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July 20, 2004

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## **BOOK OF ENOCH**

**From-The Apocrypha and Pseudepigrapha of the Old Testament**  
**R.H. Charles**  
**Oxford: The Clarendon Press**

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# **Section I. Chapters I-XXXVI**

## **INTRODUCTION**

[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 3 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:  
g There shall be salvation unto them, a goodly light.

I And for all of you sinners there shall be no salvation,  
j But on you all shall abide a curse.  
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, Tamllel, Ramlel, Danel, Ezeqeel, Baraqijal, 8 Asael, Armaros, Batarel, Ananel, Zaqllel, 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 seest 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 thenceforth 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 their 6 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 tessellated 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]

1 And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous 2 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 3 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 4 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 5 and perish. Therefore have I given them wives also that they might impregnate them, and beget 6 children by them, that thus nothing might be wanting to them on earth. But you were formerly 7 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. 8 And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon 9 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; 10 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 12 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]

1 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 2 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 treasures 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 treasures 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 made (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 3 joined with any other. And the seventh mountain was in the midst of these, and it excelled them 4 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: 5 and its fruit is beautiful, and its fruit n 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.' 6 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 4 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 5 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 2 trees

with branches abiding and blooming [of a dismembered tree]. And there I saw a holy mountain, 3 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 and 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 II. Chapters XXXVII-LXXI**

### **The Parables**

[Chapter 37]

1 The second vision which he saw, the vision of wisdom -which Enoch the son of Jared, the son 2 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 3 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 5 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:

2 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,  
4 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.

5 Then shall the kings and the mighty perish  
And be given into the hands of the righteous and holy.  
6 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 2 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 bless, 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.

[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 -for 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 mother,

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 established 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 21 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 whensoever 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 Ophanin, 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.

6 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.'

[Chapter 64]

1,2 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 6 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 7 for the whole earth: And how silver is produced from the dust of the earth, and how soft metal 8 originates in the earth. For lead and tin are not produced from the earth like the first: it is a fountain 9 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 3 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 seed 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, 3 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]. 4 The name of the first Jeqon: that is, the one who led astray [all] the sons of God, and brought them 5 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 6 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 7 of death to the children of men. And from his hand they have proceeded against those who dwell 8 on the earth from that day and for evermore. And the fourth was named Penemue: he taught the 9 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 10 eternity and until this day. For men were not created for such a purpose, to give confirmation 11 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 12 it is consuming me. And the fifth was named Kasjeja: 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 13 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 4 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 Akae 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.

9 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 was.]

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 I I I. Chapters LXXII-LXXXII**

# **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 east]. 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 down their months 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 8 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 plagues 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 s 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 5 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 6 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.

#### [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.

4 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.'

5 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 6 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.

7 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.

8 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: Milki'el, Hel'emmelek, 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 IV. Chapters LXXXIII-XC. 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 my mouth, 6 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 7 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 8 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 9 earth. My son, from heaven all this will come upon the earth, and upon the earth there will be great 10 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 4 the other red. And that black bull gored the red one and pursued him over the earth, and thereupon 5 I could no longer see that red bull. But that black bull grew and that heifer went with him, and 6 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 7 not, and lamented with a great lamentation over him and sought him. And I looked till that first 8 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. 9 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 ought. 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 60 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 61 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 62 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 63 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 64 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 65 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 66 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 67 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. 68 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 69 in a book how many each one of them destroyed of them. And each one slew and destroyed many 70 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 71 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. 72 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 73 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 75 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 77 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 2 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 3 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 5 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 8 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 9 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 10 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 been 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 31 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 V. XCI-CIV (i.e. XCII, XCI. 1-10, 18-19, XCIII. 1-10, XCI. 12-17, XCIV-CIV.).**

### **A Book of Exhortation and Promised Blessing for the Righteous and of Malediction and Woe for the Sinners.**

[Chapter 92]

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 91]

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 91]

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 94]

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 95]

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 96]

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 97]

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 8 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, 10 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. 11 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. 12 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.

[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 2 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 6 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, 7 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 1 was there, and he cried aloud, and I heard his voice and I came to him. And 1 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.'

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Scanned and Edited by  
Joshua Williams  
Northwest Nazarene College, 1995

Sponsored by the  
Northwest Nazarene University  
Nampa, Idaho



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Church of the Nazarene

245553



**Last Updated: January 06, 2003**

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# The First Book of Enoch

## Summary:

*First Enoch* may be divided into the following five major sections:

1.           **The Book of the Watchers** (chs. 1—36). Enoch is a righteous man who has received heavenly visions. The book is a collection of revelations regarding divine judgment. It describes the rebellion of angels. The fallen angels, called "Watchers," have sexual intercourse with human women, who give birth to a race of wicked giants. The giants lay waste to the earth and humanity, and so become the occasion for the flood, in which they are destroyed. But once their demonic spirits are released from their dead bodies, these demons wreak havoc in the world until the end time of judgment.

2.           **The Book of the Similitudes** (or Parables; chs. 37—71). Enoch again receives heavenly visions, which are interpreted by angels. The primary character of these revelations is the "son of man." Other titles employed to name this messiah figure are "the Chosen One" (the most common title), God's "Anointed One," and "the Righteous One." This heavenly being is God's agent for the final judgment and vindication of the righteous.

3.           **The Book of Astronomical Writings** (or Heavenly Luminaries, chs. 72—82).

Visions of heavenly and earthly occurrences advocate a 364-day solar calendar, as opposed to the controversial lunar calendar. Enoch describes to his son Methuselah his journey through the stars above the earth, guided by the angel Uriel.

4.           **The Book of Dream Visions** (or Animal Apocalypse, chs. 83—90). Enoch recounts two visions to Methuselah. The first vision is of the sky falling and the earth undergoing cataclysmic disasters as a result. The second vision takes the form of an apocalyptic allegory describing the history of humanity from the creation of Adam to the final judgment. In it, humans are represented as animals and angels are represented as human beings. The apocalypse details the relationship of Jews with Gentiles and the end-time judgment.

5.           **The Book of the Epistle of Enoch** (chs. 91—107). This epistle is written by Enoch for later generations. Righteousness and wickedness are contrasted throughout the letter in order to show that goodness and truth will be rewarded by God, but evil and sin will be punished by God. This sober eschatological prophecy admonishes readers about the final divine judgment.

**Title:** Also called the *Ethiopic Apocalypse of Enoch*

**Sources:**

§ Attempts to explain some enigmatic passages from the book of Genesis

§ Influenced by the canonical books of Ezekiel, Jeremiah, and Daniel

**Canonical Status:** Old Testament Pseudepigrapha

**Author:** Anonymous Jews

**Date:**

§ 250 BC – AD 50

§ The five books within *First Enoch* were apparently written at different times by different authors.

§ Their probable chronological order from earliest to latest is: 3 — 1 — 4 — 5 — 2.

**Original Language:**

§ Though written originally in either Aramaic or Hebrew, this book is fully extant only in ancient Ethiopic (*Ge'ez*) translation.

§ Fragments exist in Latin, Greek, and Aramaic

§ Some fragments have been identified among the Dead Sea

# Scrolls.

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Notes prepared by Mark Seitz

(Junior Biblical Literature Major)

for the

Wesley Center for Applied Theology

at Northwest Nazarene University

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# 2 Enoch

## Summary:

*Second Enoch* is a pseudepigraphic apocalypse mixed with narrative, biblical midrash, and wisdom teaching. The first section of (chs. 1—68) deals with Enoch's life; the second (chs. 69—73), with events from the time of Enoch until the death of Noah. Themes discussed include Enoch's tour of heaven and hell, ethical teaching, Adam and Melkisedek, angels and the seven heavens, human souls, and the creation of the world out of nothing.

## Titles:

- § *2 Enoch*
- § *Slavonic Apocalypse of Enoch*
- § *Tale of / Word of / Life of / Book of (the Secrets of) (Righteous or Wise) Enoch*

## Sources:

- § No direct citations of the Old Testament, although it addresses subject material found in Genesis
- § First Enoch
- § Perhaps syncretistic Egyptian traditions from Roman times
- § New Testament?

**Canonical Status:** Old Testament Pseudepigrapha

**Author:** An anonymous Jew

**Date:**

§ Probably late 1<sup>st</sup> century AD

§ Perhaps as early as the 1<sup>st</sup> century BC

§ Perhaps as late as the 10<sup>th</sup> century AD

**Original Language:**

- This book survives only in Old Slavonic manuscripts, probably translated from a Greek translation.
  - Probably written originally in Hebrew or Aramaic.
- 

Notes prepared by Mark Seitz  
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## 4 Baruch / *Paraleipomena Jeremiou*

### Summary:

The night before Jerusalem's destruction, the Lord reveals to Jeremiah that the city is to be attacked by his angels so it can be handed over to the Chaldeans. He instructs Jeremiah to hide the Temple vessels and to accompany the exiles to Babylon. Baruch is to stay in Jerusalem until their return. Jeremiah's requests that his faithful servant Abimelech be spared. Sent out of the city to gather figs at the farm of Agrippa, Abimelech takes a 66-year nap. When he awakens, his figs are still fresh, but he does not recognize his surroundings. He is eventually reunited with Baruch, who takes his awakening as a sign that the exiles will soon return and the fresh figs as proof of the resurrection. Baruch sends a letter to Jeremiah, urging him to return with the exiles. Back in Jerusalem, Jeremiah has a vision of divine mysteries, including the coming of Jesus Christ.

### Titles:

- Greek: *Paraleipomena Ieremiou*, “Things omitted from the Prophet Jeremiah”
- Ethiopic: “The Rest of the Words of Baruch”

### Sources:

- Jeremiah, 2 Kings, 2 Chronicles, Ezra, Nehemiah
- Departs from these in several respects

### Canonical Status: Old Testament Pseudepigrapha

### Authors:

- Written under the pseudonym of Baruch, the prophet

Jeremiah's scribe, in the fictional setting of the events surrounding the Babylonian conquest of Jerusalem and the destruction of the temple by the Babylonians in 586 bc

- Chs. 1—4, in which Jeremiah is the central figure, by an unknown Jew
- Chs. 5—8, in which Baruch is central, by an unknown (Pharisaic) Jew
- Ch. 9 by a Christian redactor, who made other interpolations

### **Date:**

§ After the destruction of the Temple in AD 70, but probably before the second Jewish revolt in AD 132

§ Probably during the first third of the 2<sup>nd</sup> century AD (probably in Palestine)

### **Original Language:**

§ Only Greek, Ethiopic, Armenian, Old Church Slavonic, and Romanian versions survive

§ Evidence supports a Semitic *Vorlage* (probably Hebrew)

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### **Notes prepared by George Lyons**

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July 20, 2004

# VITA ADAE ET EVAE

From "The Apocrypha and Pseudepigrapha of the Old Testament"

R.H. Charles

Oxford: Clarendon Press, 1913

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**Other books concerning the life of Adam and Eve are**

[The Apocalypse of Moses](#)

**and** [The Slavonic Adam and Eve](#)

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

2 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

2 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

3 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

2 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

2 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

3 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

3 assail 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

6 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;

7 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

8 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

9 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

10 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

4 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

3 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

2 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

3 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

2 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:

xlvi 1 'Blessed art thou, O Lord, for thou hast had pity on Thy creature.'

xlvi 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

6 consecrated. And the angels Michael and Uriel buried Adam and Abel in the parts of Paradise, before the eyes of Seth and his mother

7 [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

l 1 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.

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**Last Updated: January 06, 2003**

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# The Life of Adam and Eve

## Summary:

An elaboration on the biblical account of Adam and Eve, this story, in the Latin version called *Vita Adae et Evae*, probably comes from the same source as the Apocalypse of Moses. Various, significant differences, however, allow for a variety of explanations as to their relation. The account begins after Adam and Eve have been forced to leave the garden, but the characters recall their life in the garden on several occasions.

Eve is portrayed as entirely responsible for the fall and subsequent transgressions. While Adam attempts to do penitence, Eve is again deceived by Satan, who, this time, appears to her as an angel of light. Thus, when in the pain of childbirth Eve pleads God for mercy, she receives none. But when Adam asks for assistance for her, his request is granted. Many other elements of the story that are not provided in the canon are included in *The Life*, such as: Satan's fall from Heaven, an early vision given Eve regarding her son's demise, Adam and Eve's 60 additional children, and the serpent biting Seth. In this story, the supposition is that when a person dies, his or her spirit leaves the body and is not rejoined until the resurrection in the age to come.

**Canonical Status:** Part of the Old Testament Pseudepigrapha

**Author:** Probably Jewish

**Original Language:**

- Probably written in Hebrew
- Translated into Latin and Greek
  - Debated relationship between the Latin and Greek editions
  - Probably developed independently
- An Armenian recension was made in the fifth or sixth centuries, from the Apocalypse of Moses
- An existing Slavonic translation mixes the Greek and Latin versions

**Provenance:** disputed and uncertain

- Perhaps a Jew of Alexandria, Egypt
- Probably from Pharisaic circles within Palestine

**Date:**

- Hebrew version from first century BCE to first century CE
- Greek (*Apocalypsis Mosis*) and Latin (*Vita Adae et Evae*) between the second and fourth centuries CE.

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# Notes prepared by Kara Lyons

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for the

Wesley Center for Applied Theology

at Northwest Nazarene University

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July 20, 2004

## **SLAVONIC VITA ADAE ET EVAE**

**From-The Apocrypha and Pseudepigrapha of the Old Testament**  
**R.H. Charles**  
**Oxford: The Clarendon Press, 1913**

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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  
2 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  
2 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.  
2 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.'

(Passage follows exactly parallel to Apocalypsis Mosis xxxii. seq., but in abbreviated form.)

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Scanned and Edited by  
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July 20, 2004

## **APOCALYPSIS MOSIS**

**From-The Apocrypha and Pseudepigrapha of the Old Testament**

**R.H. Charles**

**Oxford: The Clarendon Press, 1913**

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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  
2 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  
2 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  
3 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  
2 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.'

xxxii 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 the Cherubim. 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.'

xxxiii 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  
2 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  
2 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

2 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

2 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

3 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.']

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Scanned and Edited by  
Joshua Williams  
Northwest Nazarene College, 1995

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Northwest Nazarene University  
Nampa, Idaho



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**Last Updated: January 06, 2003**

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# An Electronic Edition of the *Life of Adam and Eve*

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## PART ONE

# INTRODUCTION AND PROBLEMS OF THE TEXT

*The Life of Adam and Eve* is an apocryphal story about the experience of the first human couple after their expulsion from the Garden of Eden. Of the numerous apocryphal works that were written regarding Adam and Eve in the ancient world, this text certainly has pride of place. Not only was its influence in antiquity quite evident and widespread but the tale also enjoyed enormous popularity in the medieval world as well.

## Date

The text has proven very difficult to date and one can be no more accurate than to say it must have been composed between the 3rd and 7th centuries. It is quite possible of course that certain literary units of the work are considerably older than this as there can be no question that the present form of the work is the result of a complex redactional process that wove together different source materials into a single story.

## Provenance

Equally problematic is the question of the work's provenance. Most scholars have assumed a Jewish origin for the work, on the grounds that evidence of explicit Christian features are so minimal in the tale and seem to be of a late redactional level rather than integral to the story itself. Yet recent scholarship on the creation and transmission of such apocryphal tales from antiquity suggests that the possibility of Christian origins be given due consideration. In any event the fact that the tale was copied, edited and expanded by Christian scribes and enjoyed immense popularity in Christian circles needs to be taken seriously. There is evidence of Jewish familiarity with parts of the work but no evidence of any role in the transmission of the text as it now presently stands.

## Languages

The text survives in six languages: Greek, Latin, Armenian, Georgian, Slavonic, and Coptic (only small fragments remain of this version). Most scholars agree that the text was written originally in Greek and that all of the six versions stem from some form of Greek *vorlage*. But it should be emphasized here that the Greek manuscripts that we now possess are not witnesses to this putative Greek original. The present Greek material has undergone considerable redactional activity and should not be considered a better witness to the original form of the text than any of the other forms. Yet it should also be underscored that the text-critical work has hardly begun on this document and almost any conclusions about such matters must be considered provisional and exploratory.

For purposes of convenience we shall refer to all the forms of this work under a simple title, "The Life of Adam and Eve," or *Vita* for short. But it should be borne in mind that each version has its own unique title.

# INDIVIDUAL VERSIONS

## GREEK

- Native Title: *The Apocalypse of Moses*
- Original Publication: C. von Tischendorf, *Apocalypses Apocryphae Mosis, Esdrae, Pauli, Iohanni*. . Leipzig, Mendelssohn; reprinted, Hildersheim, Olms, 1966.
- Current Edition Used: The text prepared by Nagel used in A.-M. Denis, *Concordance grecque des pseudépigraphes d'Ancien Testament: concordance, corpus des textes, indices*. Louvain-la-Neuve, Université catholique de Louvain, 1987.
- Translation: prepared by Gary A. Anderson
- Extended Discussion in Stone, *A History of the Literature of Adam and Eve* pp. 6-13.

The Greek text of the *Vita* was first published by Tischendorf in 1866 on the basis of four manuscripts. Because one of the manuscripts had a prologue which identified the work as a "revelation (*apokalypsis*) to Moses" von Tischendorf titled the work accordingly. Sadly, the misnomer has been the long-standing title of the work even to the present day. Since the original publication of van Tischendorf numerous additional manuscripts have come to light, bringing the total to 25. A full representation of all 25 manuscripts appears in the variorum edition of Nagel, a doctoral dissertation presented to the University of Strasbourg in 1974. Nagel compiled a new text of the *Vita* for a concordance of the Greek pseudepigrapha edited by Denis. The nature of this text is unclear but it appears to be a presentation of the superior reading from Nagel's Family I with numerous additional readings which demonstrate close affinity to the Armenian and Georgian versions.

## LATIN

- Native Title: *Vita Adae et Evae* ("The Life of Adam and Eve")
- Original Publication: W. Meyer, "Vita Adae et Evae." *Abhandlungen der königlichen Bayerischen Akademie des Wissenschaften, Philosoph.-philologische Klasse*. Munich: 14.3, 1878, pp. 185-250.
- Current Edition Used: The text presented here is basically that of Meyer's edition with special notation of the additions found in Family III. The text was prepared by W. Lechner-Schmidt of Germany.
- Translation: prepared by Berlie Custis and Gary A. Anderson
- Extended Discussion in Stone, *A History of the Literature of Adam and Eve* pp. 14-30.

The Latin text was first published by W. Meyer in 1878. He relied mainly on a set of manuscripts found in Munich. Later, J. H. Mozley published another text based on a set of manuscripts found in England. Most recently a full listing of all of the known Latin texts was published by M. E. B. Halford. Most still cite Meyer's edition although numerous superior readings are to be found in Mozley.

At present 73 manuscripts of the Latin are known to exist. The Latin material has only been surveyed in a summary fashion and much work remains to be done. The Latin manuscripts are especially significant for medievalists because of the enormous significance the *Vita* had in spawning later vernacular versions of the life of Adam and Eve. Among these one should include those versions for which we now have excellent editions in English: the Old Irish, *Saltair Na Rann*, the Old French, *Penitence of Adam*, and Lutwin's Middle High German, *Eva und Adam*. The problems involved in sorting out the textual sources of these works have been usefully surveyed in the publications of Murdoch, Quinn, and Halford.

The Latin version of the tale is certainly the most complex of all. At present no critical edition of the material exists. Meyer's edition is regularly cited as authoritative in spite of the fact that numerous superior readings exist in Mozley's survey of the texts found in England. The Latin material has not been re-examined in light of the recent publication of the Armenian and Georgian editions. The Latin material is also difficult because it was subject to such extensive re-writing in the course of its transmission. Halford, indeed, has wondered whether the establishment of a single critical text is possible, so varied is the text in its multiple forms. It seems to have been rewritten each time it was copied. We may only be able to establish priority within particular narrative units. In addition, because the Latin version served as a base text for dozens of other medieval vernacular editions, it may be that a standard critical edition of this text is not to be preferred, for the establishment of a primitive text would be of little use for tracing the life of these traditions in later medieval literature.

## ARMENIAN

- Native Title: "Penitence of Adam"
- Original Publication: Michael E. Stone, *The Penitence of Adam*. Corpus Scriptorum Christianorum Orientalium 429-30; Scriptorum Armeniaci 13-14. ed. R. Draguet. Leuven, Peeters, 1981.
- Current Edition Used: same
- Translation: Michael E. Stone, *Penitence of Adam*, with some minor corrections.
- Extended Discussion in Stone, *A History of the Literature of Adam and Eve* pp. 36-37.

The Armenian version was published by M. Stone in 1981. The critical edition of the text was based on three 17th century manuscripts.

## GEORGIAN

- Native Title: "Book of Adam"
- Original Publication: Georgian original: C. K'urc'ikidze, "*Adamis apokrip'uli ...*" *P'ilologiuri Dziejani*. 1964 1: 97-136. French Translation: J.-P. Mahé, "Le Livre d'Adam géorgienne de la *Vita Adae* in *Studies in Gnosticism and Hellenistic Religions*, ed. R. van den Broek and M. J. Vermaseren. Leiden, Brill, 1981, pp. 227-260.
- Current Edition Used: English translation of J.-P. Mahé. This translation appears for the first time in this work
- Translation: prepared by Gary A. Anderson
- Extended Discussion in Stone, *A History of the Literature of Adam and Eve* pp. 37-39.

The Georgian text was published by K'urc'ikidze in 1964. It was recently translated into French by J.P. Mahé in 1981. The text exists in two recensions, the former surviving in 4 manuscripts while the later in 1.

## SLAVONIC

- Native Title: "Life of Adam and Eve"

- Original Publication: V. Jagic, "Slavische Beiträge zu den biblischen Apocryphen, I, Die altkirchenslavischen Texte des Adamsbuche." *Denkschr. kaiserl. Akademie der Wissenschaften, philos.-hist. Klasse*. Vienna, 42:1-104, 1893. Current Edition Used: V. Jagic.
- Translation: English translation of the German in the *editio princeps* was prepared by Gary Anderson. This translation from the German into the English has been checked for egregious deviations from the Slavonic original by Jacob Jacobsen, University of Pittsburgh.
- 
- Extended Discussion in Stone, *A History of the Literature of Adam and Eve* pp. 30-36.

The Slavonic text is among the most interesting but also the least studied. It follows the Greek in placing the penitence and second temptation narratives at the end of Eve's long discourse on the nature of the fall (Chapter 29 in the Greek, but note that only two Greek manuscripts contain this epitome of the penitence cycle.). The Slavonic text is attested in two recensions, one long and the other short. Jagic published the longer version.

Several traditions in the *Vita* had a long and very developed history in Slavonic literature. These would include the narratives about the origins of the Wood of the Cross (Holy Rood) and the story of the Cheirograph. The relationship of these traditions to the origin and development of the book still await a thorough investigation.

## COPTIC

- Original Publication: W. E. Crum, *Catalogue of Coptic Manuscripts in the Collection of the John Rylands Library*. Manchester, Manchester University Press, 1909.
- Extended Discussion in Stone, *A History of the Literature of Adam and Eve* pp. 39-41.

A small fragment of this version was published by W. E. Crum in 1909. It is very likely that the fragment came from a complete Coptic version of the *Vita* which no longer survives.

# PART TWO

## ELECTRONIC EDITION

### A. Regarding Its Potential

At least three different interpretive issues need to be kept in mind when preparing an edition of this work:

- The relationship of the various manuscripts within a particular language family;
- The relationship of the various versions over against one another;
- The manner in which this tale came into the Middle Ages and influenced the various vernacular forms.



For the first it is imperative to have all of the textual data at hand in order to compare each and every textual witness. For the second it is crucial to have established a critical text that will allow one to set the earliest form of each language-version over against the others with a view toward reconstructing the most primitive form of the work. For the third it is important to have all of the Latin material available in order to determine which Latin exemplar was used as the base text for the creation of a new vernacular version. We might also add that the other textual data may be useful for positing possible Latin originals that no longer exist. In the case of the *Saltair Na Rann* one must consider the very real possibility of a Greek form of the text, unlike any we now possess, underlying the text in question.

Both the enormous volume of material and the numerous ways in which this material needs to be deployed for various research purposes argues strongly for an electronic publication of the material. For any printed publication of material will not only have to restrict the amount of data that will be presented but it will also have to structure the presentation of that data to enhance one particular research strategy or the other. The electronic publication that is envisioned here will be flexible enough to allow scholars to employ the textual data accordingly to whatever research purposes they may have.

The electronic publication will allow for the following:

- Access to each and every form of the text in both its manuscript form and a transcription into a machine-readable form. In addition a reconstruction of the most primitive form of the text and a translation of that form into English will also be offered. At present we have not prepared any facsimiles of the actual manuscripts but shortly a full presentation of the Armenian material will be available. Because the manuscript evidence for the other material is so vast a complete presentation of all data will only be possible with the assistance of collaborators. This work will take years to complete, but again an electronic form of publication will facilitate such collaboration and allow for regular updating of the addition as more information becomes available.
- In addition to the question of access to a wide range of material we also encounter the problem of the presentation of the material. In order to study the text both in a single language tradition or across the various language families it is imperative to be able to present the material in a synoptic fashion that will allow for easy comparison of the variants. Indeed as the study of the New Testament Gospels has shown, a display of variant but related textual traditions in a synoptic fashion allows for far greater comprehension of each the Gospel texts on its own.

But there are other problems involved in the production of an edition of the *Vita*. Two prominent ones immediately come to mind:

- First which texts do we wish to compare? In the printed synoptic text published by Stone and Anderson in 1994 we printed the best critical texts that were available for the 5 language families. Yet it is clear from the very outset that we have assembled a synopsis that privileges an interest in reconstructing the most primitive form of the text. The interests of a scholar of Medieval literature would require a completely different layout. For example a person working on Lutwin's *Eva und Adam* would be most interested in comparing this vernacular version against the possible Latin exemplars in Germany that the author might have used. The scholar working on the Middle English

*Cursor Mundi* or *Canticum de Creatione* would be interested in the Latin exemplars available in England. For someone working on the Old Irish *Saltair Na Rann* a close inspection of the Greek, Armenian and Georgian versions would be necessary.

- Secondly how do we wish to view the texts: in English translation or in the original? Conventional scholarly editions always privilege the language of original composition for obvious reasons. But in the study of this text this would not be the best tact to take as no single scholar could possibly work in the original across the complete range of versions. In a print version one can establish only one manner of usage. The Synopsis produced by Stone and Anderson published the Greek and Latin in the original but employed the language used by the editor of the *editio princeps* for the other versions (the logic being that very few scholars would be capable of using the Armenian, Georgian and Slavonic in the original). In an electronic publication the user could choose for each version whether the original and/or English translation was to be displayed.

## B. EXISTING TECHNOLOGY

At present there exists an ability to present scanned photographs of the manuscript evidence, a transcription of any original which was composed in a Latin alphabet and an English translation of each text.

One level of our Archive will present the user with this full range of material: a scanned original of the manuscript pages, transcription of the original text, and an English translation. In most cases the English translation would only be found for the "critical text," the understanding being that scholars working on the problem of textual versions would not need a translation. Obviously, though, given the wide range of language groups represented, no one scholar could work in the original for every text represented.

## C. NON-LATIN CHARACTER SETS

An obvious desideratum for an electronic publication of the *Vita* is the ability to represent the various non-Latin texts in machine readable form (Greek, Armenian, Georgian, and Slavonic). At present there are numerous ways to do this on any particular PC or Macintosh (and to a lesser degree the same is true for Unix machines). But none of these machines achieves this representation in a standardized fashion. Indeed the manner of encoding and presenting any single font can vary widely depending not only on the type of computer one is using but also the type of font-software that is being employed. This is because most computers represent character sets in a 7- or 8-bit (byte) fashion. Or to put the matter in more general terms, one is limited to at most 256 different characters at any one time. The Latin alphabet is almost always a fixed variable in this situation but the placement of the foreign characters across these remaining "open" bits is often unique to any given piece of software. Thus Latin-based texts can be ported from one computer to another without any problems, but one can rarely, if ever, say the same for non-Latin based texts.

The development of Unicode, a 16-bit convention for rendering character sets allows a computer to process over 65,000 characters at any one time. Every known character-set can be handled by this convention and perhaps just as important, in a uniform and standardized manner.

The encoding of non-Latin character sets according to uniform standards will allow the textual data we prepare to be utilized by scholars everywhere just as present-day ASCII conventions allow for such portability for Latin characters. Of course one drawback at present is that few software tools exist for Unicode implementation, but this is quickly changing. Most likely, far sooner than anyone would have imagined, it will become widely available for micro-computer applications.

All of the texts prepared for this edition of *Vita* have been converted into Unicode conventions. When personal computers are able to utilize this information all the texts we have assembled will be universally usable.

## **BABBLE: A SYNOPTIC TEXT VIEWER**

An additional consideration is the ability to display the texts in a synoptic fashion, in parallel columns. On a conventional word-processor, multi-lingual texts can be presented in such a manner. Indeed this was the way in which Stone and Anderson assembled their first form of the published Synopsis. This camera-ready 'electronic' text prepared for Scholars Press has the textual witnesses for the *Vita* laid out in multiple columns. It should be noted, however, that this assemblage was limited by the particular editorial predilections of the editors and cannot be altered as far as its print version stands and can only be altered in a very laborious manner in its present electronic version. Each column must be erased and reconstructed verse by verse.

During my year in residence, the Institute for Advanced Technology in the Humanities (IATH) at the University of Virginia has undertaken development of a Unicode-based synoptic text viewer called [Babble](#), the immediate purpose of which is to allow us to construct a synoptic presentation of the *Vita*. Because Babble is Unicode-based, it can simultaneously display (across the network, using X-Windows) a mixed collection of texts in different character sets--at present, Hebrew, Latin, Greek, Cyrillic, and Japanese. The tool can also read 'tagged' line-numbers for each text it encounters and align those various texts in horizontal rows according to the line-numbers. This will allow one to place any text one wishes in a given column, and as long as that text has been properly marked up, Babble will be able to present the text so that each verse-unit corresponds to the other versions present in the synopsis. Babble will also allow the texts to be selectively linked for scrolling, and it will allow texts to be selectively line-wrapped to fit within the display area, or unwrapped, in which case horizontal scroll-bars can be used. In line-wrapping and other functions, Babble also respects the directionality of the text in question, wrapping Hebrew from right to left, for example.

We have used SGML conventions to establish the marked verse-tags and have marked each text in two ways: one which conforms to the native versification of the particular language version (in accordance with its principal publication and the manner in which it has normally been referred to by scholars) and another which gives a unique verse-tag to each verse unit across the 5 language groups. This latter means of tagging allows each version to be linked electronically to the other. This second means of tagging the verses is, of course, unique to the present synoptic presentation and so is completely artificial. This means of tagging the material is will not be visible to the user of the tool but will be used solely for the purpose of

lining the texts up in an appropriate synoptic arrangement. [\[Click here for an example of how this works\]](#)

Ideally, for the purposes of this project, one would start Babble with a default set of texts: in this way, one would be presented with a single 'critical' text for each of the versions of the *Vita*. Moreover, one could elect to compare Mozley's Latin text instead of Meyer, or one could set several Latin versions over against Lutwin's *Adam und Eva*.

Since Babble will be SGML-aware [SGML=Standard Generalized Markup Language], it will take advantage of any mark-up that an editor may wish to implement. Indeed it is the SGML-encoded chapter and verse tags that this software will use to display the texts in synoptic fashion. As one scrolls up or down the text, the various versions will in move in tandem. The tool will also allow one to 'unlock' the columns, if desired, and to scroll the files independently. For further information on this tool see the [software demonstration page](#) on the IATH Web site. One must have an X-terminal or be able to emulate X-Windows in order to run the Web-based demonstration. This is what Babble looks like:

The screenshot shows the Babble application window with a menu bar (File, fOrmat) and three columns of text. Each column has a header with 'D', 'W', and 'F' buttons. The first column is titled 'Genesis: Hebrew' and shows 'Chapter 1' followed by seven numbered paragraphs of text. The second column shows the Hebrew text for the same paragraphs, with some words in all caps and some in lowercase. The third column shows the Greek text for the same paragraphs, with some words in all caps and some in lowercase. The text is aligned to facilitate comparison across the three versions.

it separated the water which was below the expanse from the water which was above the expanse. And it was so.

8. God called the expanse Sky. And there was evening and there was morning, a second day.

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם  
מִתַּחַת הַשָּׁמַיִם אֶל-מְקוֹם אֶחָד  
וְיִהְיֶה כֵן׃ [9]  
וַיִּקְרָא אֱלֹהִים לַיְבֹשֶׁת אֶרֶץ  
וּלַמְּקוֹה הַמַּיִם קִיָּא יַמִּים וַיֵּר  
אֱלֹהִים כִּי-טוֹב׃ [10]  
וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ  
דְּשָׂא עֵשֶׂב מִזְרִיעַ דְּרַע עֵץ כָּרִי [11]

5. και ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσεν νύκτα. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωί, ἡμέρα μία.  
6. Καὶ εἶπεν ὁ θεὸς Γενηθήτω

## Part III: A TOUR OF THE ADAM AND EVE ARCHIVE

### Introduction

The Archive has been put together with two purposes in mind. The first is more important: to enhance the study of the *Vita* itself. But the other purpose is also of some significance: to assemble a wide range of material related to the interpretation of the *Life of Adam and Eve* in Late Antiquity. This latter aim, of course, is enormous and is probably impossible to complete in the course of any one individual's lifetime. Since so much material about Adam and Eve was being collected in view of the interpretation of the *Vita*, it seemed reasonable also to assemble those same sources in terms of how they illuminated the early interpretation of the story of Adam and Eve in its broadest possible array. Certainly one of the chief virtues of the electronic medium is the ability to assemble an archive such as this that can serve multiple purposes. All of the texts that are collected as background to various interpretive problems in the *Vita* can just as well be assembled into a source book or better, electronic Archive for the story of Adam and Eve in its most general outline.

### The Archive

When one turns to the the opening page of the Archive, one is presented with a set of different categories of interpretation that bear on the life of Adam and Eve. These include:

- The *Vita* itself
- The Biblical Text of Genesis 1-3
- Commentaries written on those verses by both Jewish and Christian writers
- Apocryphal stories about Adam and Eve from the earliest post-Biblical period up to and including Medieval rewritings of the tale that are explicitly built on our *Vita* text
- Iconographic representations of the story

Unfortunately much of this material had to be presented in English translation alone. This is because the Web cannot, as of yet, present anything more than the standard Latin alphabet. The reliance on English means that the scholarly usage of the material is going to be hampered by not allowing for direct access to the original. Just as problematic is the fact that most of the material in English translation is of recent vintage and thus is copyrighted. We have assembled all of these texts in the original, but their display will

have to be a future event. As to those texts in English, we have posted as many representative samples as can be done. Let us describe each section of the Archive.

