge, the widow and the orphan he did not pity, he was neither affectionate nor hospitable; (1) but now he has been recompensed according to his works. And I looked, and saw in the middle of the river another man up to the navel, having his hands all bloody, and worms were coming up through his mouth. And I asked the angel: Who is this, my lord? And he said to me: This whom thou seest was a deacon, who ate and drank, and ministered to God. And I looked to another place where there was a brazen wall in flames, and within it men and women eating up their own tongues, dreadfully judged. And I asked the angel: Who are these, my lord? And he said to me: These are they who in the church speak against their neighbours, and do not attend to the word of God. And I looked, and saw a bloody pit. And I said: What is this pit? And he said to me: This is the place where are cast the wizards, and sorcerers, and the whoremongers, and the adulterers, and those that oppress widows and orphans. And I saw in another place women wearing black, and led away into a dark place. And I asked: Who are these, my lord? And he said to me: These are they who did not listen to their parents, but before their marriage defiled their virginity. And I saw women wearing white robes, being blind, and standing upon obelisks of fire; and an angel was mercilessly beating them, saying: Now you know where you are; you did not attend when the Scriptures were read to you. And the angel said to me: These are they who corrupted themselves and killed their infants. Their infants therefore came crying out: Avenge us of our mothers. And they were given to an angel to be carried away into a spacious place, but their parents into everlasting fire.

And the angel took me up from these torments, and set me above a well, which had seven seals upon its mouth. And the angel who was with me said to the angel at the well of that place: Open the well, that Paul the beloved of God may see, because there has been given to him authority to see the torments. And the angel of the place said to me: Stand afar off, until I open the seals. And when he had opened them, there came forth a stench which it was impossible to bear. And having come near the place, I saw that well filled with darkness and gloom, and great narrowness of space in it. And the angel who was with me said to me: This place of the well which thou seest is cast off from the glory of God, and none of the angels is importunate in behalf of them; and as many as have professed that the holy Mary is not the mother of God, and that the Lord did not become man out of her, and that the bread of the
thanksgiving and the cup of blessing are not His flesh and blood, (2) are cast into this well: 

and as I said before no angel is importunate in their behalf. And I saw towards the setting of the sun, where there is weeping and gnashing of teeth, many men and women there tormented. And I said to the angel: Who are these, my lord? And he said to me: These are they who say that there is no resurrection of the dead; and to them mercy never comes.

Having heard this, I wept bitterly; and looking up into the firmament, I saw the heaven opened, and the archangel Gabriel coming down with hosts of angels, who were going round about all the torments. And they who were judged in the torments seeing them, all cried out with one loud voice: Have mercy upon us, Gabriel, who standest in the presence of God; for we heard that there was a judgment: behold, we know it. And the archangel Gabriel answered and said: As the Lord liveth, beside whom I stand, night and day without ceasing I plead in behalf

of the race of men; but they did not do any good when in life, but spent the period of their life in vanity. And now I shall weep, even I, along with the beloved Paul; perhaps the good Lord may have compassion, and grant you remission. And they assented with one voice: Have mercy upon us, O Lord. And they fell down before God, and supplicated, saying: Have mercy, O Lord, upon the sons of men whom Thou hast made after Thine image. And the heaven was shaken like a leaf, and I saw the four and twenty elders lying on their face; and I saw the altar, and the throne, and the veil; and all of them entreated the glory of God; (1) and I saw the Son of God with glory and great power coming down to the earth. (2) And when the sound of the trumpet took place, all who were in the torments cried out, saying: Have mercy upon us Son of God; for to Thee has been given power over things in heaven, and things on earth, and things under the earth. And there came a voice saying: What good work have you done, that you are asking for rest? For you have done as you wished, and have not repented, but you have spent your life in profligacy. But now for the sake of Gabriel, the angel of my righteousness and for the sake of Paul my beloved, I give you a night and the day of the holy Lord's day, on which I rose from the dead, for rest. And all who were in the torments cried out, saying: We bless Thee, O Son of the living God; better for us is such rest than the life which we lived when spending our time in the world.

And after these things the angel says to me: Behold, thou hast seen all the torments: come, follow me, that I may lead thee away to paradise, and that thou mayst change thy soul by the sight of the righteous; for many desire to salute thee. And he took me by an impulse of the Spirit, and brought me into paradise. And he says to me: This is paradise, where Adam and Eve transgressed. And I saw there a beautiful tree of great size, on which the Holy Spirit, rested; and from the root of it there came forth all manner of most sweet-smelling water, parting into four channels. And I said to the angel: My lord, what is this tree, that there
comes forth from it a great abundance of this water, and where does it go? And he answered and said to me: Before the heaven and the earth existed, He divided them into four kingdoms and heads, of which the names are Phison, Gehon, Tigris, Euphrates. And having again taken hold of me by the hand, he led me near the tree of the knowledge of good and evil. And he says to me: This is the tree by means of which death came into the world, and Adam took of the fruit of it from his wife, and ate; and thereafter they were cast out hence. And he showed me another, the tree of life, and said to me: This the cherubim and the flaming sword guard. And when I was closely observing the tree, and wondering, I saw a woman coming from afar off, and a multitude of angels singing praises to her. And I asked the angel: Who is this, my lord, who is in so great honour and beauty? And the angel says to me: This is the holy Mary, the mother of the Lord. And she came and saluted me, saying: Welcome, Paul, beloved of God, and angels, and men; thou hast proclaimed the word of God in the world, and established churches, and all bear testimony to thee who have been saved by means of thee: for, having been delivered from the deception of idols through thy teaching, they come here.

While they were yet speaking to me, I gazed, and saw other three men coming. And I asked the angel: Who are these, my lord? And he said to me: These are Abraham, Isaac, and Jacob, the righteous forefathers. And they came and saluted me, saying: Welcome, Paul, beloved of God. ... God did not grieve us. But we know thee in the flesh, before thou camest forth out of the world. And in succession they told me their names from Abraham to Manasseh. And one of them, Joseph who was sold in Egypt, says to me: Hear me, Paul, friend of God: I did not requite my brethren who cursed me. For blessed is he who is able to endure trial, because the Lord will give him in requital sevenfold reward in the world to come. (3) And while he was yet speaking with me, I saw another coming afar off, and the appearance of him was as the appearance of an angel. And I asked the angel, saying: My lord, who is this? And he said to me: This is Moses the lawgiver, by whom God led forth the children of Israel out of the slavery of Egypt. And when he came near me, he saluted me weeping. And I said to him: Father, why weepest thou, being righteous and meek? (4) And he answered and said to me: I must weep for every man, because I brought trouble upon a people that does not understand, and they have not borne fruit; and I see the sheep of which I was shepherd scattered, and the toil which I toiled for the children of Israel has been counted for nothing; and they saw powers (5) and hosts in the midst of them, and they did not understand; and I see the Gentiles worshipping, and believing through thy word, and being converted, and coming here, and out of my people that was so great not one has understood. For, when the Jews hanged the Son of God upon the cross, all the angels and archangels, and the righteous, and the whole creation of things in heaven, and things in earth, and things under the earth, lamented and mourned with a great lamentation, but the impious and insensate Jews did not understand; wherefore there has been prepared for them the fire everlasting, and the worm that dies not.
While he was yet speaking, there came other three, and saluted me, saying: Welcome, Paul, beloved of God, the boast of the churches, and model of angels. And I asked: Who are you? And the first said: I am Isaiah, whom Manasseh sawed with a wood saw. And the second said: I am Jeremiah, whom the Jews stoned, but they remained burnt up with everlasting fire. And the third said: I am Ezekiel, whom the slayers of the Messiah pierced; all these things have we endured, and we have not been able to turn the stony heart of the Jews. And I threw myself on my face, entreating the goodness of God, because He had had mercy upon me, and had delivered me from the race of the Hebrews. And there came a voice saying: Blessed art thou, Paul, beloved of God; and blessed are those who through thee have believed in the name of our Lord Jesus Christ, because for them has been prepared everlasting life.

While this voice was yet speaking, there came another, crying: Blessed art thou, Paul. And I asked the angel: Who is this, my lord? And he said to me: This is Noah, who lived in the time of the deluge. And when we had saluted each other, I asked him: Who art thou? And he said to me: I am Noah, who in a hundred years built the ark, and without putting off the coat which I wore, or shaving my head; moreover, I practised continence, and did not come near my wife; and in the hundred years my coat was not dirtied, and the hair of my head was not diminished. And I ceased not to proclaim to men, Repent, for, behold, a deluge is coming. And no one paid heed; but all derided me, not refraining from their lawless deeds, until the water of the deluge came and destroyed them all.

And looking away, I saw other two from afar off. And I asked the angel: Who are these, my lord? And he said to me: These are Enoch and Elias. And they came and saluted me, saying: Welcome, Paul, beloved of God! And I said to them: Who are you? And Elias the prophet answered and said to me: I am Elias the prophet, who prayed to God, and He caused that no rain should come down upon the earth for three years and six months, on account of the unrighteousness of the sons of men. For often, of a truth, even the angel besought God on account of the rain; and I heard, Be patient until Elias my beloved shall pray, and I send rain upon the earth. (2)
Two years after the Ascension there was a contest about Jesus. Many learned men had assembled at Jerusalem from Ethiopia, the Thebaid, Alexandria, Jerusalem, Asia, Mauretania and Babylon. There was a great clamour among them like thunder, lasting till the fourth hour. Stephen, a learned man of the tribe of Benjamin, stood on a high place and addressed the assembly. Why this tumult? said he. Blessed is he who has not doubted concerning Jesus. Born of a pure virgin he filled the world with light. By Satan's contrivances Herod slew 14,000 (144,000) children. He spoke of the miracles of Jesus. Woe to the unbelievers when he shall come as judge, with angels, a fiery chariot, a mighty wind: the stars shall fall, the heavens open, the books be brought forward. The twelve angels who are set over every soul shall unveil the deeds of men. The sea shall move and give up what is in it. The mountains fall, all the surface of the earth becomes smooth. Great winged thrones are set. The Lord, and Christ, and the Holy Spirit take their seats. The Father bids Jesus sit on his right hand.

At this point the crowd cried out: Blasphemy! and took Stephen before Pilate.

Pilate stood on the steps and reproached them: You compelled me to crucify the Innocent; why rage against this man? Why gnash your teeth? Are ye yet foolish?

They led Stephen away. Caiaphas ordered him to be beaten till the blood ran. And he prayed: Lay not this sin to their charge. We saw how angels ministered to him.

In the morning Pilate called his wife and two children: they baptized themselves and praised God.

Three thousand men now assembled and disputed with Stephen for three days and three nights. On the fourth day they took counsel and sent to Caesarea of Palestine for Saul of Tarsus, who had a commission to seize upon Christians. He took his place on the judgement seat and said: I wonder that thou, a wise man, and my kinsman, believest all this. None of the
Sanhedrin have given up the Law. I have been through all Judaea, Galilee, Peræa, Damascus, and the city of the Jesitites to seek out believers.

Stephen lifted up his hands and said: Silence, persecutor! Recognize the Son of God. Thou makest me doubt of my own descent. But I see that thou shalt ere long drink of the same cup as I. What thou doest, do quickly. Saul rent his clothes and beat Stephen. Gamaliel, Saul's teacher, sprang forth and gave Saul a buffet, saying: Did I teach thee such conduct? know that what this man saith is acceptable and good.

Saul was yet more enraged, and looked fiercely on him, saying: I spare thine old age, but thou shalt reap a due reward for this. Gamaliel answered: I ask nothing better than to suffer with Christ. The elders rent their clothes, cast dust on their heads, and cried: Crucify the blasphemers.

Saul said: Guard them until the morrow. Next day he sat on the judgement seat and had them brought before him, and they were led away to be crucified. An angel came and cast away the cross, and Stephen's wounds were healed. Seven men came and poured molten lead into his mouth and pitch into his ears. They drove nails into his breast and feet, and he prayed for their forgiveness. Again an angel came down and healed him, and a great multitude believed.

Next day all assembled and took him out of the city to judge him. He mounted upon a stone and addressed them: How long will ye harden your hearts? The Law and the Prophets spake of Christ. In the first Law, and the second, and the other books it is written: When the year of the covenant cometh I will send my beloved angel, the good spirit of sonship, from a pure maiden, the fruit of truth, without ploughshare and without seed, and an image of sowing (?), and the fruit shall grow after the . . . of planting for ever from the word of my covenant, and signs shall come to pass. And Isaiah saith: Unto us a child is born, &c. And again: Behold, a virgin shall conceive, &c. And the prophet Nathan said: I saw one, a maiden and without touch of man, and a man child in her arms, and that was the Lord of the earth unto the end of the earth. And again the prophet Baruch saith: Christ the eternal appeareth as a stone from the mountain and breaketh in pieces the idol temples of the . . . David also said: Arise, O Lord, unto thy resting place, &c. Understand then, O foolish ones, what the prophet saith: In this word shalt thou judge.

And he looked up to heaven and said: I see the heaven opened and the Son of man standing at the right hand of God.

Then they laid hands on him, saying: He blasphemeth! Gamaliel said: Wherein? This righteous man hath seen the Son saying to the Father: Lo, the Jews rage against me and cease not to ill-treat them that confess my name. And the Father said: Sit thou on my right hand until I make thine enemies thy footstool.
Then they bound Stephen and took him away to Alexander, the reader, who was a chief of the people, and of the troop in Tiberias.

In the fourth watch of the night, a light as of lightning shone round about him, and a voice said: Be strong. Thou art my first martyr, and thine hour is nigh. I will write the record of thee in the book of everlasting life.

The Jews took counsel and decreed that he should be stoned. There were with him Abibas, Nicodemus, Gamaliel, Pilate, his wife and two children, and a multitude of believers. Saul stood forth and beckoned, and said: It would have been better that this man should not be slain, because of his great wisdom: but forasmuch as he is an apostate, I condemn Stephen to be stoned. The people said: He shall be stoned: but those who stood in the front rank with staves looked on each other and durst not lay hands on him: for he was renowned among the people.

Saul was wroth, and stripped those servants of their garments and laid them on the table; and commanded the men to stone Stephen.

Stephen looked round and said: Saul, Saul, that which thou doest unto me to-day, that same will the Jews do unto thee to-morrow. And when thou sufferest, thou shalt think on me.

The people cast stones upon him so thickly that the light of the sun was darkened. Nicodemus and Gamaliel put their arms about him and shielded him, and were slain, and gave up their souls to Christ.

Stephen prayed, saying: Forgive them that stone us, for by their means we trust to enter into thy kingdom. And at the tenth hour he gave up the ghost. Then beautiful youths appeared, and fell upon the bodies and wept aloud: and the people beheld the souls borne up by angels into heaven, and saw the heavens open and the hosts coming to meet the souls. And the people mourned for three days and three nights.

Pilate took the bodies and put each one into a silver coffin with his name upon it: but Stephen's coffin was gilt: and he laid them in his secret sepulchre. But Stephen prayed: Let my body be buried in my land of Serasima in Kapogemala (Caphargamala) until the revealing, when the martyrs that follow me shall be gathered together. And an angel came and removed the bodies thither.

But Pilate rose early to burn incense before the bodies, and found them not; and rent his clothes, saying: Was I then not worthy to be thy servant? On the night following, Stephen appeared and said to him: Weep not. I prayed God to hide our bodies. In the time of our revealing one of thy seed shall find us after a vision, and thy desire shall be fulfilled. But build a house of prayer and celebrate our feast in the month of April. After seven months
thou also shalt rest. And Pilate did so: and he died, and was buried at Kapartasala: and his wife also died in peace. But the holy martyrs appeared thrice to venerable and believing men, speaking to them, and revealing divine words: for after their death many believed.
IT came to pass in the thirtieth year, on the twenty-second of the month, I was in my house. And I cried out and said to the Most High: Lord, give the glory,

- (1) in order that I may see Thy mysteries. And when it was night, there came an angel, Michael the archangel, and says to me: O Prophet Esdras, refrain from bread for seventy weeks.
- (2) And I fasted as he told me. And there came Raphael the commander of the host, and gave me a storax rod. And I fasted twice sixty
- (3) weeks.
And I saw the mysteries of God and His angels. And I said to them: I wish to plead before God about the race of the Christians. It is good for a man not to be born rather than to come into the world. I was therefore taken up into heaven, and I saw in the first heaven a great army of angels; and they took me to the judgments. And I heard a voice saying to me: Have mercy on us, O thou chosen of God, Esdras. Then began I to say: Woe to sinners when they see one who is just more than the angels, and they themselves are in the Gehenna of fire!
And Esdras said: Have mercy on the works of Thine hands, Thou who art compassionate, and of great mercy. Judge me rather than the souls of the sinners; for it is better that one soul should he punished, and that the whole world should not come to destruction. And God said: I will give rest in paradise to the righteous, and I have become
- (4) merciful.
And Esdras said: Lord, why dost Thou confer benefits on the righteous? for just as one who has been hired out, and has served out his time, goes and again works as a slave when he come to his masters, so also the righteous has received his reward in the heavens. But have mercy on the sinners, for we know that Thou art merciful. And God said: I do not see how I can have mercy upon them. And Esdras said: They cannot endure Thy wrath. And God said:
This is the fate of such. And God said: I wish to have thee like Paul and John, as thou hast given me uncorrupted the treasure that cannot be stolen, the treasure of virginity, the bulwark of men.

And Esdras said: It is good for a man not to be born. It is good not to be in life. The irrational creatures are better than man, because they have no punishment; but Thou hast taken us, and given us up to judgment. Woe to the sinners in the world to come! because their judgment is endless, and the flame unquenchable. And while I was thus speaking to him, there came Michael and Gabriel, and all the apostles; and they said: Rejoice, O faithful man of God!

And Esdras said:

(1) Arise, and come hither with me, O Lord, to judgment. And the Lord said: Behold, I give thee my covenant between me and thee, that you may receive it. And Esdras said: Let us plead in Thy hearing.

(2) And God said: Ask Abraham your father how a son pleads with his father, and come plead with us. And Esdras said: As the Lord liveth, I will not cease pleading with Thee in behalf of the race of the Christians. Where are Thine ancient compassions, O Lord?

Where is Thy long-suffering? And God said: As I have made night and day, I have made the righteous and the sinner; and he should have lived like the righteous. And the prophet said: Who made Adam the first-formed? And God said: My undefiled hands. And I put him in paradise to guard the food of the tree of life; and thereafter he became disobedient. and did this in transgression. And the prophet said: Was he not protected by an angel? and was not his life guarded by the cherubim to endless ages? and how was he deceived who was guarded by angels?

for Thou didst command all to be present, and to attend to what was said by Thee.

(1) But if Thou hadst not given him Eve, the serpent would not have deceived her;
(2) but whom Thou wilt Thou savest, and whom Thou wilt Thou destroyest.
(3) And the prophet said: Let us come, my Lord, to a second judgment. And God said: I cast fire upon Sodom and Gomorrah. And the prophet said: Lord, Thou dealest with us according to our deserts. And God said:

Your sins transcend my clemency. And the prophet said: Call to mind the Scriptures, my Father, who hast measured out Jerusalem, and set her up again. Have mercy, O Lord, upon sinners; have mercy upon Thine own creatures;

(4) have pity upon Thy works. Then God remembered those whom He had made, and said to the prophet: How can I have mercy upon them? Vinegar and gall did they give me to drink,

(5) and not even then did they repent. And the prophet said: Reveal Thy cherubim, and let us go together to judgment; and show me the day of judgment, what like it is. And God said: Thou hast been deceived, Esdras; for such is the day of judgment as that in which there is no rain upon the earth; for it is a merciful tribunal as compared with that day.

And the prophet said: I will not cease to plead with Thee, unless I see the day of the
consummation. And God said:

- (6) Number the stars and the sand of the sea; and if thou shalt be able to number this, thou art also able to plead with me. And the prophet said: Lord, Thou knowest that I wear human flesh; and how can I count the stars of the heaven, and the sand of the sea? And God said: My chosen prophet, no man will know that great day and the appearing
- (7) that comes to judge the world. For thy sake, my prophet, I have told thee the day; but the hour have I not told thee. And the prophet said: Lord, tell me also the years.

And God said: If I see the righteousness of the world, that it has abounded, I will have patience with them; but if not, I will stretch forth my hand, and lay hold of the world by the four quarters, and bring them all together into the valley of Jehoshaphat,

- (8) and I will wipe out the race of men, so that the world shall be no more. And the prophet said: And how can Thy right hand be glorified? And God said: I shall be glorified by my angels. And the prophet said: Lord, if Thou hast resolved to do this, why didst Thou make man? Thou didst say to our father Abraham,

- (9) Multiplying I will multiply thy seed as the stars of the heaven, and as the sand that is by the sea-shore;

- (10) and where is Thy promise?

And God said: First will I make an earthquake for the fall of four-footed beasts and of men; and when you see that brother gives up brother to death, and that children shall rise up against their parents, and that a woman forsakes her own husband, and when nation shall rise up against nation in war, then will you know that the end is near.

- (11) For then neither brother pities brother, nor man wife, nor children parents, nor friends friends, nor a slave his master; for he who is the adversary of men shall come up from Tartarus, and shall show men many things. What shall I make of thee, Esdras? and wilt thou yet plead with me? And the prophet said: Lord, I shall not cease to plead with Thee. And God said: Number the flowers of the earth. If thou shalt be able to number them, thou art able also to plead with me. And the prophet said: Lord, I cannot number them. I wear human flesh; but I shall not cease to plead with Thee. I wish, Lord, to see also the under parts of Tartarus. And God said: Come down and see.

And He gave me Michael, and Gabriel, and other thirty-four angels; and I went down eighty-five steps, and they brought me down five hundred steps, and I saw a fiery throne, and an old man sitting upon it; and his judgment was merciless. And I said to the angels: Who is this? and what is his sin? And they said to me: This is Herod, who for a time was a king, and ordered to put to death the children from two years old and under.

- (12) And I said: Woe to his soul! And again they took me down thirty steps, and I there saw boilings up of fire, and in them there was a multitude of sinners; and I heard their voice, but saw not their forms. And they took me down lower many steps, which I could not measure. And I there saw old men, and fiery pivots turning in their ears. And I said: Who are these? and what is their sin?

And they said to me: These are they who would not listen.

- (13) And they took me down again other five hundred steps, and I there saw the worm that sleeps not, and fire burning up the sinners. And they took me down to the lowest part of destruction, and I saw there the twelve plagues of the abyss. And they took me away to the
south, and I saw there a man hanging by the eyelids; and the angels kept scourging him. And I asked: Who is this? and what is his sin? And Michael the commander said to me: This is one who lay with his mother; for having put into practice a small wish, he has been ordered to be hanged. And they took me away to the north, and I saw there a man bound with iron chains. And I asked: Who is this? And he said to me: This is he who said, I am the Son of God, that made stones bread, and water wine. And the prophet said: My lord, let me know what is his form, and I shall tell the race of men, that they may not believe in him. And he said to me: The form of his countenance is like that of a wild beast; his right eye like the star that rises in the morning, and the other without motion; his mouth one cubit; his teeth span long; his fingers like scythes; the track of his feet of two spans; and in his face an inscription, Antichrist. He has been exalted to heaven; he shall go down to Hades.

- (1) At one time he shall become a child; at another, an old man. And the prophet said: Lord, and how dost Thou permit him, and he deceives the race of men? And God said: Listen, my prophet. He becomes both child and old man, and no one believes him that he is my beloved Son. And after this a trumpet, and the tombs shall be opened, and the dead shall be raised incorruptible.
- (2) Then the adversary, hearing the dreadful threatening, shall be hidden in outer darkness. Then the heaven, and the earth, and the sea shall be destroyed. Then shall I burn the heaven eighty cubits, and the earth eight hundred cubits. And the prophet said: And how has the heaven sinned? And God said: Since
- (3) ... there is evil.
And the prophet said: Lord, and the earth, how has it sinned? And God said: Since the adversary, having heard the dreadful threatening, shall be hidden, even on account of this will I melt the earth, and with it the opponent of the race of men. And the prophet said: Have mercy, Lord, upon the race of the Christians. And I saw a woman hanging, and four wild beasts sucking her breasts. And the angels said to me: She grudged to give her milk, but even threw her infants into the rivers. And I saw a dreadful darkness, and a night that had no stars nor moon; nor is there there young or old, nor brother with brother, nor mother with child, nor wife with husband.
And I wept, and said: O Lord God, have mercy upon the sinners. And as I said this, there came a cloud and snatched me up, and carried me away again into the heavens. And I saw there many judgments; and I wept bitterly, and said: It is good for a man not to have come out of his mother's womb. And those who were in torment cried out, saying: Since thou hast come hither, O holy one of God, we have found a little remission. And the prophet said: Blessed are they that weep for their sins. And God said: Hear, O beloved Esdras. As a husbandman casts the seed of the corn into the ground, so also the man casts his seed into the parts of the woman.
The first month it is all together; the second it increases in size; the third it gets hair; the fourth it gets nails; the fifth it is turned into milk;
- (4) and the sixth it is made ready, and receives life;
(5) the seventh it is completely furnished; the ninth the barriers of the gate of the woman are opened; and it is born safe and sound into the earth. And the prophet said: Lord, it is good for man not to have been born. Woe to the human race then, when Thou shall come to judgment! And I said to the Lord: Lord, why hast Thou created man, and delivered him up to judgment? And God said, with a lofty proclamation: I will not by any means have mercy on those who transgress my covenant. And the prophet said Lord, where is Thy goodness? And God said: I have prepared all things for man's sake, and man does not keep my commandments. And the prophet said: Lord, reveal to me the judgments and paradise. And the angels took me away towards the east, and I saw the tree of life. And I saw there Enoch, and Elias, and Moses, and Peter, and Paul, and Luke, and Matthias, and all the righteous, and the patriarchs. And I saw there the keeping of the air within bounds, and the blowing of the winds, and the storehouses of the ice, and the eternal judgments. And I saw there a man hanging by the skull. And they said to me: This man removed landmarks. And I saw there great judgments.

(6) And I said to the Lord: O Lord God, and what man, then, who has been born has not sinned? And they took me lower down into Tartarus, and I saw all the sinners lamenting and weeping and mourning bitterly. And I also wept, seeing the race of men thus tormented. Then God says to me: Knowest thou, Esdras, the names of the angels at the end of the world? Michael, Gabriel, Uriel, Raphael, Gabuthelon, Aker, Arphugitonos, Beburos, Zebuleon. Then there came a voice to me: Come hither and die, Esdras, my beloved; give that which hath been entrusted to thee.

(7) And the prophet said: And whence can you bring forth my soul? And the angels said: We can put it forth through the mouth. And the prophet said: Mouth to mouth have I spoken with God,

(8) and it comes not forth thence. And the angels said: Let us bring it out through thy nostrils. And the prophet said: My nostrils have smelled the sweet savour of the glory of God. And the angels said: We can bring it out through thine eyes. And the prophet said: Mine eyes have seen the back parts of God.

(9) And the angels said: We can bring it out through the crown of thy head. And the prophet said: I walked about with Moses also on the mountain, and it comes not forth thence. And the angels said: We can put it forth through the points of thy nails. And the prophet said: My feet also have walked about on the altar. And the angels went away without having done anything, saying: Lord, we cannot get his soul. Then He says to His only begotten Son: Go down, my beloved Son, with a great host of angels, and take the soul of my beloved Esdras. For the Lord, having taken a great host of angels, says to the prophet: Give me the trust which I entrusted to thee; the crown has been prepared for thee.

(1) And the prophet said: Lord, if Thou take my soul from me, who will be left to plead with Thee for the race of men And God said: As thou art mortal, and of the earth, do not plead with me. And the prophet said: I will not cease to plead. And God said: Give up just now the trust; the crown has been prepared for thee. Come and die, that thou mayst obtain it. Then the prophet began to say with tears: O Lord, what good have I done pleading with
Thee, and I am going to fall down into the earth? Woe's me, woe's me, that I am going to be eaten up by worms! Weep, all ye saints and ye righteous, for me, who have pleaded much, and who am delivered up to death.

Weep for me, all ye saints and ye righteous, because I have gone to the pit of Hades. And God said to him: Hear, Esdras, my beloved. I, who am immortal, endured a cross; I tasted vinegar and gall; I was laid in a tomb, and I raised up my chosen ones; I called Adam up out of Hades, that I might save

- (2) the race of men. Do not therefore be afraid of death: for that which is from me--that is to say, the soul--goes to heaven; and that which is from the earth--that is to say, the body--goes to the earth, from which it was taken.

- (3) And the prophet said: Woe's me! woe's me! what shall I set about? what shall I do? I know not.

And then the blessed Esdras began to say: O eternal God, the Maker of the whole creation, who hast measured the heaven with a span, and who holdest the earth as a handful,

- (4) who ridest upon the cherubim, who didst take the prophet Elias to the heavens in a chariot of fire,

- (5) who givest food to all flesh, whom all things dread and tremble at from the face of Thy power,--listen to me, who have pleaded much, and give to all who transcribe this book, and have it, and remember my name, and honour my memory, give them a blessing from heaven; and bless him

- (6) in all things, as Thou didst bless Joseph at last, and remember not his former wickedness in the day of his judgment.

And as many as have not believed this book shall be burnt up like Sodom and Gomorrah. And there came to him a voice, saying: Esdras, my beloved, all things whatever thou hast asked will I give to each one. And immediately he gave up his precious soul with much honour, in the month of October, on the twenty-eighth.

And they prepared him for burial with incense and psalms; and his precious and sacred body dispenses strength of soul and body perpetually to those who have recourse to him from a longing desire. To whom is due glory, strength, honour, and adoration,--to the Father, and to the Son, and to the Holy Spirit, now and ever, and to ages of ages. Amen.
AND when Tiberius Caesar, the emperor of the Romans, was labouring under a grievous disease, and understanding that there was at Jerusalem a certain physician, Jesus by name, who by a single word cured all infirmities, he, not knowing that the Jews and Pilate had put Him to death, ordered a certain friend of his named Volusianus: Go as quickly as possible across the seas; and thou shalt tell Pilate, my servant and friend, to send me this physician, that he may restore me to my former health. And this Volusianus, having heard the emperor's command, immediately departed, and came to Pilate, as he had been commanded. And he related to the same Pilate what had been entrusted to him by Tiberius Caesar, saying: Tiberius Caesar, the emperor of the Romans, thy master, having heard that in this city there is a physician who by his word alone heals infirmities, begs thee earnestly to send him to him for the curing of his infirmity. Pilate, hearing this, was very much afraid, knowing that through envy he had caused Him to be put to death. Pilate answered the same messenger thus, saying: This man was a malefactor, and a man who drew to himself all the people; so a council of the wise men of the city was held, and I caused him to be crucified. And this messenger returning to his inn, met a certain woman named Veronica, who had been a friend of Jesus; and he said: O woman, a certain physician who was in this city, who cured the sick by a word alone, why have the Jews put him to death? And she began to weep, saying: Ah me! my lord, my God and my Lord, whom Pilate for envy delivered, condemned, and ordered to be crucified. Then he, being exceedingly grieved, said: I am vehemently grieved that I am unable to accomplish that for which my lord had sent me. And Veronica said to him: When my Lord was going about preaching, and I, much against my will, was deprived of His presence, I wished His picture to be painted for me, in order that, while I was deprived of His presence, the figure of His picture might at least afford me consolation. And when I was carrying the canvas to the painter to be painted, my Lord met me, and asked whither I was going. And when I had disclosed to Him the cause of my journey, He asked of me the cloth, and gave it back to me impressed with the image of His venerable face. Therefore, if thy lord will devoutly gaze upon His face, (1) he shall obtain forthwith the benefit of health. And he said to her: Is a picture of such a sort procurable by gold or silver? She said to him: No; but by the pious influence of devotion. I shall therefore set out with thee, and shall carry the picture to be seen by Caesar, and shall come back again.
Volusianus therefore came with Veronica to Rome, and said to Tiberius the emperor: Jesus, whom thou hast been longing for, Pilate and the Jews have delivered to an unjust death, and have through envy affixed to the gibbet of the cross. There has therefore come with me a certain matron, bringing a picture of Jesus himself; and if thou wilt devoutly look upon it, thou shall immediately obtain the benefit of thy health. Caesar therefore ordered the way to be strewn with silk cloths, and the picture to be presented to him; and as soon as he had looked upon it, he regained his former health.

Pontius Pilate, therefore, by the command of Caesar, is taken and brought through to Rome. Caesar, hearing that Pilate had arrived at Rome, was filled with exceeding fury against him, and caused him to be brought to him. But Pilate brought down with him the seamless tunic of Jesus; and he wore it on him in presence of the emperor. And as soon as the emperor saw him, he laid aside all his anger, and forthwith rose up to meet him. Nor was he able to speak harshly to him in anything; and he who seemed so terrible and fierce in his absence, now in his presence is somehow found to be mild. And when he had sent him away, immediately he blazed out against him terribly, crying out that he was a wretch, inasmuch as he had not at all shown him the fury of his heart. And immediately he made him be called back, swearing and declaring that he was the son of death, and that it was infamous that he should live upon the earth. And as soon as he saw him, he forthwith saluted him,

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and threw away all the ferocity of his mind. All wondered; and he himself wondered that he should thus blaze out against Pilate when he was absent, and that while he was present he could say nothing to him roughly. Then, by a divine impulse, or perhaps by the advice of some Christian, (1) he caused him to be stripped of that tunic, and immediately resumed against him his former ferocity of mind. And when at this the emperor wondered very much, it was told him that that tunic had belonged to the Lord Jesus. Then the emperor ordered him to be kept in prison, until he should deliberate in a council of the wise men what ought to be done with him. And a few days after, sentence was therefore passed upon Pilate, that he should be condemned to the most disgraceful death. Pilate, hearing this, killed himself with his own knife, and by such a death ended his life.

When Caesar knew of the death of Pilate, he said: Truly he has died by a most disgraceful death, whom his own hand has not spared. He is therefore bound to a great mass, and sunk into the river Tiber. But malignant and filthy spirits in his malignant and filthy body, all rejoicing together, kept moving themselves in the waters, and in a terrible manner brought lightnings and tempests, thunders and hail-storms, in the air, so that all men were kept in horrible fear. Wherefore the Romans, drawing him out of the river Tiber, in derision carried him down to Vienna, and sunk him in the river Rhone. For Vienna is called, as it were, Via Gehennoe, the way of Gehenna, because it was then a place of cursing. But there evil spirits were present, working the same things in the same place. Those men therefore, not enduring such a visitation of demons, removed froth themselves that vessel of malediction, and sent
him to be buried in the territory of Losania. (2) And they, seeing that they were troubled by
the aforesaid visitations, removed him from themselves, and sunk him in a certain pit
surrounded by mountains, where to this day, according to the account of some, certain
diabolical machinations are said to bubble up.
The Passing of Mary

FIRST LATIN FORM.
CONCERNING THE PASSING
(1) OF THE BLESSED VIRGIN MARY.

In that time before the Lord came to His passion, and among many words which the mother asked of the Son, she began to ask Him about her own departure, addressing Him as follows:--O most dear Son, I pray Thy holiness, that when my soul goes out of my body, Thou let me know on the third day before; and do Thou, beloved Son, with Thy angels, receive it.

(2) Then He received the prayer of His beloved mother, and said to her: O palace and temple of the living God, O blessed mother,
(3) O queen of all saints, and blessed above all women, before thou carriedst me in thy womb, I always guarded thee, and caused thee to be fed daily with my angelic food,
(4) as thou knowest: how can I desert thee, after thou hast carried me, and nourished me, and brought me down in flight into Egypt, and endured many hardships for me?

Know, then, that my angels have always guarded thee, and will guard thee even until thy departure. But after I undergo suffering for men, as it is written, and rise again on the third day, and after forty days ascend into heaven, when thou shalt see me coming to thee
(5) with angels and archangels, with saints and with virgins, and with my disciples, know for certain that thy soul will be separated from the body, and I shall carry it into heaven, where it shall never at all have tribulation or anguish. Then she joyed and gloried, and kissed the knees of her Son, and blessed the Creator of heaven and earth, who gave her such a gift through Jesus Christ her Son.

In the second year, therefore, after the ascension of our Lord Jesus Christ, the most blessed Virgin Mary continued always in prayer day and night. And on the third day before she passed away, an angel of the Lord came to her, and saluted her, saying: Hail, Mary, full of grace! the Lord be with thee. And she answered, saying: Thanks to God. Again he said to her: Receive this palm which the Lord promised to thee. And she, giving thanks to God, with great joy received from the hand of the angel the palm sent to her. The angel of the Lord said
to her: Thy assumption will be after three days. And she answered: Thanks to God.

(6) Then she called Joseph of the city of Arimathaea, and the other
(7) disciples of the Lord; and when they, both relations and acquaintances, were assembled, she announced her departure to all standing there. Then the blessed Mary washed
(8) herself, and dressed herself like a queen, and waited the advent of her Son, as He had promised to her. And she asked all her relations to keep beside
(9) her, and give her comfort. And she had along with her three virgins, Sephora, Abigea, and Zael; but the disciples of our Lord Jesus Christ had been already dispersed throughout the whole world to preach to the people of God.

Then at the third hour
(10) there were great thunders, and rains, and lightnings, and tribulation, and an earthquake,
(11) while queen Mary was standing in her chamber. John the evangelist and apostle was suddenly brought from Ephesus, and entered the chamber of the blessed Mary, and saluted her, and said to her: Hail, Mary, full of grace! the Lord be with thee. And she answered: Thanks to God. And raising herself up, she kissed Saint John. And the blessed Mary said to him: O my dearest son, why hast

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thou left me at such a time, and hast not paid heed to the commands of thy Master, to take care of me, as He commanded thee while He was hanging on the cross? And he asked pardon with bended knee. Then the blessed Mary gave him her benediction, and again kissed him. And when she meant to ask him whence he came, and for what reason he had come to Jerusalem, behold, all the disciples of the Lord, except Thomas who is called Didymus, were brought by a cloud to the door of the chamber of the blessed Mary. They stood and went in, and saluted the queen with the following words, and adored her: Hail, Mary, full of grace! the Lord be with thee. And she eagerly rose quickly, and bowed herself, and kissed them, and gave thanks to God. These are the names of the disciples of the Lord who were brought thither in the cloud: John the evangelist and James his brother, Peter and Paul, Andrew, Philip, Luke,

Barnabas, Bartholomew and Matthew, Matthias who is called Justus,
(1) Simon the Chananaean, Judas and his brother, Nicodemus and Maximianus, and many others who cannot be numbered. Then the blessed Mary said to her brethren: What is this, that you have all come to Jerusalem? Peter, answering, said to her: We had need to ask this of thee, and dost thou question us? Certainly, as I think, none of us knows why we have come here to-day with such rapidity. I was at Antioch, and now I am here. All declared plainly the place where they had been that day. And they all wondered that they were there when they heard these things. The blessed Mary said to them: I asked my Son, before He endured the passion, that He and you should be at my death; and He granted me this gift. Whence you may know that my departure will be to-morrow.

(2) Watch and pray with me, that when the Lord comes to receive my soul, He may find you
watching. Then all promised that they would watch. And they watched and prayed the whole night, with psalms and chants, with great illuminations.

And when the Lord's day came, at the third hour, just as the Holy Spirit descended upon the apostles in a cloud,

(3) so Christ descended with a multitude of angels, and received the soul of His beloved mother. For there was such splendour and perfume of sweetness, and angels singing the songs of songs, where the Lord says, As a lily among thorns, so is my love among the daughters,

(4) that all who were there present fell on their faces, as the apostles fell when Christ transfigured Himself before them on Mount Thabor, and for a whole hour and a half no one was able to rise. But when the light went away, and at the same time with the light itself, the soul of the blessed virgin Mary was taken up into heaven with psalms, and hymns, and songs of songs. And as the cloud went up the whole earth shook, and in one moment all the inhabitants of Jerusalem openly saw the departure of St. Mary.

And that same hour Satan entered into them, and they began to consider what they were to do with her body. And they took up weapons, that they might burn her body and kill the apostles, because from her had gone forth the dispersions of Israel, on account of their sins and the gathering together of the Gentiles. But they were struck with blindness, striking their heads against the walls, and striking each other.

(5) Then the apostles, alarmed by so much brightness, arose, and with psalms carried the holy body down from Mount Zion to the valley of Jehoshaphat. But as they were going in the middle of the road, behold, a certain Jew,

(6) Reuben by name, wishing to throw to the ground the holy bier with the body of the blessed Mary. But his hands dried up, even to the elbow; whether he would or not, he went down even to the Valley of Jehoshaphat, weeping and lamenting because his hands were raised to the bier, and he was not able to draw back his hands to himself. And he began to ask the apostles

(7) that by their prayer he might be saved and made a Christian. Then the apostles, bending their knees, asked the Lord to let him loose. And he, being healed that same hour, giving thanks to God and kissing the feet of the queen of all the saints and apostles, was baptized in that same place, and began to preach the name of our God Jesus Christ.

Then the apostles with great honour laid the body in the tomb, weeping and singing through exceeding love and sweetness. And suddenly there shone round them a light from heaven, and they fell to the ground, and the holy body was taken up by angels into heaven.

Then the most blessed Thomas was suddenly brought to the Mount of Olivet, and saw the most blessed body going up to heaven, and began to cry out and say: O holy mother, blessed mother, spotless mother, if I have now found grace because I see thee, make thy servant joyful through thy compassion, because thou art going to heaven. Then the girdle with which the
apostles had encircled the most holy body was thrown down from heaven to the blessed Thomas. And taking it, and kissing it, and giving thanks to God, he came again into the Valley of Jehoshaphat. He found all the apostles and another great crowd there beating their breasts on account of the brightness which they had seen. And seeing and kissing each other, the blessed Peter said to him: Truly thou hast always been obdurate and unbelieving, because for thine unbelief it was not pleasing to God that thou shouldst be along with us at the burial of the mother of the Saviour. And he, beating his breast, said: I know and firmly believe that I have always been a bad and an unbelieving man; therefore I ask pardon of all of you for my obduracy and unbelief. And they all prayed for him. Then the blessed Thomas said: Where have you laid her body? And they pointed out the sepulchre with their finger. And he said: The body which is called most holy is not there. Then the blessed Peter said to him: Already on another occasion thou wouldst not believe the resurrection of our Master and Lord at our word, unless thou went to touch Him with thy fingers, and see Him; how wilt thou believe us that the holy body is here? Still he persists saying: It is not here. Then, as it were in a rage, they went to the sepulchre, which was a new one hollowed out in the rock, and took up the stone; but they did not find the body, not knowing what to say, because they had been convicted by the words of Thomas. Then the blessed Thomas told them how he was singing mass in India--he still had on his sacerdotal robes. He, not knowing the word of God, had been brought to the Mount of Olivet, and saw the most holy body of the blessed Mary going up into heaven, and prayed her to give him a blessing. She heard his prayer, and threw him her girdle which she had about her. And the apostles seeing the belt which they had put about her, glorifying God, all asked pardon of the blessed Thomas, on account of the benediction which the blessed Mary had given him, and because he had seen the most holy body going up into heaven. And the blessed Thomas gave them his benediction, and said: Behold how good and how pleasant it is for brethren to dwell together in unity!

(1) And the same cloud by which they had been brought carried them back each to his own place, just like Philip when he baptized the eunuch, as is read in the Acts of the Apostles; (2) and as Habakkuk the prophet carried food to Daniel, who was in the lions’ den, and quickly returned to Judaea.
(3) And so also the apostles quickly returned to where they had at first been, to preach to the people of God. Nor is it to be wondered at that He should do such things, who went into the virgin and came out of her though her womb was closed; who, though the gates were shut, went in to His disciples;
(4) who made the deaf to hear, raised the dead, cleansed the lepers, gave sight to the blind,
(5) and did many other wonderful things. To believe this is no doubtful matter.

I am Joseph who laid the Lord’s body in my sepulchre, and saw Him rising again; and who, before the ascension and after the ascension of the Lord, always kept his most sacred temple the blessed ever-virgin Mary, and who have kept in writing and in my breast the things which came forth from the mouth of God, and how the things mentioned above were done by
the judgment of God. And I have made known to all, Jews and Gentiles, those things which I saw with my eyes, and heard with my ears; and as long as I live I shall not cease to declare them. And her, whose assumption is at this day venerated and worshipped throughout the whole world, let us assiduously entreat that she be mindful of us in the presence of her most pious Son in heaven, to whom is praise and glory through endless ages of ages. Amen. (6)

SECOND LATIN FORM.

HERE BEGINNETH THE PASSING OF THE BLESSED MARY.

1. (1) THEREFORE, when the Lord and Saviour Jesus Christ was hanging on the tree fastened by the nails of the cross for the life of the whole world, He saw about the cross His mother standing, and John the evangelist, whom He peculiarly loved above the rest of the apostles, because he alone of them was a virgin in the body. He gave him, therefore, the charge of holy Mary, saying to him: Behold thy mother! and saying, to her: Behold thy son! (2) From that hour the! holy mother of God remained specially in the care of John, as long as she had her habitation in this life. And when the apostles had divided the world by lot for preaching, she settled in the house of his parents near Mount Olivet.

2. In the second year, therefore, after Christ had vanquished death, and ascended up into heaven, on a certain day, Mary, burning with a longing for Christ, began to weep alone, within the shelter of her abode. And, behold, an angel, shining in a dress of great light, stood before her and gave utterance to (3) the words of salutation saying: Hail! thou blessed by the Lord, receive the salutation of Him who commanded safety to Jacob by His prophets. Behold, said He a palm branch--I have brought it to thee from the paradise of the Lord--which thou wilt cause to be carried before thy bier, when on the third day thou shalt be taken up from the body. For, lo, thy Son awaits thee with thrones and angels, and all the powers of heaven. Then Mary said to the angel: I beg that all the apostles of the Lord Jesus Christ he assembled to me. To whom the angel said: Behold, to-day, by the power of my Lord Jesus Christ, all the apostles will come to thee. And Mary says to him: I ask that thou send upon me thy blessing, that no power of the lower world may withstand me in that hour in which my soul shall go out of my body, and that I may not see the prince of darkness. And the angel said: No power indeed of the lower world will hurt thee; and thy Lord God, whose servant and messenger I am, hath given thee eternal blessing; but do not think that the privilege of not seeing the prince of darkness is to be given thee by me, but by Him whom thou hast carried in thy womb; for to Him belongeth power over all for ever and ever. Thus saying, the angel departed with great splendour. And that palm shone with exceeding great light. Then Mary, undressing herself, put on better garments. And, taking the palm which she had received from the hands of the
angel, she went out to the mount of Olivet, and began to pray, and say: I had not been worthy, O Lord, to bear Thee, unless Thou hadst had compassion on me; but nevertheless I have kept the treasure which Thou entrustedst to me. Therefore I ask of Thee, O King of glory, that the power of Gehenna hurt me not. For if the heavens and the angels daily tremble before Thee, how much more man who is made from the ground, who possesses no good thing, except as much as he has received from Thy benignant bounty! Thou art, O Lord, God always blessed for ever. And thus saying, she went back to her dwelling.

3. And, behold, suddenly, while St. John was preaching in Ephesus, on the Lord's day, at the third hour of the day, there was a great earthquake, and a cloud raised him and took him up from the eyes of all, and brought him before the door of the house where Mary was. And knocking at the door, he immediately went in. And when Mary saw him, she exulted in joy, and said: I beg of thee, my son John, be mindful of the words of my Lord Jesus Christ, in which He entrusted me to thee. For, behold, on the third day, when I am to depart from the body,

(4) I have heard the plans of the Jews, saying, Let us wait for the day when she who bore that seducer shall die, and let us burn her booty with fire. She therefore called St. John, and led him into the secret chamber of the house, and showed him the robe of her burial, and that palm of light which she had received from the

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angel, instructing him that he should cause it to be carried before her couch when she was going to her tomb.

4. And St. John said to her: How shall I alone perform thy funeral rites, unless my brethren and fellow-apostles of my Lord Jesus Christ come to pay honour to thy body? And, behold, on a sudden, by the command of God, all the apostles were snatched up, raised on a cloud, from the places in which they were preaching the word of God, and set down before the door of the house in which Mary dwelt. And, saluting each other, they wondered, saying: What is the cause for which the Lord hath assembled us here? (1)

5. Then all the apostles, rejoicing (2) with one mind, finished their prayer. And when they had said the Amen, behold, on a sudden, there came the blessed John, and told them all these things. The apostles then, having entered the house, found Mary, and saluted her, saying: Blessed art thou by the Lord, who hath made heaven and earth. And she said to them: Peace be with you, most beloved brethren! How have you come hither? And they recounted to her how they had come, each one raised on a cloud by the Spirit of God, and set down in the same place. And she said to them: God hath not deprived me of the sight of you. Behold, I shall go the way of all the earth, and I doubt not that the Lord hath now conducted you hither to bring me consolation for the anguish which is just coming upon me. Now therefore I implore you, that without intermission you all with one mind watch, even till that hour in
which the Lord will come, and I shall depart from the body.

6. And when they had sat down in a circle consoling her, when they had spent three days in the praises of God, behold, on the third day, about the third hour of the day, a deep sleep seized upon all who were in that house, and no one was at all able to keep awake but the apostles alone, and only the three virgins who were there. And, behold, suddenly the Lord Jesus Christ came with a great multitude of angels; and a great brightness came down upon that place, and the angels were singing a hymn, and praising God together. Then the Saviour spoke, saying: Come, most precious pearl, within the receptacle of life eternal.

7. Then Mary prostrated herself on the pavement, adoring God, and said: Blessed be the name of Thy glory, O Lord my God, who hast deigned to choose me Thine handmaid, and to entrust to me Thy hidden mystery. Be mindful of me, therefore, O King of glory, for Thou knowest that I have loved Thee with all my heart, and kept the treasure committed to me. Therefore receive me, Thy servant, and free me from the power of darkness, that no onset of Satan may oppose me, and that I may not see filthy spirits standing in my way. And the Saviour answered her: When I, sent by my Father for the salvation of the world, was hanging on the cross, the prince of darkness came to me; but when he was able to find in me no trace of his work,

(3) he went off vanquished and trodden under foot. But when thou shall see him, thou shall see him indeed by the law of the human race, in accordance with which thou hast come to the end of thy life; but he cannot hurt thee, because I am with thee to help thee. Go in security, because the heavenly host is waiting for thee to lead thee in to the joys of paradise. And when the Lord had thus spoken, Mary, rising from the pavement, reclined upon her couch, and giving thanks to God, gave up the ghost. And the apostles saw that her soul was of such whiteness, that no tongue of mortals can worthily utter it; for it surpassed all the whiteness of snow, and of every metal, and of gleaming silver, by the great brightness of its light.

8. Then the Saviour spoke, saying: Rise, Peter, and take the body of Mary, and send it to the right hand side of the city towards the east, and thou wilt find there a new tomb, in which you will lay her, and wait until I come to you. And thus saying, the Lord delivered the soul of St. Mary to Michael, who was the ruler of paradise, and the prince of the nation of the Jews;

(4) and Gabriel went with them. And immediately the Saviour was received up into heaven along with the angels.

9. And the three virgins, who were in the same place, and were watching, took up the body of the blessed Mary, that they might wash it after the manner of funeral rites. And when they had taken off her clothes, that sacred body shone with so much brightness, that it could be touched indeed for preparation for burial, but the form of it could not be seen for the excessive flashing light: except that the splendour of the Lord appeared great, and nothing was perceived, the body, when it was washed, was perfectly clean, and stained by no moisture of filth.

(5) And when they had put the dead-clothes on her, that light
was gradually obscured. And the body of the blessed Mary was like lily flowers; and an odour of great sweetness came forth from it, so that no sweetness could be found like it.

10. Then, accordingly, the apostles laid the holy body on the bier, and said to each other: Who is to carry this palm before her bier? Then John said to Peter: Thou, who hast precedence of us in the apostleship, shouldst carry this palm before her couch. And Peter answered him: Thou wast the only virgin among us chosen by the Lord, and thou didst find so great favour that thou didst recline upon His breast.

(1) And He, when for our salvation He was hanging upon the stem of the cross, entrusted her to thee with His own mouth. Thou therefore oughtest to carry this palm, and let us take up that body to carry it even to the place of sepulture.

(2) After this, Peter, raising it, and saying, Take the body, began to sing and say: Israel hath gone forth out of Egypt. Alleluia. And the other apostles along with him carried the booty of the blessed Mary, and John bore the palm of light before the bier. And the other apostles sang with a most sweet voice.

11. And, behold, a new miracle. There appeared above the bier a cloud exceeding great, like the great circle which is wont to appear beside the splendour of the moon; and there was in the clouds an army of angels sending forth a sweet song,

(3) and from the sound of the great sweetness the earth resounded. Then the people, baring gone forth from the city, about fifteen thousand, wondered, saying; What is that sound of so great sweetness? Then there stood up one who said to them: Mary has departed from the body, and the disciples of Jesus are singing praises around her. And looking, they saw the couch crowned with great glory, and the apostles singing with a loud voice. And, behold, one of them, who was chief of the priests of the Jews in his rank, filled with fury and rage, said to the rest: Behold, the tabernacle of him who disturbed us and all our race, what glory has it received? And going up, he wished to overturn the bier, and throw the body down to the ground. And immediately his hands dried up from his elbows, and stuck to the couch; and he was vehemently tormented with pain, while the apostles were walking and singing. And the angels who were in the clouds smote the people with blindness.

12. Then that chief cried out, saying: I implore thee, Saint Peter, do not despise me, I beseech thee, in so great an extremity, because I am exceedingly tortured by great torments. Bear in mind that when, in the praetorium, the maid that kept the door (5) recognised thee, and told the others to revile thee, then I spoke good words in thy behalf. Then Peter answering, said: It is not for me to give other to thee; but if thou believest with thy whole heart on the Lord Jesus Christ, whom she carried in her womb, and remained a
virgin after the birth, the compassion of the Lord, which with profuse benignity saves (6) the unworthy, will give thee salvation.

(7) To this he replied: Do we not believe? But what shall we do? The enemy of the human race has blinded our hearts, and confusion has covered our face, lest we should confess the great things of God, especially when we ourselves uttered maledictions against Christ, shouting: His blood be upon us, and upon our children.

(8) Then Peter said: Behold, this malediction will hurt him who has remained unfaithful to Him; but to those who turn themselves to God mercy is not denied. And he said: I believe all that thou sayest to me; only I implore, have mercy upon me, lest I die.

13. Then Peter made the couch stand still, and said to him: If thou believest with all thy heart upon the Lord Jesus Christ, thy hands will be released from the bier. And when he had said this (9) his hands were immediately released from the bier, and he began to stand on his feet; but his arms were dried up, and the torture did not go away from him. Then Peter said to him: Go up to the body, and kiss the couch, and say: I believe in God, and in the Son of God, Jesus Christ, whom she bore, and I believe all whatsoever Peter the apostle of God has said to me. And going up, he kissed the couch, and immediately all pain went away from him, and his hands were healed. Then he began greatly to bless God, and from the books of Moses to render testimony to the praises of Christ, so that even the apostles themselves wondered, and wept for joy, praising the name of the Lord.

14. And Peter said to him: Take this palm from the hand of our brother John, and going into the city thou wilt find much people blinded, and declare to them the great things of God; and whosoever shall believe in the Lord Jesus Christ, thou shalt put this palm upon their eyes, and they shall see; but those who will not believe shall remain blind. And when he had done so, he found much people blinded, lamenting thus: Woe unto us, because we have been made like

the Sodomites struck with blindness. (1) Nothing now is left to us but to perish. But when they heard the words of the chief who had been cured speaking, they believed in the Lord Jesus Christ; and when he put the palm over their eyes, they recovered sight. Five of them remaining in hardness of heart died. And the chief of the priests going forth, carried back the palm to the apostles, reporting all things whatsoever had been done.

15. And the apostles, carrying Mary, came to the place of the Valley of Jehoshaphat which the Lord had showed them; and they laid her in a new tomb, and closed the sepulchre. And they themselves sat down at the door of the tomb, as the Lord had commanded them; and, behold, suddenly the Lord Jesus Christ came with a great multitude of angels, with a halo of great brightness gleaming, and said to the apostles: Peace be with you! And they answered
and said: Let Thy mercy, O Lord, be upon us, as we have hoped in Thee. (2) Then the Saviour spoke to them, saying: Before I ascended to my Father I promised to you, saying that you who have followed me in the regeneration, when the Son of man shall sit upon the throne of His majesty, will sit, you also, upon twelve thrones, judging the twelve tribes of Israel.

(3) Her, therefore, did I choose out of the tribes of Israel by the command of my Father, that I should dwell in her. What, therefore, do you wish that I should do to her? Then Peter and the other apostles said: Lord, Thou didst choose beforehand this Thine handmaid to become a spotless chamber for Thyself, and us Thy servants to minister unto Thee. Before the ages Thou didst foreknow all things along with the Father, with whom to Thee and the Holy Spirit there is one Godhead, equal and infinite power. If, therefore, it were possible to be done in the presence of the power of Thy grace, it had seemed to us Thy servants to be right that, just as Thou, having vanquished death, reignest in glory, so, raising up again the body of Thy mother, Thou shouldst take her with Thee in joy into heaven.

16. Then the Saviour said: Let it be according to your opinion. And He ordered the archangel Michael to bring the soul of St. Mary. And, behold, the archangel Michael (4) rolled back the stone from the door of the tomb; and the Lord said: Arise, my beloved and my nearest relation; thou who hast not put an corruption by intercourse with man, suffer not destruction of the body in the sepulchre. And immediately Mary rose from the tomb, and blessed the Lord, and falling forward at the feet of the Lord, adored Him, saying: I cannot render sufficient thanks to Thee, O Lord, for Thy boundless benefits which Thou hast deigned to bestow upon me Thine handmaiden. May Thy name, O Redeemer of the world, God of Israel, be blessed for ever.

17. And kissing her, the Lord went back, and delivered her soul to the angels, that they should carry it into paradise. And He said to the apostles: Come up to me. And when they had come up He kissed them, and said: Peace be to you! as I have always been with you, so will I be even to the end of the world. And immediately, when the Lord had said this, He was lifted up on a cloud, and taken back into heaven, and the angels along with Him, carrying the blessed Mary into the paradise of God. And the apostles being taken up in the clouds, returned each into the place allotted (5) for his preaching, telling the great things of God, and praising our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Spirit, in perfect unity, and in one substance of Godhead, for ever and ever. Amen.
THE APOCALYPSE OF THE VIRGIN

translation by Mr. M. R. James
dated: eleventh century.

THE APOCALYPSE OF THE HOLY MOTHER OF GOD CONCERNING THE CHASTISEMENTS

1. The all-holy mother of God was about to proceed to the Mount of Olives to pray; and praying to the Lord our God she said: In the name of the Father and the Son and the Holy Spirit; let the archangel Gabriel descend, that he may tell me concerning the chastisements and concerning things in heaven and on the earth and under the earth. And as she said the word the archangel Michael descended with the angels of the East and the West and angels of the South and the North, and they saluted the highly favoured one and said to her: Hail, reflection of the Father, hail dwelling of the Son, hail command of the Holy Spirit, hail firmament of the seven heavens, hail firmament of the eleven strongholds, hail worship of the angels, hail loftier than the prophets unto the throne of God. And the holy mother of God said to the angel: Hail Michael, commander-in-chief, the minister of the invisible Father, hail Michael, commander-in-chief, associate of my Son, hail Michael, commander-in-chief, most dread of the six-winged, hail Michael, commander-in-chief, who rules through all things and art worthy to stand beside the throne of the Lord, hail Michael, commander-in-chief, who art about to sound the trumpet and awaken those who have been asleep for ages: hail Michael, commander-in-chief, first of all unto the throne of God.

II. And having greeted all the angels in like manner, the highly favoured one prayed the commander-in-chief regarding the chastisements, saying: Tell to me all things on the earth. And the commander-in-chief said to her: If thou askest me, highly favoured one, I will tell thee. And the highly favoured one said to him: How many are the chastisements with which the race of man is chastised? And the archangel said to her: The chastisements are innumerable. And the highly favoured one said to him: Tell me the things in heaven and on the earth. III. Then the commander-in-chief, Michael, commanded the Western angels that revelation should be made, and Hades opened, and she saw those who were chastised in Hades: and there lay there a multitude of men and women, and there was a great lamentation. And the highly favoured one asked the commander-in-chief: Who are these and what is their sin? And the commander-in-chief said: These, all holy, are those who did not worship the Father and
the Son and the Holy Spirit and for this cause they are thus chastised here.

IV. And she saw in another place a great darkness: and the all holy said: What is this darkness and who are they who are being chastised? And the commander-in-chief said: Many souls are lying in this darkness. And the all holy one said: Let this darkness be taken away in order that I may see this chastisement also. And the commander-in-chief said to the highly favoured one: It is not possible, all holy, that thou shouldst see this chastisement also. And the angels guarding them answered and said: We have a command from the invisible Father that they shall not see the light till thy blessed Son shall shine forth. And plunged in grief the all holy lifted up her eyes to the angels touching the undefiled word of the Father, and said: In the name of the Father and the Son and the Holy Spirit let the darkness be taken away, that I may see this chastisement also. And straightway that darkness was lifted up and covered the seven heavens: and there lay a great multitude of both men and women, and there arose a great lamentation and a great cry began. And seeing them the all holy wept and said to them: What are ye doing, wretched ones? Who are ye? And how are ye found there? and there was no voice or hearkening. And the angels guarding them said: Why do ye not speak to the highly favoured one? And those who were under chastisement said to her: O highly favoured one, from eternity we see not the light, and we are not able to keep off that up there. And splashing pitch flowed down upon them: and seeing them the all holy wept. And again those who were being chastised said to her: How dost thou ask concerning us, holy lady, Mother of God? Thy blessed Son came to the earth and did not make enquiry concerning us, neither Abraham the patriarch, nor John the Baptist, nor Moses the great prophet, nor the Apostle Paul, and unto us their light shone not: and now, all holy Mother of God, the armour of the Christians, the bringer of great comfort on account of the Christians, how dost thou ask concerning us?

Then the all holy Mother of God said to Michael, the commander-in-chief: What is their sin? And Michael, the commander-in-chief, said: These are they who did not believe in the Father and the Son and the Holy Spirit, and did not confess thee to be the Mother of God, and that the Lord Jesus Christ was born of thee and took flesh, and for this cause they are chastised there. And again weeping, the all holy Mother of God said to them: Why did ye so greatly err, wretched ones? Did ye not hear that the whole creation names my name? And having said these words the darkness felt over them as it was from the beginning.

V. And the commander-in-chief said: Whither wouldst thou go, highly favoured one? to the West or to the South? And the highly favoured answered: Let us go to the South. And immediately there appeared the cherubim and the seraphim and four hundred angels, and led out the highly favoured one to the South, where came out the river of fire, and there there lay a multitude of men and women, some up to the girdle, others up to the neck, and others up to the crown of the head: and seeing them the all holy Mother of God cried out with a loud voice to the commander-in-chief and said: Who are these, and what is their sin who stand in the fire up to the girdle?

And the commander-in-chief said: These, all holy one, are they who inherited the curse of father and mother, and for this cause they are thus chastised here as accursed.

VI. And the all holy one said: And who are these standing in the fire up to the breasts? And the commander-in-chief said: These are whosoever cast off their wives and defiled them in
adultery, and for this cause they are thus chastised here.

VII. And the all holy one said to the commander-in-chief: Who are these standing up to the neck in the flame of the fire? And the commander-in-chief said: These, all holy one, are whosoever ate of the flesh of men. And the all holy one said: And how is it possible for one man to eat of the flesh of another? And the commander-in-chief said: Listen, all holy one, and I will tell thee:

These are they whosoever brought down their own children out of their own wombs and cast them out as food for dogs, and whosoever gave up their brothers in the presence of kings and governors, these ate the flesh of man, and for this cause they are thus chastised.

VIII. And the all holy one said: Who are these set in the fire up to the crown? And the commander-in-chief said: These, all holy one, are whosoever lay hold of the precious cross and swear to a lie: by the power of the cross of the Lord. The angels tremble and worship with fear, and men lay hold of it and swear to a lie and do not know what they testify: and for this cause they are thus chastised here.

IX. And in another place the all holy one saw a man hung by the feet, and worms devoured him. And she asked the commander-in-chief: Who is this and what is his sin? And the commander-in-chief said: This is he who took usury for his gold, and for this cause he is thus chastised here.

X. And she saw a woman hanging by her two ears, and all the beasts came out of her mouth and gnawed her in pieces: and the highly favoured one asked the commander-in-chief: Who is she, and what is her sin? And the commander-in-chief said: She is she who turned aside into strange houses and those of her neighbours and spoke evil words to make strife, and for that cause she is thus chastised here.

XI. And seeing these things the all holy Mother of God wept and said to the commander-in-chief: It were well for man that he had not been born. And the commander-in-chief said: Verily, all holy one, thou hast not seen the great chastisements. And the all holy one said to the commander-in-chief: Come, Michael, great commander-in-chief, and lead me that I may see all the chastisements. And the commander-in-chief said: Where dost thou wish, all holy one, that we should go? And the highly favoured one answered: To the West: and straightway the cherubim appeared and led the highly favoured to the West.

XII. And she saw a cloud full of fire and in it there was a multitude of men and women. And the all holy one said: What was their sin? And the commander-in-chief said: These, all holy one, are they who on the morning of the Lord's day sleep like the dead, and for that reason they are thus chastised here. And the all holy one said: If anyone cannot rise, what shall he do? And the commander-in-chief said: Listen, all holy one: if anyone's house is fastened on the four (sides?) and surrounds him and he cannot come out, he has forgiveness.

XIII. And she saw in another place burning benches of fire and on them, sat a multitude of men and women. And the all holy one asked: Who are these and what is their sin? And the commander-in-chief said: These, all holy one, are they who do not rise up to the presbyter when they enter into the church of God, and for this cause they are thus chastised here.

XIV. And the all holy one saw in another place an iron tree and it had branches of iron, and on it there hung a multitude of men and women by their tongues? And seeing them the all
holy one wept, and asked the commander-in-chief saying: Who are these and what was their sin? And the commander-in-chief said: These are perjurers, blasphemers, slanderers, whosoever divided brothers from brothers. And the all holy one said: How is it possible to divide brothers from brothers? And the commander-in-chief said:

Listen, all holy one, and I will tell thee about this: When some from among the nations desired to be baptised, he would say to them one word: Thou foul-feeding, unbelieving Gentile; because he thus blasphemer, he shall receive ceaseless retribution.

XV. And in another place the all holy one saw a man hanging from his four extremities, and from his nails blood gushed vehemently, and his tongues was tied in a flame of fire, and he was unable to groan and say the Kyrie eleison me. And when she had seen him the all holy one wept and herself said the Kyrie eleison thrice: and after the saying of the prayer, came the angel who had authority over the scourge and loosed the man's tongue: and the all holy one asked the commander-in-chief: Who is this wretched one who has this chastisement? And the commander-in-chief said: This, all holy one, is the steward who did not the will of God, but ate the things of the church and said: "He who ministers to the altar shall be nourished from the altar": and for this cause he is thus chastised here. And the all holy one said: Let it be unto him according to his faith. And again he tied his tongue.

XVI. And Michael, the commander-in-chief said: Come hither, all holy one, and I will show unto thee where the priests are chastised. And the all holy one came out and saw presbyters hanging by their twenty nails, and fire came out of their heads. And seeing them the all holy one asked the commander-in-chief: Who are these and what is their sin? And the commander-in-chief said: These, all holy one, are they who stand beside the throne of God, and when they sang of the body of our Lord Jesus Christ, the pearls fell out, and the awful throne of heaven shook and the footstool of our Lord Jesus Christ trembled, and they did not perceive it: and for this cause they are thus chastised here.

XVII. And the all holy one saw a man and a winged beast having three heads like flames of fire: the two heads were towards his eyes and the third head towards his mouth. And seeing him the all holy one asked the commander-in-chief: Who is this, that he cannot save himself from the mouth of the dragon? And the commander-in-chief said to her: This, all holy one, is the reader who does not practise in his own habits according to what is worthy of the holy Gospel: and for this cause he is thus chastised here.

XVIII. And the commander-in-chief said: Come hither, all holy one, and I will show thee where the angelic and archangelic form is chastised. She proceeded and saw them lying in the fire and the sleepless worm gnawed them: and the all holy one said: Who are these, and what is their sin? And the commander-in-chief said: These, all holy one, are they who possessed the archangelic and apostolic form: hearken, all holy one, concerning this: on earth they were called patriarchs and bishops, and they were not worthy of their name: on earth they heard 'Bless (the Lord) ye saints,' and in heaven they were not called saints, because they did not act as bearers of the archangelic form: and for this cause they are thus chastised here.

XIX. And she saw women hanging by their nails, and a flame of fire came out of their mouth and burned them: and all the beasts coming out of the fire gnawed them to pieces, and groaning they cried out: Have pity on us, have pity, for we are chastised worse than all those
who are under chastisement. And seeing them the all holy one wept, and asked the commander-in-chief, Michael: Who are these and what is their sin? And the commander-in-chief said: These are the wives of presbyters who did not honour the presbyters, but after the death of the presbyter took husbands, and for this cause they are thus chastised here.

XX. And the all holy one saw after the same manner also a deaconess hanging iron, a crag and a beast with two heads devoured her breasts. And the all holy one asked: What is her sin? And the commander-in-chief said: She, all holy one, is an archdeaconess who defiled her body in fornication, and for this cause she is thus chastised here.

XXI. And she saw other women hanging over the fire, and all the beasts devoured them. And the all holy one asked the commander-in-chief: Who are these and what is their sin? And he said: These are they who did not do the will of God, lovers of money and those who took interest on accounts, and the immodest.

XXII. And when she had heard these things the all holy one wept and said: Woe unto sinners. And the commander-in-chief said: Why dost thou lament, all holy one? Now verily thou hast not seen the great chastisements. And the highly favoured one said: Come, Michael, the great commander-in-chief of the powers above, tell me how I may see all the chastisements. And the commander-in-chief said: Where dost thou wish that we should go, all holy one? to the East or towards the left parts of Paradise? And the all holy one said: To the left parts of Paradise.

XXIII. And immediately when she had spoken, the cherubim and seraphim stood beside her and led the highly favoured one out to the left parts of Paradise. And behold, there was a great river, and the appearance of the river was blacker than pitch, and in it there were a multitude of men and women: it boiled like a furnace of forges, and its waves were like a wild sea over the sinners: and when the waves rose, they sank the sinners ten thousand cubits and they were unable to keep it off and say: Have mercy on us, thou just judge: for the sleepless worm devoured them, and there was no reckoning of the number of those who devoured them.

And seeing the all holy Mother of God the angels who chastised them cried out with one voice: Holy is God who has compassion on account of the Mother of God: we give thee thanks, O Son of God, that from eternity we did not see the light, and to-day through the Mother of God we have seen the light: and again they shouted with one voice, saying: Hail, highly favoured Mother of God: Hail, lamp of the inaccessible light: Hail to thee also, Michael, the commander-in-chief, thou that art ambassador from the whole creation: for we, seeing the chastisement of sinners are greatly grieved. And the all holy one, when she saw the angels humbled on account of the sinners, lamented and said: Woe to sinners and their neighbours.

And the all holy one said: Let us see the sinners. And the highly favoured one, coming with the archangel Michael and all the armies of the angels lifted up one voice saying: Lord have mercy. And after the making of the prayer earnestly, the wave of the river rested and the fiery waves grew calm, and the sinners appeared as a grain of mustard-seed: and seeing them the all holy one lamented and said: What is this river, and what are its waves? And the commander-in-chief said: This river is the outer fire, and those who are being tortured are the Jews who crucified our Lord Jesus Christ the Son of God, and who refused
holy baptism, and those who commit fornication and sin against the sweet and passionless perfume of marriage, and he who debauches mother and daughter, and the poisoners and those who slay with the sword, and the women who strangle their offspring. And the all holy one said: According to their faith so be it unto them. And straightway the waves rose over the sinners and the darkness covered them.

And the commander-in-chief said: Hearken, thou highly favoured one: if anyone shall be cast into this darkness, his remembrance shall never be in the sight of God. And the all holy Mother of God said: Woe to sinners, because the flame of the fire is everlasting.

XXIV. And the commander-in-chief said: Come hither, all holy one, and I will show unto thee the lake of fire: and see thou where the race of the Christians is chastised. And the all holy one proceeded and saw: and some she heard, but others she did not see: and she asked the commander-in-chief: Who are these, and what is their sin? And the commander-in-chief said: These, all holy one, are those who were baptised and arrayed under the oracle of Christ, but worked the works of the devil and wasted the time of their repentance: and for this cause they are thus chastised here.

XXV. And she said: I pray, one request will I make of thee, let me also be chastised with the Christians, because they are the children of my son. And the commander-in-chief said: Rest thou in Paradise, holy lady, Mother of God. And the all holy one said: I pray thee, move the fourteen firmaments and the seven heavens, and let us pray for the Christians that the Lord our God may hearken unto us and have mercy on them. And the commander-in-chief said: As the Lord God liveth, the great name, seven times a day and seven times a night, when we lead up the hymn of the Lord, we make remembrance for the sake of sinners, and the Lord accounts us as naught.

XXVI. And the all holy one said: I pray thee, commander-in-chief, command the armies of the angels and let them place me on the height of heaven and let me into the presence of the invisible Father. And immediately the commander-in-chief commanded, and the chariot of the cherubim and seraphim appeared, and they exalted the highly favoured one to the height of heaven and placed her in the presence of the invisible Father: And she stretched forth her hands to the undefiled throne of the Father and said:

Have mercy, O Lord, on the Christian sinners, for I saw them being chastised and I cannot bear their complaint. Let me go forth and be chastised myself for the Christians. I do not pray, O Lord, for the unbelieving Jews, but for the Christians I entreat thy compassion. And there came a second voice from the invisible Father saying: How can I have mercy on them, when they did not have mercy on their own brothers? And the all holy one said: Lord, have mercy on the sinners: behold the chastisements, for every creature on the earth calls upon my name: and when the soul comes forth out of the body, it cries saying, "Holy Lady, Mother of God." Then the Lord said to her: Hearken, all holy Mother of God, if anyone names and calls upon thy name, I will not forsake him, either in heaven or on earth.

XXVII. And the all holy one said: Where is Moses? Where are all the prophets and fathers who never sinned? Where art thou, holy Paul of God? where is the holy Lord's Day, the boast of the Christians? where is the power of the precious and life-giving cross, which delivered Adam and Eve from the ancient curse? Then Michael and all the angels raised one voice saying: Lord, have mercy on the sinners.
Then Moses also cried: Have mercy, Lord, on those to whom I gave thy law. Then John also called: Have mercy, Lord, on those to whom I gave thy Gospel. Then Paul cried: Have mercy, Lord, on those to whom I brought thy epistles in the Church. And the Lord God said: Hearken, all ye righteous: if according to the law which Moses gave, and according to the Gospel which John gave, and according to the epistles which Paul carried, they thus be judged. And they had nothing to say except, Have mercy, O just judge.

XXVIII. And the all holy Mother of God said: Have mercy, Lord, on the Christians, because they kept thy law and gave heed to thy gospel, but they were simple ones. Then the Lord said to her: Hearken, all holy one: if anyone did evil to them and they did not requite him the evil, thou sayest well that they attended to both my law and my gospel, but if he did not do them wrong and they requited him evil, how may I say that these are holy men? now they shall be rewarded according to their wrongdoing.

Then all hearing the voice of the Lord had nothing to answer; and the all holy one, when she saw that the saints were at a loss, and their Lord did not hear, and his mercy was hidden from them, then the all holy one said: Where is Gabriel, who announced unto me the "Hail, thou that from eternity shalt conceive him who is without beginning like the Father," and now does not look upon sinners?

Where is the great commander-in-chief? come hither, all ye saints whom God justified, and let us fall down in the presence of the invisible Father, in order that the Lord God may hear us, and have mercy on sinners. Then Michael, the commander-in-chief, and all the saints fell on their faces in the presence of the invisible Father, saying: Have mercy, Lord, on the Christian sinners.

XXIX. Then the Lord, seeing the prayer of the saints, had compassion and said: Go down, my beloved son, and because of the prayer of the saints let thy face shine on earth to sinners. Then the Lord came down from his undefiled throne: and when they saw Him, those who were under chastisement raised one voice saying: Have mercy on us, King of ages. Then the Lord of all things said: Hearken, all ye sinners and righteous men: I made paradise and made man after my image: but he transgressed, and for his own sins was delivered to death: but I did not suffer the works of my hands to be tyrannized over by the serpent: wherefore I bowed the heavens and came down and was born of Mary, the holy undefiled Mother of God, that I might set you free: I was baptised in Jordan in order that I might save the creature (nature) which had grown old under sin: I was nailed to the cross to free you from the ancient curse: I asked for water and ye gave me vinegar mingled with gall: I was laid in the grave: I trampled on the enemy: I raised up mine elect, and even thus ye would not hear me. But now, because of the prayer of my mother Mary, because she has wept much for your sake, and because of Michael my archangel, and because of the multitude of my saints, I grant you to have rest on the day of Pentecost to glorify the Father and the Son and the Holy Spirit.

XXX. Then all the angels and archangels, thrones, lordships, authorities, governments, powers, and the many-eyed cherubim and the six-winged seraphim and all the apostles and prophets and martyrs and all the saints raised one voice, saying: Glory to thee, O Lord: glory to thee, lover of men: glory to thee, King of ages: glory be to thy compassion: glory be to thy long suffering: glory be to thy unspeakable justice of
judgment, because thou hast been long-suffering with sinners and impious men: Thine is it to pity and to save. To him be the glory and the power to the Father and to the Son and to the Holy Spirit for ever and ever. Amen.
THE MARTYRDOM OF MATTHEW

From "The Apocryphal New Testament"

1 The holy Matthew remained alone on the Mount praying, in the apostolic robe, barefoot, and Jesus appeared to him in the form of one of the children that were singing in Paradise.

2 A dialogue.

3 Matthew said: That I saw thee in paradise singing with the other children that were slain at Bethlehem I know; but how thou camest hither so quickly, I marvel. But tell me, where is that ungodly Herod? He dwelleth in hell, and there is prepared for him fire unquenchable, unending gehenna, boiling mire, the worm that sleepeth not, because he killed 3,000 children.

4 Now take my Staff and go to Myrna the city of the man-eaters, and plant it at the gate of the church which you and Andrew founded. It will become a tree, and a spring will rise at its foot, and the man-eaters will eat of the tree and wash in the spring and their bodies will be changed and they will be ashamed of their nakedness, and use fire to cook their food, and learn to know me.'

5 At the city gate he was met by Phulbana the king's wife, Phulbanos his son and Erba his wife, all possessed by devils -and the devils cried out and threatened Matthew that they would rouse the king against him. He cast them out.

6 The bishop Plato heard and came out to meet him with the clergy. And Matthew preached to the people,

7 and planted the staff. And the people became humanized-

8 He baptized the queen and the rest.

9 At dawn the staff was become a tree.
10 Phulbanus the king was pleased with all this at first, but when they refused to quit Matthew he resolved to burn him.

11 Matthew had a consoling vision, and warned the people of his death.

12 The devil whom he had cast out disguised himself as a soldier and went to the king and advised him to seize Matthew.

13 He sent four soldiers, who could only hear two men talking (Matthew and Plato), and then ten who were routed by seeing a child with a torch.

14 The devil described to the king the difficulty of seizing Matthew and all that he could do. The king said: Take him yourself. I cannot, for he has destroyed all our race.

15 Who, then, are you? said the king. I am the demon Asmodaeus who was in your wife. The king adjured him to depart without harming any one, and he vanished as smoke.

16 That day the king remained quiet, but next day took two soldiers and went to the church and sent for Matthew.

17 He came out with Plato, but the king could not see him. Matthew opened his eyes.

18 The king treacherously led him to the palace. They pinned him hand and foot to the earth and covered him with papyrus soaked in dolphin oil, and poured brimstone, asphalt, and pitch on him, and heaped up tow and wood.

19 And the fire turned to dew, and all the people praised God.

20 Much charcoal from the royal baths was brought, and the twelve gods of gold and silver were set round the fire.

21 Matthew looking up to heaven, cried: Adonai Eloi Sabaoth marmari marmounth. The fire blazed up, and the king said: Where is now your magic? But all the fire blew out about the idols and melted them -whose weight was 1,000 talents of gold. And the king lamented that gods of stone and clay were superior.

22 The fire burnt up many soldiers, and then took the form of a dragon and chased the king to the palace, and curled round so that he could not go in and made him come back to Matthew, crying for help. Matthew rebuked the fire and prayed, and gave up the ghost.

23 The king had him borne in state to the palace. The body and robes were intact, and
sometimes he was seen on the bier, sometimes following or preceding it, and laying his hand on Plato's head. And many sick were healed.

24 When they reached the palace Matthew was seen to rise from the bier and ascend to heaven, led by a beautiful child, and twelve men in crowns, and we saw the child crown him. The king had a coffin made of iron and sealed it with lead, and privately put it on a ship at midnight and sank it in the sea.

25 All night the brethren watched at the palace gate, and at dawn a voice came: Plato, take the gospel and the psalter and go to the east of the palace and sing Alleluia, and read the gospel, and offer of the bread and the vine, pressing three clusters into the cup, and communicate with me, as the Lord Jesus showed us the offering that is above, on the third day after he rose. So it was done, and the chanter went up on a great stone and sang: Precious in the sight of the Lord . . . . I slept and rose up again . . . And they answered: Shall not the sleeper awake? . . . Now will I arise, saith the Lord. Alleluia. They read the gospel and made the offering.

26 It was about the sixth hour, and Plato looked out to sea seven stadia away, and lo, Matthew standing on the sea between two men in bright apparel, and the beautiful child before them. And they said Amen, Alleluia. And the sea was to look upon like a crystal stone, and before the Child a cross came up out of the deep, and at the lower end of it the coffin of Matthew: and in a moment it was set on the land where they were.

27 The king beheld all from a window, and came down and fell at their feet and confessed his sin and his belief. He would give them the palace for a sanctuary, and the coffin should be laid on his golden couch in the great hall. Plato baptized and communicated him.

28 The apostle appeared and said: Thy name shall no more be Bulphamnus but Matthew; thy son not Bulphandrus but also Matthew; thy wife Ziphagia, Sophia; and his wife Orba, Synesis. He ordained the king a priest, being 37, his son a deacon, being 17: his wife a priestess (presbytis) and his son's wife a deaconess, being 17.

[29 (in one recension only): The king destroyed his idols, and issued a decree establishing the new faith.]

30 Matthew bade them offer the offering daily for forty-nine days and repeat it yearly, and told Plato he should join him in three years, and be succeeded by the king, and he by his son. Then with two angels he departed to heaven.

31 And a voice came, promising peace and safety to the city.

His day is the 14th of Gorpiaeus (al. 16 November; Lat. 11 October).
The most effective part of these Acts is the vision after Matthew’s death: the interest in liturgy is quite prominent here.
THE WAR SCROLL

The description of the eschatological war.

Col. 1 For the Instructor, the Rule of the War. The first attack of the Sons of Light shall be undertaken against the forces of the Sons of Darkness, the army of Belial: the troops of Edom, Moab, the sons of Ammon, the [Amalekites], Philistia, and the troops of the Kittim of Asshur. Supporting them are those who have violated the covenant. The sons of Levi, the sons of Judah, and the sons of Benjamin, those exiled to the wilderness, shall fight against them with all their troops, when the exiles of the Sons of Light return from the Wilderness of the Peoples to camp in the Wilderness of Jerusalem. Then after the battle they shall go up from that place and the king of the Kittim shall enter into Egypt. In his time he shall go forth with great wrath to do battle against the kings of the north, and in his anger he shall set out to destroy and eliminate the strength of Israel. Then there shall be a time of salvation for the People of God, and a time of dominion for all the men of His forces, and eternal annihilation for all the forces of Belial. There shall be great panic among the sons of Japheth, Assyria shall fall with no one to come to his aid, and the supremacy of the Kittim shall cease that wickedness be overcome without a remnant. There shall be no survivors of all the Sons of Darkness.

Then the Sons of Righteousness shall shine to all ends of the world continuing to shine forth until end of the appointed seasons of darkness. Then at the time appointed by God, His great excellence shall shine for all the times of eternity for peace and blessing, glory and joy, and long life for all Sons of Light. On the day when the Kittim fall there shall be a battle and horrible carnage before the God of Israel, for it is a day appointed by Him from ancient times as a battle of annihilation for the Sons of Darkness. On that day the congregation of the gods and the congregation of men shall engage one another, resulting in great carnage. The Sons of Light and the forces of Darkness shall fight together to show the strength of God with the roar of a great multitude and the shout of gods and men; a day of disaster. It is a time of distress for all the people who are redeemed by God. In all their afflictions none exists that is like it, hastening to its completion as an eternal redemption. On the day of their battle against the Kittim, they shall go forth for carnage in battle. In three lots the Sons of Light shall stand firm so as to strike a blow at wickedness, and in three the army of Belial
shall strengthen themselves so as to force the retreat of the forces of Light. And when the banners of the infantry cause their hearts to melt, then the strength of God will strengthen the hearts of the Sons of Light.] In the seventh lot: the great hand of God shall overcome [Belial and all] the angels of his dominion, and all the men of [his forces shall be destroyed forever].

The annihilation of the Sons of Darkness and service to God during the war years.

[6, . . ] the holy ones shall shine forth in support of [ . . . ] the truth for the annihilation of the Sons of Darkness. Then [ . . . ] 17[ . . . ] a great [roar [ . . . ] they took hold of the implement [s of war . ] 18[, . . ] 19[ . . . chiefs of the tribes . . . and the priests, 1 20[the Levites, the chiefs of the tribes, the fathers of the congregation . . . the priests and thus for the Levites and the courses of the heads of] Col. 2 the congregation's clans, fifty-two. They shall rank the chiefs of the priests after the Chief Priest and his deputy; twelve chief priests to serve in the regular offering before God. The chiefs of the courses, twenty-six, shall serve in their courses. After them the chiefs of the Levites serve continually, twelve in all, one to a tribe. The chiefs of their courses shall serve each man in his office.

The chiefs of the tribes and fathers of the congregation shall support them, taking their stand continually at the gates of the sanctuary. The chiefs of their courses, from the age of fifty upwards, shall take their stand with their commissioners on their festivals, new moons and Sabbaths, and on every day of the year. These shall take their stand at the burnt offerings and sacrifices, to arrange the sweet smelling incense according to the will of God, to atone for all His congregation, and to satisfy themselves before Him continually eat the table of glory. All of these they shall arrange at the time of the year of remission. During the remaining thirty-three years of the war the men of renown, those called of the Congregation, and all the heads of the congregation's clans shall choose for themselves men of war for all the lands of the nations. From all tribes of Israel 'they shall prepare capable men for themselves to go out for battle according to the summons of the war, year by year. But during the years of remission they shall not ready men to go out for battle, for it is a Sabbath of rest for Israel.

During the thirty-five years of service the war shall be waged. For six years the whole congregation shall wage it together, and a war of divisions shall be waged during the twenty-nine remaining years. In the first year they shall fight against Mesopotamia, in the second against the sons of Lud, in the third they shall fight against the rest of the sons of Aram: Uz, Hul, Togar, and Mesha, who are beyond the Euphrates. In the fourth and fifth they shall fight against the sons of Arpachshad, in the sixth and seventh they shall fight against all the sons of Assyria and Persia and the easterners up to the Great Desert. In the eighth year they shall fight against the sons of Elam, in the ninth year they shall fight against the sons of Ishmael and Keturah, and during the following ten years the war shall be divided against all the sons of Ham according to [their] clans and their territories. During the remaining ten years the war shall be divided against all [sons of Japheth according to their territories.

The description of the trumpets.

~6[The Rule of the Trumpets: the trumpets] of alarm for all their service for the [ . . . ] for their commissioned men, i7[by tens of thousands and thousands and hundreds and fifties] and tens. Upon the [trumpets . . . ]
they shall write... the trumpets of Col. 3 the battle formations, and the trumpets for assembling them when the gates of the war are opened so that the infantry might advance, the trumpets for the signal of the slain, the trumpets of ambush, the trumpets of pursuit when the enemy is defeated, and the trumpets of reassembly when the battle returns. On the trumpets for the assembly of the congregation they shall write, "The called of God."

On the trumpets for the assembly of the chiefs they shall write, "The princes of God." On the trumpets of the formations they shall write, "The rule of God." On the trumpets of the men of renown [they shall write], "The heads of the congregation's clans." Then when they are assembled at the house of meeting, they shall write, "The testimonies of God for a holy congregation." On the trumpets of the camps they shall write, "The peace of God in the camps of His saints." On the trumpets for their campaigns they shall write, "The mighty deeds of God to scatter the enemy and to put all those who hate justice to flight and a withdrawal of mercy from all who hate God." On the trumpets of the battle formations they shall write, "Formations of the divisions of God to avenge His anger on all Sons of Darkness."

On the trumpets for assembling the infantry when the gates of war open that they might go out against the battle line of the enemy, they shall write, "A remembrance of requital at the appointed time of God."

On the trumpets of the slain they shall write, "The hand of the might of God in battle so as to bring down all the slain because of unfaithfulness." On the trumpets of ambush they shall write, "Mysteries of God to wipe out wickedness." On the trumpets of pursuit they shall write, "God has struck all Sons of Darkness, He shall not abate His anger until they are annihilated." When they return from battle to enter the formation, they shall write on the trumpets of retreat, "God has gathered." On the trumpets for the way of return from battle with the enemy to enter the congregation in Jerusalem, they shall write, "Rejoicings of God in a peaceful return."

The description of the banners.

Rule of the banners of the whole congregation according to their formations. On the grand banner which is at the head of all the people they shall write, "People of God," the names "Israel" and "Aaron," and the names of the twelve tribes of Israel according to their order of birth. On the banners of the heads of the "camps" of three tribes they shall write, "the Spirit of God," and the names of three tribes. On the banner of each tribe they shall write, "Standard of God," and the name of the leader of the tribe and the name of the leader of the thousands and the names of the chiefs of his hundreds. On the banner of Merari they shall write, "The Offering of God," and the name of the leader of Merari and the names of the chiefs of his thousands. On the banner of the thousands and the names of the chiefs of his hundreds. On the banner of the thousands and the names of the chief of his hundreds. On the banner of the hundred they shall write, "Hundred of God, the power of war against Sin." And on the banner of the fifty they shall write, "Ended is the stand of the wicked by the might of God," and...
the name of the chief of the fifty and the names of the chiefs of his tens. And on the banner of the ten they shall write, "Songs of joy for God on the ten-stringed harp," and the name of the chief of the ten and the names of the nine men in his command.


15[The Length of the Banners. The banner of the whole congregation shall be fourteen cubits long; the banner of three tribes' thirteen cubits long; the banner of a tribe, twelve cubits; the banner of ten thousand, eleven cubits; the banner of a hundred, nine cubits; the banner of a fifty, eight cubits; the banner of a ten, seven cubits . . . ].

The description of the shields.

18-20[ . . . ] Col. 5 and on the shield of the Leader of the whole nation they shall write his name, the names "Israel," "Levi," and "Aaron," and the names of the twelve tribes of Israel according to their order of birth, 2and the names of the twelve chiefs of their tribes.

The description of the arming and deployment of the divisions.

3The rule for arranging the divisions for war when their army is complete to make a forward battle line: the battle line shall be formed of one thousand men. There shall be seven forward rows 4to each battle line, arranged in order; the station of each man behind his fellow. All of them shall bear shields of bronze, polished like 5a face mirror. The shield shall be bound with a border of plaited work and a design of loops, the work of a skillful workman; gold, silver, and bronze bound together 6and jewels; a multicolored brocade. It is the work of a skillful workman, artistically done. The length of the shield shall be two and a half cubits, and its breadth a cubit and a half. In their hands they shall hold a lance 7and a sword. The length of the lance shall be seven cubits, of which the socket and the blade constitute half a
cubit. On the socket there she be three bands engraved as a border of plaited work; of gold, silver, and copper bound together like an artistically designed work. And in the loops of the design, on both sides of the band all around, shall be precious stones, a multicolored brocade, the work of a skillful workman, artistically done, and an ear of grain. The socket shall be grooved between the bands like a column, artistically done. The blade shall be of shining white iron, the work of a skillful workman, artistically done, and an ear of grain of pure gold inlaid in the blade; tapered towards the point. The swords shall be of refined iron, purified in the furnace and polished like a face mirror, the work of a skillful workman, artistically done, with figures of ears of grain of pure gold embossed on both sides. The borders shall go straight to the point, two on each side. The length of the sword shall be a cubit and a half and its width four fingers. The scabbard shall be four thumbs wide and four handbreadths up to the scabbard. The scabbard shall be tied on either side with thongs of five handbreadths. The handle of the sword shall be of choice horn, the work of a skillful workman, a varicolored design with gold and silver and precious stones.