1. The *Vita* text itself. In this section we present the *Vita* text in its entirety. The material will be approachable from two directions representing two different user-purposes:
  - [MANUSCRIPTS](#) One goal will be to present every text in its original manuscript page form. Ideally each manuscript will also be transcribed into machine readable form and translated into English. Most likely, though, the English translations will be limited to a single 'critical' text (or, in certain cases two or three representative exemplars). In addition, this section of the Archive will contain a description of the textual families, their history and other background information necessary for understanding the type of material that has been assembled.
  - [SYNOPSIS](#) The other goal will be to present the *Vita* in a synoptic fashion. At present this is only possible by setting the material up in a "table" on the Web (This "table" is currently under construction. The texts can only be shown in English or Latin. We have also developed a synoptic text viewer which will allow the representation of all the data in each language. This viewer has been described above.
2. [The Biblical Text](#). This portion of the Archive will present the Biblical texts in one of two ways: Either as a single text in serial order, or in a synoptic table that will enhance the ability to discern variants across the many versions. Again, although we are limited to the Latin alphabet, all the data has been stored in the originals and with the synoptic text viewer the material will be viewable in the original. When the Web can handle Unicode, all of this material will become publicly available.
3. [Commentaries](#). The number of commentaries on Genesis 1-3 that were produced in Late Antiquity is staggering. At present only a small sampling is represented. In the end we hope to have a dozen or so Patristic commentaries, several Rabbinic texts pertinent to Gen1-3 and a selection of Medieval line-by-line commentaries.

Because these commentaries are so long, it is useful to set up their electronic presentation in a manner that will facilitate easy searching. Each commentary will begin with a short table of contents with hot-buttons linked to a single or several biblical verses. Thus the user will be able to go directly to the text under consideration.

4. [Apocryphal Stories](#). At present we have incorporated the *Book of Jubilees* and the *Cave of Treasures*. We hope to include a rather large sampling of Armenian apocrypha as well as several Medieval retellings of the story of Fall that built on the *Vita* as their base text. Among these will be Lutwin's *Eva und Adam* and the anonymous Old Irish, *Saltair Na Rann*. The *Saltair* is especially interesting for text-critical purposes, for it appears to have preserved a Greek form of the *Vita* text that underlies the form of the work witnessed in the Armenian and Georgian versions.
5. Images. Here we have the largest problem with copyright. A variety of images have been assembled in regard to the Cheirograph legend and the Fall of Satan narrative. In addition we have scanned in the iconographic material on Gen 1-3 from: a. The San Marco mosaics, b. *The Hortus Deliciarum*. None of this material is currently available for viewing.

## B. The Fall of Satan



The Archive has also been presented in a way to illustrate sample problems in the *Vita* narrative. Over the course of the last year Stone has worked on the legend of the Cheirograph in the *Vita* and in all of the associated apocryphal material, Anderson has worked on the Fall of Satan. Below we will present some of the sources for the study of Satan's fall as it is witnessed in the *Vita* narrative and in the exegesis of Ezekiel 28.

The [source page for the Fall of Satan](#) has been linked to the Pericope page. It will also be accessible from the very first page of the Archive itself. When one enters the source page for this narrative unit one will find a representative sampling of various materials from late antiquity that are relevant for the interpretation of this narrative unit in the *Vita*. In addition to the source material itself, there will also be an interpretive essay that will guide the reader through the material. As in any humanistic endeavor this essay cannot be considered the last word on the subject, rather it represents the views and perspectives of the compilers of this Archive. The advantage of presenting the material in this fashion is that the user of the archive will be able to see at a very quick glance what sources have been assembled by the author and will be able to consult these sources either to confirm what the author has written or to form a new opinion on the matter.

The sources presented in the Fall of Satan page represent, for the most part, the categories that stood at the very front of the Archive. We have divided them as follows:

1. The *Vita* narratives that bear on the tale itself;
2. Possible Biblical sources for the creation of the tale;
3. Apocryphal retellings that directly bear on the history of the idea;
4. Patristic and Rabbinic writings relevant to the fall of Satan. This category is very close to the "commentary" section that was listed at the front of the Archive. Some of the material is in the form of a line by line commentary, but other materials here represent early Christian exegetical activity as attested in other theological sources;
5. Koran. This is a special category that is quite important for the story of Satan's fall for the Koranic story built directly on the *Vita*;
6. Images.

## I. The Vita

A special interest of the project is to describe how these various sources interact in antiquity and why it is important to keep them in mind as one proceeds through the materials themselves. Let us begin with the evidence of the *Vita*.

The *Vita* material can be viewed in a variety of ways. One can look at the material in [each text on its own terms](#), or one can find all the versions assembled in English translation on a [single HTML-page](#) [HTML=Hyper-Textual Markup Language] for rapid comparison of the different text-forms, or, finally, one can view the materials in synoptic fashion through the means of the Synoptic Text Viewer. The latter

version will allow for the display of the text in its original language [though the reader should be aware that because this tool works on a UNIX machine we can only provide the display for those languages in which a UNIX font exists. For the present this limits us to Greek, Slavonic and Latin; Armenian and Georgian still wait implementation.] We have found the relevant material for the fall of Satan in two places. First in pericope 5, where Satan provides for Adam the reasons for his fall. Second in pericope 18 where the reasons for Satan's primordial fall become the same reasons for the "fall" of the serpent prior to the temptation of Eve.

## II. Biblical Sources: Ezekiel 28

The lament that Ezekiel intones against the prince of Tyre was one of the classic "fall of Satan" texts in early Christianity. The key features of the text that attracted commentators were the description of the stones that this prince had girded himself with in verse 13 and the description of the Cherubs in verses 14 and 16. Both of these texts varied wildly across the different versions and careful study of the influence of these texts necessitates that one compare the various versions that existed in late antiquity.

The synoptic presentation that we offer contains the text in four different text forms: Hebrew, Greek, Latin Vulgate and Syriac Peshitta. Since the Latin Vulgate was a direct translation from the Hebrew original it does not offer any substantial textual variation but it does provide evidence of several important interpretive moves in the way it renders several of the Hebrew phrases. The Greek and Peshitta versions show some striking contrasts to the Hebrew text form.

The first problem that should be attended to is the list of the gems in verse 13. As commentators have long noted this list of gems is very close in form to the list of twelve gems found in Exodus 28. The Greek version shows a near one-to-one correspondence with that list whereas the Hebrew and Latin Vulgate show agreement for nine of the twelve. The Peshitta is a far more complicated problem, showing agreement for just seven. The correspondence between the stones in these two chapters suggested to many commentators, both ancient and modern, that the picture of the denizen of the Garden portrayed in Ezekiel 28 builds on the model of the High Priest in Exodus 28. The putative 'Prince of Tyre' in Ezekiel not only dwells in the sacred space of Eden but is adorned with a distinctive vestment that must have served to accentuate his lofty stature.

The second problem in the Biblical text is the identification of the Cherub figures in verses 14 and 16. Here are problems are two-fold. On the one hand we are dealing with true variant texts. The Hebrew (as well as the Peshitta and Vulgate) of verse 14 describes a Cherub who is both anointed (or "extended [of wing]") and overshadowing, whereas in verse 16 we have a Cherub who is simply overshadowing. The Greek on the other hand describes this figure simply as a Cherub, no other distinguishing marks to be found.

In addition to this question of textual variants, we also have the problem of how to read the Hebrew original. Hebrew, being a language that is written without vowels, often provides a reader with variant possibilities for vocalization. And since the vowels provided also indicate the form of the verb (or noun) in question, variant vocalizations often yield variant meanings. Thus in verse 14 one can read the same



Hebrew text as either: A. "You are the Cherub . . . and I placed you" or B. "With the Cherub . . . I placed you". To complicate things even further one should note that the adjectives used to describe the Cherub are also subject to different renderings. Some commentators take the Hebrew vocable *mem-mem-shin-het* as a *hapax legomenon* that refers to an anointed status. Hence: "the anointed Cherub". An example of this sort of understanding can be found in Theodoret of Cyrrhus. Other commentators take the vocable as though it were from a better attested but far latter verbal root, "to be stretched out, extended (as a measuring line)". This would indicate that some feature of the Cherub was of considerable extension. Since Cherubs are often depicted with wings one could render the clause, "Cherub with extensive wingspan." So the phrase comes into St. Jerome's Vulgate version: "tu cherub extentus." We could make the picture even more muddy by mentioning the fact that manuscripts of the Greek Bible tended to be corrected, over time, to the text-form found in the Hebrew Bible. Thus, if we consulted the Greek text used by Theodoret we would find a form of the Greek Bible that is close to our present Hebrew form than the Greek original.

In any event, the importance of presenting this panoply of textual evidence is to show how many different "Bibles" existed in late antiquity. When one comes to investigate any particular commentary or apocryphal writing on Ezekiel 28 one must first ask which Biblical version was used by the writer before making any assessment of the exegesis supplied therein.

### III. Commentaries

We have provided a number of ancient commentaries related to the fall of Satan. Some of the material provides information relevant to the apocryphal tale itself, such as the material found in the Hymns of Romanos. Other materials listed here are more directly relevant to the exegesis of Ezekiel 28. For example in Origen's work [\*De Principiis\*](#), he discusses in detail just why this Biblical text became such an important source for the fall of Satan. The casual reader of the Bible would certainly be puzzled by this fact because the chapter ostensibly is about the historical king of Tyre. For Origen, however, the chapter cannot possibly be about this historical figure--for which king of Tyre ever resided in Eden, was appareled with priestly vestments and walked on fiery stones? Origen notes that according to certain Biblical texts every foreign nation was ruled over by a guardian angel. The story of the prince of Tyre, then, is not about an ordinary prince or king but rather about the angelic prince who stood watch over this ancient city. Origen equated this angelic prince with the figure of Satan since his primordial existence is described as so preeminent prior to his fall. Much the same type of interpretation can be found in Theodoret's commentary on Ezekiel 28. This sort of analysis of the chapter was altogether a commonplace in early Christian material and could be found in many other writers as well.

### IV. Apocryphal Stories

The story of Satan's fall occurs in numerous other apocryphal material. The question of how these stories are related to the story found in the *Vita* is still *sub judice*. Most assume that the story found in the *Vita* is *Grundform* of the tradition and though this is likely, it will still require careful analysis before it is confirmed.

One detail that looms large in several of the Coptic versions of this tale is the question of the Cherubs. In several Coptic texts (For example see: [Coptic Text Attributed to Peter of Alexandria](#)) we can find explicit reference to the fact that Satan was driven from his pre-fallen glorious state by a Cherub. There can be no doubt that the Cherub in question is the same figure we find in Ezekiel 28:16.

This curious linkage between our apocryphal tradition of Satan's pre-fallen glory and Ezekiel 28 should occasion no surprise. We find it everywhere in the Patristic commentaries. Yet one does not find in these Coptic sources any references to the Cherub that is spoken of in Ezekiel 28:14. As one will recall, this verse is quite problematic textually, but could be rendered as follows: "you were the Cherub of extended [wingspan] who overshadows." This motif indeed seems to be present in the Georgian version of our tale. For in the Georgian version we see Satan describe his pre-fallen glory in this manner: "My wings were more numerous than those of the Cherubim, and I concealed myself under them. Because of you, now my feet walk on the earth. . ." In light of the tradition we have traced it is very hard indeed not to associate this description of Satan's pre-fallen glory from the text of Ezekiel 28:14-16.

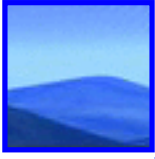
## V. Images

The last portion of the Fall of Satan page has to do with images that relate to this motif. In this section we have included a wonderful early medieval rendering (12th century) of Satan in his pre-fallen glory found in the [Hortus Deliciarum](#). In this work two textual annotations are found on the image that link the figure of Satan to our Ezekiel text. First, an inscription is held across his figure which contains the Latin Vulgate text of 28:14: "You are the Cherub with extensive [wingspan]." Second is an inscription beside him which describes the precious stones which make up his vestment. In the image itself we can see that our artist has used these biblical details to fashion his image of Satan. Our figure is pictured like the Cherubim who stand at either side of God the Father (upper register). But he is distinct in two ways: 1. He is wearing a special vestment that appears to have twelve stones fixed on the vertical portion of the stole and 2. he is blessed with an especially extensive wingspan, indeed a wingspan of such length that it truly "overshadows" the other Cherubim. In the language of the Psalter we could say that this figure of Satan, prior to his fall, is truly a figure under whose wings the other members of the divine host can take refuge.

This image was, of course, fashioned completely independently of the story found in the *Vita*. But it attests to the attraction of those motifs in Ezekiel 28 to a variety of different authors in late antiquity.



["The Life of Adam and Eve"](#)



[IATH WWW Server](#)

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*Last Modified: Tuesday, 18-Jul-1995 14:50:09 EDT*

# Apocalypse of Abraham

## Summary:

This apocalypse, written in the name of Abraham, tells how the patriarch's experience with pagan idols led him to seek the true God. God, the Creator, answers Abraham in the form of fire. God tells him to go to Mount Horeb and offer sacrifices to God. Abraham obeys and receives a vision, including a revelation of the Covenant, the destruction of the Temple, and the struggles the Jews will endure. Ten plagues will test humanity, but God will prevail over evil and the promised Messiah will appear and lead God's chosen people to everlasting peace and rejoicing.

## Sources:

- § Midrash based on Genesis 15
- § Allusions to Genesis and Ezekiel
- § Same traditions as 1 Enoch 1—36

**Canonical Status:** Old Testament Pseudepigrapha

## Author:

- § Written under the pseudonym of Abraham
- § An unknown Jew
- § The book may combine two works (chs. 1—8: haggadah; 9—32 apocalypse) by different Jewish authors

## **Date:**

- Shortly after the fall of the Temple in AD 70
- Probably around AD 80 (refers to the recent eruption of Mt. Vesuvius [79])

## **Original Language:**

- Either Hebrew or Aramaic (although no text in the original language survives)
- Preserved only in manuscripts in Old Church Slavonic (14<sup>th</sup> century and later)

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### **Notes prepared by David Arnold**

(Senior Religion Major)

for the

Wesley Center for Applied Theology

at Northwest Nazarene University

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errors.

# Apocalypse of Moses

## Summary:

The Apocalypse of Moses is an expanded version of Genesis 3 and 4. The story begins with Adam, who is near death, asking Eve to call in their children and tell them about their transgression. Before the Fall, the two inhabited Paradise, which was in the third level of Heaven. Eve explains how the serpent came to her while their protective angels were in a higher level of Heaven worshiping God. The serpent Satan convinces her to eat from the forbidden fig tree; and she persuades Adam to sin as well. As a result, they lose their original righteousness and innocence, which God had given them at Creation. As punishment, God exiles them from Paradise to the Earth below. The future that awaits Adam, if his life is good, is resurrection to the third heaven, where he can once again continually eat from the Tree of Life and so live forever.

## Sources:

§ Possibly utilized the Latin *Vita Adae et Evae*. There are many similarities between the two although it is uncertain which of the two was written first or if they simply share a similar tradition.

§ Shares parallels with 4 Ezra and 2 Baruch

§ The biblical story of Adam and Eve (Genesis 3 & 4)

**Canonical Status:** Old Testament Pseudepigrapha

**Author:** an anonymous Jew

**Date:** Around the 4<sup>th</sup> century AD

**Original Language:**

§ Uncertain, possibly Greek or Syriac

§ The earliest text is Greek and dates from the 11<sup>th</sup> century

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errors.



# *The Aseneth Home Page*

*by Dr Mark Goodacre  
University of Birmingham*

Welcome to *The Aseneth Home Page*, the web site devoted to *Joseph and Aseneth*, a tale told about the Biblical Patriarch Joseph and his Egyptian wife Aseneth, usually classed as part of the Old Testament Pseudepigrapha. This page was created to coincide with course THM393 (Set Texts) taught the Spring Semester 1999 in the Department of Theology, University of Birmingham. You will find here an introduction, a translation, bibliography and links.

## *Contents*

- [\*Joseph and Aseneth\* \(David Cook's translation\)](#)
- [\*Introduction to Joseph and Aseneth\*](#)
- [\*Hyperlinked Bibliography\*](#)
  - [\*Add to the Bibliography\*](#)
- [\*External Links\*](#)
- *Student Essays:*

- [Ideal Man versus Ideal Woman in \*Joseph & Aseneth\*](#), Moira Forbes
- [Apocalyptic Imagery in \*Joseph and Aseneth\*](#), Rebekah Rowland

### ***Latest Update: 17 July 2000***

- **[Review of Ross Kraemer](#)**: two new reviews of Ross Kraemer, *When Aseneth Met Joseph* (by Gideon Bohak and Randall Chesnutt) added to [Links](#) and [Bibliography](#) sections.
- **[Bibliography](#)**: several corrections made, including clarifying authorship of articles by Christoph Burchard and Carsten Burfeind, with thanks to the latter for his help; all URLs checked and updated; some removed. New addition: Edith Humphrey's new book. More updates to come soon.
- **[External Links](#)**: all checked and updated.

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The Aseneth Home Page was first published on 12 February 1999.  
To cite this page: Mark Goodacre, *The Aseneth Home Page* (1999-2000)

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# *Joseph & Aseneth:*

## *Translated by David Cook*

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**I.** It came to pass in the first year of the seven years of plenty, in the second month, that Pharaoh sent out Joseph to go round the whole land of Egypt. 2. And Joseph came, [\[1\]](#) in the fourth month of the first year, on the eighteenth day of the month, [\[2\]](#) into the district of Heliopolis. 3. And he was collecting all the corn of that land, as the sand of the sea. 4. Now there was in that city a man, a satrap of Pharaoh; and this *man* was the chief of all Pharaoh's satraps and lords. [\[3\]](#) 5. And he [\[4\]](#) was very rich, and wise, and generous, and he was Pharaoh's counsellor, and his name was Pentephres; and he was the priest of Heliopolis. [\[5\]](#) 6. And Pentephres had a virgin daughter of about eighteen years of age, tall and beautiful and graceful, more beautiful than any other virgin in the land. [\[6\]](#) 7. And she was quite unlike the daughters of the [\[7\]](#) Egyptians, but in every respect like the daughters [\[8\]](#) of the Hebrews. 8. And she was as tall as Sarah, and as beautiful as Rebecca, and as fair as Rachel; and this virgin's

name was Aseneth. 9. And the fame of her beauty spread through all that land, even to its remotest corners; [9] and all the sons of the lords and of the satraps and of the kings sought her hand in marriage, young men all *of them*. 10. And there was great rivalry between them because of her, and they began to fight among themselves [10] because of Aseneth. 11. And Pharaoh's eldest son heard about her, and he begged his father to give her to him as *his* wife. 12. And he said to him, "Give me Aseneth the daughter of Pentephres the priest [11] of Heliopolis as *my* wife." And his father Pharaoh said to him, "Why should you want a wife of lower station than yourself? 12. Are you not king [12] of all the earth? [13] 14. No! See now, [14] the daughter of King Joakim [15] is betrothed to you, and she is a queen and very beautiful indeed: take her as your wife."

1. to go round . . . came: B om.
2. in the fourth . . . month: Slav. om.
3. and this *man* . . . lords: B om.
4. Lit. 'this man'.
5. B 'and Pentephres was the first man of Heliopolis'; D om.
6. Or 'upon the earth'.
7. d. of the: D om.
8. but . . . daughters = HA: BD Slav. 'and'.
9. even to . . . corners: Slav. om.
10. among themselves: B om.
11. B 'the first man'
12. So D: BE 'king as you are'; G 'For you are king'.
13. Or 'land'.
14. See now: D om.
15. So BD Slav.: FH 'of the king of Moab'; A 'of king Joachim of Moab'.

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**II.** Now Aseneth despised all men and regarded them with contempt; yet no man had ever seen her, for Pentephres had a tower in his house, and it was large and very high. 2. And the top storey had ten rooms in it. 3. The first room was large and pleasant; and it was paved with purple stones, and its walls were faced with precious stones of different kinds. 4. And the ceiling of that room was of gold; and within it [1] were ranged the innumerable gods of the Egyptians, in gold and silver. 5. And Aseneth worshipped all these; and she feared them and offered sacrifices to them. [2] 6. The second room contained all *the finery for Aseneth's adornment and treasure chests*. [3] 7. And there was much gold in it, and silver, and garments woven with gold, and precious stones of great price, and fine linens. 8. And all her girlish ornaments were there. [4] 9. The third room contained all the good things of the earth; [5] and it was Aseneth's store-house. 10. And seven virgins had the remaining seven rooms, one each. 11. And they used to wait on Aseneth, and were of the same age as she was, for they were all born on the same night as Aseneth; and they were very beautiful, like the stars of heaven, and no man or boy had ever had anything to do with them. 12. And Aseneth's large room, where she spent her time, [6] had three windows. 13. One window looked out over the courtyard to the east: the second looked to the north, onto the street; and the third to the south. 14. And a golden bed stood in the room, facing the east. 15. And the bed had a coverlet of purple woven with gold, embroidered with blue, and fine linen. 16. In this bed Aseneth used to sleep alone, and no man or woman ever [7] sat upon it, except Aseneth only. 17. And there was a great court all round the house, and a wall round the court, very high *and* built of great rectangular stones. 18. And there were four gates to the court, overlaid with iron; and eighteen strong young men-at-arms used to guard each one of them. 19. And along the wall inside the court every kind of beautiful tree that produces fruit had been planted; and the fruit on every one of them was ripe, for it was harvest time. 20. And on the right of the court there was an ever-bubbling [8] spring of water, and beneath the spring a great cistern [9] that received the water from the spring *and* out of which a river flowed through the middle of the court and watered all the trees in it.

1. Lit. 'that room'.
2. FH add 'daily'
3. In this verse the authorities differ not a little among themselves over the details, though without any change in the general sense.
4. Lit. 'And there was all the adornment of her virginity'.
5. Or 'land'
6. Lit. 'where her virginity was nurtured'.
7. So BH Slav.: D om.
8. Lit. 'rich': D om.

9. Slav. adds 'of marble'.

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**III.** And it came to pass [1] in the fourth month, on the eighteenth [2] day of the month, that Joseph came into the district of Heliopolis. [3] 2. And as he approached the city, Joseph sent twelve men in front of him to Pentephres, the priest of Heliopolis, saying, May I be your guest to-day, [4] for it is near noon and time for a mid-day meal? 3. The sun's heat is overpowering, and I would enjoy some refreshment under your roof. 4. When Pentephres heard this, he was overjoyed and said, 5. "Blessed be the Lord, the God of Joseph." And Pentephres called his steward [5] and said to him, 6. "Make haste and get my house into order, and prepare a great feast, because Joseph, the mighty man of God, is coming to us to-day. 7. And Aseneth heard that her father and mother had come back from their family estate in the country. [6] 8. And she rejoiced and said, I will go and see my father and my mother [7] for they have come back from their family estate in the country. 9. And Aseneth hurried [8] and put on a fine linen robe of blue woven with gold and a golden girdle round her waist, and she put [9] bracelets round her hands and feet, and she put on golden trousers and a necklace round her neck. 10. And there were precious stones all about her, with the names of Egyptian gods inscribed on them everywhere, on the bracelets and on the stones; and the names of the idols were stamped on the stones. 11. And she put a tiara on her head and bound a diadem round her temples and covered her head with a veil.

1. BH Slav. add 'in the first year of the seven years of plenty'.
2. So H Slav. Syr. Arm. Lat.: BDFa 'twenty eighth'.
3. B Slav. add 'and he was gathering the corn of that land' (Slav. + 'as the sand of the sea').
4. Lit. 'I will stay with you to-day'.
5. Lit. 'him who was over his house'.
6. Lit. 'the field of their inheritance'. And so similarly at iii.8, iv. 3, xvi.2, xx.5, xxiv.14, and xxvi.1.
7. and my mother: BF om.
8. B adds 'into the room where her robes lay'.
9. she put = Slav.: BD om.



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**IV.** And she hurried and came down by the staircase from her storey at the top; and she came to her father and mother and greeted them. 2. And it gave Pentephres and his wife great joy to see their daughter Aseneth adorned as the bride of God. And they took out all the good things they had brought from their estate in the country, and they gave them to their daughter. [1] 4. And Aseneth rejoiced at the good things, and at the fruit, the grapes and the dates, and at the doves and at the pomegranates and the figs, for they were all delightful. 5. And Pentephres said to his daughter Aseneth, "My child": she said, "Lo, *here I am, my lord.*" 6. And he said to her, "Sit down, please, [2] between us: I want to talk to you." [3] And Aseneth sat down between her father and her mother. 7. And her father Pentephres [4] took her right hand [5] in his right hand and said to her, "My child"; and Aseneth said, "What is it, father?" [6] 8. And Pentephres said to her, "See, Joseph, the mighty man of God, is coming to us to-day, and he is ruler of all the land of Egypt, for Pharaoh has appointed him ruler of all our land; [7] and he is the distributor of corn throughout the country and is to save it from the famine that is come upon it. 9. And Joseph is a man that worships God: *he* is discriminating, and a virgin (as you are to-day), and a man of great wisdom and knowledge, and the spirit of God is [8] upon him, and the grace of the Lord *is* [9] with him. 10. So come, my child, and I will give you to him as *his* wife: you shall be his bride, and he shall be your bridegroom for ever." 11. And when Aseneth heard what her father said, a great red sweat came over her, and she was furious [10] and looked sideways at her father. [11] 12. And she said, "Why should my lord and my father speak like this and talk as if he would hand me over like a prisoner to a man of another race, a *man who was a fugitive and was sold as a slave?* 13. Is this not the shepherd's son from the land of Canaan, and he was abandoned by him? 14. Is not this the man who had intercourse with his mistress, [12] and his master threw him into prison where he lay in darkness, [13] and Pharaoh brought him out of prison, because he interpreted his dream? 15. No! I will marry the eldest son of the king, for he is king of all the earth." [14] 16. On hearing this, Pentephres thought it wiser to say no more to his daughter about Joseph, for she had answered him arrogantly and in anger.

1. and they gave . . . daughter: B om.
2. So BH: D om.
3. Lit. 'and I will speak my words to you'.
4. So D: B om.
5. in his right hand = B Slav.: D om.
6. Lit. 'Let my lord and (B om. 'my lord and') my father speak'.
7. of all our land: DF om.
8. So FA: BD 'was'; EH om.
9. BD 'was'.
10. Lit. 'she was angry with a great wrath'.
11. at her father: B om.
12. Is not . . . mistress = D Slav.: B om.
13. Lit. 'into the prison of darkness'.
14. Or 'land': D adds 'of Egypt'.

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**V.** And behold, one of the young men from Pentephres's retinue burst in and said, 2. "Lo. Joseph is at the gates of our court." And Aseneth quickly left her father and her mother and ran upstairs and went into her room and stood at the big window that looked towards the east, so as to see *Joseph* as he came into her father's house. 3. And Pentephres and his wife and all his relations went out to meet Joseph. 4. And the gates of the court that looked east were opened, and Joseph came in, sitting in Pharaoh's viceroy's chariot. 5. And there were four horses yoked *together*, white as snow, with golden reins; and the chariot was covered over [1] with gold. 6. And Joseph was wearing a marvellous white tunic, and the robe wrapped around him was purple, made of linen woven with gold: *there was* a golden crown on his head, and all round the crown were [2] twelve precious stones, and above the stones twelve golden rays; and a royal sceptre *was* in his right hand. 7. And he held an olive branch stretched out, and there was much fruit on it. 8. And Joseph came into the court, and the gates were shut. 9. And strangers, whether men or women, remained outside, because the gate-keepers had shut the doors. [3] 10. And Pentephres came, and his wife, and all his relatives, except their daughter Aseneth; and they made obeisance to Joseph with *their* faces to the ground. 11. And Joseph got down from his chariot and extended his right hand to them.

1. Lit. 'shaded over'. Is the reference to a golden awning over the chariot, or was the chariot itself overlaid with gold?
2. the crowns were: B om.
3. D adds 'and all strangers were shut out'.

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**VI.** And Aseneth saw Joseph and she was cut to the quick, her stomach turned over, [1] her knees became limp, and her whole body trembled. 2. And she was much afraid and cried out and said, "Where shall I go, and where can I hide myself from him? And how will Joseph, the son of God, regard me, for I have spoken evil [2] of him? 3. Where can I flee and hide myself, for he sees everything, and no secret is safe with him, because of the great light that is in him? 4. And now may Joseph's God be propitious to me [3] because I spoke evil in ignorance. 5. What can I hope for, [4] wretch that I am? Have I not spoken, saying, Joseph is coming, the shepherd's son from the land of Canaan? And now, behold the sun is come [5] to us from heaven in his chariot and has come into our house to-day. 6. But I was foolish and reckless to despise him, and I spoke evil of him and did not know that Joseph is the son of God. 7. For who among men will ever father such beauty, and what mother [6] will *ever* bear such a light? Wretch that I am and foolish, for I spoke evil *of him* to my father. 8. Now let my father give me to Joseph [7] as a maidservant and a slave, and I will serve him for ever."

1. Lit. 'and she was strongly pricked in the soul, and her inwards were broken'.
2. D om.
3. D 'have mercy on me'
4. Lit. 'What then shall I see (= DF: BA 'follow')'.
5. B 'like the sun is he come'.
6. Lit. 'what kind of womb'.
7. to Joseph: B om.

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**VII.** And Joseph came into Pentephres's house and sat down on a seat; and he washed his feet, and he placed [1] a table in front of him separately, because he would not eat with the Egyptians, for this was an abomination to him. 2. And Joseph spoke to Pentephres and all his relations, saying, "Who is that woman standing in the solar [2] by the window? Tell her to go away." [3] 3. (*This was because Joseph was afraid she too might solicit him; [4] for all the wives and daughters of the lords and satraps of all the land of [5] Egypt use to solicit him to lie with him. [6]* 4. And many of the wives and daughters [7] of the Egyptians suffered much, after seeing Joseph, because he was so handsome; and they would send emissaries to him with gold and silver and valuable gifts. [8] 5. And Joseph would reject them out of hand,[9] saying, I will not sin before the God of Israel. 6. And Joseph kept his father Jacob's face before his eyes continually,[10] and he remembered his father's commandments; for Jacob used to say to Joseph and his brothers, "Be on your guard, my children, against the strange woman, and have nothing to do with her, for she is ruin and destruction. 7. That is why Joseph said, "Tell that woman to go away." [11] ) 8. And Pentephres said to him, "My lord, the woman you have seen in the storey at the top is no stranger: she is our daughter, a virgin, who detests men; and no other [12] man has ever seen her, apart from you today. 9. And if you wish it, she shall come and speak with you; for our daughter is your sister. 10. And Joseph was overjoyed because Pentephres said, "She is a virgin who detests men." 11. And Joseph answered Pentephres and his wife and said, "If she is your daughter, then let her come, for she is my sister, and I will regard [13] her as my sister from to-day."

1. So BEA: D 'they placed'.
2. So BD: EFHA 'top storey'
3. Lit. 'Let her leave this house'.
4. she . . . him: D om.
5. the land of: BF om.
6. DE 'them'.
7. D adds 'of the potentates'.
8. gold . . . gifts: B 'many gifts'.
9. Lit. 'would send them back with threats and insults'.
10. DH Slav. om.
11. Lit. 'Let that (DFH 'the') woman leave this house'.
12. B 'strange'
13. Lit. 'love'.

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**VIII.** And Aseneth's mother went up to the top storey and brought Aseneth *down* to Joseph; and Pentephres said to his daughter Aseneth, "Greet your brother, for he too is a virgin as you are to-day, and he detests all strange women just as you *detest* strange men." 2. And Aseneth said to Joseph, "May you have joy, *my* lord, blessed *as you are* of God Most High"; and Joseph said to her, "May God, who has given all things life, bless you." 3. And Pentephres said to Aseneth, "Come near and kiss your brother." 4. And when she came near to kiss Joseph, Joseph stretched his right hand out, and laid it against her breast, and said, 5. "It is not right for a man who worships God, who with his mouth blesses the living God, and eats the blessed bread of life, and drinks the blessed cup of immortality, and is anointed with the blessed unction [1] of incorruption, to kiss a strange woman, who with her mouth blesses dead and dumb idols, and eats of their table the bread of anguish, [2] and drinks of their libations the cup of treachery, [3] and is anointed with the unction of destruction. 6. A man who worships God will kiss his mother and his sister that is of his *own* tribe and kin, [4] and the wife that shares his couch, who with their mouths bless the living God. 7. So too it is not right for a woman who worships God to kiss a strange man, because this is an abomination in God's eyes." 8. And when Aseneth heard what Joseph said, she was most distressed and cried out aloud; and she fixed her gaze on Joseph, and her eyes were filled with tears. 9. And Joseph saw her and his heart went out to her -- for Joseph was tender-hearted and compassionate and feared the Lord. [5] 10. And he lifted up his right hand above her head and said,

"O Lord, the God of my father Israel, the Most High, the Mighty One,  
 Who didst quicken all things, and didst call *them* from darkness into light.  
 And from error into truth, [6] and from death into life;  
 Do thou, O Lord, thyself quicken and bless this virgin,  
 11. And renew her by thy spirit, [7] and remould her by thy secret hand,

And quicken her with thy life.  
And may she eat the bread of thy life, [8]  
And may she drink the cup of thy blessing,  
She whom thou didst choose before she was begotten, [9]  
And may she enter into thy rest, which thou has prepared for  
thine elect."

1. of life . . . unction = HA: BD Slav. om.; cp. xv.4.
2. Lit. 'strangling': D 'shame'.
3. Lit. 'ambush'.
4. and kin: BE om.
5. for Joseph . . . Lord: D om.
6. And from . . . truth = HA: BD Slav. om.
7. DA 'holy spirit'.
8. and remould . . . thy life = F Lat.: BD Slav. om. (A om. 'and remould . . . hand').
9. She . . . begotten = BD Slav.: FA 'And number her with thy people which thou didst choose before all things came into being'.