And when the [ ... take their] stand, they shall arrange seven battle lines, one behind the other and there shall be a space between them thirty cubits, where the infantry shall stand forward. They shall sling seven times, and return to their position. After them, three divisions of infantry shall advance and stand between the battle lines. The first division shall heave into the enemy battle line seven battle darts. On the blade of the first dart they shall write, "Flash of a spear for the strength of God." On the second weapon they shall write, "Missiles of blood to fell the slain by the wrath of God." On the third dart they shall write, "The blade of a sword devours the slain of wickedness by the judgment of God." Each of these they shall throw seven times and then return to their position. After these, two divisions of infantry shall march forth and stand between the two battle lines, the first division equipped with a spear and a shield and the second division with a shield and a sword; to bring down the slain by the judgment of God, to subdue the battle line of the enemy by the power of God, and to render recompense for their evil for all the vainglorious nations. So the Kingship shall belong to the God of Israel, and by the holy ones of His people He shall act powerfully.

The description of the deployment of the cavalry.

Seven rows of horsemen shall also take position at the right and at the left of the battle line. Their ranks shall be positioned on both sides, seven hundred horsemen on one side and seven hundred on the other. Two hundred horsemen shall go out with one thousand men of the battle line of the infantry, and thus they shall take position on all sides of the camp. The total being four thousand six hundred men, and one thousand four hundred cavalry for the entire army arranged for the battle line; fifty for each battle line. The horsemen, with the cavalry of the men of the entire army, will be six thousand; five hundred to a tribe. All the cavalry that go out to battle with the infantry shall ride stallions; swift, responsive, unrelenting, mature, trained for battle, and accustomed to hearing noises and seeing all kinds of scenes. Those who ride them shall be men capable in battle, trained in horsemanship, the range of their age from thirty to forty-five years. The horsemen of the army shall be from forty to fifty years old, and they, helmets and greaves, carrying in their hands round shields and a lance eight cubits long, and a bow and
arrows and battle darts, all of them prepared in [ . . . ] i7[ . . . ] and to shed the blood of their guilty slain. These are the [ . . . ]

The recruitment and age of the soldiers.
18-20[ . . . ] Col. 7 and the men of the army shall be from forty to fifty years old. The commissioners of the camps shall be from fifty to sixty years old. The officers shall also be from forty to fifty years old. All those who strip the slain, plunder the spoil, cleanse the land, guard the arms, and he who prepares the provisions, all these shall be from twenty-five to thirty years old. No youth nor woman shall enter their encampments from the time they leave Jerusalem to go to battle until their return. No one crippled, blind, or lame, nor a man who has a permanent blemish on his skin, or a man affected with ritual uncleanness of this flesh; none of these shall go with them to battle. All of them shall be volunteers for battle, pure of spirit and flesh, and prepared for the day of vengeance. Any man who is not ritually clean in respect to his genitals on the day of battle shall not go down with them into battle, for holy angels are present with their army. There shall be a distance between all their camps and the latrine of about two thousand cubits, and no shameful nakedness shall be seen in the environs of all their camps.

The ministry of the priests and Levites.
9When the battle lines are arrayed against the enemy battle line against battle line there shall go forth from the middle opening into the gap between the battle lines seven priests of the sons of Aaron, dressed in fine lute linen garments: a linen tunic and linen breeches, and girded with a linen sash of twined fine linen, violet, "purple, and crimson, and a varicolored design, the work of a skillful workman, and decorated caps on their heads; the garments for battle, and they shall not take them into the sanctuary. The one priest shall walk before all the men of the battle line to encourage them for battle. In the hands of the remaining six shall be the trumpets of assembly, the trumpets of memorial, the trumpets of the alarm, the trumpets of pursuit, and the trumpets of reassembly. When the priests go out into the gap between the battle lines, seven Levites shall go out with them. In their hands shall be seven trumpets of rams' horns.

Three officers from among the Levites shall walk before the priests and the Levites. The priests shall blow the two trumpets of assembly upon fifty shields, and fifty infantrymen shall go out from the one gate and Levites, officers. With 7each battle line they shall go out according to all the men of the infantry from the gates and they shall take position on between the two battle lines, and the battle line 8 Col. 8 the trumpets shall blow continually to direct the sling men until they have completed hurling seven times. Afterwards the priests shall blow on the trumpets of return, and they shall go along the side of the first battle line to take their position. The priests shall blow on the trumpets of assembly, and 4the three divisions of infantry shall go out from the gates and stand between the battle lines, and beside them the cavalrymen, Sat the right and at the left. The priests shall blow on their trumpets a level note, signals for the order of battle. 6And the columns shall be deployed into their formations, each to his position. When they have positioned themselves in three formations, the priests shall blow for them a
second signal, a low legato note, signals for advance, until they draw near to 8 the battle line of the enemy and take hold of their weapons. Then the priests shall blow on the six trumpets 90f the slain a sharp staccato note to direct the battle, and the Levites and all the people with rams' horns shall blow '¡a great battle alarm together in order to melt the heart of the enemy. With the sound of the alarm, i~the battle darts shall fly out to bring down the slain. Then the sound of the rams' horns shall quiet, but on the tru[m]pets i2the priests shall continue to blow a sharp staccato note to direct the signals of battle until they have hurled into the battle line ~30f the enemy seven times. Afterwards, the priests shall blow for them the trumpets of retreat, ~4a low note, level and legato. According to this rule the [pr]iests shall blow for the three divisions. When 5the first division throws, the ~riests and the Levites and all the people with rams'] horns shall blow a great alarm ~6to direct the bat[tle until they have hurled seven times. Afterwards,] the priests [shall blow] for them ~70n the tn~mpe[ts of retreat . . . and they sha~i take their stan]d in their positions in the battle line, i8[ . ] and shall take up pOSition '9[ . . . the s]lain, 20[and all the people with rams' horns shall blow a very 1oud battle alarm, and as the sound goes out] Col. 9 their hands shall begin to bring down the slain, and all the people shall quiet the sound of alarm, but the priests shall continue sounding on the trumpets 20f the slain to direct the fighting, until the enemy is defeated and turns in retreat.

The priests shall blow the alarm to direct the battle, 3and when they have been defeated before them, the priests shall blow the trumpets of assembly, and all the infantry shall go out to them from the inidst of 4the front battle lines and stand, six diviSionS in addition to the division which is engaged in battle: altogether, seven battle lines, twenty-eight thousand soldiers, and six thousand horsemen. All these shall pursue in order 'to destroy the enemy in God's battle; a total annihilation The priests shall blow for them the trumpets of pursuit, and they shall divide themselves for a pursuit of annihilation against all the enemy. The cavalry shall push the enemy back at the flanks of the battle until they are destroyed. When the slain have fallen, the priests shall continue blowing from afar and shall not enter 8into the midst of the slain so as to be defiled by their unclean blood, for they are holy. They shall not allow the oil of their priestly anointment to be profaned with the blood 90f the vainglorious nations.

The description of the maneuvers of the battle divisions.
Rule for changing the order of the battle divisions, in order to arrange their position against [ . . . ] a pincer movement and towers, lien arc and towers, and as it draws slowly forward, then the columns and the flanks go out from the [t]wo sides of the battle line [that] '2the enemy might become discouraged. The shields of the soldiers of the towers shall be three cubits long, and their lances eight cubits I[on]g. The towers '3shall go out from the battle line with one hundred shields on a side. F[or] they shall surround the tower on the three frontal sides, i4three hundred shields in all. There shall be three gates to a tower, one on [the right and] one on the left. Upon all the shields of the tower soldiers '5they shall write: on the first, "Mi[chae]l," [on the second, "Gabriel," on the third,] "Sariel," and on the fourth "Raphael." i6"Michael" and "Gabriel" on [the right, and "Raphael" and "Raphael" on the left. And [ . . . ] for to the four [ . . . They] shall establish an ambush for the [battle line] Of [ . . . ] i8and [ . . . they shall fal]1 on the s[lain . . . ]
The address of the chiefpriest.
19-20[. , ] Col. 10 of our camps, and to keep ourselves from any shameful nakedness, and he (Moses) told us that You are in our midst, a great and awesome God, plundering all of our enemies before us. He taught us from old through all generations, saying, when you approach the battle, the priest shall stand and speak unto the people, saying, 'Hear O Israel, you are approaching the battle against your enemies today. Do not be afraid nor fainthearted. Do not tremble, nor be terrified because of them, for your God goes with you, to fight for you against your enemies, and to save you'” (Deut. 20:2-4) Our [officers shall speak to all those prepared for battle, those Willing of heart, to strengthen them by the might of God, to turn back all who have who have lost heart, and to strengthen all the valiant warriors together. They shall recount that which You spok[e] by the hand of Moses, say ing: "And when there is a war in your land against the adversary who attacks you, then you shall sound an alarm with the trumpets that you might be remembered before your God and be saved from your enemies (Num. 10:9)

The prayer of the chiefpriest.
Who is like You, O God of Israel, in heaven and on earth, that he can perform in accordance with Your great works and Your great strength. Who is like Your people Israel, whom You have chosen for Yourself from all the peoples of the lands; the people of the saints of the covenant, learned in the statutes, enlightened in understanding those who hear the glorious voice and see the holy angels, whose ears are open; hearing deep things. [O God, You have created] the expanse of the skies, the host of luminaries, the task of spirits and the dominion of holy ones, the treasures of [Your] glory. He who created the earth and the limits of her divisions into wilderness and plain, and her offspring, the circle of the seas, the sources of the rivets, and the rift of the deeps, wild beasts and winged creatures, the form of man and the generations of his seed, the confusion of language and the separation of peoples, the abode of clans 'Sand the inheritance of the lands, holy festivals, courses of years and times of eternity. these we know from Your understanding which [ . . . ] 17[ . . . ] Your [ears] to our cry, for [ . . . ] 18[ . . . ] his house [ . . . ] 9 2[ . . . ]

Col. 11 Truly the battle is Yours, and by the strength of Your hand their corpses have been broken to pieces, without anyone to bury them. Indeed, Goliath the Gittite a mighty man of valor, You delivered into the hand of David, Your servant, because he trusted in Your great name and not in sword and spear. For the battle is Yours. 3He subdued the Philistines many times by Your holy name. Also by the hand of our kings You rescued us many times 4because of Your mercy; not according to our works, for we have acted wickedly, nor for the acts of our rebelliousness. The battle is Yours, the strength is from You, sit is not our own. Neither our power nor the strength of our hand have done valiantly, but rather by Your power and the strength of Your great valor. Just as You told us in time past, saying: "There shall come forth a star out of Jacob, a scepter shall rise out of Israel, and shall crush the forehead of Moab and tear down the sons of Sheth, and he shall descend Jacob and shall destroy the remnant from the city, and the enemy shall be a possession, and Israel shall do valiantly
(Num. 24:17-19).
By the hand of Your anointed ones, 8seers of things appointed, You have told us about the ti
[mes] of the wars of Your hands in order that You may glorify Yourself {fight} among our
enemies, to bring down the hordes of Belial, the seven 9vainglorious nations, at the hand of
the oppressed whom You have redeemed [with powe]r and retribution; a wondrous strength.
A heart that melts shall be as a door of hope. You will do to them as You did to Pharaoh
'and the officers of his chariots in the Red Sea. You will ignite the humble of spirit like a
fiery torch of fire in a sheaf, consuming the wicked. You shall not turn back until "the
annihilation of the guilty. In time past You foretold [the app]ointed time for Your hand is
powerful work against the Kittim, saying: And Assyria shall fall by a sword not of man, and
a sword, '2not of men, shall consume him (Isa. 31: 8) .
13For into the hand of the oppressed You will deliver the [ene]mies of all the lands; into the
hands of those who are prostrate in the dust, in order to bring down all mighty men of ~h\e
peoples, to return the recompense '4Of the wicked on the head of [ . . . ], to pronounce the
just judgment of Your truth on all sons of man, and to make for Yourself an everlasting name
among the people. 's[ . . . ] tee wars, and to show Yourself great and holy before the remnant
of the nations, so that [they] may know [that] '6~ou are God . . . when You] carry out
judgments on (fog and on all his company that are as[semb]led [abou]t l,us . . . ] 17[ . . . ], for
You will do battle against them from the heave[ns . ] 18[, . ] upon them for confusion [ ] 19
20[ . ] Col. 12 For You have a multitude of holy ones in the heavens and hosts of angels in
Your exalted dwelling to pr[aise] Your [name]. The chosen ones of the holy people 2You
have established for Yourself in a [community.

The number (or The blook) of the names of all their host is with You in Your holy dwelling,
and the n[umber of the holy one]s is in the abode of Your glory. 3Mercies of blessing [ . . . ]
and Your covenant of peace You engraved for them with a stylus of life in order to reign o
[ver them]: for all time, 4commissioning the hos[ts of I Your [e]lect by their thousands and
tens of thousands together with Your holy ones [and] Your angels, and directing them Sin
battle [so as to condemn] the earthly adversaries by trial with Your judgments. With the elect
of heaven [they] shall prev[ail].
7And You, O God, are awe[some] in the glory of Your dominion, and the company of Your
holy ones is in our midst for etern[al] support. We [shall direc3t our contempt at kings,
derision 9and disdain at might[y men. For the Lord is holy, and the King of Glory is with us
together with the holy ones. Migh[ty men and] a host of angels are with our commissioned
forces. 9The Hero of Wa[r] is with our company, and the host of His spirits is with our steps
Our horser^alien are [as] ^he clouds and as the mist covering the earth, "and as a steady
downpour shedding judgment on all her offspring.
Rise up, O Hero, take Your captives, O Glorious One, take Your plunder, O You who do
valiantly. Lay Your hand upon the neck of Your enemies, and Your foot upon the backs of
the slain. Crush the nations, Your adversaries, and may Your sword ~7devour guilty flesh.
Fill Your land with glory, and Your heritance with blessing. An abundance of cattle in Your
fields; silver and gold and precious 13stones in Your palaces. O Zion, rejoice greatly, and
shine with joyful songs, O Jerusalem. Rejoice, all you cities of Judah, open your gate[s]
forever that the wealth of the nations might be brought to you, and their kings shall serve
you. All they that oppressed you shall bow down to you, and the dust 15[ of your feet they shall lick. O daughter[s of my people shout out with a voice of joy, adorn yourselves with ornaments of glory Rule over the kingdom of the ],16[, . and ]Israel to reign eternally. 17[ . . . ] them the mighty men of war, O Jerusalem [ . . . ] 18~3e exalted above the heavens, O Lord, [and let Your glory be above all the earth . . . ]
19[ . . . ]

The blessings of the war recited by all the leaders after the victory.
20[, . . . And then the Chief Priest shall stand] Col. 13 land his brothers the [priests, the Levites, and all the elders of the Army with him. They shall bless _ from their position, the God of Israel and all His works of truth, and they shall curse 2Bepial there and all the spirits of his forces. And they shall say response: "Blessed is the God of Israel for all His holy purpose and His works _ of truth. And blessed are 3an those who serve Him righteously, who know Him by faith. 4And cursed is Belial for his contentious purpose, and accursed for his reprehensible rule. And cursed are all the spirits of his lot for their wicked purpose. Accursed are they for all their filthy dirty service. For they are the lot of darkness, but the lot of God is light 6[eternal].

7You are the God of our fathers. We bless Your name forever, for we are an [eternal] people. You made a covenant with our fathers, and will establish it for their seed throughout the ages of eternity. In all the testimonies of Your glory there has been remembrance of Your [kindness] in our midst as an assistance to the remnant and the survivors for the sake of Your covenant and to recount Your works of truth and the judgments of Your wondrous strength. And You, [O God], created us for Yourself as an eternal people, and into the lot of light You cast us in accordance with Your truth. You appointed the Prince of Light from of old to assist us, for in [His] lot are all sons of righteousness and all spirits of truth are in his dominion. You yourself made Belial for the pit, an angel of malevolence, his [dominion] is in darkness and his counsel is to condemn and convict. All the spirits of his lot -- the angels of destruction -- walk in accord with the rule of darkness, for it is their only desire. But we, in the lot of Your truth, rejoice in Your mighty hand.

We rejoice in Your salvation, and revel in [Your] help and [Your] peace. Who is like You in strength, O God of Israel, and yet Your mighty hand is with the oppressed. What angel or prince is like You for [Your] effective support, [for] old You appointed for Yourself a day of great battle [ . . . ] 13[ . . . ] to support truth and to destroy iniquity, to bring darkness low and to lend might to light, and to [ . . . ] 16[ . . . ] for an eternal stand, and to annihilate all the Sons of Darkness and bring joy to [all] the Sons of Light. . . .] 17[ . . . ] 18[ . . . ] You Yourself designated us for an appointed time . . . ]

19-20[,] Col. 14 like the fire of His fury against the idols of The blessings of the war recited by all the leaders in the morning before the battle.

7After they have withdrawn from the slain to enter the camp, all of them shall sing the hymn of return. In the morning they shall wash their clothes, cleanse themselves of the blood of the sinful bodies, and return to the place where they had stood, where they had formed the battle line before the slain of the enemy fell. There they shall all bless 4the God of Israel and joyously exalt His name together. They shall say in response: "Blessed is the God of Israel,
who guards loving-kindness for His covenant and the appointed times 50f salvation for the people He redeems. He has called those who stumble unto wondrous [accomplishment]s, and He has gathered a congregation of nations for annihilation without remnant in order to raise up in judgment 6he whose heart has melted, to open a mouth for the dumb to sing [God's] mighty deeds, and to teach feeble [hands] warfare. He gives those whose knees shake strength to stand, 7and strengthens those who have been smitten from the hips to the shoulder. Among the poor in spirit [ . . . ] a hard heart, and by those whose way is perfect shall all wicked nations come to an end; 9there will be no place for all their mighty men. But we are the remnant of Your people. Blessed is Your name, O God of loving-kindness, the One who kept the covenant for our forefathers. Throughout 9all our generations You have made Your mercies wondrous for the remnant of the people] during the dominion of Belial. With all the mysteries of his hatred they have not led us astray l¡ from Your covenant. His spirits of destruction You have driven [away from us. And when the men of his dominion [condemned themselves], You have preserved the lives of Your redeemed. You raised up lithe fallen by Your strength, but those who are great in height You will cut down to humble them. And] there is no rescuer for all their mighty men, and no place of refuge for their swift ones. To their honored men 12You will return shame, and all [their] vain existence [shall be as not]hing. But we, Your holy people, shall praise Your name for Your works of truth. 13Because of Your mighty deeds we shall exalt your] splendor in ~] epochs and appointed times of eternity, at the beginning of day, at night i4and at dawn and dusk. For Your [glorio]us p[urpose] is great and Your wondrous mysteries are in [Your] high heavens, to [raise u]p those for Yourself from the dust 15and to humble those of the gods.

16Rise up, rise up, O God of gods, and raise Yourself in power, [O King of Kings . . . ] t71et all the Sons of Darkness [scatter from before You.] Let the light of Your majesty shine forever upon gods and men, as a fire burning in the dark places of the damned] ~8Let it burn [the damned of Sh]eol, as an [eternal] burning [among the transgressors . . . in all the appointed times of eternity."

19[They shall repeat all the thanksgiving hymns of battle there and then return to their camps ] 20[,. . ] Col. 15 For it is a time of distress for Isra[el, a fixed gime of battle against all the nations. The purpose of God is eternal redemption, 2but annihilation for all nations of wickedness. All those prepared for battle shall set out and camp opposite the king of the Kittim and all the forces 3Of Belial that are assembled with him for a day [of vengeance] by the sword of God.

The final battle the first engagement.
4Then the Chief Priest shall stand, and with him his brothers the priests], the Levites, and all the men of the army. He shall read aloud Sthe prayer for the appointed time of battle, as is written in the book SereLh Itto (The Rule of His Time), including all the words of their thanksgivings. Then he shall form there 6all the battle lines, as writ[ten in the Book of the Wair. Then the priest appointed for the time of vengeance by 7all his brothers shall walk about and encourage [them for the battl]e, and he shall say in response:"Be strong and courageous as warriors. 9Fear not, nor be discoura[ged and let not y]our [heart be faint.] Do
not panic, neither be alarmed because of them. Do not turn back nor flee from them. For they are a wicked congregation, all their deeds are in darkness; it is their desire. They have established all their refuge in a lie, their strength is as smoke that vanishes, and all their vast assembly as chaff which blows away. Desolation, and shall not be found. Every creature of greed shall wither quickly away like a flower at harvest time. Come, strengthen yourselves for the battle of God, for this day is an appointed time of battle for God against all the nations, judgment upon all flesh. The God of Israel is raising His hand in His wondrous strength against all the spirits of wickedness. Mighty ones of the gods are girding themselves for battle, and the formations of the holy ones are dying themselves for a day of vengeance. The God of Israel shall remove Belial in his hell until every source of wickedness is come to an end.

3 They shall carry out all this Rule on that day at the place where they stand opposite the camps of the Kittim. Then the priests shall blow for them the trumpets of remembrance. The gates of war shall open, and the infantry shall go out and stand in columns between the battle lines. The priests shall blow for them a signal for the formation and the columns shall deploy at the sound of the trumpets until each man has taken his station. Then the priests shall blow for them a second signal: signs for confrontation. When they stand near the battle line of the Kittim, within throwing range, each man shall raise his hand with his weapon of war. Then the six priests shall blow on the trumpets of the slain a sharp staccato note to direct the fighting. The Levites and the all the people with rams' horns shall blow a battle signal, a loud noise. As the sound goes forth, the infantry shall begin to bring down the slain of the Kittim, and all the people shall cease the signal, but the priests shall continue blowing on the trumpets of the slain and the battle shall prevail against the Kittim.

The final battle the second engagement.

When Belial prepares himself to assist the Sons of Darkness, and the slain among the infantry begin to fall by God's mysteries and to test by these mysteries all those appointed for battle, the priests shall blow the trumpets of assembly so that another battle line might go forth as a battle reserve, and they shall take up position between the battle lines. For those employed in battle they shall blow a signal to return. Then the Chief Priest shall approach and stand before the battle line, and shall encourage their heart by the wondrous might of God and fortify their hands for His battle.

And he shall say in response: "Blessed is God, for He tests the heart of His people in the crucible. And not have your slain. For you have obeyed from of old the mysteries of God. Now as for you, take courage and stand in the gap, do not fear when God strengthens. He shall appoint their retribution with burning those tested by the crucible. He shall sharpen the implements of war, and they shall not become blunt until all the nations of wickedness come to an end. But, as for you, remember the judgment of Nadab and Abihu, the sons of Aaron, by whose judgment God showed Himself holy before all the people. But Eleazar and Ithamar He preserved for Himself for an eternal covenant of priesthood."
4But, as for you, take courage and do not fear them [. . . for] their end is emptine and their desire is for the void. Their support is without st[rength] and they do not [know that from the God] of Israel is all that is and that will be. He [. . . ] in all which exists for eternity. Today is His appointed time to subdue and to humiliate the prince of the realm sof wickedness. He will send eternal support to the company of His redeemed by the power of the majestic angel of the authority of Michael. By eternal light 7He shall joyfully light up the covenant of Israel peace and blessing for the lot of GodÑto exalt the authority of Michael among the gods and the dominion 8Of Israel among all flesh. Righteousness shall rejoice on high, and all sons of His truth shall rejOice in eternal knowledge. But as for you, O sons of His covenant, 9take courage in God's crucible, until He shall wave His hand and complete His fiery trials; His mysteries concerning your existence."

The final battle the third engagement.

¡And after these words the priests shall blow for them a signal to form the divisions of the battle line. The columns shall be deployed at the sound of the trumpets, until each man has taken his station. Then the priests shall blow another signal on the trumpets, signs for confrontation. When i2the infantry has approached [the battle] line of the Kitt[im], within throwing range, each man shall raise his hand with his weapon. Then the priests shall blow on the trumpets i30f the slain [and the Levites and the al]1 the people with rams' horns shall sound a signal for battle. The infantry shall attack the army ~40f the Kittim, [and as the soun] d [of the si]gnal [goes forth], they shall begin to bring down their slain. Then all the people shall still the sound of the signal, while the priests Scontinuously blow on [the trumpets of the slain], and the bat[tl]e p[revail]s against the K[ittim, and the troops of Belia]l are defeated before them. ~6Thus in the th[ird] lot [. . . ] to fall slain [. . . ]

The final battle the fourth, fifth, and sixth engagements. Nothing of these engagements is preserved. The final battle the seventh engagement.

Col. 18 [and in the seven]th [log, when the great hand of God shall be lifted up against Belial and against all the fo[rc]es of his dominion for an eternal slaughter 2[,. ] and the shout of the holy ones when they pursue Assyria. Then the sons of Japheth shall fall, never to rise again, and the Kitum shall be crushed without 3[remnant and survivor. So] the God of Israel shall raise His hand against the whole multitude of Belial. At that time the priests shall sound a signal 4[on the six trumpets of remembrance, and all the battle formations shall be gathered to them and divide against all the ca[mprs of the Ki]ttim Sto completely destroy them. [And] when the sun hastens to set on that day, the Chief Priest and the priests and the [Levites] who are 6with him, and the chiefs [of the battle lines and the men] of the army shall bless the God of Israel there.

They shall say in response: Blessed is Your name, O God [of god]s, for 7You have done wondrous things for Your people, and have kept Your covenant for us from of old. Many times You have opened the gates of salvation for us 8for the sak[e of ~ Your [co]venant. [And You provided for our affliction in accord with Your goodness toward us. You, O God of righteousness, have acted for the sake of Your name.
Thanksgiving for final victory.
[... ] You have done wonders upon wonders with us, but from of old there has been nothing like it, for You have known our appointed time. Today [Your] power has shined forth i~for us, [and] You [have shown] us the hand of Your mercies with us in eternal redemption, in order to remove the dominion of the enemy, that it might be no more; the hand of Your strength. '7In battle You shall show Yourself strong against your enemies for an absolute slaughter. Now the day is pressing upon us [to] pursue their multitude, for You ~3 [... ] and the heart of warriors You have broken so that no one is able to stand. Yours is the might, and the battle is in Your hand, and there is no God like You . . . ] Your [ ... ] and the appointed times of Your will, and reprisal [ ... . ] Your [enemies], and You will cut off from [ ... ] is 9[ ... ] 20[, . And we shall direct our contempt at kings.] Col. 19 i[derision and disdain at mighty men. For our Majestic One is holy. The King of Glory is with us and the host of His spirits is with our steps. Our horsemen are] 7[as the clouds and as the mist covering the earth; as a steady downpour shedding judgment on all her offspring.] [Rise up, O Hero,] 3[Take Your captives, O Glorious One, and take Your plunder, O You Who do valiantly. Lay Your hand upon the neck of Your enemies, and Your foot upon the backs of the slain. Crush the nations, Your adversaries,] and let Your sword devour flesh. Fill Your land with glory, and Your inheritance with blessing. An abundance of cattle is s[in Your fields, silver and gold] in Your palaces. O Zion, rejoice greatly, and rejoice, all you cities of Judah. Open] 6[your gates forever, so that the wealth of the nations [might be brought to you, and their kings shall serve you. All they that oppressed] you shall bow down to you, 7[and they shall lick the dust of your feet. O daughters of my people, burst out with a voice of joy. Adorn yourselves with ornaments of glory, and rule over the kingdom of the . . . ] 8[, . ] Your [ ... ]. and Israel for an eternal dominion.

Ceremony after the final battle.
9[Then they shall gather] in the camp that night for rest until the morning. In the morning they shall come to the place of the battle line, i[i where the mighty men of the Kittim fell], as well as the multitude of Assyria, and the forces of all the nations that were assembled unto them, to see whether [the multitude of slain [are dead] ~[with none to bury them; those who] fell there by the sword of God. And the High Priest shall approach there [with] his deputy, his brothers [the priests,] ~2[and the Levites with the Leader] of the battle, and all the chiefs of the battle lines and [their officers . . . ] 13[ . . . together. When they stand before the slain of the Kittim, they shall praise there the God of Israel. And they shall say in response: . . . ] 14[ . . . to God most high and . . . ]

4Q491 Manuscript A Frag. 10 Col. 2 7[ ]8 in the Kittim . . . 9the infantrymen shall begin [to bring down the casualties of the Kittim . . . And the] I battle [shall prevail] against the Kittim [ . . . ] the corpses of the place of refining [shall begin] to fall by [the mysteries] of God. And the priests shall sound the trumpets of assembly . . . ] 12[battle among the Kittim. And to the first battle formation . . . ] 13[And the priest designated for the battle shall draw near and stand before [the battle formation . . . ] 14[he shall strengthen their hands by recounting His wondrous deeds. Then he shall say] in response [ . . . fire of I vengeance, to
consume among gods and men. For [He shai3] not [ . . .] 16 flesh, except dust (?). For now [ . . .] 37 and [the fire] shall consume as far as Sheol. And the council of wickedness [ . . .] Frags. 11-15 represent a variant of 1QM cols. 1~17 above.

Frag. 11 Col. 2 [ . . . He is] faithful, and the relief which His redemption [ . . .] i5[ . . . son] s of truth and to remove the faint of heart and to strengthen the he[art] 16[. . . the battle] today, the God of Isr[ael] shall subdue him (Belial?) [ . . .] 17[. . .] with no place to stand. And [the kingdom] shall be for God and the salvatio[n] for His people [ ] 18[. . .] like as to Belial. But God's covenant is peace [for] Israel in all the times [of eternity . . .] i9And after these words the preists shall blow to order the second battle with the Kit[tim. And when each man has taken] 20[his station, then the priests shall blow a second signal for advance. When they have approached the ba[ttle line of the Kittim, within throwing range,] 21[each man shall raise his hand with his battle weapon. Then the priests shall blow on the tr[umpets of the] 22[slain a staccato note] 22[to direct the battle and the Levites] and the all the people with rams' horns shall sound a loud note . . . And when] 23[the sound of the blast is heard, they shall begin to bring down the casualties of the guilty. The sound of the [ ] 24[. . .] Frag. 13 1[ . . . width the gods [ . . .] 2[ . . .] the smallest of you shall pursue a tho [usand . . .] 3[ . . . And after] these [w]ords, [the priests] shall blow [to order the third battle with the Kittim and the columns] 4[shall deploy at the sound of the trum]pets. When each man [has taken] 26[his position by division, the priest shall blow a second blast on the trumpets for] S[advance. When] they [have approached] the battle line of the Kittim, within throwing range, [each man] shall raise his hand [with his battle weapon. The priests shall blow, to direcf 6[the battle, on the (rumpets of the slain, a staccato note. Then the Levites and all] 2[the people with rams' horns shall sound a battle blast, and the formations] 7[shall be figh]ting one behi-nd the other with no space between them. For [ ] 8[. . .] and all the people shall answer, raising [on]e voice, and say [ . . .] Frag. 15 1[. . .] and there is no [ ] 2[. . .] and a processio[n behold we are taking position to advance [ . . .] 4[. . .] 5[. . .] And] he shall say to them in response, "Be strong and courageous [, . . .] 6[. . . For the] outstretched [hand] of God is upon all the Gentiles, [He shall] not [ . . .] 7[. . .] kingship is [for God] Almighty and salvation is for His people. And y[ou ] 8[. . .] his [imp]urity, the gods shall advance upon you with [ . . .] 9[. . .] and to cast all [their] corpse[s . . .] i[i . . .] and all the spirits of [his] lot [ . . .] 11[ . . .] eternal, together wi [th ] 13[ . . .] war [ . . .]

Manuscript B presents a much shorter version of the War Scroll than the one discovered in Cave 1.

4Q491 Manuscript B Frags. 1-3 1Korah and his congregation [ . . .] judgment [ . . .] 2[before the whole congregation of [ . . .] j]udgment as sign[s . . .] 3[and the chief of his angels with their [forces,] to direct their hand [in] battle. [ . . .] for the chariotry and the hor[semens . . .] 4[The hand of God shall strike [ . . .] for eternal annihilation [ . . .] they shall atone for you [ . . .] all the princes [ . . .] s[His holiness in eternal lio]y [ . . .] And after [ . . .] the congregation and apl] the prince[s . . .] shall not go to the enemy battle lines [ . . .] 6[This is the rule when they camp and [ . . . and in] their divisions [ . . .] around, outside [ . . .] and women, young boys, and any man who is aff~icted with impurity in his flesh shall not come near]
7[the battle] line. The craftsmen [and blacksmiths] and those enlisted as [. . .] for their watches [. . . the battle line until they return.

And there shall be two thousand cubits between the [camps and the latrine, so] 8no nakedness might be seen in their surroundings. And when they set out to prepare for battle [so as to subdue the enemy], some of them [shall be] dismissed by lot from each tribe according to those enlisted for [each] day's duty. 9That day, men from each tribe [shall] go out from the camps to the house of me[eting . . . and] the [priests], the Levites, and all the chiefs of the camps [shall] go out to them. Then they shall pass before [them] there [. . .] by thousands, hundreds, fifties, and tens. Each man who is not [clean in regard to his genitals] that [night] shall not go out with them to battle. For the holy angels are with their battle lines [. . .] '9When] the formation standing ready to pass to all [. . .] of battle for that day [goes up [. . .], three formations shall stand one behind the other, and they shall establish a space between [each] battle formation. i2[Then they shall go out] to the battle in turn. These are the [infantry]try men and alongside them are [cavalry]men, [and they shall take their position between the battle] formations. But if they establish an ambush for a battle formation, the three ambushing formations shall [stay at a distance and not rise up . . . ] 13 [. . .] the battle. When they [hear the trumpets of alarm, the [infantry]men [shall begin to bring down the guilty casualties. Then the ambush shall rise up from its place and also order its [battle formations [. . . 3

4Q491 Manuscript C Frag. 11 Col. 1 8[., .] who does wondrous things [. . .] 9[. . . in the power of his strength the righteous cry out, and the holy ones rejoice [. . .] justly !Ot . . I] Israel. He established His truth from of old, and the mysteries of His cunning in every strength . . . and the society of the oppressed as an eternal congregation [. . .] perfect of 2[. . .] eternal, a mighty throne in the congregation of the gods. None of the ancient kings shall sit on it, and their nobles shall not [. . . There are no]ne comparable 3[to me in] my glory, no one shall be exalted besides me; none shall associate with me. For I dwelt in the [. . .] in the heavens, and there is no one i4[. . .]. I am reckoned with the gods and my
abode is in the holy congregation. [My] desire is not according to the flesh, and everything precious to me is in the glory of the holy habitation.

Who have I considered contemptible? Who is comparable to me in my glory? Who of those who sail the seas shall return telling of my equality? Who shall experience troubles like me? And who is like me in bearing evil? I have not been taught, but no teaching compares with my teaching. Who then shall attack me when I open my mouth? Who can endure the utterance of my lips? Who shall arraign me and compare with my judgment.

Neither refined gold, nor the gold of Ophir.

For I am reckoned with the gods, and my glory with that of the sons of the King. Neither righteous ones among the gods in the holy habitation. Praise Him in song to proclaim the meditation of joy joyously forever. There is not to raise up a horn to make known His hand in strength.

4Q493 (4Q Milhamahc)

This manuscript is reminiscent of 1QM 7:9-9:9, but it diverges markedly from the Cave 1 copy. Perhaps it represents another "deviant" version such as 4Q491 (Manuscripts A and B). But it is equally possible that this arrangement may have been unrelated to the War Scroll literature, instead coming from a handbook on priestly duties.

The number of this fragment suggests a physical connection with frag. 1 1 col 2. The original publication proposed a join of two separate pieces of parchment that is not accepted here.

For the war: The priests, the sons of Aaron, shall take their stand before the battle formations and sound a blast on the trumpets of remembrance. Afterwards they shall open the gates for the infantrymen. Then the priests shall sound a blast on the trumpets of battle to advance on the battle line of the Gentiles. The priests shall go out from among the slain and stand on either side of the, beside the catapult (?) and the ballista (?). Thus they shall not profane the anointing of their priestly office [with the blood of the slain].

And they shall not approach any battle formation of the infantry. They shall sound an alarm with a sharp note in order that the men of battle might set out to advance between the battle lines. Then [they] shall begin a to draw near to the battle. When their periods of engagement are completed, they shall sound a blast for them on the trumpets of withdrawal to enter the gates. Then the second formation shall set out.

According to this entire rule the Levites shall be signaling them at the proper time. When they set out, they shall blow a signal for them on the trumpets of assembly, iand when [they] have completed their foray, on the trumpets of alarm, [and when] they return, they shall sound a signal for them on the trumpets. According to [this] ordinance they sound the signal for every battle formation.

13[ . . . ] upon the trumpets of the Sabbaths [it is written . . . ] 14[ . . . for] the regular [grain offering] and the burnt offerings it is written, [ . . . ]
Of The Commitment
Everyone who wishes to join the community must pledge himself to respect God and man; to live according to the communal rule: to seek God [ ]; to do what is good and upright in His sight, in accordance with what He has commanded through Moses and through His servants the prophets; to love all that He has chosen and hate all that He has rejected; to keep far from evil and to cling to all good works; to act truthfully and righteously and justly on earth and to walk no more in the stubbornness of a guilty heart and of lustful eyes, doing all manner of evil; to bring into a bond of mutual love all who have declared their willingness to carry out the statutes of God; to join the formal community of God; to walk blamelessly before Him in conformity with all that has been revealed as relevant to the several periods during which they are to bear witness (to Him) ; to love all the children of light, each according to the measure of his guilt, which God will ultimately requite.

All who declare their willingness to serve God's truth must bring all of their mind, all of their strength, and all of their wealth into the community of God, so that their minds may be purified by the truth of His precepts, their strength controlled by His perfect ways, and their wealth disposed in accordance with His just design. They must not deviate by a single step from carrying out the orders of God at the times appointed for them; they must neither advance the statutory times nor postpone the prescribed seasons. They must not turn aside from the ordinances of God's truth either to the right or to the left.

Of Initiation.
Moreover, all who would join the ranks of the community must enter into a covenant in the presence of God to do according to all that He has commanded and not to turn away from Him through any fear or terror or through any trial to which they may be subjected through the domination of Belial.
When they enter into that covenant, the priests and the Levites are to pronounce a blessing upon the God of salvation and upon all that He does to make known His truth; and all that enter the covenant are to say after them, Amen, amen.

Then the priests are to rehearse the bounteous acts of God as revealed in all His deeds of power, and they are to recite all His tender mercies towards Israel; while the Levites are to rehearse the iniquities of the children of Israel and all the guilty transgression and sins that they have committed through the domination of Belial. And all who enter the covenant are to make confession after them, saying, We have acted perversely, we have transgressed, we have sinned, we have done wickedly, ourselves and our fathers before us, in that we have gone counter to the truth. God has been right to bring His judgment upon us and upon our fathers. Howbeit, always from ancient times He has also bestowed His mercies upon us all, and so will He do for all time to come.

Then the priests are to invoke a blessing on all that have cast their low with God, that walk blamelessly in all their ways; and they are to say: MAY HE BLESS THEE with all good and KEEP THEE from all evil. And ILLUMINE thy heart with insight into the things of life, and GRACE THEE with knowledge of things eternal, and LIFT UP HIS gracious COUNTENANCE TOWARDS THEE to grant thee peace everlasting.

The Levites, on the other hand, are to invoke a curse on all that have cast their lot with Belial, and to say in response: Cursed are thou for all thy wicked guilty works, May God make thee a thing of abhorrence at the hands of all who would wreak vengeance, and visit thine offspring with destruction at the hands of all who would mete out retribution. Cursed art thou, beyond hope of mercy. Even as they works are wrought in darkness, so mayest thou be damned in the gloom of the fire eternal. May God show thee no favor when thou callest, neither pardon to forgive thine iniquities. May He lift up an angry countenance towards thee, to wreak vengeance upon thee. May no man wish thee peace of all that truly claim their patrimony.
And all that enter the covenant shall say alike after them that bless and after them that curse, Amen, amen.

Thereupon the priests and the Levites shall continue and say: Cursed be every one that hath come to enter this covenant with the taint of idolatry in his heart and who hath set his iniquity as a stumbling block before him so that thereby he may defect, and who, when he hears the terms of this covenant, blesses himself in his heart, saying, May it go well with me, for I shall go on walking in the stubbornness of my heart! Whether he satisfy his passions or whether he still thirsts for their fulfillment, may his spirit be swept away and receive no pardon. May the anger of God and the fury of His judgments consume him as by fire unto his eternal extinction, and may there cleave unto him all the curses threatened in this covenant.
May God set him apart for misfortune, and may he be cut off from the midst of all the children of light in that through the taint of his idolatry and through the stumbling block of his iniquity he has defected from God. May God set his lot among those that are accursed for ever! And all who have been admitted to the covenant shall say them in response, Amen, amen.

Of the annual Review.
The following procedure is to be followed year by year so long as Belial continues to hold sway.
The priests are first to be reviewed in due order, one after another, in respect of the state of their spirits. After them, the Levites shall be similarly reviewed, and in the third place all the laity one after another, in their thousands, hundreds, fifties and tens. The object is that every man in Israel may be made aware of his status in the community of God in the sense of the ideal, eternal society, and that none may be abased below his status nor exalted above his allotted place. All of them will thus be members of a community founded at once upon true values and upon a becoming sense of humility, upon charity and mutual fairness-members of a society truly hallowed, partners in an everlasting communion.

Of those who are to be excluded.
Anyone who refuses to enter the (ideal) society of God and persists in walking in the stubbornness of his heart shall not be admitted to this community of God's truth. For inasmuch as his soul has revolted at the discipline entailed in a knowledge of God's righteous judgments, he has shown no real strength in amending his way of life, and therefore cannot be reckoned with the upright. The mental, physical and material resources of such a man are not to be introduced into the stock of the community, for such a man 'plows in the slime of wickedness' and 'there are stains on his repentance'. He is not honest in resolving the stubbornness of his heat. On paths of light he sees but darkness/ Such a man cannot be reckoned as among those essentially blameless. He cannot be cleared by mere ceremonies of atonement, nor cleansed by any waters of ablation, nor sanctified by immersion in lakes of rivers, nor purified by any bath. Unclean, unclean he remains so long as he rejects the government of God and refuses the discipline of communion with Him. For it is only through the spiritual apprehension of God's truth that man's ways can be properly directed. Only thus can all his iniquities be shriven so that he can gaze upon the true light of life. Only through the holy spirit can he achieve union with God's truth and be purged of all his iniquities. Only by a spirit of uprightness and humility can his sin be atoned. Only by the submission of his soul to all the ordinances of God can his flesh be made clean. Only thus can it really be sprinkled with waters of ablation. Only thus can it really be sanctified by waters of purification. And only thus can he really direct his steps to walk blamelessly through all the vicissitudes of his destiny in all the way of God in the manner which He has commanded, without turning either to the right or to the left and without overstepping any of God's words. Then indeed will he be acceptable before God like an atonement-offering which meets with His pleasure, and then indeed will he be admitted to the covenant of the community for ever.
Of the two spirits in man.  
This is for the man who would bring other to the inner vision, so that he may understand and teach to all the children of light the real nature of men, touching the different varieties of their temperaments with the distinguishing traits thereof, touching their actions throughout their generations, and touching the reason why they are now visited with afflictions and now enjoy periods of well-being.  
All that is and ever was comes from a God of knowledge. Before things came into existence He determined the plan of them; and when they fill their appointed roles, it is in accordance with His glorious design that they discharge their functions. Nothing can be changed. In His hand lies the government of all things. God it is that sustains them in their needs.  

Now, this God created man to rule the world, and appointed for him two spirits after whose direction he was to walk until the final Inquisition. They are the spirits of truth and perversity.  
The origin of truth lies in the Fountain of Light, and that of perversity in the Wellspring of Darkness. All who practice righteousness are under the domination of the Prince of Lights, and walk in ways of light; whereas all who practice perversity are under the domination of the Angel of Darkness, however, even those who practice righteousness are made liable to error. All their sin and their iniquities, all their guilt and their deeds of transgression are the result of his domination; and this, by God's inscrutable design, will continue until the time appointed by Him. Moreover, all men's afflictions and all their moments of tribulation are due to this being's malevolent sway. All of the spirits that attend upon him are bent on causing the sons of light to stumble. Howbeit, the God of Israel and the Angel of His truth are always there to help the sons of light. It is God that created these spirits of light and darkness and made them the basis of every act, the [instigators] of every deed and the direction and the directors of every thought. The one He loves for to all eternity, and is ever pleased with its deeds; but any association with the other He abhors, and He hates all its ways to the end of time.  

This is the way those spirits operate in the world. The enlightenment of man's heart, the making straight before him all the ways of righteousness and truth, the implanting in his heart of fear for the judgments of God, of a spirit of humility, of patience, of abundant compassion, of perpetual goodness, of insight, of perception, of that sense of the Divine Power that is based at once on an apprehension of God's works and a reliance on His plenteous mercy, of a spirit of knowledge informing every plan of action, of a zeal for righteous government, of a hallowed mind in a controlled nature, of abounding love for all who follow the truth, of self-respecting purity which abhors all the taint of filth, of a modesty of behaviour coupled with a general prudence and an ability to hide within oneself the secrets of what one knows - these are the things that come to men in this world through communion with the spirit of truth. And the guerdon of all that walk in its ways is health and abundant
well-being, with long life and fruition of seed along with eternal blessings and everlasting joy in the life everlasting, and a crown of glory and a robe of honor, amid light perpetual.

But to the spirit of perversity belong greed, remissness in right doing, wickedness and falsehood, pride and presumption, ruthless deception and guile, abundant insolence, shortness of temper and profusion of folly, arrogant passion, abominable acts in a spirit of lewdness, filthy ways in the thralldom of unchastity, a blasphemous tongue, blindness of eyes, dullness of ears, stiffness of neck and hardness of heart, to the end that a man walks entirely in ways of darkness and of evil cunning. The guerdon of all who walk in such ways is multitude of afflictions at the hands of all the angels of destruction, everlasting perdition through the angry wrath of an avenging God, eternal horror and perpetual reproach, the disgrace of final annihilation in the Fire, darkness throughout the vicissitudes of life in every generation, doleful sorrow, bitter misfortune and darkling ruin-ending in extinction without remnant of survival.

It is to these things that all men are born, and it is to these that all the host of them are heirs throughout their generations. It is in these ways that men needs must walk and it is in these two divisions, according as a man inherits something of each, that all human acts are divided throughout all the ages of eternity. For God has appointed these two things to obtain in equal measure until the final age.

Between the two categories He has set an eternal enmity. Deeds of perversity are an abomination to Truth, while all the ways of Truth are an abomination to perversity; and there is a constant jealous rivalry between their two regimes, for they do not march in accord. Howbeit, God in His inscrutable wisdom has appointed a term for existence of perversity, and when the time of Inquisition comes, He will destroy it for ever. Then truth will emerge triumphant for the world, albeit now until the time of the final judgment it go sullying itself in the ways of wickedness owing to the domination of perversity. Then, too, God will purge all the acts of man in the crucible of His Truth, and refine for Himself all the fabric of man, destroying every spirit of perversity from within his flesh and cleansing him by the holy spirit from all the effects of wickedness. Like waters of purification He will sprinkle upon the spirit of truth, to cleanse him of all the abominations of falsehood and of all pollution through the spirit of filth; to the end that, being made upright, men may have understanding of transcendental knowledge and of the lore of the sons of heaven, and that, being made blameless in their ways, they may be endowed with inner vision. For them has God chosen to be the partners of His eternal covenant, and theirs shall be all mortal glory. Perversity shall be no more, and all works of deceit shall be put to shame.

Thus far, the spirits of truth and perversity have been struggling in the heart of man. Men have walked both in wisdom and folly. If a man casts his portion with the truth, he does righteously and hates perversity; if he casts it with perversity, he does wickedly and
abominates truth. For God has appointed them in equal measure until the final age, until 'He makes all things new'. He foreknows the effect of their works in every epoch of the world, and He has made men heirs to them that they might know good and evil. But [when the time] of Inquisition [comes], He will determine the fate of every living being in accordance with which of the [two spirits he has chosen to follow].

Of social relations.
This is the rule for all members of the community - that is, for such as have declared their readiness to turn away from all evil and to adhere to all that God in His good pleasure has commanded.
They are to keep apart from the company of the froward.
They are to belong to the community in both doctrinal and an economic sense.
They are to abide by the decisions of the sons of Zadok, the same being priests that still keep the Covenant, and of the majority of the community that stand firm in it. It is by the vote of such that all matters doctrinal, economic and judicial are to be determined.

They are concertedly and in all their pursuits to practice truth, humility, righteousness, justice, chastity and decency, with no one walking in the stubbornness of his own heart or going astray after his heart or his eyes or his fallible human mind.
Furthermore, they are concertedly to remove the impurity of their human mold, and likewise all stiffneckedness.

They are to establish in Israel a solid basis of truth.

They are to unite in a bond indissoluble for ever.

They are to extend forgiveness to all among the priesthood that have freely enlisted in the cause of holiness, and to all among the laity that have done so in the cause of truth, and likewise to all that have associated themselves with them.

They are to make common cause both in the struggle and in the upshot of it.

They are to regard as felons all that transgress the law.

Of the obligation of holiness.
And this is the way in which all those ordinances are to be applied on a collective basis. Everyone who is admitted to the formal organization (Council) of the community is to enter into a covenant of God in the presence of all fellow-volunteers in the cause and to commit
himself by a binding oath to return with all his heart and soul to the commandments of the Law of Moses, as that Law is revealed to the sons of Zadok—that is, to the priests who still keep the Covenant and seek God's will—and to a majority of their co-covenanters who have volunteered together to adhere to the truth of God and to walk according to His pleasure.

He that so commits himself is to keep apart from all froward men that walk in the path of wickedness; for such men are not to be reckoned in the Covenant inasmuch as they have never sought nor studied God's ordinances in order to find out on what more arcane points they may guiltily have gone astray, while in regard to the things which stand patently revealed they have acted high-handedly. They have thus incurred God's angry judgment and caused Him to take vengeance upon them with all the curses threatened in the Covenant and to wreak great judgments upon them that they be finally destroyed without remnant.

No one is to go into water in order to attain the purity of holy men. For men cannot be purified except they repent their evil. God regards as impure all that transgress His word. No one is to have any association with such a man either in work or in goods, lest he incur the penalty of prosecution. Rather is he to keep away from such a man in every respect, for the Scriptures says: 'Keep away from every false thing' [Exodus 23:7]. No member of the community is to abide by the decision of such men in any matter of doctrine or law. He is not to eat or drink of anything that belongs to them nor receive anything from them except for cash, even as it is written: 'desist from man whose breath is in his nostrils, for as what is he reckoned:' [Isaiah 2:22]. All that are not reckoned in the Covenant must be put aside, and likewise all that they posses. A holy man must not rely on works of vanity, and vanity is what all of them are that have not recognized God's Covenant. All that spurn His word will God blast out of the world. All their actions are as filth before Him, and He regards all their possessions as unclean.

Of the examination of initiants.
When a man enters the covenant, minded to act in accordance with all the foregoing ordinances and formally to ally himself to the holy congregation, inquiry is to be made concerning his temper in human relations and his understanding and performance in matters of doctrine. This inquiry is to be conducted jointly by the priests who have undertaken concertedly to uphold God's Covenant and to supervise the execution of all the ordinances which He has commanded, and by a majority of the laity who have likewise undertaken concertedly to return to that Covenant. Every many is then to be registered in a particular rank, one after the other, by the standard of his attitudes and their performance are to be reviewed, however, year by year, some being then promoted by virtue of their (improved) understanding and the integrity of their conduct, and others demoted for their waywardness.
When anyone has a charge against his neighbour, he is to prosecute it truthfully, humbly and humanely. He is not to speak to him angrily or querulously or arrogantly or in any wicked mood. He is not to bear hatred [towards him in the inner recesses] of his heart. When he has a charge against him, he is to proffer it then and there [on the selfsame day] and not render himself liable to penalty by nursing a grudge. Furthermore, no man is to bring a charge publicly against his neighbour except he prove it by witness.

Of Communal Duties.
This is the procedure which all members of the community are to follow in all dealings with one another, wherever they dwell.
Everyone is to obey his superior in rank in all matters of work and money. But all are to dine together, worship together and take counsel together.
Wherever there be ten men who have formally enrolled in the community, one who is a priest is not to depart from them. When they sit in his presence, they are to take their places according to their respective ranks; and the same order is to obtain when they meet for common counsel.
When they set the table for a meal or prepare wine to drink, the priest is first to put forth his hand to invoke a blessing on the first portion of the bread and wine.
In any place where there happen to be ten such men, there is not to be absent from them one who will be available at all times, day and night, to interpret the Law (Torah), each of them doing so in turn.
The general members of the community are to keep awake for a third of all the nights of the year reading book(s), [or the book of Law] studying the Law and worshipping together.

Of the General Council.
This is the rule covering public sessions.
The priests are to occupy the first place. The elders are to come second; and the rest of the people are to take their places according to their respective ranks. This order is to obtain alike when they seek a judicial ruling, when they meet for common counsel, or when any matter arises of general concern.
Everyone is to have an opportunity of rendering his opinion in the common council. No one, however, is to interrupt while his neighbour is speaking, or to speak until the latter has finished. Furthermore, no one is to speak in advance of his prescribed rank. Everyone is to speak in turn, as he is called upon.
In public sessions, no one is to speak on any subject that is not of concern to (or to the liking of) the company as a whole. If the superintendent of the general membership or anyone who is not of the same rank as the person who happens to be raising a question for the consideration of the community, has something to say to the company, he is to stand up and declare: I have said something to the company; and only if they so bid him, is he to speak.

Of Postulants and Novices.
If any man in Israel wish to be affiliated to the formal congregation of the community, the superintendent of the general membership is to examine him as to his intelligence and his actions and, if he then embark on a course of training, he is to have him enter into a covenant to return to the truth and turn away from all perversity. Then he is to appraise him of all the rules of the community.

Subsequently, when that man comes to present himself to the general membership, everyone is to be asked his opinion about him. and his admission to or rejection from the formal congregation of the community is to be determined by general vote.

No candidate, however, is to be admitted to the formal state of purity enjoyed by the general membership of the community until, at the completion of a full year, his spiritual attitude and his performance have been duly reviewed. Meanwhile he is to have no stake in the common funds.

After he has spent a full year in the midst of the community, the members are jointly to review his case, as to his understanding and performance in matters of doctrine. If it then be voted by the opinion of the priests and of a majority of their co-covenanters to admit him to the sodality, they are to have him bring with him all his property and the tools of his profession. These are to be committed to the custody of the community's 'minister of works'. They are to entered by that officer into an account, but he is not to disburse them for the general benefit.

Not until the completion of a second year among the members of the community is the candidate to be admitted to the common board. [Drink] When however, that second year has been completed, he is to be subjected to a further review by the general membership, and if it then be voted to admit him to the community, he is to be registered in due order of rank which he is to occupy among his brethren in all matters pertaining to doctrine, judicial procedure, degree of purity and share in the common funds. Thenceforth his counsel and his judgment are to be at the disposal of the community.

Of false, impudent and blasphemous speech.
And these are the rules to be followed in the interpretation of the law regarding forms of speech.

If there be found in the community a man who consciously lies in the matter of (his) wealth, he is to be regarded as outside the state of purity entailed by membership, and he is to be mulcted of one fourth of his food ration.

If a man answer his neighbour defiantly or speak brusquely so as to undermine the composure (shake -or disturb- the foundation) of his fellow, and in so doing flout the orders of one who is registered as his superior [ ], he is to be mulcted for one year.

If a man, in speaking about anything, mention that Name which is honored above all [names], or if, in a moment of sudden stress or for some other personal reason, he curses the -------- (i.e., the man who reads the Book of the Law or leads worship), he is to be put out and never to return to formal membership in the community.

If a man speaks in anger against one of the registered priests, he is to be mulcted for one year, placed in isolation, and regarded as outside the state of purity entailed in membership.
of the community. If, however, he spoke unintentionally, he is to be mulcted only for six months.
If a man defames his neighbour unjustly, and does so deliberately, he is to mulcted for one year and regarded as 'outside'.

Of Fraud.
If a man speaks with his neighbour in guile or consciously practice deceit upon him, he is to be mulcted for six months. If however, he practices the deceit [unintentionally], he is to be mulcted only for three months.
If a man defraud the community, causing a deficit in its funds, he is to make good that deficit, if he lack means to do so, he is to be mulcted for sixty days.

Of Vindictiveness.
If he harbor a grudge against his neighbor without legitimate cause, he is to be mulcted for six months [supra-linear correction: 'one year']. The same is to apply also to anyone who takes personal revenge on his neighbor in any respect.

Of improper speech.
Anyone who indulges in indecent talk is to be mulcted for three months.

Of misconduct at public sessions.
Anyone who interrupts his neighbor in a public session is to be mulcted for ten days. Anyone who lies down and goes to sleep at a public session is to be mulcted for thirty days. Anyone who leaves a public session gratuitously and without reason for as many as three times during one sitting is to be mulcted for ten days. If he leaves while everyone else is standing (?), he is to be mulcted for thirty days.

Of indecorous acts.
If, except he be under duress (?), a man walk naked before his neighbor, he shall be mulcted for six months. If a man spit into the midst of a public session, he shall be mulcted for thirty days. If a man bring out his hand from under his cloak, so expose himself that his private parts become visible, he shall be mulcted for thirty days. If a man indulge in raucous, inane laughter, he shall be mulcted for thirty days. If a man put forth his left hand to gesticulate with it in conversation, he shall be mulcted for ten days.

Of slander and incrimination.
If a man slander his neighbor, he shall be regarded as outside the communal state of purity.
for one year, and he shall be mulcted. But if he slander the entire group, he is to be expelled and never return.
If a man complain against the whole basis of the community, he is to be expelled irrevocably. If he complains against his neighbor without legitimate cause, he is to be mulcted for six months.

Of defection.
If a man's spirit waver so far from the basis of the community that he betrays the truth and walk in stubbornness of his own heart, but if he subsequently repent, he shall be mulcted for two years. During the first, he shall be regarded as outside the communal state of purity altogether. During the second he shall be excluded from the communal board (drink) and occupy a place behind all the other members. At the completion of the two years, the membership in general shall hold an inquiry about him. If it then be decided to readmit him, he shall again be registered with duly assigned rank and thereafter he too shall be called upon to render his opinion in deliberations concerning the rules.
If a man has been a formal member of the community for a full ten years, but then, through spiritual relapse, betray the principles of the community and quit the general body in order to walk in the stubbornness of his own heart, he is never to return to formal membership in the community. No member of the community is to associate with him either by recognizing him as of the same state of purity or by sharing property with him. Any of the members who does so shall be liable to the same sentence: he too shall be expelled.

Of the appointment of 'presbyters'.
In the deliberative council of the community there shall be twelve laymen and three priests schooled to perfection in all that has been revealed of the entire Law. their duty shall be to set the standard for the practice of truth, righteousness and justice, and for the exercise of charity and humility in human relations; and to show how, by control of impulse and contrition of spirit, faithfulness may be maintained on earth; how, by active performance of justice and passive submission to the trials of chastisement, iniquity may be cleared, and how one can walk with all men with the quality of truth and in conduct appropriate to every occasion.
So long as these men exist in Israel, the deliberative council of the community will rest securely on a basis of truth. It will become a plant evergreen. Insofar as the laymen are concerned, it will be indeed a sanctuary; and insofar as the priesthood is concerned, it will indeed constitute the basis for a true 'holy of holies'. The members of community will be in all justice the witnesses of God's truth and the elect of His favor, effecting atonement for the earth and ensuring the requital of the wicked. They will be, indeed, a 'tested bulwark' and 'precious cornerstone' (Isaiah 28:16), which shall never be shaken or moved from their place. As for the priesthood, they shall be a seat for the holy of holies, inasmuch as all of them will then have knowledge of the Covenant of justice and all of them be qualified to offer what will be indeed 'a pleasant savor' to the Lord. And as for the laity, they will constitute a household of integrity and truth, qualified to maintain the Covenant as an everlasting pact.
they shall prove acceptable to God, so that He will shrive the earth of its guilt, bring final judgment upon wickedness, and perversity shall be no more.

When these men have undergone, with blamelessness of conduct, a two year preparation in the fundamentals of the community, they shall be segregated as especially sacred among the formal members of the community. Any knowledge which the expositor of the law may posses but which may have to remain arcane to the ordinary layman, he shall not keep hidden from them; for in their case there need be no fear that it might induce apostasy.

When these men exist in Israel, these are the provision whereby they are to be kept apart from any consort with froward men, to the end that they may indeed 'go into the wilderness to prepare the way' i.e., do what Scripture enjoins when it says, 'Prepare in the wilderness the ……make it straight in the desert a highway for our God' [Isaiah 40:3]. (The reference is to the study of the Law which God commanded through Moses to the end that, an occasion arises, all things may be done in accordance with what is revealed therein and with what the prophets also have revealed through God's holy spirit.)

No member of the community - that is, no duly covenanted member - who blatantly deviates in any particular from the body of commandments is to be permitted to come into contact with the purity enjoyed by these specially holy men or to benefit by (know) their counsel until his actions be free of all perversity and he has been readmitted to the common council by decision of the general membership and thereupon reinstated in his rank. The same rule is to apply also to novices.

Of the conduct of 'presbyters'.

These are the rules of conduct for the 'men of perfect holiness' in their dealings with one another.

If any of those that have been admitted to the degree of special sanctity - that is, to the degree of 'those that walk blamelessly in the way as God has commanded' - transgress a single word of the Law of Moses either blatantly or deviously, he is to be excommunicated and never to return. No other person in the degree of the specially holy is to have anything to do with him in the sharing either of property or of counsel. If, however, he erred unintentionally, he is to be debarred only from that particular degree of purity and from participation in the common council. this is to be interpreted to mean that he is not to render any judgment nor is his counsel to be invited in any matter for a full two years. This hold good, however, only if, after the expiration of the full two years, his conduct be considered, in the judgment of the general membership, to be perfect alike in attendance at general assemblies, in study and in frame of mind, and if he has not meanwhile committed any further act of inadvertence. In other words, this two-year penalty is to apply only in the cases of a single inadvertent error, whereas if a man acts blatantly, he is nevermore to be readmitted. In sum, it is only the man who acts by inadvertence that is to be placed on probation for two years to see whether, in the opinion of the general membership, his conduct and frame of mind have meanwhile again become blameless. If so, he may be reinstalled in the body of the especially holy.

When these things obtain in Israel, as defined by these provisions, the Holy Spirit will indeed rest on a sound foundation; truth will be evinced perpetually; the guilt of transgression and
the perfidy of sin will be shriven; and atonement will be made for the earth more effectively than by any flesh of burn-offerings or fat sacrifices. The 'oblation of the lips' will be in all justice like the erstwhile 'pleasant savor' on the altar; righteousness and integrity like the free-will offering which god designs to accept. At that time, the men of the community will constitute a true distinctive temple—a veritable holy of holies—wherein the priesthood may fitly foregather, and a true distinctive synagogue made up of laymen who walk in integrity.

Of the authority of the priests.
The priests alone are to have authority in all judicial and economic matters, and it is by their vote that the ranks of the various members of the community are to be determined.

Of the property of 'presbyters'.
The property of the 'specially holy men' - that is, of 'the men that walk 'blamelessly' - is not to be put into a common pool with that of men who may still be addicted to deceit and may not yet have achieved that purity of conduct which leads them to keep apart from perversity and to walk in integrity.

Until the coming of the prophet and of both the priestly and the lay Messiah, these men are not to depart from the clear intent of the Law to walk in any way in the stubbornness of their own hearts. They shall judge by the original laws in which the members of the community were schooled from the beginning.

Of the daily conduct of the faithful.
These are the ordinances for the conduct of any man that seeks after inner vision, in regard alike to human relations, the regulation of affairs on specific occasions, and the balanced appraisal of his fellow men, to the end that he may perform at all time the will of God which has been revealed as pertinent to this or that occasion; that he may at all times accommodate theory to circumstance; and that he may come to make the proper distinctions and evaluate the sons of Zadok (i.e. the priests) and the elect of any particular epoch by the standard of their spiritual attitudes, and appraise them by that criterion, thus conforming to the will of God, as He has commanded.

Everyone is to be judged by the standard of his spirituality. Intercourse with him is to be determined by the purity of his deeds, and consort with him by the degree of his intelligence. This alone is to determine the degree to which a man is to be loved or hated.

Of religious discussion.
No one is to engage in discussion or disputation with men of ill repute; and in the company of froward men everyone is to abstain from talk about (keep hidden) the meaning of the Law [Torah].

With those, however, that have chosen the right path everyone is indeed to discuss matters pertaining to the apprehension (knowledge) of God's truth and of His righteous judgments.
The purpose of such discussions is to guide the minds of the members of the community, to give them insight into God's inscrutable wonders and truth, and to bring them to walk blamelessly each with his neighbor in harmony with all that has been revealed to them. For this is the time when 'the way is being prepared in the wilderness', and it behooves them to understand all that is happening. It is also the time when they must needs keep apart from all other men and not turn aside from the way through any form of perversity.

Of loving and hating fellow men; and of duty to God.
And these are the regulations of conduct for every man that would seek the inner vision in these times, touching what he is to love and what he is to hate.
He is to bear unremitting hatred toward all men of ill repute, and to be minded to keep [...] from them. He is to leave it to them to pursue wealth and mercenary gain, like servants at the mercy of their masters or wretches truckling to a despot.
He is to be zealous to carry out every ordinance punctiliously, against the Day of Requital. In all his emprises and in all things over which he has control he is to act in a manner acceptable to God, in accordance with what God has commanded.
He is to accept willingly whatever befalls him and to take pleasure in nothing but the will of God.
He is to make [all] the words of his mouth acceptable, and not to lust after anything that God has not commanded.
He is to watch ever for the judgment of God, and [in every vicissitude of his existence] he is to bless his Maker. Whatever befalls, he is to [recount God's glory] and to bless him [with 'the oblation of] the lips'.
The Words of Moses

(1) I [God called] to Moses [on the fortieth] year after the [children of] Israel left [the land of Egypt], in the eleventh month, on the first day of the month, saying, [Convene] the entire nation and go up to [ . . . ] and stand there, you [and Eleazar [son of 1 Aaron. Explain to the family] heads, to the Levites, and all the [priests] and command the children of Israel the words of the Law that I have commanded [you] on Mount Sinai to command them in their hearing.

Explain thoroughly everything that I [demand] of them and [call ars witnesses against] them Heaven and [Earth, for] 6what I command [them I will not be to their liking, or to their descendants' liking, tall] the days that they "ive on the] land. Indeed 7I declare to you that they will abandon Me [and choose to follow the idols of the] Gentiles [and their] abominations and [their filthy] deeds, [and they will worship] the false gods, which will become a trap [and] snare, and they will violate [every sacred assembly] and covenant Sabbath [and the festivals!] the very ones I am commanding them today to observe.

[They will suffer a] great [defeat] within the very land [that they] are about to cross l;the Jordan to possess. And so it will be, that all the curses will come upon them and catch them until they perish and until lthey are [destroyed]and they will know [that] a just judgment has been [passed] on them.
The Last Days:

A Commentary on Selected Verses 4Q174 Quotation and interpretation of bouteronomy 33, Moses' final blessing upon the Israelites. What remains concerns the blessings of Levi, Benjamin, Zebulun, and Gad.

Col. 1 9"Of Levi he said: Give to Levi Your Thummim, and Your Urim to Your loyal one, whom You tested at Massah, with whom You con[tesited at the waters of Meribah; who s[
[aid] "I regard them not"; he ignored his kin, and did not] acknowledge[ledge his children]. For [they observed Your word, [an] kept your] covenant. [They teach Jacob Your ordinances, and Israel Your law they place incense! before You, and whole burnt offerings on Your altar. Bless his substance, O LORD, and accept the work of his hands; crush the loins of his adversaries, of those that hate him, so that they never] rise again"
[Deut. 33:8-11].

[ . . . The] Urim and the Thummim belong to the man who [ . . . ] For he said '5[ . . . the] land, because [ . . . ]

[ . . . And of Benjamin he said: "The beloved of the LORD] [rests upon safety] the High God surrounds him all day long the beloved rests between his shoulders"
[Deut. 33:12].

Col. 2 'And the glory [ . . . i]t refers to the righteous] sacrificial [ . . . ] 2the goodness of the land [ . . . ]

And of Gad he said: 'Blessed be the enlargement of Gad! Gad lives like a lion; he tears at arm and scalp. He chose the best for himself, for there the allotmen] 4Of a commander [was reserved; he came at the head of the ]people he executed the justice of the LORD, and His ordinances for Israel'
[Deut. 33:20-21].

Concerning the captives, [ . . . ] the hidden [ . . . ] 6to rescue [ . . . ] everything that He commanded us. They carried out the entire [ . . . ]

The author describes a time of trial for his community, the House of Judah, to be followed by a glorious era. This time of future glory shall witness heightened purity, triumph over the community's enemies, a new temple, an inspired interpreter of Scripture, and a messiah descended from David.
[... ] who swallow up the offspring of 13[... en]raged against them in his zeal i4[... ] This is the time when Belial shall open his mouth '5[... to bringl trials [a]gainst the House of Judah, cultivating animosity against them 16[... ] and he shall seek with all his might to disperse them "[... th]at he brought them to be.

[... the House of Ju]dah, but the God of I[sra]el sh[all] '9[be with them as He said through the prophet: "And I will appoint a place for My people Israel and will plant them, so that they may live in their own place, tandl be disturbe'd no more; and] Col. 3 [no] enemy [shall overtake them ag]ain, [nor] evildoer [afflict] them any [mo]re, as formerly, from the time that 2I appointed judges] over My people Israel" (2 Sam. 7:10-1 1a). This "place" is the house that [they shall build for Him] in the Last Days, as it is written in the book of 3[Moses: "A temple of the LORD are you to prepare with your hands the LORD will reign forever and ever" (Exod. 15:17-18). This passage describes the temple that no [man with a] permanent [fleshly defect] shall enter 4nor Ammonite, Moabite, bastard, foreigner, or alien, forevermore. Surely His holiness Shall be rev[eal]ed there; eternal glory shall ever be apparent; there. Strangers shall not again defile it, as they formerly defiled 6the Temple of I]srael through their sins. To that end He has commanded that they build Him a Temple of Adam (or Temple of Humankind), and that in it th~ey sacrifice to Him 7proper sacrifices.

As for what He said to David,"I [will give] you [res] from all your enemies" (2 Sam. 7:1 lb), this passage means that He will give them rest ~from [al]l the children of Belial, who cause~them to stumble, seeking to destroy the[m by means-o] their [wickedness]. They became party to the plan of Belial in order to cause the S[ons of 9Li[gh] to stumble. They plotted wickecl schemes aga~nst them, [so that they might fall pr]ey to Belial through guilty error.

Moreover the LORD decl[ares] to you that He will make you a house," and that "I will raise up your offspring after you, and establish the thi one of his kingdom [fore]ver. I will be a father to him, and he will be My son"

(2 Sam. 7:1 lc, 12b, 13b-14a). This passage refers to the Shoot of David, who is to arise with 12the Interpreter of the Law, and who will [arise] in Zi[on in the La]st Days, as it is written,

"And I shall raise up the booth of David that is fallen" (Amos 9:11). This passage describes the fallen Branch of David, [w]hom He shall raise up to deliver Israel.

The author finds scriptural mention of his community, then turns his mind to the final war against the Gentiles and the time of persecution awaiting the House of Judah.

The interpretation of "Happy are those who do not follow the advice of the wicked" (Ps. 1:1a): The meaning is, [th]ey are those who turn aside from: the path of [the wicked], as it is written in the book of Isaiah the prophet in reference to the Last Days,"And it came to pass, while His hand was strong upon me, [that He warned me not to walk in the way o] 6this people" (Isa. 8:11). These are they about whom it is written in the book~ofEzehel the ~
prophet, namely, "They shall never again defile themselves with idols" (Ezek. 37:23). They are the Sons of Zadok, and the men of the council who pursue righteousness and follow them to join the Yahad.

"Why do the nations conspire, and the peoples plot in vain? The kings of the earth set themselves, and the rulers take counsel together against the LORD and His anointed" (Ps. 2:1).

The meaning is that the nations shall set themselves and conspire vainly against the chosen of Israel in the Last Days. That will be the time of persecution that is to come upon the House of Judah, to the end of sealing the wicked in consuming fire and destroying all the children of Belial. Then shall be left behind a remnant of chosen ones, the predestined. They shall perform the whole of the Law, as God commanded through Moses. This is the time of which it is written in the book of Daniel the prophet, "The wicked will act ever more wickedly and shall not understand." But the righteous will be purified, desnosed, and refined" (Dan. 12:10).

So, the people who know God shall be steadfast. These are the men of truth, who shall instruct many following the persecution that is to descend upon them in that time. In its descent: evil, just as to the wicked . . . Israel and Aaron . . . Col. 5 2 "Listen to the sound of my cry, my King and my God, for to You I lift my prayer. O LORD, in the morning You hear my voice" (Ps. 5:2-3a). The meaning concerns the Last Days . . . Col. 6, written in the book of Isaiah the prophet, "They shall not build and another inhabit; they shall not plant and another eat:" for like the days of a tree shall the days of My people be, [and] My chosen shall long enjoy the work of their hands. They shall not labor in vain, [or bear children for calamity; for] they shall be offspring blessed by the LORD" (Isa. 65:2-23). For they are . . .
Ordoinses

4Q159, 4Q513-514 Ordinance concerning atonement (Lev. 16: 16, 21.7).

4Q159 Frag. 1 Col. 2 1[ . . . ] not .[ . . . ] for [ ] 2[ . . . Isra]el His co[mmnandment]s and to atone for all the[ir] transgressions [ . . . ]

Ordinance concerning producefor the poor (Deut. 23:25-26).

3[ . . . and if I one makes from it a threshing floor or a winepress, whoever comes to the threshing flo[or or winepress . . . ] 4the Israelite who has nothing may eat of it and gather for himself but for [his] house[old he shall not (?) gather . . . Whoever enters the grain of] the field may himself eat but he may not take anything to his house so as to store it. [ . . . ]

Ordinance concerning the hafl shekel for the sanctuary (Exod. 30:11-16).

6[ . . . concer]ning [the Ransom:] the money of the valuation which a man gives as ransom for his life shall be half [a shekel in accordance with the shekel of the sanctuary]. 7He shall give it only [nce] in his life. A shekel is twenty gerahs in accordance with [the shekel of the sanctuary]. For the six hundr[e]d thousand, one hundred talents; for the third (i.e., three thousand), half a talent, [which is thirty mines; for the five hundred, five mines]; 9and for the fifty, one half a mi[n]a, [which is twenty-] five shekels. The total [is six thousand thirty-five and one half of a] '¡mina. [ . . . me]n for ten mines; [ . . . ] [ . . . five shekels of silver are a tenth of a [mine ] 12[ . . . the shekel is equivalent to twenty gerahs in accordance with the sheke]l of the sanctuary. A hal[f of a shekel is twelve meahs and two zuzim . . . ]

Ordinance concerning the ephah and hash, two dry measures of uncertain modern equivalence (Ezek. 45: 11).

3[ . . . ] the ephah and the bath are the same measure, [ten tenths. As the ephah of grain is the bath of wine . . . ] 4And the seah is three and [one third] tenths [and the tithe of the ephah is a tenth].
Ordinance concerning Israelite slaves (Lev. 25:47-55).

Ffrags. 2-4 And if [ . . . to] a stranger or to the offspring of the fam[i]ly of a stranger . . . ] before Isra[el], they shall [not serve the Gentiles; with an [outstretched] a[r]m and great judgments I brought them out from the land] 3of Egypt and commanded them that an Israelite should not be sold as a slave.

Ordinance concerning the Council of Twelve (Deut. 17:8-13). The Council was to act as a judiciary.

And [ . . . te]n laymen 4and two priests. And they shall be judged before these twelve [ . . . and for every] matter in Israel concerning a capital offense, they shall consult them and whoever rebels [ . . . ] 6he who has acted with a high hand shall be put to death.

Ordinance concerning wearing clothing of the opposite sex (Deut. 22:5). Although not stated, the penalty for this crime, as an "abomination," would presumably be death.

Let not men's garments be found on a woman. Every [ . . . Let not a man] 7be covered with the mantle of a woman, nor wear a woman's tunic, because this is an [ab]omination.

Ordinance concerning non virgin brides (Deut. 22:13-21). Note the meager punishment for the man's false accusation in comparison with the severe consequences for misbehavior by the woman.

8 If a man brings an accusation against a virgin of Israel, if [it is at the time] he marries her, let him speak and they shall investigate her 9trustworthiness. If he has not lied about her, she shall be put to death, but if he has test[fl]ase]ly against her, he shall be fined two mines 4 [and] he may [not divorce her all of his life. Every [girl] who [ . . . ]

Ordinance concerning the half shekel for the sanctuary (Exod. 30: 11-16).

4Q513 Frags. 1-2 Col. 1 [the shekel is equivalent to twe]nty [gerahs] in accordance with the shekel of the sanctuary]. A half of 3[a shekel is tw]elve [meahs] and [two] zuz[m . . . ] and also from them is uncleanness.

Ordinance concerning the dry measures of the ephah and bath (Ezek. 45: 11).

4[The ephah and the ba]th, from which is uncleanness, are the same measure, [ten tenths. As the ephah of] grain is the bath of wine. And the seah is 5[three] and one-third [te]nths, [from which is the unclea]nness. And the tithe of the ephah 6[is a tenth.]
Ordinance concerning the daughters of priests who marry foreigners (Lev. 19:8). They were prohibited from eating any of the sacrificial portions that their fathers received from Temple offerings and ordinarily shared with them and the entire family.

Frag. 2 Col. 2 to add them to the [hol]y food, for [they are] unclean [ . . . ] mistresses of foreigners and as for all the fornication which [ . . . which] 3he prov[ided] for himself, to feed them from all the offer[ings] of the s[acred donations . . . ] 4and for [a]ngelic food and to make acceptable atonement with them for I[rael] 5their food is [ . . . of I fornication, he has borne the sin for he has profaned al[l . . . ] 6they [ . . . ] guilt when they profaned [ . . . ]

Ordinance concerning a discharge from the penis, possibly gonorrhea (Lev. 15:13). Ordinary seminal discharges, such as would take place during intercourse, would entail only three days of uncleanness.

4Q5i4 Frag. 1 Col. 1 [ . . . ] woman [ . . . ] 2no one may eat [ . . . ] for all the un[cl]ean [ . . . ] 3to count for [himself seven days of wa]shing. And he shall bathe and wash on the d[al]y of [his] uncleanness [ . . . And no man] 4may eat who has not begun to be clean from his seminal (?) flow. Nor may he eat in his primary uncleanness. And on the day of their [cl] eansing, all those who are unclean of days (i.e., unclean during the seven days) shall bathe 6and wash in water and shall become clean.

Afterwards they may eat their bread according to the law of [p]urity. 'No one may eat who is yet in his primary uncleanness, who has not begun to be clean from his seminal flow. Indeed, no one who is yet in his primary uncleanness may eat. All of those who are [un]clean of days, on the day of 9their pu[rification] they shall bathe and wash in water and they shall be clean. Afterwards they may eat their bread according to the or[dinance. No] man [shall e]at or [dr]ink with any ma[n] who prepares [ . . . ] in [ . . . ]
A Reworking of Genesis And Exodus

Frags. 1-2 [J]ac[ob] was left there [a]lone; and [a man] wrestled [with him until daybreak. When the man saw that he could not prevail against Jacob, he struck him on the hip socket; 4and Jacob's hip was put out of joint] as he wrestled with him. [Still,] he held him tight; then the man said, ["Let me go, for the day is breaking." But Jacob said, "I will not let you go,] 5 [unless you bless] me." So he said to him, "What is your name?" And he replied, ["Jacob." Then the man said,"You shall no longer be called Jacob, but Israel, for you have striven] 6 [with God and] humans, and have prevailed."J[a]cob then asked him,"Please [tell] me [your name.""] 7But the man said,"Why is it that you ask my name?" And he bless[ed him [there], saying,"May the LO[RD] make you fruitful, [and multiply] you [ . . . May He grant you] 3 [know]ledge and insight. May he preserve you from all wrongdoing, and [ . . . ] Suntil this day and forever more [ . . . ]" ¡Then the man went on his way, hav[ing blessed Jacob there. Subsequently [Jacob] ca[lled the place Penue[l, saying,"I have seen God face to face, and yet my life is preserved."] The sun rose upon him as he passed Penue[l, limping because of his hip. And the LORD appeared to Jacob] on that day, and said, "You shall not eat [the thigh muscle that is on the hip socket." Therefore the Israelites do not eat the thigh muscle 3that is on the hip socket to t[his day, because he struck Jacob on the hip socket at the thigh muscle.]

The LORD said] 4to Aaron, "Go [into the wilderness] to meet [Moses." So he went, meeting him at the mountain of God, and kissed him. Moses told Aaron all] the LORD'S words with which He had sent him, and all [the signs with which He had charged him . . . Moses told Aaron.] 6"The LORD [has spoken] to me, saying, 'When you have brought the [people] out [of Egypt . . . '] 7to go as slaves, and consider, they number thir[ty . . . ] the LORD,
This portion is a variation of Exodus 24:4-6. The second half of Exodus 3:12 apparently occupies 11. 1-2. The focus of the extrabiblical addition in 11. 6-8 is God's covenant with the patriarchs.

Frag. 4 1[ . . . "When you have brought 2the people out of Egypt, you are to worsh[ip Me on this mountain." . . . So Moses built an altar at the foot ofthe mountain, and set up twelve pillars, corresponding 3to the number of the twelve tribes [of Israel . . . ] 4Then he offered a burnt offering upon the alta[r . . . Moses took half of the blood and put it] in basins, and hal[f of the] blood he dashed against the [altar . . . And God said to Moses, " . . . ] 6that I revealed to Abraham and to Isaac. [and to Jacob . . . the covenant that I made] 7with them to b[e] their God, both theirs and the [pe]ople's [ . . . ] [for]ever . . .
This portion contains Exodus 20:19-21, but not in the form familiar to most readers of the Bible. Instead, the text presents a much expanded version of these verse previously known to scholars from the Samaritan Pentateuch. Most of the expansions come from Deuteronomy. Frag. 6 [like us, and live? Approach and hear everything that the LORD our God says. Then you can tell us everything the LORD our God says] 2[to you, and we will listen and obey. But do not let [God] speak to us, or we will die."
Moses said to the people, "Do not fear; for God has come only to test you] 3[and to put the fear of [Him upon you so that you do not sin."
Then the people stood at a distance, while Moses drew near to the thick darkness where] 4God was.
NOTE: The scribe first wrote "Jacob then erased it. Presumably he erased because he meant to write "Isaac." He forgot to complete his correction, and did not write over his erasure. I have filled out the portion accordingly.

And the LORD [spoke] to Moses, saying,"I have heard this people's words, which they have spoken to you; they are right in all that they have spoken. If only] 5they had such a mind as this, to fear [Me and to keep all My commandments always, so that it might go well with them and with their children forever! Now, as you have heard] 6My words, say to them, ['I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone] 7who does not heed the words [that the prophet shall speak in My name, I Myself will hold accountable.

But any prophet who presumes to speak in My name a word that I have not commanded] 3him [to speak, or who shall speak in the name of other godsÑthat prophet shall die. Perhaps you will say to yourself,"How can we recognize a word that the LORD has not spoken?"] 9If a [prophet speaks [in the name of the LORD, but the thing does not take place or prove true, it is a not a word that the LORD has spoken. The prophet has spoken presumptuously; do not be frightened by it."

This portion combines Exodus 20:12-17, Deuteronomy 5:30-31, Exodus 20:22-26, and Exodus 21:1-10, with small extrabiblical additions. The first half 1. 5 is such an addition. Frags. 7-8 1(Honor) your [father] and your mother, [so that your days may be long in the land that the LORD your God is about to give you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not false witness [against] your [neighbor]. You shall not covet [your] neighbor's wife, [male or female slave, ox, donkey, or anything that belongs to your neighbor]. 3And the LORD said to Moses,"Go say to them, 'Return to [your tents.' But you, stand here by Me, and I will tell you all the commandments, the statutes] 4and the ordinances that you shall teach them, so that they may do them in the land that [I am about to give them as a possession."
5So the people returned to their individual tents, but Moses remained before [the LORD, who said to him "Thus shall you say to the Israelites,] 6'You have seen for yourselves that I spoke with you from heaven. You are not to make gods of silver alongside Me, nor make for yourselves gods of gold. You need make for Me only an altar of earth, and sacrifice] on it your burnt offerings and offerings of well-being, your sheep [and oxen; in every place where I cause My name to be remembered I will come to you and bless you. But if 8you make for Me [an altar of stone], do not build it of hewn stones; for by [using] a chisel [upon it you
profane it. You are not to go up by steps to My altar, lest your nakedness be exposed] on it. This portion contains Exodus 21:32-22:13, with a few very minor deviations from the familiar biblical text.

Ffrags. 10-12 thirty shekels of silver, and the ox must be stoned. If someone leaves a pit open, or digs a pit and fails to cover it, and an ox or a donkey falls into it, the owner must make restitution by payment to its owner, while keeping the dead animal. If someone's ox hurt, the ox of another, so that it dies, then they shall sell the live ox and divide the price of the dead animal they shall also divide. But if it was known that the ox was accustomed to gore previously, yet its owner has failed to restrain it, the owner must restore ox for ox, but keep the dead animal.] When someone steals an ox or a sheep, and slaughters it or sells it, the thief shall pay five oxen for an ox, and four sheep for a sheep. [If the thief is found breaking in, and is beaten to death, no bloodguilt is incurred; but if it happens after sunrise, bloodguilt is incurred. [The thief must make restoration; if he cannot, he shall be sold for the theft. Should the animal, whether ox or donkey or sheep, be found alive in the thief's possession, the thief shall pay double. When someone allows a field or vineyard to be grazed over, or lets livestock loose in someone else's field, he must make restitution from his own field, depending on its produce. If he allowed the whole field to be grazed over, he must repay from the choicest of his own field or vineyard. [If a fire breaks out and catches in thorns, so that the stacked grain or the standing grain or the field is burned up, the one who started the fire shall make full restitution. When someone delivers to a neighbor money or goods for safekeeping, and they are stolen from the neighbor's house, then the thief must pay double when caught.] [If the thief is never caught, then] they shall bring the owner of the house before God, to determine whether or not the owner had laid hands on the neighbor's goods. In any case of disputed ownership involving ox, donkey, sheep, clothing, or any other loss, wherein one party says, "This is mine," the case shall come before the LORD. [Whomever God condemns shall pay double to the other.] [When someone delivers to another a donkey ox, sheep, or any other animal for safekeeping, and it dies or is injured or is carried off, but no one sees it, an oath before the LORD shall decide between the two of them whether one has stolen the property of the other. The owner must accept the oath, and no restitution shall be made. But if it was stolen, restitution is to be made to its owner. If it was torn by animals, it shall be brought as evidence; restitution shall not be made for the remains.] If someone borrows an animal from another and it is injured or dies, the owner [not being present, full restitution shall be made . . .]

The numbering of lines for this portion in DJD 5 does not accord with the lines of the actual manuscript. The numbers are corrected here. This is an extrabiblical addition. The precise import is no longer detectable, but God is speaking in the first person, presumably to Abraham (cf. Gen. 15) or Jacob. The setting seems to be prior to the descent of Israel into Egypt.

Frag. 14 all the flesh and all the spirits as a blessing for the land the peoples this; in the land of Egypt shall be desolation I shall create in I shall rescue them from] the yoke of Egypt's power, and redeem them from their control. I
shall make them My people forever [and ever . . . I shall bring them forth] from Egypt. The seed of 7your children I [shall settle in the] land safely for[ever . . . but Egypt shall I hurl into] the heart of the sea, into the fasts 8of the deep~ [. . . ] where they shall dwell [. . . ] [bo]rders [. . . ]
The Secret of The Way Things Are

4Q410, 4Q412-413, 4Q415-421, 4Q423, 1Q26

4Q412 Frag. 1 5[Impo]se discipline on your [lips], and on your tongue double-doors. [. . . ]
6Meditate on righteous words. [. . . ] to those who seek [. . . ] 7Always with your mouth praise [God . . . ] your trembling [. . . ] 8Give joy to His name [. . . ] 9in the general assembly [. . . ] day and night[ . . . ] 4Q418 Frag. 77 2[ . . . ] the secret of the way things are, and learn the nature of man and gaze at the faculties [. . . ] 3[ . . . ] has made him. Then you will understand the nature of mortal man and the weight of [. . . ] 4his spirit, and learn the secret of the way things are, the weight of eras and the measure of [. . . ]

4Q418 Frag. 123 Col. 2 1[ . . . ] 7when years begin and when eras end [. . . ] 3everything that has happened in it, why it was and what will be in [. . . ] 4His era that He revealed to the ears of those who understand the secret of the way things are [. . . ] 3you are one who understands, when you observe all these things [. . . ] 6by its hand is the weighing of your deeds with the era [. . . ] 7Whatever He leaves with you, guard carefully [. . . ]

The sage asserts that his teaching comes from God.

4Q426 Frag. 1 Col. 1 1[ . . . ] glory and a measure of true knowledge and long life 2[ . . . ] those who keep all his commandments; but the seed of the wicked 3[ . . . ] 4[ . . . ] God has put into my heart true knowledge and understanding [. . . ]

The dire consequences of ignoring this teaching.

4Q410 Frag. 1 2[ . . . ] if you] transgress any of [. . . ] 3[ . . . ] 4[ . . . ] curse after curse will cling to you 5[ . . . ] upon you and you will not have any peace there for [. . . ] 6[ . . . ] what is truly good and what [is truly] evil [. . . ] 7[ . . . ] all the days of eternity.
And now, I, with [the help of the Lord] in the spirit [. . . ] 8[ . . . ] he will not lie [. . . ] 9The oracle concerns [. . . ], the vision is about the house of [. . . ], for I have seen [. . . ]

The subject matter is human behavior and how to distinguish right acts from wrong ones.
4Q413 Frag. 1 Discipline [and insight] and wisdom I shall teach you. Now consider the ways of humanity and the activities of the human race. a man. He enlarged his share in the knowledge of God's truth, and to the degree that that man loathes everything evil, [his judgment] shall not be affected by what his ears hear and what his eyes see. So now, mercy of the forefathers, and consider the years of [each] generation, as God has shown [to ...]

The poverty of the student is a constant theme. It is probably both a literal poverty and a spiritual poverty, in that all are poor compared to God.

4Q415 Frag. 6 You are needy, and your poverty in your counsel. Test these things by the secret of the way things are from the place of [origins] and by the weight.

The initiate into this teaching will acquire comprehensive knowledge of God's purposes and of good and evil.

4Q4L7 Frag. 2 (+ 4Q418) you are one who understands the wonderful secrets fearful things you will master why things are and how they are why things are and why they continue to be at night meditate on the secret of why things are and investigate it at all times, and then you will know truth and evil, wisdom and falsehood Consider the wicked in all their ways, with all their punishments throughout the world eras and the eternal punishment and then you will know the difference between good [and evil] deeds, for the God of knowledge is the confidant of Truth, and in the secret of the way things are He has made plain its basis what is its nature and the governing principle of its deeds for every He has made plain to the mind of every [man] how to live by the nature of His understanding; and He has made plain and by the faculty of understanding [He revealed] the enigmas of His purpose with blameless conduct [in all] His deeds. Inquire into these things at all times, give careful thought to all their effects, and then you will know [eternal] glory with His wonderful secrets and His mighty deeds.

In early Judaism there was a legend that Seth, the son of Adam, wrote out many revelations on stone tablets, which could be read only by the righteous (Josephus Ant. 1. 70). A later Gnostic sect called the Sethians used the myth of the tablets of Seth to support their own ideas, as did Christians in the apocalyptic Testament of Adam. In the following passage, the tablets of Seth are identified with the "Vision of Insight," in which all the secrets of God are revealed.

You are one who understands. Your poverty is your reward in the remembrance of time, for the decree is engraved, and inscribed is every time of punishment, for that which is...
decree is engraved in stone before God, over all [ . . . ] the children of Seth. A book of remembrance stands written before Him i6for those who keep His words; and that is the "Vision of Insight," the book of remembrance, and He bequeathed it to Enosh with a spiritual people, because 17his nature was patterned after the holy angels. But "Insight" he did not again give to carnal souls, for they did not know the difference between 18good and evil according to the judgment of His spirit.