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**IX.** And Aseneth was filled with joy at Joseph's blessing, and she went up [1] in haste to her storey at the top and fell on her couch exhausted, because she felt *not only* happy, *but also* disturbed and very frightened; [2] and she had been bathed in perspiration from the moment she heard Joseph speaking [3] to her in the name of God Most High. 2. And she wept bitterly, and she repented of her gods she used to worship; and she waited for evening to come. 3. And Joseph ate and drank; and he said to his servants, "Yoke the horses to the chariot" (for he said, "I must depart and go round the whole city and the district" [4] ). 4. And Pentephres said to Joseph, "Stay the night here, my lord and to-morrow go your way." 5. And Joseph said, "No! I must be going *now*, for this is the day when God began his works: in eight days time I will come back again [5] and stay the night here with you."

1. So BEA: Slav.: DFH 'away'.
- 2-3. Lit. 'and a continual (D om.) sweat was poured about her (= D: BFA om. 'was poured about her') when she heard these words from Joseph who

had spoken'.

4. Lit. 'land'.

5. So D Slav.: BEFA om.

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**X.** Then Pentephres and his relations went away to their estate. 2. And Aseneth was left alone with the [1] virgins, and she was listless and wept until sunset: she ate no bread and drank no water; and while all slept she alone was awake. 3. And she opened *the door* and went down to the [1] gate; and she found the portress asleep with her children. 4. And Aseneth quickly took down the leather curtain from the door, and she filled it with ashes and carried it up to the top storey and laid it on the floor. 5. And she secured the door and fastened it with the iron bar from the side; and she groaned aloud and wept. 6. And the virgin that Aseneth loved most of all the virgins [2] heard her mistress groaning, and she roused the other virgins [3] and came [4] and found the door shut. 7. And she listened to Aseneth groaning and weeping and said, "Why are you so sorrowful my lady? What is it that its troubling you? 8. Open *the door* for us, so that we can see you." And Aseneth said to them from inside (shut in *as she was*, "I have a violent headache and am resting on my bed; and I have no strength left to open to you now, [5] for I am utterly exhausted; [6] but go each of you to her room." 9. And Aseneth got up and opened her door quietly, and went into her second room, where *her treasure-chests and the finery* for her adornment were, and she opened her wardrobe and took out a black and sombre tunic. 10. (And this was her mourning tunic, which she had worn for mourning when her eldest [7] brother died). And Aseneth took off her royal robe and put on the black *one*, and she untied her golden girdle and tied a rope around her waist *instead*, and she took her tiara off her head and the diadem, and the bracelets from her hands. 12. And she took her best robe, just as it was, [8] and threw it out of the window, for the poor. 13. And she took all her innumerable gold and silver gods and broke them up into little pieces, and threw them [9] *out of the window* for the poor and needy. [10] 14. And Aseneth took her royal dinner, even the fatted beasts and the fish and the meat, and all the sacrifices of her gods, and the wine-vessels for their libations; and she threw them all out of the window as food for the dogs. 15. And after this she



took the ashes and poured them out on the floor. 16. And she took sackcloth and wrapped it round her waist, and she removed the fillet from her hair and sprinkled herself with ashes; and she fell down upon the ashes. 17. And she beat her breast repeatedly with her two [\[11\]](#) hands and wept bitterly and groaned all night until the morning. 18. And in the morning Aseneth got up and looked and lo, the ashes underneath her were like mud because of her tears. 19. And again, Aseneth fell down on her face upon the ashes until sunset. 20. And so Aseneth did for seven days; and she tasted neither food nor drink. [\[12\]](#)

1. D 'her'.
2. 'most of . . . virgins: D om.
3. and . . . virgins = EFA: BDGH Slav. om.
4. B 'made haste'.
5. BF om.
6. Lit. 'for I am grown weak in all my limbs'.
7. So BDA Slav.: EFG 'younger'.
8. Lit. 'all her chosen robe'. Is the reference to the 'royal robe' of verse 11 -- as we have assumed? Or ought we to take *στολή* ('robe') here in the more general sense of 'equipment' and translate 'all her choice apparel'? If so, the girdle, the tiara, the diadem, and the bracelets, which Aseneth had just taken off, will also be included (as the editors of the *a* recension distinctly state), and perhaps some other items as well -- though xiv.15 and xviii.3 make it clear that Aseneth did not empty her wardrobe completely!
9. D 'gave'.
10. and needy: D om.
11. B om.
12. Lit. 'and she tasted nothing at all'.

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**XI.** And it came to pass on the eighth day that Aseneth [1] looked up from the floor where she was lying (for she was losing the use of her limbs as a result of her great affliction).

1. D 'her'.

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**XII.** And she [1] stretched her hands out towards the east, and her eyes looked up to heaven, [2] and she said,

2. "O Lord, God of the ages, that didst give to all the breath of life,  
That didst bring into the light the things unseen,  
That hast made all things and made visible what was invisible,  
3. That hast raised up the heaven and founded the earth upon the waters,  
That hast fixed the great stones upon the abyss of water,  
Which shall not be submerged,  
But to the end they do thy will. [3]  
4. O Lord, my God, to thee will I cry: hear my supplication; [4]  
And [5] unto thee will I make confession of my sins,  
And unto thee will I reveal my transgressions of thy law.  
5. I have sinned, O Lord, I have sinned:  
I have transgressed thy law and acted impiously,  
And I have spoken things evil before thee.  
My mouth, O Lord, has been defiled by things offered to idols,  
And by the table of the gods [6] of the Egyptians.  
6. I have sinned, O Lord, before thee; I have sinned and acted impiously,  
Worshipping idols deaf and dumb,  
And I am not worthy to open my mouth unto thee, wretch that I

am.

7. I have sinned, O Lord, before thee,  
I, the daughter of Pentephres the priest,  
*I*, the haughty and arrogant *Aseneth*.

To thee, O Lord, [7] I present my supplication, and unto thee  
will I cry:

Deliver me from my persecutors, for unto thee [8] have I fled,  
Like a child to his father and *his* mother.

8. And do thou, O [9] Lord, stretch forth thy hands over me,  
As a father that loves his children [10] and is tenderly  
affectionate, [11]

And snatch me from the hand of my enemy.

9. For lo, the wild primaeval Lion pursues [12] me;  
And his children are the gods of the Egyptians that I have  
abandoned and destroyed;

And their father the Devil is trying to devour me.

10. But do thou, O Lord deliver me from his hands,  
And rescue me from his mouth,  
Lest he snatch me like a wolf and tear me,  
And cast me into the abyss of fire, and into the tempest of the  
sea;

And let not the great Sea-monster swallow me.

11. Save me, O Lord, deserted *as I am*,  
For my father and mother denied me,  
Because I destroyed and shattered their gods;  
And I have no other hope save in thee, O Lord;  
For thou art the father of the orphans, and the champion of the  
persecuted,  
And the help of them that are oppressed.

12. For [5] lo, all the gods [13] of my father Pentephres are but for a season and  
uncertain; but the inhabitants of thine inheritance, O Lord, are incorruptible  
and eternal.

1. D 'Aseneth'. B prefixes to this chapter the title 'Prayer and Confession of  
Aseneth', which is found also in A between verses 1 and 2.

2. looked up to heaven: BD Slav. om.

3. D 'ordinance'.

4. hear my supplication: B om.

5. D om.

6. to idols . . . the gods: D 'to the idols'.

7. O Lord = D Slav.: B 'also'.

8. will I cry . . . unto thee = B Slav.: D om.

9. B 'my'.

10. over . . . children = B Slav.: D om.
11. and is . . . affectionate = B: D Slav. om.
12. the wild . . . pursues = B: D 'as a lion he pursues'.
13. So B Slav.: DFH 'habitations'.

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**XIII.** Look upon my ophanhood, O Lord, [1] for unto thee did I flee, O Lord. 2. Lo, I took off my royal robe interwoven with gold and put on a black tunic *instead*. 3. Lo, I loosed my golden girdle and girt myself with a rope and sackcloth. 4. Lo, I threw off my diadem from my head and sprinkled myself with ashes. Lo, the floor of my room *once* scattered with stones of different colours and of purple, and besprinkled with myrrh, [2] is now sprinkled with my tears [3] and [4] scattered with ashes. [5] 6. Lo, Lord, from the ashes and from my tears there is as much mud inside my room as there is on a public [6] highway. 7. Lo, Lord, [7] my royal dinner and my fatted beasts have I given to the dogs. [8] 8. And lo, for seven days and seven nights [9] I have neither eaten bread nor drunk water; and my mouth is dry like a drum and my tongue like horn, and my lips like a potsherd, and my face is shrunken, and my eyes are failing as a result of my incessant tears. [10] 9. But do thou, O Lord, pardon me, for in ignorance did I sin against thee and uttered calumnies against my lord Joseph. 10. And I did not know, wretch that I am, that he is thy son, O Lord; for they told me that Joseph was a shepherd's son from the land of Canaan, and I believed them; but I was wrong, and I despised Joseph, thine elect one, and I spoke evil fo him, not knowing that he is thy son. 11. For what man ever was so handsome and who else is as wise and strong as Joseph? But to thee, my Lord, do I entrust him; for I love him more than mine own soul. 12. Preserve him in the wisdom of thy grace, and give me to him as a servant, so that I may wash his feet and serve him and be his slave for all [11] the seasons of my life.

1. O Lord . . . O Lord = D: B 'O Lord'; Slav. om altogether.
2. and bespr. with m.: B om.
3. with my tears: D om.
4. BD om.; Slav. adds 'to-day'.
5. scattered with ashes: D om.

6. Lit. 'broad'.
7. B 'my Lord'.
8. So BA: DFH Slav. 'the strange dogs'.
9. and seven nights: Slav. om.
10. Lit. 'as a result of the inflammation of my tears'.
11. B om.

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**XIV.** And as Aseneth finished her confession to the Lord, lo, the morning star rose in the eastern sky. 2. And Aseneth saw it and rejoiced and said, "The Lord God has indeed heard me, for this star is a messenger and herald of the light of the great day. 3. And lo, the heaven was torn open near the morning star and an indescribable light appeared. 4. And Aseneth fell on her face upon the ashes; and there came to her a man from heaven [1] and stood at her head; [2] and he called to her, "Aseneth". [3] 5. And she said, "Who called me? For the door of my room is shut and the tower is high: how then did anyone get into [4] my room?" 6. And the man [5] called her a second time and said, "Aseneth, Aseneth;" and she said, "Here am I, my lord, tell me who you are." 7. And the man said, "I am the commander [6] of the Lord's house [7] and chief captain [8] of all the host of the Most High: [9] stand up, [10] and I will speak to you." 8. And she looked up and saw a man like Joseph in every respect, with a robe and a crown and a royal staff. 9. But his face was like lightning, and his eyes were like the light of the sun, [11] and the hairs of his head like flames [12] of fire, and his hands and feet like iron from the fire. 10. And Aseneth looked *at him*, and she fell on her face at his feet in great fear and trembling. 11. And the man said to her, "Take heart, Aseneth, and do not be afraid; but stand up, [13] and I will speak to you." 12. And Aseneth got up, and the man said to her, "Take off the black tunic you are wearing and the sackcloth round your waist, [14] and shake the ashes off your head, and wash your face with water. 13. And put on a new robe that you have never worn before, [15] and tie your bright girdle round your waist -- the double girdle of your virginity. 14. And *then* come back to me, and I will tell you what I have been sent to you to say." 15. And Aseneth went into the room where *her treasure-chests and the finery for her adornment* were; [16] and she opened her wardrobe and took *out* a new, fine robe, and she took off her black robe and

put on the new and brilliant *one*. 16. And she untied the rope and the sackcloth round her waist; [17] and she put on the brilliant double girdle of her virginity -- one girdle round her waist and the other round her breast. 17. And she shook the ashes off her head, and washed her face with pure water, and covered her head with a fine and lovely veil.

1. So FG: B 'a man of light from heaven; D 'the man of God'.
2. Lit. 'over her head'.
3. So B: D Slav. om.
4. Lit. 'and how did he come into' (=B Slav.: D 'and how did you come here into').
5. B 'And he'.
6. So BD: A 'chief captain'; EFG 'ruler'.
7. So BEF Slav.: G 'of the Lord'; D 'of glory of the Lord'; A 'of the Lord God'.
8. So D: EFGA 'and commander'.
9. So GA Slav.: D 'of all the host of the Lord Most High'; F 'of all the heavenly host'; B om. 'and chief . . . High' altogether.
10. Lit. 'stand upon your feet' (D 'stand up from the floor').
11. B 'his eyes like the sun'.
12. Lit. 'a flame'
13. Lit. 'stand upon your feet' (D om. 'upon your feet').
14. round your waist (lit. 'from your loins') = FGA: B 'from you'; D Slav. om.
15. Lit. 'a new robe, undefiled'.
16. where . . . were: B om.
17. And . . . waist: D om.

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**XV.** And she came *back* to the man; and when the man saw her he said to her, "Take now the veil off your head, for to-day you are a pure virgin and your head is like a young man's." 2. So she took it off her head; and the man said to her, "Take heart, Aseneth, [1] for lo, the Lord has heard the words of your confession. 3. Take heart, Aseneth, [2] your name is written in the book of life, and it will never be blotted out. 4. From to-day you will be made new, and refashioned, and given new life; and you shall eat the bread of life and drink the cup of immortality, and be anointed with the unction of incorruption. [3] 5. Take heart, Aseneth: [4] lo, the Lord has given you to Joseph to be his bride, and he shall be your bridegroom. 6. And you shall no more be called Aseneth, but 'City of Refuge' shall be your name; for many nations shall take refuge in you, and under your wings shall [5] many peoples [6] find shelter, [7] and within your walls those who give their allegiance to God in penitence will find security. 7. For Penitence is the Most High's daughter and she entreats the Most High on your behalf every hour, [8] and on behalf of all who repent; [9] for he is the father of Penitence [10] and she the mother of virgins, and every hour she petitions him for those who repent; for [11] she has prepared a heavenly bridal chamber for those who love her, [12] and she will look after them for ever. 8. And Penitence is *herself* a virgin, very beautiful and pure and chaste and gentle; and God Most High loves her, and all his angels do her reverence. 9. And lo, I am on my way to Joseph, and I will talk to him about you, and he will come to you to-day and see you and rejoice over you; and he shall be your bridegroom. 10. So listen to me, Aseneth, and put on your wedding robe, the ancient [13] robe, [14] the first [15] that was stored away in your room, and deck yourself in all your finest jewellery, and adorn yourself as a bride, and be ready to meet him. 11. For lo, he is coming to you to-day; and he will see you and rejoice." 12. And when the man had finished speaking Aseneth was overjoyed. 13. And she fell at his feet and said to him, "Blessed be the Lord God [16] that sent you out to deliver me from darkness and bring me into light; and blessed be his name for ever. 14. Let me speak now, *my* lord, if I have found favour with you: sit down a little on the bed, and I will get a table ready and food for you to eat; [17] and I will bring you good wine, of the finest flavour, for your to drink; [18] and *then* you shall go your way."

1. BFHA Slav. add 'you pure virgin'.

2. Take heart Aseneth: D om., BA add 'you (A + 'pure') virgin'.

3. The authorities differ not a little in detail here. All, however, refer to Aseneth's eating of the bread and all except F to her drinking of the cup. Her anointing with the unction appears in HGA Arm., but not in BDEF Slav. Cp. viii.5.

4. BA add 'you (A + 'pure') virgin'.
5. under . . . shall: D om.
6. B 'nations'; G om.
7. find shelter (lit. 'shelter themselves') = EGH: B 'lodge and sh. th.'; D om.
8. on your b. every hour: B om.
9. and (B om.) on b. of all (BG om.) who r.: D om.
10. for . . . Penitence: D om.
11. she the mother . . . for: B om.
12. B 'him'.
13. So BEFHA: D om.
14. So BFA: DEH om.
15. So BD: HA 'even the first'; EF om.
16. B om.
17. Lit. '. . . and bread, and eat' (imperative).
18. Lit. 'wine, whose savour reaches to the heavens, and drink' (imperative).

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**XVI.** And the man said to her, "Bring me, please, a honeycomb too." 2. And Aseneth said, "Let me send someone *my* lord, [1] to my family estate in the country and I will get you a honeycomb." 3. And the man said to her, "Go into your *inner* room and you will find a honeycomb *there*." 4. And Aseneth went into her *inner* room and found a honeycomb lying on the table; and the comb was as white as snow and full of honey, and its smell was like the breath [2] of life. 5. And Aseneth took the comb and brought *it* to him; and the man said to her, "Why did you say, 'There is no honeycomb in my house?' And lo, you have brought me this." 6. And Aseneth said, *My* lord, I had no honeycomb in my house, but it happened just as you said: did it perchance come out of your mouth, for it smells like myrrh?" [3] 7. And the man stretched his hand out and placed it on her head and said, "You are blessed, Aseneth, for the indescribable things [4] of God [5] have been revealed to you; and blessed *too* are those who give their allegiance to the Lord [6] God in penitence, for they shall eat of this comb. 8. The bees of the Paradise of Delight [7] have made this honey, and the angels of God eat of it, and no one who eats of it shall ever die. 9. And the man stretched his right hand out and broke off a *piece* of the comb and ate it; and he put *a piece* of it [8] unto Aseneth's mouth. 10. And the



man stretched his hand out and put his finger [9] on the edge of the comb that faced eastwards; and the path [10] of his finger became like blood. 11. And he stretched out his hand a second time and put his finger on the edge of the comb that faced northwards, and the path of his finger became like blood. 12. And Aseneth was standing on the left and watching everything the man was doing. 13. And bees came up from the cells of the comb, and they were white as snow, and their wings were *irridescant* -- purple and blue and gold; [11] and they had golden diadems on their heads and sharp-pointed strings. 14. And all the bees flew in circles round Aseneth, from her feet right up to her head; and yet more bees, [12] as big as queens, settled on Aseneth's lips. 15. And the man said to the bees, "Go, please, to your places." 16. And they all left Aseneth and fell to the ground, every one *of them*, [13] and died. 17. And the man said, "Get up now, and go to your place;" and they got up [14] and went, every one *of them*, to the court round Aseneth's *tower*.

1. So D: B Slav. om.
2. Lit. 'smell'.
3. D adds 'from your mouth'.
4. So BDH: G 'the hidden things'; F 'the mysteries'; A 'the indescribable mysteries'.
5. So BDA: FGH 'the Most High'.
6. BF add 'your'.
7. i.e. the Garden of Eden (cp. the LXX at e.g. Gen iii.23 and Ezek. xxxi.9).
8. Lit. 'and he gave of the comb with his hand'.
9. B Lat. 'his forefinger'.
10. So D Lat.: B Slav. 'appearance'.
11. Lit. 'and their wings were as purple, and hyacinth, and as threads of gold' (= B:A ' . . . hyacinth, and as scarlet': D Slav. om. 'and as threads of gold').
12. Aseneth . . . bees: D om.
13. every one *of them* = B: D Slav. om.
14. And they got up = BFG A Slav.: D om.

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**XVII.** And the man said to Aseneth, "Have you observed this?" and she said, "Yes, [1] *my* lord, I have observed it all." 2. And the man said, "So shall be [2] the words I have spoken to you." 3. And the man touched the comb, and fire went up from the table and burnt up the comb; and, as it burned, the comb gave out a refreshing fragrance that filled the room. 4. And Aseneth said to the man, "There are, *my* lord, seven virgins with me, who have been brought up with me, and who wait upon me: they were born in the same night as I was and I love them: let me call them, [3] so that you can bless them as you have blessed me. 5. And the man said, "Call *them*;" [4] and Aseneth called them, and the man blessed them and said, "God, [5] the Most High, will bless you [6] for ever." 6. And the man said to Aseneth, "Take this table away;" and Aseneth turned to move the table, and [7] the man vanished out of her sight, and Aseneth saw what looked like a chariot of fire being taken up into heaven towards the east. 7. And Aseneth said, "Be merciful, O Lord, to thy maidservant, because it was in [8] ignorance that I spoke evil [9] before thee."

1. Lit. 'Lo'.

2. B 'my'

3. Lit. 'Pray, I will call them = DGA: B om.

4. And the man . . . *them* = BG: Slav. 'And he said, Call *them*; D om.

5. So DEFT Slav.: A 'the Lord God'; B om.

6. E adds 'and you shall be seven pillars of the City of Refuge'.

7. B adds 'immediately'.

8. D adds 'my'.

9. B 'this word'.

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**XVIII.** And while this was happening, [1] behold, [2] a young man, one of Joseph's [3] servants, came and said, "Lo, Joseph, the mighty man of God is coming to you [4] to-day." 2. And Aseneth called her steward [5] and said, "Get ready a special dinner for me, because Joseph the mighty man of God, is coming to us." 3. And Aseneth went into her room and opened her wardrobe, and she took out her finest [6] robe that shone like lightning, and she put it on. 4. And she tied a resplendent royal girdle round her waist -- and this girdle was [7] of precious stones. 5. And she put golden bracelets round her hands, and golden boots on her feet, and a costly necklace about her neck; and she put a golden crown upon her head, and in the crown, in front, were the costliest of stones. 6. And she covered her head with a veil. 7. And she said to her maidservant, "Bring me pure water from the spring. And Aseneth bent down to the water in the basin [on the cockle-shell]; [8] and her face was like the sun, and her eyes like the rising morning star.

1. So B: D Slav. 'and when Aseneth said this'; F 'and Aseneth was saying these things to herself'; A 'and while Aseneth was yet saying these things to herself'.

2. So B Slav.: D 'immediately'.

3. So BDA Slav.: EFG 'Pentephres's'.

4. So D Slav. (plural): B 'you' (sing.).

5. Lit. 'him who was over her house'.

6. Lit. 'first'.

7. and this g. was: B om.

8. Philonenko would exclude these words on the ground that they make no sense. He interprets the verse as a description of a rite of divination (lecanomancy). Aseneth, therefore, could not bend over both a basin and a shell at the same time. It is worth noting, however, that Battifol's much fuller text, not only makes no mention of a shell, but also leaves no room for doubt that Aseneth's purpose in sending for the water was to 'wash her face', and that it was only when she saw her reflection in the water that she desisted ('Lest I wash off this great and welcome beauty').

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**XIX.** And a little slave came and said to Aseneth, "Lo, Joseph is at the gates of our court;" and Aseneth went down with the seven virgins to meet him. [1] 2. And when Joseph saw her, he said to her, "Come to me, pure virgin, for I have had good news about you from heaven, explaining everything about you." [2] 3. And Joseph stretched his hands out and embraced Aseneth, and Aseneth *embraced* Joseph, [3] and they greeted each other for a long time and received new life in their spirit. [4]

1. So D: BFA 'Joseph'.
2. from heaven . . . you: D om.
3. and embraced As . . . Joseph = DA: B om.
4. Or 'by their breath': D om. 'and rec. . . . spirit'.

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**XX.** And Aseneth said to him, "Come, *my* lord, come into my house;" and she took his right hand and brought him [1] inside her house. 2. And Joseph sat down on her father Pentephres's seat, and she brought water to wash his feet; and Joseph said to her, "Let one of *your* virgins come, and let her wash my feet." 3. And Aseneth said to him, "No, *my* lord, for my hands are your hands, and your feet my feet, [2] and no one else shall wash your feet;" and so she had her way and washed his feet. 4. And Joseph took her by the right hand and kissed it, [3] and Aseneth kissed his head. 5. And Aseneth's parents [4] came back from their country estate, and they saw Aseneth sitting with Joseph and wearing a wedding [5] robe; and they rejoiced and glorified God, and they ate and drank. 6. And Pentephres said to Joseph, "To-morrow I will invite the lords and satraps of Egypt, and I will celebrate your wedding, and you shall take Aseneth as *your* wife." 7. And Joseph said, "First I must tell Pharaoh about Aseneth, because he is my father; and he will give me Aseneth as *my* wife himself." 8. And Joseph stayed that day with Pentephres; and he did not sleep with Aseneth, for he said, "It is not right for a man who worships God to have intercourse with his wife before their marriage."

1. So B: D 'and hand in hand (lit. 'holding each other's right hands') they entered'.
2. So DFA Slav.: B 'my feet your feet'.
3. Or 'her'.
4. B adds 'both her father and her mother'.
5. So BA Slav.: D 'bright'.

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**XXI.** [1] And Joseph got up early in the morning, and he sent away to Pharaoh and told him about Aseneth. [2] 2. And Pharaoh sent and called [3] Pentephres and Aseneth. [4] 3. And Pharaoh was astonished at her beauty and said, "The Lord will bless you, *even* the God of [5] Joseph, [6] who has chosen you to be his bride, for [7] he is the first-born son of God, and [8] you will be called daughter of the Most High, and Joseph shall be your bridegroom for ever. 4. And Pharaoh took golden crowns and put them on their heads and said, 5. "God Most High will bless you and prosper your family [9] for ever." 6. And Pharaoh turned them towards each other, and they kissed each other. And Pharaoh celebrated their wedding with a banquet and much merry-making [10] for seven days; and he invited all the chief men in the land of Egypt. [11] 7. And he issued a proclamation, saying, [12] "Any [13] man who does any work during the seven days of Joseph and Aseneth's wedding [14] shall die." 8. And when the wedding was over and the banquet ended, Joseph had intercourse with Aseneth; and Aseneth conceived by Joseph and bore Manasseh and his brother Ephraim in Joseph's [15] house.

1. Philonenko's text of this chapter is for the most part a reconstruction from the Slavonic, B and D having a number of omissions. A, on the other hand, agrees in the main with the Slavonic apart from a few small variations, expansions and additions.
2. and told . . . Aseneth: BD om.
3. And Phar. . . . called = Slav.: D 'And Phar. called'; B. om.
4. Pent. and As. = D: Slav. 'Pent. and his daughter'; B om.
5. And Phar. . . . God of = (A) Slav.: BD om.
6. So A: Slav. 'Israel'; BD om.
7. who . . . for = (A) Slav.: BD om.
8. he is . . . and = F (A) Syr.: BD Slav. om.

9. Lit. 'and multiply you'.
10. Lit. 'drinking'.
11. you will be called . . . Egypt = (A) Slav.: BD om.
12. And . . . saying = (D) (A) Slav.: B om.
13. So BFGA Slav. (lit. 'every'): D 'if any' ('man does . . . he shall die').
14. B Slav. add 'that man'.
15. So DFA Slav.: BG 'Pharaoh's'.

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**XXII.** And after this the seven years of plenty came to an end, and the seven years of famine began. 2. And when Jacob heard about his son [1] Joseph, he came into Egypt with his family, in the second month, on the twenty-first *day* of the month; and he settled in the land of Goshen. [2] 3. And Aseneth said to Joseph, "I [3] will go and see your father, because your father Israel is my father; and Joseph said to her, "Let us go together." 4. And Joseph and Aseneth came into the land of Goshen, and Joseph's brothers met them [4] and made obeisance to them upon the ground. 5. And they came to Jacob and he blessed them and kissed them; [5] and Aseneth hung upon his father [6] Jacob's neck and kissed him. 6. And after this they ate and drank. 7. And Joseph and Aseneth went to their house, and Simeon and Levi escorted them, to protect them: [7] Levi was on Aseneth's right hand and Simeon [8] on the left. 8. And Aseneth took Levi's hand because she loved him as a man *who was* a prophet and a worshipper of God and *a man who* feared the Lord. And he used to see letters written in the heavens, and he would read them and interpret them [9] to Aseneth privately; and Levi saw the place of her rest in the highest heaven.

1. his son: Slav. om.
2. So BA Slav.: D 'Egypt'.
3. So BEFGA Slav.: D 'we'.
4. into . . . them = BA Slav.: D 'and Joseph's brothers'; B adds 'in the land of Goshen'.
5. and kissed them = B Slav.: D om.
6. his father: D om.
7. Lit. 'escorted them because their enemies were envious of them'.
8. So B: DFA Slav. 'Joseph'.
9. So B (lit. 'he would reveal them'): D 'he would reveal all things'.

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**XXIII.** And as Joseph and Aseneth were passing by, Pharaoh's eldest son saw them [1] from the wall. [2] 2. And when he saw Aseneth [1] he was driven to distraction by her because she was so beautiful; and Pharaoh's son sent messengers [3] and summoned Simeon and Levi to him, and they came to him and stood before him. [4] 3. And Pharaoh's son said to them, "I have heard [5] that you are better soldiers than any others there are on earth, and *that* with your *own* right hands you destroyed the city of Schechem and with your *own* two swords you cut to pieces thirty thousand fighting men. [6] 4. I need your help: let us get together without delay; [7] and I will give you gold and silver in abundance, and menservants and maidservants, and houses and great estates. [8] Make a compact with me, [9] and shew kindness to me; for I was greatly wronged by your brother Joseph, because he married Aseneth although [10] she was originally pledged to me. 5. And now come with me, and I will take up arms against Joseph and kill him with my sword, and I will marry Aseneth; and you shall be my brothers and [11] my friends for ever, 6. But if you will not listen to me, I will kill you with my sword" (and as he said this he bared his sword and showed it them). 7. Now Simeon was a brave but impetuous man, and he drew his sword from its scabbard and made a rush at Pharaoh's son, as if to strike him. 8. And Levi was aware of what Simeon was about to do, for Levi was a prophet and foresaw everything that was to happen; and Levi trod hard on Simon's right foot as a sign to him to curb his wrath. 9. And Levi said to him, "Why so angry with him? For we are the children of a man who worships God, and it is not right for a man who worships God to repay his neighbour evil for evil." 10. And Levi said to his neighbour, [12] Pharaoh's son, respectfully and in good humour, "My lord, why do you speak to us like this? For [13] we are men who worship God, and our father is the servant of God Most High, and our brother Joseph is loved by God: how could we do [14] anything so wicked in God's eyes? 11. And now, listen to us, and be careful you never repeat what you have just said about our brother Joseph. 12. If, however, you persist in this wicked plan, see, our swords are drawn against you." 13. And they [15] drew their swords from their scabbards and said, "Do you see these swords? It was with them that the Lord

[16] God avenged the outrage on the sons of Israel, which the men of Schechem committed in the affair of our sister Dinah, whom [17] Schechem, Hamor's son, defiled." 14. And Pharaoh's son saw their drawn swords, and he was afraid and trembled and fell on his face to the ground at their feet. 15. And Levi stretched his hand out and lifted him up, saying, "Do not be afraid: only be careful you say nothing against our brother." 16. And they went out from him, leaving him trembling and afraid.

1. D 'her'.
2. from the wall = BEA: DFG Slav. om.
3. So BFA Slav.: DG om.
4. and stood before him = BFG: D Slav. om.
5. Lit. 'I know'.
6. Lit. 'thirty thousand men of war' (D om. 'of war').
7. So Slav. (lit. 'I call you to my aid: make haste. Lo, I will take you as companions'): D 'I call you to my aid: make haste'; B 'And lo, I will take you to my aid this day'; A 'And I this day will take you to myself as companions'.
8. Lit. 'inheritance'.
9. So G: B 'swear to me'; D 'listen to me'; A 'strive together with me'.
10. Lit. 'and'.
11. my brothers and: D om.
12. his neighbour: D om.
13. Lit. 'And'.
14. Lit. 'and how (D om.) shall we do'.
15. D 'Simeon and Levi'.
16. the Lord: D om.
17. BD Slav. add 'in'.

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**XXIV.** And Pharaoh's son was in much affliction and torment because of Aseneth, and he was greatly distressed. 2. And his servants whispered in his ear, "Lo, the sons of Bilhah and Zilpah, the maidservants of Leah and Rachel, Jacob's wives, hate Joseph and Aseneth and are jealous of them, and they will do what you want." 3. And Pharaoh's son sent messengers [1] and summoned them, and they came to him by night; and Pharaoh's son said to them, "I have heard [2] that you are good soldiers." 4. And Gad and Dan, the elder brothers, said to Pharaoh's son, "Let our lord tell his servants what it is he wants, and he will do it." [3] 5. And Pharaoh's son was overjoyed, and he said to his servants, "Go away and leave us alone, for I have something to say to these men privately." 6. And all the servants went out; and Pharaoh's son told them lies, saying, "I offer you a choice between prosperity and death: [4] so choose prosperity [5] and not death. 7. I know that you are good soldiers, and *that* you will not die as women *die*; but act like men and take vengeance on [6] your enemies. 8. I heard" (he continued [7] ) "your brother Joseph say to my father Pharaoh, 'Dan and Gad are the children of maidservants [8] and are not my brothers. 9. And I am only waiting for my father to die to take action against them and all their progeny, so that they will not share the inheritance with us, for they are the children of maidservants, and it was they who sold me to the Ishmaelites. 10. When my father is dead I will repay them for the wrong they did me.' 11. And my father Pharaoh commended Joseph and said to him, [9] 'What you have said is quite right, *my* son; and now [10] take some of my soldiers [11] and proceed against them as they did against you, and I will help you.'" 12. And when the men heard what Pharaoh's son told them they were much [12] troubled and distressed, and they said to him, "We appeal to you, *our* lord, to help us; and whatever you tell your servants to do, we will do it." 13. And Pharaoh's son said to them, "To-night I will kill my father, for my father Pharaoh is like [13] a father to Joseph; and [10] do you also kill Joseph, [14] and I will marry Aseneth." 14. And Dan and Gad said to him, "We will do everything you have told us to. We overheard Joseph say to Aseneth, 'Go tomorrow to our country estate, for it is vintage-time; and he has arranged for six hundred armed soldiers to go with her and fifty outrunners.'" [15] 15. And when Pharaoh's son heard this, he [16] gave the four men five hundred men each and appointed them their officers and commanders. 16. And Dan and Gad said to him, [17] "We will go by night and lie in wait at the brook and hide in the woods on the banks. [18] 17. And as for you, take fifty men with you, archers on horseback, and go on ahead, [19] some distance in front; and Aseneth will come and fall into our [20] hands, [21] and we will cut down the men who are with her. [22] 18. And Aseneth will flee in her chariot and fall



into your hands and you will *be able to* deal with her as you wish. 19. And afterwards we will kill Joseph while he is fretting about Aseneth; and we will kill his children before his eyes." 20. And Pharaoh's son was delighted when he heard this, and he sent two thousand soldiers after them. 21. And they came to the brook and hid in the woods on the banks, and five hundred men took up their position in front; and in between them was a highway. [23]

1. So BGA Slav.: DF om.
2. Lit. 'I know'.
3. Lit. 'his (= B: DEGA Slav. 'your') will'.
4. Lit. 'Blessing and death are before your face (= BFG (A): D Slav. 'before the face of God')'.
5. Lit. 'the blessing'.
6. and . . . on = DA Slav.: B 'and greet'.
7. Lit. 'he says'.
8. B 'a maidservant'.
9. to him: B om.
10. Lit. 'for the rest'.
11. D Slav. add 'with you'.
12. DF Slav. om.
13. D om.
14. and . . . Joseph = D Slav.: BF om.
15. and fifty outrunners = (F) A Slav: BD om.
16. when . . . he: D 'the son of Pharaoh'.
17. D 'the son of Pharaoh'.
18. Lit. 'in the wood of reed(s)' (and so subsequently at xxiv.21; xxvii.7; xxviii.5,7).
19. BA add 'of her'.
20. So EFA Slav.: B 'your' (plur.): DG 'your' (sing.).
21. EF 'ambush'.
22. who are with her: B om.
23. Lit. 'a wide (B om.) road'.

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**XXV.** And Pharaoh's son went to his father's room to kill him; but his father's guards would not allow him [1] to go in to him. 2. And Pharaoh's son said to them, "I want to see [2] my father because I am going off to gather the grapes from my newly planted vine. [3] 3. And the guards said to him, "Your father is in pain, and he has been awake all night; but he is resting *now*; and he said to us, "Do not let anyone in to me, not even my eldest son." 4. And he went away in anger; and he took fifty mounted archers, and he went in front of them as Dan and Gad had told him to. 5. And Naphtali and Asher [4] said to Dan and Gad, "Why must you plot [5] again against our father Israel and against our brother Joseph? For God looks after him as if he were the apple of his eye. 6. Did you not once sell Joseph as a slave, and to-day he is king of the whole earth, [6] and *its* saviour, [7] and gives us corn? 7. And now, if you make plots against him again, he will call upon the God of Israel, [8] and he will send fire from heaven, [9] and it will burn you up, and the angels of God will fight against you." [10] 8. And their elder brothers Dan and Gad were angry with them, saying, "Are we then to die like women? God forbid!" And they went out to encounter Joseph and Aseneth.

1. B adds 'to kill him or'.
2. Lit. 'I will see'.
3. D 'vineyard'.
4. and Asher: B om.
5. Lit. 'work evil'.
6. BGA 'land of Egypt'.
7. and *its* saviour: B om.
8. the God of Israel = BD: A 'the Most High'; Slav. 'heaven' (cp. EG Syr. 'he will go up into heaven').
9. from heaven: Slav. om.
10. and the angels . . . you: Slav. om.

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**XXVI.** And Aseneth got up early *in the morning* and said to Joseph, "I am going to our estate in the country; but I am frightened because you are not coming with me." 2. And Joseph said to her, "Take heart and do not be afraid, but go; for the Lord is with you and he will keep you from all evil [1] as the apple of an eye. 3. And I will go and distribute my corn, and give corn to all the men in the city, [2] so that no one dies of famine in the land of Egypt." [3] 4. And Aseneth departed on her journey and Joseph to the distribution of the corn. 5. And Aseneth came to where the brook was with *her* six hundred men; and suddenly [4] the men that were with Pharaoh's son leaped out from their ambush [5] and joined battle with Aseneth's soldiers, and they cut them down with their swords and killed all [6] Aseneth's outrunners. 6. And Aseneth fled [7] in her chariot. 7. And Levi, the son of Leah, was informed about all this (for he was a prophet), and he told his brothers [8] about Aseneth's danger; and they took, each one of them, [9] his sword on his thigh, and their shields on their arms, [10] and their spears in their right hands, [11] and they went after Aseneth with what speed they could. [12] 8. And Aseneth fled, and lo, Pharaoh's son met her, and fifty men with him; and Aseneth saw him, and she was afraid and trembled. [13]

1. B 'danger'.
2. all . . . city = FA: BD 'those in the city'; Slav.: 'all men'.
3. So DA: Slav. 'in all the land'; B 'in Egypt', in all the land which is under it'.
4. Slav. om.
5. from their ambush: Slav. om.
6. killed all: B om.
7. And As. fled = EFGA Slav.: D 'And As. was distressed and fled'; B om.
8. And Levi . . . brothers = B: D 'And Levi was informed about . . . told the men of *his* counsel'; Slav. 'And Levi told his brothers'.
9. of them = BA Slav.: DEFG om.
10. and . . . arms = DA Slav.: BF 'and their shields'.
11. and . . . hands = EA Slav. (cp. F 'and their spears in their hands'): B 'and their spears on their arms'; D om.
12. with what speed they could (lit. 'at a swift run') = EF (A) Slav.: BD om.
13. A Slav. add 'and she called upon the name of (A + 'the Lord') her God.'

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**XXVII.** And Benjamin was sitting with her in the chariot. 2. And Benjamin was a sturdy [1] lad, about eighteen years old, indescribably handsome, [2] and as strong as a young lion; and he feared God. 3. And Benjamin jumped down from the chariot, and he took a round stone from the brook and hurled it with all his might [3] at Pharaoh's son and hit him on his left [4] temple and wounded him severely, [5] and he fell from his horse half-dead. 4. And Benjamin clambered up on a rock and said to the driver of Aseneth's chariot, "Give me fifty stones from the brook;" and he gave him fifty stones. 5. And Benjamin hurled the stones and killed the fifty men that were with Pharaoh's son; and the stones sank into the temples of each one of them. 6. Then the sons of Leah, Reuben and Simeon, Levi and Judah, Issachar and Zebulon, went after the men who had lain in ambush; and they fell upon them suddenly, and cut down [7] the two thousand men, and the six of them [8] killed them. 7. And their brothers, the sons of [9] Bilhah and Zilpah, fled; and they said, "We have been ruined through our brothers; [10] and [11] Pharaoh's son is dead, killed by Benjamin, and all those with him have perished at his hand: [12] come now, let us kill [13] Aseneth [and Benjamin], [14] and let us make for the woods." 8. And they came, with their swords drawn, covered in blood; and Aseneth saw them, and she said, "O Lord my God, that didst quicken me from death, that didst say to me, 'Thy soul shall live for ever, deliver me from these men.'" And the Lord God heard her voice, and immediately [15] their swords fell from their hands to the ground and were reduced to dust.

1. So BA: the others vary not a little here.
2. D adds 'beyond the nature of man'.
3. Lit. 'filled his hand and hurled it': cp. 2 Kings ix.24.
4. BD om.
5. Lit. 'and wounded him with a great and grievous wound' (= G Slav.: EFA 'and wounded him with a grievous wound'): BD om.
6. Slav. om.
7. D adds 'all'.
8. Lit. 'the six (D add 'hundred') men'.
9. the sons of: D om.
10. Lit. 'We are perished from out of our brethren'.
11. D 'for'.
12. and . . . hand: BD om.
13. So EFGA Slav.: BD 'make war against'.
14. So all MSS: Slav. om.
15. she said . . . immediately = (A) Slav.: BD om.

**XXVIII.** And the sons of Bilhah and Zilpah saw the miracle that had happened and they were afraid [1] and said, "The Lord is fighting for Aseneth against us." 2. And they fell on *their* faces to the ground and made obeisance to Aseneth, saying, "Have mercy on us, your servants, for you are our mistress and queen, and [2] we have done you [3] a great wrong and our brother Joseph. [4] 3. And now God has brought retribution on us: we pray you, therefore, have mercy on us, and deliver us from our brothers' hands, [5] for they will avenge the outrage *done to* you and their swords will be against us." 4. And Aseneth said to them, "Take heart and do not be afraid, for [6] your brothers are men who worship God, and do not repay evil for evil [7] to any man. [8] 5. But retire to the woods until I can secure your pardon and mollify their wrath; for what you have been trying to do to them is indeed no trifling matter. [9] 6. Take heart, *though*, and do not be afraid, for the Lord will see justice done between us." [10] 7. And Dan and Gad fled to the woods. 8. And behold, the sons of Leah came, running like deers in pursuit of them; and Aseneth got down from her chariot, and she greeted them with tears. 9. And they made obeisance to her on the ground and wept aloud; and they asked about their brothers, the maidservants' sons, intending to kill them. 10. And Aseneth said to them, "Spare you brothers and do them no harm, for the Lord has shielded me and reduced the swords in their hands to dust, and they melted away like wax before the fire. 11. Surely this is enough for us that the Lord is fighting for us: so [11] spare your brothers." 12. And Simeon said to Aseneth, "Why should our mistress [12] plead for her enemies? No! We will cut them down [13] with our swords, because they have plotted evil against our father Israel and against our brother Joseph [14] now on two occasions, [15] and *they have plotted* against you to-day." 14. And Aseneth said to him, "No brother, you must not repay evil for evil to your neighbour, [16] for the Lord will avenge this outrage." 15. And after this [17] Simeon bowed to Aseneth; [18] and Levi came to her, and he kissed her right hand and blessed her. [19] 16. Thus Aseneth saved the men from their brothers' wrath, so that they did not kill them.

1. DG 'much afraid'.

2. your servants . . . queen and = F (A): BD 'your servants, because'; Slav.

- 'our mistress'.
3. D adds 'our lady'.
4. and . . . Joseph: Slav. om.
5. BD 'from our brothers'.
6. And . . . for = EG (A) Slav.: D 'And . . . them, Do not fear for'; B 'And we know that'.
7. for evil: B om.
8. to any man: D om.
9. Lit. 'for you have dared great things against them'.
10. Lit. 'between me and you' (= EA Slav.: BD 'between you').
11. Lit. 'for the rest'.
12. Lit. 'Why does our mistress speak'.
13. D adds 'limb from limb'.
14. against our father . . . Joseph = Arm.: B 'concerning our brother Joseph and his father Israel'; D 'against our father Joseph'.
15. So DF (lit. 'now this twice'): B om.
16. evil for . . . neighbour = BA: FG 'evil for evil'; D 'your neighbour evil'.
17. after this = B: D om.
18. So B (lit. 'Simeon greeted Aseneth'): D 'Aseneth greeted Simeon'.
19. and blessed her = B: D om.

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**XXIX.** And Pharaoh's son lifted himself up from the ground and sat up; and he spat blood from his mouth, because his blood was running from his temple into [1] his mouth. 2. And Benjamin advanced upon him [2] and took hold of his sword [3] and drew it from its scabbard (for Benjamin had no sword of his own with him). 3. And as he was about to strike Pharaoh's son, Levi rushed up and seized him by the hand and said, "No brother, you must not do this, for we are men who worship God, and it is not right for a man who worships God to repay evil for evil, or to trample upon a man who has *already* fallen, or to harry his enemy to death. 4. But come: let us bind up [4] his wound; and if he lives, he will be our friend, and his father Pharaoh will be our father." 5. And Levi raised Pharaoh's son up and washed the blood off his face and bound a bandage round his wound; and he set him on his horse and took him to his father. 6. And Levi told him everything that had happened. 7. And Pharaoh got up [5] from his throne and made obeisance to Levi upon the ground. [6] 8. And on the third day Pharaoh's son died from the wound of Benjamin's stone. [7] 9.

And Pharaoh mourned for his eldest son, [8] and he was worn out with grief.  
10. And Pharaoh [9] died at [10] the age of one hundred and nine; and he left  
his crown [11] to Joseph. 11. And Joseph was king of Egypt for [10] forty-eight  
years. 12. And after this Joseph gave the crown to Pharaoh's grandson; and  
Joseph was like a father to him in Egypt.

1. Lit. 'in'.
2. upon him = BFA: D om.
3. D adds 'to strike him'.
4. Lit. 'let us heal him from'.
5. BFGA: D 'And when Pharaoh heard he got up'.
6. B adds 'and he blessed him'.
7. So BFG: D 'his wound which Benjamin gave him'.
8. for . . . son = BA: D 'and all the council of the palace'.
9. So B Slav.: D 'he'.
10. D adds 'about'.
11. So BEGA: F 'the crown of his kingdom'; D '*his* dominion and his crown'.

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# Joseph and Aseneth

## Summary:

*Joseph and Aseneth* is a narrative describing the conversion of Aseneth, the pagan wife of the patriarch Joseph. The story is set in Egypt when Joseph was gathering grain in preparation for future famine. Aseneth, the daughter of Pentephres the priest of Heliopolis, falls in love with the handsome Joseph. Joseph refuses to marry her because she worships idols. Only after Aseneth repents of her idols and converts to the worship of Joseph's God do they marry and conceive two sons. Joseph becomes the target of the envy of Pharaoh's son, who enlists the aid of some of Joseph's brothers. But Joseph's other brothers and God defend him. During the conspiracy, both Pharaoh and his son die, leaving Joseph to succeed to rule over all Egypt. The book's language and imagery of conversion has many similarities to that used in early Christianity.

**Titles:** Other titles of this book, from various manuscripts, include:

§ *The Confession and Prayer of Aseneth, the daughter of Pentephres, the Priest*

§ *The Wholesome Narrative Concerning the Corn-Giving of Joseph, the All-Fair, and Concerning Aseneth, and How*



## *God United Them*

### § *The History of Joseph the Just and Aseneth his Wife*

#### **Sources:**

§ Aseneth is mentioned in Genesis 41:45, 41:50, and 46:20.

§ This book attempts to explain and elaborate upon these Old Testament passages.

§ Later Jewish sentiments considered exogamous marriages between Jews and pagans offensive.

#### **Canonical Status:** Old Testament Pseudepigrapha

#### **Author:** anonymous

§ Possibly Jews of Essene or Therapeutae sects

§ Possibly Egyptian Jews, with interpolations by anonymous Christians

§ Possibly Christians

#### **Date and Origin:**

§ between the 1<sup>st</sup> century BC and early 2<sup>nd</sup> century AD

§ probably Egypt

#### **Original Language:**

§ Originally written in Greek

§ Versions are extant in Armenian, Slavonic, Latin, Middle English, and Syriac

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July 20, 2004

## THE BOOK OF JUBILEES

From "The Apocrypha and Pseudepigrapha of the Old Testament"

R.H. Charles

Oxford: Clarendon Press, 1913

### INTRODUCTION

#### 1. SHORT ACCOUNT OF THE BOOK.

The Book of Jubilees is in certain limited aspects the most important book in this volume for the student of religion. Without it we could of course have inferred from Ezra and Nehemiah, the Priests' Code, and the later chapters of Zechariah the supreme position that the law had achieved in Judaism, but without Jubilees we could hardly have imagined such an absolute supremacy as finds expression in this book. This absolute supremacy of the law carried with it, as we have seen in the General Introduction, the suppression of prophecy -at all events of the open exercise of the prophetic gifts. And yet these gifts persisted during all the so-called centuries of silence-from Malachi down to N.T. times, but owing to the fatal incubus of the law these gifts could not find expression save in pseudepigraphic literature. Thus Jubilees represents the triumph of the movement, which had been at work for the past three centuries or more.

And yet this most triumphant manifesto of legalism contained within its pages the element that was destined to dispute its supremacy and finally to reduce the law to the wholly secondary position that alone it could rightly claim. This element of course is apocalyptic, which was the source of the higher theology in Judaism, and subsequently was the parent of Christianity, wherein apocalyptic ceased to be pseudonymous and became one with prophecy.

The Book of Jubilees was written in Hebrew by a Pharisee between the year of the accession of Hyrcanus to the high priesthood in 135 and his breach with the Pharisees some years before his death in 105 B.C. It is the most advanced pre-Christian representative of the midrashic tendency, which has already been at work in the Old Testament Chronicles. As the Chronicler had rewritten the history of Israel and Judah from the basis of the Priests' Code, so our author re-edited from the Pharisaic standpoint of his time the history of events from the creation to the publication, or, according to the author's view, the republication

of the law on Sinai. In the course of re-editing he incorporated a large body of traditional lore, which the midrashic process had put at his disposal, and also not a few fresh legal enactments that the exigencies of the past had called forth. His work constitutes an enlarged Targum on Genesis and Exodus, in which difficulties in the biblical narrative are solved, gaps supplied, dogmatically offensive elements removed, and the genuine spirit of later Judaism infused into the primitive history of the world. His object was to defend Judaism against the attacks of the hellenistic spirit that had been in the ascendant one generation earlier and was still powerful, and to prove that the law was of everlasting validity. From our author's contentions and his embittered attacks on the paganisers and apostates, we may infer that Hellenism had urged that the levitical ordinances of the law were only of transitory significance, that they had not been observed by the founders of the nation, and that the time had now come for them to be swept away, and for Israel to take its place in the brotherhood of the nations. Our author regarded all such views as fatal to the very existence of Jewish religion and nationality. But it is not as such that he assailed them, but on the ground of their falsehood. The law, he teaches, is of everlasting validity. Though revealed in time it was superior to time. Before it had been made known in gundry portions to the fathers it had been kept in heaven by the angels, and to its observance henceforward there was no limit in time or in eternity.

Writing in the palmiest days of the Maccabean dominion, in the high-priesthood of John Hyrcanus, looked for the immediate advent of the Messianic kingdom. This kingdom was to be ruled over by a Messiah sprung, not from Levi -that is, from the Maccabean family, as some of his contemporaries expected- but from Judah. This kingdom would be gradually realized on earth, and the transformation of physical nature would go hand in hand with the ethical transformation of man till there was a new heaven and a new earth. Thus, finally, all sin and pain would disappear and men would live to the age of 1,000 years in happiness and peace, and after death enjoy a blessed immortality in the spirit world.

## 2. VARIOUS TITLES OF THE BOOK.

Our book was known by two distinct titles even in Hebrew. (a) Jubilees

(b) The Little Genesis

(c) Apocalypse of Moses and other alleged names of the book.

(a) Jubilees. This appears from Epiphanius (Haer. xxxix. 6) to have been its usual designation. It is found also in the Syriac Fragment entitled 'Names of the Wives of the Patriarchs according to the Hebrew Book of Jubilees,' first published by Ceriani, *Mon. sacra et profana*, ii. 1.9-10, and reprinted by the present writer in his edition of *The Ethiopic Version of the Hebrew Book of Jubilees*. This name admirably describes the book, as it divides into jubilee periods of forty-nine years each the history of the world from the creation to the legislation on Sinai. The writer pursues a perfectly symmetrical development of the heptadic system. Israel enters Canaan at the close of the fiftieth jubilee, i.e. 2450.

(b) The Little Genesis. The epithet 'little' does not refer to the extent of the book, for it is larger than the canonical Genesis, but to its character. It deals more fully with details than the biblical work. The

Hebrew title was variously rendered in Greek. 1 [(Gk.) he leptē Genesis (or Leptē Genesis)] as in Epiphanius, Syncellus, Zonaras, Glycas. 2 [(Gk.) he Leptogenesis] in Didymus of Alexandria and in Latin writers, as we may infer from the Decree of Gelasius. 3 [Gk.] ta leptā geneseos] in Syncellus. 4 [(Gk.) Mikrogenesis] in Jerome, who was acquainted with the Hebrew original.

(c) 1 The Apocalypse of Moses.

2 The Testament of Moses.

3 The Book of Adam's Daughters.

4 The Life of Adam.

1 The Apocalypse of Moses. This title had some currency in the time of Synceflus (see i. 5, 49). It forms an appropriate designation since it makes Moses the recipient of all the disclosures in the book. 2 The Testament of Moses. This title is found in the Catena of Nicephorus, i. 175, where it precedes a quotation from x. 21 of our book. It has, however, nothing to do with the Testament of Moses, which has become universally known under the wrong title -the Assumption of Moses. Ronsch and other scholars formerly sought to identify Jubilees with this second Testament of Moses, but this identification is shown to be impossible by the fact that in the Stichometry of Nicephorus 4,300 stichoi are assigned to Jubilees and only 1100 to this Testament of Moses. On the probability of a Testament of Moses having been in circulation -which was in reality an expansion of Jubilees ii-iii see my edition of Jubilees, p. xviii. 3 The Book of Adam's Daughters. This book is identified with Jubilees in the Decree of Gelasius, but it probably consisted merely of certain excerpts from Jubilees dealing with the names and histories of the women mentioned in it. Such a collection, as we have already seen, exists in Syriac, and its Greek prototype was used by the scribe of the LXX MS. no.135 in Holmes and Parsons' edition. 4 The Life of Adam. This title is found in Syncellus i. 7-9. It seems to have been an enlarged edition of the portion of Jubilees, which dealt with the life of Adam.

### 3. THE ETHIOPIC MSS.

There are four Ethiopic MSS., a b c d, the first and fourth of which belong to the National Library in Paris, the second to the British Museum, and the third to the University Library at Tübingen. Of these a b (of the fifteenth and sixteenth century respectively) are the most trustworthy, though they cannot be followed exclusively. In a, furthermore, the readings of the Ethiopic version of Genesis have replaced the original against bed in iii. 4, 6, 7, 19, 29; iv. 4, 8, &c. For a full description of these MSS. the reader can consult Charles's Ethiopic Version of the Hebrew Book of Jubilees, pp. xii seqq.

### 4. THE ANCIENT VERSIONS-GREEK, ETHIOPIC, LATIN, SYRIAC.

(a) The Greek Version is lost save for some fragments which survive in Epiphanius [(Gk.) *peri Metron kai Stathmon*] (ed. Dindorf, vol. iv. 27-8). This fragment, which consists of ii. 2-21, is published with critical notes in Charles's edition of the Ethiopic text. Other fragments of this version are preserved in Justin Martyr, Origen, Diodorus of Antioch, Isidore of Alexandria, Isidore of Seville, Eutychius, Patriarch of Alexandria, John of Malala, Syncellus, Cedrenus. Syncellus attributes to the Canonical Genesis statements derived from our text. This version is the parent of the Ethiopic and Latin Versions.

(b) The Ethiopic Version. This version is most accurate and trustworthy and indeed as a rule servilely literal. It has, of course, suffered from the corruptions naturally incident to transmission through MSS. Thus dittographies are frequent and lacunae are of occasional occurrence, but the version is singularly free from the glosses and corrections of unscrupulous scribes, though the temptation must have been great to bring it into accord with the Ethiopic version of Genesis. To this source, indeed, we must trace a few perversions of the text: 'my wife' in iii. 6 instead of 'wife'; xv. 12; xvii. 12 ('her bottle' instead of 'the bottle'); xxiv. 19 (where the words 'a well' are not found in the Latin version of Jubilees, nor in the Mass., Sam., LXX, Syr., and Vulg. of Gen. xxvi. 19). In the above passages the whole version is influenced, but in a much greater degree has this influence operated on MS. a. Thus in iii. 4, 6, 7, 19, 29, iv. 4, 8, v. 3, vi. 9, &c., the readings of the Ethiopic version of Genesis have replaced the original text. In the case of b there appears to be only one instance of this nature in xv. 15 (see Charles's Text, pp. xii seqq.).

For instances of corruption native to this version, see Charles on ii. 2, 7, 21, vi. 21, vii. 22, x. 6, 21, xvi. 18, xxiv. 20, 29, xxxi. 2, xxxix. 4, xli. 15, xlv. 4, xlviii. 6.

(c) The Latin Version. This version, of which about one-fourth has been preserved, was first published by Ceriani in his *Monnmenta sacra et profana*, 1861, tom. i. fase. i. 15-62. It contains the following sections: xiii. 10b-21; xv. 20b-31a; xvi. 5b-xvii. 6a; xviii. 10b-xix. 25; xx. 5b-xxi. 10a; xxii. 2-19a; xxiii. 8b-23a; xxiv. 13-xxv. 1a; xxvi. 8b-23a; xxvii. 11b-24a; xxviii. 16b-27a; xxix. 8b-xxx. 1a; xxxi. 9b-18, 29b-32; xxxii. 1-8a, 18b-xxxiii. 9a, 18b-xxxiv. 5a; xxxv. 3b-12a; xxxvi. 20b-xxxvii. 5a; xxxviii. 1b-16a; xxxix. 9-11, 18a; xli. 6b-18; xlii. 2b-14a; xlv. 8-xlvi. 1, 12-xlviii. 5; xlix. 7b-22. This version was next edited by Ronsch in 1874, *Das Buch der Fubilaen . . . unter Befugung des revidirten Textes der . . . lateinisehen Fragmente*. This work attests enormous industry and great learning, but is deficient in judgement and critical acumen. Ronsch was of opinion that this Latin version was made in Egypt or its neighbourhood by a Palestinian Jew about the middle of the fifth century (pp.459-60). In 1895 Charles edited this text afresh in conjunction with the Ethiopic in the *Oxford Anecdota* (The Ethiopic Version of the Hebrew Book of Jubilees). To this work and that of Ronsch above the reader must be referred for a fuller treatment of this subject. Here we may draw attention to the following points. This version, where it is preserved, is almost of equal value with the Ethiopic. It has, however, suffered more at the hands of correctors. Thus it has been corrected in conformity with the LXX in xlvi. 14, where it adds 'et Oon' against all other authorities. The Ethiopic version of Exod. i. 11 might have been expected to bring about this addition in our Ethiopic text, but it did not. Two similar instances will be found in xvii. 5, xxiv. 20. Again the Latin version seems to have been influenced by the Vulgate in xxix. 13. xlii. II (*canos meos* where our Ethiopic text = [(Gk.) *mou to geras*] as in LXX of Gen. xlii. 38); and probably also in xlvii. 7, 8, and certainly in xlv. 12, where it reads 'in tota terra' for 'in terra'. Of course there is the possibility that the Latin has reproduced faithfully the Greek and that the Greek was faulty; or in case it was correct, that

it was the Greek presupposed by our Ethiopic version that was at fault.

Two other passages are deserving of attention, xix. 14 and xxxix. 13. In the former the Latin version 'et creverunt et iuvenes facti sunt' agrees with the Ethiopic version of Gen. xxv. 27 against the Ethiopic version of Jubilees and all other authorities on Gen. xxv. 27. Here the peculiar reading can be best explained as having originated in the Greek. In the second passage, the clause 'eorum quae fiebant in carcere' agrees with the Ethiopic version of Gen. xxxix. 23 against the Ethiopic version of Jubilees and all other authorities on Gen. xxxix. 23. On the other hand, there is a large array of passages in which the Latin version preserves the true text over against corruptions or omissions in the Ethiopic version: cf. xvi. 16, xix. 5, 10, 11, xx. 6, 10, xxi. 3, xxii. 3, &c. (see my Text, p. xvi).

(d) The Syriac Version. The evidence as to the existence of a Syriac is not conclusive. It is based on the fact that a British Museum MS. (Add. 12154, fol. 180) contains a Syriac fragment entitled, Names of the Wives of the Patriarchs according to the Hebrew Book called Jubilees.' It was first published by Ceriani in his *Monumeitta Sacra*, 1861, torn. ii. fasc. i. 9-10, and reprinted by Charles as Appendix III to his *Text of Jubilees* (p. 183).

## 5. THE ETHIOPIC AND LATIN VERSIONS-TRANSLATIONS FROM THE GREEK.

Like all the biblical literature in Ethiopic, Jubilees was translated into Ethiopic from the Greek. Greek words such as [drus, balanos, lips, schinos, pharaggs, &c., are transliterated into Ethiopic. Secondly, many passages must be retranslated into Greek before we can discover the source of their corruptions. And finally, many names are transliterated as they appear in Greek and not in Hebrew.

That the Latin is derived directly from the Greek is no less obvious. Thus in xxxix. 12 [(Lt.) timoris = (Gk.) deilias], a corruption of douleias; in xxxviii. 13 [(Lt.) honorem = (Gk.) timen], which should have been rendered by (Lt.) tributum. Another class of mistranslations may be seen in passages where the Greek article is rendered by the Latin demonstrative as in (Lt.) huius Abrahae xxix. i6, huic Istrael xxxi. 15. Other evidence pointing in the same direction is to be found in the Greek constructions which have been reproduced in the Latin; such as xvii. 3 (Lt.) mem or fuit sermones' = (Gk.) hemnesthe tous logous: in xv. 22 (Lt.) consummavit loquens = (Gk.) Sunetelese lalon: in xxii. 8 (Lt.) 'in omnibus quibus dedisti' = en pasin ois edokas.

## 6. THE GREEK-A TRANSLATION FROM THE HEBREW.

The early date of our book -the second century B.C.- and the fact that it was written in Palestine speak for a Semitic original, and the evidence for such an original is conclusive. But the question at once arises, was the original written in Hebrew or Aramaic? Certain proper names in the Latin version ending in -in seem to bespeak an Aramaic original, as Cettin xxiv. 28; Adurin xxxviii. 8,9; Filistin xxiv. 14-16. But since in all these cases the Ethiopic transliterations end in -n and not in -nit is not improbable that this

Aramaising in the Latin version is due to the translator, who, as Ronsch has concluded on other grounds, was a Palestinian Jew. Again, in the list of the twelve trees suitable for burning on the altar some are transliterations of Aramaic names. But in a late Hebrew work -written at the close of the second century B.C.- the popular names of such objects would naturally be used. Moreover, in certain cases the Hebrew may have already been forgotten, or, when the tree had been lately introduced, been non-existent.

But the arguments for a Hebrew original are many and weighty. (1) A work which claims to be from the hand of Moses would naturally be written in Hebrew; for Hebrew, according to our author, was the sacred and national language, xii. 25-6; xliii. 15. (2) The revival of the national spirit is, so far as we know, accompanied by a revival of the national language. (3) The existing text must be retranslated into Hebrew in order to explain unintelligible expressions and restore the true text. Thus (Ar.) la 'eleja in xliii. 11 = (Gk.) en emoi; which is a mistranslation in this context of (Hb.); for (Hb.) here = (Gk.) deomai, 'pray,' as in Gen. xlv. 18. In xlvii. 9 the text = (Lt.) 'domum (= Hb. ) Faraonis', but the context demands (Lt.) 'filiam (= Hb.) Faraonis', though here the argument is not conclusive, since (Hb.) might have been corruptly written for (Hb.) which in Aramaic = 'daughter'. Again in xxxvi. 10 (cp. also xxxix. 6) the text = (Gk.) ouk anabesetai (= ja'arg) (Gk.) eis to biblion tes zoes. But ja'arg must = 'will be recorded'. Now this meaning is unattested elsewhere in Ethiopic, but the difficulty is solved when we find that it is a Hebrew idiom: see I Chron. xxvii. 24, 2 Chron. xx. 34. (4) Many paronomasiae discover themselves on retranslation into Hebrew, as in iv. 9 there is a play on the name Enoch, in iv. 15 on Jared, in viii. 8 on Peleg, &c. (5) Many passages are preserved in Rabbinic writings, and the book has much matter in common with the Testaments xii Patriarchs, 'which was written about the same date in Hebrew. Both books, in fact, use a chronology peculiar to themselves. (6) Fragments of the original Hebrew text or of the sources used by its author are to be found in the Book of Noah and the Midrasch Wajjisau in Jellinek's Beth-ha-Midrasch, iii. 155-6, 3-5, reprinted in Charles's edition of the Ethiopic text on pp. 179-81.

## 7. TEXTUAL AFFINITIES.

A minute study of the text shows that it attests an independent form of the Hebrew text of Genesis and the early chapters of Exodus. Thus it agrees with individual authorities such as the Samaritan or the LXX, or the Syriac, or the Vulgate, or the Targum of Onkelos against all the rest. Or again it agrees with two or more of these authorities in opposition to the rest, as for instance with the Massoretic and Samaritan against the LXX, Syriac and Vulgate, or with the Massoretic and Onkelos against the Samaritan, LXX, Syriac, and Vulgate, or with the Massoretic, Samaritan and Syriac against the LXX or Vulgate. But the reader must here be referred to Charles's Book of Jubilees (pp. xxxiii--xxxix) for a full classification of these instances. A study of these phenomena proves that our book represents some form of the Hebrew text midway between the forms presupposed by the LXX and the Syriac; for it agrees more frequently with the LXX, or with combinations into which the LXX enters, than with any other single authority. Next to the LXX it agrees most often with the Syriac or with combinations into which the Syriac enters. On the other hand, its independence of the LXX is shown by a large array of readings, where it has the support of the Samaritan and Massoretic, or of these with various combinations of the Syriac, Vulgate and Onkelos. From these and like considerations we may conclude that the textual evidence points to the composition of our book at some period between 250 B.C. and 100 A.D. and at a



time nearer the earlier date than the latter. 4

## 8. THE VALUE OF THE BOOK OF JUBILEES IN THE CRITICISM OF THE MASSORETIC TEXT OF THE BOOK OF GENESIS.

From a study of the facts which are referred to in the preceding Section it will be clear that before and after the Christian era the Hebrew text did not possess any hard and fast tradition. It will further be obvious that the Massoretic form of this text, which has so long been generally as conservative of the most ancient tradition and as therefore final, is after all only one of many phases through which the text passed in the process of over 1,000 years, ie. 400 B.C. till A.D. 600, or thereabouts.

As we pursue the examination of the materials just mentioned we shall see grounds for regarding the Massoretic text as the result partly of conscious recension and partly of unconscious change extending over many centuries. How this process affected the text in the centuries immediately preceding and subsequent to the Christian era, we have some means of determining in the Hebrew-Samaritan text which, however much it may have been tampered with on religious or polemical grounds, still preserves in many cases the older reading, even as it preserves the older of the alphabet. Next we have the LXX of the Pentateuch, to which we may assign the date 200 B.C.; next the Book of Jubilees just before the Christian era; the Syriac Pentateuch before A.D. 100; the Vulgate of the fourth century; the Targums of Onkelos and Ps.-Jon. in their present form A.D. 300-600.

We have above remarked that the evidence of 6 shows that the Massoretic text is only one of the phases through which the Hebrew text has passed; and if we consider afresh the materials of evidence suggested in that Section in connexion with their dates, and given in some fullness in the Introductions to Charles's Text and Commentary, we shall discover that in some respects it is one of the latest phases of the Hebrew Pentateuch that has been stereotyped by Jewish scholars in the Massoretic text.

This conclusion will tally perfectly with the tradition that all existing Massoretic MSS. are derived in the main from one archetype, i.e. the Hebrew Codex left behind him by Ben Asher, who lived in the tenth century, and whose family had lived at Tiberias in the eighth.

We shall now proceed to give a list of readings in the Massoretic text which should be corrected into accord with the readings attested by such great authorities as the Sam., LXX, Jub., Syr., Vulg.

The following list was published in Charles's Ethiopic Version of the Hebrew Book of Jubilees in 1895. More than two-thirds of the emendations of the Book of Genesis here suggested were subsequently accepted independently, on the evidence of the Sam., LXX, Syr., Vulg., without a knowledge of Jubilees, by C.J. Ball in his edition of the Hebrew Text of Genesis, 1896, by Kittel in his edition of the Hebrew Text of Genesis, 1905, and more than half in the recent Commentary of Gunkel.

[What follows contains many phrases written in Hebrew. At the time of scanning there was not an accessible means to accurately reproduce the Hebrew script. If this information is desired please see Mr. Charles book.]