And you, O son, are one who understands; observe the secret of the way things are and know i9[the inheritance] of all that is living, and walk in it and attend to it [ . . . ] 20[ . . . ] between much and little and in your intimacy [with ] 21[ . . . ] by the secret of the way things are [ . . . ] 22 all the vision of [know]ledge and in all [ . . . ] 23So always be strong, do not become weary doing evil [ . . . ] 24he will not cleanse his hands by it, his inheritance in [ . . . ] 25for the man of insight has carefully considered your secrets and in the man of [ . . . ] 26his foundations in you [ . . . ] with acts of [ . . . ] 27Do not let yourself blindly follow your heart or your eyes [ . . . ]

Col. 2 1-2[ . . . ] 3by the secret of the way things are [ . . . ] 4comforted [ . . . ] 5walk blamelessly [ . . . ] 6bless His name [ . . . ] 7by their joy [ . . . ] 8great are the mercies of God [ . . . ] 9praise God, and for every plague bless [ . . . ] 10be in His will, and He understands [ . . . ] 11He will guard all your ways [ . . . ] 12Do not let a thought from the evil impulse deceive you [ . . . ] 13seek the truth, do not let I . . . ] deceive you [ . . . ] 14without a command from God; do not let carnal understanding make you err [ . . . ]

The figure of Wisdom, the supernatural principle by which God determined all things, is contrasted with Folly (cf. Prou 8:22-31).

4Q415, Frag. 9 5[ . . . Do not let your mind dwell] 6on Folly, do not be like the mul[titude of the wicked . . . Acquire Wisdom, for] 7by it He created it (i.e., the human spirit), for she, Wisdom, is the measure [of creation . . . She made them] 8together, the dominion of male with [female . . . ] 9her spirit, dominion is in her, for [ . . . ] 10and if one has less than another [ . . . ] 11Accordingly [ . . . male and] female, and in the scales of [ . . . ]

The wise man is advised to avoid unnecessary conflict with the powerful. The wrath of kings is a common theme of the wisdom literature, as in Proverbs 16: 14-20.

4Q41.7 Frag. 1 Col. 1 [Speak gently to a ruler] 1at all times, lest he adjure you; and speak to him in accordance with his mood, lest [he . . . ] 2without reproach. When propitious, go to him; but when it is forbidden [stay away . . . ] 3do not trouble his spirit, because you speak gently, [ . . . ] 4quickly recount his rebuke, but do not pass over your sins [ . . . ] 5and he is righteous as you are, for he is a prince [ . . . what he wants,] 6he will do, for he is incomparable in every deed, without [ . . . ]
An admonition not to give this teaching to the wicked.

7Do not consider an evil man a helper, nor any enemy [ ... ] 8the wickedness of his deeds. At the time of his punishment he will know how he should conduct himself. With him [ ... ]

Poverty is no barrier to acquiring wisdom. True wisdom is more important than riches.

His commandment[9] must not depart from your heart, God will resolve that you, you alone, will increase [ ... by your poverty ... Do not say,] 10"For what is more lowly than a poor man?" So do not rejoice when you should mourn, lest you toil pointlessly in your life.

[Consider the secret of] 11the way kings are, and learn about the causes of well-being, and know who will acquire glory or shame. For indeed [ ... ] 12instead of mourning, eternal joy. Be an advocate for your affairs, without [ignoring] 13all your offenses. Argue your case like a righteous governor; do not [ ... ] 14and do not pass over your sins. Be glorified [in your] poverty; [consider his] judgment [ ... ] 151earn of it. And then God will see it and his anger will cease and he will pass over your sins, for before [ ... ] 16none will last; and who will be acquitted in his judgment? And without forgiveness [ ... ] 17needy.

God will take care of those who are faithful to him. "Seek first the kingdom of God and its righteousness and all these things will be given to you" (Matt. 6:33).

Now if you have need, the food you desire and more besides [He will supply ... And if you have something] 18left over, bring it to the city He delights in. Accept your legacy from Him, but do not continue to [ ... ] 19but if you have need, do not [ ... ] that you need, for [His] storehouse lacks nothing. [ ... ] 20[from] His mouth all things shall come to pass; so whatever He feeds you, eat, and do not continue in [ ... ] 21[ ... ] If you borrow the wealth of men in your time of need, do not [ ... you will be anxious] 22day and night; but God is your true comforter [ ... ] He will restore your soul [ ... ] do not deceive [ ... ] 23to him; why will you forget such guilt and [not remember] an insult [ ... do not entrust yourself anymore ... to] the power of your fellow, 24who, in your time of need will close up his hand, like a hook [ ... ] 25and if he strikes you with a blow, then [ ... ] 26behold, it will be revealed [ and then] 27he will not strike him with a rod [ ... ] 28any more. And you [ ... ]

The disciple is again encouraged to seek everything from the hand of God, from whom everything comes.

4Q416 Frag. 2 (+ 4Q417) Col. 1 21If you are in a hurry 22to avoid sending [ ... from him you should] ask your food, for he Col. 2 1has opened up his generosity[ity ... ] all the needs [of his goodness, giving food] 2to everything that has life, without [ ... it he should close his hand, the spirit of everything 3mortal would [be withdrawn]. Do not accept [ ... ] In the time of our reproach, cover your face, and in the folly of 4imprisonment [ ... ]
Be wary when borrowing money or delaying repayment for a long time.

[As for money . . . whoever borrows should] repay [quickly!] Then you will be quit of your lender, for otherwise your purse 5with all its treasures you have effectively left [with him. As for someone who lends you money because he is your friend,] and all your life you owe him, quickly [give] him what is his, so that 6he does not take [your] purse. [In such dealings do not degrade yourself;] do not exchange your holy spirit for any amount of money, 7for there is no price adequate [for your spirit . . . ]

Various precepts on serving God and doing his will.

Let no man turn you aside [from worshipping God.] In His favor seek His presence, and according to His way of speaking 3you should speak, and then you will find what you truly desire. [ . . . ] do not be lax in your regulations, and preserve the secrets you have learned. 9[ . . . ] if he assigns you a task [do not allow] sleep to your eyes until you perform 10[it . . . ] do not add, but if you must deposit [ . . . ] do not let any money be left over without 11[ . . . ] lest he should say, He has defrauded me and . . . and behold how powerful is i2[human] jealousy. It deceives the heart [ . . . ] so in His will be strong in His service and in the wisdom of His goodness.

13[ . . . you will be] to Him like a firstborn son and He will feel for you as a man does for his only child 14[ . . . for you . . . ] so do not be too credulous, lest you err inadvertently; and yet do not be overanxious of your pride 15[ . . . ] Do not lower yourself to whatever is not worthy of you; then you will be 16[ . . . ]

Do not touch anything for which your strength is not equal, lest you falter and you are terribly embarrassed.

17 Do not become preoccupied with money; it is good for you to be a servant in spirit, and to serve your overseer freely.

18 Do not sell your honor for any price, and do not barter away your inheritance, lest you bring ruin on your body. Do not overindulge yourself with bread [ . . . ] 19 without clothing.

Do not drink wine when there is no food. Do not seek luxuries when you [ . . . ] 20[arch] bread. Do not pride yourself on your need when you are poor, lest [ . . . ] 21[you despise your] life, and moreover, do not disdain your wife, your closest companion.

More admonitions on the danger of money.

Col. 3 2Remember that you are poor [ . . . in your . . . ] and your poverty 3you will not linger, nor when it goes well for you [ . . . ]
If someone leaves something valuable with you, do not touch it, lest you be burned and completely consumed by its fire. As you have taken it, so return it, and joy will be yours if you are innocent with regard to it. Also, do not take money from any one that you do not know, lest he add to your poverty. But if he forces it on you with the threat of death, deposit it safely, and do not corrupt your soul with it. Then you shall lie down to die with the truth, and when you expire, your memory will blossom like the . . . , and your posterity will inherit joy.

The poor disciple should be content with whatever God gives. Serving God is the truly noble way of life.

Yes, you are needy. Do not crave anything except your inheritance, and do not be consumed by it, lest you cross the boundaries of the Law. If He should return you to an honorable position, conduct yourself accordingly, and, knowing the secret of the way things are, seek its causes; then you will know His true inheritance, and you will live righteously, for in all your ways. Give honor to those who pay you honor and praise His name always, for your head is taller than the mountaintops, and He has made you sit among the nobility, and he has made you master of a glorious inheritance. Seek His will always.

Yes, you are needy. Do not say, "Since I am poor, I cannot seek true knowledge." Just apply yourself to every kind of learning and in every refine your heart, and your thoughts will be characterized by great insight. Seek the secret of the way things are, and give careful thought to all the ways of truth, look long at the roots of wickedness. Then you will know what is bitter for someone and what is sweet for a man.

True wisdom entails honoring parents.

Honor your father by your poverty, and your mother in your ways, for a man's father is like God to him, his mother is like his superior. For they are the crucible of your conception, and since He gave them authority over you and formed the spirit, so serve them. And since He has revealed to you the secret of the way things are, honor them for your own honor's sake, and in praise in their presence for your own life's sake and for length of days. Even if you are as poor as a sheep without the law.

The disciple may take a wife if she too is a disciple. God has given him authority over her.

If you would marry a wife in your poverty, take her from the Children of Light from the secret of the way things are. When you are united, live together with your fleshly helper. For as the verse says, "A man should leave his father and his mother and adhere to his wife and they will become one flesh" (Gen. 2:24). He has made you ruler over her, so God did not give her father authority over her, He has separated her from her mother, and unto you He has given authority . . . He has made your wife.
you into one flesh. Later, He will take your daughter away and give her to another and your sons [ . . . ] 5But you, live together with the wife of your bosom, for she is the kin of [ . . . ] 6Whosoever governs her besides you has "shifted the boundary of his life [ . . . ] 7He has made you ruler over her, for her to live the way you want her to, not making any vows or offerings [ . . . ] 9Turn her spirit to your will and every binding oath [ . . . ] 9 annulling the utterance of your mouth, and forbidding the doing of your will [ . . . ] 10your lips making light of her, for your sake do not [ . . . ] 11your honor in your inheritance [ . . . ] 12 in your inheritance lest [ . . . ] i3the wife of your bosom and shame [ . . . ]

The stars, the "host of heaven," communicate -- through astrological knowledge? --the ways of God.

4Q416 Frag. 1 2[,. . . ] and to measure His will [ . . . ] 3time by time [ . . . ] 4according to their host, for the [need ] Sand its kingdom learn [well . . . ] 6according to the need of their host [ . . . ] 7and the host of heaven He has established [ . . . ] 8by their symbols and signs for [ . . . ] 90ne to the other and all their vast number [ . . . ] He has numbered [ . . . ] ¡in heaven.

In the Last Days, God will punish evil and reward the good.

He will judge the work of wickedness, but all those who belong to the truth He will favor [ . . . ] 11its time, and all who have indulged in wickedness will be afraid and cry aloud, for Heaven sees [ . . . ] 12waters and abysses were afraid, and every mortal spirit will be laid bare, and the members of the heavenly retinue [ . . . ] 13He judges it, and every evil act will perish, and the era of truth will be complete [ . . . ] 14in all the eras of eternity, for He is the God of truth, and of old the years of [ . . . ] 15 to establish justice between good and evil [ . . . ] 16it is the impulse of flesh, and he who understands [ . . . ]

The angels in heaven, like the true disciples, are followers of God's wisdom.

4Q41B Frag. 55 3[ . . . ] in toil will we dig her paths, we shall have rest 4[ . . . ] and vigilance shall be in our hearts [ . . . ] He will make all our paths secure [ . . . ] 5[ . . . ] true knowledge, but they did not seek [ . . . ] and they did not choose [ . . . ] Indeed the God of knowledge 6[ . . . ] for truth to establish all [ . . . ] Insight He has allotted to those who inherit truth 7[ . . . ] vigilance in [ . . . ] actionj indeed peace and quiet a[ . . . ] or have you not heard that the holy angels [ . . . ] in heaven 9[ . . . ] truth and they traced back all the causes of insight, and they were vigilant concerning 10[ . . . ] their knowledge, and each man will have honor from his fellow, and his honor will increase according to his intelligence 11[ . . . ] 12[ . . . ] they obtain an eternal inheritance. Have you not seen [ . . . ]

A further discourse on the punishment of evil in the Last Days.

4Q41L8 Frag. 69 Col. 2 4[ . . . ] And now, O foolish of heart, what is goodness without 5
[... what] good is tranquility for what has not come to pass? What good is justice for what has not been established? And how can the dead groan for [... ] 6"Why were you created?" and "for eternal destruction" is their reply, for [... ] 7[... ] In darkness they will wail for your multitude and what has happened in the world; but those who seek truth will awaken to give judgment [... ] 8they will destroy those who are foolish of heart, and the children of evil will no longer exist, and all who cling to wickedness will be bewildered [... ] 9when you righteous give judgment the pillars of the sky-dome will be shattered, and all the [host of heaven] will thunder [... ]

The disciple must not grow tired of his learning; an eternal reward awaits him. 10But you are the chosen of truth, those who earnestly seek [... ] the watchful 11for knowledge. How can you say, We are weary of insight, and we have been careful to pursue true knowledge [... ] 12and untiring in all the years of eternity. Indeed he will take delight in truth for ever and knowledge [... ] will serve me [... ] 13heaven, that eternal life is their inheritance. Will they truly say, We toiled in deeds of truth, we worked hard 14in every era. Indeed, in eternal light they will walk [... ] glory and great honor you [... ] 15in the sky [... ] council of the divinities all [... ]
But you, my son, are one who understands [... ]

This exhortation uses expressions evoking the duties of the priesthood. The disciple is "separated" from the general run of humanity; he receives God himself as his inheritance, as do the Levites (Num. 18:20); he is consecrated to God.

4Q418 Frag. 81 1Open your lips as a spring to bless the holy ones, and give praise by the eternal spring [... ] he has separated you from every 2carnal spirit; so you, be separate from everything he hates, and abstain from every abomination of the soul, for He made everything 3and bestowed an inheritance on everyone. And He Himself is "your portion and inheritance" (Num. 18:20) among the human race, and He made you ruler over His inheritance. So 4honor Him by this when you consecrate yourself for Him, just as he has placed you among the most holy ones [... ] in every [... ] 5He has cast your lot and increased your honor and has made you like a firstborn son for Him [... ] 6I will give to you my goodness, and you, is His goodness not for you? So in His faith walk always [... ] 7your deeds and you should seek His rules at the hand of every [... ]

More about the priesthood of the disciple. 8Love Him and in kindness and mercy towards all those who keep His words and sanc [tify ... ] 9And He has opened knowledge for you and made you ruler over His storehouse and given the authority to determine a reliable measure [to you ... ] 10are with you, and it is in your power to turn away wrath from those with whom God desires to be reconciled and to number [... ] 11with you. Before you take your inheritance from His hand honor His holy ones, and before [... ] 12He has opened a [spring] for all1 His holy ones, and all who have been called by His name are holy [ ... ] 13for all times His glory and His beauty are for the eternal plantation [of His chosen ... ] 14[ ... in igh] all those who inherit the earth shall
walk, for in heaven [

15 You are one who understands, if He has made you rule over the skill of His hands, and
know [ . . . ] 16goodness for all humans who pass by, and from there you will attend to your
food [ . . . ] 17consider well and add to your learning by listening to all your instructors
[ . . . ] 18show your poverty to all who seek pleasure and then you will establish [ . . . ] 19you
will be filled, and satisfied by abundant goodness and by the skill of your hands [ . . . ] 20for
God has distributed an inheritance to every [living thing] and all those who are wise at heart
will have success [ . . . ]

4Q418 Frag. 88 1you will establish all your pleasures [ . . . ] 2in your life He will make you
complete a multitude of years [ . . . ] 3be careful of yourself lest you mingle [ . . . ] 4you will
judge evil and by the strength of your hands [ . . . ] 5He will close his hand against your
poverty [ . . . ] 6to the sole of your foot, for God seeks among [ . . . ] 7by your hand to live
and you will be gathered in [ . . . ] 8and your inheritance will be full in truth, and you will
become [ . . . ]

4Q418 Frag. 102 2[ . . . ] pleasure, and righteous truth all his deeds [ . . . ] 3[ . . . you are one
who] understands in truth from every skill of your hands [ . . . ] 4[ . . . ] your movement, and
then He will seek your pleasure for all who seek Him [ . . . ] 5[ . . . ] abominable sin He will
forgive and and in the joy of truth you will [ . . . ]

The disciple is also like a farmer, who knows how to plant crops properly and not to mix
different crops, as forbidden in Leviticus 19:19.

4Q418 Frag. 103 CoL 2 2[ . . . ] farmers until all [ . . . ] 3[ . . . ] put in your baskets and in
your granaries all [ . . . so that a man] 4may not forget it, from time to time, study them and
do not be silent [ . . . ] 5[ . . . ] for all of them will study at the right time, and each one
according to his desire [ . . . ] your [ . . . ] will be found, indeed [ . . . ] 6like a spring of living
water that contains a [ . . . ] your poverty do not mingle [ . . . ] 7lest it become a case of
"forbidden mixtures" (Lev. 19:19), like the mule, and you will become like a garment [of
linsey-woolsey] or of wool and flax mingled; or your work might be like one who plows
8with an ox yoked to a donkey; or your produce might be like one who sows improper
mixtures, of which the seed and the full yield and the produce of 9[the vineyard] should be
holy [ . . . ] your money with your body and your life, [all] will perish together, and in your
life you will not find it [ . . . ]

4Q423 Frag. 2 1[ . . . ] every fruit of the crops and every pleasant tree "that is desirable to
make one wise" (Gen. 3:6), is it not the garden [ . . . ] 2[ . . . ] to make one wise [through it]
and he made you ruler over it to till it and keep it. 3[ . . . ] "the land will sprout thorns and
thistles for you" (Gen. 3:18), and "it will not yield its strength to you" (Gen. 4:12) [ . . . ] 4
[ . . . ] when you fall away. [ . . . ] 5[ . . . ] begotten, and all the wombs of [ . . . ] 6[ . . . ] in all
your needs, for it shall grow all [ . . . ] 7[ . . . ] and when you plant [ . . . ]
4Q423 Frag. 3 1[ . . . ] in vain [his] stren[gth . . .] 2[ . . . by the secret of] the way things are, and so comport yourself, and [all your] crops [ . . . ] 3[ . . . ] and this is the land and at His command it has conceived all [ . . . ] 4[ . . . with] the first yield of your womb and the firstborn of all [your livestock . . .] 5[ . . . ] saying, I have sanctified [ . . . ]

4Q423 Frag. 4 (1Q26) 1[ . . . ] watch [yourself lest] you glorify yourself from it and [ . . . ] 2[ . . . and you become accursed in] all [your] crops [and guilty] in all your deeds [ . . . ]

The section concerning farmer disciples cautions them against offending the God ordained authorities. Line 2 refers to the bad example of Korah, who rebelled against Moses (Num. 16).

4Q423 Frag. 5 3a[ . . . ] watch yourself lest [ . . . ] 2[ . . . ] the judgment passed on Korah, and because He has opened your ear 3[to the secret of the way things are . . . the head of the clans [ . . . ] and the Leader of your people 4[ . . . ] He has assigned the inheritance of all those who exercise authority and the purpose of every thing that is done is in His power, and He [has . . . ] the actions of [ . . . ] 5[ . . . judging] all of them in truth, and He has appointed duties to fathers and sons to [ . . . ] with all the native-born and spoken 6[ . . . for] those who till the soil He has appointed the summer festivals and the gathering of your crops at the proper time. The change of 7[seasons] you must comprehend for all your crops and be wise in your business [ . . . ] the good with the bad [ . . . ] 8[ . . . there is no] insight with the foolish man [ . . . ] thus the man 9[ . . . ] all [ . . . ] shall say [ . . . ] the abundance of his insight 10[ . . . the secret of the way] things are with all [ . . . ] without 11[ . . . ]

God has divided the good and the evil from before creation.

4Q418 Frag. 126 Col. 2 1[ . . . ] not a single one of all their host shall be lacking [ . . . ] 2[ . . . ] in truth from all the storehouse of men [ . . . ] 3[ . . . ] truth, and He has measured the proper weight for all [ . . . ] 4He distinguished them in truth, He made them and for their needs He seeks [ . . . ] 5the secret place of everything, and indeed nothing has happened apart from His will and [ . . . ] 6judgment to wreak vengeance on evildoers and the punishment [ . . . ] 7to lock up the wicked and to show favor to the weak [ . . . ] 8by eternal glory and perpetual peace and the spirit of life to separate [ . . . ] 9all the children of life and in God's strength and the abundance of His glory with His goodness [ . . . ] 10and of His faithfulness they will speak all the day, they will constantly praise His name [ . . . ]

The disciple belongs to those foreordained for God's favor.

"And you shall walk in truth with all those who seek [Him . . . ] 12and by your hand His storehouse and from your basket (?) He will seek his pleasure, and you [ . . . ] 13and if His hand is not sufficient for your need and the need of His storehouse [ . . . ] 14[ . . . ] and God will arrange it by His pleasure, for God [ . . . ] 15[ . . . ] your hand for what remains, and it
will burst out of [. . .]

The grim fate in store for those who reject God.

4Q418 Frag. 127 1[. . .] your source and your need you will not find; and your spirit will grow faint unto death, deprived of all goodness [. . .] 2[. . .] all the day, and your spirit will yearn to enter her gates and you will bury and cover [. . .] 3[. . .] your body and you will become food between the teeth of wild animals and you will be consumed by pestilence (cf. Deut. 32:24) before [. . .] 4[. . . those who seek what they] desire, you have oppressed them in their life, and also you [. . .] 5[. . .] to you, for God has done whatever He wanted in kindness, and apportioned them in the truth [. . .] 6[. . .] He weighed their character in the scales of righteousness and in the truth [. . .]

The importance of priests in the plan of God.

40419 Frag. 1 [. . .] 1which you should do according to all the rulings [. . .] 2unto you through Moses and that should be done [. . .] 3through his priests for they are loyal to the covenant [. . .] 4he will make known-that which is His and what is [good . . .] 5He chose the seed of Aaron to [. . .] 6His ways and to bring to sacrifice the savory [. . .] 7and He gave them [. . .] to all His people 8and He commanded [. . .] 9the throne exalted in glory [. . .] 10He lives forever and His glory is eternal [. . .] 11you shall diligently seek, but the filthy abominations [. . .] 12you have loved and they relished all the [ways . . .]

The behavior expected of the disciple, who is clearly also an initiate of the Yahad.

4Q421 Frag. 1 Col. 2 10[. . .] the intelligent and insightful man 11shall be humble and defer [. . .] he will endure rebuke 12of the Instructor, each [. . .] to walk in the ways of God, i3to do righteousness 4Q420 Frag. 1 Col. 2 1[. . .] he will not answer before he hears 2[and he will not speak before he understands.] With patience he will reply and [humbly] 3he will express himself [. . .] he will seek truth and justice, and in seeking for righteousness 4he will find its] origins [. . .] and his mind is humble and submissive. He will not draw back [. . .] 5[. . .] faithful. He will not deviate from the ways of righteousness [. . .] 6[. . .] his back and his hands shall work for righteousness; he is, redeemed [. . .] 7by insight all [. . . he shall put away] his impurities. The borders of [. . .] 8[. . .] righteous deeds [. . .]
The Ages of The World

4Q180-181 The introduction to the work, which emphasizes God's predetermination of history.

4Q180 Frag. 1 The prophetic interpretation concerning the ages which God made: an age to complete [all which is] 2and shall be. Before He created them, He established [their] workings [ . . . ] 3age by age. And it was engraved upon [eternal] tablets [ . . . ] 4[ . . . ] ages of their dominion. This is the order of the so[ns of Noah to] [Abraham un]til he bore Isaac, ten [generahons (?) . . . ] [ . . . ] 
A version of the story of original sin similar to that known from 1 Enoch 6-1 1 and Jubilees 4:22 (Gen. 6:1-2, 4).

The prophetic interpretation concerning Azazel and the angels wh[o went in to the daughters of man.] 8[so that] they bore mighty men to them. And concerning Azazel [who taught them] 9[to love] iniquity and caused them to inherit wickedness all [ . . . ] [ . . . ] judgments, and the judgment of the council of [ . . . ]

The fate of Sodom and Gomorrah was foreknown from creation (Gen. 18-19).

Frags. 2-4 Col. 2 which [ . . . ] He who dwells [ . . . ] 2which [this] [and] was beautiful to Lot I . . . ] to inherit [ . . . ] 3[ . . . ] three me[n . . . ] 4[who appeared to Abra]m at the oaks of Mamre were angels. [And. the LORD said,] How g[reat] is the [outcry against Sodom and Gomorrah, and their sin, how 6very [great]! I must go down and see whether they have done altogether according to their outcry that has come 7[to me]; and if not, I will kno[w . . . ] the word [ . . . all] 8fle[sh] which [ . . . ] concerning every [ . . . ] 9speaks [ . . . ] and I will see . . . " because everything [ . . . ] [ . . . ] before He created them He knew [their] thought [s . . . ]

God has a predetermined plan for man. This plan includes punishment (II. 1-2) and rewards (II. 3-6).

4Q181 Frag. 1 for the guilt in the Yahad with the coun[cil of . . . ], to wa[l]low in the sin of
humankind, and for great judgments and evil diseases in the flesh, according to the powerful deeds of God, corresponding to their wickedness, according to their uncleanness caused by the Council of the sons of heaven and earth, as a wicked association until the end.

Corresponding to the compassion of God, according to His goodness, and the wonder of His glory, He brings some of the sons of the world near, to be reckoned with Him in [the council] of the gods as a holy congregation, stationed for eternal life and in the lot with His holy ones [ . . . ] [ . . . ] each one accomplishes according to the lot which falls to him [ . . . ] 6 [ . . . ] for eternal life [ . . . ]

There are sufficient similarities between 11. 1-4 of this fragment and 4Q180 frag. 1, ll. 5-9 to suggest that the texts are related.

Frag. 2 [Abraham until he bore Isaac, ten generations. The prophetic interpretation concerning Azazel and the angels who went in to the daughters of man, so that they bore mighty men to them. [And concerning Azazel . . . ] He satisfied Israel with plenty (or Israel in seventy weeks, He entreated) [ . . . ] and those who love iniquity, and cause them to inherit guilt, all [ . . . ] before all those who know Him [ . . . ] 6and there are no bounds to His goodness [ . . . ] 7these are the wonders of knowledge [ . . . ] He established them in His truth and [ . . . ] in all their ages [ . . . ] their creatures [ . . . ]
The Gospel of Thomas

These are the secret sayings that the living Jesus spoke and Didymos Judas Thomas recorded.

1 And he said, "Whoever discovers the interpretation of these sayings will not taste death."
2 Jesus said, "Those who seek should not stop seeking until they find. When they find, they will be disturbed. When they are disturbed, they will marvel, and will reign over all. [And after they have reigned they will rest."
3 Jesus said, "If your leaders say to you, 'Look, the (Father's) kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the When you know yourselves, then you will be known, and you will understand that you are children of the living Father. But if you do not know yourselves, then you live in poverty, and you are the poverty."
4 Jesus said, "The person old in days won't hesitate to ask a little child seven days old about the place of life, and that person will live. For many of the first will be last, and will become a single one."
5 Jesus said, "Know what is in front of your face, and what is hidden from you will be disclosed to you. For there is nothing hidden that will not be revealed. [And there is nothing buried that will not be raised."
6 His disciples asked him and said to him, "Do you want us to fast? How should we pray? Should we give to charity? What diet should we observe?"
Jesus said, "Don't lie, and don't do what you hate, because all things are disclosed before heaven. After all, there is nothing hidden that will not be revealed, and there is nothing covered up that will remain undisclosed."
7 Jesus said, "Lucky is the lion that the human will eat, so that the lion becomes human. And foul is the human that the lion will eat, and the lion still will become human."
8 And he said, The person is like a wise fisherman who cast his net into the sea and drew it up from the sea full of little fish. Among them the wise fisherman discovered a fine large fish. He threw all the little fish back into the sea, and easily chose the large fish. Anyone here with two good ears had better listen!
9 Jesus said, Look, the sower went out, took a handful (of seeds), and scattered (them). Some fell on the road, and the birds came and gathered them. Others fell on rock, and they didn't take root in the soil and didn't produce heads of grain. Others fell on thorns, and they choked the seeds and worms ate them. And others fell on good soil, and it produced a good crop: it yielded sixty per measure and one hundred twenty per measure.

10 Jesus said, "I have cast fire upon the world, and look, I'm guarding it until it blazes."

11 Jesus said, "This heaven will pass away, and the one above it will pass away. The dead are not alive, and the living will not die. During the days when you ate what is dead, you made it come alive. When you are in the light, what will you do? On the day when you were one, you became two. But when you become two, what will you do?"

12 The disciples said to Jesus, "We know that you are going to leave us. Who will be our leader?"

Jesus said to them, "No matter where you are you are to go to James the Just, for whose sake heaven and earth came into being."

13 Jesus said to his disciples, "Compare me to something and tell me what I am like." Simon Peter said to him, "You are like a just messenger." Matthew said to him, "You are like a wise philosopher." Thomas said to him, "Teacher, my mouth is utterly unable to say what you are like." Jesus said, "I am not your teacher. Because you have drunk, you have become intoxicated from the bubbling spring that I have tended."

And he took him, and withdrew, and spoke three sayings to him. When Thomas came back to his friends they asked him, "What did Jesus say to you?"

Thomas said to them, "If I tell you one of the sayings he spoke to me, you will pick up rocks and stone me, and fire will come from the rocks and devour you."

14 Jesus said to them, "If you fast, you will bring sin upon yourselves, and if you pray, you will be condemned, and if you give to charity, you will harm your spirits. When you go into any region and walk about in the countryside, when people take you in, eat what they serve you and heal the sick among them. After all, what goes into your mouth will not defile you; rather, it's what comes out of your mouth that will defile you."

15 Jesus said, "When you see one who was not born of woman, fall on your faces and worship. That one is your Father."

16 Jesus said, "Perhaps people think that I have come to casy peace upon the world. They do not know that I have come to cast conflicts upon the earth: fire, sword, war. For there will be five in a house: there'll be three against two and two against three, father against son and son against father, and they will stand alone."

17 Jesus said, "I will give you what no eye has seen, what no ear has heard, what no hand has touched, what has not arisen in the human heart."

18 The disciples said to Jesus, "Tell us, how will our end come?"

Jesus said, "Have you found the beginning, then, that you are looking for the end? You see, the end will be where the beginning is. Congratulations to the one who stands at the beginning: that one will know the end and will not taste death."
19 Jesus said, "Congratulations to the one who came into being before coming into being. If you become my disciples and pay attention to my sayings, these stones will serve you. For there are five trees in Paradise for you; they do not change, summer or winter, and their leaves do not fall. Whoever knows them will not taste death."

20 The disciples said to Jesus, "Tell us what Heaven's kingdom is like." He said to them, It's like a mustard seed, the smallest of all seeds, but when it falls on prepared soil, it produces a large plant and becomes a shelter for birds of the sky.

21 Mary said to Jesus, "What are your disciples like?" He said, They are like little children living in a field that is not theirs. when the owners of the field come, they will say, "Give us back our field." They take off their clothes in front of them in order to give it back to them, and they return their field to them. For this reason I say, if the owners of a house know that a thief is coming, they will be on guard before the thief arrives and will not let the thief break into their house (their domain) and steal their possessions.

As for you, then, be on guard against the world. Prepare yourselves with great strength, so the robbers can't find a way to get to you, for the trouble you expect will come. Let there be among you a person who understands.

When the crop ripened, he came quickly carrying a sickle and harvested it. Anyone here with two good ears had better listen!

22 Jesus saw some babies nursing. He said to his disciples, "These nursing babies are like those who enter the They said to him, "Then shall we enter the Jesus said to them, "When you make the two into one, and when you make the inner like the outer and the outer like the inner, and the upper like the lower, and when you make male and female into a single one, so that the male will not be male nor the female be female, when you make eyes in place of an eye, a hand in place of a hand, a foot in place of a foot, an image in place of an image, then you will enter [the kingdom]."

23 Jesus said, "I shall choose you, one from a thousand and two from ten thousand, and they will stand as a single one."

24 His disciples said, "Show us the place where you are, for we must seek it." He said to them, "Anyone here with two ears had better listen! There is light within a person of light, and it shines on the whole world. If it does not shine, it is dark."

25 Jesus said, "Love your friends like your own soul, protect them like the pupil of your eye."

26 Jesus said, "You see the sliver in your friend's eye, but you don't see the timber in your own eye. When you take the timber out of your own eye, then you will see well enough to remove the sliver from your friend's eye."

27 "If you do not fast from the world, you will not find the 28 Jesus said, "I took my stand in the midst of the world, and in flesh I appeared to them. I found them all drunk, and I did not find any of them thirsty. My soul ached for the children of humanity, because they are blind in their hearts and do not see, for they came into the world empty, and they also seek to depart from the world empty. But meanwhile they are drunk. When they shake off their wine, then they will change their ways."
29 Jesus said, "If the flesh came into being because of spirit, that is a marvel, but if spirit came into being because of the body, that is a marvel of marvels. Yet I marvel at how this great wealth has come to dwell in this poverty."
30 Jesus said, "Where there are three deities, they are divine. Where there are two or one, I am with that one."
31 Jesus said, "No prophet is welcome on his home turf; doctors don't cure those who know them."
32 Jesus said, "A city built on a high hill and fortified cannot fall, nor can it be hidden."
33 Jesus said, "What you will hear in your ear, in the other ear proclaim from your rooftops. After all, no one lights a lamp and puts it under a basket, nor does one put it in a hidden place. Rather, one puts it on a lampstand so that all who come and go will see its light."
34 Jesus said, "If a blind person leads a blind person, both of them will fall into a hole."
35 Jesus said, "One can't enter a strong person's house and take it by force without tying his hands. Then one can loot his house."
36 Jesus said, "Do not fret, from morning to evening and from evening to morning, [about your food--what you're going to eat, or about your clothing--] what you are going to wear. [You're much better than the lilies, which neither card nor spin. As for you, when you have no garment, what will you put on? Who might add to your stature? That very one will give you your garment.]
37 His disciples said, "When will you appear to us, and when will we see you?"
Jesus said, "When you strip without being ashamed, and you take your clothes and put them under your feet like little children and trample then, then [you] will see the son of the living one and you will not be afraid."
38 Jesus said, "Often you have desired to hear these sayings that I am speaking to you, and you have no one else from whom to hear them. There will be days when you will seek me and you will not find me."
39 Jesus said, "The Pharisees and the scholars have taken the keys of knowledge and have hidden them. They have not entered nor have they allowed those who want to enter to do so. As for you, be as sly as snakes and as simple as doves."
40 Jesus said, "A grapevine has been planted apart from the Father. Since it is not strong, it will be pulled up by its root and will perish."
41 Jesus said, "Whoever has something in hand will be given more, and whoever has nothing will be deprived of even the little they have."
42 Jesus said, "Be passersby."
43 His disciples said to him, "Who are you to say these things to us?"
"You don't understand who I am from what I say to you. Rather, you have become like the Judeans, for they love the tree but hate its fruit, or they love the fruit but hate the tree."
44 Jesus said, "Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven, either on earth or in heaven."
45 Jesus said, "Grapes are not harvested from thorn trees, nor are figs gathered from thistles, for they yield no fruit."
Good persons produce good from what they've stored up; bad persons produce evil from the wickedness they've stored up in their hearts, and say evil things. For from the overflow of the heart they produce evil."

46 Jesus said, "From Adam to John the Baptist, among those born of women, no one is so much greater than John the Baptist that his eyes should not be averted.

But I have said that whoever among you becomes a child will recognize the 47 Jesus said, "A person cannot mount two horses or bend two bows.

And a slave cannot serve two masters, otherwise that slave will honor the one and offend the other.

"Nobody drinks aged wine and immediately wants to drink young wine. Young wine is not poured into old wineskins, or they might break, and aged wine is not poured into a new wineskin, or it might spoil.

An old patch is not sewn onto a new garment, since it would create a tear."

48 Jesus said, "If two make peace with each other in a single house, they will say to the mountain, 'Move from here!' and it will move."

49 Jesus said, "Congratulations to those who are alone and chosen, for you will find the kingdom. For you have come from it, and you will return there again."

50 Jesus said,

"If they say to you, 'Where have you come from?' say to them, 'We have come from the light, from the place where the light came into being by itself, established [itself], and appeared in their image.'

If they say to you, 'Is it you?' say, 'We are its children, and we are the chosen of the living Father.'

If they ask you, 'What is the evidence of your Father in you?' say to them, 'It is motion and rest.'"

51 His disciples said to him, "When will the rest for the dead take place, and when will the new world come?"

He said to them, "What you are looking forward to has come, but you don't know it."

52 His disciples said to him, "Twenty-four prophets have spoken in Israel, and they all spoke of you."

He said to them, "You have disregarded the living one who is in your presence, and have spoken of the dead."

53 His disciples said to him, "is circumcision useful or not?"

He said to them, "If it were useful, their father would produce children already circumcised from their mother. Rather, the true circumcision in spirit has become profitable in every respect."

54 Jesus said, "Congratulations to the poor, for to you belongs Heaven's kingdom."

55 Jesus said, "Whoever does not hate father and mother cannot be my disciple, and whoever does not hate brothers and sisters, and carry the cross as I do, will not be worthy of me."

56 Jesus said, "Whoever has come to know the world has discovered a carcass, and whoever has discovered a carcass, of that person the world is not worthy."

57 Jesus said, The Father's kingdom is like a person who has [good] seed. His enemy came during the night and sowed weeds among the good seed. The person did not let the workers
pull up the weeds, but said to them, "No, otherwise you might go to pull up the weeds and 
pull up the wheat along with them." For on the day of the harvest the weeds will be 
conspicuous, and will be pulled up and burned.
58 Jesus said, "Congratulations to the person who has toiled and has found life."
59 Jesus said, "Look to the living one as long as you live, otherwise you might die and then 
try to see the living one, and you will be unable to see."
60 He saw a Samaritan carrying a lamb and going to Judea. He said to his disciples, "that 
person ... around the lamb." They said to him, "So that he may kill it and eat it." He said to 
them, "He will not eat it while it is alive, but only after he has killed it and it has become a 
carcass."
They said, "Otherwise he can't do it."
He said to them, "So also with you, seek for yourselves a place for rest, or you might become 
a carcass and be eaten."
61 Jesus said, "Two will recline on a couch; one will die, one will live."
Salome said, "Who are you mister? You have climbed onto my couch and eaten from my 
table as if you are from someone."
Jesus said to her, "I am the one who comes from what is whole. I was granted from the things 
of my Father."
"I am your disciple."
"For this reason I say, if one is whole, one will be filled with light, but if one is divided, one 
will be filled with darkness."
62 Jesus said, "I disclose my mysteries to those [who are worthy] of [my] mysteries. 
Do not let your left hand know what your right hand is doing."
63 Jesus said, There was a rich person who had a great deal of money. He said, "I shall invest 
my money so that I may sow, reap, plant, and fill my storehouses with produce, that I may 
lack nothing." These were the things he was thinking in his heart, but that very night he died. 
Anyone here with two ears had better listen!
64 Jesus said, A person was receiving guests. When he had prepared the dinner, he sent his 
slave to invite the guests. The slave went to the first and said to that one, "My master invites 
you." That one said, "Some merchants owe me money; they are coming to me tonight. I have 
to go and give them instructions. Please excuse me from dinner." The slave went to another 
and said to that one, "My master has invited you." That one said to the slave, "I have bought 
a house, and I have been called away for a day. I shall have no time." The slave went to another 
and said to that one, "My master invites you." That one said to the slave, "My friend 
is to be married, and I am to arrange the banquet. I shall not be able to come. Please excuse 
me from dinner." The slave went to another and said to that one, "My master invites you." 
That one said to the slave, "I have bought an estate, and I am going to collect the rent. I shall 
not be able to come. Please excuse me." The slave returned and said to his master, "Those 
whom you invited to dinner have asked to be excused." The master said to his slave, "Go out 
on the streets and bring back whomever you find to have dinner."
Buyers and merchants [will] not enter the places of my Father.
65 He said, A [...] person owned a vineyard and rented it to some farmers, so they could 
work it and he could collect its crop from them. He sent his slave so the farmers would give
him the vineyard's crop. They grabbed him, beat him, and almost killed him, and the slave returned and told his master. His master said, "Perhaps he didn't know them." He sent another slave, and the farmers beat that one as well. Then the master sent his son and said, "Perhaps they'll show my son some respect." Because the farmers knew that he was the heir to the vineyard, they grabbed him and killed him. Anyone here with two ears had better listen!

66 Jesus said, "Show me the stone that the builders rejected: that is the keystone."
67 Jesus said, "Those who know all, but are lacking in themselves, are utterly lacking."
68 Jesus said, "Congratulations to you when you are hated and persecuted; and no place will be found, wherever you have been persecuted."
69 Jesus said, "Congratulations to those who have been persecuted in their hearts: they are the ones who have truly come to know the Father. Congratulations to those who go hungry, so the stomach of the one in want may be filled."
70 Jesus said, "If you bring forth what is within you, what you have will save you. If you do not have that within you, what you do not have within you [will] kill you."
71 Jesus said, "I will destroy [this] house, and no one will be able to build it [...]."
72 A [person said] to him, "Tell my brothers to divide my father's possessions with me." He said to the person, "Mister, who made me a divider?"
He turned to his disciples and said to them, "I'm not a divider, am I?"
73 Jesus said, "The crop is huge but the workers are few, so beg the harvest boss to dispatch workers to the fields."
74 He said, "Lord, there are many around the drinking trough, but there is nothing in the well."
75 Jesus said, "There are many standing at the door, but those who are alone will enter the bridal suite."
76 Jesus said, The Father's kingdom is like a merchant who had a supply of merchandise and found a peal. That merchant was prudent; he sold the merchandise and bought the single pearl for himself. So also with you, seek his treasure that is unfailing, that is enduring, where no moth comes to eat and no worm destroys."
77 Jesus said, "I am the light that is over all things. I am all: from me all came forth, and to me all attained. Split a piece of wood; I am there. Lift up the stone, and you will find me there."
78 Jesus said, "Why have you come out to the countryside? To see a reed shaken by the wind? And to see a person dressed in soft clothes, [like your] rulers and your powerful ones? They are dressed in soft clothes, and they cannot understand truth."
79 A woman in the crowd said to him, "Lucky are the womb that bore you and the breasts that fed you."
He said to [her], "Lucky are those who have heard the word of the Father and have truly kept it. For there will be days when you will say, 'Lucky are the womb that has not conceived and the breasts that have not given milk."
80 Jesus said, "Whoever has come to know the world has discovered the body, and whoever
has discovered the body, of that one the world is not worthy."
81 Jesus said, "Let one who has become wealthy reign, and let one who has power
renounce ."
82 Jesus said, "Whoever is near me is near the fire, and whoever is far from me is far from
the 83 Jesus said, "Images are visible to people, but the light within them is hidden in the
image of the Father's light. He will be disclosed, but his image is hidden by his light."
84 Jesus said, "When you see your likeness, you are happy. But when you see your images
that came into being before you and that neither die nor become visible, how much you will
have to bear!"
85 Jesus said, "Adam came from great power and great wealth, but he was not worthy of you.
For had he been worthy, [he would] not [have tasted] death."
86 Jesus said, "[Foxes have] their dens and birds have their nests, but human beings have no
place to lay down and rest."
87 Jesus said, "How miserable is the body that depends on a body, and how miserable is the
soul that depends on these two."
88 Jesus said, "The messengers and the prophets will come to you and give you what belongs
to you. You, in turn, give them what you have, and say to yourselves, 'When will they come
and take what belongs to them?'"
89 Jesus said, "Why do you wash the outside of the cup? Don't you understand that the one
who made the inside is also the one who made the outside?"
90 Jesus said, "Come to me, for my yoke is comfortable and my lordship is gentle, and you
will find rest for yourselves."
91 They said to him, "Tell us who you are so that we may believe in you."
He said to them, "You examine the face of heaven and earth, but you have not come to know
the one who is in your presence, and you do not know how to examine the present moment.
92 Jesus said, "Seek and you will find.
In the past, however, I did not tell you the things about which you asked me then. Now I am
willing to tell them, but you are not seeking them."
93 "Don't give what is holy to dogs, for they might throw them upon the manure pile. Don't
throw pearls [to] pigs, or they might ... it [...] ."
94 Jesus [said], "One who seeks will find, and for [one who knocks] it will be opened."
95 [Jesus said], "If you have money, don't lend it at interest. Rather, give [it] to someone
from whom you won't get it back."
96 Jesus [said], The Father's kingdom is like [a] woman. She took a little leaven, [hid] it in
dough, and made it into large loaves of bread. Anyone here with two ears had better listen!
97 Jesus said, The [Father's] kingdom is like a woman who was carrying a [jar] full of meal.
While she was walking along [a] distant road, the handle of the jar broke and the meal spilled
behind her [along] the road. She didn't know it; she hadn't noticed a problem. When she
reached her house, she put the jar down and discovered that it was empty.
98 Jesus said, The Father's kingdom is like a person who wanted to kill someone powerful.
While still at home he drew his sword and thrust it into the wall to find out whether his hand
would go in. Then he killed the powerful one.
99 The disciples said to him, "Your brothers and your mother are standing outside."
He said to them, "Those here who do what my Father wants are my brothers and my mother. They are the ones who will enter my Father's kingdom."

100 They showed Jesus a gold coin and said to him, "The Roman emperor's people demand taxes from us."
He said to them, "Give the emperor what belongs to the emperor, give God what belongs to God, and give me what is mine."

101 "Whoever does not hate [father] and mother as I do cannot be my [disciple], and whoever does [not] love [father and] mother as I do cannot be my [disciple]. For my mother [...] , but my true [mother] gave me life."

102 Jesus said, "Damn the Pharisees! They are like a dog sleeping in the cattle manger: the dog neither eats nor [lets] the cattle eat."

103 Jesus said, "Congratulations to those who know where the rebels are going to attack. [They] can get going, collect their imperial resources, and be prepared before the rebels arrive."

104 They said to Jesus, "Come, let us pray today, and let us fast."
Jesus said, "What sin have I committed, or how have I been undone? Rather, when the groom leaves the bridal suite, then let people fast and pray."

105 Jesus said, "Whoever knows the father and the mother will be called the child of a whore."

106 Jesus said, "When you make the two into one, you will become children of Adam, and when you say, 'Mountain, move from here!' it will move."

107 Jesus said, The 108 Jesus said, "Whoever drinks from my mouth will become like me; I myself shall become that person, and the hidden things will be revealed to him."

109 Jesus said, The (Father's) kingdom is like a person who had a treasure hidden in his field but did not know it. And [when] he died he left it to his [son]. The son [did] not know about it either. He took over the field and sold it. The buyer went plowing, [discovered] the treasure, and began to lend money at interest to whomever he wished.

110 Jesus said, "Let one who has found the world, and has become wealthy, renounce the world."

111 Jesus said, "The heavens and the earth will roll up in your presence, and whoever is living from the living one will not see death."
Does not Jesus say, "Those who have found themselves, of them the world is not worthy"?

112 Jesus said, "Damn the flesh that depends on the soul. Damn the soul that depends on the flesh."

113 His disciples said to him, "When will the kingdom come?"
"It will not come by watching for it. It will not be said, 'Look, here!' or 'Look, there!' Rather, the Father's kingdom is spread out upon the earth, and people don't see it."
[Saying added to the original collection at a later date:] 114 Simon Peter said to them, "Make Mary leave us, for females don't deserve life." Jesus said, "Look, I will guide her to make her male, so that she too may become a living spirit resembling you males. For every female who makes herself male will enter the kingdom of Heaven."
A Hebrew makes another Hebrew, and such a person is called proselyte. But a proselyte does not make another proselyte. Some both exist just as they are and make others like themselves, while others simply exist. The slave seeks only to be free, but he does not hope to acquire the estate of his master. But the son is not only a son but lays claim to the inheritance of the father. Those who are heirs to the dead are themselves dead, and they inherit the dead. Those who are heirs to what is living are alive, and they are heirs to both what is living and the dead. The dead are heirs to nothing. For how can he who is dead inherit? If he who is dead inherits what is living he will not die, but he who is dead will live even more. A Gentile does not die, for he has never lived in order that he may die. He who has believed in the truth has found life, and this one is in danger of dying, for he is alive. Ever since Christ came the world is created, the cities adorned, the dead carried out. When we were Hebrews we were orphans and had only our mother, but when we became Christians we had both father and mother.

Those who sow in winter reap in summer. The winter is the world, the summer the other Aeon. Let us sow in the world that we may reap in the summer. Because it is not fitting for us not to pray in the winter. Summer follows winter. But if any man reap in the winter he will not actually reap but pluck out, since this sort of thing will not provide him a harvest. It is not only noe that the fruit will not come forth, but also on the Sabbath his field will be barren.

Christ came to ransom some, to save others, to redeem others. He ransomed those who were strangers and made them his own. And he set his own apart, those whom he gave as a pledge in his will. It was not only when he appeared that he voluntarily laid down his life, but he voluntarily laid down his life from the very day the world came into being. Then he came forth in order to take it, since it has been given as a pledge. It fell into the hands of robbers.
and was taken captive, but he saved it. He redeemed the good people in the world as well as
the evil.

Light and Darkness, life and death, right and left, are brothers of one another. They are
inseparable. Because of this neither are the good good, nor evil evil, nor is life life, nor death
death. For this reason each one will dissolve into its original nature. But those who are
exalted above the world are indissoluble, eternal.

Names given to worldly things are very deceptive for they divert our thoughts from what is
correct to what is incorrect. Thus one who hears the word God does not perceive what is
correct, but perceives what is incorrect. So also with the Father and the Son and Holy Spirit
and life and light and resurrection and the Church (Ekklesia) and all the rest - people do not
perceive what is correct. The names which are heard in the world to deceive. If they were in
the Aeon, they would at no time be used as names in the world. Nor were they set among
worldly things. They have an end in the Aeon.

One single name is not uttered in the world, the name which the Father gave to the Son, the
name above all things; the name of the Father. For the Son would not become Father unless
he wears the name of the Father. Thos who have this name know it, but they do not speak it.
But those who do not have it do not know it.

But truth brought names into existencce in the world because it is not possible to teach
without names. Truth is one single thing and it is also many things for our sakes who learn
this one thing in love through many things. The powers wanted to deceive man, since they
saw that he had kinship with those that are truly good. They took the name of those that are
good and gave it to those who are not good, so that through the names they might deceive
him and bind them to those that are not good. And afterward, if they do them a favor, they
will be made to remove them from those that are not good and place them among those that
are good. These things they knew, for they wanted to take the free man and make him a slave
to them forever.

These are the powers which contend against man, not wishing him to be saved. For if man is
saved, there will not be any sacrifices and animals will not be offered to the powers. They
were indeed offering them up alive, but then they offered them up they died. As for (the Son
of?) man, they offered him up to God dead, and he lived.

Before Christ came there was no bread in the world, just as Paradise, the place were Adam
was, had many trees to nourish the animals but no wheat to sustain man. Man used to feed
like the animals, but when Christ came, the perfect man, he brought bread from heaven in
order that man might be nourished with the food of man. The powers thought that it was by
their own power and will they were doing what they did, but the Holy Spirit in secret
accomplished everything through them as it wished. Truth, which existed since the
beginning, is sown everywhere. And many see it as it is sown, but few are they who see it as it is reaped.

Some said, Mary conceived by the Holy Spirit, they are in error. They do not know what they are saying. When did a woman ever conceive by a woman? Mary is the virgin whom no power defiled. She is a great anathema to the Hebrews, who are the apostles and apostolic men. This virgin whom no power defiled; the powers defiled themselves. And the Lord would not have said My Father who is in Heaven [Matt 16:17] unless he had had another father, but he would have said simply My father.

The Lord said to the disciples Bring out from every other hourse Bring into the house of the Father. But do not take anything in the house of the Father nor carry it off.

Jesus is a hidden name; Christ is a revealed name for this reason: Jesus does not exist in any other language, but his name is always Jesus as he is called. Christ is also his name; in Syriac it is Messiah, in Greek it is Christ. Certainly all the others have it according to their own language. The Nazarene is he who reveals what is hidden. Christ has everything in himself - man, angel, mystery, and the Father.

Those who say that the Lord died first and then rose up are in error, for he rose up first and then died. If one does not first attain the ressurrection will he not die? As God lives, he would already be dead.

No one will hide a large valuable object in something large, but many a time one has tossed countless thousands into a thing worth a penny. Compare the Soul. It is a precious thing and it came to be in a contemptible body.

Some are afraid lest they rise naked. Because of this they wish to rise in the flesh, and they do not know that it is those who wear the flesh who are naked. It is those who [...] to unclothe themselves who are not naked. Flesh and Blood shall not be able to inherit the kingdom of God [1 Cor 15:50] What is this which will not inherit? This which is on us. But what is this very thing which will inherit? It is that which belongs to Jesus and his blood. Because of this he said He who shall not eat my flesh and drink my blood has not life in him [John 6:53] What is it? His flesh is the word, and his blood is the Holy Spirit. He who have received these has food and he has drink and clothing. I find fault with the others who say that it will not rise. Then both of them are at fault. You say that the flesh will not rise. But tell me what will rise, that we may honour you. You say the Spirit in the flesh, and it is also this light in the flesh. But this too is a matter which is in the flesh, for whatever you shall say, you say nothing outside the flesh. It is necessary to rise in this flesh, since everything exists in it. In this world those who put on garments are better than the garments. In the Kingdom of Heaven the garments are better than those that put them on.
It is through water and fire that the whole place is purified - the visible by the visible, the hidden by the hidden. There are some things hidden through those visible. There is water in the water, there is fire in the chrism. Jesus took them all by stealth, for he did not reveal himself in the manner in which he was, but it was in the manner in which they would be able to see him that he revealed himself. He revealed himself to them all. He revealed himself as great to the great. He revealed himself as small to the small. He revealed himself to the angels as an angel. Because of this his word hid itself from everyone. Some indeed saw him, thinking that they were seeing themselves, but when he appeared to his disciples in glory on the mount he was not small. He became great, but he made the disciples great, that they might be able to see his greatness. He said on that day in the Thanksgiving You who have joined the perfect, the light, with the Holy Spirit, unite the angels with us also, the images. Do not despise the lamb, for without it, it is not possible to see the king. No one will be able to go in to the king if he is naked.

The heavenly man has many more sons than the earthly man. If the sons if Adam are many, although they die, how much more the sons of the perfect man? They who do not die but are always begotten. The father makes a son, and the son has not the power to make a son. For he who has been begotten has not the power to beget, but the sons gets brothers for himself, not sons. All who are begotten in the world in a natural way, and the others in a spiritual way. Those who are begotten by him cry out from that place to the perfect man, because they are nourished on the promise concerning the heavenly place. If the word has gone out from that place it would become perfect. For it is by a kiss that the perfect conceive and give birth. For this reason we also kiss one another. We receive conception from the grace which is in each other.

There were three who always walked with the Lord; Mary, his mother, and his sister and Magdalene, the one who was his companion. His sister and his mother and his companion were each a Mary.

The Father and the Son is both single names, the Holy Spirit is a double name. For they are everywhere: they are in the concealed, they are in the revealed. The Holy Spirit is the revealed: it is below. It is in the concealed: it is above.

The saints are served by evil powers, for they are blinded by the Holy Spirit into thinking that they are serving an ordinary man whenever they do something for the saints. Because of this a disciple asked the Lord one day for something of this world. He said to him: Ask your mother, and she will give you of the things which are another`s.

The apostles said to the disciples: May our offering obtain salt. They called Sophia salt. Without it no offering is acceptable. But Sophia is without child. For this reason she is called a trace of salt. But where they will be in their own way, the Holy Spirit will also be, and her children are many.
What the father possesses belongs to the son, and the son himself, so long as he is small, is not entrusted with what is his. But when he becomes a man his father give him all that he possesses. Those who have gone astray, whom the spirit itself begets, usually go astray because of the Spirit. Thus, by this one and the same breath, the fire blazes and is put out.

Echamoth is one thing and Echmoth, another. Echamoth is Wisdom simply, but Echmoth is the Wisdom of death which is the one who knows death [called The little wisdom]. There are domestic animals like the bull and the ass and others of this kind. Others are wild and live apart in the deserts. Man ploughs the field by means of the domestic animals, and from this he feeds both himself and the animals, wether tame or wild. Compare the perfect man. It is through powers which are submissive that he ploughs, preparing for everything to come into being. For it is because of this that the whole place stands, wether good or evil, the right and the left. The Holy Spirit shepherds everyone and rules all the powers, the tame ones and the wild ones, as well as those which are unique. For indeed she gathers them and shuts them inn, in order that these, even if they wish, will not be able to escape. He who has been created us beautiful, and you would find his sons noble creations. If he was not created, but begotten, you would find that his seed was noble. But now he was created and he begot. What nobility is this? First, adultery came into being, afterward murder. And he was begotten in adultery, for he was the child of the Serpent. So he became a murderer, just like his father, and he killed his brother. Indeed, every act of sexual intercourse which has accured between those who are unlike one another is adultery.

God is a dyer. As the good dyes which are called true, dissolve with the things dyed in them, so it is with those whom God has dyed. Since the dyes is immortal, they are immortal by means of his co,ors. Now God dips what he dips in water. It is not possible for anyone to see anything of the things that actually exist unless he becomes like them. This is not the way with man in the world: he sees the sun without being a sun; and he sees the heaven and the earth and all other things, but he is not these things. You saw the Spirit, and you became spirit. You saw Christ and you became Christ [a christian]. You saw the Father and you shall become Father. So in this place you see everything and do not see yourself; but in that place you do see yourself - and what you see you shall become.

Faith receives, Love gives. No one will be able to receive without faith. No one will be able to give without love. Because of this, in order that we may indeed receive, we believe; but it is so that we may love and give, since if one does not give in love, he has no profit from what he has given. He who has not received the Lord is still a Hebrew.

The apostles who were before us had these names for him: Jesus, the Nazorean, Messiah, that is , Jesus, the Nazorean, Christ. The last name is Christ, the first is Jesus, that in the middle is the Nazarene Messiah has two meanings, both the Christ and the measured. Jesus in Hebrew is the redemption Nazara is the Truth. The Nazarene then, is the Truth. Christ has been measured. The Nazarene and Jesus are they who have been measured.
When the pearl is cast down into the mud it does not become greatly despised, nor if it is anointed with balsam oil will it become more precious. But it always has value in the eyes of the owner. Compare the Sons of God, whatever they may be. They still have value in the eyes of their Father.

God is a man-eater. For this reason men are sacrificed to him. Before men were sacrificed animals were being sacrificed, since those to whom they were sacrificed were not gods. Glass decanters and earthenware jugs are both made by means of fire. But if glass decanters break they are done over, for they came into being through a breath. If earthenware jugs break, however, they are destroyed, for they came into being without breath.

An ass which turns a millstone did a hundred miles of walking. When it was loosened, it found that it was still at the same place. There are men who make many journeys, but make no progress towards a destination. When evening came upon them, they saw neither city nor village, neither creation nor nature, power nor angel. In vain have the wretches labored.

The eucharist is Jesus. For he is called in Syriac Pharisathath which is the one who is spread out for Jesus came crucifying the world. The Lord went into the dye works of Levi. He took seventy-two different colors and threw them into the vat. He took them out all white. And he said, Even so the Son of Man come as a dyer

As for the Wisdom who is called the barren she is the mother of the angels. And the companion of the Saviour is Mary Magdalene. But Christ loved her more than all the disciples and used to kiss her often on the mouth. The rest of the disciples were offended by it and expressed disapproval. They said to him Why do you love her more than all of us? The Saviour answered and said to them, Why do I not love you like her? When a blind man and one who sees are together in the darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in the darkness. The Lord said Blessed is he who is before he came into being. For he who is, has been and shall be The superiority of man is not obvious to the eye but lies in what is hidden from view. Consequently, he has mastery over the animals which are stronger than he is and great in terms of the obvious and the hidden. This enables them to survive. But if man is separated from them, they slay one another and bite one another. They ate one another because they did not find any food. But now they have found food because man tilled the soil.

If one goes down into the water and comes up again without having received anything, and says I am a Christian he has borrowed the name at interest. But if he receives the Holy Spirit, he has the name as a gift. He who has received a gift does not have to give it back, but of him who has borrowed it at interest, payment is demanded. This is the way it happens to one when one experiences a mystery. Great is the mystery of marriage! For without it the world would not have existed. Now the existence of the world depends on man, and the existence
of man on marriage. Think of the undefiled relationship, for it possesses a great power. Its image consists of a defilement of the form.

As for the unclean spirits, there are males among them and there are females. The males are they which unite with the souls which inhabit a female form, but the females are they which are mingled with those in a male form, through one who was disobedient. And none shall be able to escape them, since they detain him if he does not receive a male power or a female power - the bridegroom and the bride. One receives them from the mirrored bridal chamber. When the wanton women see a male sitting alone, they leap down on him and play with him and defile him. So also the lecherous men, when they see a beautiful woman sitting alone, they persuade her and comple her, wishing to defile her. But if they see the man and his wife sitting beside one another, the female cannot come into the man, nor can the male come into a woman. So if the image and the angel are united with one another, neither can any venture to go into the man or the woman.

He who comes out of the world can no longer be detained, because he was in the world. It is evident that he is above desire and fear. He is master over nature. He is superior to envy. If anyone else comes, they seize him and throttle him. And how will this one be able to escape the great grasping powers? How will he be able to hide from them? Often some come and say We are faithful in order that they may be able to escape the unclean spirits and the demons. For if they had the Holy Spirit no unclean spirit would cleave to them. Fear not the flesh nor love it. If you fear it, it will gain mastery over you. If you love it, it will swallow and paralyzr you. Either will he be in this world or in the ressurrection ot in the places of the middle. God forbid that I be found in them! In this world there is good and evil. Its good is not good, and its evil not evil. But there is evil after this world which is truly evil - what is called the Middle. It is death. While we are in this world it is fitting for us to acquire the ressurrection for ourselves, so that when we strip off the flesh we may be found in rest and not walk in the Middle. For many go astray on the way. For it is good to come forth from the world before one has sinned.

Some neither desire to sin nor are able to sin. Others, even if they desire to sin, are not better off for not having done it, for this desire makes them sinners. But even if some do not desire to sin, righteousness will be concealed for them both - those who desire not and do not. An apostolic man in a vision saw some people shut up in a house afire and bound with fiery chains, lying in flaming ointment. And he said to them Why are they not able to be saved? They answered They did not desire it. They received this place as punishment, what is called the outer darkness, because he is thrown out into it. It is from water and fire that the soul and the spirit came into being. It is from water and fire and light that the son of the bridal chamber came into being. The fire is the chrism, the light is the fire. I am not referring to that fire which has no form, but the other fire whose for are white, which is bright and beautiful, and which gives beauty.

Truth did not come into the world naked, but it came in types and images. One will receive
the truth in any other way. There is a rebirth and an image of rebirth. It is certainly necessary that they should be born again through the image. The bridegroom and the image must enter through the image into the truth: this is the restoration. It is appropriate that those who do not have it only acquire the name of the Father and the Son, and the Holy Spirit, but that the have acquired it on their own. If one does not acquire the name for himself, the name Christian will also be taken from him. But one receives them in the aromatic unction of the power of the cross. This power the apostles called the right and the left. For this person is no longer a Christian but a Christ.

The Lord did everything in a mystery, a baptism and a chrism and a eucharist and a redemption and a bridal chamber. The Lord said, I came to make the things below like the things above, and the things outside like the inside. I came to unite them in that place. He revealed himself in this place through types and images. Those who say, There is a heavenly man and there is one above him are wrong. For he who is revealed in Heaven is that heavenly man, the one who is called the one who is below, and he to whom the hidden belongs is that one who is above him. For it is good that they should say, The inner and outer, with what is outside the outer. Because of this the Lord called destruction the outer darkness; there is not another outside of it. He said, My Father who is secret. He said, Go into your chamber and shut the door behind you, and pray to your Father who is secret [Matt6:6], the one who is within them all. But that which is within them all is the fullness. Beyond it there is nothing else within it. This is that of which they say, That which is above them.

Before Christ some came from a place they were no longer able to enter, and they went where they were no longer able to come out. The Christ came. Those who went in he brought out, and those who went out, he brought in. When Eve was still with Adam, death did not exist. When she was separated from him, death came into being. If he again becomes complete and attains his former self, death will be no more.

My God, my God, why, O Lord, have you forsaken me? [Mark15:23]. It was on the cross that he said these words, for it was there he was divided.

Everyone who has been begotten through him who destroys did not emanate from God.

The Lord rose from the dead. He became as he used to be, but now his body was perfect. He did indeed possess flesh, but this flesh is true flesh. Our flesh is not true, but we only possess an image of that which is true. A bridal chamber is not for the animals, nor is it for the slaves, nor for the defiled women, but it is for free men and virgins. Through the Holy Spirit we are indeed begotten again, but we are begotten through Christ in the two. We are anointed through the Spirit. When we were begotten by we were united. None shall be able to see himself either in the water or in a mirror without the light. Nor again will you be able to see in light without mirror or water. For this reason it is fitting to baptize in the two, in the light and in the water. Now the light is the chrism.
There were three buildings specifically for sacrifice in Jerusalem. The one facing the west was called The Holy. Another facing the South was called The Holy of the Holy. The third facing the East was called The Holy of the Holies, the place where only the high priest enters. Baptism is the Holy building. Redemption is the Holy of the Holy building. The Holy of the Holies is the bridal chamber. Baptism includes resurrection and the redemption; the redemption takes place in the bridal chamber. But the bridal chamber is in that which is superior to it and the others, because you will not find anything like it. Those who are familiar with it are those who prays in the Holy in Jerusalem. There are some in Jerusalem, awaiting the Kingdom of Heaven. These are called the Holy of the Holies because before the veil was rent we had no other bridal chamber except for the image of the bridal chamber which is above. Because of this, its veil was rent from top to bottom. For it was fitting for some from below to go upward.

The powers do not see those who are clothed in the perfect light, and consequently are not able to detain them. One will clothe himself in this light sacramentally in the union.

If the woman had not separated from the man, she would not die with the man. His separation became the beginning of death. Because of this Christ came to repair the separation which was from the beginning and to again unite the two, to give life to those who died as a result of the separation and unite them. But the woman is united to her husband in the bridal chamber. Indeed, those who have united in the bridal chamber will no longer be separated. Thus Eve separated from Adam because she was never united with him in the bridal chamber.

The soul of Adam came into being by means of a breath (pneuma), which is a synonym for spirit (Pneuma). The Spirit given him is his mother. His soul was replaced by a spirit. When he was united to the spirit, he spoke words incomprehensible to the powers. They envied him because they were separated from the spiritual union. This separation afforded them the opportunity to fashion for themselves the symbolic bridal chamber so that men would be defiled.

Jesus revealed himself at the Jordan: it was the fullness of the Kingdom of Heaven. He who was begotten before everything was begotten anew. He who was once anointed was anointed anew. He who was redeemed in turn redeemed others.

Is it permitted to utter a mystery? The Father of everything united with the virgin who came down, and a fire shone for him on that day. He appeared in the great bridal chamber. Therefore his body came into being on that very day. It left the bridal chamber as one who came into being from the bridegroom and the bride. So Jesus established everything in it through these. It is fitting for each of the disciples to enter into his rest.

Adam came into being from two virgins, from the Spirit and from the virgin of earth.
therefore, was born from a virgin to rectify the Fall which occurred in the beginning.

There are two trees growing in Paradise. One bears animals, the other bears men. Adam ate from the tree which bore animals. He became an animal and he brought forth animals. For this reason the children of Adam worship animals. The tree whose gift Adam ate is the Tree of Knowledge. That is why sins increased. If he ate the fruit of the other tree, that is to say, the Tree of Life, the one which bears men, then the gods would worship man. For in the beginning God created man. But now men create God. That is the way it is in the world - men make gods and worship their creation. It would be fitting for the gods to worship men!

Surely what a man accomplishes depends on his abilities. We even refer to one’s accomplishments as abilities. Among his accomplishments are his children. They originate in a moment of ease. Thus his abilities determine what he may accomplish, but this ease is clearly evident in the children. You will find that this applies directly to the image. Here is the man made after the image, accomplishing things with his physical strength but producing his children with ease. In this world slaves serve the free. In the Kingdom of Heaven the free will minister to the slaves: the children of the bridal chamber will minister to the children of the marriage. The children of the bridal chamber have just one name. Together they shall share rest. They need take no other form because they have contemplation, comprehending by insight. They are numerous because they do not put their treasure in the things below, which are despised, but in the glories which are above, though they did not yet know them.

Those who will be baptized go down into the water. But Christ, by coming out of the water, will consecrate it, so that they who have received the baptism in his name may be perfect. For he said, Thus we should fulfill all righteousness [Matt 3:15]

Those who say they will die first and then rise are in error. If they do not first receive the resurrection while they live, when they die they will receive nothing. So also when speaking about baptism they say Baptism is a great thing because if people receive it it they will live. Phillip the apostle said, Joseph the carpenter planted a garden because he needed wood for his trade. it was he who made the cross from the trees which he planted. His own offspring hung on that which he planted. His offspring was Jesus and the planting was the cross. But the Tree of Life is in the middle of the Garden. However, it is from the olive tree that we got the chrism, and from the chrism, the resurrection.

This world is a corpse-eater. All the things eaten in it themselves die also. Truth is a life-eater. Therefore no one nourished by truth will die. It was from that place that Jesus came and brought food. To those who so desired he gave life, that they might not die.

God planted a Garden. Man was put into the Garden. There were many trees there for him, and man lived in this place with the blessing of the image of God. The things which are in it I will eat as I wish. This garden is the place where they will say to me, O man, eat this or do
not eat that, just as you wish This is the place where I will eat all things, since the Tree of Knowledge is there. That one killed Adam, but here the Tree of Knowledge made men alive. The law was the tree. It has power to give the knowledge of good and evil. It neither removed him from evil, nor did it set him in the good, but it created death for those who ate it, For when he said, Eat this, do not eat that, it became the beginning of death.

The chrism is superior to the baptism, for it is from the word Chrism that we have been called Christians certainly not because of the word baptism. And it is because of the chrism that the Christ has his name. For the Father anointed the Son, and the Son anointed the apostles, and the apostles anointed us. He who has been anointed possesses everything, he possesses the resurrection, the light, the cross, the Holy Spirit. The Father gave him this in the bridal chamber; he merely accepted the gift. The Father was in the Son and the Son in the Father. This is the Kingdom of Heaven.

The Lord have said it well, Some have entered the Kingdom of Heaven laughing and they have come out.. They do not remain there - the one because he is not a Christian, the other because he regrets his action afterward. And as soon as Christ went down into the water, he came out laughing at everything of this world, not because he considers it a trifle, but because he is full of contempt for it. He who wants to enter the Kingdom of Heaven will attain it. If he despises everything of this world and scorrs it as a trifle, he will come out laughing. So it is also with the bread and the cup and the oil, even though there is another one superior to these.

The world came about through a mistake. For he who created it wanted to create it imperishable and immortal. He fell short of attaining his desire. For the world never was imperishable, but sons are. Nothing will be able to receive imperishability if it does not first become a son.But he who has not the ability to receive, how much more will he be unable to give?

The Cup of prayer contains wine and water, since it is appointed as the type of the blood for which thanks is given. And it is full of the Holy Spirit, and it belongs to the wholly perfect man. When we drink this, we shall receive for ourselves the perfect man. The living water is a body. It is necesssary that we put on the living man. Therefore, when he is about to go down into the water, he unclothes himself, in order that he may put on the living man.

A horse sires a horse, a man begets man, a god brings forth a god. Compare the bridegroom and the bride. Their children were conceived in the bridal chamber.No Jew was ever born to Greek parents as long as the world has existed. And, as a Christian people, we ourselves do not descend from the Jews.There was another people and these blessed ones are referred to as The chosen people of the Living God and The true man and Son of Man and the seed of the Son of Man. In the world it is called this true people. Where they are, there are the sons of the bridal chamber.
Whereas in this world the union is one of husband with wife - a case of strength complemented with weakness - in the Aeon the form of the union is different, although we refer to them by the same names. There are other names, however, they are superior to every other name that is named and are stronger than the strong. For where there is a show of strength, there those who excel in strength appear. These are not separate things, but both of them are this one single thing. This is the one which will not be able to rise above the heart of flesh.

Is it not necessary for all those who possess everything to know themselves? Some indeed, if they do not know themselves, will not enjoy their possessions. Not only will they be unable to detain the perfect man, but they will not be able to see him, for if they see him they will detain him. There is no other way for a person to acquire this quality except by putting on the perfect light and become perfect oneself. Everyone who has put this on will enter the kingdom. This is the perfect light, and it is necessary that we, by all means, become perfect men before we leave the world. He who has received everything and has not rid himself of these places will not be able to share in that place, but will go to the Middle as imperfect. Only Jesus knows the end of this person.

The priest is completely holy, down to his very body. For if he has taken the bread, will he consecrate it? Or the cup or anything else that he gets, does he consecrate them? Then how will he not consecrate the body also? By perfecting the water of baptism, Jesus emptied it of death. Thus we do go down into the water, but we do not go down into death in order that we may not be poured out into the spirit of the world. When this spirit blows, it brings the winter. When the Holy Spirit breathes, the summer comes.

He who has knowledge of the truth is a free man, but the free man does not sin, for He who sins is the slave of sin [John 8:34] Truth is the mother, knowledge the father. Those who think that sinning does not apply for them are called free by the world. Knowledge of the truth merely makes such people arrogant, which is what the words, it makes them free mean. It even gives them a sense of superiority over the whole world. But Love builds up [1Cor 8:1]. In fact, he who is really free through knowledge is a slave because of love for those who have not yet been able to attain the freedom which comes from knowledge.

Knowledge makes them capable of becoming free. Love never calls somethings its own, and yet it may actually possess that very thing. It never says, This is mine but All these are yours. Spiritual love is wine and fragrance. All those who anoints themselves with it take pleasure in it. While those who are anointed are present, those nearby profit from the fragrance. If those anointed with ointment withdraw from them and leave, then those anointed, who merely stand nearby, still remain in their bad odor. The samaritan gave nothing but wine and oil to the wounded man. It is nothing other than the ointment. It healed the wounds, for love covers a multitude of sins [1Pet 4:8]
The children a woman bears resemble the man who loves her. If her husband loves her, then they resemble her husband. If it is an adulterer, then they resemble the adulterer. Frequently, if a woman sleep with her husband out of necessity, while her heart is with the adulterer with whom she usually has intercourse, the child she will bear is born resembling the adulterer. Now you who live together with the Son of God, love not the world, but love the Lord.

The human being has intercourse with the human being. The horse has intercourse with the horse, the ass with the ass. Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought, and light shares with light. If you are born a human being, it is the human being which will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is light which will share with you.

If you become one of those who belong above, it is those who belong above who will rest in you. If you become horse or ass or bull or dog or sheep or another of the animals which are outside and below, then neither human bein nor spirit nor thought nor light will be able to love you. Neither those who belong above nor those who belong within will be able to rest in you, and you have no part in them. He who is a slave against his will, will be able to become free.

Farming in the world requires the cooperation of four essential elements. A harvest is gathered into the barn only as a result of the natural action of water, earth, wind and light. God’s farming likewise has four elements - faith, hope, love, and knowledge. Faith is our earth, that in which we take root. And hope is the water through which we are nourished. Love is the wind through which we grow. Knowledge is the light through which we ripen. Grace exists in four ways; it is earthborn, it is heavenly; it comes from the highest heaven; and it resides in truth.

Blessed is the one who on no occasion caused a soul distress. That person is Jesus Christ. He came to the whole place and did not burden anyone. Therefore the blessed is the one who is like this, because he is a perfect man. This indeed is the Word. Tell us about it, since it is difficult to define. How shall we be able to accomplish such a great thing? How will he give everyone comfort? Above all, it is not proper to cause anyone distress - whether the person is great or small, unbeliever or believer - and then give comfort only to those who take satisfaction in good deeds.

Some find it advantageous to give comfort to the one who has fared well. He who does good deeds cannot give comfort to such people, for it goes against his will. He is unable to cause distress, however, since he does not afflict them. To be sure, the one who fares well sometimes causes people distress. Not that he intends to do so; rather, it is their own wickedness which is responsible for their distress. He who possesses the qualities of the perfect man rejoice in the good. Some, however, are terribly distressed by all this.
There was a householder who had every conceivable thing, be it son or slave or cattle or dog or pig or corn or barley or chaff or gress or castor oil or meat and acorn. Now he was a sensible fellow and he knew what the food of each one was. He himself served the children bread and meat. He served the slaves castor oil and meal. And he threw barley and chaff and grass to the cattle. He threw bones to the dogs, and to the pigs he threw acorns and scraps of bread. Compare the disciple of God: if he is a sensible fellow he understands what discipleship is all about. The bodily forms will not deceive him, but he will look at the condition of the soul of each one and speak with him. There are many animals in the world which are in a human form. When he identifies them, to the swine he will throw acorns, to the cattle he will throw barley and chaff and grass, to the dogs he will throw bones. To the slaves he will give only the elementary lessons, but to the children he will give the complete instruction.

There is the Son of man and there is the son of the Son of man. The Lord is the Son of man, and the son of the Son of man is he who created through the Son of man. The Son of man received from God the capacity to create. He also has the ability to beget. He who has received the ability to create is a creature. He who has received the ability to beget is an offspring. He who creates cannot beget. He who begets also has the ability to create. Now they say, He who creates begets. But his so-called offspring is merely a creature. Therefore his children are not offspring but creatures. He who creates works openly; he himself is visible. He who begets, begets in private; he is himself hidden, since he is superior to every image. He who creates, creates openly.

But one who begets, begets children in private. No one will be able to know when the husband and the wife have intercourse with one another, except the two in them. Indeed, marriage in the world is a mystery for those who have taken a wife. If there is a hidden quality to the marriage of defilement, how much more is the undefiled marriage a true mystery! It is not fleshly but pure. It belongs not to desire but to the will. It belongs not to the darkness or the night but to the day and the light. If a marriage is open to the public, it has become prostitution, and the bride plays the harlot not only when she is impregnated by another man but even if she slips out of her bedroom and is seen.

Let her show herself only to the father and her mother and the friend of the bridegroom and the sons of the bridegroom. There are permitted to enter every day into the bridal chamber. But let the others yearn to listen to her voice and to enjoy her ointment, and let them feed from the crumbs that fall from the table, like dogs. Bridegrooms and brides belong to the bridal chamber. No one shall be able to see the bridegroom with the bride unless one becomes one.

When Abraham rejoiced that he was to see what he was to see, he circumcised the flesh of the foreskin, teaching us that it is proper to destroy the flesh.
Most things in the world, as long as their inner parts are hidden, stand upright and live. If they are revealed they die, as is illustrated by the visible man: as long as the intestines of the man are hidden, the man is alive; when his intestines are exposed and come out of him, the man will die. So also with the tree: while its root is hidden it sprouts and grows. If its root is exposed, the tree dries up. So it is with every birth that is in the world, not only with the revealed but with the hidden. For so long as the root of wickedness is hidden, it is strong. But when it is recognized, it is dissolved.

When it is revealed, it perishes. That is why the word say, Already the axe is laid at the root of the tree[Matt3:10] It will not merely cut - what is cut sprouts again - but the ax penetrates deeply until it brings up the root. Jesus pulled out the root of the whole place, while others only did it partially. As for ourselves, let each one of us dig down after the root of evil which is within one, and let one pluck it out of one`s heart from the root. It will be plucked out if we recognize it. But if we are ignorant of it, it takes root in us and produces its fruit in our heart. It masters us.

We are its slaves. It takes us captive, to make us do what we do not want; and what we do want we do not do. It is powerful because we have not recognized it. While it exists it is active. Ignorance is the mother of all evil. Ignorance will eventuate in death, because thos who come from ignorance neither were nor are nor shall be. But those who are in the truth will be perfect when all the truth is revealed. For truth is like ignorance: while it is hidden it rests in itself, but when it is revealed and is recognized, it is praised inasmuch as it is stronger than ignorance and the error. It gives freedom. The word said, If you know the truth, the truth will make you free[John8:32] Ignorance is a slave. Knowledge is freedom. If we know the truth, we shall find the fruits of the truth within us. If we are joined to it, it will bring fulfillment.

At the present time we have the manifest things of creation. We say, The strong are they who are held in high regard. And the obscure are the weak who are despised. Contrast the manifest things of truth: they are weak and despised, while the hidden things are strong and held in high regard. The mysteries of truth are revealed, though in type and image. The bridal chamber, however, remains hidden. It is the Holy in the Holy.

The veil at first concealed how God controlled the creation, but when the veil is rent and the things inside are revealed, this house will be left desolate, or rather - it will be destroyed. But the whole inferior godhead will flee from these places into the holy of holies, for it will not be able to mix with the unmixed light and the flawless fullness, but will be under the wings of the cross and its arms. This ask will be its salvation when the flood of water(?) surges over them. If some belong to the order of the priesthood, they will be able to go within the veil with the high priest.

For this reason the veil was not rent at the top only since it would have been revealed only to those below. But it was rent from the top to bottom. Those above opened to us who are
below, in order that we may go into the secret of truth. This truly is what is held in high regard, since it is strong! But we shall go into there by means of lowly types and forms of weakness. They are lowly indeed when compared with the perfect glory. There is glory which surpasses glory. There is power which surpasses power. Therefore, the perfect things have opened to us, together with the hidden things of truth. The holies of the holies were revealed, and the bridal chamber invited us in.

As long as it is hidden, wickedness is indeed ineffectual, but it has not been removed from the midst of the seed of the Holy Spirit. They are slaves of evil. But when it is revealed, then the perfect light will flow out on everyone. And all those who are in it will receive the chrism. Then the slaves will be free and the captives ransomed. Every plant which my father in heaven has not planted will be plucked out [Matt 15:13]. Those who are separated will be united and will be filled. Every one who will enter the bridal chamber will kindle the light, for it burns just as in the marriages which are observed, though they happen at night. That fire burns only at night and is put out. But the mysteries of this marriage are perfected rather in the day and the light.

Neither that day nor its light ever sets. If anyone becomes a son of the bridal chamber, he will receive the light. If anyone does not receive it while he is in these places, he will not be able to receive it in the other place. He who will receive the light will not be seen, nor can he be detained. And none shall be able to torment a person like this even while he dwells in the world. And again, when he leaves the world he has already received the truth in the images. The world has become the Aeon, for the Aeon if fullness for him. This is the way it is: it is revealed to him alone, not hidden in the darkness and the night, but hidden in a perfect day and a holy light.
The Gospel of the Egyptians

Translated by Alexander Bohlig and Frederik Wisse

The holy book of the Egyptians about the great invisible Spirit, the Father whose name cannot be uttered, he who came forth from the heights of the perfection, the light of the light of the aeons of light, the light of the silence of the providence (and) the Father of the silence, the light of the word and the truth, the light of the incorruptions, the infinite light, the radiance from the aeons of light of the unrevealable, unmarked, ageless, unproclaimable Father, the aeon of the aeons, Autogenes, self-begotten, self-producing, alien, the really true aeon.

Three powers came forth from him; they are the Father, the Mother, (and) the Son, from the living silence, what came forth from the incorruptible Father. These came forth from the silence of the unknown Father.

And from that place, Domedon Doxomedon came forth, the aeon of the aeons and the light of each one of their powers. And thus the Son came forth fourth; the Mother fifth; the Father sixth. He was [...] but unheralded; it is he who is unmarked among all the powers, the glories, and the incorruptions.

From that place, the three powers came forth, the three ogdoads that the Father brings forth in silence with his providence, from his bosom, i.e., the Father, the Mother, (and) the Son. The ogdoad, because of which the thrice-male child came forth, which is the thought, and the word, and the incorruption, and the eternal life, the will, the mind, and the foreknowledge, the androgynous Father.

The second ogdoad-power, the Mother, the virginal Barbelon, epítitioch[...]ai, memeneaimen[...], who presides over the heaven, karb[...], the uninterpretable power, the ineffable Mother. She originated from herself [...]; she came forth; she agreed with the Father of the silent silence.

The third ogdoad-power, the Son of the silent silence, and the crown of the silent silence, and the glory of the Father, and the virtue of the Mother, he brings forth from the bosom the seven powers of the great light of the seven voices. And the word is their completion.

These are the three powers, the three ogdoads that the Father, through his providence,
brought forth from his bosom. He brought them forth at that place.
Domedon Doxomedon came forth, the aeon of the aeons, and the throne which is in him, and
the powers which surround him, the glories and the incorruptions. The Father of the great
light who came forth from the silence, he is the great Doxomedon-aeon, in which the thrice-
male child rests. And the throne of his glory was established in it, this one on which his
unrevealable name is inscribed, on the tablet [...] one is the word, the Father of the light of
everything, he who came forth from the silence, while he rests in the silence, he whose name
is in an invisible symbol. A hidden, invisible mystery came forth:
iiiiiiiiiiiiiiiiiiiiii EEEEEEEEEEEEEEEEEEEE ooooooooooooooo uuuuuuuuuuuuuuuuuuuuuu eeeeeeexxxxxxxxxxxxxx aaaaaaaaaaaaaaaaaaaaaa
OOOOOOOOOOOOOOOOOOOOOOOOOOOOOOOO (the 7 vowels, 22 times each).
And in this way, the three powers gave praise to the great, invisible, unnameable, virginal,
uncallable Spirit, and his male virgin. They asked for a power. A silence of living silence
came forth, namely glories and incorruptions in the aeons [...] aeons, myriads added on [...],
the three males, the three male offspring, the male races ...
(IV 55, 5-7 adds: ... the glories of the Father, the glories of the great Christ, and the male
offspring, the races ...) ... filled the great Doxomedon-aeon with the power of the word of the whole pleroma.
Then the thrice-male child of the great Christ, whom the great invisible Spirit had anointed -
he whose power was called 'Ainon' - gave praise to the great invisible Spirit and his male
virgin Yoel, and the silence of silent silence, and the greatness that [...] ineffable. [...] ineffable [...] unanswerable and uninterpretable, the first one who has come forth, and (who is)
unproclaimable, [...] which is wonderful [...] ineffable [...], he who has all the greatnesses
of greatness of the silence at that place. The thrice-male child brought praise, and asked for a
power from the great, invisible, virginal Spirit.
Then there appeared at that place [...], who [...], who sees glories [...] treasures in a [...] invisible mysteries to [...] of the silence, who is the male virgin Youel.
Then the child of the child, Esephech, appeared.
And thus he was completed, namely, the Father, the Mother, the Son, the five seals, the
unconquerable power which is the great Christ of all the incorruptible ones. ...
... (one line unrecoverable)
... holy [...] the end, the incorruptible [...], and [...], they are powers and glories and
incorruptions [...]. They came forth ...
... (5 lines unrecoverable)
... This one brought praise to the unrevealable, hidden mystery [...] the hidden ...
... (4 lines unrecoverable)
... him in the [...], and the aeons [...] thrones, [...] and each one [...] myriads of powers
without number surround them, glories and incorruptions [...] and they [...] of the Father, and
the Mother, and the Son, and the whole pleroma, which I mentioned before, and the five
seals, and the mystery of mysteries. They appeared ...
... (3 lines unrecoverable)
... who presides over [...], and the aeons of [...] really truly [...] and the ...
... (4 lines unrecoverable)
... and the really truly eternal aeons.
Then providence came forth from silence, and the living silence of the Spirit, and the Word of the Father, and a light. She [...] the five seals which the Father brought forth from his bosom, and she passed through all the aeons which I mentioned before. And she established thrones of glory, and myriads of angels without number who surrounded them, powers and incorruptible glories, who sing and give glory, all giving praise with a single voice, with one accord, with one never-silent voice, [...] to the Father, and the Mother, and the Son [...], and all the pleromas that I mentioned before, who is the great Christ, who is from silence, who is the incorruptible child Telmael Telmachael Eli Eli Machar Machar Seth, the power which really truly lives, and the male virgin who is with him, Youel, and Esephech, the holder of glory, the child of the child, and the crown of his glory, [...] of the five seals, the pleroma that I mentioned before.
There, the great self-begotten living Word came forth, the true god, the unborn physis, he whose name I shall tell, saying, [...]aia [...] thaOthOsth [...], who is the son of the great Christ, who is the son of the ineffable silence, who came forth from the great invisible and incorruptible Spirit. The son of the silence and silence appeared ...
... (one line unrecoverable)
... invisible [...] man and the treasures of his glory. Then he appeared in the revealed [...]. And he established the four aeons. With a word he established them.
He brought praise to the great, invisible, virginal Spirit, the silence of the Father, in a silence of the living silence of silence, the place where the man rests ...
... (two lines unrecoverable)
Then there came forth at/from that place the cloud of the great light, the living power, the mother of the holy, incorruptible ones, the great power, the Mirothoe. And she gave birth to him whose name I name, saying, ien ien ea ea ea, three times.
For this one, Adamas, is a light which radiated from the light; he is the eye of the light. For this is the first man, he through whom and to whom everything came into being, (and) without whom nothing came into being. The unknowable, incomprehensible Father came forth. He came down from above for the annulment of the deficiency.
Then the great Logos, the divine Autogenes, and the incorruptible man Adamas mingled with each other. A Logos of man came into being. However, the man came into being through a word.
He gave praise to the great, invisible, incomprehensible, virginal Spirit, and the male virgin, and the thrice-male child, and the male virgin Youel, and Esephech, the holder of glory, the child of the child and the crown of his glory, and the great Doxomedon-aeon, and the thrones which are in him, and the powers which surround him, the glories and the incorruptions, and their whole pleroma which I mentioned before, and the ethereal earth, the receiver of God, where the holy men of the great light receive shape, the men of the Father of the silent, living silence, the Father and their whole pleroma, as I mentioned before.
The great Logos, the divine Autogenes, and the incorruptible man Adamas gave praise, (and) they asked for a power and eternal strength for the Autogenes, for the completion of the four aeons, in order that, through them, there may appear [...] the glory and the power of the invisible Father of the holy men of the great light which will come to the world, which is the
The incorruptible man Adamas asked for them a son out of himself, in order that he (the son) may become father of the immovable, incorruptible race, so that, through it (the race), the silence and the voice may appear, and, through it, the dead aeon may raise itself, so that it may dissolve.

And thus there came forth from above the power of the great light, the Manifestation. She gave birth to the four great lights: Harmozel, Oroiael, Davithe, Eleleth, and the great incorruptible Seth, the son of the incorruptible man Adamas.

And thus the perfect hebdomad, which exists in hidden mysteries, became complete. When she receives the glory, she becomes eleven ogdoads.

And the Father nodded approval; the whole pleroma of the lights was well pleased. Their consorts came forth for the completion of the ogdoad of the divine Autogenes: the Grace of the first light Harmozel, the Perception of the second light Oroiael, the Understanding of the third light Davithe, the Prudence of the fourth light Eleleth. This is the first ogdoad of the divine Autogenes.

And the Father nodded approval; the whole pleroma of the lights was well pleased. The came forth: the first one, the great Gamaliel (of) the first great light Harmozel, and the great Gabriel (of) the second great light Oroiael, and the great Samlo of the great light Davithe, and the great Abrasax of the great light Eleleth. And the consorts of these came forth by the will of the good pleasure of the Father: the Memory of the great one, the first, Gamaliel; the Love of the great one, the second, Gabriel; the Peace of the third one, the great Samblo; the eternal Life of the great one, the fourth, Abrasax. Thus were the five ogdoads completed, a total of forty, as an uninterpretable power.

Then the great Logos, the Autogenes, and the word of the pleroma of the four lights gave praise to the great, invisible, uncallable, virginal Spirit, and the male virgin, and the great Doxomedon-aeon, and the thrones which are in them, and the powers which surround them, glories, authorities, and the powers, the thrice-male child, and the male virgin Youel, and Esephech, the holder of glory, the child of the child and the crown of his glory, the whole pleroma, and all the glories which are there, the infinite pleromas the unnameable aeons, in order that they may name the Father the fourth, with the incorruptible race, (and) that they may call the seed of the Father the seed of the great Seth.

Then everything shook, and trembling took hold of the incorruptible ones. Then the three male children came forth from above, down into the unborn ones, and the self-begotten ones, and those who were begotten in what is begotten. The greatness came forth, the whole greatness of the great Christ. He established thrones in glory, myriads without number, in the four aeons around them, myriads without number, powers and glories and incorruptions. And they came forth in this way.

And the incorruptible, spiritual church increased in the four lights of the great, living Autogenes, the god of truth, praising, singing, (and) giving glory with one voice, with one accord, with a mouth which does not rest, to the Father, and the Mother, and the Son, and their whole pleroma, just as I mentioned . The five seals which possess the myriads, and they who rule over the aeons, and they who bear the glory of the leaders, were given the command to reveal to those who are worthy. Amen.

* * * Then the great Seth, the son of the incorruptible man Adamas, gave praise to the great,
invisible, uncallable, unnameable, virginal Spirit, and the virgin Youel, and Esephech, the holder of glory and the crown of his glory, the child of the child, and the great Doxomedon-aeons, and the pleroma which I mentioned before; and asked for his seed.

Then there came forth from that place the great power of the great light Plesithea, the mother of the angels, the mother of the lights, the glorious mother, the virgin with the four breasts, bringing the fruit from Gomorrah, as spring, and Sodom, which is the fruit of the spring of Gomorrah which is in her. She came forth through the great Seth.

Then the great Seth rejoiced about the gift which was granted him by the incorruptible child. He took his seed from her with the four breasts, the virgin, and he placed it with him in the fourth aeon (or, in the four aeons), in the third great light Davithe.

After five thousand years, the great light Eleleth spoke: "Let someone reign over the chaos and Hades." And there appeared a cloud whose name is hylic Sophia [...] She looked out on the parts of the chaos, her face being like [...] in her form [...] blood. And the great angel Gamaliel spoke to the great Gabriel, the minister of the great light Oroiael; he said, "Let an angel come forth, in order that he may reign over the chaos and Hades." Then the cloud, being agreeable, came forth in the two monads, each one of which had light. [...] the throne, which she had placed in the cloud above. Then Sakla, the great angel, saw the great demon who is with him, Nebruel. And they became together a begetting spirit of the earth. They begot assisting angels. Sakla said to the great demon Nebruel, "Let the twelve aeons come into being in the [...] aeon, worlds [...]." [...] the great angel Sakla said by the will of the Autogenes, "There shall be the [...] of the number of seven [...]." And he said to the great angels, "Go and let each of you reign over his world." Each one of these twelve angels went forth. The first angel is Athoth. He is the one whom the great generations of men call [...].

And after the founding of the world, Sakla said to his angels, "I, I am a jealous god, and apart from me nothing has come into being," since he trusted in his nature.

Then a voice came from on high, saying, "The Man exists, and the Son of the Man." Because of the descent of the image above, which is like its voice in the height of the image which has looked out through the looking out of the image above, the first creature was formed. Because of this, Metanoia came into being. She received her completion and her power by the will of the Father, and his approval, with which he approved of the great, incorruptible, immovable race of the great, mighty men of the great Seth, in order that he may sow it in the aeons which had been brought forth, so that through her (Metanoia), the deficiency may be filled up. For she had come forth from above, down to the world, which is the image of the night. When she had come, she prayed for (the repentance of) both the seed of the archon of this aeon, and authorities who had come forth from him, that defiled (seed) of the demon-begetting god which will be destroyed, and the seed of Adam and the great Seth, which is like the sun.

Then the great angel Hormos came to prepare, through the virgins of the corrupted sowing of
this aeon, in a Logos-begotten, holy vessel, through the holy Spirit, the seed of the great Seth.

Then the great Seth came and brought his seed. And it was sown in the aeons which had been brought forth, their number being the amount of Sodom. Some say that Sodom is the place of pasture of the great Seth, which is Gomorrah. But others (say) that the great Seth took his plant out of Gomorrah and planted it in the second place, to which he gave the name 'Sodom'. This is the race which came forth through Edokla. For she gave birth through the word, to Truth and Justice, the origin of the seed of the eternal life, which is with those who will persevere, because of the knowledge of their emanation. This is the great, incorruptible race which has come forth through three worlds to the world.

And the flood came as an example, for the consummation of the aeon. But it will be sent into the world because of this race. A conflagration will come upon the earth. And grace will be with those who belong to the race, through the prophets and the guardians who guard the life of the race. Because of this race, famines will occur, and plagues. But these things will happen because of the great, incorruptible race. Because of this race, temptations will come, a falsehood of false prophets.

Then the great Seth saw the activity of the devil, and his many guises, and his schemes, which will come upon his (Seth's) incorruptible, immovable race, and the persecutions of his powers and his angels, and their error, that they acted against themselves.

Then the great Seth gave praise to the great, uncallable, virginal Spirit, and the male virgin Barbelon, and the thrice-male child Telmael Telmael Heli Heli Machar Machar Seth, the power which really truly lives, and the male virgin Youel, and Esephech, the holder of glory and the crown of his glory, and the great Doxomedon-aeon, and the thrones which are in him, and the powers which surround them, and the whole pleroma, as I mentioned before.

And he asked for guards over his seed.

Then there came forth from the great aeons four hundred ethereal angels, accompanied by the great Aerosiel and the great Selmechel, to guard the great, incorruptible race, its fruit, and the great men of the great Seth, from the time and the moment of Truth and Justice, until the consummation of the aeon and its archons, those whom the great judges have condemned to death.

Then the great Seth was sent by the four lights, by the will of the Autogenes and the whole pleroma, through and the good pleasure of the great invisible Spirit, and the five seals, and the whole pleroma.

He passed through the three parousias which I mentioned before: the flood, and the conflagration, and the judgment of the archons and the powers and the authorities, to save her (the race) who went astray, through the reconciliation of the world, and the baptism through a Logos-begotten body which the great Seth prepared for himself secretly through the virgin, in order that the saints may be begotten by the holy Spirit, through invisible, secret symbols, through a reconciliation of the world with the world, through the renouncing of the world, and the god of the thirteen aeons, and (through) the convocations of the saints and the ineffable ones, and (through) the incorruptible bosom, and (through) the great light of the Father, who pre-existed with his Providence, and established through her the holy baptism that surpasses the heaven, through the incorruptible, Logos-begotten one, even Jesus
the living one, even he whom the great Seth has put on. And through him, he nailed the powers of the thirteen aeons, and established those who are brought forth and taken away. He armed them with an armor of knowledge of this truth, with an unconquerable power of incorruptibility.

There appeared to them the great attendant Yesseus Mazareus Yessedekheus, the living water, and the great leaders, James the great and Theopemptos and Isaouel, and they who preside over the spring of truth, Micheus and Michar and Mnesinous, and he who presides over the baptism of the living, and the purifiers, and Sesengenpharanges, and they who preside over the gates of the waters, Micheus and Michar, and they who preside over the mountain, Seldao and Elainos, and the receivers of the great race, the incorruptible, mighty men the great Seth, the ministers of the four lights, the great Gamaliel, the great Gabriel, the great Samblo, and the great Abrasax, and they who preside over the sun, its rising, Olses and Hypneus and Heurumaious, and they who preside over the entrance into the rest of eternal life, the rulers Mixanther and Michanor, and they who guard the souls of the elect, Akramas and Strempsouchos, and the great power Heli Heli Machar Machar Seth, and the great invisible, uncalled, unnameable, virginal Spirit, and the silence, and the (first) great light Harmozel, the place of the living Autogenes, the God of the truth, and who is with him, the incorruptible man Adamas, the second, Oroiael, the place of the great Seth, and Jesus, who possesses the life, and who came and crucified that which is in the law, the third, Davithe, the place of the sons of the great Seth, the fourth, Eleleth, the place where the souls of the sons are resting, the fifth, Yoel, who presides over the name of him to whom it will be granted to baptize with the holy baptism that surpasses the heaven, the incorruptible one. But from now on, through the incorruptible man Poimaël, and they who are worthy of (the) invocation, the renunciations of the five seals in the spring-baptism, these will know their receivers as they are instructed about them, and they will know them (or: be known) by them. These will by no means taste death.

* * * IE ieus EO ou EO Oua! Really, truly, O Yesseus Mazareus Yessedekheus, O living water, O child of the child, O glorious name! Really truly, aiOn o On (or: O existing aeon), iiiii EEEE eeee oooo uuuu OOOO aaaa[a]. Really, truly, Ei aaaa OOOO, O existing one who sees the aeons! Really, truly, aee EEE iiiii uuuuuu OOOOOOOO, who is eternally eternal! Really, truly, iEa aiO, in the heart, who exists, u aei eis aei, ei o ei, ei os ei (or: (Son) forever, You are what you are, You are who you are)!

This great name of yours is upon me, O self-begotten Perfect one, who is not outside me. I see you, O you who are visible to everyone. For who will be able to comprehend you in another tongue? Now that I have known you, I have mixed myself with the immutable. I have armed myself with an armor of light; I have become light! For the Mother was at that place because of the splendid beauty of grace. Therefore, I have stretched out my hands while they were folded. I was shaped in the circle of the riches of the light which is in my bosom, which gives shape to the many begotten ones in the light into which no complaint reaches. I shall declare your glory truly, for I have comprehended you, sou iEs ide aeiO aeie ois, O aeon, aeon, O God of silence! I honor you completely. You are my place of rest, O Son Es Es o e, the formless one who exists in the formless ones, who exists raising up the man in whom you will purify me into your life, according to your imperishable name.
Therefore, the incense of life is in me. I mixed it with water after the model of all archons, in order that I may live with you in the peace of the saints, you who exist really truly forever.

* * * This is the book which the great Seth wrote, and placed in high mountains on which the sun has not risen, nor is it possible (that it should do so). And since the days of the prophets and the apostles and the preachers, the name has not at all risen upon their hearts, nor is it possible (that it should do so). And their ear has not heard it.

The great Seth wrote this book with letters in one hundred and thirty years. He placed it in the mountain that is called 'Charaxio,' in order that, at the end of the times and the eras, by the will of the divine Autogenes and the whole pleroma, through the gift of the untraceable, unthinkable, fatherly love, it may come forth and reveal this incorruptible, holy race of the great savior, and those who dwell with them in love, and the great, invisible, eternal Spirit, and his only-begotten Son, and the eternal light, and his great, incorruptible consort, and the incorruptible Sophia, and the Barbelon, and the whole pleroma in eternity. Amen.

* * * The Gospel of Egyptians. The God-written, holy, secret book. Grace, understanding, perception, (and) prudence (be) with him who has written it - Eugnostos the beloved, in the Spirit - in the flesh, my name is Gongessos - and my fellow lights in incorruptibility. Jesus Christ, Son of God, Savior, Ichthus. God-written (is) the holy book of the great, invisible Spirit. Amen.
The revelation of Adam`s origin as told to his son Seth
The revelation which Adam taught his son Seth in the seven hundredth year, saying, Listen to my words, my son Seth. When God had created me out of the earth along with Eve, your mother, I went about with her in a glory which she had seen in the Aeon from which we had come forth. She taught me a word of knowledge of the eternal God. And we resembled the great angels, for we were higher than the God who had created us and the powers with him, whom we did not know.

Then God, the ruler of the Aeons and the powers, divided us in wrath. Then we became two Aeons. And the glory in our hearts left us, me and your mother Eve, along with the first knowledge that breathed within us. And glory fled from us; not from this Aeon from which we had come forth, I and Eve your mother. But knowledge entered into the seed of great Aeons. For this reason I myself have called you by the name of that man who is the seed of the great generation or from whom it comes. After those days the eternal knowledge of the God of truth withdrew from me and your mother Eve. Since that time we learned about dead things, like men. Then we recognized the God who had created us. For we were not strangers to his powers. And we served him in fear and slavery. And after these events we became darkened in our hearts. Now I slept in the thought of my heart.

And I saw three men before me whose likeness I was unable to recognize, since they were not from the powers of the God who had created us. They surpassed glory, and men, saying to me, "Arise, Adam, from the sleep of death and hear about the Aeon and the seed of that man to whom life has come, who came from you and from Eve, your wife"

When I had heard these words from the great men who were standing before me, then we sighed, I and Eve, in our hearts. And the Lord, the God who had created us, stood before us. He said to us, "Adam, why were you both sighing in your hearts? Do you not know that I am
the God who created you? And I breathed into you a spirit of life as a living soul" Then darkness came upon our eyes.

Then the God, who created us, created a son from himself and Eve, your mother. I knew sweet desire for your mother. Then the vigor of our eternal knowledge was destroyed in us, and weakness pursued us. Therefore the days of our lives became few. For I knew that I had come under the authority of death.

Now then, my son Seth, I will reveal to you the things which those men whom I saw before me at first revealed to me after I have completed the times of this generation and the years of the generation has been accomplished.

For rain-showers of God the almighty will be poured forth so that he might destroy all the flesh of God the almighty, so that he might destroy all flesh from the earth by means of that which is around them, along with those from the seed of the men to whom passed the life of the knowledge, that came from me and Eve, your mother. For they were strangers to him. Afterwards the great angels will come on high clouds, who will bring those men into the place where the spirit of life dwells in glory there. Then the whole multitude of the flesh will be left behind in the waters.

Then God will rest from his wrath. And he will cast his power upon the waters, and give power to his power to his sons and their wives by means of the ark along with the animals, whichever he pleased, and the birds of heaven, which he called and released upon the earth. And God will say to Noah - whom the generations will call Deucalion - "Behold, I have protected you in the ark along with your wife and your sons and their wives and their animals and the birds of heaven, which you called and released upon the earth. Therefore I will give the earth to you - you and your sons. In kingly fashion you will rule over it - you and your sons. And no seed will come from you of the men who will not stand in my presence in another glory."

Then they will become as the cloud of the great light. Those men will come who have been cast forth from the knowledge of the great Aeon and the angels. They will stand before Noah and the Aeons. And God will say to Noah, "Why have you departed from what I told you? You have created another generation so that you may scorn my power" Then Noah will say, "I shall testify before your might that the generation of these men did not come from me nor from my sons."

And he will bring those men into their proper land and build them a holy dwelling place. And they will be called by that name and dwell there six hundred years in a knowledge of
imperishability. And the angels of the great Light will dwell with them. No foul deed will dwell in their hearts, but only the knowledge of the true God.

The Noah will divide the whole earth among his sons, Ham and Japeth and Shem. He will say to them "My sons, listen to my words. Behold, I have divided the earth among you. But serve him in fear and slavery all the days of your life. Let not your seed depart from the face of God the almighty. My seed will be pleasing before you and before your power. Seal it by your strong hand with fear and commandment, so that the whole seed which came forth from me may not be inclined away from you and God the almighty, but it will serve in humility and fear of its knowledge."

Then others from the seed of Ham and Japeth will come, four hundred thousand men, and enter into another land and sojourn with those men who came forth from the great eternal knowledge. For the shadow of their power will protect those who have sojourned with them from every evil thing and every unclean desire. Then the seed of Ham and Japeth will form twelve kingdoms, and their seed also will enter into the kingdom of another people, and will take counsel from the great aeons of imperishability. And they will go to Sacla, their God. They who go in to the powers, accusing the great men who are in their glory.

They will say to Sacla "What is the power of these men who stood in your presence, who were taken from the seed of Ham and Japeth, who will number four hundred thousand men? They have been received into another aeon from which they had come forth, and they have overturned all the glory of your power and the dominion of your hand. For the seed of Noah through his son has done all your will, and so have all the powers in the Aeons over which your might rules, while both those men and the ones who are sojourners in their glory have not done your will But they have turned aside your whole throng".

Then the God of the Aeons will give them some of those who serve him. They will come upon that land where the great men will be who have not been defiled, nor will be defiled by any desire. For their soul did not come from a defiled hand, but it came from a great commandment of the eternal angel. Then fire and sulphur and asphalt will be cast upon those men, and fire and blinding mist will come over those Aeons, and the eyes of the powers of the illuminators will be darkened, and the Aeons will not see them in those days. And the great clouds of light will descend, and other clouds of light will come down upon them from the great Aeons.

Abrasax and Sablo and Gamaliel will descend and bring those men out of the fire and the wrath, and take them above the Aeons and the Rulers of the powers, and take them away there, with the holy angels and the Aeons. The men will be like those angels, for they are not strangers to them. But they work in the imperishable seed.
Once again, for the third time, the illuminator of knowledge will pass by in great glory, in order to leave something of the seed of Noah and the sons of Ham and Japheth - to leave for himself fruitbearing trees. And he will redeem their souls from the day of death. For the whole creation that came from the dead earth will be under the authority of death. But those who reflect upon the knowledge of the eternal God in their hearts will not perish. For they have not received spirit from this kingdom alone, but they have received it from one of the eternal angels. The illuminator will come. And he will perform signs and wonders in order to scorn the powers and their ruler.

Then the God of the powers will be disturbed, saying, "What is the power of this man who is higher than we?" Then he will arouse a great wrath against that man. And the glory will withdraw and dwell in holy houses which it has chosen for itself. And the powers will not see it with their eyes, nor will they see the illuminator either. Then they will punish the flesh of the man upon whom the holy spirit has come.

Then the angels and all the generations of the powers will use the name in error, asking, "Where did the error come from?" or "Where did the words of deception, which all the powers have failed to discover, come from?"

Now the first kingdom says of him.....[]
He was nourished in the heavens.
He received the glory of that one and the power.
He came to the bosom of his mother.
And thus he came to the water.
And the second kingdom says about him that he came from a great prophet. And a bird came, took the child who was born and brought him onto a high mountain. And he was nourished by the bird of Heaven. An Angel came forth there. He said to him "Arise! God has given glory to you"

He received glory and strength.
And thus he came to the water.
The third kingdom says of him that he came from a virgin womb. He was cast out of his city, he and his mother; he was brought to a desert place.
He was nourished there.
And thus he came to the water.

The fourth kingdom says of him that he came from a virgin.... Solomon sought her, he and Phersalo and Sael and his armies, which had been sent out. Solomon himself sent his army of demons to seek out the virgin. And they did not find the one whom they sought, but the virgin who as given them. It was she whom they fetched. Solomon took her The virgin
became pregnant and gave birth to the child there.

She nourished him on a border of the desert. When he had been nourished, he received glory and power from the seed from which he was begotten. And thus he came to the water.

And the fifth kingdom says of him that he came from a drop from Heaven. He was thrown into the sea. The Abyss received him, gave birth to him, and brought him to Heaven. He received glory and power. And thus he came to the water.

And the sixth kingdom says that [.....] down to the Aeon which is below, in order to gather flowers. She became pregnant from the desire of the flowers. She gave birth to him in that place. The angels of the flower garden nourished him. He received glory there and power. And thus he came to the water.

And the seventh kingdom says of him that he is a drop. It came from Heaven to earth. Dragons brought him down to caves. He became a child. A spirit came upon him and brought him on high to the place where the drop had come forth. He received glory and power there. And thus he came to the water.

And the eighth kingdom says of him that a cloud came upon the earth and enveloped a rock. He came from it. The angels who were above the cloud nourished him. He received glory and power there. And thus he came to the water.

And the ninth kingdom says of him that from the nine Muses one separated away. She came to a high mountain and spent some time seated there, so that she desired herself alone in order to become androgynous. She fulfilled her desire and became pregnant from her desire. He was born. The angels who were over the desire nourished him. He received glory and power there. And thus he came to the water.

And the tenth kingdom says of him that his god loved a cloud of desire. He begot in his hand and cast upon the cloud above him some of the drop, and he was born. He received glory and power there. And thus he came to the water.

The eleventh kingdom says of him that the father desired his own daughter. She herself became pregnant from her father. She cast [....] tomb out in the desert. The angel nourished
him there.
And thus he came to the water.

And the twelfth kingdom says of him that he came from two illuminators. He was nourished
there.
He received glory and power.
And thus he came to the water.

And the thirteenth kingdom says of him that every birth of their ruler is a word. And this
word received a mandate there. He received glory and power.
And thus he came to the water.

But the generation without a king over it says that God chose him from all the Aeons. He
caused a knowledge of the undefiled one of truth to come to be in him. He said, "Out of a
foreign air, from a great Aeon, the great illuminator came forth. And he made the generation
of those men whom he had chosen for himself shine, so that they should shine upon the
whole Aeon"

Then the seed, those who will receive his name upon the water and that of them all, will fight
against the power. And a cloud of darkness will come upon them.
Then the peoples will cry out with a great voice, saying, "Blessed is the soul of those men
because they have known God with a knowledge of the truth! They shall live forever,
because they have not been corrupted by their desire, along with the angels, nor have they
accomplished the works of the powers, but they have stood in his presence in a knowledge of
God like light that has come forth from fire and blood. But we have done every deed of the
powers senselessly. We have boasted in the transgression of all our works. We have cried
against the God of truth because all his work is eternal. These are against our spirits. For now
we have known that our souls will die the death."

Then a voice came to them, saying "Micheu and Michar and Mnesinous, who are over the
holy baptism and the living water, why were you crying out against the living God with
lawless voices and tongues without law over them, and souls full of blood and foul deeds?
You are full of works that are not of the truth, but your ways are full of joy and rejoicing.
Having defiled the water of life, you have drawn it within the will of the powers to whom
you have been given to serve them. And your thought is not like that of those men whom you
persecute. Their fruit do not wither. But they will be known up to the great Aeons, because
the words they had kept, of the God of the Aeons, were not committed to the book, nor were
they written. But angelic beings will bring them, whom all the generations of men will not
know. For they will be on the high mountain , upon a rock of truth. Therefore they will be
named "The words of Imperishability and Truth" for those who know the eternal God in
wisdom and knowledge and teaching of angels forever, for he knows all things."

These are the revelations which Adam made known to Seth his son, And his son taught his seed about them. This is the hidden knowledge of Adam, which he gave to Seth, which is the holy baptism of those who know the eternal knowledge through those born of the word and the imperishable illuminators, who came from the holy seed: Yesseus. Mazareus Yessedekeus, the living water.
The Apocalypse of Paul

translation by George W. MacRae and William R. Murdoch
from Nag Hammadi Codex V

[... the road. And he spoke to him, saying By which road shall I go to Jerusalem? The little child replied, saying Say your name, so that I may show you the road. The little child knew who Paul was. He wished to make conversation with him through his words in order that he might find an excuse for speaking with him.

The little child spoke, saying I know who you are, Paul. You are he who was blessed from his mother’s womb. For I have come to you that you may go up to Jerusalem to your fellow apostles. And for this reason you were called. I am the Spirit who accompanies you. Let your mind awaken, Paul, with [...]. For [...] whole which [...] among the principalities and these authorities and archangels and powers and the whole race of demons, [...] the one that reveals bodies to a soul-seed

And after he brought that speech to an end, he spoke, saying to me, Let your mind awaken, Paul, and see that this mountain upon which you are standing is the mountain of Jericho, so that you may know the hidden things in those that are visible. Now it is to the twelve apostles that you shall go, for they are elect spirits, and they will greet you. He raised his eyes and saw them greeting him.

Then the Holy Spirit who was speaking with him caught him up on high to the third heaven, and he passed beyond to the fourth heaven. The Holy Spirit spoke to him, saying Look and see your likeness upon the earth And he looked down and saw those who were upon the earth. He stared and saw those who were upon the earth. Then he gazed down and saw the twelve apostles at his right and at his left in the creation; and the Spirit was going before them.

But I saw in the fourth heaven according to class - I saw the angels resembling gods, the angels bringing a soul out of the land of the dead. They placed it at the gate of the fourth
heaven. And the angels were whipping it. The soul spoke, saying What sin was it I committed in the world? The toll-collector who dwells in the fourth heaven replied, saying, It was not right to commit all those lawless deeds that are in the world of the dead. The Soul replied saying, Bring witnesses! Let them show you in what body I committed lawless deeds. Do you wish to bring a book to read from?

And the three witnesses came. The first spoke, saying, Was I not in the body the second hour...[...]? I rose up against you until you fell into anger and rage and envy And the second spoke, saying Was I not in the world? And I entered at the fifth hour, and I saw you and desired you. And behold, then, now I charge you with the murders you committed. The Third spoke, saying, Did I not come to you at the twelfth hour of the day when the sun was about to set? I gave you darkness until you should accomplish your sins When the soul heard these things, it gazed downward in sorrow. And then it gazed upward. It was cast down. The soul that had been cast down went to a body which had been prepared for it. And behold, its witnesses was finished.

Then I gazed upward and saw the Spirit saying to me, Paul, come! Proceed toward me! Then as I went, the gate opened and I went up to the fifth heaven. And I saw my fellow apostles going with me while the Spirit accompanied us. And I saw a great angel in the fifth heaven holding an iron rod in his hand. There were three other angels with him, and I stared into their faces. But they were rivalling each other, with whips in their hands, goading the soul on to the judgment. But I went with the Spirit and the gate opened for me.

Then we went up to the sixth heaven. And I saw my fellow apostles going with me, and the Holy Spirit was leading me before them. And I gazed up on high and saw a great light shining on the sixth heaven. I spoke, saying to the toll-collector who was in the sixth heaven, Open to me and the Holy Spirit who is before me. He opened to me.

Then we went up to the seventh heaven, and I saw an Old man [...] light and whose garment was white. His throne, which is in the seventh heaven, was brighter than the sun by seven times. The Old man spoke, saying, Where are you going, Paul? O blessed one and the one who was set apart from his mother’s womb. But I looked at the Spirit and he was nodding his head, saying to me, Speak with him!

And I replied, saying to the old man, I am going to the place from which I came. And the old man responded to me, Where are you from? But I replied, saying, I am going down to the world of the dead in order to lead captive the captivity that was led captive in captivity of Babylon. And the old man replied to me saying, How will you be able to get away from me? Look and see the principalities and authorities The Spirit spoke, saying, Give him the sign that you have, and he will open for you And then I gave him the sign. He turned his face downwards to his creation and to those who are his authorities.
And then the seventh heaven opened and we went up to the Ogdoad. And I saw the twelve apostles. They greeted me, and we went up to the ninth heaven. I greeted all those who were in the ninth heaven, and we went up to the tenth heaven. And I greeted my fellow spirits.
James writes to [...]: Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!
Since you asked that I send you a secret book which was revealed to me and Peter by the Lord, I could not turn you away or gainsay (?) you; but I have written it in the Hebrew alphabet and sent it to you, and you alone. But since you are a minister of the salvation of the saints, endeavor earnestly and take care not to rehearse this text to many - this that the Savior did not wish to tell to all of us, his twelve disciples. But blessed will they be who will be saved through the faith of this discourse.
I also sent you, ten months ago, another secret book which the Savior had revealed to me. Under the circumstances, however, regard that one as revealed to me, James; but this one ...
[untranslatable fragments]
... the twelve disciples were all sitting together and recalling what the Savior had said to each one of them, whether in secret or openly, and putting it in books - But I was writing that which was in my book - lo, the Savior appeared, after departing from us while we gazed after him. And five hundred and fifty days since he had risen from the dead, we said to him, "Have you departed and removed yourself from us?" But Jesus said, "No, but I shall go to the place from whence I came. If you wish to come with me, come!"
They all answered and said, "If you bid us, we come."
He said, "Verily I say unto you, no one will ever enter the kingdom of heaven at my bidding, but (only) because you yourselves are full. Leave James and Peter to me, that I may fill them." And having called these two, he drew them aside and bade the rest occupy themselves with that which they were about.
The Savior said, "You have received mercy ...
(7 lines missing)
Do you not, then, desire to be filled? And your heart is drunken; do you not, then, desire to
be sober? Therefore, be ashamed! Henceforth, waking or sleeping, remember that you have seen the Son of Man, and spoken with him in person, and listened to him in person. Woe to those who have seen the Son of Man; blessed will they be who have not seen the man, and they who have not consorted with him, and they who have not spoken with him, and they who have not listened to anything from him; yours is life! Know, then, that he healed you when you were ill, that you might reign. Woe to those who have found relief from their illness, for they will relapse into illness. Blessed are they who have not been ill, and have known relief before falling ill; yours is the kingdom of God. Therefore, I say to you, 'Become full, and leave no space within you empty, for he who is coming can mock you.'

Then Peter replied, "Lo, three times you have told us, 'Become full'; but we are full." The Savior answered and said, "For this cause I have said to you, 'Become full,' that you may not be in want. They who are in want, however, will not be saved. For it is good to be full, and bad to be in want. Hence, just as it is good that you be in want and, conversely, bad that you be full, so he who is full is in want, and he who is in want does not become full as he who is in want becomes full, and he who has been filled, in turn attains due perfection. Therefore, you must be in want while it is possible to fill you, and be full while it is possible for you to be in want, so that you may be able to fill yourselves the more. Hence, become full of the Spirit, but be in want of reason, for reason the soul; in turn, it is (of the nature of) soul."

But I answered and said to him, "Lord, we can obey you if you wish, for we have forsaken our fathers and our mothers and our villages, and followed you. Grant us, therefore, not to be tempted by the devil, the evil one."

The Lord answered and said, "What is your merit if you do the will of the Father and it is not given to you from him as a gift while you are tempted by Satan? But if you are oppressed by Satan, and persecuted, and you do his (i.e., the Father's) will, I say that he will love you, and make you equal with me, and reckon you to have become beloved through his providence by your own choice. So will you not cease loving the flesh and being afraid of sufferings? Or do you not know that you have yet to be abused and to be accused unjustly; and have yet to be shut up in prison, and condemned unlawfully, and crucified reason, and buried as I myself, by the evil one? Do you dare to spare the flesh, you for whom the Spirit is an encircling wall? If you consider how long the world existed you, and how long it will exist after you, you will find that your life is one single day, and your sufferings one single hour. For the good will not enter into the world. Scorn death, therefore, and take thought for life! Remember my cross and my death, and you will live!"

But I answered and said to him, "Lord, do not mention to us the cross and death, for they are far from you."

The Lord answered and said, "Verily, I say unto you, none will be saved unless they believe in my cross. But those who have believed in my cross, theirs is the kingdom of God. Therefore, become seekers for death, like the dead who seek for life; for that which they seek is revealed to them. And what is there to trouble them? As for you, when you examine death, it will teach you election. Verily, I say unto you, none of those who fear death will be saved; for the kingdom belongs to those who put themselves to death. Become better than I; make yourselves like the son of the Holy Spirit!"
Then I asked him, "Lord, how shall we be able to prophesy to those who request us to prophesy to them? For there are many who ask us, and look to us to hear an oracle from us."

The Lord answered and said, "Do you not know that the head of prophecy was cut off with John?"

But I said, "Lord, can it be possible to remove the head of prophecy?"

The Lord said to me, "When you come to know what 'head' means, and that prophecy issues from the head, (then) understand the meaning of 'Its head was removed.' At first I spoke to you in parables, and you did not understand; now I speak to you openly, and you (still) do not perceive. Yet, it was you who served me as a parable in parables, and as that which is open in the (words) that are open.

"Hasten to be saved without being urged! Instead, be eager of your own accord, and, if possible, arrive even before me; for thus the Father will love you."

"Come to hate hypocrisy and the evil thought; for it is the thought that gives birth to hypocrisy; but hypocrisy is far from truth."

"Do not allow the kingdom of heaven to wither; for it is like a palm shoot whose fruit has dropped down around it. They (i.e., the fallen fruit) put forth leaves, and after they had sprouted, they caused their womb to dry up. So it is also with the fruit which had grown from this single root; when it had been picked (?), fruit was borne by many (?). It (the root) was certainly good, (and) if it were possible for you to produce the new plants now, would find it."

"Since I have already been glorified in this fashion, why do you hold me back in my eagerness to go? For after the labor, you have compelled me to stay with you another eighteen days for the sake of the parables. It was enough for some to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workmen' and the 'Didrachmae' and 'The Woman.'"

"Become earnest about the word! For as to the word, its first part is faith; the second, love; the third, works; for from these comes life. For the word is like a grain of wheat; when someone had sown it, he had faith in it; and when it had sprouted, he loved it, because he had seen many grains in place of one. And when he had worked, he was saved, because he had prepared it for food, (and) again he left (some) to sow. So also can you yourselves receive the kingdom of heaven; unless you receive this through knowledge, you will not be able to find it."

"Therefore, I say to you, be sober; do not be deceived! And many times have I said to you all together, and also to you alone, James, have I said, 'Be saved!' And I have commanded you to follow me, and I have taught you what to say before the archons. Observe that I have descended and have spoken and undergone tribulation, and carried off my crown after saving you. For I came down to dwell with you, so that you in turn might dwell with me. And, finding your houses unceiled, I have made my abode in the houses that could receive me at the time of my descent."

"Therefore, trust in me, my brethren; understand what the great light is. The Father has no need of me, - for a father does not need a son, but it is the son who needs the father - though I go to him. For the Father of the Son has no need of you."

"Hearken to the word, understand knowledge, love life, and no one will persecute you, nor
will anyone oppress you, other than you yourselves."
"O you wretches; O you unfortunates; O you pretenders to the truth; O you falsifiers of
knowledge; O you sinners against the Spirit: can you still bear to listen, when it behooved
you to speak from the first? Can you still bear to sleep, when it behooved you to be awake
from the first, so that the kingdom of heaven might receive you? Verily, I say unto you, had I
been sent to those who listen to me, and had I spoken with them, I would never have come
down to earth. So, then, be ashamed for these things."

"Behold, I shall depart from you and go away, and do not wish to remain with you any
longer, just as your yourselves have not wished it. Now, therefore, follow me quickly. This is
why I say unto you, 'For your sakes I came down.' You are the beloved; you are they who
will be the cause of life in many. Invoke the Father, implore God often, and he will give to
you. Blessed is he who has seen you with Him when He was proclaimed among the angels,
and glorified among the saints; yours is life. Rejoice, and be glad, as sons of God. Keep his
will, that you may be saved; accept reproof from me and save yourselves. I intercede on your
behalf with the Father, and he will forgive you much."

And when we had heard these words, we became glad, for we had been grieved at the words
we have mentioned before. But when he saw us rejoicing, he said, "Woe to you who lack an
advocate! Woe to you who stand in need of grace! Blessed will they be who have spoken out
and obtained grace for themselves. Liken yourselves to foreigners; of what sort are they in
the eyes of your city? Why are you disturbed when you cast yourselves away of your own
accord and separate yourselves from your city? Why do you abandon your dwelling place of
your own accord, making it ready for those who want to dwell in it? O you outcasts and
fugitives, woe to you, for you will be caught! Or do you perhaps think that the Father is a
lover of mankind, or that he is won over without prayers, or that he grants remission to one
on another's behalf, or that he bears with one who asks? - For he knows the desire, and also
what it is that the flesh needs! - (Or do you think) that it is not this (flesh) that desires the
soul? For without the soul, the body does not sin, just as the soul is not saved without the
spirit. But if the soul is saved (when it is) without evil, and the spirit is also saved, then the
body becomes free from sin. For it is the spirit that raises the soul, but the body that kills it;
that is, it is it (the soul) which kills itself. Verily, I say unto you, he will not forgive the soul
the sin by any means, nor the flesh the guilt; for none of those who have worn the flesh will
be saved. For do you think that many have found the kingdom of heaven? Blessed is he who
has seen himself as a fourth one in heaven!"

When we heard these words, we were distressed. But when he saw that we were distressed,
he said, "For this cause I tell you this, that you may know yourselves. For the kingdom of
heaven is like an ear of grain after it had sprouted in a field. And when it had ripened, it
scattered its fruit and again filled the field with ears for another year. You also, hasten to reap
an ear of life for yourselves, that you may be filled with the kingdom!"

"And as long as I am with you, give heed to me, and obey me; but when I depart from you,
remember me. And remember me because when I was with you, you did not know me.
Blessed will they be who have known me; woe to those who have heard and have not
believed! Blessed will they be who have not see, yet have believed!"

"And once more I prevail upon you, for I am revealed to you building a house which is of
great value to you when you find shelter beneath it, just as it will be able to stand by your
neighbors' house when it threatens to fall. Verily, I say unto you, woe to those for whose
sakes I was sent down to this place; blessed will they be who ascend to the Father! Once
more I reprove you, you who are; become like those who are not, that you may be with those
who are not."

"Do not make the kingdom of heaven a desert within you. Do not be proud because of the
light that illumines, but be to yourselves as I myself am to you. For your sakes I have placed
myself under the curse, that you may be saved."

But Peter replied to these words and said, "Sometimes you urge us on to the kingdom of
heaven, and then again you turn us back, Lord; sometimes you persuade and draw us to faith
and promise us life, and then again you cast us forth from the kingdom of heaven."

But the Lord answered and said to us, "I have given you faith many times; moreover, I have
revealed myself to you, James, and you (all) have not known me. Now again, I see you
rejoicing many times; and when you are elated at the promise of life, are you yet sad, and do
you grieve, when you are instructed in the kingdom? But you, through faith and knowledge,
have received life. Therefore, disdain the rejection when you hear it, but when you hear the
promise, rejoice the more. Verily, I say unto you, he who will receive life and believe in the
kingdom will never leave it, not even if the Father wishes to banish him."

"These are the things that I shall tell you so far; now, however, I shall ascend to the place
from whence I came. But you, when I was eager to go, have cast me out, and instead of
accompanying me, you have pursued me. But pay heed to the glory that awaits me, and,
having opened your heart, listen to the hymns that await me up in the heavens; for today I
must take (my place at) the right hand of the Father. But I have said (my) last word to you,
and I shall depart from you, for a chariot of spirit has borne me aloft, and from this moment
on, I shall strip myself, that I may clothe myself. But give heed; blessed are they who have
proclaimed the Son before his descent, that when I have come, I might ascend (again). Thrice
blessed are they who were proclaimed by the Son before they came to be, that you might
have a portion among them."

Having said these words, he departed. But we bent (our) knee(s), I and Peter, and gave
thanks, and sent our heart(s) upwards to heaven. We heard with our ears, and saw with our
eyes, the noise of wars, and a trumpet blare, and a great turmoil.

And when we had passed beyond that place, we sent our mind(s) farther upwards, and saw
with our eyes and heard with our ears hymns, and angelic benedictions, and angelic
rejoicing. And heavenly majesties were singing praise, and we, too, rejoiced.

After this again, we wished to send our spirit upward to the Majesty, and after ascending, we
were not permitted to see or hear anything, for the other disciples called us and asked us,
"What did you hear from the Master. And what has he said to you? And where did he go?"
But we answered them, "He has ascended, and has given us a pledge, and promised life to us
all, and revealed to us children (?) who are to come after us, after bidding us love them, as
we would be saved for their sakes."

And when they heard (this), they indeed believed the revelation, but were displeased about
those to be born. And so, not wishing to give them offense, I sent each one to another place.
But I myself went up to Jerusalem, praying that I might obtain a portion among the beloved,
who will be made manifest.  
And I pray that the beginning may come from you, for thus I shall be capable of salvation, since they will be enlightened through me, by my faith - and through another (faith) that is better than mine, for I would that mine be the lesser. Endeavor earnestly, then, to make yourself like them, and pray that you may obtain a portion with them. For because of what I have said, the Savior did not make the revelation to us for their sakes. We do, indeed, proclaim a portion with those for whom the proclamation was made - those whom the Lord has made his sons.
James writes to you. Peace be with you from Peace, love from Love, grace from Grace, faith from Faith, life from Holy Life!
Since you asked me to send you a secret book which was revealed to me and Peter by the Lord, I could neither refuse you nor speak directly to you, but I have written it in Hebrew letters and have sent it to you - and to you alone. But inasmuch as you are a minister of the salvation of the saints, endeavor earnestly and take care not to recount this book to many - this which the Savior did not desire to recount to all of us, his twelve disciples. But blessed are those who will be saved through faith in this discourse.
Now I sent you ten months ago another secret book with the Savior revealed to me. But that one you are to regard in this manner, as revealed to me, James.
Now the twelve disciples were sitting all together at the same time, and, remembering what the Savior had said to each one of them, whether secretly or openly, they were setting it down in books. And I was writing what was in my book - lo, the Savior appeared, after he had departed from us while we gazed at him. And five hundred and fifty days after he arose from the dead, we said to him: "Have you gone and departed from us?"
And Jesus said: "No, but I shall go to the place from which I have come. If you desire to come with me, come."
They all answered and said: "If you bid us, we'll come."
He said: "Truly I say to you, no one ever will enter the Kingdom of Heaven if I bid him, but rather because you yourselves are full. Let me have James and Peter, in order that I may fill them." And when he called these two, he took them aside, and commanded the rest to busy themselves with that with which they had been busy.
The Savior said; "You have received mercy....
(7 lines missing) Do you not desire, then, to be filled? And is your heart drunk? Do you not desire, then, to be sober? Therefore, be ashamed! And now, waking or sleeping, remember that you have seen the Son of Man, and with him you have spoken, and to him you have
listened. Woe to those who have seen the Son of Man! Blessed are those who have not seen
the Man, and who have not consorted with him, and who have not spoken with him, and who
have not listened to anything from him. Yours is life! Know, therefore, that he healed you
when you were ill, in order that you might reign. Woe to those who have rested from their
illness, because they will relapse again into illness! Blessed are those who have not been ill,
and have known rest before they became ill. Yours is the Kingdom of God! Therefore I say
to you, become full and leave no place within you empty, since the Coming One is able to
mock you."
Then Peter answered: "Lord, three times you have said to us 'Become full', but we are full."
The Lord answered and said: "Therefore I say unto you, become full, in order that you may
not be diminished. Those who are diminished, however, will not be saved. For fullness is
good and diminution is bad. Therefore, just as it is good for you to be diminished and, on the
other hand, bad for you to be filled, so also the one who is full is diminished; and the one
who is diminished is not filled as the one who is diminished is filled, and the one who is full,
for his part, brings his sufficiency to completion. Therefore, it is fitting to be diminished
while you can still be filled, and to be filled while it is still possible to be diminished, in
order that you can fill yourselves the more. Therefore become full of the spirit but be
diminished of reason. For reason is of the soul; and it is soul."
And I answered, and said to him: "Lord, we can obey you if you wish. For we have forsaken
our forefathers and our mothers and our villages and have followed you. Grant us, therefore,
not to be tempted by the wicked Devil."
The Lord answered and said: "What is your merit when you do the will of the Father if it is
not given to you by him as a gift, while you are tempted by Satan? But if you are oppressed
by Satan and are persecuted and you do the Father's will, I say that he will love you and will
make you equal with me and will consider that you have become beloved through his
providence according to your free choice. Will you not cease, then, being lovers of the flesh
and being afraid of sufferings? Or do you not know that you have not yet been mistreated
and have not yet been accused unjustly, nor have you yet been shut up in prison, nor have
you yet been condemned lawlessly, nor have you yet been crucified without reason, nor have
you yet been buried shamefully, as was I myself, by the evil one? Do you dare to spare the
flesh, you for whom the spirit is an encircling wall? If you contemplate the world, how long
it is before you and also how long it is after you, you will find that your life is one single day
and your sufferings, one single hour. For the good will not enter the world. Scorn death,
therefore, and take concern for life. Remember my cross and my death and you will live."
And I answered and said to him: "Lord, do not mention to us the cross and the death, for they
are far from you."
The Lord answered and said: "Truly I say to you, none will be saved unless they believe in
my cross. But those who have believed in my cross, theirs is the Kingdom of God. Therefore,
become seekers for death, just as the dead who seek for life, for that which they seek is
revealed to them. And what is there to concern them? When you turn yourselves towards
death, it will make known to you election. In truth I say to you, none of those who are afraid
of death will be saved. For the Kingdom of God belongs to those who have put themselves to
death. Become better than I; make yourselves like the son of the Holy Spirit."
Then I questioned him: "Lord how may we prophesy to those who ask us to prophesy to them? For there are many who ask us and who look to us to hear an oracle from us."

The Lord answered and said: "Do you not know that the head of prophecy was cut off with John?"

And I said: "Lord, it is not possible to remove the head of prophecy, is it?"

The Lord said to me: "When you come to know what 'head' is, and that prophecy issues from the head, then understand what is the meaning of 'Its head was removed'. I first spoke with you in parables, and you did not understand. Now, in turn, I speak with you openly, and you do not perceive. But it is you who were to me a parable in parables and what is apparent in what are open.

"Be zealous to be saved without being urged. Rather, be ready on your own and, if possible, go before me. For thus the Father will love you.

"Become haters of hypocrisy and evil thought. For it is thought which gives birth to hypocrisy, but hypocrisy is far from the truth.

"Let not the Kingdom of Heaven wither away. For it is like a date palm shoot whose fruits poured down around it. It put forth leaves and, when they budded, they caused the productivity of the date palm to dry up. Thus it is also with the fruit which came from this single root; when the fruit was picked, fruits were collected by many harvesters. It would indeed be good if it were possible to produce these new plants now; for then you would find the Kingdom.

"Since I have been glorified in this manner before this time, why do you all restrain me when I am eager to go? You have constrained me to remain with you eighteen more days for the sake of the parables. It sufficed for some persons to pay attention to the teaching and understand 'The Shepherds' and 'The Seed' and 'The Building' and 'The Lamps of the Virgins' and 'The Wage of the Workers' and 'The Double Drachma' and 'The Woman'.

"Become zealous about the Word. For the Word's first condition is faith; the second is love; the third is works. Now from these comes life. For the Word is like a grain of wheat. When someone sowed it, he believed in it; and when it sprouted, he loved it, because he looked forward to many grains in the place of one; and when he worked it, he was saved, because he prepared it for food. Again he left some grains to sow. Thus it is also possible for you all to receive the Kingdom of Heaven: unless you receive it through knowledge, you will not be able to find it.

"Therefore I say to you, be sober. Do not go astray. And many times I have said to you all together - and also to you alone, James, I have said - 'Be saved!' And I have commanded you to follow me, and I have taught you the response in the presence of the rulers. Observe that I have descended, and I have spoken, and I have troubled myself, and I have received my crown, when I saved you. For I have descended to dwell with you in order that you also may dwell with me. And when I found that your houses had no ceilings over them, I dwelt in houses which would be able to receive me when I descended.

"Therefore, obey me, my brothers. Understand what the great light is. The Father does not need me. For a father does not need a son, but it is the son who needs the father. To him I am going, for the Father of the Son is not in need of you.

"Pay attention to the Word. Understand Knowledge. Love Life. And no one will persecute
you, nor will any one oppress you, other than you yourselves. "O you wretched! O you unfortunates! O you dissemblers of the truth! O you falsifiers of knowledge! O you sinners against the spirit! Do you even now dare to listen, when it behooved you to speak from the beginning? Do you even now dare to sleep, when it behooved you to be awake from the beginning, in order that the Kingdom of Heaven might receive you? In truth I say to you, it is easier for a holy one to sink into defilement, and for a man of light to sink into darkness, than for you to reign - or even not to reign!

"I have remembered your tears and your grief and your sorrow. They are far from us. Now, then, you who are outside the inheritance of the Father, weep where it behooves you and grieve and proclaim that which is good, since the Son is ascending appropriately. In truth I say to you, had it been to those who would listen to me that I was sent, and had it been with them that I was to speak, I would have never descended upon the earth. And now, then, be ashamed on account of them.

"Behold, I shall depart from you. I am going and I do not desire to remain with you any longer - just as you yourselves have not desired. Now, then, follow me quickly. Therefore I say to you, for your sake I have descended. You are the beloved; you are those who will become a cause of life for many. Beseech the Father. Implore God often, and he will give to you. Blessed is the one who has seen you with him when he is proclaimed among the angels and glorified among the saints. Yours is life! Rejoice and be glad as children of God. Keep his will in order that you may be saved. Take reproof from me and save yourselves. I intercede on your behalf with the Father, and he will forgive you much."

And when we heard these things, we became elated, for we had been depressed on account of what we had said earlier. Now when he saw our rejoicing, he said: "Woe to you who are in want of an advocate! Woe to you who are in need of grace! Blessed are those who have spoken freely and have produced grace for themselves. Make yourselves like strangers; of what sort are they in the estimation of your city? Why are you troubled when you oust yourselves of your own accord and depart from your city? Why do you abandon your dwelling place of your own accord, readying it for those who desire to dwell in it? O you exiles and fugitives! Woe to you, because you will be caught! Or perhaps you imagine that the Father is a lover of humanity? Or that he is persuaded by prayers? Or that he is gracious to one on behalf of another? Or that he bears with one who seeks? For he knows the desire and also that which the flesh needs. Because it is not the flesh which yearns for the soul. For without the soul the body does not sin, just as the soul is not saved without the Spirit. But if the soul is saved when it is without evil, and if the spirit also is saved, then the body becomes sinless. For it is the spirit which animates the soul, but it is the body which kills it - that is, it is the soul which kills itself. Truly I say to you, the Father will not forgive the sin of the soul at all, nor the guilt of the flesh. For none of those who have worn the flesh will be saved. For do you imagine that many have found the Kingdom of Heaven? Blessed is the one who has seen himself as a fourth one in Heaven."

When we heard these things, we became distressed. Now when he saw that we were distressed, he said: "This is why I say this to you, that you may know yourselves. For the Kingdom of Heaven is like an ear of grain which sprouted in a field. And when it ripened, it scattered its fruit and, in turn, filled the field with ears of grain for another year. You also: be
zealous to reap for yourselves an ear of life, in order that you may be filled with the Kingdom.

"As long as I am with you, give heed to me and obey me. But when I am to depart from you, remember me. And remember me because I was with you without your knowing me. Blessed are those who have known me. Woe to those who have heard and have not believed! Blessed are those who have not seen but have had faith!

"And once again I persuade you. For I am revealed to you building a house which is very valuable to you, since you take shelter under it; in the same way it will be able to support the house of your neighbors when theirs is in danger of falling. In truth I say to you, woe to those on behalf of whom I was sent down to this place! Blessed are those who are to ascend to the Father. Again I reprove you. You who are, make yourselves like those who are not, in order that you may come to be with those who are not.

"Let not the Kingdom of Heaven become desolate among you. Do not become arrogant on account of the light which illumines. Rather, become to yourselves in this manner, as I am to you. For I have placed myself under the curse, in order that you may be saved"

And Peter answered to this and said: "Sometimes you urge us on to the Kingdom of Heaven, and other times you turn us away, Lord. Sometimes you persuade us and impel us to faith and promise us life, and other times you expel us from the Kingdom of Heaven."

And the Lord answered and said to us: "I have given you faith many times. Moreover, I have revealed myself to you, James, and you have not known me. Again, now I see you rejoicing many times. And when you are elated over the promise of life, are you nevertheless glum? And are you distressed when you are taught about the Kingdom? But you through faith and knowledge have received life. Therefore, scorn rejection when you hear it, but, when you hear the promise, be the more glad. In truth I say to you, the one who will receive life and believe in the Kingdom will never leave it - not even if the Father desires to banish him!

"These things I shall say to you for the present. But now I shall ascend to the place from which I have come. But you, when I was eager to go, have driven me out, and, instead of your accompanying me, you have pursued me. But give heed to the glory which awaits me, and, having opened your hearts, listen to the hymns which await me up in heaven. For today I am obliged to take (my place) at the right hand of my Father. Now I have said my last word to you. I shall part from you. For a chariot of wind has taken me up, and from now on I shall strip myself in order that I may clothe myself. But give heed: blessed are those who have preached the Son before he descended, in order that, when I have come, I may ascend. Thrice-blessed are thos who were proclaimed by the Son before they came into being, in order that you may have a portion with them."

When he said these things, he went away. And we knelt down, I and Peter, and gave thanks, and sent our hearts up to heaven. We heard with our ears and saw with our eyes the sound of wars and a trumpet call and a great commotion.

And when we passed beyond that place, we sent out minds up further. And we saw with our eyes and heard with our ears hymns and angelic praises and angelic jubilation. And heavenly majesties were hymning, and we ourselves were jubilant.

After this, we also desired to send our spirits above to the Majesty. And when we ascended, we were permitted neither to see nor to hear anything. For the rest of the disciples called to
us and questioned us: "What is it that you have heard from the Master?" And, "What has he said to you?" And, "Where has he gone?"

And we answered them: "He has ascended." And, "He has given us a pledge and has promised us all life and disclosed to us children who are to come after us, since he has bid us to love them, inasmuch as we will be saved for their sake."

And when they heard, they believed the revelation, but were angry about those who would be born. Then I, not desiring to entice them to scandal, sent each one to another place. But I myself went up to Jerusalem, praying that I may obtain a portion with the beloved who are to be revealed.

And I pray that the beginning may come from you, for thus I can be saved. Because they will be enlightened through me, through my faith and through another's which is better than mine, for I desire that mine become the lesser. Endeavor earnestly, therefore, to make yourself like them, and pray that you may obtain a portion with them. For apart from what I have recounted, the Savior did not disclose revelation to us. For their sake we proclaim, indeed, a portion with those for whom it was proclaimed, those whom the Lord has made his children.
The Apocryphon of John

Translated by Frederik Wisse The teaching of the savior, and the revelation of the mysteries and the things hidden in silence, even these things which he taught John, his disciple.

And it happened one day, when John, the brother of James - who are the sons of Zebedee - had come up to the temple, that a Pharisee named Arimanius approached him and said to him, "Where is your master whom you followed?" And he said to him, "He has gone to the place from which he came." The Pharisee said to him, "With deception did this Nazarene deceive you (pl.), and he filled your ears with lies, and closed your hearts (and) turned you from the traditions of your fathers."

When I, John, heard these things I turned away from the temple to a desert place. And I grieved greatly in my heart, saying, "How then was the savior appointed, and why was he sent into the world by his Father, and who is his Father who sent him, and of what sort is that aeon to which we shall go? For what did he mean when he said to us, 'This aeon to which you will go is of the type of the imperishable aeon, but he did not teach us concerning the latter, of what sort it is."

Straightway, while I was contemplating these things, behold, the heavens opened and the whole creation which is below heaven shone, and the world was shaken. I was afraid, and behold I saw in the light a youth who stood by me. While I looked at him, he became like an old man. And he changed his likeness (again), becoming like a servant. There was not a plurality before me, but there was a likeness with multiple forms in the light, and the likenesses appeared through each other, and the likeness had three forms.

He said to me, "John, John, why do you doubt, or why are you afraid? You are not unfamiliar with this image, are you? - that is, do not be timid! - I am the one who is with you (pl.) always. I am the

Father, I am the Mother, I am the Son. I am the undefiled and incorruptible one. Now I have come to teach you what is and what was and what will come to pass, that you may know the things which are not revealed and those which are revealed, and to teach you concerning the unwavering race of the perfect Man. Now, therefore, lift up your face, that you may receive
the things that I shall teach you today, and may tell them to your fellow spirits who are from the unwavering race of the perfect Man."

And I asked to know it, and he said to me, "The Monad is a monarchy with nothing above it. It is he who exists as God and Father of everything, the invisible One who is above everything, who exists as incorruption, which is in the pure light into which no eye can look. "He is the invisible Spirit, of whom it is not right to think of him as a god, or something similar. For he is more than a god, since there is nothing above him, for no one lords it over him. For he does not exist in something inferior to him, since everything exists in him. For it is he who establishes himself.

He is eternal, since he does not need anything. For he is total perfection. He did not lack anything, that he might be completed by it; rather he is always completely perfect in light. He is illimitable, since there is no one prior to him to set limits to him. He is unsearchable, since there exists no one prior to him to examine him. He is immeasurable, since there was no one prior to him to measure him. He is invisible, since no one saw him. He is eternal, since he exists eternally. He is ineffable, since no one was able to comprehend him to speak about him. He is unnameable, since there is no one prior to him to give him a name.

"He is immeasurable light, which is pure, holy (and) immaculate. He is ineffable, being perfect in incorruptibility. (He is) not in perfection, nor in blessedness, nor in divinity, but he is far superior. He is not corporeal nor is he incorporeal. He is neither large nor is he small. There is no way to say, 'What is his quantity?' or, 'What is his quality?', for no one can know him. He is not someone among (other) beings, rather he is far superior. Not that he is (simply) superior, but his essence does not partake in the aeons nor in time. For he who partakes in an aeon was prepared beforehand. Time was not apportioned to him, since he does not receive anything from another, for it would be received on loan. For he who precedes someone does not lack, that he may receive from him. For rather, it is the latter that looks expectantly at him in his light.

"For the perfection is majestic. He is pure, immeasurable mind. He is an aeon-giving aeon. He is life-giving life. He is a blessedness-giving blessed one. He is knowledge-giving knowledge. He is goodness-giving goodness. He is mercy and redemption-giving mercy. He is grace-giving grace, not because he possesses it, but because he gives the immeasurable, incomprehensible light.

"How am I to speak with you about him? His aeon is indestructible, at rest and existing in silence, reposing (and) being prior to everything. For he is the head of all the aeons, and it is he who gives them strength in his goodness. For we know not the ineffable things, and we do not understand what is immeasurable, except for him who came forth from him, namely (from) the Father. For it is he who told it to us alone. For it is he who looks at himself in his light which surrounds him, namely the spring of the water of life. And it is he who gives to
all the aeons and in every way, (and) who gazes upon his image which he sees in the spring of the Spirit. It is he who puts his desire in his water-light which is in the spring of the pure light-water which surrounds him.

"And his thought performed a deed and she came forth, namely she who had appeared before him in the shine of his light. This is the first power which was before all of them (and) which came forth from his mind, She is the forethought of the All - her light shines like his light - the perfect power which is the image of the invisible, virginal Spirit who is perfect. The first power, the glory of Barbelo, the perfect glory in the aeons, the glory of the revelation, she glorified the virginal Spirit and it was she who praised him, because thanks to him she had come forth. This is the first thought, his image; she became the womb of everything, for it is she who is prior to them all, the Mother-Father, the first man, the holy Spirit, the thrice-male, the thrice-powerful, the thrice-named androgynous one, and the eternal aeon among the invisible ones, and the first to come forth.

"requested from the invisible, virginal Spirit - that is Barbelo - to give her foreknowledge. And the Spirit consented. And when he had consented, the foreknowledge came forth, and it stood by the forethought; it originates from the thought of the invisible, virginal Spirit. It glorified him and his perfect power, Barbelo, for it was for her sake that it had come into being.

"And she requested again to grant her indestructibility, and he consented. When he had consented, indestructibility came forth, and it stood by the thought and the foreknowledge. It glorified the invisible One and Barbelo, the one for whose sake they had come into being.

"And Barbelo requested to grant her eternal life. And the invisible Spirit consented. And when he had consented, eternal life came forth, and they attended and glorified the invisible Spirit and Barbelo, the one for whose sake they had come into being.

"And she requested again to grant her truth. And the invisible Spirit consented. And when he had consented, truth came forth, and they attended and glorified the invisible, excellent Spirit and his Barbelo, the one for whose sake they had come into being.

"This is the pentad of the aeons of the Father, which is the first man, the image of the invisible Spirit; it is the forethought, which Barbelo, and the thought, and the foreknowledge, and the indestructibility, and the eternal life, and the truth. This is the androgynous pentad of the aeons, which is the decad of the aeons, which is the Father.

"And he looked at Barbelo with the pure light which surrounds the invisible Spirit, and (with) his spark, and she conceived from him. He begot a spark of light with a light resembling blessedness. But it does not equal his greatness. This was an only-begotten child of the Mother-Father which had come forth; it is the only offspring, the only-begotten one of the Father, the pure Light.
"And the invisible, virginal Spirit rejoiced over the light which came forth, that which was brought forth first by the first power of his forethought, which is Barbelo. And he anointed it with his goodness until it became perfect, not lacking in any goodness, because he had anointed it with the goodness of the invisible Spirit. And it attended him as he poured upon it. And immediately when it had received from the Spirit, it glorified the holy Spirit and the perfect forethought, for whose sake it had come forth.

"And it requested to give it a fellow worker, which is the mind, and he consented gladly. And when the invisible Spirit had consented, the mind came forth, and it attended Christ, glorifying him and Barbelo. And all these came into being in silence.

"And the mind wanted to perform a deed through the word of the invisible Spirit. And his will became a deed and it appeared with the mind; and the light glorified it. And the word followed the will. For because of the word, Christ the divine Autogenes created everything. And the eternal life his will and the mind and the foreknowledge attended and glorified the invisible Spirit and Barbelo, for whose sake they had come into being.

"And the holy Spirit completed the divine Autogenes, his son, together with Barbelo, that he may attend the mighty and invisible, virginal Spirit as the divine Autogenes, the Christ whom he had honored with a mighty voice. He came forth through the forethought. And the invisible, virginal Spirit placed the divine Autogenes of truth over everything. And he subjected to him every authority, and the truth which is in him, that he may know the All which had been called with a name exalted above every name. For that name will be mentioned to those who are worthy of it.

"For from the light, which is the Christ, and the indestructibility, through the gift of the Spirit the four lights (appeared) from the divine Autogenes. He expected that they might attend him. And the three (are) will, thought, and life. And the four powers (are) understanding, grace, perception, and prudence. And grace belongs to the light-aeon Armozel, which is the first angel. And there are three other aeons with this aeon: grace, truth, and form. And the second light (is) Oriel, who has been placed over the second aeon. And there are three other aeons with him: conception, perception, and memory. And the third light is Daveithai, who has been placed over the third aeon.

And there are three other aeons with him: understanding, love, and idea. And the fourth aeon was placed over the fourth light Eleleth. And there are three other aeons with him: perfection, peace, and wisdom. These are the four lights which attend the divine Autogenes, (and) these are the twelve aeons which attend the son of the mighty one, the Autogenes, the Christ, through the will and the gift of the invisible Spirit. And the twelve aeons belong to the son of the Autogenes. And all things were established by the will of the holy Spirit through the Autogenes.

"And from the foreknowledge of the perfect mind, through the revelation of the will of the
invisible Spirit and the will of the Autogenes, perfect Man (appeared), the first revelation, and the truth. It is he whom the virginal Spirit called Pigera-Adamas, and he placed him over the first aeon with the mighty one, the Autogenes, the Christ, by the first light Armozel; and with him are his powers. And the invisible one gave him a spiritual, invincible power. And he spoke and glorified and praised the invisible Spirit, saying, 'It is for thy sake that everything has come into being and everything will return to thee. I shall praise and glorify thee and the Autogenes and the aeons, the three: the Father, the Mother, and the Son, the perfect power.'

"And he placed his son Seth over the second aeon in the presence of the second light Oriel. And in the third aeon the seed of Seth was placed over the third light Daveithai. And the souls of the saints were placed (there). And in the fourth aeon the souls were placed of those who do not know the Pleroma and who did not repent at once, but who persisted for a while and repented afterwards; they are by the fourth light Eleleth. These are creatures which glorify the invisible Spirit.

"And the Sophia of the Epinoia, being an aeon, conceived a thought from herself and the conception of the invisible Spirit and foreknowledge. She wanted to bring forth a likeness out of herself without the consent of the Spirit, - he had not approved - and without her consort, and without his consideration. And though the person of her maleness had not approved, and she had not found her agreement, and she had thought without the consent of the Spirit and the knowledge of her agreement, (yet) she brought forth. And because of the invincible power which is in her, her thought did not remain idle, and something came out of her which was imperfect and different from her appearance, because she had created it without her consort. And it was dissimilar to the likeness of its mother, for it has another form.

"And when she saw (the consequences of) her desire, it changed into a form of a lion-faced serpent. And its eyes were like lightning fires which flash. She cast it away from her, outside that place, that no one of the immortal ones might see it, for she had created it in ignorance. And she surrounded it with a luminous cloud, and she placed a throne in the middle of the cloud that no one might see it except the holy Spirit who is called the mother of the living. And she called his name Yaltabaoth.

"This is the first archon who took a great power from his mother. And he removed himself from her and moved away from the places in which he was born. He became strong and created for himself other aeons with a flame of luminous fire which (still) exists now. And he joined with his arrogance which is in him and begot authorities for himself. The name of the first one is Athoth, whom the generations call the reaper. The second one is Harmas, who is the eye of envy. The third one is Kalila-Oumbri. The fourth one is Yabel. The fifth one is Adonaiou, who is called Sabaoth. The sixth one is Cain, whom the generations of men call the sun. The seventh is Abel. The eighth is Abrisene. The ninth is Yobel. The tenth is Armoupieel. The eleventh is Melceir-Adonein. The twelfth is Belias, it is he who is over the
depth of Hades. And he placed seven kings - each corresponding to the firmaments of heaven - over the seven heavens, and five over the depth of the abyss, that they may reign. And he shared his fire with them, but he did not send forth from the power of the light which he had taken from his mother, for he is ignorant darkness.

"And when the light had mixed with the darkness, it caused the darkness to shine. And when the darkness had mixed with the light, it darkened the light and it became neither light nor dark, but it became dim.

"Now the archon who is weak has three names. The first name is Yaltabaoth, the second is Saklas, and the third is Samael. And he is impious in his arrogance which is in him. For he said, 'I am God and there is no other God beside me,' for he is ignorant of his strength, the place from which he had come.

"And the archons created seven powers for themselves, and the powers created for themselves six angels for each one until they became 365 angels. And these are the bodies belonging with the names: the first is Athoth, a he has a sheep's face; the second is Eloaiou, he has a donkey's face; the third is Astaphaios, he has a hyena's face; the fourth is Yao, he has a serpent's face with seven heads; the fifth is Sabaoth, he has a dragon's face; the sixth is Adonin, he had a monkey's face; the seventh is Sabbede, he has a shining fire-face. This is the sevenness of the week.

"But Yaltabaoth had a multitude of faces, more than all of them, so that he could put a face before all of them, according to his desire, when he is in the midst of seraphs. He shared his fire with them; therefore he became lord over them. Because of the power of the glory he possessed of his mother's light, he called himself God. And he did not obey the place from which he came. And he united the seven powers in his thought with the authorities which were with him. And when he spoke it happened. And he named each power beginning with the highest: the first is goodness with the first (authority), Athoth; the second is foreknowledge with the second one, Eloaio; and the third is divinity with the third one, Astraphaio); the fourth is lordship with the fourth one, Yao; the fifth is kingdom with the fifth one, Sabaoth; the sixth is envy with the sixth one, Adonein; the seventh is understanding with the seventh one, Sabbateon. And these have a firmament corresponding to each aeon-heaven.

They were given names according to the glory which belongs to heaven for the destruction of the powers. And in the names which were given to them by their Originator there was power. But the names which were given them according to the glory which belongs to heaven mean for them destruction and powerlessness. Thus they have two names.

"And having created [...] everything, he organized according to the model of the first aeons which had come into being, so that he might create them like the indestructible ones. Not
because he had seen the indestructible ones, but the power in him, which he had taken from his mother, produced in him the likeness of the cosmos. And when he saw the creation which surrounds him, and the multitude of the angels around him which had come forth from him, he said to them, 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels who attended him that there exists another God. For if there were no other one, of whom would he be jealous?

"Then the mother began to move to and fro. She became aware of the deficiency when the brightness of her light diminished. And she became dark because her consort had not agreed with her."

And I said, "Lord, what does it mean that she moved to and fro?" But he smiled and said, "Do not think it is, as Moses said, 'above the waters.' No, but when she had seen the wickedness which had happened, and the theft which her son had committed, she repented. And she was overcome by forgetfulness in the darkness of ignorance and she began to be ashamed. And she did not dare to return, but she was moving about. And the moving is the going to and fro.

"And the arrogant one took a power from his mother. For he was ignorant, thinking that there existed no other except his mother alone. And when he saw the multitude of the angels which he had created, then he exalted himself above them.

"And when the mother recognized that the garment of darkness was imperfect, then she knew that her consort had not agreed with her. She repented with much weeping. And the whole pleroma heard the prayer of her repentance, and they praised on her behalf the invisible, virginal Spirit. And he consented; and when the invisible Spirit had consented, the holy Spirit poured over her from their whole pleroma. For it was not her consort who came to her, but he came to her through the pleroma in order that he might correct her deficiency. And she was taken up not to her own aeon but above her son, that she might be in the ninth until she has corrected her deficiency.

"And a voice came forth from the exalted aeon-heaven: 'The Man exists and the son of Man.' And the chief archon, Yaltabaoth, heard (it) and thought that the voice had come from his mother. And he did not know from where it came. And he taught them, the holy and perfect Mother-Father, the complete foreknowledge, the image of the invisible one who is the Father of the all (and) through whom everything came into being, the first Man. For he revealed his likeness in a human form.

"And the whole aeon of the chief archon trembled, and the foundations of the abyss shook. And of the waters which are above matter, the underside was illuminated by the appearance of his image which had been revealed. And when all the authorities and the chief archon looked, they saw the whole region of the underside which was illuminated. And through the light they saw the form of the image in the water.
"And he said to the authorities which attend him, 'Come, let us create a man according to the image of God and according to our likeness, that his image may become a light for us.' And they created by means of their respective powers in correspondence with the characteristics which were given. And each authority supplied a characteristic in the form of the image which he had seen in its natural (form). He created a being according to the likeness of the first, perfect Man. And they said, 'Let us call him Adam, that his name may become a power of light for us.'

"And the powers began: the first one, goodness, created a bone-soul; and the second, foreknowledge, created a sinew-soul; the third, divinity, created a flesh-soul; and the fourth, the lordship, created a marrow-soul; the fifth, kingdom created a blood-soul; the sixth, envy, created a skin-soul; the seventh, understanding, created a hair-soul. And the multitude of the angels attended him and they received from the powers the seven substances of the natural (form) in order to create the proportions of the limbs and the proportion of the rump and the proper working together of each of the parts.

"The first one began to create the head. Eteraphaope-Abron created his head; Meniggesstroeth created the brain; Asterechme (created) the right eye; Thaspomocha, the left eye; Yeronumos, the right ear; Bissoum, the left ear; Akioreim, the nose; Banen-Ephroum, the lips; Amen, the teeth; Ibikan, the molars; Basiliademe, the tonsils; Achcha, the uvula; Adaban, the neck; Chaaman, the vertebrae; Dearcho, the throat; Tebar, the right shoulder; [...] the left shoulder; Mniarcon, the right elbow; [...] the left elbow; Abitrion, the right underarm; Evanthen, the left underarm; Krys, the right hand; Beluai, the left hand; Treneu, the fingers of the right hand; Balbel, the fingers of the left hand; Kriman, the nails of the hands;

Astrops, the right breast; Barroph, the left breast; Baoum, the right shoulder joint; Ararim, the left shoulder joint; Areche, the belly; Phthave, the navel; Senaphim, the abdomen; Arachethopi, the right ribs; Zabedo, the left ribs; Barias, the right hip; Phnouth the left hip; Abenlenarchei, the marrow; Chnoumeninorin, the bones; Gesole, the stomach; Agromauna, the heart; Bano, the lungs; Sostrapal, the liver; Anesimalar, the spleen; Thopithro, the intestines; Biblo, the kidneys; Roeror, the sinews; Taphreo, the spine of the body; Ipouspoboba, the veins; Bineborin, the arteries; Atoimenpsephei, theirs are the breaths which are in all the limbs; Entholleia, all the flesh; Bedouk, the right buttock (?); Arabeei, the left penis; Eilo, the testicles;

Sorma, the genitals; Gorma-Kaiochlabar, the right thigh; Nebrith, the left thigh; Pserem, the kidneys of the right leg; Asaklas, the left kidney; Ormaoth, the right leg; Emenun, the left leg; Knux, the right shin-bone; Tupelon, the left shin-bone; Achiel, the right knee; Phnene, the left knee; Phiuouthrom, the right foot; Boabel, its toes; Trachoun, the left foot; Phikna, its toes; Miamai, the nails of the feet; Labernioum - .
"And those who were appointed over all of these are: Zathoth, Armas, Kalila, Jabel, (Sabaath, Cain, Abel). And those who are particularly active in the limbs (are) the head Diolimodraza, the neck Yammeax, the right shoulder Yakouib, the left shoulder Verton, the right hand Oudidi, the left one Arbao, the fingers of the right hand Lampno, the fingers of the left hand Leekaphar, the right breast Barbar, the left breast Imae, the chest Pisandriaptes, the right shoulder joint Koade, the left shoulder joint Odeor, the right ribs Asphixix, the left ribs Synogchouta, the belly Arouph, the womb Sabalo, the right thigh Charcharb, the left thigh Chthaon, all the genitals Bathinoth, the right leg Choux, the left leg Charcha, the right shin-bone Aroer, the left shin-bone Toechtha, the right knee Aol, the left knee Charaner, the right foot Bastan, its toes Archentechtha, the left foot Marephnouith, its toes Abrana.

"Seven have power over all of these: Michael, Ouriel, Asmenedas, Saphasatoel, Aarmouriam, Richram, Amiorps. And the ones who are in charge over the senses (are) Archendekta; and he who is in charge over the receptions (is) Deitharbathas; and he who is in charge over the imagination (is) Oummaa; and he who is over the composition Aachiaram, and he who is over the whole impulse Riaramnacho.

"And the origin of the demons which are in the whole body is determined to be four: heat, cold, wetness, and dryness. And the mother of all of them is matter. And he who reigns over the heat (is) Phloxopha; and he who reigns over the cold is Oroorrothos; and he who reigns over what is dry (is) Erimacho; and he who reigns over the wetness (is) Athuro. And the mother of all of these, Onorthochrasaei, stands in their midst, since she is illimitable, and she mixes with all of them. And she is truly matter, for they are nourished by her.

"The four chief demons are: Ephememphi, who belongs to pleasure, Yoko, who belongs to desire, Nenentophni, who belongs to grief, Blaomen, who belongs to fear. And the mother of them all is Aesthesis-Ouch-Epi-Ptoe. And from the four demons passions came forth. And from grief (came) envy, jealousy, distress, trouble, pain, callousness, anxiety, mourning, etc. And from pleasure much wickedness arises, and empty pride, and similar things. And from desire (comes) anger, wrath, and bitterness, and bitter passion, and unsatedness, and similar things. And from fear (comes) dread, fawning, agony, and shame. All of these are like useful things as well as evil things. But the insight into their true (character) is Anaro, who is the head of the material soul, for it belongs with the seven senses, Ouch-Epi-Ptoe.

"This is the number of the angels: together they are 365. They all worked on it until, limb for limb, the natural and the material body was completed by them. Now there are other ones in charge over the remaining passions whom I did not mention to you. But if you wish to know them, it is written in the book of Zoroaster. And all the angels and demons worked until they had constructed the natural body. And their product was completely inactive and motionless for a long time.

"And when the mother wanted to retrieve the power which she had given to the chief archon,
she petitioned the Mother-Father of the All, who is most merciful. He sent, by means of the holy decree, the five lights down upon the place of the angels of the chief archon. They advised him that they should bring forth the power of the mother. And they said to Yaltabaoth, 'Blow into his face something of your spirit and his body will arise.' And he blew into his face the spirit which is the power of his mother; he did not know (this), for he exists in ignorance. And the power of the mother went out of Yaltabaoth into the natural body, which they had fashioned after the image of the one who exists from the beginning. The body moved and gained strength, and it was luminous.

"And in that moment the rest of the powers became jealous, because he had come into being through all of them and they had given their power to the man, and his intelligence was greater than that of those who had made him, and greater than that of the chief archon. And when they recognized that he was luminous, and that he could think better than they, and that he was free from wickedness, they took him and threw him into the lowest region of all matter.

"But the blessed One, the Mother-Father, the beneficent and merciful One, had mercy on the power of the mother which had been brought forth out of the chief archon, for they (the archons) might gain power over the natural and perceptible body. And he sent, through his beneficent Spirit and his great mercy, a helper to Adam, luminous Epinoia which comes out of him, who is called Life. And she assists the whole creature, by toiling with him and by restoring him to his fullness and by teaching him about the descent of his seed (and) by teaching him about the way of ascent, (which is) the way he came down. And the luminous Epinoia was hidden in Adam, in order that the archons might not know her, but that the Epinoia might be a correction of the deficiency of the mother.

"And the man came forth because of the shadow of the light which is in him. And his thinking was superior to all those who had made him. When they looked up, they saw that his thinking was superior. And they took counsel with the whole array of archons and angels. They took fire and earth and water and mixed them together with the four fiery winds. And they wrought them together and caused a great disturbance. And they brought him (Adam) into the shadow of death, in order that they might form (him) again from earth and water and fire and the spirit which originates in matter, which is the ignorance of darkness and desire, and their counterfeit spirit. This is the tomb of the newly-formed body with which the robbers had clothed the man, the bond of forgetfulness; and he became a mortal man. This is the first one who came down, and the first separation. But the Epinoia of the light which was in him, she is the one who was to awaken his thinking.

"And the archons took him and placed him in paradise. And they said to him, 'Eat, that is at leisure,' for their luxury is bitter and their beauty is depraved. And their luxury is deception and their trees are godlessness and their fruit is deadly poison and their promise is death. And the tree of their life they had placed in the midst of paradise.
"And I shall teach you (pl.) what is the mystery of their life, which is the plan which they made together, which is the likeness of their spirit. The root of this (tree) is bitter and its branches are death, its shadow is hate and deception is in its leaves, and its blossom is the ointment of evil, and its fruit is death and desire is its seed, and it sprouts in darkness. The dwelling place of those who taste from it is Hades, and the darkness is their place of rest. "But what they call the tree of knowledge of good and evil, which is the Epinoia of the light, they stayed in front of it in order that he (Adam) might not look up to his fullness and recognize the nakedness of his shamefulness. But it was I who brought about that they ate."

And to I said to the savior, "Lord, was it not the serpent that taught Adam to eat?" The savior smiled and said, "The serpent taught them to eat from wickedness of begetting, lust, (and) destruction, that he (Adam) might be useful to him. And he (Adam) knew that he was disobedient to him (the chief archon) due to light of the Epinoia which is in him, which made him more correct in his thinking than the chief archon. And (the latter) wanted to bring about the power which he himself had given him. And he brought a forgetfulness over Adam."

And I said to the savior, "What is the forgetfulness?" And he said "It is not the way Moses wrote (and) you heard. For he said in his first book, 'He put him to sleep' (Gn 2:21), but (it was) in his perception. For also he said through the prophet, 'I will make their hearts heavy, that they may not pay attention and may not see' (Is 6:10)."

"Then the Epinoia of the light hid herself in him (Adam). And the chief archon wanted to bring her out of his rib. But the Epinoia of the light cannot be grasped. Although darkness pursued her, it did not catch her. And he brought a part of his power out of him. And he made another creature, in the form of a woman, according to the likeness of the Epinoia which had appeared to him. And he brought the part which he had taken from the power of the man into the female creature, and not as Moses said, 'his rib-bone.'

"And he (Adam) saw the woman beside him. And in that moment the luminous Epinoia appeared, and she lifted the veil which lay over his mind. And he became sober from the drunkenness of darkness. And he recognized his counter-image, and he said, 'This is indeed bone of my bones and flesh of my flesh.' Therefore the man will leave his father and his mother, and he will cleave to his wife, and they will both be one flesh. For they will send him his consort, and he will leave his father and his mother ... (3 lines unreadable)

"And our sister Sophia (is) she who came down in innocence in order to rectify her deficiency. Therefore she was called Life, which is the mother of the living, by the foreknowledge of the sovereignty of heaven. And through her they have tasted the perfect Knowledge. I appeared in the form of an eagle on the tree of knowledge, which is the Epinoia from the foreknowledge of the pure light, that I might teach them and awaken them out of the depth of sleep. For they were both in a fallen state, and they recognized their nakedness. The Epinoia appeared to them as a light; she awakened their thinking.
"And when Yaltabaoth noticed that they withdrew from him, he cursed his earth. He found
the woman as she was preparing herself for her husband. He was lord over her, though he did
not know the mystery which had come to pass through the holy decree. And they were afraid
to blame him. And he showed his angels his ignorance which is in him. And he cast them out
of paradise and he clothed them in gloomy darkness. And the chief archon saw the virgin
who stood by Adam, and that the luminous Epinoia of life had appeared in her. And
Yaltabaoth was full of ignorance. And when the foreknowledge of the All noticed (it), she
sent some and they snatched life out of Eve.

"And the chief archon seduced her and he begot in her two sons; the first and the second (are)
Eloim and Yave. Eloim has a bear-face and Yave has a cat-face. The one is righteous but the
other is unrighteous. (Yave is righteous but Eloim is unrighteous.) Yave he set over the fire
and the wind, and Eloim he set over the water and the earth. And these he called with the
names Cain and Abel with a view to deceive.

"Now up to the present day, sexual intercourse continued due to the chief archon. And he
planted sexual desire in her who belongs to Adam. And he produced through intercourse the
copies of the bodies, and he inspired them with his counterfeit spirit.

"And the two archons he set over principalities, so that they might rule over the tomb. And
when Adam recognized the likeness of his own foreknowledge, he begot the likeness of the
son of man. He called him Seth, according to the way of the race in the aeons. Likewise, the
mother also sent down her spirit, which is in her likeness and a copy of those who are in the
pleroma, for she will prepare a dwelling place for the aeons which will come down. And he
made them drink water of forgetfulness, from the chief archon, in order that they might not
know from where they came. Thus, the seed remained for a while assisting (him), in order
that, when the Spirit comes forth from the holy aeons, he may raise up and heal him from the
deficiency, that the whole pleroma may (again) become holy and faultless."

And I said to the savior, "Lord, will all the souls then be brought safely into the pure light?"
He answered and said to me, "Great things have arisen in your mind, for it is difficult to
explain them to others except to those who are from the immovable race. Those on whom the
Spirit of life will descend and (with whom) he will be with the power, they will be saved and
become perfect and be worthy of the greatness and be purified in that place from all
wickedness and the involvements in evil.

Then they have no other care than the incorruption alone, to which they direct their attention
from here on, without anger or envy or jealousy or desire and greed of anything. They are not
affected by anything except the state of being in the flesh alone, which they bear while
looking expectantly for the time when they will be met by the receivers (of the body). Such
then are worthy of the imperishable, eternal life and the calling. For they endure everything
and bear up under everything, that they may finish the good fight and inherit eternal life."
I said to him, "Lord, the souls of those who did not do these works (but) on whom the power and Spirit descended, (will they be rejected?) He answered and said to me, "If) the Spirit (descended upon them), they will in any case be saved, and they will change (for the better). For the power will descend on every man, for without it no one can stand. And after they are born, then, when the Spirit of life increases and the power comes and strengthens that soul, no one can lead it astray with works of evil. But those on whom the counterfeit spirit descends are drawn by him and they go astray."

And I said, "Lord, where will the souls of these go when they have come out of their flesh?" And he smiled and said to me, "The soul in which the power will become stronger than the counterfeit spirit, is strong and it flees from evil and, through the intervention of the incorruptible one, it is saved, and it is taken up to the rest of the aeons."

And I said, "Lord, those, however, who have not known to whom they belong, where will their souls be?" And he said to me, "In those, the despicable spirit has gained strength when they went astray. And he burdens the soul and draws it to the works of evil, and he casts it down into forgetfulness. And after it comes out of (the body), it is handed over to the authorities, who came into being through the archon, and they bind it with chains and cast it into prison, and consort with it until it is liberated from the forgetfulness and acquires knowledge. And if thus it becomes perfect, it is saved."

And I said, "Lord, how can the soul become smaller and return into the nature of its mother or into man?" Then he rejoiced when I asked him this, and he said to me, "Truly, you are blessed, for you have understood! That soul is made to follow another one (fem.), since the Spirit of life is in it. It is saved through him. It is not again cast into another flesh."

And I said, "Lord, these also who did not know, but have turned away, where will their souls go?" Then he said to me, "To that place where the angels of poverty go they will be taken, the place where there is no repentance. And they will be kept for the day on which those who have blasphemed the spirit will be tortured, and they will be punished with eternal punishment."

And I said, "Lord, from where did the counterfeit spirit come?" Then he said to me, "The Mother-Father, who is rich in mercy, the holy Spirit in every way, the One who is merciful and who sympathizes with you (pl.), i.e., the Epinoia of the foreknowledge of light, he raised up the offspring of the perfect race and its thinking and the eternal light of man. When the chief archon realized that they were exalted above him in the height - and they surpass him in thinking - then he wanted to seize their thought, not knowing that they surpassed him in thinking, and that he will not be able to seize them.

"He made a plan with his authorities, which are his powers, and they committed together
adultery with Sophia, and bitter fate was begotten through them, which is the last of the
changeable bonds. And it is of a sort that is interchangeable. And it is harder and stronger
than she with whom the gods united, and the angels and the demons and all the generations
until this day. For from that fate came forth every sin and injustice and blasphemy, and the
chain of forgetfulness and ignorance and every severe command, and serious sins and great
fears. And thus the whole creation was made blind, in order that they may not know God,
who is above all of them. And because of the chain of forgetfulness, their sins were hidden.
For they are bound with measures and times and moments, since it (fate) is lord over
everything.

"And he (the chief archon) repented for everything which had come into being through him.
This time he planned to bring a flood upon the work of man. But the greatness of the light of
the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the
sons of men. But those who were strangers to him did not listen to him. It is not as Moses
said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only
Noah, but also many other people from the immovable race. They went into a place and hid
themselves in a luminous cloud. And he (Noah) recognized his authority, and she who
belongs to the light was with him, having shone on them because he (the chief archon) had
brought darkness upon the whole earth.

"And he made a plan with his powers. He sent his angels to the daughters of men, that they
might take some of them for themselves and raise offspring for their enjoyment. And at first
they did not succeed. When they had no success, they gathered together again and they made
a plan together.

They created a counterfeit spirit, who resembles the Spirit who had descended, so as to
pollute the souls through it. And the angels changed themselves in their likeness into the
likeness of their mates (the daughters of men), filling them with the spirit of darkness, which
they had mixed for them, and with evil. They brought gold and silver and a gift and copper
and iron and metal and all kinds of things. And they steered the people who had followed
them into great troubles, by leading them astray with many deceptions. They (the people)
became old without having enjoyment. They died, not having found truth and without
knowing the God of truth. And thus the whole creation became enslaved forever, from the
foundation of the world until now. And they took women and begot children out of the
darkness according to the likeness of their spirit. And they closed their hearts, and they
hardened themselves through the hardness of the counterfeit spirit until now.

"I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first,
going on every road. For I am the richness of the light; I am the remembrance of the pleroma.
"And I went into the realm of darkness and I endured till I entered the middle of the prison.
And the foundations of chaos shook. And I hid myself from them because of their
wickedness, and they did not recognize me.
"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honored place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades.

"And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on.

"And behold, now I shall go up to the perfect aeon. I have completed everything for you in your hearing. And I have said everything to you that you might write them down and give them secretly to your fellow spirits, for this is the mystery of the immovable race." And the savior presented these things to him that he might write them down and keep them secure.

And he said to him, "Cursed be everyone who will exchange these things for a gift or for food or for drink or for clothing or for any other such thing." And these things were presented to him in a mystery, and immediately he disappeared from him. And he went to his fellow disciples and related to them what the savior had told him. Jesus Christ, Amen.
The Sophia of Jesus Christ

Translated by Douglas M. Parrott

The Sophia (Wisdom) of Jesus Christ. After he rose from the dead, his twelve disciples and seven women continued to be his followers, and went to Galilee onto the mountain called "Divination and Joy". When they gathered together and were perplexed about the underlying reality of the universe and the plan, and the holy providence, and the power of the authorities, and about everything the Savior is doing with them in the secret of the holy plan, the Savior appeared - not in his previous form, but in the invisible spirit. And his likeness resembles a great angel of light. But his resemblance I must not describe. No mortal flesh could endure it, but only pure, perfect flesh, like that which he taught us about on the mountain called "Of the Olives" in Galilee.

And he said: "Peace be to you, My peace I give you!" And they all marveled and were afraid. The Savior laughed and said to them: "What are you thinking about? Are you perplexed? What are you searching for?"

Philip said: "For the underlying reality of the universe and the plan."

The Savior said to them: "I want you to know that all men are born on earth from the foundation of the world until now, being dust, while they have inquired about God, who he is and what he is like, have not found him. Now the wisest among them have speculated from the ordering of the world and (its) movement. But their speculation has not reached the truth. For it is said that the ordering is directed in three ways, by all the philosophers, (and) hence they do not agree. For some of them say about the world that it is directed by itself. Others, that it is providence (that directs it). Others, that it is fate. But it is none of these. Again, of the three voices I have just mentioned, none is close to the truth, and (they are) from man. But I, who came from Infinite Light, I am here - for I know him (Light) - that I might speak to you about the precise nature of the truth. For whatever is from itself is a polluted life; it is self-made. Providence has no wisdom in it. And fate does not discern. But to you it is given to know; and whoever is worthy of knowledge will receive (it), whoever has not been begotten by the sowing of unclean rubbing but by First Who Was Sent, for he is an immortal in the midst of mortal men."

Matthew said to him: "Lord, no one can find the truth except through you. Therefore teach us the truth."
The Savior said: "He Who Is is ineffable. No principle knew him, no authority, no subjection, nor any creature from the foundation of the world until now, except he alone, and anyone to whom he wants to make revelation through him who is from First Light. From now on, I am the Great Savior. For he is immortal and eternal. Now he is eternal, having no birth; for everyone who has birth will perish. He is unbegotten, having no beginning; for everyone who has a beginning has an end. Since no one rules over him, he has no name; for whoever has a name is the creation of another."

(BG 84, 13-17 adds: He is unnameable. He has no human form; for whoever has human form is the creation of another).

"And he has a semblance of his own - not like what you have seen and received, but a strange semblance that surpasses all things and is better than the universe. It looks to every side and sees itself from itself. Since it is infinite, he is ever in comprehensible. He is imperishable and has no likeness (to anything). He is unchanging good. He is faultless. He is eternal. He is blessed. While he is not known, he ever knows himself. He is immeasurable. He is untraceable. He is perfect, having no defect. He is imperishability blessed. He is called 'Father of the Universe'."

Philip said: "Lord, how, then, did he appear to the perfect ones?"
The perfect Savior said to him: "Before anything is visible of those that are visible, the majesty and the authority are in him, since he embraces the whole of the totalities, while nothing embraces him. For he is all mind. And he is thought and considering and reflecting and rationality and power. They all are equal powers. They are the sources of the totalities. And their whole race from first to last was in his foreknowledge, (that of) the infinite, unbegotten Father."

Thomas said to him: "Lord, Savior, why did these come to be, and why were these revealed?"
The perfect Savior said: "I came from the Infinite that I might tell you all things. Spirit-Who-Is was the begetter, who had the power a begetter and a form-giver`s nature, that the great wealth that was hidden in him might be revealed. Because of his mercy and his love, he wished to bring forth fruit by himself, that he might not his goodness alone, but (that) other spirits of the Unwavering Generation might bring forth body and fruit, glory and honor, in imperishableness and his infinite grace, that his treasure might be revealed by Self-begotten God, the father of every imperishableness and those that came to be afterward. But they had not yet come to visibility. Now a great difference exists among the imperishables."

He called out, saying: "Whoever has ears to hear about the infinities, let him hear!"; and "I have addressed those who are awake." Still he continued and said: "Everything that came from the perishable will perish, since it came from the perishable. But whatever came from imperishableness does not perish but becomes imperishable. So, many men went astray because they had not known this difference and they died."

Mary said to him: "Lord, then how will we know that?"
The perfect Savior said: "Come (you) from invisible things to the end of those that are visible, and the very emanation of Thought will reveal to you how faith in those things that are not visible was found in those that are visible, those that belong to Unbegotten Father. Whoever has ears to hear, let him hear!"
"The Lord of the Universe is not called 'Father', but 'Forefather', the beginning of those that will appear, but he (the Lord) is the beginningless Forefather. Seeing himself within himself in a mirror, he appeared resembling himself, but his likeness appeared as Divine Self-Father, and Confronter over the Confronted ones, First Existent Unbegotten Father. He is indeed of equal age the Light that is before him, but he is not equal to him in power. "And afterward was revealed a whole multitude of confronting, self-begotten ones, equal in age and power, being in glory (and) without number, whose race is called 'The Generation over Whom There Is No Kingdom' from the one in whom you yourselves have appeared from these men. And that whole multitude over which there is no kingdom is called 'Sons of Unbegotten Father, God, Savior, Son of God,' whose likeness is with you. Now he is the unknowable, who is full of ever-imperishable glory and ineffable joy. They all are at rest in him, ever rejoicing in ineffable joy in his unchanging glory and measureless jubilation; this was never heard or known among all the aeons and their worlds until now." Matthew said to him: "Lord, Savior, how was Man revealed?"

The perfect Savior said: "I want you to know that he who appeared before the universe in infinity, Self-grown, Self-constructed Father, being full of shining light and ineffable, in the beginning, when he decided to have his likeness become a great power, immediately the principle (or beginning) of that Light appeared as Immortal Androgynous Man, that through that Immortal Androgynous Man they might attain their salvation and awake from forgetfulness through the interpreter who was sent, who is with you until the end of the poverty of the robbers.

"And his consort is the Great Sophia, who from the first was destined in him for union by Self-begotten Father, from Immortal Man, who appeared as First and divinity and kingdom, for the Father, who is called 'Man, Self-Father', revealed this. And he created a great aeon, whose name is 'Ogdoad', for his own majesty.

"He was given great authority, and he ruled over the creation of poverty. He created gods and angels, archangels, myriads without number for retinue, from that Light and the tri-male Spirit, which is that of Sophia, his consort. For from this, God originated divinity and kingdom. Therefore he was called 'God of gods' and 'King of kings'.

"First Man has his unique mind, within, and thought - just as he is it (thought) - (and) considering, reflecting, rationality, power. All the attributes that exist are perfect and immortal. In respect to imperishableness, they are indeed equal. (But) in respect to power, they are different, like the difference between father and son <, and son> and thought, and the thought and the remainder. As I said earlier, among the things that were created, the monad is first.