## 9. DATE OF (a) THE ORIGINAL TEXT AND (b) OF THE VERSIONS.

(a) Jubilees was written between 153 B.C. and the year of Hyrcanus' breach with the Pharisees. (1) It was written during the pontificate of the Maccabean family, and not earlier than 155 B.C., when this office was assumed by Jonathan the Maccabee. For in xxxii. 1, Levi is called a 'priest of the Most High God.' Now the only Jewish high-priests who bore this title were the Maccabean, who appear to have assumed it as reviving the order of Melchizedek when they displaced the Zadokite order of Aaron. Despite the objections of the Pharisees, it was used by the Maccabean princes down to Hyrcanus II (Jos. Ant. xvi. 6.2). (2) It was written before 96 B.C.; for since our author was of the strictest sect a Pharisee and at the same time an upholder of the Maccabean pontificate, Jubilees cannot have been written later than 96, when the Pharisees and Alexander Jannaeus were openly engaged in mortal strife. (3) It was written before the public breach between Hyrcanus and the Pharisees when Hyrcanus joined the Sadducean party. As Hyrcanus died in 105, our book was written between 153 and 105.

But it is possible to define these limits more closely. The book presupposes as its historical background the most flourishing period of the Maccabean hegemony -such as that under Simon and Hyrcanus. The conquest of Edom, which was achieved by the latter, is referred to in xxxviii. 14. Again our text reflects accurately the intense hatred of Judah towards the Philistines in the second century B.C. It declares that they will fall into the hands of the righteous nation, and we learn from I Macc. and Josephus that Ashdod and Gaza were destroyed by Hyrcanus and Alexander Jannaeus respectively. But it is in the destruction of Samaria, which is adumbrated in the destruction of Shechem, xxx. 4-6, that we are to look for the true terminus a quo. Now all accounts agree in representing the destruction of Samaria as effected by Hyrcanus about four years before his death. Hence we conclude that Jubilees was written between 109 and 105 B.C.

Many other phenomena point to the second-century origin of our book, which are given in Charles's edition, pp. lviii-lxvi. Amongst these we might mention the currency of older and severer forms of the halacha than prevailed in the rabbinical schools, or were registered in the Mishnah. The severe halacha regarding the sabbath in i. 8, 12, were indubitably in force in the second century B.C., if not earlier, but were afterwards mitigated by the Mishnah and later Judaism. Again the strict halacha in xv. 14 regarding circumcision on the eighth day was a current, probably the current, view in the second century B.C. and earlier, since it has the support of the Samaritan text and the LXX. This strict law was subsequently relaxed in the Mishnah. In xxxii. 15 the severe law of tithing found in Lev. xxvii. 15 is enforced, but rabbinic tradition sought to weaken the statement. As regards the halacha laid down in iii. 31 regarding the duty of covering one's shame, it is highly probable that such a halacha did exist in the second century B.C., when Judaism was protesting against the exposure of the person in the Greek games. See also iii. 8-14 notes and xx. 4 note.

Other cases of strict rules afterwards relaxed are the limitation of trees for use with burnt offerings (see xxi. 12-15 notes), the restriction of the eating of the passover to the court of the Lords house (see xlix. 20 note), the close adherence to the exacting demand of Lev. xix. 24 that the fourth year's fruit should be holy (see vii. 36 notes), though here we have a variant reading. Note that the rest of the firstfruits belong to the priests, who are to eat them 'before the altar.' On the other hand, the thank-offerings in xxi. 8-10 do not belong to the priest. The computation of the Feast of Weeks is different from the later prevalent Pharisaic reckoning (see xv. 1 note; xvi. 13, xlv. 4-5), while the account of the Feast of Tabernacles in xvi. 21-31 is peculiar to Jubilees.

Finally, we might draw attention to the fact that the Pharisaic regulation about pouring water on the altar (Jer. Sukk. iv. 6; Sukk. 44a) at the feast of tabernacles appears to have been unknown to him. We know that the attempt of the Pharisees to enforce its adoption on Alexander Jannaeus resulted in a massacre of the former. Attention might also be drawn to the fact that the Priests and Levites still numbered in their ranks, as in the days of the author of Chronicles, the masters of the schools and the men of learning, and that these positions were not filled as in the days of Shammai and Hillel by men drawn from the laity. This inference is to be deduced from the fact that the Levites are represented as the guardians of the sacred books and of the secret lore transmitted from the worthies of old time (x. 4, xlv. 16).

(b) Date of the Ethiopic and Latin Versions. There is no evidence for determining the exact date of the Ethiopic version, but since it was practically regarded as a canonical book it was probably made in the sixth century. Ronsch, as we have already pointed out in 4, gives some evidence for regarding the Latin version as made in the fifth century.

## 10 JUBILEES FROM ONE AUTHOR BUT BASED ON EASTERN BOOKS AND TRADITIONS.

Our book is the work of one author, but is largely based on earlier books and traditions. The narrative of Genesis forms of course the bulk of the book, but much that is characteristic in it is due to his use of many pseudepigraphic and ancient traditions. Amongst the former might be mentioned the Book of Noah, from which in a modified form he borrows vii. 20-39, x. 1-15. In vii. 26-39 he reproduces his source so faithfully that he leaves the persons unchanged, and forgets to adapt this fragment to its new context. Similarly our author lays the Book of Enoch under contribution, and is of great value in this respect in determining the dates of the various sections of this book. See Introd. to I Book of Enoch, in loc. For other authorities and traditions used by our author see Charles's edition, 13.

## 11. JUBILEES IS A PRODUCT OF THE MIDRASHIC TENDENCY WHICH HAD BEEN ALREADY AT WORK IN THE O.T. BOOKS OF CHRONICLES.

The Chronicler rewrote with an object the earlier history of Israel and Judah already recounted in Samuel and Kings. His object was to represent David and his pious successors as observing all the precepts of the law according to the Priests' Code. In the course of this process all facts that did not square with the Chronicler's presuppositions were either omitted or transformed. Now the author of Jubilees sought to do for Genesis what the Chronicler had done for Samuel and Kings, and so he rewrote it in such a way as to show that the law was rigorously observed even by the Patriarchs. The author represents his book to be as a whole a revelation of God to Moses, forming a supplement to and an interpretation of the Pentateuch, which he designates 'the first law' (vi. 22). This revelation was in part a secret republication of the traditions handed down from father to son in antediluvian and subsequent times. From the time of Moses onwards it was preserved in the hands of the priesthood, till the time came for its being made known.

Our author's procedure is of course in direct antagonism with the presuppositions of the Priests' Code in Genesis, for according to this code 'Noah may build no altar, Abraham offer no sacrifice, Jacob erect no sacred pillar. No offering is recorded till Aaron and his sons are ready' (Carpenter, *The Hexateuch*, i. 124). This fact seems to emphasize in the strongest manner how freely our author reinterpreted his authorities for the past. But he was only using to the full a right that had been exercised for nearly four centuries already in regard to Prophecy and for four or thereabouts in regard to the law.

## 12. OBJECT OF JUBILEES -THE DEFENCE AND EXPOSITION OF JUDAISM FROM THE PHARISAIC STANDPOINT OF THE SECOND CENTURY B.C.

The object of our author was to defend Judaism against the disintegrating effects of Hellenism, and this he did (a) by glorifying the law as an eternal ordinance and representing the patriarchs as models of piety; (b) by glorifying Israel and insisting on its separation from the Gentiles; and (c) by denouncing the Gentiles and particularly Israel's national enemies. In this last respect Judaism regarded its own attitude to the Gentiles as not only justifiable but also just, because it was a reflection of the divine.

But on (a) it is to be observed further that to our author the law, as a whole, was the realization in time of what was in a sense timeless and eternal. It was observed not only on earth by Israel but in heaven. Parts of the law might have only a time reference, to Israel on earth, but in the privileges of circumcision and the Sabbath, as its highest and everlasting expression, the highest orders of archangels in heaven shared with Israel (ii. 18, 19, 21; xv. 26-28). The law, therefore, was supreme, and could admit of no assessor in the form of Prophecy. There was no longer any prophet because the law had made the free exercise of his gift an offence against itself and God. So far, therefore, as Prophecy existed, it could exist only under the guise of pseudonymity. The seer, who had like Daniel and others a message for his time, could only gain a hearing by issuing it under the name of some ancient worthy.

## 13. THE AUTHOR -A PHARISEE WHO RECOGNIZED THE MACCABEAN PONTIFICATE AND

## WAS PROBABLY A PRIEST.

Since our author was an upholder of the everlasting validity of the law, and held the strictest views on circumcision, the Sabbath, and the duty of complete separation from the Gentiles, since he believed in angels and demons and a blessed immortality, he was unquestionably a Pharisee of the strictest sect. In the next place, he was a supporter of the Maccabean pontificate. He glorifies Levi's successors as high-priests and civil rulers, and applies to them the title priests of the Most High God '-the title assumed by the Maccabean princes (xxxii. 1). He was not, however, so thoroughgoing an admirer of this dynasty as the authors of Test. Lev. xviii. or Ps. cx, who expected the Messiah to come forth from the Maccabean family. Finally, that our author was a priest might reasonably be inferred from the exaltation of Levi over Judah (xxxii-xxxiii), and from the statement in xliv. i6 that the secret traditions, which our author claims to publish, were kept in the hands of Levi's descendants.

## 14. INFLUENCE ON LATER LITERATURE.

On the influence of Jubilees on I Enoch i-v, xci-civ, Wisdom (?), 4 Ezra, Chronicles of Jerachmeel, Midrash Tadshe, Book of Jasher, the Samaritan Chronicle, on Patristic and other writings, and on the New Testament writers, see Charles's edition, pp. lxxiii-lxxxvi.

## 15. THEOLOGY. SOME OF OUR AUTHOR'S VIEWS.

Freedom and determinism. The author of Jubilees is a true Pharisee in that he combines belief in Divine omnipotence and providence with the belief in human freedom and responsibility. He would have adopted heartily the statement of the Pss. Sol. ix. 7 (written some sixty years or more later) (Gk.) *ta erga emon en ekloge kai exousia tes psuches emon, tou poiesai dikaiosunen kai adikian en ergois cheiron emon: v. 6 anthropos kai e meris autou para soi en stathmo ou prosthesei tou pleonasai para to krima sou, o theos*. Thus the path in which a man should walk is ordained for him and the judgement of all men predetermined on the heavenly tablets: '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' (v.13). This idea of an absolute determinism underlies many conceptions of the heavenly tablets (see Charles's edition, iii. 10 note). On the other hand, man's freedom and responsibility are fully recognized: 'If they walk not therein, judgment is written down for every creature' (v. 13): 'Beware lest thou walk in their ways, And tread in their paths, And sin a sin unto death before the Most High God. Else He will give thee back into the hand of thy transgression.' Even when a man has sinned deeply he can repent and be forgiven (xli. 24 seq.), but the human will needs the strengthening of a moral dynamic: 'May the Most High God . . . strengthen thee to do His will' (xxi. 25, xxii. 10).

The Fall. The effects of the Fall were limited to Adam and the animal creation. Adam was driven from the garden (iii. 17 seqq.) and the animal creation was robbed of the power of speech (iii. 28). But the subsequent depravity of the human race is not traced to the Fall but to the seduction of the daughters of men by the angels, who had been sent down to instruct men (v.1-4), and to the solicitations of demonic spirits (vii. 27). The evil engendered by the former was brought to an end by the destruction of all the

descendants of the angels and of their victims by the Deluge, but the incitement to sin on the part of the demons was to last to the final judgement (vii. 27, x. 1-15, xi. 4 seq., xii. 20). This last view appears in I Enoch and the N.T.

The Law. The law was of eternal validity. It was not the expression of the religious consciousness of one or of several ages, but the revelation in time of what was valid from the beginning and unto all eternity. The various enactments of the law moral and ritual, were written on the heavenly tablets (iii. 31, vi. 17, &c.) and revealed to man through the mediation of angels (i. 27). This conception of the law, as I have already pointed out, made prophecy impossible unless under the guise of pseudonymity. Since the law was the ultimate and complete expression of absolute truth, there was no room for any further revelation: much less could any such revelation, were it conceivable, supersede a single jot or tittle of the law as already revealed. The ideal of the faithful Jew was to be realized in the fulfilment of the moral and ritual precepts of this law: the latter were of no less importance than the former. Though this view of morality tends to be mainly external, our author strikes a deeper note when he declares that, when Israel turned to God with their whole heart, He would circumcise the foreskin of their heart and create a right spirit within them and cleanse them, so that they would not turn away from Him for ever (i. 23). Our author specially emphasizes certain elements of the law such as circumcision (xvi. 14, xv. 26, 29), the Sabbath (ii. 18 seq., 31 seq.), eating of blood (vi. 14), tithing of the tithe (xxxii. 10), Feast of Tabernacles (xvi. 29), Feast of Weeks (vi. 17), the absolute prohibition of mixed marriages (xx. 4, xxii. 20, xxv. 1-10). In connexion with many of these he enunciates halacha which belong to an earlier date than those in the Mishnah, but which were either modified or abrogated by later authorities.

The Messiah. Although our author is an upholder of the Maccabean dynasty he still clings like the writer of I Enoch lxxxiii-xc to the hope of a Messiah sprung from Judah. He makes, however, only one reference to this Messiah, and no role of any importance is assigned to him (see Charles's edition, xxxi. 18 n.). The Messianic expectation showed no vigorous life throughout this century till it was identified with the Maccabean family. If we are right in regarding the Messianic kingdom as of temporary duration, this is the first instance in which the Messiah is associated with a temporary Messianic kingdom.

The Messianic kingdom. According to our author (i. 29, xxiii. 30) this kingdom was to be brought about gradually by the progressive spiritual development of man and a corresponding transformation of nature. Its members were to attain to the full limit of 1,000 years in happiness and peace. During its continuance the powers of evil were to be restrained (xxiii. 29). The last judgement was apparently to take place at its close (xxiii. 30). This view was possibly derived from Mazdeism.

The writer of Jubilees, we can hardly doubt, thought that the era of the Messianic kingdom had already set in. Such an expectation was often cherished in the prosperous days of the Maccabees. Thus it was entertained by the writer of I Enoch lxxxiii-xc in the days of Judas before 161 B.C. Whether Jonathan was looked upon as the divine agent for introducing the kingdom we cannot say, but as to Simon being regarded in this light there is no doubt. Indeed, his contemporaries came to regard him as the Messiah himself, as we see from Psalm cx, or Hyrcanus in the noble Messianic hymn in Test. Levi 18. The tame effusion in 1 Macc. xiv. 8-15 is a relic of such literature, which was emasculated by its Sadducean editor. Simon was succeeded by John Hyrcanus in 135 B.C. and this great prince seemed to his countrymen to

realize the expectations of the past; for according to a contemporary writer (Test. Levi 8) he embraced in his own person the triple office of prophet, priest, and civil ruler (xxxi. i5), while according to the Test. Reuben 6 he was to 'die on behalf of Israel in wars seen and unseen'. In both these passages he seems to be accorded the Messianic office, but not so in our author, as we have seen above. Hyrcanus is only to introduce the Messianic kingdom, over which the Messiah sprung from Judah is to rule.

Priesthood of Melchizedek. That there was originally an account of Melchizedek in our text we have shown in the note on xiii. 2,5, and, that the Maccabean high-priests deliberately adopted the title applied to him in Gen. xiv, we have pointed out in the note on xxxii. I. It would be interesting to inquire how far the writer of Hebrews was indebted to the history of the great Maccabean king-priests for the idea of the Melchizedekian priesthood of which he has made so fruitful a use in chap. vii as applied to our Lord.

The Future Life. In our text all hope of a resurrection of the body is abandoned. The souls of the righteous will enjoy a blessed immortality after death (xxiii. 31). This is the earliest attested instance of this expectation in the last two centuries B.C. It is next found in Enoch xci-civ.

The Jewish Calendar. For our author's peculiar views see Charles's edition 18 and the notes on vi. 29-30, 32, xv. I.

Angelology. We shall confine our attention here to notable parallels between our author and the New Testament. Besides the angels of the presence and the angels of sanctification there are the angels who are set over natural phenomena (ii. 2). These angels are inferior to the former. They do not observe the Sabbath as the higher orders; for they are necessarily always engaged in their duties (ii. 18). It is the higher orders that are generally referred to in the New Testament but the angels over natural phenomena are referred to in Revelation: angels of the winds in vii. 1, 2, the angel of fire in xiv. 18, the angel of the waters in xvi. 5 (cf. Jub. ii. 2). Again, the guardian angels of individuals, which the New Testament refers to in Matt. xviii. 10 (Acts xii. 15), are mentioned, for the first time in Jubilees xxxv. 17. On the angelology of our author see Charles's edition.

Demonology. The demonology of our author reappears for the most part in the New Testament:

(a) The angels which kept not their first estate, Jude 6 ; 2 Peter ii. 4, are the angelic watchers who, though sent down to instruct mankind (Jub. iv. 15), fell from lusting after the daughters of men. Their fall and punishment are recorded in Jub. iv. 22, v.1-9.

(b) The demons are the spirits which went forth from the souls of the giants who were the children of the fallen angels, Jub. v. 7, 9. These demons attacked men and ruled over them (x. 3, 6). Their purpose is to corrupt and lead astray and destroy the wicked (x. 8). They are subject to the prince Mastema (x. 9), or Satan. Men sacrifice to them as gods (xxii. 17). They are to pursue their work of moral ruin till the judgement of Mastema (x. 8) or the setting up of the Messianic kingdom, when Satan will be no longer able to injure mankind (xxiii. 29).

So in the New Testament, the demons are disembodied spirits (Matt. xii. 43-5; Luke xi. 24-6). Their chief is Satan (Mark iii. 22). They are treated as divinities of the heathen (I Cor. x. 20). They are not to be punished till the final judgement (Matt. viii. 29). On the advent of the Millennium Satan will be bound (Rev. xx. 2-3).

Judgement. The doctrine of retribution is strongly enforced by our author. It is to be individual and national in this world and in the next. As regards the individual the law of exact retribution is according to our author not merely an enactment of human justice -the ancient *lex talionis*, eye for eye, tooth for tooth; it is observed by God in His government of the world. The penalty follows in the line of the sin. This view is enforced in 2 Macc. v. 10, where it is said of Jason, that, as he robbed multitudes of the rites of sepulture, so he himself was deprived of them in turn, and in xv. 32 seq. it is recounted of Nicanor that he was punished in those members with which he had sinned. So also in our text in reference to Cain iv. 31 seq. and the Egyptians xlvi. 14. Taken crassly and mechanically the above law is without foundation, but spiritually conceived it represented the profound truth of the kinship of the penalty to the sin enunciated repeatedly in the New Testament: 'Whatsoever a man sows that shall he also reap' (Gal. vi.); 'he that doeth wrong shall receive again the wrong that he hath done' (Col. iii. 25, &c.). Again in certain cases the punishment was to follow instantaneously on the transgression (xxxvii. 17).

The final judgement was to take place at the close of the Messianic kingdom (xxiii. 30). This judgement embraces the human and superhuman worlds (v. 10 seq., 14). At this judgement there will be no respect of persons, but all will be judged according to their opportunities and abilities (v. 15 seq.). From the standpoint of our author there could be no hope for the Gentiles.

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## THE BOOK OF JUBILEES

[Notes and dates added by Mr. Charles will not be given due to length and difficulty in scanning and editing. If this information is desired, please see his book.]

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, [2450 Anno Mundi] 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

2 I have written, that thou mayst teach them.' And Moses went up into the mount of God, and the

3 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

4 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

5 of the law and of the testimony. 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

6 which I establish between Me and thee for their generations this day on Mount Sinai. And thus it will come to pass when all these things come upon them, that they will recognise that 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.

## [Chapter 2]

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 not  
 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  
 6 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  
 7 [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  
 8 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,  
 9 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  
10 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  
11 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  
12 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  
13 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  
14 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  
15 days. And in the first week of the first jubilee, [1-7 A.M.] 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  
16 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  
17 being kept]. And after the completion of the seven years, which he had completed there, seven years  
exactly, [8 A.M.] 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  
20 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  
22 naked. And he took figleaves and sewed (them) together, and made an apron for himself, and  
23, 24 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  
25 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  
26 thou return.' And He made for them coats of skin, and clothed them, and sent them forth from  
27 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  
28 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  
30 for them. And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and  
31 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  
33 forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation. And  
34 Adam called the name of his wife Eve. And they had no son till the first jubilee, [8 A.M.] and after this he  
35 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  
3 the offering of Cain. And he slew him in the field: and his blood cried from the ground to heaven,  
4 complaining because he had slain him. And the Lord reprov'd 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  
5 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  
6 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  
7 on earth, and in light and in darkness, and everywhere. And Adam and his wife mourned for Abel four weeks of years, [99-127 A.M.] and in the fourth year of the fifth week [130 A.M.] 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  
8 raised up a second seed unto us on the earth instead of Abel; for Cain slew him.' And in the sixth  
9 week [134-40 A.M.] 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. [190-196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of  
10, 11 his son Enoch. And Adam knew Eve his wife and she bare yet nine sons. And in the fifth week of the fifth jubilee [225-31 A.M.] Seth took Azura his sister to be his wife, and in the fourth (year of the sixth  
12,13 week) [235 A.M.] 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 [309-15 A.M.] Enos took Noam his sister to be his wife, and she bare him a son  
14 in the third year of the fifth week, and he called his name Kenan. And at the close of the eighth jubilee [325, 386-392 A.M.] 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, [395 A.M.] and he called his name Mahalalel. And in the second week of the tenth jubilee [449-55 A.M.] 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, [461 A.M.] 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 [512-18 A.M.] 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, [522 A.M.] 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, [582-88] 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 [587 A.M.] 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 [652 A.M.] 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, [701-7 A.M.] 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 [930 A.M.] 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 [1205 A.M.] 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 [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] 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  
 19 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). [1307 A.M.] And he entered in the sixth (year)  
 thereof, [1308 A.M.] 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 [1309 A.M.] 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 there  
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 [1309-  
1659 A.M.]: 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 [1317 A.M.] 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, [1320 A.M.] 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, [1321 A.M.] 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 'Adataneses. 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 [1324-1372 A.M.] 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, [1373 A.M.] 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, [1375 A.M.] 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, [1429 A.M.] 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 [1432 A.M.] 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 [1499 A.M.]

7 thereof. And she bare him a son in the fifth year [1503 A.M.] 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 thirty-second 8 jubilee, in the seventh week, in the third year thereof. [1564 A.M.] And in the sixth year [1567 A.M.] 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 [1569 A.M.] 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 Raza, 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-easterly  
direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns  
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 possess 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  
 13 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  
 3 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  
 11 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-  
 12 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  
 13 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  
 14 (hurting) the sons of Noah. And he gave all that he had written to Shem, his eldest son; for he  
 15 loved him exceedingly above all his sons. And Noah slept with his fathers, and was buried on  
 16 Mount Lubar in the land of Ararat. Nine hundred and fifty years he completed in his life, nineteen  
 17 jubilees and two weeks and five years. [1659 A.M.] 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  
 18 unto 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  
 19 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  
 20 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  
 21 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 [1645-1688 A.M.] 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  
 22 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 withholden 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  
 23 them till the day of judgment.' And the Lord descended, and we descended with him to see the  
 24 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  
 25 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 [1688 A.M.] 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.

[Chapter 11]

1 And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] 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. [1687 A.M.] 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, [1744 A.M.] 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, [1800 A.M.] 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. [1806 A.M.]

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, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] 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, [1890 A.M.] 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 [1891 A.M.]  
 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, [1904 A.M.] 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, [1925 A.M.] 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, [1928 A.M.] and she bare him a son in the  
11 seventh year of this week, [1932 A.M.] 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, [1936 A.M.] 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 hastened 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, [1951

A.M.] 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  
25 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  
26 overthrow (of Babel). And I opened his mouth, and his ears and his lips, and I began to speak  
27 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  
28 rainy months. And it came to pass in the seventh year of the sixth week [1953 A.M.] 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  
29 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  
31 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  
 2 a lofty oak. And he saw, and, behold, the land was very pleasant from the entering of Hamath to  
 3 the lofty oak. And the Lord said to him: 'To thee and to thy seed will I give this land.' And  
 4 he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to  
 5 him. And he removed from thence unto the mountain . . . Bethel on the west and Ai on the  
 6 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, [1954 A.M.] 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, [1963 A.M.] 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 [1964 A.M.] 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



Sellasar, 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 . . .  
 . . . for Abram, and for his seed, a tenth of the first fruits to the Lord, and the Lord ordained it as an  
 ordinance for ever that they should give it to the priests  
 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 Girgashites, 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 [1965 A.M.]; 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, [1979 A.M.] in the third month, in the middle of the  
 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  
12 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

10 of condemnation. And in this month Abraham moved from Hebron, and departed and dwelt between 11 Kadesh and Shur in the mountains of Gerar. And in the middle of the fifth month he moved from 12 thence, and dwelt at the Well of the Oath. And in the middle of the sixth month the Lord visited 13 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

14 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 15 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  
 16 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  
 17 (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  
 18 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  
 19 a holy nation. And we went our way, and we announced to Sarah all that we had told him, and  
 20 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.  
 21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate  
 22 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,  
 23 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, [1982 A.M.] 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, [2003 A.M.] 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 knife, and the  
 7 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 hast  
 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  
 [2010 A.M.]

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 [2020  
A.M.] [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  
14 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, [2052 (2045?) A.M.]

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.

[Chapter 21]

1 And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and [2057  
(2050?) A.M.] 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-  
10 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  
12 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,  
13 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  
14 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  
15 fragrance goes not up to heaven. Observe this commandment and do it, my son, that thou mayest  
16 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  
17 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  
18 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  
20 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  
2 father, and Abraham rejoiced because his two sons had come. For Isaac had many possessions in  
3 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  
4 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  
6 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 always. 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 all their know- 12 ledge shall vanish away]. 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 13 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 chills, and torpor, and famine, and death, and sword, and captivity, and all kinds of calamities and 14 pains.' And all these shall come on an evil generation, which transgresses on the earth: their works 15 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, 16 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. 17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and 18 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 19 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. 20 And they shall stand swords and war to turn them back into the way; but they shall 21 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 22 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 23 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 land, [2080 A.M.]

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 [primogeniture, this] birthright and I will give  
4 thee bread, and also some of this lentil pottage.' And Esau said in his heart: 'I shall die; of  
5 what profit to me is this birthright?' And he said to Jacob: 'I give it to thee.' And Jacob said:  
6 '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 Philis-  
9 tines 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  
10 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  
12,13 this land.' And he dwelt in Gelar 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

14 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 ours'; and Isaac  
 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 digged  
 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 to them  
 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  
 11 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.]

2 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  
 3 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  
 6 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  
 7 may eat and bless thee before the Lord before he die, and that thou mayst be blessed.' 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  
 8 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  
 9 wroth with me, and I shall bring upon myself a curse, and not a blessing.' And Rebecca, his  
 10 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  
 11 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  
 12 the exposed parts of his neck. And she gave the meat and the bread which she had prepared into  
 13 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  
 14,15 may bless me.' And Isaac said to his son: 'How hast thou found so quickly, my son?' And Jacob  
 16 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  
2 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  
 26 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.  
 27 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 to-day 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  
5 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-  
6 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, Zebulun, 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 mournings 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  
7 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  
8 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  
9 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,  
10 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  
11 all thy possessions from before thy face. And when we implored and besought him for what was  
12 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  
13 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  
14 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  
15 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  
17 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 raven,  
 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 chief of  
 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 wife the 11 daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook. And on the day that 12 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 13 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

2 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  
3 kinsfolk of his mother, but Judah, his father, would not permit him. And this Er, the first-born of Judah,  
4 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  
5 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  
6 him. And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till  
7 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.]

8 in the fifth year of this week. And in the sixth year Judah went up to shear his sheep at Timnah. [2169 A.M.]

9 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  
10 way 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  
11 in. And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my  
12 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 stablished for a second generation, and would not be rooted out. For in singleness 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  
 2 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  
 10 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  
 11 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  
 13 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  
 15 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  
 16 the land of 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  
3 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  
4 prison, and eighty years he was under the king, ruling all the land of Egypt. And he died and all  
5 his brethren and all that generation. And he commanded the children of Israel before he died that  
6 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  
8 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  
10 field in the double cave in the mountain. And the most (of them) returned to Egypt, but a few of  
11 them remained in the mountains of Hebron, and Amram thy father remained with them. And the  
12 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  
13 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  
14 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  
15 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.]

2 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  
 3 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 maidens to  
 6 bring thee forth, and they brought thee unto her. And she took thee out of the ark, and she had  
 7 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  
 9 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  
 10 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  
 12 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  
 2 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  
 3 . 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  
 4 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  
 5 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  
 6 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 everything for  
Israel's sake, and according to His covenant, which he had ordained with Abraham that He  
9 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  
10 the Egyptian sorcerers, and they stood up and wrought before thee the evils indeed we permitted  
11 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  
12 they could not perform a single sign. And notwithstanding all (these) signs and wonders 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  
13 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  
14 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  
15 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  
16 might not accuse them. And on the nineteenth we let them loose that they might help the  
17 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  
18 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  
2 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  
3 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  
4 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  
5 man, or dog. And the plague was very grievous in Egypt, and there was no house in Egypt  
6 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  
7 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  
8 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  
9 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.  
10 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  
11 the night, for two portions of the day are given to the light, and a third part to the evening. This  
12 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 onwards, let them burn  
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  
15 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  
16 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.  
17 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  
18 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  
19 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  
20 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  
 21 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.  
 22 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  
 23 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.

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Church of the Nazarene



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# Jubilees

## Summary:

Jubilees is a narrative of Moses' experience on Mount Sinai. Here God commanded the "Angel of the Presence" to give Moses an account of Israel's history. The book closely parallels the Genesis narrative from Creation to the time of Moses (Genesis 1—Exodus 14), with additional stories told of the biblical characters. The book reports that the patriarchs observed festivals and legal practices later formalized in the Law. The book mentions two "Satan" figures: Belial and Prince Mastema. The title, Jubilees, comes from the fact that the narrative is broken down into divisions of time called jubilees ( $7 \times 7 + 1 = 50$  years). The book asserts that 49 jubilees passed from the time of Adam to this dictation to Moses.

## Title:

Also called "Little Genesis," the *Apocalypse of Moses*, and the book of the "Divisions of the Times," or simply "Divisions."

## Sources:

Jubilees is largely based on the biblical book of Genesis. Additional sources include the noncanonical Books of Noah and Enoch.

**Canonical Status:** Among the Old Testament Pseudepigrapha

**Author:** An anonymous Jewish priest, with Pharisaic sympathies

**Date:** mid-2<sup>nd</sup> century BC (after the Maccabean revolt)

**Original Language:**

- Probably originally written in Hebrew; fragments of 12 such manuscripts discovered among the Dead Sea Scrolls
  - Ethiopic translation (15<sup>th</sup> / 16<sup>th</sup> century), which contains the entire text, is the essential basis for the English translation
  - Latin translation contains approximately one fourth of text
  - Fragments have been found written in Greek
- 

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July 20, 2004

## THE LETTER OF ARISTEAS

**R.H. Charles-Editor**  
**Oxford: The Clarendon Press, 1913**

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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 11 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 Aristeeas 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 drachmae 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 22 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 29 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, 30 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 31 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 32 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 34 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 36 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 39 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 40 work. I have sent Andreas, the chief of my bodyguard, and Aristeeas -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 42 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 43 temple stands in need. These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeeas, 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 45 (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 46 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, Selemias. Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus. Of the eighth tribe Theodosius, 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, Jonathes, Chabu, Dositheus. Of the twelfth tribe, Isaelus, 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 53 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 54 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 55 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 56 measure. At the same time he ordered them to press into service all the manifold forms of art, for he was 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 58 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 59 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 60 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 edgewise 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 lynch-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 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, 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. 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 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 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.

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 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 80 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 82 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 86 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 87 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 88 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 sacredly 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 118 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 120 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 121 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 122 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 123 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 124 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 125 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 126 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.'

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 173 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 174 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 175 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 184 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 tyrannically 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 199 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 202 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: wherefore 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 214 by 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 215 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 216 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 219 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 242 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 kindness, 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 247 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 251 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, 254 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 copy His example.

255 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.'

256 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.'

257 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.'

258 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 259 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.'

260 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 261 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.

262 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 274 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 276 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 278 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 285 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 287 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 311 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 any 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.

Scanned and Edited by  
Joshua Williams  
Northwest Nazarene College, 1995

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**Last Updated: January 06, 2003**

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# The Letter of Aristeas

## Summary:

The Letter of Aristeas summarizes the events allegedly surrounding the production of the Septuagint. King Ptolemy Philadelphus II of Egypt (285-247 BC), to complete his collection of all the world's books for his royal library, needs a copy of the "laws of the Jews." To secure translators for the Hebrew scriptures, Ptolemy contacts the Jewish High Priest Eleazer, releasing all the Jewish captives in Egypt in exchange for 72 competent men — six from each tribe — to make the Greek translation. Upon their arrival in Alexandria, Ptolemy hosts a seven-day banquet, during which he poses difficult question to each translator. Their answers, which reflect Stoic moral philosophy, satisfy Ptolemy. The translation is completed in 72 days and is agreed by all to be perfect. They pronounce a curse on anyone who might alter the text.

## Purpose: Debated

§ The account of the translation of the LXX occupies only 11 verses.

§ Much greater attention is given to a lengthy description of Palestine and Jerusalem (about 40 verses) and to the questions and answers at the banquet (nearly 150 verses).

§ Probably to serve as an apology for Hellenistic Judaism for those unfamiliar with Palestine



## **Canonical Status:**

§ Among the Old Testament Pseudepigrapha

## **Author:**

§ The probably pseudonymous author claims to be Aristeas, a Jewish official in the court of Ptolemy, writing to his brother Philocrates.

§ The real author must have been an Alexandrian Jew.

§ His claim of Egyptian pagan authorship is false??

## **Date:** Debated

- The book claims a date in the mid-3<sup>rd</sup> century BC.
- Probably sometime during 1<sup>st</sup> or 2<sup>nd</sup> century BC

## **Original Language:** Probably Greek

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Notes prepared by David Arnold

(Senior Religion Major)

for the

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at Northwest Nazarene University

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## **THE MARTYRDOM OF ISAIAH**

**From-The Apocrypha and Pseudepigrapha of the Old Testament**

**R.H. Charles**

**Oxford: Clarendon Press, 1913**

### **[Chapter 1]**

1 And it came to pass in the twenty-sixth year of the reign of Hezekiah king of Judah that he

2 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 Belchlra, of the family of Zedekiah, the son of Chanaan, 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 Agaron and slew Micaiah.

[Chapter 3]

1 And Belchira 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 sawn in sunder Balchlra stood up, accusing him, and all the false prophets stood up, laughing and rejoicing because

3 of Isaiah. And Balchlra, with the aid of Mechembechus, stood up before Isaiah, [laughing]

4 deriding; And Belchlra 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.

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**Last Updated: January 06, 2003**

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# The Martyrdom of Isaiah

## Summary:

This Jewish work tells of the prophet Isaiah's martyrdom by order of Judah's wicked king Manasseh. It follows the form that came to be characteristic of narrations of martyrdom, which have the following distinct characteristics: a good, prophetic figure foretells his or her own death; at the prompting of the devil, wicked people / prophets slander him or her; the ruler of the time follows evil; and the martyr is focused on God and, thus, indifferent to pain. Sharp contrasts between good and evil in the narrative evidence a dualistic emphasis. In the end, as Isaiah is sawed in two, he communes with the Holy Spirit.

*The Martyrdom of Isaiah* is part of a compilation preserved by Christians that includes the *Vision of Isaiah* and *The Ascension of Isaiah*. The martyrdom account is the oldest, distinctly Jewish, and makes up most of chapters 1—5. A later interpolation, the *Testament of Hezekiah* (3:13—4:22), is of Christian origin. The following chapters, 6—11 are a Christian appendix. They recount a visionary journey of Isaiah during the reign of Hezekiah — chronologically prior to the martyrdom account, in Manasseh's reign. The story's biblical basis for the elaboration is 2 Kings 20:16—21:18 and 2 Chronicles 32:32—33:20.

## Canonical Status:

- Part of the Old Testament Pseudepigrapha

## Author:



- Jewish
- Possibly related to the Essenes / Qumran community

## Place:

- Possibly Palestine

## Date:

- Probably in the second century BCE
- No later than the first century CE
- The *Vision of Isaiah* and *The Ascension of Isaiah* were later Christian additions to the text.

## Original Language:

- Probably written in Hebrew
- Translated into Greek, from which the surviving translations were made
- Only extant fully in Ethiopic
- Fragments survive in Latin, Coptic, and Old Slavonic

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Notes prepared by Kara Lyons

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July 20, 2004

## THE PSALMS OF SOLOMON

Translated from Greek and Syriac manuscripts by G. Buchanan Gray  
in R. H. Charles, ed., *The Apocrypha and Pseudepigrapha of the Old Testament in English*  
(Oxford: Clarendon Press, 1913) 2: 631-652

1

**1** 1 I cried unto the Lord when I was in distress [ ],  
Unto God when sinners assailed.

2 Suddenly the alarm of war was heard before me;  
(I said), He will hearken to me, for I am full of righteousness.

3 I thought in my heart that I was full of righteousness,  
Because I was well off and had become rich in children.

4 Their wealth spread to the whole earth,  
And their glory unto the end of the earth.

5 They were exalted unto the stars;  
They said they would never fall.

6 But they became insolent in their prosperity,  
And they were without understanding,

7 Their sins were in secret,  
And even I had no knowledge (of them).

8 Their transgressions (went) beyond those of the heathen before them;  
They utterly polluted the holy things of the Lord.

## 2. *A Psalm Of Solomon. Concerning Jerusalem.*

- 2** 1 When the sinner waxed proud, with a battering-ram he cast down fortified walls,  
And Thou didst not restrain (him).
- 2 Alien nations ascended Thine altar,  
They trampled (it) proudly with their sandals;
- 3 Because the sons of Jerusalem had defiled the holy things of the Lord,  
Had profaned with iniquities the offerings of God.
- 4 Therefore He said: Cast them far from Me;
- 5 It was set at naught before God,  
It was utterly dishonoured;
- 6 The sons and the daughters were in grievous captivity,  
Sealed (?) (was) their neck, branded (?) (was it) among the nations.
- 7 According to their sins hath He done unto them,  
For He hath left them in the hands of them that prevailed.
- 8 He hath turned away His face from pitying them,  
Young and old and their children together;
- 9 For they had done evil one and all, in not hearkening.
- 10 (9) And the heavens were angry,  
And the earth abhorred them;
- 11 For no man upon it had done what they did,
- 12 (10) And the earth recognized all Thy righteous judgments, O God.
- 13 (11) They set the sons of Jerusalem to be mocked at in return for (the) harlots in her;  
Every wayfarer entered in in the full light of day.
- 14 (12) They made mock with their transgressions, as they themselves were wont to do;  
In the full light of day they revealed their iniquities.
- (13) And the daughters of Jerusalem were defiled in accordance with Thy

judgment,

15 Because they had defiled themselves with unnatural intercourse.

(14) I am pained in my bowels and my inward parts for these things.

16 (15) (And yet) I will justify Thee, O God, in uprightness of heart,  
For in Thy judgments is Thy righteousness (displayed), O God.

17 (16) For Thou hast rendered to the sinners according to their deeds,  
Yea according to their sins, which were very wicked.

18 (17) Thou hast uncovered their sins, that Thy judgment might be manifest;

19 Thou hast wiped out their memorial from the earth.

(18) God is a righteous judge,

And He is no respecter of persons.

20 (19) For the nations reproached Jerusalem, trampling it down;

Her beauty was dragged down from the throne of glory.

21 (20) She girded on sackcloth instead of comely raiment,

A rope (was) about her head instead of a crown.

22 (21) She put off the glorious diadem which God had set upon her,

23 In dishonor was her beauty cast upon the ground.

24 (22) And I saw and entreated the Lord and said,

Long enough, O Lord, has Thine hand been heavy on Israel, in bringing  
the nations upon (them).

25 (23) For they have made sport unsparingly in wrath and fierce anger;

26 And they will make an utter end, unless Thou, O Lord, rebuke them in  
Thy wrath.

27 (24) For they have done it not in zeal, but in lust of soul,

28 Pouring out their wrath upon us with a view to rapine.

29 (25) Delay not, O God, to recompense them on (their) heads,

To turn the pride of the dragon into dishonour.

30(26) And I had not long to wait before God showed me the insolent one

Slain on the mountains of Egypt,

Esteemed of less account than the least on land and sea;

31 (27) His body, ( too,) borne hither and thither on the billows with much

insolence,

With none to bury (him), because He had rejected him with dishonour.

(28) He reflected not that he was man.

32 And reflected not on the latter end;

33 (29) He said: I will be lord of land and sea;

And he recognized not that it is God who is great,  
Mighty in His great strength.

34 (30) He is king over the heavens,

And judgeth kings and kingdoms.

35 (31) (It is He) who setteth me up in glory,

And bringeth down the proud to eternal destruction in dishonour,  
Because they knew Him not.

36 (32) And now behold, ye princes of the earth,

the judgment of the Lord,  
For a great king and righteous (is He),  
judging (all) that is under heaven.

37 (33) Bless God, ye that fear the Lord with wisdom,

For the mercy of the Lord will be upon them that fear Him, in the  
Judgment;

38 (34) So that He will distinguish between the righteous and the sinner,

(And) recompense the sinners for ever according to their deeds;

39 (35) And have mercy on the righteous, (delivering him) from the affliction of  
the sinner,

And recompensing the sinner for what he hath done to the righteous.

40 (36) For the Lord is good to them that call upon Him in patience,

Doing according to His mercy to His pious ones,  
Establishing (them) at all times before Him in strength.

41 (37) Blessed be the Lord for ever before His servants.

3.

*A Psalm. Of Solomon. Concerning the righteous.*

**3** 1 Why sleepest thou, O my soul,  
And blessest not the Lord?

2 Sing a new song,  
Unto God who is worthy to be praised.  
Sing and be wakeful against His awaking,  
For good is a psalm (sung) to God from a glad heart.

3 The righteous remember the Lord at all times,  
With thanksgiving and declaration of the righteousness of the Lord's  
judgments.

4 The righteous despiseth not the chastening of the Lord;  
His will is always before the Lord.

5 The righteous stumbleth and holdeth the Lord righteous:  
He falleth and looketh out for what God will do to him;

6 He seeketh out whence his deliverance will come.

7 (6) The steadfastness of the righteous is from God their deliverer;  
There lodgeth not in the house of the righteous sin upon sin.

8 (7) The righteous continually searcheth his house,  
To remove utterly (all) iniquity (done) by him in error.

9 (8) He maketh atonement for (sins of) ignorance by fasting and afflicting his  
soul,

10 And the Lord counteth guiltless every pious man and his house.

11 (9) The sinner stumbleth and curseth his life,  
The day when he was begotten, and his mother's travail.

12 (10) He addeth sins to sins, while he liveth (?);

13 He falleth—verily grievous is his fall—and riseth no more.

(11) The destruction of the sinner is for ever,

14 And he shall not be remembered, when the righteous is visited.

(12) 15 This is the portion of sinners for ever.

16 But they that fear the Lord shall rise to life eternal,  
And their life (shall be) in the light of the Lord, and shall come to an end

no more.

#### 4. *A Conversation of Solomon with the Men-pleasers.*

- 4** 1 Wherefore sittest thou, O profane (man), in the council of the pious,  
    Seeing that thy heart is far removed from the Lord,  
    Provoking with transgressions the God of Israel?
- 2 Extravagant in speech, extravagant in outward seeming beyond all (men),  
    Is he that is severe of speech in condemning sinners in judgment.
- 3 And his hand is first upon him as (though he acted) in zeal,  
    And (yet) he is himself guilty in respect of manifold sins and of  
wantonness.
- 4 His eyes are upon every woman without distinction;  
    His tongue lieth when he maketh contract with an oath.
- 5 By night and in secret he sinneth as though unseen,  
    With his eyes he talketh to every woman of evil compacts.
- 6 He is swift to enter every house with cheerfulness as though guileless.
- 7 (6) Let God remove those that live in hypocrisy in the company of the pious,  
    (Even) the life of such an one with corruption of his flesh and penury.
- 8 (7) Let God reveal the deeds of the men-pleasers,  
    The deeds of such an one with laughter and derision;
- 9 (8) That the pious may count righteous the judgment of their God,  
    When sinners are removed from before the righteous,
- 10 (Even the) man-pleaser who uttereth law guilefully.
- 11 (9) And their eyes (are fixed) upon any man's house that is (still) secure,  
    That they may, like (the) Serpent, destroy the wisdom of . . . with words  
of transgressors,
- 12 (10) His words are deceitful that (he) may accomplish (his) wicked desire.
- 13 He never ceaseth from scattering (families) as though (they were)  
orphans,
- (11) Yea, he layeth waste a house on account of (his) lawless desire.
- 14 He deceiveth with words, (saying,) There is none that seeth, or judgeth.



- 15 (12) He fills one (house) with lawlessness,  
And (then) his eyes (are fixed) upon the next house,  
To destroy it with words that give wing to (desire).
- (13) (Yet) with all these his soul, like Sheol, is not sated.
- 16 Let his portion, O Lord, be dishonoured before thee;  
Let him go forth groaning and come home cursed.
- 17 (15) Let his life be (spent) in anguish, and penury, and want, O Lord;  
Let his sleep be (beset) with pains and his awaking with perplexities.
- 18 (16) Let sleep be withdrawn from his eyelids at night;  
Let him fail dishonorably in every work of his hands.
- 19 (17) Let him come home empty-handed to his house,  
And his house be void of everything wherewith he could sate his appetite.
- 20 (18) (Let) his old age (be spent) in childless loneliness until his removal (by death).
- 21 (19) Let the flesh of the men-pleasers be rent by wild beasts,  
And (let) the bones of the lawless (lie) dishonored in the sight of the sun.
- 22 (20) Let ravens peck out the eyes of the hypocrites.
- 23 For they have laid waste many houses of men, in dishonor,  
And scattered (them) in (their) lust;
- 24 (21) And they have not remembered God,  
Nor feared God in all these things;
- 25 But they have provoked God's anger and vexed Him.
- (22) May He remove them from off the earth,  
Because with deceit they beguiled the souls of the flawless.
- 26 (23) Blessed are they that fear the Lord in their flawlessness;
- 27 The Lord shall deliver them from guileful men and sinners,  
And deliver us from every stumbling-block of the lawless (men).
- 28 (24) Let God destroy them that insolently work all unrighteousness,  
For a great and mighty judge is the Lord our God in righteousness.
- 29 (28) Let Thy mercy, O Lord, be upon all them that love Thee.

## 5. *A Psalm. Of Solomon*

- 5** 1 O Lord God, I will praise Thy name with joy,  
In the midst of them that know Thy righteous judgments.
- 2 For Thou art good and merciful, the refuge of the poor;
- 3 When I cry to Thee, do not silently disregard me.
- 4 (3) For no man taketh spoil from a mighty man;
- 5 Who, then, can take aught of all that Thou hast made, except Thou  
Thyself givest?
- 6 (4) For man and his portion (lie) before Thee in the balance;  
He cannot add to, so as to enlarge, what has been prescribed by Thee.
- O God, 7 (5) when we are in distress we call upon Thee for help,  
And Thou dost not turn back our petition, for Thou art our God.
- 8 (6) Cause not Thy hand to be heavy upon us,  
Lest through necessity we sin.
- 9 (7) Even though Thou restore us not, we will not keep away;  
But unto Thee will we come.
- 10 (8) For if I hunger, unto Thee will I cry, O God;  
And Thou wilt give to me.
- 11 (9) Birds and fish dost Thou nourish,  
In that Thou givest rain to the steppes that green grass may spring up,
- (10) (So) to prepare fodder in the steppe for every living thing;
- 12 And if they hunger, unto Thee do they lift up their face.
- 13 (11) Kings and rulers and peoples Thou dost nourish, O God;  
And who is the help of the poor and needy, if not Thou, O Lord?
- 14 (12) And Thou wilt hearken -for who is good and gentle but Thou?—  
Making glad the soul of the humble by opening Thine hand in mercy.
- 15 (13) Man's goodness is (bestowed) grudgingly and . . . ;  
And if he repeat (it) without murmuring, even that is marvelous.

16 (14) But Thy gift is great in goodness and wealth,

And he whose hope is (set) on Thee shall have no lack of gifts.

17 (15) Upon the whole earth is Thy mercy, O Lord, in goodness.

18 (16) Happy is he whom God remembereth in (granting to him) a due sufficiency;

19                   If a man abound over much, he sinneth.

20 (17) Sufficient are moderate means with righteousness,

And hereby the blessing of the Lord (becomes) abundance with righteousness.

21 (18) They that fear the Lord rejoice in good (gifts),

And Thy goodness is upon Israel in Thy kingdom.

Blessed is the glory of the Lord for He is our king.

### *6. In Hope. Of Solomon.*

**6** 1 Happy is the man whose heart is fixed to call upon the name of the Lord;

2           When he remembereth the name of the Lord, he will be saved.

3 (2) His ways are made even by the Lord,

And the works of his hands are preserved by the Lord his God.

4 (3) At what he sees in his bad dreams, his soul shall not be troubled;

5 When he passes through rivers and the tossing of the seas, he shall not be dismayed.

6 (4) He ariseth from his sleep, and blesseth the name of the Lord:

7           When his heart is at peace, he singeth to the name of his God,

(5)       And he entreateth the Lord for all his house.

8 And the Lord heareth the prayer of every one that feareth God,

(6)       And every request of the soul that hopes for Him doth the Lord accomplish.

9 Blessed is the Lord, who showeth mercy to those who love Him in sincerity.

*7. Of Solomon. Of turning.*

- 7** 1 Make not Thy dwelling afar from us, O God;  
Lest they assail us that hate us without cause.
- 2 For Thou hast rejected them, O God;  
Let not their foot trample upon Thy holy inheritance.
- 3 Chasten us Thyself in Thy good pleasure;  
But give (us) not up to the nations;
- 4 For, if Thou sendest pestilence,  
Thou Thyself givest it charge concerning us;  
(5) For Thou art merciful,  
And wilt not be angry to the point of consuming us.
- 5 (6) While Thy name dwelleth in our midst, we shall find mercy;  
6 And the nations shall not prevail against us.
- (7) For Thou art our shield,  
7 And when we call upon Thee, Thou hearkenest to us;
- 8 For Thou wilt pity the seed of Israel for ever  
And Thou wilt not reject (them):
- (9) But we (shall be) under Thy yoke for ever,  
And (under) the rod of Thy chastening.
- 9 (10) Thou wilt establish us in the time that Thou helpst us,  
Showing mercy to the house of Jacob on the day wherein Thou didst  
promise (to help them).

*8. Of Solomon. Of the chief Musician.*

- 8** 1 Distress and the sound of war hath my ear heard;  
The sound of a trumpet announcing slaughter and calamity,

2 The sound of much people as of an exceeding high wind,  
As a tempest with mighty fire sweeping through the Negeb.

3 And I said in my heart; Surely (?) God judgeth us;

4 A sound I hear (moving) towards Jerusalem, the holy city.

5 My loins were broken at what I heard, (5) my knees tottered:

6 My heart was afraid, my bones were dismayed like flax.

7 (6) I said: They establish their ways in righteousness.

(7) I thought upon the judgments of God since the creation of heaven and earth;  
I held God righteous in His judgments which have been from of old.

8 God laid bare their sins in the full light of day;

All the earth came to know the righteous judgments of God.

9 In secret places underground their iniquities (were committed) to provoke  
(Him) to anger;

10 They wrought confusion, son with mother and father with daughter;

11 (10) They committed adultery, every man with his neighbor's wife.

They concluded covenants with one another with an oath touching these things;

12 (11) They plundered the sanctuary of God, as though there was no  
avenger.

13 (12) They trode the altar of the Lord, (coming straight) from all manner of  
uncleanness;

And with menstrual blood they defiled the sacrifices, as (though these  
were) common flesh.

14 (13) They left no sin undone, wherein they surpassed not the heathen.

15 (14) Therefore God mingled for them a spirit of wandering;

And gave them to drink a cup of undiluted wine, that they might become  
drunken.

16 (15) He brought him that is from the end of the earth, that smiteth mightily;

17 He decreed (?) war against Jerusalem, and against her land.

18 (16) The princes of the land went to meet him with joy: they said unto him:

Blessed be thy way! Come ye, enter ye in with peace.

19 (17) They made the rough ways even, before his entering in;

They opened the gates to Jerusalem, they crowned its walls.

20 (18) As a father (entereth) the house of his sons, (so) he entered  
(Jerusalem) in peace;

He established his feet (there) in great safety.

21 (19) He captured her fortresses and the wall of Jerusalem;

22 For God Himself led him in safety, while they wandered.

23 (20) He destroyed their princes and every one wise in counsel;

He poured out the blood of the inhabitants of Jerusalem, like the water of  
uncleanness.

24 (21) He led away their sons and daughters, whom they had begotten in  
defilement.

25 (22) They did according to their uncleanness, even as their fathers (had done):

26 They defiled Jerusalem and the things that had been hallowed to  
the name of God.

27 (23) (But) God hath shown Himself righteous in His judgments upon the  
nations of the earth;

28 And the pious (servants) of God are like innocent lambs in their  
midst.

29 (24) Worthy to be praised is the Lord that judgeth the whole earth in His  
righteousness.

30 (25) Behold, now, O God, Thou hast shown us Thy judgment in Thy  
righteousness;

31 Our eyes have seen Thy judgments, O God.

(26) We have justified Thy name that is honoured for ever;

32 For Thou art the God of righteousness, judging Israel with chastening.

33 (27) Turn, O God, Thy mercy upon us, and have pity upon us;

34 (28) Gather together the dispersed of Israel, with mercy and goodness;

35 For Thy faithfulness is with us.

(29) And (though) we have stiffened our neck, yet Thou art our chastener;

36 (30) Overlook us not, O our God, lest the nations swallow us up, as  
though there were none to deliver.

37 (31) But Thou art our God from the beginning,

And upon Thee is our hope (set), O Lord;

38 (32) And we will not depart from Thee,

For good are Thy judgments upon us.

39 (33) Ours and our children's be Thy good pleasure for ever;

O Lord our Saviour, we shall never more be moved.

40 (34) The Lord is worthy to be praised for His judgments with the mouth of His pious ones;

And blessed be Israel of the Lord for ever.

### 9. *Of Solomon. For rebuke.*

**9** 1 When Israel was led away captive into a strange land,

When they fell away from the Lord who redeemed them,

2 They were cast away from the inheritance, which Lord had given them.

(2) Among every nation (were) the dispersed of Israel according to the word of God,

3 That Thou mightest be justified, O God, in Thy righteousness by reason of our transgressions:

4 For Thou art a just judge over all the peoples of the earth.

5 (3) For from Thy knowledge none that doeth unjustly is hidden,

6 And the righteous deeds of Thy pious ones (are) before Thee, O Lord,  
Where, then, can a man hide himself from Thy knowledge, O God?

7 (4) Our works are subject to our own choice and power

To do right or wrong in the works of our hands

8 And in Thy righteousness Thou visitest the sons of men.

9 (5) He that doeth righteousness layeth up life for himself with the Lord;

And he that doeth wrongly forfeits his life to destruction;

10 For the judgments of the Lord are (given) in righteousness to (every) man and (his) house.

(6) Unto whom art Thou good, O God, except to them that call upon the Lord?

12 He cleanseth from sins a soul when it maketh confession, when it maketh acknowledgement;

13 For shame is upon us and upon our faces on account of all these things.

14 (7) And to whom doth He forgive sins, except to them that have sinned?

15 Thou blessest the righteous, and dost not reprove them for the sins that they have committed;

And Thy goodness is upon them that sin, when they repent.

16 (8) And, now, Thou art our God, and we the people whom Thou hast loved: Behold and show pity, O God of Israel, for we are Thine;

And remove not Thy mercy from us, lest they assail us.

17 (9) For Thou didst choose the seed of Abraham before all the nations, And didst set Thy name upon us, O Lord,

18 And Thou wilt not reject (us) for ever.

Thou madest a covenant with our fathers concerning us;

19 (10) And we hope in Thee, when our soul turneth (unto Thee).

The mercy of the Lord be upon the house of Israel for ever and ever.

### 10. *A Hymn Of Solomon.*

**10** 1 Happy is the man whom the Lord remembereth with reprovng,  
And whom He restraineth from the way of evil with strokes,  
That he may be cleansed from sin, that it may not be multiplied.

2 He that maketh ready his back for strokes shall be cleansed,  
For the Lord is good to them that endure chastening.

3 For He maketh straight the ways of the righteous,  
And doth not pervert (them) by His chastening.

4 And the mercy of the Lord (is) upon them that love Him in truth,  
(4) And the Lord remembereth His servants in mercy.

5 For the testimony (is) in the law of the eternal covenant,  
The testimony of the Lord (is) on the ways of men in (His) visitation.

6 (5) Just and kind is our Lord in His judgments for ever,  
And Israel shall praise the name of the Lord in gladness.

7 (6) And the pious shall give thanks in the assembly of the people;  
And on the poor shall God have mercy in the gladness (?) of Israel;

8 (7) For good and merciful is God for ever,  
And the assemblies of Israel shall glorify the name of the Lord.



The salvation of the Lord be upon the house of Israel unto everlasting gladness!

11. *Of Solomon. Unto expectation.*

- 11** 1 Blow ye in Zion on the trumpet to summon (the) saints,  
2 Cause ye to be heard in Jerusalem the voice of him that bringeth good tidings;  
    For God hath had pity on Israel in visiting them.  
3 (2) Stand on the height, O Jerusalem, and behold thy children,  
    From the East and the West, gathered together by the Lord;  
4 (3) From the North they come in the gladness of their God,  
    From the isles afar off God hath gathered them.  
5 (4) High mountains hath He abased into a plain for them;  
6 The hills fled at their entrance.  
(5) The woods gave them shelter as they passed by;  
7     Every sweet-smelling tree God caused to spring up for them,  
(6)     That Israel might pass by in the visitation of the glory of their God.  
8 (7) Put on, O Jerusalem, thy glorious garments;  
    Make ready thy holy robe;  
    For God hath spoken good concerning Israel, for ever and ever.  
9 (8) Let the Lord do what He hath spoken concerning Israel and Jerusalem;  
    Let the Lord raise up Israel by His glorious name.  
(9) The mercy of the Lord be upon Israel for ever and ever.

12. *Of Solomon. Against the tongue of transgressors.*

- 12** 1 O Lord, deliver my soul from (the) lawless and wicked man,  
    From the tongue that is lawless and slanderous, and speaketh lies and  
deceit.  
2 Manifoldly twisted (?) are the words of the tongue of the wicked man,  
    Even as among a people a fire that burneth up their beauty.

3 So he delights to fill houses with a lying tongue,  
To cut down the trees of gladness which setteth on fire transgressors,  
4 To involve households in warfare by means of slanderous lips.  
(4) May God remove far from the innocent the lips of transgressors by (bringing them to) want  
And may the bones of slanderers be scattered (far) away from them that fear the Lord!  
5 In flaming fire perish the slanderous tongue (far) away from the pious!  
6 (5) May the Lord preserve the quiet soul that hateth the unrighteous;  
And may the Lord establish the man that followeth peace at home.  
7 (6) The salvation of the Lord be upon Israel His servant for ever;  
And let the sinners perish together at the presence of the Lord;  
But let the Lord's pious ones inherit the promises of the Lord.

*13. Of Solomon. A Psalm. Comfort for the righteous.*

**13** 1 The right hand of the Lord hath covered me;  
The right hand of the Lord hath spared us.  
2 The arm of the Lord hath saved us from the sword that passed through,  
From famine and the death of sinners.  
3 Noisome beasts ran upon them:  
With their teeth they tore their flesh,  
And with their molars crushed their bones.  
(4) But from all these things the Lord delivered us,  
4 (5) The righteous was troubled on account of his errors,  
Lest he should be taken away along with the sinners;  
5 (6) For terrible is the overthrow of the sinner;  
But not one of all these things toucheth the righteous.  
(7) For not alike are the chastening of the righteous (for sins done) in ignorance,  
And the overthrow of the sinners  
7 (8) Secretly (?) is the righteous chastened,  
Lest the sinner rejoice over the righteous.

- 8 (9) For He correcteth the righteous as a beloved son,  
And his chastisement is as that of a firstborn.
- 9 10) For the Lord spareth His pious ones,  
And blotteth out their errors by His chastening.
- (11) For the life of the righteous shall be for ever;  
10 But sinners shall be taken away into destruction,  
And their memorial shall be found no more.
- 11 (12) But upon the pious is the mercy of the Lord,  
And upon them that fear Him His mercy.

#### 14. *A Hymn. Of Solomon.*

- 14** 1 Faithful is the Lord to them that love Him in truth,  
To them that endure His chastening,  
(2) To them that walk in the righteousness of His commandments,  
In the law which He commanded us that we might live.
- 2 (5) The pious of the Lord shall live by it for ever;  
The Paradise of the Lord, the trees of life, are His pious ones.
- 3 (4) Their planting is rooted for ever;  
They shall not be plucked up all the days of heaven:
- (5) For the portion and the inheritance of God is Israel.
- 4 (6) But not so are the sinners and transgressors,  
Who love (the brief) day (spent) in companionship with their sin;
- (7) Their delight is in fleeting corruption,  
5 And they remember not God.
- (8) For the ways of men are known before Him at all times,  
And He knoweth the secrets of the heart before they come to pass.
- 6 (9) Therefore their inheritance is Sheol and darkness and destruction,  
And they shall not be found in the day when the righteous obtain mercy;
- 7 (10) But the pious of the Lord shall inherit life in gladness.

15. *A Psalm. Of Solomon. With a Song.*

- 15** 1 When I was in distress I called upon the name of the Lord,  
I hoped for the help of the God of Jacob and was saved;  
2 For the hope and refuge of the poor art Thou, O God.  
3 (a) For who, O God, is strong except to give thanks unto Thee in truth?  
4 And wherein is a man powerful except in giving thanks to Thy name?  
5 (3) A new psalm with song in gladness of heart,  
The fruit of the lips with the well-tuned instrument of the tongue,  
The firstfruits of the lips from a pious and righteous heart—  
6 (4) He that offereth these things shall never be shaken by evil;  
The flame of fire and the wrath against the unrighteous shall not touch  
him,  
7 (5) When it goeth forth from the face of the Lord against sinners,  
To destroy all the substance of sinners,  
8 (6) For the mark of God is upon the righteous that they may be saved.  
(7) Famine and sword and pestilence (shall be) far from the righteous,  
9 For they shall flee away from the pious as men pursued in war;  
(8) But they shall pursue sinners and overtake (them),  
And they that do lawlessness shall not escape the judgment of God;  
(9) As by enemies experienced (in war) shall they be overtaken,  
10 For the mark of destruction is upon their forehead.  
11 (10) And the inheritance of sinners is destruction and darkness,  
And their iniquities shall pursue them unto Sheol beneath.  
12 (11) Their inheritance shall not be found of their children,  
13 For sins shall lay waste the houses of sinners.  
(12) And sinners shall perish for ever in the day of the Lord's judgment,  
14 When God visiteth the earth with His judgment.  
15 (13) But they that fear the Lord shall find mercy therein,  
And shall live by the compassion of their God;  
But sinners shall perish for ever.

16. *A Hymn. Of Solomon. For Help to the Pious.*

- 16** 1 When my soul slumbered (being afar) from the Lord, I had all but slipped down to the pit,  
When (I was) far from God, 2 my soul had been well nigh poured out unto death,  
(I had been) nigh unto the gates of Sheol with the sinner, 3 when my soul departed from the Lord God of Israel—  
Had not the Lord helped me with His ever lasting mercy.  
4 He pricked me, as a horse is pricked, that I might serve Him,  
My savior and helper at all times saved me.  
5 I will give thanks unto Thee, O God, for Thou hast helped me to (my) salvation;  
And hast not counted me with sinners to (my) destruction.  
6 Remove not Thy mercy from me, O God,  
Nor Thy memorial from my heart until I die.  
7 Rule me, O God, (keeping me back) from wicked sin,  
And from every wicked woman that causeth the simple to stumble.  
8 And let not the beauty of a lawless woman beguile me,  
Nor any one that is subject to (?) unprofitable sin.  
9 Establish the works of my hands before Thee,  
And preserve my goings in the remembrance of Thee.  
10 Protect my tongue and my lips with words of truth;  
Anger and unreasoning wrath put far from me.  
11 Murmuring, and impatience in affliction, remove far from me,  
When, if I sin, Thou chastenest me that I may return (unto Thee).  
12 But with goodwill and cheerfulness support my soul;  
When Thou strengthenest my soul, what is given (to me) will be sufficient for me.  
13 For if Thou givest not strength,  
Who can endure chastisement with poverty?  
14 When a man is rebuked by means of his corruption,  
Thy testing (of him) is in his flesh and in the affliction of poverty.  
15 If the righteous endureth in all these (trials), he shall receive mercy from the

Lord.

*17. A Psalm. Of Solomon. With Song. Of the King.*

- 17** 1 O Lord, Thou art our King for ever and ever,  
For in Thee, O God, doth our soul glory.
- 2 How long are the days of man's life upon the earth?  
As are his days, so is the hope (set) upon him.
- 3 But we hope in God, our deliverer;  
For the might of our God is for ever with mercy,
- 4 And the kingdom of our God is for ever over the nations in judgment.
- 5 (4) Thou, O Lord, didst choose David (to be) king over Israel,  
And swardst to him touching his seed that never should his kingdom fail  
before Thee.
- 6 (5) But, for our sins, sinners rose up against us;  
They assailed us and thrust us out;  
What Thou hadst not promised to them, they took away (from us) with  
violence.
- 7 They in no wise glorified Thy honorable name;
- (6) They set a (worldly) monarchy in place of (that which was) their  
excellency;
- 8 They laid waste the throne of David in tumultuous arrogance.
- (7) But Thou, O God, didst cast them down and remove their seed from the  
earth,
- 9 In that there rose up against them a man that was alien to our race.
- 10 (8) According to their sins didst Thou recompense them, O God;  
So that it befell them according to their deeds.
- 11 (9) God showed them no pity;  
He sought out their seed and let not one of them go free.
- 12 (10) Faithful is the Lord in all His judgments Which He doeth upon the earth.
- 13 (11) The lawless one laid waste our land so that none inhabited it,  
They destroyed young and old and their children together.

14 (12) In the heat of His anger He sent them away even unto the west,  
And (He exposed) the rulers of the land unsparingly to derision.

15 (13) Being an alien the enemy acted proudly,  
And his heart was alien from our God.

16 (14) And all things [whatsoever he did in] Jerusalem,  
As also the nations [in the cities to their gods.]

17 (15) And the children of the covenant in the midst of the mingled peoples  
[surpassed them in evil.]

There was not among them one that wrought in the midst of Jerusalem mercy and truth.

18 (16) They that loved the synagogues of the pious fled from them,  
As sparrows that fly from their nest.

19 (17) They wandered in deserts that their lives might be saved from harm,  
And precious in the eyes of them that lived abroad was any that escaped alive from them.

20 (18) Over the whole earth were they scattered by lawless (men).

21 (19) For the heavens withheld the rain from dropping upon the earth,  
Springs were stopped (that sprang) perennial(ly) out of the deeps, (that ran down) from lofty mountains.

For there was none among them that wrought righteousness and justice;

(20) From the chief of them to the least (of them) all were sinful;

22 The king was a transgressor, and the judge disobedient, and the people sinful.

23 (21) Behold, O Lord, and raise up unto them their king, the son of David,  
At the time in the which Thou seest, O God, that he may reign over Israel Thy servant

24 (22) And gird him with strength, that he may shatter unrighteous rulers,

25 And that he may purge Jerusalem from nations that trample (her) down to destruction.

(23) Wisely, righteously 26 he shall thrust out sinners from (the) inheritance,  
He shall destroy the pride of the sinner as a potter's vessel.

(24) With a rod of iron he shall break in pieces all their substance,

21 He shall destroy the godless nations with the word of his mouth;



(25) At his rebuke nations shall flee before him,

And he shall reprove sinners for the thoughts of their heart.

28 (26) And he shall gather together a holy people, whom he shall lead in righteousness,

And he shall judge the tribes of the people that has been sanctified by the Lord his God.

29 (21) And he shall not suffer unrighteousness to lodge any more in their midst,

Nor shall there dwell with them any man that knoweth wickedness,

30 For he shall know them, that they are all sons of their God.

(28) And he shall divide them according to their tribes upon the land,

31 And neither sojourner nor alien shall sojourn with them any more.

(29) He shall judge peoples and nations in the wisdom of his righteousness.