"And after everything, all that was revealed appeared from his power. And from what was created, all that was fashioned appeared; from what was fashioned appeared what was formed; from what was formed, what was named. Thus came the difference among the unbegotten ones from beginning to end."

Then Bartholomew said to him: "How (is it that) was designated in the Gospel 'Man' and 'Son of Man'? To which of them, then, is this Son related?"

The Holy One said to him: "I want you to know that First Man is called 'Begetter, Self-perfected Mind'. He reflected with Great Sophia, his consort, and revealed his first-begotten,
androgynous son. His male name is designated 'First Begetter, Son of God', his female name, 'First Begettress Sophia, Mother of the Universe'. Some call her 'Love'. Now First-begotten is called 'Christ'. Since he has authority from his father, he created a multitude of angels without number for retinue from Spirit and Light."

His disciples said to him: "Lord, reveal to us about the one called 'Man', that we also may know his glory exactly."

The perfect Savior said: "Whoever has ears to hear, let him hear. First Begetter Father is called 'Adam, Eye of Light,' because he came from shining Light, and his holy angels, who are ineffable (and) shadowless, ever rejoice with joy in their reflecting, which they received from their Father. The whole Kingdom of Son of Man, who is called 'Son of God,' is full of ineffable and shadowless joy, and unchanging jubilation, (they) rejoicing over his imperishable glory, which has never been heard until now, nor has it been revealed in the aeons that came afterward, and their worlds. I came from Self-begotten and First Infinite Light, that I might reveal everything to you."

Again, his disciples said: "Tell us clearly how they came down from the invisibilities, from the immortal to the world that dies?"

The perfect Savior said: "Son of Man consented with Sophia, his consort, and revealed a great androgynous light. His male name is designated 'Savior, Begetter of All Things'. His female name is designated 'All-Begettress Sophia'. Some call her 'Pistis'.

"All who come into the world, like a drop from the Light, are sent by him to the world of Almighty, that they might be guarded by him. And the bond of his forgetfulness bound him by the will of Sophia, that the matter might be through it to the whole world in poverty, concerning his (Almighty's) arrogance and blindness and the ignorance that he was named. But I came from the places above by the will of the great Light, (I) who escaped from that bond; I have cut off the work of the robbers; I have awakened that drop that was sent from Sophia, that it might bear much fruit through me, and be perfected and not again be defective, but be through me, the Great Savior, that his glory might be revealed, so that Sophia might also be justified in regard to that defect, that her sons might not again become defective but might attain honor and glory and go up to their Father, and know the words of the masculine Light. And you were sent by the Son, who was sent that you might receive Light, and remove yourselves from the forgetfulness of the authorities, and that it might not again come to appearance because of you, namely, the unclean rubbing that is from the fearful fire that came from their fleshly part. Tread upon their malicious intent."

Then Thomas said to him: "Lord, Savior, how many are the aeons of those who surpass the heavens?"

The perfect Savior said: "I praise you (pl.) because you ask about the great aeons, for your roots are in the infinities. Now when those whom I have discussed earlier were revealed, he provided ....

[pages 109 and 110 are missing, replaced here by the corresponding section in the Berlin Gnostic Codex (no.8502), the beginning of which is somewhat different from the final partial sentence of III 108 (the broken off sentence)]

[BG107]: "Now when those whom I have discussed earlier were revealed, Self-begetter Father very soon created twelve aeons for retinue for the twelve angels. All these are perfect
and good. Thus the defect in the female appeared."

And said to him: "How many are the aeons of the immortals, starting from the infinities?"
The perfect Savior said: "Whoever has ears to hear, let him hear. The first aeon is that of Son of Man, who is called 'First Begetter', who is called 'Savior', who has appeared. The second aeon (is) that of Man, who is called 'Adam, Eye of Light'. That which embraces these is the aeon over which there is no kingdom, (the aeon) of the Eternal Infinite God, the Self-begotten aeon of the aeons that are in it, (the aeon) of the immortals, whom I described earlier, (the aeon) above the Seventh, that appeared from Sophia, which is the first aeon. "Now Immortal Man revealed aeons and powers and kingdoms, and gave authority to all who appear in him, that they might exercise their desires until the last things that are above chaos. For these consented with each other and revealed every magnificence, even from spirit, multitudinous lights that are glorious and without number. These were called in the beginning, that is, the first aeon and and . The first called 'Unity and Rest'. Each one has its (own) name; for the aeon was designated 'Assembly' from the great multitude that appeared: in one, a multitude revealed themselves. Now because the multitudes gather and come to a unity we call them 'Assembly of the Eighth'. It appeared as androgynous and was name partly as male and partly as female. The male is called 'Assembly', while the female is called 'Life', that it might be shown that from a female came the life for all the aeons. And every name was received, starting from the beginning.

"For from his concurrence with his thought, the powers very soon appeared who were called 'gods'; and the gods of the gods from their wisdom revealed gods; from their wisdom revealed lords; and the lords of the lords from their thinkings revealed lords; and the lords from their power revealed archangels; the archangels from their words revealed angels; from them, semblances appeared, with structure and form and name for all the aeons and their worlds.

"And the immortals, whom I have just described, all have authority from Immortal Man, who is called 'Silence', because by reflecting without speech all her own majesty was perfected. For since the imperishabilities had the authority, each created a great kingdom in the Eighth, (and) also thrones and temples (and) firmaments for their own majesties. For these all came by the will of the Mother of the Universe."

Then the Holy Apostles said to him: "Lord, Savior, tell us about those who are in the aeons, since it is necessary for us to ask about them."
The perfect Savior said: "If you ask about anything, I will tell you. They created hosts of angels, myriads without number, for retinue and their glory. They created virgin spirits, the ineffable and unchangeable lights. For they have no sickness nor weakness, but it is will. [BG 115,14 adds here: And they came to be in an instant.]

"Thus the aeons were completed quickly in the heavens and the firmaments in the glory of Immortal Man and Sophia, his consort: the area from which every aeon and the world and those that came afterward took (their) pattern for their creation of likenesses in the heavens of chaos and their worlds. And all natures, starting from the revelation of chaos, are in the Light that shines without shadow, and joy that cannot be described, and unutterable jubilation. They ever delight themselves on account of their unchanging glory and the immeasurable rest, which cannot be described among all the aeons that came to be afterward,
and all their powers. Now all that I have just said to you, I said that you might shine in Light more than these."

Mary said to him: "Holy Lord, where did your disciples come from, and where are they going, and (what) should they do here?"

The Perfect Savior said to them: "I want you to know that Sophia, the Mother of the Universe and the consort, desired by herself to bring these to existence without her male (consort). But by the will of the Father of the Universe, that his unimaginable goodness might be revealed, he created that curtain between the immortals and those that came afterward, that the consequence might follow ... [BG 118:] ... every aeon and chaos - that the defect of the female might, and it might come about that Error would contend with her. And these became the curtain of spirit. From aeons above the emanations of Light, as I have said already, a drop from Light and Spirit came down to the lower regions of Almighty in chaos, that their molded forms might appear from that drop, for it is a judgment on him, Arch-Begetter, who is called 'Yaldabaoth'. That drop revealed their molded forms through the breath, as a living soul. It was withered and it slumbered in the ignorance of the soul. When it became hot from the breath of the Great Light of the Male, and it took thought, (then) names were received by all who are in the world of chaos, and all things that are in it through that Immortal One, when the breath blew into him. But when this came about by the will of Mother Sophia - so that Immortal Man might piece together the garments there for a judgment on the robbers - then welcomed the blowing of that breath; but since he was soul-like, he was not able to take that power for himself until the number of chaos should be complete, (that is,) when the time determined by the great angel is complete.

"Now I have taught you about Immortal Man and have loosed the bonds of the robbers from him. I have broken the gates of the pitiless ones in their presence. I have humiliated their malicious intent, and they all have been shamed and have risen from their ignorance. Because of this, then, I came here, that they might be joined with that Spirit and Breath, [III continues:] and might from two become one, just as from the first, that you might yield much fruit and go up to Him Who Is from the Beginning, in ineffable joy and glory and honor and grace of the Father of the Universe.

"Whoever, then, knows the Father in pure knowledge will depart to the Father and repose in Unbegotten Father. But whoever knows him defectively will depart to the defect and the rest of the Eighth. Now whoever knows Immortal Spirit of Light in silence, through reflecting and consent in the truth, let him bring me signs of the Invisible One, and he will become a light in the Spirit of Silence. Whoever knows Son of Man in knowledge and love, let him bring me a sign of Son of Man, that he might depart to the dwelling-places with those in the Eighth.

"Behold, I have revealed to you the name of the Perfect One, the whole will of the Mother of the Holy Angels, that the masculine multitude may be completed here, that there might appear in the aeons, the infinities and those that came to be in the untraceable wealth of the Great Invisible Spirit, that they all might take from his goodness, even the wealth of their rest that has no kingdom over it. I came from First Who Was Sent, that I might reveal to you Him Who Is from the Beginning, because of the arrogance of Arch-Begetter and his angels, since they say about themselves that they are gods. And I came to remove them from their
blindness, that I might tell everyone about the God who is above the universe. Therefore, tread upon their graves, humiliate their malicious intent, and break their yoke and arouse my own. I have given you authority over all things as Sons of Light, that you might tread upon their power with your feet."

These are the things the blessed Savior said, and he disappeared from them. Then all the disciples were in great, ineffable joy in the spirit from that day on. And his disciples began to preach the Gospel of God, the eternal, imperishable Spirit. Amen.

The Sophia of Jesus
I. But it happened that after Jesus had risen from the dead he spent eleven years speaking with his disciples. And he taught them only as far as the places of the first ordinance and as far as the places of the First Mystery, which is within the veil which is within the first ordinance, which is the 24th mystery outside and below, these which are in the second space of the First Mystery, which is before all mysteries the Father in the form of a dove. And Jesus said to his disciples: "I have come forth from that First Mystery which is the last mystery, namely the 24th". And the disciples did not know and understand that there was anything within that mystery. But they thought that that mystery was the head of the All, and the head of all the things that exist. And they thought that it was the completion of all completions, because Jesus had said to them concerning the mystery, that it surrounded the first ordinance and the five incisions and the great light and the five helpers (parastatai) and the whole Treasury of Light. And moreover Jesus had not spoken to his disciples of the whole extent of the places of the great invisible one and the three triple powers and the 24 invisible ones and all their places and their aeons and all their ranks, how they extend - these which are the emanations of the great invisible one - and their unbegotten ones and their self-begotten ones and their begotten ones and their luminaries and their unpaired ones and their archons and their powers (exousiai) and their lords and their archangels and their angels and their decans and their ministers and all the houses of their spheres and all the ranks of each one of them.

And Jesus had not told his disciples of the whole extent of the emanations of the treasury, nor their ranks how they extend, nor had he told them of their saviours, according to the rank of each one, how they are. Nor had he told them which watcher is over each of the doors of the Treasury of Light. Nor had he told them of the place of the twin saviour who is the child of the child. Nor had he told them of the place of the three amens, in which places they extend, and he had not told them in which places the five trees are spread, nor of the seven other amens, namely the seven voices, which their place is and how they extend. And Jesus had not told his disciples of what type are the five helpers (Parastatai). Or into which places they
are brought. Nor had he told them in what manner the great light extends, or into which places it is brought. Nor had he told them of the five incisions, nor concerning the first ordinance, into which places they are brought. But he had only spoken to them in general, teaching them that they existed. But he had not told them their extent and the rank of their places according to how they exist. Because of this they also did not know that other places existed within that mystery. And he had not said to his disciples: "I came forth from such and such places until I entered that mystery, until I came forth from it." But he had said to them as he taught them: "I came forth from that mystery".

Because of this they thought now of that mystery that it was the completion of all completions, and that it was the head of the All, and that it was (the) whole pleroma, since Jesus had said to his disciples: "That mystery surrounds the totalities of which I have told you all from the day on which I met you until today". Because of this the disciples thought now that there was nothing existing within that mystery.

CHAPTER 2.

It happened as the disciples were sitting with one another upon the Mount of Olives, as they spoke these words they rejoiced with great joy, and they were very jubilant, and they said to one another: "We are blessed beyond all men who are on earth because the Saviour has revealed these things to us, and we have received the pleroma and the whole completion". As they were saying these things to one another, Jesus was sitting at a short distance from them.

It happened, however, on the 1st of the moon in the month of Tôbe, which is the day on which the moon becomes full, now on that day when the sun had risen on its path, there came forth after it a great power of light, giving a very great light, and there was no measure to its accompanying light, for it came forth from the Light of Lights, exceedingly, with (a) light to which there was no measure. And the disciples gazed after him, and not one of them spoke until he had reached heaven, but they all kept a great silence. Now these things happened on the 15th of the moon, on the day on which it is full in the month of Tôbe. Now it happened when Jesus went up to heaven, after three hours all the powers of the heavens were disturbed, and they all shook against one another, they and all their aeons, and all their places and all their ranks and the whole earth moved with all who dwelt upon it. And all the men in the world were agitated, and also the disciples. And they all thought: "Perhaps the world will be rolled up". And all the powers which are in the heavens did not cease from their agitation, they and the whole world, and they all moved against one another from the third hour of the 15th of the moon in (the month of) Tôbe until the ninth hour of the following day. And all the angels and their archangels and all the powers of the height all sang praises to the innermost of the
inner, so that the whole world heard their voices, and they did not cease until the ninth hour of the following day.

CHAPTER 3.

Now it happened when the light-power had come down upon Jesus, it gradually surrounded him completely. Then Jesus rose or ascended to the height, giving light exceedingly, with (a) light to which there was no measure. And the disciples gazed after him, and not one of them spoke until he had reached heaven, but they all kept a great silence. Now these things happened on the 1st of the moon, on the day on which it is full in the month of Tôbe. Now it happened when Jesus went up to heaven, after three hours all the powers of the heavens were disturbed, and they all shook against one another, they and all their aeons, and all their places and all their ranks and the whole earth moved with all who dwelt upon it. And all the men in the world were agitated, and also the disciples. And they all thought: "Perhaps the world will be rolled up". And all the powers which are in the heavens did not cease from their agitation, they and the whole world, and they all moved against one another from the third hour of the 1st of the moon in (the month on Tôbe until the ninth hour of the following day. And all the angels and their archangels and all the powers of the height all sang praises to the innermost of the inner, so that the whole world heard their voices, and they did not cease until the ninth hour of the following day.

CHAPTER 4.

The disciples, however, sat with one another in fear, and were greatly agitated. (They were afraid, however, on account of the great earthquake which happened, and they wept together, saying: "What will happen now? Perhaps the Saviour will destroy all the places". As they were saying these things and were weeping to one another, on the ninth hour of the following day the heavens opened, and they saw Jesus coming down, giving light exceedingly, and there was no measure to the light in which he was. For he gave more light than in the hour - that he went up to heaven, so that the men in the world were not able to speak of the light which was his, and it cast forth very many rays of light, and there was no measure to its rays. And his light was not equal throughout, but it was of different kinds, and it was of different types, so that some were many times superior to others, and the whole light together was in three forms, and the one was many times superior to the other; the second which was in the middle was superior to the first which was below; and the third which was above them all was superior to the second which was below. And the first ray which was below them
all was similar to the light which had come down upon Jesus before he went up to heaven, and it was quite equal to it in its light. And the three light-forms were of different kinds of light and they were of different types. And some were many times superior to others.

CHAPTER 5.

It happened, however, when the disciples saw these they were greatly afraid and agitated. Now Jesus, the compassionate and tender-hearted, when he saw that his disciples were in great agitation, he spoke to them saying:
"Be courageous. It is I, do not fear".

CHAPTER 6.

Now it happened when the disciples heard these words, they said: "Lord, if it be thou, draw thy light-glory to thyself so that we can stand, otherwise our eyes are darkened and we are agitated, and also the whole world is agitated, because of the great light which is thine". Then Jesus drew to himself the glory of his light. And when this had happened all the disciples took courage, they came before Jesus, they all prostrated themselves at the same time, they worshipped him, rejoicing with great joy. They said to him: "Rabbi, where didst thou go, or what was thy service in which thou didst go, or for what reason were all these disturbances and all these earthquakes which happened?" Then Jesus, the compassionate, said to them: "Rejoice and be glad from this hour because I have been to the places from whence I came forth. From today onwards now I will speak with you openly from the beginning of the truth until its completion. And I will speak with you face to face, without parable. I will not conceal from you, from this hour onwards, anything of the things of the height and of the place of the truth. For I have been given authority, through the Ineffable and through the First Mystery of all the mysteries, that I should speak with you from the beginning until the pleroma, and from within outwards, and from without inwards. Hear now, so that I tell you all things. It happened as I was sitting at a short distance from you upon the Mount of Olives, I was thinking of the rank of the service for which I was sent, that it should be completed, and that my garment was not yet sent to me by the First Mystery, which is the 24th mystery from within outwards. These (24 mysteries) are in the second space of the First Mystery in the rank of that space. It happened now when I knew that the rank of the service for which I had been sent was completed, and that that mystery had not yet sent me the garment, which I had left behind within it until the time was completed - as I thought of these things, I was sitting upon the Mount of Olives at a short distance from you.
CHAPTER 7

It happened when the sun rose in the East now afterwards, through the First Mystery which had existed from the beginning, because of which (the All existed, from which I myself have come just now - not prior to my crucifixion, but now - it happened through the command of that mystery, it sent me my garment of light, which it had given to me from the beginning, which I had left behind in the last mystery which is the 24th mystery from within outwards, these (24 mysteries) which are in the ranks of the second space of the First Mystery. That garment (of light) now I had left behind in the last mystery until the time was completed that I should put it on me, and that I should begin to speak with the race of mankind, and reveal to them all things from the beginning of the truth until its completion, and speak to them from the innermost of the inner to the outermost of the outer, and from the outermost of the outer to the innermost of the inner. Rejoice and be glad, and rejoice still more, that it is given to you that I should speak with you first from the beginning of the truth until its completion. Because of this indeed I have chosen you from the beginning (through the First Mystery. Rejoice now and be glad, because when I entered the world I brought the twelve powers with me, as I told you from the beginning, which I took from the twelve saviours of the Treasury of Light, according to the command of the First Mystery. These now I cast into the wombs of your mothers when I came into the world, and it is these which are in your bodies today. For these powers have been given to you above the whole world, for you are those who are able to save the whole world, so that you should be able to withstand the threat of the archons of the world, and the sufferings of the world and their dangers, and all their persecutions which the archons of the height will bring upon you. For I have said to you many times that the power which is within you I have brought from the twelve saviours, which are in the Treasury of Light. For this reason I have indeed said to you from the beginning that you are not from the world; I also am not from it. For all men who are in the world have received souls from (the power) of the archons of the aeons. The power, however, which is in you, is from me but your souls belong to the height. I have brought twelve powers of the twelve saviours of the Treasury of the Light, taking them from the part of my power which I received at first. And when I entered the world I came to the midst of the archons of the sphere, and I took the likeness of Gabriel, the Angel of the aeons, and the archers of the aeons did not recognise me. But they thought that I was the Angel Gabriel. Now it happened that when I came into the midst of the archons of the aeons, I looked down at the world of mankind, at the command of the First Mystery. I found Elisabeth, the mother of John the Baptist, before she had conceived him and I cast into her a power which I had received from the Little Jao, the Good, who is in the Midst, so that he should be able to preach before me, and prepare my way and baptise with water of forgiveness. Now that power was in the body of John. And again, in place of the soul of the archons which he was due to receive, I found the soul of the prophet Elias in the aeons of the sphere; and I took it in and I took his soul again; I brought it
to the Virgin of the Light, and she gave it to her paralemptors. They brought it to the sphere of the archons, and they cast it into the womb of Elisabeth. But the power of the Little Jao, he of the Midst, and the soul of the prophet Elias were bound in the body of John the Baptist. You doubted now at the time when I spoke to you because John said: 'I am not the Christ' and you said to me: 'It is written in the scripture: when the Christ shall come, there will come Elias before him and he will prepare his way'. But when you said this to me, I said to you: 'Elias has indeed come and he has prepared all things, as it is written: And they did to him as they pleased. And when I knew that you did not understand what I said to you concerning the soul of Elias, which was bound in John the Baptist, I answered you openly in speech, face to face, saying: 'If it pleases you to accept John the Baptist, he is Elias of whom I have said that he will come'".

CHAPTER 8.

Jesus continued again speaking and said: "Now it happened after this, through the command of the First Mystery, I looked down again upon the world of mankind, I found Mary, who is called my mother according to the material body. I spoke to her in the type of Gabriel, and when she turned to the height towards me, I cast into her the first power which I had received from the Barbelo, which is the body which I wore in the height. And in place of the soul, I cast into her the power which I received from the great Sabaoth, the Good, who is in the place of the right. And the twelve powers of the twelve saviours of the Treasury of the Light, which I received from the twelve servers which are in the Midst, I cast into the sphere of the archons. And the decans of the archons and their ministers thought that they were souls of the archons, and the ministers brought them, they bound them in the bodies of your mothers. And when your times were completed, they bore you into the world without there being souls of the archons in you. And you have received your parts from the power which the last helper (parastates) had breathed into the mixture, this (power) which is mixed with all the invisible ones and all the archons and all the aeons. In a word, it is mixed with the world of destruction, namely the mixture. This (power) which, from the beginning, I brought out of myself, I cast into the first ordinance. And the first ordinance cast a part of it into the great light. And the great light cast a part of what it received into the five helpers (parastatai), and the last helper (parastates) took a part from what it received and cast it into the mixture. And (the part) has come to be in all who are in the mixture, as I have just said to you."

Now Jesus was saying these things to his disciples upon the Mount of Olives. Jesus now continued again in the discourse with his disciples: "Rejoice and be glad, and add joy to your joy, because the times are completed that I should put on my garment which was prepared for me from the beginning, which I left behind in the last mystery until the time of its completion. But the time of its completion is the time when I am commanded by the First Mystery to speak to you from the beginning of the truth to its fulfilment, and from the innermost of the inner (to the outermost of the outer), because the world will be saved by
you. Rejoice and be glad because you are blessed beyond all men upon earth, because it is you who will save the whole world."

CHAPTER 9

It happened now when Jesus finished saying these words to his disciples, he continued again with the discourse, and he said to them: "Behold, I have put on my garment and all authority is given to me through the First Mystery. Yet a little time, and I will tell you (the mystery of the All and the pleroma of the All, and I will not hide anything from you from this hour, but in completion I will complete you in every pleroma and in every completion and in every mystery; these are the completion of all completions and the Pleroma of all Pleromas and the gnosia of all gnoses, these which are in my garment. I will tell you all the mysteries from the outermost of the outer to the innermost of the inner. Hear, nevertheless, and I will tell you everything which has happened to me.

CHAPTER 10

It happened now when the sun rose in the East, a great power of light came down, in which was my garment which I had left in the 24th mystery, as I have just been telling you. And I found a mystery in my garment, written in the manner of writing of those of the height: whose interpretation is: 'O Mystery which art outside the world, because of which the All exists - this is the whole coming forth and the whole ascent which has emanated all emanations and all that is within them, and because of which all mysteries and all their places exist - come forth to us because we are thy fellow-members.

But we all with thee alone, we and thou are one and the same. Thou art the First Mystery which has existed from the beginning in the Ineffable One, before he went forth, and the name of that one is all of us. Now all together we will approach thee at the last boundary, which is the last mystery from within, itself a part of us. Now we have sent thee thy garment which has belonged to thee from the beginning, which thou didst leave in the last boundary, which is the last mystery from within, until its time was completed according to the command of the First Mystery.

Behold, the time is completed. Put it on, come to us, that we all approach thee to put on thee the First Mystery with all his glory, through his own command; as the First Mystery, having two garments, has given it to us that we should put it on thee, apart from this which we have sent thee because thou art worthy, since thou art first among us and thou didst exist before us. Because of this the First Mystery has sent to thee through us the mystery of his whole
glory, having two garments. That is, in the first is all the glory of all the names of all the mysteries and all the emanations and the ranks of the spaces of the Ineffable One. And in the second garment is the whole glory of the name of all the mysteries and all the emanations which are in the ranks of the two spaces of the First Mystery. And in this garment which we have now sent thee is the glory of the name of the mystery of the informer, which is the first ordinance, and the mystery of the five incisions, and the mystery of the great messenger of the Ineffable, who is the great light, and the mystery of the five leaders who are the five helpers (parastatai). And furthermore, there is in that garment the glory of the name of the mystery of all the ranks of the emanations of the Treasury of the Light, and their saviours, and (the mystery on the ranks of the ranks, which are the seven amens and the seven voices and the five trees and the three amens and the twin saviour, namely the child of the child, and the mystery of the nine watchers of the three gates of the Treasury of the Light. And furthermore there is in it the whole glory of the name (of all those) who are on the right, and all those who are in the Midst. And furthermore there is in it the whole glory of the name of the great invisible one, who is the great forefather, and the mystery of the triple power, and the mystery, of their whole place, and the mystery, of all their invisible ones and of all those who are in the thirteenth aeon, and the name of the twelve aeons and of all their archons and all their archangels and all their angels, and of all those which are in the twelve aeons, and the whole mystery, of the names of all those which are in the Heimarmene and all the heavens. And the whole mystery of the name of all those in the sphere, and their firmaments and all those which are in them, and all their places. Behold now, we have sent thee that garment which no one knew, from the first ordinance downwards, because the glory of its light was hidden within it. And the spheres and all the places from the first ordinance downwards (did not know it). Behold now, put on this garment quickly.

Come to us that we approach thee to put on thee thy two garments, through the command of the First Mystery they having been for thee with the First Mystery since the beginning until the time appointed by the Ineffable One which contained their name. They were exceedingly afraid and all their bonds in which they were bound were loosened, and each one abandoned his rank. And they all prostrated themselves in my presence, they worshipped, saying: 'How has the Lord of the All passed through us without our knowing?' And they all sang praises at once to the innermost of the inner. However they did not see me, but they saw the light alone and they were in great fear. And they were greatly agitated, and they sang praises to the innermost of the inner.

CHAPTER 11

It happened now, when I saw the mystery, of all these words in the garment which was sent to me, I put it on in that hour, and I gave light exceedingly, and I flew to the height, and I
came before the gate of the firmament, shining exceedingly, there being no measure to the light which I had. And the gates of the firmament were agitated against one another, and they all opened at the same time. And all the archons and all the powers (exousiai) and all the angels therein were all agitated at the same time because of the great light which I had. And they looked upon the shining garment of light which I wore, they saw the mystery is completed. Behold the time is completed. Come now quickly to us that we put them on thee, until thou hast completed the whole service of the completion of the First Mystery, which is appointed by the Ineffable One. Come now quickly to us that we put them on thee, according to the command of the First Mystery. For yet a little time, an insignificant one, and thou wilt come to us and leave the world. Come now quickly, and thou shalt receive the whole glory which is the glory of the First Mystery.

Chapter 12.

Nevertheless I left that place behind me, I came up to the first sphere shining exceedingly, 49 times more than when I gave light within the firmament. Now it happened when I reached the gate of the first sphere, its gates were agitated and they opened of themselves at the same time. I came into the houses of the spheres shining exceedingly, there being no measure to the light which I had. And all the archons shining exceedingly, there being no measure to the light which I had. And they all prostrated themselves at the same time, they all worshipped in my presence or in the presence of my garment. And they all sang praises at the same time to the innermost of the inner, being in great fear and great agitation.
CHAPTER 13.

And I left that place behind me, I came to the gate of the second sphere, which is the Heimarmene. But all its gates were agitated and they opened of themselves. And I entered into the houses of the Heimarmene, shining exceedingly, there being no measure to the light which I had, for I was shining in the Heimarmene 49 times more than in the sphere. And all the archons and all those who are in the Heimarmene were agitated and they fell upon one another, and were in very great fear as they saw the great light which I had. And they looked at my garment of light, they saw the mystery of their name in my garment, and they were increasingly agitated. They were in great fear, saying: 'How has the Lord of the All passed through us without our knowing?' And all the bonds of their places and their ranks and their houses were loosened. They all came at the same time, they prostrated themselves, they worshipped in my presence. And they all sang praises at the same time to the innermost of the inner, being in great fear and great agitation.

CHAPTER 14.

And I left that place behind me, I came upwards to the great aeons of the archons, I came before their veils and their gates shining exceedingly, and there was no measure to the light which I had. Now it happened when I reached the twelve aeons, their veils and their gates were agitated against one another. The veils drew themselves aside and the gates opened of themselves, and I entered into their aeons shining exceedingly, there being no measure to the light which I had, 49 times greater than the light with which I was shining in the houses of the Heimarmene. And all the angels of the aeons and their archangels and their archons and their gods and their lords and their powers (exousiai) and their tyrants and their powers and their light-sparks and their luminaries and their unpaired ones and their invisible ones and their forefathers and their triple-powered glories, they saw me shining exceedingly, there being no measure to the light which I had. And they were agitated against one another, and great fear came upon them as they saw the great light which I had. And their great agitation and their great fear reached to the place of the great invisible forefather and the three great triple-powered ones. However, because of the great fear from their agitation, the great forefather continued to run from side to side in his place, he and the three triple-powered ones, and they could not close all their places because of the great fear in which they were. And they moved all their aeons at the same time, and all their spheres, and all their orders, fearing and greatly agitated because of the great light which I had. Not as at the time when I had it, in which I was upon the earth of mankind, when the garment of light came down upon me, for the world would not be able to
bear the light as it is in its reality, else the world and all that is upon it would be dissolved at the same time. But the light which I had in the twelve aeons was 8700 myriad times greater than that which I had with you in the world.

CHAPTER 15.

Now it happened when all those that were in the twelve aeons saw the great light which I had, they were all agitated against one another, and they ran from side to side in the aeons. And all the aeons and all the heavens and their whole order moved against one another, because of the great fear which they had because they did not know the mystery which had happened. And Adamas, the great tyrant, and all the tyrants which are in all the aeons began to wage war in vain against the light. And they did not know against whom they waged war, because they saw nothing except the greatly surpassing light. Now it happened when they waged war against the light, they were all exhausted together, and they were cast down into the aeons, and they became like the earth-dwellers who are dead and have no breath in them. And I took a third part of all their power so that they should not work their wicked actions, and in order that when men who are in the world call upon them in their mysteries - those which the transgressing angels brought down, namely their magic - that when now they call upon them in their wicked actions, they are not able to complete them. And (as for) the Heimarmene and the sphere over which they rule, I turned them and caused them to spend six months turned to the left, as they complete their (periods of) influence, and to look to the right for six months, as they complete their (periods of) influence. However, through the command of the first ordinance and through the command of the First Mystery, Jeu the Overseer of the Light had placed them so that they were looking to the left at all times, as they completed their (periods of) influence and their actions.

CHAPTER 16

Now it happened when I came to their place, they rebelled and waged war against the light. And I took a third part of their power, so that they should not be able to complete their wicked actions. And (as for) the Heimarmene and the sphere over which they rule, I turned them, I placed them looking to the left for six months, as they complete their (periods of) influence, and I placed them for another six months turning to the right, as they complete their (periods of) influence.
CHAPTER 17.

Now when he had said these things to his disciples, he said to them: "He who has ears to hear, let him hear". Now it happened when Mariam heard these words as the Saviour was saying them, she stared for one hour into the air and said: "My Lord, command me that I speak openly".

Jesus, the compassionate, answered and said to Mariam: "Mariam, thou blessed one, whom I will complete in all the mysteries of the height, speak openly, thou art she whose heart is more directed to the Kingdom of Heaven than all thy brothers".

CHAPTER 18.

Then Mariam said to the Saviour: "My Lord, the word which thou hast spoken to us: 'Who has ears to hear, let him hear', thou say so that we may understand the word which thou hast spoken. Hear now, my Lord, for I will speak openly. The word which thou hast spoken: 'I have taken a third part of the power of the archons of all the aeons, and I have turned their Heimarmene and their sphere over which they rule, so that when the race of mankind call upon them in their mysteries - these which the transgressing angels have taught them for the completion of their evil and iniquitous deeds in the mystery of their magic - from this hour now they should not be able to complete their iniquitous deeds, because thou hast taken their power from them and from their astrologers and from their soothsayers and from those who tell men who are in the world all things which will happen, so that from this hour they will not understand anything which will happen so as to tell it. For thou hast turned their sphere, and thou hast made them spend six months turned to the left, completing their (periods of) influence, and six months looking to the right, completing their (periods of) influence.' Now concerning this word, my Lord, the power within the prophet Isaiah has spoken thus and has related once in a spiritual parable, speaking about the vision of Egypt: 'Where now Egypt, where are thy soothsayers and thy astrologers, and those who call from the earth, and those who call from their bellies? Let them now tell thee, from this hour, the things which the Lord Sabaoth will do.' Now before thou didst come, the power within Isaiah, the prophet, prophesied concerning thee, that thou would take away the power of the archons of the aeons, and that thou wouldst turn their sphere and their Heimarmene, so that from this hour they would know nothing. Concerning this also it has said: 'You will not know what the Lord Sabaoth will do'. That is, none of the archons will know what things thou wilt do from this hour. They (the archons) are Egypt, because they are matter. The power within Isaiah has once prophesied about thee saying: 'You will not know from this hour what the Lord Sabaoth will do' Concerning the power of light which thou hast
taken from Sabaoth the Good, who is in the place of the right, and which today is in thy material body, concerning this now, thou hast said to us, my Lord Jesus: 'He who has ears to hear, let him hear', so that thou shouldst know whose heart is directed towards the Kingdom of Heaven.

CHAPTER 19.

Now it happened when Maria finished saying these words, he said: "Excellent, Maria. Thou art blessed beyond all women upon earth, because thou shalt be the pleroma of all Pleromas and the completion of all completions."

But when Maria heard the Saviour saying these words, she rejoiced greatly and she came before Jesus, she prostrated herself in his presence, she worshipped at his feet, she said to him: "My Lord, hear me that I question thee on this word before thou speakest with us of the places to which thou hast gone". Jesus answered and said to Mariam: "Speak openly and do not fear. I will reveal all things which thou seekest".

CHAPTER 20.

She said: "My Lord, all men who know the mystery of the magic of all the archons of all the aeons, and the magic of the archons of the Heimarmene and those of the sphere, as the transgressing angels have taught them, when they call upon them in their mysteries, that is their evil magic to prevent good things: will they, from this hour, fulfil them or not?"

Then Jesus answered and said to Maria: "They will not fulfil them in the manner in which they fulfilled them from the beginning, because I have taken a third part of their power. But they will borrow from those who know the mysteries of the magic of the third aeon. And when they call upon the mysteries of the magic of those who are in the third aeon, they will fulfil them well and certainly because I have not taken power from that place, according to the command of the First Mystery".

CHAPTER 21.
It happened, however, when Jesus finished speaking these words, Maria answered again and said: "My Lord, will the astrologers and the soothsayers not tell men, from this hour, what will happen?" Jesus answered, however, and said to Maria: "When the astrologers find the Heimarmene and the sphere turned to the left, according to their first distribution, then their words concur and they will say what is due to happen. But when they meet the Heimarmene or the sphere turned to the right, they do not speak anything of the truth, because I have turned their (periods of) influence and their quadrangles and their triangles and their figures of eight, since their (periods of) influence remained turned to the left from the beginning, together with their quadrangles and their triangles and their figures of eight. However, I have now caused them to spend six months turned to the left, and six months turned to the right. He who now will find their reckoning from the time when I turned them, placing them to spend six months looking to their left hand parts, and six months looking to their right hand paths, and who will now consult them in this way, will know their (periods of) influence with certainty, and he will predict all things that they will do. Likewise also the soothsayers, when they call upon the name of the archons, and they meet them looking to the left, everything concerning which they will seek of their decans, they will tell them with certainty. However, when their soothsayers call upon their names as they are looking to the right, they will not hear them, because they look in another form than their first ordinance in which Jeu established them, since their names are other when they are turned to the left than when they are turned to the right. And when they call upon them as they are turned to the right, they will not speak the truth to them, but in confusion they will confuse them, and with threats they will threaten them. Those now who do not know their paths as they are turned to the right, with their triangles and their quadrangles and all their figures, they will find nothing of truth, but they will be confused in great confusion, and they will be in great error, and they will be deluded in great delusion, because the works which they did in in the time when they were turned to the left in their quadrangles, in their triangles and in their figures of eight, these in which they continued as they were turned to the left, I have now turned. And I have caused them to spend six months making all their patterns turned to the right, so that they should be confused in confusion in their whole circuit. And furthermore I have caused them to spend six months turned to the left, doing the works of their (periods of) influence and all their patterns, so that the archons which are in the aeons and in their spheres and in their heavens and in all their places should be confused in confusion, and should wander in error, so that they should not understand their own paths".

CHAPTER 22.

It happened when Jesus finished saying these words, Philip sat writing every word as Jesus said them. Now after this it happened that Philip came forward, he prostrated himself and worshipped at the feet of Jesus, saying: "My Lord, Saviour, give me authority that I speak in thy presence and that I question thee on this discourse before thou speakest with us of the places to which thou hast gone for the sake of thy service". The compassionate Saviour
answered, he said to Philip: "The authority is given to thee to deliver the discourse which thou dost wish". Then Philip answered and spoke to Jesus: "My Lord, for the sake of what mystery hast thou turned the bondage of the archons and their aeons and their Heimarmene and their sphere and all their places, and in confusion hast thou caused them to be confused in their paths, and to wander in their course? Hast thou now done this for the sake of the salvation of the world or not?"

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CHAPTER 23.

Jesus answered, however, and said to Philip and all the disciples together: "I have turned their paths for the salvation of all souls. Truly, truly, I say to you: unless I had turned their paths a multitude of souls would have been destroyed. And they would have spent a long period if the archons of the aeons and the archons of the Heimarmene and the sphere and all their places and all their heavens and all their aeons were not dissolved. And the souls would have spent a great (period of) time outside. And there would have been delay in the completion of the number of perfect souls, which will be accounted among the inheritance of the height, through the mysteries, and will be in the Treasury of Light. Because of this, I have turned their paths so that they are confused and agitated, and give up the power which is in the matter of their world, which they make into souls, so that those that will be saved with all the power are purified quickly and ascend, and those who will not be saved are quickly dissolved".

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CHAPTER 24.

It happened now when Jesus finished speaking these words to his disciples, Maria, the beautiful in her speech, came forward. The blessed one prostrated herself at the feet of Jesus and said: "My Lord, suffer me that I speak in thy presence, and be not angry with me because I trouble thee many times, questioning thee". The Saviour answered compassionately, he said to Maria: "Speak the discourse which thou dost wish, and I will reveal it to thee openly". Maria answered and said to Jesus: "My Lord, in what manner would the souls be delayed outside or in what form will they be quickly purified?"

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CHAPTER 25.
However Jesus answered and said to Maria: "Excellent, Maria. Thou dost ask well with an excellent question and thou dost seek everything with certainty and with accuracy. Now indeed I will not conceal anything from you from this hour, but I will reveal everything to you with certainty and openly. Hear now, Maria, and give ear, all you disciples. Before I preached to all the archons of the aeons, and all the archons of the Heimarmene and the sphere, they were all bound with their bonds, in their spheres and their seals, according to the manner in which Jeu, the Overseer of the Light, had bound them from the beginning. And each one of them was continuing in his rank and each one was proceeding according to his course, according to the manner in which Jeu, the Overseer of the Light, had settled it. And when the time came of the number of Melchizedek, the great Paralemptor of Light, he came to the midst of the aeons, and to all the archons which were bound in the sphere and in the Heimarmene, and he took away what is purified of the light from all the archons of the aeons, and from all the archons of the Heimarmene, and from those of the sphere, for he took away that which agitated them. And he moved the hastener that is over them and made their cycles turn quickly, and he (Melchizedek) took away their power which was in them, and the breath of their mouths, and the tears of their eyes, and the sweat of their bodies. And Melchizedek, the Paralemptor of the Light, purified those powers, he carried their light to the Treasury of the Light. And all their matter was gathered together by the ministers of all the archons. And the ministers of all the archons of the Heimarmene and the ministers of the sphere which are below the aeons took them (the matter) and made them into souls of men and cattle and reptiles and beasts and birds. And they sent them to this world of mankind. And furthermore the paralemptors of the sun and the paralemptors of the moon when they looked up and they saw the patterns of the paths of the aeons, and the patterns of the Heimarmene and those of the sphere, they took the lightpower from them. And the paralemptors of the sun prepared to lay it down until they gave it to the paralemptor of Melchizedek, the purifier of the light. And their material dregs they brought to the sphere which is below the aeons, and they made it into the souls of men and they also made it into (souls of) reptiles and cattle and beasts and birds, according to the cycle of the archons of that sphere, and according to all the patterns of its revolution. And they cast them into this world of mankind, and they became souls in that place, according to what I have just told you.

CHAPTER 26

These things were now fully completed before their power diminished within them, and they declined and they weakened or they became powerless. It happened when they became weak, their power began to cease within them, and they became weak in their power. And their light, which was in their place, ceased. And their kingdom dissolved. And the All was quickly carried up. It happened now when these things in their time were known, and when the number of the cipher of Melchizedek, the Paralemptor (of the Light), occurred, he came forth, and he went into the midst of the archons of all the aeons, and to the midst of all the
archons of the Heimarmene and those of the sphere. And he agitated them, and he caused
them quickly to abandon their circles, and immediately they were afflicted, and they cast the
power out of themselves, out of the breath of their mouths, and out of the tears of their eyes,
and out of the sweat of their bodies. And Melchizedek, the Paralemptor of the Light purified
them, according to the manner in which he did so continually. And he took their light to the
Treasury of the Light. And the matter of their dregs was surrounded and swallowed by all the
archons of the aeons and the archons of the Heimarmene and those of the sphere, and they
did not allow them to go and become souls in the world. They now swallowed their matter,
that they might not become powerless and weak, that their
power might not cease within them and their rulership (kingdom) dissolve. And they
swallowed them so that they should not dissolve, but that they should be retarded, and should
spend a great time until the completion of the number of perfect souls which would be in the
Treasury of the Light.

CHAPTER 27.

It happened now as the archons of the aeons and those of the Heimarmene and those of the
sphere continued acting after this type; as they turned themselves they ate the dregs of their
matter, they did not allow them to become souls in the world of mankind, so that they might
be retarded as rulers. And the powers, namely the powers within them which were souls,
spent a great time outside this. Now these remained making two cycles continually. It
happened now when I came to go forth for the service for the sake of which I was appointed,
through the command of the First Mystery, I came forth to the midst of the tyrants of the
archons of the twelve aeons. And my garment of light was upon me, and I was shining
exceedingly, there being no measure to the light which I had. Now it happened, when those
tyrians saw the great light
which I had, the great Adamas, the Tyrant, and all the tyrants of the twelve aeons all began to
wage war with the light of my garment, wishing to restrain it for themselves, so that they
might still be retarded in their rulership (kingdom). These now acted thus, not knowing with
whom they waged war. When they now rebelled and waged war with the light, I then turned
the paths and the courses of their aeons, and the paths of their Heimarmene and their sphere,
according to the command of the First Mystery, and I caused them to spend six months
looking to the triangles of the left, and to the quadrangles, and to those in their aspect , and to
their pattern of eight, according to the manner in which they were at first. But I turned their
rotation or their aspect to another rank. And I caused them to spend another six months
looking to the works of their (periods of) influence in the quadrangles of the right, and in
their triangles, and in those which are in their aspect, and in their pattern of eight. And I
caused the archons of the aeons to be confused with much confusion, and I caused them to
wander in error, together with all the archons of the Heimarmene and those of the sphere.
And I agitated them greatly. And they were now, from this time, not able to turn themselves
to the dregs of their matter in order to swallow it, so that their places might be continually
CHAPTER 28.

Jesus continued again with the discourse, he said to his disciples: "Hear [hear] concerning the things which happened to me among the archons of the twelve aeons, and all their archons and their lords and their powers (exousiai) and their angels and their archangels. Now when they saw the garment of light which was upon me, they and their unpaired ones, each one of them saw the mystery of his name which was in the garment of light which was upon me. They all prostrated themselves together, they worshipped the garment of light which was upon me. And they all cried out at once, saying: 'How has the Lord of All passed through us without our knowing?' And they all sang praises at once to the innermost of the inner. And all their triple-powered ones and their great forefathers and their unbegotten ones and their self-begotten ones and their begotten ones and their gods and their light-sparks and their luminaries, in a word, all their great ones saw the tyrants of their place, that their power was diminished within them, and that they were in a state of weakness. And they were in great fear, to which there was no measure. And they contemplated the mystery of their name in my garment and they tried to come to worship the mystery of their name in my garment, and they were not able, on account of the great light which I had. But they worshipped at a little distance from me. However, they worshipped the light of my garment, and they all cried..."
out at once as they sang praises to the innermost of the inner.

It happened moreover, when these things happened to the tyrants which are among the archons, they were all enfeebled, they fell down in their aeons, and they became like men of this world who are dead, having no breath within them, as they did moreover at the time when I took away their power from them.

It happened now after this, when I came forth from those aeons, each one of all those who are in the twelve aeons were all bound within their ranks, and they completed their works according to the manner in which I had disposed it, that they should spend six months turned to the left, doing their works in their quadrangles, and their triangles and those in their aspects; and furthermore that they should spend another six months looking to the right, and to their triangles and their quadrangles and those in their aspects. Furthermore, this is the manner in which those who are in the Heimarmene and the sphere will proceed.

CHAPTER 29.

Now it happened after these things I came to the height to the veils of the thirteenth aeon. Now it happened that when I reached their veils, they drew themselves and they opened to me. I entered into the thirteenth aeon, I found the Pistis Sophia below the thirteenth aeon alone, none of them being with her. But she dwelt in that place, sorrow and grieving because she had not been taken to the thirteenth aeon, her place in the height. And furthermore she was sorrowful on account of the torments which the Authades inflicted on her, he being one of the three triple-powered ones. But when I tell you about their extent, I will tell you the mystery of how these things happened. Now it happened, when the Pistis Sophia saw me shining exceedingly, there being no measure to the light which I had, she was in great agitation and she looked at the light of my garment. She saw the mystery of her name in my garment and the whole glory of its mystery because she was previously in the place of the height in the thirteenth aeon. But she was wont to sing praises to the light in the height which she saw in the veil of the Treasure of the Light. It happened now when she continued to sing praises to the light in the height, all the archons, which are with the two great triple-powered ones, looked on, and also her invisible one which is paired with her, and the other 22 invisible emanations - since the Pistis Sophia with her partner, with the other 22 emanations make up the 24 emanations, which the great invisible forefather with the two great triple-powered ones has emanated.
CHAPTER 30.

It happened now when Jesus said these things to his disciples, Mariam came forward and said: "My Lord, I heard thee at the time when thou didst say that the Pistis Sophia herself is one of the 24 emanations. How is she not in their place? Moreover thou hast said: 'I found her below the thirteenth aeon'." Jesus answered and said to his disciples: "It happened as the Pistis Sophia was in the thirteenth aeon in the place of all her brethren, the invisible ones who are the 24 emanations of the great invisible one it happened now, through the ordinance of the First Mystery, the Pistis Sophia looked to the height, she saw the light of the veil of the Treasury of the Light, and she desired to go to that place. And she was not able to go to that place. Moreover she ceased performing the mystery of the thirteenth aeon, but she sang praises to the light of the height which she saw in the light of the veil of the Treasury of the Light. Now it happened, as she sang praises to the place of the height, all the archons which are in the twelve aeons beneath hated her because she ceased from their mystery, and because she wished to go to the height and to make herself above them all. Now on account of these things they were angry with her, and they hated her. And the great triple-powered Authades - the third triple-powered one who is in the thirteenth aeon, who had been disobedient - had not emanated all that was purified of his inner power, nor had he given what was purified of his light at the time when the archons had given their purification, and he had wished to be lord over the whole thirteenth aeon and those beneath it. Now it happened when the archons of the thirteenth aeon were angry at the Pistis Sophia, who was above them, they hated her greatly. And the great triple-powered Authades, about whom I have just been speaking to you now, was also included among the archons of the twelve aeons, and he also was angry at the Pistis Sophia, and he hated her greatly, because she thought to go to the light which was above him. And he emanated from within himself a great lion-faced power. And from out of the matter within him, he emanated forth a further multitude of material emanations which were very powerful. And he sent them to the places below, to the parts of the Chaos, so that they should pursue the Pistis Sophia there and take her power from her, because she thought to go to the height which is above them all, and because she ceased to perform their mystery, but she remained sorrowing, seeking the light which she saw. And the archons which continued or persisted in performing the mystery hated her. And all the watchers which were at the gates of the aeons also hated her. It happened now after this, through the ordinance of the first ordinance, the great triple-powered Authades, - who is one of the three triple-powered ones, persecuted the 'Sophia in the thirteenth aeon, so that she should look at the parts below, so that she should see in that place his light power, which has a lion-face, and she should desire it, and come to that place, and her light would be taken from her.

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CHAPTER 31.

It happened now after this she looked down. She saw his power of light in the parts below, and she did not know that it was that of the triple-powered Authades. But she thought that it was from the light which she had seen from the beginning in the height, which was from the veil of the Treasury of the Light. And she thought to herself: "I will go to that place without my partner, and take the light, and create of it for myself aeons of light, so that I shall be able to go to the Light of Lights which is in the highest height." Now as she was thinking these things, she came forth from her place in the thirteenth aeon, and she came out to the twelve aeons. The archons of the aeons persecuted her, and they were angry with her, because she had thought to have greatness. However, she came forth from the twelve aeons, she came to the places of the Chaos. And she made her way to the light-power with a lion-face in order to swallow it. But all the material emanations of the Authades surrounded her. And the great light-power with a lion-face swallowed the light-powers in the Sophia. And it purified her light and swallowed it, and her matter was cast forth to the Chaos. There existed an archon with a lion-face in the Chaos, whose one half was fire and whose other half was darkness, namely Jaldabaoth, of whom I have spoken to you many times. Now when these things had happened, the Sophia became very greatly weakened. And again that light-power with a lion-face began to take away all the light-powers from the Sophia. And all the material powers of the Authades surrounded the Sophia at the same time, they oppressed her.

CHAPTER 32.

The Pistis Sophia cried out very much. She cried out to the Light of Lights which she had seen from the beginning, in which she had believed, and she said this repentance, speaking thus:

1. 'O Light of Lights, in whom I have believed from the beginning, hear my repentance now at this time, O Light; save me, O Light, for wicked thoughts have entered into me.

2. I looked, O Light, to the parts below. I saw a light in that place, and I thought: I will go to that place to receive that light. And I went, and I came to be in the darkness which is in the Chaos below. And I was not able to proceed out to go to my place, because I was oppressed among all the emanations of the Authades. And the lion-faced power took away my inner light.

3. And I cried out for help, and my voice did not penetrate the darkness. And I looked to the height, so that the Light in which I had believed might help me.
4. And when I looked to the height, I saw all the archons of the aeons, that they were numerous and they looked down upon me, rejoicing over me, although I had done nothing evil to them, but they had hated me without cause. And when the emanations of the Authades saw the archons of the aeons rejoicing over me, they knew that the archons of the aeons would not help me. And those emanations which oppressed me without cause were encouraged. And they took from me the light which I did not take from them.

5. Now at this time, O true Light, thou knowest that I have done these things in my simplicity, thinking that the lion-faced light belonged to thee, and the sin which I have committed is manifest in thy presence.

6. Do not now let me be lacking, O Lord, for I have believed in thy light from the beginning, O Lord, Light of the powers, do not let me now lack my light.

7. For on account of thee and thy light I have come to be in this oppression, and shame has covered me.

8. And because of the delusion of thy light, I have become a stranger to my brothers, the invisible ones, and also to the great emanations of the Barbelo.

9. These things happened to me, O Light, because I was eager for thy dwelling-place. And the anger of the Authades came down upon me - this one who did not obey thy command to emanate from the enlanation of his power-because I was in his aeon and not performing his mystery.

10. And all the archons of the aeons mocked me.

11. And I was in that place, sorrowing and seeking the light which I had seen in the height.

12. And the watchers of the gates of the aeons were seeking me, and all those who continued in their mystery mocked me.

13. But I looked up to the height to thee, O Light. And I believed in thee. Now at this time, O Light of Lights, I am oppressed in the darkness of the Chaos. If now thou dost wish to come to save me - great is thy compassion - hear me truly and save me.

14. Save me out of the matter of this darkness, so that I shall not be immersed in it, and that I shall be saved from the emanations of the deity, Authades, which oppress me, and from their evils.

15. Do not allow this darkness to immerse me, and do not allow this lion-faced power to swallow up all my power.
completely. And do not allow this Chaos to cover over my power.

16. Hear me O Light, for thy mercy is precious, and look down upon me, according to the great compassion of thy light.

17. Do not turn away thy face from me, for I am greatly afflicted.

18. Hear me quickly and save my power.

19. Save me, on account of the archons which hate me, for thou knowest my affliction and my torment, and the torment of my power which they have taken from me. Those who have put me into all these evils are in thy presence. Deal with them according to thy will.

20. My power looked forth from the midst of the Chaos, and from the midst of the darkness. I looked for my partner, that he should come and fight for me, and he did not come. And I looked that he should come and give power to me, and I did not find him.

21. And when I sought for light, I was given darkness. And when I sought for my power, I was given matter.

22. Now at this time, O Light of Lights, let the darkness and the matter which the emanations of the Authades have brought upon me become a snare for them, and let them be ensnared therein. And do thou repay them and bring disgrace upon them, so that they do not come to the place of their Authades.

23. Let them remain in darkness and not see the light. Let them look at the Chaos at all times, and do not let them look at the height.

24. Bring down upon them their vengeance, and let thy judgement seize them.

25. Do not let them go to their place from this time, to their deity, Authades. And do not let his emanations go to their places from this time. Because their god is impious and insolent, because he thought that he had done these wicked things of himself, not knowing that, unless I was humbled according to thy ordinance, he would have had no power over me.

26. But when thou didst humble me, according to thy ordinance, I was persecuted the more. And their emanations inflicted torments upon my humiliation.

27. And they took a light-power from me. And further- more they began to torment me greatly, in order to take away all the light that was in me. On account of these things into which I was put, do not let them go up to the thirteenth aeon, the place of righteousness.
28. And do not let them be numbered within the portion of those who purify themselves and their light. And do not let them be numbered among those who will repent quickly, so that they will quickly receive mysteries in the light.

29. For they have taken my light from me. And my power has begun to decrease within me. And I lack my light.

30. Now at this time, O Light which art in thee and with me, I sing praises to thy name, O Light, in glory.

31. And may my song of praise, O Light, please thee, like an excellent mystery which is received into the gates of light, which those who will repent, will recite, and whose light they will purify.

32. Now at this time, let all material things rejoice; seek the light, all of you, so that the power of your souls, which is within you, may live.

33. Because the Light has heard the material things, and it will not leave any material things which it has not purified.

34. Let the souls and the material things bless the Lord of all the aeons; the material things and all things in them.

35. For God will save their souls out of all matter, and a city will be prepared in the light; and all souls which will be saved will dwell in that city, and they will inherit it.

36. And the soul of those who will receive mysteries will be in that place, and they who have received mysteries in his name will be within it'.

CHAPTER 33.

Now it happened, as Jesus said these words to his disciples, he said to them: "This is the song of praise which the Pistis Sophia spoke in the first repentance, as she repented for her sin. And she spoke of all the things which had happened to her. Now at this time, he who has ears to hear, let him hear."
Maria came forward again and said: "My Lord, there are ears to my man of light, and I hear
in my light-power, and thy Spirit, which is with me, has made me sober. Hear now, that I
may speak concerning the repentance which the Pistis Sophia said, as she spoke of her sin,
and all the things which had happened to her. Thy light-power once prophesied
about it through David, the prophet, in the 68th Psalm:

1. 'Save me, O God, for the waters have come in to my soul.

2. I have sunk or been immersed by the mire of the abyss, and there was no power. I came to
the depths of the sea; a storm wind overwhelmed me.

3. I have suffered as I cried out. My throat has gone. My eyes have failed as I waited upon
God.

4. Those who hate me without cause have become more numerous than the hairs of my head.
My enemies that persecute me with violence have become strong. They deprived me of those
things which I did not steal.

5. O God, thou knowest my foolishness; and my sins are not hidden from thee.

6. Let not them that wait on thee be ashamed on my account, O Lord, Lord of the powers.
Let not those that seek thee be put to shame on my account, O Lord, God of Israel, God of
the powers.

7. For I have borne disgrace on thy account; shame has covered my face.

8. I have become a stranger to my brothers, a stranger to the sons of my mother.

9. For the zeal of thy house has eaten me up. The reproaches of those who reproach thee have
fallen upon me.

10. I bowed down my soul with fasting; it became a reproach to me.

11. I put sackcloth upon myself; I became a proverb to them.

12. They that sat in the gates talked against me; and they that drink wine sang against me.

13. But I was praying in my soul to thee, O Lord; it is the time of thy pleasure, O God; in
the magnitude of thy mercy, hear truly for my salvation.
14. Save me from this mire, that I do not sink in it. Let me be saved from those that hate me and from the depths of the waters.

15. Let not the water flood immerse me. Let not the abyss swallow me up; let not a pit close its mouth over me.

16. Hear me, O Lord, for beneficent is thy mercy; according to the magnitude of thy compassion look down upon me.

17. Turn not away thy face from thy servant, for I am afflicted.

18. Hear me quickly; give heed to my soul and save it.

19. Save me on account of my enemies; for thou knowest my reproach and my shame and my infamy. All that afflict me are before thee.

20. My heart has looked for reproach and wretchedness; I have looked for one to be sorrowful with me, I did not find him; and for one to comfort me, I did not meet him.

21. They gave me gall for my food; they made me drink vinegar for my thirst.

22. Let their table become a snare in their presence; and a stumbling block and a retribution and a disgrace.

23. Do thou bend their backs at all times.

24. Pour out upon them thy wrath, and let the fury of thy wrath take hold of them.

25. Let their dwelling-place be made desolate and let there be no inhabitant in their dwelling-places.

26. For they have persecuted him whom thou hast smitten; they have added to the pain of their blow.

27. They have added iniquity to their iniquities; let them not come into thy righteousness.

28. Let them be effaced from the book of the living, and let them not be written with the righteous.
29. I am a poor man and also a sorrowful one; the salvation of thy face, O God, is that which has accepted me.

30. I will bless the name of God in song, and raise him up in blessing.

31. It will please God more than a young bull which carries horns and hoofs.

32. Let the poor see and rejoice ; seek God that your souls may live.

33. For the Lord has heard the poor and he has not despised those in fetters .

34. Let the heavens and the earth bless the Lord, the sea and all that are within it.

35. For God will save Zion ; and the cities of Judaea will be built, and (men) will dwell there and inherit it.

36. The seed of his servants will take possession of it, and they that love his name will dwell in it'."

CHAPTER 34.

Now it happened when Mariam finished saying these words to Jesus in the midst of the disciples, she said to him ; "My Lord, this is the interpretation of the mystery of the repentance of the Pistis Sophia". It happened now when Jesus heard Mariam saying these words, he said to her : "Excellent, Mariam, thou blessed one, thou Pleroma or thou all-blessed Pleroma, who will be blessed among all generations"

CHAPTER 35.

Jesus continued again with the discourse. He said : "The Pistis Sophia continued again, she also sang a second repentance, in which she spoke thus :

1. 'O Light of Lights, I have believed in thee. Do not leave me in the darkness until the completion of my time.

2. Help me and save me in thy mysteries. Incline thy ear to me and save me.
3. Let the power of thy light save me and carry me to the aeons on high, for it is thou who savest me and takest me to the height of thy aeons.

4. Save me, O Light, from the hand of this lion-faced power, and from the hands of the enianations of the deity, Authades.

5. For thou, O Light, art the one in whose light I have believed and in whose light I have trusted from the beginning.

6. And I have believed in it from the hour that it emanated me forth. And thou indeed art he who caused me to be emanated forth. And I have indeed believed in thy light from the beginning.

7. And when I believed in thee, the archons of the aeons mocked me, saying : she has ceased in her mystery. It is thou who wilt save me. And thou art my Saviour. And thou art my mystery, O Light.

8. My mouth has been filled with glory, so that I might tell the mystery of thy greatness at all times.

9. Now, O Light, do not leave me in the Chaos during the completion of my whole time. Do not abandon me, O Light.

10. For my whole light-power has been taken away from me. And all the enianations of the Authades have surrounded me. They wanted to take all my light from me completely, and they watched for my power.

11. They were saying at the same time to one another : the light has left her ; let us seize her and take away all the light within her.

12. 

13. May those who want to take away my power fall and become powerless. May those who want to take away my light-power from me be wrapped in darkness and exist in powerlessness. This is the second repentance which the Pistis Sophia said, singing praises to the light."
CHAPTER 36.

It happened now, when Jesus finished saying these words to his disciples, he said: "Do you understand in what manner I am speaking with you?" Peter leapt forward, he said to Jesus: "My Lord, we are not able to suffer this woman who takes the opportunity from us, and does not allow anyone of us to speak, but she speaks many times." Jesus answered, he said to his disciples: "Let him in whom the power of his Spirit has welled up so that he understands what I say, come forward and speak. Nevertheless, thou Peter, I see thy power within thee understands the interpretation of the mystery of the repentance which the Pistis Sophia spoke. Now at this time do thou, Peter, speak the thought of her repentance in the midst of thy brethren." Peter answered, however, he said to Jesus: "Lord, hear, so that I say the thought of her repentance, about which thy power once prophesied through David the prophet, saying her repentance in the 70th Psalm:

1. 'O God, my God, I have trusted in thee; let me never be put to shame.

2. Save me in thy righteousness and deliver me. Incline thy ear to me and save me.

3. Be to me a strong God and a fortified place to save me; for thou art my strength and my place of refuge.

4. My God, save me from the hand of the sinner, and from the hand of the lawless and the impious.

5. For thou, O Lord, art my endurance; O Lord, thou art my hope from my youth.

6. I have relied upon thee from the womb; thou hast brought me forth from my mother's womb; my memory is of thee at all times.

7. I have become for many like the crazy; thou art my help and my strength, thou art my Saviour, O Lord.

8. My mouth has been filled with blessings, so that I might bless the glory of thy greatness all the day.

9. Cast me not out in the time of my old age; when my soul diminishes, do not forsake me.

10. For my enemies have spoken evil against me; and they who lie in wait for my soul have taken counsel against my soul.

11. Saying at the same time: God has forsaken him; run and seize him, for there is none to
save him.

12. O God, give heed to my help.

13. Let those that slander my soul be brought to shame and diminished; let those who seek evil against me be clothed with shame and disgrace.' This now is the interpretation of the second repentance which the Pistis Sophia said.'

CHAPTER 37.

The Saviour answered and said to Peter : " Well done, Peter, this is the interpretation of her repentance. You are blessed beyond all men upon earth, for I have revealed to you these mysteries. Truly, truly, I say to you : I will fulfill you in every pleroma, from the mysteries of the inner to the mysteries of the outer. And I will fill you with Spirit so that you are called Pneumatics, fulfilled in every pleroma. And truly, truly, I say to you that I will give you all the mysteries of all the places of my Father, and all the places of the First Mystery, so that he whom you receive on earth will be received into the light of the height. And he whom you cast out upon earth will be cast out of the Kingdom of my Father which is in heaven. Nevertheless now hear and give ear to all the repentances which the Pistis Sophia said. She continued again and spoke the third repentance, saying :

1. 'O Light of the powers, give heed and save me.

2. May those that want to take away my light from me fail and he in darkness. Let them return to the Chaos, and may those who want to take away my power be put to shame.

3. May those that persecute me and say : we have become lords over her, return quickly to the darkness.

4. May all those who seek after the light rejoice and flourish and may they who want thy mystery say at all times : let the mystery be raised up.

5. Do thou now at this time save me, O Light, for I am lacking in my light, which has been taken away. And I need my power which has been taken from me. Thou, O Light, thou art my Saviour, and thou art my rescuer, O Light. Save me quickly out of this Chaos'."

CHAPTER 38.
It happened, however, when Jesus finished saying these words to his disciples, saying: "This is the third repentance which the Pistis Sophia said", he said to them: "Let him in whom the Spirit of perception has arisen, come forward and speak with understanding of the repentance which the Pistis Sophia said".

It happened now, before Jesus had finished speaking, Martha came forward, she prostrated herself at his feet, she kissed them. She cried out, she wept aloud in humility, saying: "My Lord, have mercy on me, and be compassionate towards me, and allow me to say the interpretation of the repentance which the Pistis Sophia said".

And Jesus gave Martha his hand, he said to her: "Blessed is every man who humbles himself, for to him will mercy be given. Now at this time, Martha, thou art blessed. Never- ' give now the interpretation of the thought of the repentance of the Pistis Sophia". Martha, however, answered and said to Jesus in the midst of the disciples: "Concerning the repentance which the Pistis Sophia said, O my Lord Jesus, thy light-power which was in David once prophesied in the 69th psalm, saying:

1. O Lord God, give heed to my help.

2. Let those that seek after my soul be put to shame and disgraced.

3. May those that say to me: excellent, excellent, be turned back immediately and put to shame.

4. May all those that seek after thee be glad and rejoice over thee; and may those that love thy salvation say at all times: let God be exalted.

5. But I am poor and I am needy. O Lord, help me: thou art my help and my defence. O Lord, do not delay.' This now is the interpretation of the third repentance which the Pistis Sophia said, singing praises to the height."

CHAPTER 39.

It happened now when Jesus heard Martha saying these words, he said: "Excellent, Martha, and well done." Jesus continued again with the discourse. He said to his disciples: "The Pistis Sophia continued again with the fourth repentance, saying it when the lion-faced power and all the material emanations with it, which the Authades had sent to the Chaos, had not yet afflicted her for the second time, to take away all the remaining light which was in her. She now said this repentance thus:
1. 'O Light whom I have trusted, hear my repentance; and let my voice come into thy dwelling-place.

2. Do not turn thy image of light away from me, but give heed to me. If they oppress me, save me quickly at the time when I cry to thee.

3. For my time has vanished like a breath, and I have become matter.

4. My light has been taken from me, and my power has dried up. I have forgotten my mystery which I performed at first.

5. Through the voice of fear and the power of the Authades, my power has diminished within me.

6. I have become like a peculiar demon, which dwells in matter, in whom is no light. And I have become like a spirit counterpart which is in a material body, in which there is no light-power.

7. And I have become like a decan, which is upon the air alone.

8. The emanations of the Authades have afflicted me greatly; and my partner has spoken of it thus: in place of the light within her, they have filled her with Chaos.

9. I have swallowed the sweat of my matter myself and the anguish of the tears of the matter of my eyes, lest those that oppress me take away these things also.

10. All these things have happened to me, O Light, through thy ordinance and with thy command. And it is thy ordinance that I should be among these things.

11. Thy ordinance has brought me down, and I have come down like a power of the Chaos.; and my power has congealed within me.

12. But thou, O Lord, art eternal light; and at all times thou dost seek those who are oppressed.

13. Now at this time, O Light, arise and seek after my power and my soul within me. Thy ordinance is completed, which thou hast ordained for me in my affliction. My time has come, that thou shouldst seek after my power and my soul, and this is the time which thou hast ordained to seek me;

14. For thy saviours have sought after the power which is in my soul, because the number is
completed, and that they should save its matter also.

15. And then in that time all the archon. of the material aeons will fear before thy light: and all the emanations of the thirteenth material aeon will fear before the mystery of thy light, that the others may put on themselves what is purified of their light.

16. For the Lord will seek after the power of your souls; he has revealed his mystery.

17. For he will look at the repentance of those who are in the places below; and he has not overlooked their repentance.

18. This is that mystery which has become a type for the race which will be born; and the race which will be born will sing praises to the height.

19. For the light has looked forth from the height of his light. He will look down upon all matter;

20. To hear the groaning of those that are bound; to release the power of the souls whose power is bound.

21. To place his name in the soul, and his mystery in the Power

PAGE TWO
CHAPTER 40. It happened, however, while Jesus was speaking these words to his disciples, saying to them: "This is the fourth repentance which the Pistis Sophia said; now at this time let him who understands understand" - now it happened when Jesus said these words, John came forward. He kissed (lit. worshipped) the breast of Jesus, he said: "My Lord, command me also and allow, me that I speak the interpretation of the fourth repentance which the Pistis Sophia spoke". Jesus said to John: "I command thee and I allow thee to give (lit, say) the interpretation of the repentance which the Pistis Sophia spoke."

John answered, he said: "My Lord Saviour, concerning this repentance which the Pistis Sophia spoke, thy light-power, which was in David, once prophesied about it in the 101st Psalm:

1. 'Lord, hear my prayer and let my voice come to thee.

2. Turn not thy face away from me; incline thy ear to me in the day of my affliction; hear me quickly in the day when I shall cry to thee.

3. For my days have vanished like smoke, and my bones are parched like a stone.

4. I am scorched like grass and my heart is dried up; for I have forgotten to eat my bread.

5. From the voice of my groaning my bone has cleaved to my flesh.

6. I have become like a pelican in the wilderness. I have become like an owl in a house.

7. I have spent nights of vigil; I have become like a sparrow alone upon a roof.

8. My enemies have reproached me all day long; and those that honour me have sworn against me.

9. For I have eaten ashes in place of my bread; I have mixed my drink with tears;
10. In the presence of thy wrath and thy anger; for thou hast lifted me up, thou hast cast me down.

11. My days have declined like a shadow, and I am dried up like grass-

12. But thou, O Lord, dost exist for ever; and thy memory from generation to generation.

13. Do thou arise and be compassionate to Zion; for it is (lit. has happened) time for compassion to her; for the appointed time has come.

14. Thy servants have desired her stones; and they will show pity on her land.

15. The peoples will fear the name of the Lord and the kings of the earth will fear thy glory.

16. For the Lord will build Zion and be manifest in his glory'

17. He has looked upon the prayer of the humble, and he has not despised their petition.

18. Let this be written for another generation; and the people which will be created will bless the Lord.

19. Because he has looked forth upon his holy height; the Lord has looked forth from heaven upon the earth;

20. To hear the groaning of those that are bound, to release the sons of those who have been killed;

21. To speak the name of the Lord in Zion, and his blessing in Jerusalem.

This, my Lord, is the interpretation of the mystery of the repentance which the Pistis Sophia spoke."

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CHAPTER 41.

Now it happened when John finished saying these words to Jesus in the midst of his disciples, he said to him: "Excellent, John, thou virgin who wilt rule in the Kingdom of the Light,"
Jesus, however, continued again with the discourse, he said to his disciples: "it happened again thus: the emanations of the Authades oppressed the Pistis Sophia in the Chaos (es). They wanted to take away all her light, and the ordinance was not yet completed to bring her forth from the Chaos, and the command had not yet come to me through the First Mystery to save her from the Chaos. Now it happened, when all the material emanations of the Authades oppressed her, she cried out and spoke the fifth repentance, saying:

1. 'O Light of my salvation, I sing praise to thee in the place of the height, and again in the Chaos.

2. I will sing praise to thee in my song, with which I have praised thee in the height, and with which I have praised thee when I was in the Chaos; may it reach thee. And give heed, O Light, to my repentance.

3. My power has been filled with darkness; and my light has come down to the Chaos.

4. I have become like the archons of the Chaos which have gone to the darkness below; I have become like a material body, which has no one in the height who will save it.

5. I have become like material things whose power has been taken from them as they were cast into the Chaos, which thou hast not saved; and they have been destroyed by thy ordinance.

6. Now at this time I have been placed in the darkness below, in dark things and in material things which are dead; and there is no power within them.

7. Thou hast brought thy ordinance upon me; with all things which thou hast ordained.

8. And the Spirit has departed and left me; and again, through thy ordinance, the emanations of my aeon have not helped me; and they have hated me and they have ceased towards me, and yet I am not completely destroyed.

9. And my light has diminished within me, and I have cried out to the light with all the light that is in me; and I have stretched out my hands to thee.

10. Now at this time, O Light, wilt thou perhaps fulfill thy ordinance in the Chaos? And will the saviours, perhaps, who
came according to thy ordinance, arise in the darkness and come and be disciples to thee?

11. Will they, perhaps, say the mystery of thy name in the Chaos?

12. Or will they not rather say thy name in matter of the Chaos, this in which thou wilt not purify?

13. But I have sung praises to thee, O Light, and my repentance will reach thee in the height.

14. May thy light come down upon me.

15. My light has been taken from me and I am in distress on account of the light, from the time when I was emanated forth. And when I looked to the height to the light, I looked down to the light-power which is in the Chaos; I rose, I came down.

16. Thy ordinance came down upon me, and the fears which thou didst ordain for me, agitated me.

17. And they surrounded me roaring like water, they seized me at once for all my time.

18. And through thy ordinance, thou didst not allow my fellow-emanations to help me; and thou didst not allow my partner to save me from my afflictions.'

This now is the fifth repentance which the Pistis Sophia said in the Chaos, when all the material emanations of the Authades continued to afflict her.

CHAPTER 42.

Now when Jesus said these things to his disciples, he said to them: "He who has ears to hear, let him the things which I will do, and the things which you will see. And you will bear witness to all things of the Kingdom of Heaven."

CHAPTER 43.
Now when Jesus said these things he said to his disciples: "He who has ears to hear, let him hear." Mariam sprang up again, she came to the midst, she stood beside Philip, she said to Jesus: "My Lord, my man of light has ears, and I am prepared to hear by means of my power. And I have understood the word which thou hast spoken. Now at this time, my Lord, hear, so that I speak openly, for thou hast said to us: 'He who has ears to hear, let him hear.'

Concerning the word which thou didst say to Philip: 'Thou and Thomas and Matthew are the three to whom it has been given, through the First Mystery, to write every word of the Kingdom of the Light, and to bear witness to them'; hear now that I give the interpretation of these words. It is this which thy light-power once prophesied through Moses: "Through two and three witnesses everything will be established. The three witnesses are Philip and Thomas and Matthew". Now it happened when Jesus heard these words, he said: Excellent, Maria, this is the interpretation of the word. Now at this time, do thou, Philip, come forward and give the interpretation of the mystery of the fifth repentance of the Pistis Sophia. And afterwards sit and write every word which I shall speak until the completion of the number of thy part in the words of the Kingdom of the Light, which thou wilt write. After this thou shalt come forward and speak whatever thy Spirit shall understand. Nevertheless now, at this time give the explanation of the mystery of the fifth repentance of the Pistis Sophia.

But Philip answered and said to Jesus: "My Lord, hear that I say the interpretation of her repentance. For thy power once prophesied about it through David in the 87th Psalm, saying:

1. 'O Lord God of my salvation, I have cried to thee by day and night.

2. Let my prayer come before thy presence. Incline thy ear, O Lord, to my petition.

3. For my soul is filled with evil; my life has approached Amente.

4. I am numbered with those who have gone down to the pit, I have become like a man without a helper.

5. The free among the dead are like the slain who are cast out and sleep in graves, whom now thou dost not remember; and they are destroyed through thy hands.

6. I have been laid in a pit below in darknesses and the shadow of death.

7. Thy anger has pressed down upon me; and all thy cares have come down upon me. Pause.

8. Thou hast caused those that know me to be distant from me; they have set me as an abomination to themselves; they have set me and I did not go.
9. My eye(s) became weak through my poverty; I cried to thee, O Lord, all the day; I spread out my hands to thee.

10. Wilt thou perhaps do thy wonders among the dead? Will shades 1 rise that they confess thee?

11. Will thy name perhaps be spoken in the graves?

12. And thy righteousness in a land which thou hast forgotten?

13. But I have cried to thee, O Lord, and my prayer will reach thee at the hour of daybreak.

14. Turn not thy face away from me.

15. For I am poor; I have been in distress since my youth; but when I was exalted I humbled myself, and I arose.

16. Thy rages have come down upon me, and thy fears have agitated me.

17. They have surrounded me like water; they have seized me all day.

18. Thou hast caused my companions to be distant from me; and those that know me on account of my wretchedness'.

This now is the interpretation of the fifth repentance which the Pistis Sophia said when she was afflicted in the Chaos.

CHAPTER 44.

It happened now when Jesus heard these words which Philip said, he said to him: "Excellent, Philip, thou beloved one. Come now at this time, sit and write thy part of every word which I shall say, and what I shall do, and everything which thou shalt see". And immediately Philip sat down and wrote.

It happened furthermore after this Jesus continued again with the discourse. He said to his disciples: "Then the Pistis Sophia cried out to the Light. He forgave her sin, that she had forsaken her place, she had come down to the darkness. She spoke the sixth repentance in this way, saying: 1. I have sung praises to thee, O Light, in
the darkness below.

2. Hear my repentance, and may thy light give heed to the voice of my entreaty.

3. O Light, if thou dost remember my sins I shall not be able to come before thee, and thou wilt forsake me.

4. For thou, O Light, art my Saviour on account of the light of thy name. I have believed in thee, O Light.

5. And my power believed in thy mystery. And furthermore, my power trusted in the light, when it was in those of the height, and it (my power) trusted it (the light) when it (my power) was in the Chaos below.

6. May all the powers within me trust the light, when I am in the darkness below, and may they trust it when they come to the place of the height.

7. For it (the light) is merciful to us and saves us, and there is a great mystery of salvation within it.

8. And it will save all the powers from the Chaos on account of my transgression, because I have forsaken my place, I have come down to the Chaos.' At this time now, he whose understanding (mind) is uplifted, let him understand."

CHAPTER 45.

Now it happened when Jesus finished saying these words to his disciples, he said to them: "Do you understand in what manner I am speaking with you?" Andrew came forward, he said: "My Lord, concerning the interpretation of the sixth repentance of the Pistis Sophia, thy light-power prophesied once, through David, in the 129th Psalm, saying:

1. 'Out of the depths I have cried to thee, O Lord.

2. Hear my voice; let thine ears be inclined to the voice of my supplication.

3. O Lord, if thou givest heed to my iniquities who will be able to stand?

4. For forgiveness is with thee; I have waited for thee, O Lord, for thy name's sake.
5. My soul has waited on thy word.

6. My soul has hoped in the Lord from morning until evening; may Israel hope in the Lord from morning until evening.

7. For mercy is in the hand of the Lord, and with him is a great salvation.

8. And he will save Israel out of all his iniquities ".

Jesus said to him : "Excellent, Andrew, thou blessed one. This is the interpretation of her repentance. Truly, truly, I say to you, I will fulfill you in all the mysteries of the light, and every gnosis, from the innermost of the inner to the outermost of the outer; from the Ineffable to the darkness of darkmesses ; and from the Light of Lights to the (?) matter) of matter ; from all the gods to the demons ; from all the lords to the decans; from all the powers (exousiai) to the ministers ; from the creation of men to (that off beasts and cattle and reptiles, in order that you be called perfect, fulfilled in every pleroma. Truly, truly, I say to you that, in the place in which I shall be in the Kingdom of my Father, you will also be there with me . And when the perfect number is completed so that the mixture is dissolved, I will command that all the tyrant gods who did not give (up) what is purified of their light be brought. I will command the fire of wisdom, which the perfect ones transmit, to consume those tyrants until they give (up) the last of what is purified of their light."

It happened, when Jesus finished saying these words to his disciples, he said to them : "Do you understand in what manner I have spoken to you?" Maria said : "Yes, O Lord, I have understood the discourse which thou hast spoken. Concerning the word now which thou didst say : 'At the dissolving of the whole mixture thou wilt sit upon a light-power, and thy disciples, that is we, we will sit to the right of thee . And thou wilt judge the tyrant gods which did not give (up) what is purified of their light. And the fire of wisdom will consume them until they give (up) the last of the light which is in them.' Now concerning this word, thy light-power once prophesied, through David, in the 81st Psalm, saying : 'God will sit in the assembly of gods and will judge the gods '. Jesus said to her : "Excellent, Maria."

CHAPTER 46.

Jesus continued again with the discourse, he said to his disciples : "It happened when the Pistis Sophia finished saying the sixth repentance concerning the forgiveness of her transgression, she turned again to the height to see whether her sins were forgiven her, and to see whether she would be brought up from the Chaos. And she was not yet heard, through the command of the First Mystery, that her sin would be forgiven, and that she would be brought out of the Chaos. ( When she turned to the height to see whether her repentance was
accepted, she saw all the archons of the twelve aeons mocking her and rejoicing over her, because her repentance was not yet accepted. When she now saw them mocking her, she was very sorrowful, she lifted up her voice to the height, saying in the seventh repentance:

1. 'O Light, I have raised up my power to thee, my Light.

2. I have believed in thee; do not make me to be despised. Do not make the archons of the twelve aeons, which hate me, rejoice over me.

3. For all those that believe in thee will not be brought to shame. May those who have taken away my power remain in darkness, and have no profit from it, but have it taken away from them.

4. O Light, show me thy ways, and I will be saved by them; and show me thy paths, so that I be saved in the Chaos.

5. And lead me in thy light, and may I know, O Light, that thou art my Saviour; I will trust thee in my whole time.

6. Give heed, so that thou savest me, O Light, because thy compassion exists for ever.

7. Concerning my transgression which I have committed from the beginning in my ignorance, do not count it against me, O Light, but rather save me through thy great mystery of forgiveness of sins, for the sake of thy goodness, O Light.

8. For the Light is good and upright. Because of this he (the Light) will allow me (lit. give me my way) to be saved from my transgression.

9. And my powers, which are diminished through fear of the material emanations of the Authades, he will draw out thence by his ordinance. And to my powers, which are diminished through lack of mercy, he will teach his knowledge.

10. For all knowledges of the light are salvations and are mysteries to everyone who seeks the places of his inheritance and his mysteries.

11. For the sake of the mystery of thy name, O Light, forgive my transgression, for it is great.

12. To everyone who trusts the light, he will give the mystery which pleases him.
13. And his soul will exist in the places of the light; and his power will inherit the Treasury of the Light.

14. It is the light which gives power to those that believe in it. And the name of its mystery is for those that trust it. And it will show them the place of the inheritance which is in the Treasury of the Light.

15. Moreover I have believed in the light at all times, that it is this which will save my feet from the bonds of the darkness.

16. Give heed to me, O Light, and save me, for my name has been taken from me in the Chaos.

17. Beyond all the emanations, my questions and my oppressions are very numerous; save me from my transgression and this darkness.

18. And look upon the distress of my oppression and forgive my transgression.

19. Give heed to the archons of the twelve aeons which hate me with envy.

20. Watch over my power and save me; and let me not remain in this darkness, for I have believed in thee.

21. And they have committed a great folly for I have believed in thee, O Light.

22. Now at this time, O Light, save my powers from the emanations of the Authades, by which I am oppressed.' Now at this time, he who is sober, let him be sober." Now when Jesus had said these things to his disciples, Thomas came forward, he said: "My Lord, I am sober, I have become more sober, and my Spirit is ready within me. And I rejoice greatly because thou hast revealed to us these words. Nevertheless I have suffered my brothers up till now lest I cause anger in them. But I suffer each one of them to come before thee to say the interpretation of the repentance of the Pistis Sophia. Now at this time, O Lord, concerning the interpretation of the seventh repentance of the Pistis Sophia, thy light-power prophesied about it, through David the prophet, saying it thus in the 24th Psalm:

1. O Lord, I have lifted up my soul to thee, my God.

2. I have relied on thee; let me not be put to shame, nor let my enemies mock at me.
3. Because everyone that waits upon thee will not be put to shame. Let those that commit iniquity without cause be ashamed.

4. O Lord, show me thy ways, and teach me thy paths.

5. Lead me in the way of thy truth, and teach me for thou art my God, my Saviour. I will wait on thee the whole day.

6. Remember thy compassion, O Lord, and thy mercies, for they are from eternity.

7. Remember not the sins of my youth and those of my ignorance. Remember me rather according to the greatness of thy mercy, for the sake of thy benificence, O Lord.

8. Beneficent and upright is the Lord; because of this, he will teach the sinners on the way.

9. He will guide the compassionate in judgment; he will teach the compassionate his ways.

10. All the ways of the Lord are mercy and truth for those that seek his righteousness and his witness.

11. For thy name's sake, O Lord, forgive me my sin, (for) it is very great.

12. Who is the man who fears the Lord? He will appoint (the) law for him in the way which he has chosen.

13. His soul will be in good things; and his seed will inherit the earth.

14. The Lord is the strength of those that fear him ; and the name of the Lord, to those that fear him, is that which tells them of his covenant.

15. My eyes are directed to the Lord at all times; for it is he who will draw my feet out of the snare.

16. Look down upon me and have mercy on me ; for I am an only son , I am poor.

17. The afflictions of my heart have multiplied; lead me forth from my necessities.

18. Look upon my humbleness and my distress, and forgive all my sins.
19. Look upon my enemies, for they have multiplied and they have hated me with an unjust hatred.

20. Guard my soul and save me; let me not be put to shame for I have hoped in thee.

21. The harmless and the upright have joined themselves to me; for I have waited upon thee, O Lord.

22. O God, save Israel from all his afflictions'. When however Jesus heard the words of Thomas, he said to him: "Excellent, Thomas, and well done. This is the interpretation of the seventh repentance of the Pistis Sophia. Truly, truly, I say to you that all the generations of the world will bless you upon the earth, because I have revealed this to you, and you have received of my Spirit, and you have become understanding and Pneumatic, since you have understood what I have said. And after this I will fill you with all the light and all the power of the Spirit, so that from this time you will understand all those things which will be said to you, and those things which you will see. Yet a little time and I will speak with you of all the things of the height, from the outer to the inner, and from the inner to the outer."

 CHAPTER 47

Jesus continued again with the discourse, he said to the disciples: "Now it happened when the Pistis Sophia said her seventh repentance in the Chaos, the command, through the First Mystery, that I should save her and bring her up from the Chaos, had not yet come forth to me. But I of myself, out of compassion, without command, I brought her to a place in the Chaos which was a little wider. And when the material emanations of the Authades knew she had been brought to a place in the Chaos which was a little wider, they ceased a little from oppressing her, thinking she would be brought up from the Chaos completely. Now when these things happened, the Pistis Sophia did not know that it was I who helped her, nor did she know me at all. But she continued singing praises to the light of the Treasury which she had once seen, and in which she believed. And she thought, furthermore, that it was he who helped her. And it was he to whom she sang praises, thinking that he was the true light. But since she believed in the light which belongs to the true Treasury, for this reason she will be brought up from the Chaos and her repentance will be received. But the ordinance of the First Mystery that her repentance should be received was not yet completed. Therefore hear now, and I will tell you all the things (lit. words) which happened to the Pistis Sophia.

It happened when I brought her to a place in the Chaos, which was a little wider, the emanations of the Authades ceased from oppressing her greatly, thinking she would be brought up from the Chaos completely. Now it happened
when the emanations of the Authades knew that the Pistis Sophia was not brought up from the Chaos, they turned again at the same time to oppress her greatly. Because of this she now said the eighth repentance, because they had ceased from oppressing her, and they had turned again to oppress her to the last. She spoke this repentance, saying it thus:

1. 'I have hoped in thee, O Light. Leave me not in the Chaos; save me and deliver me with thy knowledge.

2. Give heed to me and save me. Be to me a Saviour, O Light, and save me and bring me into the presence of thy light.

3. For thou art my Saviour and thou wilt bring me to thy presence. And for the sake of the mystery of thy name, lead me and give me thy mystery.

4. And thou wilt save me as I am ensnared by this lion-faced power; for thou art my Saviour.

5. And I will give what is purified of my light into thy hands; thou hast saved me, O Light, with thy knowledge.

6. Thou hast been angry with those who watch for me, who will not be able to seize me at all. But I have believed in the light.

7. I will rejoice and sing praises, for thou hast had compassion on me; and thou hast given heed to the oppression in which I am. And thou hast saved me. And also thou wilt deliver my power from the Chaos.

8. And thou didst not leave me to be in the hands of the lion-faced power, but thou hast brought me to a place which is not oppressed'."

CHAPTER 48.

When Jesus had said these things to his disciples, he answered again and said to them: "It happened now when the lion-faced power knew that the Pistis Sophi...
Authades. They oppressed the Pistis Sophia again. Now it happened when they oppressed her, she cried out in this same repentance, in which she spoke thus:

9. Have compassion on me, O Light, for they have oppressed me again. The light within me has been agitated on account of thy ordinance; and my power and my understanding (mind).

10. My power has begun to decrease while I am in these oppressions; and the reckoning of my time while I am in the Chaos. My light has diminished, for they have taken away my power from me, and all the powers within me have been shaken.

11. I have become powerless before all the archons of the aeons which hate me, and before the 24 emanations in whose places I was. And my brother, my partner, feared to help me, on account of those among whom I was held.

12. And all the archons of the height have reckoned me to be matter without light in it. I have become like a material power which has fallen out of the archons.

13. And all those who were in the aeons said: she has become Chaos. And after this the merciless powers surrounded me at the same time, and spoke to take away all my light that was in me.


15. And my ordinance which thou hast ordained for me is in thy hands; save me from the hands of the emanations of the Authades which oppress me and pursue after me.

16. Send down thy light upon me, for I am nothing before thee; and save me in thy compassion.

17. Let me not be despised, for thou art he to whom I have sung praises, O Light. May the Chaos cover over the emanations of the Authades, and may they be cast down to the darkness.

18. May the mouth be shut of those who, with cunning, want to swallow me; who say: let us take away all the light within her, although I have done nothing wicked to them.'

CHAPTER 49.
When, however, Jesus had said these things, Matthew came forward and said: "My Lord, thy Spirit has moved me, and thy light has made me sober, so that I should tell the eighth repentance of the Pistis Sophia. For thy power once prophesied about it through David, in the 30th Psalm, saying:

1. 'I have hoped in thee, O Lord. Let me not be put to shame for ever; save me in thy righteousness.

2. Incline thine ear to me; save me quickly, be to me a protecting God and a house of refuge to save me.

3. For thou art my support and my refuge; for the sake of thy name thou wilt guide me and nourish me.

4. And thou wilt bring me forth from this snare which they have hidden for me, for thou art my protector.

5. I will give up my spirit into thy hands. Thou hast saved me, O Lord, God of truth.

6. Thou hast hated those who idly keep to what is vain. But I have trusted;

7. And I will rejoice over the Lord, and I will be glad over thy mercy; for thou hast looked upon my humbleness, and thou hast saved my soul out of my necessities.

8. Thou hast not shut me in the hands of the enemy; thou hast set my feet in a wide place.

9. Have mercy on me, O Lord, for I am afflicted; my eye is troubled with anger; and my soul and my belly.

10. For my years have been spent in distress and my life has been spent in groanings; my power has become weak in poverty, and my bones are troubled.

11. I have become a reproach to all my enemies and my neighbors. I have become a fear to those that know me, and those that saw me ran away from me.

12. I have been forgotten like a corpse in their hearts; and I have become like a broken vessel.

13. I have heard contempt from many at my side who surrounded me; when they gathered together against me, they took counsel to take away my soul from me.
14. But I have trusted thee, O Lord, I have said: thou art my God.

15. My lots are in thy hands; save me from the hand of my enemies, and deliver me from those that persecute me.

16. Reveal thy face over thy servant, and save me in thy mercy, O Lord.

17. Let me not be put to shame, for I have cried to thee; let the impious be put to shame and turned to Amente.

18. Let the cunning lips be dumb, who speak iniquity against the righteous with pride and contempt."

CHAPTER 50.

When however Jesus heard these words, he said: "Well done, Matthew. Now at this time truly I say to you, when the perfect number is completed and the All is raised up, I will sit in the Treasury of the Light, and you yourselves will sit on twelve light-powers, until we have set up again all the ranks of the twelve saviors at the place of the inheritance of each one of them." But when he had said these things, he said: "Do you understand what I say?"

Maria came forward and said: "O Lord, concerning this, thou didst once say to us in a parable: 'You have endured with me in temptations. I will establish a kingdom for you in the way in which my Father established it for me, so that you may eat and drink at my table in my kingdom. And you will sit upon twelve thrones and judge the twelve tribes of Israel'."

He said to her: "Excellent, Maria." Jesus continued again and said to his disciples: "Now it happened after these things, when the emanations of the Authades oppressed the Pistis Sophia in the Chaos, she spoke the ninth repentance, saying:

1. 'O Light, smite down those who have taken my power away from me; and take the power from those who have taken mine from me.

2. For I am thy power and thy light; come and save me.

3. May a great darkness cover over those that oppress me; say to my power: it is I who will save thee.

4. All those who want to take my light from me completely: may their power fail; those who
want to take my light from me completely: may they turn to the Chaos and become powerless.

5. May their power become like dust; and may Jeu, thine angel, smite them down.

6. And if they come to go to the height, may a darkness seize them, so that they stumble and turn to the Chaos; and may thine angel, Jeu, pursue them and send them to the darkness below.

7. For without my having done evil to them, they have ensnared me with a lion-faced power from which their light will be taken; they have oppressed the power within me, which they will not able to take away.

8. Now at this time, O Light, take away what is purified from the lion-faced power, without his knowing; and the thought which the Authades had (lit. thought), to take away my light: take his own away; and let the light of the lion-faced power, which ensnared me, be taken away.

9. My power will flourish in the light and will rejoice because it will save it.

10. And all the parts of my power will say: there is now no Saviour except thee; for it is thou who wilt save me from the hands of the lion-faced power which has taken my power from me. And it is thou who savest me from the hands of those who have taken my power and my light from me.

11. For they stood up against me and told lies about me. And they say: I know the mystery of the light which is in the height, in which I have believed. And they have compelled me, saying: Tell us the mystery of the light which is in the height, this one which I do not know.

12. And they have repaid me with all these wicked things, because I have believed in the light of the height; and they have made my power to be without light.

13. But when I was compelled, I sat in the darkness, while my soul was humble in sorrow.

14. And, O Light, concerning whom I sing praises to thee, save me; I know that thou wilt save me, because I have done thy will since I was in my aeon. I have done thy will like the invisible ones who are in my place, and like my partner; and I became sorrowful as I looked, seeking for thy light.
15. Now at this time all the emanations of the Authades have surrounded me; and have rejoiced over me, and they have oppressed me greatly, without my knowing; and they have run away, they have left me, and they have not been merciful to me.

16. They turned again and tempted me, and they oppressed me with great oppression; they gnashed their teeth at me, wanting to take away my light from me completely.

17. How long now, O Light, dost thou suffer them, that they oppress me? Save my power from their wicked thoughts, and save me from the lion-faced power, for I alone among the invisible ones am in this place.

18. I will sing praise to thee, O Light, while I am in the midst of all those gathered against me. And I will cry out to thee in the midst of all those that oppress me.

19. Now at this time, O Light, let not those that hate me and want to take away my power from me, rejoice over me; these who hate me, as they move their eyes against me, without my having done anything to them.

20. For indeed they flatter me with sweet words while they seek from me the mysteries of the light which I do not know; speaking to me with cunning against me, and raging against me, because I have believed in the light which is in the height.

21. They have opened their mouths against me; they have said: Yes. We will take away her light.

22. Now at this time, O Light, thou hast known their cunning; suffer them not, and let not thy help be far from me.

23. Make haste, O Light, judge me and avenge me.

24. And give judgment to me in thy goodness; now at this time, O Light of Lights, let them not take my light from me.

25. And do not let them say in their hearts: Our power has satisfied itself with her light; and let them not say: We have swallowed her power.

26. But rather let darkness come down upon them; and let those that want to take away my light from me become powerless; and those that say: We will take away her light and her power, let them be covered with Chaos and darkness,

27. Now at this time, save me, that I may rejoice, because I want the thirteenth aeon, the
place of righteousness. And I will say at all times: May the light of Jeu, thy angel, give more light.

28. And my tongue will sing praises to thee in thy knowledge, all my time in the thirteenth aeon.'

CHAPTER 51.

It happened when Jesus finished saying these words to his disciples, he said to them: "He who is sober among you, let him give their interpretation."

James came forward, he kissed the breast of Jesus and said: "My Lord, thy Spirit has made me sober, and I am willing to give their interpretation. Concerning this, indeed, thy power prophesied once, through David, in the 34th Psalm, speaking thus about the ninth repentance of the Pistis Sophia:

1. 'Judge, O Lord, those who do injustice to me; fight with those who fight with me.

2. Take hold of a weapon and shield, and rise to help me.

3. Draw forth a sword and unsheathe it in the presence of those that afflict me; say to my soul: I am thy salvation.

4. May they be put to shame and disgrace that seek my soul; may those that think wicked things about me be turned back and be put to shame.

5. May they become like dust before the wind; and may the angel of the Lord pursue them.

6. May their paths become dark and slippery; and may the angel of the Lord afflict them.

7. For, without cause, they have hidden for me a snare to their own destruction; and in vain they have slandered my soul.

8. May the snare which they do not know come to them; and may the net, which they have hidden for me, catch them, and may they fall into this snare.

9. But my soul will rejoice over the Lord, and be glad over its salvation.
10. All my bones will say: O Lord, who can resemble thee? Thou dost save the poor out of the hand of those that are stronger than he; and thou dost save a poor man and a needy from the hands of those that rob him.

11. Unjust witnesses have arisen; they have questioned me about things which I do not know.

12. They repaid me evil things for good, and childlessness to my soul.

13. But I, when they troubled me, I put on sackcloth, and I humbled my soul with fasting; and my prayer will return again to my bosom.

14. I was agreeable as if to my neighbor, and as if to my brother; and I humbled myself like a mourner and a sorrowful one.

15. They have rejoiced over me and have been put to shame. Scourges were gathered against me and I did not know; they were separated and they were not distressed.

16. They tempted me, and they sneered at me contemptuously; they gnashed their teeth against me.

17. O Lord, when wilt thou look down upon me? Establish my soul away from their wicked deeds; and save my only-begotten one from the lions.

18. I will confess thee, O Lord, in a great congregation, and I will bless thee among countless people.

19. Let not those who are enemies to me unjustly, who hate me without cause and wink with their eyes, rejoice over me.

20. For indeed they speak to me with peaceful words; and they imagine wrath with cunning.

21. They opened wide their mouths against me and they said: Excellent, our eyes have had a full view of him.

22. Thou hast seen, O Lord, be not silent, O Lord; draw not back from me.

23. Arise, O Lord, give heed to my judgment; give heed to my revenge, my God and my Lord.
24. Judge me, O Lord, according to my righteousness; let them not rejoice over me, my God.

25. Neither let them say : Excellent, our soul; let them not say : We have swallowed him.

26. Let those that rejoice over my misfortunes be put to shame, and disgraced at the same time; let those that speak great words against me be covered with shame and disgrace.

27. Let those that wish my righteousness be glad and rejoice; and may those that wish the peace of his servant say : let the Lord be magnified and lifted up.

28. My tongue will rejoice at thy righteousness and thy glory all the day'."

CHAPTER 52.

When James had said these things, Jesus said : Excellent, well done, James. This is the interpretation of the ninth repentance of the Pistis Sophia. Truly, truly, I say to you that you will become first in the Kingdom of Heaven, before all the invisible ones, and all the gods, and all the archons, which are in the thirteenth aeon, and in the twelfth aeon. But not only you, but also everyone who will perform my mysteries."

When he had said these things, he said to them : "Do you understand in what manner I am speaking with you ?" Mariam sprang up again, she said : "Yes, O Lord. This is what thou didst say to us once : 'The last will become first and the first will become last.' Now the first, which were created before us, are the invisible ones, since they existed before mankind, they and the gods and the archons; and the men who will receive mysteries will precede them in the Kingdom of Heaven."

Jesus said to her : "Excellent, Mariam."

Jesus continued again, he said to his disciples: "Now it happened when the Pistis Sophia had said the ninth repentance, the lion-faced power oppressed her again, wanting to take away all the power within her. She cried again to the Light, saying :

'O Light, in whom I have believed from the beginning, for whose sake I have suffered great afflictions, help me.' And in that hour her repentance was accepted. The First Mystery heard her. And I was sent at his command, I came to help her, I brought her up from the Chaos because she had repented, and also because she had believed in the light, and she had suffered these great afflictions and these great dangers. She was deceived by the deity Authades. And she was deceived by nothing except a light-power, because of the likeness of the light in which she believed. Now because of this I was sent, through the command of the
First Mystery to help her secretly. But I had not yet come to the place of the aeons at all. But I came forth from the midst of them all without any power knowing; neither the innermost ones of the inner, nor the outermost ones of the outer, except for the First Mystery alone.

Now it happened when I came to the Chaos, to help her, she saw that I was understanding, and that I was shining exceedingly and with compassion towards her. For I was not insolent like the lion-faced power, which had taken away the power of light from the Sophia, and which had also afflicted her, to take away all the light within her. Now the Sophia saw me, that I was shining ten thousand times more than the lion-faced power, and that I had great compassion towards her. And she knew that I was from out of the height of heights, in the light of which she had believed from the beginning. The Pistis Sophia took courage and she spoke the tenth repentance, saying:

1. 'I have cried out to thee, O Light of Lights, in my affliction, and thou hast heard me.'

2. O Light, save my power from unjust and iniquitous lips, and from cunning snares.

3. The light which was taken away from me with a cunning snare will not be brought to thee.

4. For the snares of the Authades are widespread, with the traps of the merciless.

5. Woe to me, for my dwelling was far off and I was in the dwellings of the Chaos.

6. My power was in places which were not mine.

7. And I flattered those merciless ones, and when I flattered them, they attacked me without cause'."

CHAPTER 53.

Now when Jesus had said these things to his disciples, he said to them: "Now at this time let him whose spirit moves him, come forth and say the interpretation of the tenth repentance of the Pistis Sophia." Peter answered and said: "O Lord, concerning this also, thy power prophesied once, through David, in the 119th Psalm, saying:

1. 'I cried to thee, O Lord, in my affliction and thou didst hear me.

2. O Lord, save my soul from unjust lips and from a cunning tongue.
3. What will be given to thee and what will be taken from thee with a cunning tongue?

4. The arrows of the strong are sharpened, together with the coals of the desert.

5. Woe on me, for my dwelling was far off. I dwelt in the dwellings of Kedar.

6. My soul has been a sojourner in many places.

7. I was peaceful with those who hate peace. When I spoke with them they fought me without cause.'

Now at this time, O Lord, this is the interpretation of the tenth repentance of the Pistis Sophia, which she said when the material emanations of the Authades oppressed her, they and his lion-faced power, and when they afflicted her greatly."

Jesus said to him: "Excellent, Peter, and well done. This is the interpretation of the tenth repentance of the Pistis Sophia."

CHAPTER 54.

Jesus continued again with the discourse, he said to his disciples: "Now it happened when the lion-faced power saw me approaching the Pistis Sophia, that I was shining exceedingly, it was more angry, and it emanated from itself another multitude of very powerful emanations. Now when these things happened, the Pistis Sophia spoke the eleventh repentance, saying:

1. 'Why has the strong power risen among the wicked?

2. Its thought took the light away from me at all times. And like sharp iron they took power from me.

3. I preferred to come down to the Chaos more than to remain in the place of the thirteenth aeon, the place of righteousness.

4. And they wanted to take me by cunning, that they might swallow all my light.

5. Because of this now, the light will take all their light, and also their whole matter will be destroyed. And he will take their light, and he will not let them exist in the thirteenth aeon, their dwelling place, and he will not let their names be in the place of those that will live.
6. And the 24 emanations will see what has happened to thee, O lion-faced power, and they will fear and they will not be disobedient, but they will give what is purified of their light.

7. And they will see thee, and they will rejoice over thee and they will say: Behold an emanation which has not given what is purified of its light, that it might be saved, but it boasts of the magnitude of the light of its power, because it did not emanate the power within it; and it said: I will take away the light of the Pistis Sophia, this which will be taken from her.

Now at this time, let him in whom his power has arisen come forward and give the interpretation of the eleventh repentance of the Pistis Sophia.

Then Salome came forward and said: "My Lord, concerning this, thy light-power once prophesied, through David, in the 51st Psalm, saying:

1. "why does the mighty, boast of his evil?

2. Thy tongue has devised injustice all the day; like a sharp cutting knife thou hast practiced deceit.

3. Thou hast loved evil more than goodness; thou hast loved injustice more than to speak righteousness.

4. Thou hast loved all words of subterfuge and a cunning tongue,

5. For this reason God will destroy thee completely, He will uproot thee; and he will draw thee from thy dwelling, and he will pluck out thy root and cast it outside of those that are living, Pause.

6. The righteous will see and will fear; and they will mock at him and say:

7. Behold a man who did not make God his helper, but he trusted in his great wealth and he had power upon his vanity.

8. But I am like a fruit-bearing olive tree in the House of God; I have trusted in the mercy of God for ever and ever.

9. And I will give thanks to thee, for thou hast dealt with me; and I will wait upon thy name, for it is beneficent in the presence of thy holy ones.'
Now at this time, my Lord, this is the interpretation of the eleventh repentance of the Pistis Sophia. As thy light-power moved me, I said it according to thy will."

Now it happened when Jesus heard these words which Salome said, he said: "Excellent, Salome. Truly, truly, I say to you that I will complete you in all mysteries of the Kingdom of the Light."

CHAPTER 55.

Jesus, however, continued again with the discourse. He said to his disciples: "It happened now after these things I entered into the Chaos, shining exceedingly, in order that I might take away the light of that lion-faced power.

As I was of exceeding light, it was afraid, it cried out to its deity, Authades, to help it. And at that hour the deity Authades looked forth from the thirteenth aeon, he looked down upon the Chaos. He was exceedingly angry, wishing to help his lion-faced power. And at that hour the lion-faced power and all its emanations turned to the Pistis Sophia, wishing to take away all the light which was in the Sophia. It happened now when they oppressed the Sophia, she cried out to the height, she cried out to me, that I should help her. Now it happened when she looked to the height, she saw the Authades who was very angry, and she was afraid. She said the twelfth repentance because of the Authades and his emanations. But she cried out to me, saying thus:

1. 'O Light, forget not my song of praise.

2. For the Authades and his lion-faced power opened their mouths against me, they dealt cunningly with me.

3. And they surrounded me, wishing to take away my power; and they hated me because I sang praises to thee.

4. Instead of loving me, they slandered me, but I sang praises.

5. They planned to take away my power because I sang praises to thee, O Light. And they hated me because I loved thee.
6. Let the darkness come over the Authades, and may the archon of the outer darkness remain at his right hand.

7. And when thou dost judge him, take his power away from him; and that which he thought - to take away my light from me - do thou take his from him.

8. And may all his powers of his light within him diminish; and may another one take his greatness in the three triple-powered ones.

9. May all the powers of his emanations become without light; and may his matter be without light in it.

10. May his emanations remain in the Chaos, and may they not be allowed to go to their place; may their light which is in them diminish, and let them not be allowed to go up to the thirteenth aeon, their place.

11. May the paraleptes, the purifier of the lights, purify all the lights which are in the Authades; and may he take them from them.

12. May the archons of the darkness below rule over his emanations, and let not anyone receive him to himself in his place; and let not anyone hear the power of his emanations in the Chaos.

13. May the light which is in his emanations be taken away, and may their name be removed from the thirteenth aeon; indeed rather may his name be taken away from that place for ever.

14. And upon the lion-faced power, may there be brought the sin of him who emanated it in the presence of the light; and may the iniquity, of the matter which brought him (the Authades) forth not be erased.

15. And may their sin immediately be in the presence of the eternal light; and may they not be allowed to see, and may their name be removed from every place;

16. Because they did not spare me, and they oppressed the one whose light and power they took away. And afterwards they put me among them, wishing to take away all my light from me.

17. They loved to come down to the Chaos; may they be within it, and not be brought forth from this time hence. They did not want the place of righteousness as dwelling place, and they will not be taken to it from this time forth.
18. He put on the darkness like a garment; and it (the darkness) went into him like water, and it went into all his powers like oil.

19. May he wrap himself in the Chaos like a garment, and gird himself with the darkness like a leather girdle at all times.

20. While these things happen to those who brought these things upon me on account of the light; and they said: let us take away all her power.

21. But thou, O Light, have compassion on me, on account of the mystery of thy name; and save me in the beneficence of thy mercy.

22. Because they have taken away my light and my power, and my power is shaken within me, and I have not been able to stand upright in their midst,

23. I have become like matter which has fallen; I have been cast on this side and that, like a demon which is in the air.

24. My power has been destroyed, for I possess no mystery; and my matter has faded because of my light, for they took it away.

25. And as for me, they mocked me; they looked at me as they winked about me.

26. Help me according to thy compassion.'

Now at this time, he whose spirit is eager, let him come forward and say the interpretation of the twelfth repentance of the Pistis Sophia.'

CHAPTER 56.

Andrew however came forward, he said: "My Lord and Saviour, thy light-power prophesied once, through David, concerning this repentance which the Pistis Sophia said, and spoke in the 108th Psalm, saying:

1. 'O God, do not be silent to my praise.
2. For the mouths of the sinner and the cunning, they have opened against me; they have spoken about me with a cunning tongue.

3. And they surround me with words of hatred; and they have fought against me without a cause.

4. Instead of loving me, they slandered me, but I prayed.

5. They established for me evil in the place of good, and hatred in the place of my love.

6. Set a sinner over him, and let the devil stand at his right hand.

7. When he is judged, may he come forth condemned, and may his prayer become sin.

8. May his days be diminished, and may another take his office.

9. May his sons become orphans, and may his wife become a widow.

10. May his sons be moved, and may they be turned out and beg; may they be cast forth from their house.

11. May the creditor search all his belongings; and may strangers rob all his efforts.

12. May there not exist for him anyone who gives him a hand, or who is compassionate to his orphans.

13. May his sons be blotted out; and may his name be blotted out in one generation.

14. May the sin of his fathers be remembered in the presence of the Lord; and let not the iniquity of his mother be blotted out.

15. May they be in the presence of the Lord at all times; and may his memory be wiped out from the earth.

16. Because he did not remember to show mercy; and he pursued a poor man and a wretched one, and he persecuted one who was afflicted, to kill him.

17. He loved cursing and may it come to him; he did not wish to bless and may it be removed from him.
18. He put on cursing like a garment, and it went to his interior like water; it became like oil in his bones.

19. May it be to him like the garment with which he will wrap himself; and like a girdle with which he will gird himself at all times.

20. This is the dealing for those that slander me before the Lord, and those that speak lawless things into my soul.

21. But thou, O Lord, Lord show mercy on me, on account of thy name; save me.

22. For I am a poor man and I am a wretched one; my heart is agitated within me.

23. I have been taken into the midst like a shadow which goes down; I am blown forth like locusts.

24. My knees are weak with lasting; and my flesh is changed on account of the (lack of) oil.

25. But I have become a mockery to them; they saw me and they shook their heads.

26. Help me, O Lord God, and save me, according to thy mercy.

27. May they know that this is thy hand, and thou hast created it, O Lord.'

This is the interpretation of the twelfth repentance which the Pistis Sophia said, as she was in the Chaos.

CHAPTER 57.

Jesus continued again, however, with the discourse. He said to his disciples: "It happened again after these things, the Pistis Sophia cried out to me, saying: 'O Light of Lights, I have transgressed against the twelve aeons. I came down from them. For this reason I have said the twelve repentances, one according to each aeon. Now at this time, O Light of Lights, forgive me my transgression, for it is very great. Because I left the places of the height. I came to dwell in the places of the Chaos.'

Now when the Pistis Sophia finished saying these things, she continued again with the thirteenth repentance, saying:
1. 'Hear me as I sing praises to thee, O Light of Lights. Hear me as I say the repentance of the thirteenth aeon, the place from which I came down, so that the thirteenth repentance of the thirteenth aeon be completed. These (aeons) ( against which I have transgressed, from them I came down.

2. Now at this time, O Light of Lights, hear me as I sing praises to thee in the thirteenth aeon, my place from which I came forth.

3. Save me, O Light, in thy great mystery and forgive my transgression in thy forgiveness.

4. And give me the baptism and forgive my sins and purify me from my transgression.

5. And this my transgression is the lion-faced power, which was not hidden from thee at any time, for on account of it I came down.

6. And I alone among the invisible ones, in whose place I existed, transgressed, and I came down to the Chaos. I transgressed before thee so that thy ordinance should be fulfilled.'

The Pistis Sophia now said these things. Now at this time let him whose spirit moves him to understand her words, come forth and give their thought."

Martha came forward and said: "My Lord, my spirit moves me to give the interpretation of those things which the Pistis Sophia said. Concerning them, thy power once prophesied through David in the 50th Psalm, speaking thus:

1. 'Have mercy upon me, O God, according to thy great pity; according to the multitude of thy mercies blot out my sin.'

2. Wash me thoroughly from my iniquity.

3. And my sin is present to me at all times.

4. That thou shouldst be justified in thy words and victorious when thou judgest me.'

This is the explanation of the words which the Pistis Sophia said." Jesus said to her: "'Excellent, well done Martha, thou blessed one".

CHAPTER 58.
Jesus however continued again with the discourse. He said to his disciples: "Now it happened when the Pistis Sophia said these words, the time was fulfilled that she should be brought forth from the Chaos. And by myself alone, without the First Mystery, I brought forth from myself a light-power, I sent it down to the Chaos that it should bring the Pistis Sophia up from the deep places of the Chaos and bring her to the upper place of the Chaos, until the command came forth from the First Mystery that she should be brought up from the Chaos completely. And my light-power brought the Pistis Sophia up to the upper places of the Chaos. Now it happened when the emanations of the Authades knew that the Pistis Sophia was brought up to the upper places of the Chaos, they followed her upwards, wanting to take her again to the lower places of the Chaos. And my light-power, which I had sent to bring the Sophia up from the Chaos, gave light exceedingly. Now it happened when the emanations of the Authades followed the Sophia when she was brought to the upper places of the Chaos, she sang praises again and she cried out to me, saying:

I. 'I will sing praises to thee, O Light, for I wanted to come to thee. I will sing praises to thee, O Light, for thou art my Saviour.

2. Leave me not in the Chaos. Save me, O Light of the height, for thou art he to whom I have sung praises.

3. By thyself thou hast sent to me thy light and thou hast saved me. Thou hast brought me to the upper places of the Chaos.

4. May the emanations of the Authades which follow me fall down to the lower places of the Chaos. And let them not come to the upper places so that they see me.

5. And may a great darkness cover them over and may a cloud of darkness come to them. And let them not see me in the light of thy power which thou hast sent to me to save me, lest they gain power over me again.

6. And their plan which they thought of, to take away my power, let it not happen for them. And according to how they spoke against me to take away my light from me, take theirs rather instead of mine.

7. And they have spoken to take away all my light. And they were not able to take it, for thy light-power was with me;

8. Because they deliberated without thy ordinance, O Light. On account of this they were not able to take away my light.
9. Because I have believed in the light, I will not fear; and the light is my Saviour, and I will not fear.'

Now at this time let him whose power is elevated say the interpretation of the words which the Pistis Sophia said. But it happened when Jesus finished saying these words to his disciples, Salome came forward. She said: "My Lord, my power compels me to say the interpretation of the words which the Pistis Sophia said. Thy power prophesied once through Solomon, saying thus:

1. I will give thanks to thee, O Lord, for thou art my God.

2. Leave me not, O Lord, for thou art my hope.

3. Thou hast given me thy judgment freely, and I have been saved through thee.

4. May those that persecute me fall and let them not see me.

5. May a cloud of smoke cover their eyes, and may a misty air darken them; and let them not see the day, lest they seize me.

6. May their counsels become powerless; and may those things which they have devised come upon them,

7. They have devised a counsel, and it has not happened for them.

8. And they, the powerful, are vanquished; and those things which they prepared with evil intent are cast down.

9. My hope is in the Lord and I will not fear; for thou art my God, my Saviour.'

Now it happened when Salome finished saying these words, Jesus said to her: "Excellent, Salome, and well done.

This is the interpretation of the words which the Pistis Sophia said."

CHAPTER 59.

Jesus continued again, however, with the discourse. He said to his disciples: "Now it happened when the Pistis Sophia finished saying these words in the Chaos, I caused the light-
power which I had sent to save her, I caused it to become a crown of light on her head, so that from this hour the emanations of the Authades would have no power over her. And when it became a crown of light on her head, all the evil materials which were in her were moved, and they were all purified within her; they were destroyed and came to be in the Chaos, while the emanations of the Authades saw them and they rejoiced. And what was purified of the pure light within the Sophia gave power to the light of my light-power which had become a crown on her head. Now it happened further, as it surrounded the pure light within the Sophia, her pure light was not (left) without 1 the crown of the flame of the light-power, so that the emanations of the Authades did not steal it.

Now when these things had happened, the pure light-power within the Sophia began to sing praises; but she sang praises to my light-power which had become a crown on her head. She sang praises, saying thus:

1. 'The light has become a crown on my head and I will not be (left) without it, so that the emanations of the Authades do not steal it from me.

2. And even if all the materials move, I however will not move.

3. And even if all my materials are destroyed and remain in the Chaos - these which the emanations of the Authades see - I however will not be destroyed.

4. For the light is with me, and I myself am with the light.'

But the Pistis Sophia said these words. Now at this time let him who understands the thought of these words come forward and give their interpretation."

Mary, the mother of Jesus, came forward. She said: "My son according to the world, my God and my Saviour according to the height, command me that I give the explanation of the words which the Pistis Sophia said."

But Jesus answered and said: "Thou also, Mary, thou hast received form which is in the Barbelo according to the matter, and thou hast received likeness which is in the on her head. Now it happened further, as it surrounded the pure light within the Sophia, her pure light was not (left) without the crown of the flame of the light-power, so that the emanations of the Authades did not steal it. Now when these things had happened, the pure light-power within the Sophia began to sing praises; but she sang praises to my light-power which had become a crown on her head. She sang praises, saying thus:
1. 'The light has become a crown on my head and I will not be (left) without it, so that the emanations of the Authades do not steal it from me.

2. And even if all the materials move, I however will not move.

3. And even if all my materials are destroyed and remain in the Chaos - these which the emanations of the Authades see - I however will not be destroyed.

4. For the light is with me, and I myself am with the light.'

But the Pistis Sophia said these words. Now at this time let him who understands the thought of these words come forward and give their interpretation.

Mary, the mother of Jesus, came forward. She said: "My son according to the world, my God and my Saviour according to the height, command me that I give the explanation of the words which the Pistis Sophia said."

But Jesus answered and said: "Thou also, Mary, thou hast received form which is in the Barbelo according to the matter, and thou hast received likeness which is in the Virgin of the Light according to the light, thou and the other Mary, the blessed one. And for thy sake the darkness exists and furthermore, from thee has come forth the material body in which I exist, which I have cleaned and purified. Now at this time I command thee to give the interpretation of the words which the Sophia said.

However Mary, the mother of Jesus, answered, she said: "My Lord, thy light-power once prophesied about these words through Solomon in the 19th Ode and said:

1. 'The Lord is upon my head like a crown and I shall not be without him.

2. They plaited for me the true crown, and it caused thy branches to sprout in me.

3. For it is not like a withered crown which does not sprout; but thou livest upon my head and thou dost sprout upon me.

4. Thy fruits are full and ripe, filled with thy salvation'."

Now it happened when Jesus heard these words which Mary his mother spoke, he said to her: "Excellent, well done."
Truly, truly, I say that they will bless thee from end to end of the earth, for the pledge of the First Mystery was entrusted to thee. And by means of that pledge all those of the earth and all those of the height will be saved. And that pledge is the beginning and the end."

CHAPTER 60

Jesus however continued with the discourse. He said to his disciples: "It happened when the Pistis Sophia said the thirteenth repentance, moreover at that hour the ordinance was completed of all the afflictions which had been ordained for the Pistis Sophia, because of the completion of the First Mystery, which had been since the beginning. And the time came that she should be saved from the Chaos and brought forth from all the darknesses. For her repentance was received by the First Mystery'. And that Mystery sent me a great light-power from the height, so that I should help the Pistis Sophia and bring her up from the Chaos. But I looked to the aeons of the height, I saw the light-power which the First Mystery had sent to me so that I should save the Sophia from the Chaos. Now it happened, when I saw it coming forth from the aeons and it hastened towards me -- but I was above the Chaos - another light-power also came forth from me, in order to help the Pistis Sophia. And the light-power which came forth from the height through the First Mystery came down upon the light-power which came forth from me. And they met one another and became a great outpouring of light."

Now when Jesus had said these things to his disciples he said: "Do you understand the manner in which I am speaking with you?"

Mariam sprang up, she said: "My Lord, I understand what thou dost say. Concerning the interpretation of these words, thy light-power once prophesied through David in the 84th Psalm, saying:

10. 'Mercy and truth have met one another, and righteousness and peace have kissed one another.

11. Truth has sprouted from the earth and righteousness has looked forth from heaven.' Now mercy is the light-power which came forth through the First Mystery, for the First Mystery, heard the Pistis Sophia, and had mercy on her in all her afflictions. Truth, on the other hand, is the power which came forth from thee, because thou didst fulfill the truth that thou shouldst save her (the Pistis Sophia) from the Chaos. And furthermore, righteousness is the power which came forth through the First Mystery, which will guide the Pistis Sophia. And again peace is the power which came forth from thee, because it will go into the emanations of the Authades and take away from them the lights which they took from the Pistis Sophia; that is, thou dost gather them within the Sophia and dost make them to be at peace with her power. Truth, on the other hand, is the power which
came forth from thee when thou wast in the lower places of the Chaos. Concerning this, thy power spoke through David thus: 'Truth has sprouted from the earth', because thou wast in the lower places of the Chaos. Righteousness, on the other hand, which looked forth from heaven, is the power which came forth from the height, through the First Mystery, and which entered into the Sophia.'

CHAPTER 61.

Now it happened when Jesus heard these words, he said: "Excellent, Mariam, thou blessed one who wilt inherit the whole Kingdom of the Light." After these things Mary, the mother of Jesus, also came forward and said: "My Lord and my Saviour, command me also that I answer this discourse."

Jesus said: "I will not prevent him whose spirit has become understanding, but I urge him the more to speak the thought which has moved him. Now at this time, Mary, my mother according to the matter, to whom I was entrusted, I command thee that thou also sayest the thought of the discourse."

Mary answered, however, and said: "My Lord, concerning the word which thy power prophesied through David:

10. 'Mercy and truth have met one another; righteousness and peace have kissed one another.'

11. 'Truth has sprouted from the earth and righteousness has looked forth from heaven.'

Thy power once prophesied in these words about thee. When thou wast small, before the Spirit came upon thee, while thou wast in a vineyard with Joseph, the Spirit came forth from the height, he came to me into my house, he resembled thee. And I did not recognize him and I thought that he was thou. And the Spirit said to me: 'Where is Jesus, my brother, that I meet him?' And when he said these things to me, I was confused and I thought that he was a phantom to tempt me. But I took him, I bound him to the leg of the bed in my house, until I came out to you in the field, thou and Joseph, and I found you in the vineyard, as Joseph was hedging the vineyard with reeds. Now it happened, when thou didst hear me speaking the word to Joseph, thou didst understand the word and thou didst rejoice. And thou didst say: 'Where is he that I may see him? Or else I await him in this place'. But it happened when Joseph heard thee saying these words, he was agitated and we came up at the same time, we went into the house. We found the Spirit bound to the bed. And we looked at thee with him, we found thee like him. And he that was bound to the bed was released, he embraced thee, he kissed thee. And thou also, thou didst kiss him and you became one.
This now is the discourse and its interpretation. Mercy is the Spirit which came forth from
the height, through the First Mystery, because he (the First Mystery) had mercy on the race
of men. He sent his Spirit that it should forgive the sins of the whole world so that they (men)
should receive mysteries and inherit the Kingdom of the Light. Truth, on the other hand, is
the power which was entrusted to me; when it came forth from the Barbelo, it became for
thee a material body. And it preached about the place of the truth. Righteousness is thy
Spirit which has brought the mysteries forth from the height, to give them to the race of
mankind. Peace, on the other hand, is the power which was entrusted to thy material body,,
according to the world, which baptised the race of mankind until they became strangers to
sin. And it made them to be at peace with thy Spirit, and they came to be at peace with the
emanations of the light. That is, righteousness and peace have kissed one another. And as it
was said : 'Truth has sprouted from the earth': truth however is thy material body , which
sprouted from me, according to the earth of mankind, and which has preached about the
place of the truth. And also as it was said: 'Righteousness (looked forth) from heaven':
righteousness is the power which looked forth from the height, which will give the mysteries
of the light to the race of mankind. And they will become righteous and good and inherit the
Kingdom of the Light." Now it happened when Jesus heard these words which Mary his
mother said, he said : "Excellent, well done, Mary. 

CHAPTER 62

The other Mary came forward and said : "My Lord, suffer me and be not angry with me, for
since the time that thy mother spoke with thee concerning the interpretation of these words,
my power has agitated me that I should come forward and also say the interpretation of these
words. "

Jesus said to her : "I command thee to say their interpretation." Maria said : "My Lord :
'Mercy and truth have met one
another'. Now mercy is the Spirit which came down upon thee when thou didst receive
baptism from John . Now mercy is the Spirit of Godhood which came forth upon thee, which
had mercy upon the race of mankind. It came down, it met the power of Sabaoth the Good
which is within thee and which has preached on the places of the truth. But it is said
furthermore : 'Righteousness and peace have kissed one another. Now righteousness is the
Spirit of the light, which came down upon thee, bringing the mysteries of the height in order
to give them to the race of mankind. Peace, on the other hand, is the power of Sabaoth the
Good which is within thee. It is this which baptised and forgave the race of mankind and
made them to be at peace with the Sons of the Light . And furthermore, as thy power has said
through David : 'Truth has sprouted from the earth' : that is, the power of Sabaoth the Good,
[as it said : 'It sprouted from the earth'] it is this which sprouted from Mary thy mother, the
earth-dweller . On the other hand, righteousness which looked forth from heaven ~ is the
Spirit which is in the height, which has brought forth all the mysteries from the height. It
gave them to the race of mankind, and they became righteous and good and they inherited the Kingdom of the Light.

It happened however when Jesus finished hearing these words which Mariam spoke, he said; "Excellent, Mariam, thou inheritor of the light." Mary, the mother of Jesus, came forward again. She prostrated herself at his feet, she kissed them, and she said : "My Lord and my Son and my Saviour, be not angry with me, but forgive me that I say the interpretation of these words a second time: 'Mercy and truth have met one another'. I am Mary thy mother, and Elisabeth, the mother of John whom I met. Now mercy is the power in me of the Sabaoth which came forth from me, which is thou. Thou hast had mercy on the whole race of mankind. On the other hand, truth is the power which was in Elisabeth, which is John who came and preached on the true way, which is thou, before whom he preached. And furthermore: 'Mercy and truth have met one another': that is thou, my Lord, who didst meet John on the day when thou didst receive baptism. But furthermore, thou and John are righteousness and peace, which kissed one another. 'Truth has sprouted from the earth and righteousness has looked forth from heaven': that is the time when thou didst do service to thyself. Thou didst take the type of Gabriel, thou didst look down upon me from heaven, thou didst speak with me; and when thou didst speak with me thou didst sprout from me. That is, the truth which is the power of Sabaoth the Good which is in thy material body - that is the truth which sprouted from the earth."

Now it happened when Jesus heard these words which Mary, his mother, spoke, he said : "Excellent and well done. This is the interpretation of all the words about which my light-power once prophesied through David the prophet.

These, however, are the names which I will give from the endless one. Write them with a sign so that the sons of God will be manifest from here. This is the name of the immortal one : []; and this is the name of the voice by which the perfect man is moved : [] But these are the interpretations of the names of these mysteries : the first name which is uuu, its interpretation is []; the second which is ppp, its interpretation is []; the third which is [], its interpretation is ooo, the fourth which is [], its interpretation is vvv, the fifth which is ôôôô, its interpretation is aaa. That which is on the throne is uuu; this is the interpretation of the second : aaaa,aaaa,aaaaa; this is the interpretation of the whole name.
Chapter 63

John also came forward, he said: "O Lord, command me also that I say the interpretation of the words which thy light-power once prophesized through David." But Jesus answered and said to John: "Thou also, John, I command thee to say the interpretation which my light-power prophesized through David:

10. "Mercy and truth have met one another, and righteousness and peace has kissed one another."

11."Truth has sprouted from the earth and righteousness has looked forth from heaven."

John answered, however, and said: "This is the word which thou hast said to us once: "I came forth from the height, I entered into Sabaoth the Good, I embraced the light-power within him." Now at this time: "Mercy and truth have met one another." Thou art the mercy which was sent forth from the places of the height through thy Father, the First Mystery, who looks within. He sent thee that thou shouldst have mercy on the whole world. Truth, on the other hand, is the power of Sabaoth the Good which bound itself to thee, which thou didst cast to the left, thou, the First Mystery which looks forth. The Little Sabaoth the Good received it, he cast it into the matter of Barbelo, and he preached on the true place of the truth in all the places of those of the left. Now it is that the matter of the Barbelo which is a body to thee today. "And righteousness and peace have kissed eachother." Righteousness is thou who didst bring all the mysteries through the Father, the First Mystery who looks within, and thou didst baptise the power of Sabaoth the Good. And thou didst come to the place of the archons, thou didst give to them the mysteries of the height and they became righteous and good. Peace, on the other hand, is the power of Sabaoth, namely thy soul which entered into the matter of Barbelo. And all the archons of the six aeons of Jabraoth have made peace with the mystery of the light. And: "Truth which has sprouted from the earth.". This is the power of Sabaoth the Good which came forth from the place of the right, which is outside the Treasury of the light, and which went to the place of those of the left. It entered the matter of the Barbelo, and it preached to them the mysteries of the place of the truth. Righteousness,
on the other hand, which looked froth from heaven is thou, the First Mystery, which looked forth, having come forth from the spaces of the height with the mysteries of the kingdom of light. And thou didst come down upon the garment of light which thou didst receive from the hand of Barbelo; thou didst come down upon him who is Jesus our Saviour, like a dove.

Now it happened when John had spoken these words, the First Mystery who looks forth said to him: "Excellent, John, thou beloved brother."

Chapter 64

The First Mystery continued again, saying: "Now it happened, the power which came forth from the height, namely I myself, whom my Father sent to save the Pistis Sophia from the Chaos - now I with the other power which came forth from me and the soul which I received from Sabaoth the Good, they came towards one another, they made one outpouring of light which was exceedingly bright, I called Gabriel and Michael down from the aeons, by the command of my Father, the First Mystery who looks within, and I gave them the outpouring of light. I caused them to go down to the Chaos to help the Pistis Sophia, and to take the light-powers which the emanations of the Authades had taken from her, to take them from them and to give them to the Pistis Sophia. And in the hour that they brought the outpouring of light down to the Chaos, it gave light exceedingly to the whole Chaos, and it spread in all their (the emanations?) places. And when the emanations of the Authades saw the great light of that outpouring, they were all afraid together. And that outpouring drew forth from them all the light-powers which they had taken from the Pistis Sophia. And the emanations of the Authades did not dare to take hold of that outpouring of light in the dark Chaos; nor were they able to take hold of it by the artifice of the Authades who had hold of the emanations.

And Gabriel and Michael brought the outpouring of the light over the body of the matter of the Pistis Sophia. And they cast into her all her lights which had been taken from her. And the body of her matter received light completely. And furthermore, all her powers within her, whose light had been taken away, received light and they ceased to lack light, because they received their light which had been taken from them, because the light was given to them by me. And Michael and Gabriel, who served me and brought the outpouring of light to the Chaos, will give the mysteries of the light to them; these are they who were entrusted with the outpouring of light which I gave to them, I brought it to the Chaos. Michael and Gabriel did not take any light for themselves from the lights of the Pistis Sophia, which they took away from the emanations of the Authades. Now it happened when my outpouring of light cast into the Pistis Sophia all her light-powers which it took away from the emanations of the Authades, she became completely lighted. And also the light-powers which were in the Pistis Sophia, which the emanations of the Authades did not take away, rejoiced again and they were filled with light. And the lights which were cast into Pistis Sophia gave life to the body of her matter which had no light in it, which was about to be destroyed or was being destroyed, and they set up all its powers which were about to be dissolved. And they received light-power for themselves, they became as they were at first and they increased in perception of the light. And all the light-powers of the Sophia recognised one another through my outpouring of light. And they were saved through the light of that outpouring.
And my outpouring of light, when it took the lights from the emanations of the Authades, which had taken them from the Pistis Sophia, it cast them into the Pistis Sophia. And it turned itself and came up out of the Chaos." Now when the First Mystery said to the disciples that those things happened to the Pistis Sophia in the Chaos, he answered and said to them: "Do you understand in what manner I am speaking to you?"

Chapter 65

Peter came forward and said: "My Lord, concerning the interpretation of the words which thou hast spoken, thy light-power once prophesized through Solomon in his Ode:

7. "There went forth an outpouring, it became a great broad river.

8. It gathered all things; it turned towards the Temple.

9. It could not be restrained with restrainers and buildings, nor could the artificers of those who restrain water restrain it.

10. It was brought over the whole earth and it took hold of all things.

11. Those who were on the dry sand were given to drink, their thirst was relieved and quenched when they were given to drink by the hand of the Most High.

12. Blessed are the servers of that drink to whom the water of the Lord is entrusted.

13. They have changed dry lips; those that were fainting received joy of heart. Souls were given life, and breath was cast in so that they did not die.

14. They have set upright limbs that had fallen; they have given power to their feebleness, and light to their eyes.

15. For they have all known themselves in the Lord; and they have been saved through a water of eternal life."

Hear now, my Lord, and I will give the discourse openly. As thy power prophesied through Solomon: "There went forth and outpouring, it became a great, broad river." : that is, the outpouring of the light was spread out in the Chaos in all the places of the emanations of the Authades. And again, the word which they power spoke through Solomon: "It gathered all things, it brought them over to the Temple." : that is, it gathered out of the emanations of the Authades all the light-powers which they had taken from the Pistis Sophia, and it cast them into the Pistis Sophia again. And the word which thy power spoke; "It could not be restrained with restrainers and buildings" : that is, the emanations of the Authades were not able to
restrain the outpouring of light in the walls of the darkness of the Chaos. And the word which it spoke: "It was brought over the whole earth and filled all things." : that is, when Gabriel and Michael had brought it over the body of the Pistis Sophia, they cast into her all lights which the emanations of the Authades had taken away from her, and the body of her matter gave light. And the word which it spoke: "Those who were on dry sand were given to drink." : that is, all those received light who were in the Pistisn Sophia, those whose light was taken away at first. And the word which it spoke: "And their thirst was relieved and quenched." : that is, her powers ceased to lack light and they were satisfied with light, because they were given their light which had been taken from them. And again, as thy power spoke: "They were given to drink by the hand of the Most High" : that is, they were given light by the outpouring of light which came forth from me, the First Mystery. And as thy power spoke: "Blessed are the servers of that drink" : that is the word, which thou didst say: Michael and Gabriel who have served brought the outflowing of the light to the Chaos and furthermore they brought her up. They will give to them the mysteries of the light of the height, these to whom the outpouring of light was entrusted. And furthermore as thy power spoke: "They changed dry lips": that is, Gabriel and Michael have not taken for themselves from the lights of the Pistis Sophia, which they seized from the emanations of the Authades, but they cast tem into the Pistis Sophia. And again the word which it spoke: "Those that were fainting received joy of heart." : that is, all the other powers of the Pistis Sophia, those that were not taken away by the emanations of the Authades, rejoiced greatly and they were filled with light through their fellow lights, because they were cast into them. And the word which thy power spoke: "Souls were given life, breath was cast in so that they did not die": that is, when they cast the lights into the Pistis Sophia, they gave life to the body of her matter, from which its lights had been taken at first and which were about to perish. And again the word which thy power spoke: "They have set upright limbs, that have fallen, or lest they fall." : that is, when they cast her lights into her, they set upright all her powers which were about to collapse. And furthermore as thy light-power spoke: "They have given power to their feebleness": that is, they have received their light again and they have become as they were at first. And again the word which it said: "They have given light to their eyes." : that is, they have received perception in the light, and they have known the outpouring of light, that it belongs to the height. And again the word which it spoke: "They have all known themselves in the Lord." : that is, all the powers of the Pistis Sophia have known one another through the outpouring of light. And again the word which it spoke: "They have been saved through a water of eternal life." : that is, they have been saved through the wole outpouring of light. And the word which it spoke: "The outpouring of light gathered all things and gathered it in the Temple." : that is, when the outpouring of light took all the lights of the Pistis Sophia and seized them from the emanations of the Authades, it cast them into the Pistis Sophia, and it turned itself, it came forth from the Chaos. It came down upon thee, thou who art the Temple. This is the interpretation of all the words which thy power spoke through the Ode of Solomon."Now it happened when the First Mystery heard these words which Peter said, he said to him :"Excellent, thou blessed one, Peter, this is the interpretation of the words which were spoken."
Chapter 66

The First Mystery however continued again with the discourse. He said "Now it happened before I brought the Pistis Sophia up from the Chaos, because I was not yet commanded by my Father, the First Mystery who looks within, now at that time after this the emanations of the Authades knew that my outpouring of light had taken away from them the light-powers which they had taken away from the Pistis Sophia, and had cast them (the outpouring of light had cast them) into the Pistis Sophia. And furthermore when they saw the Pistis Sophia lighted as she was from the beginning, they were angry against the Pistis Sophia. And they cried again to their Authades, that he should come and help them, so that they should take away the powers which were in the Pistis Sophia once again. And the Authades sent out of the height, out of the thirteenth aeon, he sent another great light-power. It came down to the Chaos like a flying arrow, in order that he (the Authades) should help his emanations, so that they should take the lights from the Pistis Sophia once again. And when the light-power came down, the emanations of the Authades, which were in the Chaos and afflicted the Pistis Sophia, were encouraged greatly. And they again pursued the Pistis Sophia with a great terror and a great disturbance. And some of the emanations of the Authades afflicted her. For one of them changed to the form of a basilisk, having seven heads; again another changed to the form of a dragon; with the other previous power of the Authades which has a lion-face; and with all his other very numerous emanations. And they came together, they oppressed the Pistis Sophia. And again they brought her to the places below the Chaos. And again they agitated her greatly. Now it happened when they agitated her, she ran from them, she came to the upper places of the Chaos. And the emanations of the Authades pursued her, they agitated her greatly. Now it happened after these things Adamas, the Tyrant, looked forth from the twelve aeons. He also was angry with the Pistis Sophia, because she wished to go to the Light of Lights which was above them all; because of this he was angry with her. Now it happened when Adamas, the Tyrant, looked forth from the twelve aeons, he saw the emanations of the Authades oppressing the Pistis Sophia until they took away all her light from her. But it happened when the power of the Adamas came down to the Chaos to the presence of all the emanations of the Authades - now it happened when that demon came down to the Chaos - he threw the Pistis Sophia down. And the lion-faced power and the serpent-face and the basilisk-face and the dragon-face and all the other emanations of the Authades, which were very numerous, surrounded the Pistis Sophia at one time, wishing to take her inner powers once again. And they oppressed the Pistis Sophia greatly, and they threatened her. Now it happened when they oppressed her and when they agitated her greatly, she cried again to the light and she sang praises, saying:

1. "O Light, who hast helped me, may thy light come down upon me.

2. For thou art my shelter and I come to thee, O Light, believing in thee, O Light.
3. For thou art my Saviour from the emanations of the Authades and Adamas, the Tyrant, and it is thou who wilt save me from all his powerful threats.

However, when the Pistis Sophia had said these things, then again through the command of my Father, the First Mystery who looks within, I sent again Gabriel and Michael and the great outpouring of light, that they should help the Pistis Sophia. And I commanded Gabriel and Michael that they should carry the Pistis Sophia upon their hands, lest her feet touch the darkness below. And again I commanded them that they should guide her in the places of Chaos from whence they would bring her out. Now it happened when the angels went down to the Chaos, they and the outpouring of light, that it was exceedingly shining, there being no measure to the light which it had, they were afraid and they released the Pistis Sophia. And the great outpouring of light surrounded the Pistis Sophia on every side of her, on her left, and on her right, and on every side of her, and it made a crown of light for her head. Now it happened when the outpouring of light surrounded the Pistis Sophia, she took courage very greatly. And it (the outpouring) did not cease surrounding her on very side. And she was not afraid of the emanations of the Authades, which were in the Chaos. Nor again was she afraid of the other new power of the Authades which he had cast down into the Chaos like a flying arrow. Nor did she tremble at the demonic power of Adamas which came forth from the aeons. And again through my command, I, the First Mystery who look forth, my outpouring of light which surrounded the Pistis Sophia on all sides gave light exceedingly. And the Pistis Sophia remained in the midst of the light, while a great light was on her left and on her right and on all sides, and it was a crown upon her head. And all the emanations of the Authades were not able to change their faces again, nor were they able to bear the impact of the great light of my outpouring which was a crown of light for her head. And all the emanations of the Authades, a multitude of them fell at her right because she was greatly lighted, and another multitude fell at her left; and they were not able to approach the Pistis Sophia at all because of the great light. Rather they all fell upon one another or they all came close to one another. And they were not able to do any evil to the Pistis Sophia, because she trusted in the light. And through the command of my Father, the First Mystery who looks within, I also came down to the Chaos shining exceedingly. I made my way to the lion-faced power which was shining greatly, and I took away all its light from within it. And I restrained all the emanations of the Authades so that from this hour they did not go to their place, namely the Thirteenth Aeon. And I took the power from all the emanations of the Authades, and they all fell powerless into the Chaos. And I brought the Pistis Sophia forth on the right of Gabriel and Michael. And the great outpouring of light went again into her. And the Pistis Sophia saw with her eyes her enemies, that I had taken their light-power from them. And I brought forth the Pistis Sophia from the Chaos, while she trampled on the emanation of the Authades with a serpent-face; and furthermore she trampled upon the emanation with a basilisk-face with seven heads; and she trampled upon the power with a lion-face, and the dragon-face. I caused the Pistis Sophia to remain standing upon the emanation of the Authades. But the one with a basilisk-face and seven heads was stronger than them all in its evil. And I, the First Mystery, stood upon it. And I took away all
the powers within it, I destroyed all its matter, so that from this hour no seed from it should arise."

Chapter 67

When, however, the First Mystery said these things to the disciples, he answered, saying: "Do you understand in what manner I speak with you?" James came forward and said: "My Lord, concerning the interpretation of the words which thou hast spoken, thy light-power prophesied about them, through David in the 90th psalm:

1."He that dwells in the help of the Highest will be under the shadow of the God of Heaven.
2. He will say to the Lord: Thou art my shelter and my refuge, my God in whom I have trusted.
3. For he will save me from the snare of the hunters and a powerful word.
4. He will overshadow thee with his breast and under his wings thou will trust. His truth will surround thee like a shield.
5. Thou shalt not fear from terror by night and from an arrow that flies by day.
6. From anything which walks in darkness; from a demonic blow at midday.
7. A thousand will fall at thy left and ten thousand at thy right, but they will not approach thee.
8. Rather thou wilt observe them with thy eyes and see the reward of sinners.
9. For thou, O Lord, art my hope; thou hast set the Highest as thy refuge.
10. No evil will approach thee, no scourge will enter thy dwelling.
11. For he will command his angels concerning thee, that they guard thee in all thy ways.
12. They will bear upon thee upon their hands lest thou strikest a stone with thy foot.
13. Thou wilt thread upon the serpent and basilisk, and thou wilt trample upon the lion and dragon.
14. Because he has trusted in me I will save him; I will overshadow him because he has known my name.
15. He will cry to me and I will hear him; I will be with him in his affliction, and I will save him and honour him.
16. I will increase him with many days, I will teach him my salvation.

This, O Lord, is the interpretation which thou didst speak. Hear now that I speak openly. Now the word which thy power spoke through David: "He that dwells in the help of the Highest will be under the shadow of the God of heaven."; that is, when the Sophia trusted in the light, she was under the light of the outpouring of light which came from the height through thee. And the word which thy power spoke through David: "I will say to the Lord: Thou art my shelter and my refuge, my God in whom I have trusted."; that is, the word with which the Pistas Sophia sang praises: "O Light, I believe in thee, thou art my Saviour from the emanations of the Authades and Adamas, the Tyrant; and it is tho who wilt save me from their powerful threats.". And furthermore the word which thy power spoke through David: "He will overshadow thee under his breast, and under his wings thou wilt trust." that is, the
Pistis Sophia was in the light of the outpouring of light which came forth from thee, and she continued to be encouraged by the light upon her left and her right, which are the wings of the outpouring of light. And the word which thy light-power prophesied through David: "Truth will surround thee like a shield." : that is the light of the outpouring of light which surrounded the Pistis Sophia on all sides like a shield. And the word which thy power spoke: "He shall not fear from terror by night." : that is, that the Pistis Sophia did not fear the terrors and disturbances which were contained in the Chaos which is the night. And the word which thy power spoke : "He shall not fear an arrow that flies by day": that is, that the Pistis Sophia did not fear the power which the Authades finally sent from the height, which came to the Chaos like an arrow which flies. Now thy light-power said : "Thou shalt not fear an arrow that flies by day" , because that power came forth from the twelth(Schmidt suggests that this is an error in the manuscript and that it is supposed to be the Twelfth) aeon. He is lord over the twelth aeon and it is he who lights all the aeons ; because of this he has said "the day". And the word which thy power spoke : "He will not fear anything which walks in the darkness." : that is, the Pistis Sophia did not fear the emanationn with a serpent-face, which causes fear to the Pistis Sophia in the Chaos which is the darkness. And the word which thy power said : " He shall not fear a demonic blow at midday." : that is the Pistis Sophia did not fear the demonic emanation of Adamas the Tyrant, which cast the Pistis Sophia down with a great blow, which came forth from Adamas from the twelth aeon. Because of this thy power said: "He shall not fear a demonic blow at midday." "Midday", because it came from the twelfth aeon, which is the hour of midday. And furthermore "Night" because it came forth from the Chaos, which is the night, and it came forth from the twelfth aeon, which is the middle between the two. Because of this thy light-power said "the hour of midday", because the twelve aeons are in the middle between the thirteenth aeon and the Chaos. And the word which thy light-power spoke through David: " A thousand will fall at his left and ten thousand at his right, and they will not approach him." : that is, when the emanations of the Authades which were very numerous were not able to bear the great light of the outpouring of light, a multitude of them fell at the left of the Pistis Sophia and a multitude fell at her right. And they were not able to approach her to corrupt her. And the word which thy light-power spoke through David : "Rather thou wilt observe them with thine eyes and see the reward of sinners, for thou , O Lord, art my hope." : that is, the Pistis Sophia observed with her eyes her enemies, namely the emanations of the Authades which had all fallen upon one another. Not only did she observe them with her eyes, but thou also, my Lord, the First Mystery, thou didst take away the light-power which was in the lion-faced power ; and further thou didst take away the power of all the emanations of the Authades, and thou didst restrain them in that Chaos, that they should not go to their place from that hour. Now because of this, the Pistis Sophia observed with her eyes her enemies, namely the emanations of the Authades, in everything which David prophesied about the Pistis Sophia, saying : "Rather thou wilt observe them with thy eyes and see the reward of sinners.". Not only did she observe them with her eyes, that they fell against one another in the Chaos, but she also saw their reward with which they were rewarded. As the emanations of the Authades thought to take away the light of the Sophia from her, thou didst reward them and repay them. And thou didst take away the light-power which is in them, instead of the lights of the Sophia who
believed in the light of the height. And as thy light-power said through David: "Thou hast set the Most High as thy refuge. No evil will able to approach thee, and no scourge will enter thy dwelling." : that is, when the Pistis Sophia believed in the light and was oppressed, she sang praises to it, and the emanations of the Authades were not able to do any evil to her, nor were they able to corrupt her, and they were not able to approach her at all. And the word which thy power said through David: "He will command his angels concerning thee, that they guard thee in all thy ways; and they will bear thee upon their hands, lest thou strike a stone with thy foot." : that is furthermore the word: "Thou didst command Gabriel and Michael that they should guide the Sophia in all the places of the Chaos until they bring her up, and that they should raise her upon their hands, lest her feet touch the darkness below and those of the darkness below seize her." And the word which thy light-power spoke through David: "Thou wilt thread upon the serpent and basilisk, and thou wilt trample upon the lion and dragon. Because he has trusted in me, I will save him and I will overshadow him because he has known my name." : that is the word: "When the Pistis Sophia came to emerge from the Chaos, she trampled upon the emanations of the Authades. She trampled upon those with serpent-faces and upon those with basilisk-faces having seven heads. And she trampled upon the lion-faced power and that with a dragon-face, because she believed in the light she was saved from them all." This, my Lord, is the interpretation of the words which thou hast spoken.

Chapter 68

It happened when the First Mystery heard these words, he said: "Excellent, James, thou beloved one." The First Mystery continued again, however, with the discourse. He said to the disciples: "It happened when I brought the Pistis Sophia forth from the Chaos, she cried out again saying:

1. "I have been saved from the Chaos and released from the bonds of darkness. I have come to thee, O Light.

2. For thou hast been light on every side of me as thou didst save and help me.

3. And the emanations of the Authades, as they rose against me, thou didst prevent them through thy light. And they were not able to approach me, because thy light was with me, and saving me through thy outpouring of light.

4. For because the emanations of the Authades oppressed me, they took away my power from me, they cast me into the Chaos there being no light in me. I became like matter which is heavy, before them.

5. And after these things an outpouring power came to me from thee, saving me; it gave light on my left and on my right, and it surrounded me on every side, so that no part of me was
without light.

6. And thou hast clothed me with the light of thy outpouring. And thou hast purified from me all my materials because of thy light.

7. And thy outpouring of light is that which has raised me, and it has taken away from me the emenations of the Authades, which afflicted me.

8. And in thy light I became courageous and a pure light of thy outpouring.

9. And the emanations of the Authades which oppressed me have gone far from me, and I have become lighted in thy great power, for thou dost save me at all times."

This is the repentance which the Pistis Sophia said when she came out of the Chaos and was released from the bonds of the Chaos. Now at this time, he who has ears to hear, let him hear."

Chapter 69

Now it happened when the First Mystery finished saying these words to the disciples, Thomas came forward and said:
"My Lord, my man of light has ears and my mind has understood the words which thou hast said. Now at this time command me that I give the interpretation of the words clearly."

But the First Mystery answered and said to Thomas:
"I command thee to give the interpretation of the song of praise in which the Pistis Sophia sang praises to me."

Thomas however answered and said: "My Lord, concerning the song of praise which the Pistis Sophia spoke because she was saved from the Chaos, thy light-power once prophesied about it through Solomon, the son of David, in his Odes, thus:

1. I have been saved from the bonds; I have fled to thee, O Lord.
2. For thou hast been a right hand to me; saving me, saving me and helping me.
3. Thou hast prevented those that rise against me; and they have not been revealed because thy face was with me, saving me with thy grace.
4. I was despised in the presence of a multitude; and they cast me forth; I became like lead in their presence.
5. There has been for me a power from thee, helping me; for thou hast placed lamps on my right side and on my left side, lest any side of me should be without light.
6. Thou hast sheltered me with the shadow of thy mercy; and I became raised above garments of skin.
7. It was thy right hand which raised me and thou hast taken away sickness from me.
8. I have become powerful in thy truth and purified in righteousness.
9. Those that rose against me have gone far from me; and I have been justified in thy beneficence, for thy rest exists for ever and ever."

Now, O my Lord, this is the interpretation of the repentance which the Pistis Sophia spoke when she was saved from the Chaos. Hear now and I will say it openly.

Now the word which thy light-power spoke through Solomon: "I have been saved from my bonds; I have fled to thee, O Lord": that is the word which the Pistis Sophia spoke; "I have been released from the bonds of darkness; I have come to thee, O Light". And the word which thy power spoke: "Thou hast been a right hand to me; saving me and helping me." And the word which thy light-power spoke: "Thou hast prevented those that rise against me and they have not been revealed.": that is the word which the Pistis Sophia said: "And the emanations of the Authades, which rose against me, thou didst prevent them through thy light; and they were not able to approach me." And the word which thy power spoke: "For thy face was with me, saving me with thy grace": that is the word which the Pistis Sophia said: "Because thy light was with me, saving me through thy outpouring of light." And the word which thy power spoke: "I was despised in the presence of a multitude and they cast me forth."; that is the word which Pistis Sophia said: "For the emanations of the Authades oppressed me and they took away my power from me; and I was despised before them and they cast me into the Chaos, there being no light in me." And the word which thy power spoke: "I became like lead in their presence": that is the word which the Pistis Sophia said: "When they took away my lights from me I became like matter (hylè) which was heavy, before them." And the word which thy power spoke: "There has been for me a power from thee, helping me."; that is the word which the Pistis Sophia said: "And after these things a light-power came to me from thee, saving me". And the word which thy power spoke: "Thou hast placed lamps on my right side and on my left side, lest any side of me should be without light."; that is the word which the Pistis Sophia said: "Thy power gave light on my right and my left, and It surrounded me on every side of me, so that no part of me was without light.". And the word which thy power spoke: "Thou hast sheltered me in the shadow of thy mercy": that is the word which the Pistis Sophia said: "And thou hast clothed me with the light of thy outpouring". And the word which thy power spoke: "I became raised above garments of skin"; that is the word which the Pistis Sophia said: "I have been purified from all my evil materials, and I have become raised over them in thy light." And the word which thy power spoke through Solomon: "It was thy right hand which raised me and it took away sickness from me": that is the word which the Pistis Sophia said: "And thy outpouring of light is that which has raised me in thy light, and it has taken away from me the emanations of the Authades which afflicted me". And the word which thy power spoke: "I have become powerful in thy truth and purified in thy righteousness": that is the word which the Pistis Sophia said: "And in thy light I became powerful and a pure light in thy outpouring". And the word which thy power spoke: "Those that rose against me have gone far from me."; that is the word which the Pistis Sophia said: "And the emanations of the Authades which oppressed me have gone far from me". And the word which thy light-power spoke through Solomon: "And I have been justified in thy beneficence, for thy rest exists for ever and ever";
that is the word which the Pistis Sophia said: "I have been saved in thy benefience, for thou dost save everyone."

Now, O my Lord, this is the whole interpretation of the repentance which the Pistis Sophia spoke when she was saved from the Chaos, and she was released from the bonds of darkness.

Chapter 70

Now it happened when the First Mystery heard Thomas saying these words, he said to him: "Excellent, well done Thomas, thou blessed one. This is the interpretation of the song of praise which the Pistis Sophia spoke."

The First Mystery, however, continued again. He said to the disciples: "But the Pistis Sophia continued again, she sang praises to me, saying:

1. I sing praise to thee; through thy ordinance thou didst bring me forth from the aeon on high, which is above, and thou didst bring me to the places below.
2. And again through thy ordinance thou didst save me from the places below; and through thyself thou hast there taken the matter which is my light-power, and I saw it.
3. And thou hast dispelled from me the emanations of the Authades which oppressed me, and they were hostile to me; and thou didst give to me the authority that I should be released from the bonds of the emanations of the Adamas.
4. And thou hast smitten the basilisk with seven heads, thou hast cast it out with my hands; and thou hast set me up over its matter. Thou hast destroyed it, lest its seed rise up from this hour.
5. And thou wast with me giving power to me in all these things; and thy light surrounded me in all places, and through thyself thou hast made all the emanations of the Authades powerless.
6. For thou hast taken away from them the power of their light; and thou hast made straight my way to bring me forth from the Chaos.
7. And thou hast removed me out of the material darknesses and thou hast taken away from them all my powers, the light which had been taken.
8. Thou hast cast into them (my powers) pure light; and to all my members, in which there was no light, thou hast given pure light out of the light of the height.
9. And thou hast made straight the way for them (my members); and the light of thy face has become for me imperishable life.
10. Thou hast brought me above the Chaos, the place of the Chaos and the destruction, so that all the materials within it which are in that place should be released, so that all my powers should be renewed in thy light and that thy light should be within them all.
11. Thou hast placed the light of thy outpouring in me. I have become purified light. This again is the second song of praise which the Pistis Sophia spoke. Now let him who understands this repentance come forth and say it."
Chapter 71

Now it happened when the First Mystery finished saying these words, Matthew came forward and said: "I have understood the interpretation of the song of praise which the Pistis Sophia spoke. Now at this time command me that I say it openly."

The First Mystery, however, answered and said: "I command thee, Matthew, to give the interpretation of the song of praise which the Pistis Sophia spoke."

Matthew, however, answered and said: Concerning the interpretation of the song of praise which the Pistis Sophia spoke, thy light-power once prophesied about it through the Ode of Solomon, thus:

1. He who brought me down from the high places which are above has brought me up from the places in the depth below.
2. He who there has taken those that are in the midst has taught me of them.
3. He who has dispelled my enemies and my adversaries has given me authority over bonds, to release them.
4. He who has smitten the serpent with seven heads with my hands has set me up over its root, so that I might wipe out its seed.
5. And thou wast with me, helping me. In all places thy name surrounded me.
6. Thy right hand has destroyed the poison of the slanderer (lit. Satanas); thy hand has made th way for thy faithful ones.
7. Thou hast freed them from the graves and thou hast removed them from the midst of corpses.
8. Thou hast taken the dead bones and thou hast clothed them with a body; and to those that do not move thou hast given energy of life.
9. Thy way has become indestructible, and thy face.
10. Thou hast brought thy aeon to destruction that all things should be dissolved and be made new and that thy light should become a foundation for them all.
11. Thou hast built thy wealth upon them, and they have become a holy dwelling place.

This now, my Lord, is the interpretation of the song of praise which the Pistis Sophia spoke. Hear now that I say it openly. The word which thy power spoke through Solomon: "He who brought me down from the high places which are above also brought me forth from the places in the depth below.": that is the word which the Pistis Sophia said: "I sing praise to thee; through thy ordinance thou didst bring me forth from the aeon on high which is above, and thou didst bring me t the places below. And again through thy ordinance thou didst save me and bring me out of the places below." And the word which thy power spoke through Solomon: " He who there has taken those that are in the midst has taught me of them": that is the word which the Pistis Sophia said: " And again through thyself thou hast caused the
matter in the midst of
my power to be purified, and I saw it". And again the word which thy power spoke through
Solomon: "He who has dispelled my enemies and my adversaries" : that is the word which
the Pistis sophia said: " And thou hast dispelled from me the emanations of the Authades
which oppressed me, and were hostile to me". And the word which thy power said: "He who
gave to me his wisdom over bonds, to release them." : that is the word which the Pistis Sophia
said : " And he gave me his wisdom to release me from the bonds of those emanations." And
the word which thy power spoke: "He who has smitten the serpent with my hands, has set me
up over its matter. Thou hast destroyed it that its seed may not rise up from this hour". And
the word which thy power spoke: " And thou wast to me helping me": that is the word which
the Pistis Sophia said: "And thou was with me giving power to me in al these things.". And
the word which thy power spoke: "In all places thy name surrounded me" : that is the word
which the Pistis Sophia said: "And thy light surrounded me in all their places." And the word
which thy power spoke: "Thy right hand has destroyed the poison of the slanderer": that is
the word which the Pistis Sophia said: "And through thyself the emanations of the Authades
were made powerless. For thou hast taken away from them the light of their power.". And
the word which thy power spoke: " Thy hand has made the way for thy faithful ones": that is the
word which the Pistis Sophia spoke: "Thou hast made straight my way, to bring me forth
from the Chaos because I have believed in thee". And the word which thy power spoke: "
Thou hast freed them from the graves and hast removed them from the midst of the
corpses.": that is the word which the Pistis Sophia said: " And thou hast freed me from the
Chaos and thou hast removed me out of the material darknesses which are the dark
emanations in the Chaos, the light of which thou hast taken away from them." And the word
which thy power spoke: " Thou hast
taken dead bones and thou hast clothed them with a body; and to those that do not move thou
hast given energy of life": that is the word which the Pistis Sophia spoke: "Thou hast taken
all my powers in which there was no light, thou hast put into them pure light. And to all my
members in which no light moved, thou hast given living light from thy height." And
the word which thy power spoke: "Thy way has become indestructible, and thy face." : that is the
word which the Pistis Sophia said: " And thou hast made straight thy way for me, and the
light of thy face has become for me imperishable life." And the word which thy power spoke: " Thou hast brought thy aeon to destruction, that all
things should be dissolved and made new." : that is the word which the Pistis Sophia said:
"Thou hast brought me, thy power, above the Chaos and above the destruction, so that all the
materials which are in that place should be dissolved, and that all my powers should
be renewed in the light." And the word which thy power spoke: "And thy light becomes a
foundation for them all" : that is the word which the Pistis Sophia said: " And thy light has
been in them all". And the word which thy light-power which thy light-power spoke through
Solomon: "Thou hast placed thy wealth upon it, and it has become a holy dwelling place"
that is the word which the Pistis Sophia said: " Thou hast made fast the light of thy
outpouring upon me, and I have become purified light." This now, my Lord, is the
interpretation of the song of praise which the Pistis Sophia said."
Chapter 72

Now it happened when the First Mystery heard these words which Matthew spoke, he said: "Excellent, Matthew, and well done, thou beloved one. This is the interpretation of the song of praise which the Pistis Sophia spoke."

The First Mystery however continued again, he said: "The Pistis Sophia, however, continued again in this song of praise,

she said:

1. I will say that thou art the light which is on high, for thou didst save me, and thou hast brought me to thyself. And thou didst not allow the emanations of the Authades, which are my enemies, to take away my light.

2. O Light of Lights, I have sung praises to thee; thou hast saved me.
3. O Light, thou hast brought my power up from the Chaos, thou hast saved me from among those that go down to the darkness.

The Pistis Sophia said these words also. Now at this time, he whose mind has become understanding to understand the words which the Pistis Sophia spoke, let him come forward and give their interpretation"

Now it happened when the First Mystery finished saying these words to the discipls, Mary came forward. She said: "My Lord, my mind is understanding at all times that I should come forward at any time and give the interpretation of the words which she spoke, but I am afraid of Peter, for he threatens me and he hates our race."

But when she said these things, the First Mystery said to her: "Everyone who will be filled with the Spirit of light to come forward and give the interpretation of those things which I say, him will no one be able to prevent. Now at this time, O Maria, give the interpretation of the words which the Pistis Sophia said."

Now Maria answered and said to the First Mystery in the midst of the discipls: "My Lord, concerning the interpretation of the words which the Pistis Sophia spoke, thy light-power once prophesied through David thus:

I will exalt thee, O Lord, for thou hast received me and thou hast not given to my enemies to rejoice over me.

2. O Lord, my God, I have cried to thee and thou didst heal me.
3. O Lord thou hast brought my soul up from Amente; thou hast saved me from those who go down to the pit."

Chapter 73
However, when Maria had said these things, the First Mystery said to her: "Excellent, well done, Maria, thou blessed one."

But he continued again with the discourse. He said to the disciples: " The Pistis Sophia continued again with this song of praise, she said:

1. The Light has become my Saviour.
2. And it has turned my darkness into light for me. And it has rent the Chaos which surrounded me. It has girded me with light."

Now it happened when the First Mystery finished speaking these words, Martha came forward and said: "My Lord, thy power prophesied once, through David, concerning these words, saying:

10. The Lord has become my helper.
11. He has turned my lament into rejoicing for me, he has rent my sackcloth, he has girded me with gladness."

It happened, however, when the First Mystery finished hering these words which Martha spoke, he said: "Excellent, and well done, Martha"

But the First Mystery continued again, he said to the disciples: "The Pistis Sophia continued again with the song of praise, and she said:

1. My Power, sing praise to the Light and forget not all the powers of the light which he has given to thee.
2. And all the powers within me, sing praise to the name of his holy mystery.
3. Who forgives all thy transgressions, who saves thee from all thy oppressions with which the emanations of the Authades have afflicted thee.
4. Who has saved thy light from the emanations of the Authades which belong to destruction; who has crowned thee with light in his compassion until he saves thee.
5. Who has filled thee with pure light; and thy beginning will be renewed like an invisible one of the height.

With these words the Pistis Sophia sang praises because she was saved. And she remembered all the things which I had done for her."

Chapter 74

Now it happened when the First Mystery finished saying these words to the disciples, he said to them: " He who understands the interpretation of these words, let him come forward and speak openly."
Maria came forward again and said: "My Lord, concerning these words with which the Pistis Sophia sang praises, thy light-power prophesied them through David, thus;

1. Bless the Lord, my soul, and all that is within me, bless his holy name.
2. Bless the Lord, my soul, and forget not all his rewards.
3. Who forgives all thy iniquities and who heals all thy sicknesses.
4. Who saves thy life from destruction, who crowns thee with mercy and compassion.
5. Who satisfies thy desire with good things; thy youth will be renewed like that of an eagle."

Now it happened when the First Mystery heard these words which Maria spoke, he said: "Excellent, O Maria, thou blessed one."

Now it happened after these things, the First Mystery continued again with the discourse, he said to the disciples: "I took the Pistis Sophia. I brought her out to a place which is below the thirteenth aeon. And I gave to her a new mystery of the light, which is not that of her own aon, the place of the invisible ones. And I gave to her a song of praise of the light so that from this time the archons of the aeons would not be able to have power over her. And I set her in that place until I should come for her and take her to her place which is in the height.

Now it happened when I set her in that place, she spoke again this song of praise, saying thus:

1. In faith I have believed in the Light; and he remembered me, he heard my song of praise.
2. He brought my power out of the Chaos of all the matter, and the darkness below. And he brought me out, he placed me in an aeon on high which is strong; he has set me on the way which leads to my place.
3. And he gave me a new mystery which is not that of my aeon; and he gave me a song of praise of the light. Now at this time, O Light, all the archons of the light will see what thou hast done for me, and they will be afraid, and they will believe in thy light.

Now the Pistis Sophia spoke this song of praise, rejoicing because she was brought out of the Chaos, and she was brought to the places which are below the thirteenth aeon.

Now at this time, he whose mind moves him to understand the interpretation of the thought in the song of praise which the Pistis Sophia spoke, let him come forward and say it."

Andrew came forward, he said: "My Lord, this is what thy light-power once prophesied through David, saying:

1. I waited with endurance for the Lord; he gave heed to me and he heard my supplication."
2. He brought my soul up from the pit of wretchedness and the miry clay; he has set my feet upon a rock and he has directed my steps.
3. He has put a new song into my mouth, a blessing for our God. Many will see and will be afraid, and will hope in the Lord."

Now it happeend when Andrew gave the thought of the Pistis Sophia, the First Mystery said to him: "Excellent, Andrew, thou blessed one."

Chapter 75

However he (the First Mystery) continued again with the discourse. He said to the disciples: "These are all the events which happened to the Pistis Sophia. Now it happened when I brought her to the place which is below the thirteenth aeon, I was about to go to the light and to abandon her, she said to me: "O Light of Lights, thou wilt go to the light and abandon me, and Adamas, the Tyrant, will know that thou hast abandoned me, and he will know that there is no one who will save me. He will come again to me to this place, he and all his archons who hate me. And the Authades will again give power to his lion-faced emanation, that they all come and oppress me at the same time and take away all my light from me, so that I become powerless, and I also become without light. Now at this time, O Light and my Light, take the power of the light from me, so that I become powerless, take the power of their light from them, so that they have not the power to oppress me from this time."

Now it happened when I heard these words which the Pistis Sophia said, I answered her, saying; "My Father who emanated me has not yet commanded me to take away their light from them, but I will seal the places of the Authades, and all his aeons which hate thee, because thou hast believed in the light. And furthermore I will seal the places of Adamas and his archons, so that none of them are able to wage war on thee until their time is completed, and until the appointed time comes fwhen my Father commands me to take away their light from them."

Chapter 76

But after this I said to her again: "Hear that I speak with thee about their time, in which these things will happen which I have said to thee. They will happen when the three times are completed."

The Pistis Sophia answered, she said to me: "O Light, by what shall I known when the three times will happen, that I may rejoice and be glad, because the time has arrived that thou takest me to my place? And furthermore I will rejoice because the time has come that thou wilt take away the light-power from all those that hate me because I have believed in thy light."
However, I answered again and said to her: "When thou seest the gate of the Treasury of the great Light - this which opens to the thirteenth aeon, namely the left - when that gate is opened the three times are completed."

The Pistis Sophia answered again, she said: "O Light, by what shall I know, when I am in this place, that gate has been opened?"

But I answered her and said to her: "When the gate is opened, those who are in all the aeons will know, because of the great light which will happen in all their places. Nevertheless see, I have now established that they (the archons) will not dare anything evil against thee, until the three times are completed. But thou wilt have the authority there to go to their twelve aeons at the same time which pleases thee, and to return again, and to come to thy place in which thou art this time, which is below the thirteenth aeon. But thou wilt not have authority to go within the gate of the height which is in the thirteenth aeon, to go within to thy place from which thou didst come forth. Nevertheless, when the three times are now completed, the Authades and all his archons will oppress thee again to take away thy light from thee. He will be angry with thee, thinking that thou hast restrained his power in the Chaos, and thinking that thou hast taken away the light (of his power) from it. He will now be infuriated against thee to take away thy light from thee, so that he may send it down to the Chaos and put it into those emanations of his, so that they should have power to come out of the Chaos, and to come to his (the Authades) place. But Adamas will begin these things. But I will take away all thy powers from him and give them to thee, and I will come and take them. Now at the moment when they oppress thee at that time, sing praises to the light and I will not delay to help thee. And I will come to thee in haste to the places below thee. And I will come to this place in which I have established thee, which is below the thirteenth aeon, until I take thee to thy place from which thou didst come forth".

Now it happened when the Pistis Sophia heard these words which I spoke to her, she rejoiced with great joy. But I sent her in the place which is below the thirteenth aeon, I went to the light, I abandoned her.

Chapter 77

The First Mystery however spoke to the disciples of all these events, for they happened to the Pistis Sophia. And he was sitting on the Mount of Olives, speaking all these words in the midst of the disciples. He continued again however, he said to them: "But it happened again after all these things, as I was in the world of mankind, as I was sitting by the wayside that is this place, namely the Mount of Olives, before I had yet been sent my garment - which I had left behind in the 24th mystery from within, but the first from without, which is the great incomprehensible one in which I shone - and before I went to the height to receive my
second garment, as I was sitting before you in this place which is the Mount of Olives, the
time was completed of which I had spoken to the Pistis Sophia thus: "Adamas and all his
archons will oppress thee."

Now it happened when that time came - I however was in the world of mankind, sitting
before you in this place which is the Mount of Olives - Adamas looked forth from the twelve
Aeons. He looked down to the places of the Chaos, he saw his demonic power which was in
the Chaos with no light at all in it, for I had taken away its light from it. And he saw it, that it
was dark and not able to come to his place, namely the twelve aeons. Adamas again
remembered Pistis Sophia and he was exceedingly angry with her, for he thought that it was
she who had restrained his power in the Chaos, and he thought that it was she who had taken
away its light from it (the power of Adamas). And he was very wrathful and added anger to
anger. He emanated forth a dark emanation and another chaotic and wicked one which was
powerful, so that through them he should agitate the Pistis Sophia. And he created a dark
place in his place, so that he should oppress the Sophia within it. And he took many of his
archons, they pursued the Pistis Sophia to bring her to the dark Chaos which he had created.
And the two dark emanations which Adamas had emanated oppressed her in that place, and
they agitated
her until they took away all her light from her. And Adamas took the light of the Pistis
Sophia, and he gave it to the two dark and powerful emanations to take to the great Chaos
which is chaotic, so that perhaps it (the power) would be able to come to his place, for it had
become very dark because I had taken away its light-power from it. Now it happened when
they pursued the Pistis Sophia, she cried out again, she sang praises to the light since I had
said to her: "When thou art oppressed and dost praise me, I will come in haste to help thee."

Now it happened when she was oppressed - but I sat before you in this place which is the
Mount of Olives - she sang praises to the light, saying:

1. O Light of Lights, I have believed in thee. Save me from all these archons which pursue
me, and help me.
2. Lest they take away my light from me, like the lion-faced power, for thy light and thy
outpouring are not with me to save me. Rather Adamas was angry with me, saying to me: It
is thou who hast restrained my power in the Chaos.
3. Now O Light of Lights, If I have done this - If I have restrained it, If I have done anything
unjust to that power.
4. If I have oppressed it as it has oppressed me - may all these archons which pursue me take
my light from me and leave me empty.
5. And may the enemy Adamas pursue my power and seize it and take away my light from
me, and cast it into his dark power which is in the Chaos; and may he place my power in the
Chaos.
6. Now O Light, seize me in thy anger, and raise thy power against my enemies which has
risen against me at last.
7. Save me quickly, according to what thou hast said: "I will help thee."
Chapter 78

Now it happened when the First Mystery finished saying these words to the disciples, he said: "He who has understood these words which I have said, let him come forward and give their explanation."

James came forward and said: "My Lord, concerning this song of praise which the Pistis Sophia has sung, thy light-power once prophesied it, through David, in the 7th Psalm, thus:

1. O Lord my God, I have trusted thee; save me from those that pursue me, and deliver me.
2. Lest he seize my soul like a lion; while there is no one who delivers and saves.
3. O Lord my God, If I have done this; if there is injustice at my hands;
4. If I have repaid those who repaid me with evil things, may I fall down empty through my enemies.
5. And may the enemy pursue my soul and seize it, and trample my life upon the earth, and take my glory to be in the dust.
6. Arise, O Lord, in thy wrath, be exalted in the boundary of my enemies. Arise in the commandment which thou hast decreed."

Now it happened when the First Mystery heard these words which James spoke, he said: "Excellent, James, thou beloved one."

Chapter 79

However, the First Mystery continued, he said to the disciples: " Now it happened when the Pistis Sophia finished saying the words of this song of praise, she turned back to see whether the Adamas and his archons had turned back to go to their aeon. And she saw them as they were pursuing her. She turned to them and said to them:

1. Why do you pursue me and say: there is no one to be a help to me, to save me from you?
2. Now at this time the light is a true judge and a strong one. But he is long-suffering until the time of which he has spoken to me thus: I will come and help thee; and he will not bring his wrath upon you at all times. And this is the time of which he has spoken to me.
3. Now at this time, if you do not turn yourselves back and cease to pursue me, the light will prepare his power, and he will prepare with all his powers.
4. And he has prepared with his power, that he may take away your light which is within you, so that you become dark; and he has created his powers, that he may take away your power from you and you be destroyed."

But when the Pistis Sophia had said these things, she looked to the place of Adamas. She saw the dark and chaotic place which had created. And she saw furthermore the dark emanations,
of exceeding strength, which Adamas had emanated, so that they should seize the Pistis Sophia and should cast her down to the Chaos which he had created, and should oppress her in that place, and should agitate her until they took her light away from her.

Now it happened when the Pistis Sophia saw those two dark emanations and the dark place which Adamas had created, she was afraid and she cried out to the light, saying:

1. O Light, behold Adamas the violent is angry. He has created a dark emanation, and furthermore he has emanated another chaotic one.
2. And he has created another dark and chaotic one; and he has prepared it.
3. Now at this time O Light, the Chaos which he has created so that he should cast me into it and take away my light-power from me - take away his light from him.
4. And the thought which he conceived to take away my light, let his be (taken) from him. And the violence which he has spoken, to take away my lights from me - take away all his lights.

These are the words which the Pistis Sophia spoke in her song of praise. Now at this time he who is sober in spirit, let him come forward and give the interpretation of the words (which the Pistis Sophia spoke) in her song of praise."

Chapter 80

Martha came forward again and said: "My Lord, I am sober in spirit, and I understand these words which thou dost speak. Now at this time command me that I give their interpretation openly."

The First Mystery, however, answered and said to Martha: "I command thee, Martha, that thou givest the interpretation of the words which the Sophia said in her song of praise."

Martha, however, answered and said: "My Lord, these are the words which thy light-power once prophesied through David in the 7th Psalm:

11. God is a righteous judge, and strong and long-suffering, who does not bring down his wrath every day.
12. If you do not turn round he will sharpen his sword; he has bent his bow and made it ready.
13. He has prepared in it instruments of death; he has made his arrows for those who will be burnt.
14. Behold, violence has travailed; he has conceived trouble, he has given birth to iniquity.
15. He has dug a pit, he has hollowed it; he will fall into the hole which he has made.
16. His trouble will return upon his head and his violence will come down upon the crown of
his head."

But when Martha had spoken these things, the First Mystery which looks forth said to her: "Excellent, well done, Martha, thou blessed one."

Chapter 81

Now it happened when Jesus finished saying to his disciples all the events which had happened to the Pistis Sophia when she was in the Chaos, and the manner in which she had sung praises to the Light until he had saved her and brought her out of the Chaos, and brought her into the twelfth aeon, and the manner in which he had saved her from all her oppressions with which the archons of the Chaos had oppressed her, because she desired to go to the light, Jesus continued again with the discourse. He said to his disciples: "Now it happened after all these things, I took the Pistis Sophia, I brought her into the thirteenth aeon. And I was shining exceedingly, there being no measure to the light which I had. I came into the place of the 24 invisible ones and I was shining exceedingly. And they were agitated with great agitation. They looked and saw the Sophia who was with me. They recognised her, but as for me they did not recognise who I was. But they thought of me as being an emanation of the Land of the Light. Now it happened when the Sophia saw her fellow invisible ones she rejoiced with great joy and she was very glad. She wished to tell them the wonders which I had done for her on the earth of mankind below, until I saved her. She came to the midst of the invisible ones, she sang praises to me in their midst, saying:

1. I will give thanks to thee, O Light, for thou art a Saviour, and thou art a deliverer at all times.
2. I will speak this song of praise to the light, for he has saved me and he has delivered me out of the hands of the archons, my enemies.
3. And thou hast saved me from all the places. And thou hast saved me from the height and the depth of the Chaos, and from the aeons of the archons, my enemies.
4. And when I came forth from the height I went astray in places in which there was no light. And I was not able to return to the thirteenth aeon, my dwelling place.
5. For there was no light in me, nor power. For my power had weakened completely.
6. And the light saved me from all my afflictions. I sang praises to the light; he heard me when I was afflicted.
7. He guided me in the creation of the aeons in order to bring me to the thirteenth aeon, my dwelling place.
8. I will give thanks to thee, O Light, for thou hast saved me, and for thy wonders among the race of mankind.
9. When I lacked my power thou didst give power to me; and when I lacked my light thou didst fill me with purified light.
10. I have been in the darkness and the shadow of the Chaos, bound with the strong bonds of the Chaos, and there was no light in me.
11. I have caused wrath to the ordinance of light, I have transgressed; I have caused anger to the ordinance of the light, for I came forth from my place.
12. And when I came down I lacked my power, and I was without light; and there was no one to help me.
13. And when I was afflicted I sang praises to the light, and he saved me from my afflictions.
14. And furthermore he broke all my bonds, he brought me out of the darkness and the oppressions of the Chaos.
15. I will thank thee, O Light, for thou hast saved me; and thy wonders exist among the race of mankind.
16. Thou hast broken the high gates of the darkness and the strong bars of the Chaos.
17. And thou didst cause me to turn away from the place in which I transgressed; and furthermore my power was taken because I transgressed.
18. And I desisted from the mysteries; I went down to the gates of the Chaos.
19. And when they afflicted me I sang praises to the light; he saved me from all my afflictions.
20. Thou didst send thy outpouring of light; it gave power to me and it saved me from all my oppressions.
21. I will thank thee, O Light, for thou hast saved me; and thy wonders are among the race of mankind."

Now this is the song of praise which the Pistis Sophia spoke as she was in the midst of the 24 invisible ones, wishing that they should know all the wonders which I had done for her. And she wished that they should know that I went to the world of mankind, I gave them the mysteries of the height. Now at this time, he who is elevated in his thought, let him come forward and say the interpretation of the song of praise which the Pistis Sophia spoke."
On the Origin of the World

Translated by Hans-Gebhard Bethge and Bentley Layton

Seeing that everybody, gods of the world and mankind, says that nothing existed prior to chaos, I, in distinction to them, shall demonstrate that they are all mistaken, because they are not acquainted with the origin of chaos, nor with its root. Here is the demonstration. How well it suits all men, on the subject of chaos, to say that it is a kind of darkness! But in fact it comes from a shadow, which has been called by the name 'darkness'. And the shadow comes from a product that has existed since the beginning. It is, moreover, clear that it existed before chaos came into being, and that the latter is posterior to the first product. Let us therefore concern ourselves with the facts of the matter; and furthermore, with the first product, from which chaos was projected. And in this way the truth will be clearly demonstrated.

After the natural structure of the immortal beings had completely developed out of the infinite, a likeness then emanated from Pistis (Faith); it is called Sophia (Wisdom). It exercised volition and became a product resembling the primeval light. And immediately her will manifested itself as a likeness of heaven, having an unimaginable magnitude; it was between the immortal beings and those things that came into being after them, like [...] : she (Sophia) functioned as a veil dividing mankind from the things above.

Now the eternal realm (aeon) of truth has no shadow outside it, for the limitless light is everywhere within it. But its exterior is shadow, which has been called by the name 'darkness'. From it, there appeared a force, presiding over the darkness. And the forces that came into being subsequent to them called the shadow 'the limitless chaos'. From it, every kind of divinity sprouted up [...] together with the entire place, so that also, shadow is posterior to the first product. It was the abyss that it (shadow) appeared, deriving from the aforementioned Pistis.

Then shadow perceived there was something mightier than it, and felt envy; and when it had become pregnant of its own accord, suddenly it engendered jealousy. Since that day, the principle of jealousy amongst all the eternal realms and their worlds has been apparent. Now as for that jealousy, it was found to be an abortion without any spirit in it. Like a shadow, it
came into existence in a vast watery substance. Then the bile that had come into being out of the shadow was thrown into a part of chaos. Since that day, a watery substance has been apparent. And what sank within it flowed away, being visible in chaos: as with a woman giving birth to a child - all her superfluities flow out; just so, matter came into being out of shadow, and was projected apart. And it did not depart from chaos; rather, matter was in chaos, being in a part of it.

And when these things had come to pass, then Pistis came and appeared over the matter of chaos, which had been expelled like an aborted fetus - since there was no spirit in it. For all of it (chaos) was limitless darkness and bottomless water. Now when Pistis saw what had resulted from her defect, she became disturbed. And the disturbance appeared, as a fearful product: it rushed to her in the chaos. She turned to it and blew into its face in the abyss, which is below all the heavens.

And when Pistis Sophia desired to cause the thing that had no spirit to be formed into a likeness and to rule over matter and over all her forces, there appeared for the first time a ruler, out of the waters, lion-like in appearance, androgynous, having great authority within him, and ignorant of whence he had come into being. Now when Pistis Sophia saw him moving about in the depth of the waters, she said to him, "Child, pass through to here," whose equivalent is 'yalda baoth'.

Since that day, there appeared the principle of verbal expression, which reached the gods and the angels and mankind. And what came into being as a result of verbal expression, the gods and the angels and mankind finished. Now as for the ruler Yaltabaoth, he is ignorant of the force of Pistis: he did not see her face, rather he saw in the water the likeness that spoke with him. And because of that voice, he called himself 'Yaldabaoth'. But 'Ariael' is what the perfect call him, for he was like a lion. Now when he had come to have authority over matter, Pistis Sophia withdrew up to her light.

When the ruler saw his magnitude - and it was only himself that he saw: he saw nothing else, except for water and darkness - then he supposed that it was he alone who existed. His [...] was completed by verbal expression: it appeared as a spirit moving to and fro upon the waters. And when that spirit appeared, the ruler set apart the watery substance. And what was dry was divided into another place. And from matter, he made for himself an abode, and he called it 'heaven'. And from matter, the ruler made a footstool, and he called it 'earth'.

Next, the ruler had a thought - consistent with his nature - and by means of verbal expression he created an androgyne. He opened his mouth and cooed to him. When his eyes had been opened, he looked at his father, and he said to him, "Eee!" Then his father called him Eee-a-o ('Yao'). Next he created the second son. He cooed to him. And he opened his eyes and said to his father, "Eh!" His father called him 'Eloai'. Next, he created the third son. He cooed to him. And he opened his eyes and said to his father, "Asss!" His father called him 'Astaphaios'. These are the three sons of their father.

Seven appeared in chaos, androgynous. They have their masculine names and their feminine names. The feminine name is Pronoia (Forethought) Sambathas, which is 'week'. And his son is called Yao: his feminine name is Lordship.