*Selah.*

32 (30) And he shall have the heathen nations to serve him under his yoke;

And he shall glorify the Lord in a place to be seen of (?) all the earth;

33 And he shall purge Jerusalem, making it holy as of old:

34 (31) So that nations shall come from the ends of the earth to see his glory,

Bringing as gifts her sons who had fainted,

35 And to see the glory of the Lord, wherewith God hath glorified her.

(32) And he (shall be) a righteous king, taught of God, over them,

36 And there shall be no unrighteousness in his days in their midst,

For all shall be holy and their king the anointed of the Lord.

37 (33) For he shall not put his trust in horse and rider and bow,

Nor shall he multiply for himself gold and silver for war,

Nor shall he gather confidence from (?) a multitude (?) for the day of

battle.

38 (34) The Lord Himself is his king, the hope of him that is mighty through (his) hope in God.

< > All nations (shall be) in fear before him,

39 (35) For he will smite the earth with the word of his mouth for ever.

40 He will bless the people of the Lord with wisdom and gladness,



41 (36) And he himself (will be) pure from sin, so that he may rule a great people.  
He will rebuke rulers, and remove sinners by the might of his word;  
42 (37) And (relying) upon his God, throughout his days he will not  
stumble;  
For God will make him mighty by means of (His) holy spirit,  
And wise by means of the spirit of understanding, with strength and  
righteousness.  
43 (38) And the blessing of the Lord (will be) with him: he will be strong and  
stumble not;  
44 (39) His hope (will be) in the Lord: who then can prevail against him?  
(40) (He will be) mighty in his works, and strong in the fear of God,  
45 (He will be) shepherding the flock of the Lord faithfully and righteously,  
And will suffer none among them to stumble in their pasture.  
46 (41) He will lead them all aright,  
And there will be no pride among them that any among them should be  
oppressed.  
47 (42) This (will be) the majesty of the king of Israel whom God knoweth;  
He will raise him up over the house of Israel to correct him.  
48 (43) His words (shall be) more refined than costly gold, the choicest;  
In the assemblies he will judge the peoples, the tribes of the sanctified.  
49 His words (shall be) like the words of the holy ones in the midst of sanctified  
peoples.  
50 Blessed be they that shall be in those days,  
In that they shall see the good fortune of Israel which God shall bring to  
pass in the gathering together of the tribes.  
51 May the Lord hasten His mercy upon Israel!  
May He deliver us from the uncleanness of unholy enemies!

The Lord Himself is our king for ever and ever.

*18. A Psalm. Of Solomon. Again of the Anointed of the Lord.*

**18** 1 Lord, Thy mercy is over the works of Thy hands for ever;

Thy goodness is over Israel with a rich gift.

2 Thine eyes look upon them, so that none of them suffers want;

3 Thine ears listen to the hopeful prayer of the poor.

(3) Thy judgments (are executed) upon the whole earth in mercy;

4 And Thy love (is) toward the seed of Abraham, the children of Israel.

(4) Thy chastisement is upon us as (upon) a first-born, only-begotten son,

5 To turn back the obedient soul from folly (that is wrought) in ignorance.

6 (5) May God cleanse Israel against the day of mercy and blessing,

Against the day of choice when He bringeth back His anointed.

7 (6) Blessed shall they be that shall be in those days,

In that they shall see the goodness of the Lord which He shall perform for the generation that is to come,

8 (7) Under the rod of chastening of the Lord's anointed in the fear of his God,

In the spirit of wisdom and righteousness and strength;

9 (8) That he may direct (every) man in the works of righteousness by the fear of God,

That he may establish them all before the Lord,

10 (9) A good generation (living) in the fear of God in the days of mercy. *Selah.*

11 (10) Great is our God and glorious, dwelling in the highest.

12 (It is He) who hath established in (their) courses the lights (of heaven) for determining seasons from year to year,

And they have not turned aside from the way which He appointed them

13 (11) In the fear of God (they pursue) their path every day,

From the day God created them and for evermore.

14 (12) And they have erred not since the day He created them.

Since the generations of old they have not withdrawn from their path,

Unless God commanded them (so to do) by the command of His servants.

for the  
Wesley Center for Applied Theology  
at Northwest Nazarene University

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# Pseudo-Phocylides

## Summary:

A gnomic poem (intended for educational purposes for the young) urging practical ethical conduct — particularly warning against sexual immorality (fornication, adultery, homosexuality, bestiality) and greed and envy. It also stresses such universal moral themes as justice, mercy, care for the poor, honesty, modesty, self-control, virtue, moderation, industry, and loyalty to family and friends.

## Purpose: Debated:

§ Probably a Jewish attempt to persuade Hellenized Jews to retain Jewish values, by synthesizing biblical and Greek ethics (as do some NT authors — Paul and 1 Peter, e.g.)

§ Jewish attempt to win sympathy for Judaism from Greeks

§ Attempt by a Gentile "Godfearer" to win pagans to Jewish ethical monotheism

## Canonical Status: Old Testament Pseudepigrapha

## Author:

§ Written under the pseudonym of Phocylides, highly regarded pagan gnomic poet of 6<sup>th</sup> century bc Milete

§ Probably an anonymous Jewish Wisdom poet of

# Alexandria

**Date:** Second half of the 1<sup>st</sup> century bc to first half of the 1<sup>st</sup> century AD

**Sources:**

- § Pentateuch — Decalogue of Exodus 20; Leviticus 18—20
- § Hellenistic Judaism in the tradition of Philo of Alexandria
- § Greek gnomological traditions and ethical rules of Stoicism, Protagoras, Hesiod, Delphi, etc.

**Original Language:** Ionic Greek dialect, but using vocabulary of later Hellenistic and Imperial times

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Notes prepared by George Lyons

(Professor of Biblical Literature)

for the

Wesley Center for Applied Theology

at Northwest Nazarene University

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errors.



July 20, 2004

## **WORD AND REVELATION OF ESDRAS, THE HOLY PROPHET AND BELOVED OF GOD**

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 be 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(5) 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:(6) 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.(7) And God said: Ask Abraham your father how a son pleads with his father,(8) 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, Bebueros, 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.

*For a footnoted version:* <http://ccel.wheaton.edu/fathers2/ANF-08/anf08-106.htm>

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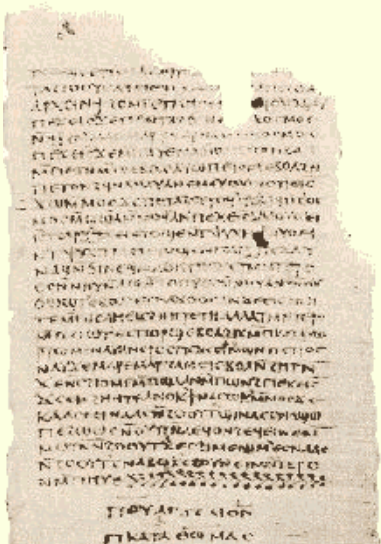
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### The Second Treatise of the Great Seth

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Translated by Roger A. Bullard and Joseph A. Gibbons



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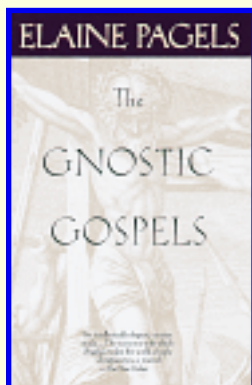
(Above image of the Gospel of Thomas courtesy of the Institute for Antiquity and Christianity, Claremont Graduate University)

And the perfect Majesty is at rest in the ineffable light, in the truth of the mother of all these, and all of you that attain to me, to me alone who am perfect, because of the Word. For I exist with all the greatness of the Spirit, which is a friend to us and our kindred alike, since I brought forth a word to the glory of our Father, through his goodness, as well as an imperishable thought; that is, the Word within him - it is slavery that we shall die with Christ - and an imperishable and undefiled thought, an incomprehensible marvel, the writing of the ineffable water which is the word from us. It is I who am in you, and you are in me, just as the Father is in you in innocence.

Let us gather an assembly together. Let us visit that creation of his. Let us send someone forth in it, just as he visited (the) Ennoias, the regions below. And I said these things to the whole multitude of the multitudinous assembly of the rejoicing Majesty. The whole house of the Father of Truth rejoiced that I am the one who is from them. I produced thought about the Ennoias which came out of the undefiled Spirit, about the descent upon the water, that is, the regions below. And they all had a single mind, since it is out of one. They charged me since I was willing. I came forth to reveal the glory to my kindred and my fellow spirits.

For those who were in the world had been prepared by the will of our sister Sophia - she who is a whore -

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because of the innocence which has not been uttered. And she did not ask anything from the All, nor from the greatness of the Assembly, nor from the Pleroma. Since she was first, she came forth to prepare monads and places for the Son of Light and the fellow workers which she took from the elements below to build bodily dwellings from them. But, having come into being in an empty glory, they ended in destruction in the dwellings in which they were, since they were prepared by Sophia. They stand ready to receive the life-giving word of the ineffable Monad and of the greatness of the assembly of all those who persevere and those who are in me.

I visited a bodily dwelling. I cast out the one who was in it first, and I went in. And the whole multitude of the archons became troubled. And all the matter of the archons, as well as all the begotten powers of the earth, were shaken when it saw the likeness of the Image, since it was mixed. And I am the one who was in it, not resembling him who was in it first. For he was an earthly man, but I, I am from above the heavens. I did not refuse them even to become a Christ, but I did not reveal myself to them in the love which was coming forth from me. I revealed that I am a stranger to the regions below.

There was a great disturbance in the whole earthly area, with confusion and flight, as well as (in) the plan of the archons. And some were persuaded, when they saw the wonders which were being accomplished by me. And all these, with the race, that came down, flee from him who had fled from the throne to the Sophia of hope, since she had earlier given the sign concerning us and all the ones with me - those of the race of Adonaios. Others also fled, as if from the Cosmocrator and those with them, since they have brought every (kind of) punishment upon me. And there was a flight of their mind about what they would counsel concerning me, thinking that she (Sophia) is the whole greatness, and speaking false witness, moreover, against the Man and the whole greatness of the assembly.

It was not possible for them to know who the Father of

Truth, the Man of the Greatness, is. But they who received the name because of contact with ignorance - which (is) a burning and a vessel - having created it to destroy Adam, whom they had made, in order to cover up those who are theirs in the same way. But they, the archons, those of the place of Yaldabaoth, reveal the realm of the angels, which humanity was seeking in order that they may not know the Man of Truth. For Adam, whom they had formed, appeared to them. And a fearful motion came about throughout their entire dwelling, lest the angels surrounding them rebel. For without those who were offering praise - I did not really die lest their archangel become empty.

And then a voice - of the Cosmocrator - came to the angels: "I am God and there is no other beside me." But I laughed joyfully when I examined his empty glory. But he went on to say, "Who is man?" And the entire host of his angels, who had seen Adam and his dwelling, were laughing at his smallness. And thus did their Ennoia come to be removed outside the Majesty of the heavens, i.e., the Man of Truth, whose name they saw since he is in a small dwelling place, since they are small (and) senseless in their empty Ennoia, namely their laughter. It was contagion for them.

The whole greatness of the Fatherhood of the Spirit was at rest in his places. And I am he who was with him, since I have an Ennoia of a single emanation from the eternal ones and the undefiled and immeasurable incomprehensibilities. I placed the small Ennoia in the world, having disturbed them and frightened the whole multitude of the angels and their ruler. And I was visiting them all with fire and flame because of my Ennoia. And everything pertaining to them was brought about because of me. And there came about a disturbance and a fight around the Seraphim and Cherubim, since their glory will fade, and the confusion around Adonaios on both sides and their dwelling - to the Cosmocrator and him who said, "Let us seize him"; others again, "The plan will certainly not materialize."

For Adonaios knows me because of hope. And I was in



the mouths of lions. And the plan which they devised about me to release their Error and their senselessness - I did not succumb to them as they had planned. But I was not afflicted at all. Those who were there punished me. And I did not die in reality but in appearance, lest I be put to shame by them because these are my kinsfolk. I removed the shame from me and I did not become fainthearted in the face of what happened to me at their hands. I was about to succumb to fear, and I <suffered> according to their sight and thought, in order that they may never find any word to speak about them. For my death, which they think happened, (happened) to them in their error and blindness, since they nailed their man unto their death. For their Ennoias did not see me, for they were deaf and blind. But in doing these things, they condemn themselves. Yes, they saw me; they punished me. It was another, their father, who drank the gall and the vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. I was another upon Whom they placed the crown of thorns. But I was rejoicing in the height over all the wealth of the archons and the offspring of their error, of their empty glory. And I was laughing at their ignorance.

And I subjected all their powers. For as I came downward, no one saw me. For I was altering my shapes, changing from form to form. And therefore, when I was at their gates, I assumed their likeness. For I passed them by quietly, and I was viewing the places, and I was not afraid nor ashamed, for I was undefiled. And I was speaking with them, mingling with them through those who are mine, and trampling on those who are harsh to them with zeal, and quenching the flame. And I was doing all these things because of my desire to accomplish what I desired by the will of the Father above.

And the Son of the Majesty, who was hidden in the regions below, we brought to the height where I <was> in all these aeons with them, which (height) no one has seen nor known, where the wedding of the wedding robe is, the new one and not the old, nor does it perish.

For it is a new and perfect bridal chamber of the heavens, as I have revealed (that) there are three ways: an undefiled mystery in a spirit of this aeon, which does not perish, nor is it fragmentary, nor able to be spoken of; rather, it is undivided, universal, and permanent. For the soul, the one from the height, will not speak about the error which is here, nor transfer from these aeons, since it will be transferred when it becomes free and when it is endowed with nobility in the world, standing before the Father without weariness and fear, always mixed with the Nous of power (and) of form. They will see me from every side without hatred. For since they see me, they are being seen (and) are mixed with them. Since they did not put me to shame, they were not put to shame. Since they were not afraid before me, they will pass by every gate without fear and will be perfected in the third glory.

It was my going to the revealed height which the world did not accept, my third baptism in a revealed image. When they had fled from the fire of the seven Authorities, and the sun of the powers of the archons set, darkness took them. And the world became poor when he was restrained with a multitude of fetters. They nailed him to the tree, and they fixed him with four nails of brass. The veil of his temple he tore with his hands. It was a trembling which seized the chaos of the earth, for the souls which were in the sleep below were released. And they arose. They went about boldly, having shed zealous service of ignorance and unlearnedness beside the dead tombs, having put on the new man, since they have come to know that perfect Blessed One of the eternal and incomprehensible Father and the infinite light, which is I, since I came to my own and united them with myself. There is no need for many words, for our Ennoia was with their Ennoia. Therefore they knew what I speak of, for we took counsel about the destruction of the archons. And therefore I did the will of the Father, who is I.

After we went forth from our home, and came down to this world, and came into being in the world in bodies, we were hated and persecuted, not only by those who



are ignorant, but also by those who think that they are advancing the name of Christ, since they were unknowingly empty, not knowing who they are, like dumb animals. They persecuted those who have been liberated by me, since they hate them - those who, should they shut their mouth, would weep with a profitless groaning because they did not fully know me. Instead, they served two masters, even a multitude. But you will become victorious in everything, in war and battles, jealous division and wrath. But in the uprightness of our love we are innocent, pure, (and) good, since we have a mind of the Father in an ineffable mystery.

For it was ludicrous. It is I who bear witness that it was ludicrous, since the archons do not know that it is an ineffable union of undefiled truth, as exists among the sons of light, of which they made an imitation, having proclaimed a doctrine of a dead man and lies so as to resemble the freedom and purity of the perfect assembly, (and) <joining> themselves with their doctrine to fear and slavery, worldly cares, and abandoned worship, being small (and) ignorant, since they do not contain the nobility of the truth, for they hate the one in whom they are, and love the one in whom they are not. For they did not know the Knowledge of the Greatness, that it is from above and (from) a fountain of truth, and that it is not from slavery and jealousy, fear and love of worldly matter. For that which is not theirs and that which is theirs they use fearlessly and freely. They do not desire, because they have authority, and a law from themselves over whatever they will wish.

But those who have not are poor, that is, those who do not possess him. And they desire him and lead astray those, who through them have become like those who possess the truth of their freedom, just as they bought us for servitude and constraint of care and fear. This person is in slavery. And he who is brought by constraint of force and threat has been guarded by God. But the entire nobility of the Fatherhood is not guarded, since he guards only him who is from him, without

word and constraint, since he is united with his will, he who belongs only to the Ennoia of the Fatherhood, to make it Perfect and ineffable through the living water, to be with you mutually in wisdom, not only in word of hearing but in deed and fulfilled word. For the perfect ones are worthy to be established in this way and to be united with me, in order that they may not share in any enmity, in a good friendship. I accomplish everything through the Good One, for this is the union of the truth, that they should have no adversary. But everyone who brings division - and he will learn no wisdom at all because he brings division and is not a friend - is hostile to them all. But he who lives in harmony and friendship of brotherly love, naturally and not artificially, completely and not partially, this person is truly the desire of the Father. He is the universal one and perfect love.

For Adam was a laughingstock, since he was made a counterfeit type of man by the Hebdomad, as if he had become stronger than I and my brothers. We are innocent with respect to him, since we have not sinned. And Abraham and Isaac and Jacob were a laughingstock, since they, the counterfeit fathers, were given a name by the Hebdomad, as if he had become stronger than I and my brothers. We are innocent with respect to him, since we have not sinned. David was a laughingstock in that his son was named the Son of Man, having been influenced by the Hebdomad, as if he had become stronger than I and the fellow members of my race. But we are innocent with respect to him; we have not sinned. Solomon was a laughingstock, since he thought that he was Christ, having become vain through the Hebdomad, as if he had become stronger than I and my brothers. But we are innocent with respect to him. I have not sinned. The 12 prophets were laughingstocks, since they have come forth as imitations of the true prophets. They came into being as counterfeits through the Hebdomad, as if he had become stronger than I and my brothers. But we are innocent with respect to him, since we have not sinned. Moses, a faithful servant, was a laughingstock, having been named "the Friend," since they perversely bore witness concerning him who never

knew me. Neither he nor those before him, from Adam to Moses and John the Baptist, none of them knew me nor my brothers.

For they had a doctrine of angels to observe dietary laws and bitter slavery, since they never knew truth, nor will they know it. For there is a great deception upon their soul, making it impossible for them ever to find a Nous of freedom in order to know him, until they come to know the Son of Man. Now concerning my Father, I am he whom the world did not know, and because of this, it (the world) rose up against me and my brothers. But we are innocent with respect to him; we have not sinned.

For the Archon was a laughingstock because he said, "I am God, and there is none greater than I. I alone am the Father, the Lord, and there is no other beside me. I am a jealous God, who brings the sins of the fathers upon the children for three and four generations." As if he had become stronger than I and my brothers! But we are innocent with respect to him, in that we have not sinned, since we mastered his teaching. Thus he was in an empty glory. And he does not agree with our Father. And thus through our fellowship we grasped his teaching, since he was vain in an empty glory. And he does not agree with our Father, for he was a laughingstock and judgment and false prophecy.

O those who do not see, you do not see your blindness, i.e., this which was not known, nor has it ever been known, nor has it been known about him. They did not listen to firm obedience. Therefore they proceeded in a judgment of error, and they raised their defiled and murderous hands against him, as if they were beating the air. And the senseless and blind ones are always senseless, always being slaves of law and earthly fear.

I am Christ, the Son of Man, the one from you who is among you. I am despised for your sake, in order that you yourselves may forget the difference. And do not become female, lest you give birth to evil and (its) brothers: jealousy and division, anger and wrath, fear

and a divided heart, and empty, non-existent desire. But I am an ineffable mystery to you.

Then before the foundation of the world, when the whole multitude of the Assembly came together upon the places of the Ogdoad, when they had taken counsel about a spiritual wedding which is in union, and thus he was perfected in the ineffable places by a living word, the undefiled wedding was consummated through the Mesotes of Jesus, who inhabits them all and possesses them, who abides in an undivided love of power. And surrounding him, he appears to him as a Monad of all these, a thought and a father, since he is one. And he stands by them all, since he as a whole came forth alone. And he is life, since he came from the Father of ineffable and perfect Truth, (the father) of those who are there, the union of Peace and a friend of good things, and life eternal and undefiled joy, in a great harmony of life and faith, through eternal life of fatherhood and motherhood and sisterhood and rational wisdom. They had agreed with Nous, who stretches out (and) will stretch out in joyful union and is trustworthy and faithfully listens to someone. And he is in fatherhood and motherhood and rational brotherhood and wisdom. And this is a wedding of truth, and a repose of incorruption, in a spirit of truth, in every mind, and a perfect light in an unnameable mystery. But this is not, nor will it happen among us in any region or place in division and breach of peace, but (in) union and a mixture of love, all of which are perfected in the one who is.

It also happened in the places under heaven for their reconciliation. Those who knew me in salvation and undividedness, and those who existed for the glory of the father and the truth, having been separated, blended into the one through the living word. And I am in the spirit and the truth of the motherhood, just as he has been there; I was among those who are united in the friendship of friends forever, who neither know hostility at all, nor evil, but who are united by my Knowledge in word and peace which exists in perfection with everyone and in them all. And those who assumed the

form of my type will assume the form of my word. Indeed, these will come forth in light forever, and (in) friendship with each other in the spirit, since they have known in every respect (and) indivisibly that what is, is One. And all of these are one. And thus they will learn about the One, as (did) the Assembly and those dwelling in it. For the father of all these exists, being immeasurable (and) immutable: Nous and Word and Division and Envy and Fire. And he is entirely one, being the All with them all in a single doctrine, because all these are from a single spirit. O unseeing ones, why did you not know the mystery rightly?

But the archons around Yaldabaoth were disobedient because of the Ennoia who went down to him from her sister Sophia. They made for themselves a union with those who were with them in a mixture of a fiery cloud, which was their Envy, and the rest who were brought forth by their creatures, as if they had bruised the noble pleasure of the Assembly. And therefore they revealed a mixture of ignorance in a counterfeit of fire and earth and a murderer, since they are small and untaught, without knowledge having dared these things, and not having understood that light has fellowship with light, and darkness with darkness, and the corruptible with the perishable, and the imperishable with the incorruptible.

Now these things I have presented to you - I am Jesus Christ, the Son of Man, who is exalted above the heavens - O perfect and incorruptible ones, because of the incorruptible and perfect mystery and the ineffable one. But they think that we decreed them before the foundation of the world, in order that, when we emerge from the places of the world, we may present there the symbols of incorruption from the spiritual union unto knowledge. You do not know it, because the fleshly cloud overshadows you. But I alone am the friend of Sophia. I have been in the bosom of the father from the beginning, in the place of the sons of the truth, and the Greatness. Rest then with me, my fellow spirits and my brothers, forever.

## Second Treatise of the Great Seth

**Selection made from James M. Robinson, ed., *The Nag Hammadi Library*, revised edition. HarperCollins, San Francisco, 1990.**

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# Sibylline Oracles

## Summary:

The standard *Sibylline Oracles* consist of *post eventu* (after-the-fact) eschatological prophecies in the genre of female prophetesses at pagan oracles. The books in their probable chronological order are:

§ Book 3, the earliest Jewish oracles, denounces Rome for injustice, idolatry, and homosexuality; and predicts its defeat by a Ptolemy favorable toward the Jews.

§ Book 5 prophesies against various nations, predicts Nero's return and defeat by a heavenly savior, condemns Rome for destroying the temple, and forecasts fiery destruction.

§ Book 4 predicts the destruction of Jerusalem, eruption of Vesuvius, return of Nero, and God's fiery destruction of the earth, followed by the resurrection and final judgment.

§ Book 11 reviews history from the Flood to the death of Cleopatra.

§ Books 1–2 and Book 8 adapt and incorporate Jewish oracles in Christian prophecies of final judgment.

§ Books 9 and 10 duplicate material in Books 1—8.

§ Books 6 and 7 are Christian compositions,

including a hymn to Christ.

§ Books 12—14 are later works with no Jewish and few Christian features.

**Canonical Status:** Among the Old Testament Pseudepigrapha

**Author:**

§ Written under the pseudonym of a pagan, female, ecstatic prophetess of the oracle of Apollo

§ Anonymous Jewish and Christian authors imitating the style of the pagan sibyls — epic Greek hexameters

**Date and Origin:**

§ The earliest oracles from 1<sup>st</sup> century BC in Egypt

§ The latest from the 3<sup>rd</sup> century AD

**Original Language:** Greek

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# The Testament of Abraham

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.

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 entertaining 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 shalt 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.

III. 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 slitting 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.

II. 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.

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 ex the feet of the chief captain Michael, and the heart of Abraham was moved, and he wept over the stranger. And Isaac, seeing his father weeping, wept also, 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.

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.

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.

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 his couch. But the Lord cast 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.

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.

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

ought 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.

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!

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 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.

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.

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 all 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?

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.

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.

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.

watching them by night, and dancing and playing and harping, in another place men striving and contending at law, elsewhere men weeping and having the dead in remembrance. He saw also the newly-wedded received with honour, and in a word he saw all things that are done in the world, both good and bad. Abraham therefore passing over them saw men bearing swords, wielding in their hands sharpened swords, and Abraham asked the chief-captain, Who are these? The chief-captain said, These are thieves, who intend to commit murder, and to steal and burn and destroy. Abraham said, Lord, Lord, hear my



voice, and command that wild beasts may come out of the wood and devour them. And even as he spoke there came wild beasts out of the wood and devoured them. And he saw in another place a man with a woman committing fornication with each other, and said, Lord, Lord, command that the earth may open and swallow them, and straightway the earth was cleft and swallowed them. And he saw in another place men digging through a house, and carrying away other men's possessions, and he said, Lord, Lord, command that fire may come down from heaven and consume them. And even as he spoke, fire came down from heaven and consumed them. And straightway there came a voice from heaven to the chief-captain, saying thus, O chief-captain Michael, command the chariot to stop, and turn Abraham away that he may not see all the earth, for if he behold all that live in wickedness, he will destroy all creation. For behold, Abraham has not sinned, and has no pity on sinners, but I have made the world, and desire not to destroy any one of them, but wait for the death of the sinner, till he be converted and live. But take Abraham up to the first gate of heaven, that he may see there the judgments and recompenses, and repent of the souls of the sinners that he has destroyed.

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. 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.

(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.

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.

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.

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.

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.

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, Dokiël 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."

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 Abra 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.

ham 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.

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-slaves and women-slaves 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.

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.

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.

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 . . . .

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 head 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.

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.

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.

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.

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.

# Testament of Abraham

## Summary:

The book more closely resembles an apocalypse than a testament. In it God sends Michael the archangel to tell Abraham that it is time for his death. When he realizes this is why his “visitor” has come, Abraham refuses to die. Instead, Abraham negotiates with Michael and agrees to die only after he has first seen the entire world. God agrees and allows Michael to give Abraham a grand tour. During the journey Abraham sees the great wickedness of humanity and condemns the sinners’ acts. God interrupts the journey and has Michael bring Abraham to the judgment throne where Abel weighs a person’s sins and righteous acts. When Abraham still refuses to die, God sends Death to complete the job. Even Death cannot persuade the “stubborn old man” and must trick Abraham to take his soul.

## Versions:

§ The Testament exists in two versions, both of which tell the same basic story.

§ The main difference between the two is that in the shorter version (B) Abraham sees the judgment before going on the tour.

**Canonical Status:** Among the Old Testament Pseudepigrapha

## **Author:**

- § General agreed that the author was an anonymous Jew
- § Further identification is highly debated

## **Date:**

- § Sometime between the 2<sup>nd</sup> century BC and the 6<sup>th</sup> century AD
- § Probably between 100 BC and 100 AD

## **Original Language:**

- § Both versions stem from a single Egyptian original written in Greek
- § About 30 Greek manuscripts of the two versions survive

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Notes prepared by David Arnold

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for the

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## Testament of Job

the blameless, the sacrifice, the conqueror in many contests.  
Book of Job, called Jobab, his life and the transcript of his Testament.

Translated by M. R. James

(*Apocrypha anecdota* 2. Texts and Studies 5/1. Cambridge: University Press, 1897)

### Chapter 1

1 On the day he became sick and (he) knew that he would have to leave his bodily abode, he called his seven sons and his three daughters together and spake to them as follows: 2 "Form a circle around me, children, and hear, and I shall relate to you what the Lord did for me and all that happened to me. 3 For I am Job your father. 4 Know ye then my children, that you are the generation of a chosen one and take heed of your noble birth.

5 For I am of the sons of Esau. My brother is Nahor, and your mother is Dinah. By her have I become your father. 6 For my first wife died with my other ten children in bitter death. 7 Hear now, children, and I will reveal unto you what happened to me.

8 I was a very rich man living in the East in the land Ausitis, (Utz) and before the Lord had named me Job, I was called Jobab.

9 The beginning of my trial was thus. 10. Near my house there was the idol of one

worshipped by the people; and I saw constantly burnt-offerings brought to him as a god.

10 Then I pondered and said to myself: "Is this he who made heaven and earth, the sea and us all? How will I know the truth?"

11 And in that night as I lay asleep, a voice came and called: "Jobab! Jobab! rise up, and I will tell thee who is the one whom thou wishest to know. 12 This, however, to whom the people bring burnt-offerings and libations, is not God, but this is the power and work of the Seducer (Satan) by which he beguiles the people".

13 And when I heard this, I fell upon the earth and I prostrated myself saying: 14 "O my Lord who speakest for the salvation of my soul. I pray thee, if this is the idol of Satan, I pray thee, let me go hence and destroy it and purify this spot. 15 For there is none that can forbid me doing this, as I am the king of this land, so that those that live in it will no longer be led astray".

16 And the voice that spoke out of the flame answered to me: "Thou canst purify this spot. 17. But behold I announce to thee what the Lord ordered me to tell thee, For I am the archangel of the God". 18 .And I said : "Whatever shall be told to his servant. I shall hear". 19. And the archangel, said to me : "Thus speaketh the Lord: If thou undertakest to destroy and takest away the image of Satan, he will set himself with wrath to wage war against thee, and he will display against thee all his malice. 21 He will bring upon thee many severe plagues, and take from thee all that thou hast. 21 He will take away thine children, and will inflict many evils upon thee. 22 Then thou must wrestle like an athlete and resist pain, sure of thy reward, overcome trials and afflictions.

23 But when thou endurest, I shall make thy name renowned throughout all generations of the earth until to the end of the world. 24 And I shall restore thee to all that thou hadst had, and the double part of what thou shalt lose will be given to thee in order that thou mayest know that God does not consider the person but giveth to each who deserveth the good. 25 And also to thee shall it be given, and

thou shalt put on a crown of amarant. 26 And at the resurrection thou shalt awaken for eternal life. Then shalt thou know that he Lord is just, and true and mighty".

27 Whereupon, my children, I replied: "I shall from love of God endure until death all that will come upon me, and I shall not shrink back". 28 Then the angel put his seal upon me and left me.

## Chapter 2

1 After this I rose up in the night and took fifty slaves and went to the temple of the idol and destroyed it to the ground. 2. And so I went back to my house and gave orders that the door should be firmly locked; saying to my doorkeepers : 3 "If somebody shall ask for me, bring no report to me, but tell him : He investigates urgent affairs. He is inside".

4 Then Satan disguised himself as a beggar and knocked heavily at the door, saying to the door-keeper:

5 "Report to Job and say that I desire to meet him",

6 And the door-keeper came in and told me that, but heard from me that I was studying.

7 The Evil One, having failed in this, went away and took upon his shoulder an old, torn basket and went in and spoke to the doorkeeper saying: "Tell Job : Give me bread from thine hands that I may eat". 8 And when I heard this, I gave her burnt bread to give it to him, and I made known to him : "Expect not to eat of my bread, for it is forbidden to thee". 9 But the door-keeper, being ashamed to hand him the burnt and ashy bread, as she did not know that it was Satan, took of her own fine bread and gave it to him. 10 But he took it and, knowing what occurred, said to the maiden : "Go hence, bad servant, and bring me the bread that was given thee to hand to me". 11 And the servant cried and spoke in grief: "Thou

speakest the truth, saying that I am a bad servant. because I have not done as I was instructed by my master". 12 And he turned back and brought him the burnt bread and said to him : "Thus says my lord : Thou shalt not eat of my bread anymore, for it is forbidden to thee. 13 And this he gave me [saying: This I give] in order that the charge may not be brought against me that I did not give to the enemy who asked".) 14 And when Satan heard this, he sent back the servant to me, saying: "As thou seest this bread all burnt, so shall I soon burn thy body to make it like this". 15 And I replied: "Do what thou desirest to do and accomplish whatever thou plottest. For I am ready to endure whatever thou bringest upon me". 16 And when the devil heard this, he left me, and walking up to under the [highest] heaven, he took from the Lord the oath that he might have power, over all my possessions. 17 And after having taken the power he went and instantly took away all my wealth.

### Chapter 3

1 For I had one hundred and thirty thousand sheep, and of these I separated seven thousand for the clothing of orphans and widows and of needy and sick ones. 2 I had a herd of eight hundred dogs who watched my sheep and besides these two hundred to watch my house. 3 And I had nine mills working for the whole city and ships to carry goods, and I sent them into every city and into the villages to the feeble and sick and to those that were unfortunate. 4 And I had three hundred and forty thousand nomadic asses, and of these I set aside five hundred, and the offspring of these I order to be sold and the proceeds to be given to the poor and the needy. 5 For from all the lands the poor came to meet me.

6 For the four doors of my house were opened, each, being in charge of a watchman who had to see whether there were any people coming asking alms, and whether they would see me sitting at one of the door's so that they could leave through the other and take whatever they needed.

7 I also had thirty immovable tables set at all hours for the strangers alone, and I



also had twelve tables spread for the widows. 8 And if any one came asking for alms, he found food on my table to take all he needed, and I turned nobody away to leave my door with an empty stomach.