Sabaoth: his feminine name is Deity.
Adonaios: his feminine name is Kingship.
Elaios: his feminine name is Jealousy.
Oraios: his feminine name is Wealth.
And Astaphaios: his feminine name is Sophia (Wisdom).
These are the seven forces of the seven heavens of chaos. And they were born androgynous, consistent with the immortal pattern that existed before them, according to the wish of Pistis: so that the likeness of what had existed since the beginning might reign to the end. You will find the effect of these names and the force of the male entities in the Archangelic (Book) of the Prophet Moses, and the names of the female entities in the first Book of Noraia.
Now the prime parent Yaldabaoth, since he possessed great authorities, created heavens for each of his offspring through verbal expression - created them beautiful, as dwelling places - and in each heaven he created great glories, seven times excellent. Thrones and mansions and temples, and also chariots and virgin spirits up to an invisible one and their glories, each one has these in his heaven; mighty armies of gods and lords and angels and archangels - countless myriads - so that they might serve. The account of these matters you will find in a precise manner in the first Account of Oraia.
And they were completed from this heaven to as far up as the sixth heaven, namely that of Sophia. The heaven and his earth were destroyed by the troublemaker that was below them all. And the six heavens shook violently; for the forces of chaos knew who it was that had destroyed the heaven that was below them. And when Pistis knew about the breakage resulting from the disturbance, she sent forth her breath and bound him and cast him down into Tartaros. Since that day, the heaven, along with its earth, has consolidated itself through Sophia the daughter of Yaldabaoth, she who is below them all.
Now when the heavens had consolidated themselves along with their forces and all their administration, the prime parent became insolent. And he was honored by all the army of angels. And all the gods and their angels gave blessing and honor to him. And for his part, he was delighted and continually boasted, saying to them, "I have no need of anyone." He said, "It is I who am God, and there is no other one that exists apart from me." And when he said this, he sinned against all the immortal beings who give answer. And they laid it to his charge.
Then when Pistis saw the impiety of the chief ruler, she was filled with anger. She was invisible. She said, "You are mistaken, Samael," (that is, "blind god"). "There is an immortal man of light who has been in existence before you, and who will appear among your modelled forms; he will trample you to scorn, just as potter's clay is pounded. And you will descend to your mother, the abyss, along with those that belong to you. For at the consummation of your (pl.) works, the entire defect that has become visible out of the truth will be abolished, and it will cease to be, and will be like what has never been." Saying this, Pistis revealed her likeness of her greatness in the waters. And so doing, she withdrew up to her light.
Now when Sabaoth, the son of Yaldabaoth, heard the voice of Pistis, he sang praises to her, and he condemned the father [...] at the word of Pistis; and he praised her because she had instructed them about the immortal man and his light. Then Pistis Sophia stretched out her finger and poured upon him some light from her light, to be a condemnation of his father. Then when Sabaoth was illumined, he received great authority against all the forces of chaos.
Since that day he has been called "Lord of the Forces". He hated his father, the darkness, and his mother, the abyss, and loathed his sister, the thought of the prime parent, which moved to and fro upon the waters. And because of his light, all the authorities of chaos were jealous of him. And when they had become disturbed, they made a great war in the seven heavens. Then when Pistis Sophia had seen the war, she dispatched seven archangels to Sabaoth from her light. They snatched him up to the seventh heaven. They stood before him as attendants. Furthermore, she sent him three more archangels, and established the kingdom for him over everyone, so that he might dwell above the twelve gods of chaos.

Now when Sabaoth had taken up the place of repose in return for his repentance, Pistis also gave him her daughter Zoe (Life), together with great authority, so that she might instruct him about all things that exist in the eighth heaven. And as he had authority, he made himself first of all a mansion. It is huge, magnificent, seven times as great as all those that exist in the seven heavens.

And before his mansion he created a throne, which was huge and was upon a four-faced chariot called "Cherubin". Now the Cherubin has eight shapes per each of the four corners, lion forms and calf forms and human forms and eagle forms, so that all the forms amount to sixty-four forms - and seven archangels that stand before it; he is the eighth, and has authority. All the forms amount to seventy-two. Furthermore, from this chariot the seventy-two gods took shape; they took shape so that they might rule over the seventy-two languages of the peoples. And by that throne he created other, serpent-like angels, called "Seraphin", which praise him at all times.

Thereafter he created a congregation of angels, thousands and myriads, numberless, which resembled the congregation in the eighth heaven; and a firstborn called Israel - which is, "the man that sees God"; and another being, called Jesus Christ, who resembles the savior above in the eighth heaven, and who sits at his right upon a revered throne. And at his left, there sits the virgin of the holy spirit, upon a throne and glorifying him. And the seven virgins stand before her, [...] possessing thirty harps, and psalteries and trumpets, glorifying him. And all the armies of the angels glorify him, and they bless him. Now where he sits is upon a throne of light great cloud that covers him. And there was no one with him in the cloud except Sophia Pistis, instructing him about all the things that exist in the eighth heaven, so that the likenesses of those things might be created, in order that his reign might endure until the consummation of the heavens of chaos and their forces.

Now Pistis Sophia set him apart from the darkness and summoned him to her right, and the prime parent she put at her left. Since that day, right has been called justice, and left called wickedness. Now because of this, they all received a realm in the congregation of justice and wickedness, [...] stand [...] upon a creature [...] all.

Thus, when the prime parent of chaos saw his son Sabaoth and the glory that he was in, and perceived that he was greatest of all the authorities of chaos, he envied him. And having become wrathful, he engendered Death out of his death: and he (viz., Death) was established over the sixth heaven, Sabaoth had been snatched up from there. And thus the number of the six authorities of chaos was achieved. Then Death, being androgynous, mingled with his (own) nature and begot seven androgynous offspring. These are the names of the male ones:
Jealousy, Wrath, Tears, Sighing, Suffering, Lamentation, Bitter Weeping. And these are the names of the female ones: Wrath, Pain, Lust, Sighing, Curse, Bitterness, Quarrelsomeness. They had intercourse with one another, and each one begot seven, so that they amount to forty-nine androgynous demons. Their names and their effects you will find in the Book of Solomon.

And in the presence of these, Zoe, who was with Sabaoth, created seven good androgynous forces. These are the names of the male ones: the Unenvious, the Blessed, the Joyful, the True, the Unbegrudging, the Beloved, the Trustworthy. Also, as regards the female ones, these are their names: Peace, Gladness, Rejoicing, Blessedness, Truth, Love, Faith (Pistis). And from these are many good and innocent spirits. Their influences and their effects you will find in the Configurations of the Fate of Heaven That Is Beneath the Twelve.

And having seen the likeness of Pistis in the waters, the prime parent grieved very much, especially when he heard her voice, like the first voice that had called to him out of the waters. And when he knew that it was she who had given a name to him, he sighed. He was ashamed on account of his transgression. And when he had come to know in truth that an immortal man of light had been existing before him, he was greatly disturbed; for he had previously said to all the gods and their angels, "It is I who am god. No other one exists apart from me." For he had been afraid they might know that another had been in existence before him, and might condemn him. But he, being devoid of understanding, scoffed at the condemnation and acted recklessly. He said, "If anything has existed before me, let it appear, so that we may see its light."

And immediately, behold! Light came out of the eighth heaven above and passed through all of the heavens of the earth. When the prime parent saw that the light was beautiful as it radiated, he was amazed. And he was greatly ashamed. As that light appeared, a human likeness appeared within it, very wonderful. And no one saw it except for the prime parent and Pronoia, who was with him. Yet its light appeared to all the forces of the heavens. Because of this they were all troubled by it.

Then when Pronoia saw that emissary, she became enamored of him. But he hated her because she was on the darkness. But she desired to embrace him, and she was not able to. When she was unable to assuage her love, she poured out her light upon the earth. Since that day, that emissary has been called "Adam of Light," whose rendering is "the luminous man of blood," and the earth spread over him, holy Adaman, whose rendering is "the Holy Land of Adamantine." Since that day, all the authorities have honored the blood of the virgin. And the earth was purified on account of the blood of the virgin. But most of all, the water was purified through the likeness of Pistis Sophia, who had appeared to the prime parent in the waters. Justly, then, it has been said: "through the waters." The holy water, since it vivifies the all, purifies it.

Out of that first blood Eros appeared, being androgynous. His masculinity is Himireris, being fire from the light. His femininity that is with him - a soul of blood - is from the stuff of Pronoia. He is very lovely in his beauty, having a charm beyond all the creatures of chaos. Then all the gods and their angels, when they beheld Eros, became enamored of him. And appearing in all of them, he set them afire: just as from a single lamp many lamps are lit, and one and the same light is there, but the lamp is not diminished. And in this way, Eros became
dispersed in all the created beings of chaos, and was not diminished. Just as from the midpoint of light and darkness Eros appeared and at the midpoint of the angels and mankind the sexual union of Eros was consummated, so out of the earth the primal pleasure blossomed. The woman followed earth. And marriage followed woman. Birth followed marriage. Dissolution followed birth.

After that Eros, the grapevine sprouted up out of that blood, which had been shed over the earth. Because of this, those who drink of it conceive the desire of sexual union. After the grapevine, a fig tree and a pomegranate tree sprouted up from the earth, together with the rest of the trees, all species, having with them their seed from the seed of the authorities and their angels.

Then Justice created Paradise, being beautiful and being outside the orbit of the moon and the orbit of the sun in the Land of Wantonness, in the East in the midst of the stones. And desire is in the midst of the beautiful, appetizing trees. And the tree of eternal life is as it appeared by God's will, to the north of Paradise, so that it might make eternal the souls of the pure, who shall come forth from the modelled forms of poverty at the consummation of the age. Now the color of the tree of life is like the sun. And its branches are beautiful. Its leaves are like those of the cypress. Its fruit is like a bunch of grapes when it is white. Its height goes as far as heaven. And next to it (is) the tree of knowledge (gnosis), having the strength of God. Its glory is like the moon when fully radiant. And its branches are beautiful. Its leaves are like fig leaves. Its fruit is like a good appetizing date. And this tree is to the north of Paradise, so that it might arouse the souls from the torpor of the demons, in order that they might approach the tree of life and eat of its fruit, and so condemn the authorities and their angels. The effect of this tree is described in the Sacred Book, to wit: "It is you who are the tree of knowledge, which is in Paradise, from which the first man ate and which opened his mind; and he loved his female counterpart and condemned the other, alien likenesses and loathed them."

Now after it, the olive tree sprouted up, which was to purify the kings and the high priests of righteousness, who were to appear in the last days, since the olive tree appeared out of the light of the first Adam for the sake of the unguent that they were to receive.

And the first soul (psyche) loved Eros, who was with her, and poured her blood upon him and upon the earth. And out of that blood the rose first sprouted up, out of the earth, out of the thorn bush, to be a source of joy for the light that was to appear in the bush. Moreover, after this the beautiful, good-smelling flowers sprouted up from the earth, different kinds, from every single virgin of the daughters of Pronoia. And they, when they had become enamored of Eros, poured out their blood upon him and upon the earth. After these, every plant sprouted up from the earth, different kinds, containing the seed of the authorities and their angels. After these, the authorities created out of the waters all species of beast, and the reptiles and birds - different kinds - containing the seed of the authorities and their angels. But before all these, when he had appeared on the first the first day, he remained upon the earth, something like two days, and left the lower Pronoia in heaven, and ascended towards his light. And immediately darkness covered all the universe. Now when she wished, the Sophia who was in the lower heaven received authority from Pistis, and fashioned great luminous bodies and all the stars. And she put them in the sky to shine upon the earth and to
render temporal signs and seasons and years and months and days and nights and moments and so forth. And in this way the entire region upon the sky was adorned.

Now when Adam of Light conceived the wish to enter his light - i.e., the eighth heaven - he was unable to do so because of the poverty that had mingled with his light. Then he created for himself a vast eternal realm. And within that eternal realm he created six eternal realms and their adornments, six in number, that were seven times better than the heavens of chaos and their adornments. Now all these eternal realms and their adornments exist within the infinity that is between the eighth heaven and the chaos below it, being counted with the universe that belongs to poverty. If you want to know the arrangement of these, you will find it written in the Seventh Universe of the Prophet Hieralias.

And before Adam of Light had withdrawn in the chaos, the authorities saw him and laughed at the prime parent because he had lied when he said, "It is I who am God. No one exists before me." When they came to him, they said, "Is this not the god who ruined our work?"

He answered and said, "Yes. If you do not want him to be able to ruin our work, come let us create a man out of earth, according to the image of our body and according to the likeness of this being, to serve us; so that when he sees his likeness, he might become enamored of it. No longer will he ruin our work; rather, we shall make those who are born out of the light our servants for all the duration of this eternal realm." Now all of this came to pass according to the forethought of Pistis, in order that man should appear after his likeness, and should condemn them because of their modelled form. And their modelled form became an enclosure of the light.

Then the authorities received the knowledge (gnosis) necessary to create man. Sophia Zoe - she who is with Sabaoth - had anticipated them. And she laughed at their decision. For they are blind: against their own interests they ignorantly created him. And they do not realize what they are about to do. The reason she anticipated them and made her own man first, was in order that he might instruct their modelled form how to despise them, and thus to escape from them.

Now the production of the instructor came about as follows. When Sophia let fall a droplet of light, it flowed onto the water, and immediately a human being appeared, being androgynous. That droplet she molded first as a female body. Afterwards, using the body she molded it in the likeness of the mother, which had appeared. And he finished it in twelve months. An androgynous human being was produced, whom the Greeks call Hermaphrodites; and whose mother the Hebrews call Eve of Life (Zoe), namely, the female instructor of life. Her offspring is the creature that is lord. Afterwards, the authorities called it "Beast", so that it might lead astray their modelled creatures. The interpretation of "the beast" is "the instructor". For it was found to be the wisest of all beings.

Now, Eve is the first virgin, the one who without a husband bore her first offspring. It is she who served as her own midwife. For this reason she is held to have said:

It is I who am the part of my mother; and it is I who am the mother.
It is I who am the wife; it is I who am the virgin.
It is I who am pregnant; it is I who am the midwife.
It is I who am the one that comforts pains of travail.
It is my husband who bore me; and it is I who am his mother.
And it is he who is my father and my lord.  
It is he who is my force; What he desires, he says with reason.  
I am in the process of becoming; yet I have borne a man as lord.  
Now these through the will <...> The souls that were going to enter the modelled forms of the authorities were manifested to Sabaoth and his Christ. And regarding these, the holy voice said, "Multiply and improve! Be lord over all creatures." And it is they who were taken captive, according to their destinies, by the prime parent. And thus they were shut into the prisons of the modelled forms until the consummation of the age.  
And at that time, the prime parent then rendered an opinion concerning man to those who were with him. Then each of them cast his sperm into the midst of the navel of the earth. Since that day, the seven rulers have fashioned man with his body resembling their body, but his likeness resembling the man that had appeared to them. His modelling took place by parts, one at a time. And their leader fashioned the brain and the nervous system. Afterwards, he appeared as prior to him. He became a soul-endowed man. And he was called Adam, that is, "father", according to the name of the one that existed before him.  
And when they had finished Adam, he abandoned him as an inanimate vessel, since he had taken form like an abortion, in that no spirit was in him. Regarding this thing, when the chief ruler remembered the saying of Pistis, he was afraid lest the true man enter his modelled form and become its lord. For this reason he left his modelled form forty days without soul, and he withdrew and abandoned it. Now on the fortieth day, Sophia Zoe sent her breath into Adam, who had no soul. He began to move upon the ground. And he could not stand up. Then, when the seven rulers came, they saw him and were greatly disturbed. They went up to him and seized him. And he (viz., the chief ruler) said to the breath within him, "Who are you? And whence did you come hither?" It answered and said, "I have come from the force of the man for the destruction of your work." When they heard, they glorified him, since he gave them respite from the fear and the anxiety in which they found themselves. Then they called that day "Rest", in as much as they had rested from toil. And when they saw that Adam could stand up, they were glad, and they took him and put him in Paradise. And they withdrew up to their heavens.  
After the day of rest, Sophia sent her daughter Zoe, being called Eve, as an instructor, in order that she might make Adam, who had no soul, arise, so that those whom he should engender might become containers of light. When Eve saw her male counterpart prostrate, she had pity upon him, and she said, "Adam! Become alive! Arise upon the earth!" Immediately her word became accomplished fact. For Adam, having arisen, suddenly opened his eyes. When he saw her, he said, "You shall be called 'Mother of the Living'. For it is you who have given me life."  
Then the authorities were informed that their modelled form was alive and had arisen, and they were greatly troubled. They sent seven archangels to see what had happened. They came to Adam. When they saw Eve talking to him, they said to one another, "What sort of thing is this luminous woman? For she resembles that likeness which appeared to us in the light. Now come, let us lay hold of her and cast her seed into her, so that when she becomes soiled she may not be able to ascend into her light. Rather, those whom she bears will be under our charge. But let us not tell Adam, for he is not one of us. Rather let us bring a deep sleep over
and let us instruct him in his sleep to the effect that she came from his rib, in order that his wife may obey, and he may be lord over her."

Then Eve, being a force, laughed at their decision. She put mist into their eyes and secretly left her likeness with Adam. She entered the tree of knowledge and remained there. And they pursued her, and she revealed to them that she had gone into the tree and become a tree. Then, entering a great state of fear, the blind creatures fled.

Afterwards, when they had recovered from the daze, they came to Adam; and seeing the likeness of this woman with him, they were greatly disturbed, thinking it was she that was the true Eve. And they acted rashly; they came up to her and seized her and cast their seed upon her. They did so wickedly, defiling not only in natural ways but also in foul ways, defiling first the seal of her voice - that had spoken with them, saying, "What is it that exists before you?" - intending to defile those who might say at the consummation (of the age) that they had been born of the true man through verbal expression. And they erred, not knowing that it was their own body that they had defiled: it was the likeness that the authorities and their angels defiled in every way.

First she was pregnant with Abel, by the first ruler. And it was by the seven authorities and their angels that she bore the other offspring. And all this came to pass according to the forethought of the prime parent, so that the first mother might bear within her every seed, being mixed and being fitted to the fate of the universe and its configurations, and to Justice.

A prearranged plan came into effect regarding Eve, so that the modelled forms of the authorities might become enclosures of the light, whereupon it would condemn them through their modelled forms.

Now the first Adam, (Adam) of Light, is spirit-endowed and appeared on the first day. The second Adam is soul-endowed and appeared on the sixth day, which is called Aphrodite. The third Adam is a creature of the earth, that is, the man of the law, and he appeared on the eighth day [...] the tranquility of poverty, which is called "The Day of the Sun" (Sunday).

And the progeny of the earthly Adam became numerous and was completed, and produced within itself every kind of scientific information of the soul-endowed Adam. But all were in ignorance.

Next, let me say that once the rulers had seen him and the female creature who was with him erring ignorantly like beasts, they were very glad. When they learned that the immortal man was not going to neglect them, rather that they would even have to fear the female creature that had turned into a tree, they were disturbed, and said, "Perhaps this is the true man - this being who has brought a fog upon us and has taught us that she who was soiled is like him - and so we shall be conquered!"

Then the seven of them together laid plans. They came up to Adam and Eve timidly: they said to him, "The fruit of all the trees created for you in Paradise shall be eaten; but as for the tree of knowledge, control yourselves and do not eat from it. If you eat, you will die." Having imparted great fear to them, they withdrew up to their authorities.

Then came the wisest of all creatures, who was called Beast. And when he saw the likeness of their mother Eve he said to her, "What did God say to you? Was it 'Do not eat from the tree of knowledge'?" She said, "He said not only, 'Do not eat from it', but, 'Do not touch it, lest you die.'" He said to her, "Do not be afraid. In death you shall not die. For he knows that
when you eat from it, your intellect will become sober and you will come to be like gods, recognizing the difference that obtains between evil men and good ones. Indeed, it was in jealousy that he said this to you, so that you would not eat from it."

Now Eve had confidence in the words of the instructor. She gazed at the tree and saw that it was beautiful and appetizing, and liked it; she took some of its fruit and ate it; and she gave some also to her husband, and he too ate it. Then their intellect became open. For when they had eaten, the light of knowledge had shone upon them. When they clothed themselves with shame, they knew that they were naked of knowledge. When they became sober, they saw that they were naked and became enamored of one another. When they saw that the ones who had modelled them had the form of beasts, they loathed them: they were very aware.

Then when the rulers knew that they had broken their commandments, they entered Paradise and came to Adam and Eve with earthquake and great threatening, to see the effect of the aid. Then Adam and Eve trembled greatly and hid under the trees in Paradise. Then the rulers did not know where they were and said, "Adam, where are you?" He said, "I am here, for through fear of you I hid, being ashamed." And they said to him ignorantly, "Who told you about the shame with which you clothed yourself? - unless you have eaten from that tree!"

He said, "The woman whom you gave me - it is she that gave to me and I ate." Then they said to the latter, "What is this that you have done?" She answered and said, "It is the instructor who urged me on, and I ate."

Then the rulers came up to the instructor. Their eyes became misty because of him, and they could not do anything to him. They cursed him, since they were powerless. Afterwards, they came up to the woman and cursed her and her offspring. After the woman, they cursed Adam, and the land because of him, and the crops; and all things they had created, they cursed. They have no blessing. Good cannot result from evil.

From that day, the authorities knew that truly there was something mightier than they: they recognized only that their commandments had not been kept. Great jealousy was brought into the world solely because of the immortal man. Now when the rulers saw that their Adam had entered into an alien state of knowledge, they desired to test him, and they gathered together all the domestic animals and the wild beasts of the earth and the birds of heaven and brought them to Adam to see what he would call them. When he saw them, he gave names to their creatures.

They became troubled because Adam had recovered from all the trials. They assembled and laid plans, and they said, "Behold Adam! He has come to be like one of us, so that he knows the difference between the light and the darkness. Now perhaps he will be deceived, as in the case of the Tree of Knowledge, and also will come to the Tree of Life and eat from it, and become immortal, and become lord, and despise us and disdain us and all our glory! Then he will denounce us along with our universe. Come, let us expel him from Paradise, down to the land from which he was taken, so that henceforth he might not be able to recognize anything better than we can." And so they expelled Adam from Paradise, along with his wife. And this deed that they had done was not enough for them. Rather, they were afraid. They went in to the Tree of Life and surrounded it with great fearful things, fiery living creatures called "Cheroubin", and they put a flaming sword in their midst, fearfully twirling at all times, so that no earthly being might ever enter that place.
Thereupon, since the rulers were envious of Adam they wanted to diminish their (viz., Adam's and Eve's) lifespans. They could not (however) because of fate, which had been fixed since the beginning. For to each had been allotted a lifespan of 1,000 years, according to the course of the luminous bodies. But although the rulers could not do this, each of the evildoers took away ten years. And all this lifespan (which remained) amounted to 930 years: and these are in pain and weakness and evil distraction. And so life has turned out to be, from that day until the consummation of the age.

Thus when Sophia Zoe saw that the rulers of the darkness had laid a curse upon her counterparts, she was indignant. And coming out of the first heaven with full power, she chased those rulers out of their heavens, and cast them down into the sinful world, so that there they should dwell, in the form of evil spirits (demons) upon the earth.

[...], so that in their world it might pass the thousand years in Paradise - a soul-endowed living creature called "phoenix". It kills itself and brings itself to life as a witness to the judgment against them, for they did wrong to Adam and his generation, unto the consummation of the age. There are [...] three men, and also his posterities, unto the consummation of the world: the spirit-endowed of eternity, and the soul-endowed, and the earthly. Likewise, the three phoenixes Paradise - the first is immortal; the second lives 1,000 years; as for the third, it is written in the Sacred Book that it is consumed. So, too, there are three baptisms - the first is the spiritual, the second is by fire, the third is by water. Just as the phoenix appears as a witness concerning the angels, so the case of the water hydri in Egypt, which has been a witness to those going down into the baptism of a true man. The two bulls in Egypt possess a mystery, the sun and the moon, being a witness to Sabaoth: namely, that over them Sophia received the universe; from the day that she made the sun and the moon, she put a seal upon her heaven, unto eternity.

And the worm that has been born out of the phoenix is a human being as well. It is written (Ps 91:13 LXX) concerning it, "the just man will blossom like a phoenix". And the phoenix first appears in a living state, and dies, and rises again, being a sign of what has become apparent at the consummation of the age. It was only in Egypt that these great signs appeared - nowhere else - as an indication that it is like God's Paradise.

Let us return to the aforementioned rulers, so that we may offer some explanation of them. Now, when the seven rulers were cast down from their heavens onto the earth, they made for themselves angels, numerous, demonic, to serve them. And the latter instructed mankind in many kinds of error and magic and potions and worship of idols and spilling of blood and altars and temples and sacrifices and libations to all the spirits of the earth, having their coworker fate, who came into existence by the concord between the gods of injustice and justice.

And thus when the world had come into being, it distractedly erred at all times. For all men upon earth worshiped the spirits (demons) from the creation to the consummation - both the angels of righteousness and the men of unrighteousness. Thus did the world come to exist in distraction, in ignorance, and in a stupor. They all erred, until the appearance of the true man. Let this suffice so far as the matter goes. Now we shall proceed to consideration of our world, so that we may accurately finish the description of its structure and management.

Then it will become obvious how belief in the unseen realm, which has been apparent from
creation down to the consummation of the age, was discovered. I come, therefore, to the main points regarding the immortal man: I shall speak of all the beings that belong to him, explaining how they happen to be here. When a multitude of human beings had come into existence, through the parentage of the Adam who had been fashioned, and out of matter, and when the world had already become full, the rulers were master over it - that is, they kept it restrained by ignorance. For what reason? For the following: since the immortal father knows that a deficiency of truth came into being amongst the eternal realms and their universe, when he wished to bring to naught the rulers of perdition through the creatures they had modelled, he sent your likenesses down into the world of perdition, namely, the blessed little innocent spirits. They are not alien to knowledge. For all knowledge is vested in one angel who appeared before them; he is not without power in the company of the father. And gave them knowledge. Whenever they appear in the world of perdition, immediately and first of all they reveal the pattern of imperishability as a condemnation of the rulers and their forces. Thus when the blessed beings appeared in forms modelled by authorities, they were envied. And out of envy the authorities mixed their seed with them, in hopes of polluting them. They could not. Then when the blessed beings appeared in luminous form, they appeared in various ways. And each one of them, starting out in his land, revealed his (kind of) knowledge to the visible church constituted of the modelled forms of perdition. It (viz., the church) was found to contain all kinds of seed, because of the seed of the authorities that had mixed with it. Then the Savior created [...] of them all - and the spirits of these are manifestly superior, being blessed and varying in election - and also (he created) many other beings, which have no king and are superior to everyone that was before them. Consequently, four races exist. There are three that belong to the kings of the eighth heaven. But the fourth race is kingless and perfect, being the highest of all. For these shall enter the holy place of their father. And they will gain rest in repose and eternal, unspeakable glory and unending joy. Moreover, they are kings within the mortal domain, in that they are immortal. They will condemn the gods of chaos and their forces.

Now the Word that is superior to all beings was sent for this purpose alone: that he might proclaim the unknown. He said, "There is nothing hidden that is not apparent, and what has not been recognized will be recognized." And these were sent to make known what is hidden, and the seven authorities of chaos and their impiety. And thus they were condemned to death.

So when all the perfect appeared in the forms modelled by the rulers, and when they revealed the incomparable truth, they put to shame all the wisdom of the gods. And their fate was found to be a condemnation. And their force dried up. Their lordship was dissolved. Their forethought became emptiness, along with their glory. Before the consummation of the age, the whole place will shake with great thundering. Then the rulers will be sad, [...] their death. The angels will mourn for their mankind, and the demons will weep over their seasons, and their mankind will wail and scream at their death. Then the age will begin, and they will be disturbed. Their kings will be intoxicated with the fiery sword, and they will wage war against one another, so that the earth is intoxicated with bloodshed. And the seas will be disturbed by those wars. Then the sun will become dark, and
the moon will cause its light to cease. The stars of the sky will cancel their circuits. And a
great clap of thunder will come out of a great force that is above all the forces of chaos,
where the firmament of the woman is situated. Having created the first product, she will put
away the wise fire of intelligence and clothe herself with witless wrath. Then she will pursue
the gods of chaos, whom she created along with the prime parent. She will cast them down
into the abyss. They will be obliterated because of their wickedness. For they will come to be
like volcanoes and consume one another until they perish at the hand of the prime parent.
When he has destroyed them, he will turn against himself and destroy himself until he ceases
to exist.
And their heavens will fall one upon the next and their forces will be consumed by fire. Their
eternal realms, too, will be overturned. And his heaven will fall and break in two. His [...] will
fall down upon the [...] support them; they will fall into the abyss, and the abyss will be
overturned.
The light will [...] the darkness and obliterate it: it will be like something that has never been.
And the product to which the darkness had been posterior will dissolve. And the deficiency
will be plucked out by the root (and thrown) down into the darkness. And the light will
withdraw up to its root. And the glory of the unbegotten will appear. And it will fill all the
eternal realm.
When the prophecy and the account of those that are king becomes known and is fulfilled by
those who are called perfect, those who - in contrast - have not become perfect in the
unbegotten father will receive their glory in their realms and in the kingdoms of the
immortals: but they will never enter the kingless realm. For everyone must go to the place
from which he has come. Indeed, by his acts and his knowledge, each person will make his
(own) nature known.
Early Church Fathers - Additional Texts

Edited by Roger Pearse

These English translations are all out of copyright, but were not included in the 39 volume collection of Ante-Nicene, Nicene and Post-Nicene Fathers. Please take copies and place online elsewhere. In some cases I have felt it necessary to add an introduction to the online text. These are all placed in the public domain also -- copy freely. The texts are listed in chronological order.

What's New?

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Aristides the Philosopher

The Apology

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- ANF Title page
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- Translation of the Greek and of the Syriac versions in parallel columns.
- Prefatory matter to the 1891 translation
- Introduction to the 1891 translation
- Translation from the Syriac (1891)
- [Selected] Notes on the Syriac Version (1891)
- Appendix: The remains of the original Greek of the Apology of Aristides by J. Armitage Robinson (1891) [Extracts]
Irenaeus

The Proof of the Apostolic Preaching

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Hermias the Philosopher

Derision of Gentile Philosophers

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Philocalia

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- Advertisements, T.& T. Clark, 1911.

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- Newly discovered letters to Popes Stephen and Xystus

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Demonstratio Evangelica (The Proof of the Gospel)

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On the Star [Spurious]

- English translation

Philostorgius

Epitome of the Ecclesiastical History of Philostorgius, by Photius; with fragments from the Suda.

- English Translation
- Footnotes

St. Ephraim the Syrian (Ephraem Syrus)

St. Ephraim's Prose Refutations of Mani, Marcion and Bardaisan.
Transcribed from the Palimpsest B.M. Add. 14623 by the late C. W. MITCHELL, M.A., C.F.

- Introduction to volume 1 (1912)
- Discourse to Hypatius I
- Discourse to Hypatius II
- Discourse to Hypatius III
- Discourse to Hypatius IV
Eunomius of Cyzicus

The First Apology

- Introduction to the online edition
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Address to Young Men on the Right Use of Greek Literature

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Life of St. Macrina

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Gregory Nazianzen
Orations

Two Invectives Against Julian

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Severus of Antioch

A collection of letters from numerous Syriac manuscripts
- Introduction
- Letters 1-61
- Letters 62-118, Appendix
The Chronicle of Edessa

The Chronicle of Edessa

- English translation

John of Ephesus

Ecclesiastical History, Third Part

- Preface
- Author's Table of Contents
- Book 1
- Book 2
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- Book 4
- Excursus upon the geography of Nubia and upon some Christian inscriptions recently discovered there
- Book 5
- Book 6

'Zachariah of Mitylene / Zacharias Rhetor'

The Syriac Chronicle

- Introduction
- Book 1
- Book 2
- Book 3
- Book 4
- Book 5
- Book 6
- Book 7
- Book 8
- Book 9
- Book 10
Cosmas Indicopleustes

The Christian Topography

- Preface to the online edition
- Title page, contents, editor's preface
- Introduction
- Prologues, Book 1
- Book 2
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- Book 4
- Book 5
- Book 6
- Book 7
- Book 8
- Book 9
- Book 10
- Book 11
- Book 12
- Plates: 1-8; 9-10; 11-21; 22-27
- Explanation of the plates
- Index
- Appendix Plates: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11

Antiochus Strategos

The Capture of Jerusalem by the Persians in 614

- Introduction and English Translation

John of Nikiu
Chronicle

- Introduction
- English Translation

Photius of Constantinople

The Bibliotheca or Myriobiblon

- List of all codices
- Preface to the online edition
- Preface to SPCK edition
- Codices 1-165 (500kb).
  [The remaining parts of Photius are held only on the master site as they are in copyright].

Other Literature

Miscellaneous

- British Museum ---- Manuscripts from the Egyptian Monasteries (Quarterly Review 77, 1845-6).
- William Cureton's Introduction to the Editio Princeps of the Festal Letters of St. Athanasius (1848)
- A list of all the volumes in the Oxford Movement 'Library of the Fathers' series.

Spicilegium Syriacum

- Preface to the online edition
- Title page, dedication, note
- Preface
- Bardesan -- Book of the
Laws of the Countries / The Dialogue on Fate

- Jacob the Persian Philosopher -- Extract on Bardesan
- Ps.-Melito of Sardis -- Apology
- Syriac fragments of Melito
- Eusebius of Caesarea, Ecclesiastical History (Syriac), book 4 (extract)
- Ambrose, Hypomnemata
- The epistle of Mara, son of Serapion
- Works by Rev. W. Cureton

The Doctrine of Addai

- Preface
- English translation

Apocryphal Acts of the Apostles

- Title page, Preface
- The history of John, the son of Zebedee, the apostle and evangelist
- An account of the decease of Saint John, the apostle and evangelist
- The history of Philip, the apostle and evangelist
- The history of Mar Matthew and Mar Andrew, the blessed apostles
- The history of Thecla, the disciple of Paul the apostle
- The acts of Judas Thomas (or, the twin), the apostle

Syriac Miscellaneies
Early Church Fathers - Additional Works in English Translation unavailable elsewhere online

**Texts from Mt. Sinai**

- English translation
- Preface to the online texts
- Introduction to the Sinai epitome
- Recognitions of Clement: Sinai epitome (Arabic)

**Legends of Eastern Saints, chiefly from Syriac sources -- the Legend of Hilaria**

- Preface to the online edition
- Preface
- Introduction
- The Story of Bent-Resh
- The Coptic version
- The long Arabic version
- The short Arabic version
- The Syriac version
- The short Karshuni version
- The long Karshuni version

**APPENDIX**

**Cornelius Nepos**

Lives of the Eminent Commanders

- Preface to the online edition
- English translation and chronological table.

**Justinus**

Epitome of the *Phillipic History* of Pompeius Trogus

- Preface to the online edition
- Title page, preface
- Notice of the life and
writings of Justin
  ● Preface, Books 1 - 10
  ● Books 11-20
  ● Books 21-30
  ● Books 31-40
  ● Books 41-44
  ● Prologi of Pompeius Trogus
  ● Chronological table

Julian the Apostate

  Orations
    ● Preface to the online edition
    ● Oration upon the Sovereign Sun. Addressed to Sallust.
    ● Oration upon the Mother of the Gods.

Libanius

  Monody ---- Funeral Oration for Julian the Apostate
    ● Preface to the online edition
    ● English translation

Eutropius

  Abridgment of Roman History / Historiae Romanae Breviarium ab urbe condita
    ● Preface to the online edition
    ● Translator's preface
    ● English translation

Zosimus

  The New History
    ● Preface to the online edition
Greek text is rendered using the Scholars Press SPIonic font, free from here.

Constructive feedback is welcomed to Roger Pearse.

[Master copy at tertullian.org]
The Testimony of Truth

Translated by Søren Giversen and Birger A. Pearson

I will speak to those who know to hear not with the ears of the body but with the ears of the mind. For many have sought after the truth and have not been able to find it; because there has taken hold of them the old leaven of the Pharisees and the scribes of the Law. And the leaven is the errant desire of the angels and the demons and the stars. As for the Pharisees and the scribes, it is they who belong to the archons who have authority over them.

For no one who is under the Law will be able to look up to the truth, for they will not be able to serve two masters. For the defilement of the Law is manifest; but undefilement belongs to the light. The Law commands (one) to take a husband (or) to take a wife, and to beget, to multiply like the sand of the sea. But passion, which is a delight to them, constrains the souls of those who are begotten in this place, those who defile and those who are defiled, in order that the Law might be fulfilled through them. And they show that they are assisting the world; and they turn away from the light, who are unable to pass by the archon of darkness until they pay the last penny.

But the Son of Man came forth from Imperishability, being alien to defilement. He came to the world by the Jordan river, and immediately the Jordan turned back. And John bore witness to the descent of Jesus. For it is he who saw the power which came down upon the Jordan river; for he knew that the dominion of carnal procreation had come to an end. The Jordan river is the power of the body, that is, the senses of pleasures. The water of the Jordan is the desire for sexual intercourse. John is the archon of the womb.

And this is what the Son of Man reveals to us: It is fitting for you (pl.) to receive the word of truth, if one will receive it perfectly. But as for one who is in ignorance, it is difficult for him to diminish his works of darkness which he has done. Those who have known Imperishability, however, have been able to struggle against passions [...]. I have said to you, "Do not build nor gather for yourselves in the place where the brigands break open, but bring forth fruit to the Father."

The foolish - thinking in their heart that if they confess, "We are Christians," in word only (but) not with power, while giving themselves over to ignorance, to a human death, not knowing where they are going nor who Christ is, thinking that they will live, when they are
(really) in error - hasten towards the principalities and authorities. They fall into their
clutches because of the ignorance that is in them. For (if) only words which bear testimony
were effecting salvation, the whole world would endure this thing and would be saved. But it
is in this way that they drew error to themselves. ...
... (3 lines unrecoverable)
... they do not know that they will destroy themselves. If the Father were to desire a human
sacrifice, he would become vainglorious.
For the Son of Man clothed himself with their first-fruits; he went down to Hades and
performed many mighty works. He raised the dead therein; and the world-rulers of darkness
became envious of him, for they did not find sin in him. But he also destroyed their works
from among men, so that the lame, the blind, the paralytic, the dumb, (and) the demon-
possessed were granted healing. And he walked upon the waters of the sea. For this reason he
destroyed his flesh from [...] which he [...] And he became [...] salvation [...] his death ...
... (4 lines unrecoverable)
... everyone [...] how many they are! They are blind guides, like the disciples. They boarded
the ship; at about thirty stadies, they saw Jesus walking on the sea. These are empty martyrs,
since they bear witness only to themselves. And yet they are sick, and they are not able to
raise themselves.
But when they are "perfected" with a (martyr's) death, this is the thought that they have
within them: "If we deliver ourselves over to death for the sake of the Name we will be
saved." These matters are not settled in this way. But through the agency of the wandering
stars they say they have "completed" their futile "course", and [...] say, [...]. But these [...] they have delivered themselves ...
... (7 lines unrecoverable)
... but they resemble [...] them. They do not have the word which gives life.
And some say, "On the last day we will certainly arise in the resurrection." But they do not
know what they are saying, for the last day is when those belonging to Christ [...] the earth,
which is [...]. When the time was fulfilled, he destroyed their archon of darkness [...] soul
(s) ...
... (10 lines unrecoverable)
... he stood [...] they asked what they have been bound with, and how they might properly
release themselves. And they came to know themselves, who they are, or rather, where they
are now, and what is the place in which they will rest from their senselessness, arriving at
knowledge. These Christ will transfer to the heights, since they have renounced foolishness
(and have) advanced to knowledge. And those who have knowledge ...
... (11 lines unrecoverable)
... the great [...] resurrection [...] he has to come to know the Son of Man, that is, he has
come to know himself. This is the perfect life, that man know himself by means of the All.
Do not expect, therefore, the carnal resurrection, which is destruction; and they are not
stripped of it (the flesh) who err in expecting a resurrection that is empty. They do not know
the power of God, nor do they understand the interpretation of the scriptures, on account of
their double-mindedness. The mystery which the Son of Man spoke about, [...] in order that
[...] destroy ...
... (2 lines unrecoverable)
... man who [...] book, which is written [...] for they have ...
... (1 line unrecoverable)
... blessed [...] within them, and they dwell before God under the light yoke. Those who do not have the life-giving word in their heart will die; and in their thought they have become manifest to the Son of Man, according to the manner of their activity and their error [...] of this sort. They [...] as he divides the [...], and they do not understand that the Son of Man is coming from him.
But when they have come up to [...] sacrifice, they die in a human way, and they deliver themselves ...
... (2 lines unrecoverable)
... a death ...
... (3 lines unrecoverable)
... those who [...], they are many [...], each one [...] pervert [...] gain [...] their mind. Those who receive him to themselves with uprightness and power and every knowledge are the ones whom he will transfer to the heights, unto life eternal.
But those who receive him to themselves with ignorance, the pleasures which are defiled prevail over them. It is those people who used to say; "God created members for our use, for us to grow in defilement, in order that we might enjoy ourselves." And they cause God to participate with them in deeds of this sort; and they are not steadfast upon the earth. Nor will they reach heaven, but [...] place will [...] four ...
... (3 lines unrecoverable)
... unquenchable ...
... (3 lines unrecoverable)
... word [...] upon the Jordan river, when he came to John at the time he was baptized. The Holy Spirit came down upon him as a dove [...] accept for ourselves that he was born of a virgin and he took flesh; he [...] having received power. Were we also begotten from a virginal state or conceived by the word? Rather, we have been born again by the word. Let us therefore strengthen ourselves as virgins in the [...].
The males dwell [...] the virgin, by means of [...] in the word [...] But the word of [...] and spirit ...
... (4 lines unrecoverable)
... is the Father [...] for the man ...
... (1 line unrecoverable)
... like Isaiah, who was sawed with a saw, (and) he became two. So also the Son of Man divides us by the word of the cross. It divides the day from the night and the light from the darkness and the corruptible from incorruptibility, and it divides the males from the females. But Isaiah is the type of the body. The saw is the word of the Son of Man, which separates us from the error of the angels.
No one knows the God of truth except solely the man who will forsake all of the things of the world, having renounced the whole place, (and) having grasped the fringe of his garment. He has set himself up as a power; he has subdued desire in every way within himself. He has [...] and he has turned to him [...], having also examined [...] in becoming [...] the mind. And he
 [...] from his soul [...] there [...] he has ...
... (1 line unrecoverable)
... in what way [...] the flesh which [...] in what way [...] out of it, and how many powers does he have? And who is the one who has bound him? And who is the one who will loose him? And what is the light? And what is the darkness? And who is the one who has created the earth? And who is God? And who are the angels? And what is soul? And what is spirit? And where is the voice? And who is the one who speaks? And who is the one who hears? Who is the one who gives pain? And who is the one who suffers? And who is it who has begotten the corruptible flesh? And what is the governance? And why are some lame, and some blind, and some [...] and some [...] and some rich, and some poor? And why are some powerless, some brigands? ...
... (4 lines unrecoverable)
... he having [...] as he again [...] fighting against thoughts of the archons and the powers and the demons, not giving them a place in which to rest. But he struggled against their passions [...] he condemned their error. He cleansed his soul from the transgressions which he had committed with an alien hand. He stood up, being upright within himself, because he exists in everyone, and because he has death and life within himself, and he exists in the midst of both of them. And when he had received the power, he turned towards the parts of the right, and he entered into the truth, having forsaken all things pertaining to the left, having been filled with wisdom, with counsel, with understanding, and with insight and an eternal power. And he broke open his bonds. Those who had formed the whole place, he condemned. But they did not find [...] hidden within him.
And he gave command to himself; he began to know himself and to speak with his mind, which is the father of the truth, concerning the unbegotten aeons, and concerning the virgin who brought forth the light. And he thinks about the power which flowed over the whole place, and which takes hold of him. And he is a disciple of his mind, which is male. He began to keep silent within himself until the day when he should become worthy to be received above. He rejects for himself loquacity and disputations, and he endures the whole place; and he bears up under them, and he endures all of the evil things. And he is patient with every one; he makes himself equal to every one, and he also separates himself from them. And that which someone wants, he brings to him, in order that he might become perfect (and) holy. When the [...] he grasped him, having bound him upon [...], and he was filled with wisdom. He bore witness to the truth [...] the power, and he went into Imperishability, the place whence he came forth, having left the world, which has the appearance of the night, and those that whirl the stars in it. This, therefore, is the true testimony: When man comes to know himself and God, who is over the truth, he will be saved, and he will crown himself with the crown unfading.

John was begotten by the World through a woman, Elizabeth; and Christ was begotten by the world through a virgin, Mary. What is (the meaning of) this mystery? John was begotten by means of a womb worn with age, but Christ passed through a virgin's womb. When she had conceived, she gave birth to the Savior. Furthermore, she was found to be a virgin again. Why, then do you (pl.) err and not seek after these mysteries, which were prefigured for our sake?
It is written in the Law concerning this, when God gave a command to Adam, "From every tree you may eat, but from the tree which is in the midst of Paradise do not eat, for on the day that you eat from it, you will surely die." But the serpent was wiser than all the animals that were in Paradise, and he persuaded Eve, saying, "On the day when you eat from the tree which is in the midst of Paradise, the eyes of your mind will be opened." And Eve obeyed, and she stretched forth her hand; she took from the tree and ate; she also gave to her husband with her. And immediately they knew that they were naked, and they took some fig-leaves (and) put them on as girdles.

But God came at the time of evening, walking in the midst of Paradise. When Adam saw him, he hid himself. And he said, "Adam, where are you?" He answered (and) said, "I have come under the fig tree." And at that very moment, God knew that he had eaten from the tree of which he had commanded him, "Do not eat of it." And he said to him, "Who is it who has instructed you?" And Adam answered, "The woman whom you have given me." And the woman said, "It is the serpent who instructed me." And he (God) cursed the serpent, and called him "devil." And he said, "Behold, Adam has become like one of us, knowing evil and good." Then he said, "Let us cast him out of paradise, lest he take from the tree of life, and eat, and live forever."

But what sort is this God? First he maliciously refused Adam from eating of the tree of knowledge, and, secondly, he said "Adam, where are you?" God does not have foreknowledge? Would he not know from the beginning? And afterwards, he said, "Let us cast him out of this place, lest he eat of the tree of life and live forever." Surely, he has shown himself to be a malicious grudger! And what kind of God is this? For great is the blindness of those who read, and they did not know him. And he said, "I am the jealous God; I will bring the sins of the fathers upon the children until three (and) four generations." And he said, "I will make their heart thick, and I will cause their mind to become blind, that they might not know nor comprehend the things that are said." But these things he has said to those who believe in him and serve him!

And in one place, Moses writes, "He made the devil a serpent those whom he has in his generation." Also, in the book which is called "Exodus," it is written thus: "He contended against the magicians, when the place was full of serpents according to their wickedness; and the rod which was in the hand of Moses became a serpent, (and) it swallowed the serpents of the magicians."

Again it is written (Nm 21:9), "He made a serpent of bronze (and) hung it upon a pole ... (1 line unrecoverable) ... which [...] for the one who will gaze upon this bronze serpent, none will destroy him, and the one who will believe in this bronze serpent will be saved." For this is Christ; those who believed in him have received life. Those who did not believe will die.

What, then, is this faith? They do not serve ... (16 lines unrecoverable) ... and you (pl.) [...] we [...] and you do not understand Christ spiritually when you say, "We believe in Christ". For this is the way Moses writes in every book. The book of the generation of Adam is written for those who are in the generation of the Law. They follow the Law and they obey it, and ...
... (1 line unrecoverable)
... together with the ...

pp. 51-54 of codex almost completely missing
... the Ogdoad, which is the eighth, and that we might receive that place of salvation." But they know not what salvation is, but they enter into misfortune, and into a [...] in death, in the waters. This is the baptism of death which they observe ...

... (6 lines unrecoverable)
... come to death [...] and this is [...] according to ...
... (lines 19 through end-of-page unrecoverable)
... he completed the course of Valentinus. He himself speaks about the Ogdoad, and his disciples resemble the disciples of Valentinus. They on their part, moreover, [...] leave the good, but they have worship of the idols ...

... (8 lines unrecoverable)
... he has spoken many words, and he has written many books [...] words ...
... (lines 16 through end-of-page unrecoverable)
... they are manifest from the confusion in which they are, in the deceit of the world. For they go to that place, together with their knowledge, which is vain.

Isidore also, his son, resembled Basilides. He also [...] many, and he [...], but he did not [...] this [...] other disciple(s) [...] blind [...], but he gave them [...] pleasures ...
... (lines 16 through end-of-page unrecoverable)
... they do not agree with each other. For the Simonians take wives (and) beget children; but the [...] abstain from their [...] nature [...] a passion [...] the drops of [...] anoint them ...
... (1 line unrecoverable)
... which we [...] they agree with each other [...] him [...] they ...
... (lines 14 through end-of-page unrecoverable)
... judgment(s) [...] these, on account of the [...] them [...] the heretics [...] schism(s) [...] and the males [...] are men [...] will belong to the world-rulers of darkness ...
... (1 line unrecoverable)
... of the world ...
... (1 line unrecoverable)
... they have [...] the archons [...] power(s) ...
... (1 line unrecoverable)
... judge them [...]. But the [...] word(s) of ...
... (lines 20 through end-of-page unrecoverable)
... speak, while they [...] become [...] in a fire unquenchable [...] they are punished. But these who are from the generation of the Son of Man have revealed to the [...] in all of the affairs ...
... (2 lines unrecoverable)
... But it is difficult to [...] to find one [...] and two ...
... (2 lines unrecoverable)
... For the Savior said to his disciples, [...] one in ...
... (lines 19 through end-of-page unrecoverable)
... and he has [...] wisdom, as well as counsel and understanding and intelligence and
knowledge and power and truth. And he has some [...] from above [...], the place where the Son of Man ...
... (2 lines unrecoverable)
... power [...] guard against ...
... (lines 14 through end-of-page unrecoverable)
... he knows [...] understands ...
... (1 line unrecoverable)
... worthy of him [...] true [...] alien [...]. But [...], together with [...] evil, in ...
... (2 lines unrecoverable)
... he received baptism [...], and those that ...
... (lines 13 through end-of-page unrecoverable)
pp. 63-64 of codex missing
... in a dream [...] silver [...]. But [...] becomes wealthy [...] among the authorities ...
... (1 line unrecoverable)
... But the sixtieth [...], thus [...] world [...] they [...] gold ...
... (18 lines unrecoverable)
... they think ...
... (1 line unrecoverable)
... we have been released from the flesh. ...
... (1 line unrecoverable)
... not turn him to [...] Jesus ...
... (1 line unrecoverable)
... the beginning [...] a son ...
... (1 line unrecoverable)
... out of [...] which is the pattern [...] light of ...
... (16 lines unrecoverable)
... to find from [...] defilement which ...
... (1 line unrecoverable)
... they do not blaspheme [...] them not, neither is there any pleasure nor desire, nor can they control them. It is fitting that they should become undefiled, in order that they might show to every one that they are from the generation of the Son of Man, since it is about them that the Savior bore witness.
But those who are from the seed of Adam are manifest by their deeds, which are their work. They have not ceased from desire which is wicked [...]. But some [...] the dogs [...] the angels for [...] which they beget [...] will come [...] with their ...
... (9 lines unrecoverable)
... move as they [...] on the day when they will beget children. Not only that, but they have intercourse while they are giving suck.
But others are caught up in the death of [...]. They are pulled which way, (and) they are gratified by unrighteous Mammon. They lend money at interest; they waste time; and they do not work. But he who is father of Mammon is (also) father of sexual intercourse.
But he who is able to renounce them shows that he is from the generation of the Son of Man, (and) has power to accuse them. [...] he restrains [...] part(s) in a [...] in wickedness, and he
makes the outer like the inner. He resembles an angel which ...  
... (1 line unrecoverable)  
... power [...] said them. But the one ...  
... (5 lines unrecoverable)  
And having withdrawn [...], he became silent, having ceased from loquacity and disputations. 
But he who has found the life-giving word, and he who has come to know the Father of 
Truth, has come to rest; he has ceased seeking, having found. And when he found, he became 
silent. But few are the things he used to say to those that [...] with their intellectual mind the 
[...].  
There are some, who upon entering the faith, receive a baptism on the ground that they have 
it as a hope of salvation, which they call the "seal", not knowing that the fathers of the world 
are manifest (in) that place. But he himself knows that he is sealed. For the Son of Man did 
not baptize any of his disciples. But [...], if those who are baptized were headed for life, the 
world would become empty. And the fathers of baptism were defiled.  
But the baptism of truth is something else; it is by renunciation of the world that it is found. 
But those who say only with the tongue that they are renouncing it are lying, and they are 
coming to the place of fear. Moreover, they are humbled within it. Just as those to whom it 
was given to have been condemned, they shall get something!  
They are wicked in their behavior! Some of them fall away to the worship of idols. Others 
have demons dwelling with them, as did David the king. He is the one who laid the 
foundation of Jerusalem; and his son Solomon, whom he begat in adultery, is the one who 
built Jerusalem by means of the demons, because he received power. When he had finished 
building, he imprisoned the demons in the temple. He placed them into seven waterpots. 
They remained a long time in the waterpots, abandoned there. When the Romans went up to 
Jerusalem, they discovered the waterpots, and immediately the demons ran out of the 
waterpots, as those who escape from prison. And the waterpots remained pure thereafter. 
And since those days, they dwell with men who are in ignorance, and they have remained 
upon the earth.  
Who, then, is David? And who is Solomon? And what is the foundation? And what is the 
wall which surrounds Jerusalem? And who are the demons? And what are the waterpots? 
And who are the Romans? But these are mysteries ...  
... (11 lines unrecoverable)  
... victorious over [...] the Son of Man [...] undefiled ...  
... (3 lines unrecoverable)  
... and he [...] when he [...]. For [...] is a great ...  
... (1 line unrecoverable)  
... to this nature ...  
... (1 line unrecoverable)  
... those that [...] all in a [...] blessed, and they [...] like a salamander. It goes into the flaming 
fire which burns exceedingly; it slithers into the furnace ...  
... (13 lines unrecoverable)  
... the furnace ...  
... (1 line unrecoverable)
... the boundaries [...], that they might see [...] and the power [...] sacrifice. Great is the sacrifice ...
... (2 lines unrecoverable)
..., but in a [...] aside [...]. And the Son of Man [...] and he has become manifest through the bubbling fountain of immortality. ...
... (1 line unrecoverable)
... he is pure, and he is [...]. A free man is not envious. He is set apart from everyone, from every audacity and envy the power of which is great [...] is (a) disciple [...] pattern of law [...] these [...] only ...
... (2 lines unrecoverable)
... they placed him under a [...] a teaching ...
... (1 line unrecoverable)
... his teaching, saying, "Even if an angel comes from heaven, and preaches to you beyond that which we preached to you, may he be anathema," (Gal 1:8) not letting the [...] of the soul which [...] freedom [...]. For they are still immature [...] they are not able to keep this law which works by means of these heresies - though it is not they, but the powers of Sabaoth - by means of the [...] the doctrines [...] as they have been jealous of some [...] law(s) in Christ. Those who will [...] power [...] they reach the [...] the twelve judge [...] them [...] the fountain of immortality ...
... (3 lines unrecoverable)
... in order that ...
... (3 lines unrecoverable)
... good [...] the whole place. [...] there the enemies. He baptized himself, and the [...] he became divine; he flew up, (and) they did not grasp him. [...] there the enemies [...], since it was not possible for them to bring him down again. If every [...] grasps him with ignorance, attending to those who teach in the corners by means of carved things and artful tricks, they are not able [...].
pp. 75-76 of codex missing
Melchizedek

Translated by Søren Giversen and Birger A. Pearson

Jesus Christ, the Son of God [...] from ...
... (2 lines unrecoverable)
... the aeons, that I might tell all of the aeons, and, in (the case of) each one of the aeons, that I might tell the nature of the aeon, what it is, and that I might put on friendship and goodness as a garment, O brother, [...] and ...
... (7 lines unrecoverable)
... their end [...]. And he will reveal to them the truth [...] in ...
... (3 lines unrecoverable)
... proverb(s) ...
... (lines 26-eop, and first 2 lines of next page, unrecoverable)
... at first in parables and riddles [...] proclaim them. Death will tremble and be angry, not only he himself, but also his fellow world-ruling archons, and the principalities and the authorities, the female gods and the male gods, together with the archangels. And ...
... (4 lines unrecoverable)
... all of them, [...] the world-rulers [...], all of them, and all the [...], and all the [...]. They will say [...] concerning him, and concerning [...] and ...
... (2 lines unrecoverable)
... they will [...] hidden mysteries ...
... (lines 27-eop, and first 2 lines of next page, unrecoverable)
... out of [...] the All. They will [...] this. The lawyers will bury him quickly. They will call him 'impious man', 'lawless', 'impure'. And on the third day, he will rise from the dead ...
... (lines 12-eop, and first 3 lines of next page, unrecoverable)
... holy disciples. And the Savior will reveal to them the world that gives life to the All. But those in the heavens spoke many words, together with those on the earth, and those under the earth. ...
... (lines 11-eop unrecoverable)
... which will happen in his name. Furthermore, they will say of him that he is unbegotten, though he has been begotten, (that) he does not eat, even though he eats, (that) he does not drink, even though he drinks, (that) he is uncircumcised, though he has been circumcised,
(that) he is unfleshly, though he has come in the flesh, (that) he did not come to suffering, he came to suffering, (that) he did not rise from the dead, he arose from the dead. But all the tribes and all the peoples will speak the truth who are receiving from you yourself, O Melchizedek, Holy One, High-Priest, the perfect hope and the gifts of life. I am Gamaliel, who was sent to […] the congregation of the children of Seth, who are above thousands of thousands, and myriads of myriads, of the aeons [...] essence of the aeons, aba[...] aiai ababa. O divine [...] of the [...] nature [...]! O Mother of the aeons, Barbelo! O first-born of the aeons, splendid Doxomedon Dom[...]. O glorious one, Jesus Christ! O chief commanders of the luminaries, you powers Armozel, Oroiael, Daveithe, Eleleth, and you man-of-light, immortal aeon Pigera-Adamas, and you good god of the beneficent worlds, Mirocheirothetou, through Jesus Christ, the Son of God! This is the one whom I proclaim, inasmuch as there has visited the One who truly exists, among those who exist [...] do(es) not exist, Abel Baruch - that you (sg.) might be given the knowledge of the truth [...], that he is from the race of the High-priest, which is above thousands of thousands, and myriads of myriads, of the aeons. The adverse spirits are ignorant of him, and (of) their (own) destruction. Not only (that, but) I have come to reveal to you the truth, which is within the brethren. He included himself in the living offering, together with your offspring. He offered them up as an offering to the All. For it is not cattle that you will offer up for sin(s) of unbelief, and for the ignorances, and (for) all the wicked deeds which they will do [...]. And they do not reach the Father of the All [...] the faith ...

(20 lines unrecoverable)

For the waters which are above [...] that receive baptism [...]. But receive that baptism which is with the water which [...] while he is coming ...

(3 lines unrecoverable)

... baptism as they ...

(18 lines unrecoverable)

... pray for the offspring of the archons and all the angels, together with the seed flowed forth from the Father of the All [...] the entire [...] from [...] there were engendered the gods and the angels, and the men [...] out of the seed, all of the natures, those in the heavens and those upon the earth and those under the earth ...

(14 lines unrecoverable)

... nature of the females [...], among those that are in the [...]. They were bound with [...] But this is not (the) true Adam nor (the) true Eve. For when they ate of the tree of knowledge, they trampled the Cherubim and the Seraphim with the flaming sword. They [...] which was Adam's, [...] the world-rulers, and [...] them out [...] after they had brought forth [...] offspring of the archons and their worldly things, these belonging to ...

(13 lines unrecoverable)

... light [...]. And the females and the males, those who exist with [...] hidden from every nature, and they will renounce the archons [...] who receive from him the [...]. For they are worthy of [...] immortal, and great [...], and great [...], and great [...] sons of men [...] disciples [...] image, and [...] from the light [...] which is holy. For [...] from the beginning [...] a seed ...
But I will be silent [...], for we are the brethren who came down from the living [...]. They will [...] upon the...

... of Adam, [...] Abel, Enoch, Noah, [...] you, Melchizedek, the Priest of God Most High, [...] those who [...] women...

... these two who have been chosen will at no time nor in any place will they be convicted, whenever they have been begotten, by their enemies, by their friends, nor by strangers, nor their (own) kin, (nor) by the impious, nor the pious. All of the adverse natures will [...] them, whether those that are manifest, or those that are not manifest, together with those that dwell in the heavens, and those that are upon the earth, and those that are under the earth. They will make war [...] every one. For [...], whether in the...

... many ...

And these in the [...] every one will [...]. These will [...] with every blow [...] weaknesses. These will be confined in other forms, and will be punished. These the Savior will take them away, and they will overcome everything, not with their mouths and words, but by means of the [...], which will be done for them. He will destroy Death. These things which I was commanded to reveal, these things reveal as I (have done). But that which is hidden, do not reveal to anyone, unless it is revealed to you (to do so)."

And immediately, I arose, I, Melchizedek, and I began to [...] God [...] that I should rejoice ...

... while he is acting [...] living [...] I said, "I...

... and I will not cease, from now on, forever, O Father of the All, because you have had pity on men, and you have sent the angel of light [...] from your aeons [...] to reveal [...]. When he came, he caused me to be raised up from ignorance, and (from) the fructification of death to life. For I have a name: I am Melchizedek, the Priest of God Most High; I know that it is I who am truly the image of the true High-Priest of God Most High, and [...] the world. For it is not a small thing that God [...] with [...] while he [...] And [...] the angels that dwell upon the earth ...

... is the sacrifice of [...] whom Death deceived. When he died, he bound them with the natures which are leading them astray. Yet he offered up offerings [...] cattle, saying, "I gave them to Death, and the angels, and the [...] demons [...] living offering [...]. I have offered up myself to you as an offering, together with those that are mine, to you yourself, (O) Father of the All, and those whom you love, who have come forth from you who are holy (and) living. And the perfect laws, I shall pronounce my name as I receive baptism now (and) forever, (as a name) among the living (and) holy names, and (now) in the waters. Amen."

Holy are you, Holy are you, Holy are you, O Father of the All, who truly exists, [...] do(es) not exist, Abel Baruch [...] for ever and ever, Amen.
Holy are you, Holy are you, Holy are you, Mother of the aeons, Barbelo, for ever and ever, Amen.
Holy are you, Holy are you, Holy are you, First-born of the aeons, Doxomedon [...], for ever and ever, Amen.
Holy are you, Holy are you, Holy are you, [...]
... (2 lines unrecoverable)
... for ever and ever, Amen.
Holy are you, Holy are you, Holy are you, [...]
... (1 line unrecoverable)
... first aeon, Harmozel, for ever and ever, Amen.
Holy are you, Holy are you, Holy are you, commander, luminary of the aeons, Oriael, for ever and ever, Amen.
Holy are you, Holy are you, Holy are you, commander of the aeons, man-of-light, Daveithe, for ever and ever, Amen.
Holy are you, Holy are you, Holy are you, commander-in-chief, Eleleth ...
... (1 line unrecoverable)
... the aeons ...
... (1 line unrecoverable)
... for ever and ever, Amen.
Holy are you, Holy are you, Holy are you, good god of the beneficent words, ...
Mirocheirothetou, for ever and ever, Amen.
Holy are you, Holy are you, Holy are you, Commander-in-chief of the All, Jesus Christ, for ever and ever, Amen.
... (1 line unrecoverable)
... blessed [...] confession. And [...] confess him [...] now [...], then it becomes [...] fear and [...], fear and [...] disturb [...] surrounding them [...], in the place which has a great darkness in it, and many [...] appear [...] there [...] appear ...
... (lines 23-eop unrecoverable)
And [...] they were clothed with [...] all, and ...
... (6 lines unrecoverable)
... disturbances. They gave [...] their words [...], and they said to me, "[...], Melchizedek, Priest of God Most High," [...] they spoke as though [...] their mouths [...] in the All ...
... (7 lines unrecoverable)
... lead astray ...
... (lines 25-eop unrecoverable)
... with his [...] worship, and [...] faith, and [...] his prayers, and ...
... (1 line unrecoverable)
... those that are his [...] first ...
... (2 lines unrecoverable)
... They did not care that the priesthood which you perform, which is from ...
... (1 line unrecoverable)
... in the counsels of [...] Satan [...], the sacrifice [...] his doctrines ...
... (2 lines unrecoverable)
... of this aeon ...
... (4 lines unrecoverable)
... which exist(s) in [...], lead(s) astray ...
... (lines 27-eop unrecoverable)
... and some ...
... (2 lines unrecoverable)
... he gave them to ...
... (1 line unrecoverable)
... and thirteen ...
... (lines 7-eop unrecoverable)
... throw him [...], in order that you might ...
... (1 line unrecoverable)
... for immediately, [...], by means of [...] on the ground. The ...
... (lines 7-eop unrecoverable)
(pp.23-24 of the codex are almost completely missing)
... men. And [...] you (pl.) struck me, [...] you threw me, [...] corpse. And you crucified me from the third hour of the Sabbath-eve until the ninth hour. And after these things, I arose from the dead, [...] came out of [...] into me, [...] my eyes saw [...]y, they did not find anyone ...
... (lines 13-eop unrecoverable)
... greeted me [...]. They said to me, "Be strong, O Melchizedek, great High-priest of God Most High, for the archons, who are your enemies, made war; (but) you have prevailed over them, and they did not prevail over you, and you endured, and you destroyed your enemies. [...] of their [...] will rest in any [...] which is living (and) holy [...] those that exalted themselves against him in [...] flesh ...
... (lines 15-eop unrecoverable)
"... with offerings, working on that which is good, fasting with fasts. These revelations, do not reveal to anyone in the flesh, since they are incorporeal, unless it is revealed to you (to do so)."
When the brethren who belong to the generations of life had said these things, they were taken up to (the regions) above all the heavens. Amen
The BOOK OF JASHER

REFERRED TO IN

JOSHUA AND SECOND SAMUEL.

FAITHFULLY TRANSLATED (1840)
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"Is not this written in the Book of Jasher?"--Joshua, x. 13.
"Behold it is written in the Book of Jasher."--II Samuel, i. 18

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Marries his Daughter Zipporah. Moses obtains possession of the Stick Jehovah.

CHAPTER 78--Moses has Two Sons. Pharaoh withholds Straw from the Israelites.

CHAPTER 79--The Lord appears to Moses and commands him to go down to Egypt to Deliver Israel. Aaron meets him. Israel on hearing of his Mission greatly rejoices. Moses and Aaron go to Pharaoh, who calls all the Magicians to meet Moses. They Perform Miracles as well as Moses, and thus Deceive the King. Pharaoh, not finding the Name of Jehovah on any of the Books of Records, says he does not know who He is, and will not let his People go. Moses and Aaron teach Pharaoh, but he will not hearken, but causes the labor of the Children of Israel to be increased. Moses being discouraged is told by the Lord that with an outstretched hand and heavy Plagues, Israel shall be Delivered.

CHAPTER 80--After Two Years, Moses and Aaron again go to Pharaoh, but Pharaoh will not Hearken. The Lord afflicts Egypt with all manner of Plagues and Afflictions. The First-born of all the Egyptians is Slain. Pharaoh sends the Children of Israel away, and all the Egyptians rise up to urge their Departure, but they will not go in the Night.

CHAPTER 81--The Departure of the Israelites from Egypt with Great Riches and Flocks and Herds. After the Egyptians bury their First-born, many of them go after the Israelites to induce them to return. But they refuse to return, and fight the Nobles of Egypt and drive them home. Pharaoh resolves with the Egyptians to pursue Israel and compel them to Return. The Children of Israel are divided--some wanting to go back. Moses prays for deliverance. The Lord tells him not to cry to him, but proceed. The waters of the Red Sea are Divided. The Israelites pass Through in Safety, but the Egyptians are utterly Destroyed. The Israelites proceed on their Journey, and are fed with Manna. The Children of Esau fight Israel, but the Latter Prevail.

CHAPTER 82--The Ten Commandments are Given. While Moses is in the Mount, Aaron makes a Golden Calf, and Israel Worships it. Civil War. The Lord has a Sanctuary Built for His Worship in the Wilderness.

CHAPTER 83--Aaron and his Sons are Placed in charge of the Lord's Service. The Sacrifices and Offerings. The Passover is Celebrated. The People lust for Flesh to eat. Their punishment. Moses sends Twelve Men to explore the Land of Canaan. Ten of them bring an Evil Report, and the People want to Return to Egypt. For their Lack of Faith that Generation shall not Live to obtain their Possessions.

CHAPTER 84--The Earth Swallows up the Rebellious. The Children of Israel commanded not to War with the Children of Esau, or Moab. The Edomites will not let Israel pass through their Land.

CHAPTER 85--Some of the Canaanites rise up to fight Israel, who are frightened and run away. But the Sons of Levi compel them to Return. They prevail over their Enemies. They must not touch Ammon. Og, King of Bashan. Balaam is called upon to curse Israel, but will not. Israel commits Whoredom with
the Moabites, and they are Smitten with Pestilence.

CHAPTER 86--All over twenty years of age at the time of Leaving Egypt die at the Expiration of Forty Years. Israel is Numbered. The Midianites are destroyed, and their Spoil is Divided among the People.

CHAPTER 87--Moses appoints Joshua his successor. The Lord encourages Joshua. Moses teaches the children of Israel to Walk in the Way of the Lord. He goes up to Mount Abarim and dies there.

CHAPTER 88--The Lord commands Joshua to prepare the People to pass over Jordan to possess the Land. Jericho is Besieged, Taken, and Destroyed. Achan brings evil upon the camp by Purloining the cursed thing, and Brings Destruction upon Himself. All is taken and Destroyed. The Gibeonites cunningly save themselves. Five Kings rise up against Israel and are destroyed. The Sun and Moon stand still at Joshua's Command.

CHAPTER 89--Joshua's Song of Praise. The Wars of Israel.

CHAPTER 90--The Edomites are Smitten by Chittim. The Land is Divided, and the people have Rest. Joshua being Advanced in Years Exhorts the people to Observe all the Laws of Moses, and then Dies.

CHAPTER 91--The Elders Judge Israel. They drive out all the Canaanites and Inherit the Promised Land.

The Thought of Norea

Translated by Søren Giversen and Birger A. Pearson

Father of All, Ennoia of the Light, dwelling in the heights above the (regions) below, Light dwelling in the heights, Voice of Truth, upright Nous, untouchable Logos, and ineffable Voice, incomprehensible Father!
It is Norea who cries out to them. They heard, (and) they received her into her place forever. They gave it to her in the Father of Nous, Adamas, as well as the voice of the Holy Ones, in order that she might rest in the ineffable Epinoia, in order that might inherit the first mind which had received, and that might rest in the divine Autogenes, and that she (too) might generate herself, just as she also has inherited the living Logos, and that she might be joined to all of the Imperishable Ones, and speak with the mind of the Father.
And she began to speak with the words of Life, and remained in the presence of the Exalted One, possessing that which she had received before the world came into being. She has the great mind of the Invisible One, and she gives glory to Father, and she dwells within those who [...] within the Pleroma, and she beholds the Pleroma.
There will be days when she will behold the Pleroma, and she will not be in deficiency, for she has the four holy helpers who intercede on her behalf with the Father of the All, Adamas. He it is who is within all of the Adams, possessing the thought of Norea, who speaks concerning the two names which create a single name.
Eugnostos the Blessed

Translated by Douglas M. Parrott

Eugnostos, the Blessed, to those who are his. Rejoice in this, that you know. Greetings! I want you to know that all men born from the foundation of the world until now are dust. While they have inquired about God, who he is and what he is like, they have not found him. The wisest among them have speculated about the truth from the ordering of the world. And the speculation has not reached the truth. For the ordering is spoken of in three (different) opinions by all the philosophers; hence they do not agree. For some of them say about the world that it was directed by itself. Others, that it is providence (that directs it). Others, that it is fate. But it is none of these. Again, of three voices that I have just mentioned, none is true. For whatever is from itself is an empty life; it is self-made. Providence is foolish. Fate is an undiscerning thing. Whoever, then, is able to get free of these three voices I have just mentioned and come by means of another voice to confess the God of truth and agree in everything concerning him, he is immortal dwelling in the midst of mortal men. He-Who-Is is ineffable. No principle knew him, no authority, no subjection, nor any creature from the foundation of the world, except he alone. For he is immortal and eternal, having no birth; for everyone who has birth will perish. He is unbegotten, having no beginning; for everyone who has a beginning has an end. No one rules over him. He has no name; for whoever has a name is the creation of another. He is unnameable. He has no human form; for whoever has human form is the creation of another. He has his own semblance - not like the semblance we have received and seen, but a strange semblance that surpasses all things and is better than the totalities. It looks to every side and sees itself from itself. He is infinite; he is incomprehensible. He is ever imperishable (and) has no likeness (to anything). He is unchanging good. He is faultless. He is everlasting. He is blessed. He is unknowable, while he (nonetheless) knows himself. He is immeasurable. He is untraceable. He is perfect, having no defect. He is imperishably blessed. He is called 'Father of the Universe'. Before anything is visible among those that are visible, the majesty and the authorities that are in him, he embraces the totalities of the totalities, and nothing embraces him. For he is all mind, thought and reflecting, considering, rationality and power. They all are equal powers. They are the sources of the totalities. And their whole race to last is in the foreknowledge of
the Unbegotten, for they had not yet come to visibility.
Now a difference existed among the imperishable aeons. Let us, then, consider (it) this way:
Everything that came from the perishable will perish, since it came from the perishable.
Whatever came from imperishableness will not perish but will become imperishable, since it
came from imperishableness. So, many men went astray because they had not known this
difference; that is, they died.
But this much is enough, since it is impossible for anyone to dispute the nature of the words I
have just spoken about the blessed, imperishable, true God. Now, if anyone wants to believe
the words set down (here), let him go from what is hidden to the end of what is visible, and
this Thought will instruct him how faith in those things that are not visible was found in what
is visible. This is a principle of knowledge.
The Lord of the Universe is not rightly called 'Father' but 'Forefather'. For the Father is the
beginning (or principle) of what is visible. For he (the Lord) is the beginningless Forefather.
He sees himself within himself, like a mirror, having appeared in his likeness as Self-Father,
that is, Self-Begetter, and as Confronter, since he confronted Unbegotten First Existent. He is
indeed of equal age with the one who is before him, but he is not equal to him in power.
Afterward he revealed many confronting, self-begotten ones, equal in age (and) power, being
in glory and without number, who are called 'The Generation over Whom There Is No
Kingdom among the Kingdoms That Exist'. And the whole multitude of the place over which
there is no kingdom is called 'Sons of Unbegotten Father.'
Now the Unknowable is ever full of imperishableness and ineffable joy. They are all at rest
in him, ever rejoicing in ineffable joy, over the unchanging glory and the measureless
jubilation that was never heard or known among all the aeons and their worlds. But this
much is enough, lest we go on endlessly. This is another principle of knowledge from
begotten.
The First who appeared before the universe in infinity is Self-grown, Self-constructed Father,
and is full of shining, ineffable light. In the beginning, he decided to have his likeness
become a great power. Immediately, the principle (or beginning) of that Light appeared as
Immortal Androgynous Man. His male name is 'Begotten, Perfect Mind'. And his female
name is 'All-wise Begettress Sophia'. It is also said that she resembles her brother and her
consort. She is uncontested truth; for here below, error, which exists with truth, contests it.
Through Immortal Man appeared the first designation, namely, divinity and kingdom, for the
Father, who is called 'Self-Father Man' revealed this. He created a great aeon for his own
majesty. He gave him great authority, and he ruled over all creations. He created gods and
archangels and angels, myriads without number for retinue.
Now through that Man originated divinity and kingdom. Therefore he was called 'God of
gods', 'King of kings'.
First Man is 'Faith' ('pistis') for those who will come afterward. He has, within, a unique
mind and thought - just as he is it (thought) - reflecting and considering, rationality and
power. All the attributes that exist are perfect and immortal. In respect to imperishableness,
they are indeed equal. (But) in respect to power, there is a difference, like the difference
between father and son, and son and thought, and the thought and the remainder.
As I said earlier, among the things that were created the monad is first, the dyad follows it,
and the triad, up to the tenths. Now the tenths rule the hundredths; the hundredths rule the thousandths; the thousands rule the ten thousands. This is the pattern immortals. First Man is like this: His monad [...].

Again it is this pattern that exists among the immortals: the monad and the thought are those things that belong to Immortal Man. The thinkings are for decades, and the hundreds are the teachings, and the thousands are the counsels, and the ten thousands are the powers. Now those who come from the [...] exist with their [...] in every aeon [...].

[...] In the beginning, thought and thinkings appeared from mind, then teachings from thinkings, counsels from teachings, and power from counsels. And after all the attributes, all that was revealed appeared from his powers. And from what was created, what was fashioned appeared. And what was formed appeared from what was fashioned. What was named appeared from what was formed, while the difference among begotten things appeared from what was named, from beginning to end, by power of all the aeons. Now Immortal Man is full of every imperishable glory and ineffable joy. His whole kingdom rejoices in everlasting rejoicing, those who never have been heard of or known in any aeon that came after them and its worlds.

Afterward another principle came from Immortal Man, who is called 'Self-perfected Begetter.' When he received the consent of his consort, Great Sophia, he revealed that first-begotten androgyne, who is called, 'First-begotten Son of God'. His female aspect is 'First-begotten Sophia, Mother of the Universe,' whom some call 'Love'. Now, First-begotten, since he has his authority from his father, created angels, myriads without number, for retinue. The whole multitude of those angels are called 'Assembly of the Holy Ones, the Shadowless Lights.' Now when these greet each other, their embraces become like angels like themselves.

First Begetter Father is called 'Adam of the Light.' And the kingdom of Son of Man is full of ineffable joy and unchanging jubilation, ever rejoicing in ineffable joy over their imperishable glory, which has never been heard nor has it been revealed to all the aeons that came to be and their worlds.

Then Son of Man consented with Sophia, his consort, and revealed a great androgynous Light. His masculine name is designated 'Savior, Begetter of All things'. His feminine name is designated 'Sophia, All-Begettress'. Some call her 'Pistis' (faith).

Then Savior consented with his consort, Pistis Sophia, and revealed six androgynous spiritual beings who are the type of those who preceded them. Their male names are these: first, 'Unbegotten'; second, 'Self-begotten'; third, 'Begetter'; fourth, 'First begetter'; fifth, 'All-begetter'; sixth, 'Arch-begetter'. Also the names of the females are these; first, 'All-wise Sophia'; second, 'All-Mother Sophia'; third, 'All-Begettress Sophia'; fourth, 'First Begettress Sophia'; fifth, 'Love Sophia'; sixth, 'Pistis Sophia'.

From the consenting of those I have just mentioned, thoughts appeared in the aeons that exist. From thoughts, reflectings; from reflectings, considerings; from considerings, rationalities, from rationalities, wills, from wills, words.

Then the twelve powers, whom I have just discussed, consented with each other. males (and) females (each) were revealed, so that there are seventy-two powers. Each one of the seventy-two revealed five spiritual (powers), which (together) are the three hundred and sixty powers.
The union of them all is the will. Therefore our aeon came to be as the type of Immortal Man. Time came to be as the type of First Begetter, his son. The year came to be as the type of Savior. The twelve months came to be as the type of the twelve powers. The three hundred and sixty days of the year came to be as the three hundred and sixty powers who appeared from Savior. Their hours and moments came to be as the type of the angels who came from them (the powers), who are without number.

And when those whom I have discussed appeared, All-Begetter, their father, very soon created twelve aeons for retinue for the twelve angels. And in each aeon there were six (heavens), so there are seventy-two heavens of the seventy-two powers who appeared from him. And in each of the heavens there were five firmaments, so there are (altogether) three hundred sixty firmaments of the three hundred sixty powers that appeared from them. When the firmaments were complete, they were called 'The Three Hundred Sixty Heavens', according to the name of the heavens that were before them. And all these are perfect and good. And in this way the defect of femaleness appeared.

The first aeon, then, is that of Immortal Man. The second aeon is that of Son of Man, who is called 'First Begetter'. That which embraces these is the aeon over which there is no kingdom, (the aeon) of the Eternal Infinite God, the aeon of the aeon of the immortals who are in it, (the aeon) above the Eighth that appeared in chaos.

Now Immortal Man revealed aeons and powers and kingdoms and gave authority to everyone who appeared from him, to make whatever they desire until the days that are above chaos. For these consented with each other and revealed every magnificence, even from spirit, multitudinous lights that are glorious and without number. These received names in the beginning, that is, the first, the middle, the perfect; that is, the first aeon and the second and the third. The first was called 'Unity and Rest'. Since each one has its (own) name, the aeon was designated 'Assembly', from the great multitude that appeared in the multitudinous one. Therefore, when the multitude gathers and comes to a unity, they are called 'Assembly', from the Assembly that surpassed heaven. Therefore, the Assembly of the Eighth was revealed as androgynous and was named partly as male and partly as female. The male was called 'Assembly', the female, 'Life', that it might be shown that from a female came the life in all the aeons. Every name was received, starting from the beginning.

From his concurrence with his thought, the powers appeared who where called 'gods'; and the gods from their considerings revealed divine gods; and the gods from their considerings revealed lords; and the lords of the lords from their words revealed lords; and the lords from their powers revealed archangels; the archangels revealed angels; from the semblance appeared, with structure and form for naming all the aeons and their worlds.

All the immortals, whom I have just described, have authority - all of them - from the power of Immortal Man and Sophia, his consort, who was called 'Silence', who was named 'Silence' because by reflecting without speech she perfected her own majesty. Since the imperishabilities had the authority, each provided great kingdoms in all the immortal heavens and their firmaments, thrones (and) temples, for their own majesty.

Some, Indeed, (who are) in dwellings and in chariots, being in ineffable glory and not able to
be sent into any creature, provided for themselves hosts of angels, myriads without number for retinue and glory, even virgin spirits, the ineffable lights. They have no sickness nor weakness, but it is only will: it comes to be in an instant. Thus were completed the aeons with their heavens and firmaments for the glory of Immortal Man and Sophia, his consort: the area which every aeon and their worlds and those that came afterward, in order to provide the types from there, their likenesses in the heavens of chaos and their worlds.

And all natures from the Immortal One, from Unbegotten to the revelation of chaos, are in the light that shines without shadow and (in) ineffable joy and unutterable jubilation. They ever delight themselves on account of their glory that does not change, and the rest that is not measured, which cannot be described or conceived among all the aeons that came to be and their powers. But this much is enough. All I have just said to you, I said in the way that you might accept, until the one who need not be taught appears among you, and he will speak all these things to you joyously and in pure knowledge.

Eugnostos the Blessed
On the Eucharist (A) &(B)

Translated by John D. Turner

(A)--
We give thanks to you and we celebrate the eucharist, O Father, remembering for the sake of thy Son, Jesus Christ that they come forth [...] invisible [...] thy [Son....] his [love...] to [knowledge ......] they are doing thy will through the name of Jesus Christ and will do thy will now and always. They are complete in every spiritual gift and every purity. Glory be to thee through thy Son and they offspring Jesus Christ from now and forever. Amen.

(B)--
[...] in the [...] the word of the [....the] holy one it is [...] food and [drink...] Son, since you [...] food of the [...] to us the [...] in the [life ..] he does [not boast...] that is[...] Church [...] you are pure [...] thou art the Lord. Whenever you die purely, you will be pure so as to have him [...] everyone who will guide him to food and drink. Glory be to thee forever. Amen.
On the Baptism A & B

Translated by John D. Turner

(A) This is the fullness of the summary of knowledge which summary was revealed to us by our Lord Jesus Christ, the Monogenes. These are the sure and necessary items so that we may walk in them. But they are those of the first baptism [...] The First baptism is the Forgiveness of sins [...] said, [...] you to the [...] your sins the [...] is a pattern of the [...] of the Christ which is the equal of the [...] him [...]. For the [...] of Jesus [...]. Moreover, the first baptism is the forgiveness of sins. We are brought from those of the right, that is, into the imperishability which is the Jordan. But that place is of the world. So we have been sent out of the world into the Aeon. For the interpretation of John is the Aeon, while the interpretation of that which is the upward progression, that is, our Exodus from the world into the Aeon.

(B) [...] from the ] world into the Jordan and from the blindness of the world into the sight of God, from the carnal into the spiritual, from the physical into the angelic, from the created into the Pleroma, from the world into the Aeon, from the servitudes into sonship, from entanglements into one another, from the desert into our village, from the cold into the hot, from [...] into a [...] and we [...] into the [...] thus we were brought from seminal bodies into bodies with a perfect form. Indeed I entered by way of example the remnant for which the Christ rescued us in the fellowship of his Spirit. And he brought us forth who are in him, and from now on the souls will become perfect spirits. Now the things granted us by the first baptism [...] invisible ...which] is his, since [...] speak][about...]....
Trimorphic Protennoia

Translated by John D. Turner

I am Protennoia, the Thought that dwells in the Light. I am the movement that dwells in the All, she in whom the All takes its stand, the first-born among those who came to be, she who exists before the All. She (Protennoia) is called by three names, although she dwells alone, since she is perfect. I am invisible within the Thought of the Invisible One. I am revealed in the immeasurable, ineffable (things). I am incomprehensible, dwelling in the incomprehensible. I move in every creature.

I am the life of my Epinoia that dwells within every Power and every eternal movement, and (in) invisible Lights and within the Archons and Angels and Demons, and every soul dwelling in Tartaros, and (in) every material soul. I dwell in those who came to be. I move in everyone and I delve into them all. I walk uprightly, and those who sleep, I awaken. And I am the sight of those who dwell in sleep.

I am the Invisible One within the All. It is I who counsel those who are hidden, since I know the All that exists in it. I am numberless beyond everyone. I am immeasurable, ineffable, yet whenever I wish, I shall reveal myself of my own accord. I am the head of the All. I exist before the All, and I am the All, since I exist in everyone.

I am a Voice speaking softly. I exist from the first. I dwell within the Silence that surrounds every one of them. And it is the hidden Voice that dwells within my, within the incomprehensible, immeasurable Thought, within the immeasurable Silence.

I descended to the midst of the underworld, and I shone down upon the darkness. It is I who poured forth the water. It is I who am hidden within radiant waters. I am the one who gradually put forth the All by my Thought. It is I who am laden with the Voice. It is through me that Gnosis comes forth. I dwell in the ineffable and unknowable ones. I am perception and knowledge, uttering a Voice by means of thought. I am the real Voice. I cry out in everyone, and they recognize it (the voice), since a seed indwells them. I am the Thought of the Father, and through me proceeded the Voice, that is, the knowledge of the everlasting things. I exist as Thought for the All -- being joined to the unknowable and incomprehensible Thought -- I revealed myself -- yes, I -- among all those who recognize me. For it is I who am joined with everyone by virtue of the hidden Thought and an exalted, even a Voice from
the invisible Thought. And it is immeasurable, since it dwells in the Immeasurable One. It is a mystery; it is unrestrainable by the Incomprehensible One. It is invisible to all those who are visible in the All. It is a Light dwelling in Light.

It is we also who alone have separated from the visible world, since we are saved by the hidden wisdom, by means of the ineffable, immeasurable Voice. And he who is hidden within us pays the tributes of his fruit to the Water of Life.

Then the Son who is perfect in every respect -- that is, the Word who originated through that Voice; who proceeded from the height; who has within him the Name; who is a Light -- he revealed the everlasting things, and all the unknowns were known. And those things difficult to interpret and secret, he revealed. And as for those who dwell in Silence with the First Thought, he preached to them. And he revealed himself to those who dwell in darkness, and he showed himself to those who dwell in the abyss, and to those who dwell in the hidden treasuries, he told ineffable mysteries, and he taught unrepeatable doctrines to all those who became Sons of the Light.

Now the Voice that originated from my Thought exists as three permanences: the Father, the Mother, the Son. Existing perceptibly as Speech, it (Voice) has within it a Word endowed with every , and it has three masculinities, three powers, and three names. They exist in the manner of Three ... -- which are quadrangels -- secretly within a silence of the Ineffable One. It is he alone who came to be, that is, the Christ. And, as for me, I anointed him as the glory of the Invisible Spirit, with goodness. Now the Three, I established alone in eternal glory over the Aeons in the Living Water, that is, the glory that surrounds him who first came forth to the Light of those exalted Aeons, and it is in glorious Light that he firmly perseveres. And he stood in his own Light that surrounds him, that is, the Eye of the Light that gloriously shines on me. He perpetuated the Father of all Aeons, who am I, the Thought of the Father, Protennoia, that is, Barbelo, the perfect Glory, and the immeasurable Invisible One who is hidden. I am the Image of the Invisible Spirit, and it is through me that the All took shape, and (I am) the Mother (as well as) the Light which she appointed as Virgin, she who is called 'Meirothea', the incomprehensible Womb, the unrestrainable and immeasurable Voice.

Then the Perfect Son revealed himself to his Aeons, who originated through him, and he revealed them and glorified them, and gave them thrones, and stood in the glory with which he glorified himself. They blessed the Perfect Son, the Christ, the only-begotten God. And they gave glory, saying, "He is! He is! The Son of God! The Son of God! It is he who is! The Aeon of Aeons, beholding the Aeons which he begot. For thou hast begotten by thine own desire! Therefore we glorify thee: ma mo o o o eia ei on ei! The Aeon of Aeons! The Aeon which he gave!"

Then, moreover, the God who was begotten gave them (the Aeons) a power of life on which they might rely, and he established them. The first Aeon he established over the first: Armedon, Nousanios, Armazel; the second he established over the second Aeon: Phaionios, Ainios, Oroiael; the third over the third Aeon: Mellephaneus, Loios, Daveithai; the fourth over the fourth: Mousanios, Amethes, Eleleth. Now those Aeons were begotten by the God who was begotten - the Christ - and these Aeons received as well as gave glory. They were the first to appear, exalted in their thought, and each Aeon gave myriads of glories within great untraceable lights, and they all together blessed the perfect Son, the God who was
begotten. Then there came forth a word from the great Light Eleleth, and said, "I am king! Who belongs to Chaos and who belongs to the underworld?" And at that instant, his Light appeared, radiant, endowed with the Epinoia. The Powers of the Powers did not entreat him, and likewise immediately there appeared the great Demon who rules over the lowest part of the underworld and Chaos. He has neither form nor perfection, but, on the contrary, possesses the form of the glory of those begotten in the darkness. Now he is called 'Saklas', that is, 'Samael', 'Yaltabaoth', he who had taken power; who had snatched it away from the innocent one (Sophia); who had earlier overpowered her who is the Light`s Epinoia who had descended, her from whom he had come forth from originally.

Now when the Epinoia of the Light realized that he (Yaltabaoth) had begged him (the Light) for another order, even though he was lower than she, she said, "Give me another order, so that you may become for me a dwelling place, lest I dwell in disorder forever." And the order of the entire house of glory was agreed upon her word. A blessing was brought for her and the higher order released it to her.

And the great Demon began to produce aeons in the likeness of the real Aeons, except that he produced them out of his own power.

Then I too revealed my Voice secretly, saying, "Cease! Desist, (you) who tread on matter; for behold, I am coming down to the world of mortals for the sake of my portion that was in that place from the time when the innocent Sophia was conquered, she who descended, so that I might thwart their aim which the one revealed by her appoints." And all were disturbed, each one who dwells in the house of the ignorant light, and the abyss trembled. And the Archigenetor of ignorance reigned over Chaos and the underworld, and produced a man in my likeness. But he neither knew that that one would become for him a sentence of dissolution, nor does he recognize the power in him.

But now I have come down and reached down to Chaos. And I was with my own who were in that place. I am hidden within them, empowering them, giving them shape. And from the first day until the day when I will grant mighty glory to those who are mine, I will reveal myself to those who have heard my mysteries, that is, the Sons of the Light. I am their Father, and I shall tell you a mystery, ineffable and indivulgeable by any mouth: Every bond I loosed from you, and the chains of the demons of the underworld I broke, these things which are bound on my members, restraining them. And the high walls of darkness I overthrew, and the secure gates of those pitiless ones I broke, and I smashed their bars. And the evil force, and the one who beats you, and the one who hinders you, and the tyrant, and the adversary, and the one who is King, and the present enemy, indeed all these I explained to those who are mine, who are the Sons of the Light, in order that they might nullify them all, and be saved from all those bonds, and enter into the place where they were at first.

I am the first one who descended on account of my portion which remains, that is, the Spirit that dwells in the soul, which originated from the Water of Life, and out of the immersion of the mysteries. And I spoke, I, together with the Archons and Authorities. For I had gone down below their language, and I spoke my mysteries to my own - a hidden mystery - and the bonds and eternal oblivion were nullified. And I bore fruit in them, that is, the Thought of the unchanging Aeon, and my house, and their Father. And I went down to those who were
mine from the first, and I reached them and broke the first strands that enslaved them. Then everyone of those within me shone, and I prepared a pattern for those ineffable Lights that are within me. Amen.

The Discourse of Protennoia: One

I am the Voice that appeared through my Thought, for I am 'He who is syzygetic' since I am called 'the Thought of the Invisible One'. Since I am called 'the unchanging Speech', I am called 'She who is syzygetic'.

I am a single one, since I am undefiled. I am the Mother of the Voice, speaking in many ways, completing the All. It is in me that knowledge dwells, the knowledge of everlasting. It is I who speak within every creature, and I was known by the All. It is I who lift up the Speech of the Voice to the ears of those who have known me, that is, the Sons of the Light. Now I have come the second time in the likeness of a female, and have spoken with them.

And I shall tell them of the coming end of the Aeon and teach them of the beginning of the Aeon to come, the one without change, the one in which our appearance will be changed. We shall be purified within those Aeons from which I revealed myself in the Thought of the likeness of my masculinity. I settled among those who are worthy in the Thought of my changeless Aeon.

For I shall tell you a mystery of this particular Aeon, and tell you about the forces that are in it. The birth beckons; hour begets hour, day begets day. The months made known the month. Time has gone round succeeding time. This particular Aeon was completed in this fashion, and it was estimated, and it (was) short, for it was a finger that released a finger, and a joint that was separated from a joint. Then, when the great Authorities knew that the time of fulfillment had appeared - just as in the pangs of the parturient it (the time) has drawn near, so also had the destruction approached - all together the elements trembled, and the foundations of the underworld and the ceilings of Chaos shook, and a great fire shone within their midst, and the rocks and the earth were shaken like a reed shaken by the wind. And the lots of Fate and those who apportion the domiciles were greatly disturbed over a great thunder. And the thrones of the Powers were disturbed, since they were overturned, and their King was afraid. And those who pursue Fate paid their allotment of visits to the path, and they said to the Powers, "What is this disturbance and this shaking that has come upon us through a Voice to the exalted Speech? And our entire habitation has been shaken, and the entire circuit of the path of ascent has met with destruction, and the path upon which we go, which takes us up to the Archgenitor of our birth, has ceased to be established for us."

Then the Powers answered, saying, "We too are at loss about it, since we did not know what was responsible for it. But arise, let us go up to the Archgenitor and ask him." And the powers all gathered and went up to the Archgenitor. They said to him, "Where is your boasting in which you boast? Did we not hear you say, "I am God, and I am your Father, and it is I who begot you, and there is none beside me"? Now behold, there has appeared a Voice belonging to that invisible Speech of the Aeon which we know not. And we ourselves did not recognize to whom we belong, for that Voice which we listened to is foreign to us, and we did not recognize it; we did not know whence it was. It came and put fear in our midst and weakening in the members of our arms. So now let us weep and mourn most bitterly! As for the future, let us make our entire flight before we are imprisoned perforce, and taken down to
the bosom of the underworld. For already the slackening of our bondage has approached, and the times are cut short, and the days have shortened, and our time has been fulfilled, and the weeping of our destruction has approached us, so that we may be taken to the place we recognize. For as for our tree from which we grew, a fruit of ignorance is what it has; and also its leaves, it is death that dwells in them, and darkness dwells under the shadow of its boughs. And it was in deceit and lust that we harvested it, this (tree) through which ignorant Chaos became for us a dwelling place. For behold, even he, the Archgenitor of our birth, about whom we boast, even he did not know this Speech."

So now, O sons of the Thought, listen to me, to the Speech of the Mother of your mercy, for you have become worthy of the mystery hidden from the Aeons, so that you might receive it. And the consummation of this particular Aeon and of the evil life has approached, and there dawns the beginning of the Aeon to come, which has no change forever.

I am androgynous. I am Mother (and) I am Father, since I copulate with myself. I copulated with myself and with those who love me, and it is through me alone that the All stands firm. I am the Womb that gives shape to the All by giving birth to the Light that shines in splendor. I am the Aeon to come. I am the fulfillment of the All, that is, Meirothea, the glory of the Mother. I cast voiced Speech into the ears of those who know me.

And I am inviting you into the exalted, perfect Light. Moreover, (as for) this (Light), when you enter it, you will be glorified by those who give glory, and those who enthrone will enthrone you. You will accept robes from those who give robes, and the baptizers will baptize you, and you will become gloriously glorious, the way you first were when you were .

And I hid myself in everyone and revealed myself within them, and every mind seeking me longed for me, for it is I who gave shape to the All when it had no form. And I transformed their forms into (other) forms, until the time when a form will be given to the All. It is through me that the Voice originated, and it is I who put the breath within my own. And I cast into them the eternally Holy Spirit, and I ascended and entered my Light. I went up upon my branch and sat there among the Sons of the holy Light. And I withdrew to their dwelling place which [...] become glorious [...]. Amen.

On Fate: Two

I am the Word who dwells in the ineffable Voice. I dwell in undefiled Light and a Thought revealed itself perceptibly through the great Speech of the Mother, although it is a male offspring that supports me as my foundation. And it (the Speech) exists from the beginning in the foundations of the All.

But there is a Light that dwells hidden in Silence, and it was first to come forth. Whereas she (the Mother) alone exists as Silence, I alone am the Word, ineffable, unpolluted, immeasurable, inconceivable. It (the Word) is a hidden Light, bearing a fruit of life, pouring forth a living water from the invisible, unpolluted, immeasurable spring, that is, the unreproducible Voice of the glory of the Mother, the glory of the offspring of God; a male virgin by virtue of a hidden Intellect, that is, the Silence hidden from the All, being unreproducible, an immeasurable Light, the source of the All, the root of the entire Aeon. It is the foundation that supports every movement of the Aeons that belong to the mighty glory. It is the foundation of every foundation. It is the breath of the powers. It is the eye of the
three permanences, which exist as Voice by virtue of Thought. And it is a Word by virtue of Speech; it was sent to illumine those who dwell in the darkness.

Now behold! I will reveal to you my mysteries, since you are my fellow brethren, and you shall know them all.

(5 lines missing)

I told all of them about my mysteries that exist in the incomprehensible, inexpressible Aeons. I taught them the mysteries through the Voice that exists within a perfect Intellect, and I became a foundation for the All, and I empowered them.

The Second time I came in the Speech of my Voice. I gave shape to those who took shape, until their consummation.

The Third time I revealed myself to them in their tents as Word, and I revealed myself in the likeness of their shape. And I wore everyone's garment, and I hid myself within them, and they did not know the one who empowers me. For I dwell within all the Sovereignties and Powers, and within the angels, and in every movement that exists in all matter. And I hid myself within them until I revealed myself to my brethren. And none of them (the Powers) knew me, although it is I who work in them. Rather, they thought that the All was created by them, since they are ignorant, not knowing their root, the place in which they grew.

I am the Light that illumines the All. I am the Light that rejoices in my brethren, for I came down to the world of mortals on account of the Spirit that remains in that which descended (and) came forth from the innocent Sophia. I came, and I delivered [...], and I went to ...

(5 lines missing)

... which he had formerly, and I gave to him from the Water of Life, which strips him of the chaos that is in the uttermost darkness that exists inside the entire abyss, that is, the thought of the corporeal and the psychic. All these I put on. And I stripped him of it, and I put upon him a shining Light, that is, the knowledge of the Thought of the Fatherhood.

And I delivered him to those who give robes - Yammon, Elasio, Amenai - and they covered him with a robe from the robes of the Light; and I delivered him to the baptizers, and they baptized him - Micheus, Michar, Mnesinous - and they immersed him in the spring of the Water of Life. And I delivered him to those who enthrone - Bariel, Nouthan, Sabenai - and they enthroned him from the Throne of Glory. And I delivered him to those who glorify - Ariom, Elien, Phariel - and they glorified him with the glory of the Fatherhood. And those who snatch away snatched away - Kamaliel, [...]anen, Samblo, and the servants of great holy luminaries - and they took him into the light-place of his Fatherhood. And he received the Five seals from the Light of the Mother, Protennoia, and it was granted him to partake of the mystery of knowledge, and he became a Light in Light.

So now ...

(5 lines missing)

... I was dwelling in them in the form of each one. The Archons thought that I was their Christ. Indeed, I dwell in everyone. Indeed, within those in whom I revealed myself as Light, I eluded the Archons. I am their beloved, for in that place I clothed myself as the son of the Archgenitor, and I was like him until the end of his decree, which is the ignorance of Chaos. And among the angels I revealed myself in their likeness, and among the Powers, as if I were one of them; but among the Sons of Man, as if I were a Son of Man, even though I am Father
of everyone.
I hid myself within them all until I revealed myself among my members, which are mine, and I taught them about the ineffable ordinances, and (about) the brethren. But they are inexpressible to every Sovereignty and every ruling Power, except the Sons of the Light alone, that is, the ordinances of the Father. These are the glories that are higher than every glory, that is, the Five Seals, complete by virtue of Intellect. He who possesses the Five Seals of these particular names has stripped off garments of ignorance and put on a shining Light. And nothing will appear to him that belongs to the Powers of the Archons. Within those of this sort, darkness will dissolve and ignorance will die. And the thought of the creature, which is scattered, will present a single appearance and dark Chaos will dissolve and ...
(6 lines fragmentary)
... until I reveal myself to all my fellow brethren, and until I gather together all my fellow brethren within my eternal kingdom. And I proclaimed to them the ineffable Five Seals in order that I might abide in them and they also might abide in me.
As for me, I put on Jesus. I bore him from the cursed wood, and established him in the dwelling places of his Father. And those who watch over their dwelling places did not recognize me. For I, I am unrestrainable, together with my seed; and my seed, which is mine, I shall place into the holy Light within an incomprehensible Silence. Amen.
The Discourse of the Appearance: Three
Trimorphic Protennoia, in Three Parts
A Sacred Scripture written by the Father with perfect Knowledge
I was sent forth from the power,
and I have come to those who reflect upon me,
and I have been found among those who seek after me.
Look upon me, you who reflect upon me,
and you hearers, hear me.
You who are waiting for me, take me to yourselves.
And do not banish me from your sight.
And do not make your voice hate me, nor your hearing.
Do not be ignorant of me anywhere or any time. Be on your guard!
Do not be ignorant of me.
For I am the first and the last.
I am the honored one and the scorned one.
I am the whore and the holy one.
I am the wife and the virgin.
I am and the daughter.
I am the members of my mother.
I am the barren one
and many are her sons.
I am she whose wedding is great,
and I have not taken a husband.
I am the midwife and she who does not bear.
I am the solace of my labor pains.
I am the bride and the bridegroom,
and it is my husband who begot me.
I am the mother of my father
and the sister of my husband
and he is my offspring.
I am the slave of him who prepared me.
I am the ruler of my offspring.
But he is the one who begot me before the time on a birthday.
And he is my offspring in (due) time,
and my power is from him.
I am the staff of his power in his youth,
and he is the rod of my old age.
And whatever he wills happens to me.
I am the silence that is incomprehensible
and the idea whose remembrance is frequent.
I am the voice whose sound is manifold
and the word whose appearance is multiple.
I am the utterance of my name.
Why, you who hate me, do you love me,
and hate those who love me?
You who deny me, confess me,
and you who confess me, deny me.
You who tell the truth about me, lie about me,
and you who have lied about me, tell the truth about me.
You who know me, be ignorant of me,
and those who have not known me, let them know me.
For I am knowledge and ignorance.
I am shame and boldness.
I am shameless; I am ashamed.
I am strength and I am fear.
I am war and peace.
Give heed to me.
I am the one who is disgraced and the great one.
Give heed to my poverty and my wealth.
Do not be arrogant to me when I am cast out upon the earth,
and you will find me in those that are to come.
And do not look upon me on the dung-heap
nor go and leave me cast out,
and you will find me in the kingdoms.
And do not look upon me when I am cast out among those who
are disgraced and in the least places,
nor laugh at me.
And do not cast me out among those who are slain in violence.
But I, I am compassionate and I am cruel.
Be on your guard!
Do not hate my obedience
and do not love my self-control.
In my weakness, do not forsake me,
and do not be afraid of my power.
For why do you despise my fear
and curse my pride?
But I am she who exists in all fears
and strength in trembling.
I am she who is weak,
and I am well in a pleasant place.
I am senseless and I am wise.
Why have you hated me in your counsels?
For I shall be silent among those who are silent,
and I shall appear and speak,
Why then have you hated me, you Greeks?
Because I am a barbarian among the barbarians?
For I am the wisdom of the Greeks
and the knowledge of the barbarians.
I am the judgement of the Greeks and of the barbarians.
I am the one whose image is great in Egypt
and the one who has no image among the barbarians.
I am the one who has been hated everywhere
and who has been loved everywhere.
I am the one whom they call Life,
and you have called Death.
I am the one whom they call Law,
and you have called Lawlessness.
I am the one whom you have pursued,
and I am the one whom you have seized.
I am the one whom you have scattered,
and you have gathered me together.
I am the one before whom you have been ashamed,
and you have been shameless to me.
I am she who does not keep festival,
and I am she whose festivals are many.
I, I am godless,
and I am the one whose God is great.
I am the one whom you have reflected upon,
and you have scorned me.
I am unlearned,
and they learn from me.
I am the one that you have despised,
and you reflect upon me.
I am the one whom you have hidden from,
and you appear to me.
But whenever you hide yourselves,
I myself will appear.
For whenever you appear,
I myself will hide from you.
Those who have [...] to it [...] senselessly [...].
Take me [...] understanding] from grief.
and take me to yourselves from understanding and grief.
And take me to yourselves from places that are ugly and in ruin,
and rob from those which are good even though in ugliness.
Out of shame, take me to yourselves shamelessly;
and out of shamelessness and shame,
upbraid my members in yourselves.
And come forward to me, you who know me
and you who know my members,
and establish the great ones among the small first creatures.
Come forward to childhood,
and do not despise it because it is small and it is little.
And do not turn away greatnesses in some parts from the smallnesses,
for the smallnesses are known from the greatnesses.
Why do you curse me and honor me?
You have wounded and you have had mercy.
Do not separate me from the first ones whom you have known.
And do not cast anyone out nor turn anyone away
[...] turn you away and [...] know] him not.
[...].
What is mine [...].
I know the first ones and those after them know me.
But I am the mind of [...] and the rest of [...].
I am the knowledge of my inquiry,
and the finding of those who seek after me,
and the command of those who ask of me,
and the power of the powers in my knowledge
of the angels, who have been sent at my word,
and of gods in their seasons by my counsel,
and of spirits of every man who exists with me,
and of women who dwell within me.
I am the one who is honored, and who is praised,
and who is despised scornfully.
I am peace,
and war has come because of me.
And I am an alien and a citizen.
I am the substance and the one who has no substance.
Those who are without association with me are ignorant of me,
and those who are in my substance are the ones who know me.
Those who are close to me have been ignorant of me,
and those who are far away from me are the ones who have known me.
On the day when I am close to you, you are far away from me,
and on the day when I am far away from you, I am close to you.
[I am ...] within.
[I am ...] of the natures.
I am [...] of the creation of the spirits.
[...] request of the souls.
I am control and the uncontrollable.
I am the union and the dissolution.
I am the abiding and I am the dissolution.
I am the one below,
and they come up to me.
I am the judgment and the acquittal.
I, I am sinless,
and the root of sin derives from me.
I am lust in (outward) appearance,
and interior self-control exists within me.
I am the hearing which is attainable to everyone
and the speech which cannot be grasped.
I am a mute who does not speak,
and great is my multitude of words.
Hear me in gentleness, and learn of me in roughness.
I am she who cries out,
and I am cast forth upon the face of the earth.
I prepare the bread and my mind within.
I am the knowledge of my name.
I am the one who cries out,
and I listen.
I appear and [...] walk in [...] seal of my [...]..
I am [...] the defense [...]..
I am the one who is called Truth
and iniquity [...].
You honor me [...] and you whisper against me.
You who are vanquished, judge them (who vanquish you)
before they give judgment against you,
because the judge and partiality exist in you.
If you are condemned by this one, who will acquit you?
Or, if you are acquitted by him, who will be able to detain you?
For what is inside of you is what is outside of you,
and the one who fashions you on the outside
is the one who shaped the inside of you.
And what you see outside of you, you see inside of you;
it is visible and it is your garment.
Hear me, you hearers
and learn of my words, you who know me.
I am the hearing that is attainable to everything;
I am the speech that cannot be grasped.
I am the name of the sound
and the sound of the name.
I am the sign of the letter
and the designation of the division.
And I [...].
(3 lines missing)
[...] light [...].
[...] hearers [...] to you
[...] the great power.
And [...] will not move the name.
[...] to the one who created me.
And I will speak his name.
Look then at his words
and all the writings which have been completed.
Give heed then, you hearers
and you also, the angels and those who have been sent,
and you spirits who have arisen from the dead.
For I am the one who alone exists,
and I have no one who will judge me.
For many are the pleasant forms which exist in numerous sins,
and incontinencies,
and disgraceful passions,
and fleeting pleasures,
which (men) embrace until they become sober
and go up to their resting place.
And they will find me there,
and they will live,
and they will not die again.
The secret words that the savior spoke to Judas Thomas which, I, even I, Mahaias, wrote down, while I was walking, listening to them speak with one another. The savior said, "Brother Thomas while you have time in the world, listen to me, and I will reveal to you the things you have pondered in your mind," "Now since it has been said that you are my twin and true companion, examine yourself, and learn who you are, in what way you exist and how you will come to be. Since you will be called my brother, it is not fitting that you be ignorant of yourself.

And I know that you have understood because you had already understood that I am the knowledge of the truth. So while you accompany me, although you are uncomprehending, you have in fact already come to know, and you will be called "the one who knows himself". For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all. So then, you, my brother Thomas, have beheld what is obscure to men, that is, what they ignorantly stumble against." Now Thomas said to the lord,

"Therefore I beg you to tell me what I ask you before your ascension, and when I hear from you about the hidden things, then I can speak about them. And it is obvious to me that the truth is difficult to perform before men." The savior answered, saying, "If the things that are visible to you are obscure to you, how can you hear about the things that are not visible? If the deeds of the truth that are visible in the world are difficult to you to perform, how indeed, then, shall you perform those that pertain to the exalted height and to the pleroma which are not visible? And how shall you be called "laborers"? In this respect you are apprentices, and have not yet received the height of perfection."

Now Thomas answered and said to the savior, "Tell us about these things, that you say are not visible, but are hidden from us" The savior said, "All bodies [...] the beasts are begotten
[...] it is evident like [...] [...] this, too, those that are above [...] things that are visible, but they are visible in their own root, and it is their fruit that nourishes them. But these visible bodies survive by devouring creatures similar to them with the result that the bodies change. Now that which changes will decay and perish, and has no hope of life from then on, since the body is bestial. So just as the body of the beasts perishes, so also will these formations perish. Do they not derive from intercourse like that of the beasts?

If it, too derives from intercourse, how will it beget anything different from beasts? So, therefore, you are babes until you become perfect." And Thomas answered, "Therefore I say to you, lord, that those who speak about things that are invisible and difficult to explain are like those who shoot their arrows at a target at night. To be sure, they shoot arrows as anyone would - since they shoot at the target - but it is not visible. Yet when the light comes forth and hides the darkness, then the work of each will appear. And you, our light, enlighten, O lord." Jesus said, "It is in light that light exists."

Thomas, spoke, saying, "Lord, why does this visible light that shines on behalf of men rise and set?" The savior said, "O blessed Thomas, of course this visible light shines on your behalf - not in order that you remain here, but rather that you might come forth - and whenever all the elect abandon bestiality, then this light will withdraw up to its essence, and its essence will welcome it, since it is a good servant." Then the savior continued and said,

"O unsearchable love of the light! O bitterness of the fire that blazes in the bodies of men and in their marrow, kindling in them night and day, and the burning the limbs of men and making their minds become drunk and their souls become deranged [...] them within males and females [...] night and moving them, [...] secretly and visibly. For the males [move... upon the females] and the females upon [males. Therefore it is] said, "everyone who seeks truth from true wisdom will make himself wings so as to fly, fleeing the lust that scorches the spirits of men. And he will make himself wings to flee every visible spirit."

And Thomas answered, saying, "Lord, this is exactly what I am asking you about, since I have understood that you are the one who is beneficial to us, as you say." Again the savior answered and said, "Therefore it is necessary for us to speak to you, since this is the doctrine of the perfect. If, now, you desire to become perfect, you shall observe these things; if not, your names is "ignorant", since it is impossible for an intelligent man to dwell with a fool, for the intelligent man is perfect in all wisdom. To the fool, however, the good and bad are the same - indeed the wise man will be nourished by the truth and (Ps. 1:3)

"will be like a tree growing by the meandering stream" - seeing that there are some who, although having wings, rush upon the visible things, things that are far from the truth. For that which guides them, the fire, will give them the illusion of truth, and will shine on them with a perishable beauty, and it will imprison them in a dark sweetness and captivate them with fragrant pleasure. And it will blind them with insatiable lust and burn their souls and
become for them like a stake stuck in their heart which they can never dislodge. And like a bit in the mouth, leads them according to its own desire. And it has fettered them with its chains and bound all their limbs with bitterness of the bondage of lust for those visible things that will decay and change and swerve by impulse.

They have always been attracted downwards; as they are killed, they are assimilated to all the beasts of the perishable realm. Thomas answered and said, "It is obvious and has been said, [Many are ...... ... those who do not know [...] ... soul"] And the savior answered, saying, "Blessed is the wise man who sought after the truth, and when he found it, he rested upon it forever and was unafraid of those who wanted to disturb him." Thomas answered and said, "It is beneficial for us, lord, to rest among our own?"

The savior said, "Yes, it is useful. And it is good for you since things visible among men will dissolve - for the vessel of their flesh will dissolve, and when it is brought to naught it will come to be among visible things, among things that are seen. And then the fire which they see gives them pain on account of love for the faith they formerly possessed. They will be gathered back to that which is visible. Moreover, those who have sight among things are not visible, without the first love they will perish in the concern for this life and the scorching of the fire. Only a little while longer, and that which is visible will dissolve; then shapeless shades will emerge and in the midst of tombs they will forever dwell upon the corpses in pain and corruption of soul."

Thomas answered and said, "What have we to say in the face of these things? What shall we say to blind men? What doctrine should we express to these miserable mortals who say, "we came to do good and not curse." and yet claim, "had we not been begotten in the flesh, we would not have known iniquity." The savior said, "Truly, as for those, do not esteem them as men but regard them as beasts, for just as beasts devour one another, so also men of this sort devour one another. On the contrary, they are deprived of the kingdom since they love the sweetness of the fire and are the servants of death and rush to the works of corruption. They fulfill the lust of the fathers.

They will be thrown down to the abyss and be afflicted by the torment of the bitterness of their evil nature. For they will be scourged so as to make them rush backwards, whither they do not know, and they will recede from their limbs not patiently, but with despair. And they rejoice over [...] [...] madness and derangement. They pursue this derangement without realizing their madness, thinking that they are wise. [They.....] ... their body [...] Their mind is directed to their own selves, for their thought is occupied with their deeds. But it is the fire that will burn them." And Thomas answered and said, "Lord, what will the one thrown down to them do? For I am most anxious about them; many are those who fight them."

The savior answered and said, "Listen to what I am going to tell you and believe in the truth. That which sows and that which is sown will dissolve in the fire - within the fire and the
water - and they will hide in tombs of darkness. And after a long time they shall show forth the fruit of the evil trees, being punished, being slain in the mouth of beasts and men at the instigation of the rains and winds and air and the light that shines above." Thomas replied, "You have certainly persuaded us, lord. We realize in our heart, and it is obvious, that this is so, and that your word is sufficient. But these words that you speak to us are ridiculous and contemptible to the world since they are misunderstood. So how can we preach them, since we are not esteemed in the world?" The savior answered and said,

"Truly I tell you that he who will listen to you r word and turn away his face or sneer at it or smirk at these things, truly I tell you that he will be handed over to the ruler above who rules over all the powers as their king, and he will turn that one around and cast him from heaven down to the abyss, and he will be imprisoned in a narrow dark place. Moreover, he can neither turn nor move on account of the great depth of Tartaros and the heavy bitterness of Hades that is steadfast [...]. They will hand [...] over [to...] angel Tartarouchos [...] fire pursuing them [...] fiert scourges that cast a shower of sparks into the face of the one who is pursued.

If he flees westward, he finds the fire. If he turns southward, he finds it there as well. If he turns northward, the threat of seething fire meets him again. Nor does he find the way to the east so as to flee there and be saved, for he did not find it in the day he was in the body, so that he might find it in the day of judgment." Then the savior continued, saying, "Woe to you, godless ones, who have no hope, who rely on things that will not happen!" "Woe to you because of the whell that turns in your minds! Woe to you within the grip of the burning, that is in you, for it will devour your flesh openly and rend your souls secretly, and prepare you for your companions! Woe to you, captives, for you are bound in caverns! You laugh! In mad laughter you rejoice! You neither realize your perdition, nor do you reflect on your circumstances, nor have you understood that you dwell in darkness and death!

On the contrary, you are drunk with the fire and full of bitterness. Your mind is deranged on account of the burning that is in you, and sweet to you are the poison and the blows of your enemies! And the darkness rose for you like the light, for you surrendered for your freedom for servitude! You darkened your hearts and surrendered your thoughts to folly, and you filled your thoughts with the smoke of the fire that is in you! And your light has hidden in the cloud [or...] and the garment that is put upon you, you [...] [...] And you were seized by the hope that does not exist. And whom is it you have believed? Do you not know that you all dwell among those who that [...] [...] you as though you [...].

You baptized your souls in the water of darkness! You walked by your own whims! Woe to you who dwell in error, heedless that the light of the sun which judges and looks down upon the all will circle around all things so as to enslave the enemies. You do not even notice the moon, how by night and day it looks down, looking at the bodies of your slaughters! Woe to you who love intimacy with womankind and polluted intercourse with them! Woe to you in the grip of the powers of your body, for they will afflict you!. Woe to you in the grip of the
forces of evil demons! Woe to you who beguile your limbs with fire!

Who is it that will rain a refreshing dew on you to extinguish the mass of fire from you along with your burning? Who is it that will cause the sun to shine upon you to disperse the darkness in you and hide the darkness and polluted water?" "The sun and the moon will give a fragrance to you together with the air and the spirit and the earth and the water. For if the sun does not shine upon these bodies, they will wither and perish just like weeds of grass. If the sun shines on them, they prevail and choke the grapevine; but if the grapevine prevails and shades those weeds and all the other brush growing alongside and spreads and flourishes, it alone inherits the land in which it grows; and every place it has shaded it dominates.

And when it grows up, it dominates all the land and is bountiful for its master, and it pleases him even more, for he would have suffered great pains on account of these plants until he uprooted them. But the grapevine alone removed them and choked them, and they died and became like soil"

Then Jesus continued and said to them, "Woe to you, for you did not receive the doctrine, and those who are [...] will labor at preaching [...] And you are rushing into ... [...] [...] will send them down .... [...] you kill them daily in order that they might rise from death. Blessed are you who have (foreknowledge) prior knowledge of the stumbling blocks and who flee alien things.

Blessed are you who are reviled and not esteemed on account of the love their lord has over them.

Blessed are you who weep and are oppressed by those without hope, for you will be released from every bondage. Watch and pray that you not come to be in the flesh, but rather that you come forth from the bondage of bitterness of this life. And as you pray, you will find rest, for you have left behind the suffering and the disgrace.

For when you come forth from the sufferings and passions of the body, you will receive rest from the good one, and you will reign with the king, you joined with him and he with you, from now on, for ever and ever, Amen."

The Book of Thomas The Contender Writing To the Perfect.

Remember me also, my brethren, in your prayers, Peace to the saints and those who are spiritual.
The Three Steles of Seth

Translated by James R. Robinson

The revelation of Dositheos about the three steles of Seth, the Father of the living and unshakable race, which he (Dositheos) saw and understood. And after he had read them, he remembered them. And he gave them to the elect, just as they were inscribed there. Many times I joined in giving glory with the powers, and I became worthy of the immeasurable majesties. Now they (the steles) are as follows:
The First Stele of Seth
I bless thee, Father Geradama(s), I, as thine (own) Son, Emmacha Seth, whom thou didst beget without begetting, as a blessing of our God; for I am thine (own) Son. And thou art my mind, O my Father. And I, I sowed and begot; but thou hast seen the majesties. Thou hast stood imperishable. I bless thee, Father. Bless me, Father. It is because of thee that I exist; it is because of God that thou dost exist. Because of thee I am with that very one. Thou art light, since thou beholdest light. Thou hast revealed light. Thou art Mirotheas; thou art my Mirotheos. I bless thee as God; I bless thy divinity. Great is the good Self-begotten who stood, the God who had already stood. Thou didst come in goodness; thou hast appeared, and thou hast revealed goodness. I shall utter thy name, for thou art a first name. Thou art unbegotten. Thou hast appeared in order that thou mightest reveal the eternal ones. Thou art he who is. Therefore thou hast revealed those who really are. Thou art he who is uttered by a voice, but by mind art thou glorified, thou who hast dominion everywhere. Therefore the perceptible world too knows thee because of thee and thy seed. Thou art merciful.
And thou art from another race, and its place is over another race. And now thou art from another race, and its place is over another race. Thou art from another race, for thou art not similar. And thou art merciful, for thou art eternal. And thy place is over a race, for thou hast caused all these to increase; and for the sake of my seed. For it is thou who knows it, that its place is in begetting. But they are from other races, for they are not similar. But their place is over other races, for their place is in life. Thou art Mirotheos.
I bless his power which was given to me, who caused the malenesses that really are to become male three times; he who was divided into the pentad, the one who was given to us in triple power, the one who was begotten without begetting, the one who came from that...
which is elect; because of what is humble, he went forth from the midst.
Thou art a Father through a Father, a word from a command. We bless thee, Thrice Male, for
thou didst unite all through them all, for thou hast empowered us. Thou hast arisen from one;
from one thou hast gone forth; thou hast come to one. Thou hast saved, thou hast saved, thou
hast saved us, O crown-bearer, crown-giver! We bless thee eternally. We bless thee, once we
have been saved, as the perfect individuals, perfect on account of thee, those who became
perfect with thee who is complete, who completes, the one perfect through all these, who is
similar everywhere.
Thrice Male, thou hast stood. Thou hast already stood. Thou wast divided everywhere. Thou
didst continue being one. And those whom thou hast willed, thou hast saved. But thou dost
will to be saved all who are worthy.
Thou art Perfect! Thou art Perfect! Thou art Perfect!
The First Stele of Seth
The Second Stele of Seth
Great is the first aeon, male virginal Barbelo, the first glory of the invisible Father, she who
is called "perfect".
Thou (fem.) hast seen first the one who truly pre-exists because he is non-being. And from
him and through him thou hast pre-existed eternally, the non-being from one indivisible,
triple power, thou a triple power, thou a great monad from a pure monad, thou an elect
monad, the first shadow of the holy Father, light from light.
We bless thee, producer (fem.) of perfection, aeon-giver (fem.). Thou hast seen the eternal
ones because they are from a shadow. And thou hast become numerable. And thou didst find,
thou didst continue being one (fem.); yet becoming numerable in division, thou art three-
fold. Thou art truly thrice, thou one (fem.) of the one (masc.). And thou art from a shadow of
him, thou a Hidden One, thou a world of understanding, knowing those of the one, that they
are from a shadow. And these are thine in the heart.
For their sake thou hast empowered the eternal ones in being; thou hast empowered divinity
in living; thou hast empowered knowledge in goodness; in blessedness thou hast empowered
the shadows which pour from the one. Thou hast empowered this (one) in knowledge; thou
hast empowered another one in creation. Thou hast empowered him who is equal and him
who is not equal, him who is similar and him who is not similar. Thou hast empowered in
begetting, and (provided) forms in that which exists to others. [...] Thou hast empowered
these. - He is that One Hidden in the heart. - And thou hast come forth to these and from
these. Thou art divided among them. And thou dost become a great male noetic First-
Appearer.
Fatherly God, divine child, begetter of multiplicity according to a division of all who really
are, thou (masc.) hast appeared to them all in a word. And thou (masc.) dost possess them all
without begetting and eternally indestructible on account of thee (fem.).
Salvation has come to us; from thee is salvation. Thou art wisdom, thou knowledge; thou art
truthfulness. On account of thee is life; from thee is life. On account of thee is mind; from
thee is mind. Thou art mind, thou a world of truthfulness, thou a triple power, thou threefold.
Truly thou art thrice, the aeon of aeons. It is thou only who sees purely the first eternal ones
and the unbegotten ones.
But the first divisions are as thou wast divided. Unite us as thou has been united. Teach us those things which thou dost see. Empower us that we may be saved to eternal life. For we are each a shadow of thee as thou art a shadow of that first pre-existent one. Hear us first. We are eternal ones. Hear us as the perfect individuals. Thou art the aeon of aeons, the all-perfect one who is established.
Thou hast heard! Thou hast heard!
Thou hast saved! Thou hast saved!
We give thanks! We bless thee always! We shall glorify thee!
The Second Stele of Seth
The Third Stele
We rejoice! We rejoice! We rejoice!
We have seen! We have seen! We have seen the really pre-existent one, that he really exists, that he is the first eternal one.
O Unconceived, from thee are the eternal ones and the aeons, the all-perfect ones who are established, and the perfect individuals.
We bless thee, non-being, existence which is before existences, first being which is before beings, Father of divinity and life, creator of mind, giver of good, giver of blessedness!
We all bless thee, knower, in a glorifying blessing, (thou) because of whom [all these are. ... really, ...], who knows thee, through thee alone. For there is no one who is active before thee. Thou art an only and living spirit. And thou knowest one, for this one who belongs to thee is on every side. We are not able to express him. For thy light shines upon us.
Present a command to us to see thee, so that we may be saved. Knowledge of thee, it is the salvation of us all. Present a command! When thou dost command, we have been saved!
Truly we have been saved! We have seen thee by mind! Thou art them all, for thou dost save them all, he who was not saved, nor was he saved through them. For thou, thou hast commanded us.
Thou art one. Thou art one, just as there is one (who) will say to thee: Thou art one, thou art a single living spirit. How shall we give thee a name? We do not have it, For thou art the existence of them all. Thou art the life of them all. Thou art the mind of them all. For thou art he in whom they all rejoice.
Thou hast commanded all these to be saved through thy word [...] glory who is before him, Hidden One, blessed Senaon, he who begat himself, Asineu(s), [... ]ephneu(s), Optaon, Elemaon the great power, Emouniar, Nibareu(s), Kandephor(os), Aphredon, Deiphaneus, thou who art Armedon to me, power-begetter, Thalanatheu(s), Antitheus, thou who existeth within thyself, thou who art before thyself - and after thee no one entered into activity.
As what shall we bless thee? We are not empowered. But we give thanks, as being humble toward thee. For thou hast commanded us, as he who is elect, to glorify thee to the extent we are able. We bless thee because we were saved. Always we glorify thee. For this reason we shall glorify thee, that we may be saved to eternal salvation. We have blessed thee, for we are empowered. We have been saved, for thou hast willed always, that we all do this.
We all did this. [...] not through [...] aeon [...], the one who was [...], we and those who [...]. He who will remember these and give glory always will become perfect among those who are perfect and impassable beyond all things. For they all bless these individually and together.
And afterwards they shall be silent. And just as they were ordained, they ascend. After the silence, they descend from the third. They bless the second; after these the first. The way of ascent is the way of descent.

Know therefore, as those who live, that you have attained. And you taught yourselves the infinite things. Marvel at the truth which is within them, and (at) the revelation.

The Three Steles of Seth
This book belongs to the fatherhood.
It is the son who wrote it.
Bless me O Father. I bless you, O Father, in peace.
Amen.
Allogenes

Translated by John D. Turner and Orval S. Winternute

... since they are perfect individuals and dwell all together, joined with the mind, the guardian which I provided, who taught you (sg.). And it is the power that exists within you that often extended itself as word from the Triple-Powered One, that One of all those who truly exist with the Immeasurable One, the eternal Light of the Knowledge that appeared, the male virginal Youth, the first of the Aeons from a unique triple-powered Aeon, the Triple-Powered-One who truly exists, for when he was stilled, was extended and when he was extended, he became complete and he received power from all of them. He knows himself and the perfect Invisible Spirit. And he came to be in an Aeon who knows that she knows That One. And she became Kalyptos, who acted in those whom she knows. He is a perfect, invisible, noetic Protophanes-Harmedon. And empowering the individuals, she is a Triple-Male. And being individually ...

... individual on the one hand, they are together on the other hand, since she is an existence of theirs, and she sees them all also truly. She contains the divine Autogenes. When she knew her Existence and when she stood, she brought This One (masc.), since he saw them all existing individually as he is. And when they become as he is, they shall see the divine Triple-Male, the power that is higher than God. He is the Thought of all these who exist together. If he ponders them, he ponders the great male [...] noetic Protophanes, the procession of these. When he sees it, he sees also those who truly exist and the procession of those who are together. And when he has seen these, he has seen the Kalyptos. And if he sees one of the hidden ones, he sees the Aeon of Barbelo. And as for the unbegotten offspring of That One, if one sees how he lives ...

... you have heard about the abundance of each one of them certainly. But concerning the invisible, spiritual Triple-Powered-One, hear! He exists as an Invisible One who is incomprehensible to them all. He contains them all within himself, for they all exist because of him. He is perfect, and he is greater than perfect, and he is blessed. He is always One and he exists in them all, being ineffable, unnameable, being One who exists
through them all - he whom, should one discern him, one would not desire anything that exists before him among those that possess existence, for he is the source from which they were all emitted. He is prior to perfection. He was prior to every divinity, and he is prior to every blessedness, since he provides for every power. And he a nonsubstantial substance, since he is a God over whom there is no divinity, the transcending of whose greatness and beauty ...

(5 lines missing)

... power. It is not impossible for them to receive a revelation of these things, if they come together. Since it is impossible for the individuals to comprehend the Universal One situated in the place that is higher than perfect, they apprehend by means of a First Thought - not as Being alone, but it is along with the latency of Existence that he confers Being. He provides everything for himself, since it is he who shall come to be when he recognizes himself. And he is One who subsists as a cause and source of Being, and an immaterial material and an innumerable number and a formless form and a shapeless shape and a powerlessness and a power and an insubstantial substance and a motionless motion and an inactive activity. Yet he is a provider of provisions and a divinity of divinity - but whenever they apprehend, they participate the first Vitality and an undivided activity, an hypostasis of the First One from the One who truly exists. And a second activity [...] however, is the [...]. He is endowed with blessedness and goodness, because when he is recognized as the traverser of the boundlessness of the Invisible Spirit that subsists in him, it (the boundlessness) turns him to it (the invisible spirit) in order that it might know what is within him and how he exists. And he was becoming salvation for every one by being a point of departure for those who truly exist, for through him his knowledge endured, since he is the one who knows what he is. But they brought forth nothing beyond themselves, neither power nor rank nor glory nor aeon, for they are all eternal. He is Vitality and Mentality and That-Which-Is. For then That-Which-Is constantly possesses its Vitality and Mentality, and Life has Vitality possesses non-Being and Mentality. Mentality possesses Life and That-Which-Is. And the three are one, although individually they are three.

Now after I heard these things, my son Messos, I was afraid, and I turned toward the multitude [...] thought [...] gives power to those who are capable of knowing these things by a revelation that is much greater. And I was capable, although flesh was upon me. I heard from you about these things and about the doctrine that is in them, since the thought which is in me distinguished the things that are beyond measure as well as the unknowables. Therefore I fear that my doctrine may have become something beyond what is fitting. And then, my son Messos, the all-glorious One, Youel, spoke to me again. She made a revelation to me and said: "No one is able to hear these things except the great powers alone, O Allogenes. A great power was put upon you, which the Father of the All, the Eternal, put upon you before you came to this place, in order that those things that are difficult to distinguish you might distinguish and those things that are unknown to the multitude you might know, and that you might escape (in safety) to the One who is yours, who was first to save and who does not need to be saved ...

(5 lines missing)

... to you a form and a revelation of the invisible, spiritual Triple-Powered One, outside of
which dwells an undivided, incorporeal, eternal knowledge.

As with all the Aeons, the Aeon of Barbelo exists also endowed with the types and forms of those who truly exist, the image of Kalyptos. And endowed with the intellectual Word of these, he bears the noetic male Protophanes like an image, and he acts within the individuals, either with craft or with skill or with partial instinct. He is endowed with the divine Autogenes like an image, and he knows each one of these. He acts separately and individually, continuing to rectify the failures from nature. He is endowed with the divine Triple-Male as salvation for them all, in cooperation with the Invisible Spirit. He is a word from a counsel, is the perfect Youth. And this hypostasis is a ...

(6 lines missing)

... my soul went slack, and I fled and was very disturbed. And I turned to myself and saw the light that surrounded me and the Good that was in me, I became divine. And the all-glorious One, Youel, anointed me again and she gave power to me. She said, "Since your instruction has become complete, and you have known the Good that is within you, hear concerning the Triple-Powered One those things that you will guard in great silence and great mystery, because they are not spoken to anyone except those who are worthy, those who are able to hear: nor is it fitting to speak to an uninstructed generation concerning the Universal One that is higher than perfect. But you have because of the Triple-Powered One, the One who exists in blessedness and goodness, the One who is responsible for all these."

"There exists within him much greatness. Inasmuch as he is one in a ...

(5 lines missing)

... of the First Thought, which does not fall away from those who dwell in comprehension and knowledge and understanding. And That One moved motionlessly in that which governs, lest he sink into the boundless by means of another activity of Mentality. And he entered into himself and he appeared, being all-encompassing, the Universal One that is higher than perfect.

"Indeed it is not through me that he is to such a degree anterior to knowledge. Whereas there is no possibility for complete comprehension, he is (nevertheless) known. And this is so because of the third silence of Mentality and the second undivided activity which appeared in the First Thought, that is, the Aeon of Barbelo, together with the Indivisible One of the divisible likenesses and the Triple-Powered-One and the non-substantial Existence." The power appeared by means of an activity that is at rest and silent, although it uttered a sound thus: zza zza zza. But when she (Youel) heard the power and she was filled ...

(5 lines missing)

"Thou art [...], Solmis! [...] according to the Vitality that is thine, and the first activity which derives from divinity. Thou art great, Armedon! Thou art perfect, Epiphaneus! "And according to that activity of thine, the second power and the Mentality which derives from blessedness: Autoer, Beritheus, Erigenaor, Orimenios, Aramen, Alphleges, Elelioupheus, Lalameus, Yetheus, Noetheus, thou art great! He who knows thee knows the Universal One! Thou art One, thou art One, He who is good, Aphredon! Thou art the Aeon of the Aeons, He who is perpetually!"

Then she praised the Universal One, saying "Lalameus, Noetheus, Senaon, Asine[us, ...]"
riphanios, Mellephaneus, Elemaoni, Smoun, Optaon, He Who Is! Thou art He Who Is, the Aeon of Aeons, the Unbegotten, who art higher than the unbegotten (ones), Yatomenos, thou alone for whom all the unborn ones were begotten, the Unnameable One! ... (10 lines missing) ... knowledge.

Now after I heard these things, I saw the glories of the perfect individuals and the all-perfect ones who exist together, and the all-perfect ones who are before the perfect ones. Again the greatly glorious One, Youel, said to me, "O Allogenes, in an unknowing knowledge you know that the Triple-Powered One exists before the glories. They do not exist among those who exist. They do not exist together with those who exist nor those who truly exist. Rather, all these exist as divinity and blessedness and existence, and as nonsubstantiality and non-being existence."

And then I prayed that the revelation might occur to me. And then the all-glorious one, Youel, said to me, "O Allogenes, of course, the Triple-Male is something beyond substance. Yet were he insubstantial ... (9 lines missing)

... those who exist in association with the generation of those who truly exist. The self-begotten ones exist with the Triple-Male.

"If you seek with a perfect seeking, then you shall know the Good that is in you; then you will know yourself as well, (as) one who derives from the God who truly pre-exists. For after a hundred years there shall come to you a revelation of That One by means of Salamex and Semen and [...] the Luminaries of the Aeon of Barbelo. And that beyond what is fitting for you, you shall not know at first, so as not to forfeit your kind. And if so, then when you receive a conception of That One, then you are filled with the word to completion. Then you become divine, and you become perfect. You receive them ... (4 lines missing)

... the seeking [...] the Existence [...] if it apprehends anything, it is apprehended by that one and by the very one who is comprehended. And then he becomes greater who comprehends and knows than he who is comprehended and known. But if he descends to his nature, he is less, for the incorporeal natures have not associated with any magnitude; having this power, they are everywhere and they are nowhere, since they are greater than every magnitude, and less than every exiguity."

Now after the all-glorious One, Youel, said these things, she separated from me and left me. But I did not despair of the words that I heard. I prepared myself therein and I deliberated with myself for a hundred years. And I rejoiced exceedingly, since I was in a great light and a blessed path because those whom I was worthy to see as well as those whom I was worthy to hear (are) those whom it is fitting that the great powers alone ... (5 lines missing) ... of God.

When the completion of the one hundred years drew nigh, it brought me a blessedness of the eternal hope full of auspiciousness. I saw the good divine Autogenes; and the Savior, who is the youthful, perfect Triple-Male Child; and his goodness, the noetic perfect Protophanes-Harmedon; and the blessedness of the Kalyptos; and the primary origin of the blessedness, the Aeon of Barbelo, full of divinity; and the primary origin of the one without origin, the spiritual, invisible Triple-Powered One, the Universal One that is higher than perfect.
When was taken by the eternal Light out of the garment that was upon me, and taken up to a holy place whose likeness cannot be revealed in the world, then by means of a great blessedness I saw all those about whom I had heard. And I praised all of them and I stood upon my knowledge and I inclined to the knowledge of the Universals, the Aeon of Barbelo. And I saw holy powers by means of the Luminaries of the virginal male Barbelo telling me that I would be able to test what happens in the world: "O Allogenes, behold your blessedness, how it silently abides, by which you know your proper self and, seeking yourself, withdraw to the Vitality that you will see moving. And although it is impossible for you to stand, fear nothing; but if you wish to stand, withdraw to the Existence, and you will find it standing and at rest after the likeness of the One who is truly at rest and (who) embraces all these silently and inactively. And when you receive a revelation of him by means of a primary revelation of the Unknown One - the One whom if you should know him, be ignorant of him - and you become afraid in that place, withdraw to the rear because of the activities. And when you become perfect in that place, still yourself. And in accordance with the pattern that indwells you, know likewise that it is this way in all such (matters) after this pattern. And do not further dissipate, so that you may be able to stand, and do not desire to be active, lest you fall in any way from the inactivity in you of the Unknown One. Do not know him, for it is impossible; but if by means of an enlightened thought you should know him, be ignorant of him."

Now I was listening to these things as those ones spoke them. There was within me a stillness of silence, and I heard the Blessedness whereby I knew proper self. And I withdrew to the Vitality as I sought, and I joined into it, and I stood, not firmly but silently. And I saw an eternal, intellectual, undivided motion that pertains to all the formless powers, (which is) unlimited by limitation. And when I wanted to stand firmly, I withdrew to the Existence, which I found standing and at rest, like an image and likeness of what is conferred upon me by a revelation of the Indivisible One and the One who is at rest. I was filled with revelation by means of a primary revelation of the Unknowable One. As though I were ignorant of him, I knew him, and I received power by him. Having been permanently strengthened, I knew the One who exists in me, and the Triple-Powered One, and the revelation of his uncontainableness. And by means of a primary revelation of the First One unknowable to them all, the God who is beyond perfection, I saw him and the Triple-Powered One that exists in them all. I was seeking the ineffable and Unknowable God - whom if one should know him, he would be absolutely ignorant of him - the Mediator of the Triple-Powered One who subsists in stillness and silence and is unknowable. And when I was confirmed in these matters, the powers of the Luminaries said to me, "Cease hindering the inactivity that exists in you, by seeking incomprehensible matters; rather, hear about him in so far as it is possible by means of a primary revelation and a revelation." "Now he is something insofar as he exists in that he either exists and will become, or acts or knows, although he lives without Mind or Life or Existence or Non-Existence, incomprehensibly. And he is something along with his proper being. He is not left over in some way, as if he yields something that is assayed or purified or that receives or gives. And he is not diminished in any way, whether by his own desire, or whether he gives or receives
through another. Neither does he have any desire of himself nor from another; it does not affect him. Rather, neither does he give anything by himself, lest he become diminished in another respect; nor for this reason does he need Mind, or Life, is indeed anything at all. He is superior to the Universals in his privation and unknowability, that is, the non-being existence, since he is endowed with silence and stillness lest he be diminished by those who are not diminished.

"He is neither divinity nor blessedness nor perfection. Rather, it (this triad) is an unknowable entity of him, not that which is proper to him; rather, he is another one superior to the blessedness and the divinity and perfection. For he is not perfect, but he is another thing that is superior. He is neither boundless, nor is he bounded by another. Rather, he is something superior. He is not corporeal. He is not incorporeal. He is not great. He is not small. He is not a number. He is not a creature. Nor is he something that exists, that one can know. But he is something else of himself that is superior, which one cannot know.

"He is primary revelation and knowledge of himself, as it is he alone who knows himself. Since he is not one of those that exist, but is another thing, he is superior to superlatives, even in comparison to what is his and not his. He neither participates in age nor does he participate in time. He does not receive anything from anything else. He is not diminishable, neither does he diminish anything, nor is he undiminishable. But he is self-comprehending, as something so unknowable that he exceeds those who excel in unknowability.

"He is endowed with blessedness and perfection and silence - not nor the perfection - and stillness. Rather it (these attributes) is an entity of him that exists, which one cannot know, and which is at rest. Rather they are entities of him unknowable to them all.

"And he is much higher in beauty than all those that are good, and he is thus unknowable to all of them in every respect. And through them all he is in them all, not only as the unknowable knowledge that is proper to him. And he is united with the ignorance that sees him. Whether in what way he is unknowable, or sees him as he is in every respect, or would say that he is something like knowledge, he has sinned against him, being liable to judgment because he did not know God. He will not be judged by That One who is neither concerned for anything nor has any desire, but it (judgment) from himself, because he did not find the origin that truly exists. He was blind, apart from the eye of revelation that is at rest, the (one) from the Triple-Power of the First Thought of the Invisible Spirit. This one thus exists from ...

(15 lines missing)

... something [...] set firmly on the [...], a beauty and a first emergence of stillness and silence and tranquility and unfathomable greatness. When he appeared, he did not need time nor of eternity. Rather of himself he is unfathomably unfathomable. He does not activate himself so as to become still. He is not an existence, lest he be in want. Spatially, he is corporeal, while properly he is incorporeal. He has non-being existence. He exists for all of them unto himself without any desire. But he is a greater summit of greatness. And he is higher than his stillness, in order that ...

(15 lines missing)

... he saw them, and empowered them all, although they do not concern themselves with That One at all, nor, if one should receive from him, does he receive power. Nothing activates him
in accordance with the Unity that is at rest. For he is unknowable; he is an airless place of boundlessness. Since he is boundless and powerless and nonexistent, he was not giving Being. Rather he contains all of these in himself, being at rest (and) standing out of the one who stands continually, since there had appeared an Eternal Life, the Invisible and Triple-Powered Spirit which is in all of these who exist. And it surrounds them all, being higher than them all. A shadow ... 
(15 lines missing)
... he was filled with power. And he stood before them, empowering them all, and he filled them all."

And concerning all of these things you have heard certainly. And do not seek anything more, but go. We do not know whether the Unknowable One has angels or gods, or whether the One who is at rest was containing anything within himself except the stillness, which is he, lest he be diminished. It is not fitting to spend more time seeking. It was appropriate that you (pl.) know, and that they speak with another one. But you will receive them ...
(5 lines missing)
... and he said to me, "Write down the things that I shall tell you, and of which I shall remind you, for the sake of those who will be worthy after you. And you will leave this book upon a mountain and you will adjure the guardian: "Come Dreadful One".
And after he said these (things), he separated from me. But I was full of joy, and I wrote this book which was appointed for me, my son Messos, in order that I might disclose to you the (things) that were proclaimed before me in my presence. And at first I received them in great silence, and I stood by myself, preparing myself. These are the things that were disclosed to me, O my son Messos ...
(13 lines missing)
... proclaim them, O my son Messos, as the seal for all the books of Allogenes.
ENKI BUILDS THE E-ENGURRA

Myth that tells how Enki built a house (temple) for himself in Eridu, the oldest city in Sumer according to tradition, the first of five cities founded before the Great Flood. The temple, decorated with silver, lapis lazuli, carnelian and gold, was established on the bank of a river, where its foundations reached deep into the underground sweet, fertilising waters, called the apsu. The temple had magical qualities: the brickwork gave Enki advice, while the surrounding reed fences roared like a bull. The roof-beam was shaped like the bull of heaven, and a lion gripping a man formed the gateway. The overall effect was described as a lusty bull. The bustle of activity there was compared to the drama of a river rising during a flood, Enki filled the building with lyres, drums and every other kind of musical instruments. Surrounding the temple was a delightful garden full of fruit trees, with birds singing all around and frolicking carp playing among the reeds in the streams.

After finishing the construction of the E-engurra, the temple, Enki called up the beat of the ala and the uh drums and set out by barge to Nippur, in order to receive the other gods´ blessings. The fish danced before him on the way to Nippur, and Enki slaughtered several oxen and sheep for the feast to come.

Once in Nippur, Enki started preparing the feast. Paying attention to protocol, Anu was at the head of the group, with Enlil beside him and the goddess Nintu in a seat of honour nearby. In the happy celebration that followed, all the great gods pronounced blessings on Enki´s new home, and Anu stated:" My son Enki has made his temple.... grow from the ground like a mountain".
After the water of creation had been decreed,
After the name hegal (abundance) born in heaven,
Like plant and herb had clothed the land,
The lord of the abyss, the king Enki,
Enki the Lord who decrees the fates,
Built his house of silver and lapis lazuli;
Its silver and lapis lazuli, like sparkling light,
The father fashioned fittingly in the abyss.
The creatures of bright countenances and wise, coming forth from the abyss,
Stood all about the lord Nudimmud;
The pure house he built
He ornamented it greatly with gold,
In Eridu he built the house of water-bank,
Its brickwork, word-uttering, advice-giving,
Its... like an ox roaring,
The house of Enki, the oracles uttering.

(Follows a long passage in which Isimud, Enki’s counsellor/prime minister, sings the praises of the sea-house. Then Enki raises the city of Eridu from the abyss and makes it float over the water like a lofty mountain. Its green fruit-bearing gardens he fills with birds; fishes too he makes abundant. Enki is now ready to proceed by boat to Nippur, where he will obtain Enlil’s blessings for his newly built city and temple. He therefore rises from the abyss:)

When Enki rises, the fish.... rise,
The abyss stands in wonder,
In the sea joy enters,
Fear comes over the deep,
Terror holds the exalted river,
The Euphrates, the South Wind lifts it in waves.

Enki seats himself in his boat and first arrives in Eridu itself. In Eridu, he slaughters many oxen and sheep before proceeding to Nippur. Upon his arrival, a feast is prepared for all gods and Enlil in special:

Enki in the shrine Nippur,
Gives his brother Enlil bread to eat,
In the first place he seated Anu (the Skyfather),
Next to Anu he seated Enlil,
Nintu he seated at the big side,
The Anunnaki seated themselves one after the other.
Enlil says to the Anunnaki:
"Ye great gods who are standing about,
My brother has built a house, the king Enki;
Eridu, like a mountain, he has raised up from the earth,
In a good place he has built it.
Eridu, the clean place, where none may enter,
The house built of silver, adorned with lapis lazuli,
The house directed by the seven lyre-songs given over to incantation,
With pure songs....
The abyss, the shrine of the goodness of Enki, befitting the divine decrees,
Eridu, the pure house having been built,
O Enki, praise!
ENKI AND THE WORLD ORDER


The Enuma Elish, the Babylonian Creation myth, explains how natural phenomena and social institutions on Earth came into being and were regulated. In an earlier Sumerian source, however, the story is different - everything is established by the god Enki, the clever craftsman who presides over the life-giving fresh waters, the patron of crafts and arts, magic and wisdom.

In this myth, Enki blesses the cities of Nippur, "the place where the gods are born", Ur, Meluhha (in the Indus Valley) and Dilmun with abundant crops, flocks, precious metals and success in war. Then he organizes the sea, rivers, clouds and rain, turning the barren hills into fields and creating the rivers Tigris and Euphrates by filling their beds with a stream of his own semen. Enki also makes the sheep, cattle and crops multiply and establishes the skills of building and weaving.

As he creates each domain, Enki appoints a god/dess to supervise it. When he has finished appointing the gods their domains, Inanna approaches Enki and complains to him that he had failed to give her a domain. Enki responds by listing numerous powers and domains possessed by Inanna, adding each time "Young Inanna, what more could we add for you?" Finally, Enki says to the Maiden goddess: "Inanna, you have the power to destroy what cannot be destroyed, and to set up what cannot be set up".
Lord who walks nobly on heaven and earth, self-reliant,
father Enki, engendered by a bull,
begotten by a wild bull,
prized by Enlil, the Great Kur,
loved by holy An,

king, who turned out the mes-tree in the Abzu,
raised it up over all the lands,
great usumgal,
who planted it in Eridu -
its shade spreading over heaven and earth -
a grove of fruit trees stretching over the land.

Enki, lord of the hegal the Anunna-gods possess.
Nudimmud, the mighty one of the Ekur,
the strong one of An and Uras.
Nudimmud, the mighty one of the Ekur,
strong one of the Anunna,
whose noble house set up in the Abzu is
the mast of heaven and earth.

Enki, who, lifting but a single eye, convulses the Kur,
where the bison is born,
the stag is born,
where the wild sheep is born,
the stag is born
in the...meadows,
and the pits in the heart of the hersag
in the verdant...
the place where no one dares to enter,
there you have fixed your eyes like a halhal-reed.

...
[a word from you] - and heaps and piles stack high with grain.
[in the land] - be it fat -
be it milk -
the stalls and sheepfolds produce it.
[the shepherd] sweetly sounds his ilulamma-song.
[the cowherd] spends the day rocking the churn next to him.

You set out meals - the way it should be -
in the dining halls of the gods.

Your word: the young man thrusts it in to strengthen the heart.
He gores in the courtyard like an ox with thick horns.

Your word: the young woman sets it on her head as a lure.

The people in all the settled cities gaze at her in wonder.

Lords and rulers
to thrill their hearts, to bring them joy.
Enlil, the great Kur, has empowered you.

Enki, lord of the hegal
lord of wisdom
lord, beloved of An, ornament of Eridu,
who directs commands and decisions,
expert at fate-decreeing:

You have locked up...by day,
you have made the month to enter its 'house'.

You bring down the stars of heaven,
you have computed their number.

...you have given the people a place to live.
...you have looked after them,
you have made sure they follow their shepherd...

...you turned the weapons back into their 'houses'.

...you kept the people safe in their homes.

Father Enki, come close to the seeded land:
let it bear healthy seed.

Nudimmud, come close to the pregnant ewe:
let it give birth to a healthy lamb.

Come close to the inseminated cow:
let it give birth to a healthy calf.

Come close to the pregnant goat:
let it give birth to a healthy kid.

Once you come close to the cultivated field,
the germinated fields,
the heaps and piles stack high with grain
in the high steppe.

Enki, king of the Abzu, celebrates his own magnificence -
as is his right:
My father, ruler above and below,  
made my features blaze above and below.

My great brother, ruler of all the lands,  
gathered all the me together,  
placed the me in my hands.  
From the Ekur, house of Enlil,  
I passed on the arts and crafts to my Abzu, Eridu.

I am the true offspring, sprung from the wild ox.  
I am a leading son of An.  
I am the great storm the breaks over the 'Great Below':  
I am the great lord over the land.

I am the first among the rulers.  
I am the father of all the lands.  
I am the big brother of the gods,  
the hegal is perfected in me.

I am the seal-keeper above and below.  
I am cunning and wise in the lands.

I am the one who directs justice alongside An, the king,  
on the dais of An.

I am the one who having gazed upon the Kur,  
decrees the fates alongside Enlil:

he has placed in my hands the decreeing of fates  
at the place where the sun rises.

I am the one Nintu really cares for:  
I am the one Ninhursag gave a good name.

I am the leader of the Anunna-gods.  
I am the one born a leading son of An.

After the lord had proclaimed his loftiness,  
after the great prince had pronounced his own praise,  
the Anunna-gods stood up in prayer and supplication:

Lord who stands watch over the arts and crafts,  
expert at decisions, adored one -  
'O Enki, praise.
Enki and the World Order - www.GatewaysToBabylon.com

A second time, for the pleasure it gave him, Enki, king of the Abzu, celebrates his own magnificence - as it right:

_I am lord. I am the one whose word endures._
_I am eternal._

_At my command stalls were built,_
_sheepfolds ringed about:_

_When it approached the above,_
_the hegal rain poured down from above._

_When it approached the below,_
_there was a high carp-flood._

_When it approached the green fields,_
_the heaps and piles of grain stacked high at my word._

_I built my house, the shrine, in a pure place,_
gave it a good name._

_I built my Abzu, the shrine, in..._ _decreed for it a good fate._

_My house - its shade stretches over the snake-marsh._
_My house - there the suhurmas-fish wave their beards among the honey-plants,_
_its gud-fish wave their tails for me among the small gizi-reeds,_
_its flock of birds keep chirping in their nests..._ 

_Sacred songs and spells filled my Abzu._

_The magur-boat, the crown, the Ibex of the Abzu,_
brought me much joy in its midst:_
_over the grand marsh, the place I have chosen,_
it swings its arms for me,_
it stretches its neck for me._

_Faultlessly the oarsmen drew the oars._
_Sweet songs they sing, delighting the river._
_Nimgirsig, the ensi of the magur-boat_ 
_holds the golden scepter for me,_
_steers my boat - the Ibex of the Abzu - for me, Enki._

_I - the lord - I will go._
_I am Enki._
I will draw near to my land...

Let the lands Magan and Dilmun
set eyes upon me - Enki.
Let Dilmun boats be loaded with wood.
Let the Magan boats be filled sky high.
Let the magilum-boats of Meluhha
transport gold and silver,
let them take it to Nippur for Enlil,
king of the lands.

To him who has no city,
who has no house,
the Martu - I furnish cattle as a gift.

The great prince who had drawn near to his land,
the Anunna-gods speak with affection:

Lord who rides the great me,
the pure me,
who stands watch over the great me,
the myriad me,
who is foremost everywhere above and below,
at Eridu, the pure place,
the most precious place
where the noble me have been taken in -
'O Enki, lord above and below, praise!

For the great prince who was passing through his land,
all the lands, all the rulers,
all the incantation-priests of Eridu
the linen-wearers of Sumer,
carry out the lustration rites of the Abzu,
stand watch over the holy places,
the precious places for father Enki,
cleanse the great house of the prince,
name its 'stations,'
purify the noble shrine, the Abzu,
carry into its midst the tall juniper,
the pure plant,
straighten the holy...
the noble water-courses of father Enki,
build with skill the staircase of Eridu at the good quay,
moor the Ibex of the Abzu at the good quay,
the noble quay,
set up the holy usga-shrine,
gave voice in prayer after prayer there to him...

... 

Proudly, the king stepped forth,
father Enki came up to the land.
Because the great prince came up to his land,
hegal prevailed above and below.

Enki decrees its fate:

Sumer, great Kur,
mana of what is above and below,
robed in enduring light,
settling the me upon the people
from sunrise to sunset,
your me are lofty me,
untouchable,
your heart is a maze,
iscrutable,
your life-giving womb,
the place where the gods give birth: like heaven
it cannot be touched.
It gives birth to kings who fasten the lasting diadem.
It gives birth to the high priests who put crown to head.
Your lord, the honored lord, sits with king An,
on the dais of An.

Your king, the great Kur,
father Enlil,
the father of the lands,
has blocked up the...like a verdant tree.

The Anunna-gods, the great gods,
have taken up dwelling in your midst,
consume their food in your giguna
among your rare trees.

House, Sumer,
have your many stalls built,
have your cows multiply,
have your many sheepfolds set up,
have your sheep be many,
have your giguna reach the sky,
have your lasting shrine lift hand to heaven!
He crossed to the shrine, Ur,
Enki, king of the Abzu, decrees its fate:

   City with everything proper to it, water-washed,
a firm-standing bull,
a dais of plenty in the Kur, 'knees wide open,'
lofty as a mountain
hasur-grove, wide of shade
counting on its own strength,
you can well direct the me that have been perfected for you.
Enlil, the Great Kur, has pronounced your lofty name
above and below.
City whose fate has been decreed by Enki,
Shrine Ur, you can rise high to heaven.

He crossed to the Kur Meluhha,
Enki, the king of the Abzu, decrees its fate:

   Black Kur, your trees will be large trees,
they will be me-groves of the Kur:
their thrones will be set in royal palaces.

   Your reeds will be large reeds,
they will be reeds of the Kur:
heroes work them as weapons in the battlefields.

   Your bulls will be large bulls
they be the bulls of the Kur:
their roar will be the roar of the bulls of the Kur.

   The great me of the gods will be perfected for you.

   All the dar-birds of the Kur [wear] carnelian beards;
your birds will be haia-birds;
their cries will fill the royal palaces.

   Your silver will be gold.
   Your copper will be bronze-tin.
   Kur, everything you have will [increase],
your people will [multiply],
your male will go after his fellow male like a bull.

...
He cleanses and purified the kur-Dilmun,
set Ninsikilla in charge of it.

Lagoons he allotted to the princely shrine.
Dilmun eats its fish.

Palm trees he allotted to its fertile field.
Dilmun eats their dates.

...Elam and Marhasi...
...who are all devouring,
The king, given power by Enlil
attacked their houses, attacked their walls;
their silver, lapis lazuli, and storehouses
he brought to Nippur for Enlil, king of all the lands.

To him who had no city,
who had no house,
the Martu - Enki furnished cattle as a gift.

Once he had turned his eye away from that spot,
one father Enki had raised it over the Euphrates,
he stood up full of lust like an attacking bull,
lifted his penis, ejaculates -
he filled the Tigris with flowing water.

A wild cow mooing for its young in the pastures,
the scorpion-infested stall,
the Tigris clung to his side as to an attacking bull.

He lifted his penis, brought the bridal gifts -
like a big wild bull he thrilled the heart of the Tigris,
stood by as it gave birth.

The water he brought is flowing water,
its 'wine' is sweet.
The grain he brought is gunu-grain,
the people eat it.

The Ekur, the house of Enlil, he packed with goods.
With Enki, Enlil rejoiced,
Nippur exulted.

The lord fastened on the diadem of the en,
put on the enduring tiara of the king,
trod the ground on his left side:
hegal sprang out of the earth for him.

The one who holds a scepter in his right hand,
who to make the Tigris and Euphrates 'eat together,'
speaks words with an exulting mouth,
who carried away prosperity from the palace like fat,
the lord who decrees the fates,
Enki, king of the Abzu,
Enbilulu, the inspector of canals,
Enki placed in charge of them.

He called the marshland:
stocked it with suhurhi and suhur-fish.
He called the canebrake:
stocked it with full-grown reeds and green reeds...

The one from whose net no fish escapes,
from whose trap no...escapes,
from whose snare no bird escapes,
...the son of...
...loved by the fish,
Enki placed in charge of them.

A shrine erected:
a holy shrine it is, its interior is like a maze;
a shrine whose interior is a twisted thread,
a thing unknown to man,
a shrine whose lower station is the roving iku-constellation,
a holy shrine whose upper station moves toward the chariot-constellation,
a turbulent flood-wave...
its melam is awesome.

The Anunna-gods, the great gods, dare not go near it.

He sets up...
the palace rejoiced.

The Anunna-gods stood before him in prayer and suppliance;
for Enki, they set up a lofty dais in the Sea-House,
for the lord...
the great prince...
the u-bird...

The Ekur, the house of Enlil, he packed with goods.
With Enki Enlil rejoiced,
Nippur exulted.

The one who sets sail...
in the holy shrine,
the innin who induces copulation...
great flood-wave of the sea,
turbulent flood-wave,
the inundation of the sea...
who springs forth out of the sea-foam...
the innin of Sirara,
mother Nanse,
the sea in all its breadth,
Enki placed in charge of it.

He called the rain,
the waters above,
fixed them there as floating clouds,
drives to the horizon their breath of life,
turns the hillock into fields where emmer [grows].

The one who rides the great storm,
who charges with lightening,
who, with the holy bolt blocks up the inside of heaven,
son of An,
the canal-inspector of heaven and earth.
Iskur, the man of abundance,
the son of An,
Enki placed in charge of it.

Enki trained the plow, the yoke, and the team,
great prince Enki furnished them with oxen that...
he opened the mouth of the holy furrow,
made grow the grain in the seeded field.

The lord who fastened on the diadem,
the ornament of the high steppe,

the tool expert
farmer of Enlil,
Enkimdu, the man of ditch and dike,
Enki placed in charge of them.

The lord called the seeded field,
stocked it with gunu-barley;

Enki stocked it with chick-peas, with lentils, with...
heaped up in piles the estub-barley,
the gunu-barley,
the innuha-barley,
Enki multiplied the heaps and piles of grain;
with Enlil he spreads hegal through the land.

The one whose head and body are dappled,
whose face drips honey,
innin, she
who breeds copulation,
vigor of the land,
the life of the Black Heads,
Asnan, the good bread,
bread of all the earth,
Enki placed in charge of it.

The great prince placed a string on the pickax,
guided the brickmold,
made it penetrate mother-earth as if it were precious oil.

The one whose pronged pickax is a corpse-devouring snake
that...
whose firmly set brickmold is a ...
that sets the...straight.
Kulla, mighty brickman of the land,
Enki placed in charge of them.

He fixed the cords, straightened the footers,
erected a house at the side of the assembly,
guided the lustrations.
The great prince set down the footers,
fitted the brickwork upon them.

The one whose footers once laid down do not sag,
whose lasting house once built does not collapse,
whose vault reaches to mid-sky like a rainbow,
Muspamma, great builder of Enlil,
Enki placed in charge of them.

He gave the lofty steppe a holy crown to wear.
To the high steppe he tied a lapis lazuli beard,
fastened on it a lapis diadem.

The good earth he lavished with teeming vegetation.
He multiplied the herd of the high steppe,
placed them where they are supposed to be.
He multiplied the rams and the wild rams in the pastures,
made them breed.

The hero who is the crown of the high steppe,
the king of the steppe,
great lion of the high steppe,
powerful,
the lofty hand of Enlil,
Sumugan, king of the hursag,
Enki placed in charge of them.
He built stalls, directed cleaning of them.
He raised the sheepfolds,
stocked them with the best fat and milk.
He filled the dining halls of the gods with luxury.
In the verdant steppe he dispensed hegal.

The king,
the unfailing provider of Eanna,
friend of An,
the beloved son-in-law of valiant Sin,
the spouse of holy Inanna-
the innin,
queen of all the great me,
who fosters copulation in the boulevards of Kullab-Dumuzi, the usumgal of heaven,
friend of An,
Enki placed in charge of them.

The Ekur, the house of Enlil, he packed with goods.
With Enki, Enlil rejoiced, Nippur exulted.

He fixed the borders,
marked them off.
Enki, for the Anunna-gods,
erected the kiurua alongside the city,
set down fields and farms alongside.

The hero, the bull who bursts out of the hasur-forest,
who roars like a lion,
the valiant Utu, the firm-standing bull
who proudly emblazons his power,
father of the great city,
the place where the sun rises,
the great herald of holy An,
the judge, the one who makes decisions for the gods,
who has tied a beard of lapis lazuli,
who blazes out in holy heaven
out of the horizon,
Utu, son of Ningal,
Enki placed in charge of the universe in its entirety.

He wove the mug-cloth,
guided the te,
Enki perfected the woman's art.
For Enki the people...the...garment.

The one who is the dignity of the palace,
the decorum of the king,
Uttu, the unfailing woman of silence,
Enki placed in charge of them.

Then the one who had been left without a single post,
the...woman, the young Inanna,
who had been left without a single post,
Inanna to Enki, her father,
entered his house,
wept,
muttered a complaint.

Of the Anunna—the great gods—their fate
Enlil fixed for certain in your hand..

Me, the woman, why did you treat in a different way?
I, the holy Inanna: where are my functions?

Aruru, sister of Enlil,
Nintu, queen of birth-giving,
she got the holy brick of birth-giving
for her en-ship,
and carried off her umbilical-cord lancet,
the imman-stone,
leeks,
she got the silagarra-vessel of greenish lapis lazuli,
and carried off her holy consecrated ala-vessel,
is now the mid-wife of the land.
The birth of kings,
the birth of en's has been put in her hands.

My noble sister, the holy Ninisinna
got the suba-jewel,
is now the lover of An,
inciting the heart's desires.

My noble sister, the holy Ninmug,
the golden chisel,
the silver hammer,
the large flint knife,
hers antasurra, has carried off,
is now the metal/wood-worker of the land.
Fastening the lasting diadem on the one born king,
placing the crown on the head of the one born en,
have been put in her hands.

My noble sister, the holy Nidaba,
got the measuring rod,
and tied about her arm the lapis measuring line,
proclaims all the great me,
fixes the borders,
marks off the boundaries,
is now the scribe of the land.
Feeding the gods has been put in her hand.

Nanse, the noble nin/en,
at whose feet the holy u-bird stands,
is now the customs inspector of the sea.
Good fish, tasty birds,
she grants her father Enlil in Nippur.

Me, the woman, why did you treat in a different way?
I, the holy Inanna: where are my functions?

Enki answers his daughter, the holy Inanna:

What did I keep from you?
Innin, what did I keep from you?
What more could we add to you?

Young Inanna, what did I keep from you?
What more could we add to you?

You proclaim the ...
the...has been adorned for you as a ...

You put on there the garment 'the strength of the young man.'
You introduced the words of the young man,
spoken words.

You were put in charge of the crook,
the staff,
the wand of shepherdship.

Young Inanna, what did I keep from you?
What more could we add to you?

You interpret the oracular omens of battles and combats.
You are no raven,
but you recite the ill-omened words in their midst.
You have twisted there the straight thread.
Young Inanna, you have straightened there the twisted thread.

You put on a garment there,
you dressed yourself in linen there,
you wove the mug-cloth there,
you threaded the spindle there.
In your...you dyed the multi-colored...thread.

Inanna, you have heaped up heads like dust,
you have cast heads about like seeds.
Inanna, you have destroyed what cannot be destroyed;
you have conceived the inconceivable.

You have removed the cloth from the sem of lamentations.
Young Inanna, you have turned the tigi and the adab
back to their 'houses.'

You who do not weary the eye of your suitors.
Young Inanna, you who know nothing of fastening
the ropes of distant wells.
Now has the heart of Enlil overflowed its banks,
he has restored it to its place.
The heart overflowing its banks for humankind,
do not set up...

...
May...may he/they...
...

'O father Enki, praise!
Creation was seen by the Sumerians as an act of skilled craftsmanship. In this myth, Enki, the patron of all arts and crafts, the god of the sweet fertilising waters of the deep, wisdom and magic, is challenged to a creature-making contest by Ninmah, another name for Ninhursag, the Great Mother goddess and Enki’s feisty beloved.

Everything starts in the old dyas, when the gods were forced to work hard excavating irrigation canals. The senior gods did the digging while the younger carried the baskets of earth, a heavy task indeed. Then, to relieve the gods of their workload, urged by the primeval Mother Nammu the Sea, Enki, the creator of forms, aided by Nammu and Ninmah created the first humans. The moment humankind was created, a bond between humans and the gods was sealed, to last forever after.

Thus, after the task of creating humans had been completed, Enki held a feast to celebrate the newfound leisure of the gods, who praised Enki for his accomplishment. As the feast progressed, Enki and Ninmah overindulged and drank too much. Ninmah said to Enki that She could make humans all by herself and give them a good or bad fate. Enki immediately replied, bitten, that whatever kind of human Ninmah created, he could turn to advantage the fate Ninmah bestowed upon him or her.

Ninmah set up to create the first humans by herself alone, and perhaps because of the limited assistance she had, the beings created were creatures with serious defects. Yet despite their handicaps, Enki was able to find a useful role for each of them. When Ninmah made a man unable to stretch out his hands and grasp things, Enki made him a servant of the king because he would not be able to steal. The second man, who turned out to be blind, Enki gave him the gift of making music so that he could serve the king. The third being created belongs to a broken text, so he could not be identified. The fourth creation was a man who could not hold his semen, and Enki was able to cure him by giving him a purifying bath. The fifth creature was a barren woman, and she was put in a harem.
The 6th being was a sexless creature, who was also put at service of the king.

Having outdone Ninmah, Enki had to challenge Her and he procured unfortunate beings to test her abilities. His first creature was a woman with difficulties in giving birth. Ninmah’s powers were not sufficient to reverse her fate. The second being was an old man who suffered from the heart, lungs and bowels, and was so afflicted that he could not speak up or understand the Great Goddess. Frustrated, Ninmah complained that he was neither alive nor dead, so she could do nothing to improve his condition. Thus, part of humanity from this day on may come to the world with defects, having to endure such suffering, and the only way to regeneration is to pray for the gods. The myth finishes with a praise for Enki.

1-11 In those days, in the days when heaven and earth were created; in those nights, in the nights when heaven and earth were created; in those years, in the years when the fates were determined; when the Anuna gods were born; when the goddesses were taken in marriage; when the goddesses were distributed in heaven and earth; when the goddesses ...... became pregnant and gave birth; when the gods were obliged (?) ...... their food ...... for their meals; the senior gods oversaw the work, while the minor gods were bearing the toil. The gods were digging the canals and piling up the silt in Harali. The gods, dredging the clay, began complaining about this life.

12-23 At that time, the one of great wisdom, the creator of all the senior gods, Enki lay on his bed, not waking up from his sleep, in the deep engur, in the flowing water, the place the inside of which no other god knows. The gods said, weeping: "He is the cause of the lamenting!" Namma, the primeval mother who gave birth to the senior gods, took the tears of the gods to the one who lay sleeping, to the one who did not wake up from his bed, to her son: "Are you really lying there asleep, and ...... not awake? The gods, your creatures, are smashing their ....... My son, wake up from your bed! Please apply the skill deriving from your wisdom and create a substitute (?) for the gods so that they can be freed from their toil!"

24-37 At the word of his mother Namma, Enki rose up from his bed. In Hal-an-kug, his room for pondering, he slapped his thigh in annoyance. The wise and intelligent one, the prudent, ...... of skills, the fashioner of the design of everything brought to life birth-goddesses (?). Enki reached out his arm over them and turned his attention to them. And after Enki, the fashioner of designs by himself, had pondered the matter, he said to his mother Namma: "My mother, the creature you planned will really come into existence. Impose on him the work of carrying baskets. You should knead clay from the top of the abzu; the birth-goddesses (?) will nip off the clay and you shall bring the form into existence. Let Ninmah act as your assistant; and let Ninimma, Cu-zi-ana, Ninmada, Ninbarag, Ninmug, ...... and Ninguna stand by as you give birth. My mother, after you have decreed his fate, let Ninmah impose on him the work of carrying baskets."

6 lines fragmentary
44-51 Enki brought joy to their heart. He set a feast for his mother Namma and for Ninmah. All the princely birth-goddesses ate delicate reed and bread. An, Enlil, and the lord Nudimmud roasted holy kids. All the senior gods praised him: "O lord of wide understanding, who is as wise as you? Enki, the great lord, who can equal your actions? Like a corporeal father, you are the one who has the me of deciding destinies, in fact you are the me."

52-55 Enki and Ninmah drank beer, their hearts became elated, and then Ninmah said to Enki: "Man's body can be either good or bad and whether I make a fate good or bad depends on my will."

56-61 Enki answered Ninmah: "I will counterbalance whatever fate -- good or bad -- you happen to decide." Ninmah took clay from the top of the abzu in her hand and she fashioned from it first a man who could not bend his outstretched weak hands. Enki looked at the man who could not bend his outstretched weak hands, and decreed his fate: he appointed him as a servant of the king.

62-65 Second, she fashioned one who turned back the light, a man with constantly opened eyes. Enki looked at the one who turned back the light, the man with constantly opened eyes, and decreed his fate allotting to it the musical arts, making him as the chief in the king's presence.

66-68 Third, she fashioned one with both feet broken, one with paralysed feet. Enki looked at the one with both feet broken, the one with paralysed feet and ....... him for the work of ...... and the silversmith and ....... (1 ms. has instead: She fashioned one, a third one, born as an idiot. Enki looked at this one, the one born as an idiot, and decreed his fate: he appointed him as a servant of the king.)

69-71 Fourth, she fashioned one who could not hold back his urine. Enki looked at the one who could not hold back his urine and bathed him in enchanted water and drove out the namtar demon from his body.

72-74 Fifth, she fashioned a woman who could not give birth. Enki looked at the woman who could not give birth, and decreed her fate: he made her belong to the queen's household. (1 ms. has instead: ...... as a weaver, fashioned her to belong to the queen's household.)

75-78 Sixth, she fashioned one with neither penis nor vagina on its body. Enki looked at the one with neither penis nor vagina on its body and give it the name "Nibru eunuch", and decreed as its fate to stand before the king.

79-82 Ninmah threw the pinched-off clay from her hand on the ground and a great silence fell. The great lord Enki said to Ninmah: "I have decreed the fates of your creatures and given them their daily bread. Come, now I will fashion somebody for you, and you must decree the fate of the newborn one!"

83-91 Enki devised a shape with head, ...... and mouth in its middle, and said to Ninmah: "Pour ejaculated semen into a woman's womb, and the woman will give birth to the semen of her womb." Ninmah stood by for the newborn ...... and the woman brought forth ...... in the midst ...... In return, this was Uml: its head was afflicted, its place of ...... was afflicted, its eyes were afflicted, its neck was afflicted. It could hardly breathe, its ribs were shaky, its lungs were afflicted, its heart was afflicted, its
bowels were afflicted. With its hand and its lolling head it could not not put bread into its mouth; its spine and head were dislocated. The weak hips and the shaky feet could not carry (?) it on the field -- Enki fashioned it in this way.

92-101 Enki said to Ninmah: "For your creatures I have decreed a fate, I have given them their daily bread. Now, you should decree a fate for my creature, give him his daily bread too." Ninmah looked at Umul and turned to him. She went nearer to Umul asked him questions but he could not speak. She offered him bread to eat but he could not reach out for it. He could not lie on ........, he could not ........ Standing up he could not sit down, could not lie down, he could not ...... a house, he could not eat bread. Ninmah answered Enki: "The man you have fashioned is neither alive nor dead. He cannot support himself (?) ."

102-111 Enki answered Ninmah: "I decreed a fate for the first man with the weak hands, I gave him bread. I decreed a fate for the man who turned back (?) the light, I gave him bread. I decreed a fate for the man with broken, paralysed feet, I gave him bread. I decreed a fate for the man who could not hold back his urine, I gave him bread. I decreed a fate for the woman who could not give birth, I gave her bread. I decreed the fate for the one with neither penis nor vagina on its body, I gave it bread. My sister, ........" 2 lines fragmentary

112-121 Ninmah answered Enki:
9 lines fragmentary

122-128 (Ninmah's answer continues) "You (?) entered ........ Look, you do not dwell in heaven, you do not dwell on earth, you do not come out to look at the Land. Where you do not dwell but where my house is built, your words cannot be heard. Where you do not live but where my city is built, I myself am silenced (?). My city is ruined, my house is destroyed, my child has been taken captive. I am a fugitive who has had to leave the E-kur, even I myself could not escape from your hand."

129-139 Enki replied to Ninmah: "Who could change the words that left your mouth? Remove Umul from your lap ........ Ninmah, may your work be ........, you ...... for me what is imperfect; who can oppose (?) this? The man whom I shaped ...... after you ......, let him pray! Today let my penis be praised, may your wisdom be confirmed (?)! May the enkum and ninkum ...... proclaim your glory ........ My sister, the heroic strength ........ The song ...... the writing (?) ...... The gods who heard ...... let Umul build (?) my house ........"

140-141 Ninmah could not rival the great lord Enki. Father Enki, your praise is sweet!
Nintur was paying attention:

Let me bethink myself of my humankind,
all forgotten as they are;
and mindful of mine,
Nintur's creatures let me bring them back
let me lead the people back from their trails.

May they come and build cities and cult places,
that I may cool myself in their shade;
may they lay the bricks for the cult cities in pure spots
and may they found places for divination in pure spots!

She gave directions for purification and cries for elemency,
the things that cool divine wrath,
perfected the divine service and the august offices,
said to the surrounding regions: "Let me institute peace there!"
When An, Enlil, Enki and Ninhursaga
fashioned the dark-headed people
they had made the small animals that come up from out of the earth,
and had let there be, gazelles
wild donkeys, and four-footed beasts in the desert.

...and let me have him advise;
let me have him oversee their labor,
and let him teach the nation to follow along
unerringly like cattle!

When the royal scepter was coming down from heaven,
the august crown and the royal throne being already
down from heaven,
he (the king) regularly performed to perfection
the august divine services and offices,
laid the bricks of those cities in pure spots.
They were named by name and allotted half-bushel baskets.

The firstling of those cities, Eridu,
she gave to the leader Nudimmud,
the second, Bad-Tibira, she gave to the prince and the sacred one,
the third, Larak, she gave to Pabilsag,
the fourth, Sippar, she gave to the gallant Utu.
The fifth, Shuruppak, she gave to Ansud.

These cities, which had been named by names,
and had been allotted half-bushel baskets,
dredged the canals, which were blocked with purplish
wind-borne clay, and they carried water.
Their cleaning of the smaller canals
established abundant growth.

[lost account of the antediluvian rulers, and how human noise vexed the chief god Enlil so much that
he persuaded the divine assembly to vote the destruction of man by the deluge] ...
had the gods of heaven and earth swear by the names of An and Enlil.

At that time, Ziusudra was king and lustration priest. He fashioned, being a seer, the god of giddiness and stood in awe beside it, wording his wishes humbly.

As he stood there regularly day after day something that was not a dream was appearing: conversation a swearing of oaths by heaven and earth, a touching of throats and the gods bringing their thwarts up to Kiur.

And as Ziusudra stood there beside it, he went on hearing:

   Step up to the wall to my left and listen! Let me speak a word to you at the wall and may you grasp what I say, may you heed my advice! By our hand a flood will sweep over the cities of the half-bushel baskets, and the country; the decision, that mankind is to be destroyed has been made. A verdict, a command of the assembly cannot be revoked, an order of An and Enlil is not known ever to have been countermanded, their kingship, their term, has been uprooted they must bethink themselves of that. Now... What I have to say to you...

[lost account of Enki's advice to build a boat and load it with pairs of living things, and Ziusudra's compliance]

All the evil winds, all stormy winds gathered into one and with them, then, the flood was sweeping over the cities of the half-bushel baskets for seven days and seven nights. After the flood had swept over the country, after the evil wind had tossed the big boat about on the great waters, the sun came out spreading light over heaven and earth.

Ziusudra then drilled an opening in the big boat.
And the gallant Utu sent his light into the interior of the big boat. Ziusudra, being king, stepped up before Utu kissing the ground before him. The king was butchering oxen, was being lavish with the sheep Barley cakes, crescents together with... ...he was crumbling for him juniper, the pure plant of the mountains, he filled on the fire and with a ...clasped to the breast he...

[lost account of Enlil's wrath at finding survivor's and his mollification by Enki]

You here have sworn
by the life's breath of heaven
the life's breath of earth
that he verily is allied with yourself;
you there, An and Enlil,
have sworn by the life's breath of heaven,
the life's breath of earth.
that he is allied with all of you.
He will disembark the small animals
that come up from the earth!

Ziusudra, being king, stepped up before An and Enlil kissing the ground. And An and Enlil after honoring him were granting him life like a god's, were making lasting breath of life, like a god's, descend into him. That day they made Ziusudra, preserver, as king, of the name of the small animals and the seed of mankind, live toward the east over the mountains in mount Dilmun.

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The Letter of Peter to Philip

Translated by Frederik Wisse

The Letter of Peter which he sent to Philip

"Peter, the apostle of Jesus Christ, to Philip, our beloved brother and our fellow apostle, and (to) the brethren who are with you: greetings!
Now I want you to know, our brother, that we received orders from our Lord and the Savior of the whole world that we should come together to give instruction and preach in the salvation which was promised us by our Lord Jesus Christ. But as for you, you were separate from us, and you did not desire us to come together and to know how we should organize ourselves in order that we might tell the good news. Therefore would it be agreeable to you, our brother, to come according to the orders of our God Jesus?"

When Philip had received these (words), and when he had read them, he went to Peter rejoicing with gladness. Then Peter gathered the others also. They went upon the mountain which is called "the (mount) olives," the place where they used to gather with the blessed Christ when he was in the body.

Then, when the apostles had come together, and had thrown themselves upon their knees, they prayed thus saying, "Father, Father, Father of the light, who possesses the incorruptions, hear us just as thou hast taken pleasure in thy holy child Jesus Christ. For he became for us an illuminator in the darkness. Yea hear us!"

And they prayed again another time, saying, "Son of life, Son of immortality, who is in the light, Son, Christ of immortality, our Redeemer, give us power, for they seek to kill us!"
Then a great light appeared so that the mountains shone from the sight of him who had appeared. And a voice called out to them saying, "Listen to my words that I may speak to you. Why are you asking me? I am Jesus Christ who am with you forever."
Then the apostles answered and said, "Lord, we would like to know the deficiency of the aeons and their pleroma." And: "How are we detained in this dwelling place?" Further: "How did we come to this place?" And: "In what manner shall we depart?" Again: "How do we have the authority of boldness?" And: "Why do the powers fight against us?"
Then a voice came to them out of the light saying, "It is you yourselves who are witnesses that I spoke all these things to you. But because of your unbelief I shall speak again. First of all concerning the deficiency of the aeons, this is the deficiency, when the disobedience and the foolishness of the mother appeared without the commandment of the majesty of the Father. She wanted to raise up aeons. And when she spoke, the Arrogant One followed. And
when she left behind a part, the Arrogant One laid hold of it, and it became a deficiency. This is the deficiency of the aeons. Now when the Arrogant One had taken a part, he sowed it. And he placed powers over it and authorities. And he enclosed it in the aeons which are dead. And all the powers of the world rejoiced that they had been begotten. But they do not know the pre-existent Father, since they are strangers to him. But this is the one to whom they gave power and whom they served by praising him. But he, the Arrogant One, became proud on account of the praise of the powers. He became an envier and he wanted to make an image in the place of an image, and a form in the place of a form. And he commissioned the powers within his authority to mold mortal bodies. And they came to be from a misrepresentation, from the semblance which had merged."

"Next concerning the pleroma: I am the one who was sent down in the body because of the seed which had fallen away. And I came down into their mortal mold. But they did not recognize me; they were thinking of me that I was a mortal man. And I spoke with him who belongs to me, and he harkened to me just as you too who harkened today. And I gave him authority in order that he might enter into the inheritance of his fatherhood. And I took [...] they were filled [...] in his salvation. And since he was a deficiency, for this reason he became a pleroma."

"It is because of this that you are being detained, because you belong to me. When you strip off from yourselves what is corrupted, then you will become illuminators in the midst of mortal men."

"And this (is the reason) that you will fight against the powers, because they do not have rest like you, since they do not wish that you be saved."

Then the apostles worshiped again saying, "Lord, tell us: In what way shall we fight against the archons, since the archons are above us?"

Then a voice called out to them from the appearance saying, "Now you will fight against them in this way, for the archons are fighting against the inner man. And you are to fight against them in this way: Come together and teach in the world the salvation with a promise. And you, gird yourselves with the power of my Father, and let your prayer be known. And he, the Father, will help you as he has helped you by sending me. Be not afraid, I am with you forever, as I previously said to you when I was in the body." Then there came lightning and thunder from heaven, and what appeared to them in that place was taken up to heaven. Then the apostles gave thanks to the Lord with every blessing. And they returned to Jerusalem. And while coming up they spoke with each other on the road concerning the light which had come. And a remark was made concerning the Lord. It was said, "If he, our Lord, suffered, then how much (must) we (suffer)?"

Peter answered saying, "He suffered on our behalf, and it is necessary for us too to suffer because of our smallness." Then a voice came to them saying, "I have told you many times: it is necessary for you to suffer. It is necessary that they bring you to synagogues and governors, so that you will suffer. But he who does not suffer and does not [...] the Father [...] in order that he may [...]."

And the apostles rejoiced greatly and came up to Jerusalem. And they came up to the temple and gave instruction in salvation in the name of the Lord Jesus Christ. And they healed a multitude.
And Peter opened his mouth, he said to his (fellow) disciples, "Did our Lord Jesus, when he was in the body, show us everything? For he came down. My brothers, listen to my voice." And he was filled with a holy spirit. He spoke thus: "Our illuminator, Jesus, came down and was crucified. And he bore a crown of thorns. And he put on a purple garment. And he was crucified on a tree and he was buried in a tomb. And he rose from the dead. My brothers, Jesus is a stranger to this suffering. But we are the ones who have suffered through the transgression of the mother. And because of this, he did everything like us. For the Lord Jesus, the Son of the immeasurable glory of the Father, he is the author of our life. My brothers, let us therefore not obey these lawless ones, and walk in [...]."

[...] Then Peter gathered together the others also, saying, "O, Lord Jesus Christ, author of our rest, give us a spirit of understanding in order that we also may perform wonders."

Then Peter and the other apostles saw him, and they were filled with a holy spirit, And each one performed healings. And they parted in order to preach the Lord Jesus. And they came together and greeted each other saying, "Amen."

Then Jesus appeared saying to them, "Peace to you all and everyone who believes in my name. And when you depart, joy be to you and grace and power. And be not afraid; behold, I am with you forever."

Then the apostles parted from each other into four words in order to preach. And they went by a power of Jesus, in peace.