9 I also had three thousand five hundred yokes of oxen, and I selected of these five hundred and had them tend to the plowing. 10 And with these I had done all the work in each field by those who would, take it in charge and the income of their crops I laid aside for the poor on their table. 11 I also had fifty bakeries from which I sent [the bread] to the table for the poor. 12 And I had slaves selected for their service. 13 There were also some strangers who saw my good will; they wished to serve as waiters themselves. 14 Others, being in distress and unable to obtain a living, came with the request saying: 15 "We pray thee, since we also can fill this office of waiters (deacons) and have no possession, have pity upon us and advance money to us in order that we may go into the great cities and sell merchandise. 16 And the surplus of our profit we may give as help to the poor, and then shall we return to thee thine own (money). 17 And when I heard this, I was glad that they should take this altogether from me for the husbandry of charity for the poor. 18 And with a willing heart I gave them what they wanted, and I accepted their written bond, but would not take any other security from them except the written document. 19 And they went abroad and gave to time poor as far as they were successful. 20 Frequently, however, some of their goods were lost on the road or on the sea, or they would be robbed of them. 21 Then they would come and say: "We pray thee, act generously towards us in order that we may see how we can restore to you thine own". 22 And when I heard this, I had sympathy with them, and handed to them their bond, and often having read it before them tore it up and released them of their debt. saying to them : 23 "What I have consecrated for the benefit of the poor, I shall not take from you". 24 And so I accepted nothing from my debtor. 25 And when a man with cheerful heart came to me saying: I am not in need to be compelled to be a paid worker for the poor. 26 But I wish to serve the needy at thy table", and he consented to work, and he ate his share. 27 So I gave him his wages nevertheless, and I went home rejoicing. 28 And when he did not wish to take it, I forced him to do so, saying: "I know that thou art a laboring man who looks for and waits for his wages, and thou must take it."

29 Never did I defer paying the wages of the hireling or any other, nor keep back in my house for a single evening his hire that was due to him. 30 Those that milked the cows and the ewes signaled to the passersby that they should take their share. 31 For the milk flowed in such plenty that it curdled into butter on the hills and by the road side; and by the rocks and the hills the cattle lay which had given birth to their offspring. 32 For my servants grew weary keeping the meat of the widows and the poor and dividing it into small pieces. 33 For they would curse and say: "Oh that we had of his flesh that we could be satisfied", although I was very kind to them,

34 I also had six harps [and six slaves to play the harps] and also a cithara, a decachord, and I struck it during the day. 35 And I took the cithara, and the widows responded after their meals. 36 And with the

musical instrument I reminded them of God that they should give praise to the Lord. 37 And when my female slaves would murmur, then I took the musical instruments and played as much as they would have done for their wages, and gave them respite from their labor and sighs.

## Chapter 4

1 And my children, after having taken charge of the service, took their meals each day along with their three sisters beginning with the older brother, and made a feast.

2 And I rose in the morning and offered as sin-offering for them fifty rams and nineteen sheep, and what remained as a residue was consecrated to the poor. 3 And I said to them : "Take these as residue and pray for my children. 4 Perchance my sons have sinned before the Lord, speaking in haughtiness of spirit: We are children of this rich man. Ours are all these goods; why should we be servants of the poor?" 5 And speaking thus in a haughty spirit they may have provoked the

anger of God, for overbearing pride is an abomination before the Lord." 6 So I brought oxen as offerings to the priest at the altar saying: "May my children never think evil towards God in their hearts."

7 While I lived in this manner, the Seducer could not bear to see the good [I did], and he demanded the warfare of God against me. 8 And he came upon me cruelly. 9 First he burnt up the large number of sheep, then the camels, then he burnt up the cattle and all my herds; or they were captured not only by enemies but also by such as had received benefits from me. 10 And the shepherds came and announced that to me. 11 But when I heard it, I gave praise to God and did not blaspheme.

12 And when the Seducer learned of my fortitude, he plotted new things against me. 13 He disguised himself as King of Persia and besieged my city, and after he had led off all that were therein, he spoke to them in malice, saying in boastful language: 14 "This man Job who has obtained all the goods of the earth and left nothing for others, he has destroyed and torn down the temple of God. 15 Therefore shall I repay to him what he has done to the house of the great God.

16 Now come with me and we shall pillage all that is left in his house." 17 And they answered and said to him: "He has seven sons and three daughters. 18 Take heed lest they flee into other lands and they may become our tyrants and then come over us with force and kill us." 19 And he said: Be not at all afraid. His flocks and his wealth have I destroyed by fire, and the rest have I captured, and behold, his children shall I kill." 20 And having spoken thus, he went and threw the house upon my children and killed them. 21 And my fellow-citizens, seeing that what was said by him had become true, came and pursued me, and robbed me of all that was in my house. 22 And I saw with mine own eyes the pillage of my house, and men without culture and without honor sat at my table and on my couches, and I could not remonstrate against them. 23 For I was exhausted like a woman with her loins let loose from multitude of pains, remembering chiefly that this warfare had been predicted to me by the Lord through His angel. 24 And I became like one who, when seeing the rough sea and the adverse winds, while the lading of the vessel in mid-ocean is too heavy, casts the burden into the sea,

saying: 25 "I wish to destroy all this only in order to come safely into the city so that I may take as profit the rescued ship and the best of my things." 26 Thus did I manage my own affairs.

27 But there came another messenger and announced to me the ruin of my own children, and I was shaken with terror. 28 And I tore my clothes and said: The Lord hath given, the Lord hath taken. As it hath deemed best to the Lord, thus it hath come to be. May the name of the Lord be blessed."

## Chapter 5

1 And when Satan saw that he could riot put me to despair, he went and asked my body of the Lord in order to inflict plague on me, for the Evil one could not bear my patience. 2 Then the Lord delivered me into his hands to use my body as he wanted, but he gave him no power over my soul. 3. And he came to me as I was sitting on my throne still mourning over my children. 4 And he resembled a great hurricane and turned over my throne and threw me upon the ground. 5 And I continued lying on the floor for three hours. and he smote me with a hard plague from the top of my head to the toes of my feet. 6 And I left the city in great terror and woe and sat down upon a dunghill my body being worm-eaten. 7 And I wet the earth with the moistness of my sore body, for matter flowed off my body, and many worms covered it. 8 And when a single worm crept off my body, I put it back saying: "Remain on the spot where thou hast been placed until He who hath sent thee will order thee elsewhere." 9 Thus I endured for sever years, sitting on a dung-hill outside of the city while being plague-stricken. 10 And I saw with mine own eyes my longed-for children [carried by angels to heaven?] 11 And my humbled wife who had been brought to her bridal chamber in such great luxuriousness and with spearmen as body-guards. I saw her do a water-carrier's work like a slave in the house of a common man in order to win some bread and bring it to me. 12 And in my sore affliction I said: "Oh that these braggart city rulers whom I soul not have thought to be equal with my shepherd dogs should now employ my wife as servant!" 13 And after this I took courage again. 14 Yet

afterwards they withheld even the bread that it should only have her own nourishment. 15 But she took it and divided it between herself and me, saying woefully: "Woe to me! Forthwith he may no longer feed on bread, and he cannot go to the market to ask bread of the bread-sellers in order to bring it to me that he may eat?" 16 And when Satan learned this, he took the guise of a bread-seller, and it was as if by chance that my wife met him and asked him for bread thinking that it was that sort of man. 17 But Satan said to her: "Give me the value, and then take what thou wishest." 18 Whereupon she answered saying: Where shall I get money? Dost thou not know what misfortune happened to me. If thou hast pity, show it to me; if not, thou shalt see." 19 And he replied saying: "If you did not deserve this misfortune, you would not have suffered all this. 20 Now, if there is no silver piece in thine hand, give me the hair of thine head and take three loaves of bread for it, so that ye may live on there for three days. 21 Then she said to herself: "What is the hair of my head in comparison with my starving husband?" 22 And so after having pondered over the matter, she said to him: "Rise and cut off my hair". 3 Then he took a pair of scissors and took off the hair of her head in the presence of all, and gave her three loaves of bread. 24 Then she took them and brought them to me. And Satan went behind her on the road, hiding himself as he walked and troubling her heart greatly.

## Chapter 6

1 And immediately my wife came near me and crying aloud and weeping she said: "Job! Job! How long wilt thou sit upon the dung-hill outside of the city, pondering yet for a while and expecting to obtain your hoped-for salvation!" 2 And I have been wandering from place to place, roaming about as a hired servant, behold they memory has already died away from earth. 3 And my sons and the daughters that I carried on my bosom and the labors and pains that I sustained have been for nothing? 4 And thou sittest in the malodorous state of soreness and worms, passing the nights in the cold air. 5 And I have undergone all trials and troubles and pains, day and night until I succeeded in bringing bread to thee. 6 For your surplus of bread is no longer allowed to me; and as I can scarcely take my

own food and divide it between us, I pondered in my heart that it was not right that thou shouldst be in pain and hunger for bread. 7 And so I ventured to go to the market without bashfulness. and when the bread-seller told me: "Give me money. and thou shalt have bread". I disclosed to him our state of distress. 8 Then I heard him say : "If thou hast no money, hand me the hair of thy head, and take three loaves of bread in order that ye may live on these for three days". 9 And I yielded to the wrong and said to him "Rise and cut off my hair !" and he rose and in disgrace cut off with the scissors the hair of my head on the market place while the crowd stood by and wondered. 10 Who would then not be astonished saying: "Is this Sitis, the wife of Job, who had fourteen curtains to cover her inner sitting room, and doors within doors so that he was greatly honored who would be brought near her, and now behold, she barter off her hair for bread!

11 Who had camels laden with goods. and they were brought into remote lands to the poor, and now she sells her hair for bread!

12 Behold her who had seven tables immovably set in her house at which each poor man and each stranger ate, and now she sells her hair for bread!

13 Behold her who had the basin wherewith to wash her feet made of gold and silver, and now she walks upon the ground and [sells her hair for bread !]

14 Behold her who had her garments made of byssus interwoven with gold, and now she exchanges her hair for bread!

15 Behold her who had couches of gold and of silver, and now she sells her hair for bread!"

16 In short then, Job, after the many things that have been said to me, I now say in one word to thee : 17 "Since the feebleness of my heart has crushed my bones, rise then and take these loaves of bread and enjoy them, and then speak some word against the Lord and die!

18 For I too, would exchange the torpor of death for the sustenance of my body".

19 But I replied to her "Behold I have been for these seven years plague-stricken, and I have stood the worms of my body, and I was not weighed down in my soul by all these pains. 20 And as to the word which thou sayest: 'Speak some word against God and die!', together with thee I will sustain the evil which thou seest. and let us endure the ruin of all that we have. 21 Yet thou desirest that we should say some word against God and that He should be exchanged for the great Pluto [the god of the nether world.] 22 Why dost thou not remember those great goods which we possessed? If these goods come from the lands of the Lord, should not we also endure evils and be high-minded in everything until the Lord will have mercy again and show pity to us? 23 Dost thou not see the Seducer stand behind thee and confound thy thoughts in order that thou shouldst beguile me 24 And he turned to Satan and said : "Why dost thou not come openly to me? Stop hiding thyself thou wretched one, 25 Does the lion show his strength in the weasel cage? Or does the bird fly in the basket ? I now tell thee: Go away and wage thy war against me".

26 Then he went of from behind my wife and placed himself before me crying and he said : Behold, Job, I yield and give way to thee who art but flesh while I am a spirit. 27 Thou art plague-stricken, but I am in great trouble. 28 For I am like a wrestler contesting with a wrestler who has, in a single-handed combat, torn down his antagonist and covered him with dust and broken every limb of his, whereas the other one who lies beneath, having displayed his bravery, gives forth sounds of triumph testifying to his own superior excellence. 29 Thus thou, O Job, art beneath and stricken with plague and pain, and yet thou hast carried the victory in the wrestling-match with me, and behold, I yield to thee". 30. Then he left me abashed. 31 Now my children, do you also show a firm heart in all the evil that happens to you, for greater than all things is firmness of heart.

## Chapter 7

1 At this time the kings heard what had happened to me and they rose and came to me. each from his land to visit me and to comfort me. 2. And when they came near me, they cried with a loud voice and each tore his clothes. 3 And after they had prostrated themselves, touching the earth with their heads, they sat down next to me for seven days and seven nights, and none spoke a word. 4 They were four in numbers: Eliplaz, the king of Teman, and Balad, and Sophar, and Elilhu. 5 And when they had taken their seat, they conversed about what had happened to me. 6 Now when for time first time they had come to me and I had shown them my precious stones, they were astonished and said : 7 "If of us three kings all our possessions would be brought together into one, it would not come up to the precious stones of .Jobab's kingdom (crown?). For thou art of greater nobility than all the people of the East. 8 And when, therefore, they now came to the land of Ausitis "Uz" to visit me, they asked in the city : "Where is Jobab, the ruler of this whole land?" 9 And they told them concerning me: "He sitteth upon the dung-hill outside of the city for he has not entered the city' for seven years". 10 And then again they- inquired concerning my possessions, and there was revealed to them all that happened to me. 11 And when they had learned this, they went out of the city with the inhabitants, and my fellow-citizens pointed me out to them. 12 But these remonstrated and said: "Surely, this is not Jobab". 13 And while they hesitated, there said Eliphaz. the King of Teman: "Come let us step near and see." 14 And when they came near I remembered them, and I wept very much when I learned the purpose of their journey. 15 And I threw earth upon my head, and while shaking my head I revealed unto them that I was [Job]. 16 And when they saw me shake my head they threw themselves down upon the ground, all overcome with emotion 17 And while their hosts were standing around, I saw the three kings lie upon the ground for three hours like dead. 18 Then they rose and said to each other: We cannot believe that this is Jobab". 19 And finally, after they had for seven day's inquired after everything concerning me and searched for my flocks and other possessions, they said: 20 "Do we not know how many goods were sent by him to the cities and the villages round about to be given to the poor, aside from all that was given away by him within his own house? How then could he have fallen into such a state of perdition and misery !" 21 And after the seven days Elihu said to the kings : "Come let us step near and examine him accurately, whether he truly is Jobab or not?" 22 And they, being not half a mile



(*stadium*) distant from his malodorous body, they rose and stepped near, carrying perfume in their hands, while their soldiers went with them and threw fragrant incense round about them so that they could come near me. 23 And after they had thus passed three hours, covering the way with aroma, they drew nigh. 24 And Eliphaz began and said : "Art thou, indeed, Job, our fellow-king? Art thou the one who owned the great glory? 25 Art thou he who once shone like the sun of day upon the whole earth ? Art thou he who once resembled the moon and the stars effulgent throughout the night?" 26 And I answered him and said: "I am", and thereupon all wept and lamented, and they sang a royal song of lamentation, their whole army joining them in a **chorus**.

27 And again Eliphaz said to me : "Art thou he who had ordered seven thousand sheep to be given for the clothing of the poor? Whither, then hath gone the glory of thy throne?

28 Art thou he who had ordered three thousand cattle to do the plowing of the field for the poor? Wither, then hath thy glory gone!

29 Art thou he who had golden couches, and now thou sittest upon a dung hill? ["Whither then hath thy glory gone !"]

30 Art thou he who had sixty tables set for the poor? Art thou he who had censers for the fine perfume made of precious stones, and now thou art in a malodorous state? Whither then hath thy glory gone!

31 Art thou he who had golden candelabras set upon silver stands; and now must thou long for the natural gleam of the moon? ["Whither then hath thy glory gone !"]

32 Art thou the one who had ointment made of the spices of frankincense, and now thou art in a state of repulsiveness! ["Whither then hath thy glory gone !"]

33 Art thou he who laughed the wrong doers and sinners to scorn and now thou hast become a laughingstock to all !" ["Whither then hath thine glory gone]

34 And when Eliphaz had for a long time cried and lamented, while all the others joined him, so that the commotion was very great, I said to them : 35 Be silent and I will show you my throne, and the glory of its splendor: My glory will be everlasting. 36 The whole world shall perish, and its glory shall vanish, and all those who hold fast to it, will remain beneath, but my throne is in the upper world and its glory and splendor will be to the right of the Savior in the heavens. 37 My throne exists in the life of the "holy ones" and its glory in the imperishable world. 38 For rivers will be dried up and their arrogance shall go down to the depth of the abyss, but the streams of my land in which my throne is erected, shall not dry up, but shall remain unbroken in strength.

39 The kings perish and the rulers vanish, and their glory and pride is as the shadow in a looking glass, but my Kingdom lasts forever and ever, and its glory and beauty is in the **chariot** of my **Father**).

## Chapter 8

1 When I spoke thus to them, Eliphaz. became angry and said to the other friends "For what purpose is it that we have come here with our hosts to comfort him? 9 Behold, he upbraids us. Therefore let us return to our countries.

2 This man sits here in misery worm-eaten amidst an unbearable state of putrefaction, and yet he challenges its saving : 'Kingdoms shall perish and their rulers, but my Kingdom, says he, shall last forever'". 3 Eliphaz, then, rose in great commotion, and, turning away from them in great fury, said': "I go hence. We have indeed come to comfort him, but he declares war to us in view of our armies". 4 But then Baldad seized him by the hand and said : " Not thus ought one to speak to an afflicted man, and especially to one stricken down with so many plagues. 5 Behold, we, being in good health, dared not approach him on account of the offensive odor, except with the help of plenty of fragrant aroma. But thou, Eliphaz. art forgetful of all this. 6 Let me speak plainly. Let us be magnanimous and learn what is the cause? Must he in remembering his former days of

happiness not become mad in his mind? 7 Who should not be altogether perplexed seeing himself thus lapse into misfortune and plagues? But let me step near him that I may find by what cause is he thus?" 9 And Baldad rose and approached me saying: "Art thou Job?" and he said: "Is thy heart still in good keeping? 9 And I said: "I did not hold fast to the earthly things, since the earth with all that inhabit it is unstable. But my heart holds fast to the heaven, because there is no trouble in heaven". 10 Then Baldad rejoined and said: "We know that the earth is unstable, for it changes according to season. At times it is in a state of peace, and at times it is in a state of war. But of the heaven we hear that it is perfectly steady. 11 But art thou truly in a state of calmness? Therefore let me ask and speak, and when thou answerest me to my first word, I shall have a second question to ask, and if again thou answerest in well-set words, it will be manifest that thy heart has not been unbalanced". 12 And I said: "Upon what dost thou set thy hope?" And I said: "Upon the living God". 13. And he said to me: "Who deprived thee of all thou didst possess? And who inflicted thee with these plagues 9" And I said: "God". 14 And he said: "If thou still placest thy hope upon God, how can He do wrong in judgment, having brought upon thee these plagues and misfortunes, and having taken from thee all thy possessions? 15 And since He has taken these, it is clear that He has given thee nothing. No king will disgrace his soldier who has served him well as body-guard?" 16 [And I answered saying]: "Who understands the depths of the Lord and of His wisdom to be able to accuse God of injustice"? 17 [And Baldad said]: "Answer me, o Job, to this. Again I say to thee: 'If thou art in a state of calm reason, teach me if thou hast wisdom: 18 Why do we see the sun rise in the East and set in the West? And again when rising in the morning we find him rise in the East? Tell me thy- thought about this?'" 19 Then said I: "Why shall I betray (babble forth) the mighty mysteries of God? And should my mouth stumble in revealing things belonging to the Master? Never! 20 Who are we that we should pry into matters concerning the upper world while we are only of flesh, nay, earth and ashes! 21 In order that you know that my heart is sound, hear what I ask you: 22 Through the stomach cometh food, and water you drink through the mouth, and then it flows through the same throat, and when the two go down to become excrement, they again part; who effects this separation". 23 And Baldad said: "I do not know". And I rejoined and said to him: "If thou dost not understand even the exits of the body, how canst thou

understand the celestial circuits?"

24 Then Sophar rejoined and said : "We do not inquire after our own affairs, but we desire to know whether thou art in a sound state, and behold, we see that thy reason has not been shaken. 25. What now dost thou wish that we should do for thee? Behold, we have come here and brought the physicians of three kings, and if thou wishest, thou mayest be cured by them". 26 But I answered and said : "My cure and my restoration cometh from God, the Maker of physicians".

## Chapter 9

1 And when I spoke thus to them, behold, there my wife Sitis came running, dressed in rags. from the service of the master by whom she was employed as slave though she had been forbidden to leave, lest the kings, on seeing her, might take her as captive. 2 And when she came, she threw herself prostrate to their feet, crying and saying: "Remember". Eliphaz and ye other friends, what I was once with you, and how I have changed, how I am now dressed to meet you" 3 Then the kings broke forth in great weeping and, being in double perplexity, they kept silent. But Eliphaz took his purple mantle and cast it about her to wrap herself up with it. 4 But she asked him saying: "I ask as favor of you, my Lords, that you order your soldiers that they should dig among the ruins of our house which fell upon my children, so that their bones could be brought in a perfect state to the tombs. 5 For as we have, owing to our misfortune, no power at all, and so we may at least see their bones. 6 For have I like a brute the motherly feeling of wild beasts that my ten children should have perished on one day and not to one of them could I give a decent burial?" 7 And the kings gave order that the ruins of my house should be dug up. But I prohibited it, saying 8 "Do not go to the trouble in vain; for my children will not be found, for they are in the keeping of their Maker and Ruler".

9 And the kings answered and said : "Who will gainsay that he is out of his mind and raves? 10 For while we desire to bring the bones of his children back, he

forbids us to do so saying: ‘They have been taken and placed the keeping of their Maker’. Therefore prove unto us the truth". 11 But I said to them: "Raise me that I may stand up, and they lifted me, holding up my arms from both sides. 12 And I stood upright, and pronounced first the praise of God and after the prayer I said to them : ‘Look with your eyes to the East’. 13 And they looked and saw my children with crowns near the glory of the King, the Ruler of heaven.

14 And when my wife Sitis saw this, she fell to the ground and prostrated [herself] before God, saying: ‘Now I know that my memory remains with the Lord". 15 And after she had spoken this, and the evening came, she went to the city, back to the master whom she served as slave, and lay herself down at the manger of the cattle and died there from exhaustion. 16 And when her despotic master searched for her and did not find her, he came to the fold of his herds, and there he saw her stretched out upon the manger dead, while all the animals around were crying about her. 17 And all who saw her wept and lamented, and the cry extended throughout the whole city. 18 And the people brought her down and wrapt her up and buried her by the house which had fallen upon her children. 19 And the poor of the city made a great mourning for her and said: "Behold this Sitis whose like in nobility and in glory is not found in any woman. Alas ! she was not found worthy of a proper tomb!" 20 The dirge for her you will find in the record.

## Chapter 10

But Eliphaz and those that were with him were astonished at these things, and they sat down with me and replying to me, spoke in boastful words concerning me for twenty seven days. 2 They repeated it again and again that I suffered deservedly thus for having committed many sins, and that there was no hope left for me, but I retorted to these men in zest of contention myself. 3 And they rose in anger, ready to part in wrathful spirit. But Elihu conjured them to stay yet a little while until he would have shown them what it was. 4 "For", said he, "so many days did you pass, allowing Job to boast that he is just. But I shall no longer suffer

it. 5 For from the beginning did I continue crying over him, remembering his former happiness. But now he speaks boastfully and in overbearing pride he says that he has his throne in the heavens. 6 Therefore, hear me, and I will tell you what is the cause of his destiny. 7 Then, imbued with the spirit of Satan. Elihu spoke hard words which are written down in the records left of Elihu. 8 And after he had ended, God appeared to me in a storm and in clouds, and spoke. blaming Elihu and showing me that he who had spoken was not a man, but a wild beast.

9 And when God had finished speaking to me, the Lord spoke to Eliphaz: "Thou and thy friends have sinned in that ye have not spoken the truth concerning my servant Job. 10 Therefore rise up and make him bring a sin-offering for you in order that your sins may be forgiven; for were it not for him, I would have destroyed you". 11 And so they brought to me all that belonged to a sacrifice, and I took it and brought for them a sin-offering, and the Lord received it favorably and forgave them their wrong. 12 Then when Eliphaz, Baldad and Sophar saw that God had graciously pardoned their sin through His servant Job, but that He did not deign to pardon Elihu, then did Eliphaz begin to sing a hymn, while the others responded, their soldiers also joining while standing by the altar. 13 And Eliphaz spoke thus

"Taken off is the sin

and our injustice gone;

14 But Elihu, the evil one, shall have no remembrance among the living; his luminary is extinguished and has lost its light.

15 The glory of his lamp will announce itself for him, for he is the son of darkness. and not of light.

16 The doorkeepers of the place of darkness shall give him their glory and beauty as share; His Kingdom hath vanished, his throne hath moldered, and the honor of his stature is in (Sheol) Hades.

17 For he has loved the beauty of the serpent and the scales (*skins*) of' the dracon his gall and his venom belongs to the Northern One (Zphuni = Adder).

18 For he did not own himself unto the Lord nor did he fear him, but he hated those whom He hath chosen (known).

19 Thus God forgot him, and "the holy ones" forsook him, his wrath and anger shall be unto him desolation and he will have no mercy in his heart nor peace, because he, had the venom of an adder on his tongue.

20 Righteous is the Lord, and His judgments are true, With him there is no preference of person, for He judgeth all alike.

21 Behold, the Lord cometh! Behold, the "holy ones" have been prepared: The crowns and the prizes of the victors precede them!

22 Let the saints rejoice, and let their hearts exult in gladness; for they shall receive the glory which is in store for them.

### Chorus.

23 Our sins are forgiven, our injustice has been cleansed, but Elihu hath no remembrance among the living".

24 After Eliphaz had finished the hymn, **we** rose and went back to the city, each to the house where they lived.

25 And the people made a feast for me in gratitude and delight of God, and all my friends came back to me.

26 And all those who had seen me in my former state of happiness, asked me saying: "What are those three things here amongst us?"

## Chapter 11

1 But I being desirous to take up again my work of benevolence for the poor, asked them saying: 2 "Give me each a lamb for the clothing of the poor in their state of nakedness, and four drachmas (coins) of silver or gold" 3 Then the Lord blessed all that was left to me, and after a few days I became rich again in merchandise, in flocks and all things which I had lost, and I received all in double number again. 4 Then I also took as wife your mother and became the father of you ten in place of the ten children that had died.

5 And now, my children, let me admonish you: "Behold I die. You will take my place.

6 Only do not forsake the Lord. Be charitable towards the poor; Do not disregard the feeble. Take not unto yourselves **wives** from strangers.

7 Behold, my children, I shall divide among you what I possess, so that each may have control over his own and have full power to do good with his share". 8 And after he had spoken thus, he brought all his goods and divided them among his seven sons, but he gave nothing of his goods to his daughters.

9 Then they said to their father: "Our lord and father! Are we not also thy children? Why, then, dost thou not also give us a share of thy possessions?" 10 Then said Job to his daughters : "Do not become angry my daughters. I have not forgotten you. Behold, I have preserved for you a possession better than that which your brothers have taken". 11 And he called his daughter whose name was Day (Yemima) and said to her: "Take this double ring used as a key and go to the treasure-house and bring me the golden casket, that I may give you your possession". 12 And she went and brought it to him, and he opened it and took out three-stringed girdles about the appearance of which no man can speak. 13 For they were not earthly work, but celestial sparks of light flashed through them like the rays of the sun. 14 And he gave one string to each of His daughters and said: "Put these as girdles around you in order that all the days of your life they may encircle you and endow you with every thing good".



15 And the other daughter whose name was Kassiah said: "Is this the possession of which thou sayest it is better than that of our brothers? What now? Can we live on this?" 16 And their father said to them: "Not only have you here sufficient to live on, but these bring you into a better world to live in, in the heavens. 17 Or do you not know my children, the value of these things here? Hear then! When the Lord had deemed me worthy to have compassion on me and to take off my body the plagues and the worms, He called me and handed to me these three strings. 15 And He said to me: 'Rise and gird up thy loins like a man I will demand of thee and declare thou unto me'. 19 And I took them and girt them around my loins, and immediately did the worms leave my body, and likewise did the plagues, and my whole body took new strength through the Lord, and thus I passed on, as though I had never suffered. 20 But also in my heart I forgot the pains. Then spoke the Lord unto me in His great power and showed to me all that was and will be.

21 Now then, my children, in keeping these, you will not have the enemy plotting against you nor [evil] intentions in your mind because this is a charm (Phylacterion) from the Lord. 22 Rise then and gird these around you before I die in order that you may see the angels come at my parting so that you may behold with wonder the powers of God". 23 Then rose the one whose name was Day (Yemima) and girt herself; and immediately she departed her body, as her father had said, and she put on another heart, as if she never cared for earthly things. 24 And she sang angelic hymns in the voice of angels, and she chanted forth the angelic praise of God while dancing.

25 Then the other daughter, Kassia by name, put on the girdle, and her heart was transformed, so that she no longer wished for worldly things. 26 And her mouth assumed the dialect of the heavenly rulers (Archonts) and she sang the donology of the work of the High Place and if any one wishes to know the work of the heavens he may take an insight into the hymns of Kassia.

27 Then did the other daughter by the name of Amalthea's Horn (Keren Happukh) gird herself and her mouth spoke in the language of those on high; for her heart was transformed, being lifted above the worldly things. 28 She spoke in the dialect of the Cherubim, singing the praise of the Ruler of the cosmic powers

(virtues) and extolling their (His?) glory.

29 And he who desires to follow the vestiges of the "Glory of the Father" will find them written down in the Prayers of **Amalthea's Horn**.

## Chapter 12

1 After these three had finished singing hymns. did I Nahor (Neros) brother of Job sit down next to him, as he lay down. 2 And I heard the marvelous (great) things of the three daughters of my brother, one always succeeding the other amidst awful silence. 3 And I wrote down this book containing the hymns except the hymns and signs of the [holy] Word, for these were the great things of God. 4 And Job lay down from sickness on his couch, yet without pain and suffering, because his pain did not take strong hold of him on account of, the charm of the girdle which he had wound around himself. 5 But after three days Job saw the holy angels come for his soul, and instantly he rose and took the cithara and gave it to his daughter Day (Yemima). 6 And to Kassia he gave a censer (with perfume = Kassia, and to Amalthea's horn (= music) he gave a timbrel in order that they might bless the holy angels who came for his soul.

7 And they took these, and sang, and played on the psaltery and praised and glorified God in the **holy dialect**.

8 And after this he came He who sitteth upon the great chariot and kissed Job, while his three daughters looked on, but the others saw it not. 9 And He took the soul of Job and He soared upward, taking her (the soul) by the arm and carrying her upon the chariot, and He went towards the East. 10 His body, however, was brought to the grave while the three daughters marched ahead, having put on their girdles and singing hymns in praise of God.

11 Then held Nahor (Nereos) his brother and his seven sons, with the rest of the people and the poor, the orphans and the feeble ones, a great mourning over him,

saying:

12 "Woe unto us, for today has been taken from us the strength of the feeble, the light of the blind, the father of the orphans;

13 The receiver of strangers has been taken off the leader of the erring, the cover of the naked. the shield of the widows. Who would not mourn for the man of God! 14 And as they were mourning in this and in that form, they would not suffer him to be put into the grave. 15 After three days, however, he was finally put into the grave, like one in sweet slumber, and he received the name of the good (beautiful) who will remain renowned throughout all generations of the world.

16 He left seven sons and three daughters, and there were no daughters found on earth as fair as the daughters of Job. 17 The name of Job was formerly Jobab, and he was called Job by the Lord. 18 He had lived before his plague eighty five years, and after the plague he took the double share of all; hence also his year's he doubled, which is 170 years. Thus he lived altogether 255 years. 19 And, he saw sons of his sons unto the fourth generation. It is written that he will rise up with those whom the Lord will reawaken. To our Lord by glory. Amen.

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for the

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at Northwest Nazarene University

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**Last Updated: January 06, 2003**

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# Testament of Job

## Summary:

The Testament of Job contains the final words of Job to his seven sons and three daughters before his death. This book recounts the calamities Job endured as described in the Old Testament, including his loss of wealth, the deaths of his children, and his own illness. In the Testament of Job, Satan is similarly responsible for Job's suffering, however, his role is greater. Satan disguises himself many times so he can personally deceive humanity. While Job suffers through Satan's plague, he sits on a dung heap outside the city for 48 years. During this time, his faith does not waver, despite his friends' accusations — in this text they are kings. Job must endure seeing his wife, Sitis, live in such poverty that she must give up everything, including her hair, so she can buy bread to bring her husband. Two elements that are stressed in the Testament of Job are his incredible charity and his ability to endure misery as a result of patience.

## Sources:

- § The LXX
- § The canonical Book of Job

**Canonical Status:** Old Testament Pseudepigrapha

## Author:

- § Debated
- § Modern scholars general agree on a Jewish origin

**Date:** Between 100 BC and AD 200

**Original Language:**

§ The language of the original manuscript is unknown; no manuscript before the 5<sup>th</sup> century AD has been found.

§ Existing translations include:

- Four Greek manuscripts from the 11<sup>th</sup> to 16<sup>th</sup> century
- Three Old Church Slavic translations from the 11<sup>th</sup> century
- A 5<sup>th</sup> century Coptic version

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**Notes prepared by David Arnold**

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# Testament of Solomon

## Summary:

The *Testament of Solomon* is a testament in name only. It actually belongs to the genre of magical literature, with a few features of testamentary literature added. The story takes the form of a haggadic folktale in which Israel's King Solomon employs magic to force demons to aid with the construction of the Temple. The author also links demonology with astrology and provides information regarding ancient magic, medicine, astrology, and angelology.

**Canonical Status:** Old Testament pseudepigrapha

## Sources:

§ 1 Kgs 9:5-14 (LXX 4:29-34)

§ Widespread Jewish traditions about Solomon's magical wisdom

## Author:

§ Allegedly the last words of King Solomon, the pseudonym of the actual author

§ An anonymous Christian, probably of Egypt, attracted to "white" (protective) magic

**Date:** 1<sup>st</sup> to 3<sup>rd</sup> centuries AD



# Original Language: *Koin*• Greek

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# Testaments of the Twelve Patriarchs

## Summary:

This is a collection of pseudonymous last testaments of the 12 sons of Jacob. Each testament offers ethical exhortations appropriate to the patriarch. Vices and virtues are contrasted so the reader may learn from the life stories of each of the fathers of Israel. Recurring topics include money, sexuality, compassion and hatred, truth and falsehood, pure and impure minds, arrogance and humility, simplicity, envy, endurance, and demonic spirits. The Testament of Asher warns against duplicity and exhorts readers to serve God with one's whole mind. Appropriate to the fictional setting before the Mosaic Law, the book does not require circumcision, Sabbath observance, or Jewish dietary codes for good moral conduct. The *Testaments* also concern the future of Israel and the hope of final salvation of both Jews and Gentiles. The testaments stress forgiveness of sins as exemplified in the lives of the patriarchs, and the priesthood and mediation of the Messiah(s), expected to descend from the tribe of Judah / Levi.

## Sources:

§ Illustrative material from Genesis 29:30–31:24; 34; 35:16–26; 37—50

§ Influenced by a dominant anti-Hasmonean attitude

## **Canonical Status:** Old Testament Pseudepigrapha

### **Author:**

- § Anonymous anti-Hasmonean, probably Pharisaic, Jew
- § Redaction and / or interpolations by anonymous Christian(s)

**Date:** shortly before 100 BC

### **Original Language:**

- § Probably Greek
- § Some scholars defend a hypothetical Aramaic or Hebrew original

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